

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1:17.

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AROUND THE WORLD.

THE Gilhooley slugging case was brought to an end in Chicago last week, the principal and six others being found guilty. Much time was spent in securing a jury, but the result shows that the jurors were prepared to give a verdict in harmony with the evidence. There was a strike of the Carriage and Wagon Workers' union, and it was shown that the officers of the union, during the strike, employed three professional sluggers, with Gilhooley at their head, to beat and cripple workmen who declined to stop work when ordered to do so by the union. The conviction of these men will be a wholesome lesson for the vicious and brutal who think that with impunity they can maim and kill workmen who have taken the place of strikers. There has been violence right along, and it is time the guilty were convicted, so that men can work for a living without being in danger of death or severe injury. And the use of violence is one main factor in defeating strikes, for the public will not sympathize with men who stoop to such methods to reach their ends. We believe that employers and employes have learned from past experience and that in the future there will be a different way of settling differences that may arise between them.

It is estimated that from 1870 to 1903 the criminal court issued papers of American citizenship to not less than eighty thousand persons. And as this court had no authority to issue naturalization papers there are eighty thousand illegal voters. Political parties have been so much interested in getting votes for the benefit of their candidates that the spirit of the law has often been violated and thousands of men have voted at and decided elections who should never have been allowed to vote. Men are awakening to the danger of such a method to American institutions and are calling for a reform. Our government is one that can be kept what it should be only by honest and intelligent citizenship. Political leaders must pay less attention to the temporary success of their party, and more to the permanent good of the country. Thousands upon thousands of voters are no better qualified to decide the questions that come up at our elections than are children. A reform along this line is needed, and it will come.

CANADIAN resources are just beginning to be developed. The northwestern part of the country is being opened up by railways, and many persons think that in a decade much of the world's wheat will come from that section. And there are wonderful iron mines. When these are developed it seems probable that Canada will be able to furnish more iron and at a lower price than any other country in the world. At the present time Canada spends fifty or sixty million dollars a year abroad for steel. In the near future she will be an exporter instead of an importer of steel, and that will mean much. The change will be something like that which takes place when a man who has always been a borrower becomes a lender. Many have crossed from the United States and will help develop the resources and share the prosperity of our neighbor on the north.

A NEW YORK woman a short time ago quarreled with her father and left his house because he thought her extravagant when she failed to live within the allowance he made her. Most people will agree with the old gentleman that a woman who cannot get along on five thousand dollars a month is extravagant. Later a reconciliation was effected and she returned to her father's house. Now if she would become reconciled to her husband, a member of the English parliament from whom she was divorced, and return to him and live as she should it might result in much good. The great wealth possessed by some families ruins them. Money becomes their god, and the women and children come to think they have a right to everything they may desire. It is not strange that divorce is common among such persons. They have gotten far away from the best things in life. Their loss is great here, but will be greater hereafter.

PRESIDENT SCHURMAN of Cornell University in an address last week said some things which it would be well for all men to consider. We quote from him: "The universal passion for money and whatever money buys is an alarming phenomenon. It has been nourished by the colossal material prosperity of the age. It has allied itself with the ambition of the American youth to succeed in the world. We naturally should expect that it would have met invincible opposition from religion; but religion, already weakened by the decline of dogmatic faith, and falling back on its institutions and organizations, itself has been tempted too often to purchase gifts for the Holy Ghost with money. The cardinal maxim of such an age is 'Put money in thy purse.' And whether the money be thine or thy neighbors, is a matter of little moment. It is a generation which has no fear of God before its eyes; it fears no hell; it fears nothing but the criminal court, the penitentiary, and the scaffold. To escape these ugly avengers of civil society is the only categorical imperative, the only law with which its Sinai thunders. To get there and not get caught is the only golden rule. To 'get rich quick,' financiers of this age will rob the widow and orphan and grind the faces of the poor, speculate in trust funds and purchase immunity by using other people's money to bribe legislators, judges, and magistrates." The love of money is the root of a good many of the evils of the present day; and it is found among those who profess to live for the world to come.

THE decision of the Pennsylvania Railroad Company not to give any more passes, to which we referred a short time ago, is not to the liking of some persons. Some of the Pittsburgh papers virtually confess that they have in the past been unfair to the people and have used their influence in favor of the railroad, for

they say that from now on the managers of the road will be mercilessly exposed. This is a confession that shows clearly that passes or no passes decide whether the railroads or the public are to be protected. Before the Pittsburgh council are a number of railroad ordinances, and those of the roads refusing the aldermen free transportation will receive careful consideration. Members of the Pennsylvania legislature are much stirred up. They receive mileage, and have been receiving passes. It now looks as if they would have to spend the money for the use for which it is given. They also are inclined to retaliate, and say that the no pass policy of the railroad will cost it millions of dollars. Trolley roads will likely be given permission to carry freight, passenger rates may be lowered by law, more safety appliances may be demanded, and better sanitary arrangements required. And these members of the legislature know that what they now propose to do should have been done long ago. On the whole, it looks as if the public would be the gainer in the road's change of policy. Passes which can in any way affect the public services should be proscribed by law, for the public is entitled to all it pays for.

MAYOR McCLELLAN of New York came near defeat when he sought reelection; and many voted against him because of the organization behind him. People all over the country know that Tammany stands for corruption. The mayor seems to have broken with the organization, for in his appointments he turned down men that Tammany Hall wanted in office. On assuming office Jan. 1 he said to his commissioners: "You, gentlemen, owe your appointments solely to the fact that I believe you are well qualified for the offices to which I have appointed you. I shall hold you to a strict and efficient performance of your duty, and should any of you fail in reaching the standard which I shall shall require, I shall not hesitate to remove you. I ask but one qualification of your subordinates, and that is efficiency." He has given them clearly to understand that political service is not all that is necessary in order to be appointed to office. All friends of honest and efficient administration will rejoice to see the mayor continue in the path he has marked out for himself. Immense sums of money are spent every year by New York City, and in the past much of it has found its way into the pockets of grafters. It should be spent for the people. We believe that Mr. McClellan means what he says, and he is to be commended for the stand taken.

THE rising of the revolutionaries in Moscow, Russia, seems to have been pretty well crushed by the troops. The destruction of life was terrible, women and children being cut down without mercy. A square mile of buildings was laid in ruins by cannon and fire. The government thinks the revolutionists have been defeated and will press them harder than before. And it will be difficult, if not impossible, for them to gather together at any other place as strong a force as they had at Moscow; for with defeat comes discouragement, and an unwillingness to risk life and property and family in a hopeless struggle against established authority. The government will no doubt use great severity in repressing every semblance of disorder, with a view of frightening others so that they will have no desire to rise in revolt. And it will not be surprising if the reactionaries regain power; in which case some of the liberties promised the people will no doubt be withheld, on the ground that the people have shown themselves undeserving. Yet no one can tell what the end will be. The autocracy may yet be overthrown, the government changed and a republic established, as some desire. Time alone can tell.

✻ ESSAYS ✻

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE OUTLOOK.

BY ADALINE HOHF BEERY.

The still, solemn second of midnight is here;
The old year, just dead, lies stretched on his bier;
Nor counsel nor mirth shall aye move those locked lips;
Swift into the dim, crowded past his soul slips.

He's taken my records, my failures, my hopes!
In vain thro' the silence my baffled soul gropes;
I meant to revise them, erase and amend,
Before his dread judgment my God should append!

'Tis but the same drama I watch year by year;
'Tis night, and then morning, then night—but what cheer?
Will dawn's ever break like a rosary string
With beads without flaw, round my clouded life hung?

What ails this new morning? There's no smell of death;
The air is a-tingle with heaven's sweet breath;
The spirit of strength is just born with the sun;
I spur to my duty;—my first fight is won!

My battle to-morrow—it may be the worst—
Is pitched on a field where my Captain rides first!
His courage is catching—I keep on my feet—
I want to forget how to beat a retreat!

"O, it will be blue again after this spurt."
Not it with my Master's sure armor I'm girt.
God help me to look with straight eye to his own,
And blaze me a victory clear to this throne!

Huntingdon, Pa.

THE DOVE SELLERS.—John 2:16.

BY D. D. CULLER.

"UNTO them that sold doves." The Jews have long been considered a nation of salesmen. England was once called a nation of shopkeepers. America might be said to be a nation of sharp "bargain-drivers." The trouble, however, does not lie in the innocent doves that are bought and sold, but in the lives and dealings of the men who do the exchanging. Much innocent ware is made the vehicle of great sin. Gas and oil, iron and coal, are all right and their uses legitimate, but the curse is pronounced upon the dealers who insist upon unholy traffic in them.

It should be noticed that the sale of doves in itself was not condemned; it was rather the sale of them at an improper place. Those who should have been giving attention to their religious duties were making the occasion one of worldly gain. The services of Jehovah were apparently subordinate to the interests of traffic.

"Take these things hence." Out of the temple must these things go, was the Savior's command. They must go out because they are not productive of religious emotions. From this consideration the Jews were committing sacrilege. Whether they liked it or not, Christ would drive them out. Their temple was by no means a place where they should ply their daily trade, their temple was the place of worship and to that worship should they give their entire attention. Nothing should in any way detract from their sacred rites.

And I thought that a great deal of the talking and thinking which we are accustomed to carry with us to the churchhouse should be left at home. It does not induce religious emotion and hence does not belong to the church services. Our visiting, our petty gossiping, our little business arrangements should find place elsewhere. The Lord's business and not our own should be cared for on the Sabbath at his house.

We need to take heed lest we mingle our own business with the worship of the Lord until we, too, shall be chased from his house. The arrangement of our church for her pastors makes it necessary that he who ministers must still attend strictly to his own business, since a Dunker preacher who is a failure financially is looked upon as a poor sort of an example by a large per cent of our membership. It is true, however, that a minister gifted in preaching is likely less gifted in business tactics, and thus while he succeeds in his preaching he fails in his business. I do not say this is necessarily true, but it is very frequently true.

The custom modern churches have of giving fifteen-cent dinners and all sorts of paid entertainments to

raise money to support the pastor seems to me to come under the prohibition of the present text. So frequently aid is solicited where it is not given willingly, but rather than lose patronage the unconverted merchant will give to every charitable cause. The money thus wrung from the ungodly is not an aid to any church. A man's heart is worth more any time than his purse. Churches, too, as well as individuals, may take the caution of extortion. Even an apparently good cause may rob the needy to fatten the unworthy and incompetent. Even in our own day I believe it not impossible to cast pearls before swine.

When a pastor is zealous in the welfare of the church solely that he may draw his salary, when an educator prates of education to hold his job and get his pay, when a missionary booms his mission merely to enlist sympathy and obtain support, then, indeed, may the strings of the common purse be drawn.

A father may slave like a nigger, eat crust and sleep on straw all his life so that his child may eat pie and sleep on eider down, but he deserves no especial benediction for his liberality, since it does not contribute to his child's best development. So, too, we may clothe the poor and house them in idleness, but we do not deserve great praise for our doing so; better by far give an honest man a chance to earn his bread. If I am in need why should I try to enlist the sympathy of strangers a thousand miles away? Why should I not draw upon my friends near at hand? Is not a soul at my very door worth as much as the one a thousand miles away? Ah, yes, but distance casts a sort of sacred halo about the rags and the sores which become very matter-of-fact and very obnoxious when the same Lazarus lies at our own familiar doorstep.

Mt. Morris, Ill.

THE MODEL SUNDAY SCHOOL.

BY D. M. ADAMS.

FOR one to unfold the righteousness of God's Word he must live a life that is compatible with God and his Word. Hence on the same hypothesis, for a Sunday school to serve as an auxiliary to the Christian church, under whose auspices it is laboring in the dissemination of gospel truths, it is indispensably necessary for it to have an efficacious and inexorable organism—an organism whose constituency is composed of the very best intellectual and, above all, spiritual talent that can be procured in the local church with which it stands identified—an organization composed of truly regenerated, consecrated children of God who are constrained to take up the work by a spiritual impulse. It is my candid opinion that a large percentage of the modern innovations introduced into and practiced by the Christian church are virtually the legitimate fruits born by an erroneous and corrupt system or standard of Sunday-school pedagogics.

You may say, dear reader, that this is a broad and sweeping assertion—a mere conjecture on my part—but I would ask you, have you not, in your experience or personal contact with the work, sat in Sunday-school classes where pernicious arguments and spurious doctrines were presented by illiterate and unscrupulous teachers, teachers who, judging from the nature and character of their teaching as well as that of their fruits, it is easily discerned are not tactful, discreet or consecrated? Now, I believe that in Sunday-school pedagogics of this kind innovations are found in their embryo state. There is no palliation for not securing teachers who are ordinarily religiously civil and intuitive, although they may not be absolutely wise; teachers whose teaching and deportment are a spiritual feast to their pupils, teachers who are in harmony with God and his Word, and immersed under the obligatory feeling of the situation, having an adequate knowledge of the lesson to be taught and a disposition persistently to push forward the work, realizing that we do our work "not by power, but by my Spirit, saith the Lord of hosts."

It is the duty of every judicious superintendent to visit the respective classes from time to time, and, where he discovers that the teaching is not of the nature and character, as well as not up to the standard

that it should be, to blame such teachers with indulgence and correct with gentleness, and thereby admonish them to a more careful and better prepared system of Sunday-school pedagogics. The superintendent should make a special effort to have every member of his teaching staff attend the teachers' weekly meeting, which is an indispensable factor in securing the best possible results relative to Sabbath-school work. If the chief executive of the school does not encourage a meeting of this kind, as well as attend the same himself, he should be relegated to the rear, and appealed to by the faculty to step down and out, in behalf of the social, ethical and spiritual welfare of the school.

I am aware that this idea is not a conventional one, but nevertheless I feel that the majority of the conscientious Sunday-school teachers, who have given this phase of the work their candid and serious consideration, will place upon it their stamp of approval; especially those who have come in personal touch and experience with the teachers' meeting and felt its imminent benefits. Hence I feel that my position assumed in this matter is not by any means an untenable one. The chief executive of the school, or the superintendent, if you please, is the prime factor of the organization. Hence the preponderating importance of securing or electing a person who is ethically and spiritually eligible, a man who is willing magnanimously and persistently to discharge his duties in a way that is compatible with Christianity, regardless of popular sentiment or conventionality. A superintendent should not aspire to his office, much less acquire it by solicitation or craftiness, but he should be absolutely the school's choice, arising from his individual merits. I have known men to occupy this position who have secured it by methods that are as exotic and incongruous with Holy Writ as a modern political stump speech is from Paul's sermon on Mars' hill. He should be a man who has the backbone and stamina to practice and promulgate the doctrines and fundamental principles of the Christian church with which he stands identified, a man who is willing to accept a suggestion from any of his coworkers that may be for the amelioration of the cause.

A Sunday school presided over by this kind of a superintendent, coupled with cooperative proclivities on the part of the faculty, and having for its avowed and specific purpose the ultimate soul salvation of the human family, shall inevitably prove to be a propitious and a model Sunday school.

Roaring Spring, Pa.

NEW YEAR DUTY.

BY W. E. ROOP.

THE one life allotted to man has a fresh beginning every New Year. The world is made new to each of us in opportunity. The year that is past has destroyed itself and cut off all retreat. "When Garibaldi sailed from Genoa in 1869, to deliver Sicily from its oppressors, he took with him a thousand volunteers. They landed at Marsala, almost in the face of the Neapolitan fleet. When the commander of Marsala, returning to the port, saw the two steamers, he gave immediate orders to destroy them. Garibaldi, having landed his men, looked with indifference, almost with pleasure, upon their destruction. 'Our retreat is cut off,' he said exultingly to his soldiers; 'we have no hope but in going forward; it is to death or victory.'"

The apostle Paul, who made the utmost of his life, at the onset of another year whips up the flagging energy of the Christian church, and urges on to fresh resolve, as he exultingly shouts, "Let us go on to perfection." Heb. 6:1. Should we stop short then of a persistent personal intimacy with Jesus who is called the Christ, and the possession of a more abundant life, filled with the richest experiences of Christian delight? This is made possible, alone, as we are willing to make a sure abiding place in the heart for the indwelling of the Holy Ghost. Aspire to greater and broader usefulness and discouragements die with the year that is past. Henry Ward Beecher said, "Men who concentrate themselves all upon one point may be sharp,

acute, pungent—they may have spearlike force of character, but they are never broad and round, never of full-proportioned manhood which can only be obtained by the carrying forward of the whole of a man in an even-breasted march."

Let us determine fully to enter upon the New Year, as a matter of duty and reasonable service, to realize our utmost possibilities. Let us "press toward the mark for the prize." What a year of victory it will be!
Westminster, Md.

THE TEN COMMANDMENTS

CAREFULLY CONSIDERED -- IN ELEVEN PARTS

By P. B. FITZWATER, North Manchester, Indiana.

STUDIES IN THE TEN COMMANDMENTS.

Introductory.

UNDER the above head I propose to give a series of expository studies on the Ten Commandments. These will be substantially a reproduction of the lectures given at the special Bible term at North Manchester College last winter. Much interest was evinced then, and a suggestion was made that they be printed.

The Ten Commandments furnish us with the greatest moral code that the world has ever seen. Notwithstanding the perfection of this code, the world and the church are in a state of moral degeneracy. This deplorable condition has been brought about largely through the failure of religious teachers to apprehend and apply the teachings of the *decalogue*. The public conscience needs to be quickened. Because of the deadening effects of the spirit of this age, the consciences of most men are dead and that of many acts very sluggishly.

When it comes to the interpretation and application of these "Ten Words" we encounter two classes of errorists. The one we denominate the *legalist*, who believes and teaches that salvation is obtained through *law-keeping*; the other the *antinomian*, who disavows all obligation to law. Indeed we may mention a third class, and one which does as much mischief as either, viz.: that which teaches that through the grace of Jesus Christ the law has been toned down and has lost its severity. This we may denominate "Galatianism"—an admixture of the law and grace. The bane of present-day Protestantism is the mingling together in one incoherent system *law and grace*.

The eternal principles embodied in the law have not been abrogated. On the contrary, they have been reiterated and intensified. See Matt. 5: 21, 22; 5: 27, 28.

The real purpose of the law is twofold:

1. To reveal sin. Rom. 3: 19, 20, "Now, we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin."

2. To lead the sinner to Christ. Gal. 3: 24, "Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith."

The force of this latter can better be seen by calling to mind the schoolmaster and his duties in those days. The pedagogue was a slave whose business was to lead the children to school where they were placed under the tuition of the teacher, to care for their morals, and to administer discipline. This administration of discipline was sometimes severe, but was wholesome to the children.

We shall find in this study that the principles embodied in this law touch every source and activity of life. Let us approach it with the spirit of humble inquiry, depending upon the Holy Spirit as our teacher.

North Manchester, Ind.

THE INFALLIBLE PROOFS.

BY ETTIE E. HOLLER.

A ONCE noted atheist came from his home in Europe to spend a year with his brother, who lived in America. There had been a continued correspondence between the two brothers ever since George had gone to Europe, which was eight years ago. There was deep love be-

tween the two brothers, that had always existed, and was destined to do a good work, in spite of the fact that George was a firm atheist and John a firm believer in God.

There had been many heated discussions between the two brothers, and during George's absence they had been carried as far as writing would permit. John was earnestly trying to convince George that there was a God, and George in a weak way contended that there were no proofs in existence to-day that would prove there is a God. Finally John told George that if he would come to America he would soon give him some infallible proofs that there was a God. And he also said that if he failed to convince him in one day and a night he would pay his way and give him one hundred thousand dollars besides. So George in his eagerness to win the money decided to come. He was jubilant, because he believed he would win the money. The time was arranged for his coming.

Meanwhile John was also very joyous because of his brother's decision, and many were the effectual, fervent prayers John offered to his God, praying for power to convince his brother that there is a God. He never had the least doubt in his mind that he would succeed. He knew no such thing as fail when he asked God to help him in anything.

The evening for George's arrival came. John went to meet him, and to take him to his beautiful, well-kept farm of five hundred acres. It was the old homestead. Many were the tears shed when the two brothers met. They talked as fast as they could while on the way to John's home. They talked of olden times. Each had many questions to ask the other. Not one word was said about the wager until after supper.

It was one of those never-to-be-forgotten nights in June, when all nature seemed to be praising God. After they had eaten their supper they went out on the piazza. The full moon was shining with its majestic beauty.

John began the conversation with the question, "Well, George, I suppose you remember the object of your being here to-night? Do you still believe there is no God?" "Yes, I guess I do believe there is no God."

"Shame on thee, O man, for uttering the blasphemous sentence. It is man alone that has ever said, 'There is no God.' Now, brother, let us be reasonable. With much love to God and you, I will give you at least a few of the many infallible proofs that there is a God. It can not be truthfully denied. Honestly, I am ashamed that you pretend to be an atheist. Please answer the questions I shall ask. O, the weakness of man and the glory of God. How can you, George, here beneath the arched heavens, say there is no God? Each star in the heavens is rebuking thee. The myriad insects are declaring him. Listen! the wood is full of them. Each blade of grass, those beautiful roses, the tender leaves on the trees are proclaiming him. Look! in the distance I saw a flash as if it were lightning. Within an hour it could be raining. Whose hand causes these things?"

George sat silent, in deep meditation.

"Hark! hear the boom of the thunder in the distance. How rapidly it is approaching! There is going to be a gale. Let us go into the house, George."

They had not been in the house more than half an hour until the rain began to pour, and the deep-toned thunder seemed to shake the whole earth. The vivid

flash of lightning ever and anon illuminated the whole heavens.

George was apparently a brave man, but now his whole body trembled. John was surprised. "What ails thee, brother? You have boasted of not being afraid of the power of man. We are safe. God's manifold power is being manifested now in a sublime and grand way. Come here to the window, George. Who paved with those grand, heavy clouds the heaven that an hour ago was bespangled with stars? Who attuned the heavens with the voice of thunders and unchained the lightnings that flash in their gloom? Yes, there is a God."

"Well, John, I confess to you that I cannot answer your pertinent questions, and as I am weary with my much traveling, I desire to retire. Possibly in the morning I can answer better."

The next morning dawned bright and fair. The many birds were singing songs of praise to God, and all nature was proclaiming him in language too plain to doubt.

George arose and was very joyous too. After breakfast John suggested a walk through the wood to a nearby river. As they were walking through the beautiful wood bedecked with flowers, and alive it seemed with happy birds, John pointed out a special oak that was a large tree when they were yet boys. "Who has kept alive that sturdy oak these three score and fifteen years? It is still king of the forest. Who has caused that little oak to come forth from the little acorn?" pointing to a little tree, not more than a foot high.

"Just suppose now, George, it was zero weather just now, the ground covered with snow, the icicles sparkling everywhere and all vegetation apparently dead. That would be just as strong evidence that there is a God as the scene before us. Would it not?"

"You have said that the ocean almost convinced you that there was a God. Yes, and you have been in the Bible lands too. You know, and I have heard, that there are many strong evidences there to-day that prove the existence of God. You who have seen these things, how can you doubt? I have never been to the Orient, nor have I ever seen the ocean, yet I know there is a God. Surely the vast ocean with its broad expanse confirms the declaration. 'If I had never seen anything except the beautiful blue scroll above I would believe. Who made the glorious orb with its resplendent beauty? It declares him every hour of the day.'

"Look now below. Who made the earth, the myriad pebbles? Ah, we can look nowhere but that something, or everything, I should say, is proclaiming him—everything but man. Who created thee, O man? Who gave thee thy senses? O man, thou art wonderfully made. Each joint in its corresponding socket, each bone, muscle, tendon, vein, even the smallest capillary has its allotted function to perform. How precise! But, George, greater than these, man is possessed with a soul that is destined to live onward through the endless ages of eternity. These all unite in proclaiming that there is a God who is ever watching over his creation. And there is but One from whom all blessings flow. Praise him all creatures here below."

"John, O John, stop! I can endure no more proofs. I believe, O, I believe there is a God. O, the irrevocable past! I have never thought of these things. These fifty years of my life are lost! How I might have enjoyed the countless blessings around me, but I never tried to believe. How many like myself are blind to the things that are near us and all around! But my eyes are opened now. O, the indescribable joy! To believe. To know there is a God. Let us both proclaim his name to others."

"Well, George, there are still many infallible proofs."

"Yes, I know and can see them too now. Yet no man can tell them all. I have lost the money, and I am glad. To believe in God is worth more than your thousands, John."

"Yes, to believe is worth much, but, O, the doing his commands is where the joy comes in. But I want to pay you anyhow, George."

"No, I will not take one cent, not a cent."

GOOD-BYE, MISSION WAGON.

BY JAMES. M. NEFF.

We have now been in the Panhandle of Texas a little more than two months, and in a few days we will leave for a time, if the Lord will. A few days after crossing the Oklahoma line we drove away from the railroad, and from that time to this we have not heard the sound of a locomotive or factory whistle. During all this time we have received our mail at irregular intervals. Once, after being without mail a week, we received a telephone message that it would be brought by a brother to within about three miles of where we were, and a little girl was sent horseback and found it at the appointed place, tied in a bundle and hanging on a wire fence. At another time we authorized a friend to open a letter we were anxious about and tell us the contents over the telephone. During this time three weeks passed during which I was in exile from the MESSENGER, though I was in the homes of members nearly every day. This is an experience I do not remember having had at any other time since the first issue of the MESSENGER appeared.

I have sat by pleasant firesides where the only available fuel was "cow chips" and have enjoyed many a meal that had been cooked over a fire fed by the same fuel. In this land of cattle I have gone for weeks at a time without seeing butter, though I very much like to see good butter about three times a day. Here I think I have encountered more fleas (killing many and scratching the places where many more had been) than in all my life before. But none of these things move me. It is because of not one of these things that we have decided to leave Texas even temporarily. In many respects these people live a life that most of you would perhaps describe as "roughing it"; but we are perfectly willing to "rough it" with them for the Gospel's sake, and we mention these things not at all in the spirit of complaint, but purely as a matter of information to you.

It brings me special pleasure to do the Lord's work in places where there are few or none others to do it; and under this impulse to do something for the Lord that perhaps wouldn't be done if I didn't do it, and to go into places that few others would care to go, I have within the last few years edged my way through the brush, waded mud, jolted over rocks and mountains and in the city sought out the homes of the poor and neglected, have found shelter in log and box houses which furnished considerably more ventilation than was necessary for comfort, have sat down to meals of hard corn bread, bacon, molasses and black coffee and addressed small gatherings in out-of-the-way places, in schoolhouses, private houses, from porches and under trees, and have enjoyed it, and still do. And all this not because I do not enjoy good society and first-class entertainment. No; it is more pleasant to me personally to labor among the large and well established churches, to address large congregations, to enjoy the fellowship of many Brethren, to sit at the tables of the well-to-do and eat chicken and pie and have access to all the pastry and condiments and desserts and relishes that other folks like, and to sleep on a downy bed in a "spare" room, all to myself, rather than in the kitchen where I must get up in the morning, dress and "stir out" before the hostess can begin to prepare the morning meal. Then, too, work among the strong churches pays better from a financial standpoint. The fact is, most of this frontier work falls far short of paying out as figured by the man of mercenary mind, and to this fact a number of faithful, self-sacrificing Brethren whom I know, who work right on, year in and year out, but make no loud noise about it, could amply testify. But notwithstanding all these facts, as the Lord may give me time and strength for his service, you are likely to find me much on the frontier, somewhere in the backwoods, or, if in the city, on the lookout for the fellow or the class or the work that seems to be neglected by others, not because I like it best, but because it brings a peace of conscience that I can't quite get in any other way.

But if this is the spirit in which we labor, why should we leave the Panhandle of Texas? Well, it is this way: There is much bright, sunny weather here

in Texas, but with it now in December pretty cold wind and a good deal of it. We are in the belt of the far-famed Texas "northers," and the changes of temperature are frequent and sometimes very sudden, and more and more, as winter has come on, have we feared that our usefulness in church work would be hindered by the uncertainty of the weather and the long distances we here have to drive. Already we have missed a few appointments on this account, and since the thirty-five-mile drive that we had to make to and from last Sunday's appointment, wife and both children have severe colds and my cough is worse than at any time since last spring. A few members in southern New Mexico have written us that there are wide-open doors of opportunity for the Lord's work in that land; so, if he will, we will leave the mission wagon and the bronchos here in Texas and for a few weeks sojourn in southern New Mexico, about three hundred miles southwest of our present location. And that every move and every stop we make may be overruled to the highest praise of our blessed Lord, we try to make our daily prayer.

Miami, Texas, Dec. 22.

PERSONAL INFLUENCE.

BY S. S. SANGER.

It is a high, solemn, almost awful, thought for every individual man, that his earthly influence which has a commencement will never through all ages have an end!

What is done is done—has already blended itself with the boundless, ever-living, ever-working universe and will work there for good or evil, openly or secretly, through all time.

We, all of us, lose sight more or less of this principle, and apparently act on the assumption that what we do or think or say can affect no one but ourselves. But we are so connected with the immortal beings around us, and with those who are to come after us, that we cannot avoid exerting a most important influence over their character and final condition; and thus, long after we shall be no more—nay, long after the world itself shall be no more—the consequences of our conduct to thousands of our fellow-men will figure greatly to determine their success or failure in this world, and in the world to come their everlasting ruin or eternal happiness.

What we do is noted, perhaps unconsciously, by all about us. What we say is transmitted in echoes that will never cease. Neutral we cannot be. Living we act and dead we speak. For, just as we notice the actions of others and are consciously or unconsciously influenced by them in one way or another, so are they influenced by our every word and act.

The little source of water that springs up on the hillside wends its way into greater and greater currents; it may be dipped up one place to water a flower, at another place it may quench the thirst of a tired horse. So every person exerts an influence, regardless of condition or apparent insignificance. It matters not how long we live, where or with whom, "none of us liveth to himself."

The babe that perished on the bosom of its mother, like a flower that bowed its head and drooped amid the death-frosts of time, that babe, not only in its image but in its influence, still lives and speaks in the chambers of the mother's heart.

The friend, perhaps, with whom we took sweet counsel, is removed visibly from the outer eye; but the lessons that he taught, the grand sentiments that he uttered, the deeds of generosity by which he was characterized, the character as well as the likeness of the man still survive and appear plainly carved upon the tablets of memory, and though dead, he yet speaketh eloquently and in the midst of us.

Everything leaves a history and an influence. The little pebble, as well as the mighty planet, goes attended by its shadow. Not a footprint in the snow nor along the ground but prints in characters more or less lasting a map of the traveler's march. The sun sets beyond the distant hills, but the trail of light he leaves behind guides the pilgrim to his distant home.

The tree falls in the forest, but in the lapse of ages it turns into coal and our fires burn now the brighter because it grew and fell. We live and we die, but the good or evil that we do lives after us, and is not "buried with our bones."

The golden words that good men have uttered, the examples they have set, live through all time. They are as lights set upon a hill, illuminating the moral atmosphere around them; and the light of their spirit continues to shine upon all succeeding generations. The sphere in which he acts may be small or it may be great, it may be by his fireside or throughout a kingdom, it matters not—the very words that he utters sound along the years like voices among the mountain gorges, and he has transmitted to mankind either a blessing which will repeat itself in showers of benediction or a curse which will multiply itself in rolling mountains of evil.

Since we all have a personal influence, and our words and actions leave a well-nigh indelible trace, it is our duty to make that influence as potential for good as possible. Oh, how far-reaching this influence, and how great our responsibility. It clings to us. We cannot shake it off. It is born in us and grows with our growth and strengthens with our strength. It speaks, it walks, it moves in every act of our lives. We cannot live to ourselves. We must be either a light to illuminate or a tempest to destroy.

And the most important fact is, the record we cannot interline; that is, our lives written on others' hearts. How gladly we would review and write in a kind word there, a generous act here, erase a frown and put in a loving word, a bright smile and a tender expression! Harshness would be erased and gentleness written. But, alas! what is written is written! And we're still writing. Are we satisfied with what we're writing on the hearts of others?

Bedford City, Va.

THE AGE IN WHICH WE ARE LIVING.

BY J. C. FLORA.

As the records of the old year are being balanced up and we are ushered into a new year, it is natural that we should review the happenings of the past year and form some resolutions for the new.

No year in the world's history has been recorded on the pages of literature with so many daring deeds and such a spirit of reformation. The inventions and discoveries in the scientific field challenge our admiration.

The Russo-Japanese war has not been equaled in destruction and general results in the last decade. The Japanese have placed themselves in the ranks of the leading modern nations. They have shown military tact and courage unsurpassed by any people or nationality. This war has started a flame in Russia that will cause a general reformation. The eyes of the world are looking anxiously for the outcome of the terrible slaughter of the present turmoil. The wishes of the people as made manifest in the political campaign in September in New York City, Philadelphia and Ohio show that this is yet a government of the people and will not yield to the political bosses. The immoral and dishonest practices of the insurance companies and other organizations are given their just reward from the hand of the American citizens. The leading denominations are putting forth an effort for a more united and systematic work. Not many days ago a conference met in the Carnegie Hall representing thirty of the leading denominations, a composite body of five hundred enthusiastic Christian men. The object of this convention is "to secure a large combined influence for the churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the law of Christ in every relation of human life."

This has been a year of definite action and of broadening vision and sympathy. The stirring events and strong forces of the year have put a new face on the world. And with it we are ushered into a new year. What shall be accomplished during the year into whose dawn we are just entering? Every rational being has his part to play in this great work.

We may feel small and insignificant in these great world-wide movements, but after all it is the individuals that compose the masses. Then we conclude that what is accomplished during the coming year will depend on personal work. Our personal work and influence may be summed up by our respect for self, by our love for our fellow-men, and by our reverence to our God.

We owe it to ourselves morally to develop the fundamental traits of character, which are energy, courage, honesty and unselfishness. Spiritually we are individually responsible to make our wills his will and to be obedient to his divine law. What we are morally and spiritually will determine to a great extent the happenings and results of the coming year.

The great social question as it confronts the world to-day depends with all its different phases on the second great commandment, "Thou shalt love thy neighbor as thyself." This question of love for our fellow-men will do more toward Christianizing the world, bringing universal peace and the millennial reign than any other one question.

The first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." We have great reverence for God because of his great power. He has created the earth and all its contents; he rules the universe; nothing is too insignificant for his care and protection; he is all-powerful. Then why should we not bow in humble submission to his Spirit? What the next twelve months shall bring forth is not for us to say. But we are safe in saying that the doings of 1906 will depend greatly on the character of individuals, their relation to one another and to their God. May we as a Christian army concentrate our forces and unite our efforts that during this year of revivals and world-wide reformation the borders of Zion may be increased and souls may be saved.

Huntingdon, Pa.

THE RELIGIOUS CRITICAL PERIOD.

BY W. I. T. HOOVER.

ONE prominent characteristic of the mind is to objectify, to concrete all of its states and products. This is inherently natural. While it delights to delve into the realm of the abstract, yet it persistently tries to make objectively real its abstractions. In fact, the mental life seems to begin with a contemplation of the concrete and does not consciously have anything to do with any other until some years later. While the child does considerable abstracting, yet he is scarcely conscious of it, for the inherent tendency of the mind immediately to concrete its products draws away the mind's attention from the abstract to the concrete. This is especially noticeable when the parent, having used an abstract term, such as justice, goodness, etc., is asked by the child what it means, and explains by referring to some concrete example or person.

It is well known that the first ideas taught the child are according to the object method. Everything is made to appeal to his senses, and without this method there is no attempt at explanation. Even all religious ideas, howsoever abstract they may be, must be concretized. Hence, the crude, anthropomorphic images the child forms are thought to be representative of a real object. This is unavoidable and not to be condemned, but to be sacredly guarded and guided.

But within a few years that youth will become more reflective and begin to criticize his former crude images of that which cannot be really imagined. This is the critical or dangerous stage of every youth. If this criticism is allowed to go unguarded and unguided by parent, guardian and Sunday-school teacher, unbelief and skepticism will almost certainly result. The contradictions and absurdities of the images are so marked that the rapidly growing mind is in serious danger of losing confidence in his parent, Sunday-school teacher and church.

When these absurdities are once clearly perceived, they come with such force that the mind unaccustomed to such shocks and critical thinking, is likely to swing to the other extreme and to declare there is no de-

pendence to be placed in Bible teaching. Every teacher and parent should watch carefully for the first sign of the boy or girl entering this critical stage in his or her mental and religious experience, for unless careful training be given, the consequences may become frightful.

This brief philosophical explanation will make clear much religious phenomena in the history of the race. This religion of the imagination is common not only to the individual youth but also to the youth of the race. When man began to be reflective and to clarify his religious ideas and images, he was checked from some cause and so became idolatrous—his idols being the making objectively real his mental images. So error reigned supreme.

The other extreme is also noticeable in many individuals and particularly in one more recent period. When the race became conscious of the absurdities of these religious images and the disgusting practices of a corrupt and ignorant clergy bowing down to sacred relics, pictures and statues, many flung aside not only the husk but also the kernel itself. This was the period of deism in England and rationalism in Germany in the eighteenth century. The nineteenth century witnessed a salutary recoil from the atheism of the previous century. But unless the church and Christian education carefully guard and guide the reflective period of every youth, the twentieth century will witness the most frightful consequences of unbelief and skepticism ever known.

The forces that compel to such prophetic utterance are paramount and need no seer to point them out. The really alert bishop will seek the best trained Sunday-school teachers; he will put forth heroic efforts to equip adequately the young minister. In very fact, without a speedy enlarging of the educational means within the church she will lose a much larger per cent of her talent and strength than she has ever lost. And the casual observer can readily see the irreparable loss she has already suffered.

North Manchester, Ind.

If you wish to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure. You will spoil everything you touch, you will make misery for yourself out of everything which God sends you; you will be as wretched as you choose. —Charles Kingsley.

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

FROM BROOKLYN, NEW YORK.

Bro. D. W. Kurtz began a series of meetings on Christ mass evening. So far our brother has been giving us most excellent gospel sermons. We hope to continue our meetings until Jan. 7.

Sister Katie Grossnickle, of Maryland, having a desire to take Bible work, has secured employment in a good home near the mission, and is now one of our Brooklyn members. We have about six Bible classes each week, and, with our other services in the mission, an excellent opportunity is offered to such as desire to take up some Bible study, and at the same time earn some money besides. The class is now doing some good work on the Gospel of St. Luke.

During the past month we received over seven hundred letters. We have over one thousand names on our ledger, and as this is the time of the year that the Brooklyn meetinghouse pledges fall due, our mail is heavy. We hope to hear from the remaining three hundred persons during the coming month.

Bro. D. W. Hendricks, Coon Rapids, Iowa, says: "Enclosed find the full amount of my pledge. I am so much interested in the building of that Brooklyn church that if I did not have the money for my pledge I would borrow the money and pay interest upon it. If we, as an entire Brotherhood, would pull together, the church could be dedicated in the next ten months."

Bro. Hendricks, we like the spirit of your letter very much. We regard such letters as direct from him who dictates every good thing. They are "God-sends"—comes in the weary desert of trying experiences in mission work.

Another good letter came from Iowa with no name, containing a check for \$50, also one from Rudy, Pa., signed "A Brother and Sister," with a \$50 check. This gladdens our hearts very much to open such letters; but how it must gladden the recording angel as he places the

amount on God's ledger opposite the names of the "liberal givers"—the kind the Father loves. And when these liberal and cheerful givers stand yonder in the presence of him whom they serve, how it will gladden their hearts forever to know that they have helped the Father's kingdom to come.

Sister Barbara Gish, of Roanoke, Ill., remembered us with \$10 as a Christmas gift, to be used in the Lord's work. Sister Gish is like "Anna" of old, she renders most acceptable service to her Lord in her old age. What a blessing to the church to have these "Annas" here and there in our Brotherhood.

Sister Henrietta Broadwater, of Maryland, sends us an offering, saying: "I am sixty-four years of age and am glad the Lord is so good to me. I send you an offering for his cause."

We enjoy such good little letters to the full. Tell us your age. Tell us how long you have been in the church. Tell us how much you love the Lord, yes, tell us anything that is good. A sister from North Carolina asks us to unite with her in prayer for a wayward son. All such letters we read in our public services, and we have special prayer for the cases presented to us.

Pray much for the Lord's work in Brooklyn.

Yours in his service,

5901 3rd Ave.

I. Kurtz Miller

VICTOR CHURCH, OSBORNE COUNTY, KANSAS.

This church has just closed one of the most interesting series of meetings ever held here. Eld Benjamin Forney, of Navarre, Kans., commenced preaching Sunday morning, Nov. 26, and continued until Dec. 9, when we enjoyed another love feast, a feast to the soul indeed. Bro. Forney, being the only minister from a distance, officiated and preached to a crowded house on Sunday morning and evening. The meetings continued till Wednesday night of the third week, when one dear soul expressed a desire to walk with us. Then on Saturday evening one more made the same decision; Sunday morning two more, and in the evening one more. The meetings continued on in the fourth week, when on Tuesday baptism was administered to four of the applicants.

That night three more decided to go with us. The meetings continued the rest of the fourth week, when two others made the same decision. Had we closed our meeting in two weeks perhaps those dear ones would not have come to the decision they did. More muted with us in the fourth week of the meetings than all the rest of the time. Bro. Forney preached thirty-two earnest discourses, but the more effectual work was done with the house-to-house visitation. About fifty visits were made. Thus he was able to reach them with the message God wanted them to receive. Bro. Forney returned home on Saturday morning, Dec. 23. The writer continued the meetings over Sunday. Baptism was administered to five on Sunday. Of the nine baptized eight were heads of families, three couples, husband and wife. Two dear sisters, whose husbands were not willing to make the sacrifice, led the way without their husbands. We hope their companions will not tarry long. The other, a dear young sister of twelve years, meekly followed the steps of her Savior. One dear young girl of sixteen years, who desired to follow the example of her Master, was forbidden by her father. This makes two young girls who desired to unite with the church but their parents objected. Thus in the new fields we meet opposition that the brethren and sisters do not have to contend with in the older fields. Brethren and sisters, pray for the Victor church. A. C. Daggett

Covert, Kans., Dec. 25.

JUNIATA COLLEGE BIBLE SESSION.

Our special Bible session will commence Jan. 21. The opening address will be given on Sunday morning, and in the evening Bro. M. G. Brumbaugh will give the first of his six lectures on "Great Educational Principles of the Gospel."

Those who want the full benefit of these lectures should not fail to be here on Saturday evening, Jan. 20. Then, too, the regular class work will begin on Monday morning, and it is very important that all who intend to take the work with a view of getting the full benefit from it should be present at the beginning and remain to the end. The classes will be conducted by members of the faculty and Eld T. T. Myers and Sister Lizzie Howe. Bro. Myers will conduct a Round Table talk with minister and Sister Howe will discuss personal work, or "How to Use the Bible in Dealing with Souls."

The program throughout is of a very practical character and will be helpful to all Christian workers.

Eld W. S. Long, of Altoona, Pa., will conduct evangelistic services. Those coming should notify us as soon as possible.

The full program is given in the College Bulletin, a copy of which will be sent to any address free.

J. B. Brumbaugh.

Huntingdon, Pa.

ANNUAL MEETING SUGGESTION.

BY T. F. IMLER.

IN GOSPEL MESSENGER of Dec. 2, present volume, No. 48, page 774, is a request to those making railroad arrangements that they endeavor to put themselves in touch with certain lines that they may aid the meeting. Having been one of the members on a committee of recent years to arrange and manage an Annual Meeting, I can fully appreciate the above reasonable request; and, further, being on said committee puts one in a position to familiarize himself with human tendencies and strong personalities made prominent.

Some complaint was heard at last Annual Meeting because certain brethren received appointments, who had other engagements, and some one had to be substituted in their place. In other words, they received the popular recognition by being placed upon the program, and someone else had the work to do and no time to prepare. This is hardly fair. Some feeling was expressed that there should be a query sent up to Annual Meeting making bare this fact. Feeling that Annual Meeting time can be better utilized than outlining matter that is so simple upon its face, I would suggest that committee of arrangements, ministerial committee, Standing Committee through the moderator, and all, strive to make only assignments to those who are not already engaged, either upon Standing Committee, General Missionary and Tract Committee, Sunday School Advisory Committee, or having such other duties as might hinder them, or in any way make the appointment inadvisable.

The amount of material to draw from in the Brotherhood is so abundant that there is no necessity of burdening some and passing others by, either with work or honor, which might in any way savor of monopoly. Governor Bradford, of the Pilgrim fathers, thought "the honors and labors of office ought to be distributed," and this is properly the right view to take of the situation, and no query of this nature will need to be sent to Annual Meeting if the timely and proper precaution is considered.

WHAT IS THE PURPOSE OF BAPTISM?

BY C. D. HYLTON.

THE Scriptures teach us that there are different purposes in particular and one in general. One purpose or design is for the remission of our sins. Peter includes that in his reply to the Pentecostian inquiry, as stated in Acts 2: 38. Also Ananias speaks of it as a means of "washing away" sins (Acts 22: 16).

Another purpose is for the reception of the Holy Ghost (Acts 2: 38). And we also notice the Holy Spirit came down and abode on Jesus after his baptism by John (Matt. 3: 16).

It is the means of getting into Christ or putting on Christ (Rom. 6: 3; Gal. 3: 27). It is an erroneous idea that we get into Christ before baptism. The Scriptures nowhere teach, to my knowledge, that we are baptized in Christ.

Another design of baptism is to "enter into the kingdom of God" (John 3: 5). We cannot hope for salvation outside the kingdom; we must enter in and have our names recorded in the book of life (Rev. 20: 15).

The last design of baptism that I will refer to is to save us. This is clearly taught in Mark 16: 16 and 1 Peter 3: 21. This may be sneered at as baptismal salvation, but it is Bible doctrine and we can do no better than to accept it.

Trinity, Va.

CLIPPING THE BIBLE.

BY DORA CRIPE.

It is very fashionable for some people to say, "Yes, I believe the Bible, but not the supernatural. I believe everything that corresponds with my reason."

These people will commence reading the Bible with a penknife in their hands, cutting out what they do not like. Now if one has the right to cut out a certain

portion of the Bible, I don't know why everyone has not the same privilege.

There was a gentleman who attended the church of which he was a member for five years. At last one day he took his Bible and gave it to his minister and said: "That is your Bible." "Why do you call it my Bible?" asked the minister. "Well," replied the gentleman, "I have listened to your preaching for five years and when you said a thing was not authentic I cut it out." He had about one-third of his Bible cut out.

The minister wanted him to leave the Bible with him. He did not want the rest of his congregation to see it. But the gentleman answered, "I have the covers yet, and I will keep them," and off he went holding on to the covers. If we would believe what some men preach, there would be nothing left of our Bibles in a few months, but the covers.

There are ministers who dare not preach the Bible as it is. They omit some of the plain commands. They dare not preach all for fear that their salary will be cut down. We are not to add to or take from the Bible.

Words, Wis.

THAT'S ALL, IS IT?

BY G. C. PRICE.

NOT long since we noticed in a Chicago newspaper and on large advertising boards in and around Chicago an advertisement that to me was very suggestive. There were only four words, yet a whole newspaper page was used to make it conspicuous. It was this:

WILSON'S WHISKEY.

THAT'S ALL.

As we read it we were made to ask ourself the question, Is it all? No, no! We wish that it might be said of it, "That's all." But no; that whiskey sign stands for more misery and woe than tongue or pen can tell. It stands for all that goes to make life not worth the living. It stands for ragged wives and widows and homeless children. It stands for what we are forced sometimes to call homes that more properly are veritable hells; minus the necessities of life where the joys and pleasures of a Christian home are not even thought of.

Sisters, beware of the man that loves the intoxicating cup; he may say it is only one glass. "That's all." Is it all? Ponder well, look before you leap, for whatsoever a man soweth that shall he also reap.

Polo, Ill.

THE OUTLOOK IN JERUSALEM.

CALLING attention to the religious outlook in Jerusalem, a writer, who has visited the city, in the *Christian Herald* says:

"Jerusalem has young men, consequently is a city of hope. The hope of a 'holy' city lies in the coming generation. It contains probably about ten thousand young men, many without education, all practically without commercial opportunity or training. The government is exceedingly conservative. On one occasion the officials nailed up the door of the Young Men's Christian Association and took down the sign. The British Consul, who is deeply interested, opened the door and replaced the sign. This Association occupies the ground floor of a small centrally located building. There are fifty members, of whom one-half are young men converted from Judaism. I have never seen a body of young men so eager for leadership in Christian work. A good Association building with a competent secretary could work wonders along sanitary, commercial and educational, as well as religious lines. The presence of so many visitors who are leaders in educational work could be utilized in connection with lectures and receptions, and there could be secured for these young men some of the best obtainable talent. Intense prejudice exists between the various sects, and the world looks on aghast at the Turkish soldiers whose presence is necessary to keep peace among these sects of Christians. Fortunately Protestants are not included in this animosity, and the Young Men's Christian Association would make, as it has done in the Western

world, a common ground for all faiths. An American secretary would have great prestige."

It is good that these young men should be permitted to engage in the work they are doing. They are not making converts to Christianity in the full New Testament sense, but the way is being paved for the more perfect work. It is unfortunate that we cannot have in the sacred city a few earnest missionaries, who will make it their business to teach the whole Gospel. Possibly the time for that has not come, but it is to come, for the Gospel, we mean all of it, must yet be preached in all the world, and that includes Jerusalem.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, January 14, 1906.

ON SENTINEL DUTY.

Scripture Reading, Ezek. 3: 16-22.

I. Watch Ye.

1. Consciousness of Danger, 1 Peter 5: 8
2. Knowledge of Weakness, Job 7: 5
3. Foes Numerous and Strong, Isa. 59: 19
4. Time of Attack Unknown, Matt. 24: 43

II. Stand Fast in the Faith.

1. We are Well Fortified, Mark 9: 23
2. Supplies are Abundant, Psa. 23
3. Reinforcements in Sight, 2 Kings 6: 17
4. Tactics Unquestionable, Josh. 23: 10-13
5. Commander is Able, Jude 24

III. Quit You Like Men.

1. "Onward" Our Motto, Psa. 20: 5
2. Friends are Cheering, Heb. 12: 1-3
3. A Crown is Waiting, 1 Peter 5: 4

IV. Be Strong.

1. In Principle, Eph. 4: 14
2. In Courage, Dan. 6: 10-23
3. In Faith, Rom. 4: 20

I. Watch Ye.—If there ever was a time that every Christian professor should be a watchman—a sentinel—that time is now. Foes open and secret are about us; foes within and foes without; foes wily and foes destructive. The right kind of watchman must realize the danger that is surrounding him on all sides and in various forms. He must be able to recognize the weakest places in his bulwarks. He must be constantly on the alert, for he never knows when he may expect an attack. Matt. 24: 42. To sleep and grow careless means death for himself and destruction to the cause in which he is interested. Matt. 13: 25; 1 Thess. 5: 6.

II. Stand Fast in the Faith.—A sentinel must possess confidence in the cause over which he stands guard. This will add much to his power. He must know, too, that he shall be well provided for by a stronger arm than his own. He must realize that his orders are perfect and that he is expected to carry them out literally.

III. Quit You Like Men.—The Christian's watchword is "Onward, ever onward!" He need not worry about it either, for "as thy days, so shall thy strength be." Deut. 33: 25.

IV. Be Strong.—In principle, be unmovable (1 Cor. 15: 58), in courage, dauntless (John 19: 10, 11), in faith, strong (Luke 8: 48; Matt. 9: 29). Many are interested in us and our welfare. Matt. 10: 30; Heb. 7: 25; 1: 14. Finally comes the glorious reward—the prize. 1 Cor. 9: 24; 2 Tim. 4: 8.

THE PRAYER MEETING.

For Week Beginning January 14, 1906.

THE BURDEN OF SOULS.—Psa. 142: 4.

I. What Do We Owe to Others?

1. To have a firm conviction of the priceless value of a soul. Matt. 16: 26. Realizing this, our earnest effort in behalf of others is not only a blessed privilege but a supreme duty.
2. To cherish tender solicitude for their welfare. 1 Thess. 5: 23. Paul's prayer should be the desire of every true believer. Like Paul, it should be our constant aim that others may prosper, and especially spiritually.
3. To feel an alarming apprehension of their danger. James 5: 20. With too many there is not a keen realization of the danger ahead. Deeming themselves secure, they care not for others. The fact is that we are in danger ourselves, if we neglect to help others.
4. To make zealous exertions for the salvation of others. Acts 20: 31. "Day and night" the faithful apostle labored, "with tears" that others might hear the message and heed it.

II. Who is Specially Responsible?

1. Parents. Prov. 22: 6. "Train up" means care, effort—not an aimless life.
2. Ministers. 1 Cor. 9: 16. "Woe unto me," says Paul, "if I preach not the Gospel."
3. Every believer. Amos 6: 1. All should work. God wants no drones.

III. The Awful Results of Neglect.

1. To neglect is ungrateful. 1 Peter 2: 9. As "a royal priesthood," why should we refuse to do the King's bidding?
2. To neglect is cruel. Rom. 14: 7-10. All must stand at the judgment seat. All must give account.
3. To neglect may be fatal. Psa. 95: 7. "To-day" has the promise. What you mean to do to-morrow, may never be done. Act to-day!

HOME AND FAMILY

THROUGH THE VALLEY.

BY LOIS L. THOMAS.

Tears had banished sleep.
Then the sadness calm
Was filled with thoughts, so deep
That earth was all forgotten,
And I forgot to weep.
The sorrow deemed so vast,
Dimmed from my sight.
God's love was not all past;
Pastures new, the sheep would find,
And waters still, at last.
Harrod, Ohio.

HOW MOODY FOUND SANKEY.

IN 1867, when I was twenty-seven years old, a branch of the Young Men's Christian Association was organized at Newcastle, Pennsylvania, of which I was elected secretary, and later president. In 1870, with two or three others, I was appointed a delegate to the International Convention of the Association to be held at Indianapolis that year.

It was announced that Moody would lead a morning prayer meeting at 7 o'clock. I was rather late, and sat down near the door with a United Presbyterian minister, the Rev. Robert McMillen, a delegate from my own county, who said to me, "Mr. Sankey, the singing here has been abominable; I wish you would start up something when that man stops praying, if he ever does." Being urged by a psalm-singing minister to sing a hymn, I promised to do so, and when the opportunity offered I sang the familiar hymn, "There is a fountain filled with blood." The congregation joined heartily, and a brighter aspect seemed to be given to the meeting.

At the conclusion of the meeting Mr. McMillen said to me: "Let me introduce you to Mr. Moody." We joined the little procession of persons who were going up to shake hands with him, and thus I met for the first time the man with whom, in the providence of God, I was to be associated for the remainder of his life, or nearly thirty years.

Moody's first words to me, after my introduction, were, "Where are you from? Are you married? What is your business?" Upon telling him that I lived in Pennsylvania, was married, had two children, and was in the government employ, he said abruptly, "You will have to give that up."

I stood amazed, at a loss to understand why the man told me that I would have to give up what I considered a good position. "What for?" I exclaimed. "To come to Chicago and help me in my work," was the answer.

When I told him that I could not leave my business, he retorted, "You must; I have been looking for you for the last eight years."

I answered that I would think the matter over; but as yet I had no thought of giving up my position. Mr. Moody then asked me if I would go with him and pray over the matter, and to this I consented, out of politeness. After the prayer, we parted, and I returned to my room, much impressed by Mr. Moody's prayer, but still undecided.

The next day I received a card from Mr. Moody asking if I would meet him on a certain street corner that evening at six o'clock. At that hour I was at the place named, with a few of my friends. In a few minutes Moody came along.

Without stopping to speak, he passed on into a store near by, and asked permission to use a large store-box. The permission was granted, he rolled the box into the street, and, calling me aside, asked me to get up on the box and sing something.

"Am I a soldier of the cross?" soon gathered a considerable crowd. After the song, Mr. Moody climbed up on the box and began to talk. The workmen were just going home from the mills and the factories, and in a short time a very large crowd had gathered. The people stood spellbound as the words fell from Moody's lips with wonderful force and rapidity. When he had spoken for some twenty-five

minutes, he announced that the meeting would be continued at the Opera House, and invited the people to accompany us there. He asked me to lead the way, and with my friends sing some familiar hymn. This we did, singing, as we marched down the street, "Shall we gather at the river?" The men with the dinner-pails followed closely on our heels instead of going home, so completely were they carried away by the sermon from the store-box.

The Opera House was packed to the doors, and Moody first saw that all the workmen were seated before he ascended to the platform to speak. His second address was as captivating as the one delivered on the street corner, and it was not until the delegates had arrived for the evening session of the convention that Mr. Moody closed the meeting, saying, "Now we must close, as the brethren of the convention wish to come in to discuss the question, 'How to reach the masses.'" Here was a man who could successfully reach the masses while others were talking about it.

When Mr. Moody again brought up the question of our going into the work together, I was still undecided. After a delay of over six months, and much urging on Mr. Moody's part, I consented to spend a week with him; and before that week was over, I had sent my resignation to Mr. Hugh McCullough, at that time Secretary of the Treasury.

We thus commenced work together in Chicago in the early part of 1871, visiting poor and needy ones of Mr. Moody's little flock, singing and praying with the sick, speaking and singing at the daily noon prayer meetings, and doing other similar work, until the fall, when Mr. Moody's church was destroyed in the great Chicago fire.—*Ira Sankey, in S. S. Times.*

A SILVER-LOCKED HEROINE.

ONE is reminded almost daily of the great goodness there is in little things. How many great and grand sermons are preached from the simple life of a righteous man or woman. It is not always the full-of-life, highly educated, to-the-front individuals only whose lives count. To those who are constantly seeking fame and honor, the little deeds and little kindnesses are unnoticeable. Too many will shun what they know to be their duty to their brother and neighbor, when they see destruction staring them in the face, knowing that it is either life or death. Self keeps many a well-meaning person from saving the perishing ones.

Just one act in the life of a quiet, unassuming old lady, in one of our eastern cities, worthies her name being recorded in history. She lived on the first floor of a five-story tenement. The building was on fire; the hallways were thick with smoke. On noticing the smoke, the old lady, almost eighty years of age, called from her window to a small boy, who was passing by, to hasten to the janitor and tell him to turn in the fire alarm. The little fellow, in a frightened manner, ran to meet the janitor, as fast as his little limbs would carry him. Believing the tenants not to be aware of the great danger, the tottering, venerable old lady proceeded to ascend the four flights of stairs, passing along every corridor, tapping on each door, begging the inmates to rush to the fire escape or to the stairs and flee the danger. This alarm was the means of permitting all but one to escape.

But there was one to whom all these people owed their lives, and where was she? Brave men searched for her, and on the floor of the fifth story her white face could be seen from the window as she was crouched upon the floor, almost overcome with smoke and exertion, hoping to recover sufficient strength to descend. But it was too late; the flames had penetrated the walls throughout the building and were fast approaching the upper story. By the arms of strong men, she was snatched from death and brought to the ground in safety. On recovering her senses she could not understand why so much excitement and fuss was made over her. The people came to her and most graciously expressed their thanks for saving their lives. "Why," she said, "I have only done my duty. I saw the approaching calamity, and knew you would all be consumed in the flames."

Was this daring deed done for fame and honor? No. Nothing but simple obedience to the promptings of love and duty could have called forth the noble act. Is there a soul about you, Christian worker, enveloped in the flames of vice and sin, and you tarry to sound the signal of warning? Will you stand and see a soul perishing, even though it may cost you a little life-blood?

A STRANGE EXPERIENCE.

It is very inconvenient for some people these days to be poor, especially when so much display is in demand by society, a thing which brings an untold amount of distress to thousands. It is no disgrace to be poor, but it certainly is not honorable to men, much less in the sight of Almighty God, to abuse one's privileges. There is nothing to be gained, but almost always a disgraced character, as in the case of a young man, who, not long since, desired to visit his parents in Chicago, accompanied with his new bride. The young man had perhaps gone west to seek a fortune and now wanted to return. The trip was discussed, the pleasures anticipated, but the money was lacking.

Determined to make the trip from Denver, he purchased a large trunk, nailed pieces across on the inside to which to cling when the trunk was being moved, and bored a hole in one end of the trunk, as a means to supply air. Some few cabbages and a can of water were then placed in, after which the husband crawled in. The trunk was then locked and roped by the wife, who placed the key in her pocketbook, and started on their way.

On nearing the city of Omaha, while the baggage master was checking over the baggage in his charge, he spied something movable through the hole of this trunk. Upon investigation he suspected it to be a man and asked him if he did not want a drink of water. There was no way out of it; the man was caught. What should he do. First he begged of the baggage man not to expose him, but to release him, and he would frankly explain his peculiar method of travel, which he did.

It was almost impossible for the man to walk after being penned up in such a small cell for so long a time. Had he been permitted to reach his destination he would likely have perished for the want of food. There is pleasure in first-class traveling, but the way of the transgressor is hard.

OSAGE SEWING SOCIETY.

WE organized Sept. 13, 1905, for a period of six months, with a membership of six. Time of meeting, semi-monthly, on Wednesday. We have had two business meetings and one whole day for work, making seven sessions, with an average attendance of twelve. We have gained three new members, making at present a membership of nine. At all these meetings we have had the cooperation of many of our friends and neighbors, and with their help we have made 20 garments, 3 comforters and 1 quilt, besides doing much other work. Our receipts, including goods donated, amount to \$10.25. Towards the church building we donated \$8.

McCune, Kans.

MARY NEHER, Sec.

AFFECTION IN THE HOME.

WE sometimes meet with men who seem to think that any indulgence in an affectionate feeling is weakness. They return from a journey, greet their families with a distant dignity, and move among their children with the cold and lofty splendor of an iceberg surrounded by its broken fragments.

There is hardly a more unnatural sight than one of those families without a heart. A father had better extinguish a boy's eyes than take away his heart. Who that has experienced the joys of friendship, and values sympathy and affection, would not rather lose all that is beautiful in Nature's scenery than be robbed of the hidden treasure of his heart? Cherish, then, your heart's best affection. Indulge in the warm and gushing emotions of filial and fraternal love.—*Miss Mulock.*

THE GOSPEL MESSENGER,

A RELIGIOUS WEEKLY

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BRO. D. W. HOSTETLER, of Indiana, has changed his address from Bunker Hill to Peru.

DURING the revival, held in the Yellow River church, Ind., ten were added to the fold.

At Lakeview, Mich., twelve were recently added to the church, nearly all of them being young people.

ALL told there were twelve additions to the church during the revival services in the Pleasant Hill church, Ill.

At Buffalo, Pa., there were eight applicants for membership as the result of an earnest protracted effort.

SOME of the Brethren ministers have not yet ordered the Sunday School Commentary for 1906 to which they are entitled for twenty cents.

A REFRESHING and encouraging revival was held in the Monticello church, Ind., and five came out from the world and were added to the church.

It has been arranged for Bro. J. G. Royer to take charge of the services at Sterling, this State, for several months, commencing the second Sunday in March.

BRO. B. E. KESLER, of Leachville, Ark., spent several weeks in December visiting churches in Missouri, Kansas and Oklahoma. He is saying something in the MESSENGER about his trip.

A FOUR weeks' meeting was held in the Victor church, Osborne Co., Kans., and nine were added to the church. The members, composing the congregation, seem to be very much encouraged.

BRO. L. H. EBY conducted a very successful revival in the Roann church, Ind. There were twenty accessions by confession and baptism, with another applicant awaiting the introductory rite. One was restored to fellowship.

TURN to your Brethren Almanac for 1906, page 29, last column, third line from the top, and insert the name "H. D. Davy" before the word "moderator." The mistake was made here in the House when the article in question was placed in type.

LAST week Bro. I. J. Rosenberger and wife, of Covington, Ohio, passed through Chicago, to Denver, Colo., expecting to spend several weeks in the west. Sister Rosenberger's health is not good and it is thought that a short sojourn in Colorado may prove helpful to her.

OUR people are opening up missions in a number of cities. A few years ago we could easily number all of our missions on our fingers, but now we cannot even name all of them. In the future there are to be more, and there may come a time when churches will be found in every town and city in the Union.

UNDER the heading of the department, Fallen Asleep, is a notice stating that we do not publish obituaries for children under five years of age. This has been the rule for years. Those who have been sending death notices of very young children will by this understand why they have not been published.

IN the Brethren Almanac for 1906 Bro. Jacob Witmore's address is given as Long Beach, Cal., instead of McPherson, Kans. While he and his wife are spending the winter at Long Beach, their purpose is to return to McPherson in the spring, hence the permanent address is the latter place.

NOW and then we have the pleasure of worshipping with the members in Chicago. We were with them the last day of 1905, and had the privilege of addressing a full house, most of those present being members. In the audience were six preachers of good ability. Then there were several ministers out of the city and another held services in the south side house. It will thus be seen that Chicago is becoming well supplied with preachers, and before many years we should hear of about eight or ten services each Lord's Day instead of two or three.

AFTER reading the MESSENGER the members at Elison, N. Dak., send their papers, neatly folded, to the state penitentiary, Bismarck, N. Dak. Bro. A. J. Blough, who looks after the gathering and sending the papers, received a very nice letter from the warden, informing him that good reading matter was thoroughly appreciated by the inmates. He also thanked Bro. Blough for the copies of the MESSENGER that he had been forwarding. The members bring their papers to church, there they are collected, neatly arranged and sent on their further mission of usefulness. This is one way of preaching the Gospel to those who are in prison.

THE MAYVILLE CLASS ABROAD, Bro. E. M. Cobb, is a 288-page book, bound in cloth, finely illustrated, neatly printed on good paper, and published by the author. The book is made up of seventy letters, representing a geography class visiting Europe and parts of Asia and Africa, particularly the Bible lands. One of the class is represented as writing the letters on behalf of the party, and these letters tell the very interesting story of the trip from start to finish. The story is well told and makes both instructive and delightful reading. The style of writing betrays the author completely, but it is good, entertaining and at times spicy. An advertisement of the work will be found on another page of this issue. Price, \$1. May be ordered from the Publishing House.

ONCE upon a time we conducted services in an audience room where the clock on the wall had stopped. The room was full of people. They sang, they prayed, they listened to the reading of the Scriptures and the preaching. We saw no sleeping, for it was a wide-awake congregation, but there stood that clock all through the services and did not even tick. We thought, "Just like some Christians. In the midst of enthusiasm and devotion, but not life enough to point in the right direction." We have met members who are of no more spiritual value to the church than that clock. Once every twelve hours they may, from the force of fixed habit, point right, but the rest of the time they are certain to point wrong. Such people need a good winding up and a resetting. Whenever we see men and women sleeping in church we cannot help thinking of the sleeping clock on the wall.

WE have published several announcements of special Bible terms to be held this month, and a few of them will be found in this issue. A card addressed to the president of any of our schools will bring the needed information concerning the Bible work to be done. We would urge our ministers and others to avail themselves of the excellent opportunity offered to secure some very much needed help in the study of the Scriptures. Every minister in the Brotherhood ought to have some of this help, especially do the younger ministers need it, not because they may be less skillful in the handling of the Word than some of the older ones, but because of the great work awaiting them. Then it would be a splendid thing if the churches could aid their ministers in their expenses attending a special Bible term. Since most of our ministers are preaching a free Gospel it would be no more than fair that the members help them in their further preparation for the work entrusted to them.


It is said that the saloon-keeper is the only man who hides his advertised business behind a screen. Then up the street, a short distance, may be found a half dozen church members who secretly vote for the business and the screens to continue. We see little difference, morally speaking, between the man behind the screens and the half dozen up the fashionable street, unless it be that the latter are hypocrites while the other is not.

A NUMBER of our correspondents report "no accessions" during the revival meetings held in their congregations. This may seem discouraging, but it should not always be so considered. It is good to work for the saving of souls, but that need not necessarily be the primary purpose of a protracted meeting. Sometimes the members need a spiritual revival. Now and then a whole church needs to be thoroughly indoctrinated. Then along various lines the members may need instruction as well as some encouragement. Hence a revival may be of great value though no one be added to the church.

THE members of the early church took pleasure in helping one another. If a brother was a baker, and they had to purchase their bread, they patronized him. They preferred to have their clothing made by tailors who belonged to the church, and their houses built by mechanics who were Christians. So far as it became necessary for them to employ hired labor of any class they preferred the converted. This was proper. It was wise and in keeping with the teachings of both Christ and the apostles. The same custom ought to still prevail. Christians ought to patronize one another, and in this way encourage each other. If the village blacksmith, who is a member, does good work, why should not the members patronize him? If the farmer needs a hired man, why not hire a member, if one can be had? In fact, let members prefer one another in every way possible, and thus help the common cause that they together represent.

THE very encouraging number of young people coming to the church should be credited largely to the Sunday-school work among us. For some years we have been reaping the fruits of the Sunday schools, and in the years to come we are to see still greater results. In the Brotherhood we have not far from one thousand Sunday schools using the Brethren literature and being controlled by members. More than five thousand members are engaged in teaching, and some of these teachers are training their pupils for Christ and his kingdom. They get the hearts of the young people ready for the preached Word, then when a revival is held they are in a condition to be influenced aright and come to the church. We look upon the minister as the means, in the hands of God, of leading scores to Christ. In a measure this may be correct, but behind it all there are a number of earnest Sunday-school teachers who, by their persistent and prayerful efforts, have made the success of the minister possible.

NOR long since we attended a meeting where the services were opened in a very reverent way. The singing was spiritual and the reading of the chapter was with the utmost care. The minister read the part of the Scripture selected as though he meant for each one present to understand every word in the chapter. The call to prayer was in perfect keeping with the occasion and the prayer itself was deliberate and impressive. He did not commence praying as soon as his knees reached the floor, nor did he rattle off his prayer in the thoughtless manner so often and painfully experienced in religious meetings. After kneeling he gave the congregation a few seconds to become perfectly composed, and then slowly, but reverently commenced talking to the great Father. In the room there was a stillness and a feeling of reverence that favorably impressed every one present. This deliberate and spiritual manner of opening the services not only helped the speaker to deliver his message, but prepared the congregation to receive it. Would it not be well for our people to encourage more reverence and more spirituality in all of our meetings?

 Our Young People is just the paper for Sunday schools all over the land. It is a neatly printed and well illustrated weekly, suited to the needs of the young people. When ordered in clubs of five or more copies, all to one address, the paper will be sent six months for ten cents a copy. That is, for fifty cents you can have five copies sent six months, or for one dollar you can have ten copies for the same length of time. We make this very low rate in order to widely introduce the paper into the Sunday schools everywhere. Let the House have your order at once.

OUR BIG MAILS.

ON New Year's we received the largest morning mail known in the history of the Brethren Publishing House; there were over five hundred letters. The previous Monday morning we received almost as many. But this was for one delivery only, and during the day, except holidays, there are always a number of other deliveries. All of these letters, save a few that may be addressed to individuals connected with the business, are opened by the Business Manager, and assorted. Before him are wire trays for the MESSENGER, *Inglenook*, Sunday school, Mission Room and Bookkeeping departments. Into the trays goes the matter belonging to the different departments, there frequently being matter for several departments in one envelope. But if some one should write something about business, then follow with something intended for the editorial department of the MESSENGER, the Manager may write "MESSENGER" across the upper left-hand corner, and throw it in the bookkeeping basket. This means that when the clerks in the bookkeeping department get through with the business part of the letter they must send it to the MESSENGER editorial department up on the third floor. Should there be a rush of business, it may require two or three days for this particular letter to make the rounds of the departments and reach the editorial desk. In the meantime the MESSENGER may have gone to press and the special matter in the letter has to wait another week before it can be published. Had the writer placed the different items on separate sheets, with his name and address to each, the Manager would have thrown one sheet into the bookkeeping basket and the other into the MESSENGER basket, and inside of a few minutes, or a few hours at most, the matter intended for the MESSENGER would have been on the editorial desk, and, if needful, would have found an early appearance in the paper. When you write the House, keep all of this in mind, and you can greatly aid us by placing the matter for the different departments on separate sheets, though they may all be sent in the same envelope, addressed to the Brethren Publishing House, and not to some individual connected with the business. Then do not forget to give your name and address with each sheet.

HOW WE ARE ENSLAVED.

HAS it ever occurred to the MESSENGER readers that some of the great clothing houses of America and Europe employ skillful men and women, at good salaries, whose sole business it is to study out and arrange for new styles of garments each year? Such, however, is the case, and in their work these high-salaried fashion makers are aided by men and women, who have no regard whatever for the Bible. It was understood, months ago, that the styles for 1905 should be entirely discarded, and that the clothing for the year following must be made after a pattern entirely different. This is the way the thing has been going on for years, and it is to continue as long as the people of this country and other lands are foolish enough to pay for such methods. Already the styles for 1907 are practically provided for.

Why all of this changing every year? It is done, not to benefit the masses, but to help some large firms to make money. The managers of these firms know that when they can get people in the habit of falling in with the new styles each year they can sell more

goods, and therefore make more money. With them it is simply a money-making proposition, and they are doing their utmost to educate the masses to depend upon them for styles, and for what should be worn.

It makes no difference how serviceable or how convenient an article of attire may be for this year, it must be discarded in order that the style of next year may come into general use. The policy is a change, not for the good of the wearer, but for the benefit of the large and wealthy manufacturer. In other words, he makes slaves of the masses. He tells the men and women how they should dress in 1906, makes up the clothing for them, months in advance, places it on the market, and they purchase it.

We claim to be an intelligent, educated and free people, and yet we permit a few rich men to make slaves of us. This applies to Christians as well as to others. They may preach and write against trusts, monopolies and things of that sort, yet when it comes to purchasing clothing they do as the great money schemers direct, and that, too, without much complaining.

Were a church to make of her members the demands that the fashion directors are making, the whole world would rebel. There is not a church in the world that would dare enforce such rigid regulations. Where is the church that could induce her members to change their style of dressing each year? Such a church does not exist. It could not outlive the opposition of a half generation. And yet, without a church, or any formal organization for the purpose, men skilled in the arts of business, are inducing people, by the millions, to fall in with the idea of changing their manner of dressing sometimes oftener than once each year. If the angel Gabriel, himself, were to undertake a scheme of this sort, both the world, and probably one-half of Christendom, would oppose him. Viewed in this light, men and women are mysterious creatures, if they were made just a little lower than the angels.

ANOTHER VOLUME.

AFTER closing one volume of the MESSENGER we do not have time to lay the pen down, for a brief rest, until we commence work on another. And now here we are with what has never before been seen in the world, No. 1 of the MESSENGER for 1906.

It is, however, one thing to begin a work of this kind, but quite another to complete it. It is a task that requires the entire year to finish, and when one commences he never knows whether he is going to be permitted to write the closing lines of the volume.

Many things may happen, but we think more seriously about the fulfillment of the prophecy regarding the second coming of Christ. He has promised to return to the earth, on the clouds of heaven, accompanied by a great throng of angels.

What if he should come before the close of 1906? We should certainly rejoice. All the saints would shout for joy. Some who have never shouted would feel like shouting then, and well they might. But what about the MESSENGER should the Master come? Would we close the office, lock the doors and go out to meet him? We would certainly await his orders.

But nothing would please us better than to be editing the MESSENGER when Christ comes. Of course all of our readers would know about his coming long before we could print the news and get it to them. We read that when Jesus comes every eye shall behold him. Not only so, but the news would be flashed all over the civilized world inside of a few hours.

Still it would be delightful to give in the MESSENGER all the news we could gather concerning the second advent, and what was taking place in all parts of the earth. We are sure all the saints would enjoy reading news of that kind far better than anything that we have yet published.

Then if the Lord would so direct we would like to keep right on publishing the MESSENGER during the Millennium. It would be a long period, one thousand years, but there will be no Satan loose during that time, and we would have only good news to chronicle.

Well, we shall do our utmost to conduct the paper so as to please the Lord should he happen to make his second appearance during the year. Of course we shall endeavor to please the Brethren, too, but we think that if the Lord is pleased they will be pleased also.

With these reflections we enter upon the labors of another year, hoping to make the paper helpful to all of our patrons, and an honor to the cause it represents. In policy the paper does not change, save in the sense of coming closer and closer to the Gospel as we get more light.

We have always regarded the New Testament as our rule of faith and practice. By this rule we aim to steer the MESSENGER, and when mistakes are made they may be regarded as wholly unintentional.

We know that there are many lines of thought that should command our attention during the year. We hope to be able to give each one the attention and consideration necessary, but to us it seems that there is nothing more important than securing a better understanding of the Bible and living more fully in keeping with the gospel requirements.

This was the purpose of the holy members who were first in the reformatory movement with which we are now happily and fortunately identified. And if we should more than ordinarily emphasize this phase of religious attainment during the next twelve months, we are sure that we are doing the very thing that the apostles themselves would do could they be permitted to return to the earth and preach as they proclaimed the truth while they were yet in the flesh.

We believe they would endeavor to unite all the believers in the world on the teachings set forth in the New Testament, and what better thing could we do? The whole Gospel, and not a part of it only, should be held up before the world. To do this and do it well we must be certain that we understand the Scriptures ourselves.

Therefore it behooves us again to study God's Word with renewed energy, under the special guidance of the Spirit. The Sunday-school lessons for the entire year have been selected from the New Testament. There will be enough of these lessons, and the subjects will be sufficiently varied, to enable us to study nearly the whole of the Gospel. With the advantages thus afforded we ought to get more out of the next fifty-two weeks than we have ever learned during any previous year.

We are making no special promises for the year. We have tried to start the volume right, and we pray God to help us to so direct the work that 1906 will prove a glorious year for the Brethren church.

Our people, as a rule, know just where to find us on the doctrines and principles of the church. We believe in God, the Son and Holy Ghost. We look upon the Bible as containing the Word of God, and accept the New Testament as our only rule of faith and practice.

We believe in the Brethren church, we have confidence in the members, and feel sure that there is a great future for the church. It is in the interest of the church and her gospel claims that the paper is conducted. We are to stand by these claims in the future as we have stood by them in the past.

We invite all of our readers to remain with us. The paper has done them good in the past and we are sure that, guided by the Holy Spirit, it will accomplish as much, if not more, in the future.

ONE MORE.

[This article should have appeared last week, but it did not reach us in time.—J. H. M.]

THE other day a man drove up to my woodshed with a large load of wood. He said: "This belongs to you; where shall I unload it?" He was right. I had engaged the load of wood, and he was fulfilling his contract by bringing it as he did. I told him where to put it, and stick by stick he unloaded the wood. When almost done, I asked him: "Is that all?" "One more stick and this is the last one."

And so it was. The wood was given to me for my use and pleasure. I could have it sawed into billets,

cut into kindling or leave it lie out and rot. It made no difference to the man who brought it what disposition I made of it, but it would make a difference to myself. And so it does, as to everything which we receive in life. There is a reflective loss or value comes to us in every case. And we are made to feel it, if not sooner, when the last stick comes.

Somehow "the last stick" made an impression that we could not shake off. The thought comes to us so often in our daily experiences. It is not only the last stick of wood that touches our life experiences, but the many things that come to us every day. The last cup of meal, the last loaf of bread, the last shovel of coal, the last dollar in the purse, the last day of the week, the last hour of the day—all of which may be resolved into last opportunities, showing a frontage of want, misery and despair.

Not long ago the good Lord came to us with a full wagonload of days. With this full load he came to all of our doors. Each day was full of golden opportunities. He commences to unload—one at a time. It is given to each one of us—for our use, our advantage, our profit, for our enjoyment and future good. By this time the load is well off, and very soon it will be said of the unloading: "Only one day more."

What do you think of it? What have we made of this load of days? Of late we have thought much about the days of the year that will so soon come to a close. And the question has been, Have we given them even as much thought as we have given to our load of wood? Each stick has been utilized by making it into wood for the stove, the fireplace or a backlog for the library chimney corner. The idea of waste is painful to us, because we have learned to be so economical in all these things. And so it is largely with all the things that touch our lives. We have learned that they will mean something to us. And unless we get that meaning out of them we sustain a loss. And it is true, because, no matter how small they may be, they are intended as helps to us, as means of grace which we cannot afford to lose.

But how about this load of days as they have been unloading to us since the beginning of 1905? They have not been crowded upon us by shovelfuls or bundles, only one at a time, that we might the better handle and use them. And they have been coming and going, coming and going, until just see where we are. Almost at the bottom. Once, twice—going—and old Father Time cries out, "Only one more day."

And what have all these days meant to us? No matter how we may have looked upon these days as they came and passed, every one of them was a day of grace to us. In them were great possibilities for us as individuals. All that we can hope for in the future and in heaven will be measured to us as we have measured the opportunities of these days.

Each day, as it comes and goes, ought to show a credit mark in our favor in the book of life. There is an account being kept, the register of life. It has a debit and a credit side, and each day, by our actions, a register is made on one side or the other, against us or for us. We are to say which it shall be. Do we think of it as we should? Are we as much concerned as to how we are spending our time as we are about the things that pertain to this life only?

The closing of another year should very seriously impress us as to how we have been spending our time and our days, because there is a time coming when we will again be made to face each day and the manner in which it was spent; not to live it over again, but to reap that which we have sown. The sweetest pleasure that is possible to come to a human soul is that which follows in the evening of a day spent in the Master's service.

If this is true, and we know that it is, what must be the character of the feelings that come to those who spend their time in the service of sin? It seems to me that we have a very vivid picture of such feelings in the case of the rich man who lived for his own selfish pleasure. In hell he lifted up his eyes, being in great torment. He was in torment because he misused the days as they came to him, so that when death came in the register was against him—on the debit side. How

vain, how foolish, how shortsighted we are! "O that my people would consider!"

Only one more stick. To many, yea, to thousands, this one more would have been a most precious boon. Time to the lost soul bordering on eternity is the most precious thing in the world. Men and women, as death approached, would gladly have given all their possessions, though millions, for just one day more to live, that they might use that day to meet God in peace. My friends, this day we have, and it ought to be just as precious to us, because we need it for service. Help us, Lord, to use each day for thee.

H. B. B.

THE SOULS OF JUST MEN.

Where did the souls of the just go before Christ died for the redemption of mankind?

By soul our querist probably means the spirit, or immortal part of man. This is one of the deep questions. It deals with the spirit world, of which we know comparatively little, but that little is very precious. Solomon says that at death "shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Eccl. 12: 7. This helps us to understand that the body and spirit separate at death, the spirit going to God. But what does the Lord do with the spirit when it returns to him? The experience of Lazarus, given in Luke 16, to some extent, at least, solves the problem. When Lazarus died the angels carried him, rather his spirit, to where Abraham was. The spirit of Abraham had been at that place over 1,800 years. Lazarus being a righteous man was admitted into the same abode. From this we are to infer that before the death of Christ the spirits of all the just were conveyed, by the angels, to a place of happiness prepared by God. We know nothing concerning the location of this abode of just spirits. It is somewhere in the vast and boundless universe. The location is known to the angels, for they carried Lazarus to the place. We happen to know that it may be seen from the abode of the wicked spirits, for the rich man, while in torments, could see Lazarus as well as Abraham. Not only so, but he could converse with them. At what distance people may be able to converse, or how far they can see in the spirit world, are questions that cannot be answered in this world. The limits for hearing and seeing in the beyond may exceed earthly limitations a thousand times. The abode of the righteous spirits may be thousands of miles from the place of torments, where the wicked are reserved in chains of darkness. At least there is a great gulf between the two places. On one side of this impassable gulf we find the spirits of the just and on the other side we find the unholy spirits of the wicked. That is the way it was when the Master narrated the account of Lazarus and the rich man, and we have no reason to believe that the conditions in the spirit world have materially changed.

IN THE PARADE.

Is it proper for a member of the church to carry a gun in the grand parade of the G. A. R. at the time of encampment?

PETER once drew his sword and the Master told him to put it up. From that day to this it has been the policy of the more devout and loyal Christians not to use the sword for either display or for active service in war. The same principle should apply to the use of the gun in carnal warfare. Most assuredly would it be improper for a member to carry a gun in the parade of the G. A. R. To thus march is to follow the ways of war rather than the ways of peace. Then we do not see what business a member of the church has in the parade anyhow. The brother in question may have been a faithful soldier in the army at one time, but it is to be presumed that he has been converted, that he has put on Christ, the Prince of Peace, in the holy act of baptism, that he has severed his relation with the carnal army and become a soldier of the cross, where war is learned no more. We have nothing unkind to say about the remaining veterans of the terrible struggle between the North and the South. As subjects of the earthly kingdom they did their duty. But those who come to the Brethren

church are not expected to encourage or take part in war. They are expected to throw their whole influence on the side of peace, and in opposition to war, to the learning of war, and even in opposition to conduct that has the appearance of war. Let this be distinctly understood and the ex-soldiers, who are members of the church, will not be called on to even march in the G. A. R. parade, let alone carry the gun.

CHRISTMAS ENTERTAINMENTS.

A SISTER, writing from an isolated point in Virginia, says that the members in her locality do not have many meetings, but recently they were visited by a minister and a few poorly attended services were held. She then added that if there had been a Christmas tree performance in place of religious exercises the house would have been packed regardless of the weather. The sister is correct. The people in all parts of the country, including church members, are teaching their children to love the things that amuse rather than the things that instruct and edify. At Christmas it is good to be happy and cheerful, and do all we can to make others happy, but there is such a thing as developing a love solely for that which amuses, and this is what the Christmas tree entertainments, in the name of religion, are doing from one end of this country to the other. If all of our own members were as active in their worship and church work as the more worldly are in their Christmas celebrations, there would be few occasions for complaint about a lack of interest in our religious services. Let us be zealous in our work, abstain from all appearances of evil, and God will grant us added influence for good over the lives of others.

WHAT JESUS WOULD DO.

WERE Jesus to return to this world, call all of the Brethren ministers together, class them off two and two, there would be about thirteen hundred couples. Then he might send them out over the country two and two, telling them to preach the Gospel all over the United States and the parts of Canada where they could reach the people with their language. We are sure that he would not send a dozen into one congregation. Were he to limit them to work in the United States he might so divide up the territory as to give each set about 61,000 people to whom to proclaim the Gospel. Two men could very easily preach to ten thousand people each Lord's Day, and thus be able to deal out the true Gospel to their 60,000 men, women and children every six weeks. With the Master directing the workers, all this and even more might be accomplished by the ministers whose names appear in our Almanac. Compare this with what we are now doing and the need of wise management becomes wonderfully apparent. The Master knew how to organize and manage his forces, but it appears that we do not. Were we to spend half of the time on organization and training for church work that we spend on church government, we might accomplish wonders, and even then find church discipline far less difficult than we find it under the present arrangement.

DUTIES OF MISSIONARIES.

WE are requested to write an article setting forth the duties of missionaries in cities and elsewhere. This would be a difficult thing to do. We shall not undertake it, but this much we can say: The right kind of a missionary is sure to find plenty of work and will not fail to do as much of it as time, strength and circumstances will permit. Results ought to tell whether one is an efficient and diligent worker. The missionary who enters a city, and cannot make himself felt, may be a good man, but he is either not a skillful worker or has got into the wrong place. A man who enters the mission field, be it in the country or in some city, must throw his whole soul into his work with a view of helping the people. To enter the field in a half-hearted manner means defeat at the very outset. And while we shall not attempt to outline the duties of a missionary, we shall not object to others writing on the subject.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, - Illinois H. C. EARLY, - Virginia
S. F. SANGER, - Indiana A. B. BARNHART, - Maryland
JOHN ZUCK, Iowa.

TOO FEW TOGETHER.

A large number of our people are moving to various new locations in order to find homes or regain health. Before making the change, some think seriously of whether they shall have church privileges or not, and some seem scarcely to take that into consideration. To many persons getting on in the world or regaining health is of so much importance that often weighty matters are at the time not taken into consideration, and they rush off to the places which promise to supply them with those things on which their affections are set. Sometimes the move proves to be a good one, and sometimes it does not.

But it is not so much our purpose to look at the moving from the health or financial standpoint as from the church standpoint. Frequently persons find it easy to justify themselves in locating where they will be deprived of the privilege of attending their own church services. And such are frequently lost to the church and to all Christian work. Their example is to be avoided. It might have been different if they had been more thoroughly converted, for then they would have learned how much spiritual strength is to be gained from association with those of like faith, and from communion with God in the house of worship. When it is too late, some of them see their mistake and deeply regret that they ever cut themselves off from church associations.

Other members, for various reasons, feel that a change of location should be made; but they do not propose to make it blindly. With them spiritual interests are of first importance. They would rather have the privilege of meeting in God's house than to fill their barns and granaries and swell their bank accounts. And the first question they ask is whether there will be church services in the new place; and if the prospects do not seem to be good, they look elsewhere. Of course mistakes are made occasionally, and the place which promised all they desired disappointed them. That is a misfortune for which they are not to blame. But a short time ago I had the pleasure of visiting a family who feared they had made a mistake of this kind. They said that if there were to be no services they would have to move on, for they were not willing to be deprived of meeting to worship with their own people. That is the right kind of a feeling, provided those who find themselves so situated do not too soon lose hope, but do all they can to bring about the condition they desire. When a good place is found it is well to hang on and seek to draw others there. This kind of persistency has brought new congregations into existence, and will do so in the future.

This condition might be avoided if members would plan more together before moving. It ought not to be very difficult for several—and among them some ministers and deacons—to agree upon some place as a home. Then they could move in and begin work. We ought to have the means of placing in communication those who purpose making a change. If there were system to our moving there would be fewer isolated members lamenting their condition or drifting away from the church. We ought to be organized so as to locate enough members together in new places to begin the work and take possession of the land, giving the people the whole counsel of God. Perhaps the time is drawing near when an intelligent effort will be made in this direction. It cannot be made too soon for the good of the cause. G. M.

WHAT ARE WE DOING AT HOME?

To have it truly said of them that they are a missionary people—what a fine thing for any church! How glad I shall be to see the day (if I ever see it) when the Brethren church shall do more for foreign missions than the Moravians are doing to-day! The more really and truly we become the Lord's own people, the more really and truly will we become a missionary people. But to be that, we must be alive to the Lord's work at home as well as abroad. I am very glad for the unmistakable signs of improvement along all lines of missionary endeavor among us in recent years, but I have seen some things within the last few years that are evidence to me that there is yet much room for improvement.

I was journeying for a few months within the bounds of a congregation in one of the States west of the Mississippi river, and there is not a State in all this western country, of course, where there is not plenty of room

for preachers to work. The congregation referred to covered a territory, I think, of about five hundred square miles. There were but two points in this entire territory at which preaching appointments were regularly maintained, and at these the meetings were held far enough apart to give the people plenty of time to get their breath between times. I especially remember one day while I was there. It was a Lord's Day, bright, beautiful and pleasant, and the roads were in fine condition, and in all that five hundred square miles of territory, pretty thickly inhabited for a Western State, there was not one preaching service conducted by the Brethren that day. And what is especially significant in this connection is the fact that there were five Brethren ministers in the congregation. No! let me change that. There were five of us whose names appeared in the Ministerial List in current issue of the Brethren Almanac. And yet more, two of them were members of the mission board of their district. And yet more, perhaps not more than one per cent of the population of that five hundred square miles were members of the Brethren church. To most of the remaining ninety-nine per cent the "Go ye" of the commission had not been fulfilled. Yet five of us, every one of whom should have been a missionary leader of a missionary people, gladly carrying the Gospel everywhere to the unsaved, spent that whole good Lord's Day in missionary idleness, sitting by our firesides, lounging in the sunshine or perchance idly gossiping with our neighbors. More than once have I felt hampered in the Lord's work when in territory for which others were officially responsible, but asleep to their duty and opportunity, and that one lost Lord's Day I shall long remember.

I wonder how many other places there are in the Brotherhood where somewhat similar cases of idleness and neglect might not be told. I wonder how many preachers we have who are choosing idleness in the Lord. Some of you are old and worn out by service. Some of you honestly feel that you do not have the talent to successfully labor in your field. But what will the Lord say of those who can but don't? What of those elders who allow their respective fields to go unworked because they don't care? How many of you could tell a tale on our preachers something like the above? Perhaps better not tell it. I shouldn't have told this if I hadn't hoped it would help somebody else to see himself and his own opportunity. James M. Neff.

FROM MISSION FIELD OF FIRST DISTRICT OF VIRGINIA.

I went to Franklin county the forepart of November, and commenced a meeting at Blackwater chapel the evening of the fourth, and continued till the evening of the twelfth with increasing congregations and much interest manifested. Nov. 13 I went to Bethel, in the south part of Franklin county and preached each evening till Nov. 19. This being in a Primitive Baptist neighborhood, the congregations were small, but the interest seemed good.

I went to Spray, N. C., Nov. 20, where we continued meetings in the Presbyterian church till Dec. 1. The congregations were small at the beginning of the meeting, but increased till the house would not hold the people that came. I preached a sermon on "What is Christian Baptism?" and the people seemed much interested, and many came to me after the sermon and said, "I thank you for that good gospel sermon." I believe Spray and Leaksville a good mission field for the Brethren to work. The two places have about twelve or fourteen thousand inhabitants, and most of the people belong to the laboring class. The cotton and woolen mills afford work at fair wages to a large number of people. There are seven or eight of our members living in Spray, and they are making an effort to build a churchhouse, and if they can receive a little help from some source I believe they can realize their desires in this direction, but their pressing need is a minister to take charge of the work and preach for them. Here is a good place for some minister with a large family; if girls, so much the better; they can all have steady work in the mills with good wages after they have learned to weave, etc. Who will go and work this territory for the Master? Any one desiring to investigate with a view of locating will please correspond with Bro. J. R. Perdue, R. F. D. No. 2, Leaksville, N. C. The members will do what they can in assisting a faithful minister toward his support.

Dec. 8 I went to Bethel in the northwest corner of Botetourt county, and commenced meetings on Sunday at eleven o'clock and continued each evening until Dec. 21. The settlement is rather sparse in this neighborhood and the weather was unfavorable part of the time, but we had fair congregations most of the time. Our dear afflicted brother, W. T. Pursley, resides here, and has charge of the work as elder and minister. Notwithstanding his suffering and frail body, his earnest zeal and deep interest in the Master's work prompted him and his faithful wife to attend all the services except one. They did much toward the interest of the meeting by their presence and singing. Two came forward and expressed a desire to walk with the people of God; five united with the church at Blackwater chapel and one at Bethel, mak-

ing eight in all who decided to cast their lot with the people of God. Many others were almost persuaded, but said by their actions, "Not now." "Now is the accepted time, to-day is the day of salvation." There is no promise for to-morrow. Chas. M. Yearout

Christiansburg, Va., Dec. 25.

FROM INDIA.

At present we have very cold nights and very hot days, good fever weather. Most of the missionaries, however, are in fair health at this time as far as I know.

The heavy dews at night will make some winter crops, cotton, winter jowari, winter tui, mung, tware, etc. The monsoon crop was a complete failure. Wherever the winter crop was planted a little late it had not sufficient moisture to come up, hence was a failure.

There will be no famine in these parts, yet there will be hard times for the poor people.

Sister Quinter and Sister Sadie Miller visited Pundit Panabai's work this week. On their return they met Brother Miller's when they landed at Bombay, and accompanied them to Bulsar.

In conversation with a native lawyer last week he said he believed that every one would have to answer in a future life for all he did in this life, whether good or bad. He said he could hardly accept transmigration, but still believed we would be born into a higher or a lower sphere and there have to suffer for every misdeed or be rewarded for every good deed. He said he believed that if we could live good enough we would be lost in God. He said he believed all men were a part of God and their final end would be absorption into God. We tried to hold up the necessity of a mediator, one to hear our sins and make us acceptable to God. We tried to show that man was not divine, but only the highest of God's created beings, capable of joy eternal with God or of banishment forever from his presence.

The bitterest opposition is raised at the thought of a mediator, the thought of pardon. Jesus is rejected by the learned with reason and argument. As when Christ was here, so now, the humble hear him and the rest are hardened.

When one tries to hold up Christ to a learned man who accepts no Bible, who has his theories, and is ready to sustain them by argument, one feels the need of divine help, as one cannot feel when he has some common ground of authority from which to reason.

Pray for the work and the workers in this dark land.

Anglesvar, India, Dec. 1.

FOREIGN MISSIONARIES.

Last year there were 4,247 missionaries in the foreign land, sent by the Protestant churches in America. Of these, 1,726 were males and 2,521 females. From the churches of Great Britain there were 5,664. Of these, 2,678 were males and 2,986 females. From the churches of continental Europe there were 2,294. Of these, 1,334 were males and 960 females. The total number of missionaries is 12,205, 5,738 men and 6,467 women. The total receipts of the missionary societies of America last year were \$6,642,890, of Great Britain, \$6,802,849; of continental Europe, \$2,396,397.

WHEAT-SHEAVES.

He saw the wheat-fields waiting,
All golden in the sun;
And strong and stalwart reapers
Went by him one by one.
"Oh, could I reap the harvest!"
His heart made bitter cry,
"I can do nothing, nothing!"
So weak, alas! am I."

At eve a fainting traveler
Sank down beside the door.
A cup of crystal water
To quench his thirst he bore.
And when, refreshed and strengthened,
The traveler went his way,
Upon the poor man's threshold
A golden wheat-sheaf lay.

When came the Lord of harvest,
He cried "Oh Master kind,
One sheaf I have to offer,
But that I did not bind;
I gave a cup of water
To one athirst, and he
Left at my door, in going,
This sheaf I offer thee."

Then said the Master, softly
"Well pleased with this am I:
One of my angels left it
With thee as he passed by.
Thou mayest not join the reapers
Upon the harvest plain,
But he who helps a brother
Binds sheaves of richest grain."

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin church met in council Dec. 16, with H. J. Lilly presiding. New officers were elected; Bro. Lilly reelected our elder for 1906. H. gave us three good sermons at this meeting.—T. L. Woodiel, Austin, Ark., Dec. 26.

Lordsburg.—We began our series of meetings Dec. 10, with Bro. Geo. Chemberlen, Covina, Cal., in the pulpit. He labored until Dec. 23, and all were fed spiritually. Sunday, Dec. 17, three young girls were baptized in the college fountain; the following week a young boy, and Christmas morning a young man, both at the above-named place. Bro. W. C. Hanawalt officiating all three times. Bro. H. R. Taylor preached to us at 10 A. M. Christmas. The Sunday school held their exercises in the evening. The Bible school, Sunday-school convention and missionary meetings held at the college last week were a rare treat to many Lordsburg members as well of the neighboring churches.—Grace Hileman Miller, Lordsburg, Cal., Dec. 26.

CANADA.

Cawley. We are a little band of seven members located at this place, and are looking for more soon. We as yet have no place for holding meetings, but will have a new schoolhouse in the near future, which we can use to worship in. Any members thinking of moving to Canada would do well to come and look over this part of the country. Information will be cheerfully given by the undersigned or Bro. John Bare, of the same address. We are looking forward to the time when we can organize a church here in this country, where the Brethren are so little known.—J. L. Weddle, Cawley, Alta., Canada, Dec. 22.

COLORADO.

Grand Valley.—We met in special council Dec. 23. J. D. Coffman, a minister, and his wife and daughter presented letters of membership. Eld. S. Z. Sharp was chosen to do the preaching, with J. E. Bryant as alternate. Bro. Wm. Mohler was elected Sunday-school superintendent for the coming year, with J. W. Trissel assistant. Our regular council will be held at the Fruita churchhouse Jan. 6.—Anna I. Bryant, Grand Junction, Colo., Dec. 28.

Prowers church held a very interesting Sunday-school convention Oct. 15, with a number of topics discussed. Bro. S. J. Miller was with us and gave us very good instructions. We met on Thanksgiving day for services. A number of short talks were given by Brethren Lichtenwalter, Samuel Studebaker, C. A. Shank and Mr. Horn, of the M. E. church. We took up a collection which amounted to \$7.84, which will be sent to the world-wide mission. Mary Norris, Prowers, Colo., Dec. 23.

Prowers church met in council Dec. 23, with our elder, C. A. Shank, in charge. Ten letters were granted and five received. As our elder intends leaving us soon, he resigned the oversight of the church, and Eld. M. Keller was chosen for the coming year; J. W. Norris Messenger agent; the writer correspondent. The church pledged \$25 a year for five years to support a missionary in the foreign field. We held our Christmas services Dec. 24, conducted by Bro. C. A. Shank and Mr. Horn of the M. E. church. A collection was taken which amounted to \$2.30, which is to be sent to the mission at St. Joseph, Mo.—Mary Norris, R. F. D. No. 1, Prowers, Colo., Dec. 25.

IDAHO.

Weiser.—Dec. 16 we held our council. Officers were elected for the Sunday school and the Christian Workers for the first six months of 1906, and church officers for the year. Sister Pearl Johnson was elected correspondent for the year 1906. She is also the president of the Christian Workers. Last Sunday instead of the regular Sunday-school lesson our school had a Christmas program, appropriate for the occasion. The work is moving along nicely here, some members are moving in and a few are moving away.—Sarah A. Stiversen, Weiser, Idaho, Dec. 27.

ILLINOIS.

Lanark church met in council Dec. 28, with Elder I. B. Trout presiding. Bro. Justin Cline, from Virginia, was with us. At this meeting one trustee, the clerk and treasurer were elected, the first for three years, the remaining two, each for one year. It was also decided to invite the Mount Morris Mission Band to meet with us in the near future. Our series of meetings will begin about the middle of February. Bro. I. D. Parker will be with us.—Maud Newcomer, Lanark, Ill., Dec. 29.

Pleasant Hill.—Our meetings closed Dec. 24 with good interest. Bro. J. H. Neher labored with commendable zeal and his appeals convinced seven more precious souls of sin, and they were received by baptism. This made twelve in all.—Mary A. Brubaker, Virden, Ill., Dec. 25.

Shannon. The council of the Shannon church was held Dec. 23. We decided to make some improvements in our churchhouse by fitting two rooms for Sunday-school classes, also reorganized our Sunday school for 1906. Bro. Milton McNutt was chosen superintendent and Sister Lita Fox assistant. The business for the year was concluded and we want to do more and better work the coming season.—D. Rowland, Lanark, Ill., Dec. 25.

INDIANA.

Beavertown congregation closed a two weeks' series of meetings Dec. 24. The interest was good and the members feel greatly built up. The preaching was done by our home minister, Bro. J. J. Kline. On account of his health failing him the meeting was closed sooner than it would otherwise have been.—F. C. Swihart, R. F. D. No. 2, Akron, Ind., Dec. 28.

Bethel church has just closed a series of meetings at the chapel house. Bro. S. J. Burger, of Lima, Ind., came Dec. 10 and closed Dec. 24, preaching twenty sermons. One was received by baptism. Our council meeting will be held at the chapel the first Saturday of February.—Bertha M. Weybright, R. R. No. 1, Box 50, Milford, Ind., Dec. 26.

Bremen church met in council Dec. 23. Four letters were granted. Three were received by letter. Even

Weaver was chosen agent for Gospel Messenger.—Jesse G. Bollman, R. F. D. 3, Nappanee, Ind., Dec. 26.

Clear Creek church met in council Dec. 23. Bro. J. H. Christian was ordained and Bro. B. F. Emley advanced to the second degree of the ministry. Elders David Kreider, Aaron Moss and L. B. Walisty were present; also Bro. William Lampin, of Polo, Ill., who is at present engaged in a series of revival services at this place.—J. H. Neff, Huntington, Ind., Dec. 25.

Elkhart.—Our series of meetings, conducted by Eld. J. Stafford, which began Dec. 9, closed Dec. 24. Much good was done. One brother was returned into fellowship and one was received by baptism.—A. B. Cripe, West Side, Goshen, Ind., Dec. 28.

Elkhart City church met in council meeting. Bro. S. F. Sanger, our elder, presided. Brethren G. S. Rummel and J. G. Grosh were chosen superintendents, Brethren C. C. Kindy and Lewis Overholser, presidents of the Christian Workers' meeting. We are looking forward to our revival meetings, which will begin about Feb. 1. Bro. J. Edson Ulery is to hold the meetings. Bro. J. V. Felt-house, one of our ministers, is in the midst of a revival meeting at Union Center.—S. C. Kindy, Elkhart, Ind., Dec. 26.

Honey Creek church met in council Dec. 23 with Bro. D. F. Hoover presiding. One was received by letter. We will have two series of meetings; one at the Honey Creek church, to be held by the home ministers in January; the other at Middletown; no definite time set yet.—Florida J. E. Green, Box 125, Middletown, Ind., Dec. 28.

Roann.—We have just closed our series of meetings, which we very much enjoyed. Eld. L. H. Eby, of Ft. Wayne, Ind., came to us Dec. 5 and commenced preaching to a very attentive audience. He delivered twenty-four sermons, which resulted in twenty accessions to the church by baptism, one prodigal reinstated, and one applicant.—Joe John, Roann, Ind., Dec. 26.

Santa Fe church met in council Dec. 21, Eld. D. B. Wolf presiding. Seven letters were granted, and Sunday-school officers elected. We held an election for a minister, the lot falling on Bro. Sherman Kendall. Elders Frank Fisher, of Mexico, and D. P. Need, of Pipe Creek, were with us and rendered valuable service.—Wm. A. Boon, R. R. 21, Bunker Hill, Ind., Dec. 29.

South Bend.—Our series of meetings closed with good interest, conducted by Bro. Greenawalt, of Milford, Ind. Two were baptized; the members were built up. On Christmas eve a joint Christian Workers' Christmas program—South Bend mission and South Bend church—was rendered at the mission. We have organized our industrial work with the children, forty present at our first meeting. We have a flourishing Sunday school, a Christian Workers' meeting, prayer meeting Wednesday evening, preaching each Lord's Day, morning and evening. Christmas morning we were favored with a sermon from Bro. Samuel Burroughs, from North Manchester.—C. May Manners, 1309 Miami St., South Bend, Ind., Dec. 26.

Yellow River.—Bro. H. H. Brallier came to hold a special meeting, beginning Dec. 2 and closing Dec. 24. Bro. Brallier preached every night and visited from house to house during the day. Ten were received by baptism, all Sunday-school scholars. Among the number were two that were located here from the Mexico Orphans' Home in Indiana while in charge of Bro. Frank Fisher. We have gathered over ten dollars of missionary money in our Sunday school in the last year, a part of which goes to the Chicago Sunday-school Extension Fund and a part to the world-wide mission. Our Sunday school will be evergreen.—Rosa Shively, Bremen, Ind., Dec. 26.

IOWA.

Garrison.—Bro. J. S. Zimmermann, of Waterloo, Iowa, came to the Garrison church Dec. 1 and commenced meeting the same evening, and continued, preaching each evening and several sermons in daytime, until Dec. 25. We held our love feast Dec. 24. Bro. Zimmermann officiated, assisted by Bro. Elmer Miller, of Cedar Rapids, Iowa, and our home ministers. Bro. Zimmermann labored earnestly. One Sunday-school scholar of eleven years came out, and one dear sister who had wandered away returned to the fold.—Rachel C. Christy, R. F. D. No. 1, Garrison, Iowa, Dec. 28.

Franklin County church met in council Dec. 28, our elder, Bro. W. H. Pyle, presiding. We reorganized our Sunday school, with Bro. Ezra Burn superintendent, Bro. Geo. Allen and the writer assistants. The Christian Workers' officers for the coming six months were elected. Sister Hattie Allen president, Sister Anna Allen vice-president. Two letters of membership were granted since our last report.—Elsie A. Pyle, R. R. No. 5, Hampton, Iowa, Dec. 28.

South Keokuk.—Our series of meetings, which commenced Dec. 5, closed last Sunday evening. Bro. Lear preached twenty-three sermons. Three dear souls came out on the Lord's side and were baptized Christmas day.—Ida M. Brown, Ollie, Iowa, Dec. 28.

KANSAS.

Garden City.—Our love feast, recently held, was attended by nineteen members and a large crowd of outsiders, it being the first meeting of the kind ever held here. A series of meetings was conducted in connection with the feast. To-day four were added to our number by baptism, making a total number of members here in Garden City eighteen.—Viola Thompson, Box 64, Garden City, Kans., Dec. 28.

Independence church held a Christmas entertainment Dec. 23. The program was very interesting. Sunday afternoon we met at the riverside, when Bro. Manuel buried them in baptism. The three are among our brightest Sunday-school scholars.—Ada Williams, 815 W. Chestnut St., Independence, Kans., Dec. 27.

North Solomon.—Our council met Dec. 23. Five letters were received. A Sunday school was organized. It was decided to have preaching every Sabbath instead of the second and fourth Sabbaths. A series of meetings will commence sometime in the near future.—J. E. Small, Bellaire, Kans., Dec. 28.

Ozawie.—A suggestion to the Christian Workers' societies of Northeastern Kansas: In behalf of the orphan and homeless children, may we not have an offering on Sunday evening, Jan. 7, 1906, that the amount needed as

reported by Bro. I. H. Crist in Gospel Messenger of Dec. 23 may be raised and that the good work need not be delayed. Should there be a surplus fund after said expense has been met, same will be turned in the mission treasury at Kansas City.—H. L. Brammell, Ozawie, Kans., Dec. 25.

Salem.—Our series of meetings, conducted by Bro. Bawick, of McPherson, Kans., closed Dec. 21. He preached twenty sermons. Two baptized and one reclaimed.—L. E. Fahrney, Sterling, Kans., Dec. 29.

Quenemo.—Dec. 9 Bro. C. W. Shoemaker, of Appanoose church, commenced a series of meetings at the Knapp schoolhouse, closing Dec. 17 with a full house. Two precious souls were buried with Christ in baptism. Dec. 17 he preached a missionary sermon and took up a collection to the amount of \$11.70, to be used in the home mission field.—J. W. Price, R. R. No. 2, Quenemo, Kans., Dec. 18.

Wichita.—Bro. Crumacker and wife were with us Saturday evening and Sunday. He gave us an interesting sermon on missions. His wife gave the school a good talk. She also gave us a talk on the different religions in the heathen countries. He preached at the mission point on Sunday evening. Any ministers passing this way we would be glad to have them stop and preach for us. Our church is on 15th and Tyler Sts.—Sister N. J. Brown, 1554 Riddle Ave., Wichita, Kans., Dec. 27.

LOUISIANA.

Roanoke congregation held their love feast Dec. 23. Bro. Levi Hoke, of Goshen, Ind., did the preaching and officiated at the feast. Thirty-eight communed.—J. I. Miller, Roanoke, La., Dec. 24.

MARYLAND.

Broadrun.—Eld. C. D. Hylton, of Trinity, Va., began a meeting in the Broadrun church Dec. 3, closing Dec. 17. Two precious souls were received into the church by baptism. One was also received during the summer, not yet reported. Yesterday we observed Christmas by some very appropriate recitations and songs for the occasion. Bro. H. M. Harvey, a young minister and student of the Maryland College Institute, Union Bridge, Md., was with us and addressed the school, after which a treat was given to the school. The school is evergreen.—John S. Bowls, Burkittsville, Md., Dec. 25.

MICHIGAN.

Lakeview.—At our recent council Bro. Geo. E. Dear-dorff was requested to hold a series of meetings. This he did, beginning Dec. 13 and closing last night. Interest and attendance excellent. Twelve were baptized, eleven of whom were young people from our own Sunday school. To-day we enjoyed Christmas services. Next Sunday evening we meet to organize Christian Workers' meeting.—Irma J. Eby, Brethren, Mich., Dec. 25.

MINNESOTA.

Winona.—We have been very busy ever since Thanksgiving, getting ready for our Christmas exercises, which came off Dec. 19. We had them a few days early owing to the fact that Sister Heagley had planned to go home for Christmas. We had a full house and the program was carried out nicely. At the close the children were made glad by receiving a bag of nuts, candy and popcorn. Since my last report we have received money from several parties and one barrel of goods from Aurelia, Iowa. We are very grateful to those who have contributed so kindly to the needs of others.—Lizzie Hilary, 808 W. 7th St., Winona, Minn., Dec. 25.

MISSOURI.

Mineral Creek congregation met in council Dec. 23. Three letters were received. On the evening of Dec. 25 a goodly number met at Bro. Henry Campbell's and had an interesting missionary meeting. A nice sum was taken up for the missionary cause. It proved to be profitable, enjoyable and filling.—Lulu C. Mohler, Leeton, Mo., Dec. 30.

Oak Forest.—Dec. 23 we met in church council. Our elder was not present. Bro. Frank Gochenour acted as moderator. The writer was chosen missionary solicitor and Messenger correspondent. We decided to close our Sunday school with this quarter till spring. Bro. Noah Duncan preached Saturday night. Sunday morning at 10 we had Sunday school, at 11 the brethren gave us a good sermon.—Nannie A. Harman, Denlow, Mo., Dec. 24.

NEBRASKA.

Juniata church is enjoying a refreshing season. Bro. James A. Flory, of Shickley, Nebr., commenced a series of meetings Dec. 10 and continued until Dec. 23. Bro. Horner assisted him the last week and remained with us over Sunday. They gave us good discourses. One was reclaimed. Three made the good confession and were baptized Dec. 22 by Bro. Flory. One applicant awaits baptism. We need a resident minister.—D. L. Shattuck, Box 261, Juniata, Nebr., Dec. 25.

NORTH DAKOTA.

Cando district held appropriate Christmas exercises at both of her churches. Superintendent Geo. C. Long with his Sunday-school pupils gave a fine entertainment on the evening before Christmas at the Zion house. An addition was built to the Cando meetinghouse this fall to afford more convenience.—M. P. Lichty, Zion, N. Dak., Dec. 26.

Deslacs Valley.—Dec. 24 this church met for worship, the first time for a month, owing to work being done on our churchhouse. Bro. J. C. Forney preached, after which a collection was taken amounting to \$12.05, to be used for home and district work. Our correspondent, Sister Jennie Harris, is slowly recovering from a severe illness of more than five months. Five weeks ago she underwent a serious operation.—Ray Harris, R. R. 3, Kenmare, N. Dak., Dec. 26.

Rocklake church met in council Dec. 2 at Pleasant View house. Eld. A. M. Sharp had charge of the meeting. Church officers were elected for the coming year. To-day we elected our Sunday-school officers for the first six months of 1906; Wm. H. Deardorff superintendent, A. B. Putterbaugh assistant. We are having an evergreen Sunday school. We are going to start a Sunday-school Bible normal. Next Wednesday night is to be our first meeting. We meet once a week at our homes and on Sunday night at the church, to be led by Bro. Hostetler.

We have Christian Workers' meeting each Sunday evening. It is in the care of Bro. Chas. Dordorff.—James F. Fifer, Egeland, N. Dak., Dec. 24.

Rocklake church met in council Dec. 20 at the Ellison house. We decided to hold a series of meetings at the Ellison house in the near future. Bro. Levi Mohler, who has had the care of this church for several years, has resigned, having moved away some time ago, and Bro. Albert Sharp was chosen elder in his place. This part of the church has been without a resident minister for over a year. We expect to have one in a few weeks, as Bro. John Brubaker, of the Surrey church, N. Dak., is going to move among us. Two letters of membership were granted.—Ada Spohr, Ellison, N. Dak., Dec. 22.

White Rock.—Dec. 25 we met for Christmas exercises. A program had been previously arranged. We had a review of the Sunday-school work, also recitations, essays, etc. Twelve dollars was collected for the Brooklyn church. Bro. Jesse Funderburg, of Surrey, N. Dak., is expected here about the middle of January to commence a vocal music class.—Hannah F. Dunning, Denbigh, N. Dak., Dec. 6.

OHIO.

Beech Grove church met in council Dec. 16, our elder, David Hollinger, presiding. Two letters were received. Sunday school was reorganized by electing Bro. Chas. Ginger superintendent and Solomon Bolinger assistant. Our series of meetings began Dec. 2. On account of the absence of Bro. David Hollinger, the first three meetings were conducted by Bro. Sylvan Bookwalter. Bro. Hollinger then began and continued until Dec. 24, preaching twenty-three sermons. Two precious souls were buried with Christ in baptism. While with us Bro. Hollinger visited in quite a large number of the homes, and the church seems much encouraged.—Oliver Royer, New Madison, Ohio, Dec. 25.

Bear Creek.—Dec. 6 we held our council. Brethren Charles Bonack, of Westminster, Md., and Walter Keller, of Canton, Ohio, assisted us. Three were received by letter and six were granted letters. Dec. 3 Bro. Keller preached a very practical sermon for us. Our offering on Thanksgiving day was \$14.96, which was sent to the General Mission Board. Our Sunday school and Christian Workers' meeting are moving along nicely.—Josiah Eby, R. R. No. 4, Dayton, Ohio, Dec. 23.

Immanuel.—Christmas we reorganized our Sunday school; the writer was chosen for superintendent, and Bro. Clarence Clarke assistant. After the reorganization of the Sunday school Bro. D. G. Berkebile preached. The invitation was given to those that had not yet given themselves to Christ to give themselves as a present to him then. One of our Sunday-school boys came forward and will be baptized next Sunday.—Sarah A. Smith, Wauseon, Ohio, Dec. 26.

Middle District.—Bro. Emanuel Shank, of Dayton, Ohio, commenced a series of meetings Dec. 9 and continued until Dec. 25. He preached twenty sermons. One was received by confession and baptism on Christmas day. The meetings closed with good attendance and interest.—Joseph H. Stark, R. R. No. 1, Box 79, Tadmor, Ohio, Dec. 26.

Mogadore.—Our series of meetings was begun in the Springfield church, Summit county, Ohio, Dec. 6. Bro. Reuben Shroyer, from Canton, Ohio, preached seventeen sermons, closing Dec. 21. Two made the good choice. From here Bro. Shroyer goes to Kent to preach for those living in that vicinity.—Harvey E. Kurtz, R. F. D. No. 10, Mogadore, Ohio, Dec. 22.

Newton.—Bro. Geo. L. Studebaker closed his series of meetings here Christmas eve, after three weeks of inspiring work among us. Ten seven applicants baptism was administered; four yet await the rite; two were reclaimed.—Mary I. Senseman, Pleasant Hill, Ohio, Dec. 27.

Pleasant Valley.—Bro. John Fidler, of Brookville, Ohio, came to our assistance Dec. 2 and continued meetings until Dec. 19, preaching twenty sermons. One was received into the fold by baptism, the daughter of the writer. The meetings were held at the Jordan house, it being almost filled with eager listeners every night.—Lizzie Rhoades, R. R. 41, Box 98, Union City, Ohio, Dec. 23.

Seneca.—Bro. G. A. Snider, of Fostoria, came to the Seneca congregation Dec. 10 and conducted a series of meetings in the Baptist church of Bloomville. He delivered fifteen sermons. We feel that much good was done. A few of us met in our quarterly council Dec. 16. Only a small part of financial business was attended to.—Mabel V. Beelman, Chicago, Ohio, Dec. 27.

OKLAHOMA.

Paradise Prairie.—Bro. James L. Thomas came to us Dec. 10 and preached fourteen sermons. The members were much built up. Bro. Kessler, of Arkansas, stopped over with us Dec. 23 and 24 and gave us three good lessons. He will locate in Oklahoma. There are many places all over Oklahoma where there are a few members calling for someone to come and preach for them.—J. H. Cox, Coyle, Okla., Dec. 25.

OREGON.

Ashland.—Dec. 23 we met for our annual council meeting. Church officers were elected for the coming year. Lizzie T. Detweiler Messenger agent and corresponding secretary. Money was raised for church expenses and mission work the past year, \$115.42. Sunday-school officers were elected for the coming six months, Sister Decker superintendent. We have a good Sunday school with fifty enrolled; most all are children. Money raised by the Sunday school the past year, \$37.54.—Lizzie T. Detweiler, Ashland, Oregon, Dec. 28.

Independence.—Thanksgiving day we children gathered as usual at our father's home in Independence and conducted our Thanksgiving exercises, but this year Bro. S. P. Van Dyke and wife were with us. Bro. Van Dyke is holding preaching services at our schoolhouse each Sunday now. Bro. Urias Shick, of Holmesville, Neb., is visiting Bro. Van Dyke's. Last Sunday he preached among us a good sermon. We expect him to preach again next Sunday. We also have Sunday school each Sunday at the same place. Our Thanksgiving collection amounted to \$6.70, which we sent to the poor in Chicago.—Dessa Kreps, Independence, Oregon, Dec. 21.

PENNSYLVANIA.

Boucher.—We are glad to report that the work at this place is going along well. We held Bro. Wm. Kinsey, from Juniata College, with us three evenings before Christmas. He delivered three lectures on methods of studying the Bible and Oriental customs. Our Sunday school is keeping up well. We elect our new officers next week to keep it evergreen.—W. E. Wolford, Boucher, Pa., Dec. 26.

Buffalo.—Bro. Jacob H. Richard, of Maitland, Pa., preached for over two weeks at Emanuel's Chapel. He delivered nineteen sermons. He visited nearly every home in the community, and a number at a distance. The Brethren are but few at this place and are depending upon renting for a place of worship. Eight precious souls were baptized and three will be received later.—Adda M. Shively, R. F. D. No. 4, Mullinsburg, Pa., Dec. 27.

Indian Creek church commenced a series of meetings Dec. 2. Bro. A. B. Gingrich, of Lebanon, Pa., was engaged to labor for us, but for some cause he could not come until Dec. 4. Bro. Jacob Conner filled his place by preaching four to three sermons. We closed our Sunday school for the winter, Dec. 10. The school was rewarded with a book entitled "Biblical History."—Hannah R. Shisler, Vernfield, Pa., Dec. 26.

Koontz church. Snake Spring Valley congregation, near Loysburg, Pa., closed a very interesting series of meetings Dec. 27. The meetings were conducted by Bro. J. J. Shaffer, of Berlin, Pa. He preached fifteen sermons. Two souls made the good choice and were buried with Christ in baptism.—Essie Guyer, New Enterprise, Pa., Dec. 27.

Lewistown.—The Brethren Sunday school of Lewistown held their Christmas exercises, conducted by the superintendent, Bro. H. A. Spanogle. Singing by the little children was excellent. The attendance was 112; collection was \$3.38. After Sunday school there was preaching by Bro. A. C. Steinbarger.—J. C. Huerer, Lewistown, Pa., Dec. 24.

Mountville.—Bro. N. B. Fahnestock, of Manheim, Pa., commenced a series of meetings at the Manor house Dec. 2 and continued until Dec. 17. He delivered nineteen edifying sermons. Two precious souls made the good choice.—A. S. Hottenstein, East Petersburg, Pa., Dec. 28.

Pittsburg.—Our Christmas exercises by the Sunday school were considered quite good. They were held on Sunday morning. The singing, recitations and children's songs were all appropriate. Bro. J. A. Hollinger, of the Avalon, Pa., schools gave us an excellent address. Eld. W. G. Schrock, of Berlin, Pa., was an unexpected but welcome visitor. Our quarterly council is called for Jan. 4.—S. S. Blough, 1120 Greenfield Ave., Pittsburg, Pa., Dec. 30.

Schuylkill.—Our series of meetings closed Dec. 17, conducted by Reuben Grabill, of Lancaster, Pa. One dear soul decided to unite with the church. The meetings were well attended. On Christmas we had services at the residence of Bro. Samuel Schwartz, Pine Grove, Pa. Dec. 26 we had our church council. Our series of meetings will commence on Birds Hill Jan. 1, at the residence of Bro. Daniel Schwartz. Bro. J. A. Shope, of Dauphin county, is expected to do the preaching.—D. C. Kutz, R. F. D. No. 3, Pine Grove, Pa., Dec. 29.

Shamokin.—The work is growing nicely. Dec. 3 we commenced a series of meetings (having previously done some visiting and considerable advertising). We found the attendance and interest increasing until we numbered from fifty to eighty. The second week coming too close to the holiday season, broke off the attendance very much, so we closed, to open again sometime later. We feel that so our meeting was a success. We have a Bible study or prayer meeting each Wednesday evening, industrial and vocal music class Saturday afternoon, Sunday school and preaching each Lord's day. Dec. 17 our Sunday school numbered 106 and collection (being a special collection for Christmas) was \$5.07; attendance in evening about seventy.—Barbara W. Beaver, Shamokin, Pa., Dec. 22.

Springville.—Our series of meetings, conducted by Bro. Edward Wenger, of Fredericksburg, Pa., at the Mohler house closed Dec. 24. Two precious souls came out on the Lord's side. Our Sunday school closed Dec. 24 for the winter; one more applicant for baptism.—Aaron R. Gibbel, R. F. D. No. 1, Ephrata, Pa., Dec. 26.

Yellow Creek congregation had a very interesting meeting at the Bethel church Dec. 23 and 24. It was a missionary meeting held by Bro. Detweiler and Bro. Stull, from Huntingdon. The Yellow Creek church also elected their Sunday-school officers for 1906; Bro. William Steel superintendent and Bro. Samuel Ritchey assistant.—G. S. Batzel, Tatesville, Pa., Dec. 26.

TENNESSEE.

Cedar Grove.—Dec. 9 Brethren Abe Molsbee and A. E. Nead commenced a series of meetings. On Sunday Bro. Molsbee preached the dedication sermon to a large and attentive congregation. He was present when the old church was dedicated, but has been in the West for many years. The meeting continued until Christmas night. Two precious souls were made willing to live with the people of God.—Sarah C. Mallory, Alum Well, Tenn., Dec. 27.

Hickerson Grove.—Bro. E. J. Neher, of Hollywood, Ala., came to us Dec. 24. On Sunday he delivered two sermons. On Christmas day at eleven o'clock our home minister preached. In the afternoon we had a pleasant council meeting. Our correspondent asked to be released, and the writer was chosen in his place. We decided to hold our council meetings quarterly.—Bettie Neff, R. R. No. 2, Tullahoma, Tenn., Dec. 27.

VIRGINIA.

Flat Rock.—Christmas day we met at Cedar Grove for worship. Bro. J. T. Layman preached a very interesting sermon. At the close a collection was held for world-wide missions, which amounted to \$8.97. At the same time the collection, which was held at the services on Thanksgiving day was \$19.25, which was equally divided between home missions and Brooklyn meetinghouse.—J. D. Wine, Moores Store, Va., Dec. 26.

Redoak Grove.—Dec. 25 we met for Christmas services. Eld. Chas. M. Yearout preached an excellent sermon. He will preach for us the fifth Sunday in this month again.—Ella Bowman, Epperly, Va., Dec. 26.

Topeco church met Dec. 25. Brethren Abe Hyilton and L. M. Weddle preached. At the close of the meeting our dear old elder, H. P. Hyilton's, death and funeral was announced. He was buried at Walls. Annanda Wade, R. 2, Box 54, Floyd, Va., Dec. 27.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

OUT OF THE HOSPITAL.

By the blessing of God on Saturday, Dec. 23, I was permitted to leave the hospital and go home. Only those who have spent five weeks and a half in a hospital can tell of the joy one experiences when the doctor says, "You can go home." How such an experience does increase home joys, all the afflicted ones can tell.

My experience there was as follows: Nov. 15, first amputation four inches above the knee. Operation a fine one and well done; no pain to speak of. Five days later had a bad hemorrhage. This bleeding poisoned the whole amputation. Doctor had to chloroform me, reopen the work done before and remove all clotted blood.

Three weeks later, when the tissues had all ceased stuffing off, which left the bone too much exposed and little protection of flap, the doctor performed another operation and reamputated bone. This reamputation of bone caused me intense suffering for five days and nights, when I acted Paul and Silas like, I sang and prayed all night. The Lord heard and answered. The pain ceased all at once and from that hour my stump began to improve and is still improving. I am now at home and enjoying good health, able to move around some on crutches. In a few more weeks stump will be entirely healed up, for which I praise my dear heavenly Father for his support in my hours of suffering and the comfort of the Holy Spirit. J. A. Weaver.

Boyhbells, N. Dak., Dec. 27.

WICHITA MISSION, KANSAS.

The mission Sunday school is moving along with increased attendance and attention.

A good many children are being gathered in who have never been in any Sunday school. Next Sunday, Dec. 31, we will reorganize the school. Christian Workers' meeting in flourishing.

Sunday evening preaching services are well attended, and some are near the kingdom.

The Sisters' Aid Society meets in one of the rooms of the mission hall Wednesdays.

We are making many house-to-house visits and distributing tracts and Messengers.

Neighboring churches who have members taking the Messenger and letting them do no good after you have read them can do good by sending them to me. I could use one hundred copies per week to good advantage. We can also use clothing.

Brother and Sister Crumacker, of McPherson, were with us Dec. 24, and Bro. Crumacker gave us a fine sermon in the evening. The house was well filled with attentive listeners.

Any of the Brethren stopping over in the city will be met at the train if they will just drop me a card.

Jacob Funk.

Box 526, Wichita, Kans., Dec. 26.

FROM STERLING, ILLINOIS.

Sterling church met in council Dec. 23, with our elder, A. C. Wicand, presiding.

Letters were granted to two members.

Bro. Peter Frantz was chosen Sunday school superintendent and Bro. Wm. Buckley assistant.

Voted to place \$35 of our Sunday-school money with that we have toward our parsonage fund.

Ministerial supply committee report that Bro. J. G. Royer, of Mt. Morris, can be secured to take charge of our services from March 11 until sometime in September, 1906.

Church unanimously voted to make such arrangements with Bro. Royer.

We, as a church, are very much pleased, and anticipate some Bible study during this time.

We have, during the past Christmas week, very much enjoyed the Bible study held at the home of Bro. Buckley. Sister Grace Buckley, who is attending Bethany Bible School in Chicago, had charge of the class.

Bro. Frank Eckerle, of Lanark, preached two excellent sermons to-day.

We expect to have Bro. J. A. Brubaker with us over Sunday, Jan. 7.

Bertha Dutcher.

309 6th Ave., Sterling, Ill., Dec. 31.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of November:

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of November:

WORLD-WIDE.

| WORLD-WIDE. | | |
|---|---------|---|
| North Dakota | \$71.32 | - Cong. Newell Lake, 40 00 |
| Christian Workers' meeting of Cando, | | 3 00 |
| Individuals, L. A. Hurtford, Newell, | \$1.00 | 11 25 |
| Knob, Pleasant Lake, \$2.50; Mrs. H. H. Johnson, Pleasant Lake, | | 1 00 |
| \$1.00; Willard Johnson, Pleasant Lake, \$1.00; Albert Johnson, | | 10 96 |
| Phonograph, \$34.25 | | |
| Pennsylvania | \$49.72 | - Eastern District, Indiv. A. Brother |
| and Sister, Rudy, \$2.00; John Hewitt, 1 00 | | |
| and Sister, Rudy, \$2.00; John Hewitt, 1 00 | | |
| Taylor, New Holland, 50 cents; Sara A. Dettra, Philadel- | | |
| phia, \$1.00 | | 8 70 |
| Western Dist., Congregation, Johnstown, | | 4 10 |
| Creighton, \$2.00; Newell Grove, | | 1 00 |
| Indiv. Amanda Roddy, Johnstown, 65 cents; Maggie | | 2 15 |
| Brook, \$1.00; E. Messenger, Hazle, 50 cents | | 4 05 |
| Lindsey, \$1.00; E. Messenger, Hazle, 50 cents | | 1 00 |
| Indiv. Sol. Strauser, Northumberland, \$4.00; J. W. E. | | 6 00 |
| ler, Indiana, \$1.00; J. C. Marbeck, Indiana, \$1.00 | | 2 22 |
| Creighton, \$2.00; Cong. Mars Creek, | | 1 00 |
| Illinois | \$37.28 | - Southern Dist., Indiv. John Weber, |
| dams Grove, \$5.00; Dellard, Wiliac, Lewistown, \$1.00; Thomas | | |
| and Sister, \$2.00; J. B. Latz, Shannon, \$5.82; A. Sis- | | |
| ter, Mt. Morris, \$2.75; Belle Whitmore, Lanark, \$1.00 | | 1 00 |
| Southern Dist., Cong. Oakley church, \$2.50 | | 10 75 |
| Individuals, Elizabeth Henricks, Cerrogrado, \$5.00; John | | 7 00 |
| Schultz, Chenoa, \$2.00 | | |
| Northwestern Dist., Congregation, Wash- | | |
| ington, Mrs. Annie Stott, Emporia, \$1.00; J. H. Oakley, Over- | | |
| brook, \$3.00; Abraham Moser, Ozawie, \$10.00; Addie Brown, | | |
| Abieus, \$1.00 | | 3 75 |
| Southeastern Dist., Congregation, Altamont, \$3.75; Scott | | 6 98 |
| Indiv. Fannie Stone, Hepler, \$1.00; E. E. Joyce, Altamont, | | 50 cents |
| 60 cents; Susan Cochran, Colfax, 75 cents; Sister, Col- | | 2 50 |
| fax, \$2.00 | | 1 00 |
| Southeastern Dist., Indiv. Mary C. Morelock, Lyons, \$2.00 | | 3 50 |
| Glachart Hutchinson, 60 cents; W. H. Crumacker, McPherson, | | 1 00 |
| Northwestern Dist., Individual, Rebecca J. Rankin, | | 5 00 |
| ance, \$34.06 | | 3 00 |
| Individuals, Susan Shellberger, Covington, \$2.00; John | | 12 00 |
| Gracey, West Mank, \$2.00; Benton Bixler, Hartville, \$5.00; | | |
| George Good, Youngstown, \$5.50; Mrs. Ellen Fender, | | 11 50 |
| \$1.00 | | 4 46 |
| Northwestern Dist., Indiv. A. Brother, Herring, \$1.00; N. | | |
| Crack, Beaverdam, Marriage Notice, 60 cents; John A. Frack- | | 4 50 |
| ton, \$2.00 | | 2 50 |
| Texas | \$32.20 | - Cong. Saginaw, |
| Indiv. Jesse, \$25.00; Wawaka, \$25.00; J. A. Witmore, | | 30 00 |
| Indiv. \$2.00 | | 1 00 |
| Indiana | \$31.45 | - Northern Dist., Indiv. M. Aiva Long, |
| Wife, Hudson, \$1.00; Mrs. J. C. Rumbly, \$1.00; Levi | | |
| La-Zumbrum, \$1.00; Wife, Columbia City, \$5.00; A. VanDyke, | | 2 30 |
| Porte, 80 cents | | 9 00 |
| Middle Dist., Indiv. David Miller, \$2.00; Laura B. Reif, Idaville, | | |
| \$1.00; E. M. Crouch, North Manchester, \$1.00; Wm. | | |
| Laumhin, \$2.00; Mrs. Howard Myers, Lacerne, \$1.00; Wm. | | 9 00 |
| Southern Dist., Indiv. Selma Welchelt, Indianapolis, \$1.75 | | 3 65 |
| Chas. Eldridge, Cambridge, \$2.00 | | 26 15 |
| Indiv. E. C. Gross, Rogersville, \$1.15; Sue M. Young, | | 26 15 |
| breville, \$25.00 | | |
| Idaho | \$22.10 | - Second District, Bridgewater Col- |
| lege, \$2.00 | | |
| Indiv. Eyrd S. Manuel, Mt. Sidney, Marriage Notice, 60 | | |
| cents; C. C. Hoover, Bridgewater, \$1.00; Mary Driver, Otis- | | |
| dale, \$1.00; S. J. Piory, Stuarts Draft, \$5.00 | | |
| Idaho | \$22.10 | - Middle District, Indiv. C. C. Pierson, |
| camp, Mrs. Doty, Missouri Valley, \$1.00; D. and Mary Metc, | | |
| Sioux City, \$1.00; David Metc, Sioux City, \$1.00 | | 10 00 |
| Northwestern District, Individual, Mrs. Hugh E. Walton, Sib- | | |
| Missouri | \$14.00 | - Middle Dist., Indiv. D. M. Mohler, |
| St. Louis, \$14.00; Low Lovgrove and Wife, Creighton, \$2.00 | | 14 00 |
| West Virginia | \$10.92 | - Second District, Indiv. F. N. Fine, |
| Thornton, 20 cents | | 5 75 |
| Indiv. \$9.00; E. W. Reed, Morgantown, \$5.00; F. N. Fine, | | 5 75 |
| Michigan | \$9.20 | - First District, Cong. Furnace, |
| Indiv. Little Traverse, \$1.00; East Thernapi, | | 4 25 |
| Idaho | \$7.50 | - Indiv. L. E. Keltner, Payette, 50 cents; E. |
| W. E. Swab and | | 7 50 |
| Nebraska | \$6.92 | - Cong. Falls City, Indiv. C. L. Thernapi, |
| North School, \$2.00; Indiv. B. C. Boice, \$1.00; H. A. Swab and | | 2 50 |
| Wife, Wm. Wain, \$5.00 | | 3 32 |
| Ohio | \$6.92 | - Cong. Falls City, Indiv. C. L. Thernapi, |
| North School, \$2.00; Indiv. B. C. Boice, \$1.00; H. A. Swab and | | 2 50 |
| Wife, Wm. Wain, \$5.00 | | 3 32 |
| Washington | \$5.50 | - Indiv. G. D. Aschenbrenner, Spokane, |
| \$1.00; Alice M. Murray, Chesaw, 50 cents; James Painter, | | 2 50 |
| Maryland | \$1.25 | - Middle Dist., Indiv. W. H. Swam, Eldin, |
| lesville, \$1.25 | | 1 00 |
| Oklahoma | \$1.00 | - Indiv. Bertha R. Shirk, Elgin, \$1.00 |
| Minnesota | \$1.00 | - Indiv. Louisa Keath, Washburn, |
| South Dakota | \$0.50 | - Individual, Mrs. Belle Norton, |
| Heard, \$0.50 | | 50 |
| Total for November, | | \$ 425 15 |
| Previously reported, | | 10829 |

| | | | |
|---|-----------------------------|--|-----------|
| Middle Dist. S. S. | Dry Valley | | 4 98 |
| Indiv. | C. X. Avis | | 5 00 |
| Indiv. | Central Cong. Pleasant Hill | | 5 00 |
| Illinois—\$25.00—Individual | Elizabeth Henricks | | 25 00 |
| Indiv. | Concord | | 20 00 |
| Iowa—\$20.00—Indiv. | A Sister, Riverside | | 20 00 |
| Virginia—\$137.77—Second District | Old Debt, R | | 13 77 |
| Oke | | | |
| Indiana—\$11.00—Northern Dist. Indiv. | M. Alva Long and | | 11 00 |
| Wife | Hudson | | 10 80 |
| Middle Dist. Indiv. | Elizabeth Hanna, Florida | | 1 00 |
| West Virginia—\$10.00—Second Dist. Indiv. | Harriet Reed, | | 10 00 |
| Montana | | | |
| Nebbraska—\$5.00—Individual | W. H. Myers and | | 5 00 |
| Idaho—\$5.00—Individual | H. A. Swab and Wife | | 5 00 |
| Utah | | | |
| Kansas—\$4.58—Southeastern District | Christian Workers | | 4 68 |
| Arkansas—\$2.00—Kansas City | \$2.72 | | 2 00 |
| Washington—\$1.00—Indiv. | E. R. Wimer, Salem, Nor | | 1 00 |
| Takima | | | |
| Total for November | | | \$ 138 83 |
| Previously reported, | | | 695 73 |
| Total for the year so far, | | | \$ 834 56 |

INDIA ORPHANAGE.

| | | | | |
|----------------------------|---------------------|----------------------------|----------------------------|------------|
| Pennsylvania | —\$21.00.— | Eastern Dist. Indiv. | A Brother and Sister, Rudy | 20 00 |
| Middle Dist. Indiv. | Ray Hepler, Altoona | | | 00 00 |
| Ohio | —\$16.00.— | Northwestern Dist. | Sisters' Aid Society, of | 16 00 |
| California | —\$16.00.— | Indiv. | John and Lizzie Fugh, | 16 00 |
| And | —\$16.00.— | Sunday School, St. Vincent | | 16 00 |
| Kansas | —\$15.25.— | Southwestern Dist. | S. S. Walton, Bates | 15 25 |
| Illinois | \$7.00. | Sister Creek congregation, | \$6.85. | 15 25 |
| Virginia | \$10.54.— | Second District. | Bridgewater | 10 54 |
| Missouri | \$5.00.— | Sisters' Mission Band of | Worthington | 5 00 |
| Oregon | —\$1.00.— | Indiv. | E. R. Wimer, Salem, | 1 00 |
| Illinois | —\$1.00.— | Southern Dist. Indiv. | Mary Hester, Cerro | 1 00 |
| Total | | | | \$ 101 75 |
| Previously reported | | | | 324 17 |
| Total for the year so far, | | | | \$ 3125 90 |

PALESTINE MEETINGHOUSE.

| | | |
|----------------------------|--|----------|
| Indiana—\$20.00— | Southern District, Congregation. | Unltd |
| City. | | 20 00 |
| Ohio—\$15.00— | Southern Dist. Indiv. Elizabeth Henricks | 15 00 |
| Cerrigordo. | | 9 00 |
| Ohio—\$9.66— | Northeastern Dist. S. S. Zion Hill. | 9 66 |
| Pennsylvania—\$1.25— | Eastern Dist. Indiv. S. A. Yoder | 1 25 |
| and Phoebe Zook. | | |
| Total for November, | | \$ 45 93 |
| Previously reported, | | 104 4 |
| Total for the year so far. | | \$ 150 3 |

COLORED MISSION.

| | |
|---|----------|
| Pennsylvania—\$19.43.—Eastern Dist., Indiv. A Brother and | 10 0 |
| Sister, Rudy, | 9 4 |
| Sunday School. Panther Creek, | |
| Total for November, | \$ 19 4 |
| Previously reported, | 95 1 |
| Total for the year so far, | \$ 114 6 |

CHURCH EXTENSION FUND

| | |
|--|----------|
| Pennsylvania—\$5.00—Eastern Dist. Indiv. A Brother and Sister, Rudy, | 5 00 |
| Total for November, | \$ 5 00 |
| Previously reported, | 27 00 |
| Total for the year so far, | \$ 32 00 |

PROSELYTE MEETINGHOUSE FUND FOR NOVEMBER

[illegible]

C. Davis, \$1.00; Amy L. Roop, \$3.00; H. G. Engler and
\$10.00; Frederick Sisters' Sewing Circle, \$10.00.

[illegible]

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

A SAMPLE OF PROMPT CHURCH
DISCIPLINE.

November 28, Congressman Kennedy, who has a divorced wife living, was married to Miss Marguerite Prickett, of Omaha. Catholic Bishop Scannell, on Sunday previous, issued a pastoral letter forbidding all Catholics

to attend the ceremony, declaring that those who participated in or aided in any way the marriage of divorced persons were without the pales of the church. Regardless of the warning, a number of Catholics were in attendance; among this number were Mrs. E. A. Cudahy, wife of the vice-president of the Cudahy Packing Company, and mother of Eddie Cudahy, who was kidnapped, and Miss Mae Hamilton, a prominent society lady, who is heir to a million. The distinguished bishop promptly placed them all under the ban of excommunication. Neither the Cudahys nor Bishop Scannell will allow themselves to be interviewed by press reporters.

Some readers will doubtless regard the foregoing action of church discipline as being hasty. Let us look and see.

First, these parties all knew the laws of their church on the marriage question.

Second, they heard the bishop's warning note, hence it was a wilful violation. Listen to St. Paul: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Read what a sad fate befell those who sinned presumptuously in Moses' time. Their violation clearly was one of presumption.

There have been times when there were reasons to believe that the deserving hand of retribution was passed lightly, because of the rank and wealth of the accused. An elder was asked why his committee dealt so mildly in a case that seemed so apparent. His reply was, "We found the accused to be the working element in the church."

That brand of church discipline deserves censure, for it will never free the church of leaven, so necessary to fit it for Christ's bride. I point to Bishop Scannell's system as being of a higher type, and it can be looked at and studied with profit.

I. J. Rosenberger.
Covington, Ohio.

 MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Boydston-Fletcher.—Dec. 3, 1905, at the home of the bride's parents, near Hastings, Okla., by the undersigned Mr. Leonard Boydston and Miss Ada Fletcher, all of Comanche county. N. B. Nelson.

Pirtle-Dunlap.—Dec. 10, 1905, by the undersigned at his home near Hastings, Okla., Mr. Willie Pirtle and Miss Edna Dunlap, both of Comanche county.

 FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published

Bissey, Sister Mary E., departed this life Dec. 20, 1901 at the home of her mother, Mrs. Harriet Bissey, San Ridge, N. J., aged about 29 years. Her death was due to consumption. Sister Mary was a very faithful member of the Amwell German Baptist Brethren church. Seven weeks prior to her death she was anointed. The text her own favorite, was Psalm 23. The services were conducted by her pastor, Bro. S. F. Myers. Interment in Barbers cemetery. Jennie F. Green

Bollinger, Curtis Ralph, son of Brother Samuel a Sister Tillie Bollinger, born in Johnson county, Missouri in the Mohican congregation, Wayne county, Ohio, Dec. 15, 1905, aged 14 years, 6 months and 13 days. Funeral services improved by Bro. David Worst, assisted by Mr. Keiffer of the Progressive Brethren. S. A. Showalter.

Byerly, George S., died Dec. 17, 1905, aged 68 years, months and 13 days. He was born in Rockingham county, Virginia. During his early boyhood his parents moved to Tennessee, where he resided until when he came to Allen county, Ohio. He was united with the Breth. church in 1847. He served the church as deacon for about twenty-five years. He was married to Sarah Miller, N. 4, 1862. To this union were born thirteen children. He leaves one sister, a faithful wife and eleven children. Services at Sugar Creek by Eld. I. J. Rosenberger. Private

Brown, friend Joseph, died near Stuarts Draft, Vt. Oct. 15, 1905. A wife and five children survive him. was a brother-in-law to Bro. J. R. Gish. Funeral service held at Mt. Vernon church, conducted by Brethren G. Flory and Miller, of Pennsylvania, assisted by Dr. Fin. cemetery. Interment in Mt. Vernon church. Florence Flory Clin

Clayton, Bro. M. W., died in the bounds of the Kaskaskia church, Illinois, Dec. 19, 1905, aged 75 years, months and 26 days. He was born in Rockbridge county, Virginia. He leaves three sons and one daughter. Clayton was a deacon and lived in the church for a number of years. He gave the piece of land for the church and graveyard. Funeral services were conducted at the Kaskaskia church by Bro. D. T. Wagner, from Heb. 9. His remains were laid to rest in the Kaskaskia churchyard. Mary Waddell

Cripe, Sister Bellinda, died in the Yellow Creek congregation, Elkhart county, Indiana, Dec. 21, 1905, age years, 2 months and 21 days. She united with the Brethren church in early life. She was the mother of ten children. A husband, six sons and two daughters remain. Funeral services by Bro. Frank Kreider and John A. Millard.

Clingenpeel, Mary, nee Moss, born in Union county, Indiana, departed this life Nov. 28, 1905, at the home of her daughter, Mary Eikenberry, in Moultrie county.

nois, aged 85 years, 8 months and 10 days. She was united in marriage with John Clingenpeel, March 8, 1840. To this union were born one son and six daughters. Husband, son and three daughters preceded her to the spirit world. She united with the Brethren church soon after her marriage, and ever since has lived one of the most faithful and devoted Christian lives. She was sick only a short while of pneumonia, during which time she called for the elders of the church and was anointed. She was brought to her old former home at Mexico, Ind., where another daughter, Fanny Fisher, is living. Funeral was held in the Mexico church, conducted by Eld. Frank Fisher and Bro. J. F. Appleman, from Mark 14:8. Interment in the cemetery near by the church. Meldora Fisher.

Coate, Bro. Benjamin, born near Ludlow Falls, Miami Co., Ohio, died at Celina, Ohio, Dec. 7, 1905, aged 78 years, 6 months and 14 days. In 1850 he was united in marriage with Mary Yancy. He leaves a wife, three sons and one daughter. For about twenty-six years he was a member of the Brethren church, which he faithfully served as deacon. He was known to all his friends as "Uncle Ben." Services at the Ash Grove house, conducted by S. Z. Smith. A. D. Coate.

Crumpacker, Irving, son of Brother A. J. and Sister Hattie Crumpacker, died at their home, near Redfield, Kans., Dec. 14, 1905, of spasmodic croup, aged 8 years, 10 months and 23 days. He was a bright, cheerful member of the Brethren church, which his friends as "Uncle Ben." Services at the Ash Grove house, conducted by S. Z. Smith. A. D. Coate.

Folk, Bro. Abraham, of Savage, Somerset Co., Pa., died Dec. 10, 1905, aged 60 years. Bro. Folk was born in Somerset county, Pennsylvania, and lived within six miles of his parental home until death. He died of pneumonia fever. Bro. Folk united with the Brethren church when about thirty years of age, and was found zealous in the work of the church. He was elected as deacon in the Maple Glen congregation in 1886, and served faithfully until death. Dec. 2, 1866, he was married to Margaret Shoemaker. To this union were born four sons and five daughters. One son and one daughter preceded him to the spirit world. Seven of these children belong to the Brethren church. In 1891 he was married to Sister Sarah Fletcher, of Somerset county, Pennsylvania. To this union were born two daughters. He leaves his second wife and ten children. We have lost a strong support to the church. He cared in his own home for helpless old people and young motherless children. Services at the Maple Glen church were conducted by the writer and Eld. L. A. Peck, from 1 Thess. 4:18. Burial at the Maple Glen cemetery. S. K. Fike.

Hardman, Israel, born in Wayne county, Indiana, died Dec. 18, 1905, aged 66 years, 10 months and 2 days. He was married twice; first to Jamima Kohl, Nov. 10, 1861. To this union four children were born, three surviving him. His wife died about 1870. He was then married to Nancy A. Wike in 1875, who died April 14, 1902. To this union were born three children, who still live. Bro. Hardman united with the Brethren church at an early age and lived faithful. He died at the home of his son, John Hardman, near Elwood, Nebr. Funeral services by Mr. Ashpole, of M. E. church. Text, Rev. 21:25. W. B. Sandy.

Hertzler, Marvin W., youngest son of Bro. and Sister E. H. Hertzler, died in Lawrence, Kans., Dec. 14, 1905, aged 15 years, 7 months and 7 days. Marvin with another boy were hunting Thanksgiving and he was shot in the foot; it terminated in lock jaw. He leaves parents, three sisters and one brother. The funeral was held in Lawrence. Text, 2 Sam. 12:23. I. H. Crist.

Hoffman, Sister Adina A., died in the bounds of the Naperville church, Ill., of paralysis, Dec. 18, 1905, aged 43 years, 1 month and 6 days. She suffered greatly for the past three years. Deceased united with the church July 6, 1902, and remained faithful. Funeral services by the writer, from John 14:1, 2. Harvey M. Barkdoll.

Jacobs, Sister Rebecca, died at the home of her son, John Brown, York county, Pennsylvania, Dec. 14, 1905, aged 84 years, 10 months and 8 days. She was buried in the Mummert graveyard, near East Berlin. Funeral services by Eld. C. L. Baker. Margie V. Wrights.

Kerr, J. R., of Aline, Okla., died Dec. 4, 1905, aged 35 years, 9 months and 10 days. He was found dead on the morning of Dec. 5. Coroner's jury found that he had come to his death in some unknown way. Funeral by Joseph Root, of Hoyle, Okla., in the bounds of the Pleasant Plains congregation. He leaves wife and five children. H. Boozie.

Kingry, Bro. Peter W. D., died Dec. 15, 1905, at his home near Fullerton, Kans., after an illness of several months, aged 72 years and 10 months. He was born in Park county, Indiana, where he resided with his parents until he was twelve years of age, when they moved to New Buffalo, Mich., where they lived until 1874. He was united in marriage to Patience Cooper in 1858. Eleven children were born to this union, two of whom have gone before. Early in life he united with the Brethren church and lived a consistent Christian life. In 1874 he moved with his family to Kansas, where he spent the remaining years of his life. His suffering was intense. He leaves a wife and nine children. Funeral services conducted by Mr. Romme. Burial took place in the Kinsley cemetery. May Kingry.

Longenecker, Sister Mary Eyster, died at the home of her son-in-law, Bro. Geo. Weaver, in the Upper Conecago church, Pa., Dec. 18, 1905, aged 89 years, 8 months and 6 days. She was a devout Christian woman, and was the widow of Bro. Daniel Longenecker, who was one of the elders of the Upper Conecago church when he died twenty-two years ago. She was buried by the side of her husband in the Friends Grove graveyard; services by Brethren D. H. Baker and C. L. Baker. Margie V. Wrights.

Marker, Sister Mary, wife of John Marker, died at the home of her daughter, Mrs. Levi Ebersole, in the bounds of the Altoona church, Pa., Dec. 9, 1905, of diseases incident to old age, aged 80 years, 7 months and 13 days. Besides her husband she is survived by two sons and three daughters. She was a member of the German Baptist church many years. Funeral services at her late home by Eld. W. S. Long, from Rom. 8:18. Interment at Roaring Spring, Pa. S. N. Brumbaugh.

Miller, Joseph, of Mechanicsburg, Pa., died Dec. 8, 1905, in his 70th year, of heart failure. His remains were buried in the cemetery at Huntsdale, Pa., where funeral services were conducted by Bro. John A. Miller, of Oakville, Pa. Clarence F. Long.

Mow, Sister Ella, daughter of Brother and Sister Aaron Swihart, died at her home in Walnut church district, Indiana, Nov. 13, 1905, of typhoid fever, aged 35 years, 10 months and 8 days. Sister Mow was born in Kankakee county, Indiana. She moved with her parents to Mar-hall county, near Argos, in the Walnut district. Early in life she united with the Brethren church. She was an unassuming and faithful member. Jan. 5, 1890, she was united in marriage to E. B. Mow. To them were born two daughters and one son, who are left to mourn her departure. The funeral services were conducted by J. H. Sellers in the Walnut church. Arley Bosley.

Oren, Abner, born in Troy, Miami county, Ohio, died at his home at Clinton, Douglas Co., Kan., Dec. 20, 1905, aged 70 years, 10 months and 20 days. His illness lasted for a long time. In early life he united with the Brethren church and lived faithful. Funeral services conducted by Eld. L. L. Hoover in the M. F. church, from the words, "If a man die, shall he live again?" Interment in the Clinton cemetery. Chas. M. Ward.

Price, Jacob, born in Franklin county, Pennsylvania, died in the bounds of the Ottawa church, Kansas, Dec. 9, 1905, aged 70 years, 5 months and 27 days. He was a brother of Eld. David Price, of Mt. Morris, Ill. He was married to Emma Ziehl and became a member of the Brethren church in 1861. Six children were born to this union, all of whom survive. Text, Job 30:24, by the writer. R. F. McCune.

Reed, Sister Lula Dove, daughter of Brother Wyatt and Sister Elizabeth Reed, died of consumption, in the bounds of the Pleasant Valley church, Floyd county, Virginia, Dec. 1, 1905, aged 21 years, 10 months and 7 days. She joined the Brethren church Jan. 22, 1899, and lived an exemplary Christian life. Her suffering was intense. She leaves father, mother and one brother. Her only sister preceded her nearly two years ago. After services by the Brethren she was laid to rest in the family burying ground. S. P. Reed.

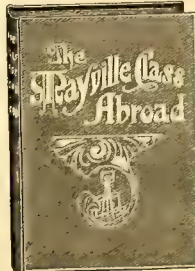
Shaw, Sister Mary, wife of Samuel K. Shaw, of 1602 5th Ave., Altoona, Pa., died Dec. 11, 1905, aged 76 years, 8 months and 8 days. She was born in Blair county and was a resident of this city for about twenty-three years. From her girlhood she had been a consistent and active member of the German Baptist Brethren church, took a very prominent part in the sisters' and society of the church. She is survived by her husband, six sons and three daughters. Funeral services were held by her pastor, W. S. Long, assisted by Eld. J. W. Wilt, from Isa. 60:20. Interment in Carson Valley cemetery. S. N. Brumbaugh.

Thoman, Mrs. Lydia Laura, daughter of Bro. Geo. Jacob, of York City, Pa., died in the York City hospital, of consumption, Dec. 17, 1905, aged 26 years, 3 months and 16 days. Eld. J. A. Long conducted the funeral services at the house in York City, after which the remains were conveyed to the Mummert graveyard, near East Berlin. Funeral services conducted in the Mummert meetinghouse, by Eld. C. L. Baker. Margie V. Wrights.

Werst, David R., born in Jefferson county, Kansas, died of pneumonia fever in Kansas City, Mo., Dec. 15, 1905, aged 30 years, 10 months and 8 days. He was the youngest son of Bro. George (deceased) and Sister Mary Werst. He united in marriage with Mrs. Grace Love, Oct. 9, 1901. To them one child was born. His remains were brought to Ozarkville for burial; funeral service conducted by the writer from Num. 23:10. He leaves a companion, one child, a mother, four sisters and four brothers. H. L. Brammell.

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— ON THE —

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NOTES NOT CLASSIFIED

Monticello.—Eld. Howard H. Keim, of Ladoga, Ind., came to us Nov. 26 and preached for us until Dec. 17, giving twenty-six sermons. Five precious souls came out on the Lord's side and were received by baptism Dec. 10. All are built up and encouraged. Dec. 23 the Brethren at this place met in council to finish up the work of the year. In reorganizing Christian Workers' meeting, the writer was chosen president, and Sister Nora Bridge secretary. Mae Dilling, R. R. 4, Monticello, Ind., Jan. 1.

Centralia. The members met on Christmas for services at 11 A. M. An appropriate program was rendered. Just before closing a collection was taken for the general mission fund, amounting to \$842. Dinner was then served in the back rooms of our church. We have an evergreen Sunday school. Our song services are conducted by Bro. Joe Myers.—C. A. Wagner, R. F. D. 1, Centralia, Wash., Dec. 26.

MANCHESTER COLLEGE BIBLE TERM.

From all indications, the special Bible term which begins Jan. 29, will have an unusually large attendance. Arrangements are made for the students to take their meals in the college dining hall.

In order that lodging may be provided for in due time, write to the president how many are coming in your group. E. M. Crouch.

North Manchester, Ind., Dec. 30.

MY TRIP TO THE SOUTHWEST.

Dec. 5 I started on a trip to southwest Missouri and northwest Oklahoma.

Dec. 6 I reached Carthage, was met by Bro. Jean Heading and conveyed to his hospitable home, and thence to church that night, where we met a small band of the Father's children, presided over by our aged elder, Christian Holderman. This church has suffered much loss by emigration, but still her candlestick remains and her light continues to shine. Elder Holderman is assisted in the ministry by Bro. Glick, late of Louisiana, and Bro. C. E. Holmes, who seem to be alive to the work and in deep interest for the welfare of the church and the enlargement of her borders. Five days were pleasantly and it is hoped profitably spent at this place.

From here, after a short visit with Eld. Geo. Barnhart, of Carthage, I continued on my way, stopping at the mission in Joplin, Mo., now under the care of Eld. N. Oren, who though advanced in years is still quite active and seems in deep earnest in the Master's work, and especially in the Joplin mission. There is a small band of members in the city who now worship the Master each Lord's Day in preaching and Sunday school and other services. I was very favorably impressed with the mission, and here as elsewhere those directly interested seem to be manifesting commendable zeal in the work and are very anxious to have members and especially a minister locate with them. One great need of the work there is means to push the work. It seems an almost useless waste of means and time to start a mission in a city unless sufficient help can be had to push it to success. I see no reason why this mission may not be a success if the means to sustain it can be obtained. Two services were held with them and a number of friends seemingly interested.

The next stop was with the church at Mont Ida, Kans. Two services were held with appreciative audiences, their elder, Bro. Jesse Studebaker, another of the aged pioneer workers of the past "far west," being present at each service. Though still in deep earnest and quite active for one past four-score years, yet he feels that the proper thing to do is to let another gird on the mantle and wield the scepter of the Father's children at that place. Accordingly he is arranging to have a younger and more active man locate among them to take the oversight of the church.

Continuing our journey, the next stop was at McWillie, Okla. Here is a scattered number of earnest workers, now under the oversight of Eld. H. Booze, who seem very enthusiastic in their efforts to subdue the wild west and bring it into subjection to the Prince of Peace. Two services were held with them. Here I met an aged veteran, Elder Glick, who had been with them a few days. Bro. Glick seems to be spending his old age as a traveling evangelist. From there he went to Texas to meet appointments in the far southwest.

A churchhouse is now the hope of the church at that place, and they will build in the near future. Anyone desiring to place a little of the Lord's money where it will be appreciated by his children and be well spent and do much good, should enclose it to Bro. H. Booze, Aline, Okla., who will gladly receipt for it.

Just west of this place is a congregation somewhat scattered with no minister, and the call comes ringing, "Come over and help us"; but no one so far has answered the call.

Leaving this place, my next stop was with a few isolated members at Reeding, Okla. One service was held with them. The few members here seemed much discouraged, having no minister. Bro. A. C. Root, who had

made his home here for two years, had moved away and now they are without any preaching. It was learned that the mission board of the Territory is looking after that place with a view of locating a minister there. There is much room for mission work in this great field, but the workers are few and the means with which to work are fewer still. Pray ye the Lord of the harvest that he will send the laborers into his vineyard to harvest the grain that is whitening everywhere.

The next stopover was at Guthrie, Okla., where one service was held. Here is a small number who are earnestly contending for the faith in the midst of a large city rife with wickedness, as most cities are. The commodious churchhouse there once filled with earnest workers would be a delightful place to worship. Elder Lehman is presiding over this church to the seeming satisfaction of her worshippers. He is assisted by three other ministers (all elders, if I remember correctly), and by united efforts they should be able to lighten up at least one dark corner of the city. They are glad to have ministers passing to stop off and worship with them.

The next, and last, stop was with the Coyle church, Coyle, Okla., where Eld. H. Brubaker is at the helm and steering the old gospel ship to the haven of rest, assisted by three other ministers, and the greeting one gets there makes one feel at home from the start. Three services were held and a more earnest crowd of listeners would be hard to find in any country. This church is spoken of as a "model church for the southwest," and my observations seemed to acquiesce in the noble appellation.

All in all, the trip was quite pleasant and would prove an inspiration to anyone making it. And while there may be room for improvement, yet the spirit and zeal manifested at all places visited speak well for those earnest workers in those frontier fields. I feel glad in many ways for the opportunity of visiting among them and in a future communication may make further remarks on some observations made on this trip. May the Lord direct all to his glory and the promotion of his cause and the salvation of souls. B. E. Kesler.

Leachville, Ark., Dec. 23.

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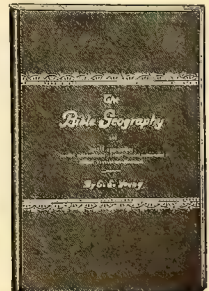
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VOL. 45.

ELGIN, ILL., JANUARY 13, 1906

No. 2.

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AROUND THE WORLD.

JUDGE TULEY, of Chicago, who died recently and whose will was filed in the probate court last week, was one of the few men who have the courage to remain comparatively poor when there are opportunities to become rich. His estate was valued at forty thousand dollars. Many men with less ability, and with much less conscience, have become wealthy when given his opportunities. It is good to know there are a few men who are strong enough to resist the temptation to become rich. More judges of that kind are needed. Revelations in New York and elsewhere show to what lengths and depths men are willing to go in order to add to their already too large fortune. Such are setting a pernicious example before the young men of the country, who need always to remember that there are many things better and more permanent than dollars.

THE attempt to have the Isle of Pines declared to be a part of the United States instead of belonging to Cuba is destined to end in failure, for Cuba holds the title. Those who have gone to the Isle of Pines in recent years and are now protesting because the island does not belong to this country should have known the facts in the case. Several land companies were organized and they acquired considerable bodies of land, much of which they have sold to Americans, claiming that the island belonged to the United States and that its products could enter without paying duty. This would give settlers there an advantage. Some persons were deceived by the circulars sent out and invested their money. But neither that fact nor the protests of to-day can change the right of Cuba to the island. For the United States to put forth a claim now would destroy the good feeling at present existing, and it would be claiming that to which our country has no right, and that our government is not likely to do.

SIR HENRY CAMPBELL-BANNERMAN, the new prime minister of Great Britain, in a public address to the Liberal party on peace and arbitration said: "The growth of armaments is a great danger to the peace of the world. The policy of huge armaments keeps

alive, stimulates and feeds the belief that force is the best if not the only solution of international difficulties. As the principle of peaceful arbitration gains ground it becomes one of the highest tasks of statesmanship to adjust these armaments to the new state of things. Great Britain can have no nobler rôle than at the fitting moment to place itself at the head of a league of peace, through whose instrumentality this great work can be effected." It is good to hear words of this kind from a man in so high a position, and if he works to preserve peace, as he no doubt will, there will soon be a desire on the part of other governments to refrain from increasing their armaments, or even maintaining them as they are at present. The peace principle will be more strongly felt as time passes.

GOVERNOR HIGGINS of New York in his message to the legislature has made some suggestions as to the way in which life-insurance companies should be controlled. He wants a "drastic but practicable, radical but sane" law. He thinks insurance companies should be required to make large investments in bonds secured by mortgages on real estate. Loans to other corporations should be restricted. Subsidiary companies should be forbidden. There should be a larger degree of real mutualization. A uniform system of accounting should be prescribed by the state and full publicity to policy holders should be assured. Congress may decide that these and other corporations need some national control. Something should be done to protect the man of small or moderate means from the so-called great financier who has in some cases shown himself to be little better than a highway robber. And the trouble is due to an inordinate love of money.

THERE was comparative quiet in Russia on Christmas, which was Jan. 7 by our calendar, as they still use the old style calendar. At the czar's palace much attention was paid to the army officers. On the army depends the fate of Russia in the present crisis. If it remains true to the czar, the worst of the revolutionary troubles are probably over for the present. And surely it is time. It will take Russia a long time to recover from the effects of the war with Japan and the fighting and destruction of property by her own people. The financial condition of the country is not good. In the budget for 1906 it is estimated that the expenses, ordinary and extraordinary, will be about two hundred and forty million dollars more than the revenue from the ordinary budget. But Russia has vast resources and if peace is restored will soon recover. With American intelligence and push she would soon be one of the richest countries in the world. But it will take a good many years to raise her peasants to the level of the average American citizen.

THE demand for electrical power is on the increase and men are turning their attention to the streams where the power can be developed. Niagara river has been used to some extent, and there were plans to use much more of it, but there was such a protest from those who did not want to see the falls practically destroyed that they will likely be preserved. Another power plant is to be established at Niagara, but it will be placed on the lower river, which falls eighty feet in two and a half miles, with the whirlpool nearly at the center of this length. It is estimated that about half as much power could be developed as could be by diverting the entire flow of the river at the falls. He who has stood beside the whirlpool cannot but realize that an immense amount of energy is going to waste there. The amount of water passing through the

gorge—222,000 cubic feet a second—in falling eighty feet would develop two million gross horse power, and about sixty per cent of this could be delivered as electric current. To use the power below the fall will be much better than to destroy the falls, one of the natural wonders of the world.

THERE are two sides to the race suicide question, according to Secretary Lovejoy of the National Labor Committee. He says that many men are working to day at the bench and in the factory for less wages than their fathers received for a similar amount of work, and it is costing them more to live. He thinks that such men, if of a conscientious type, will hesitate at the responsibility of bringing children into the world to struggle and toil for a bare livelihood without any prospect of advancement. It is estimated that in the United States there are two million children employed in manufactures and mining. Some think the number too large, and claim it is crowding out men and women and reducing wages. There is no doubt that it costs more to live now than it did formerly, but a good part of the increase is due to the fact that most people to day will not be content with what was considered sufficient a generation ago. And some of the increased expenditure is harmful instead of beneficial.

CHINA appears to be awakening from her long sleep and is likely to advance in the ways of modern civilization, though not as rapidly as did Japan. The boycott of American goods "represents a growing sentiment among the Chinese industrial classes, and evidences are not lacking that the Chinese government means to use it as a leverage to force more favorable treaty concessions from this country." The people are no longer content to do as their fathers did, but desire progress. No doubt the newspapers which have been established have done much to create and foster the spirit of nationalism. In central China, Japanese military tactics are being adopted, and western business methods are being adopted. And then the treaty signed Dec. 21 by China and Japan will do much to encourage the feeling of independence. When China is once fully awake and prepared, she and Japan can bid defiance to the western world which has hitherto run over her. Greater efforts should be put forth to turn her energies in the ways of peace and righteousness, for the influence of the Orient is bound to be very great in the future.

SANTO DOMINGO has had a good many revolutions, and some serious difficulties with other nations because debts were not paid. Some time ago United States officers, the island government so desiring, took charge of the customhouses, paying a part of the receipts on the foreign debt and turning the remainder over for government expenses. The plan seemed to work well. But dissatisfaction arose and there was an attempt at a revolution. Strangely enough, President Morales joined the revolutionists, giving as his reason that the vice president and the cabinet had usurped all power. But the revolutionists got the worst of it, and the latest report is that President Morales offers to resign if allowed to leave the country in safety. To the party now in power the agreement with the United States is said to be satisfactory. It certainly should be, for it has prevented the occupation of the forts by representatives of foreign governments who might not have liked to move out after once getting in possession. But whether the senate will approve of the agreement remains to be seen. For reasons of its own that body has been known to turn down advantageous treaties with other countries.

✻ ESSAYS ✻

Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

A PRAYER.

BY MARTIN H. MILLER.

Gently lead me by the hand,
O my Savior dear!
Through this dark and deary land
Be thou ever near.
Be a lamp unto my feet,
Let me hear thy whispers sweet
In my list'ning ear.

Drive away these doubt and fea.s,
O my Savior dear!
Dry my eyes of all these tears
Caused by sorrows here.
Comfort my poor, weeping heart,
Let it ne'er from thee depart
In this world so drear.

Fold me closer in thy arms,
O my Savior dear!
Shield me from the world's alarms,
Fill my heart with cheer.
Safely sheltered on thy breast,
There in peace and safety rest
With no thought of fear.

When these trials and cares are o'er,
O, my Savior dear!
Meet me on the other shore,
Where there is no fear;
Free from toil and sin and strife,
In that higher, better life,
Where none shed a tear.

Laton, Cal.

FITLY SPOKEN WORDS.

BY D. D. CULLER.

A word fitly spoken is like apples of gold in pictures of silver.—Prov. 25:11.

THE wise man of the Hebrews had evidently learned the worth of wise words, for indeed there is nothing that so soon distinguishes the fool from the seer as the words he speaks. As a man thinketh in his heart is he inclined to blurt it from his mouth; and whether good or bad, what his tongue has made him say, he will feel compelled to sustain by his acts. It is this last that makes our words so fraught with importance, since our spirits are ready to sustain by our lives what we may have uttered in haste, and what we may inwardly, seriously rue, but, bound by the chain of a hasty speech, we would rather go face foremost into wrong than give the lie to our tongues.

The vocabulary of the ordinary business man is forever getting him into trouble. Some one is only too glad to take advantage of his ambiguous statement of prices or of order for goods and soak him. The lawyer's life is one long squabble over words. The life of a patient may lie in the treacherous hands of a weak word with a false ring, mumbled indistinctly by the physician to the nurse. Many a man has meant it well, but the great mistake of his life lay in his failure to say it well. Many as the unspoken words are, there are yet a whole host of misspoken words,—words you did not mean, words you would like to recall, words that have pierced the heart of a friend and fatally wounded it, words that have shocked the sensitiveness of a treasured friend and lost him to you forever. A classmate of mine once said, "Oh, words, words, give me words, words!" But I say to you, young friends, it is not more words but better words that you and I need. We want to learn the words that teach us sympathy and love.

Benjamin Franklin, that great colonial statesman, scientist, philosopher, inventor, educator and diplomat, said that he early in life learned to modify his statements, avoiding as much as possible the superlative and absolute utterances. So few things in this world are there that we are absolutely certain about that it seems only a just caution to young men and women to be careful what they put into the universal, casting it like the laws of the Medes and Per-

sians in a mould unchangeable. Much of the strife—the useless strife—in your life may thus be avoided. In most assertions let modesty dictate your statement, striving to be just rather than dogmatic.

Chaucer, the master of English storytellers, in characterizing his scholar said that he spake not one word more than was needed. How difficult it is to do this! How many needless words we use which are worse than needless! Tennyson's "Tears, tears, idle tears" reminds one that there are words, words, too, that are idle.

But "a word fitly spoken is like apples of gold in pictures of silver." The heaviest of all metals is gold, so the heaviest of all words is the one that is rightly spoken. Shakespeare in "Hamlet" makes the king, Claudius, who had murdered his brother to get the throne, say that when attempting to pray his words would not go to heaven because his thoughts were ever upon earth. So with us, the first requisite to a word that shall be as an apple of gold is that it have a corresponding earnest thought. So many of our words are for effect; they do not really stand for anything; they have no weight; they are not apples of gold. A word to have weight must have a whole life back of it. How weighty the words of the judge when arrayed before the court the accused man awaits his sentence from the lips of the law. His trial may have been exciting, his lawyers may have been in doubt as to his innocence, and at times the court visitors may have frowned upon him; he may have instinctively stopped his ears to the words of his accusers and have listened with suppressed breath to the denunciations of his enemies, yet it all pales and passes in the all-absorbing intensity of the words of his sentence. No words, the weightiest of all from witnesses, no words of invective the most piercing from prosecuting attorney; no words of harshness or heartlessness, no words of desolation or despair can weigh in the balances with these, for they are heavy as gold upon his heart, they hold a life as their burden.

But if gold is heavy, it is also brilliant, beautiful and of all metals to be desired; so the words fitly spoken are of all most to be desired, most beautiful. See how they shine forth in their setting of silver in which their beauty is twofold enhanced by the contrast. Never should the background monopolize the central figure for which the picture was painted; never should the frame draw the eye from the masterpiece within, but in all the frame and the background should only add luster and richness of effect. Words fitly spoken are so enriched and so intensified by all that accompanies them.

Of our dear Lord may I beg that you all may so speak as to make your words an inspiration to all who chance to hear you, and may you ever remember that "a word fitly spoken is like apples of gold in pictures of silver."

Mt Morris, Ill.

ALL FOR THE WANT OF DILIGENCE.

BY A. G. CROSSWHITE.

I HAVE been very much interested in reading Bro. Neff's "Mission Wagon" articles, and by these I am forcibly reminded of one of my own experiences, once upon a time, south of the Mason and Dixon line.

It was in an old organized church; indeed, much longer has it existed than I can remember, yet the conditions are as primitive as fancy can picture or the optimistic mind enjoy.

Having a Sunday evening appointment at said place and no one to bear me company, I proceeded thither on horseback at a good brother's expense. The liveryman equipped me with a good horse, a fine new padded saddle, oil cloth trappings in an artistic roll behind the saddle, and a cowhide whip. The only definite instructions delivered me on receiving the reins were to carry the saddle into the church in case of rain and I was off. Neither pedestrian, equestrian, bike-man or motorman disturbed my progress, and I rode on as gallant as a knight.

While the horse went two miles I seemingly went

three and when I arrived at the church was as wet with perspiration as though I had taken a light shower bath. Horseback riding over the southern red hills is hard work for a "Hoosier" anyway.

It was high time for church when I arrived, yet the house was as dark as threatening clouds and the shadow of the nearby forest could make it. When I went into the church yard a few worshippers were on the outside waiting for the janitor to arrive and strike a light. (Early candle lighting is the meeting hour.)

At last he came and opened up and struck a match and hunted for the lamp which when found was a little shy of oil. We all followed him in and found seats, I behind the long table, most of the others on the back seats. The side lamps were shaken and pronounced ready for more fuel. Then we were left in the dark while he went to the kitchen in the rear for the oil can which had been drained some time previous to this; so it set a time limit to the hour of devotion and no time to be lost in preliminaries.

This was the picture after the commotion: Two long tables, two preachers behind them, two deacons in front of them, a few members scattered over the house and a long row of outsiders as far from me as they could possibly get for the walls, and an atmosphere in the room almost as forbidding as a plating room.

Calling for fresh air I made free to speak to the friendly sinners to come right up in front where I could better see and instruct them. I looked for hymn books, but none were in sight except two or three that the brethren had stored away in their side pockets and a few old frazzled "Gospel Hymns," which I found had lost the index page, so we were in it again.

Said I, "We will sing one of the good old songs by memory, and for God's sake, people, if you never sang before in your lives, try it to-night." They did try, and we had a jubilee chorus, for those people can sing.

I preached as I never preached before and came very near making it a funeral sermon, for what could I see before them that meant progress or life? There was no Sunday school, no nothing except a meeting once every month, and more funerals than baptisms; so where is the hope for such a church?

There are always good members in such places who are wide-awake to the growth and prosperity of the church, but where there is one *worker*, there are two "jerkers" and three "shirkers."

May the sunlight of heaven sweetly fall upon churches of this type, and may the time speedily come when they may take front rank in the work of saving souls, is my prayer.

Flora, Ind.

HOME AND ITS QUEEN.

THERE is probably not an unperturbed man or woman living who does not feel that the sweetest consolations and the best rewards of life are found in the loves and delights of home. There are very few who do not feel themselves indebted to the influences that clustered around their cradles for whatever good there may be in their characters and condition. Home, based upon Christian marriage, is so evident an institution of God that a man must become profane before he can deny it. Wherever it is pure and true to the Christian idea, there lives an institution conservative of all the nobler instincts of society.

Of this realm woman is the queen. It takes the cue and hue from her. If she is in the best sense womanly—if she is true and tender, loving and heroic, patient and self-devoted—she consciously and unconsciously organizes and puts in operation a set of influences that do more to mould the destiny of the nation than any man, uncrowned by power of eloquence, can possibly effect. The men of the nation are what mothers make them, as a rule; and the voice that those men speak in the expression of power is the voice of the woman who bore and bred them. There can be no substitute for this. There is no other possible way in which the women of the nation can organize their influence and power that will tell so beneficially upon society and the state.—*Scribner's Monthly*.

THE TEN COMMANDMENTS

CAREFULLY CONSIDERED -- IN ELEVEN PARTS

By P. B. FITZWATER, North Manchester, Indiana.

THE FIRST COMMANDMENT.—Ex. 20:2, 3.

I. *The Preface.* "I am the Lord thy God which brought thee out of the land of Egypt, out of the house of bondage." The command is based upon the truth set forth in the preface. Two great thoughts underlie this preface, viz., what the Lord is and what he did. What he did is asserted to be their deliverance from Egyptian bondage. What he is is embodied in the expression, "The Lord thy God." "The Lord thy God" is literally "Jehovah-Elohim." "Elohim" signifies mighty power. This is the name by which the Lord revealed himself until the time of his revelation to Moses at the burning bush.

At that time he makes himself known by his new name—*Jehovah*. In God's definition of his own name in Ex. 3:14 and Ex. 6:2, 3, three great truths are set forth, viz.:

(a) His all-sufficiency, "I am that I am." All that he is and does centers in himself. He cannot go outside of himself for terms in which to define himself.

(b) His sovereignty. There is no being above him. He is outside and above every being in the universe. The very contemplation of this will lead us to consecrate ourselves to him. We will surrender all that we have and are to him.

(c) His unchangeableness, "I am that I am" may be expanded into "I am what I was," "I will be what I am." This is exactly what was in the apostle's mind when he said, "The same yesterday, to-day, and forever." The contemplation of this will strengthen our faith. We shall know him to be the same kind Father in sorrow and affliction as in joy and prosperity.

Jehovah is the covenant name. The Jehovah of the Old Testament is the Jesus Christ of the New Testament. In fact, throughout the progress of God's revelation the name *Jehovah* remains constant. Different words are attached to this one when he would reveal himself more fully. Something of the riches of the revelation may be seen in the following:

1. *Jehovah-Tsidkenn.* Jer. 33:16. The Lord our Righteousness. He appears as the righteousness of his people. The Jews had no righteousness of their own, neither had the Gentiles. It was only when Jehovah took the place of the sinner and gave the sinner his place that any could plead righteousness before God. By faith we stand in his room.

2. *Jehovah-Mekaddaschem.* Ex. 31:13. Jehovah our Sanctifier. Sanctify here is used in its primary sense. There is much confusion and foolishness in the minds of the people because they think that they must sanctify themselves, forgetting that in the absolute sense of the term they must be sanctified by the Lord, if ever they are sanctified at all.

3. *Jehovah-Jireh.* Gen. 22:15. Jehovah will provide. Jehovah is first to his people, righteousness; then their sanctifier. He is next their provider. When we give ourselves entirely up to the Lord, he assumes all responsibility as to our support. It is our business to live entirely for him; it is his concern to look after our needs. The believer's relation to the Lord is beautifully set forth by the figure of marriage. When a woman gives up her life to the man, it becomes his duty to provide for her. It is her business to live entirely for him. "My God shall supply all your needs according to his riches in glory by Christ Jesus." Philpp. 4:19.

4. *Jehovah-Shalom.* Judges 6:24. Jehovah our Peace. Knowing him as my righteousness, sanctification and provider, I will have peace. Peace of conscience, because my standing is in Jesus Christ. Peace of mind, because all my wants he will supply. This is the same kind of peace our children enjoy. They look to their parents to supply their needs. They have

absolute confidence in our ability to supply their needs. "Thou wilt keep him in perfect peace whose mind is stayed upon thee."

5. *Jehovah-Nissi.* Ex. 17:15. Jehovah our Banner. The banner is very important. The Christian life is a warfare. The Lord is the banner which leads us onward in the struggle. There need be no question in our minds as to the outcome of the struggle. Through his name we shall come out more than conquerors.

6. *Jehovah-Ropheca.* Ex. 15:26. Jehovah our Healer. Though in the conflict of life we sometimes get our eyes off the "Lord our banner," and the enemy gets the advantage over us, and we fall wounded on the battlefield, let us not be disheartened, lest the Lord will not receive us. Remember that the same one who is your banner is the one who healeth you. If we fall it is our duty at once to confess our sins, and at once step into the ranks again, opposing the enemy. "If we confess our sins he is just and faithful to forgive our sins and to cleanse us from all unrighteousness." Many are the snares and pitfalls laid for us. If we stumble and fall he will pardon and heal.

7. *Jehovah-Rohi.* Ps. 23:1. Jehovah, our Shepherd. When we know him as all that has gone before, we can lie down in green pastures, beside the still waters, because we shall not want. As the sheep have only to abide in the fold and enjoy the gracious promises of the good shepherd, so we can commit our ways entirely to the Lord. "They that know thy name will put their trust in thee." Ps. 9:10.

II. *The Commandment.* "Thou shalt have no other gods before me." Ex. 20:3. If the mighty God has become all that the preface sets forth to be true, surely this commandment is a most reasonable requirement. Instead of being arbitrary and severe it is benevolence in the highest degree. It is the wise and loving Father giving wise counsel to his children to prevent them from going astray. Man is a worshipful being. In his very being he demands a God. Every human being has his god. It is either the true God or a false god. Life itself, with all of its activities, is worship. The center, around which the activities of our lives revolve, is a god. It is easy to determine whether we are worshippers of the true God or of a false one by noticing that which is uppermost in our hearts.

Unfortunately many in this land to-day "fear the Lord and serve other gods." Many men go on in ways of unrighteousness, trying to mix a little religion with it, so as to ease their own conscience, or to blind the eyes of the people. To all such the words of the Master come, "Ye cannot serve God and mammon," "No man can serve two masters."

Obedience to his command means single-hearted service. Literally this means, "Thou shalt have no other gods before my face." Since he sees everything, yes, even our secret thoughts, what folly to give him anything but whole-hearted service!

III. How this Commandment May be Broken.

In view of the fact that the activities of our lives constitute worship, it is easy to determine as to whether we are guilty of idolatrous worship or not.

1. If one is living for himself mainly, he is an idolater. If his activities gather around himself he worships himself.

2. By keeping pleasure as the goal of our living, spending our time and money for sensual enjoyment, we violate this commandment.

3. By living lives of cruelty. The very spirit of Moloch worship among the heathen was cruelty. Those heathen worshippers of Moloch have many descendants alive to-day. Many men and women are

cruel to themselves. They overwork, overeat, violate the laws of health in their pursuit of pleasure, etc. Men are cruel to animals, they overwork them, do not feed and properly care for their horses. Men shoot birds and game for the sport that is in it. In the name of patriotism nearly five hundred lives were cruelly taken the last Fourth of July, besides many thousands that were injured. There is a great disregard for lives to-day in many ways, such as railroad wrecks, crowding people into tenement houses, etc.

4. By worshipping the goddess of lust. In ancient times there was the worship of Baal which was at heart the rankest licentiousness. There is no denying the fact that one of the greatest curses in our land is the sin of impurity. There is no use denying the fact that it is dreadfully on the increase. Myriads of men are worshipping at the shrine of the fallen goddess of Venus. Oh, the untold number of victims that are sacrificed on this altar annually!

5. By the worship of mammon. Paul in Col. 3:5 calls covetousness idolatry. This is an age of greed for gold. Men are selling principle for gold. If ever there was an age when the Christian church stood indicted before the bar of God it is now. Would that the thunders of Sinai were sounding forth to-day in the ears of men, "Thou shalt have no other gods before me."

North Manchester, Ind.

SOUL WINNING.

BY ANNA HUTHCHISON.

THREE thousand years ago the call for soul winners was embodied in the glad refrain, "He that winneth souls is wise." They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever.

That call, coming down through the ages, was repeated and emphasized at the beginning of the Christian era, by him who was the greatest soul-winner the world has ever known.

His years of ministry, though few in number, were filled with efforts to "rescue the perishing." Not to condemn, but to save, came he into the world. Soul-winning, soul saving was his mission, and is the mission of every spirit filled follower of this age. My brother, my sister, what are we doing to fulfill that mission? Hear his call, "Behold the fields are white unto harvest. Thrust in thy sickle and reap, for the time has come for thee to reap, for the harvest of the earth is ripe." "Go teach all nations," win souls, "and lo, I am with you always." May this his last command and promise burn into our very souls until we, with Isaiah, can say: "Here am I, Lord; send me," use me how and where you will.

Ever since man, by sin, fell, and must needs be won back to the Father, God has purposed that these unsaved souls must be won by the efforts of the saved. It has been said that God alone can save the world, but God cannot save the world alone. He must work through man, and every Christian is, or should be, his agent, his mediator. Be it to the foreign field, or in the home field, to the community, or in the family, every Christian can and must be an instrument in God's hands to win souls for him. The call, then, comes to every Christian to be a soul-winner for God. Do you ask, How win souls? Can all forsake home and business and enter the field? Ah, my Christian friend, God does not ask it of all, but right where you are he may want your service.

I can conceive of no condition or circumstance in which we may be placed where we cannot shine for Jesus, and a true light shines brightest in the darkest place. Live the Christ-life, let his Spirit dwell richly within, and its holy, sanctifying influence must be felt. It will melt the hard heart of the sinner, even as the sun's rays melt the cold ice. We cannot hope to raise others to a higher life than we ourselves are living. Then let Christ in. Let the world see we have been with Jesus. Without him we can do nothing; through him, all things.

Some one has said that all the good books the world needs are what they read in God's children, and the eyes of the world take in more than the ear. Our lives

are the language through which God speaks to the world. Paul tells us we are living epistles, known and read of all men. Christian friend, would you win souls for Jesus? Would you point them to the Lamb of God who only can take away their sins? Let them see Christ in you, and daily pray, "Purer in heart, O God, help me to be."

Again, if you would be a soul-winner, watch for opportunities. Many are the golden opportunities we lose to influence others for Christ, because of our indifference, because we are too much wrapped up in self. Let self-emancipation be our one aim, and soon will our eyes be opened to countless ways of doing good. They come to us every day.

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.

"If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say he died for all."

Well may each one of us earnestly ask ourselves, "What am I doing to win souls for Christ?" "What am I doing to save from misery, shame and degradation to a life of purity, joy and usefulness?" "What am I doing to save from the torments of hell for the glories of heaven?" When we shall hear that awful doom pronounced, "Depart from me, I never knew you," how many of us will have to exclaim, "Lost for want of a word, a word that I might have spoken?"

"When we in the judgment stand,
In that mighty company,
And the Judge shall question us,
Oh, what shall our answer be?"

On the other hand, if we have heeded the call, if we are living the Christ-life, if we are seeking opportunities for doing good, what a glorious reward will be ours. Souls for our hire, joy, peace and happiness within, the Father's smile of approval, rejoicing among the angels, and at last a place at the Savior's right hand, where we shall shine as the stars forever and ever. Shall you? Shall I?

"I heard a voice speak from the skies,
The one that winneth souls is wise,
And as the stars shall shine,
Who from the dreadful ways of sin
A soul shall turn that soul shall win,
This joy shall now be thine.

"Go, search for jewels day by day,
Go, take them from the miry clay
To Calvary's open fount.
The blood that cleanseth sin-stained souls,
And ever flowing onward rolls
Down from the sacred mount.

"There in that purifying stream
How gloriously those gems will gleam,
Such precious gems of God.
Souls, deathless souls, that once were lost,
But ransomed at the priceless cost
Of our Redeemer's blood.

"Great Savior, let thy tender love
Our hearts to earnest efforts move,
To rescue sinners lost.
Let this most blessed work be mine,
To gather gems for Christ to shine,
Souls his own life-blood have cost."

Union Bridge, Md.

SWEARING.

BY D. M. MOHLER.

But I say unto you, Swear not at all. Matt. 5:34.

THE relation between God and man and his fellow-man, financially, socially and religiously, is such as to require the utmost confidence between the different parties concerned, so as to make man's mission satisfactory and successful. This is proven by the fact that man's life has ever been a miserable failure without faith. Without faith it is impossible to please God. Heb. 11: 6. And if God is not pleased we will be

disappointed in the end. No man liveth to himself, and no man dieth to himself. Rom. 14: 7. Our interests are so interwoven that success or failure on our part will likely affect others in the same way. Especially is this true religiously.

When our forefathers believed Satan they lost confidence in God and in one another. Man became deceitful and treacherous, like Satan. Every brother will utterly supplant (Jer. 9: 4), and persecution and bloodshed and murder were the fruits of this loss of confidence. Mankind sought to remedy the evil by promises, vows and oaths. This brought some relief, but sometimes only aggravated the evil, as the deceiver would take advantage of this arrangement to secure the confidence of his fellow-beings. The heart is deceitful above all things and desperately wicked. Jer. 17: 9. It is the fountain of sin, and a promise or an oath cannot change the heart.

The habit of swearing was very common in the days of Moses and was practiced in four different ways: first, by the name of the living God; second, by the name of some other being or object; third, swearing falsely; fourth, swearing profanely. "Them of old time," that is, Moses and the prophets, corrected this evil to a great extent as they did other evils and limited the people to one name that is to swear by, the living God. We find false swearing forbidden (Zech. 5: 4), profane swearing (Ex. 20: 7). By some other being or object, Isa. 65: 16. The phrase, "But I say unto you," evidently implies that the Savior intended to teach us more on this subject of swearing than those of old time had taught. What more could he teach than to set aside the practice altogether? And this is surely the logical import of this scripture, and it does seem strange that such eminent commentators as Dr. Barnes seem so puzzled to understand it. "But above all things, my brethren, swear not." James 5: 12. The apostle James in this practical epistle calls the attention of his brethren to a number of evil habits that they should avoid. And does not this language imply that this is about the worst thing a Christian can do? Because in taking an oath he would deny the claims of the Gospel. It claims to be the power of God unto salvation, converting or changing the heart, making the untruthful man truthful, the dishonest man honest, so he can be trusted, so he would rather tell the truth than the untruth. There is this difference between a Christian and a worldling: The Christian is governed from within—"The kingdom of God is within you"—the worldling from without, by civil rule. This was abundantly proven in this country during the civil war when the law could not be executed. Many were governed only by passion. The Christian is controlled by love, the worldling by fear.

When the professing Christian takes an oath in the courtroom or elsewhere it implies that his religion is a failure, and he is controlled just like a worldling. Wayland, in his work on moral science, says this: "Some Christians seem to believe that the Gospel forbids the taking of an oath by a Christian and they have good grounds for their belief. And it has been noticed in courts of justice that the testimony of witnesses who will not take an oath is more reliable than that of those who are sworn. Quite reasonable. If a man is too conscientious to disobey the Gospel by taking an oath, will he not likewise be too conscientious to tell the untruth?"

We do not object to the practice of the government qualifying men for official service by administering an oath. The Jewish law not only tolerated but required this in certain cases. Those who will not be controlled by the Gospel when entrusted with the interests of others should be controlled otherwise, and an oath is sometimes better than nothing. When God could swear by no greater, he swore by himself. Heb. 6: 13. He did this to accommodate himself to human unbelief. The great trouble seemed to be to recover man's confidence. But now he commands all men to repent and believe the Gospel. How grateful we American people should be for the liberty of conscience which our government grants.

Warrensburg, Mo.

SECRET SOCIETIES.

BY D. E. PRICE.

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but I have chosen you out of the world, therefore the world hateth you.—John 15: 17, 18, 19.

And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. 18: 4.

SINCE it is a fact that many professing Christians, and those occupying official positions in the popular churches, have united with the various secret societies, it becomes a question whether it is consistent for those who profess to be followers of the meek and lowly Jesus to unite with said organizations; or whether God will recognize those as his children, in the day of final accounts, who do.

The Brethren church has always forbidden any of its members joining such societies. And if they belong to any secret society when they apply for membership into the church, they must first withdraw their membership from such society before they can obtain fellowship in the Brethren church. This being our practice, we will try by the grace of God to defend such practice.

First: The Gospel of Christ is declared to be a "perfect law of liberty." Psa. 19: 7; James 1: 25. Hence, if the law by which Christians are governed is perfect, they need no aid through human organizations to improve or complete their Christian characters. Christianity embraces all the good that is to be found in any of them, and much more. Do they boast of their benevolence? It is confined to their own order, while the law of Christ says, "As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6: 10. Therefore we, if we are Christians, are not allowed to confine our benevolence to those of our own order; but our sympathies must reach out after all who are in distress. However, we may give those who are of the household of faith the preference.

Second. The apostle Paul says, 2 Cor. 6: 14 to 18, inclusive: "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." There might be more similar passages produced, but we have quoted the above in full, and will let it suffice.

The apostle's language shows plainly that as little communion as light has with darkness, just so little fellowship hath he that believeth with an unbeliever, or infidel. We all know, by common observation, that light and darkness cannot dwell together; but when light approaches darkness must withdraw her curtains. In view of the above plain declaration of Scripture and facts, how can we expect to be recognized as God's children if we unite in fellowship with infidels, atheists, and Mohammedans? for all such are admitted into secret societies.

Third. It is wrong for Christians to unite with them, because they are oath-bound, and the Gospel says, "Swear not at all." Matt. 5: 34. And James says, "My brethren, above all things, swear not." James 5: 12.

Fourth. It is contrary to the teachings of the Gospel for Christians to identify themselves with such societies, because they do not recognize the name of Christ in their lodges. They address God the Father in their religious exercises, but are not allowed to use the name of his Son, the Lord Jesus Christ.

In view of the above facts, that all secret societies are of human origin, and only worldly organizations,

and all the good they have they borrow from the Bible, and have much that the Gospel of Christ forbids, how can those who profess the Christian name unite with and enter into fellowship with such ungodly and unchristian societies?

Christianity as far exceeds all human organizations as the sun outshines the moon in brilliancy; and as all the light of the moon is borrowed from the sun, so all the good they have they borrow from God's Book.

Mt. Morris, Ill.

"COUNTING THE COST."

BY BIRDELLA A. PRINTZ.

OUR blessed Savior while here on earth, in teaching us what is required of us if we be his disciples, gave us two lessons on counting the cost: that of an unthoughtful builder and that of a rash warrior. The former was obliged to leave his structure unfinished because he began building before counting the cost; and the latter being defeated or asking for peace previous to the battle, having hastily declared war before considering the strength of his own or his enemy's army.

Do we count the cost when attempting to be one of Christ's followers? Sacrifices and self-denial must be expected if we enter Christ's services. We should show by our conduct and daily living that we have very little respect for riches and worldly pleasures compared to our great love for him who doeth all things well. Judas, when he had delivered his Master into the hands of the council, was filled with deepest remorse for what he had done. He confessed openly and offered the high priests and elders the money they had given him for betraying the innocent Jesus, and earnestly wished he could recall the fatal night. He was an example of the fatal influence of covetousness, because of which he betrayed his blessed Master for thirty pieces of silver. "For what shall it profit a man if he gain the whole world and lose his own soul?" The great truth is, he had not counted the cost! Peter realized he had not counted the cost, after denying that he had ever been a follower of Jesus, when he remembered the sayings of Jesus, for he wept bitterly. Saul was a willing servant after he was blinded by the light from heaven. He was convinced of his folly for persecuting the Christians and realized what it meant to count the cost; but he desired to be one of Christ's disciples, for he cried out, "Lord, what wilt thou have me to do?"

Christ's mission on earth was to deal with the soul, to show the owner the real value of it, and to plead for poor, fallen humanity. Shall we not count the cost when starting in the services of the blessed Master? He gave his life for us upon the cross, regardless of the great cost. He paid the great debt, bearing the heavy burden with patience and resignation, leaving for us an example that we should follow in his steps. Great is the cost to enter the strait gate, for narrow is the way that leadeth unto life, but blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

"Jesus paid it all.
All to him I owe;
Sin has left a crimson stain,
He'll wash it white as snow."

White Cottage, Ohio.

"SOLDIERS OF THE CROSS."

BY A. HUTCHISON.

MANY of us claim to be followers of Jesus. But are we soldiers of the cross? A Christian is one who is living the "Christ life." It is one thing to profess to be friends of Jesus, and quite another to show up the true proofs of discipleship. Jesus says, "If ye love me, keep my commandments." John 14: 15. And he also says, "And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:

38. And again, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16: 24. And Luke 9: 23 says, "Take up his cross daily, and follow me."

This being so frequently mentioned would indicate that it is of much importance. It must be clear to every good thinker that if we are not counted worthy of Jesus we cannot be saved. Here we should each call a halt, and put the question, Am I a soldier of the cross? And we should not give it up till we obtain a positive answer. Then we might read 1 John 3: 20, which says, "If our heart condemn us, God is greater than our heart, and knoweth all things." Paul said to young Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Tim. 2: 3.

What is a cross to me may not be a cross to you. But each of us has now, or has had, his cross. What was a cross to me at one time is not so now. As time passes on with us, we will be able to overcome our earlier troubles. But if we do not take up our cross, we can never gain the victory. Jesus bore the cross before he put the enemy to flight. What the heart is set upon, that is not in harmony with God's Word, is where our cross comes in. Some men seem to have such a love for tobacco that it would be a great cross to them if they were required to cease its use. Yet they confess that it is a filthy habit. And 2 Cor. 7: 1 is not pleasant to them, for it says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The lusts of the flesh have to be brought into subjection before we can reach the ideal life and walk as Jesus walked. We hope to be like Jesus in the next world. But if we expect to attain to that glorious condition over there, we must take up our cross here, and walk in his footsteps. 1 John 3: 2 says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him," etc.

Many seem to think it a great cross to wear the style of dress recommended by our conference. But if they will compare that cross with the one Jesus bore for them they will soon feel that their cross is a very light one indeed. Let us all view Jesus with a crown of thorns on his head. Matt. 27: 26-30. And again view him on his knees and hear him pray, and see the bloody sweat falling to the ground. Luke 22: 41-44. And then each one consider himself as one for whom he endured all these fearful burdens, and our crosses will vanish like chaff before the wind. Then we will be ready to ask, Am I a soldier of the cross?

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM THE KANSAS CITY MISSION.

During the month of November and December there were one hundred and eighty-five house to house visits made; one hundred and fifty two garments donated; twenty-seven cottage services, twenty-four children's services, sixteen prayer meetings, and sixteen preaching services.

On Thank-giving day some friends met at the mission to assist the workers in distributing provisions to the poor. A number of baskets were filled with substantial viands. We divided ourelves into two parties. We climbed bluffs, traveled over stony roads into waste places, "where dwell the wretchedly poor." First we entered, or rather crept into, a little tent, dingy with smoke and dust, no ventilation, no sunlight and only a few pieces of the rudest kind of furniture on the bare ground. Here the mother had been sick abed for several weeks, and at the time was barely able to be about. The father is cruel and dissipated, consequently the wife and two little boys are frequently in want. To them the basket was most welcome, and many were their expressions of gratitude.

In another home (?) were four motherless children; in another the sole occupant was a poor, old, blind colored woman, and so on. Ten families were helped. All were grateful not only for the food, but also for a copy of the Gospel Messenger, which we left in each home. Several remarked that they had read and reread the copies they had had before. A short prayer service was held at each place and all felt that the friend of the poor

was in our midst in these humble homes. On Christmas day a chicken dinner was served to the mission children; about sixty in number.

In response to our hint some time since in the Messenger, in regard to our need of Bibles for the mission children, we received donations to the amount of \$19.24. Some came from individuals, some from a Sunday-school class in Ohio; a sister in Iowa sent us \$12.10, which she had solicited for the purpose; and a dear little girl in Illinois had her mother take the money from her bank and buy a Bible which she sent for some poor child who had none. At Christmas we purchased a dozen neat little Bibles and presented them to the older children. They all seemed to appreciate it very much, and to-day brought them to the class eager to make use of them. The mothers, as well as the children, were much pleased with the gift, and we trust they, too, will learn to love and obey its sacred teachings. The remainder of this money will be kept as a Bible fund to draw from whenever more Bibles are needed. Sadie Wine

12 S. Booke St., Kansas City, Kans.

PORTLAND, OREGON, MISSION.

The district mission board of Oregon, Washington and Idaho met to-day in the city of Portland, Oregon. Three of the five brethren composing the board were present.

The greater part of the two days was spent in session. Our district is so large, and the work so complicated, that to hold but one board meeting a year, which always comes in connection with our district meeting, is simply to neglect the work.

Finding work in hand, needing immediate attention, we were called by the foreman to meet as stated.

The great needs of the district are more consecrated workers to put in the field with those already at work, with sufficient funds to maintain the work. In some places a house of worship is the one great need, in others we have empty houses, needing both shepherd and flock.

Upon our list of petitions are six urgent calls from as many localities, where the work has already begun in some way, pleading for aid in laborers and means from our board.

We are handicapped in many ways. The first embarrassment is lack of funds to put in the field the workers that are available. The next is a dearth of consecrated laborers to fill the places crying for help.

In our city work we feel sensibly the need of half a dozen or more of consecrated sisters, well equipped in the virtues and graces that characterize those who are sisters indeed. We cannot use such neither can any other mission board as feel uneasy and uncomfortable upon the street because they are attired as sisters. They must feel happy in the modesty that reflects the highest graces of their sex and station or they weaken the cause for which they pretend to be advocates. The right sister in the right place is a potent power in city work.

The Portland mission is yet in its infancy. The undertaking in this great northwest city is a greater undertaking than in any other city in which missions have been attempted in the United States. It must stand alone. No strong congregation just outside the city limits to lean upon for counsel and for ministerial aid; but the conditions are such that the members of the mission board live over four hundred miles away.

Brother and Sister Carl are in charge of the work. A capable sister who has had some experience in city mission work is greatly needed to aid in the work. One chief qualification of sisters for city mission work is to be accomplished in the art and much of the science of vocal music. A good leader in song will attract hearers, not only attract, but hold them.

May the Lord bless the missions of his people everywhere. J. Harman Stover.

Tekoa, Wash., Dec. 27

A CALL FOR PREACHING.

In reading the Messenger from time to time, I notice calls from different parts of the country for someone to come and open up a mission or help in mission work. I now come with a plea for Ritzville and Weber, Washington. There is no organized church of the Brethren in this part of the country and only a few members; but surely there should be churches and mission points all over the State. Nowhere in the West do the people need the pure Gospel more than they do here. How ready they would be to accept the Gospel as taught by the Brethren, I cannot say. None of the brethren, so far as I know, have ever preached in this part of the State. I have lived here nearly four years and have not heard a sermon preached by our people during that time.

I do long and pray for Brethren to locate here and teach the people the ways of the true religion. There are different denominations around us, but they do not live up to the teachings of the Gospel. I have been at different churches, but I cannot feel at home with any of them. There is too much pride and style for the house of God. Sarah Boyer.

Weber, Wash., Dec. 24.

THE NURSERY OF THE CHURCH.

BY MINNIE REPLOGLE.

I RECEIVED a beautiful thought along the line of primary Sunday-school work the other day while reading how plants are cared for in the greenhouse. There is one department in which all the tiny plants are started and grown until they are ready to bloom. They must be watched carefully and handled skillfully. They must have sunshine, water, and loose, rich soil. Everything must be favorable to growth, and he who cares for them must understand plant life and the needs of each one.

Our primary department has often been called the nursery of the church; and a very fitting name it is. It is the place where the young, tender lives are molded and shaped for future usefulness; where they are taught the truths of Christ and trained for the church and her work. It is here our future ministers, teachers, missionaries, church leaders and influential men are receiving their most important lessons, necessary for the work which will be placed upon them.

I was thinking of it from the teacher's point of view. If so much depends upon this department; if the prosperity of our beloved church, the welfare of our schools and colleges, and; greatest of all, the saving of souls, is largely in the hands of the primary Sunday school, what is the responsibility of the teacher? It can not be measured. Just as the nurseryman must understand the needs of each and every one of his plants, so must the teacher understand and study the needs of each and every one of her pupils. She must study the Bible daily that she may help them to live in the sunshine of God's love. She must pray daily that she may be able to prepare their hearts, as rich soil, for the reception of the Word. Then she must give them the water of life. She must watch over them carefully; day in, day out, they must be her constant care. She must be patient and kind, and remembering that her life is being lived in the lives of her pupils and her influence being felt by them, her life should be as nearly like the Master's life as possible. Oh, teachers, do we realize our responsibility in this great work?

May God bless the primary Sunday school, and help us as teachers to consecrate our lives more fully to him, that we may better train those tender plants for his service.

Mt. Morris, Ill.

A PURE HEART.

BY FRANK B. MYERS.

THE heart is the source and center of all life, natural and spiritual. Without a heart, no life whatever can exist. It is the most vital and essential element in any body, because from it flows the life-sustaining stream, imparting vital force to every particle of matter in that body. Truly, as Solomon says, "Out of it are the issues of life."

What is true of the heart in a physical sense is equally, and in a nobler sense, true spiritually. The issues of spiritual life, either good or bad, spring from the heart, or seat of the affections. As an impure life is the product of an impure heart, so a clean heart issues in a clean life. The affections are always a sure test of character. "Out of the abundance of the heart the mouth speaketh," and the life is lived.

A pure heart is the essence of God in man, and originates in the very heart of the Eternal One. It is a crystal fountain 'neath the throne of God, sparkling in heavenly glory, and flowing into the magnificent stream of Christian manhood. The infinite Christ-love permeates every drop of it, continuously broadening into the boundless ocean of life everlasting.

The rarest gem in earth's sands is a pure, Christ-filled heart. Rubies cannot equal its priceless worth. It is the most precious thing on earth. Worldly riches, honor, power and education bear no comparison with it, because they belong to earth, and will end with it, while the issues and profits of a heaven-filled heart are eternal. The Psalmist realized the surpassing value of a pure character, when he prayed, "Create

in me a clean heart, O God," and every other mortal who is alive to his best and eternal interests lifts his soul to God, weighted with the same holy desire.

A pure heart is a benediction to humanity, and an everlasting honor to him who is ever able and willing to wash us in the soul-cleansing blood of the Lamb of Calvary. And the blessed Savior crowns all purified lives with this imperial crown of eternal life: "Blessed are the pure in heart; for they shall see God."

Mt. Pleasant, Pa.

IS BAPTISM IMPORTANT?

BY C. D. HYLTON.

IN view of the following witnesses and facts I answer, Yes. The witnesses referred to below testify to the correctness of my answer: Jesus Christ (Matt. 3: 13). The Pentecostians (Acts 2: 41). Men and women of Samaria (Acts 8: 12). The eunuch (Acts 8: 36). Saul (Acts 9: 18). Cornelius (Acts 10: 48). Lydia (Acts 16: 15). The jailer (Acts 16: 33). Crispus (Acts 18: 8). The twelve disciples *rebaptized* (Acts 19: 5). These ten witnesses, or witnesses on ten different occasions, give no uncertain testimony.

Besides these, God sent John to institute baptism; and why should he send a man to do a thing that was of no importance? Christ would not take up the work of redeeming the world until he had received water baptism. He must have thought it important. Again, Christ made and baptized more disciples than John (John 4: 1, 2), and why should he engage in an unimportant work? His last command was, "Go, teach all nations, baptizing them," etc. (Matt. 28: 19), and why should a crucified and resurrected Christ give a command of no importance?

The careful reader can correctly decide this matter once forever. And is it not an act of presumption, misleading and sinful, for any Christian to say that baptism is of no importance?

Trinity, Va.

THE GIPSY PREACHER.

IN the *Sunday School Times* Ira D. Sankey tells about some of his experiences with D. L. Moody, and in the course of his narrative has this to say concerning Gipsy Smith, the well-known gipsy preacher:

"While holding meetings at Burdett Road, London, in 1874, Mr. Moody and I one Saturday took a drive out to Epping Forest. There we visited a gipsy camp. While stopping to speak to two brothers who had been converted and were doing good missionary work, a few young gipsy lads came up to our carriage. I put my hand on the head of one of them and said: 'May the Lord make a preacher of you, my boy!'

"Fifteen years later, when Gipsy Smith made his first visit to America, I had the pleasure of taking him for a drive in Brooklyn. While passing through Prospect Park he asked me:

"Do you remember driving out from London one day to a gipsy camp at Epping Forest?' I replied that I did. 'Do you remember a little gipsy boy standing by your carriage,' he asked again, 'and you put your hand on his head, saying that you hoped that he would be a preacher?' 'Yes, I remember it well.' 'I am that boy,' said Gipsy Smith. My surprise can better be imagined than described. Little had I thought that the successful evangelist and fine gospel singer of whom I had heard so much, and whom I had so much admired, was the little boy I had met in the gipsy camp. Truly God had granted my wish, and had made a mighty preacher of the gipsy boy."

EVERY day new relationships are forming around us; new circumstances are calling upon us to act—to act manfully, firmly, decisively, and up to the occasion, remembering that an opportunity once gone is gone forever. Indulge not in vain regrets for the past, in vainer resolves for the future—act, act in the present.—F. W. Robertson.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, January 21, 1906.

HELP MOVE THE LOAD.

Scripture Reading, 1 Cor. 12: 1-19.

I. The Sunday School.

1. Come Regularly. Micah 4: 2
2. Have Lessons Well Studied, 2 Tim. 2: 15
3. Bring Others Along, Neh. 13: 11
4. Teach if Requested, Titus 3: 1

II. Christian Workers' Meetings.

1. Count Yourself a Member, 2 Cor. 6: 1
2. Improve Your Opportunity, John 9: 4
3. Work as if for a Prize, Neh. 4: 6
4. Give Inspiration to the Preaching Service, Psa. 119: 126

III. The Preaching Service Itself.

1. Pray for Your Pastor, James 5: 16
2. Be Devotional, Isa. 16: 12
3. Speak Encouraging Words to Him.

I. The Sunday School.—The object of the Sunday school is "to bring souls to Christ, and build souls up in Christ." Outside of good home culture no better place for training our children spiritually can be found than the Sunday schools. It prepares souls for Christ and teaches them how to live Christ. If one desires to make heaven his home, he should not neglect the Sunday school. To retain interest avoid absenting yourself. Go, rain or shine. Prepare your lesson throughout the week, then you will go anxious to recite. Go to teach if necessary. Invite others to go along with you. (Have an essay read on the value of the Sunday school.)

II. Christian Workers' Meetings.—Are you a Christian? If so, you must be a worker. These meetings are some of your fields to work. Tend them well when you have such splendid opportunities. Labor therein as if the success of the meetings rested upon your activity. Step from a rousing Christian Workers' meeting into the preaching service, and the sermon will do you good, even though it be but an ordinary one.

III. The Preaching Service Itself.—Prepare for religious service by prayer before going. Pray for yourself, other hearers, and the pastor. Center your mind on the sermon. Be attentive. Add to this kind and appreciative words to your pastor and the load will move!

THE PRAYER MEETING.

For Week Beginning January 21, 1906.

"CLEAVE TO THAT WHICH IS GOOD."
Rom. 12: 9.

I. What It Means for Us.

1. To approve of the good. 2 Cor. 9: 8. Make goodness your chief study. It will make you great in God's sight.
2. An earnest desire to be good. Psa. 34: 12-14. "The Cross, once seen, is death to every vice."
3. To make it our every-day practice. Col. 1: 10. "Fruitful in every good work." Christians are called fruit bearers and light bearers, and, if faithful, they are worthy of the name.

II. How to be Accomplished.

1. Understandingly. James 1: 27. Right principles applied in a common-sense way, will always bring good results.
2. Willingly. Titus 2: 14. No forced service, but joyful and ready compliance with all of God's commands. The true Christian is a volunteer soldier, ever faithful to his Captain.
3. Energetically. Eccl. 11: 6. A holy zeal should prompt us to work earnestly, persistently, successfully.
4. Humbly. Rom. 12: 3. Looking at ourselves, at our own shortcomings, who is it that would boast of himself? Trusting only in Christ's righteousness, we lean on him alone.

III. Some Reasons Why.

1. It is right. Micah 6: 8. While, at times, we may be uncertain as to what course to pursue, the Word never fails to point out the right. "He that runneth may read."
2. It is honorable. Psa. 91: 15, 16. God honors us, as we honor him by a godly walk and conversation.
3. It is pleasant. Psa. 33: 21. With our sins forgiven, we can truly rejoice in the grace of God.
4. It is profitable. 1 Tim. 4: 8. Here is real profit! Earthly gain is often loss in the end. This pays, really pays, for time and eternity.

HOME AND FAMILY

DON'T LAY IT UP.

Don't lay it up—that bitter grudge—
Against your friend or neighbor,
Or dig about its hidden root
With so much care and labor.
Nay! Rather nobly pass it by.
Or thrust it out to fade and die.

You may be right and he be wrong.
Yet, if you do your duty
And cultivate instead of hate
The flower of love and beauty,
The time may come when he may feel
How grandly you with others deal.

Don't lay it up, nor let a thought
Of "sweet revenge" possess you,
When tales untruthful reach your ears.
That trouble and distress you;
Nor chase the wrong with bated breath,
A lie will run itself to death.

Instead build up an honest life
Upon a sure foundation,
And let the human castle walls
Be strong as their formation.
Then may you court earth's rudest shock,
Your house is built upon a rock.

GLIMPSES.

BY MARTHA E. LEAR.

A FEW years ago we took a trip across the country to the Pacific coast. We had never seen any mountains and had longed for the first glimpse of the Rockies. We had many times imagined how they looked, but mental pictures could not compare to the real.

I shall never forget the first glimpse we had of them. So lofty, so grand, so awful in their silent solitude, standing there as mighty monitors pointing us to God. Created when the worlds were made, formed by the very hand of God; surely it made us feel that we were in his immediate presence.

Now and then we would get a glimpse of some solitary Indian wending his way up the heights, and we thought it was no wonder the Indian was so simple, living so close to nature, and he, too, has that feeling of reverence that "The Great Spirit" rules over all.

A glimpse is of short duration, but many glimpses will cling to us as long as life lasts.

Then we caught a glimpse of the California orange groves, with their wealth of fragrant blossoms and fruit, the palms, the beautiful flowers and all that go to make up that wonderful land and climate.

Our first glimpse of the ocean thrilled us with awe, as it seemed to rise as a dark cloud before us in the distance. It seems to me that the more we see of this big world of nature, the nearer it brings us to God.

How many brave mariners have fought with a storm at sea, and came near enough to get a glimpse of their desired haven, and then were swallowed by the angry billows. Many a wife and mother has stood on the shore of the angry ocean, watching with longing eyes for a glimpse of a home-coming vessel, and then has seen it go down with all on board.

We sometimes call at a home. The mother, with perhaps a large number of children, is there. She is careworn, nervous, and seems ready to sink with her family burdens. The husband comes with a careless look on his face. He seems to regard the children as a kind of nuisance. He commands them in harsh tones. They shrink from him. The mother holds a fretful babe on her lap. The father does not offer to relieve her even for a little while. No kind words are spoken. The mother trudges on. A slave, shall we say? Glimpse No. 1.

A few years are passed. We are again called to this home. A messenger has been here. A father and his motherless children stand around the casket. Oh, the bitter tears that are shed! *Mother is gone.* The funeral is over. The father's eyes begin to open. He sees himself differently than ever before. That long-quenched feeling of love and tenderness for his faithful wife springs up afresh. He feels his loss

keenly and repents of his indifference and lack of fatherly care and love. Yes, he repents, but the ears that should hear it are closed. The heart that should feel the glow of love and joy given by a kind and sympathetic husband is stilled forever. It might have been different.

"Of all sad words of tongue or pen,
The saddest are these: 'It might have been'"

Life is the time to make our loved ones happy, to lift their burdens and make them feel that we are a helpmate in deed and in truth.

Praise the Lord that not all homes are like the one described above. We visit some homes where love and sympathy reign. Each one finds his greatest joy in making the others happy. The little ones fly to papa's strong arms for sympathy and care. The wife hears the words of love and good cheer, and they lift the burdens from her life, and presently we hear the song of praise and gladness coming forth from her heart of gratitude. And the proverb is verified: "A merry heart doeth good like a medicine." A happy, united family! A little heaven on earth.

We had long had a desire to visit our Publishing House at Elgin, but it seemed something always interfered. Last winter when we were in the northern part of the State we thought that now we would visit Elgin. As our meetings were nearing a close, on Sunday morning came a message that our dear mother was dying. We hastened homeward as soon as possible, passing through Elgin in the night. The city was all aglow with lights. We got glimpses of residences, stores, etc., but that was all. As we sped onward I wondered how many people desire to go to heaven, make some preparation and even get a glimpse into the eternal city, but must *pass on*. It is said that we are sure of but one thing in the world, and that is death. Then why not *fully* prepare for it, that we may not only get a glimpse of God and Christ and heaven, but that we may be dwellers there forever?

Cerro Gordo, Ill.

"TALK HAPPINESS."

BY CORA L. GOODWIN.

"Talk happiness. The world is sad enough
Without your woes. No path is wholly rough
Look for the places that are smooth and clear
And speak to those, to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain"

How true that there is enough sorrow and sadness in this world without our adding more to it, by enumerating our woes to all with whom we may come in contact, making life darker and burdens heavier. Surely there is some brightness and happiness in every life, something for which to be thankful. No path is altogether rough. When inclined to think of our lot as a hard one, let us consider some of the many blessings which we are receiving fresh from the hand of God each day, and we shall find roses strewn all along our pathway, if we will but look for them. Truly has it been said, "We find the very things which we look for." And if we start out to hunt trouble, of course we will not come home without it. And by always looking on the dark side of things and heaping up imaginary troubles we make our life miserable: and not only our own life, but the lives of others. Now the truth is, none of us enjoy the company of one who is always murmuring and complaining. On the other hand we all welcome cheerful persons. They come as a ray of sunshine, dispersing the gloom and bringing happiness. And in our troubled hours they are as an "angel of mercy," pouring the oil of consolation on our wounds.

I once read of a woman who had many sorrows and heavy burdens to bear, but was noted for her cheerful spirits. She once said in explanation: "You know I have had no money. I had nothing I could give but myself, so I made the resolution that I would never sadden anyone else with my troubles. I have laughed when I could have wept. I have always smiled in the face of every misfortune. I have tried

never to let anyone go from my presence without a happy word or a bright thought to carry with them. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate." What a noble life! one worthy of our imitation. Who can tell the good a kind word or a pleasant smile may do for some discouraged one who may almost be ready to give up the struggle? It may give them new hope and courage. Yes, it may be the means of helping them to a higher and better life. We can never comprehend in this life the vast amount of good done through the little everyday acts of kindness which cost so little but do so much.

Oh, that our hearts were more filled with the burning desire for making the lives of those around us brighter and sweeter, so that in our eagerness to make those around us happier we would forget self and selfish desires. While we are making the lives of others brighter, we ourselves are made happier,—the sweet peace which pervades the soul when we have done that which is pleasing in the sight of our heavenly Father.

While we realize the fact that there must come into every life seasons of trials and troubles, may we experience the blessed truth that "all things work together for good to them that love and serve God." So often these were the needed trials to bring about in our life that which God had intended should be.

"So may each passing day
In loving deeds be spent,
Strong in the faith that God is God,
And, as his child, content"

Smithfield, Pa.

THE TWO VOICES.

BY MOLIE SATTERFIELD.

THERE are two voices which speak to every one. The first tells us that life is very serious. It is not an excursion, or a sail upon some large river, but it is an open sea with fogs and storms around us and reefs ahead and shipwreck possible. This first voice warns us of all these dangers on the stormy sea of life.

But there is another voice which declares it is not necessary always to be watching for dangers ahead, for men must sow their wild oats, and that there is plenty of time yet to keep from drifting upon the rugged rocks of despair. Let it never be forgotten, however, that no one has ever yet sowed wild oats without reaping a harvest. This second voice says let all have a life of freedom, and by and by when they see their folly they will turn; but no one has ever yielded to sin, in the least, that he has not left a defect in his character.

The first voice answers yes, but all of God's warnings are for to-day, and all his promises for the present time, and if we refuse to listen to the "still small voice" the time will come when we will be obliged to say, "The harvest is past, the summer is ended, and we are not saved."

Dandridge, Tenn.

SISTERS' SEWING SOCIETY, CANTON, ILL.

Our Sewing Society meets on Wednesday when we are called; have had in all ninety meetings. At our last meeting we elected new officers. They are Sister Sue Negley president, Sister Mary Rohrer vice president, Sister Pearl Rohrer secretary and Sister Alice Rohrer treasurer. We have a membership of twelve. Our work consists mostly of quilting quilts, making comforters, and other plain sewing. We have in the treasury \$11. We have also quilted two quilts for the Old Folks' Home. We take quilts to our homes and quilt them for \$1 a spool. We close our work about four o'clock with repeating of Scripture, followed by singing and prayer. We hope that we may be the means of doing at least a little good by our meeting together.

MARY H. ROHRER, Sec.

Nothing great was ever achieved without enthusiasm.

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FIVE more accessions to the church at Pleasant Hill, Ohio, are reported.

AN encouraging revival was held at Monitor, Kans., and thirteen were added to the church.

THERE is a call for a minister to locate at Staunton, Va. Address E. D. Kindig, Staunton, Va., R. No. 3.

BRO. SALEM BEERY, of McCune, Kans., should now be addressed at Grand Junction, Colo., R. F. D. No. 1.

THOSE who have occasion to write Bro. S. A. Honberger, Wichita, Kansas, should address him at 123 Seneca St. Station.

SEVERAL more natives were recently baptized at Bulsar, India. By degrees the churches in that part of the world are becoming numerically stronger.

THE church at Cerro Gordo, Ill., is helping to increase the ministerial force in a commendable manner. Three brethren in the vigor of manhood, were recently called to the ministry.

A GOOD revival was held in the Sugar Creek congregation, Ind., and six decided to walk no more with the world. They were added to the church, and rejoice in the blessings they are receiving.

WHILE in India Bro. D. L. Miller and wife headed the subscription list, for a meetinghouse in Bulsar. The missionaries are subscribing and so are the natives. We presume others can help if they feel like it. This is to be the first Brethren church in India, and others will be erected in due time.

SISTER MARGUERITE BIXLER writes us from Greene, Iowa, where she is teaching vocal music and endeavoring to sing people into the church. She says that she has just finished some work in "the grand old South Waterloo church," as she calls it, and then adds: "I no longer wonder why foreign missionaries are sent out from them in triple measure."

THE MESSENGER subscribers, who have not yet settled with our agents for 1906, will please do so by the first of March. All of our agents are expected to settle their accounts and remit by that date. This should be attended to promptly so we can have the books of the House properly balanced and ready for the Auditing Committee by the first of April.

WE are glad to learn of the steadfastness of the little band of believers in the vicinity of Tullahoma, Tenn. We would like to hear of hundreds of bands of workers in all parts of the South and West. Whether they be few or many, rich or poor, let these groups of members hang together, work harmoniously and in the end they will succeed spiritually and temporally.

BRO. GEO. B. HOLSINGER, of Bridgewater, Va., is to spend the next few months in Ohio, Indiana and Illinois, and arrangements can still be made with him to teach a few classes. His ability as a teacher of vocal music is too well known to require any special recommendation. Those wishing his services should write him at once, addressing him at Bridgewater, and state how large a class can be secured, and the date preferred.

A PROTRACTED meeting in the Eel River congregation, Ind., closed with eight souls being added to the church. One asked to be restored to fellowship.

FOR the present Bro. I. J. Rosenberger may be addressed at 1626 Tremont St., Denver, Colo. He and Sister Rosenberger are spending the winter months at that place.

THE Brethren in Chicago are planning to build a new church. The building is to be located somewhere on the west side. The present building, at 183 Hastings street, is too small for present use.

THE small body of members, at Lakeville, N. C., are planning to build a meetinghouse if sufficient money can be secured. They think they can erect a house, suited to their needs, for seven hundred dollars. This may be contrasted with some of our seven thousand dollar houses in the North.

BRO. H. P. HYLTON, of Jericho, Va., passed into the spirit world on the evening of Dec. 24. He was one of the oldest elders in Virginia, was highly respected and much beloved wherever known. We are publishing a very interesting sketch of his humble and faithful life.

A PREACHER is needed at Jennings, La., where the Brethren have a good meetinghouse, and where an earnest little band of believers reside. It is thought that some minister, who desires to spend the winter in the South, might be induced to go to Jennings and help along with the Lord's work. Any minister feeling an interest in the place will please communicate with Bro. Adam Esterly, Jennings, La., Box 149.

THE Brethren in Southern Ohio are making a decided success of their Sunday School Institute, held from year to year. The enrollment at their recent Institute reached nearly four hundred. There were present 111 teachers, 41 superintendents and 47 preachers, and 17 of these were elders. A district that can place that many earnest workers in a Sunday-school training department has a future before it.

WE have the poor and must ever do them good. There is never to be a time during the present dispensation, when we will not have the poor with us. Just now there are a few hundred, who need a certain kind of help and they richly deserve it. They want the MESSENGER and are not able to pay for it. Why not the churches look up these poor members and have the paper donated to them. When sent as a donation it may be had for \$1.00. Then we have a small poor fund from which we draw to send the paper to a few of the worthy poor who are entitled to it on account of poverty. We also suggest that those who have plenty, and to spare, donate to this fund, so that more of the worthy poor members can have the pleasure of reading the good news we are sending out week after week.

SISTER MARY HOFF, of New Windsor, Md., reads the MESSENGER with care and keeps tally of the number of accessions to the church. Her report shows, as gleaned from the MESSENGER for 1905, that there were 5,390 baptized and 399 restored to fellowship. In all there were 5,789 added to the church during the year. This shows a considerable gain over the previous year, when there were 4,148 baptized, 260 other applicants and 226 reclaimed. Not all the accessions to the church are reported to the MESSENGER. There were probably enough not reported to bring the number of accessions for 1905 up to about 6,000. The largest number published for some years. During the year some very fine meetings were held and then there were a number of them. Much very earnest and well-directed evangelistic work was done, and all of this helped to bring about the encouraging results above reported. We would like to see a still greater increase in the number of conversions for the present year, and we feel that with the proper efforts we may have them. We, of course, do not wish to encourage the idea of working solely for numbers, and yet we believe in converting people as fast as possible, even if we should be called on to baptize 3,000 in one day.

It is good for our members to scatter out and form settlements all over the country, but they should not fail, in new localities, to settle in groups so as to be able to help and encourage one another. Then, preacher or no preacher, they should often come together to worship. In the absence of a minister they can sing, pray, read the Scriptures and even exhort one another. The Sunday school always comes in play. If they can do nothing more they can have Sunday school, and this can be kept going if not more than a half dozen attend. At any rate keep up the religious interest and learn to be contented with the blessings at hand.

ON the north side of the Publishing House lot there is a steep grade recently paved with brick. Every hour of the day teams may be seen pulling heavy loads up this grade. A few days ago there was a wet snow followed by a freeze. This made the pavement difficult for horses not well shod. We noticed two teams, each drawing a heavy load, going up the grade. One team moved along steadily, not one of the horses slipping. The horses drawing the other load slipped at every step. The progress was so slow that one could hardly see the wagon move at times. The slipping seemed to tell on the horses more than the pulling. Both were good teams, only one was better shod than the other. So it is in the Christian life. There are some people better shod with the preparation of the Gospel than others. Those well shod can draw heavier loads and make better time. Those not well shod are all the while slipping and soon wear themselves out doing little. They might think that the road to heaven is a hard road to travel. Very much, indeed, depends upon whether one is well shod with the preparation of the Gospel.

YEARS ago it was thought no great task to run off the predecessors of the MESSENGER by hand, the editors themselves supplying the motive power. Later steam power was resorted to and we then thought we were finely equipped. But there came a time when we had to procure a faster press, and in the course of years wore out several. Finally we purchased a high speed press and run it by electricity. That was not enough, so an automatic feeder was installed—a machine that can feed the papers into the press faster than a man and do it better and not get tired. But there was the folding and pasting. A man and his machine could not handle the papers fast enough. So last week the Business Manager had an automatic feeder put in for the folder. Now the MESSENGER type is set by machinery, and can be fed into the press and folder by machinery. This makes fast work and good work. In all we have in the house five large cylinder presses, several folders and four automatic feeders. All of this machinery, and much more is run by electricity generated in our own power house. The time may soon be here when we shall need more presses, more folders, more feeders and even more buildings.

IN a live and successful church there should be business as well as religion—business methods as well as religious methods. There is a temporal as well as a spiritual side, and each side must receive due consideration. In some churches both sides are neglected. Then, there are churches where the spiritual side alone is considered, and the finances neglected. This is unfortunate. Churches need money. They cannot run without it, but there should be business methods in the management of church finances. Each church should have a treasurer who will give intelligent attention to the church's business. He should see to the collecting of all dues, paying all bills and then at each quarterly council render an account of the receipts and expenditures. This report should be well prepared, so it can be read with as little explanation as possible. Not long since we were in a council meeting where the treasurer made a very businesslike report. He was a business man and put business methods into his part of the church work. That is the way it should be in all the churches. There should be good business methods for the business or temporal side of church work. On this the elder should insist, for it is to him that the members must look for the best methods of managing the different departments.

ONE of our earnest elders, who has been preaching for more than thirty years, writes us, saying, that he will not be able to pay for the MESSENGER this year, and therefore must do without the paper that has encouraged and comforted him for many years. It pains him very much to think that he must spend the remaining years of his life without this great blessing. We need not tell who this elder is, but we suggest that in every congregation search be made for the elders and preachers who do not read the MESSENGER. Some of them, like the elder referred to, are not able to pay for it. Then why not the members collect money and have the paper sent to the deserving ones. A man who has been preaching free for years, and spent hundreds of dollars to carry forward the Master's work, should not be permitted to suffer in this manner. Again we say, look up the preachers who do not have an opportunity of reading the paper, and see to it that they get it some way.

THAT FIFTY CENTS.

LAST year we offered to send the MESSENGER into families where there are no members, for fifty cents. This was done with a view of reaching people outside of the church. Of course the fifty cents did not pay near the real cost of the paper, but the General Mission Board, by appropriation, made up the rest.

This arrangement enabled us to place the MESSENGER into over two thousand families, where there are no members, and where the paper was not previously read. Some of these people subscribed for themselves, while to others it was sent as a donation.

Hundreds of members remitted fifty cents and had the paper sent to some friend in whose welfare they took special interest. Some sent one dollar and had the paper go to two families, while a few remitted five dollars and in that way reached ten families. Several churches took up the proposition, raised the necessary amount, and had the paper sent to their neighbors.

Good results followed. These people became interested in the Brethren church and her work. Some of them have been convinced that the whole Gospel is still binding, and have united with the church. Some who donated the paper to several had the pleasure of seeing nearly all of them apply for membership. Taking it as a whole, the results were most encouraging.

The proposition is still open. Not a day goes by that we do not receive a number of these fifty cent subscribers. Then there are members who think the MESSENGER is the most successful missionary in the United States, hence they remit money and have us send the paper to families of their own selection. They want to do some home mission work, where they can watch the results, hence adopt this method. Some have the paper going into ten families. This means fifty-two sermons for each family, with the preacher there all the while. It is better than pastoral visits. They also pray for these families, and when they see some of them come to the church they feel and know that their prayers have been answered.

Why not thousands of our readers take up the proposition now? Send us fifty cents and have the paper sent into some family where there are no members. Hundreds may feel disposed to send more and have the paper read in several families. Churches ought to take this matter up and see that a number of their neighbors receive the paper. Let there be a general move all along the line from the Atlantic to the Pacific. Then into whatever family the MESSENGER is sent pray for that family. The paper alone may accomplish little or nothing; accompanied by fervent prayer the results will be marvelous.

THREE WEEKS ON A PLAGUE SHIP.

No one could have desired a more beautiful day or a smoother sea than the one that favored us as we sailed away from Sydney, Australia, on the 9th of November, 1905. As we glided over the waters of the harbor and passed out of the rocky gateway upon the open sea we congratulated ourselves on the auspicious beginning of the twenty-three days of sea-far-

ing life that lay before us until we should reach our desired haven at Bombay. The fine weather continued two full days, and then came one of those sudden changes for which the Australian coast is noted, and for a week we had storms and high seas. The great ship rolled and pitched so that it was almost impossible to walk about the deck, and the sailors staggered to and fro like drunken men.

In the center of our ship an indicator is placed that marks the rolling of the boat. A pendulum swings in front of a half circle divided into degrees, and as the ship rolls from side to side the pendulum swings and indicates the extent of each lurch from the perpendicular. I stood at the indicator when the storm was at its worst, and could only stand by holding on to an iron railing, and found that the pendulum swung from side to side over forty-four degrees, or from twenty-two on one side to the same degree on the other.

Maijee and the writer escaped without seasickness, but we were far from being comfortable. Sister Eliza Miller suffered, but managed to get through in good shape. After leaving the Australian coast we had fine weather, and when we got far enough away from the waves caused by the storm we had smooth seas and soon forgot the rolling of the ship in smooth sailing.

At Adelaide one of our number was taken ashore because of illness, we were told, but the fact that the Bubonic plague had broken out on the ship was wisely kept from the passengers. When we reached Freemantle the disease had gained such headway that it could no longer be kept secret. We had twenty-five passengers on board for that port. The health officers made an examination and at once placed the ship in quarantine. Four men stricken with the plague were taken ashore and placed in the plague hospital where two soon after died. The passengers were taken to an island five miles away, to the quarantine station where they were to remain a number of days.

Among the passengers for Freemantle was a mother with a dear, sweet-faced little girl of three years. She looked so bright and happy and said she was going to see her papa. The husband and father was on shore anxiously waiting the coming of his loved ones. When little bright eyes was told that no one on shore could come on the ship and no one on the ship go ashore she cried out for her papa and sobbed as if her little heart would break. That night she sobbed herself asleep over her great disappointment. The next morning when the Freemantle passengers had gone down the side of the ship and were seated in the steam launch that was to take them to the quarantine station a little boat came alongside and the mother held out her darling to the father who took his little girl in his arms and she threw her arms around his neck and hugged and kissed him, while he tenderly and lovingly pressed her to his heart. Then as the boats separated he handed her back to her mother again. There were a good many dim eyes among the onlookers for it was a pathetic, heart-touching scene. Will there be such separations in the day of judgment?

After leaving Freemantle we had a time cleaning up the ship. Everything about the boat was renovated, disinfected, chlorided, sulphur-fumed, soaped, scoured, rubber, scrubbed and polished until ours was the cleanest ship afloat. Mattresses, blankets, pillows, sheets, hammocks, boxes, bags, bunks, life preservers, sailors' clothing and everything in which bacteria or germs might find a hiding place were put through the great disinfectant boiler on the fore deck. The doctor was the busiest man on the ship. He not only gave orders, but saw that his orders were implicitly carried out. It was no doubt due to these precautions that we escaped with as little loss of life as we did.

Arriving at Colombo we were again placed in quarantine and the passengers for that port were not allowed to land and so were compelled to go on to Bombay. The cargo for the place was also carried by. They would have none of us or our belongings on shore. Here our home mail, forwarded from Bular, was brought to us. There were eighty pieces, and we had a feast after a four weeks' famine.

The time for running from Colombo to Bombay is sixty hours. On the way one poor fellow, who had been in ill health for some time, died and was buried

at sea. He was traveling for his health and expected to reach his home in Spain in a few weeks. He found a watery grave and his friends will look for him in vain at his old home. The morning we cast anchor in the outside harbor at Bombay another death occurred from the plague, and we were told that it was the most deadly type. We were quarantined and for a time it seemed as if we were not to be allowed to go ashore, and that the prospects were good for us to go on to the next port, Aden, at the entrance to the Red Sea.

Brother Stover, Brother and Sister Herkebile, and Sisters Quinter, Pittenger and Sadie Miller were in Bombay and came out to the ship in a small sailboat, but were not allowed to come on board, nor were we permitted to go to them. We talked down to them and they up to us, and we had the comfort of knowing that all were well at various mission stations. Then they left us and we waited patiently and anxiously for the final decision as to what our fate was to be. Presently a little tugboat pulled up alongside, an official came on board and handed the captain a document and we soon learned that we were free to go ashore. We stood not on the order of going, but went. In a short time we had our belongings on a little native sailboat, for the ship was two miles from the dock, and were pulling for the shore, glad and happy to leave the plague-infected ship.

That night when we were safely housed we realized how good God had been to us and we gave him thanks for bringing us safely back to "Dear Old India" again. He had also given us peace when we were surrounded with danger, for there was no time on the journey when we were over anxious as to the result. We had fully and unreservedly placed ourselves in the hands of the loving Father, and knew in whom we trusted. The day in Bombay harbor was the hardest on our nerves of any on the entire journey. How sweet and refreshing was the sleep that followed that day. What a restorer to the weary is rest and sleep. Thank God for refreshing sleep.

At Bombay came another handful of letters from home. From these we learn that it is the desire of the General Committee that we go to China and that either Brother McClum or Brother Stover go with us to investigate the opportunities for opening a mission in that country. We have arranged to sail from Bombay for Shanghai on the ninth of January, and when this reaches the readers of the MESSENGER we shall be on our way to the flowery kingdom, the Lord willing. We shall spend some time in China and then turn our faces toward the Golden Gate, hoping to reach California in April if all goes well with us. Brethren, pray for us.

D. E. M.

AN EVENING'S READING.

THESE long winter evenings offer most favorable opportunities to a large number of people to do reading. And ordinarily we know of no better way of spending the closing hours of the day. Of course much depends on the kind of reading we do. And this suggests the necessity of making a careful and wise selection of literature for our homes, as we are always tempted, when we get hungry for reading, to devour whatever may be within our reach.

We remember, years ago, being snowbound in a home where there were no books, papers or anything readable except a patent medicine almanac and an old copy of an agricultural paper that had been sent as a sample copy. Well, do you know, we got so hungry for reading that we read this almanac and paper through and through, including all the advertisements.

This was a bad case of hunger for reading, and we were made to wonder how a family could live and be satisfied being so entirely cut off from all literary supplies.

But the father made his boast that he never allowed a paper of any kind to be taken into his home. This was before the days of free mail delivery when most homes get a fair supply of reading matter as samples and inducements to get well free of charge, and rich for the asking.

The day was cloudy and dreary, so that the curtains of night were drawn unusually early. The evening meal was eaten and enjoyed—and we took to

reading. Books and papers are excellent companions when you are in a frame of mind to enjoy them.

The first thing to hand was the New York Observer, in which was a very full account of the Church Federation Conference that was being held in that city at the time. The report is quite interesting and all good people will commend the effort that is being made towards uniting the forces of the Christian world in the battle against the powers of sin. It is true, as far as denominationalism is concerned, there is not much, if anything, being done. But there is a better understanding being had as to the real essential beliefs of the different church organizations and their differences.

The spirit of the conference has been to discuss only the essential doctrines of the Christian church and to avoid the things held by the different churches that are not essential to salvation. This assumes that all Christian churches agree on the fundamental doctrines of the Gospel, but differ on ways and means, traditions, notions, and things that are not essential to the church or for the salvation of souls.

After reading we are in the habit of doing some thinking. And after doing our thinking we have come to the conclusion that the position that denominationalism is founded upon nonessentials in the Christian religion is well taken. It is a logical assumption. Indeed it is more—it must be an accepted truth; because, outside of the essential doctrines of the Gospel there should be no differences of opinions of sufficient importance to separate and sect God's people. The Gospel of Christ is not intended to divide Christians. In it are the elements of union, not division. From whence come our divisions? From our own "headiness." I am strongly in favor of federation on gospel principles. The only trouble about this whole federation move is to determine what are the essential doctrines of the Gospel. If we could all agree on these, a union of the churches would follow as a result.

Turning away from this line of thought, we picked up an agricultural paper which has been coming to our home for years. With a backyard farm of less than a half acre of land you may wonder why I should get and read an agricultural paper. Well, there is a reason for it. I was once a farmer boy. I ran and played, worked, plowed, hoed and did all kinds of farm things, so that it became part of my life, and a part, too, that I have never gotten away from. So for an hour or more I read about caring for and keeping the cows, horses and sheep comfortable and warm; about henhouses, how to be made to get best results both in growth and eggs. The fact is, I became so intensely interested that for the time being I forgot everything else and to all intents and purposes was an out-and-out farmer. Do you know, it is an exceedingly pleasant experience occasionally to shift around into the different scenes of life. It does us good. It enables us to live as other men live and feel as other men feel. A man or woman who has never had a taste of farm life has missed a blessing. To me, a home on the farm is an ideal of the home beyond. It is the place where love, peace and plenty may dwell.

Another time we change our course of reading. From our library shelf we take a bound volume of the *Primitive Christian*, Vol. 18, and we commence leafing from page to page. And what a retrospect we have! On first page is a continuation of the "Stein-Ray" debate. Following this we have one of Bro. Quinter's sermons as preached in the college chapel. An editorial page conducted by Eld. R. H. Miller, a suggestion by Eld. D. P. Saylor, a short article against the use of fermented wine at the communion by Eld. Isaac Price, a correspondence from Eld. F. P. Loehr, an appeal to the elders of the Western District of Pennsylvania for more mission money by Eld. H. R. Holsinger—and so on through the volume. How vividly these names and their writings bring to me some of my past editorial experiences. For thirty-five years we have been going forward. And during this time we have met and learned to know quite a large number of the leading brethren of the church, many of whom have passed over to the city whose builder and maker

is God. And now we have concluded our evening's reading. But many of the thoughts that were raised are still lingering—some sweet and precious, others we would gladly forget.

H. B. B.

WESLEY AND TRINE IMMERSION.

IN the MESSENGER, as well as in some tracts, which have been widely circulated both in Europe and America, we have frequently referred to John Wesley as a believer in trine immersion, he maintaining that it was the apostolic method. Our authority for the statement is Henry Moore's "Life of John Wesley," first published in England and later (1824) in New York. Turning to page 425, Vol. 1, we find the following:

"When Mr. Wesley baptized adults, professing faith in Christ, he chose to do it by trine immersion, if the person would submit to it, judging this to be the apostolic method of baptizing."

The quotation has been called into question by some of Mr. Wesley's friends, and some men from their pulpits have gone so far as to say that no such statement can be found in any authentic life of Mr. Wesley. In one community matters went so far that the work we have in our possession was sent for in order to show the people that we made no mistake in our statement. This was in one of the eastern States. Now we have a letter from Texas, saying that there are preachers in that State who inform their congregations that the report about Mr. Wesley believing in trine immersion is not from a representative man. This leads us to make some further statements in regard to the matter.

It so happens that we have a good copy of Moore's "Life of Wesley." There are also other copies in the Brotherhood, and by leaving orders with large second-hand book stores in New York, Philadelphia, Baltimore or Chicago, other copies might be found. The author of this old and reliable work was one of the duly appointed trustees of Wesley's manuscripts, having been selected by Mr. Wesley himself. Mr. Wesley was a voluminous writer, and left a vast amount of manuscript when he died. He kept a very careful journal, recording nearly everything he did.

Several lives of Wesley were published, and finally Henry Moore became the only surviving trustee, having Wesley's manuscripts in his possession, and was induced to prepare a correct history of this distinguished founder of Methodism. The work was favorably received everywhere, and in 1824 was published in New York by "N. Bangs and Emroy, for the Methodist Episcopal Church." This shows that the book was looked upon as reliable and official. It is probably the most authentic life of John Wesley ever published, though it is at this time out of print.

Wesley had good reasons for believing that trine immersion was the apostolic method of baptizing. He knew the history of baptism, and was well aware of the fact that all of the early churches, of any note, practiced the threefold form of baptism. If Wesley was immersed it was by trine immersion, for the church of England, of which his parents were members, and of which he himself was a member in the early part of his life, performed the rite of immersion, at that time, in no other way. If he received sprinkling or pouring, the water was applied three times, for that was then, and is still, the custom of the church of England, when the water is applied.

The church of England sprang from the Catholic church, and in early times the Catholics, as Mr. Wesley knew, practiced trine immersion. He also knew that the Greek and the Armenian churches believed in no other form of baptism. With all these facts, and many more, it need not be wondered at that the distinguished preacher had a decided preference for the threefold form of baptism.

SUGGESTIONS FOR ELDERS.

ONE of our correspondents, not an elder, however, but a good thinker and a close observer, has something to say about three of the most helpful things an elder may do for his congregation, accompanied by his

reasons for the suggestions offered. Below will be found his communication:

In my judgment the one thing most helpful that an elder may do, in addition to those duties placed upon him by virtue of his office, may be done by visiting among the members of his congregation. This does not mean short pastoral calls, such as are common in city work and as are necessarily in order there, but in such visiting as is usual between those of like interest and congenial relations.

There is nothing so necessary for a minister and more especially an elder, as to have the affections and confidence of the people. This may be more fully realized if we think for a moment how charitable we are to our close friends and how ready we are to put the best interpretations to their acts and words. In actual experience I have heard sermons that lacked style, delivery, thought and spirituality; but, to some who were in close sympathy with the speaker's daily life, the sermon was excellent. On the other hand, I have noticed sermons full of high ideals and brilliant thoughts, as forcibly delivered as could be under the circumstances, fall flat because the audience did not accept the speaker himself.

This disposition holds sway even stronger in people's judgment of an elder as a spiritual shepherd and as a governor of the church. Not nearly so much depends on what one says or does, as on the man who says it or does it, and the attitude of the people before he speaks or acts, and their former opinion of him.

In professional and commercial work it is realized that nothing else gives one such a hold on the people he deals with as a little old-fashioned visiting and showing an interest in the daily life and daily interests of one's customs. Everyone draws to the one who is interested in him, and especially where the interest is so manifestly unselfish as that of an elder in the welfare of his members. Let an elder then use good business policy and get the people interested in him and his success, by first showing an interest in them and a love for their association.

If this has been accomplished, the elder is in position easily to inaugurate the next move. That would be personally to interest the members in better reading and better thought, better spiritual training and better education of both mind and heart. As we have had many minds who can control educational work in which many things taught are in advance of the head of the work, so may an elder of limited ability in certain lines of thought, or himself of limited education, control the training of others to an excess of his own. That, of course, requires skill and a sincere interest in the welfare of his people, and especially the young folks, but it has often been done and can yet.

In carrying out the second most helpful thing, he will come to the third: Careful organization of forces to carry out such work as is at hand and the members may unite in doing. Any work that is not carefully planned and organized must have more or less waste motion and possible friction. The idea for everyone to do his part is all right, but there are many ideas of what that means. Organization is an art that must be acquired if one has not already the gift, before one can accomplish the best results.

In the choosing of an elder to have charge of a church, he is made head of every line of church work. Although that is not realized, it is a fact; and if he is in proper touch with his people his personality will be breathed into all organizations without his or their actual knowledge of it; and his own high ideals will be reflected in their work and its results.

We would offer one caution here. In the physical body it is necessary that the head and hands work together. In doing this it is as necessary for the head to stay with the hands as that they follow the head. Good and excellent work has been planned by zealous elders, that has failed because they pushed it ahead of the other forces that should have been enlisted. While an elder should be the head, and lead and direct, much less will be accomplished if he attempts to lead and organize too far ahead of his people. Better for all, and more will be accomplished, if a small work is undertaken, all forces enlisted and the aim reached, than if plans are too great and desires too large. This is apt to result in the head and a few members getting so far ahead of the others that the necessary personal relation and interest is lost.

Let the elder be a head with as little realization of the fact as can be had, and yet his personality be lived in their lives in a way that will get all together and keep all together in prosperous and successful advancement.

This will do to think about until the next issue of the MESSENGER is received. That issue is to contain nearly a dozen short and pointed articles on the same subject, written by elders, deacons, preachers, laity and one sister. The subject is viewed from all the different angles, so far as position in the church is concerned, and the articles are certain to be carefully read and widely commented upon.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, - - Illinois H. C. EARLY, - - Virginia
S. F. SANGER, - - Indiana A. B. BARNHART, - - Maryland
JOHN ZUCK, Iowa.

WHO CAN GO?

We have talked and written much about going into new fields in order to teach the people the way of salvation; and yet there has not been as much going as there should have been. Most of us will agree that this is the case, but very few will consider themselves responsible. It is always so much easier for the other fellow to go, for he has not the same hindrances that we have. It is easy to see the things that keep us from going, and also the things that would make it easy for another to go. This is the general rule, to which there are some striking exceptions.

Perhaps one man has grown up in a community. His home and all his earthly interests are there. He has labored hard and long, and has succeeded so well that he can look forward to a quiet and comfortable old age, if the Lord permits him to live out the full measure of his days. From his point of view, it would be unreasonable to ask him to leave his home and go out on the frontier when there are so many young men without ties to hold them. They are better fitted for the privations of frontier life than he is. They have not earned the right to live in quiet and unto themselves. They can do in the new section what he has done in the old, and then they can rest from their labors as he proposes to do. It is all clear from his point of view.

And how is it from theirs? They have their way to make in the world, and there are better opportunities for them where they are known than among strangers. If they had an income sufficient to supply all their needs, as has the older man who is tied to his home, it would be easy to go forth and work for the Master. They do not see how they can give up everything and work little or not at all to provide for themselves homes in this world. Why should not they be permitted to provide for their own comfort and pleasure while they may?

And so it will be all through the list. The old have their excuses and the young have theirs; the rich must look after their property and the poor must provide food and raiment for themselves and families. Where, then, is the Lord's work to come in, and who is to do it? It is not difficult to see why so little work is done for him: excuses are so numerous. Men find what they are looking for, and that is why they see so many reasons for remaining at home. But most of them are selfish; few of them will stand the test which will be applied to them. And when men's eyes are opened and they see clearly they will wonder how they ever could have considered them reasons for doing as they have done.

The trouble is that we lose sight of God's promises. It is natural to wonder what recompense is to be received for work done. Even the twelve disciples wondered, and Peter as their spokesman asked the Master what they should receive for leaving all and following him. And the answer ought to satisfy any reasonable person. We as a church hold that the commands laid upon the disciples are binding upon all Christ's followers to-day. And we are entirely right in this. But why then are we not more ready to claim the promises made to them? They were not made to the disciples alone. Life would lose much of its value if these promises were taken from us. And yet we do not lay hold of them and get from them the comfort they were intended to give. Christ's promise to be with his followers is conditioned on their going and teaching.

Who can go? Not every one; but many who see what they consider insurmountable obstacles. It is not a question that one can decide for another, but each for himself. Can you go? Should you go? You must settle that between yourself and God. Your excuses may seem to men to be valid, but he sees not as they do, and there is no doubt that in a great many cases he will condemn where they justify, and vice versa. Each of us needs to take the question home to himself and answer it with all honesty; for on the decision, whether right or wrong, depends his own weal or woe, and that of many others. Who can go? The Lord help each of his children to decide aright.

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LIFE GERM IN SPIRITUAL SEED.

Jesus, in one of his most interesting parables, likened the preaching of the Gospel to a sower who went forth to sow, some seeds falling by the wayside, some upon

stony places, some among thorns, and some on good ground. In that delightful parable he might have special reference to himself and to his own labors; but the parable is equally applicable to all his servants and to the labors of every Christian minister who goes forth proclaiming the doctrine of the kingdom of God. Psalms 126 truly expresses that idea: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

As I think of the life germ of spiritual seed, I take courage in the blessed thought that gospel truths in the hearts and minds of human beings have not all lost their virtue because we fail to see visible results in our lives.

Many years ago there stood an old churchhouse several miles northeast of Sidney, Ohio, and there lived in that community several brethren and sisters, whose hearts were aglow with the love of God, and who were anxiously praying and working for Christ's kingdom to come. They desired to see the fulfillment of Ezekiel's vision of the holy waters, faithfully looking to see the river of salvation grow wider, deeper, swifter, until finally it should merge into an ocean of salvation. Through the earnest pleadings of these isolated brethren and sisters, several of our worthy old veterans, who were filled with the mission spirit of these days, consented to sacrifice the interest of home, exposing their bodies to weather, being compelled to go a distance of thirty and forty miles horseback or in open conveyance over dirt roads to preach two sermons to a congregation of only three dozen, and many times less. I imagine I see these good old men of God traveling their homeward journey slowly and lonely, worried in body and mind, many times discouraged, wondering why more could not be accomplished, feeling that the visible results from their labors were not at all praiseworthy. But time rolled on and these old bodies are now resting from their labors and their spirits have gone to their reward.

I especially refer to the efforts of Bro. Samuel Mohler, of Covington, Ohio, and Bro. Jeremiah Katherman, of Bradford, Ohio. I am reminded of these brethren by some experiences I had last August. I was called to the bedside of Josephus Hobbs, who afterwards died. He said he wanted to see one of our ministers. He told about his condition and was not so much concerned about his body as about his soul. He said, "I was convicted twenty-five years ago at the old Mosquito Creek church house, through the preaching of brethren Mohler and Katherman. I was fully persuaded in my own mind that the Brethren church, as a Christian organization, followed the New Testament." He called special attention to one sermon of Bro. Katherman's, after which he said he made a vow to God that he would live a different life, and that in the future he would join the Brethren church. No other young men belonged to the church at that time, and for that reason he deferred his Christian duty until he would erect a home of his own; then at that period of his life the old country churchhouse was abandoned and located at Sidney.

Again he procrastinated because of the inconvenience of church privileges. But all these years there was in that man's heart and soul seed that had not lost its virtue, and as the body failed, the soul more eagerly looked through the earthly windows of his understanding and convictions, longing to see its heavenly habitation; and not until a complete surrender and deep repentance, and acknowledging Christ in baptism, could this man say, I am willing to be absent from the body to be present with the Lord. He regretted that he had not accepted Christ sooner.

Dear brethren in the ministry, let us take courage in the life of spiritual sowing. As these brethren shall doubtless come rejoicing, bringing sheaves with them they never saw while in the field of mortality, so may we, if in faith and in tears, bear precious seed, come rejoicing to see with spiritual eyes as we arrive on the shores of immortality the sheaves of our sowing.

S. Z. Smith.

Sidney, Ohio.

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FROM THE MISSION BOARD, MICHIGAN.

The meeting of the missionary board of the district of Michigan was held at the home of Eld. I. F. Rainigh, Lake Odessa, Mich., Dec. 26, with all the members present. The following is a part of the business transacted:

No district evangelist was chosen, but the work apportioned to different brethren.

Eld. A. W. Hawbaker was chosen traveling member of the board, who will visit new points and preach some missionary sermons, besides doing a part of the evangelistic work for the year.

Assistance was promised to hold a series of meetings at Lake Odessa, where an effort will be made to continue regular weekly appointments by the nearby congregations, if a suitable place can be had to hold the meetings and means raised to pay the rent, etc.

Series of meetings are again granted to some of the weaker churches that desire help, and monthly appointments are to be kept up at Galt, Riverside church, and near Collings, Tuscola county.

The work at Ferry is also to receive some attention, and a series of meetings is granted to Dutton, Kent county.

As considerable interest was manifested at our missionary meeting last October in city missions and pledges were given to the amount of \$220 for the purpose of starting the work, the board at this meeting appointed a committee of three brethren to investigate, and it is the intention of the board if a favorable opening is found to open the work at the earliest date consistent with the means in hand, and we therefore request those who gave pledges to be in readiness to send in the several amounts pledged to our treasurer, Bro. J. W. Smith, Woodland, Mich.; and we urge all who can to assist in this work for the saving of souls and the upbuilding of Christ's kingdom on earth.

Peter B. Messner, Sec.

Lake Odessa, Mich., Dec. 29.

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FROM BULSAR, INDIA.

The party from Australia arrived safely in Bombay Wednesday morning, Nov. 29, and in Bulsar Friday evening, Dec. 1, after an absence of just two and a half months. Forty-six days were spent on the sea, twenty three days going and twenty three days returning, and one very pleasant month in Sydney, Australia.

Sister Quinter spent Sunday at Bulsar and returned to Anklesar on Monday.

Sister Sadie Miller spent part of the week here. Returned to Rappahannock yesterday.

Bro. Adam Elvey and Dr. Vereman made calls at Bulsar this week.

Bro. Stover and Bro. D. L. Miller spent Monday with the missionaries at Jalalpur.

Brother and Sister E. M. Blough are spending the week in Bombay.

Examinations in the orphanage school closed last week. The school was reorganized on Monday for 1906.

Sunday three more were baptized. Other cases awaiting baptism.

One of the little orphan girl died yesterday.

Phiza B. Miller.

Dec. 8.

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"THAT MISSIONARY PROGRAM."

Every now and then some write us to help them with material for "that missionary program" which they decided to do. We have suggested of late, to those writing us, to call their program "A Study of the Brooklyn Mission."

We will furnish twenty-five or thirty printed essays and articles which will give any church a splendid insight into the outlook in this interesting and promising mission. Why not arrange to have your next missionary program be "A Study of the Brooklyn Mission," and write us for the help you will need? We will gladly furnish this help any time you write us. Yours happy in the work,

J. Kurtz Miller.

Dec. 29.

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WANTED AND NEEDED.

A Dunkard preacher is wanted and needed badly. A man to locate and able to take charge of a church and build it up. A new local district is now being made, and this is the place that we want the brother to locate.

Now I wonder if in the long list of ministers, one, yes, just one, can be found, who finds himself hampered and not doing what his conscience continually tells him it is his duty to do. If so, let him write me at once, and I will gladly take up the matter and help him if possible to a wider sphere of usefulness.

F. D. Kendig

R. D. 3, Staunton, Va.

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GOD'S FINANCIAL SYSTEM.

One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths' rain and shine.

One-tenth of lowing herds,
That browse on hill and plain,
One-tenth of bleating flocks,
From ten-tenths' shine and rain.

One-tenth of all increase
From counting-room and mart,
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press
One-tenth of mill and mace;
One-tenth of every craft
Wrought out by gifts of thine.

One-tenth! and dost thou, Lord,
But ask this meagre loan,
When all the earth is thine,
And all we have thine own?

—Selected.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Tropico church met in council Dec. 23, our elder, S. G. Lehmer, presiding. One was received by letter. Sunday-school officers for the coming year were elected. A series of meetings, to be held in the near future, is being arranged for.—Clara B. Wolf, Tropico, Cal., Dec. 29.

Los Angeles.—We have just closed the first year's work at the Vernon mission. The Lord has wonderfully blessed our efforts the past year. We have an enrollment of 125 in the Sunday school, with an average attendance of 77 for the entire year, and 108 for December. Our Christmas exercises, Dec. 24, 10 A. M., were well attended. The house being too small to accommodate all. A large number of gifts, groceries, provisions, clothing, etc., were brought, and on Christmas day a large number of the school went together to distribute them to the poor. Many hearts were made glad. We expect to make this a special feature of our Christmas work each year. Our membership has increased thirteen during the year, three by baptism and ten having moved among us. We invite others coming this way to locate among us, as this is a very desirable part of the city. We hope to build up a large congregation of efficient workers in this part of the Lord's vineyard.—Wm. H. Wertenbaker, 1254 E. 50th St., Los Angeles, Cal., Jan. 3.

COLORADO.

Denver church met in council Dec. 30, Eld. L. F. Love presiding. Sister Martha Miller, special solicitor for the church, reported indebtedness \$100, the report showing that the amount has already been subscribed, and over eighty per cent paid in. Current expenses were met by the envelope plan. Sunday-school officers were elected, Superintendent Shroder being reelected. We regret to report the leaving of Sister Martha Miller, our missionary, from our midst. We are glad to welcome Brother and Sister Rosenberger to our midst.—J. H. Royer, 65 S. Pennsylvania Ave., Denver, Colo., Jan. 2.

Fruita.—Our series of meetings, conducted by Bro. J. E. Bryant, of Grand Junction, closed Dec. 17. Dec. 25 we had Christmas exercises at the church. At the close of the meeting a collection amounting to \$503 was taken for the St. Joseph, Mo., mission. After services Bro. S. Z. Sharp was presented a buggy, harness and laprobe—a gift from members and friends. Dec. 26 to 30 we held a Bible normal, conducted by Bro. Sharp. The attendance was fifty-six. Since my last we have received two more letters. We have a nice congregation, but are always glad to welcome others. Those contemplating a change of location might do well to investigate this section.—D. C. Gluck, Fruita, Colo., Jan. 1.

Prowers.—Wide and I left our home at Neutral, Kans., Oct. 26, arriving at Rockyford Oct. 27; had the privilege of being with the Brethren there in services over two Sundays. I enjoyed the fellowship of the church at Rockyford. We came to the Prowers church Nov. 8, and are now members of this church. We find some active members here, with a Sunday school, preaching and Christian Workers' meeting each Sunday, and some outside appointments. A. B. Lichtenwalter, Prowers, Colo., Jan. 2.

IDAHO.

Idaho Falls.—Our Sunday school was reorganized Dec. 11. Bro. O. W. Leavell was elected superintendent and the writer assistant. After the reorganization we went to the water where a dear young soul was buried with Christ in baptism. We held a collection for the mission in St. Joseph, Mo. It amounted to \$62.11, and we are going to send a box of clothing. We have commenced our church house; will soon be ready for roof. We are expecting our elder, J. U. G. Stivers, to be with us Jan. 6 at our council.—Sarah A. Burger, R. F. D. No. 4, Idaho Falls, Idaho, Jan. 1.

Payette church, Idaho, met in council Dec. 30, Eld. Stivers, of Weaver, in charge. All the Sunday-school and Christian Workers' officers for the coming year were elected. Superintendent of Sunday school, Bro. Milton Kretzer, assistant, Bro. Joe Himler; president Christian Workers' meeting, Bro. Joe Himler. Bro. Stivers was chosen elder for the coming year. Dec. 30 wife and I started for Newberg, Oregon, where we are now laboring with a devoted body of God's children in a series of meetings. The meetings have started out a series of prospects. We expect to remain here about three weeks or longer, after which we will go to the Sunny-side church, Wash.—L. E. Keltner, Newberg, Oregon, Jan. 2.

ILLINOIS.

Chicago.—My heart is full of gratitude for the many boxes and barrels of clothing and bedding which have been so kindly sent. It is through your thoughtfulness, dear ones, that many poor mothers and children have been cheered. God bless each one of you. Two days after Christmas a good representation from our Sisters Aid Society met to distribute baskets. Twenty-one were given out to as many homes. These contain mainly clothing with a few toys, books, oranges, etc. We have found some pitiful ones. One, a sick father left with three motherless children, the youngest a cripple. Here they live in one little, dark basement room. How they manage to exist is more than I can understand. But this still is not so sad as one even nearer our door. The neighborhood was shocked to hear of a mother committing suicide, leaving four children with only a drunken father to care for them. They have appealed to us to find homes for the baby—a girl of six months and a boy six years old.—Lula H. Sanger, 188 Hastings St., Chicago, Ill., Jan. 5.

Cerrogordo church has just closed a very interesting Sunday school and Bible institute conducted by our elder, Bro. J. G. Royer. We certainly received much rich food from our dear brother. We held our council Dec. 29. New officers for the Sunday school and Christian Workers were elected for the ensuing year. Two letters were granted. We decided to hold an election for a minister on the following Sunday afternoon, which resulted in the calling of three to the ministry, they being Bro. Levi Shively, Bro. Frank Heckman and Bro. Andrew Bickelstaff, at which time they were duly installed. They are all young men of promise.—Anna Bingham, Cerrogoro, Ill., Dec. 31.

Oak Grove church met in council, Bro. Eshelman, of Avon, was with us. We have a new roof on our church-house. This is the old building of Bro. Rufus Gish built, with the help of Bro. C. S. Nofsinger, now of California. This church at this time was in the northern district of Illinois, better known by the name of Pigeon Creek. But since we have been set over in the southern district we have changed the name to Oak Grove. This arm of the church has been of late greatly revived in the spiritual work. A goodly number has been added to the ranks. We have nearly forty members. We have been looking for a place to locate Bro. Eshelman, of Avon, Ill. He is preaching here every two weeks. Our Sunday school has not frozen out yet. For years this mission point has been greatly neglected until of late.—S. S. Holman, Washburn, Ill., Dec. 31.

Oakley church met in council to-day. Sunday school was reorganized for the coming six months, with Anna Bickelstaff superintendent and the writer assistant. Decided to have a series of meetings in Oakley in the near future. Steps were taken to organize a sisters' aid society. Emma Sensenbaugh, Oakley, Ill., Dec. 30.

Sugar Creek church met in council Dec. 16, Eld. B. F. Filbrun presiding. Five letters were granted. We reorganized our Sunday school. Calvin Gibson was elected superintendent and Leona Filbrun assistant. We released Eld. J. H. Brubaker of his assistant eldership.—H. H. Hoerner, Auburn, Ill., Jan. 4.

INDIANA.

Buck Creek church met in council Dec. 23, Eld. D. H. Replogle presiding. One letter was granted and one was received. Our Sunday school was reorganized; Sister Mary Burgess and Phebe Teeter superintendents.—Phebe E. Teeter, R. R. D. 2, Moreland, Ind., Jan. 1.

Eel River.—Bro. Daniel Wysong, of Nappanee, Ind., came to us Dec. 11 and commenced a series of meetings at our Eel River house, continuing until Dec. 31. He preached thirty sermons. Eight souls made it known that they were tired of living in sin; seven were baptized, and one sister came out to be reclaimed. We expect our series of meetings to begin at our West house Jan. 12. Bro. George Swihart, of Roann, Ind., is expected to conduct that meeting.—Tuda Haines, R. R. No. 1, Sidney, Ind., Jan. 6.

Indianapolis.—The Sunday school gave an interesting Christmas program. Bro. S. A. Long, of Dayton, Ohio, talked for us at 7:30 last evening. His talk was inspiring. We expect J. Edson Ulerly, of Michigan, to assist us in a series of meetings, beginning about the middle of February.—J. W. Rarick, 274 Holmes Ave., Indianapolis, Ind., Jan. 1.

Nappanee church met in council Jan. 4. Bro. S. F. Sanger, our elder, was with us, also Bro. Eli Roose. Received by letter a minister in the second degree, Bro. Henry Neff and wife, also received three others by letter. Granted six letters. We decided to have Bro. W. R. Miller come sometime in February and give us a lecture on his travels.—B. J. Miller, Nappanee, Ind., Jan. 6.

Mississinewa.—Bro. J. A. Miller, of Landess, Ind., preached a good sermon at Union Grove last Sunday. We expect Bro. S. J. Burger, of Lima, Ind., to preach at Union Grove the first Sunday in February, and then begin a series of meetings at the Shideler house the same evening. Bro. J. W. Miller was elected president of the Christian Workers' meeting at Union Grove last Sunday evening.—John F. Shoemaker, Shideler, Ind., Jan. 2.

Mexico.—Christmas day we had a Christmas meeting. S. T. Fisher, one of our home missionaries, addressed the meeting, after which a collection of \$24.52 was taken, \$13.72 for the Brooklyn church and \$10.80 for a neighbor whose barn with its contents was consumed by fire.—A. D. Lair, Mexico, Ind., Jan. 1.

Pymont.—Since our last report two were received by letter, one was reclaimed and one baptized. Services were conducted on Christmas day by our elder, L. T. Holsinger.—Ellen Bickelstaff, Pymont, Ind., Jan. 1.

Salmonia.—Dec. 30 at a called council meeting at the Loon Creek house the church met for the purpose of electing a minister. Lorin Moss, a son of Eld. Aaron Moss, was elected to the ministry. Bro. P. B. Fitzwater, from North Manchester, came to us Dec. 23 and staid with us until Dec. 31. While here he delivered ten most excellent lectures on the book of Revelation. During each day he gave a talk on the book of Genesis. The members feel that they have been greatly benefited. The members decided to organize a Christian Workers' meeting, to begin Jan. 7.—Sarah A. Heaston, R. F. D. No. 5, Huntington, Ind., Jan. 3.

South Bend (Second Brethren church).—Since we last wrote two dear ones returned to the fold, and two of our Sunday-school scholars were baptized. We had the pleasure of listening to a sermon by Bro. A. J. Ferrell. This morning Bro. Samuel Borough, of North Manchester, preached for us. Our parsonage, in connection with our churchhouse, was recently vacated. We are anxious to have some brother with a family occupy it and also to serve as janitor. Will make anyone a good position. The house has six rooms, with modern improvements.—H. Johnson, 625 N. Cushing St., South Bend, Ind., Jan. 3.

Sugar Creek.—Bro. J. L. Guthrie, of Nevada, Ohio, came to our west house Nov. 9 and commenced a series of meetings, continuing until last evening. Our brother labored a little over three weeks, preaching thirty sermons. Six precious souls were received into the church by baptism. We met on Sunday afternoon, Dec. 31, in a Sunday-school meeting. The meeting was well attended. Several good topics of interest to the Sunday school were up for consideration and many good thoughts presented. At our recent council meeting Sunday school officers were elected for our west house for the present year. Bro. Henry Ran superintendent, Bro. Harvey Kreider assistant.—Landa U. Kreider, R. R. No. 1, South Whitley, Ind., Jan. 3.

Union Center district held a three weeks' meeting. Bro. Felthouse, of Elkhart, Ind., preached for us. Two precious souls were made willing to accept Jesus.—Jonas Frederick, Nappanee, Ind., Jan. 1.

IOWA.

English River congregation has been enjoying a rich feast in the preached Word and in Bible study. Dec. 23 Eld. F. Frantz, of McPherson, Kans., came in our midst to assist us in studying the great truths in God's Book.

We had two sessions a day, one in the forenoon and one each evening, followed by a deep spiritual discourse. Part of each session was devoted to studying Christ's great Sermon on the Mount, the remainder to Paul's epistles to Philipians and Philemon, closing Jan. 2. Our Sunday school was reorganized the first of the year for six months, with Brethren H. C. Wenger and W. D. Rose, of Colorado, gave good assistance.—J. D. Haughtelin, Panama, Iowa, Jan. 1.

Panora.—Eld. G. D. Zollers closed a three weeks' meeting last evening with a full house and good interest. The manifest results are two restored and one baptized and the church built up. We hope for further fruits later on. Brethren Ephraim Trostle, of Mt. Morris, Ill., and W. A. Rose, of Colorado, gave good assistance.—J. D. Haughtelin, Panama, Iowa, Jan. 1.

KANSAS.

Altamont church met in Thanksgiving service. A collection was taken for building a house of worship in Chanute. Dec. 24 we had appropriate Christmas services. The young people carried out an excellent program, after which the council, Eld. E. E. Joyce presiding. Bro. H. J. Trap was elected church clerk, Bro. W. F. Baker church treasurer. Sister Mae Joyce was chosen Messenger agent, and the writer as correspondent. Sunday-school officers were elected for six months, Bro. H. J. Trapp superintendent, Bro. W. F. Baker assistant.—Katie Joyce, Altamont, Kans., Dec. 30.

Burroak church met in council Dec. 30. Five letters were received. Our Sunday school was reorganized, with Bro. Chas. Sloniker superintendent and Bro. J. F. Bell assistant. The Sunday before Christmas we had a program in which the young people and little folks took part, which was enjoyed by all. We expect to have a series of meetings in the near future.—Elnora Baringer, Burroak, Kans., Jan. 1.

Cottonwood church met in council Dec. 10. Our elder, Bro. Pearls, was not able to be with us, having been confined to his bed with heart failure. At our meeting Sunday night one young man came out on the Lord's side.—Flora B. Sargent, Dunlap, Kans., Jan. 2.

Fredonia church is glad to record the return, on last evening, of two more precious souls to the fold of Christ. Our young people gave a very appropriate and interesting program on Christmas eve.—Bettie Root, Fredonia, Kans., Jan. 1.

Grenola church at her Thanksgiving services collected \$57.73 to help to build a much-needed meetinghouse in Chanute, Kans. At the council meeting, Dec. 30, Sunday-school and Christian Workers' officers were elected. Sunday-school superintendent, Grace Schul; assistant, Orvin Scogin. Christian Workers' president, Walter Wyant, vice-president, Norman Banning. Our love feast is set for June 2, and local Sunday-school meeting June 3, love feast to begin at 4 P. M. Our series of meetings will begin Sept. 23, to continue two weeks. The Sunday school will render a program on Easter Sunday. We also have an organized Reading Circle of sixteen members, with Bro. Geo. Eller secretary. Our meetings have good attendance and excellent interest. I am just beginning a series of meetings in Independence, Kans. The prospect for an ingathering are good. The Independence church is moving along encouragingly.—Geo. Eller, R. F. D. 3, Moline, Kans., Jan. 2.

McPherson church met for her business meeting the first day of the new year. Certificates were received and granted. The question of securing a pastor was deferred until our next meeting. As a result of our late series of meetings, conducted by Bro. Bame, thirty-six were received into the church by baptism. Our meetings closed with love feast, where over two hundred communed, Bro. Bame officiating.—Mary S. V. Harshbarger, McPherson, Kans., Jan. 3.

Monitor.—Bro. J. Edson Ulerly came to us Dec. 15 and began giving us Bible lessons, followed by a short discourse. During holiday week both a forenoon and evening session was held. The meetings were a decided success. The members were instructed and awakened. Thirteen were baptized. The meetings closed Dec. 31, with the promise of Bro. Ulerly's return to conduct a similar service during the holidays of 1906. The church met in council Dec. 2. Church officers and officers of Christian Workers' meeting were chosen for the coming year. Bro. J. J. Yoder is our elder, Sister Anna Stutzman president of Christian Workers' meeting. Sometime ago a class was organized for the study of missions. Books have been ordered and we hope to begin study soon in the new year.—Mrs. Emma Yoder, R. F. D. No. 2, Conway Springs, Kans., Jan. 3.

Parsons.—Our special Christmas service was held on Christmas night at our church. A program was given by the Sunday school scholars. Exercises, songs and recitations were rendered very creditably. A Christmas treat, consisting of nuts, candy and fruit, was given to the school. On Tuesday night an illustrated Holy Land lecture was given by our brother, Mr. Roy Murray, who spent last year in Palestine.—Miss Belle Murray, 2522 Stevens Ave., Parsons, Kans., Dec. 30.

Pleasant View church met in council Dec. 30, and elected both church and Sunday-school officers. Bro. A. F. Miller being reelected presiding elder. Bro. J. F. Shaw was elected Sunday-school superintendent and Bro. Roy Walden assistant. The writer was reelected correspondent and Sunday-school secretary. It was decided to organize a Christian Workers' meeting to commence Jan. 10. We had a splendid revival meeting this winter, held by Bro. Will Miller, of Independence, Kans. At the Thanksgiving meeting a collection of over twelve dollars was taken up for the world-wide mission. Christmas morning a good sermon was preached by Bro. John Wise.—Lottie Rexroad, R. F. D. Box 20, Darlow, Kans., Jan. 1.

Slater Creek.—Dec. 9, Eld. William Johnson came down from Wichita to visit his daughter. He attended our services on Sunday and preached for us both morning and evening, giving us two excellent sermons. On Christmas day Bro. F. H. Crumacker and wife came down from McPherson to visit Sister Crumacker's parents. Bro. Crumacker preached for us on Sunday morning following.—J. J. Troxel, Conway Springs, Kans., Jan. 3.

MARYLAND.

Meadow Branch.—Christmas eve the Christian Workers' meeting reorganized in Westminster, by electing Bro. E. M. Bish president. The respective Sunday schools of the Meadow Branch congregation, held at the three following places, Meadow Branch, Westminster and Union Mills, gave the Sunday-school children a treat over the Christmas holidays. The Bible class in Westminster continues its meetings at the homes of the Brethren each Thursday evening. At Meadow Branch the Sunday school teachers' meeting is held each Wednesday evening.—W. E. Roop, Westminster, Md., Jan. 4.

Ridgely church met in council Dec. 27. Eld. G. S. Rairigh presiding. Two letters were granted. Decided to give our Thanksgiving collection, \$9.02, to India mission fund; the church collection, \$21, to home and foreign mission, half to the Sunday school collection, \$11.12, to Bro. Quinlan, of Baltimore, Md., to aid him in his mission work in Baltimore. The Sunday-school officers were elected for six months. Decided to build a commodious churchhouse in the town of Ridgely.—D. S. Stayer, Ridgely, Md., Jan. 6.

MICHIGAN.

Woodland.—Bro. J. F. Spitzer, of Summitville, Ind., came to us Dec. 9 and preached thirty-one sermons. Four of our Sunday-school girls were baptized. The attendance and interest were very good. Meeting closed Dec. 31. Bro. Spitzer goes from here to Lake Odessa, Mich., to hold a two weeks' meeting. We had a Christmas sermon by Bro. Spitzer, after which an offering of \$6.21 was received and sent for building Brooklyn church.—Anna Christian, Woodland, Mich., Jan. 1.

MISSOURI.

Mound.—We have just enjoyed a feast of good things. Bro. E. B. Hoff, of the Bethany Bible School, Chicago, Ill., has been with us in a Bible term. Jan. 1 we held our council. Missionary collection, thirteen dollars.—Mollie Lentz, Adrian, Mo., Jan. 4.

Peace Valley church met in council Dec. 30, at our elder's house, on account of his not being able to come to the church. Because of his bodily ailment, Bro. Lemuel Hillery handed in his resignation, and the church accepted it. We selected Bro. F. W. Dove, of Cabool, Mo., to act as our elder until we can secure an elder that will move among us. In their loneliness, Bro. Hillery and wife would take pleasure in hearing from their many friends in all parts of the United States. We have reorganized our Sunday school, Bro. F. E. Cochran is superintendent and Bro. Stanley Coffee assistant. My business calls me to Darlow, Kans., for a time, and those wishing to correspond with me can address me at that place, R. F. D. No. 1.—A. W. Finfrock, R. F. D. No. 2, Box 34, West Plains, Mo., Jan. 1.

Farrenburg.—Bro. Ira Eby, our elder, came to us Dec. 30. He preached for us five sermons. He finished his preaching for us on New Year's day and evening. Our Sunday school meets every Sunday. Dec. 31 the superintendent gave Bro. Eby half of the time for song service.—N. W. Eisenbise, Farrenburg, Mo., Jan. 2.

NEBRASKA.

Afton.—Eld. J. C. Woodie, of the Glen Rock (Nebr.) congregation, began our series of meetings Dec. 12. Services closed last evening. The Word of God was preached with power. Our spiritual strength was renewed.—Anna M. Snell, Cambridge, Nebr., Jan. 1.

Silver Lake church met in council Dec. 2. Our elder, J. J. Kindig, presided. We met on Thanksgiving day. Bro. Harkleroad is teaching vocal music. Dec. 20, Eld. J. J. Kindig and wife left for California to spend the winter.—Mary A. Grabill, Roseland, Nebr., Dec. 30.

NORTH DAKOTA.

Berthold church met in council Dec. 30, with our elder, H. C. Longenecker, in charge. Five letters of membership were granted and two received. One of our home ministers, namely, Bro. Wm. Gunter, was chosen to conduct our series of meetings during July next. The committee which had been appointed to make some business arrangements for the coming district meeting at this place gave its report, and same was satisfactorily accepted. Our Sunday school is evergreen and it is progressing nicely.—C. H. Petry, Berthold, N. Dak., Jan. 3.

Deering.—Eld. H. F. Maust, of Ireton, Iowa, came to this place Dec. 21 and held meetings for us in our schoolhouse, preaching ten sermons, and closing Dec. 31. Attendance and interest good.—Emerson Sharpe, Deering, N. Dak., Jan. 1.

Salem.—Our church met in council Dec. 28, and being without a resident elder, our foreman, Bro. C. F. Boyd, presided, and his time having expired we chose Bro. J. W. Brooks foreman until we choose an elder. We reorganized our Sunday school and reelected Bro. L. W. Betz superintendent, Bro. J. W. Shively assistant; the writer, church correspondent. We have just put a furnace under our church and are building a barn 28x84 feet for the protection of horses in cold weather. We decided to start a mission point at Eagland, a new town in the northwest corner of our territory and chose Bro. G. W. Shively, of Olmstead, to assist Brethren Chas. Deardorf and Futerbaugh, of Rocklake church, to arrange for the work.—Mrs. Sadie Boyd, Newville, N. Dak., Jan. 1.

Surrey church met in council Dec. 30. Bro. F. H. Bradley and Bro. Geo. Strycker presided. Two letters were received and seven granted. It being the last of the year we elected all of our church officers for another year. Eld. Geo. Strycker was chosen as our church overseer for one year. Bro. J. E. Coy was elected Sunday-school superintendent and John Deeter, Jr., assistant; the writer corresponding secretary.—Manerva Lambert, Surrey, N. Dak., Jan. 3.

OHIO.

Ashland.—Bro. E. S. Young, of the Canton Bible Institute, closed a very interesting Bible school in the Ashland church Dec. 31. Two precious Sunday school scholars were baptized on the last day of the year, and two applicants.—W. F. England, Ashland, Ohio, Jan. 1.

Beech Grove.—Bro. A. Neher, of Tippecanoe City came to us Dec. 30 and preached three very acceptable sermons.—Oliver Royer, New Madison, Ohio, Jan. 2.

Canton. A series of meetings was held at the Center house. The preaching was done by Bro. Samuel Sprinkle, of Massillon, Ohio. It began Dec. 17 and closed Dec. 31. Eighteen sermons were preached. Bro. Noah Lomce, neeker, of the East Nimsishill church, came and assisted for a few meetings, and presided at our council Dec. 23. Arthur Culler, a student from Juniata College, gave a missionary sermon Dec. 25. One was restored to fellowship.—Geo. S. Grm, Louisville, Ohio, Jan. 1.

Donnels Creek. Dec. 12 Bro. J. H. Wright, of North Manchester, Ind., began a series of meetings at New Carlisle, closing Dec. 27. The immediate result was four added to the church by baptism. On Christmas evening an address was given to the young people. This subject was "Be a Man." The house was full of attentive listeners. This is the second series of meetings. Bro. Wright has held in this congregation, having preached at the Donnels Creek house ten years ago. Our council was held Dec. 30. Sunday school superintendents were chosen for the coming year. Sister Della Peifer and Bro. C. M. Smith were reelected for Donnels Creek and Brethren Simon Creddebaugh and Harvey Baker for New Carlisle.—Hettie Barnhart, R. F. D. No. 4, Box 95, New Carlisle, Ohio, Dec. 31.

Mogadore.—At our last regular council meeting, Nov. 11, we had some very important and impressive business. Bro. Wm. Bixler and Bro. M. S. Young were advanced to the second degree of the ministry. Elders David Young and Chas. Kinsley, from the East Nant-bullen church, were with us to assist in the work. It was also decided to have a series of meetings in the near future. Dec. 6, Bro. Ruben Shroyer, from Canton, Ohio, came and preached for us until Dec. 21, expecting to go from here to our other place of worship at Kent. On account of an accident, Bro. Shroyer was not able to leave home, and Bro. Wm. Bixler conducted the services throughout the week, closing Dec. 30 with a communion meeting. This was the first communion ever held at this place, and no doubt many of the spectators never saw anything of this kind before. Some twenty of our brethren and sisters rounded the Lord's table.—Harvey E. Kurtz, Mogadore, Ohio, Jan. 2.

Newton.—The Sunday following the close of our meetings five most earnest young men and women confessed Christ. We have adopted the extending an invitation to our regular preaching services. Mary I. Sen-emam Pleasant Hill, Ohio, Jan. 1.

Oak Grove.—The report made of Oak Grove series of meetings is a mistake in regard to Eld. James Hart, our presiding elder. It should have been our home minister.—A. H. Baum, R. F. D. No. 4, Ashland, Ohio, Jan. 2.

Palestine.—Bro. A. G. Crosswhite came to us the evening of Dec. 11, to aid us at a series of meetings at the E. Jefferson house. He remained two weeks, preaching fifteen sermons. One was received by baptism.—Lucy Baker, R. R. No. 3, Greenville, Ohio, Dec. 31.

Red River.—On Christmas eve Bro. Ezra Flory closed his three weeks' work with us. Two were received into the church by baptism. The membership received much spiritual strength. Dec. 21 we met in council and elected Bro. Willis Kreider superintendent and Bro. A. W. Snyder assistant for the Sunday school of 1906.—Arthur B. Ulrey, Bradford, Ohio, Jan. 2.

OKLAHOMA.

Big Creek church met in special council Dec. 21 to hold election for a minister. Brethren Henry Brubaker and Ananias Neher, of the Paradise Prairie church, were with us to assist in the work. The choice of the church was so nearly divided between two brethren that it was thought best to call the two, Oliver H. Austin and Albia Edgecomb. Our young workers have their first meeting Sunday evening; they were organized at our last regular council; officers chosen were O. H. Austin president, Sister Jennie Gorham vice president.—A. W. Austin, Cushing, Okla., Jan. 6.

Guthrie.—Christmas day we met at the church to hold Christmas services. A number of short talks were given. After services a collection was taken for the world wide mission, amounting to six dollars.—Lizzie M. Lehman, R. R. 8, Guthrie, Okla., Jan. 1.

Oak Grove church met in council Dec. 30, our elder, G. W. Landis, presiding. Eld. D. E. Cripe and family, of Mound, La., have located with us. We decided to organize Sunday school. Five letters were received. Sister Cripe was chosen superintendent, Bro. Niccum assistant. Edith Landis, Box 1, Chickah, Okla., Jan. 2.

PENNSYLVANIA.

Chiques.—Bro. Reuben Shroyer, of Canton, Ohio, came to us Dec. 28 and began a series of meetings at the Chiques house, to continue indefinitely. Jan. 1 special New Year's service was held at the same place, several visiting ministers being present.—John C. Zug, Master sonville, Pa., Jan. 2.

Codorus church met in council Jan. 1. Eld. D. Y. Brilhart presiding. One letter of member ship was received. The Sunday school was reorganized, S. B. Myers, superintendent and Wm. Hartman assistant.—J. L. Myers, R. F. D. No. 3, Glen Rock, Pa., Jan. 1.

Hyndman church met in council Dec. 30, the writer presiding, our elder, C. G. Lant, not being with us. We elected our Sunday-school officers for the ensuing year. Bro. Edward Hardin superintendent. If Brethren traveling East or West through our town can make it suit to top off and preach for us it would be greatly appreciated.—Thos. Hardin, Hyndman, Pa., Jan. 1.

Jacobs Creek. Our council met Dec. 30. Eld. W. D. Brancher presiding. Bro. Brancher is retained as presiding elder for the new year. Our Sunday school (Mt. Joy) was reorganized the next day. Bro. J. K. Eicher being chosen superintendent for 1906. Frank B. Myers, Star Route, Mt. Pleasant, Pa., Jan. 1.

Mountville district held its council meeting at the Mountville house Dec. 26, Eld. H. E. Light presiding. Bro. J. N. Muser was appointed superintendent of the Mountville Sunday school and the writer superintendent for Petersburg Sunday school. In connection with the council an election was held for a deacon. Elders J. W. Taylor and Hiram Gible held the election. The choice fell on Bro. Benjamin N. Brenneman, who was duly installed the same day, Eld. I. W. Taylor officiating.—A. S. Hottenstein, East Petersburg, Pa., Jan. 2.

Rockton. We had the pleasure of having with us over Sunday Sister Marie Swartz and husband, Sister Maggie Ober and husband, of Indiana county, Pennsylvania. At our council Robert Nedrow, our elder, was with us. Bro. Elmer Nedrow was with him. We elected new Sunday school and Christian Worker officers.—Bro. Frank Bilger was home on a short vacation from Juniata College. Labbie Holloper, Peutz, Pa., Jan. 1.

Springville church met in council Jan. 1. Eld. John Herr, of Myerstown, Pa., presided. Missionary solicitors are to take collections for different purposes. Sunday school officers were elected for this year, school to open in spring. Four members were received by letter, three applicants for baptism.—Aaron R. Gihbel, R. F. D. 1, Ephrata, Pa., Jan. 3.

TENNESSEE.

Hickerson Grove church met Dec. 31 and reorganized our Sunday school for the coming year, with Bro. A. C. Young superintendent and the writer as assistant. We are only a little band of workers in this part of the Master's vineyard, yet we are not discouraged.—Betty Nell, R. R. No. 2, Tullahoma, Tenn., Jan. 2.

TEXAS.

Saginaw church met in council Dec. 23. Bro. Wine was chosen delegate to district meeting. We had an enjoyable love feast the last of November. Our Sunday school is gaining in interest and number. Bro. Wine gave us an excellent Christmas sermon Dec. 24. M. C. Wrightman, Saginaw, Texas, Jan. 1.

VIRGINIA.

Antioch.—Bro. D. Newton Elber, of Daleville, Va., commenced preaching for us Dec. 24, continuing until Dec. 30, preaching ten sermons and tracing some special Bible work through the day. Five persons souls were made willing to take Christ as their Saviour and were baptized. The church was much encouraged.—J. A. Nall, Rooms Mill, Va., Jan. 2.

Coulson. Brethren Ananias Harmon and S. P. Hyllon came to our church Dec. 23 and preached that evening, and also on Sunday Bro. Hyllon gave us one good old advice as to how to celebrate Christmas.—Ellen C. Coulson, R. F. D. No. 1, Woodlawn, Va., Jan. 2.

Free Union. At the Union church we held a Hanks giving service, conducted by Bro. G. A. Mumpkin. All seemed to enjoy the meeting. There was a collection of \$25 taken up for the funding of the Free Union Workers' meeting Christmas day.—Mary A. Hess, Free Union, Va., Jan. 2.

Mill Creek. Dec. 24 Bro. G. B. Holsinger, Minister of the Brethren Publishing House, came to us to conduct a singing school during the holidays. Bro. Holsinger worked hard, singing day and night, had a large class, and made a success of the work. It was the last time that our congregation had the good fortune of having Bro. Holsinger with us. We were well pleased with his work. He remained with us until Sunday night, Dec. 31. He expected to begin a class at "Summerfield" Jan. 2. We had our usual devotional exercises on Thanksgiving day, but our Thanksgiving collection was postponed until Dec. 31, which amounted to \$33.62 for district missions.—J. P. Dehl, R. F. D. No. 1, Harrodsburg, Va., Jan. 3.

Peters Creek. Our Sunday school and missionary meeting, held at Peters Creek church, Dec. 23 and 29, was one full of the Spirit. Dec. 28, Sunday school meeting, very well attended. Every member was present and prepared to meet his obligation. Dec. 29, missionary meeting, as good as the Sunday school meeting. At the close of each session a question box was had which was intensely interesting.—J. H. Wimmer, R. R. No. 1, Salem, Va., Jan. 1.

Wirtz (Brick church) Bro. John Barnhart began a series of meetings at this place Dec. 25 and closed Dec. 31. The attendance was good, and the members were greatly encouraged.—D. B. Neff, R. F. D. 3, Wirtz, Va., Jan. 3.

WASHINGTON.

Eltopia. One year ago we held our homebased rule where, with the exception of our family, the country was uninhabited. Since then other folk have moved in and we have formed a school district, built a schoolhouse, and to-day have organized an excellent Sunday school, with Sister Nettle Eltopia, our superintendent. We expect to have preaching services by the Brethren at this place twice each month. Our working force of members at present is eight, of whom one is a deacon and one a minister. We expect other members to move in soon.—Frank Faw, Eltopia, Wash., Dec. 24.

Wenatchee church met in council Dec. 30. Our elder in charge, A. B. Peters, being in the east, Eld. Jesse Peters presided. It has been decided that soon after the return of Eld. A. B. Peters he will hold a series of meetings for us. Our Sunday school was reorganized Dec. 31, with Bro. James Miles superintendent and Bro. John Spurline assistant. It has been a new school, but since it is now held in our new churchhouse we have adopted the name Brethren Sunday school.—E. Ulrich, R. F. D. No. 2, Wenatchee, Wash., Jan. 1.

WEST VIRGINIA.

Alleghany church met in council Dec. 23, with Eld. W. F. Nune presiding. The attendance was unusually large. Bro. Milton Nune was elected agent for the Brethren Publishing House for the coming year. The undersigned was elected corresponding secretary and solicitor for home and foreign missions.—Ora Nune, Gormania, W. Va., Jan. 5.

Mount Union church met in council Dec. 30, Bro. Jasper Barnhouse moderator. Four letters were granted. Our Sunday school was organized for the coming year. Superintendents, Bro. R. C. Ross and Bro. J. M. Fletcher for Wiles Hill Sunday school, Bro. W. J. Hamilton superintendent, Bro. S. M. Annon, assistant. Church officer, were elected. Correspondent, the writer. Free will offering amounted to \$34.36. Kate Pugh, R. F. D. No. 3, Box 24, Morgantown, W. Va., Jan. 3.

WISCONSIN.

Island Lake. We would be very glad if a minister could come up through here, and think he might do a good work, as there are but few religious people here.—Sister E. Clark, Island Lake, Wis., Dec. 30.

FROM LEAKSVILLE, N. C.

A mission point has been started at Spray, N. C., by the First District of Virginia. We had our first preaching here April 29 and 30, 1905. Our membership is seven; we have had four visits by the brethren. Some of the people seem to be deeply impressed, but we have no house of our own in which to worship. We can rent a house, but oftentimes that is not suitable for preaching services. We are making an effort to raise money with which to build a house, and have the promise of about \$230, and we think we can get \$300, which will be about half enough. We think that with six or seven hundred dollars we may be able to build a fairly good-sized house; then we could start a Sunday school and prayer meeting, and may finally succeed in getting a minister to locate with us.

This is a town of six thousand inhabitants, seven cotton mills and two woolen mills, and the girls employed in these mills make from fifty cents to one dollar and twenty-five cents per day, after they have once learned the trade, which takes from two to five weeks. Men and boys can do about the same as girls. There are other good ways of making a living, hence it is a good place for those seeking work with a view of helping to build up the interest of the church.

We think there is a chance to build up a church here, but we must first get a house, for the other churches do not like for us to preach in their houses. We would like to build up a congregation here. With many friends around us, deeply impressed, we are made to feel that we should not sit still and let the world go free. So come over and help us! We had Bro. C. M. Yearout, of Christiansburg, Va., with us in November; he came Nov. 20 and remained with us until Dec. 1, preaching eleven sermons. We had a full house each time. We have the promise of some of the brethren with us soon again.

J. R. Perdue.

R. F. D. No. 2, Box 15, Leaksville, N. C., Dec. 25.

DEATH OF ELDER H. P. HYLTON.

On Dec. 24, 1905, at 10 P. M., while millions of children were dreaming of the coming festival and older ones were meditating upon the angelic message to the Judean shepherds, God sent another angel to say to our earthly father, "It is enough, come up higher." And while friends who were present thought he was quietly sleeping his spirit leaped forth and was borne by angels to the paradise of God. And without a struggle the battle was over.

The subject of this notice was born in Floyd county, Virginia, Nov. 11, 1822. In this county he lived and labored for about seventy-eight years. The remaining portion of his life he spent in Carroll county, where his work was ended. His sojourn on earth was eighty-three years, one month and thirteen days.

He was baptized into the Brethren church on Oct. 8, 1843; elected deacon in 1844, installed into the ministry in 1846, and ordained to the eldership in 1850. In this position he faithfully served the church as long as he was physically able. He was active in the ministry for about fifty years. For many years he has been the oldest in office of any elder in the First District of Virginia. During the first half of his ministry he was very active and aggressive, and during the troublous times of war many were baptized by him into Christ. Others enjoyed his aid and protection, and some escaped the war by following his council. He served on several committees in our State district, and a few times served on the Standing Committee, always paying his own expenses as was customary with us in those early days.

He was twice married. On Nov. 27, 1844, he and Frances Bowman were married, and unto this union were born nine children, two of whom with their mother preceded him to the spirit world. Of the seven survivors five are sons and two daughters. Three sons are ministers, two being elders, and one a deacon. His father was the late Eld. Au-tin Hylton, of Tennessee, and the ministry has been continued to the fourth generation.

His last marriage was to Sarah J. Carter, who survives him.

He was buried at the Hylton cemetery, in Floyd county, where he spent the greater portion of his life.

C. D. Hylton.

BIBLE SCHOOL OF CALIFORNIA AND ARIZONA DISTRICT.

This spiritual meeting lasted five days and was one of the most successful held in southern California. The Bible meeting opened Dec. 17 and continued three days. This was followed by the Sunday-school convention and missionary day.

The many stirring addresses and the great interest manifested throughout the Bible session, proved to be an excellent forerunner of the enthusiastic Sunday-school meeting which followed.

The first address on the program was that of "Prayer,"

by S. W. Funk. The subject was ably handled, and no doubt left many deep impressions on the mind of the listeners.

Following this Bro. George Chamberlen, of Covina, gave a very instructive lesson on "How to Read the Bible." The subject was developed into some very impressive thoughts. He reminded us of the great reverence with which we should approach and read God's Holy Book.

This was followed by some very beneficial instructions on "Doctrinal Subjects," "The Sunday School" and "The Life of Christ," by Flora Teague, "Evidences of Christianity," by W. C. Hanawalt, and "The Influence of the Bible," by H. R. Taylor.

The illustrated lecture on "The Life of Christ," by H. R. Taylor and the lecture on "Miracles," by W. C. Hanawalt were interesting.

Early Thursday morning there gathered in the college chapel a large number of Sunday-school workers, representing nearly all the Sunday schools of the district.

The entire meeting overflowed with earnest speeches, among which was "The Bible in Use in Sunday-school Sessions," by Mrs. S. W. Funk.

The Round Table was conducted very successfully by the moderator, J. W. Cline.

Following this Sister Flora Teague gave some good lessons as to how we should study our Sunday-school lessons for best results.

Our district secretary, J. W. Cline, then gave a report of the district, which showed that a great interest was being manifested in the Sunday-school work.

After the business session in the afternoon E. T. Keiser talked on the subject, "Problems We Confront."

The program covered many of the phases of Sunday-school work. All who had topics discussed them in the most instructive manner, which showed that the greatest preparation had been given the subject assigned.

The missionary meeting was equally as enthusiastic as the Sunday-school convention, and from the large attendance showed that our people are awake to the need of mission work.

Bro. George Lehmer, of Los Angeles, conducted the devotional exercises, after which the subject, "District Evangelism," was earnestly discussed by Sister Sarah Kuns and Bro. David Overholzer.

E. T. Keiser then gave an excellent talk on "Missionary Problems Confronting Our District," which seemed to rally the listeners to the aid of the mission board.

One of the most interesting talks of the day was that of "Mission Work in Local Churches," by Sister Catherine Newsom. She brought before our minds the many opportunities that were daily passing by unheeded, and how we might grasp these opportunities were we awake to our duty.

"The Relation Between Home and Foreign Mission Work" was ably discussed by H. R. Taylor.

Each of the subjects was open for general discussion and many excellent talks were given.

At the close of the meeting a missionary offering was taken and a collection of about twenty dollars received, to be used for various missionary purposes.

The Bible school was very enjoyable, and we feel that a great step has been taken towards the advancement of the heavenly kingdom.

And as we stand on the threshold of another new year let us strive to push forward in the Master's vineyard.

Azusa, Cal., Dec. 27.

Lora E. Brubaker.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Billups-Hess.—At the home of Sister Ivy Walter, Dec. 9, 1905, Bro. Elbert F. Billups and Ada E. Hess, both of Nezperce, Idaho, by the undersigned. B. J. Fike.

Brane-Pefley.—At the home of the bride's parents, Brother and Sister G. M. Pefley, Dec. 24, 1905, by the undersigned, Bro. Arch E. Brane and Sister Lula Belle Pefley, all of Parsons, Kans. Chas. A. Miller.

Dorcas-Zuck.—By the writer at his residence in Cedar Rapids, Iowa, Dec. 21, 1905, Miss Golden Zuck, of Clarence, Iowa, and Homer A. Dorcas, of Tipton, Iowa. S. B. Miller.

Gorsuch-Bock.—At New Paris, Ind., at the home of the undersigned, Dec. 16, 1905, Owen C. Gorsuch and Mabel A. Bock, both of Elkhart county, Indiana. Henry Neff.

Haynes-Wheeler.—At the home of the bride's uncle, Brother and Sister Isaiah Wheeler, at Cerro Gordo, Ill., Dec. 24, 1905, by the undersigned, Bro. Wm. F. Haynes, of Laplace, Ill., and Sister Etta B. Wheeler, of Cerro Gordo, Ill. Geo. W. Miller.

Hinton-Heck.—On College Hill, Elizabethtown, Pa., Dec. 25, 1905, Mr. North M. Hinton, of Pittsburgh, Pa., and Sister Anna Heck, of Elizabethtown, Pa. I. N. H. Beahm.

Hoover-Lichty.—At the home of the bride's parents, Brother and Sister W. M. Lichty, in the Rock Creek church, near Sabatha, Kans. Dec. 25, 1905, by the undersigned, Bro. Franklin J. Hoover and Sister Mary E. Lichty. T. A. Eisenbue.

McElwain-Pefley.—At the home of the bride's parents, Brother and Sister G. M. Pefley, Dec. 24, 1905, by the undersigned, Bro. Elmer E. McElwain, of McCune, Kans., and Sister Rosa M. Pefley, of Parsons, Kans. Chas. A. Miller.

Miller-Bonebreak.—At the home of the bride's parents, Mr. and Mrs. A. S. Bonebreak, of Robins, Iowa, by the writer, Nov. 29, 1905. Miss Cora Bonebreak and Mr. Claude Miller, both of Robins, Iowa. S. B. Miller.

Reed-Tisdale.—At the home of the bride's parents, Bro. W. D. Tisdale and wife, 1539 E. Ave., Cedar Rapids, Iowa, by the writer, Dec. 20, 1905, Miss Jennie Tisdale and James A. Reed, of Springville, Iowa. S. B. Miller.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Alderfer, Mary J., of Yellow River congregation, Indiana, departed this life Dec. 15, 1905, aged 70 years, 9 months and 16 days. Her husband, Israel B. Alderfer, preceded her to the spirit land July 14, 1899; also two daughters. Surviving her are one son, one daughter and two brothers. Funeral conducted by Eld. J. H. Sellers, assisted by Eld. H. H. Brallier. J. H. Sellers.

Arnold, Sister Mary, died of apoplexy, Nov. 9, 1905, near Broad Run church, Frederick Co., Md., in the 62nd year of her age. She leaves one son, her husband having preceded her several years ago. Funeral services in the church at Broad Run by Bro. J. Bowlin and the undersigned. Interment in cemetery near by. Eli Yountee.

Johnson, Mary Elizabeth, died in the bounds of the Ft. Wayne church, Indiana, Dec. 21, 1905, aged 7 years and 3 days. It was a very sad accident at the home of William and Sister Clara Johnson, the burning to death of their little daughter. What makes it doubly sad is that in trying to extinguish the fire the mother burned her hands and arms so bad that it is feared she will lose both hands. The funeral was conducted by Eld. Noah Fisher, from 1 Peter 1:24, 25. A. B. Miller.

Baker, Susanna, daughter of Jacob and Susanna Pittsberger and wife of George Baker, born near Pymont, Montgomery county, Ohio, departed this life Dec. 24, 1905, at Bakers Store, Darke Co., Ohio, aged 72 years and one day. She was united in marriage with George Baker, Aug. 15, 1852, with whom she lived fifty-three years. This union was blessed with five sons and three daughters. Three sons and one daughter preceded her to the spirit world. She united with the Brethren church in 1856, in which faith she lived. Her life in God's service was consistent. She performed the duties of a deacon's wife faithfully for many years. She leaves a husband, two sons and two daughters, two brothers and one sister. Services conducted at the Palestine church by the writer, assisted by Bro. B. F. Sharp. D. M. Garver.

Burk, Martha Haines, born in Botetourt county, Virginia, died at her son's, John Burk, Middletown, Ind., aged 83 years, 7 months and 14 days. She was married to Daniel Burk, Feb. 11, 1845. To this union were born three sons and five daughters. She leaves three sons, preceded her to the world beyond. She leaves one sister. She was a member of the Methodist church for almost threescore years and ten. She also leaves one sister. Funeral services at the Methodist church by her pastor, Mr. Jones. Interment in Miller cemetery. Florida J. E. Green.

Callege, Sister Gertie, died in Hagerstown, Md., Nov. 22, at the home of her father and mother, after an illness of five or six weeks from abscess of the stomach, aged 28 years, 4 months and 5 days. She leaves father, mother, one brother and three sisters. Funeral services at the house by Bro. W. S. Reichard and the undersigned. Interment in cemetery at Martinsburg, W. Va. Eli Yountee.

Clary, Mrs. Elizabeth, died Dec. 18, 1905, near Linganore, Md., of cancer. Interment at Locust Grove cemetery. Services by Bro. S. H. Utz. Maggie E. Ecker.

Cross, S. Z., of Lacon, Ill., died at the home of Oliver Treass, at Chillicothe, Ill., aged 58 years. Bro. Cross had been to Barton Corner, Mo., in search of land, and died being home he was taken sick at Kansas City, and died before he reached his home. He was born at Columbia, Ohio; came to this county when five years of age, settling in Carroll county, Illinois. Thence he moved near Lacon, Ill. It was in this section he attended Bro. C. S. Hol-singer's meetings. He united with the church and lived a consistent Christian. He leaves a wife and three children. Funeral service was conducted at his home by Mr. Steed, of Lacon, Ill. His remains were laid to rest in the Lacon cemetery. S. S. Holman.

Dodd, Ora, daughter of Frank and Anna Dodd, died at their home in Garden Grove, Iowa, Dec. 28, 1905, aged 14 years and 6 months, less one day. Services at the Methodist church in Woodland (to which faith she was a convert). Scripture lesson by Bro. D. L. Sears, sermon by the writer. Text, Mark 5:39. L. M. Kob.

Driver, Bro. John P., of the Elk Run congregation, son of Bro. Joseph Driver, deceased, of near Seaton, Va., departed this life Dec. 27, 1905, aged 64 years, 10 months and 8 days. The deceased leaves a widow and four brothers. Bro. Driver was a faithful member in the church for a considerable number of years. He was in declining health in the last few years of his life. He was anointed about two weeks prior to his death. Funeral services by Eld. A. S. Thomas, of Beaver Creek congregation, text, Isa. 3:10, assisted by Bro. D. C. Zigler, of the home congregation. Services at Elk Run church. Interment in the cemetery near by. D. H. Smith.

Eiler, Samuel, died Dec. 23, 1905, aged 86 years, 9 months and 21 days. He was married to Susanna Cook, who preceded him May 31, 1875. He was the father of nine children, all by the first marriage, was to Eliza to the great beyond. His last marriage was to Eliza Jennings. She with two sons and two daughters survive him. On account of old age and infirmities he left his home at Middletown, Ind., to spend the winter at the Old Folks' Home, where he passed away. He united with the Brethren church early in life, soon afterwards being called to the ministry, and was an ordained minister for about forty years. He was a man of rare ability and acquired an excellent knowledge of the Bible. He was a consistent member of the church and a devoted worker until death. Funeral services were conducted at the

Honey Creek church by Eld. Moses Smeltzer, assisted by Eld. D. F. Hoover. Text, Rev. 14: 13. Interment at Miller cemetery. Florida J. E. Green.

Empswiler, Wesley, died at Mount Calvary, Va., Dec. 19, 1905, aged 74 years, 11 months and 19 days. He was taken sick with pneumonia on Sunday and died on Tuesday. He is survived by his wife and one son. Services were conducted at Antioch church by Eld. S. A. Shaver and J. M. Ryman. He was buried in the Massanutten cemetery at Woodstock. M. H. Copp.

Evans, John Samuel, son of Thomas F. and Lydia Evans, of Roseland, Nebr., and grandson of Eld. S. M. Forney, of Kearney, Nebr., came to his death Dec. 23, 1905, by accidental gunshot, while in search of game for a sister who was seriously ill. In attempting to cross a fence, the gun in his own hands was discharged, killing him almost instantly. Funeral service by the writer. David G. Wine.

Fry, Hugh Edward, son of Bro. Reudus Fry, died near Conville, Shenandoah Co., Va., Dec. 21, 1905, aged 18 years, 3 months and 22 days. He attended school until noon on the day of his death. After dinner he took sick and in a few hours was a corpse. Funeral services by the writer, in the Reformed church at Conville. J. Carson Miller.

Funk, Sister Anna Ascum, died at the home of her son, near Axtell, Kans., in the bounds of the Vermillion congregation, Dec. 24, 1905, aged 79 years, 2 months and 20 days. Deceased was born in Maryland. In 1846 she was united in marriage to Daniel Funk. To them were born five sons and one daughter. Her husband preceded her to the spirit world about twenty-four years ago. Five sons remain. Sister Funk was a member of the Brethren church for fifty-eight years, and was a faithful member. She was anointed a few days before her death. Funeral services were held in the M. E. church in Axtell by J. R. Frantz, assisted by Eld. Hamilton of the M. E. church. Her remains were laid to rest in the Axtell cemetery. Eva Lena Frantz.

Ganger, Fern Elizabeth, daughter of Isaac Ganger, died in West Goshen, Ind., Dec. 23, 1905, aged 6 years and 11 months. She leaves a father, one brother and one sister. Her mother, who was a member of our church, departed this life several years ago. Funeral services were conducted by Bro. C. A. Huber. A. B. Cripe.

Garver, Sister Susetta, died Dec. 19, 1905, at Frederick Hospital, Md., of appendicitis, aged 61 years, 1 month and — days. She was anointed before her death. She leaves nine children. She was a faithful sister and an affectionate mother. Interment Locust Grove cemetery. Services by Eld. S. H. Utz. Text, Rev. 14: 14. Maggie E. Ecker.

Heiser, James, son of Joseph Heiser, died Dec. 3, 1905, near Lingular, Md., of membranous croup, aged 12 years. Interment at Locust Grove cemetery. Services by Bro. S. K. Utz. Maggie E. Ecker.

Hess, Esther, of the West Side, Goshen, Ind., died Dec. 20, 1905, aged 80 years, 5 months and 15 days. Dec. 10, 1845, she was married to Daniel Hess, who died April 7, 1905. To them were born eleven children; six are still living. She also leaves one sister and two brothers. John and Esther Miller, her parents, settled in Elkhart county, Indiana, about 1839, she being one of a family of fourteen children. For sixty years she was a member of the Brethren church. Funeral services by Eld. J. Stafford. A. B. Cripe.

Hostetler, Sister Annie, wife of Bro. Jacob Hostetler, died in the bounds of Middle Creek congregation, Somerset Co., Pa., Dec. 15, 1905, aged 49 years. She was the mother of twelve children, nine of whom survive her. Funeral services by the writer. R. T. Hull.

Haldeman, Sister Ellen, died Dec. 22, 1905, in Osawatomie hospital, Kansas, aged 55 years, 5 months and 9 days. She leaves a husband, three sons, an aged mother, three brothers and one sister. She was laid to rest in the Morrill cemetery, Kansas. Services in the Morrill church by the writer, assisted by the Baptist pastor, from Isa. 38: 1. John Eisenbie.

Lorton, Sarah, nee Heckman, died Dec. 21, 1905, in Jackson township, Randolph Co., Ind., aged 97 years, 3 months and 17 days. She was born in Harrison county, Virginia. At the age of four years she came to Clarke county, Ohio, where in 1838 she was married to Israel Lorton. In 1839 they came to Randolph county, Indiana, where she spent the remainder of her long life. To this union were born four boys and four girls. She was one of a family of ten children, five boys and five girls. All are dead but two aged sisters who live in the northern part of Indiana. Her husband died in 1858. Grandmother Lorton was pioneer of pioneers, she has seen almost all of the early settlers of the township pass away. Her memory was marvelous. She united with the Brethren church about fifty years ago. Funeral services and interment at the Brethren church north of Union City, by W. K. Simmons and S. W. Blocher. Dora W. Noffsinger.

Lukenbaugh, Sister Amanda C., died of paralysis, Dec. 16, 1905, at her home near Navarre, Kans., in the Abilene church, aged 49 years, 4 months and 19 days. She was born in Adams county, Pennsylvania. She was a great sufferer for many years. One son and one daughter are left. She was preceded by her husband about eighteen months. He was instantly killed by lightning while returning home from the creamery. Services by Eld. J. F. Hantz, from Job. 14: 14. Interment in the Navarre cemetery. Elvina Cline.

Rickard, Bro. John H., died Dec. 17, 1905, very suddenly, at Mount Calvary, Va., of heart disease, aged 60 years, 9 months and 11 days. He retired as usual on Saturday night. When his wife got up next morning he turned over in bed. When she called him to breakfast she found him dead. Bro. Rickard leaves a wife, one daughter and two sons. Services were conducted at Antioch church by Eld. H. R. Mowery and J. M. Ryman. Interment in the family graveyard. M. H. Copp.

Robeson, Bro. Wm. A., died in the Cherry Grove congregation, Garrett county, Maryland, Dec. 5, 1905, aged 63 years, 1 month and 7 days. Disease, cancer of the stomach. He married Fannie Blocher. His wife and five children preceded him to the spirit world some years ago. Funeral preached by the writer. D. M. Merrell.

Rupp, Sister Annie Luetta, wife of Bro. Nathan Rupp, died of consumption at her home near Bareville, Pa., Dec. 15, 1905, aged 32 years, 2 months and 15 days. She leaves a husband. One infant daughter preceded her to the spirit world. She was a mother to the motherless and widow. She was a devoted worker in the church and Sunday school. She taught the young ladies' Bible class five years. Services by the brethren from 2 Sam. 14: 14. Interment in the family graveyard near her home. Sallie Pfantz.

Secrist, Sister Vergie, daughter of Brother Matthew and Sister Ada Secrist, died Dec. 23, 1905, in the Aughtwick church, Huntingdon Co., Pa., after an illness of almost three weeks, aged 18 years and 3 days. She leaves a father, mother, two brothers and three sisters. She united with the church in January, 1902, at a series of meetings conducted by Bro. W. S. Long at Juniata College. She lived a consistent Christian life. Services by the writer, assisted by Bro. Geo. Swaine, from Psa. 31: 5. W. F. Spaul.

Sherley, Sister Sarah Summers, wife of Bro. David Sherley, born in Lancaster county, Pennsylvania, died at her home near Conway, Kans., Dec. 18, 1905, aged 68 years, 6 months and 23 days. Her life was truly Christian. Husband, one son and four daughters mourn her departure. Funeral held in Monitor church. Services by Brethren M. J. Mishler and J. J. Yoder, from Philp. 1: 21. J. J. Yoder.

Smith, Sister Louisa, died Nov. 30, 1905, near Unionville, Md., of consumption. She leaves a husband and seven children. Services at Rocky Hill by Bro. S. K. Utz and J. O. Williar. Interment adjoining cemetery. Maggie E. Ecker.

Tice, Sister Sarah, died at the home of her daughter, Mrs. L. M. Coate, at New London, Ind., Dec. 23, 1905, aged 67 years and 25 days. She was the mother of seven children, of whom two sons and one daughter survive her. Mother united with the Brethren church in her early years and lived a devoted Christian life. She was laid to rest in the New London cemetery. Funeral services by Mr. Pratt, pastor of the Holiness Christian church. H. R. Tice.

Troxel, Jacob, born in Darke county, Ohio, March 14, 1823, died at his home near Conway Springs, Kans., Nov. 23, 1905, aged 82 years, 8 months and 9 days. He was united in marriage to Martha J. Mahan, March 28, 1850.

To them were born four sons and three daughters. Two sons and two daughters preceded him to the spirit world. He was an active church worker, a minister over fifty years. The Sunday before he died he preached his last sermon. He always stood firm for the principles once delivered to the saints. Funeral services conducted by Eld. John Wise. J. M. Trosel.

Uirey, Sister Frances, died at her home near Mound City, Mo., Dec. 30, 1905, aged 72 years and 10 days. She was married to David Uirey, June 22, 1862. To them were born seven children, all of whom preceded her to the spirit world except two. A husband, two daughters and one brother are left to mourn. Funeral services at the home and at the Bethlehem church by Bro. D. W. Crist. Sallie E. Miller.

Wolf, Sister Catharine H., died in Kugman county, Kansas, Dec. 5, 1905, aged 70 years, 2 months and 20 days. She was born in Schuylkill county, Pennsylvania; united in marriage to Peter Wolf in 1858. She was the mother of twelve children, four of whom preceded her to the spirit world. She was a faithful member of the church for forty-five years. Services at the Wichita church by the home ministers. Interment in the Kechis cemetery. Jacob Funk.

Wolfe, Floyd Arliss, died in the bounds of the English River congregation, near South English, Iowa, from a complication of Bright's disease with other troubles, Dec. 24, 1905, aged 24 years, 7 months and 25 days. Funeral in the church east of South English, by Eld. H. C. C. F. Coffman, assisted by Eld. C. F. Wolf, of Ottumwa, Iowa, from Amos 4: 12. Peter Brower.

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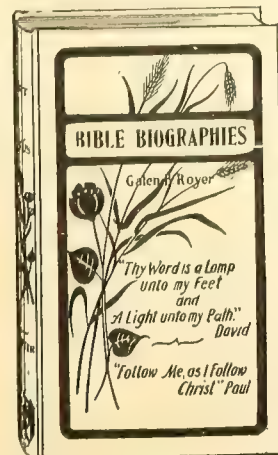
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NOTES NOT CLASSIFIED

County Line church met Dec. 30, 1905. The question of a new church was considered, and we decided to build if the necessary funds can be secured, as a new business house is needed very much at this place. Other business was transacted. One letter was granted, and then we adjourned, feeling this to be one of the best meetings we ever had. On Sunday, Jan. 7, at 10:30 o'clock and in the evening, Bro. J. L. Guthrie, on his way from South Whitley, Ind., to his home, gave us two good sermons, that were well appreciated.—A. M. Baker, R. F. D. No. 1, Her-ring, Ohio, Jan. 8.

Philadelphia (First Brethren church).—Dec. 28 we held our Christmas exercises, in charge of the superintendent, Bro. A. H. Resler. Singing and recitations were rendered, appropriate for the occasion, after which each child received a present. The Sunday-school room was packed to standing.—Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., Jan. 7.

Poudre Valley church met in council at the house of Bro. L. C. Mayes, in Greeley, Dec. 31, Eld. C. Fitz, of Boulder, presiding. The church accepted the resignation of Bro. L. E. Keltner as elder in charge and chose Bro. Fitz in his stead. The member-hip having decreased to eight members, we resolved to ask district meeting to organize the Poudre Valley church. A brother who is aged and in poor health and has been out of the fold several years, was restored to fellowship and received the anointing. Sister Signora Mayes was chosen clerk and treasurer. Bro. Fitz preached two sermons at Lucerne to attentive audiences. Bro. F. Atchey lives at Lucerne, which should be made a mission.—J. F. Shuck, Wellington, Colo., Jan. 3.

Baugo.—On Christmas eve Bro. W. R. Miller, of Chicago, preached for us in Wakarusa and the next evening he gave a talk on "Home Life in India at Close Range" to a full house. On Christmas day Bro. D. H. Anglemeyer, from the Union Center district, preached for us. He then commenced a series of meetings and continued each night with a few day meetings until to-night. During a part of the meetings he conducted a Bible class before preaching, with much interest. Four put on Christ by baptism and one is to be baptized later.—Christian Metzler, Wakarusa, Ind., Jan. 7.

Lake Park church met in council Monday evening, Dec. 25, with our elder, O. J. Beaver, present. There was but little business to come before the meeting, and all passed off pleasantly. Brother and Sister Daniel Myers expect to go to Idaho and called for their letters. Bro. Beaver went from here to Nora Springs and from there may go to Glendale, Ariz. That will leave us without a minister this winter. We had some hopes of his being with us through the winter. We still hope the Lord will so direct that this church may yet have a minister to labor in this much-needed field. We are doing what we can to keep the work alive, while we are waiting the Lord's directions. Besides our evergreen Sunday school we are now having a Bible normal each Thursday evening from house to house, with H. I. Metz as leader. Pray for us.—N. D. Metz, Lake Park, Iowa, Jan. 4.

Los Angeles.—This church met in council Dec. 29, with Eld. P. S. Myers, presiding, assisted by Bro. Kraybill. We had a very pleasant meeting. The business on hand was dispatched pleasantly and speedily. Our Sunday-school officers were elected for the following year as follows: The writer, superintendent, and Sister Catherine Newsom assistant. Our church seems to be in a prosperous condition. The past year of our Sunday school has been the most prosperous in the history of the school, averaging 113 for the entire year and the contributions have steadily increased.—Homer E. Trout, 3019 Baldwin St., Jan. 3.

North Liberty church met Jan. 6, at the house in town, in council. Brethren Andrew Ruppel and Lafayette Steele, of the Pine Creek congregation, were with us. Two members, a deacon and wife, were received by letter, and two letters were granted. The solicitors' and treasurer's Liberty Sunday school resulted in Bro. John Platz being elected as superintendent and Sister Mate Lamadee assistant. At the Oak Grove house, Bro. Harvey Bowers was chosen superintendent and Sister Mary Hildebrand assistant. Bro. Sam Bates will act as treasurer and the writer was reelected for secretary for the coming year. The series of meetings, to begin at the Oak Grove house in February, will be conducted by Bro. J. G. Royer.—Winnie E. Cripe, R. R. 2, North Liberty, Ind., Jan. 6.

FROM FIRST BRETHREN CHURCH, CHICAGO, ILLINOIS.

Our quarterly council meeting was held Saturday, Jan. 6, at 1:30 P. M., with our elder, Bro. E. B. Hoff, in charge. This being a yearly meeting, at which all officers for the coming year were elected, there was much business transacted, all of which was harmoniously disposed of, and the Spirit of the Lord seemed to fill the whole house and govern everyone present, for which we are exceedingly thankful to our heavenly father. In fact, it was the best and most largely attended council meeting that the writer has ever attended in this church. The prospects for the Chicago church have never been brighter for making this one of the largest congregations in the Brotherhood, than now.

The yearly report of the treasurer showed all expenses paid up to date, with a balance of nearly \$200 for the beginning of the new year.

The following officers were elected to serve one year: Brethren Charles E. Eckerle, church clerk; W. C. Frick, treasurer, both reelected; the writer, corresponding secretary; O. G. Brubaker, Sunday-school superintendent; Charles E. Eckerle, assistant, both reelected; Sister Lula Sanger, chorister; Ralph W. Miller, Sunday-school treas-

urer; W. C. Frick, Sunday-school superintendent at Extension No. 1; S. S. Neher, Sunday-school superintendent at Extension No. 2.

At our former council a committee had been appointed to formulate a plan for the purpose of raising sufficient money to purchase a lot and build a new churchhouse on the west side. They reported at this meeting the plan completed and ready for work. Members of the Chicago church will be solicited at once and we hope to have at least \$5,000 subscribed to report within a few weeks.

There was also a committee of three appointed at this meeting, which, in connection with the soliciting committee already appointed, will constitute a locating committee. Our present church is not large enough at times to accommodate comfortably all that attend.

It was also decided at this meeting that steps be taken at once to secure a pastor for next year's work, which will begin April 1. Our present pastor, Bro. E. B. Hoff, has given us excellent service during the past year, but as his time is so completely taken up in the Bethany Bible School work, it is impossible for him to continue as pastor any longer.

On Sunday at 9:45 we met for the first Sunday school of 1906, with over 250 present. The awards for perfect attendance during the past year were given and it is surely encouraging to see such a large number receive prizes, some for one year perfect attendance, others for two, three, four, five, six and even for seven years. Certainly anyone cannot attend our Sunday school without being impressed with the good that is being done and the many opportunities that are before us for even doing a much greater work.

After Sunday school Bro. M. R. Myers preached a very interesting and enthusiastic sermon from the text, "I have come that you may have life abundantly."

We praise God for what has been done the past year and trust him for a much greater manifestation of his Holy Spirit during the year 1906. A. F. Wine.

Chicago, Ill., Jan. 8.

THE SUNDAY SCHOOL TEACHERS' INSTITUTE OF SOUTHERN OHIO.

The fourth Sunday-school teachers' institute, which closed at Greenville, Ohio, Dec. 29, 1905, was the most enthusiastic yet held as will be seen by the following: Of the total enrollment of 384, there were 40 primary teachers, 71 advanced teachers, 41 superintendents, 17 elders and 30 ministers. Thirty-seven Sunday schools were represented. Many did not enroll. Other state districts were represented, also other denominations.

Part of the time was occupied by home talent in an enthusiastic manner.

Bro. A. C. Wicand, of the Bethany Bible School, Chicago, was the chief instructor. His work was thorough, practical and spiritual. His evening lectures on the unique teachings and doctrines of the Brethren church were listened to by crowds of intense listeners.

From this institute goes forward an effort to send some of our talent away for thoroughly skilled teacher training.

From the meeting back into our Sunday schools goes an impetus for better work for the Master.

The church has made great advancement in Sunday-school lines in the last decade. All seem to realize the utility of our Sunday schools in bringing souls into the church and in the missionary fields. Every State district should be urged to hold a teachers' institute at least once a year. If several days are once devoted to this work the results will be apparent and a longer period will be wanted. We sincerely wish all the State districts could have tasted our goods at our last meeting.

Ezra Flory.

Union, Ohio, Jan. 3.

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VOL. 45.

ELGIN, ILL., JANUARY 20, 1906.

No. 3.

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AROUND THE WORLD.

PRESIDENT W. R. HARPER of the University of Chicago died Wednesday of last week. Though he was not quite fifty years old he had accomplished much. His record as scholar and teacher was a brilliant one, but he will be remembered because of his work in connection with the University of Chicago, to the presidency of which he was called when it was revived several years ago. He possessed great executive ability, as is shown by the way he planned and organized for the university. It was his efforts that secured many millions of dollars to carry out his plans for buildings and equipment, and it was he who secured some of the ablest scholars of Europe and America for his faculty. An operation about a year ago for appendicitis revealed the fact that he was suffering from cancer of the intestines and that he could not live a great while. Yet he did what he could until the end came. The educational world owes him much and his loss is keenly felt.

In his annual report for 1905 the postmaster general calls attention to the fact that during the year twelve mail clerks were killed while on duty, 125 were seriously injured, and 386 slightly injured. This shows that their occupation is one in which there is danger. The government pays more rent each year for the mail cars than they cost when new, and yet the cars provided are not strong. At least some of the deaths and injuries are due to this fact. The mail cars are placed at the head of the trains, and whenever there is a head-on collision, which is the more common kind, the cars are crushed and the occupants suffer. The railroads can well afford to build the mail cars as strong as they do the passenger coaches and Pullmans. Though the number in a mail car is small that is no reason why they should be exposed to danger.

The Standard Oil Company is coming in for an investigation. The vice-president of the company was rather defiant in his attitude toward the court in New York, where Missouri is seeking to find out whether the company has not violated the antitrust law by combining in restraint of trade. Some so-called independent oil companies are controlled by the Standard and have been used to crush competition.—Illinois is also making some investigations, and it seems probable that with the help of former employes of the Standard light will be thrown on some dark places. There seems no reasonable doubt that the company has evaded and violated state and national laws right along; but whether the matter can be made so clear that the influence of Standard money can be overcome, remains to be seen. The trouble is that men with money have been allowed to violate the laws with impunity. That in itself is bad; but a worse result follows—it weakens the respect of the average man for the law. Let the law be enforced in all cases.

THERE are eight thousand saloons in Chicago, each paying a license fee of five hundred dollars, or four million dollars in all. There is a demand that the fee be doubled, which would force many of the saloons out of business. There is a demand in the city for a larger police force, and it is argued that since the saloons are the cause of most of the crime they should be made to pay for the additional protection needed. It would be well if the number of saloons were decreased; it would be much better if they were wiped out altogether. But that seems impossible now, especially in large cities. If Christian people would stand together and vote against the saloon the time would come when saloons would disappear almost entirely.

THE number of people in the United States who think the price of leather too high and that a change in the tariff should be made so as to admit hides from at least some countries, is increasing, and probably will increase more rapidly in the future; for during the year 1905 the price of hides advanced thirty-five or forty per cent. And this advance was due to the fact that the demand has overtaken the supply. The tariff seems to benefit chiefly the packer, who at the present time can sell standard hides for more per pound than he sells his beef. As the price of leather advances, the prices of boots and shoes must follow, which will be hard on the poor. They should not pay more than necessary for their shoes in order that the rich may have more luxuries.

THE government irrigation mission south of Algeria, Africa, has been boring for water. In places springs have been found which rise to the surface. Thus land which has long been lying waste can be cultivated. The mission has been so successful that already it is possible at some of the palm groves in the oases to get double the amount of water formerly available. Some of the borings may be from fifteen hundred to two thousand feet, and if streams are found under the desert, as some think will be the case, there will be a wonderful transformation wherever water is secured. The desert will rejoice and blossom as the rose.

CHRISTMAS has become a burden to a great many people. Instead of being a day of cheer it is one of depression in many instances because of the added load it places on some who are already loaded to the limit. The Cleveland *Plaindealer* made this clear some time ago when it said: "Christmas was foreshadowed in the county recorder's office last week. Day after day it became more evident that December

25 was pretty close at hand. A glance at the office force and their extra work told the story. The number of chattel mortgages increased in proportion as Christmas drew nearer. Yesterday they came in by the score. This week the number will probably be greater still. The mortgages tell the story of the way hundreds of families are getting their money for Christmas presents." It is well to remember Christmas and try to make it a day of peace and good will; but it is folly, or worse, to celebrate the day in such a way that it is remembered more because of the debts incurred than because of the happiness which the day should bring.

COLONEL HARRISON, a British officer, a few weeks ago arrived in London with six pygmies from the Ituri forest of the Belgian Congo. The mean height of the men is four feet and six inches, and of the women four feet and one inch. The tallest one of the race he met was five feet, and several adult women measured but three feet and nine inches. They are nomads, having neither fields nor houses, and live only on game and wild fruits. They cook their game without skinning it, eating skin and meat. They walk about completely unclothed in the forest. They are generally polygamists and are said to have no religious instincts at all, believing in neither God nor devil. Like the Chinese, they regard the birth of a girl as a calamity. They do not live to a great age. They are the remnant of the race that once peopled the greater part of Africa. Life in the Congo forests is hard on them, and the time may not be far distant when the race will be extinct.

FOOTBALL is receiving almost as much attention now as it did during the season, but it is of a different kind. The faculty of the University of Wisconsin have gone farther than any other. They believe it would be a good thing to abolish the game. The students and alumni are opposed to this. Some educators believe it would be good to do away with games with other colleges for a time. There are some who favor the game if the evils are removed. The cry for reform is almost universal. The New York *Evening Post* has this to say: "The whole college world will breathe afresh when our undergraduates are disabused of the idea that they and their games control academic destinies, and when the time now wasted on hysterical cheering or child-like song practice on the bleachers is once more used for study or sensible exercise for the college masses. Eventually, we believe, the abolition of intercollegiate sports will be the only complete remedy." Football is not the only part of college athletics that needs reform. Too much attention is given to the few and too little to the many.

HARVARD UNIVERSITY has taken a decided stand against football as now played, it being decided Monday of this week to abolish the game because it is a menace to the morals as well as the bodies of the players. Yale is likely to follow Harvard's lead, and what these two universities do will practically settle the question for the other eastern schools, and will have a great influence all over the country. There will be opposition of course on the part of some students. Such would do well to pattern after the students of Union College, Schenectady, New York, who, without the faculty taking part in their meeting, adopted a resolution abolishing the game. Others who think seriously are likely to do the same thing. The main purpose of a university is not that its athletes may excel those of other universities, and it is high time for this fact to be impressed upon student bodies.

✧ ESSAYS ✧

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

DON'T LET THE SONG GO OUT OF YOUR LIFE.

SELECTED BY MARGUERITE BIXLER.

Don't let the song go out of your life,
Though it chance sometimes to flow
In a minor strain it will blend again
With the major tone, you know.

What though shadows rise to obscure life's skies,
And hide for a time the sun;
They sooner will lift, and reveal the rift,
If you let the melody run.

Don't let the song go out of your life;
Though your voice may have lost its thrill,
Though the tremulous notes should die in the throat,
Let it sing in your spirit still.

There is never a pain that hides not some gain,
And never a cup of rue
So bitter to sup but what in the cup
Lurks a measure of sweetness, too.

OUR DAILY LIVES.

BY KATIE FLORY.

WHAT we really are in this life is what we are during the week in our homes. It is not what we appear to be or how we act on Sunday, or at any religious service, at stated times or certain occasions. It is quite natural for us to want to appear well and make good impressions when in public, but this counts for nothing with God. He judges us from what we are in essence, effort, desires, motives; how we go about our work, and how we meet our trials and bear up under the trying and petty annoyances that come to every one's daily life.

Far too many people conform their everyday lives to the world. We must "abstain from all appearance of evil." When duty calls us to town or city, we should go about our business with earnestness and dignity. Do not loaf about on store boxes, or at street corners, neither jest or joke with the foolish or enter into their frivolous arguments. You lower your character and moral worth by doing it.

One great thing we must continually watch in our daily lives is our conversation, and this takes in our actions too. The testing time comes and tells what we really are when the godly and ungodly are associated. Let the rude and rough talk coarse, low, vulgar or idly, do you give assent to what is said by a smile or a nod? The devil is well pleased and the ungodly surprised when a Christian is guilty of this. Is your conversation before your children what it should be to make them honest, true, pure and loving?

In the home in our daily lives we should be kind to one another, tender-hearted and forgiving. Let the parents be united in their views and never let the spirit of strife or division show itself in them, then kindness, respect and harmony exist in the family—a type of heaven. We should do good for evil and be contented with the things that are given us. Do not show a spirit of vengeance in trying to justify yourself and standing up for your own rights, but manifest a spirit of gentleness and meekness in yielding to the wishes of those around you. When Jesus was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him who judgeth righteously. It is not an easy thing for a mother of half a dozen children to be meek and patient under every trial that comes to her. Dear Christian mother, patiently bear up, for aught you know God sends them for the perfecting and refining of your spiritual nature.

There are daily chances for the improvement and perfecting of our lives. Ofttimes we become irritable, sensitive and impatient when unpleasant things arise, and at such times we are apt to let our tongues and tempers have full sway in speaking what we think and feel. I know an aged elder that always speaks in a kind tone when he calls for the exchange lady at the telephone. She can always recognize him and appreciate his kindness. Wouldn't it be nice if all our members could be told who they were by the way they talk on the telephone? You know we are so

often in a hurry and get provoked when "the girl" won't give us the party we want and sometimes scold her a little and say unkind things about her, when many a time she is doing all she can. We ought not to be in such a hurry and get cross, for we don't know what it is to work at such a place. Let us thank her for her service and see if this won't make us and her feel better.

God will weigh us in his balances by the way we act at the washtub, dishpan, behind the plow, on the road, in the store or at market. Do you think it is right for Christians to ask all they can possibly get for their produce and then when wanting to buy a piece of goods, a cow or a plow, get it as cheap as they possibly can? Do I do this? Do you? Are we careful and honest to pay our debts, or don't we care? Beware.

"Sometimes Christians think that all the requirements of a holy life are met when there is very active and successful Christian work, and because they do so much for the Lord in public they feel at liberty to be cross and ugly and unchristlike in private. A cross, anxious, discouraged, gloomy, doubting, complaining, selfish, self-indulgent Christian, one with a sharp tongue or bitter spirit, may be very earnest in his work and have an honorable place in the church, but he is not a Christlike Christian, and he knows nothing of the realities of the Spirit-filled life."

A Christian's everyday life must tell for Christ in many ways. We should not use all our energies for self. "Bear ye one another's burdens." This means our neighbor at our doors. Let us be full of consideration for others and not spend so much time making fine clothes and doing unnecessary work. Let us cultivate our hearts and brighten our minds and the children's by using our time in a profitable way. Our hired help or servants should be treated as kindly as any member of the family. Dress and live in simple, healthful ways. Eat wholesome food, breathe pure air and exercise freely. When you find an evil habit growing upon you, renounce it and banish it forever. Do not live above your means.

In our daily lives come times to do real active work for the Lord. You can give the cup of cold water which will not go without its reward, you can feed strangers; some have entertained angels unawares by so doing. You can cool the feverish brow, you can smile and speak kindly to the discouraged, for this costs nothing. You can give of your earnings to the Lord; you can sing and cheer those around you; you can hand a tract or a paper to a passer-by; you can give good gospel measure, pressed down, shaken together and running over; you should have prayer in your home at the table. A worthy man of old prayed three times a day upon his knees to God, and none of us would be praying too often if we would do the same. We should read from the Bible aloud in our homes to ourselves and our children. Then shall the world know that we are living epistles known and read of all men.

Union, Ohio.

BAPTIZING UNDER DIFFICULTIES.

BY A. G. CROSSWHITE.

RECENTLY while preaching in the town of Fort Jefferson, Darke Co., Ohio, in the bounds of the Palestine church, I was requested to administer the sacred rite of baptism to a man in the last stage of consumption and unable to sit up any length of time. We arranged to immerse him in a tank, but on looking around for one the brethren could find none on short notice except one that seemed to be entirely too small for such purposes; but the applicant was gradually growing worse and frequently used the expression, "The sooner the better."

The water was made about milk warm and after preparatory services at his bedside I made myself ready to step into the tank if there seemed to be enough room after he was on his knees. He was very thin and weak, but in height lacked only one inch of being six feet. After placing his heels against the end I let his head gently down to the surface of the water that his length might be measured. We found that

there was room that way, but none to spare. Then I stepped in beside him and assured him that there was room, but that every inch was needed and that he would have to give himself up entirely into my hands and trust in God for results.

I laid him down as gently as a child each time, my hand almost touching the bottom, but he was thoroughly and completely covered at each action and came out rejoicing that it had been done in time. The brethren measured the tank and found it to be exactly four feet long, two feet wide and two feet deep. I looked at it again and again and thought it almost incredible that a man could stand inside of it and baptize a man of that size. His father walked away for fear he would have to see his son strangle to death in one of his severe coughing spells. I saw him nearly a week afterward and he had not suffered the slightest inconvenience from the immersion. Those who knew him best could easily note the change that had come over him, for he had been so wicked and now his face was radiant with joy and his "conversation was in heaven."

I relate this little incident for the encouragement of my dear collaborators who may some day have a similar experience, or those who may have a dear one near the cold waters of Jordan and who desire at the last moment to follow their blessed Savior in this sacred rite. But believe me it is much better to enter his service while we are able to do some service for him who has done so much for us.

Flora, Ind.

CHRISTIAN UNION.

BY A. HUTCHISON.

I ONCE received a letter from a lady who seems to be very anxious that we and the church with which she was identified might unite in Christ, and thereby form a "Christian union," the basis of union to be "one Lord, one faith, one baptism." And that one baptism must not be pour, sprinkle, or dip three times, but one immersion, with the face toward heaven; and then arise to walk in newness of life. And then to dress as is becoming to Christians, and not be a stumbling-block to the young. But we must be humble, willing to do all that is necessary in the worship of God, and omit the unnecessary. The bread and cup of communion on the first day of the week were necessary. Feet-washing, the Lord's supper, the kiss of charity, the plain bonnet and the prayer veil were unnecessary.

I wrote her that they would have to change their platform before we could accept it. I cited her to Matt. 28: 19, 20, and John 12: 48, also to Rev. 22: 19. I also wrote her that I liked her theme, and also admired her zeal. But if we were to unite upon that foundation it would not be a "Christian union." Too much of Christ's Word was ruled out. And I cited her to Matt. 4: 4; John 13: 14, 15, also to 1 Tim. 6: 3-5.

It seems remarkably strange how good, earnest people can see their way to leave out plainly-revealed parts of God's Word, when the Savior says, "Man shall not live by bread alone, but by every word of God." Luke 4: 4. Surely if we are to be made clean by the words of Jesus (John 15: 3), we ought not to leave any of them out. We may talk Christian union all we have a mind to, but if we leave out some of the words of Christ, then it is not Christian union. I listened to five preachers discussing this problem one time, and they differed greatly. But each one affirmed that he knew he was right, because he had the Holy Ghost. Finally they called upon me, and I said, "We must first determine how many Holy Ghosts there are. According to the showing here to-day, there are five Holy Ghosts here, and they all differ from the one that led the apostles. Now I propose showing what the only Holy Ghost says." And I said: "You can all see how to have union." And the entire five said, "We see it clearly." I then said, "There is one way to form a Christian union, and that is for every one to lay down his own church lines and accept the teachings of Christ and the apostles. Then we have 'Christian union.'"



THE SECOND COMMANDMENT.—Ex. 20:4-6.

THERE is some contention as to what is the dividing line between the first and second commandments. The Roman Catholics consider the prohibition against false gods and images of the true God as constituting the first commandment, and divide the tenth into two, thereby keeping the ten. We, with all Protestants, claim that the division, as we ordinarily have it, is the correct one. The second is not a part of the first. It has a distinct aim of its own. The first commandment is directed against the worship of false gods, and the second is directed against the worship of the true God with false forms. Only those who believe in and worship the true God can possibly break this commandment. We should not worship any false gods, neither should we worship the true God with false forms.

1. The Commandment.

1. Negatively.

(a) It is not a prohibition against art and sculpture.
(b) It is not a prohibition against the taking of photographs. Many good-meaning Christian people have so misconstrued this scripture as to make it to prohibit the art of photography. Many among the Puritans and some of a later type have regarded works of art and sculpture, and the taking of pictures, as sinful. This commandment does not condemn the making of images, but the making of images to assist in worship.

2. Positively.

It is a prohibition of the making of images to aid in worship. "Thou shalt not bow down thyself to them, nor serve them." Whenever one begins to introduce images to aid in worship, he is guilty of breaking this commandment. The Roman Catholics constantly break this commandment. One can easily see why they regard the two as one. They wish to escape the force of this commandment as viewed by the Protestants.

I am not too sure that Protestants are not dangerously near the transgression of this law. They are too much inclined to ape Rome in this matter. Among Protestants there is a great reverence manifested for the representations of Christ. Some are even bold enough to show their sympathy with the abominable tradition of Romanism, that they have a genuine photograph of Christ. After all, some of us are surprised when we think seriously of how much our views of religious truth are tainted with the miasma of Roman Catholicism.

Since we have no genuine likeness of God or Jesus Christ, that image which would be made would be a false one, therefore it would have a damaging effect upon the worshiper. Men are like their ideals. Men are like their gods. Let us place before ourselves distorted images of the Lord and we will have distorted conceptions of his person. The result will be disaster to our souls.

To resort to such aids as images, crosses, etc., is to confess that our spiritual sense is dead. To any one whose spiritual condition is acute and active, such representations are distasteful. The new birth is the only thing that can restore that consciousness. The message that ought to be preached to such people is that of the new birth, "You must be born again."

11. How This Commandment May Be Broken.

1. By resorting to the use of images, crosses, etc., as aids in worship.

2. By putting in the place of Jesus Christ the pope, and following after priestcraft. I am not too sure but what some Protestants may be approaching dangerously near the danger line. Some have almost reached the point where they idolized the preacher. I

do detest the calling of any minister, "Father." I am in favor of giving honor to whom honor is due, but to drift into the practice of calling a man "Father," smacks too much of Rome for my taste.

3. By exalting church ordinances to an undue place. Let us beware of all this, lest we overstep the proper bounds and imperil our souls and that of others. Let us cultivate a keen, sharp sense of proper discernment lest we incur the displeasure of our God in all these matters.

III. Warning and Promise.

1. Iniquity visited upon the children. We are not to understand that this is the arbitrary visitation of punishment upon children for the sins of the fathers. I take it, rather, that it means that the workings of divine law are such that a wrong impression of God will be transmitted from one generation to another, thereby doing great harm to the coming generations. The most awful thing a man can do is to pass on a wrong conception of God to his children.

2. "Showing mercy to thousands." This, doubtless, means that God will show mercy to thousands of generations. Here is an example of God's grace over-towering his wrath. It is a great thought to contemplate, that we may be the means of stamping right impressions upon the deathless spirits of generations yet to come.

We are glad that through the death of Christ, priest, ritual, and everything, has been swept away, giving us uninterrupted communion and fellowship with our God, and that, if we have been renewed in knowledge after the likeness of him who created us, we can worship him in spirit and truth, for such he seeks to worship him.

North Manchester, Ind.

YOUR GRUDGE.

SELECTED BY MYRTLE ROBERTSON.

Few of us there be who, if we dig deep enough in our hearts, may not find some unrevenged grudge, some unforgiven wrong. Now that's the thing I want to talk about this time.

In the Lord's Prayer, short as it is, we are instructed to ask for forgiveness in the measure we forgive others. It is an eminently fair proposition, and it is asserted that if we forgive we shall be forgiven; and to clinch matters it is further said that if we do not forgive we shall not be forgiven. Nothing can be fairer, viewed from the human standpoint. Measure to us as we measure to others, is the prayer we utter when we follow the Lord's Prayer.

Now if stricken to death with apoplexy, this night, would you have within you the unforgiven friend anywhere in the wide world? If yes, go you off to your closet and forgive him from your heart, and then ask God to deal with you as you have dealt with others. The outcome is sure. God forgives you. Forgiving you, then you are his child, heir to his kingdom.

Winston-Salem, N. C.

TALENT OF SUCCESS.

THE talent of success is nothing more than doing what you can do well, without a thought of fame. If it comes at all, it will come because it is deserved, not because it is sought after. It is very indiscreet and troublesome ambition which cares so much about fame, about what the world says of us, as to be all ways looking in the face of others for approval, to be always anxious about the effect of what we do or say, to be always shouting to hear the echoes of our own voices!—Longfellow.

SOMETHING FOR THE ELDERS TO DO.

A short time ago we asked a number of our careful thinkers, among the elders, preachers, deacons, laity and sisters, to name three of the most important things an elder can do for his congregation, accompanied by reasons and suggestions. We thought to limit the different writers to four hundred words each, but some of them go beyond this limit. We let them have their own way of saying what they think. We are certain that every line will be read with unusual interest.—Ed.

The Work of an Elder.

By W. R. Deeter.

There are many things that an elder can do for those belonging to his charge that are helpful to them. Among these is that of association. An elder can hardly make a greater mistake than to isolate himself from those over whom he is the overseer, so that they feel a dull creep over them when they think of approaching him.

It is sometimes the desire of members to lay their hearts open to someone who is competent for instruction, and if they can approach him with confidence that he will listen and with pleasure help them over some rough place in their pathway, it will be helpful to them.

I have before my mind two men, who were elders in the Brethren church; both were fairly well posted on church government. One was rigid in his ruling, fearless of results, not sociable, not approachable, if approached would sometimes resort in a very sarcastic way, ruling by force rather than by love. The result was he lost his hold on his membership, went wrong, and is out of the church. The other elder is kind, approachable, sympathetic, loyal to the church, but not rigid, ruling by love rather than by force. The result is he has the confidence of those within and without the church. He has been largely instrumental in building up a large, active, liberal church. He is honored wherever he is known and has had many places of trust and responsibility committed to him.

The opposite results with these two men came largely from their opposite social qualities. A very good way to cultivate this quality and to manifest it is by making the pastoral visit, in this way he comes in touch with their home life, and with the children in the home. Members feel more free to lay their matters before their elder there than elsewhere, but the elder is a farmer, and to keep pace with his neighbors he must give all his time to his farm and cannot spare the time to pay the pastoral visit. Few members would like to see their elder fall below his neighbors in any line of work. The church should come to his rescue as conference has recommended.

Another thing an elder can do that is helpful to his membership, if done in the right way, is to be vigilant. Paul makes this one of the qualifications of a bishop. 1 Tim. 3:2. If a man is feeding stock and one of them fails to come for its food, he is sure to look after it, to see whether it is sick or whether it has jumped the fence and is feeding elsewhere. So with the vigilant elder who is to feed the flock of God; he is anxious about the absent ones, wondering whether they are sick or whether they have jumped the fence and are feeding on husks, and will seek the cause of their reticence. The hen watches over her brood lest an enemy should catch some of them, the sentinel walks his beat, peering into the dark, fearful that the enemy may steal a march upon the city; the shepherd watches over his flock lest some of them go astray or an enemy steal a march upon them and capture some of them. So the good elder, knowing that the devil is ever on the alert and will capture some of his charge if he sleeps, is ever watchful and anxious for the welfare of his flock, and will use any and every means for their safety.

A third thing that an elder can do that will be helpful to the members of his charge is to give each one some special work, and in this way make them feel they are a part of the church and that they are responsible for the success of the church, at least to some extent. No infant would make a normal growth without exercise; so the babes in Christ, they must have something to give them exercise to develop strong men and women in the Lord. There are too many dwarfs in the church, and largely so because of a lack of exercise.

Milford, Ind.

Three Helpful Things an Elder Can do for His Congregation.

By Geo. J. Studebaker.

There are congregations in the Brotherhood that are suffering for lack of proper attention from the elder in charge.

Peter realized the great need of efficient elders, and exhorted them to "feed the flock of God," taking the oversight willingly. Neither as being lords over God's heritage, but being examples to the flock.

The congregation of an elder is an assembly of persons which meets for the worship of God. This includes members, their children and friends.

The spired man of God said that an elder should "feed the flock of God." Christ taught this great truth to Peter when he said, "Feed my lambs," "Feed my sheep."

For an elder to "study to show himself approved of God" is not only his duty, but is of incalculable value to his congregation; and the congregation should show its appreciation of their elder's labors by making it possible for him to study. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

For an elder to look after the spiritual interest of his flock, making the pastoral visit, engaging in a season of worship in each home, visiting them when sick and in sorrow, as well as in health and in joy, is one of the helpful things that an elder can and should do.

The church in its wisdom has seen fit to organize different departments of church work, which have proven to be of great value to the church.

An elder, to be helpful to his congregation, should be the general overseer of the Sunday school. Not that he should be the superintendent, but let his presence and his influence in this department of the church be felt. It is here that he becomes acquainted with the children of his congregation, and can gain their confidence and friendship.

An elder who is indifferent to this department of the church is doing that which is hurtful to the congregation over which he presides. Let him be fully acquainted with the teachers of the school, and see that teachers will be appointed who, by their teaching, will lead the scholars to a higher and more noble life.

We have another very helpful department of the church, which is of great value, developing the talents of the young, which is the Christian Workers' meeting. This department of the church should be carefully guarded by the elder. Here he becomes acquainted with the young people, and by careful watching can learn the ability of the members of his flock, and assign them work accordingly. For an elder to gain the good will of the young people of his congregation and command their attention and respect is very helpful to his congregation.

An elder who is on the alert, watching over the flock, associating with the members in their homes, learning to know the children and meet them in the Sunday school, and the young people in the Christian Workers' meeting, is doing three most helpful things for his congregation. To reach this end each congregation should have its resident elder.

May God help us all to know and do our duty to his glory!

Muncie, Ind.

Three Important Things.

By John E. Mohler.

As three important things each presiding elder might do for his congregation I have the following to suggest.

1. He should teach them the scriptural relation existing between the congregation and the elder.

The reason is that many of the jarings and discords and serious church troubles come from an ignorance of the Bible view of this matter. For instance, the laity and officials of less rank are forbidden to rebuke an elder, and while they refrain from it openly and to his face, a worse thing is often done in the criticisms behind his back. They should know that the Scripture does not allow unkind words in the dark behind him which may not be said openly to his face. Then they should know that when an elder conducts himself so unworthily that silence is not to be borne he may be dealt with effectually by the congregation, and should be. This is the scriptural view, and nine out of ten times an elder's influence is lessened because the congregation does not know it. And one of the best ways to get it before them is to have an adjoining elder address his congregation upon it at a regular preaching service. If this is not convenient, he should do it himself.

2. He should, if possible, organize various lines of church, mission, and young people's services sufficient to give each of his members an open field of labor adapted to their several talents.

Why? Because no one is so apt to find fault with others as long as he has his own hands full. And as the fault-finder usually lacks the most himself, nothing is a better check than a reminder of his own field to till. And when he gets his own work done right he is in a better shape to appreciate the efforts of others. Lines to employ a variety of talent may be found in the various committees which may be employed in our Christian Workers' societies, Sunday schools, church work, and if in a city, the home department and cradle rolls of the Sunday school.

3. Have a class organized continually in Sunday-school pedagogy.

This is better than a Sunday-school teachers' meeting, for it teaches how to teach the lesson. It is a missionary training school, for it teaches how to reach hearts. And what a majority of our ministers lack more than a knowledge of the Bible is a working knowledge of the human heart.

And the way to put this organization to work right

cannot well be learned without a visit to a school to learn its methods, text-books, etc. I saw the work in operation in the Bible department at Mt. Morris College, and probably most of our schools have it. If the elder cannot lead the class himself, he can have his congregation help one of their number to prepare for it.

Simmons, Mich.

Elders at Work.

By P. S. Miller.

An elder is most earnestly desirous of being helpful to his congregation; at heart to have a deep and impartial interest in the spiritual progress of his congregation, and faithfully to discharge his whole duty as an elder.

Three things in which an elder can be most helpful to his congregation, with reasons for them, are:

1. By leading the congregation.

The elder is looked upon as the leader—to be leader means for the elder to be well informed in that that pertains to the spiritual growth and development of the congregation. The congregation needs to be led into close touch with the pure Word of God. The congregation needs to be led along with the general Brotherhood, and unless the elder does this there will be a weakness that will be detrimental to the congregation in important matters. The elder should so lead as to gain the full confidence of the congregation. The congregation will be led by faith in the elder, he being impartial, pleasant and kind in manner.

2. By feeding the congregation.

The elder remembers that it is expected of him to feed the congregation. Christ said to Peter, "Feed my lambs," "Feed my sheep" (John 21:15, 16); to be ready to every good work (Titus 3:1). The congregation must be fed on God's Word. The elder in his public ministry should strive earnestly to feed by the power of the Holy Spirit. His prayers should be with a purpose,—prayers that will awaken a soul response. He should talk to the members about salvation, about the church and church work, read publicly and privately God's Word impressively. The elder, by doing this, will be much appreciated in his congregation, for such food does the soul good.

3. By loving the congregation.

An elder should, by his life, impress upon his congregation that he earnestly desires to be helpful, by and through the power of love, and that his chief concern is to care for souls. A congregation that is loved by the elder will love the elder; love begets love. The elder and congregation should be united, knit together in love, one in aim and purpose, praying together often for God to bless his beloved Zion, and that she may be kept by the power of his Spirit in the "unity of the Spirit." It can be thus, but not without an effort.

Roanoke, Va.

Three Things That May be Helpful to an Elder in His Congregation.

By C. H. Hawbecker.

No doubt in every truly consecrated elder's bosom glows the desire to know how he may attain to the rule of best government for his congregation.

Of the many things that might be helpful I name Promptness, Encouragement and System.

Promptness to precision in an elder's church work is absolutely necessary; especially is this true of all the appointments of service. Let the beginning be at the hour appointed and close on the time allowed, not continuing from ten, twenty or twenty-five minutes longer, no matter how interesting it may be to the minister in the stand. Perhaps he has not been in attendance at both of the services—as are usually held—hence perhaps he is not nearly so tired as that faithful mother who does not like to miss any part of the services, with those restless little ones.

Encouragement. Let the elder study the needs of his congregation individually. In the pleasant homes all members of the family respect each other, and work to the good of one another's interests. If we investigate the cause of all this mutual harmony we will invariably find that there has been no lack on the part of those parents to study the needs of each individual member and they have adopted the best methods to this end. Just so an elder can be instrumental in bringing about the same happy results in his congregation, by taking lessons from the wise parent.

System in an elder's work of the church is indispensable. It is the master wheel that drives the machinery successfully. Congregations in our Brotherhood are so varied in their needs and conditions that I need not go into detail to enumerate for you. I name one thing that elders might be more particular in, that comes more directly under my observation. It is the lack of system in raising their apportionments of money for the district mission work. It was my privilege to live in two congregations—the one had system to carry out church work faultlessly, with the exceptions of any proper methods of raising their church dues, and were continually behind in their outside obligations. The other church adopted a system that proved thorough to raise their dues for the home mission work, and were always ready when called upon for their assessed apportionments.

These hints to helpfulness were not written for "rebukes" or criticisms to any of our elders.

Franklin Grove, Ill.

Some Helpful Things an Elder Can do for His Congregation.

By H. J. Harnley.

The elder should be a true shepherd, and the most helpful thing a shepherd can do for his flock is to lead them into green pastures; in other words, to feed them. Growth, development, strength and contentment come from proper feeding and exercising, and not from prohibitions. Some flocks are starved, and when the sheep become restless and break into adjoining pastures punishment is meted out when food is what is really needed. The food may be given in the form of Bible study, vitalized sermons, wide-awake, spiritual prayer meetings, young people's meetings, live Sunday school, etc. In the strength of this food the members are ready to meet the active duties, responsibilities, temptations and petty annoyances of their daily routine life.

The elder, if a true shepherd, will not only feed his flock, but he will see to it that the strong ones do not monopolize the pasture and exercise ground. He will make special provision for the lambs and the weak and sickly in the flock, and if anyone goes astray or is lost, he uses every effort to seek and save the lost. The little ones and the weak and sickly are not healed and developed by criticism and starving, but by careful nursing, feeding and exercise.

If the elder would be truly useful to his congregation, he must be a leader, not a driver. He may have authority, but when that authority takes the form of a whip, the sheep scatter. The elder must give all of his time and his very life to his flock, and the flock in turn must support him.

First, last and all the time he must not impose external and foreign prescriptions. The heart of the spiritual life lies in the free determination, in the light of the ideal life of Jesus Christ, of right and wrong. No set of rules can take the place of this personal determination without destroying the vital spring to spiritual development.

Three Helpful Things the Elder Should do for His Congregation.

By Levi Minnick.

Were it not for the obedience that is due our highly-esteemed editor, our pen would move too heavily to undertake to write on this subject. We revere the gospel ministry as the loftiest vocation of mankind. Especially do we consider the elders and ministers of the Brethren church as one of the noblest and most sacrificing, and perhaps the least appreciated, body of Christian men on earth. If we thought that what we are about to say would in any way detract from this honored vocation we would refrain from offering these lines.

Perhaps it will not be out of place to say that our connection with the Sunday-school work of the Brotherhood has brought us in touch with many elders and congregations, so that our remarks will be based upon a bit of experience and much observation. In the first place an elder should

Lead His Congregation.

No service is as necessary as good leadership. A careful discrimination should be made between leading and running a congregation. To lead successfully an elder should possess an unimpeachable Christian character. He should be well informed, especially along the line of church discipline as given in the Gospel. He should study carefully the needs of his congregation and strive to supply them. He should know of the environments of his individual members. He should have a sufficient knowledge of parliamentary law so as to conduct a business meeting legally and intelligently. He should recognize the other ministers and deacons as a sort of church cabinet to him. He should be positive, firm and gentle, and always ready to pour the oil of peace on troubled waters.

Perhaps next to good leadership is

Utilizing Available Talent.

An elder should be a good organizer. While he should know his field and strive to make a wise distribution of the ministerial force in conducting religious services at new suggestive points as well as the old ones, he should take a special interest in developing talent in young people. To do this he must have a young heart. He should be mindful of the fact that in these lie the hopes of the church. While the preaching service is first in importance, followed by that of the Sunday school, the Christian Workers' meeting and the prayer meeting are both very helpful in developing talent. In these experience is gained in conducting a meeting, in public speaking, in offering prayer in public. Then, too, the biblical knowledge thus gained and the moulding of a higher standard of spirituality and consecration better prepare our young people for church responsibilities awaiting them in after life. Work of this character should be encouraged by our elders, not only by their approval, but by their presence and by their help.

Third we would mention

The Pastoral Visit.

These visits should be cheering, helpful, inspiring; not too lengthy; not too formal; full of love and affection, and adapted to the various conditions of the people. This will help the elder to remember faces and names. Without solicitation he will learn of the joys, the sorrows, the disappointments, the hindrances, the doubts and temptations of his members. This will help him to select material for his sermons. It will bring the elder and his people closer together. It will increase the attendance at the public services. It will raise the spirituality of the congregation. It will increase the number of accessions and reduce the number of members disowned. It will make the council meetings more pleasant and fewer in number.

Greenville, Ohio.

Three of the Most Helpful Things an Elder Can do for His Congregation.

By I. D. Parker.

1. Preach Christ's gospel, all of it, and no more. Commend and encourage as well as warn, reprove, rebuke, etc. First, because it takes it all to save the sinner and develop the highest type of Christian life. Second, because to do otherwise brings the judgment of God upon him. See 1 Cor. 9:16; Rev. 22:18, 19. He should do it humbly, wisely, boldly, using the twofold power of precept and example. Paul told the elders at Ephesus to take heed to themselves and to the flock over which the Holy Ghost had made them overseers, and to feed the church of God. He wrote the same in substance to Timothy and Titus, setting up a very high standard of character and work for elders of the church; and he emphasized the importance of preaching and living a pure gospel in all sincerity and faithfulness.

2. Next to the above in point of helpfulness is the elder's pastoral work in the homes of his people. Here, and here only, can he learn to know them as a shepherd ought to know his sheep. In the home is the place to make the children and youth his friends and confidants—a very necessary factor in Sunday-school success and future growth of the church. It is here that he familiarizes himself with his people's business vocations, their temptations, trials and sorrows, and learns their spiritual needs. His words of encouragement and good cheer, together with his prayer, will lead the famishing ones from the barren deserts into the green pastures and will help many a struggling soul out of the slough of despond up to the celestial city. The annual pastoral visit is better than none, but is far from the best method. He should make his visits informally, going where and when most needed, with a heart full of love and sunshine, ever keeping his tongue silent and his ears closed on questions touching the actions and character of others, except in a helpful way. Usually the visits should be brief and the conversations spiritual, fully in accord with the character of his high calling.

3. However helpful an elder's life is, it is incomplete unless he trains others to perpetuate his work. The best inheritance a parent can give his child is training for a useful life. David trained Solomon for a more glorious kingship than his own. Jesus trained his disciples to do greater work, in one sense, than he did. A congregation needs training in sacrifice, in giving, in loyalty, in faithfulness and in all graces and work that make up a model church. An elder who sees that this is done and gives his people practical experience in all lines of church work is helping them to do better work than he is doing. Great questions confront the church of to-day, but greater ones will meet the church of to-morrow, and now is the time to fix in the hearts of young people the principles that will assure their correct solution.

Goshen, Ind.

The Helpful Elder.

By W. M. Howe.

It is not unlawful for a man of God to desire the office of bishop, but it is unchristian to want to fill this sacred position without a holy ambition to do the "good work" of the bishop (1 Tim. 3:1). "I came not to be ministered unto, but to minister," might well be the motto of every overseer of the church, as it evidently was of Christ the head (Matt. 20:28). The New Testament rule is that he that would be the greatest in a Christian community must be servant of all (Matt. 23:11; Mark 10:44).

"He that would ascend to be the highest
Must first come down to be the lowest.
And then ascend to be the highest
By keeping down to be the lowest."

A good elder is a wide-awake servant seeking the best interests of those he serves. This servant needs help—strength, grace and good advice continually. All this he gets chiefly from above, for if he is a servant he is first of all a servant of God (Dan. 6:20).

1. God the Father directs the presiding elder to be a father to his spiritual children. Paul was this, and both Titus (1:4) and Timothy (2 Tim. 1:2) knew it, heard it and felt it. The beloved disciple, when he became an elder, passed on the love that had come his way, even as doth a father (1 John 3:18). A good father is always pleased to visit his children and loving children are al-

ways so pleased to have the father come that they will, if necessary, provide the way. Here is a hint not only to wise bishops, but to wise children. The wise will understand.

2. This fatherly elder following in the footsteps of his Lord must play the part of the shepherd also. The lambs must be fed (John 21:15). However, of first importance, so it seems, is the feeding of the sheep, for Peter is twice instructed to see to this (John 21:16, 17). Certainly if the sheep are well fed they will find it an easy and a pleasant task to feed the lambs. The shepherd bishop is pleased to see his flock feed upon the sincere milk of the Word (1 Peter 2:2). He is glad if they "hunger and thirst after righteousness" (Matt. 5:6). He knows that those that do not are evidently weak and sickly and may at any time faint by the way. So the God-sent bishop heartily favors the Sunday school and provides Bible classes from time to time as feeding places for his valued flock. This is the wise elder's good way of securing to the church the proper ordinances (1 Cor. 11:2) and at the same time of eliminating the traditions that only prove a hindrance (Mark 7:13).

3. Probably the best thing an elder can do for his congregation is to make himself dispensable. It is a crime to be indispensable when the better thing is possible. Shall a man encourage those dependent upon him to such weakness that they will seriously consider the indispensability of their leader? John the Baptist pursued no such course. Even Jesus considered his bodily presence with his disciples not a necessity. It is a selfish mortal that desires to be considered indispensable. It is only the egotist who thinks he is.

When one renders the highest service to those that look to him for guidance he does not make himself thereby indispensable, as some might think, but on the contrary he provides for the future in such a way that he thereby makes himself dispensable. The good father is glad to see his sons develop and become strong in every way and early in life to have the judgment, the knowledge and the skill to do well anything the father does. So the elder that magnifies not himself but his office (Rom. 11:13) is pleased at the probability of the good cause advancing more after his departure. Hopeful that it may be so he keeps the offices of the church well filled with consecrated brethren. So he is ever zealous, never jealous. He desires these officers well qualified and properly commissioned and ordained in due time. He is pleased to see the church constantly well equipped for service, so that he may, with safety to all the interests of the church, at any time step aside at the call to come up higher.

5901 3rd Ave., Brooklyn, N. Y.

How Elders May Prove Helpful.

By John Heckman.

The three most helpful things that an elder can do for the members of his congregation seem to me to be:

1. To be a leader to them. He should have convictions of right on the questions and problems which meet his people. He must know the influences which touch their lives and be able to discuss them with intelligence, kindness and decision. He becomes the friend of every member. They seek his counsel because it is worth something to them. His advice helps them through their troubles.

He should be able to set them an example in spiritual life, devotion and self-denial. There are many things he may see that Christian liberty would allow him to do, but for the sake of others and especially for the sake of peace in the church he must deny himself of them under the law of expediency, that he may lead them to a higher life. He must lead them by teaching the Scriptures. He must study. He must work. He must apply the teachings of the Bible tactfully. He must warn them of sin. He must point them upward. He must ingratiate himself into their hearts by being their friend in time of trouble and sorrow, in time of pleasure and joy. The latter is just as important as the former. He leads them.

2. No elder can ever hope to make a body of members increase in numbers and spiritually and get along together peacefully, learning to love one another, unless he possess tact and skill enough to secure for each and every member a "square deal." As long as people live in this world there will differences arise; so there will differences arise among the members of the church. In these the elder must not take sides and at the same time must sympathize with both sides. He must not draw conclusions on hearing the statement of only one side of a prospective trouble. He should see that Matt. 18:15-17 is entered into in letter and spirit, and if the first step should fail, the second step must be used most vigorously. The elder should protect the body of members from invasion by the quarrelsome element until he is sure that every means has been used to settle personal troubles by arbitration, which is the real point of "take one or two with thee." The elder can do no better for his people than to make personal troubles remain personal. This may not be pleasant to some people, but I am sure it is very helpful for the spiritual welfare of a church. But if such things do force themselves before the body, see that every one has a SQUARE DEAL.

3. And now since the elder is leading them onward in right, and each and every one should have an equal chance

with every other one, the best thing he can do for them is to give each one something to do. This putting every one to work is consummated only in every member doing SOMETHING to make the church increase in numbers, in purity, in holiness, in thanksgiving, in hope, in self-sacrifice and in every good work.

Three Suggestions to Elders.

By Flora E. Teague.

There is no doubt but that our church work might be more effectual than it now is and that we all might be better workers. Because of this, good leaders are needed who can handle men effectually and tactfully. Those leaders ought to be the elders of the church. Some elders are able leaders and possess "live-wire" churches; others control churches which are neither "hot nor cold." This article is especially for them. That a laymember should attempt to advise elders may seem presumptuous, but we ought all to be "workers together with God."

1. In order that an elder might be loved, honored, revered as a dear father and have a strong influence over his flock, let him frequently visit and mingle among them. Come as a helpful, cheerful friend. A pleasant "good morning" dropped at the open door will cheer the inmates and be long remembered. A word of encouragement here, a tactful warning there will serve greatly to endear him. Are you not financially able to give so much of your time to your flock? Then educate them to help bear your burden. You can do so. Little words of kindness, little deeds of helpfulness will unite you with your flock far better than any sermon or church council of admonition.

2. In case there are other ministers in the same church with him, let him hold monthly ministerial meetings. They are as essential to ministers as are institutes to day-school teachers or teachers' meetings to the Sunday-school teachers. No one man is in possession of all knowledge of ways and means. An elder's inferior in office may possess resources he knows not of. A mingling of ideas, suggestions, and discussions of problems peculiar to the minister's work will prove exceedingly helpful.

3. He should possess a knowledge of what is going on in the world in order intelligently to lead and direct his flock aright. Let him be a reader of the dailies, of good magazines and especially of magazines that relate to his work. To day audiences are composed of intelligent people who desire to be fed upon spiritual food presented in an intellectual way. Our leaders ought to be in advance of their audiences. They will find that ere long they must be if they are to retain their congregation.

Lordsburg, Cal.

What an Elder Should Be and Do.

By J. W. Lear.

An elder (and he should be resident) is an important factor in the congregation. Without him the wolves may spoil the flock. There is danger from within and without.

The shepherd that wants his sheep and lambs to prosper and receive the "crown of glory" (1 Peter 5:1-4) as a reward for himself will

Unify His Flock.

How can the home fight enemies from without when strife exists within? "United we stand, divided we fall." Paul tells us why in Eph. 4:3-6 and climaxes his argument in the thirteenth verse. It was the burden of Jesus' heart, and clinched it with the why in John 17:23.

To establish this precious doctrine yea, doctrine the elder must have oneness with Christ: take a stand for God, and hold it in the presence of friend or foe. He should "feed the flock over which the Holy Ghost has made him overseer," publicly and privately, theoretically and practically, with the properties that produce unity.

Visit every family in his parish and talk of the welfare of the church. Invite suggestions and help, thus impressing that they are an important part of the whole, either raising or lowering the standard of unity, purity and helpfulness.

He should show his abhorrence for gossip and backbiting by refraining and rebuking.

He should have no pets. Avoid idle talk.

Develop and Utilize Talent.

Christ chose twelve and gave them special training. Paul was three years in Arabia for a like purpose. The unfolding of the mystery depended upon this process. Church futurity can only be accomplished the same way.

How many congregations are almost extinct, because leaders have been more interested in developing financial than spiritual ability, the judgment alone will tell. And the number of young people that have been lost to the Brethren church, because their talents were not utilized would be hard to compute.

Prayer meetings, Christian Workers' meetings, Sunday school, special day programs, Bible classes, and home training, if properly organized by the elder, will develop the power.

Encourage, publicly and privately, every effort for advancement. Keep clear of pessimistic fault-finding. Bring out new leaders. Elect every young brother to the ministry that qualifies intellectually and spiritually.

With the development of material, utilizing must follow, or we decline. A half dozen able ministers in one service is a grieving to the Spirit, a menace to the church and an unpaid debt to the world.

Find new fields. Work them systematically, and not simply to ease conscience, or scatter the ministry.

Promote the Spirit of Sacrifice.

The following answers the why. Matt. 10:38; Rom. 12:1; Philipp. 4:15-18; 1 Peter 2:5.

This may be done by example. I once heard an elder say: "My life has been one of continual sacrifice." It should have been so. "He that is greatest among you, let him be the servant of all."

Teach your flock to deny themselves of luxuries that they might supply others with necessities. Cause them to feel that their field of usefulness is world-wide, that it is an abomination to God and distracting to their soul to spend money and time idly while millions are starving for natural and spiritual food.

Organize methods that will establish your theory. Find needy places and report. Study home and foreign fields and picture them to your congregation.

In conclusion, for help in the foregoing, talk to God often, take Christ as your captain, and follow the promptings of the Holy Ghost.

Cerro Gordo, Ill.

THE CHRISTMAS TREE IN CHURCH.

BY W. E. GOSWELL.

I ATTENDED A Christmas tree entertainment Dec. 27, held in a Methodist church, and as I had not attended one for a long while I was a close observer. As we waited for it to begin, I just wondered if those church people would like to be holding a Christmas tree entertainment when Christ comes again. The church was decorated with two trees and an arch between them in front of the altar, and those trees were hung full of cards and presents for the children and grown people as well. All seemed happy and glad during the program, at the close of which the presents were to be given.

So just as this was to begin in came two "Santa Clauses," as they called them; and if you could have heard the laughter as they entered one at each door in his comical suit and masked face, I am sure it would have reminded you of being in some theater if you had ever been there. They were kept busy for quite a while acting clown and delivering the presents around over the church to the people as their names were called.

After this was through with it was announced that the two Santa Clauses would sing a piece. The organist took her seat at the organ and began playing a hymn, "There is a place called Calvary," the two Santas singing in a very fine voice and motioning back and forward in a comical way.

How any one professing Christian faith can take part in such worldly foolishness as that is certainly astonishing to the world. I firmly believe Christ would say to such, "When thou art converted, strengthen thy brethren." While some will say they don't see any harm in them, if they don't see any harm in them, see Mark 11:15, 17; Luke 19:45, and John 2:14, 16. God is not mocked. These church festivals of the present day make lasting impressions upon the minds of our boys and girls.

David said, "Bring up a child in the way he should go," and if the professed Christians train their children to take part in worldly amusements in the house of God, it is not any wonder there is such lack of church interest in so many of the churches. If the members do not want to reverence God's house, they cannot expect the worldly to. Christ says, "If ye love me ye will keep my commandments." Surely he has commanded that his house shall be made a house of prayer, not a house of laughter and amusement for the world, as it is plainly evident they endeavor to please the people. Let us keep the house of God as a house of worship.

PREPARATION.

BY C. L. MOORE.

THE missing link was well received and is a step in the right direction of furthering the interest of our Sunday schools, and surely we need an awakening in our interest in the Sunday school. The lack of

interest in the work is apparent to all, and the remedy seems simple and familiar to all, but how to apply the remedy is another question. I know we are weak mortals of ourselves, and it seems to be characteristic of our weakness to try to shoulder our neglected duties onto some one else.

It is apparent, then, to all that preparation is the only force that we can employ to fit us for any position. In order to secure a position in any of the responsible avenues of the world we must prepare ourselves, and we do because we very well know that it is absolutely necessary. Our great railway systems, our scientific and industrial institutions, in fact and in short, all of the business enterprises of the world are looking for experts to promote their business interests, men and women of preparation. Unprepared means disqualified. Think of this.

Then if this be true of the world, how much more important is it that those who are engaged in the great work of redemption prepare themselves. No writer can be successful without convictions, because his writings will lack warmth and energy. No minister is a truly effective preacher beyond his absolute convictions. Without convictions a man can neither be a full man nor do the work of a man with convictions. He can be and do to the full extent of his unswerving belief. What do you believe? Are you confident God has sent you to declare his truths to this people, to superintend this Sunday school wisely, to bring this class to Jesus, to train this child for a great work in his kingdom? What are your convictions concerning God's purposes and your privileges? Find out what you believe, and then give yourselves, unreservedly, to the work demanded, assured that according to your faith so it will be unto you.

Then let us come to ourselves and take up the work of preparation, make it purely an individual matter. I cannot prepare you, nor can you me. We must qualify ourselves before the King of glory. We may be able to plod our way wearily along through this world, performing our duties in a half-hearted way; but the sad fact of a wasted life will be manifest when we come to the gates of heaven not prepared.

Ellison, N. Dak.

THE NAME QUESTION.

BY W. H. JOHNSON.

IN reading the query upon the name question in GOSPEL MESSENGER, No. 50, I am made to wonder if granting that request would not leave us in a worse quandary than we are at the present time, inasmuch as there are no less than thirteen main branches of the Baptist denomination, and these by reason of division among themselves are subdivided into many smaller divisions whose members all claim to be "Baptist Brethren."

Thus you see by assuming the general name "Baptist Brethren" we would be drawn into continual conflict all over the Brotherhood, and would be placed in a position that would constantly demand the explanation that we are "Dunker Brethren."

Brethren, I like to look at this name question from a judicial standpoint, inasmuch as all questions of this character must be and are settled by a fixed law anyway. Let us see. Law is composed of three divisions: "Laws of Statute," "Laws of Common Usage," and "Laws of Common Consent."

Statute Law. Matt. 23:8 says we are "Brethren" (general sense). The law of common usage, as interpreted by over seventy million American people, says that we are "Dunker Brethren" (specific sense). It only remains for us by the "Law of Common Consent" to clinch the argument by authority of Statute Law. Matt. 18:19.

Precedent—Early Church. Statute Law. Matt. 23:8 said they were Brethren. The law of common usage among the people of Antioch said they were "Christian Brethren." Acts 11:26. Did they not by common consent accept the verdict? 1 Peter 4:16 says they did, and tells them not to be ashamed to suffer as a "Christian" brother, but to live up to the name

and thus "glorify God." Can we do less? Why not cease striving against "Law and Reason" and in the future pass our time in trying to live up to the standard set to the name by our fathers, since no action of ours can or will change our name anyway?

South Bend, Ind.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, January 28, 1906.

BUILDING AIR-CASTLES.

Scripture Reading, Eccl. 8.

I. Bubbles That Burst.

1. Pleasure First—Duty Last. Luke 12:16-22
2. Plenty of Time Ahead. Matt. 24:42-45
3. Stay Young all the Time. Isa. 64:6
4. Convert Your Partner. Prov. 6:3

II. Expensive Risks.

1. Calculate for Slanderous Tongues.
2. The Gainer is Sometimes Loser.
3. It is Easy to go an Inch too Far.
4. Watch the Bridge Marked "Unsafe."

III. How Build Them Wisely?

1. "Set Your Mark High." Col. 3:2
2. Make Sure the Foundation. Luke 6:48
3. Don't Get in a Hurry. Ps. 119:59
4. Pattern After—"The Book." Ps. 73:24

I Bubbles That Burst.—It is not wise to put off duty for the sake of pleasure. Luke 16:19-31. Lasting pleasures come from a clear conscience of duties performed, that shall bring eternal reward. Since we can never be sure of even the next moment of time, it is folly to waste the time we have. Do with your might the work allotted you. Do it with the zeal and strength of youth. Invite your companions to assist you in serving God and thus add to your strength. By following these rules you shall have something of far more value than bursting bubbles.

II. Expensive Risks.—Let not slanderous tongues stop you. Only work the harder for God. Aggressiveness makes foes; dallying with sin pleases Satan. Do your opposers seem to prosper better than you? It is a long lane that has no turning. David and God overcame in God's due time. Ps. 37:1-3. Be prepared for shoals.

III. How Build Them Wisely?—Always keep Christ as the ideal pattern before you. Strive after his perfection. Start right. Keep cool. Read your Bible often, prayerfully and meditatively, and the crown brighter than the most brilliant bubble and that fadeth not away shall be yours.

THE PRAYER MEETING.

For Week Beginning January 28, 1906.

AT PEACE WITH OTHERS.—Rom. 12:18.

1. The Teaching to Us.

1. Give offense to no one. Philipp. 1:9-11. "Abounding more and more in knowledge" will lead us to greater care in our relations to each other.
2. Forgive the trespasses of others. Matt. 6:14, 15. Forgive, as you hope to be forgiven. Christ gives the measure for our forgiveness. It is our willingness to forgive others, that opens the door of mercy to us.
3. Attribute the best possible motives to men. 1 Cor. 13:5. "Thinketh no evil" means much. If there is peace in the heart, there will be full allowance for the conduct of others.
4. Give up some of your own rights. Gen. 13:8, 9. If, for the sake of peace, you yield to others, rest assured the hand of the Lord is with you to extend a blessing.
5. Watch against passions that cause strife. James 3:16. Here, where watchfulness is needed most, many are most neglectful. Just a little word, spoken in anger, has brought trouble that brought untold misery to all concerned.

II. Its Extent.

1. In our business relations. Matt. 7:12. "Golden Rule" principles, fully carried out in our daily transactions, will bring about a harmonious spirit of helpfulness.
2. In our families. Ps. 101. "I will walk within my house with a perfect heart." Noble resolve!
3. In the church. 1 Tim. 3:14, 15; Acts 20:28. It is our business to be helpers in the body of Christ and work so earnestly for the upbuilding of Zion, that no time is left for disputing.
4. In the world. John 17:15. Christ would have the Father "keep us from the evil of the world,"—not because it is pleasing to us, but because we are to be light-bearers for him.

HOME AND FAMILY

HAVE CHARITY.

SELECTED BY MRS. ANNA LATSHAW.

If we knew the cares and crosses
Crowded 'round our neighbor's way,
If we knew the little losses
Sorely grievous day by day,
Would we then so often chide him
For the lack of thrift and gain,
Leaving on his heart a shadow,
Leaving on our lives a stain?

If we knew the clouds above us,
Held by gentle blessings there,
Would we turn away all trembling
In our blind and weak despair?
Would we shrink from little shadows
Lying on the dewy grass,
While 'tis only birds of Eden
Just in mercy flitting past?

If we knew the silent story
Quivering through the heart of pain,
Would our manhood dare to doom it
Back to haunts of vice and shame?
Life has many a tangled crossing,
Joy has many a break of woe,
And the cheeks tear-washed are whitest—
And the blessed angels know.

Let us reach within our bosoms
For the key to other lives,
And with love to erring nature
Cherished good that still survives;
So that when our disrobed spirits
Soar to realms of light again,
We may say, "Dear Father, judge us
As we judged our fellow-men!"

ONE PHASE OF CHILD TRAINING.

BY ELIZABETH D. ROSENBERGER.

IN "A Dream of Wild Bees" we read of a mother who went to sleep while darning stockings. And as she slept with the stocking in her hand, and her head resting on the table, she heard the droning of the bees until it seemed like the sound of human voices. And one of them said: "Let me touch your child, for I am Love. If I touch him he shall not walk through life alone. In the greatest dark, when he puts out his hand he shall find another hand by it." Then came Wealth, Fame, Talent, and many others. But at last in this brain picture, out of the shadow of the room came one with sorrowful face, deep-lined, and stretched out his hand. The mother asked, "What can you give my child?" And he answered: "Not fame, nor love, nor wealth; he shall not even succeed. When he runs with others they shall reach the goal before him. But far off across the burning sands, where to other men there is only the desert's waste, he shall see a blue sea. On that sea the sun shines always. A great land rises from it, and he shall see upon the mountain tops burning gold. And this shall be his reward—that the ideal shall be real to him." And the mother claimed that gift because it seemed the best of all.

How natural is the question, "What will it become?" when the smiling child looks up with all the innocent confidence of trusting childhood. Meanwhile the mother and father are planning for its future. They think of their little one as growing into manhood, his hands are to grapple with works yet unknown, and his eyes are to see wonders and inventions now undreamed of. They are ready to lay their treasures at his feet; they willingly give him all they can. As the child grows older they teach him to covet the best gifts that life offers. Quite often, in this day, it is wealth. Parents whose means are restricted, who have been forced to do without many things that they wanted, become over-anxious for their children to be financially successful. Their attempts to make financiers out of them are almost pathetic at times, because poverty has narrowed their lives into a treadmill existence and they so want their children to be better off. Having food and raiment they are therewith content, only stipulating that their boy shall have a greater variety of food and many

changes of costly raiment. And so they teach him to love money, to respect men who have made much money; and they hope he will have the Midas touch which transmutes everything into gold, even the blood and sinews of our fellow-man.

But the mother of our story was wiser. She did not ask for wealth or fame, but that the ideal might become real to her child. She was a wise mother, for she knew that the ideal determines a man's place in the scale of manhood; that lowest of all is that large class of men and women who are drifters, content to creep through this world without thought of wings for rising. No ideals rebuke them; they are swept along like the autumn leaves by the wintry winds. They may not be really bad, but they do not stand for a life that inspires others to live for God. "For me to live is Christ," said Paul; and when men have Christ for an ideal there is something so uplifting in it that they long for purity, honor, for fidelity to the finer convictions. It was the momentary glimpse of this ideal that sent the young man away sorrowful, because it was a constant rebuke to the common life with which he remained content. The loving look of Jesus he never forgot, and it sometimes came in between him and his great possessions.

Mothers should know that the most important work they have is to help make the ideal real for their children. Teach them to follow the promptings of duty. Help them to get away from selfishness and to work onward towards the life of love and self-denial. Do you know how this may be done? By the old rule of line upon line and precept upon precept. Teach them the story of Jesus and help them to see the beauty of his life. Do not wait until they are old enough to go to school; they will understand the story, if told simply and plainly, long before that time. Then help them to see the fidelity of Joseph, the courage of Joshua, the heroism of Daniel and the sweet constancy of Ruth. You will find these old Bible stories to be just what you need in your efforts to help them to form a high ideal of a noble life.

What hinders us from making the ideal real? We shrink from the effort; we are too indolent to work on day after day, doing things we dislike to do because they seem to be our duty. It seems easier to shirk them and leave them for some one else to do. If we listen to the voice of the tempter and stop awhile to rest on the Plain of Ease, we will lose sight of our ideal, and become satisfied to drift along, doing what we are compelled to do. In this way we become contented with ourselves and our efforts, and we grow small and mean and contemptible. We are looking away from Jesus Christ.

We have no right to rust, or to become paralyzed; we are bound to grow, to enlarge. Our ideals compel us to go forward. The higher life is always at enmity with the lower. Let us help our children to understand these things, and help them, too, to learn about the wise and good men in history, song and story. So much of this must be done in the quiet home circle or it is never done, and there is a lack, a something wanting in the child's life. The boy who is building houses and towers out of his blocks will soon leave your hearthstone to do a man's work out in the world. He grows tired of play and asks you for a story. How eagerly he listens to some tale of wonder! Give him the best you have, because he is forming his ideals of life.

"There will be other towers for him to build,
There will be other steeds for him to ride;
There will be other legends and all filled
With greater marvels and more glorified

"Build on and make thy castles high and fair,
Rising and reaching upward to the skies,
Listen to voices in the upper air,
Nor lose thy simple faith in mysteries"

SEWING SOCIETY, ROARING SPRINGS, PA.

THE circle was reorganized Jan. 1, 1905, with a membership of sixteen. We, with a few brethren paying a monthly fee during the year, raised \$10.75, not including the amount received for goods sold, which was \$93.06, making the total receipts for the year

\$103.81. The expenses for the year were \$46.69 for material to work up. We received \$57.12 for articles which the circle made and sold.

We also donated some articles, among which were two sheets and two pairs of pillow cases to the Morrison's Cove home for the old folks, at Martinsburg, Pa. The savings of the circle are deposited on interest for future use to build a larger house for worship. Since the organization of the circle we have saved, clear of expense, besides donations made, \$114.76.

We held thirty-three meetings during the year, with an average attendance of six members. We still hope for more aid and more interest in our cause, since we are so much in need of a larger house of worship.—SUSAN RUMPLE, Pres.; LIZZIE BARNETT, Sec.; ADALINE MASSIC, Treas.

AID SOCIETY, DALLAS CENTER, IOWA.

DURING the past year our society has met seventeen times, with an average attendance of eight. Although our membership and attendance is not what we would like, we still feel encouraged in our work. We have no regular place to meet, but gather at the homes of the different members. The past year we have aided, in the way of clothing, the missions in Chicago and St. Joseph, and the children's orphanage at Council Bluffs, sending in all to the three places three hundred and seventy-four garments. The remainder of our work consisted of knitting comforters, making a piece of carpet and sewing for private individuals. We have paid out \$12.61 and have a balance in the treasury of \$15.84.

ELLA ROYER, Sec.

AID SOCIETY, GRAND JUNCTION, COLO.

THE sisters of the Grand Valley church met Dec. 14, 1905, for the purpose of organizing an aid society. Sister Martha Norton was elected president and Sister Ida Van Dyke vice president. Fifteen members were enrolled that day, and now the number has increased to twenty-two. We meet Thursday afternoon of each week. We have two quilts and one comforter top nearly pieced, and have several days' work promised. We feel greatly encouraged and thank the Lord for the interest taken. We ask God to bless each member for her part in this work, for we feel that we may be able to do much for his cause.

L. BETH VAN DYKE, Sec. and Treas.

SEWING SOCIETY, HOERNERTOWN, PA.

DURING the year 1905 the sisters of the Big Swatara church organized a sewing society. Twelve meetings were held, with an average attendance of seventeen. Our work consisted principally in making quilts, comforters, aprons, etc. Donations were made to Brooklyn mission, Washington City church and home missions, besides ten dollars sent to Brooklyn church building fund. The interest in this work is good, and we hope will continue so.

Dec. 28.

LILLIE B. CASSEL, Sec.

SISTERS' AID SOCIETY, PLATTSBURG, MO.

DURING the year 1905 we held twelve all-day meetings, with an average attendance of nine. Our collections amounted to \$9.54, which we invested in material for making garments. There was during the year made and donated 175 garments. These we shipped to different mission points, some to St. Joseph and some to Kansas City.—SARAH SHIRK, Pres.; LUCIE SELL, Sec.-Treas.

A happy man or woman is a better thing to find than a five-pound note. He or she is a radiating focus of good-will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition; they do a better thing than that—they practically demonstrate the great theorem of the Live-ability of Life.—R. L. Stevenson.

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OUR correspondent at Pleasant Hill, Tenn., reports thirteen recent accessions to the church.

A REVIVAL held at the Bridgewater church, Cook Creek congregation, Va., closed with eight accessions.

DURING the revival in the Fairview church, Pa., eight came out from the world and were baptized.

BRO. L. W. TEETER, in an article to be published soon, is urging our people to leave the church name question rest for the present.

RECENTLY there has been quite an ingathering of souls in the Clear Creek church, Ind., there being twenty-three baptized and two other applicants await the initiatory rite.

A VERY encouraging and pleasant revival was recently held in the Pleasant Valley church, Ind. Six were induced to put on Christ in the holy act of Christian baptism.

BRO. C. B. SMITH, of Milledgeville, Ill., is holding a revival meeting in the Dunning's Creek church, Pa. The services are held in the new house, which was dedicated the last day of December.

OUR traveling agent, Bro. John E. Metzger, of Rossville, Ind., called on us last week. Inside of a few weeks he starts out in the interest of the House, and for a time will work in Indiana.

BRO. H. A. STEPHENS, of Shoals, Ind., writes that there are about sixty members in that vicinity without a local minister. He is anxious that a devoted minister of the Gospel should locate among them.

BRO. S. N. McCANN, of India, accompanies Bro. D. L. Miller and wife to China. From China Bro. Miller and wife will set their faces in the direction of California, while Bro. McCann will return to his home.

THE district meeting of India, announced for Dec. 29, was held at Anklesvar, where Bro. McCann and family are located. It was looked forward to with considerable interest, and about the first of February we may be able to give an interesting report of this gathering and the work done.

LET some of the sisters, who have experience in Aid Society work, write about the better methods of carrying on some good work by these societies. We should have some good suggestions, such as will be helpful to the aid societies all over the country. May we not hear from a number of the sisters on this subject?

AN aged pilgrim, of Ohio, one who has been reading the Brethren literature, writes us concerning the "good old white-winged MESSENGER," as he calls the paper. He does not see how he and his aged wife can do without the MESSENGER, though they are too poor to pay for it. It so happens that arrangements have been made which permit them to receive the paper right along and we trust the "white-winged MESSENGER" will help make their last days pleasant.

THE Brethren in Texas and Southwestern Louisiana held their district meeting at Manvel, Texas, Dec. 29. No business was passed up to the Annual Conference. Bro. M. H. Peters was selected to represent the district on the Standing Committee.

BRO. DAVID G. WINE, formerly of Octavia, Nebr., is now located at Imperial, Nebr., where he administers to a small band of members. He seems to be pleased with his new location and work, and reports that he finds the MESSENGER in a number of families in that section. This is looked upon as an indication of the interest taken in the church and her work.

BRO. D. A. NORCROSS, of Newberg, Oregon, writes us that he has sold out and will return to Glendora, Cal., about the first of April. He says that the Lord has been very kind to him and that he is now feeling quite good. He wonders why some of our strong young preachers do not move into the part of Oregon where he resides, saying that new blood is greatly needed.

SOMETIME ago an unconverted man approached one of our evangelists and severely criticised the members and their conduct generally. The evangelist listened to him patiently until he was through, then said, pleasantly: "Come in, Mr. —, and give us an example." The old man looked at the preacher a moment and said: "You have got me now." It is a fine thing to get men to take their own medicine; it sometimes cures them.

BRO. LEMUEL HILLERY, of Peace Valley, Mo., writes us that his health is such that he finds it necessary to retire wholly from active ministerial labor. He resigned his charge of the church, feeling that one should not hang onto that kind of work too long. He realizes that he has practically done his work as a minister and an elder and that he should now retire, placing the reins of church work into the hands of others. He is likely to change his location in the course of a few months, seeking rest from active labor and seeking a still closer communion with the Lord. May the closing years of his life be full of the heavenly fragrance.

SOME people who claim to be living fully up to the requirements of the Gospel will now and then violate the postal regulations and never think anything of it. We mention a case, and there are hundreds of others. The MESSENGER was sent to a party by mistake. In order to have the mistake corrected he wrote a letter, folded it inside of the paper and sent the same to us, bearing a one-cent postage stamp. The letter inside was a violation of law, and letter postage was charged on the whole thing. We had this postage to pay. That is, we had to pay for some one else's wrong doing. This happens frequently. Some people write on the margin of papers and then send them to us without paying letter postage. Occasionally a paper of this sort will slip through without the postal clerks discovering it. But it is a violation of the postal law whether discovered or not. God sees it, and we may rest assured that he takes some account of our secret wrong doings.

NOW and then a member takes advantage of our fifty-cent proposition, and sends that amount for his subscription. We have said time and again that the sole purpose of this proposition is to get the MESSENGER into families where there are no members, either living or boarding, and where the paper is not taken. It is a missionary project with a view of reaching the unconverted, or those not members, with the whole Gospel. The General Mission Board has instructed the House to make this proposition, promising that the Board would pay the remainder of the cost of the paper. It is one way of doing mission work, and it is to be hoped that all of our members will enter into it heartily without attempting to take advantage of the proposition. The regular subscription price of the MESSENGER is \$1.50. No one should try to get it for any less. Those wishing to take part in mission work, in the manner stated, will make use of the blank found on last page of this issue.

THE mission board of Northern Illinois and Wisconsin has decided to locate Bro. P. R. Keltner and wife in Rockford, Ill., for the purpose of building up and establishing a church in that city. They are to enter upon the work the first of March. Rockford is very centrally located, is one of the most prosperous cities in the northern part of the State, and it is believed that a good working congregation may be established there. Several members now reside in the city, and there are many others who have known the Brethren for years.

IT was a pleasure to have with us last Sunday evening Bro. J. B. Brumbaugh, of Huntingdon, Pa. He was with the Brethren in Chicago in the morning, came out to Elgin in the afternoon and preached for us in the evening. His talk was very much appreciated. To many of the MESSENGER readers it is known that one branch of the Publishing House was formerly located at Huntingdon. Bro. Brumbaugh was one of the originators of this eastern branch, and it is interesting to hear him tell how very small the start was. At the beginning the whole plant could have been loaded into a one-horse wagon. It is now gratifying for him to come around occasionally and see how the business is growing. One of these days he is to tell the MESSENGER readers how the eastern part of the work actually started. We shall await his story with pleasure.

THE Life Story of Henry Clay Trumbull, former editor of the *Sunday School Times*, and the author of a number of very valuable books, is before us. The work was prepared by Philip E. Howard, and is published by The Sunday School Times Co., Philadelphia, contains 525 pages and also a number of portraits of Mr. Trumbull, from the time he was twenty-three years old until he had reached his fifty-eighth anniversary. Here the story of a wonderfully busy life is told in a most charming manner. When a boy and a young man Mr. Trumbull had very poor health. In fact, his health was not good enough to enable him to attend school as he should have done. But he had a fine mind, a good heart and did what little he could. Finally he got started at work, kept at it, and though always weakly, never stopped only when he would break down, and did not lay aside his pen until the day before he died. The work the man accomplished, with his weak body, is marvelous. But he did not worry; he worked. It is the most interesting and inspiring biography we ever read. It will help put energy, faith and a determination to do something into hundreds of young men and some older ones too. The amount of inspiration it should put into a young man is worth the price of the work twice over. The book is bound in cloth and may be ordered from the MESSENGER office. Price, \$1.95.

THESE days there is a tendency to move everything up to the five-talented plane and keep it there. We want the best preachers to be had, the finest song leaders we can secure and everything else accordingly. We expect the educated and the uneducated, the young and old, all to enjoy this high grade alike. We do not stop to think that the majority of mankind is of the common sort, that more of them are converted than any other class, and that the Gospel is especially adapted to people of this make-up. In the time of Christ the common people heard him gladly, and this is true even to-day. The common people accept the Gospel when the great, on one hand, and the depraved on the other, reject it. Wisdom and experience indicate that we can do better work and more of it among the common people, and that we should especially gauge our work to reach and help this class. But while doing this we should reach down to the depraved and help them up to a higher plane. Then the great need to be brought down. We do not mean that the five-talented man shall strive for two talents, but with his five talents he should be trained to feel at home with the more common people and enjoy the religion that is helpful to them. As near as possible, bring everything to the common plane where all classes can meet and worship on the one level. Let more of this be done and a greater number of people will enjoy the blessing.

To the churches of Northern Illinois and Wisconsin, we are requested, by the writing clerk, to say that the decision of the district meeting last spring makes the fiscal year end April 1, and that all queries, reports of committees, reports of officers, etc., intended for the district meeting, are to be sent to D. D. Culler, Mt. Morris, Ill., immediately after that date, so he can have the same printed and arranged for the meeting to consider and act on. This makes it necessary that the spring councils be held not later than the first week in April. Let all the reports, queries, etc., be ready to mail to the clerk during that week, otherwise they cannot appear in the program which he is instructed to arrange and have printed, ready for the use of the delegates as soon as they reach the place of the district meeting.

BRO. A. J. WINE, whose standing address is Fort Worth, Texas, is doing considerable traveling in the Southwest, looking up the isolated and administering to their spiritual needs. As he goes from point to point he not only preaches the Gospel, but he distributes tracts and hands out many copies of the MESSENGER. Inside of a few weeks he is to visit San Antonio, Texas, where we have only one member, so far as Bro. Wine knows. If there should be those who have friends or relatives in San Antonio, that they would be pleased to have Bro. Wine call on, they will confer a favor by sending the names and city address of such parties to him at San Antonio, in care of Mrs. Sarah L. Reed, 1802 W. Houston St. Should there be other members residing in the city, or even near the city, he will be glad to receive information concerning them also.

THIS issue of the MESSENGER is largely devoted to the work of the elder. Twelve of our careful thinkers are telling how the elder may help his congregation. Without knowing anything about the symposium Bro. Early writes regarding the duties of the elder. Never before have we, in one issue, published so much regarding the work entrusted to those whose business it is to care for the Lord's flock. In these articles the keynote of success, in our church work, has been struck. It is the solving of the eldership problem. Solve this aright and it will help us solve all other problems. But with this unsettled we shall drift until there will be little left. If we would succeed as the Lord intends we should, we must have a loyal, efficient, diligent, consecrated and holy eldership. Our elders must be loyal to Christ, the Gospel and the church. They must be efficient, fully qualified to do the work of an elder. They must be diligent about the Lord's business. They must be consecrated, that is, wholly given over to the interest of the church. Then they must be holy, men who live pure, upright and spiritual lives. With this class of leaders, and they must be leaders, everything else will fall into line. It will pay our people to take this matter under careful advisement and encourage methods that will give all the congregations elders who are doing their utmost to reach these attainments.

THEN AND NOW.

WHEN Christ was born in Bethlehem, so far as our information goes, there were no mishaps. The birth took place in an enclosure where animals were often kept. The angels appeared to the shepherds, a mile or two away. Then the shepherds hastened to the city, found the child and spread the news concerning him and what they had seen during the night, but no one was injured. This cannot be said of our modern way of celebrating Christmas. At Houston, Texas, a man, by the use of much cotton for hair and long beard, tried to make himself look like the mysterious Santa Claus. While lighting up the Christmas tree his long, white beard, made of cotton, took fire and he was soon covered with flames. He was fatally burned before help could reach him and he died in great agony. Another man, while impersonating Santa Claus, in the same State, burned in like manner. A toy Christmas lamp exploded and burned a little child to death. On Christmas morning a playful twelve-year old girl picked up a revolver, and in her great joy, for the fun of it, thought to snap it at a young man in her

mother's home. It went off and the young man was killed. A toy cannon relieved a fifteen-year old boy of his arm, and he died. The toy was a Christmas present from a grandfather, and had come a thousand miles. All of this happened in the one State, and not a fourth of what took place is contained in the report.

GETTING TOGETHER.

THE general Baptist and Free-will Baptist churches have been talking union for some years. The Baptist church has a number of years to its credit, but from time to time it has split up until there are now about eight separate bodies. All of them reject infant baptism and accept immersion alone. They also observe the communion. Some hold to the Armenian doctrine, while others hold to the Calvinistic. Some of them practice close communion, while others do not. Aside from close communion their differences are small and might easily be dispensed with should they decide to leave speculative questions to take care of themselves. It is, however, thought that the regular Baptist and the Free Baptist will yet unite. They ought to unite. There is no good reason why they should remain apart. Of course, with the generations of training they have had, we could hardly expect them to accept the whole Gospel as the basis of union, but they can certainly form a union on what they have and hold in common. This might pave the way for something better. Then there are other religious bodies that should put aside their small differences and agree to come together, and thus do away with the expense of supporting three times as many churches as are needed. We are not here urging the denominations to unite on the whole Gospel,—they are not far enough along for that,—but if they can be induced to unite on half of the Gospel, or even a fourth of it, a grand work will be started. Get the different churches, that happen to be nearly alike, together, and there will be only a few of them. Later these might get to talking in favor of the whole Gospel and finally become one as the Savior contemplated in his last great prayer.

INACTIVE ELDERS.

THE office of elder, with its duties and responsibilities, is totally irreconcilable with indifference and inactivity. Whatever may be thought or said by way of excusing inactivity on the part of others, there is absolutely nothing to excuse the elder. There is so much depending upon the faithful performance of the duties of his office that no condition within his control shall be recognized and acknowledged as ground justifying neglect. Of all men the elder ought to lead in interest and activity. Yet it is a fact that many elders in the Brotherhood in charge of congregations are inactive. It is a sad condition, for the activity of the elder measures the activity of the congregation.

First of all the office of elder means interest, interest in the church, interest in the salvation of the world, interest in the common good of mankind, interest that seeks those needing help and finds them and helps them. And every elder in the church, when he is ordained and installed into office, has read to him the qualifications of his office as given by Paul, 1 Tim., 3rd chapter and Titus, 1st chapter, and these are carefully explained. In addition, the form used in the installation is a strong statement of the nature and duties of the office. It is all plainly laid before him. He is supposed to understand it. He declares that he understands it in the act of accepting it. He is asked to solemnly pledge himself to the duties and honor of the office. This he does before God and men. He pledges himself on the honor of Christian manhood to be faithful. That means to be awake, to be diligent, to be active. Will he then allow himself to grow indifferent and inactive?

The cost of maintaining faithfulness in the way of sacrificing other things is understood in the pledge; it is understood in the call to the office also. Business opportunities, the pleasures and comforts of home, the love of ease, all these must go. There are times when the faithful elder is forced to measurably neglect even his own children for the sake of the general good. The duties of his office first, other interests

second. He may think he has as much right to make money and get rich as the laity. True, but none have a right to push business interests at the expense or neglect of the interests of the church. All fortune-getting of every kind that does not have the glory of God as its ultimate end is a curse; it is certain damnation. Many, very many, will receive God's wrath in the end because they did not glorify him in their money.

The elder is by virtue of his office a leader of the people. That's what the office means. He is to be the teacher and personal example of the way to the people. It is his duty to faithfully preach the Word of God to all; it is his duty to direct the resources and activities of the church; it is his duty to study and know the membership of his charge, not as his field, but as his flock. He should know the talent of his congregation; he should see that the church sees it also, and he should direct in its development along moral and spiritual lines. Of necessity he must be a wide-awake, hard-working man, well informed, progressive, aggressive, unceasingly active in all that's good and pure. Of all men the sin of indifference is greatest to the elder.

In conclusion let me appeal to every elder in the Brotherhood. Let there be a forward movement in all departments of church interest. Let there be deeper consecration, stronger convictions of duty, more earnest prayer for wisdom and power, more ardent devotion, and the spirit of self-sacrifice, though it has abounded much, let it abound more. This is an important period in the history of the Brethren church. What she does in the next quarter of a century may determine her future. The elders must lead or be led. It is their duty to lead. Will they rise up in their strength as one man and lead God's host to victory?

H. C. E.

ODDS AND ENDS.

WHEN on the farm, after the threshing was done, we always had a lot of stuff for which we had no special name. So we called them odds and ends, which meant things that were not matched and things that were out of correspondence with other things. So it was in the fall after the seeding was done and before the setting in of winter. There were little jobs of different kinds that needed attention—a kind of an aftermath or a second crop of things that had to be done in order to complete the summer's work. And so it is in almost every phase of life. We have our odds and ends. Not because they are of no importance, or of minor importance necessarily, but because of their separateness, or misfitting with other things. The same is true of the closing of the year. There are always things left undone or unsaid, and if they are done or said at all they must be thrown in as odds and ends.

So, what we may now have to say may be too late as a first crop, therefore we give them as an aftermath or a final gathering of items that belong partly, at least, to the year that is now in the past. And if we were to gather up all the "left overs" we would have enough to make a book.

Christmas was a great day for the American people and for all Christian lands. The Christ-child was openly displayed in homes, in chapels, in churches, in cathedrals, in all kinds of places, to the eyes, hearts and minds of millions of children and grown persons in a way that it is never done on other days and occasions.

But the day is past for the year that is gone, and all we have left of it are the odds and ends. And to tell of what they consist would be a funny story in some cases and a sad one in others. The most precious of them are the pictures of the Christ-child in the memories of the children. Some of the sad ones are found in the homes of the rich and the well-to-do, and could be best told by the mothers and their family physicians. It is a sowing that brings an unwelcome crop.

Our Christmas here was spent largely in our homes and among each other. The day was delightfully pleasant and quiet. Of course gifts were given and exchanged and many times it was said to each other, "A merry Christmas to you." On Christmas evening

the Sunday school had their meeting, which was well attended and very interesting. A pleasant feature of the evening was giving the life of Christ in stereopticon views. On the Sunday before cards in envelopes were distributed to all present. In the envelope was to be placed a Christmas gift for the Lord. On the card was to be placed the name of the giver, the amount of the gift, and for what purpose the gift was to be used. In giving the report the superintendent said that there were some twenty purposes named. They were all handed in at the evening meeting, and amounted to about sixty dollars. The interim between Christmas and New Year's was quiet and restful, the greater part of the college students being home.

Bro. Swigart was called to New Paris, Pa., to assist in dedicating a new church built in the town. He reports a very pleasant time and good meetings. He says the house is well built, commodious and adapted to the wants of the church. Others of our ministers were called out to do work for the Master.

We enjoyed a very pleasant call from Eld. Geo. W. Brumbaugh, of Clover Creek church. He is enjoying good health for a man of his age, and manifests a warm interest in the church and her work. With him was Bro. J. H. Standenaur, a pupil of mine in my early experiences of school-teaching. It was his first visit to my home, and it was a pleasure that we could thus meet. Time is showing her traces on both of us, and this reminds us that our days for active service are rapidly passing by.

New Year's day was spent in home surroundings. And on the part of some the old English custom of going from house to house to give the New Year's greeting was practiced and enjoyed. The greeting: "A happy and prosperous year," means much when it comes from the heart. And we are glad to believe that of some it really does. Why not? In it we have the golden rule expression. What we would like to have for ourselves we wish to others. And as such wishing doesn't make us any the poorer, but others richer, surely we can afford to do it.

The early pealing of the church bells awakened us out of a peaceful slumber and reminded us that the "old" was going out and the "new" coming in. A year of days was recorded and the book closed. Yes, the record is made—what is it? All we can do is to repent, ask the Lord to blot out our transgressions, and with a stronger determination enter the new year with more love for better service. Like Paul, we have the will to do good, but do not have the courage to put it into service.

On the second day of the week and the year we were at the chapel opening of the winter term. We have attended scores of these opening chapel services. And it seems as if a new inspiration comes to me from each one. The thought comes: O, that I were a boy again—but, no, I don't care to try the experiment over again—but had I it to do again, knowing what I know now, I would do some things different. Yes, I would. But it does seem—yes, it more than seems—it is an undeniable fact, our young people enjoy greater privileges to-day than did those of fifty years ago. But whether or not they are appreciated as they should be is a question that must be solved by themselves.

We are living in a golden age. Lord, help us to get some of the pure gold out of it. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." So may we all do during the year 1906.

H. B. B.

THE TRIAL SUBSCRIBER.

We learn with pleasure that our ten-cent proposition did good, not only by greatly increasing our subscription list, but in helping people to know more about the Brethren and their claims in behalf of the primitive order of Christianity. Below we are giving an extract from a letter written the House by one of the parties who has been reading the MESSENGER a short time:

Dear Friends:—I have been receiving the Gospel Messenger for a few weeks, and I just wish to say of all

the papers I have read I consider it the best. I have been greatly benefited by reading it. I am not a member of your church, but I am almost persuaded to join my lot with your church now. Dear friends, I am a poor man, but if I can raise the amount I will send for the paper. I would love to read it, but have not the means just now to pay for it. I will try to get it, as I feel that I have missed a great deal by not getting the Messenger. Will you pray for one who needs a little more light?

With people from all parts of the country writing for more light our readers need not wonder that we are trying to push the MESSENGER out into every section of the country. There is a demand for the paper as well as for the doctrine it teaches. There is no other paper in the world just like it in this respect. We not only teach the whole Gospel, so far as the written Word is concerned, but we are urging the people everywhere, in the church and out of it, to study the spirit of the written Word and make it a prominent feature of their lives to abstain from the very appearance of evil. There are many who admire this method of looking into the Gospel, and the MESSENGER means to find them and encourage them in living in keeping with both the letter and spirit of the New Testament Scriptures.

It will be observed how the paper is impressing the one referred to above. There are thousands of the same kind in every State in the Union. They are looking for more light, and should have it. There may be some of these people in every community where members are living. Why not send them the MESSENGER and in this way do some excellent missionary work? If they are living in families where there are no members, and where the MESSENGER is not taken, the paper can be had for the small sum of fifty cents. Of course this will not pay the expense of printing the paper, but the Mission Board, being anxious to do as much mission work as possible, has agreed to pay the rest, and in this way the House loses nothing. Why not all of those who can invest fifty cents and do some mission work? We have thousands of members who can take part in a work of this sort if they will. May we not hear from them?

WRONG METHODS OF RAISING MONEY.

THE *Sunday School Times* takes a decided stand against church fairs as a means of raising money for religious purposes. It is maintained that morals are lowered by that evil method. In reply to several queries received on the subject the editor says:

Every time that the church of Christ asks an individual to contribute to the progress of Christ's kingdom, and offers a saucer of ice cream, or a fancy scrap-basket, or two hours of comic charades, as a partial and tangible return for the investment, the worthiness of Christ's cause is questioned, and the motives of the one solicited are discredited. To put it bluntly, money-getting for the church by barter is an insult either to the church, or to the one whose money is sought, or to both. Such "money-raising" practically says: "The church of Christ is not worth supporting; you know it, and I know it, therefore I won't ask you to believe that it is. But it has got to be supported, so buy this thing, almost getting your money's worth, and we'll turn over the profit to the unworthy church." Or it says: "The church is worth supporting, but we don't give you credit for believing this, or for any willingness to help in its support, so we'll offer you something that will appeal to you." Such an appeal is travesty on Christ's charge: "Freely ye received, freely give."

The root evil in church fairs and all commercial methods of securing money for the Lord's work is that they are an unworthy appeal to an unworthy motive. They defraud people of a blessing that God wants to give, and that can only come from faith-filled, free-will offerings: "Bring ye the whole tithe into the store-house, . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If the church fair is right in principle, then far better let the church trustees conduct a regular and high-class business enterprise as a permanent institution, the profits of which shall go to meet church expenses. If that would not seem advisable, why make amateurish and cheap and spasmodic attempts at the same thing?

We believe that the whole scheme of hiring people to give money, for a religious purpose, is wrong from start to finish. It breeds bad morals by appealing to

the lower motives. It makes no difference in what way men and women are hired to give, the thing is wrong, and does not develop the higher and better qualities. Some of the churches have run wild with this graft method of raising money for church work, and the most of the devout preachers and editors are realizing it, very much to their sorrow. Our own people should be on their guard that we be not gradually led into the same evil. If the evil should come our way, it will not come all at once, but in small installments. We need to watch the little foxes.

MAKING THE WEAK STRONG.

THERE are ways of making the weak strong without sending them off to some health resort or giving them medicine. Here is one of the ways, and we would like to see it tested in other localities, not once, but many times. It comes to us like many other good things, and we give it to our readers:

Over in Indiana there is a country church having a scattered membership of about eighty members. In this church there are but two ministers, one of whom is past seventy years of age, the other a young man of but thirty-five. The young man has been ordained to the eldership and has had charge of the church for some time. He also superintends the Sunday school and is a regular teacher in the school. He is active and full of zeal for the Master's cause in that locality, but is delicate in health, and as he makes his living by farming he is much hindered in his work. But the people over there have a way of showing their appreciation of a willing worker as well as their attitude toward the supported ministry question. Last spring when the elder was in poor health and unable to plow they came in and plowed for him and thus helped him to get out the crop; then by the assistance of his two small boys the crop was cultivated. When the gathering time came they just simply made a frolic and husked his entire crop. Now they could measure the number of acres plowed and the number of bushels husked, but they could not measure the joy these acts produced in the life of that preacher and his faithful companion.

The MESSENGER readers need not know the name of the preacher or the name of the congregation where it all happened, but it is all vouched for. It happened in a locality where the MESSENGER is widely read and appreciated, where the members are cheerful and happy, and where the minister loves his people and delights to lead them into the green pastures where the water of life flows abundantly.

Why can we not have more of this kind of work going on in the Brotherhood? We do not mean for the poor man to spend his time helping the rich, but those who can should turn out, *en masse*, if necessary, and help the hard-working minister who really deserves all the aid he can get.

IN THE JEWELRY DEPARTMENT.

DAVID asked the Lord to turn his eyes away from beholding vanity. Psa. 119: 37. In a thoughtless manner members sometimes disregard this scripture, greatly to their spiritual injury and much to the discredit of the church. Here is an instance. We clip from a leading daily in the West. Our attention was called to it by one not a member of the church, though he greatly regrets the way some of our people are running after the foolish fashions of the world. Here is the clipping:

The other day two demure Dunkards, in their plain little brown bonnets, entered one of the big department stores. They glanced hesitatingly about and then headed directly for—the religious book department? Not much! The jewelry counter.

But this is not the first time that other people have noticed our members giving special attention to jewelry departments. They have been seen in large stores studying the fashion plates. It should be remembered that jewelry and the latest displays shown by the fashion plates do not harmonize with the little brown Dunker bonnet. Fashionable people look for something better where they see the Dunker bonnet in evidence. When our members conduct themselves after this manner they can look for criticism even in the secular papers. The real remedy is to turn our eyes away from beholding vanity.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, - - Illinois, H. C. EARLY, - - Virginia
S. F. SANGER, - - Indiana, A. B. BARNHART, - - Maryland
JOHN ZUCK, Iowa.

MORAVIAN MISSIONS.—I.

Most of us know that the Moravians have done far more missionary work than the average church, when their numbers and wealth are considered. Some persons express wonder that they can do so much. And it is strange that they should do so much when many others do so little. It may do us good to learn just how much they are doing, and then look at the motives which prompt them to deny themselves many things commonly considered necessary in order to give to others the news of salvation, which to them is of supreme importance, and to all professing Christians should be of more importance than it is, if we judge by the amount of work done and the sacrifices made in order that Christ may be preached to those who know him not.

A few quotations from those who know will be of interest, and will show how much in advance of most other churches the Moravians are in mission work. Mr. Mott says: "The most striking example of achievement on the home field, in the interest of foreign missions, is that of the Moravians. They have done more, in proportion to their ability, than any other body of Christians. If members of Protestant churches in Great Britain and America gave in like proportion, then missionary contributions would aggregate over £12,000,000, or a fourfold increase. And if they went out as missionaries in corresponding numbers, we would have a force of nearly 400,000 foreign workers, which is vastly more than the number of missionaries estimated as necessary to achieve the evangelization of the world. The question is, What is there in connection with the work that is not reproducible?"

The secretary of the Board of Missions of the Moravian church, P. de Schweinitz, said: "To-day the Moravians have for every fifty-eight communicants in the home churches a missionary in the foreign field, and for every member in the home churches they have more than two members in the congregation gathered from among the heathen."

There is something here to think about. One foreign missionary for every fifty-eight members at home! That seems incredible, impossible; and yet it is a fact, a fact very much to the credit of the body with such a record. Is there any reason why others may not do as much? Is there any reason why the Brethren church may not do as much as the Moravian church? It is a long look ahead, but it is a good goal to strive to reach. And when we have reached it, if our number were to remain as it is now, we shall have in the foreign field about fourteen hundred missionaries. Just compare that number with the number we have already on the foreign field, and see how far we come short of the Moravians in one most important line of Christian work.

Let us make an estimate for each of our congregations separately, and then the work will not seem so nearly impossible. At that rate the Elgin Brethren church would pay for a missionary and a third. Could we do it? Yes, and without making any real sacrifice, though a large majority of our members have little or nothing of this world's goods except their wages. A congregation with three hundred and fifty members would need to support six foreign missionaries. Could that congregation do it? Most assuredly. In fact it would not be impossible to find congregations in which the actual waste of the money entrusted by the Lord to his children would suffice to keep the required number of workers on the field.

There are, of course, small congregations in new localities where the average could not be kept up without great hardship. But there is enough surplus wealth in other congregations to more than make this lack good. The Lord does not demand the impossible. What he asks is that we prove him, test his promises. His wealth is not exhausted, his willingness to bless is greater than our desire to put ourselves in a condition to receive the blessings. If we do our part he will open the windows of heaven and pour out such a blessing that we shall not have room to receive it. That is his promise. Do we believe it? It seems not, for the tithes are not brought in by any considerable part of the members.

We have made commendable progress in recent years. But we are but started in the right direction and must not for a moment imagine that it is time to cease effort. The goal is a long, long way ahead, and can be reached only by patient continuance in well-doing, by our striving each day to come more nearly up to the full stature of manhood and womanhood in Christ Jesus. Is it the fixed purpose of each heart so to strive? It should be. The Lord grant that it may be.

G. M.

FROM ANKLESVAR, INDIA.

The other evening the boys in their Bible class asked me whether all the people in America were Christians, and how I wished I could say, "Yes"; but I could not. Then they wanted to know what the people who were not Christians were called, and whether they worshiped idols. I told them they did not worship idols, and they asked, "If they do not worship idols, then what sin do they do, and why are they called sinners?"

Just now our compound and buildings are being made ready for the coming district meeting, which will be held here Dec. 29 to Jan. 2. All our missionary family will gather here—except those who must "stay by the stuff" at Bulsar, for someone must care for the boys and girls there. A number of our native Christians will come, and we are hoping and praying for a time of refreshing of mind, spirit and body, for the work of the coming year. These meetings are times to be remembered and are precious to us all. They are to us what the Annual Conference is to the home churches. We are very glad to have Bro. D. L. Miller with us this year again, and regret that the time is so near when he will leave us for the homeland.

Brother McCann's spent a few days this week with Brother Ross's at Vyara. Bro. Ross and Bro. McCann went hunting and succeeded in bringing in some large game.

Brother Eby's, of Jalapori, are spending a few days with us on their way to visit their new station at Nandod, the capital of Rajpala state. They have not yet secured a house. We all learn sooner or later that American "push" is not so valuable here as it is at home. In any work in which the native is concerned, it is impossible to hurry. It is a little hard on one's patience sometimes, but patience is a most important virtue anywhere, and especially in a missionary. Patience and tact will accomplish more in the end than push and energy.

Bro. McCann is preparing to accompany Bro. D. L. Miller to China on his homeward trip. He will be absent for three months or more, and will be missed here.

Last week Bro. McCann spent several days in the village of Vardi, about twenty-five miles away. He took one of the boys along to cook for him and went in a cart. This is the village from which the man walked in, some weeks ago, to be baptized. There has been some persecution, but others are asking for baptism.

A few days ago Bro. McCann and I visited the Gujarati school in the bazaar where some of our boys are now studying. The head master showed us what he called his museum, though it was a very diminutive affair. We also heard a recitation in chemistry which was good, though their methods and appliances are crude. They do well with what they have. On the way home we passed a house where a wedding had occurred an hour or so before. They insisted on our stopping and sitting with them a while, and they gave us flowers, pan-sopari, and perfumed us. The decorations were very elaborate according to their notions, but you might not agree with their idea of beauty. A little girl of eleven was married to a man of twenty. She will not go to live with him for seven years. Meanwhile if he dies she will be widowed for all her life. If she dies he may marry again, but she cannot. He may have other wives, but she must have only one husband. Should she be widowed, she will lose her pretty jewels, have her head shaved and go to the home of her husband's people to be their slave, in this way atoning for the sin which caused his death. My sisters, be thankful you live in a Christian land, where you need not suffer such things.

Mary N. Quinter.

Dec. 15.



PRISON WORK.

In Matthew 25 we read about certain people being shut out of heaven because they did not visit and attempt to help those in prison. Should that charge be brought against all the Messenger readers, on the day of judgment, it is certain to produce a startling sensation. How many might be able to pass the examination on this point should concern all of us. But Bro. C. C. Root, of Ames, Okla., has done some effective work in prisons, and we presume he stands ready to do more. Here is what he says about some of his labors:

While reading Brother Mahan's "In Prison" the experience of penitentiary work came vividly to my memory. During the home mission year of 1896 my visits to the penitentiary at Lansing, Kans., were monthly, and there is not an important phase of the work ever so difficult that did not seem to be wonderfully blessed. There is not a degree of sentence that was not represented in the conversions to the Brethren's faith, and applications for baptism by us. Among the eight that we baptized there was one of the "Dalton gang," and one of the colored race incarcerated for life, who, by divine providence, got his freedom in less than three years after conversion and has since been identified with the Brethren church in Kansas City.

When a convict from Quinter, Kans., was baptized under heavy guard, he requested of me to inform his wife through Eld. Benj. Whitmore, of Quinter, and others,

which I did, whereupon she also united with the church, and now they both enjoy civil liberty together as well as the "liberty of the children of God." Two others whom I baptized in their stripes have since been pardoned, for whom I appeared before the governor of the State and his board of pardons, and are now both at liberty. Two others who found grace behind the bars, and were baptized under guards, are at liberty now, and, when last heard from, bless the day when the Gospel Messenger met them in their cells, and the day when one took upon himself the humiliating attitude to stand up to proclaim to eight hundred and sixty-five of them the doctrine of the Brethren, once from month to month. Much might be said of the warden and his staff, and of the chaplain and his favors from his library and office entertainments and the sharing of his time in his pulpit, his encouragements to our own doctrine and his introductions to his vast audience. And last, but not least, the encouragement of the warden to "come again on a work so advantageous to them all."

It will be observed that the Messenger played an important part in these prison conversions. In fact, it may have had something to do with all of them. The Messenger is a very quiet and an effective preacher. It is welcomed in any prison in the United States. The wardens like to see the inmates reading the paper. They know that it means better men, not only during their prison life but when they are permitted to return to freedom. We would like to see several thousand copies of the Messenger placed in scores of penitentiaries in this country. It might be sent to the warden regularly for distribution. Fifty copies to one hundred prisons would mean five thousand copies. Why not talk to your district mission boards about it, and offer them the money for the purpose? If you want to do some mission work of this sort, write the House for special terms on twenty or fifty copies to be mailed each week to the warden of the prison you designate.



ANOTHER WAY OF DOING MISSION WORK.

From past and present observations it is believed that in our earnest endeavor to push out into home and foreign missions we are greatly neglecting another very important opportunity for doing mission work right at our doors.

With no effort or desire to discourage home and foreign work, yet it occurs that we are inclined to look too far away. How about those within a few hours' ride or drive from us who never heard the Truth in its fulness, — our neighbors right in our own communities?

To illustrate: Here is church No. 1, having perhaps an elder and one or more ministers to assist him, and with this force he is keeping up from one to four poorly-attended services a month, all at the church, and at the same time people are living within five or ten miles who never heard the Brethren preach and never attend church. While this elder and his helpers fill these appointments at the church, each one taking his turn at preaching, yet there are souls right at their doors perishing for the bread and water of life.

Then here is church No. 2 with perhaps two, three or even more elders, and yet there are souls, perhaps lambs of the fold, isolated by only an hour's train ride who would gladly meet all expenses incurred in an effort to have one or more of those ministers or elders preach for them regularly, weekly or monthly at their doors, and yet those servants of the Lord are content to have no appointment at the church, to be filled in turn by them, once or twice a month.

Again, here is church No. 3, with elders, ministers and a noble band of Sunday-school and Christian Workers to assist in the regular preaching and other services, all at the church, perhaps, a dozen services of one kind or another a month, — awful nice for them isn't it? — but how about those poor souls within an hour or two's drive that never have those opportunities? Wouldn't it be a grand thing if these elders and ministers would divide up a little, scatter out a little on each Lord's Day, meet the people in worship at two, three or more places each Sunday? Grand, because it would develop much latent talent in our ministry, especially in the young ministers. Grand, because it would be doubling or trebling the amount of work done. Grand, because of the good results sure to follow in the conversion of two or three times more persons. Grand still if a few earnest workers would accompany those ministers to encourage them and to interest those who might attend the meetings. Still grander, in the development of the gifts and talent of our laity who would assist in this good work.

This might call for some Sunday visiting and social entertainment on the Lord's Day, but we shall feel amply repaid, if by combining social visiting with religious work we shall see our neighbors and friends converted to God. By means of mutual exchange of social visiting, a result sure to follow in the course suggested, we can induce them to become interested in the work of the church and their soul's eternal welfare. It is suggested that we cast anchor and look about us and see what grand opportunities we are neglecting right at the door.

In conclusion, shall we follow in the footsteps of our fathers and give our neighbors a free Gospel, or shall we stand idly by and wait for some church or mission board to hold out the contribution box and tell us to help ourselves, and then go and preach to our neighbors? How many of the old fathers who are gone to their reward, preached as much as two, three or more of us are doing now! When the faithful are rewarded and the Savior makes up his jewels and the idlers are called into account, what will our answers be?

B. E. Kesler.

Leachville, Ark.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale church met in council Jan. 6. Three were received by letter, and another one to be received soon. This makes seven by baptism and six by letter in the last year. We hope the mission board will send us a preacher. We keep up our prayer meeting each Sunday evening. Sunday school each Lord's Day the whole year round. We elected the undersigned for superintendent and Bro. G. M. Bilheimer assistant for the coming year. Fifty-six scholars were enrolled the first Sunday.—J. Z. Jordan, Fruitdale, Ala., Jan. 11.

CALIFORNIA.

Lordsburg church met in council Jan. 8, our elder, Simon E. Yundi, presiding. Seven letters of membership were read; E. T. Keiser was reelected Sunday-school superintendent and J. M. Cox reelected assistant. A brother and a sister who had wandered away were reinstated. Bro. A. W. Vanman preached an earnest sermon Thursday evening, Jan. 4. On Friday he gave us a talk on mission work in Denmark and Sweden. It was interesting, instructive and helpful.—Grace Hileman Miller, Lordsburg, Cal., Jan. 9.

Fruitvale church met in council Jan. 6, Bro. M. E. Andrews presiding. Church officers were elected.—Christian Workers' officers, Bro. M. E. Andrews president, Sister Minnie Brown secretary. Sunday-school officers, Sister Minnie Brown superintendent, Sister Lucy J. Bickett assistant. We decided to have a series of meetings and love feast in the near future and have our new church-house dedicated. We are now holding meetings in our new church. We would be glad to have more members locate here, homes are cheap. Any one wishing any information will write to the undersigned.—Mrs. Alice Myers, Bangor, Butte Co., Cal., Jan. 7.

Inglewood church met in council Jan. 6, with our elder, W. J. Thomas, in the chair. Church and Sunday-school officers were elected for the present year. Sister Susie Thomas was reelected superintendent of our Sunday school and the writer assistant. Bro. Vaniman, our late missionary from Sweden, has been secured to hold our series of meetings, beginning Jan. 21 and continue till our love feast Feb. 3. Our little church was the glad recipient of a twenty-five dollar Christmas present from our friend Daniel Freeman.—T. M. Calvert, Inglewood, Cal., Jan. 9.

Princeton.—Our Sunday school was reorganized Dec. 31. It is named the Glendina Sunday school. We have a very good Sunday school. There are now three appointments each Sunday. At eleven A. M. there is preaching at a schoolhouse five miles away; each Sunday at two P. M. there is Sunday school, followed by preaching services at the homes of the members. On Wednesday evening of each week there is teacher's meeting at the home of Brother and Sister Platt. Two more members have recently moved in. There are now fifteen members settled in this part of California.—Leona Shively, Princeton, Cal., Jan. 6.

Reedley.—Our communion was held Dec. 23. Eld. C. S. Holsinger, of Laton, officiated. Sixteen surrounded the Lord's table. One letter was received. Some visiting members were present. We met in council Jan. 6. Eld. I. F. Betts presided. Sister Rebecca Skinner was chosen agent for the Brethren Publishing House.—Franklin Davison, Dinuba, Cal., Jan. 10.

COLORADO.

Rockyford church met in council Jan. 6, with Bro. Ulum presiding. All church and Sunday-school officers were elected for the following year. Bro. Ulum, from Prowers, Colo., was chosen as our elder, with Bro. Nevinger assistant. Sister Talhelm was chosen Sunday-school superintendent, with Sister Clara Hochstetler assistant. Brethren David Hamm and John Bjorklund were advanced to the second degree of the ministry. Three letters of membership were read and one was granted. Dec. 24 Bro. Barwick, from McPherson, began a series of meetings at this place, which is still in progress. The members have been much encouraged. One hour each evening is devoted to Bible study, led by Bro. Barwick.—Minnie Frantz, Rockyford, Colo., Jan. 9.

Good Hope congregation met in special council Dec. 23 at Sterling, Colo. Two letters of membership were read. The election of Sunday-school officers resulted as follows: Superintendent, the writer, and Bro. Bushong assistant. The Sterling Sunday school took a special collection Dec. 24 for the Brooklyn mission, amounting to \$514. We just received word from Bro. L. E. Keltner stating that they have decided to come to Sterling. There is also room for more brethren and sisters in this part of Colorado. Come and help us.—Daniel Eikenberry, Sterling, Colo., Jan. 8.

St. Vrain congregation met in council Jan. 6. Principal business coming before the meeting was the election of Sunday-school and church officers. Oscar Moore was elected superintendent, Howard Long assistant; the writer correspondent. Four church letters were granted and one was read.—Oscar Moore, Route 3, Box 29, Longmont, Colo., Jan. 8.

DISTRICT OF COLUMBIA.

Washington City church convened in council Jan. 8, Eld. A. P. Snader, of New Windsor, Md., presiding. Bro. Snader was unanimously reelected as elder for the congregation for one year. Officers for the Sunday school were elected, with few exceptions. The old officers were reelected. A committee of three was appointed to perfect the envelope system of raising money in the congregation for current expenses and something toward the support of a pastor. The treasurer's report showed that \$434.92 had been received from all sources and that \$431.87 had been disbursed during the year 1905, leaving a balance on hand of \$276. Some repairs were ordered and the deacons brethren instructed to see to having them made. Two members were granted. After the business was concluded, Bro. Snader led an applicant down into the water and baptized him. Bro. Snader filled the appointments, last Sunday, and we have with us now Bro. C. B. Smith, of Milledgeville, Ill., who will preach for us both morning

and evening Jan. 14. Bro. and Sister Smith were with us at prayer meeting on Thursday evening. The condition of Bro. Garber's family is slowly improving.—M. C. Flohr, 338 8th St., S. E., Washington, D. C., Jan. 13.

IDAHO.

Nampa church met in council Jan. 6, with Bro. J. H. Grabill presiding. Church officers were elected for the year. Sunday school was also reorganized with Sister Fasnight superintendent, Bro. Riddleberger assistant. Dec. 31 we reorganized Christian Workers' meeting; Bro. Ernest Fike president, Bro. Arthur Beckner assistant. Four letters of membership were received and two granted since the last report.—Edith Troyer, Nampa, Idaho, Jan. 10.

ILLINOIS.

Hudson.—We have now been pleasantly located in the Hudson church for one year. The church is a kind, loving band of members. They know how to show their appreciation of their minister and his wife in a substantial way, bringing many things during Christmas time that go toward making life pleasant and happy. Our Aid Society is doing good work aiding the poor and needy. We have an evergreen Sunday school ably managed by Bro. Urias Blough. We use the Brethren literature. The Messenger goes to every family. Long may it live.—Nannie E. Neher, Hudson, Ill., Jan. 10.

Hudson church met on Thanksgiving day for public worship. Bro. J. H. Neher preached a missionary sermon, after which a collection was taken amounting to \$18.60, to which was added \$8.75 of the Sunday-school missionary collections, making a total of \$26.35, which was sent to the Arkansas mission, where Bro. Neher labored before coming to Hudson. Bro. Neher then went away for a few weeks to hold meetings, and on Dec. 3 Bro. Charles Gibson visited us and gave the Sunday school a short talk, and also preached for us. Dec. 10 and 17 Bro. W. D. Neher, of Chenoa, filled the regular preaching appointments. Dec. 31 we had children's meeting, conducted by Sister Neher. First there was a short program, by the children, after which Sister Neher talked to them. We have no Sunday evening services at present, on account of the weather and roads. The church met in council Jan. 6, our elder, J. H. Neher, presiding. We elected our Sunday-school officers for the year: Bro. Urias Blough superintendent, with Bro. F. H. Lyon assistant. The reports of the different solicitors and treasurers were read.—Ida L. Thompson, Hudson, Ill., Jan. 8.

Waddams Grove.—The Brethren are holding a series of meetings in the village of Waddams Grove.—Albert Myers, Waddams Grove, Ill., Jan. 11.

INDIANA.

Anderson.—The meetings at this place, conducted by Eld. L. W. Teeter, were well attended and his able sermons appreciated by outsiders as well as our members. Our Sunday school was reorganized for the new year, with Bro. Daniel W. Bowman superintendent. The interest and attendance are good.—J. S. Alldredge, Anderson, Ind., Jan. 8.

Bachelor Run church has a membership of 361, with six preachers, three of these being elders, with A. G. Crosswhite as presiding elder. We have two churchhouses, with regular preaching services two and three times each Sunday. The past year we have received by letter, reclaimed and baptized fifty-five, and lost by letter, death and other reasons, thirty-nine. We have also two evergreen Sunday schools, with Brethren Lewis Moss and Abe Eikenberry superintendents. The general average of attendance of both schools during the past year is 144. We have two Christian Workers' meetings, with good attendance and two Sisters' Aid Societies, which do much good. During the year we have administered to our home poor and sick, sent boxes of goods and money to different mission points.—Mattie Welty, Flora, Ind., Jan. 8.

Clear Creek.—Bro. Wm. Lampin and wife came to us Dec. 15 and staid until Jan. 11, preaching thirty-three sermons. Twenty-three precious souls put on Christ in baptism, two await baptism in the near future, and one was reclaimed. The church was built up. Bro. Lampin and wife leave to-day for home.—B. F. Emley, R. R. 2, Roanoke, Ind., Jan. 13.

Pt. Wayne church convened in council Dec. 29, with Eld. Hiram Forney in charge. Reorganization of Sunday school for the ensuing six months, with Bro. S. L. Stover superintendent and Sister Eby assistant. The writer was chosen correspondent. The Christian Workers' society was reorganized, with Bro. Bender president and Sister Edna Eby secretary. Quarterly council March 30.—J. Ahner, 2346 Walton Ave., Pt. Wayne, Ind., Jan. 10.

Mt. Pleasant church met in council Jan. 6, presided over by our elder, S. D. Stoner. Five letters were granted; reorganized Christian Workers' meeting and also reorganized our Sunday school for the coming year. Eld. W. R. Harshbarger, of the Ladoga church, assisted in the meeting.—Nellie Ronk, Ladoga, Ind., Jan. 8.

Muncie church met in council Jan. 11, with Eld. Studebaker presiding. It was decided to hold our spring communion May 6. The writer was appointed church correspondent.—Mary E. Hooke, 803 Powers St., Muncie, Ind., Jan. 12.

Roann church met in council Jan. 10, for the purpose of reorganizing our Christian Workers' meeting. Officers were elected for a term of three months. Another dear sister was baptized since my last report of Dec. 26.—Joe John, Roann, Ind., Jan. 11.

Somerset.—The successive sermons of Bro. W. W. Barnhart, at the Cart Creek house, have strengthened us very much. Our meeting at this place is in progress, sermons given us by Bro. H. Brallier, of Pierceton, Ind. He has many almost persuaded.—Elzworth Weimer, R. F. D. No. 9, Box 57, Wabash, Ind., Jan. 11.

Tippecanoe church will begin a protracted meeting Jan. 12. Eld. John Stafford is expected to do the preaching.—Daniel Rothenberger, Syracuse, Ind., Jan. 8.

IOWA.

Waterloo.—Our Bible school, held in the Waterloo city church, conducted by Bro. J. F. Souders, closed Jan. 5. The attendance and interest throughout the meeting were good. Quite a number from a distance met with us to enjoy the work.—Lizzie A. Witter, 1002 Randolph St., Waterloo, Iowa, Jan. 8.

KANSAS.

Junction City.—We live twenty miles from Abilene, isolated from the church. Any brethren who may be passing through this junction will find a welcome to stop with us. My wife, seventy-eight, and myself, seventy-two years of age, are the only members living here. We try to serve the Master, although we do not have very much financially, and are old; but we do get hungry for preaching and would be so glad to have someone stop with us. Pray for us!—D. B. Cripe, Junction City, Kans., Jan. 8.

Kansas City.—The evening of Dec. 24, at the church, was given to the children's exercises of the Sunday school. Many of the parents who seldom attend at any other time were there. After the program a present was given each scholar. Gifts for the poor were brought by them in the morning, which were distributed to the needy. Our Sunday schools were reorganized in council Jan. 7. Sister Nininger was chosen superintendent at the church, Sister Wine assistant; Sister Powell was reelected superintendent of the mission Sunday school, with Bro. D. G. Sell assistant.—Viola Cline, 8 S. Boeke St., Kansas City, Kans., Jan. 9.

Olathe.—Bro. Arthur Brubaker, of Kansas City, came to us Dec. 17 and held a three weeks' meeting. He delivered twenty-seven sermons. Three were received into the church by baptism, one of whom was a dear little Sunday-school scholar. The members feel greatly built up.—Lilly M. Riffey, R. R. No. 1, Olathe, Kans., Jan. 8.

Scott Valley church met in council Jan. 6, our elder presiding. All of our church officers were reelected for a term of two years. Sunday-school officers were elected for the year; Bro. J. S. Sherry superintendent. We organized our Christian Workers for three months, with Bro. Peter Haan president and Sister Mary Sherry secretary. Bro. C. P. Rowland closed a three weeks' series of meetings Dec. 31. Since last report three letters of membership have been received, a brother and a sister reclaimed, and three letters of membership granted.—Frank R. Smith, Waverly, Kans., Jan. 6.

Vermilion.—Bro. J. Edson Utery, of Brethren, Mich., came in our midst Jan. 2. While here he preached three sermons and gave us two Bible lessons. Three precious souls were received into the church by baptism. We all appreciate Bro. Utery's short stay, and hope to have him return and conduct a Bible term for us next winter.—Eva Lena Frantz, Beattie, Kans., Jan. 9.

MARYLAND.

Princess Anne.—In the Messenger from time to time we see calls for someone to come and preach the Gospel. So here I come with a plea from the eastern shore of Maryland. How ready the people here would be to accept the Gospel as taught by the Brethren I cannot say, for the natives here never heard one of our brethren preach. But we do think some effort should be made to start a church here and teach the people the ways of true religion. We are blessed with good soil and mild climate, and land is cheap. We moved here from the Beaver Run congregation, W. Va. Won't someone come and help us?—Peter Biser, Princess Anne, Md., Jan. 6.

MICHIGAN.

Black River church met in council Jan. 6. We reorganized Sunday school. Bro. L. A. Fisher was elected superintendent, with Bro. C. C. Snally assistant.—Ellen Stoneburner, R. F. D. No. 4, South Haven, Mich., Jan. 8.

Crystal church met in council. We reorganized our Sunday school for six months; reelected church officers for the year. Bro. Leachner and family, from Morrison, Ill., expect to move to Crystal soon, he has bought a farm here. We wish many more good brethren and sisters would do likewise.—Tillie Stone, Crystal, Mich., Jan. 10.

MINNESOTA.

Lewiston.—Bro. J. F. Souders, of Preston, Minn., will hold a ten days' Bible school in the Lewiston church, to begin about Feb. 20. An invitation is extended to any who would like to be with us at that time.—Jacob Wirt, Lewiston, Minn., Jan. 8.

Root River church met in council Dec. 23. We reorganized our Sunday school, with Bro. John W. Ogg superintendent and Bro. John Broadwater assistant. We decided to start a Christian Workers' meeting in the near future. Have had two weeks of very interesting Bible study, and expect to have more and also a series of meetings.—Ella M. Ogg, Preston, Minn., Jan. 6.

MISSOURI.

Cabool church met in council Jan. 6, Eld. F. W. Dove presiding. One letter was granted. Our treasurer made his annual report and was reelected for another year. The undersigned was reelected clerk and correspondent. Bro. C. W. Gitt, Sisters Brenizer and DeBoard were elected missionary solicitors for the year. A collection was taken which amounted to \$675.—Henry H. Garst, Cabool, Mo., Jan. 9.

Prairie View church met in council Jan. 6. Our elder, David Bowman, presided. We decided to have Sunday-school meeting the fifth Sunday in May, providing our district Sunday-school secretary could be with us. The writer was chosen correspondent for the year.—Sophia K. Cline, R. 1, Versailles, Mo., Jan. 8.

Walnut Creek church met in council Jan. 6. We decided to discontinue our Sunday school until the first of April. We hope to get one or two maps for Sunday-school use.—Corla L. Wampler, Knobnoster, Mo., Jan. 12.

South St. Joseph church met in council Jan. 6, with our elder, D. A. Miller, in charge. We had our yearly election of officers. One letter was received. The mission board was discontinued and a missionary committee appointed, with Bro. D. A. Miller foreman, Sister Jessie Snair secretary and Sister Anna Miller treasurer, and all matters concerning missionary work of the city will fall into their hands. L. Beanblossom, J. W. Woodie and Wm. Baldwin were appointed as trustees for the church. The Sunday school was reorganized, with Anna Miller superintendent, L. Beanblossom assistant. Our Christian Workers reorganized Sunday evening with the same officers and committees. The Sunday school at the church is increasing in numbers, and the average attendance at the mission Sunday school is forty-five. The missionary sisters have charge of the work. Bro. Miller preached at the church Friday evening and Sunday morning. He will

be with us again next Sunday, as our pastor, Bro. Garber, has gone to Kansas City to hold a protracted meeting. Our missionary sisters are now located in the mission home and may be addressed at 5208 Lake Ave., Station D.—Anna S. L. Miller, St. Joseph, Mo., Jan. 8.

NEBRASKA.

Kearney church met in council Jan. 6. One letter has been received since our last report. Dec. 31 we had a short Christmas program, and then treated the Sunday school with fruit and candy.—Martha E. May, R. R. 1, Kearney, Nebr., Jan. 10.

Afton church met in council Jan. 6. Our elder, Bro. George Mishler, presided. One letter of membership was granted. We organized a Christian Workers' meeting, with Sister Maud Dick president and Sister Lucy Perry secretary.—Anna M. Snell, Cambridge, Nebr., Jan. 8.

NORTH DAKOTA.

Deslacs Valley church met in council Jan. 6, our elder, J. C. Forney, presiding. Four letters were received and one was granted. Church officers were elected for the year. A Christian Workers' meeting was organized to take the place of our Bible meeting. Bro. Ira Michael president. A ladies' aid society was organized, with Sister Dora Michael president, and Sister Effie Forney secretary. We have an evergreen Sunday school, with Bro. Louis Hyde superintendent and Bro. Ira Michael assistant.—Jennie Harris, Kenmare, N. Dak., Jan. 11.

Snider Lake church met in council Dec. 23. We reorganized Sunday school by electing Bro. Wm. Lines superintendent and Bro. M. L. Huffman assistant. Several letters were received, among them those of two ministers and their wives, and a few were granted. We feel encouraged to know that our church is increasing in number. Jan. 7 we closed a two weeks' meeting, conducted by Bro. Brooks, of Newville, and our home ministers, Jan. 12 we meet to organize our Christian Workers' meeting.—W. A. Deardorff, Rosedale, N. Dak., Jan. 9.

OHIO.

Ashland.—We met to-day in council, Eld. W. F. England presiding. Brethren Albert Moherman and Martin Helm were elected Sunday-school superintendents. We decided to have a series of meetings in the spring or early fall. The writer was elected church correspondent. One sister was restored to fellowship. Two a deacon and wife were received by letter. Bro. E. S. Young conducted a Bible class during the holidays, which we decided to continue. Two of our Sunday-school scholars were received into the church at that time.—Jennie Helm, R. F. D. No. 2, Ashland, Ohio, Jan. 12.

Covington.—We are now in the midst of an interesting series of meetings with an attentive and appreciative audience. Bro. J. C. Murray, of North Manchester, Ind., is with us. Bro. Henry Showalter, of West Milton, Ohio, also meets with us each evening, ably assisting in our song service.—Oma Karn, Covington, Ohio, Jan. 10.

Greenville.—We are in the midst of an interesting meeting. Bro. D. M. Garver has been laboring with us for nearly two weeks. Two have made the good choice. Our meetings will continue another week or ten days. The Sunday-school institute was a great influence for good to us here.—Catharine Hollinger, Greenville, Ohio, Jan. 13.

Lick Creek church met in council Jan. 6, Bro. William St. John presiding. The officers were elected for this year; the writer Messenger correspondent. The Sunday-school teachers' normal institute of Northwestern Ohio had good attendance. Our series of meetings was begun last night by our home ministers. Tuesday evening Bro. I. L. Berkey, of Goshen, Ind., expects to be with us. Bro. Witmore, of Longley, Ohio, was with us Sunday afternoon, Dec. 31, and preached for us. In 1905 one letter was granted and four were received; three deaths. Two deacons were elected. Three were received in the church by baptism.—Ida E. Kintner, Bryan, Ohio, Jan. 8.

Middle District.—Bro. D. C. Hendrickson preached for us Jan. 7 at 10:30 A. M., in the evening at 7 P. M. Bro. D. P. Sollenberger. We reorganized our Sunday school Jan. 7, with good attendance.—Jos. H. Stark, R. R. No. 1, Box 79, Tadmor, Ohio, Jan. 8.

Newton.—Bro. S. A. Blessing, of West Milton, Ohio, held our regular meetings the morning and evening of Jan. 7.—Mary I. Sensenman, Pleasant Hill, Ohio, Jan. 11.

OKLAHOMA.

Billings.—I am home from a week's visit with the Guthrie, Okla., congregation. Our meetings were a pleasure to us. The Brethren have a large house of worship and plenty of help in the ministry. There is need for a worker in a city that gives promise to support a Brethren's church. Passing that way, ministers call and preach for them.—W. G. Cook, Billings, Okla., Jan. 9.

Frederick.—Bro. S. A. Honberger came to us Dec. 31, but on account of bad weather and other hindrances, meeting did not commence until Jan. 6. We expect to continue for two or three weeks and close with a love feast.—Edna Cooper, R. F. D. 1, Box 15, Frederick, Okla., Jan. 11.

Mound Valley church met in council Jan. 6, Bro. W. B. Gish presiding. Since our last quarterly council two letters have been received and six granted. Among those granted were our two resident elders, N. S. Gripe and wife, who go to Idaho, and J. Appleman and wife, who go to Frederick, Okla. The latter is still retained as our overseer. Sunday school was reorganized with Bro. L. M. Dodd superintendent and Bro. A. J. Rodas assistant. Decided to discontinue our Sunday evening preaching services at church and have religious social meetings in our homes during the winter. Bro. W. B. Gish resigned as church correspondent and the writer was appointed. Decided to hold a series of meetings in the near future.—A. J. Rodas, R. F. D. No. 2, Thomas, Okla., Jan. 8.

Monitor church met for Christmas services. Our elder, I. H. Miller, gave us an excellent sermon, after which a collection of \$4.75 was taken up for home missions.—Sue Gordon, R. R. No. 1, Nashville, Okla., Jan. 7.

Washita church held their council at the Calvary Creek schoolhouse Jan. 6. Three letters were granted. Church officers were elected for one year. Bro. A. L. Boyd was chosen as our elder again. Sunday-school officers were elected for six months. Bro. D. L. Brubaker was elected

superintendent. The Sunday-school children brought in what they made with the dimes they received last spring, which amounted to \$36.12, with a few donations. Most of them went to a good building churchhouse here.—Mrs. Emma Wiltfong, Box 20, Cordell, Okla., Jan. 10.

OREGON.

Coquille church met in council, meeting being presided over by J. S. Root. Our spring love feast is to be April 7, and on the following day an all-day Sunday-school meeting. J. N. Roberts, J. S. Secrist and Wm. Barnette were chosen to arrange the program for Sunday-school meeting. We also reelected the officers for the Bible society for the next three months, J. N. Roberts, president, J. F. Stevens vice-president. We took a collection of seven dollars and twenty cents, and raised some for the Weston church, besides paying in to some other missions. The writer was chosen Messenger correspondent for another year. Bro. Secrist held a Bible school two weeks, which was very instructive. Not as many availed themselves of the opportunity as should.—Anne Barklow, Myrtlepoint, Ore., Jan. 8.

Newberg church met in council Dec. 30, our elder, D. A. Norcross, presiding. One letter was received. Bro. M. B. Bashor was restored to the eldership. Bro. Omer Moore was elected deacon. Sister E. Moore was reelected Sunday-school superintendent, Bro. J. Barnhart reelected assistant. Ministers present from other points were Elders Urias Shick, M. L. Bashor, S. E. Decker, G. C. Carl and Bro. E. S. Vandye and wife. We heard two good sermons from Bro. Shick Saturday evening and Sunday morning. The church is now in the midst of a series of meetings conducted by Eld. L. E. Keltner, of Payette, Idaho.—Ella Moomaw, Newberg, Ore., Jan. 6.

Rogue River church met in council Jan. 6. Two were received by letter. We elected church officers for one year; Bro. Z. Webster Messenger agent, the writer church correspondent, Sister Susan Rhoads, Bro. A. Bash and Bro. J. Lasey solicitors. Jan. 7 we reorganized our Sunday school for six months by electing Bro. John Lasey superintendent, Bro. Z. Webster assistant.—Nancy Bahr, Talent, Oregon, Jan. 8.

PENNSYLVANIA.

Dry Valley church met in council Dec. 30. Since the death of Bro. William Howe, Bro. S. J. Swigart acted as our presiding elder. Since we have two other elders in our congregation, Bro. Swigart wished to withdraw, he having never been elected. The church then elected one out of the three. The lot fell on Bro. S. J. Swigart. We had a pleasant council.—Minnie E. Howe, Maitland, Pa., Jan. 8.

Dunnings Creek church dedicated their new house of worship at New Paris Dec. 31. Bro. William Swigart preached the dedicatory sermon. The collection taken amounted to nearly \$400. There is yet some indebtedness on the house, which we hope may be paid in the near future. Bro. C. B. Smith, of Illinois, is holding a very interesting series of meetings now in the new house.—Levi Rogers, Ryot, Pa., Jan. 4.

Fairview.—We held our love feast Dec. 22, and Bro. Levi F. Holsinger, of New Enterprise, Pa., commenced a series of meetings; the meetings continued till Jan. 2. Eight precious souls came out on the Lord's side and were baptized, and one brother returned to the fold.—J. B. Snowberger, Shellytown, Pa., Jan. 7.

Manor.—We enjoyed three sermons by Bro. Ira C. Holsopple, of Pottstown, Pa. He came to Penn Run to spend the holidays with his parents, Eld. Joseph Holsopple's, and preached for us Dec. 24 and on the evenings of Dec. 26 and 27.—W. N. Myers, Penn Run, Pa., Jan. 10.

Philadelphia (First Brethren church).—Dec. 31 we held our regular evening services one hour later (8:45), our pastor's address being appropriate for the last day of the year. After the services four precious souls were buried with Christ, one of them being a dear old brother seventy-six years old. After a short intermission we held a very helpful and spiritual prayer meeting, until the new year was ushered in; then wishing each a happy new year we went home feeling encouraged.—Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., Jan. 11.

Reading.—On the evening of Jan. 6 we held our council meeting at the Reading churchhouse, Bro. Edward Wenger, elder in charge, presiding. Bro. Emerson Wickel was appointed to fill the unexpired term of superintendent of Sunday school, Bro. P. A. Smith, the former superintendent, having removed with his family to the Mingo church district. The undersigned was appointed as church correspondent for the ensuing year. On Sunday morning Elder Wenger preached an inspiring and soul-stirring sermon in the German language and in the evening, in the English—such sermons as make both saint and sinner tremble for the nearness of the Lord.—Henry H. Moyer, 834 N. 6th St., Reading, Pa., Jan. 8.

Snake Spring Valley district met in Koons church, near Loysburg, Jan. 6 in council. The evergreen Sunday school at the Koons church was reorganized Dec. 31, with Bro. H. S. Guyer superintendent.—Jacob Guyer, New Enterprise, Pa., Jan. 11.

West Johnstown.—Last night eleven brethren and sisters met with an aged sister to hold a love feast for her. Nearly a year ago she was carried from her room and baptized. She has been made helpless by paralysis. It was the first love feast she ever saw. Another Sunday school girl has been baptized since our last report. Our Christian Workers' meeting is growing in interest at the Morrellville house. Brethren passing through our city will be gladly welcomed at Roxbury or Morrellville.—H. S. Replogle, 1316 Va. Ave., Johnstown, Pa., Jan. 12.

West Conestoga.—Jan. 1 we held our council at the Middle Creek house. An election was held for a minister, the lot falling to Bro. J. W. G. Hershey, of Lititz. Bro. Hershey was immediately installed, but as Sister Hershey was not present she will be installed in the near future. Bro. E. B. Brubaker was advanced to the second degree in the ministry. Elders Hiram Gible, I. W. Taylor and H. E. Light assisted in the election and installation services. Our Sunday school and midweek house-to-house prayer meetings are progressing nicely. Feb. 3 a series of meetings will begin in the Lexington house, with Bro. J. Kurtz Miller to do the preaching. Our next council will be held March 26.—Linn H. Nies, Lititz, Pa., Jan. 10.

TENNESSEE.

Pleasant Hill.—Dec. 15 Bro. J. D. Clark, of Jonesboro, Tenn., began a series of meetings, continuing until Dec. 22, at which time he was joined by Bro. A. M. Laughran, of Evans, Tenn. They preached twice each day until Jan. 2. Thirteen precious souls were made willing to accept Christ. Four were baptized and nine will be received later.—Samuel H. Garst, R. R. No. 3, Blountville, Tenn., Jan. 8.

VIRGINIA.

Cooks Creek.—Bro. George W. Flory labored earnestly for us at the Bridgewater church for three weeks, closing New Year's day, at which time eight dear souls were baptized. The church was much built up. We will have an evergreen Sunday school at Garbers this year.—S. I. Bowman, Harrisonburg, Va., Jan. 12.

Germantown congregation met in council Jan. 6. Bro. Henry Ikenberry presided. Twelve letters of membership were granted. Bro. R. L. Peter, having served on the mission board for several years, resigned, and Bro. G. A. Barnhart was appointed to fill the vacancy. Bro. J. A. Fisher was reelected Sunday school superintendent for this year, and Bro. J. Bunyan Peters assistant. The writer was appointed church correspondent. Bro. J. W. Barnhart conducted a series of meetings at our church, beginning Dec. 25 and ending Dec. 31. The interest and attendance were good.—Zaida M. Barnhart, Wirtz, Va., Jan. 9.

Greenmount church convened in annual council Dec. 30, Eld. I. C. Myer presiding. Three letters of membership were granted. Church, Christian Workers' and Sunday-school officers were elected for the coming year. Decided to hold three series of meetings in our congregation during the year. We expect to have a love feast at the Mount Zion house in May. Our Thanksgiving offering of \$16.15 was sent to the Newport News mission. Dec. 31 superintendents J. W. Myers and P. I. Garber reorganized Sunday school for the year. L. Katie Ritchie, Greenmount, Va., Jan. 10.

Mine Run church met in council Jan. 1. Our elder, M. G. Early, presided. Our Sunday school is to be evergreen. Bro. G. M. Quann was elected superintendent, Bro. D. P. Quann assistant. Bro. J. A. Glick was among us and beginning on the evening of Dec. 30 preached for us until Jan. 2. The work here is much encouraged.—G. W. Chambers, Locust Grove, Va., Jan. 7.

Mt. Vernon church met in council Jan. 5, Eld. J. R. Kindig presiding. Sister Barbara Gish, wife of the late Bro. J. R. Gish, of Illinois, was with us. The new member of the home mission board, who had been previously elected, were instructed to organize. Several committees were continued; Bro. G. B. Flory to secure a brother to hold a series of meetings sometime during this year, Brethren John and Jacob Forrer to secure new benches for our church. The writer was appointed correspondent for the Messenger.—Lula J. Loving, R. F. D. 1, Fishersville, Va., Jan. 8.

Topoco church met in council Jan. 6. One letter was granted. Officers were elected for the following year. We decided to have prayer meetings beginning Jan. 14; also to have our council every other month instead of every month. There was preaching Sunday by Brethren Solomon Hylton and A. I. Weddle. Sarah L. Pratt, Topoco, Va., Jan. 8.

Valley Bethel.—We had services Christmas day conducted by Bro. A. A. Miller. Our Sunday school still continues. The attendance during the winter has been very good.—Vena S. Bussard, Bolar, Va., Jan. 8.

WASHINGTON.

North Yakima church met in council Jan. 6. Our elder, Bro. George E. Wise, presided. We elected officers for the new year. Sister Bates was elected superintendent of our Sunday school, with Sister Mary Dedrick assistant. Bro. P. H. Hertzog was chosen church clerk and treasurer; Sister Laura Weller president of our young people's meeting. We are glad to say we can enter on the new year out of debt. We feel thankful to the business men of our town who so kindly assisted. On the following day we listened to an interesting sermon preached by Bro. P. H. Hertzog. Doña B. Day, Box 581, North Yakima, Wash., Jan. 8.

Spokane church met Jan. 1 in regular session at 10 A. M. at the home of Bro. G. D. Aschenbrenner, the temporary meeting place for the little band in Spokane. The Sunday-school was reorganized. We are a band of eighteen or twenty members. We have no regular house of worship or minister, but have been meeting at the house of Bro. Aschenbrenner for Sunday school and preaching every two weeks, when one of the brethren from Tekoa comes up and preaches for us. We hope in the near future to be able to rent a small church from some other denomination or some suitable room. We would like very much to meet in some good, energetic minister who would like to change location and come to a good, mild, healthy climate. Any one wishing information may address Bro. G. D. Aschenbrenner, S. 109 G St., Spokane, Wash., or the writer. We expect to have our elder, Bro. Click, of Tekoa, with us either one week before or after the third Sunday this month, and are also planning to have a love feast in the near future.—C. Baldwin, E. 52 Gordon Ave., Spokane, Wash., Jan. 7.

Sunnyside.—Jan. 1 we met in council, Bro. D. B. Eby presiding. Three letters were granted. Sister Maude Eby was chosen superintendent of the Sunday school, and three days later the Christian Workers reorganized themselves, with Bro. Milton Oswalt president. The young people are gradually taking hold of their work.—E. Stanley Gregory, Sunnyside, Wash., Jan. 6.

WEST VIRGINIA.

Shiloh.—The series of meetings commenced by Bro. D. J. Miller, Dec. 9, closed Dec. 17. He preached eleven sermons. During his stay here we held our council, Bro. Miller as moderator. Eld. Miller went from this place to the Colebank church and held meetings till Dec. 25. The membership is built up. He now holds a series of meetings on Bullrun.—Arizona Auvil, Valley Furnace, W. Va., Jan. 7.

Smiths Chapel.—Bro. Price Hylton came to our place Dec. 23 and preached four sermons. Our Sunday school is doing very well; will continue through the winter. May God hasten the time when we may have a preacher here.—Cynthia J. Kahle, Littlesburg, W. Va., Jan. 8.

GRAND VALLEY CHURCH, COLORADO.

We have reached another milestone in the history of the Grand Valley church. We have been richly blessed of the Lord in the past year. One of our number has been called away by death, but the rest have enjoyed reasonably good health, blessed with rich harvest of temporal things. Twelve were received into the church by baptism during the year and one was reclaimed. We enjoyed having the district meeting in our congregation, which was well attended, and we trust was the means of doing some good. Eld. E. George, of Quinter, Kans., remained with us two weeks after the district meeting. He gave us a series of good sermons which we enjoyed very much. Eld. D. M. Mohler, of Warrensburg, Mo., spent a few weeks with us during the summer and fall, and his counsel and sermons were very much appreciated.

Our new churchhouse at Fruita was dedicated in the early spring, and a strong, active congregation is being built up at that point. The members near Palisades have been organized into a separate congregation, known as the Palisade church. This being the first offspring of the Grand Valley church, we feel to bid them Godspeed, and pray that the Holy Spirit may guide this little band of God's children to his praise and to the good of many precious souls.

Many have been received into our church by letter during the year, and we are thereby numerically strengthened. And, oh, what a power for good could we all be if we would just unite our powers for Christ and the church. May that be our earnest desire and prayer.

D. M. Click.

Grand Valley, Colo., Jan. 2.

FROM GEORGES CREEK, PA.

This church held her quarterly council in the Fairview house Jan. 4, with Eld. Jasper Barnthouse presiding. There was a good representation of interested members present, although the day was very inclement. This showed a zeal worthy of the cause. Considerable business came before the meeting, and it took considerable time to get through with all of it, but the members manifested a willingness to remain until the close of the meeting. This church has had its dark days, but a brighter day has dawned, and the future outlook for the church is one of encouragement.

The church enters the new year with a better financial basis than she has done for some time. Of course we are not much more than out of debt, but the present outlook for the church for 1906, financially, is much better than in the past (the financial part of this report includes Uniontown).

The spiritual status of the church is all that we could ask for. During the meetings held last June by A. W. Arnold, of Kirby, W. Va., eleven were added by baptism; also one was received by baptism in October, making twelve received in 1905. Two were granted letters and five went to their reward. This gives us a gain of five. This does not include Uniontown. They also have had a number of accessions.

Our Sunday school has prospered during the past year under the efficient care of Brethren J. P. Merriman and F. F. Durr, and their efficient helpers. We believe the school has been a success, as it has been a means of doing much good. Our school will be superintended the coming year by Brethren William Townsend and Joseph G. Cover. We believe that under their fostering care the school will again be a success.

During the present year our Christian Workers' meeting will be conducted by J. G. Cover and F. F. Durr, with Charity A. DeBolt as secretary,—same ones that had charge in the past.

The church at the present time, including Uniontown, has a membership of about one hundred and fifty. When what is now known as the Mount Union congregation, near Morgantown, W. Va., was still a part of the Georges Creek church, the field was too large to be worked successfully, and that congregation became a separate congregation, but still belongs to the Western District of Pennsylvania.

We believe the Lord will help those who help themselves; therefore we thank God and take courage, and let the Lord be our leader and we will follow.

Jan. 6.

Alpheus DeBolt.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Breon-Ackley.—At the home of the bride's parents, Brother and Sister G. L. Ackley, near Portis, Kans., Dec. 24, 1905, by the undersigned, Bro. George P. Breon and Miss Ora Ackley, both of near Portis, Kans.

I. S. Lerew.

Bennett-Cripe.—At the home of the undersigned, Dec. 25, 1905, Miss Sadie E. Cripe, of Wagar, N. Dak., and Mr. Hubert R. Bennett, of Towner, N. Dak.

Luther Shatto.

Bemiller-Lawyer.—Bro. Jacob Cleveland Bemiller, of the Meadow Branch congregation, only son of Brother and Sister John Bemiller, and Miss Mary Ellen Lawyer, of Union Bridge, were married at the home of and by the undersigned, Jan. 2, 1906, all of Carroll county, Maryland.

W. E. Roop.

Cripe-Driver.—At the residence of the undersigned, near Lima, Ohio, Bro. Jonas P. Cripe, of near Laplace, Ill., and Sister Sarah A. Driver, of Lima, Ohio.

S. I. Driver.

Fasnacht-Frantz.—At the bride's home, in Conway Springs, Kans., Dec. 27, 1905, J. Clyde Fasnacht and Lorena May Frantz, both of Conway Springs, Kans.

F. H. Crumacker.

Landes-Spare.—At the home of the bride's parents, in Morrill, Kans., Jan. 1, 1906, by the undersigned, Bro. William H. Landes and Sister Mary E. Spare, both of Brown county, Kansas.

T. A. Eisenbise.

Probascio-Brown.—By the undersigned, at his home, Dec. 20, 1905, Guy E. Probascio, of Detroit, Kans., and Grace I. Brown, of Abilene, Kans.

J. F. Hantz.

Strole-Nelson.—By the undersigned, at his home, Dec. 13, 1905, Bro. David S. Strole and Sister Maggie Nelson, both of Navarre, Kans.

J. F. Hantz.

Vore-Miller.—Dec. 27, 1905, in the Sugar Creek church, Allen Co., Ohio, at the home of the bride's parents, by the undersigned, Bro. Claude G. Vore and Sister Gertrude M. Miller, both of Allen county.

David Byerly.

West-Rogers.—At the home of the bride's parents, Mr. and Mrs. L. K. Rogers, near Mt. Etna, Iowa, Dec. 27, 1905, Bro. Clarence L. West, of Prescott, Iowa, and Sister Elsie Rogers, of Mt. Etna, Iowa.

D. F. Sink.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Andes, Sister Catharine, died at her home near Roman, Va., Nov. 12, 1905, aged 79 years, 10 months and 20 days. Fifty-eight years ago she became the wife of Wm. G. Andes, who preceded her to the grave nearly ten years ago. She was the mother of ten children, six of whom survive her. For about fifty-eight years she was a consistent member of the Brethren church. For a number of years she was an attentive reader of the Messenger. The funeral services were conducted at Lebanon church by Bro. H. C. Early, assisted by Bro. Peter Garber, from Ezek. 19:10.

D. L. Andes.

Barnhart, Eld. Daniel, born in Franklin county, Virginia, died at the home of his daughter, in Douglas county, Kansas, Jan. 1, 1906, aged 86 years, 10 months and 8 days. He was married to Anna Wenger, Feb. 8, 1840. To them were born eight sons and two daughters. In 1852 they moved to Wabash county, Indiana, where they lived until 1866, when they came to Kansas. He was elected to the office of deacon in 1846 and to the ministry in 1848, and advanced to the eldership in 1855. In his latter life he was identified with the Old Order Brethren. His wife and two children preceded him. Funeral services conducted in the Eight Mile church by S. W. Yost, J. Rinehart (Old Order). Burial at the Pleasant Hill cemetery.

Chas. M. Ward.

Beachler, Sister Barbara Frantz, died in the Surrey congregation, N. Dak., Jan. 1, 1906, aged 67 years, 6 months and 8 days. She leaves three sons and one adopted daughter, and three brothers. Her husband preceded her nearly two years ago. Funeral services by the brethren from Luke 23:28. She was paralyzed six years ago and was quite helpless for a long time.

Manerva Lambert.

Bock, Philip A., born in Germany, died Dec. 17, 1905, aged 75 years, 8 months and 14 days. He came to this country in 1849. He was married to Saloma Priser, Jan. 2, 1862. To this union were born two daughters and one son. His wife and one daughter preceded him to the spirit world. He died at the home of his daughter, near Packerton, Ind. He leaves one son to mourn his departure. Funeral services by Eld. Samuel Leckrone, assisted by Daniel Wysong, from Rev. 5:20. Interment in Eel River cemetery.

Tuda Haines.

Brooks, Willie, son of Charley and Julia Brooks, died near Painter Creek, Ohio, Dec. 21, 1905, aged 13 years, 3 months and 15 days. Funeral services at the Sugar Grove church, near Covington, Ohio, by Brethren Lawrence Kreider and D. B. Miller.

Anna Stutsman.

Brower, Bro. Enoch, died at his home in the Barren Ridge congregation, Augusta Co., Va., Dec. 31, 1905, aged 78 years, 1 month and 23 days. Bro. Brower united with the church early in life and served the church faithfully as a deacon for over fifty years. He leaves three sons and two daughters. Funeral services were conducted at the Mennonite church near his home, by N. W. Coffman, assisted by C. M. Driver, from Rev. 14:13. Interment in the Brower cemetery.

Wm. H. Coffman.

Christie, Sister Christena, departed this life, near Ligonier, Noble Co., Ind., in the bounds of the Springfield congregation, aged 83 years. She was one of a number baptized by the writer while serving the mission board of Northern Indiana, at a point in Noble county, Aug. 28, 1887. Faithful until death, she was anointed just one week before she passed away. Services and interment at the Salem cemetery, conducted by the writer, assisted by Bro. Joseph Weaver.

J. H. Warstler.

Clapper, Sister Elizabeth, widow of Bro. John Clapper, died in the bounds of the Canton church, Ohio, Dec. 16, 1905, aged 81 years and 11 days. She leaves three daughters and six sons. Sister Clapper united with the Brethren church in 1872, and continued faithful. Services by Eld. S. Sprankel, assisted by the writer.

J. Weirich.

Clingenpeel, Sister Mary, nee Moss, died Nov. 28, 1905, of pneumonia, at the home of her daughter, Mary Eikenberry, near Laplace, Ill., aged 85 years, 8 months and 10 days. Her remains were taken to Mexico, Ind., her old home, and laid to rest beside her husband. She was a faithful member of the Brethren church about sixty-five years. Nov. 26 she was anointed. She leaves three daughters. A husband, one son and three daughters preceded her to the spirit world. Services in the church at Mexico by Eld. Frank Fisher, assisted by Bro. Appelman, from Mark 14:8.

B. Clingenpeel.

Conway, Marquis D., son of William and Eliza Conway, died of consumption at his home near Hagerstown, Ind., Dec. 30, 1905, aged 60 years, 2 months and 7 days. He leaves a companion and three sisters. Funeral services at the Christian church, Hagerstown, conducted by Abraham Bowman, assisted by the writer. Scriptural text, Eccl. 9:10.

D. E. Bowman.

Cupp, friend George, died in Harrisonburg, Va., Dec. 5, 1905, aged 33 years, 6 months and 13 days. He was born and raised near Sangerville, Augusta Co., Va., and was a son of Brother John and Sister Lydia Cupp (deceased). He leaves a wife, two sisters and five brothers. Funeral and interment at Emanuel church Dec. 7, conducted by Eld. H. G. Miller. Text, Prov. 27:1. Annie R. Miller.

Ditmer, John M., died in Pittsburg, Ohio, Dec. 10, 1905, aged 71 years, 4 months and 6 days. He and a son were living alone. He dropped dead while preparing his dinner. He leaves ten children. Funeral services conducted by Eld. Jesse Stutsman at Pittsburg Brethren church.

Anna Stutsman.

Funk, John, died Jan. 2, 1906, near Maurettown, Va., in the Woodstock congregation, of pneumonia fever, aged 70 years and 11 days. He was married to Sister Sarah Shaver, daughter of Eld. Geo. Shaver. To this union were born two daughters. One preceded him to the spirit world. He was an upright man, but the one thing most needful he neglected. His remains were laid to rest in Valley Pike cemetery. Funeral services were conducted by Eld. Carson Miller, assisted by J. M. Ryman, from Psa. 90:12.

M. H. Copp.

Gebhart, Sister Barbara, nee Staver, died in the bounds of the Lower Miami church, Ohio, Dec. 28, 1905, aged 75 years, 1 month and 13 days. Her illness was of but a few days. She was married to Daniel Billman, Oct. 5, 1851. Of this union three children were born, two of whom died in infancy. April 20, 1863, her husband died, leaving her a widow with one child, a daughter. Nov. 28, 1876, she was married to Austin Gebhart, who with her daughter still survives her. Funeral services at the house, from 2 Cor. 5:1, by Eld. David Stutsman, assisted by the writer. Interment in the Lower Miami cemetery.

J. O. Garst.

Gibbie, Bro. Curtis, died at his home near Mechanicsburg, Pa., of catarrh of the stomach, Dec. 25, 1905, aged 69 years and 10 months. He suffered some for several years, but some months ago became worse and so continued until death. He was anointed by Eld. Isaac Barto. He leaves a wife, one son and two daughters, all members of the church; one brother and two sisters. He was a faithful deacon in the church, always ready for duty as long as health would permit. The funeral was held from the home of his son, on his mansion farm, and he was laid in the family burying ground by the side of his former wife, who died seventeen years. The services were conducted by Eld. Isaac Barto, Bro. Wm. Murphy and the writer, from Rev. 14:12, 13.

Daniel Landis.

Givens, Alexander C., born near Circleville, Pickaway Co., Ohio, departed this life near Ligonier, Noble Co., Ind., June 10, 1905, aged 76 years, 6 months and 18 days. He was married to Sarah Faight, of Lima, Ohio, Jan. 13, 1858. To this union were born four sons and one daughter, two sons dying in infancy. He was a soldier in the civil conflict and carried to his grave the scars of seven wounds from shot and shell. In the winter of 1886 the writer held a series of meetings at a mission point near his home and several united with the church by baptism, and among the number were Bro. Givens and his companion, from which time there was a marked change in his life. Services by the writer, assisted by Bro. Joseph Weaver, at Burroak. Interment at Salem cemetery, Noble Co., Ind.

J. H. Warstler.

Johnson, Bro. Jonathan, died at North Webster, Ind., Jan. 5, 1906, aged 66 years, 2 months and 7 days. He leaves a companion, one daughter, five brothers and two sisters. He was a faithful member of the church for about thirty-one years. Services were held in the Evangelical church in North Webster, Ind., by Bro. S. J. Burger.

Daniel Rothenberger.

Hall, Caroline E., daughter of William and Lydia Stager, died Jan. 1, 1906, in Potsdam, Ohio, aged 35 years, 4 months and 25 days. She was united in marriage to Sylvester Hall, March 25, 1900. To this union was born one child, a daughter. Funeral services at Potsdam by Eld. Jesse Stutsman and R. H. Nicodemus.

Anna Stutsman.

Harlacher, Sister Margaret C. E., nee Walter, died at her home in Hanover, Pa., aged 66 years and 2 months. For more than a year she was a great sufferer of cancer of the stomach. She was born in York county and in 1867 was married to W. B. Harlacher, of Adams county, (a deacon) who together with two sons and five daughters survives. Deceased was a consistent member of the Brethren church for many years. Services and interment at Mummert's meetinghouse, near East Berlin, Eld. Charles L. Baker and the writer officiating. Text, Job 14:14.

D. H. Baker.

Hinebaugh, Minerva, nee Burnworth, departed this life near New Paris, Ind., in the Union Center congregation, at the home of her daughter, Lavina Arnold, Dec. 25, 1905, aged 74 years, 10 months and 19 days. She was born in Somerset county, Pennsylvania, and was joined in marriage to Benjamin F. Hinebaugh, Oct. 23, 1851. They moved to Perry county, Ohio, and from there to Kosciusko county, Indiana. Health failing, they removed to their son-in-law's, Bro. John Arnold, where, on March 2, 1902, they were separated by the death of the husband. She was the mother of five sons and three daughters, all living except one son who died a number of years ago. Besides the seven children she leaves two sisters and three brothers. In her youth she joined the M. E. church and later united with the German Baptist Brethren, in which church she lived a devoted Christian life. Funeral services by the writer, assisted by Eld. Joseph Hartough.

J. H. Warstler.

Ickes, Sister Mary Jane, daughter of Brother and Sister Frank Claar, and wife of Bro. Ickes, died at her home, Claar, Pa., Dec. 25, 1905, aged 27 years, 6 months and 13 days. She is survived by her father and mother and a number of brothers and sisters. She also leaves a husband and six children. Sister Ickes united with the church about seven years ago, and was a faithful member. A few days previous to her death she was anointed by the writer, who also conducted the funeral services. Text, John 14:1-3.

O. A. Corle.

Knox, Martha, wife of Joshua Knox, of Clifton Mills, Va., died Dec. 25, 1905, of cancer of the stomach, aged 61 years and 9 months. She leaves one girl and two boys and her husband. Funeral services in the Sandy Creek congregation (Salem house) by Eld. Jeremiah Thomas. Text, Rev. 14:13. Sister Martha was a consistent member of the Brethren church for a number of years, the wife of a deacon, where she always faithfully discharged her duty. All her children came into the church.

James M. Thomas.

McKibben, Lucinda, nee Wade, died within the bounds of the Solomons Creek congregation, Elkhart Co., Ind., Nov. 25, 1905, aged 43 years, 2 months and 5 days. She leaves a husband, one son, one daughter, three brothers and one sister. Services by the writer. Interment at the Richville cemetery, Elkhart county, Indiana.

J. H. Warstler.

McCartney, Bro. Sanford, of Juniata Gap, Pa., died at his home of lingering consumption, aged 48 years. He leaves a wife and several children. Interment in Fairview cemetery, Altoona, Pa. Funeral services were conducted by Eld. J. W. Wilt.

E. O. Shaw.

Miller, Sister Sarah S., nee Beckhart, died in Union Center congregation, Elkhart county, Indiana, Jan. 5, 1906, aged 69 years, 8 months and 4 days. She was the wife of J. S. L. Miller. She leaves a husband, one sister, one son and one daughter; one daughter dead. She was a member of the Brethren church nearly forty-five years. Funeral services by Brethren John Stafford and Henry Neff.

J. O. Culler.

Mohler, Anna, died in Mechanicsburg, Pa., on West Simpson St., Dec. 29, 1905, aged 84 years, 8 months and 25 days. She was a member of the Lutheran church. Her parents and nearly all of her relatives are members of the Brethren church. She leaves two brothers and two sisters. The services were held in the Brethren church in Mechanicsburg by her request, and the body was buried in the Mechanicsburg cemetery near by. The funeral was conducted by E. D. Weigel, of the Lutheran church, assisted by the writer.

Daniel Landis.

Myer, Sister Elizabeth, died Jan. 2, 1906, at the home of her son, John E. Myer, at Bareville, Pa., aged 78 years, 8 months and 29 days. Her husband preceded her to the spirit world many years ago. She leaves one son and one daughter. She was an exemplary sister. Service in the Bareville meeting-house by the brethren, from Rev. 14:13. Interment in the cemetery adjoining.

Sallie Pfautz.

Nifer, Bro. Joseph, born in Germany, died Dec. 23, 1905, aged 74 years, 6 months and 23 days. He immigrated to America while but a boy and located in Marshall county, Indiana, where he lived until death. He was united in marriage to Mary Rhinehart, who has preceded him to the spirit world. The summons of death came to him very suddenly and unexpectedly, having been stricken with apoplexy while splitting wood near the door of his home. He has been a member of the Brethren church for about forty years, thirty of which he filled the office of deacon, in the Union congregation, Ind., and in all those years, he was ever a most zealous and faithful worker. He had no near relatives in America. Funeral services were conducted by Bro. J. F. Appleman, of Mexico, Ind., and Eld. S. F. Henricks, from 2 Tim. 4:7, 8.

Stella Morlock.

Pence, Sister Rosa May, died of consumption, in the Logan congregation, Logan county, Ohio, Jan. 2, 1906, aged 22 years, 7 months and 5 days. At the age of ten years her mother died and she afterwards made her home with Sister Ottie Mohr. She was a patient sufferer, being confined to her bed for nineteen weeks. She united with the church at the age of thirteen years, and was a consistent member until death. She leaves a father, three sisters and the family with which she made her home. Funeral services conducted by Eld. Abednego Miller, assisted by Bro. William Bean. Interment at New Philadelphia.

Bertha Yoder.

Pentz, Sister Rebecca A., died Dec. 24, 1905, of paralysis, aged 60 years, 11 months and 25 days. Her maiden name was Miller. She was born in Union county, Pennsylvania; married to P. K. Pentz, of Dubois, Clearfield Co., Pa., March 25, 1876. To them were born three children. She was a consistent member of the Brethren church for twenty-one years. Services were conducted by Eld. J. H. Beer, assisted by Bro. Allen Oberlin, from Jer. 12:5.

D. S. Stayer.

Ronk, Mary Elmina, died Dec. 21, 1905, at her home near Griswold, Pottawattamie Co., Iowa, aged 60 years, 7 months and 12 days. She united with the Christian church when eighteen years of age; shortly after her marriage to Francis M. Ronk she united with the Brethren and remained faithful. Funeral services improved by the writer.

J. M. Follis.

Sanger, Sister Mary C., widow of Bro. Conrad Sanger, died Dec. 29, 1905, in the Beaver Creek congregation, Rockingham Co., Va., of consumption, aged 65 years, 9 months and 17 days. Her maiden name was Adams, and she was the last member of the family, her parents and five sisters having preceded her. She was the second wife of Bro. Sanger, and is survived by three stepdaughters and one stepson. She united with the church while young and lived a consistent member. During her illness she was anointed. Funeral services at Beaver Creek by Brethren H. G. and M. B. Miller. Text, Rev. 22:14 and 20:11, 12.

Nannie J. Miller.

Sell, Mable Anna, died at her home near Fredonia, Kans., Jan. 2, 1906, aged 12 years, 10 months and 20 days. Little Mable was a great sufferer for about five weeks with sciatic rheumatism. A mother and little sister preceded her to the spirit world. She leaves father, step-mother, five brothers and one sister. Funeral services in the Brethren church, conducted by E. D. Root, from Rev. 21:4.

Bettie Root.

Stoner, Daniel Duane, son of Harry D. Stoner, and grandson of Brother and Sister Emanuel Stoner, at one time of Kansas, now of Westminster, Md., died Dec. 13, 1905, of necrosis of the bone, caused by the fall of a bicycle some years ago, aged 11 years, 3 months and 14 days. Though afflicted he was a cheerful and regular Sunday-school scholar of the Brethren Sunday school in Westminster. Funeral services from Psa. 116:15 at the Meadow Branch church by the writer, assisted by Eld. Uriah Bixler. Interment in cemetery near by.

W. E. Roop.

Stoner, Bro. Henry, of South English, Iowa, born in Rockingham county, Virginia, died at his home, Jan. 5, 1906, aged 73 years, 6 months and 21 days. When a child he with his parents moved to Allen county, Ohio, where he grew to manhood. In 1855 he came to Keokuk county, Iowa, when it was the far West, and there continuously resided until his demise. He united in matrimony with Catherine Wine, Sept. 20, 1857. This union was blessed with four sons and four daughters, one son and one daughter dying in infancy. In early life he united with the Brethren church, and lived faithful until the end. Some months previous it seemed as if the end was nigh, and he called for the elders and was anointed. Funeral in the Brethren church east of South English, by Eld. J. C. Seibert, assisted by Eld. Samuel Flory, from John 14:1-3, after which his remains were laid to rest in the cemetery near by.

Peter Brower.

Stouder, Sister Mabel Edna, daughter of James A. Stouder, died of typhoid fever at the home of her grandfather, David Stouder, near Emporia, Kans., Jan. 2, 1906, aged 17 years, 3 months and 5 days. She bore her affliction to the end with patience, trusting in the Great Physician. She was received into the Brethren church May 25, 1903. Funeral services conducted by Ed. Steward, assisted by the writer, at Fowler Chapel, near Emporia, Kans.

Frank N. Sargent.

Whitney, Bro. Crosby, died at his home in the Oak Grove church, near Laton, Cal., Dec. 30, 1905, aged 59 years, 2 months and 4 days. He was born in Stevenson county, Illinois; emigrated with his parents to Iowa where he was married to Lucinda A. Williams. To them were born nine children, eight of whom are living, five being members of the Brethren church. For a number of years he lived in the bounds of the Belleville church, Kans. In 1903 he came to California, where he has since resided. On the evening of Dec. 30 he became suddenly sick and expired in a few hours. He faithfully served the church as a deacon for fourteen years.

Martha Fike.

Wilt, Charles E., of Hanover, Pa., died Dec. 28, 1905, aged 34 years, 4 months and 28 days. Services in Hanover church by Eld. J. H. Utz and Bro. D. H. Baker.

W. B. Harlacher.

Valentine, Sister Margaret, wife of Bro. Henry Valentine, died in the Dunning Creek congregation, Bedford Co., Pa., Nov. 20, 1905, aged 64 years and 29 days. She leaves a husband, one son and three daughters. Funeral services by Eld. J. B. Miller and the writer. Interment in the Mock cemetery.

Levi Rogers.

Zimmerman, Sister Lavina Ann, daughter of Martin and Priscilla Kever, died in the Nettle Creek church, Ind., Dec. 27, 1905, aged 66 years, 1 month and 22 days. She was married to William Zimmerman in August, 1864, with whom she lived until his death, which occurred April 11, 1900. To this union were born two children. She joined the Brethren church in 1867 and lived faithful. She leaves one son and one daughter, three brothers and two sisters. Funeral services were conducted at the Brick church west of Hagerstown by the writer, assisted by Bro. D. E. Bowman, from Matt. 24:44.

Abraham Bowman.

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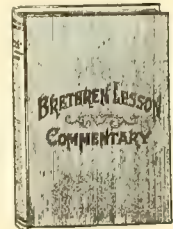
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— ON THE —

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NOTES NOT CLASSIFIED

Centralia church met in council Jan. 6. We reorganized our Sunday school and young people's Bible society. Bro. Emanuel Martin was chosen Sunday-school superintendent, Anna Myers president of Bible society. Bro. B. C. Bohn will be our Messenger agent. The church adopted in full the plan of their financial committee, and hereafter money for church expenses will be raised by tax. We are a small handful of God's people in this great northwest. We invite all God-fearing people that are thinking of changing location, to give our part of the country a thought.—C. A. Wagner, R. R. No. 1, Centralia, Wash., Jan. 5.

Monocacy church met in council Jan. 6. The special financial business which came before the meeting was disposed of in a very pleasant manner. Samuel Weybright, Detour, Md., Jan. 13.

Idaho Falls. Jan. 6 our church met in council, with Eld. Stiverson presiding. The first business was the yearly election of officers. Bro. Stiverson was chosen elder for another year and Bro. W. D. Byer foreman. Two letters were granted to a family that came here one year ago for their boy's health. They are now returning to Iowa. Two letters were received. We now have thirty-three members. Total number of Brethren and families, seventy-one. We have baptized four during the year; one young sister was baptized Dec. 31. We reorganized our Sunday school Dec. 31, with Bro. O. W. Leavell and Sister Sarah Burger superintendents. Our churchhouse is nearing completion. Bro. Stiverson gave us six excellent sermons while with us. On Sunday evening the house was filled to its utmost with eager listeners. Efficient workers, we bid you a loving welcome.—Myrtle Leavell, R. F. D. 4, Idaho Falls, Idaho, Jan. 11.

Santa Ana.—Our work at this place closes with next Sunday, Jan. 7. A week or ten days later we expect to take up the work with the Brethren in the Reedley church, Fresno Co., Cal. The church at this place remains in charge of Bro. Wm. J. Thomas, of Inglewood, who will also assist in the preaching till some minister may locate here. The Brethren have a good churchhouse on First street and during the past year the members have concentrated nearer the church, making it more convenient to attend. Sunday school has continued the past year with fairly good attendance. Bro. P. H. Smith, of Tus-tin, acting as superintendent. Hereafter correspondents please address us at Reedley, Fresno Co., Cal.—D. L. Forney, Jan. 2.

West Greentree.—We began a series of meetings (at the Rheims house) Dec. 29, which was continued until Jan. 9. Bro. Hershey Groff did the preaching. The meetings have their influence for good. Jan. 4 we held a special council for the purpose of electing a deacon. The lot fell on Bro. Nathan Eshelman, who with his wife was installed the same day.—S. R. McDannel, Elizabethtown, Pa., Jan. 13.

Clearwater congregation was to meet for council Jan. 6. As our elder, J. N. Gwin, was not present and only a few of the members, we had no council. Our next council will be March 31. We reorganized Sunday school. Bro. T. Y. Henry was elected superintendent and Bro. S. Stook-ey assistant. We have Sunday school every Sunday. We have preaching every second and fourth Sunday. We are in need of more earnest workers, and need help in the ministry, as we have only one minister. Our elder does not live among us.—Carrie E. Herring, Teakean, Idaho, Jan. 7.

Camp Verde.—Last Saturday evening, Bro. D. C. Campbell, of Colfax, Ind., and F. J. Price came to us. Sunday morning we went to Sunday school. Soon it was found out who Bro. Campbell was. Two ladies proposed to go and spread the news while Sunday school was in session if he would preach. That night he gave us a Bible land talk. For four miles the people came. He left word that he would talk again Tuesday evening. We again listened to a feast of good things, he taking us from Rome to Damascus.—Rachel E. Gillett, Camp Verde, Ariz., Jan. 11.

South Bend.—Our council met Jan. 14, Eld. Kriehbaum presiding. Officers for the Sunday school were elected for the new year; Bro. Steale superintendent, Bro. Borrough assistant. Bro. Clarence Bowman was elected president of Christian Workers' meeting and the writer corresponding secretary to Gospel Messenger. Our Sunday school is growing; 110 enrolled at our last session. Many children in South Bend, surrounded by Sunday schools and churches, do not attend divine services at all. The little ones are much interested in our industrial work. They do their work well. The little ones are much interested in the Sunday school and are quite anxious that it becomes larger each Sunday. This morning Bro. Kriehbaum gave us a soul-cheering sermon.—C. May Manners, 1309 Miami St., So. Bend, Ind., Jan. 15.

Beech Grove.—Bro. A. C. Snowberger came to us Dec. 30 and commenced a meeting. He gave us twenty sermons. The members seem to be very much strengthened.—P. A. Spearman, R. R. No. 38, Ingalls, Ind., Jan. 15.

Pleasant Valley church just closed a very interesting series of meetings of two weeks. Good attendance and interest. The work of Bro. A. Heestand and wife was much appreciated at the Valley. Six were added to the church. Our council meeting will be Jan. 27.—Orpha Mishler, Middlebury, Ind., Jan. 15.

Upper Fall Creek.—We are now in the midst of a series of meetings at the Honey Creek church, two and one-half miles east of Middletown. The home ministers are doing the preaching. Bro. Isaac Billhimer, of Edna Mills, came to his daughter's, Mrs. Finke's, near Middletown, and is quite feeble. He called for the elders to anoint him yesterday. Elders Hoover and Smeltzer did the work.—Florida J. E. Green, Middletown, Ind., Jan. 14.

FROM ST. JOSEPH, MO.

During the year 1905 my evangelistic work resulted in two hundred and two accessions, seventy-eight being in St. Joseph, forty-two in Kansas City, and the rest in other States. Our Sunday-school collection at the church averaged \$128, with an average attendance of seventy-seven. I preached, during the year, three hundred and twenty sermons, and attended on an average three prayer meetings a week.

The Sunday school at the courthouse has an average attendance of thirty-five. This part of the church has been recently organized into a separate congregation. At our mission on Lake and Texas avenues, which was opened the last of October, our Sunday school has averaged forty-five. We put out about four hundred pieces of clothing per month, or four thousand eight hundred and sixty pieces during the year, and distributed about three thousand Messengers.

Our Sisters' Aid Society meets at the church each week. Much new material is coming in and this is made into garments for the worthy poor. Quilts and comforters are also made. We also receive much clothing from all parts of the Brotherhood. Our work is largely among the poorer classes, and we find many who are in need of help. We are depending entirely upon the Brotherhood for the support of these sisters and the mission work here.

We come in touch with many different phases of life, and listen to many sad stories that make our hearts bleed. Just this morning we called in a home of two small rooms where the mother and her four children sleep in one bed. The mother is in delicate health, and with her own hands tries to support her little ones.

Although the work is turned entirely over into the hands of our two sisters, for the sake of convenience we ask that all freight and express be sent to C. S. Garber, Station D, but all letters of information or letters containing money may be sent to the treasurer, Sister Anna K. Miller, 5208 Lake Ave., Station D. C. S. Garber, Station D, St. Joseph, Mo., Jan. 6.

A RESOLUTION FROM THE SUNDAY SCHOOL TEACHERS' INSTITUTE OF SOUTHERN OHIO, DEC. 26-29, 1905.

In view of the fact that the International Sunday School Lessons are ill adapted to the more primary or juvenile departments of our Sunday schools, and believing that our Publishing House, as soon as the demand will justify the same, will prepare and publish a more suitable course of lessons, etc., of these departments; therefore be it

Resolved, That it is the desire and request of this, the Sunday-school Teachers' Institute of Southern Ohio, that our Publishing House push the same to completion just as soon as practicable. And be it further

Resolved, That this resolution be published in the Gospel Messenger, and that other Sunday schools and Sunday-school institutes in the Brotherhood are hereby requested to consider this subject and take action upon the same, so that our Publishing House may have the necessary assurance of the success or general acceptance of such a course when published. Ezra Flory, Sec. West Milton, Ohio.

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Feb. 3, Inglewood, Cal.

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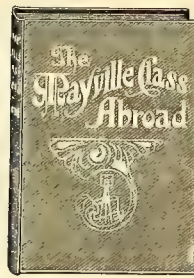
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil 1: 17.

VOL. 45.

ELGIN, ILL., JANUARY 27, 1906.

No. 4.

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AROUND THE WORLD.

IN the death of Marshall Field, which occurred in New York City last week, Chicago for the third time in a short period mourns the loss of one of her most respected citizens. First it was the judge, then the university president, and now the great merchant, the richest man in the city, the heaviest individual taxpayer in the United States. And the grief for him is not on account of his wealth, but because a strong, honest man has been called away, unexpectedly, though he had lived out the threescore years and ten allotted to man. Mr. Field's fortune was very large, but it was all made in honest trade. No one was made poor in order that he might become rich; and in this he differed very much from many of the wealthiest men of the country. His money was not tainted. The Chicago Tribune says of him editorially: "Mr. Field was pure and upright in private life. . . . There was no man in Chicago more kindly regarded by his fellow-citizens than Mr. Field. There was no one so conspicuous of whom so few harsh things were said. His riches made him odious to no one, for the people, high and low, saw that he was untainted by wealth and was always an upright man, fair and even generous in his dealings. He was the first citizen of Chicago when he died, and he has left no one to take his place. He will be sincerely mourned by the men, women, and children of Chicago."

OF the 4,207 institutions in the United States for the benefit of the sick, aged and needy, 485 are supervised and maintained by the government. Local poor-houses are not included in the above total. Private corporations manage 2,359 of them, including 1,363 supported by religious bodies. Orphanages are nearly all supported by religious bodies, while the blind and the deaf and the dumb are supported by the States. The public institutions cost \$16,263,958, the ecclesiastical \$15,150,576, and the private \$24,163,099. That so much is yearly expended to care for these classes of unfortunates speaks well for the public and also for the individual. The way the poor are treated is one of the tests of character. The Brethren have the reputation of looking after their own poor and also helping others. It is to be hoped that they will do still more in this line as time passes, for in spite of all the charity there are still so many who have not the bare necessities of life.

SOME months ago there was much said in the papers about the way the natives of the Kongo Free State were tortured and mutilated because they did not comply with the orders of the government. Commissioners were appointed. They spent five months in the Kongo and examined hundreds of witnesses. They found some things to criticise and some to commend. Among the former was leaving the tax collection for different districts largely in the hands of commercial companies. Every male native is compelled to pay a tax in labor, forty hours a month. Some called it practical slavery, but each received some pay, and the commissioners considered it expedient and salutary. Villages near the state posts sometimes bore more than their share of the taxation, while some more distant bore little or none of it. The investigation was carried on in such a way that the commissioners heard the worst there was to be heard. Instead of the labor tax the government might have admitted alcohol and secured a revenue from it; but this was not done. The report says: "We consider that the interdiction of alcohol and the suppression of slavery constitute the crowning glory of the Kongo Free State." Of the mutilations it says: "It seems that mutilations have never had the character of torture inflicted voluntarily or knowingly. One point is beyond doubt. No white man has ever inflicted such mutilations, nor caused such mutilations to be inflicted, upon a living native as a punishment for non-payment of taxes, nor for any other cause." The cutting off of a hand of a dead enemy as a trophy is an ancient native custom, much as scalping among the Indians; and in both cases it sometimes happened that the living suffered. It is good to know that conditions are not as bad as they were reported.

NEW JERSEY has the reputation of being the home of mosquitoes. But it is estimated that ninety per cent of them come from the salt marshes which fringe the State. It is said that ninety-five per cent of the mosquitoes which afflict the residents of the shore resorts and the region of pines, not far inland, come from the marshes. Plans are being made to drain these marshes, which it is thought can be done for a little over three hundred thousand dollars. Much of the work can be done by simple ditching and draining. But in places the work can be done only by filling up the marshes with sand. The sand can be had close at hand. When the marshes are drained hundreds of square miles will be reclaimed, which will compensate for the labor and money expended. A large amount of this kind of work has already been done around Newark Bay and Staten Island.

THE following item shows how important electrical power is considered and how far men will go to get it without having to burn fuel to generate it: From the Victoria falls to Witwatersrand, a distance of seven hundred miles, engineers propose to carry electrical power to mine South African gold. They are convinced the plan will be commercially successful, especially as the dry climate is most favorable, while there is no ice in the rivers to interfere with the working of the turbines and no snow to break down the transmission lines. It is estimated that in the driest season 500,000 horse power could be developed. The available head of water is about 330 feet, but a head of 1,000 feet could be obtained by engineering works of a comparatively light type. This would produce about 1,000,000,000 horse power. At present \$15,000,000 is spent annually on the Rand for power. The energy which is now going to waste in the streams of the world will be used more and more for the benefit of man.

DUELING has been common in Germany for a long time. But some time ago the emperor issued a cabinet order against duels in the army, which had the effect of greatly reducing the number of them. Yet there are many persons not opposed to duels, and not a few who believe them the best way to settle questions of honor. When questioned as to what methods the government would adopt against compulsory duels, Chancellor von Bulow said that the custom of dueling exists in wide circles of the educated classes of Germany, and that so long as it is regarded as a means of restoring offended honor the officers' corps cannot tolerate in its ranks the presence of a member who is unwilling to reestablish his honor with a weapon in his hand. But for all that dueling is a barbarous and senseless custom. It has never reestablished the honor of any one, and never will. There is nothing honorable about committing murder or being murdered on what has for centuries falsely been called the field of honor.

FOOTBALL is receiving more hard knocks. At a faculty conference of nine colleges, called by President Angell, of the University of Michigan, held at Chicago Beach hotel two days last week, it was decided that if changes recommended were not made, intercollegiate football should be suspended for at least two years. Some of the decisions were, that the price of admission should not be more than fifty cents, that the training table should be abolished, that students must be up in their work and take full work, that there be no professional coaches, that not more than five intercollegiate games shall be played, that there be no preliminary training before the beginning of instruction, that the season end the second Saturday before Thanksgiving. President Angell called attention to some things besides roughness that are objectionable. "The preparation for the intercollegiate games made a damaging invasion into the proper work of the university for the first ten or twelve weeks of the academic year. This is true not of the players alone, but of the main body of students, who think and talk of little else but the game." "The present conditions constantly hold before the students and before the world false ideas of college life. . . . Not only undergraduates but school boys are filled with aspirations to follow in the footsteps, not of the best scholars, but of the best players." "The university is necessarily viewed in a wrong perspective. It is looked upon as training men for a public spectacle to which people come by thousands, instead of quietly training men for useful, intellectual, and moral service, while securing ample opportunity for reasonable athletic sports. Indeed, the intellectual trainers are made to appear as of small consequence with the football coach and trainer." "The expenditure of money and the preparation of the game is out of all proportion to what a rational provision for exercise and games for students ought to call for."

THE Bonanza mine in South Africa, one of the richest mines of the richest gold fields in the world, is almost exhausted, its block of ground being practically worked out. There were eleven claims and the mine has been worked for eleven years. About ten million dollars has been taken out, six million of which was paid in dividends. As the capital stock is only one million dollars, the mine has paid six hundred per cent in eleven years. When mines are rich they pay wonderful dividends, but only a very small per cent of them yield as much money as is put into them. This makes the business a very uncertain one, and the man who buys stock in a mine should know that the chances are against his ever getting his money back, to say nothing of the great dividends promised.

✻ ESSAYS ✻

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

HE KNOWETH THE WAY.

BY MARGUERITE BIXLER.

I am only a traveler journeying
To the end of a mystical way;
But I know that my Father doth guide me
And at last all will be clear as the day.
O heart of mine, openly trust him,
Sweetly trust him whate'er may befall;
For his glory he will lovingly keep me
And crown me a victor o'er all.

This way along which I am traveling
Many times rough and stony must be
But again 'tis resplendent with beauty;
For I look and his sun-shine I see.
O glorious sunshine of heaven,
O glorious homeland of the soul,
Grant, Savior, its rays may be brightest
When the shadows of death o'er me roll.

East Akron, Ohio.

REVIVALS, THEIR OBJECTS AND AIMS.

BY I. J. ROSENBERGER.

REVIVALS, as relates to the church, means a renewal of our zeal and a more active attention to religion; an awakening of men to their spiritual interests. This line of church work has met with opposition and this opposition has not been without its reasons. Meetings may result in harm. I call to mind a meeting in a congregation where there was a long list of accessions reported. That meeting did the Lord's cause serious harm in that vicinity. The Scriptures not only speak of "sound words" and "sound speech that can not be condemned"; but warn us of those "who will not endure sound doctrine, . . . shall heap to themselves teachers having itching ears, and shall turn away their ears from the truth, and shall be turned unto fables." If the Lord's blessing would attend our efforts in our revival work, respect must be shown to the repeated warnings with which the Scriptures abound.

As to the length of effort, the needs vary. After the apostles received the benediction of their Master at Bethany, they returned to Jerusalem with great joy, and "were continually in the temple praising and blessing God." At the Pentecostal revival of Acts 2 it is said that they continued daily in the temple with one accord. The motto governing the length of a meeting should be, "*Let all things be done to edification.*"

As to aims and objects of revival services, we name the following:

1. *To revive a deeper work of grace in the minds and hearts of the membership.*

This would seem to be a very proper first aim. For a revival to accomplish the desired good in a community, there must be an interest awakened outside of the church. As a rule it is not possible to awaken an interest outside of the church when there is but little or none on the inside. There is need of faith, love and zeal, and this must be given out through the membership. This they cannot do when they feel themselves in want. A successful meeting must be well attended. It is not possible to get those outside of the church to attend when members fail to attend as they should. Referring to the meeting at Antioch held by Paul and Barnabas it was said: "The next sabbath day came almost the whole city together to hear the word of God." Here was gained an excellent first step toward a successful revival. Of Pentecost it was said: "They were all with one accord in one place." "*They were all*," not 119, but the 120. This is one of the most favorable conditions with which to start a meeting.

2. *The next aim to be sought in a revival is to mould sentiment.*

Christ, in giving his commission, bids us first teach, then baptize and then teach. How safely and clearly this procedure would mould sentiment. When Paul

held that revival at Berea, it is said that "they searched the scriptures daily whether these things were so." How rapidly was Paul moulding sentiment, laying the foundation for a successful revival. They were neither being frightened nor coaxed into the church. These would be ever "ready to give an answer to every man that asketh them a reason of the hope that is in them." The steps to be sought are first, sentiment; second, conviction, and third, faith; a living faith, "that worketh by love."

Sentiment is not only necessary during a revival, but is equally essential for a healthy growth of the church after the revival. A painful number of those coming to the church professing conversion prove to be mere transients in the church, because they lacked sentiment, conviction, when they joined the church. Doubtless the "weak and sickly" in the Corinthian church were lacking sentiment; in this state were liable to be those who were "carried about with every wind of doctrine."

3. *The gathering of souls is one of the crowning efforts of the church.*

It is the gathering of delicious fruit that has been ripened by the summer's sun and genial showers. But it is a matter of regret when this gathered fruitage proves so often to be "a basket of summer fruit," as in the days of Israel. It affords a season in which "they joy before thee as in the days of harvest." It proves a source of increasing joy to know that the saints above unite with the saints below in these seasons of joy. The Savior assures that "there is likewise joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." Be it remembered that it is not so much for time as for eternity. Following the revival of Pentecost it is said: "They continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread, and prayers." This outlines a healthy condition of that church and of faithful work done in their revival. It is not uncommon for such pressure to be brought to bear on the converts, seekers, that they do not exercise the freedom of choice. This is unfortunate, because we are so constituted that we only can be happy when we are left free to choose. A union in marriage is only happy when it is one of choice.

In like manner our union with Christ in the church can only be one of happiness when it is the result of desire and then of choice. "If there be a willing mind it is accepted of the Lord," has with good propriety a very broad application, for none can be happy unless they are what they are from choice. Xenophon says: "Those who are compelled by us hate us; while those who are persuaded by us as if they had received some favor from us."

Denver, Colo.

ROPING OFF THE PEWS.

BY S. S. W. HAMMERS.

DURING the late conflict between the North and the South, the soldiers in the main body were mostly safe, but the stragglers, those found away back behind, were often picked up and captured. And it is the same in the church to-day; those who get too far back Satan will capture.

We read an article recently in the *North American* where the Beechwood Presbyterian church of Parkersburg, W. Va., was split asunder by the members sitting too far back in the church. The church was large and the flock small, and these members made it a rule to sit away back in the church. The pastor, Rev. Harry E. Porter, frequently requested his people to sit up in the front pews. So after repeated efforts to get his flock in the front, and failing in all his efforts, the reverend gentleman roped off all the back pews, and at the very next preaching, most of the members, rather than sit forward in the church, went over to the Methodist church, where they were permitted to sit where they pleased.

Now the thought passed through our minds: When the members of this church—and we mean the moral to apply to all churches, even our own—refused to go forward when urged by their minister, were they out-

and-out on the Lord's side? Let each church member ask himself the question, Where am I in the sight of my Creator? Is my heart loyal to the King of heaven? Am I acting here in the world as I should? Am I a light in this dark, sinful world? Christ says to all those who profess to be his followers, "Ye are the light of the world," but the world did not want the light, and they rose up and put it out. The apostle Paul tells us that Christians are to be living epistles, known and read of all men. Now if a man is for God, let him say so; let him come out and be on God's side; let him be found on the front seats in the house of public worship. He cannot be in the front pew and the back one at the same time. This thing of being in the front pew and the back one at the same time is like being in the church and the world at the same time. It is the curse of the Christian religion to-day. It retards its progress more than any other thing. Every Christian ought to be in the front seat in any church; his influence would be felt on the world very soon. If men and women are on the Lord's side they will come out and manifest it at the house of public worship.

May God wake up the churches! Let us trim our lights and go forth and work for the kingdom of God's dear Son. We spoke of the world rising up and putting out the light. Here a thought strikes us: If ever Jesus needed sympathy, if ever he needed his disciples around him, it was that night when they were bringing false witnesses against him that he might be condemned to death. And there was Peter, one of his foremost disciples, away back on the back seat, yes, even on the very outside of the building, saying he never knew him. How many members of the churches to-day are acting like Peter, showing to the world that they are far away from him in their seats in the church?

There are churches that sell the pews, but we do not allude to such, as those who are seated there in the front seats are placed there by wealth; money is what takes them to the front. But we mean the churches where there are no fees for the seats. In all such churches let the Christian be found on the front seats, and let every deacon be in his seat.

We were in a church, since a member of the Brotherhood, where every deacon was seated away back in the church, even among the outsiders. Forty years ago father had many hands in his employ, mostly men of a rough nature, and when we were a boy we would go with these men to church. If there was a deacon who did not occupy his seat, or a minister too, these men would all want to know of father what was the cause of Deacon So-and-so, and Preacher So-and-so not being in their seats. Is it so to-day? The deacons and the ministers could sit back on the back seats and the world would not make any remarks about it. Why is this? I believe it is because the church is becoming so much like the world that the world scarcely recognizes a Christian any more, in dress or any other way.

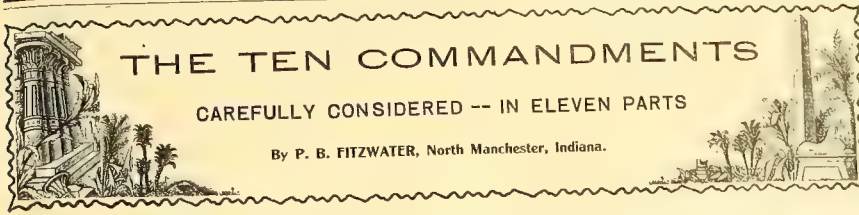
Now, dear reader, let us all go forward in the house of public worship; let us be found on the front seats; let every official of the church be in his seat, and if we all do this, we will not be found walking or sitting in the council of the ungodly, or standing or sitting in the way of sinners.

Gettysburg, Pa.

THE UPWARD LOOK.

"It is of no use to tell me to look forward," said one in great trouble, the other day, to a friend. "The worst of my trouble, I know, lies ahead. To look back upon the past, before this shadow came, simply adds to my agony. I can only sit in the darkness, and shut my eyes to everything, and bear as best I may."

"There is always one way left," said the friend, gently. "When we cannot look forward nor backward, we can look upward. I have been in every whit as hard a place as you, and I sat a long while in the darkness before finding the way out. Try the upward look—it is meant for just such sorrows as this, which seem to shut in the soul inexorably. If we look up, we never look in vain."



THE TEN COMMANDMENTS

CAREFULLY CONSIDERED -- IN ELEVEN PARTS

By P. B. FITZWATER, North Manchester, Indiana.

The Third Commandment.—Ex. 20:7.

THAT there is much sham and unreality in the lives of men and women to-day requires no proof. Even honest people are lulled to sleep by the seducing spirit of this age. The public conscience needs to be aroused to a perception of the real claims of God's moral laws. Therefore the exposition of the third commandment is of great importance to-day. It should have a superior place in the teaching of this day.

I. Definition of terms.

1. "Vain," Heb., *shav*, lying, deceptive, unreal, etc. To take the name of God in vain means to use it in a lying, deceptive and unreal way.

2. Guiltless, Heb., *naquah*, from root meaning to be clean, unpunished. God will not hold a man to be clean, and therefore will not allow him to go unpunished, who takes his name in a lying, hypocritical, unreal way.

3. Name of God signifies his character, authority, institutions, commandments, etc. To defame his character, to disregard his authority, to trample down his institutions, to disobey his commandments is to violate the third commandment.

II. How this commandment may be broken.

1. By profanity.

This is fearfully prevalent to-day. One can scarcely travel upon the public highways, enter places of business, mingle with our fellows in social life without hearing the name of our God profaned. Many children are born and reared in this atmosphere, so that they take on the same spirit and indulge in the same practice almost as naturally as they breathe. Profanity is one of the most senseless of all crimes. It gratifies no desire. It promotes no interest. Besides being senseless, it is positively awful. Much of the profanity is libel and slander against God. Many times men in the utterance of their dreadful oaths call on God to do what he never does.

2. By perjury.

When men swear by God to lies they commit perjury, and therefore break this commandment. This is not only a sin against God, but against society as well. Confidence is the basal fabric of the social and business world. The man who commits perjury ought to be ostracized from society and business.

3. By levity and frivolity.

To joke with the name of God, or the Word of God, or sacred things, is to violate this commandment. It is quite horrifying to listen to the conversation of church members at the dinner table after a Sunday sermon, when oftentimes some telling point of the sermon is made a subject for jesting, perhaps in the presence of the minister.

4. By hypocrisy.

There is a kind of profanity which is worse than that of the streets,—hypocrisy.

(a) Professing to live for God and at the same time living for self,—money for self, etc. Just such a life as that described by Tennyson in his "Sea Dreams." He most graphically describes the religious hypocrite:

"With all his conscience, and one eye askew,
So false, he partly took himself for true;
Whose pious talk, when most his heart was dry,
Made wet the crafty crow's foot round his eye;
Who, never naming God except for gain,
So never took that useful name in vain;
Made him his cat's paw, and the cross his tool,
And Christ the bait to trap his dupe and fool;
Nor deeds of gift, but gifts of grace he forged,
And, snake-like, slithered his victim ere he gorged;
And oft at Bible meetings, o'er the rest,
Arisine, did his holy, oily best,
Dropping the too-rough 'h' in hell and heaven,
To spread the word by which himself had thrown."

(b) Entering a house dedicated to God, pretending

to worship, filled with listlessness and drowsiness, or engaging in worldly conversation, etc. A man may preach and pray ever so eloquently, but if his life does not square up with his profession he breaks this commandment. If any party ever met the scathing denunciations of Jesus Christ it was the man of religious insincerity, who hypocritically honored God with his lips while his heart was far from him. In Matt. 23: 13-36 we find his eightfold woe pronounced against that class of people. They, for a pretense, made long prayers, while at the same time they were devouring widows' houses; tithed mint, anise and cummin, but omitted the weightier matters of the law, justice, mercy, etc.; strained at gnats and swallowed camels; cleansed the outside of the cup and platter, but within was full of extortion and excess; who appeared outwardly beautiful, but within were full of dead men's bones and uncleanness; who built the tombs of the prophets and martyrs, and at the same time were persecuting their successors, etc.

Let us beware of the sacrilege of insincere worship, for as Watts says:

"God is a spirit, just and wise;

He sees our inmost mind,
In vain to heaven we raise our cries,
And leave our hearts behind.

Nothing but trust before his throne
With honor can appear,
The painted hypocrites are known,
Whate'er in guise they wear.

Their lifted eyes salute the skies,
Their bending knees the ground;
But God abhors the sacrifice
Where not the heart is found.

Lord, search my thoughts, and try my ways,
And make my soul sincere;
Then shall I stand before thy face,
And find acceptance there."

North Manchester, Ind.

LET THE CHURCH NAME QUESTION REST.

BY L. W. TEETER.

IN 1868 it was the writer's lot to be appointed secretary of the Old Nettle Creek congregation—its first regular secretary. We then had no blank certificates of membership. It was the secretary's business to write in full all certificates granted.

In those certificates it was required to use *German Baptist*, or *Brethren*, *Church*, as the church name. The name was then interchangeable. It was sometimes *German Baptist church*, and sometimes *Brethren church*. Either name meant the same church. In 1889, at Harrisonburg, Va., conference, as trustee elect, it was the writer's duty to complete the incorporation of the newly-elected body of brethren under the corporate name of *Trustees of the General Conference of the German Baptist or Brethren church*. At the next conference, in 1890, the report of the said incorporation was made, and approved, with the exception of the word "or" occurring between "German Baptist" and "Brethren church." The same conference ordered the said corporate name to be amended by striking out the word "or" occurring between "German Baptist" and "Brethren church." It was done. Hence the church name, as recognized by conference, has since been *German Baptist Brethren church*. This action, however, was indirect, since the church name was not the main question under consideration.

At the conference of 1836 the church name question was directly considered, and a name adopted. Under Art. 6 of its minutes we find the following: "What should be the name of our Fraternity, when a title for a meetinghouse is made and recorded in the pub-

lic offices? Unanimously concluded to call ourselves the Fraternity of German Baptists."

Evidently from this decision the following names have been coined: "German Baptist Brethren church," "German Baptist church," "German Baptists," and "Brethren church."

In 1891 the name question was again considered, but no change was made from "German Baptist Brethren."

In 1902 it was again introduced, and was committed, with instruction to confer with legal counsel as to the possible effect of church titles to property held in its former name, if a change should be made, and also suggest a suitable name to the conference for adoption. The committee, having made the most careful investigation of the legal phase, reported that a change of name would not endanger any titles held under the former name.

The committee also reported a suitable name, as they thought, to the conference of 1904. Final action was deferred to the conference of 1905, when it was decided, after discussing a number of proposed names, to make no change. Hence the church name remains *German Baptist Brethren church*, up to date.

Now, in view of all the foregoing, and especially the long term of three years of consideration of the church name, ending with conference of 1905, resulting in no change, I therefore suggest to let the church name question rest awhile. We shall likely find a name in course of a few years without hunting for it. It is quite possible, and natural, after such a thorough-going and winnowing discussion as the church name question has received in the last three years, that a suitable name will crystallize among us. The reader may have observed that in the last few years a very beautiful, appropriate and short form of a church name has been taking precedence generally. It is simply this: *BRETHREN CHURCH*—not "*The Brethren church*," but only two words, "Brethren" and "church." This is in fact the last part of the present name, leaving out "German Baptist." For example of its general use at present see in the obituary columns of the *GOSPEL MESSENGER* how often it is used in preference to any other name. In Nos. 51, 52 of 1905, and No. 1, 1906, the writers use "Brethren church" thirty-one times, "German Baptist Brethren" was used only three times, and about the same proportion is seen in other issues of the *GOSPEL MESSENGER* for nearly two years,—since the Carthage conference. So it is going, and who can forbid it?

Many have insisted that the endearing term "Brethren" should be in the church name. Christ named his body of followers "church" (*ecclesia*), *Lord's assembly* (Matt. 16: 18). Taking these two terms together, we have *BRETHREN CHURCH*, a harmonious combination of New Testament terms.

Hagerstown, Ind.

FROM TEXAS TO NEW MEXICO.

BY JAMES M. NEFF.

MANY of the things which I have mentioned about Texas in my Mission Wagon articles have, I suppose, been of such a nature as to make many of you pity the people of Texas and thank the Lord that you are not there. The sparseness of the population, the long distances which many must travel to see their neighbors or to get to market, the absence of churchhouses and other conveniences of which settlers in a new country must often be deprived, have been mentioned not by way of a hint that you had better not come to Texas, but in the effort to give a true statement of actual conditions and to help you to appreciate what the Lord's work means in a new country.

But it is perhaps not fair to the Panhandle country not to say some good things about it that I have not yet mentioned. It is rapidly undergoing the transition from a grass and cattle to a farmer's country. The long-horned Texas steer, of which it has been said that his vitality was all in his head, is rapidly giving place to the well-bred Hereford. The large ranches are being cut up into smaller tracts and sold to farmers. Thousands of acres of virgin sod are being bro-

ken and put under cultivation each year. New school-houses are going up and other conveniences of civilized life and a settled country are being introduced all over that land. By the use of dry farming methods the cultivation of the soil brings excellent returns. In fact, the matured crops that I saw being harvested were a great surprise to me, and but another instance of the industry of man making the desert blossom as the valley.

On Dec. 28 as the train sped us away to the southwest across that wonderful and magnificent "Staked Plain" country, the habitations of men appearing farther and farther apart as we proceeded to the southwest, I thought of the millions of undeveloped resources there and reflected that so far as material is concerned, there is nothing which that country needs so much as men. Prices of land are rapidly advancing, but are still quite low, considering the advantages offered, and hence many are hurrying to occupy it; and here indeed is a wide-open door for missionary endeavor, and here the Lord's work too has need of men.

But now it's New Mexico. We are in the famous Pecos Valley, perhaps the only country in the world where any considerable amount of land is irrigated from artesian wells. It is quite picturesque to see here and there these wonderful fountains giving a perpetual flow of hundreds of gallons of water per minute and throwing it eight or ten feet above the surface of the ground, and the pretty little artificial lakes that serve as reservoirs where water is stored till it is needed in the crop growing season. Farther down the valley the United States government has purchased and will develop an immense irrigation system by which water will be brought by canal from the mountains and hundreds of thousands of acres of arid land will be made fruitful.

Parts of this valley have been under irrigation for years, and magnificent crops of alfalfa, grain, apples and other fruits are being produced; but much of the development both by artesian and canal irrigation is late and new. In fact, this little town of Lake Arthur is so new that it was with difficulty that we got in. There being no really comfortable house or rooms for rent, the rent asked for the two or three barn-like box cabins that were vacant seeming to us unreasonably high, and tent life being recommended to me by physicians, we purchased an old tent, size twelve by fourteen feet, with a plank floor and boarded up two feet high around the sides, and moved in; and here, for the first time since we left Kansas City last spring, we are living to ourselves and *keeping house!* Should a photographer pass and make and show you a picture of the camp as it now is, some of you would pity us, some of you would laugh at us, and most of you would decide that you'd rather not live that way. But how I wish you could enjoy with us this magnificent sunshine! Here I sit and pen these lines this fifth day of January, my coat off, the tent door open and not enough fire in the little stove to boil coffee, and everywhere outside is God's beautiful, glorious sunshine. May he use it to shine disease out of my body and strength into it, and for this I am hoping that many of you will pray.

But how about the Lord's work? Would he be pleased to have me give up work for him while I try to get health? As I talk to him about it, he seems to say as long as I can work, I should gladly do so up to the measure of my strength; so, whether in Texas or New Mexico, I want to be used of him for service. And what a field for service, too, here in New Mexico! A territory of 122,580 square miles of mountains, valleys and plains of wonderful and diversified resources, with a population in 1900 of 195,310, and thousands of people pouring in annually, attracted by the products of the mines and rich irrigated valleys, with 2,125 miles of railroad along which are a number of cities of considerable size and importance, with new towns springing up everywhere, many of them without any churches at all, into many others representatives of other denominations hurrying in order to gain the ascendancy; and in all this vast territory there is not a single organized church of the Brethren. To the writer's knowledge there are in the entire ter-

ritory but fifteen people of the Brethren's faith, self and wife included. Nine of these reside at Dexter, a new town seventeen miles north of here, and six here. Should there be others anywhere in New Mexico I would be very glad to receive their names and addresses. Here at Lake Arthur, Bro. D. A. Gordon has been keeping up an appointment every two weeks and the Brethren figure prominently in the union Sunday school. At Dexter the Brethren seem to have good prospects of a churchhouse within the next few months.

These members are new settlers in a new country, unable at present to do much outside the support of their families, and, being scattered as they are, it is probably not wise to organize a church just now; but "where two or three" are so minded, I suppose it is always timely to somehow organize for work, if organization will in any way facilitate the work. And in this belief the members of New Mexico have organized themselves into what is to be known as the New Mexico mission, officered by ministers D. A. Gordon, of Lake Arthur, E. E. Brunk, of Dexter, and the writer. We have the field, and in this field the time for work is "right now." May many prayers ascend in behalf of the Lord's work in New Mexico!

Lake Arthur, New Mexico.

SOME REASONS WHY.

BY FOSTER CLINE.

A WRITER in a recent article in the MESSENGER, in making a review of the work done by our Brotherhood during the past year, concluded his article by implying that the Brotherhood had one thing seriously to consider.

It was implied that not enough of our young brethren are looking and preparing for the ministry as a life work. This fact cannot be denied, and should be a subject worthy of thought and action; not only by persons who are qualified to assume this responsible and Christlike mission, but it is worthy of thought from mothers, fathers and the laity in general, regardless of age or official position.

It is not our purpose to criticise unjustly or to complain unduly of present existing conditions. We are optimistic and believe right will in time work out in all things; but men are God's agents to bring this about.

We believe the home influence the greatest ruling factor in this subject, upon the young men, as it is the ruling factor in every other human characteristic. The impressions left upon the young child in early life are the most lasting ones. Little does the mother think that, even before the child is able to speak, there are being formed impressions upon the mind that are life, or eternally existing. As the little boy becomes older and the idol of the home, he is given every possible advantage for development according to the parents' conception of development. He is usually taught kindness, obedience, reverence, and often, but far too much neglected, he is taught Christ. Too often the morning worship, if conducted at all, is one of haste, not the quiet devotional outpouring of love. We believe if every Christian mother would take her boys under the age of ten upon her knee and into her confidence, tell the simple, matchless story of the Christ life, tell them that the ministers, even their own, are the men who are the greatest men living, and give the ministers their due honor,—we believe if mothers to-day will do this for five minutes each day and do it in the Christlike spirit and live it out, in twenty-five years we will have a noble host of devoted ministers. But too often this is omitted; instead of this, from father he learns the price of cattle, the markets, the way to get richer. And too often he learns and looks upon morning worship and the religious services as a kind of monotonous necessary routine.

With the present home training the average young man longs for the time when he "becomes of age." He is taught that then he can "make money for himself," and if he can be induced to stay at home until this period has arrived, he has planned for his future

money-making career. The natural result is, he has made arrangements to carry out these plans and any exterior or objective influence which attempts to change these plans will have to change a life psychologically. In the present age of commercialism it is easy for him to launch out into some successful business career. And the professions outside of our ministry are offering alluring inducements. The natural result, based upon average home training, is that he is called to an altogether different life work than that of the ministry.

Again, the majority of our young men who are apt to be called to the ministry are country bred. They have push, vitality, and intellectual capacity, and with these naturally comes the desire to achieve the highest possible success. Their conception of success must necessarily be based on their training and observation. And, brother, what are you teaching as to this standard of success? Too often in our homes success is measured by the dollar. The conception of ministers is often that of an average man of the community, a poor man, who preaches poor sermons, unpaid in money or honor, even Godlike honor, usually picked at or at least very seldom upheld to the young as the leading man of the community. The result is that few look to the ministry as their chosen life work. Many accept the ministry with the conception of it that they have by observation. Often it is considered as a human-imposed responsibility, and naturally such seldom rise above their predecessors.

We do not wish to say the above is universal, but it is far too much so to be conducive to our ministerial force. Here is a notable exception. At present we know a brother of moderate means who is giving his life's vitality preaching to the various churches in central United States. He is a college man, has excellent executive ability and could command a lucrative position in the financial world. He preaches to congregations worth hundreds of thousands of dollars and receives as an average less than two dollars per day as compensation. But he has gone above the average human conception, to the Christlike, and the result is his life and home are examples; his little boy on being asked what he expected to be when a man replied, "A preacher." We do not doubt that the mother of that home is nobly carrying one-half the burden of that minister.

Again, we know of aged ministers of congregation who have grown gray in the service of the local church, while their members have grown fat in worldly goods. And there are to-day in our Brotherhood men who are excellent speakers and "stand as monuments full of God's love," who are not devoting their time to the ministry, as they believe they should have due compensation if they deprive their families of their services.

We do not wish to speak in any way disparagingly of the ministry. To one who faces the problem squarely, even on the intellectual side, regardless of the divine sanction, the ministry must be regarded as the highest profession of man.

We believe the time is coming when in God's way this present want will be supplied. And perhaps many will think there is nothing in this early home training, that he who is called to this holy office should accept on command. Perhaps it is not Christlike to bring in the above, but, brother, it is humanlike, and many of us are still to a great extent on that basis. We hope and believe the time is coming when mothers shall teach, fathers practice, and the rich show with their money a more due emphasis of the pulpit; then in our estimation shall our Brotherhood reap an abundant harvest of spirituality.

McPherson, Kans.

UPPER PENINSULAR PECULIARITIES.

BY JOHN E. MOHLER.

REFERENCE is had to the Upper Peninsula of Michigan. It is called "Upper" because it is the farthest "up north" part of the State, being cut off entirely from the southern part, which is also a peninsula, by Lake Michigan, the Strait of Mackinac, and Lake

Huron. The writer is living here now, and in this article proposes to note a few things which are unfamiliar to most of the MESSENGER readers, and which are peculiar to this region, compared with other places where the Brethren have settled.

In the first place, there is an entire absence of peculiarities which are thought to exist. For instance, the reader situated in a more southern latitude, at the very thought of the Upper Peninsula, these wintry days, shrinks into his woollens, and shivers run down his back, while he says, "How cold it must be there!" But a study of the map shows that this peninsula is pinched in between Lake Superior on the north, which is a body of water 167 miles wide and 412 miles long, and Lake Michigan, on the south, which is 84 by 301 miles. And when we reflect that the temperature of these lakes averages considerably above freezing it will be understood why the winters are little, if any, colder than Iowa or northern Illinois and Indiana. And that this is not mere theory is shown by the United States weather bureau records for some twenty years or more.

Again, one is apt to think of it as a very new country, and going through on the train makes you think it, too. But it has been settled many years, and there is hardly a section which has not been impressed by the hand of man. But most of it has been by lumbermen, who cared little for the riches in the soil while they devastated the land of its timber. It is new in an agricultural way, and is just on the verge of great agricultural developments. But well graded roads are the rule, and rural telephones are quite common, while barbed wire is the usual fence material, notwithstanding the abundance of timber yet. The common run of vehicles in the winter are factory-built sleds for hauling, and up-to-date sleighs with bells a-jingle for driving, usually drawn by splendid horses.

But there are peculiarities in the ways of the country one would not readily surmise. For instance, that of winter road making. For you know steady sleighing is looked for through most of December until the last of March, and in order to have the best roads in the world during this time a winter road-making system is in constant operation. The roads are kept plowed by great, wide snowplows drawn by several teams. Then they are rolled from time to time, to keep the surface hard and level.

The roller itself is quite a machine. It is built on the plan of the common farm roller, with two hollow sections. Each of these sections is about four feet long, but instead of being about two feet high they tower in the air more than six feet. An ordinary man can stand upright in the hollow of the section. The frame which holds the sections permits adjustment, so that the rollers may be spread eight feet apart when desired. The rule is to go over a road with the sections together, and return to the starting point with them spread to their fullest extent, thus making a road-bed sixteen feet in width.

In operation the roller is drawn by from three to four heavy teams, and it keeps the center of the road, turning out for no one. Then woe unto the heavily loaded team which is caught at a poor place to turn out. But as the roller and driver towers about ten feet into the air, and the roads are straight and comparatively level, the teamster can usually select a good place at which to pass, where he patiently waits for the roller to come by.

This well illustrates the plans that are made to make the winter season the best of the year, which it is regarded by many. Plenty of firewood, warm stables and barns, sheltered feed, and appropriate clothing keep away all terrors of wintry weather. Many of the farmers who are paying for their homes work the entire winter in the lumber camps, at good wages. They have a special footwear which is light and waterproof, by which the feet are kept as "warm as toast" the whole day long in deep snow. Snow shoes are not used much, as the roads are kept open in the woods about the lumber camps, as well as on public highways.

Public schools are as in other places, except that here dogs attend, as well as children. In the graded school where our children go three or four dogs in

the schoolroom is a common affair, and none are disturbed unless they fight, when they are invited into the hall to have it out together. Our Irish setter, "Billy," apparently thought he had reached the dog's heaven when he went to school and had the chance to "shake hands" with the members of a class which was reciting. A well-behaved dog is even tolerated in church.

As an instance, the other day there was a Catholic funeral service and the church was crowded. Several dogs came in. As they passed along the aisle several men grabbed at them or gave them a kick as a rebuke, when the priest stopped in his service to say, "Oh, let the poor dogs alone. They are not hurting any one and are all right." The general nods of approval showed he had touched the hearts of his audience. And why not, when the dogs had faithfully followed the corpse for ten miles?

Another peculiarity is the way game laws are enforced. For instance, deer are protected except for twenty days in November. Then train loads of hunters swarm in from the lower peninsula, and other States, but must stop shooting at these close of the season or pay a heavy fine. But the settlers, interpreting the law as meant for outsiders, shoot at all seasons. They are plentiful, too, a herd of a dozen passing the edge of this town the other night. The writer was invited to a party of four, the other day, in a deer hunt. Was there danger of the law? Oh, no! In the party was an exemplary Presbyterian minister and the town constable!

As a mission field, there is a tremendous lot of work needed. It is not like in a new country where people flock to preaching if they have a chance. Dances are more to their notion. Probably the greatest hope is in the children, who can be reached pretty well by the Sunday school. It is evident to me that the Brethren who should settle in this country will do well to make every effort to mass their forces. This for their own good and for the good of the people about them. Sunday schools can thus be made to thrive and the laity do a noble work for Christ.

I will be glad to aid those who contemplate settling in the Upper Peninsula all I can, to group together in a satisfactory way. I have made a thorough scientific study of the climatic and soil conditions of the entire Upper Peninsula, from United States and state records covering a period of some twenty years, therefore know pretty well what can be depended upon in most sections of the country.

The bracing air of this climate and the quiet of the place seem to be restoring my wife's health from the long strain of city mission work, and since we are now here I want to aid the country as well as the people who care to lend a hand at it.

Gold City, Mich.

THE NATURE AND WORK OF THE SUNDAY SCHOOL.

BY A. I. MOW.

WITH a quarter of a century of experience with active Sunday-school work the church should be well acquainted with the constitution and meaning of the Sunday school. Of educational pursuits it is clearly the most important. The question presents itself, Why, then, is it so loosely and indifferently conducted? The Sunday school was not begun under educational auspices. It was devoted to stimulating reverence for the Scriptures and Christianity. Its mission and possibilities have rapidly and indelibly fastened themselves onto the people. But while it is a permanent institution it is not as well defined as it should be. For a definition study this:

The Sunday school is the church teaching her and her neighbors' children the Gospel of Jesus Christ for their salvation.

To think it in this way will give better tone to the work. Every member will recognize himself to be an inherent factor, divinely called and constitutionally appointed to service. Every minister will be, by virtue of his office, officially connected with the Sunday school. If, on coming where the Sunday school meets, he finds the superintendent absent when time to begin he may (or better, *should*) at once, without

further provision, proceed to discharge the duties of the absentee. When he knows of a locality having no Sunday school that could be profited by one he should without hesitation proceed to organize a school there. It is certainly the duty of the elder, minister in charge or council of ministers to regulate promptly any irregularity or remissness of the superintendent or any other Sunday-school officer or teacher.

The custom of letting the class choose its teacher is a racy testimony to the liberties enjoyed by the children of God, but for best results it is doubtful propriety. If our town school would announce that the children should all be present the first Monday in September to select the teachers for the respective classes we would think someone has lost his equilibrium. They are not better prepared in Sunday school to select piety and ability.

With the unhappy method of having the primary class and the senior class and all intermediate classes doing the same lesson at the same time it is necessary that every teacher have special fitness that she may impart and develop skillfully. Therefore let me make this suggestion: That, since this whole year's course in the Sunday school is devoted to the life of Christ, every church make a special effort to study the whole life of Christ in course along with the Sunday-school lessons. It can be done very successfully.

1. Let devoted, industrious superintendents be elected for the year.

2. Let the most diligent teachers be appointed to the classes, also for the year.

3. Let the ministers, superintendent, teachers and all other interested persons form into a life of Christ class to meet once a week (or twice, when necessary) to study the full text of the four Gospels. (a) Let the superintendent or an active minister preside over the class. (b) For convenience and economy let the class follow the outline as given in the Harmony of the Gospels in the Brethren Lesson Commentary. (c) Let sessions be two hours,—one and one-half hours given to reading and consideration. (d) Read from the New Testament. (e) On blackboard or cloth draw a map, marking location to correspond with the incident. (f) Divide the outline into fifty lessons, and strive to read ahead of the Sunday-school lessons. (g) In the outlines underscore the topics used as Sunday-school lessons; and in each succeeding Sunday-school lesson, as persons and places occur again, review them in memory stories.

It is of great importance that the person presiding does not pose as instructor or lecturer, but sees that the program is carried out: (a) Singing and prayer for opening. (b) Reading and pondering the Scriptures, and (c) singing and prayer for closing. The leader must decide when discussion must cease and the class continue with topics. Better avoid discussion, and investigate. This work is so important that it should be given the lead this year all over the Brotherhood. It is the opportunity of a lifetime. Let it be improved.

Weiser, Idaho.

SELF-REGARD MARS FRIENDSHIP.

IN the matter of friendship, I have observed that disappointment arises chiefly, not from liking our friends too well, or thinking of them too highly, but rather an overestimate of *their* liking for and opinion of *us*, and that if we guard ourselves with sufficient scrupulousness of care from error in this direction, and can be content, and even happy, to give more affection than we receive—can make just comparison of circumstances, and be severely accurate in drawing inferences, and never let self-love blind our eyes—then I think we can manage to get through life with consistency and constancy, unembittered by that misanthropy which springs from revulsion of feeling. The moral is, that if we would build on a sure foundation in friendship, we must love our friends for their sakes rather than for our own.—Charlotte Bronte.

Who knows what opportunity may come to us this year? Let us live in a great spirit, then we shall be ready for a great occasion.—George Hodges.

OVERCOMING.

BY GEORGE D. ZOLLERS.

He that overcometh shall inherit all things.—Rev. 21:8.

WHAT a promise to the Christian soldier! Words of priceless value to the advocate of truth in the great rewarding day. Varied have been the apprehensions by grace. The spell of sin was broken by deep contrition and penitence, and the "strong man" was dethroned in the hour of moral contest. The fetters of sin were broken and the demons fled at the command of our Leader in heaven's warfare, waged against sin and infernal power. Death to sin followed and a resurrection to "newness of life."

Some date their yearnings for spiritual freedom to blood-stained battle-fields; others amid the toilsome pursuits of life. On the farm, in the stirring city, and from the watery world 'mid revelling winds and beating waves, came up the wail of penitence and the sigh for liberty through the medium of the "cross." "If I be lifted up I will draw all men unto me." "Look unto me, all ye ends of the earth, and be ye saved!" What a consolation, in our woeful extremity, to be attracted by infinite power and sympathy to a saving center. "They overcame through the blood of the Lamb." "Now is our salvation nearer than when we first believed."

The dense clouds of the long, lone night are destined to scatter. The morning light will gleam and thrill with glad emotions the unwearied contestant in life's arena. When our obedience shall be fulfilled, our loyalty shall have been tested, "overcome" shall be the thrilling, cherished motto of the faithful, persistent warrior of the cross. Out of many pious homes will emerge loyal workers, who will have toiled through the weeping night—"bearing precious sheaves,"—as the outcome of burdened care, amid the clouds and reverses of seedtime. As in the home-stretch of life we are permitted to affiliate with pious pilgrims in their earthly homes, we receive many a solace on the way, through the burden-bearing years. Long and weary were the years of thralldom, gloomy the ocean turmoils, the insolence and the abuse of the sin-polluted crew, but after all the period of contrition, ultimately the welcome home, into the embraces of a redeemed brotherhood to spend the evening of my career in willing toil, to comfort the people of my choice, who were the agents of my rescue and culture and spiritual advancement. Blessed people! whose God is mine, whose Christ purchased the privileges I enjoy within the sacred environments of the church that I love so well.

I have felt the patriot thrills for home and country; the cloud of war has vanished, and hostile raids have ceased in our own dear America. And may this peaceful respite be improved by the most ardent Christian toil,—but higher are the grace-redeemed aspirations for the triumph in a kingdom and country of untold splendor, a land that is sinless, tearless, painless and deathless. As a mutual participant in the battles of the militant state, my yearnings are mutual for the triumphant condition. "Blessed is he that overcometh."

South Bend, Ind.

"AN ANGEL OF THE LORD."—Luke 2: 9.

BY J. O. GARST.

WE are very favorably impressed with the improvement in our Sunday-school helps made by the placing the differences between the American Revised version and the Authorized version in such a manner as to show at a glance the variations of these versions. The truth may be demonstrated again and again, that the simple reading of the A. R. V. often elucidates the text of the A. V. Let us illustrate. In the first Sunday-school lesson of this year the Standard version translates the first phrase of Luke 2: 9, "And lo the angel of the Lord," while the Revised gives it, "And an angel of the Lord." This is a very important distinction because it can be shown

that the angel of the Lord, when properly translated, always refers to the Son of God himself. This being true, the A. V. becomes unintelligible to us, for it would imply that *Jesus as the angel of the Lord announced his own birth at the same time he was lying as a babe in the manger at Bethlehem.* The R. V. makes it clear that it was an angel and not the Lord who made the announcement. In the New Testament the angel of the Lord does not appear after the birth of Christ, when properly translated. In the Old Testament, the angel of the Lord refers to Jehovah, Jesus himself. The A. R. V. translates the word Lord as Jehovah.

In Judges 13: 18, And the angel of Jehovah said unto him, Wherefore asketh thou after my name, seeing it is *wonderful*? (A. R. V.) Again Isaiah says, 9: 6, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called *Wonderful*," etc. If the name of the angel of Jehovah (Lord) is *wonderful* and the name of the coming Christ is *Wonderful*, may we not rightly conclude that the angel of the Lord of the Old Testament is the Christ of the New Testament? See also Gen. 21: 17, 18; Gen. 22: 11, 12, and compare the words of Jesus in John 8: 56, "Your father Abraham rejoiced to see *my* day; and he saw it, and was glad," with the incidents in Abraham's life as narrated in Genesis 18. These scriptures properly translated seem to make it clear that the angel of the Lord before the incarnation was the Son of God. After the incarnation, the angel of the Lord does not properly appear. Realizing this fact, our first Sunday-school lesson was made easy by the parallel placing of the two versions. May our Sunday-school literature continue to improve.

Dayton, Ohio.

NO ROOM FOR JESUS.

BY WM. K. CONNER.

I WAS waiting in a contractor's office for an interview with him. He was transacting some business with a colored man. When the man was leaving he said, "I'll be back Saturday night or Sunday morning." Then the contractor turned to me and remarked, "Talk about me being a Christian; I'm busier on Sunday than any other day. These fellows work early and late all week, then on Sunday they want to do their business." No room for Jesus in their own lives and crowding him out from the life of the contractor.

How many of us are letting business or something else crowd Jesus out? No room for Jesus in the morning—must get to work. No room at night—too sleepy and tired. No room in conversation—too much else in the heart. No room to plant him in the hearts of the children—must feed the cattle. No room for him in the purse—must have it all for self. No room for him where else? You know. Make room for him at once, and your life will be fuller, richer, sweeter, more peaceful and more powerful, more satisfying and more spiritual; yea, you shall not be barren or unfruitful in the work of the Lord.

Newport News, Va.

WHO SHOULD GIVE MOST?

THOSE who have least are likely to give most. In a well-known story, one of three characters who are in need, and are seeking shelter for the night, answers the doubt of one of his companions as to whether they may hope for anything of a poor artist to whose house they came, with the words, "Oh, you do not know the world as I do. The poorer the better, for us." And it is a dismal truth that the more people have, the less ready they are to take the needy in. They may be ready to give to charity organization societies, but they are not ready to touch need with their own hands, or to bring it into their own homes. What an abuse of our privileges if increased power to do good is allowed to deprive us of the joy and duty of doing it ourselves!—S. S. Times.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, February 4, 1906.

SHALL WE RAISE THE \$100,000 FOR MISSIONS?

I. The Need is Sensibly Felt.

1. We Must Extend the Work in India.
2. New Fields are Under Contemplation.
3. Home Missions Need Pushing.
4. Results Have Been Gratifying.

II. The Church is Waking Up.

1. Increase in Contributions has been Wonderful.
2. The Church has the Money.
3. More Teaching is Needed.
4. Give Everybody an Opportunity.

III. How Proceed to Raise it.

1. Practice Self-Denial.
2. Dig up "Conscience" Money.
3. Lay by Two Cents per Week.
4. Keep the Stakes Set and Work to them.

1. Open your geography at the map of Asia. Place lightly the tip end of your little finger on India in the vicinity of Bombay. You have thus covered all the territory of the Brethren's mission field there. It costs \$250 to support each mission worker besides the children. Multiply this by the number of workers there and see how much it requires for them. What about the rest of that vast territory? Shall it continue to lie idle, or will we raise the \$100,000 towards working it? What of the priceless souls in other fields not yet even entered by us? The success in India ought to encourage us to greater undertakings.

We need more young brethren and sisters who will be willing to enter the many neglected home fields in the sunny South; in the bleak North; in the cultured New England States; the limitless West, and yes, right in our own home neighborhoods.

II. Contributions of money will increase in proportion to contributions of self. Therefore "Who will be the next?" The Brethren church is wealthy and willing to give bountifully if rightly taught and encouraged. Elders and pastors should instruct frequently and tactfully in this line.

III. "The earth is the Lord's and the fullness thereof." We are his stewards. Are his riches, so kindly entrusted to us, all to be squandered on self, or are we going to "lay up treasures in heaven" with them, by helping to raise the \$100,000? Practice systematic and cheerful giving. Give your tenth or more.

(Recitations, quotations, songs and scriptural texts on giving ought to be used in connection with this subject. Then let every society take up a rousing collection according to previous arrangements.)

THE PRAYER MEETING.

For Week Beginning February 4, 1906.

"THIS ONE THING I DO."—Philipp. 3:13.

I. The Object of Our Efforts.

1. A knowledge of Christ, and all that it means to us. 1 John 5:20. "We may know him"—a blessed fact, dear to the child of God. To know him is life.
2. Having fellowship with him in his sufferings. Philipp. 3:10. To have fellowship means close association. We must be partakers of Christ's sufferings, to share with him his glory.
3. Remembering Christ's great sacrifice for us. 1 Cor. 5:7, 8. "Sacrificed for us." Why? Because God loved us, and spared not his only begotten Son.
4. Realizing the power of his resurrection. 1 Cor. 15:20-22. "In Christ shall all be made alive." "O death where is thy sting?" Thank God, that we are more than conquerors through him who loved us and gave himself for us.

II. How to Attain to the "One Thing."

1. Forgetfulness of the past—"THIS one thing I do." Heb. 6:1-6. Philipp. 3:14, 15. Past efforts were, perhaps, well enough, but now the call is to go onward, upward!
2. A definite aim—"This ONE thing I do." Luke 10:42. "Yes, one only. Concentrate your efforts on the one and only important aim."
3. A reaching forth—"This one THING I do." 1 Cor. 9:26. A reality to our efforts is absolutely necessary. "So fight I, not as one beating the air," says Paul. Christianity to-day needs actual practice and less theorizing.
4. A pressing onward—"This one thing I DO." Rev. 22:14. "Blessed are they that do." After all there is nothing that so practically demonstrates our faith, as the "doing" of what we profess. "Living epistles" are known by what they "do."

HOME AND FAMILY

RECOMPENSE.

Brave little woman, trudging along
 Patiently day after day,
 Weaving a garment of shining light
 Out of the clouds of gray;
 Bearing the burdens and vexing cares
 Like one of the saints of old—
 Making the best of a dull, hard life,
 With its miseries all untold!

Long have I watched her with wondering eyes—
 Faithful, and sweet, and strong,
 Doing the work that the Master sends,
 Making of sorrow, song;
 Questioning never the wisdom that asks
 Self-abnegation complete,
 Willingly treading the pathway of thorns
 That leads to the Master's feet.

I see not the dull gray cotton gown,
 That is faded and worn and old—
 But the shining gleam of a raiment white,
 That glistens in every fold.
 I see not the brow that is worn and lined
 From the anxious, toiling years—
 But the halo divine that glorifies,
 Giving beauty for ashes and tears!

Somewhere is waiting a fair, dear day,
 Meet for such infinite grace—
 Somewhere, oh somewhere, fruition will be
 When the angel shall find her place,
 Close to the Father, and hear him say,
 As he tenderly bids her come,
 "Out of the valley of darkness and toil,
 My child, thou art welcome home."

OUR OPPORTUNITIES.

BY IDA BROWER.

Did you ever stop to think of the many opportunities we have of doing good in this life? All the opportunities for an unfolding life are ours, and we have but to reach forth and embrace them. Not a day passes without affording us some opportunity to do good. It may be only to speak a kind word or encourage some one who is in trouble. How encouraged we feel, when trying to accomplish some difficult work, to have some one give us a kind word or a little assistance. It costs so little, and yet may be worth a great deal to some struggling friend and make his pathway smoother.

Opportunity never waits; once lost, it is gone forever. Especially do we find this true many times in visiting the sick, which is a duty as well as an opportunity. We put it off until their life is closed and our opportunity is gone. Then there are those around us who are perhaps less fortunate than we are. They have not comfortable homes and beautiful surroundings, and when we visit them in their homes and see how a smile, a few kind words and gentle clasp of the hand will bring a light to the countenance we know that these poor people know how to appreciate kindness.

We may think these are "little things," and so they are, but it is not always the largest blocks that make the greatest show, but quite often the small ones tied together that fill the larger place. And great opportunities are generally the result of the wise improvement of small ones. One grand opportunity we have is that of working in the church and Sunday school and Christian Workers' meeting, for which we all are thankful.

There is a great work for both young and old in leading others to a better life, and for our spiritual development. In the community there are boys and girls of all ages who need moral and religious training. We can invite them to the services where they will have an opportunity to learn of Jesus and his great love for them, and this may be the means of leading them to Christ. Open your eyes and see that the door of "golden opportunities" is open before us and we must not let them pass unimproved.

"Do not then stand idly waiting
 For some greater work to share;
 If you want an opportunity,
 You can find it anywhere."

Now the question comes to us, Are we growing in proportion to our opportunities? It has been said that opportunities are like flowers, the oftener gathered the more they bloom. Have we improved our opportunities for usefulness in our Christian life as we might? Our future life should mean much more to us than past experiences. How important, then, that we improve every opportunity in the church and Sunday school, that our life may throw out stronger influences of Christianity. Our opportunities are offers of God, and we are responsible to him for our talents, time and opportunities.

South English, Iowa.

SISTERS' AID SOCIETIES

North Liberty, Indiana.

SINCE the last report in July we have held five sessions, meeting the second Wednesday of each month for regular sessions. During this period we have made twenty articles, including two comforters pieced and knotted. We had a total attendance of fifty-four. Average attendance of members, nine. Some other home work was done, and \$1.50 was donated to the mission of St. Joseph, Mo. We begin the new year with a reorganized band of workers.

WINNIE CRIPE, Sec.

Payette, Idaho.

SINCE our last report we have held twenty-three meetings, an average of seven members at each meeting. Our total collection was \$8.16; money for work, etc., \$34.60; left from last year, \$1.95; donation, 52 cents; total, \$45.23. Money expended, \$44.77. Number of prayer coverings made, 18; comforters, 12; quilts, 7, etc. We also made a carpet for pulpit and aisles of church.

Jan. 4 officers were elected for the year, Sister Rose Snowberger president, Sister Anna Peterson secretary. As we look back over the old year we cannot always feel that we have done "what we could." May God grant greater possibilities, higher ambitions, more consecrated effort for the upbuilding of his work on earth. And by a more united effort we may hope to win jewels for Jesus.—ELLA RODABAUGH, Pres.; ROSE SNOWBERGER, Sec.

Longmont, Colorado.

THIS is the report of the Sisters' Sewing Circle of the St. Vrain church, ending Dec. 27, 1905. We held our meetings in the afternoon, with the exception of one all-day meeting, making twenty-five meetings in all. The average attendance was six, and the average collection was twenty-eight cents. We had in the treasury at the beginning of the year, \$7.17. The money received for comforters, quilts and rag carpet which we sold, plus the regular collection, was \$27.76; amount paid out during the year was \$33.02; amount on hand, \$1.91.

Although we have not done as much in our circle work this year as we would like to have done, yet we do not feel discouraged, for we have not only been able to relieve the needy to some extent, in our own community, but sent a sack of ready-made garments and bedding to Denver, Colo.; we sent \$1.50 to the St. Joseph mission; carpeted the rostrum and put matting up the aisle of our home church, and we still have a comforter and some clothing on hand by which to help those about us as we see they need them.—BLANCHIE LONG, Pres.; DAISY JONES, Sec.

Denver, Colorado.

DURING 1905 the Aid Society of Denver, Colo., held thirty-four meetings, with fifteen members enrolled and an average attendance of six. We sold four quilts and one comforter, made one comforter for a sick family and gave one to a poor family; we gave away two hundred and fifty-six garments, seventeen pairs of shoes, and other things.

We received from the Longmont Aid Society one quilt and one sack of clothing. We also received during the year \$8.43; expended \$4.30, and have a balance of \$4.13. We reorganized the society in October, electing Sister Shrove president, Sister Stotts

vice-president, Sister Emery treasurer, and Sister Peffly secretary. We decided to support one of the India orphans one year.

ROSA PEFFLY, Sec.

1344 Irving St.

Coon River, Iowa.

We give a report of the work of the Missionary Circle for six months, ending Jan. 4, 1906. Our meetings were held every two weeks, making twelve in all, with an average attendance of ten. Amount of money in the treasury July 1, 1905, was \$8.26; received by general collection, \$7.27; for work done, \$11.35. Expenditures during the same time, lamp for our church, \$3.57; for supplies, \$5.28; sent to the St. Joseph mission, \$5; to the Council Bluffs mission, \$5, leaving a balance in the treasury of \$8.03.

We pieced quilts, knotted comforters, did some family sewing, collected some material and sent two boxes to the St. Joseph mission. Though widely scattered and having many obstacles to overcome, we feel encouraged, with a growing desire to "work in the vineyard" and help each other's burdens to bear. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

BESSIE DEVILBISS, Sec.

Yale, Iowa, Jan. 10.

French Broad, Tennessee.

SINCE the organization of our Society, Nov. 9, 1905, we have held eight meetings. At the present time we have thirteen members enrolled. The greater part of this number attend our meetings every week, but a few of our number live some little distance away and cannot be with us at our regular meetings. This we regret; but we highly appreciate the contributions they send to our society. During the past eight weeks of our meetings our collection fees amounted to \$4.

We have made two comforters and thirty new garments valued at \$15, which we sent to the St. Joseph mission, Mo. We are now working on the second box of clothing. We all enjoy this work, and it is a great pleasure to meet in each other's homes and do what little we can for suffering humanity. May God bless this work everywhere to his praise.

MOLLIE SATTERFIELD, Pres.

Conway Springs, Kansas.

THE Sisters' Aid Society of the Slate Creek church has been putting forth efforts in the way of helping those who need help financially. During the last year we held thirty-three meetings, with an average attendance of eight. We quilted seven quilts, knotted nine comforters; amount of cash received was \$29.13; donations in cash were \$18; paid out for sewing material, \$10; balance in treasury, \$1.13. Our donations were given for the benefit of our home ministers. We pray that the work may ever prosper here and at other places.

IDA FRANTZ.

Jan. 13.

Meyersdale, Pennsylvania.

THE Sisters' Mission Circle of the German Baptist Brethren church closed up their work for the year ending Dec. 31, 1905, and with a new organization have started out with brighter prospects than in the past for good work during the year 1906. During the year 1905 we have had in the treasury \$138.45, out of which was paid to the Brooklyn church, \$34; to the support of an India orphan, \$16; for Bibles for Sunday-school purposes, \$10; for other good and noble purposes, \$19.25; and for material, \$28.88; which left us a balance of \$30.30 in treasury; but at a later meeting we decided to give \$20 to the home mission fund. We held twelve regular meetings during the year and have enrolled twenty-three active members, with an average attendance of twelve.

The Lord has blessed this work abundantly. Many donations have been made to the circle, while the circle has helped others in different ways. With a little time sacrificed here and there so much good can be done, if we only keep looking for opportunities, and do not close our eyes to them. It is still my prayer that in every church this work may be organized with a view of becoming more useful in the Lord's vineyard.

LINDA GRIFFITH.

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THE special Bible term to be held at Daleville, Va., is to begin Jan. 29 and continue two weeks.

AT Conemaugh, in the Johnstown congregation, Pa., a revival was held and eight made the good confession. One was restored to fellowship.

BRO. D. C. CAMPBELL, of Colfax, Ind., is engaged in a series of meetings in Los Angeles, Cal., and several persons have applied for membership.

ANY one wishing to spare the July and August issues of the MESSENGER, for 1900, will please communicate with Bro. Frank B. Myers, Mt. Pleasant, Pa.

A GLANCE at the Brethren Almanac will enable all of our readers to see when the Annual Meeting is to be held. The date is June 5, and the place Springfield, Ill.

THE district meeting of the Second District of Virginia is to be held in the Mt. Vernon congregation May 10 and 11, instead of April 26 and 27, as previously arranged.

BRO. A. W. VANIMAN is engaged in a revival meeting in Inglewood, Cal. He is delighted with the climate on the Pacific coast, and thinks that it may prove beneficial to his health.

BRO. ANDREW HUTCHISON is planning to spend the coming fall in the Northwest. The churches desiring his services should address him at McPherson. But from now until late in the spring his time is fully taken up.

BRO. C. B. SMITH writes us from Washington, D. C. He is very much pleased with the little band of earnest believers he finds in the capital. He is to visit several other churches before returning to his home at Milledgeville, Ill.

BRO. D. L. MILLER writes of some good meetings being held in Bulsar, India, and reports a number of applicants for membership. He is now on his way to China. From there he goes to Japan and expects to reach San Francisco about the first of April.

SISTER MARY C. HIXSON, of Chewelah, Wash., writes that her house and most of the contents burned in the forenoon of Jan. 11. She was alone with her invalid mother when the fire broke out, but help came, the invalid mother was carried to a place of safety and a few of the household goods were saved.

BRO. JAMES M. NEFF is not doing like Paul, making tents, though he is still living in one at Lake Arthur, New Mexico, but says he hopes to get into a house ere long. Some members are settling in that section and the outlook for establishing a good Christian community is encouraging.

LAST Saturday six students of Bethany Bible School visited Elgin. They looked the Publishing House over and also saw considerable of the city. They are all earnest young brethren, want to make themselves useful in the world, and seem to be perfectly delighted with the Bible work they are now taking. The church needs all of these workers and hundreds of others.

BRO. I. D. PARKER is now engaged in a revival meeting at New Enterprise, Pa. A number have already signified their intention to accept Christ and live the Christian life.

THE late Bible term at Mt. Morris is reported to have been well attended and much interest was manifested by those who took part in the work. In fact, all the Bible institute work at our colleges seems to be receiving much more than ordinary attention this year. This is as it should be.

BRO. ANDREW HUTCHISON, who is now engaged in a series of meetings in Ephrata, Pa., writes us under date of Jan. 15, saying, that on that day he had turned a new and unread leaf in the great book of time. He was seventy years old, and was permitted to enter upon his first period of borrowed time. Our prayer is that he may be granted many more years of usefulness.

SOME time ago Mr. Carnegie gave ten million dollars to pension superannuated professors of colleges and universities, with the distinct understanding that denominational institutions be excluded. After thinking the thing all over he decided to do still better, and gave five million dollars more for colleges under religious control. It is good when a man can have an afterthought along wise lines. As a rule men who give their best efforts to educational work retire without much property, hence the wisdom of making some preparations for them in old age. It would be equally wise if we could in some manner prepare to take care of ministers who wear themselves out in the interest of the church and then have not enough to keep soul and body together when old. They are as deserving as the professors of colleges and universities. But while Mr. Carnegie provides for the latter it is but proper that the church should look after the former.

LAST year is said to have been the most prosperous year enjoyed in this country for a generation. There were individual failures, of course, but most men in business prospered, and wealth on every hand increased. We all are, or should be, concerned about the Lord's work and are made to wonder whether the Lord's treasury is to receive any of this unprecedented increase of wealth. Men have enlarged their business, increased their dividends and added to their bank accounts, but how many have increased their giving? It is to be feared that all the great surplus of wealth has gone into banks and bonds rather than into the treasury of heaven. How is it with the MESSENGER readers? If you made more money during 1905 than the year before, did you give more? Did you give as the Lord prospered you? Since you did not give any more than you gave the year previous, did it really pay the Lord to prosper you? Unless we show a greater appreciation for the additional blessings received the great God of heaven may decide to withhold his blessings for a time. The Spirit will not always strive with the ungrateful man.

THERE are many calls for able ministers to settle here and there. All those who desire ministerial assistance call for an able man. This is natural, of course, but it might be well to bear in mind that men of special ability are scarce, and that there are more places open for such preachers than there are gifted men to fill them. It might be better, in a number of instances, to look around for a pious shepherd of ordinary attainments. The Lord has more of these than any other class and has more use for them. He made more common people than any other kind, then a majority of those converted are from this class, and therefore more shepherds of the common sort are needed to look after them. We all like to hear able men preach, we would like to have them with us each Lord's Day, but this cannot be. Not many of the wise, great and learned heed the call, hence the shortage in the supply. We are not certain that the five-talented men always make the most attentive and efficient shepherds. They may be strong and brilliant in the pulpit, but lack the ability to manage the affairs of the church wisely. Big preachers are all right for big cities and large congregations, but for the small churches, the country work and the new sections give us the faithful, earnest preacher of the common sort.

A FEW weeks ago we mentioned a worn-out elder, who loves the MESSENGER, is not able to pay for it, and who greatly regrets that he would have to part with it. A few days later a letter came to the House, with money enclosed and instructions to send the MESSENGER to the elder in question. The letter was anonymous, but the paper will go each week to the aged elder, and we are sure he will appreciate it. Why not people engage in more good acts of this sort? This is what makes the world seem better.

ALONG educational lines few men have done more work than the late Dr. Harper, of the University of Chicago. He commenced young, worked heroically, and at the age of nineteen was president of a college. But he did not stop there. He continued his labors until he became famous the world over as a scholar, teacher, author, editor, educational organizer and founder of one of the greatest universities of modern times, often doing the work of six men himself. His parents were members of the Brethren church, and Dr. Harper is said to have had a very high regard for the Brethren. In some way he got away from the religion of his parents, united with the Baptist church and died in that faith.

THE time will soon be here when the spring district meetings should be announced through the MESSENGER. It is important that these announcements be made early so the churches can appoint their delegates and make the other necessary preparations. The duty of making these announcements devolves on the district writing clerks. Some of the districts hold their meetings so very late that it is difficult to get the matter, intended for the Annual Meeting, to the MESSENGER office in time for it to be published and sent to our readers before some of them start to the conference. It would be well if this could be changed, so the district meetings might be held at least five weeks before the Annual Meeting.

ON Monday of this week we received letters from three able ministers who, with their wives, are from home on account of ill health. One brother had to search for a better climate on account of his failing health, and says he is improving. Another is deeply concerned about his wife, and is not certain that a change of climate is going to help her. The third one found city work too much for the nerves of himself and wife; they are now in the woods and can begin to feel that nature is doing something for their broken-down nerves. If all these people get well it is their purpose to return to the Lord's work. But there are others of whom we know nothing, who also need rest and help. Some of them cannot leave their fields of labor, and must therefore die at their posts. Our prayer is that God may bless all of them and give them health and strength for the soul saving work to which they have been called.

THE Master told Peter to feed his lambs. The apostle doubtless did as he was instructed, though we are not told how he did the feeding. Peter was permitted to use his best judgment about matters of that sort, and we presume that we have a like privilege in this age and generation. At least that is what we are doing here at Elgin when it comes to feeding the lambs of the flock. One Sunday in each month is set apart for this special work. After Sunday school the little people remain to hear the talk or sermon prepared especially for them. Last Sunday was the children's day in the Elgin church. It rained nearly all day, but that did not keep the earnest ones away from the services. After the devotional exercises one of the sisters held the close attention of the little people, and older ones too, for half an hour. The lesson was a good one, full of interest and every child got the full benefit of it. This is our way of feeding the lambs. Some of the congregations may have other ways, and possibly ways that are just as good. The different methods are all right, provided they are in keeping with the letter and the spirit of the Gospel. But let not the lambs be neglected on account of methods. Peter was instructed to feed the lambs and so are we.

SISTER MATTIE ANDERSON writes us from Smith River, Del Norte Co., Cal., saying that she is the only member residing in the place, and that she would be much pleased to have the Brethren open up mission work in that part of the Northwest. Smith River is on the coast, in the extreme northwestern part of the State, where the frontier life is still the common experience. It might be well for some of our people who desire to locate where they are needed, and where they can help build up a church, to look up the place. Further information may be had by writing the sister.

THERE are different departments of work in India, but the industrial, just now, is especially encouraging. One year ago \$300 was invested in machinery and a shop and industrial school opened in Bulsar for the training of the natives along mechanical lines. The Brethren found ready sale for all of their manufactured articles. About a month ago the government inspector came to see the little industrial institution, and was so highly delighted with what is being done that he made a most favorable report, and as a result an appropriation of about \$700 was made for the American Industrial School at Bulsar, and the best of all, this appropriation is to be an annual affair. This will enable our Brethren in charge of the institution to train dozens of young men and women along industrial lines and thus prepare them to not only make their own living, but to help build up the country. Then the Brethren at Bulsar are to build a meeting-house and schoolhouse combined. This means much, for the natives of India need education as well as religion. In fact religion, education and industry should go hand in hand. First convert the heathen, then educate them and next teach them how to work with their own hands and brains so as to help themselves and others too.

IN this issue Bro. L. W. Teeter has something to say about the church name. This he does in view of the fact that a query on the subject is to be presented at the next Annual Meeting. Then he gives some good advice, when he suggests that our people permit the church name question to rest for the present. In our judgment this would be the proper thing to do, so far as the MESSENGER is concerned. Last year the question was very thoroughly discussed in our columns, and for the present we think this might suffice. If we let the question alone it may practically settle itself inside of a few years. In our church literature we call ourselves Brethren. In other publications, secular papers, religious papers, magazines, histories, encyclopedias and dictionaries, from one end of the continent to the other, we are designated as Dunkards, or Dunkers, with indications that Dunker will prevail. We can go on with Brethren; others, in spite of all our efforts to the contrary, will keep on writing about us as Dunkers. The world will not give up Dunker, and it can be depended upon that we are not going to surrender Brethren, whatever else there may be to our name. In time it may be Dunker Brethren, or even something else, but the Brethren is here to stay. It is the other part that has to be settled and it may require time to do it. A few years may clear the atmosphere.

CHURCH DECADENCE.

WHILE Jesus declared that the gates of hell should not prevail against the church, Matt. 16: 18, still once large and flourishing congregations have gone out of existence. This has also been true of churches embracing a wide extent of territory. There have been periods when the whole body seemed to hang in the balances, but the Lord has always come to the rescue.

But we are not to discuss the decadence question, as it applies to Christendom the world over, but rather as it applies to the Brethren fraternity. We shall consider some causes that lead to decadence in local congregations as well as in the church at large. We may trace the decline of churches to one of three leading causes, and sometimes to all of them:

1. Weakness in leadership.
2. Internal dissensions.
3. Emigration.

To overcome the first we need methods for de-

veloping, encouraging and making the best possible use of faithful and efficient leaders. Without wise and skillful leadership everything must prove a failure sooner or later. So far as the human is concerned it is the master wheel of church machinery.

The second often depends upon the leadership in the local congregation. The leader who is wise and efficient may keep his congregation in a healthy, working and growing condition. Yet, in spite of his efforts, there may be jealousies, friction and other disorders that are sure to weaken and eventually cause the downfall of the church as a body. A small church that is spiritually healthy, active and in union will succeed. But one that is full of dissensions cannot, however large or wealthy it may be. Nothing can long exist that is internally weak.

The third cause may affect the church locally, but need not, and should not, weaken the church as a whole. If those who emigrate prove to be good, faithful working members they ought to be the means of building up two churches to one that may have to be disorganized on account of their removal.

We turn again to the first cause, for that figures more largely in church decadence, or church growth, than any one thing that can be named. Greece, once the pride of the world for art, literature and freedom, came to her doom for the want of competent men of whom to make efficient leaders. The men who made her glory died. They left plenty of other men, but not of their kind. The mighty Roman Empire declined and fell, not because she did not have plenty of men and money, but because there was a dearth in leadership, as well as there were corruption and dissensions within.

The church under the management of the apostles moved forward and accomplished wonders, for there was fine, loyal leadership. They were followed by men of great power and commendable loyalty. But then came a change in leadership. Men who sprang to the front ceased to be loyal to the apostolic religion. They were great leaders, but not wise and holy teachers. This led to corruption and weakness, and the next chapter in church history deals with church decadence, to be followed by the dark ages.

If we as a body would work and fortify against church decadence we must keep the best, the most loyal, the most holy and the most efficient men we have to the front. This must be done in the local congregations as well as in the state districts and the Brotherhood at large.

We should have the best men we can find in the eldership, in the ministry and filling other official positions. We should have them in the Sunday schools and other departments of church work. Only the best elders, the most faithful and the most skillful, should be sent to the Standing Committee. Select your delegates to the Annual Conference from the most trusty and efficient in the congregation.

Our mission cause, as well as every other important church work should be managed by men of the most loyal and efficient type. Work the faithful, the loyal and competent forward to manage your publishing interests. Only men who are known to be faithful, true to the church and her principles, and competent as educators, should be entrusted with the management of Brethren schools. Our people have money in the missionary department, in the Publishing House and in our schools. Then the future of the church is mainly to be molded by these forces, and for these reasons, as well as for other reasons, these departments of church interests should be entrusted to men of proficiency, men who will stand by the church and her accepted principles.

Our Bible schools, Bible institutes, Bible terms and Bible departments should be in charge of none but faithful men, who have the ability and willingness to teach others the gospel principles.

Do all this, and even more along the same line, and the question of church decadence, so far as it relates to leadership, is settled. And we may add, that without the right kind of leadership, in all the departments referred to, it never can be settled in the interest of the church.

When moving men to the front two things must

be kept in view; their loyalty and their efficiency. A man, as a leader or head of a department, may be faithful, and yet not efficient. Then, on the other hand, one may be efficient as a leader or manager, and yet not loyal to the church and her principles. In either case there can be but one result, and that is church decadence. To entrust our mission work, our publishing interests, our educational interests and Bible training generally to men simply because they are loyal to the church, without any regard for their eminent fitness as leaders or managers, simply means church decadence of the most deplorable type. Then again, to select men solely on account of their ability as leaders, heads or managers, without due regard for their adherence to the church and her accepted principles, also signifies, sooner or later, church decadence of a far-reaching character.

Hence the sure remedy against the conditions that have in the past proven so disastrous to other religious bodies, is to introduce methods for producing true and efficient workers. We need them in the eldership, in the ministry, in the Sunday school, in the mission work, in the publishing interest and in our educational work. We cannot do without this loyalty and this efficiency. Without them we cannot prosper. They are essential to our very existence as a church.

If we have elders who will not faithfully teach and carry out what the Gospel requires, and are not efficient leaders and shepherds, what can we expect of the churches? If our mission cause is not ably managed so as duly to respect the principles and wishes of the church, and do efficient work, what can we expect but a failure in mission efforts? If our Publishing House is to send out literature not in keeping with the doctrines, principles and genius of the Brethren church, what can you expect but that the church should sooner or later depart from her long-established doctrine?

If our schools are to send out into the churches hundreds of talented young members, so trained as to ignore and disrespect the distinctive features and doctrines of the church, what can you expect of the church but drifting off into the popular religious current? If in the Bible departments the principles of the Brethren church are not to be fully and clearly taught in faith and prayer, where are we to get our leaders and teachers who can be depended upon to preach the whole Gospel and lead the people aright?

DOES OUR CHURCH SERVICE AFFORD ALL NECESSARY MEANS OF MORAL AND SPIRITUAL CULTURE?

I WOULD answer, Yes. In addition, the opportunities it affords for culture purely intellectual are not mean. Those who wait unceasingly upon its service ought to wind up the race well rounded out in moral and spiritual grace and with intellectual development not to be despised.

The church is primarily a moral and spiritual institution. It is set for the development of the moral and spiritual interests of men's souls. It must then recognize every legitimate need of the soul in order to its highest development and provide for it. If it fails in this, it fails in its mission; and when it fails in its mission, it ceases to be the church of Jesus Christ. The church of the New Testament, therefore, must actually have in its faith and practice all that is necessary to develop Christian character, and not only so, but there must be in the one body, the church, all the good things along moral and spiritual lines that there are in any other organization, or all other organizations of earth. It must really embody all moral and spiritual good. It must be so to be the church of Jesus.

Why then should the members of the church go elsewhere for moral and spiritual training? That there are some good things in all organizations of every name and order, no one will deny. An organization without anything to recommend it could not live. Take the Young Men's Christian Association, for instance. It has many good things in it, but has no good thing not to be found in the church. Nor has it all the good things in the church. If it had, it would be equal to the church, one and the same thing with

it. But it has many good things. Then, too, the approach to the good it has is not without hurtful influences; it is not guarded as it is in the church.

A strong point against members of the church laboring with the Y. M. C. A. is that it destroys definite conviction. The institution itself endorses every phase and form of faith under Christian name. It is *Christian association*, so-called. It is ground where all professed Christians meet in common. It stands for a medley of beliefs and the greatest liberality in conviction and faith. What is true of the Y. M. C. A. in this respect is true of many other organizations. Such teaching and influence vitiate settled and definite conviction. Especially is it so in the case of the young.

Another point. It divides one's interests. It is so in the very nature of the case. At once the Association competes for the young man's interest. Rivalry is waged, and in too many cases the young man loves the Association at the neglect of the church. The tendency is the same as in the lodge system, which is a complete monopoly of interest. It has out-rivalled the church, home, wife, children, common decency and almost everything else.

If you say the Association is a good thing because the young man soon learns to love it more than the church, the same argument applies to the lodge. Most clearly did God never intend that the church should have rivals in its field.

If the good of these institutions could not be had without patronizing them, there would be some excuse for it. But not so. Every moral and spiritual good thing is to be found in the church.

Everybody knows, of course, that Christians must have spiritual food and exercise, else they pine and die. The Bible through, the church supplies these. The church is charged with seeing that all are thus provided for, and to see also that each one uses the means provided. Look for a moment at things as they stand to-day.

Never in the history of the church have such facilities been provided for Bible study both in means and methods. Never were the duties of Bible study so emphasized as now. There is the public preaching of the Word, the Sunday school, the prayer meeting, the Christian Workers' meeting, the missionary societies, the social meetings, the song service, etc., etc. Besides all this, think of the great amount of helpful and inspiring literature published and sent out to the four winds every year. Then ask yourself the question whether you need to seek opportunities for spiritual training outside of the church. And as the conviction comes that the church furnishes opportunity for all proper development in things moral and spiritual, let the purpose be firmly fixed to give to the church the undivided strength of your life.

H. C. E.

THE DANGER LINE.

THE danger line, where is it? Everywhere. Just across the safety line. In everything with which we have to do in life there are limitations. To go beyond these we strike the danger line. Though at first it may be unseen, the line has been crossed and the appearing of the result is only a question of time. The daily disastrous occurrences of life are all in evidence that the danger line has been crossed. They are generally headed under accidents. But if everybody would keep on the safe side—do you know?—we would have few accidents to record. Houses are burned, cities are destroyed, trains are wrecked and lives are lost, ships are sunk and great losses sustained, all because people persist in crossing the danger line.

This line is seen in every phase of business, political and social life. In business we see failure after failure because those conducting ventured just a little too far. They went beyond that which they knew to be safe and honest. The results may not follow directly or on the heels of the acts, but they come as sure as fate. There is a limit beyond which to go there is danger, there is loss. These things come not in giant strides, but as an insidious foe in stealthy steps so as not to alarm till it is too late to retrace.

The same is true in the political world, as has been made evident during the last year. Daring, deception and rascality have their limits in their conception and the danger line is crossed at the door of entrance. But justice and judgment may sleep for a season, yet sin emboldened by seeming success never stops until it falls into the pit of its own digging. The moral atmosphere beyond the danger line is seductive and opens the eyes of its victims only when it is too late. Dives crossed the danger line while living on earth, but seemingly did not know it until he got over on the other side—until it was too late to remedy his mistake. So it has been with hundreds and thousands since. Men in political positions crossed the danger line when they commenced forming illegal grounds. Their end came in shame and disgrace. Bank presidents, cashiers and other employes denied their trusts by pilfering and using their employers' funds to gratify their own selfish ends, to grieve and suffer behind prison bars.

Social life has been distracted and made miserable by men and women passing over the danger line in their intercourse one with another. Friends have been made most bitter enemies by saying and doing the wrong things in the unguarded moments; by doing without thinking or thinking wrongly. How often do we hear the miserable excuse, "I didn't think!" when it is a duty to think, and think carefully before acting and doing. Of old the Lord said: "My people Israel doth not consider." And the same might be said of all peoples to-day. Had our people, placed in responsible positions in our large cities and in States, considered before crossing the danger line the late great and far-reaching upheaval in the political world would not be recorded in history to our national shame. Had the czar of Russia not passed the danger line in the ruling of his people, thousands and thousands of lives would have been saved and millions of debt not incurred. There is a limit beyond which to go is loss and ruin. This limit is the danger line. This is one of the leading tendencies of human desires and purposes that we all should guard against, because we are liable—more—we are natural subjects, even in our most ordinary actions in life.

I remember very well, when yet a boy on the home farm, my brother and I had the fence making to do. Along on a hillside above the meadow was a stretch of worm rail fence that occasionally was blown down by the storms of springtime. Some forty rods of it had been leveled to the ground, and it was our job to lay it up. It was the custom to make it six rails high and then stake and rider it. After having the six rails laid up we were curious to know how far we could make the string of fence move by gently shaking it at the one end. So we commenced shaking, easy at first, but harder and harder as we saw the motion pass on from panel to panel. But we passed the danger line and a falling movement commenced under our hands, and to our great sorrow we saw this movement continue until the whole stretch of fence was lying down as flat as we found it after the storm. Just one shake too many and the danger line was crossed. It is the last stick of wood that balks and stalls the team, the last straw that breaks the camel's back. As we approach the danger line it is only a nite in distance, size or weight, and we are over on the other side.

This same danger is found in the church and her government. The danger line is seen in extreme liberalism, and is equally evident in extreme radicalism. The danger line is found in either extreme. The safest way is found in the middle of the way or between the extremes. Just how near we may go to either in safety is a problem we should not try to solve. We do know that it is safe to keep as far as possible from either. The tendency in us all to see how far we can go in trying to make others see and do as we see and do, is decidedly dangerous. When we go just a little too far the danger line is crossed and the fence falls. What is the lesson? Always avoid extremes by being thoughtful, reasonable and doing the right.

H. B. B.

DO NOT QUIT PREACHING.

Years ago I was called to the ministry and earnestly took up the work. I preached the Gospel, did considerable traveling for years at my own expense. I was chosen delegate to the Annual Meeting twice, to our district meeting repeatedly, and went to these meetings, paying my own expenses in full, the amount for each trip being from \$10 to \$30. I also pay my part of the church expenses. I have a wife and several children and am also in debt. I do not feel that matters should go on this way. What shall I do? Shall I go on as I have been or shall I stop preaching until conditions change?

By no means should this brother quit preaching the Gospel. That would be to make an unfortunate condition worse. In all probability he has been too indulgent with his people. He has trained them along wrong lines, and has shown too great a willingness to bear the burden alone and let his members go free. From the start they should have been trained to bear at least a part of the burden. By all means should they have paid his traveling expenses when sending him as delegate to the Annual and district meetings.

He should properly care for his family and pay his debts, but the Lord does not want him to quit preaching. We suggest that he muster courage, go about his work cheerfully, do less traveling at his own expense, but keep up his preaching. We have too few earnest preachers now. While keeping up his church work he may manage to pay his debts, for preachers, like all other Christians, should see that their debts are paid. In the meantime let him preach a plainer Gospel than he has been preaching heretofore. He should preach against covetousness and in favor of liberal giving. Let the members understand that while the minister helps them spiritually they should help him temporally. Instruct them about the importance of paying the expenses of every delegate they send to the district or Annual Meeting. Let the man not be discouraged, but remain hopeful and cheerful, do his full duty and trust God for the rest.

Then he should take the MESSENGER right along, for the paper is the preacher's friend and can help him in more ways than one.

We have scores of churches that have been trained along wrong lines in their relation to their home ministers, and the MESSENGER proposes to help our preachers to correct these mistakes. The preachers themselves may have been the cause of this wrong training, and if so, they must do their part in helping to improve the conditions.

We have no desire whatever to encourage a departure from the gospel principles long held sacred by the Brethren church, but our people must learn the importance of helping our earnest ministers in their work, where aid is needed and is deserving. Then, on the other hand, preachers must show by their conduct, zeal, loyalty, spirituality and fitness that they deserve some assistance in their calling. They must make some sacrifice in order to bring about better conditions.

HENS SUPPORTING MISSIONARIES.

WE have read of Bethel churches, Bethel colleges and Bethel Bible schools, but not until recently did we learn that there are Bethel hens in the land. Well, there are a number of them near Louisville, Ky. They belong to the ladies of the Bethel Missionary Society, and they lay eggs on Sundays as well as on other days. The ladies of this society have agreed to call their hens the Bethel hens, and all the eggs these hens lay on Sundays are sold and the money is set apart to support four missionaries in Japan. It is said that these Bethel hens do their work well, that they never complain and that the Sunday eggs they produce almost support the four missionaries. While the hens do the work the ladies get the credit, not only in this world, but they expect to reap their reward in the life to come. These ladies can go on about their business, taking their ease in Zion or working hard just as they choose, or maybe just as they can, and the hens will see to it that the support for the missionaries is forthcoming. But, after all, who is entitled to the credit of supporting the four missionaries, the Bethel ladies or the Bethel hens?

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, - Illinois H. C. EARLY, - Virginia
S. F. SANGER, - Indiana A. B. BARNHART, - Maryland
JOHN ZUCK, Iowa.

MORAVIAN MISSIONS.—2.

When we consider how much more the Moravians are doing than other denominations it is but natural to wonder why and seek to find the incentive which has produced such results in the foreign field. And, strangely enough, it is not the great commission, but Isa. 53:10-12. From this prophecy they drew their battle-cry: "To win for the Lamb that was slain, the reward of his sufferings." Their secretary, Mr. Schweinitz, said: "We feel that we must compensate him in some way for the awful sufferings which he endured in working out our salvation. The only way we can reward him is by bringing souls to him. When we bring him souls, that is compensation for the travail of his soul. In no other way can we so effectively bring the suffering Savior the reward of his passion as by missionary labor, whether we go ourselves or enable others to go."

There is much to consider in this. Christ died for the world, for each person in the world. We believe this, we know it is true; and the question to be considered is whether his suffering and death shall have been in vain. When we labor or suffer in order to gain some object, if we are successful we consider ourselves repaid; but when the best efforts are put forth and still the goal is not reached there is disappointment, and we cannot get rid of the thought that our labor has been in vain. To what extent heavenly beings feel as we do, it is not possible to say; but since there is joy in heaven over one sinner who repents there can hardly fail to be sorrow when the sinner does not repent and when the professed saint is the cause of men refusing to accept Christ or of men not having an opportunity to know him.

How is Christ affected by what he sees? His death was to be a ransom for all men; and yet, though nearly nineteen centuries have passed since his suffering, a very small part of mankind are his true followers. To the extent that his teaching is not made known or is not accepted, to that extent is his suffering in vain. Not because he wishes it so; not because he has left anything undone which would show how much he loves us; but because men will not teach as he said or will not accept what he said. We do not know, we cannot tell what effect our inaction, our negligence, our indifference has upon any of the heavenly host; but do know that it does not produce joy among them, and we may be assured it will not produce joy for us. And now is the time to give the subject serious and prayerful consideration.

The Moravian missionary battle-cry is a good one. More would be accomplished in the home and foreign field if other churches would make it their own; not in theory alone, but in fact. All the mottoes in the world, no matter how good and true they are, cannot help us a particle, even if our walls are covered with them, unless we make them a part of our being: they must be in the heart and come out through the life if they are to benefit us and the world. How keenly do we feel the sufferings of Christ? He suffered death for every man; that includes you and me. But what effect of that suffering or that death is shown in your life or in mine? Do we realize what it means to the world? Are we willing to suffer for him in order that the world may know and accept him?

Our lives tell; our attitude toward those who are not his tells very plainly. We often see those whose very appearance causes a shudder to pass over us. Do we think then that Christ died for them, that if he were here he would help them, teach them, lead them away from their sins and show them the beauty and the glory of the better life? We think their cases hopeless. But we know that Christ died for the most abandoned wretch of them, and it may be our fault that his death was in vain in this particular case. It was somebody's fault that the suffering of the Lord has been in vain. In many instances, perhaps in most in our country, the fault lies with those who have sunk so low. They had opportunities to accept the truth and live it out in their lives, but they would not. But others have not been taught: they were born in sin and have ever been surrounded by sin—they know nothing but sin. The church cannot wash its hands of them by saying their case is hopeless. God did not intend it to be so: it is not so.

What better thing can man do than help another secure the reward for which he has labored and suffered? What can we do that will be as good as bringing to Christ the souls for which he suffered? That is the desire of each

of us; but in only a small minority has it become the fixed purpose of the heart. If we could bring souls to him by tens and hundreds in a kind of triumphal procession we should be glad to do so, for there would be glory in that. But it is a very different matter when it is suffering for one soul without any praise of men. Yet it is in this way that the world must be won for him, that he will receive the reward of his sufferings. To what extent are we willing to labor and suffer and agonize in secret? To what extent will we bring souls to him for whom he died. May he help us.

G. M.

FROM MONTREAL, FRANCE.

Last week occurred the first death in our mission in France, that of an old brother, sixty-five years old, who was very much attached to us all, and to our little church which he had joined two years ago. Although not a native of Montreal, he had been living in this neighborhood some time. Having no special work, he would engage in all, for he was very active and had sufficient self-respect about him not to spend his time in begging, as others of his age and condition here are sometimes wont to do. And so he would either take care of sheep, or plow, or dig potatoes, or do gardening for us as he did summer before last. He loved our orphans, and all our orphans loved Pere Clair. But he died the other day from what we think was pneumonia, for, for a long time, he had a bad cough which he greatly neglected.

As his was the first death in our mission, his funeral was also the first Protestant funeral Montreal ever witnessed. His son, being a peddler, could nowhere be found. His daughter, mother of seven children and living some forty miles from here, could not come. Only the son-in-law and elder daughter came. A rough coffin of white pine wood, costing twelve francs (\$2.40), was made by the village carpenter. But as the custom is to cover the coffin from the house to the graveyard with a pall, and as the only one here is in possession of the curé who, certainly, would not have lent it for the burial of a heretic, we hastily made one of black, yet plain material. At the house where our brother died, I read portions of I Cor. 15, made a short address, and offered a prayer; then the procession formed to start for the cemetery. I walked at the head, and close to me was the garde-champetre or village policeman whom the mayor kindly sent; then followed the bier carried by four villagers; our orphans, church members, friends, bystanders and lookers-on. In the cemetery, a very short service before a silent, respectful crowd, and the first Protestant was thus buried in the little picturesque graveyard of this typical French village.

I do not know what the impression of the whole ceremony was on those who witnessed it, for the people are not demonstrative here, and even the son-in-law and granddaughter (Catholic themselves), apart from their expressions of thanks, didn't say much. But three days after a letter, with a very wide black border, came from the daughter of our dead brother, i. e., from the mother of the large family of seven children whose husband and daughter had attended the funeral. She wrote as follows:

"Dear Sir: It is with a broken heart that I wish to thank you for the kind words spoken by you at my father's funeral. I did not expect that he would be taken away so suddenly from us, as he had expected to come and spend the holidays here, and now he is gone and is forever swallowed up in the everlasting abyss."

This poor afflicted woman, whom I have never seen, having such a poor conception of death and the fairer world (she is illiterate), I immediately wrote her to console with her and to tell her of the reality of the "happy land, far, far away," of the Father's house in which are "many mansions," and all that we have learned from childhood, so that when death comes to us it is "gain," as the apostle said. This little story will give the reader an idea of how little the people, in this Catholic country, know of the state of disembodied souls after death, in spite of all they have heard about heaven, hell and the purgatory!

We close with our best wishes to all the readers of the Messenger. May the coming year be a blessed one to all of them! May we all strive to do better than in the past! May we succeed in accomplishing something for Christ and his cause!

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FROM JALAPOR, INDIA.

Winter time is here again, but we have had no cold weather yet. The days and nights are gradually growing cooler. It is almost selfish to say we hope for cold weather, for it means much suffering to our dark-skinned brothers.

The young man who has been our teacher has a government position as clerk, thirty miles away by rail. His mother weeps and is as much distressed as if he were going to another continent. When he came to say goodbye to us he wept. I called on them last Sunday, and they were making cakes, or rather very highly seasoned crisp

wafers, called "papard." They were for his wedding, which is to be four months hence. He does not look forward to it with any pleasure, but takes it as "fate." Many caste women gathered at his home to help with the wafers. It is hard work, for they pounded the dough as our forefathers flailed out their barley. Had they known it was for his wedding they would have sung, calling out his name and that of the bride-to-be, but this was distasteful to him so it was kept a secret.

This boy believes, we think, and yet because of opposition he would not think of becoming a Christian; just deems it a hopeless case, and that settles it. He has a mother who is very zealous and religious, according to their idea of it. She goes to the Mhabad idol temple every week, one and one-half miles away, to worship, and she has a great influence over her boy, as all mothers have.

The Patel of Jalapoor made some of these wafer cakes, which he thought very fine, and sent some to us for a sample, hoping by our recommendation to get a trade opened up for them in America.

There is much plague in Jalapoor, almost every one has moved out of town, yet it is following them into their tents. "Surely the hand of the Lord is upon them that do evil." It is more severe among the highest caste. A young man, who was almost ready for matriculation in English, died, and his brother has plague also. There are deaths daily. Yesterday two women were lastening from the station to Jalapoor to attend the wedding of a young man, a relative. On the way they met a man who told them that the young man was dead, had died of plague. They could not believe him, then he said, "Why should I try to deceive you in such a matter; there is nothing in it for me, I just tell you the truth." As the truth dawned upon them they broke down and wept. It was very pathetic to those who were near.

Three of our mission schools are closed because of plague in the villages where they are located. Another has closed permanently, because the people, the majority being Mohammedans, objected to having the children learn the catechism concerning Jesus Christ. It was all right so long as it was confined to the Old Testament.

Brethren Miller and Stover gave us a call yesterday. Bro. Stover was giving some helpful advice concerning the work, while Bro. D. L. Miller came for a short visit, and we enjoyed it. He is looking well and seems to have gained in weight, though they had some trying experiences coming home.

It seems to be a custom in India, or at least an understanding among some castes, that when they go to visit their relatives, if they have enough money to pay their fare one way, that is sufficient, for the "dear relative" will pay the fare home. It is rather trying to our Christian boys who are trying to save their wages.

Bro. E. H. Eby and wife are working day by day on the language. They are making arrangements to go to Nandod, the capital of Rappilda state, in the near future. We will miss them much, as we have been together now for a year; yet we are always glad to see the work expanding, and new territories being opened up.

For two weeks Bro. Long and I have been out in a village, living with the people and teaching them. It is just such work as we came here to do, and it makes our hearts rejoice to tell the Old Story, which is ever new, over and over again.

Saturday night there was a noise in town not far from us, and it was the nearest approach to music of anything I have heard here among non-Christians. It reminded us of our children at the orphanages singing together. We learned that the new bungalow, a stone's throw from us, and the little temple in front, were being dedicated to Ram. The bungalow was built by a wealthy man in Bombay, and so they keep up such worship. The ceremony was to place an idol in the temple and three in the bungalow. They had feasting for two days, and those who were invited and did not go, paid their part anyway. As we were passing by on Sunday we stopped to see. We were surprised to find a fine looking, intelligent man, who speaks English, among the other "saints." He said, "Oh, I know about your religion; I have been educated in a mission school. Our religions are just the same, as you have Christ in you, so we have Ram in us." We could say "Amen," to the last clause, and that is just where the difference comes in.

F. V. Long.

Nov. 5.

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MISSION BOARD OF NORTHWEST KANSAS AND NORTHERN COLORADO.

The members of mission board met at the home of Bro. Brown, Fortis, Kans., to outline work for the coming year. The mission at Denver, Colo., was taken up and subscription pledges were formulated to be distributed among the churches, to be signed by donors to give a certain amount semi-annually for a period of five years, and raise to the amount of five hundred dollars per year to make the work permanent.

We also decided to locate ministers in churches where needed. Arrangements were made to give each church in the district a series of meetings, and churches having mission points one at each point if they so desire.

Chas. Sloniker, Sec.

Burroak, Kans., Jan. 13.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Glendale church met in council Dec. 30, Eld. Harvey Eikenberry presiding. Officers for both church and Sunday school were elected. Bro. F. H. Sine was reelected superintendent, Sister Nellie Beaver assistant. Three have been received by letter since our last report.—Bertha E. Furrey, Glendale, Ariz., Jan. 17.

CALIFORNIA.

Glendora church met in council Jan. 13, our elder, Bro. J. S. Brubaker, presiding. We held our annual election for elder; Bro. J. S. Brubaker was reelected; Bro. H. R. Taylor, of Lord-burg, being with us. Jan. 7, we reorganized our Sunday school. Bro. George Detwiler was elected superintendent. April 1 will begin our protracted meetings, to continue for three weeks, Bro. William Tristle to hold the meetings. At the close, April 21, will be our love feast.—Clara Yost, Glendora, Cal., Jan. 15.

COLORADO.

Fruita.—Grand Valley church met in council Jan. 7. It was decided to divide the congregation into two organizations, the east one to be known as First Grand Valley church; the west one as Fruita church. The Fruita congregation have chosen the following officers for one year: Solicitor for local expenses, Lizzie Ebber; Publishing House agent, Sister Penny; clerk, D. C. Glick. Sunday school was reorganized by selecting O. J. Bolenger superintendent. Our report shows an average attendance of sixty-two scholars. Quarter's collections were \$11.89; birthday offerings, \$5.05. We have sent the quarter's surplus, \$11.50, to be used in the mission work at Denver.—D. C. Glick, Fruita, Colo., Jan. 17.

First Grand Valley.—We met in special council Jan. 13 to elect church officers. At our regular council at Fruita, it was decided to divide the congregation, the church in this locality taking the name of First Grand Valley. At a former council, Sister Hannah Trissel was given permission to conduct children's meetings every Sunday evening at the time of the Christian Workers' meeting. Our Sunday-school quarterly report showed an average attendance of seventy-seven for the year.—Anna L. Bryant, Grand Junction, Colo., Jan. 16.

IDAHO.

Mountain Home.—We are still isolated from the main body of the church over fifty miles, but meet with the Brethren every few weeks in worship at Nampa, Idaho. I was with them a few days during Christmas week. We have at this point a few who are inquiring when the Brethren are going to have meetings here. I believe if we could have some doctrinal sermons preached some would be persuaded to join. The Messenger is our only preacher.—D. P. Keefer, Mountain Home, Idaho, Jan. 13.

Nampa.—Bro. A. I. Mow, of Weiser, Idaho, came to us on Christmas day and began a Bible normal, which continued for two weeks, holding three sessions each day and giving a short discourse each evening. The church enjoyed the work very much. Bro. Mow gave us some of the most advanced and deepest thoughts on Bible truths that we ever heard. J. H. Graybill, Nampa, Idaho, Jan. 16.

ILLINOIS.

Blue Ridge.—Jan. 6 we our council. Bro. S. Heitz, our elder, was present. Three letters were granted. A general reorganization of the Sunday school and Christian Workers' meeting was effected. Bro. J. F. Burton was reelected Sunday-school superintendent and Bro. G. W. Robinson assistant. Bro. G. W. Robinson was elected president of Christian Workers' meeting, and Bro. Bruce Swarts vice-president. Bro. G. L. Brown was appointed trustee for three years. The writer was reappointed Gospel Messenger agent and church correspondent. Our old, beloved Brother and Sister Barnhart were remembered by some of us Thanksgiving.—T. A. Robinson, Mansfield, Ill., Jan. 15.

Peoria.—I was called upon by the mission board to fill the regular appointment in the Peoria mission Jan. 14, where we enjoyed a very attentive audience both morning and evening. This mission is yet quite young, started only a few months ago. Peoria is second largest city in the State, paying the largest internal revenue of any city in the United States. In this city lies a great opportunity for doing good. There should be a located minister to give his entire time to the work.—Wm. D. Neher, Chenoa, Ill., Jan. 20.

Mt. Morris.—At our council it was decided to hold a series of meetings during the summer in college chapel, meeting to be held while school is not in session. Eld. I. B. Trout preached for us one week, when other duties called him away. Bro. Wm. Lampin is to begin meetings for us Jan. 27. A committee is at work trying to devise some means by which more efficient pastoral work may be done.—J. E. Miller, Mt. Morris, Ill., Jan. 20.

INDIANA.

Eel River.—Sunday morning, Jan. 14, at our East house, the volunteer missionary band, of North Manchester College, gave a very appropriate and interesting program on missionary work. Our series of meetings is in progress at our West house, conducted by George Swihart.—Tuda Haines, R. R. No. 1, Sidney, Ind., Jan. 16.

Killbuck.—I am now in a series of meetings in the Killbuck church, near Muncie, Ind., with increasing interest; the house full of attentive listeners.—I. B. Wike, Huntington, Ind., Jan. 15.

IOWA.

Fairview church met in council Jan. 6, with our elder, A. Wolf, presiding. Sunday school was reorganized, with Bro. Orlando Ogden superintendent. One was received by letter. On Sunday following Bro. Ogden gave us a soul cheering sermon.—A. S. Whisler, Udell, Iowa, Jan. 12.

Greene church met in council Dec. 30, W. H. Lichy moderator. Bro. Edward Eikenberry was advanced to the second degree of the ministry. Two letters were granted recently. One sister was baptized. Our singing school, conducted by Sister Marguerite Bixler, closed recently. Interest was good. The collections for meals at our dis-

trict conference to pay the expenses of the meeting were \$126.64; the expenses were \$87.76, leaving a balance of \$38.88. Church officers for the coming year were elected, Ephraim Eikenberry Messenger and corresponding agent. Sunday-school officers for the coming year are Wm. Solt, superintendent; Ephraim Eikenberry, assistant. Officers for Christian Workers' meeting for half a year, Andrew Shook, president; Paul Shook, vice-president.—Myrtle McRoberts, Greene, Iowa, Jan. 16.

South Waterloo church met in council Jan. 10, Eld. A. P. Blough presiding. Four members were received by letter. We contemplate a series of meetings for the city congregation during the winter and one for the country in the spring. Bro. W. R. Miller gave his illustrated lectures in the country church in November, and Sister Bixler gave two weeks' singing instruction in December.—Samuel Sweitzer, Waterloo, Iowa, Jan. 15.

KANSAS.

Appanose.—Under the direction of the mission board of the Northeastern District of Kansas, Bro. Benjamin Forney, of Navarre, Kans., began meetings at the union church, on the outskirts of the Appanose district Jan. 6, and continued till Jan. 13, preaching fifteen sermons. One came forward. We feel that much good was accomplished.—J. T. Kinzie, Overbrook, Kans., Jan. 18.

Kansas City.—Jan. 7 C. S. Garver, of St. Joseph, Mo., came to us and for one week has been assisting our workers in a revival effort. During the week seven have been baptized and several applicants are to be received this evening. This meeting is being held at our mission in the south side of the city. Last evening a young man came out for Christ at the church. We decided at the close of our meetings to hold a love feast for the benefit of the lambs of the flock.—I. H. Crist, Kansas City, Kans., Jan. 15.

Lone Star.—Jan. 6 we began a revival meeting in a schoolhouse in the bounds of Washington Creek church. Much worldly pleasure hindered the cause, but three have already come out on the Lord's side.—C. H. Brown, Lone Star, Kans., Jan. 18.

Larned.—Our series of meetings closed Jan. 17. Bro. W. H. Leaman came to us Dec. 31 and preached twenty-one sermons. One dear soul came out on the Lord's side.—Cassie Martin, R. D. 2, Larned, Kans., Jan. 19.

Neal.—I began meetings here Jan. 7 and closed Jan. 14. Considering the weather and roads, we had a very good meeting. This is a mission point in the bounds of the Verdigris church, which is presided over by Eld. S. E. Lantz. He has faithfully preached and cared for these isolated members for a number of years.—Chas. A. Miller, Neal, Kans., Jan. 15.

Ozawie.—At a recent protracted effort at the Mt. Pleasant schoolhouse, one social service and nine sermons were delivered, the last one being a missionary discourse. The meeting closed with a good interest.—H. L. Brammell, Ozawie, Kans., Jan. 15.

Prairie View.—Dec. 31, Bro. Geo. W. Armentrout, of Dighton, Lane Co., Kans., commenced meetings at this church and continued until Jan. 7. Jan. 6 was our council. Bro. S. E. Thompson, our elder, was with us. Church officers and Christian Workers' officers were elected for one year, and Sunday-school officers for six months. Three were received by letter, and we expect more to move here soon.—Katie Roesch, Friend, Kans., Jan. 15.

Victor.—The Brethren met in council Dec. 25, our elder, A. C. Daggett, presiding. Our Sunday school was reorganized for the coming year, with Bro. Elmer Thompson superintendent and Bro. F. A. Wagner assistant. A Christian Workers' meeting was organized, to be held every Thursday evening.—Genevieve Winder, R. R. No. 1, Waldo, Kans., Jan. 16.

Wade Branch church met in council Jan. 13, with Eld. J. E. Crist presiding. Two letters of membership were granted. As Bro. Crist is going to move away, he resigned his eldership, and Bro. R. F. McCune, of Ottawa, was chosen to take his place. Our Sunday school was reorganized, with Sister Emma Myers superintendent, and Bro. Isaac Lauer assistant.—Pearl Myers, R. R. 1, Paola, Kans., Jan. 16.

MARYLAND.

New Windsor.—On New Year we gave our Sunday-school children cards and books, also a treat. They appreciated it all. We have three Sunday schools in this congregation. We also have recently started a Christian Workers' meeting at Edgewood, a mission point, which is well attended, with Bro. Louis Green for president and Bro. Elsworth Englar secretary and treasurer.—Minerva Roup, New Windsor, Md., Jan. 13.

South Baltimore.—The boys' and girls' Bible school will be twenty years old next month; this part of Baltimore mission will be ten years old next month; the South Baltimore boys' and girls' mission is in its infancy; it is at work at 12 W. Camden St., composed of children of all nationalities. We have received about one hundred and fifty dollars during January. We can use cast-off clothing. The twentieth anniversary of the boys' and girls' Bible school will be on Feb. 18. We treat the boys and girls on this occasion instead of Christmas. We expect to have a good time spiritually.—James T. Quinlan, Baltimore, Md., Jan. 16.

MICHIGAN.

Fairview.—Bro. David Lytle, of Deshler, Ohio, commenced preaching for us Dec. 30 and continued until Jan. 15, preaching eighteen sermons. The brethren and sisters were much built up. Two precious souls were baptized. Our Sunday school continues with increased interest and attendance.—C. W. Stutzman, Blissfield, Mich., Jan. 16.

Riverside.—Eld. A. W. Hawbaker was called here Jan. 13 to anoint Bro. Robert Miller, who is resting well since he was anointed. At our council, Dec. 30, Bro. Hawbaker, of Copenheim, Mich., was elected elder and the writer corresponding secretary for one year. The writer, with J. F. Butler assistant, was elected superintendent of the Sunday school for six months. Christian Workers' meeting was discontinued for three months. The mission board keeps up monthly appointments. The board has also granted us a series of meetings, but the time has not yet been set. Our resident minister, A. S. Tyson, preaches the second and fourth Sunday of each month.—Harvey Good, Galt, Mich., Jan. 16.

MISSOURI.

Deepwater church met in council Jan. 13. Our elder, Bro. David Bowman, not being present, the writer conducted the meeting. One letter of membership was granted. We discontinued our Sunday school the fifth Sunday of December, to open again the first of April.—W. T. Bray, R. R. 32, Montrose, Mo., Jan. 16.

Fairview congregation met in council Jan. 13, Bro. J. B. Hylton presiding. Three letters were granted. Bro. David Ennis was chosen for clerk, the writer agent for the Publishing House. We reorganized our Sunday school, with Bro. J. B. Keeth superintendent, Bro. Ennis, assistant. Bro. Wassam, from Peace Valley, Mo., gave us three sermons.—Lizena Hylton, R. R. 1, Macomb, Mo., Jan. 16.

Glendale.—May 14, 1905, through the request of a friend, we preached at this place, and since that time have been preaching each second Sunday, until the last days of the old year, we preached Saturday night, Sunday and Sunday night. We expect from this on to hold three meetings—Saturday night, Sunday and Sunday night each second Sunday. This is a place where the Brethren never preached before. We are having good attendance. With a united effort we could do a great work here for the Lord. From this on we will have prayer meeting every Wednesday evening.—F. Gochenour, Prior, Mo., Jan. 15.

Idumea.—The mission board of the Southern District of Missouri and Northwestern Arkansas met at Bro. C. Cline's in Fairview congregation Jan. 15. The members of the board are Bro. J. J. Wassam, Bro. N. Oren and the writer. Each congregation in the district is to have a missionary sermon preached and take up a collection for their annual apportionment.—J. B. Hylton, Idumea, Mo., Jan. 17.

Spring Branch.—Jan. 12, Bro. T. J. Simmons, of Osceola, Mo., came to our place, and on Saturday Bro. Jas. A. Campbell, of the Turkey Creek church, was here at our council. We held a choice for two deacons. The choice fell on Brethren J. W. Rash and J. F. Ihrig. Bro. J. W. Rash's wife, not being present, will be installed later. The rest were all installed into office.—L. B. Ihrig, Avery, Mo., Jan. 19.

NEBRASKA.

Beatrice.—Jan. 13 the members met for council. Eld. Sollenberger presided. Our pastor, L. D. Bosserman, and J. E. Young were present. We elected Sunday-school officers and planned for more systematic church work; also completed arrangements for the coming of Marguerite Bixler, Feb. 1, for a singing revival. Adjoining members are invited.—E. J. Kessler, Beatrice, Nebr., Jan. 16.

South Loup.—Bro. Snell, of Cambridge, Nebr., came to us Dec. 30 and held a two weeks' meeting. Jan. 13 was our council. Our elder being absent, Bro. Snell took charge of the meeting. Two letters were received and four granted.—Susie McLellan, Litchfield, Nebr., Jan. 16.

NORTH DAKOTA.

Bowbells church met in council Jan. 13, our elder, Bro. J. A. Weaver not being able to be with us in council on account of having his left leg amputated about two months ago. Bro. John Lesh took charge of the meeting. New Sunday-school and Christian Workers' officers were elected. The writer was chosen superintendent, with Bro. H. H. Wray assistant. Bro. Wray was also chosen president of Christian Workers' meeting. We decided on having prayer meeting each Thursday night. The writer was chosen church correspondent.—Abram Miller, Bowbells, N. Dak., Jan. 15.

York.—Jan. 6 Bro. Bradley, of Surrey, N. Dak., began a series of meetings in the York house, which continued until Jan. 15. Good attendance and interest. Four precious souls were added to the church. Jan. 22 Bro. Jesse Funderburg, of Surrey, will begin a singing school in the York house.—Bessie Blocher, York, N. Dak., Jan. 16.

OHIO.

Black Swamp.—Bro. Joseph Robison, of Carey, Ohio, came to us Jan. 6, and remained over Sunday. He preached three very acceptable sermons.—Ella E. Garner, R. R. 1, Walbridge, Ohio, Jan. 15.

Fostoria.—We reorganized our Sunday school last Sunday, with Bro. J. I. Lindower superintendent, and arranged for two new classes. Decided to start a home department, and selected Bro. Charles Wright, superintendent. The sisters reorganized their sewing circle, electing Sister Anna Henry president. One was received by letter since our last report. The work starts in the new year with bright prospects.—Ira E. Long, 326 Summit St., Fostoria, Ohio, Jan. 17.

Greenville.—At our last district meeting a resolution was presented by the mission board and passed to fully organize the church at this place. In view of this recommendation a special council was called Jan. 16. The officers of the mission board, with Elders Jonas Horning and Samuel Blocher, met with us. Eld. D. M. Garver presided. The church elected Bro. David Hollinger elder in charge. Trustees were appointed to care for the property. Our Christian Workers' meetings are growing in interest and number. We reorganized with the same officers reelected for six months. Three letters of membership were received.—Mrs. Anna Witwer, Greenville, Ohio, Jan. 18.

Owl Creek.—Bro. J. J. Anglemeyer and wife, of Williamstown, Ohio, came to us Jan. 1, and remained until Jan. 15, preaching seventeen sermons, including two funeral sermons. We feel that there was a good work done.—Tena Whistler, Fredericktown, Ohio, Jan. 15.

PENNSYLVANIA.

Farmers Grove.—Our home minister being absent, Bro. O. M. C. Swigart, of McVeytown, Pa., preached to our little band of members, and left good impression on the minds of the people in our community. The church was much encouraged.—Linnie H. Book, Honey Grove, Pa., Jan. 15.

Chiques.—Last night closed a three weeks' series of meetings, conducted by Bro. Reuben Shroyer, of Canton, Ohio. He preached twenty-two sermons. Four precious souls were made willing to make the "good choice." Jan. 21 Bro. H. A. Sonon will begin a protracted service at Shearer's union church, which is in the bounds of this district, where we have a regular appointment.—John C. Zug, Mastersville, Pa., Jan. 15.

Clover Creek.—Bro. J. J. Shaffer, of Berlin, Pa., came to the Clover Creek house Dec. 30 and began a meeting

Claar church met in council Jan. 6 and elected its yearly officials. Decided to have preaching services every two weeks instead of every four weeks as heretofore. Having two churchhouses very close together, this virtually gives us preaching every week. We are also interested in a union chapel (now building), which will give us another place for services early next summer. The church has been considering the propriety of employing a minister for some time, and early last fall (in council assembled) decided to employ one and support him. We have now secured the services of Bro. O. S. Corle, of New Paris, Pa. He has already located with us, and is giving his entire time to the work. We have an evergreen Sunday school. Our Christian Workers meet once a week and take up a collection for missionary purposes the first of each month, with which they have decided to support an orphan in India.—E. F. Claar, Klahr, Pa., Jan. 16.

Clover Creek.—Bro. J. J. Shafer, of Berlin, Pa., came to the Clover Creek house Dec. 30 and began a meeting the same evening, preaching till Jan. 14; nineteen sermons. Three precious souls came out on the Lord's side and were buried with Christ in baptism. At present Bro. O. V. Long is holding a meeting in the Martinsburg house.—J. G. Mock, R. D. 1, Roaring Spring, Pa., Jan. 19.

Hanover church met in council Jan. 6. Eld. C. L. Pfoutz presiding. Two were received by letter. Decided to hold a series of meetings in May, conducted by the home ministry. The business was largely pertaining to Sunday-school work. Also decided that the collection taken on Thanksgiving day is to be turned over to the home mission. Bro. D. H. Baker and wife are persistently laboring.—W. B. Harlacher, Hanover, Pa., Jan. 14.

Johnstown congregation met in council at Walnut Grove Dec. 28. As most of our deacons are old and some of them unable to perform their work, it was decided to elect five new deacons. On that day one sister was taken into the church by baptism and one brother was reclaimed. In the same congregation, at Conemaugh, there was a three weeks' revival held by Bro. D. S. Clapper. It began Dec. 3 and closed Dec. 24. Eight were admitted into the church by baptism and one was reclaimed. There was also another brother who desired to become one of God's people and was interrogated for baptism, but death came to him ere he was able to be baptized.—Elizabeth Wertz, Johnstown, Pa., Jan. 13.

Mountville.—Bro. J. H. Kline, of Elizabethtown, commenced a series of meetings in the Petersburg house Dec. 30, and continued until Jan. 14, preaching nineteen sermons. The church was edified, two precious souls came out on the Lord's side, and one was reclaimed.—A. S. Hottenstein, East Petersburg, Pa., Jan. 17.

Philadelphia (First Brethren church).—After the regular midweek prayer meeting Jan. 10 we held our council, Bro. T. T. Myers presiding. Two letters of membership were received and two granted. At our last mothers' meeting we decided to hold a prayer meeting every third Sunday in the month, immediately after Sunday school at the Crittington Home (for fallen girls).—Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., Jan. 19.

Raven Run church met in council Jan. 6, Eld. S. I. Brumbaugh presiding. Four letters were granted. One letter was read. Decided to have J. J. Shafer preach for us in May. Sunday-school superintendent, Philip Richard; assistant, Fred Hoover. We had two meetings held a couple weeks ago by Bro. Stahl and Bro. Detweiler, on missions, which were very interesting.—Sadie V. Reed, Riddlesburg, Pa., Jan. 13.

Shade Creek.—Council was held Jan. 1. The officers were elected for the new year. Sister Maud Johns corresponding secretary. The second annual Bible term for the congregation was held at the Scalp Level house from Dec. 26 to Jan. 1. It was conducted by Bro. W. A. Gaunt, from Huntingdon. Bro. T. B. Long is president of the missionary meeting for 1906. It has decided to use its funds for home mission work.—Amanda Weaver, 302 Bedford St., Johnstown, Pa., Jan. 17.

Ten Mile congregation met in council Jan. 6, Virgil Finnell presiding. Our Christmas exercises were very good. Our Sunday-school institute was a success, and was well attended. Bro. Finnell has decided to stay with us another year. We are glad to have him, as he is doing excellent work. We are expecting Bro. W. A. Arnold, of Kirby, W. Va., to begin a series of meetings at the Ten Mile brick church June 9, and continue one week before our love feast, which will be June 16, and one week after, or longer if necessary.—Emily A. Swihart, R. F. D. No. 2, Scenery Hill, Pa., Jan. 13.

VIRGINIA.

Manassas.—We feel sure that the members as a whole are stronger spiritually than they were one year ago. A number of special meetings were held, from which we derived much good. There are seventy-eight members in this congregation, widely scattered. Six were baptized, several received by letter and several letters granted. We had three Sunday schools. One was held all the year, one about nine months, and one six. On Thanksgiving we had services and took a collection of \$7.75 for world-wide missions. On Christmas day we met to celebrate the birth of Christ. On the last day of the year we had a special service called "The Old and the New," consisting of songs, recitations and talks on the old and new years. It was a good meeting. Jan. 6 was our Sunday-school superintendents for the coming year. J. F. Britton and E. E. Blough are our Christian Workers' officers. Our meetings still continue interesting. We have secured forty volumes for our library and money enough for a good many more.—Alice C. Blough, Manassas, Va., Jan. 16.

Notice.—To Second District of Virginia: Mount Vernon congregation, in council, for certain reasons, decided to change the time of holding district meeting from April 26 and 27 to May 10 and 11, 1906. Elders meet at the church May 9, at 2 P. M.—J. R. Kindig, Waynesboro, Va., Jan. 16.

Redoak Grove church met in council Jan. 13, Eld. M. I. Dickerson presiding. One letter was received and two were granted. Jan. 14 we met at 11 A. M. for public preaching. Bro. S. G. Spangler preached.—Ella Bowman, Epperly, Va., Jan. 15.

White Rock church met in council Jan. 6, our elder, Washington Akers, presiding. We expect to hold a series of meetings in the near future. Elders R. T. Akers and

S. P. Reed were with us on the following day and preached.—Cephas D. Reed, Carthage, Va., Jan. 13.

WASHINGTON.

Chewelah.—We have reorganized our Sunday school for six months, with the writer superintendent; Bro. J. H. Metcalf, assistant.—Mary C. Hixson, Chewelah, Wash., Jan. 6.

Winchester.—We began our Bible school work at Nezperce, Idaho, Dec. 26, and continued ten days, giving three sessions each day and preaching each night, giving thirty Bible lessons and fifteen sermons. I remained with them over their council meeting, Jan. 6, and came to Winchester, a distance of twenty miles, where a few Brethren of the Nezperce congregation are struggling to maintain the principles of the Gospel. They have preaching only once in a while. I preached ten sermons. The members seem to take new courage. I leave this morning for my home at Tekoa, Wash. The cause of Christ is suffering all over this Northwest for the want of laborers. I am arranging to give more of my time to the work of the Lord.—D. M. Click, Tekoa, Wash., Jan. 15.

WEST VIRGINIA.

Bullrun.—D. J. Miller, of Uphire county, W. Va., came to us Dec. 26 and remained until Jan. 9. Twenty-six put on Christ by baptism. Dec. 11, prior to our series of meetings, two more were baptized, making twenty-eight, and two more are awaiting baptism.—John Hovatter, Hovatter, W. Va., Jan. 17.

Sandy Creek.—Council was held at Salem Jan. 6. One brother was received by letter. Solicitors were appointed to gather mission money for 1906. The writer was elected correspondent for this year. Arrangements were made to hold two series of meetings, one at the Union Center church, the other at Glade Union church. Our Christian Workers' meeting is a helpful factor in church work. Bro. C. R. Wolfe was elected president for this quarter. Bro. John Hovatter preached three acceptable sermons while here.—Chester A. Thomas, Clifton Mills, W. Va., Jan. 13.

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

NORTH ST. JOSEPH CONGREGATION, MO.

We held our first quarterly council meeting on the evening of Jan. 14, with a good representation of the members. The following business was transacted: Sunday-school officers for the ensuing quarter, the writer superintendent; Bro. Partch assistant, and Marguerite Stouffer secretary. We also organized an Aid Society, with Sister Kathryn Deal president, Sister J. Frye vice-president, and Sister Mary C. Stouffer secretary and treasurer. We are now getting in a position to do more effective work and a greater work for the Master.

Several articles of clothing were received during the past quarter from various places. Some money was also received, for all of which we are grateful.

We regret very much to have our superintendent, Bro. L. Zimmerman, leave us, but we pray the Lord of the harvest to send us more workers into his harvest. Bro. Zimmerman carries with him the best wishes of the church here. His work was very much appreciated and was the means of building us all up and enlarging our Sunday school. The children all learned to love him and his dear family. After next Sunday he will be in the bounds of the Plattsburg congregation.

Our council meeting passed off orderly and the time was well spent to the betterment of the cause at this place. We heartily ask that the Brethren everywhere remember our weak efforts at a throne of grace.

M. R. Murray.

General Delivery, Jan. 17.

THOSE TWO THOUSAND.

Who are they? What is to be the result of those two thousand readers of the Messenger at fifty cents a year who would perhaps not have it but through the kindness of some interested, anxious Christian friend? Then we are made to wonder, too, if each of the two thousand Messengers, as they make their weekly visits to as many homes, are accompanied by the earnest, persevering prayers of the donors of the two thousand such subscriptions.

Oh, how much more effective may be the result if our prayers go with each weekly gift into these homes! That would mean over one hundred thousand prayers offered up in one year by earnest Christian people for the conversion of priceless souls. And the Book says, "The effectual fervent prayer of a righteous man availeth much." James 5:16. Who can tell, brethren, what mighty works God may bring to pass in this way? "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:16.

Skidmore, Mo.

A NEW INDIANA FIELD.

When wife and I first came to Ripley county, Indiana, we were the only members of the Brethren church here. Our appearance caused our neighbors to ask many questions, and, as we gave them gospel answers, they became interested in their new neighbors and treated us well, while trying to pry into the new doctrine. I gave them all our old Messengers, then when the Ten-Cent

offer came out, I took advantage of it and had the paper sent to ten of my neighbors. The paper brought a wonderful change over them, though some of them are members of other churches, yet they say we are right. I shall also take advantage of the fifty-cent offer soon.

Now we will soon have fifteen members here and our great need is to get our dear elders of the Southern District of Indiana to come and organize us into a church. We have no minister, but the prospect is good for one. We have two deacons, have our meetings and want to organize a Sunday school in the spring; then our next great need will be a house of worship. We feel encouraged, however, as three have been baptized since we came here August 25, 1905, and others say they will come when we get organized. So you see the people want a church home. Two of our brethren from Miami county, a minister and a deacon, whom we had never seen before, came to visit us. When we met them and saluted them, the people here wanted to know how we knew them to be brethren. We told them that our brethren and sisters knew each other better than the members of secret orders. I would that all of the brethren were as loyal to the church as these two brethren, then we would be known and read by all wherever we go.

Our new members put to shame many of our members in well-organized churches. Two set up the family altar the next night after they were baptized. So you see that we have no reason to be discouraged, but we need your prayers to help us build up the Master's cause.

If any of our ministers are thinking of passing this way and have an idea of making a change of location, we kindly ask them to come and see us.

Luther Bedel.

R. F. D. No. 2, Holton, Ind.

BROTHER HUTCHISON IN THE NORTHWEST.

I secured a promise from dear Brother Andrew Hutchison about two years ago on conditions (the conditions were, "If the anticipated surgical operation proved a success and the Lord was willing that he would spend the summer and fall of 1906 among the churches in the district of Oregon, Washington and Idaho," and I now have a letter in my possession in which he states, "It is my purpose to spend next summer and fall in the Northwest."

Now brethren, here is a golden opportunity, and I do hope that you will embrace it. Now is the time to have this Bible man to come and strengthen churches and to warn and awaken the sinner. I know of no one in the Brotherhood that is more able to edify and instruct God's children than Bro. Hutchison. He simplifies his teaching so that it is rich food for the wise as well as the simple.

The churches in the Northwest that desire his services can address him at McPherson, Kans., any time between now and June 20, at our Annual Meeting, in care of A. M. box, from May 25 to June 7.

D. A. Norcross.

Newberg, Oregon, Jan. 16.

FROM MOUNT MORRIS COLLEGE, ILLINOIS.

The annual Bible institute of Mt. Morris College was held from Jan. 3 to 12. The attendance showed a marked increase. The interest from first to last was all that could be desired. The lessons dealt with questions of vital importance in our church work. There were fifty sessions of forty-five minutes each, besides the evening lectures and sermons. Ten instructors had charge of the work. A new feature was the practical work in teaching the infant Sunday school class. A number who were present regretted the fact that other workers who should have been present were hindered from coming.

The enrollment at the college this winter is the largest it has been for some time.

J. E. Miller.

Jan. 20.

LOVE FEAST.

Feb. 3, Inglewood, Cal

NOTES NOT CLASSIFIED

Weston church met in council Jan. 13, B. F. Barklow presiding. Officers were elected for the ensuing year; the writer correspondent, Sister Nellie Morton and Florence Bonewitz solicitors. Building committee made report as to the progress of the work and requested that all donations be placed in the hands of the treasurer as soon as possible. Work for the house of the Lord is progressing as fast as the weather will permit. E. L. Withers, Weston, Oregon, Jan. 18.

Lick Creek.—Bro. I. L. Berkey, Goshen, Ind., came to us Jan. 9 and began a series of meetings, continuing to Jan. 21, preaching fourteen sermons. The church was much encouraged to press onward. The meetings were well attended, considering the inclement weather. It was thought best to close on account of the weather and very bad roads.—Ida E. Kintner, R. F. D. No. 6, Bryan, Ohio, Jan. 22.

Middle District.—Bro. D. P. Sollenberger preached for us Jan. 21 at 10:30 A. M., and Bro. D. C. Hendrickson in the evening at 7 P. M. Our Sunday school is progressing nicely with fair attendance.—Jos. H. Stark, R. No. 1, Box 79, Tadmor, Ohio, Jan. 22.

Somerset.—Jan. 21 ended the series of meetings at this place held by Bro. H. H. Brallier, of Perceton, Ind. Many came out to hear him proclaim the Gospel truths. During the three weeks of meeting four came out to join with God's people.—Elsworth Weimer, R. F. D. No. 9, Box 57, Wabash, Ind., Jan. 22.

BETHANY BIBLE SCHOOL, CHICAGO.

The first term's work is now a matter of history and the second term's work has been begun. The total enrollment for the first term was twenty-one different students, some of whom did not remain all the time nor take full work. The enrollment for the winter term is now twenty-one, with three or four somewhat uncertain as to how long they will remain. This may not seem to be a large number, but when it is considered that they are all special Bible students, and, furthermore, that up until within the last month there has been scarcely any advertising of the school, and that this is our first year's existence, our anticipations are considerably exceeded.

While the school has been planned for at least ten years, still it has been only theory and plans, until the present year. We are finding, however, that these plans are working out even better than we had anticipated. It would be difficult, I think, to find a happier and more enthusiastic group of students.

It has been the deliberate purpose and determination to begin in the mustard seed fashion, so as to run no risks in the organization or financial support. The students pay about the actual cash cost for rooms, fuel and light, and board themselves on the club plan, paying only the actual cost of provisions and cooking. In addition to this,—for fuel, light and janitor service of the class room,—an incidental fee is charged sufficient to cover these and other necessary expenses.

Up to the end of the year that has just closed unsolicited contributions, volunteered by Sunday schools, churches and individuals, have been sent in sufficient to pay for the expense of printing, correspondence, stationery, etc. For the present the teachers have to preach and teach unlike "the ox that treadeth out the corn." 1 Cor. 9:9. We have not thought it wise to solicit financial support for the work until we have proven in actual experience that the theory and plans will work out as we had hoped. Ultimately, of course, and as soon as possible, the school must be wholly dependent for its support upon voluntary contributions and endowments.

There are two reasons for this: the first is that we must compete, financially with the Bible schools of other churches and almost without exception they charge no tuition, therefore we cannot charge any. The second reason has special reference to the Brethren's methods of doing church work. The most of our ministers get no remuneration for their church and Sunday-school work. Even our missionaries at home and abroad, and our pastors who give all of their time to the work of the church, get only a meager support and not a salary.

The aim and purpose of Bethany is to be strictly a Bible and mission training school. It is our constant aim and earnest determination to provide just the very best help and training possible for ministers, Sunday-school teachers and officers, and city and foreign missionaries and everybody who wants to know the Bible better, and be more efficient in doing any work for the Master. No pains have been spared to put into the courses of study and training just exactly those things that would prove the most vitally helpful to all kinds of church workers. There is the most thoroughgoing and comprehensive Bible study of every part of the Word of God.

A. C. Wicand.

188 Hastings St.

SUNDAY SCHOOL, MINISTERIAL AND DISTRICT MEETINGS OF TEXAS AND LOUISIANA.

The Sunday-school, ministerial and district meetings of Texas and Louisiana, for the year 1905, were held at the Manvel church, Texas, Dec. 27, 28 and 29 respectively. The Sunday-school meeting was organized with A. A. Sutter moderator, J. H. Peck reading clerk and A. J. Wine writing clerk. Six topics were discussed. These were interspersed with essays and recitations. A good interest was manifested, and we think the cause was promoted. The committee on program for 1906 is J. C. Minnix, A. A. Sutter and Emma T. Whitcher.

The ministerial meeting was organized with J. C. Minnix moderator, M. H. Peters reading clerk, and J. H. Peck writing clerk. Seven topics were considered, which were also accompanied with interesting essays and recitations. Committee on program for 1906 is J. A. Miller, A. A. Sutter and M. H. Peters. These ministerial meetings afford an excellent opportunity for exchange of views between ministers and laity, that is helpful to both if carried on in a proper Christian spirit.

The district business meeting was organized with J. C. Minnix moderator, A. A. Sutter reading clerk, and J. H. Peck writing clerk. The following are the churches that were represented by delegates: Manvel, Texas, J. A. Miller, M. H. Peters; Roanoke, La., L. Sutphin, A. A. Sutter; Saginaw, Texas, A. J. Wine; Nacona, Texas, was represented by letter; Live Oak, Texas, and Oak Grove, La., were not represented.

The meeting was formally opened by Brother Dietrich, of Oklahoma. The district mission secretary's report showed that two evangelists are in the field and that three

hundred and thirty-four sermons were preached; one council meeting held; one love feast; two were baptized; miles traveled by rail, seven thousand four hundred and eighty-nine; by private conveyance, four hundred and sixty-three; number of days spent in traveling, four hundred and ninety.

The district mission treasurer's report shows receipts during the year, \$855.61; expenditures, \$662.19; balance on hand, \$193.42. Report of district funds; receipts, \$86.55; expenditures, \$62.22; balance on hand, \$24.33.

There are six organized churches in the district and four reported work done during the year; two had to be stirred up by the writing clerk for a report. Some of the reports received were not very encouraging. One church asked for a change of time for holding the district meeting, but the paper was returned. Another query asked for adoption of new rules to govern these meetings. The request was granted and rules were formulated. Bro. J. M. Moore was reelected to the mission board for three years and Bro. A. J. Wine Sunday-school secretary. Bro. M. H. Peters was elected a member of the Standing Committee, with J. A. Miller alternate.

The district treasurer was requested to make a special effort to collect from the churches in arrears their dues to the district expenses, and also to remind the isolated members that their pro rata share would be appreciated along this line. All money should be sent to J. M. Moore, Manvel, Texas.

The meeting adjourned to meet at Roanoke, La., during the holidays of 1906.

The brethren from a distance entertained us each evening during the week with interesting sermons, and Dec. 30 a love feast was held. Though few in attendance, we had a pleasant and we trust a profitable meeting.

J. H. Peck.

Manvel, Texas.

NEWPORT NEWS, VIRGINIA.

On Saturday night, Jan. 6, at 7:45 we met in regular quarterly council. J. C. Cline and P. P. Peters were elected Sunday-school superintendents. Sister Mary Shickel was chosen as president of Christian Workers' meeting. A collection, amounting to \$14.75 was taken for current expenses. Nine members were present, making it the largest council I have yet attended here.

When we came here, Sept. 30, 1905, we moved into four downstairs rooms. We at once began arranging to get a home to be occupied by the one in charge of the work. Finally a house was purchased and we moved into it Dec. 21. Our home is now about fifty feet from the church, which makes it very convenient. It is the property of the mission board of the Second District of Virginia. But they were enabled to purchase it only through the interest, love and liberality of many dear brethren and sisters of this district. Not quite enough to pay for the property (cost \$1,250) has been received yet, but not all congregations have reported. Then we may all rejoice together in the fact that the district owns a good church and a good home for the minister in charge and that through the blessings of God and the love of the Brethren it is all paid for.

As yet we have not been able to do much but get ourselves "settled." But the future is promising and we hope through the prayers of those who are much interested, and they are many, we may be able to do much for "Christ and the church." Wm. K. Conner.

1110 26th St., Jan. 12.

TO SETTLE AT GIRARD, KANSAS.

About the first of October I made up my mind to change location. Since that time I have made ten trips over the western half of Kansas, Colorado, New Mexico and Arizona. I visited the church in Scott City, Kans., where the Brethren have a fine church of about eighty-five members, a good house and are doing well; also at Santa Fe, Haskell Co., Kans., the members have a very good house, but not a very large membership; but all seem happy. Bro. Thomson, of Garden City, has charge at this place. At Rockyford they have a very attractive church, with about one hundred members, and to associate with them is like heaven on earth; five ministers here. I spent New Year's day with the Brethren at Phoenix, Arizona. I find the Lord is with them here also, and a fine place to live in winter. On New Year's day I picked oranges from the trees and garden truck from the garden. Things here are like May in Ohio.

I also visited Garden City, Finney Co., Kans., and was so well impressed with the situation that I bought considerable property, also a house in the city, where I will move as soon as suitable arrangements can be made. The church here is growing; three preachers now; four young members were baptized Dec. 27, Bro. B. M. McCue doing the baptizing. Anyone wanting to change location, no matter where from, can get what information they ask for by addressing Bro. B. M. McCue, Garden City, Kans., or the writer at Girard, Kans. J. W. Wampler.

Jan. 11.

FROM NORTHWESTERN OHIO.

The second annual Sunday-school teachers' institute in Northwestern District of Ohio was held in the Lick Creek church, one mile southwest of Bryan, Ohio, Jan. 1, 2, and 3. This meeting was better attended than last year. The interest in Sunday school seems to be growing and our workers are longing for the best methods to employ in the Sunday-school work.

Bro. J. G. Royer, of Mt. Morris, Ill., was the principal instructor, assisted by several brethren and sisters of our district. His work was thorough and practical, being well received by all those present. His methods were principally drawn from the life of Christ as recorded in the Gospels. His illustrations were common but forcible. Many who heard them resolved to carry them home to their different fields of labor, determined to inspire others with new zeal and activity in the work.

Bro. Royer's experience for a half century in teaching the youths of our land has qualified him to instruct us in the different ways and methods of teachings. His Bible readings and illustrations were interesting and impressive. At the close of the meeting the moderator called for an expression with regard to holding another institute of this kind; the vote was a unanimous voice in favor of another meeting about Jan. 1, 1907. Accordingly the moderator appointed Edward Cramer, Alvada, Ohio, Jennie Sellers, Rising Sun, Ohio, and D. Byerly, Lima, Ohio, to form a committee to arrange for a meeting. We hope that all who are interested in Sunday-school work will attend these meetings.

G. A. Snider, Moderator.

J. I. Lindower, Secretary.

Fostoria, Ohio.

FROM CHICAGO SOUTH SIDE MISSION.

The cold winter days are here, and there is much suffering among the poor of this great city. Much clothing has been distributed among the poor lately at the West Side church. Boxes are coming almost every day from different parts of the Brotherhood, filled with clothing to be given to the poor.

Just recently we have received at the South Side mission two boxes containing fruits and meat. These help to cut down our living expenses considerably, for which we are grateful.

This week I have been busy getting out the new supplies to the members of the home department of the Sunday school. Some of the mothers seem to enjoy the study in their homes, while others are rather careless, but promise to give it more attention this next quarter.

On Saturday night before Christmas we gave a program and the people turned out well to hear the little ones. All the mothers seemed well pleased.

Several weeks ago we organized a "Loyal Helpers Band" for the young girls of this neighborhood. Sixteen girls have enrolled. We open the meeting by scriptural reading and prayer. Then we have a short business session, after which I give them a Bible lesson. We are now studying the life of John the Baptist. After this lesson the girls do some sewing. They are piecing a comfort top. They will finish it and give it to some poor person.

I try to arrange my work so I can take one day's school work each week at Bethany Bible School. The help I get there is a constant source of help and inspiration to me in my mission work.

The work seems to be growing slowly. Many begin to ask questions about our faith and wonder why we believe thus and so. Pray for us, brethren and sisters.

Hetty Wampler.

6437 Washington Ave., Jan. 10.

MINNEAPOLIS MISSION.

We are very grateful for the kindly response of the mission boards in sending us clothing which has enabled us to relieve many who have been suffering from the cold.

Christmas day we entertained a number of poor children, gave them their dinner and supplied them with clothing. By so doing we have added five to our Sunday school.

We have not only received clothing, but some sent money. We were especially thankful for this, as our "poor fund" purse was entirely empty and some of our little Sunday-school girls are badly in need of shoes and overshoes. We feel that our prayers are being answered and that we can see a gradual growth in the interest. I am sure it would be a great pleasure and comfort if our sisters could see the happy mothers and children as they leave the mission home with good, warm clothing.

We have a very interesting sewing class of about thirty little girls, ages ranging from six to thirteen years.

We enjoyed a very pleasant visit with Sister Eva Heagly, of Winona, Minn., who spent Sunday with us. She with us visited one of the working girls' homes of this city, and we were greatly impressed with the idea of establishing such a home in connection with our mission, as we feel it would prove a great help to the mission

and be the means of enabling us to come in touch with and save many an innocent and homeless girl.

We are praying that the day is not far in the future when we may be able to establish such a home at this place.

Bro. J. W. Shively, of Newville, N. Dak., spent Sunday here. He gave us a very interesting sermon in the evening, using the fourth chapter of Ephesians as a text.

We trust that our Sisters' Aid Societies will continue to remember us with shoes, clothing and bedding, as we continually find those who are in great need, and when finding them in this condition it is sad indeed not to be able to help them. Pray for us. Cora M. Brubaker.

1210 25th Ave., N., Minneapolis, Minn., Jan. 16.

FROM INDEPENDENCE, KANSAS.

I have just returned from Independence, Kans., where I spent two weeks in a revival meeting. The meetings were well attended, especially by the members. The members are doing a good work, they are earnest and devoted, but some of them are from five to twenty-eight miles away from the meetinghouse and can seldom attend services. Yet they are doing their part well in a temporal way. The church is moving along encouragingly. In the past year they have improved their meetinghouse to the extent of about \$200, besides giving for the support of a minister considerably over \$100. W. H. Miller is their minister, and has the ability to do much good. They have a good Sunday school, conducted by Sister Ada Williams. The Sisters' Aid Society is doing a good work. To my mind one of the best ways of doing mission work in a city or town is by giving to the poor and needy second-hand clothing, shoes, mittens, etc. Food is very often needed. Then why not give to the poor? This is God's way of developing the charitable side of life. Many hearts would be made glad and some gathered into the fold, were we to do more of this.

Send all donations to W. H. Miller, 915 West Locust St., Independence, Kans.

Two came out on the Lord's side at the meeting.
George Eller.
Moline, Kans., Jan. 16.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Pray-Hostedler.—Dec. 24, 1905, by the writer, at his residence, near Brumbaugh, Townner Co., N. Dak., Sister Sarah Hostedler, of Arndt, N. Dak., and Mr. Charlie L. Fray, of Egeland, N. Dak. John Deal.

Gault-Moore.—At the home of the bride's parents, Dec. 25, 1905, by the undersigned, Bro. Peter F. Gault, of Bowbells, N. Dak., and Sister Edna Pearl Moore, of Tyvan, Sask., Canada. Abram Buck.

Showalter-Eley.—At the residence of Brother and Sister L. H. Ream, in the Morrill church, Kansas, Jan. 10, 1906, by the undersigned, Mr. Charles U. Showalter and Sister Grace Leona Eley, all of Morrill, Kans. T. A. Eisenbise.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Barnhart, Bro. Simon W., brother of Eld. A. B. Barnhart, of Hagerstown, Md., died near Shady Grove, Pa., Jan. 8, 1906, aged 68 years, 2 months and 13 days. Services by the writer at the Browns Mill churchhouse. Interment in the cemetery adjoining. Wm. C. Koontz.

Boggs, Bro. Ezekiel, departed this life at the home of his son, Volney Boggs, in Union City, Ind., Jan. 8, 1906, aged 78 years, 5 months and 2 days. He was born in Miami county, Ohio, and came to Union City, Ind., in 1873. This union was blessed with two sons and two daughters. One son preceded him to the spirit world. He leaves an aged wife, one son and two daughters. He united with the Brethren church about thirty years ago. Funeral services conducted by Bro. W. K. Simmons. Interment at the Union City cemetery. Dora W. Noffsinger.

Briner, Catharine, born in Union county, Pennsylvania, departed this life at the home of her nephew, Charles Briner, in Clear Creek congregation, Huntington Co., Ind., Jan. 12, 1906, aged 90 years and 7 days. Her death removes the last of a family of thirteen children. Deceased moved with her parents from Union county, Pennsylvania, to Starke county, Ohio, where she was united in marriage to George Fortney, June 19, 1834, who preceded her in death twenty-two years. In 1853 she moved with her husband to Huntington county, Indiana, where she spent the remainder of her life. She gave her heart to God at an early age and lived an exemplary Christian life. Funeral services conducted by the writer. Dorsey Hodgden.

Cook, Lydda, nee Rice, of Ozawike, Kans., born in Indiana, died Jan. 6, 1905, aged 45 years, 9 months and 25 days. She united in marriage with G. H. Cook, Dec. 20, 1882, and to them were born three boys and 5 girls, of whom one boy and one girl have gone to the spirit world. She united with the Brethren church about sixteen years ago and lived a consistent Christian life. She had been a constant sufferer for about four years. Funeral services at the Brethren church, Ozawike, conducted by Eld. A. Puderbaugh and the writer. Text, Rev. 14:13. H. L. Brammell.

Dann, Sister Agnes, an inmate of Old Folks' Home at Timberville, Va., formerly of Albemarle county, Virginia, departed this life Jan. 2, 1906, aged 87 years, 2 months and 24 days. She was a consistent member of the Brethren church for about sixty-two years. Her funeral was preached from a text of her own selection, namely, Rev. 2:10, brethren J. F. Driver and J. P. Zigler officiating. She was interred in the Timberville cemetery. She was a devoted Bible student. She related to a brother a few years ago that she had read the Bible through once each year for forty-three successive years. She has been an inmate of the home about five years. S. A. Driver.

Driver, Sister Ellen Catherine, died at her home near Arkton, Va., Jan. 10, 1906, aged 73 years, 7 months and 25 days. She was the wife of Bro. Emanuel Driver, with whom she had lived for nearly fifty-five years. Besides her husband, she is survived by four sons and two daughters. She was a consistent member of the Brethren church from early life. She was buried in Fairview cemetery. Funeral services were conducted by Elders J. P. and D. H. Zigler, from 2 Cor. 5:1. J. S. Roller.

Deardorff, Sister Lena Young, died within the bounds of the Upper Conewago church, Pa., Jan. 6, 1906, aged 71 years, 4 months and 22 days. She was buried in the graveyard at the Friends Grove meetinghouse. Funeral services conducted by Bro. C. L. Baker. Margie V. Wrights.

Gochenour, Edward, son of Bro. Jacob and Sister Helen Gochenour, died Jan. 6, 1906, in the Woodstock congregation, near St. Luke, Va., aged 27 years, 10 months and 25 days. He had been a great sufferer from rheumatism for several years and recently had been subject to suffocating spells, which caused his death. He is survived by his father, mother and one brother. Interment in the Gochenour home graveyard. Services were conducted by Eld. S. H. Shaver, assisted by J. M. Ryman, from Psa. 39:4. M. H. Copp.

Fisher, Sister Mary Catherine, nee Harvy, died at Elmira, Oregon, in the bounds of the Mohawk Valley church, Dec. 28, 1905, aged 70 years, 11 months and 23 days. She was married to Orvil Fisher at Monticello, Ind., Jan. 25, 1857. Ten children were born to them, five of whom preceded her to the great beyond. A husband and five children survive her. She was a member of the German Baptist Brethren church over forty years. She was an earnest Christian. Buried in the Stephens cemetery, in Noti Valley. Nancy Bahr.

Forrer, Bro. David, died at his home, Orville, Ohio, Jan. 4, 1906, aged 68 years, 1 month and 8 days. He was united in marriage to Sister Sarah Weaver, Dec. 18, 1862. To this union were born one son and one daughter, both of whom died in infancy. He leaves a wife. Funeral services were held at the Wooster church, conducted by Eld. Eli Holmes, assisted by Amos Mumaw, from Psa. 119:52. L. May McFadden.

Fox, Jacob R., born near Harrisburg, died Oct. 11, 1905, at his home in Freemont, Steuben Co., Ind., aged 79 years and 9 days. He was married, April 18, 1850, to Susan Michle, to which union were born one son and seven daughters. The son died at the age of twenty years, three daughters died in infancy; four daughters survive. The mother died in January, 1871. Later he was married to Levina Michle, who died July 24, 1895. Jacob Fox was one of the pioneers; he came to Indiana in 1851. There being no Brethren there, he united with the German M. E. church. Officiating minister, Rev. Adam Becker, of the German M. E. church. C. J. Fox.

Hathaway, Mrs. Malissa, died at her home, in the bounds of the North Star congregation, Okla., Jan. 8, 1906, aged 41 years, 2 months and 3 days. She leaves father, mother, three brothers, one sister, a husband and four children. Funeral services held at her home and conducted by the writer. Text, Job 14:1, 2. Interment in the country cemetery one and one-fourth miles south of our church. A. J. Smith.

Heckman, John L., born in Virginia, died at his home near Buchanan, Mich., Dec. 30, 1905, aged 79 years, 11 months and 15 days. He was a member of the Brethren church for many years. He leaves a son and two daughters. R. J. Shreve.

Horn, Sister Elizabeth, nee Strong, born in Trumbull county, Ohio, died Jan. 5, 1906, at the home of her daughter, Mrs. Collins, in Normal, Ill., aged 77 years. In 1849 she was married to Abraham Horn. To this union eight children were born. Six preceded her to the spirit world, five in infancy. Sister Horn united with the Brethren church in early life and lived a consistent Christian life. One daughter and one son remain. Her husband, Bro. Horn, died seven years ago. She chose James 4:14 for the text to be used at her funeral, which was preached by her pastor, Eld. J. H. Neher, at her daughter's home in Normal, assisted by Mr. Newton, of the Christian church. The corpse was then shipped to Secor, where it was laid beside her husband, Bro. J. W. Switzer, of Roanoke, conducting the services. She lived many years in the Panther Creek church, Woodford Co., Ill. N. E. Neher.

Hylton, Sister Nannie Catherine, died in the Pleasant Hill congregation, Floyd Co., Va., Dec. 14, 1905, aged 23 years, 1 month and 27 days. She united with the Brethren church in September, 1905. She was stricken with consumption. A short time before relieved by death she was anointed. She leaves a husband and three little children. S. P. Hylton.

Krichbaum, Bro. Jacob, died at his daughter's, in Jay county, Indiana, Aug. 30, 1905, aged 76 years, 6 months and 25 days. He leaves a wife and several children. He united with the Brethren church in 1901, being baptized in a tank, he and another brother the same day, at Middletown. He was faithful until death. Florida J. E. Green.

Landis, Johna, son of Noah and Lydia Landis, of Eel River, Ind., died of an acute attack of heart trouble, at his home with his parents, Jan. 1, 1906, aged 20 years, 3 months and 11 days. He leaves father, mother, five brothers and one sister. Funeral services by John Wright and Samuel Lockrone, from Psa. 39:4. Interment in Eel River cemetery. Tada Haines.

Lantz, Bro. Joseph B., died very suddenly Dec. 30, 1905, near Deerfield, Md., of asthma and heart trouble, aged 47 years. He leaves a wife and one son. Funeral services at Sabillasville by Eld. T. J. Kolb. Samuel Weybright.

McDague, Gilbert, died in the Blue River church, near Greentree, Ind., aged 61 years, 11 months and 6 days. Deceased was united in marriage to Malissa Strong, March 10, 1871. To this union were born one son and one daughter. Both survive him, with their mother. Friend McDague died from heart failure without a moment's warning. He had been thinking of uniting with the church. The remains were interred in the Fulk cemetery. Funeral by the writer, assisted by Jesse Gump. C. K. Zumburn.

Miller, Bro. Christian, died Dec. 22, 1905, aged 63 years, 7 months and 29 days. He was buried in the Pleasant Valley cemetery. Bro. D. C. Flory, of New Hope, Va., preached the funeral sermon from 1 Thess. 4:13-18. Bro. Miller was a great sufferer in his latter days. He was anointed. He leaves a widow, one daughter and five sons. S. A. Driver.

Miller, Frances, nee Lowe, died near North English, Iowa, Jan. 7, 1906, aged 72 years, 3 months and 19 days. She was born in Rockingham county, Virginia; married Noah Miller, Oct. 23, 1851. To this union were born twelve children. Eleven survive her. She was in her usual health on Saturday and on Sunday morning was a corpse. They moved to a farm near North English in 1856. She was a faithful member of the Brethren church for fifty-four years. Her companion is very feeble. Services by the writer, assisted by C. M. Brower. J. C. Seibert.

Nedrow, Sister Rachel, died in the Indian Creek congregation, Westmoreland Co., Pa., at the home of her nephew, John M. Nedrow, Nov. 7, 1905, aged 86 years, 6 months and 24 days. Aunt Rachel was never married. She united with the Brethren church many years ago and was always a devout sister. Funeral services were conducted by Eld. D. D. Horner, assisted by I. B. Ferguson, of Somerset, Pa. Interment in the Percussion cemetery. R. A. Nedrow.

Reighard, Bro. Jacob, died in the Johnstown congregation, at Conemaugh, Pa., Dec. 30, 1905, aged 74 years. The funeral services were conducted by Bro. David H. Deardorff, assisted by Eld. Spangley of the Progressive Brethren church. Interment was made in the Headrick cemetery. Elizabeth Wertz.

Rice, Sister Elizabeth, widow of the late Wm. Rice, died at the home of her son, Henry Rice, in East Philadelphia township, Chester Co., Pa., Jan. 7, 1906, aged 67 years, 4 months and 13 days. She died very suddenly in her chair. She leaves one daughter and two sons. She was a faithful member of the Parkersburg church for a number of years. All services and interment in East Vincent church and cemetery by Bro. T. R. Coffman. Text, 1 Sam. 20:3. Blanche E. Coffman.

Smith, Sister Christina V., nee Laken, of Waterloo, Iowa, born in Bedford county, Pennsylvania, died Dec. 23, 1905, aged 79 years, 10 months and 19 days. She with her husband, Bro. Mahlon H. Smith, and family emigrated to Blackhawk county, Iowa, in 1865, settling on a farm. In 1875 she with her husband united with the church, living consistent, consecrated lives. Bro. Smith died in 1898, after having served the church a number of years in the office of deacon. Services conducted by the writer, assisted by Eld. W. H. Lichty. A. P. Blough.

Stormer, Samuel F., son of Fredrick Stormer, died near Moline, Ohio, of typhoid fever, Jan. 13, 1906, aged 22 years, 9 months and 7 days. His mother, who was a member of the Brethren church, departed this life a number of years ago. He leaves a father and one sister. Funeral services conducted by Eld. J. C. Witmore, from 2 Tim. 2:10, assisted by Bro. G. A. Snider. Interment in the Wallbridge cemetery. Ella E. Garner.

Varner, Bro. Emanuel, died in the Mt. Zion congregation, Page Co., Va., Nov. 11, 1905, aged 88 years and 22 days. Bro. Varner was never married. He lived with his nieces at the time of his death, at which place he lived all his life. Funeral services by our elder, Martin Rothgeb. Burial in family graveyard. H. F. Sours.

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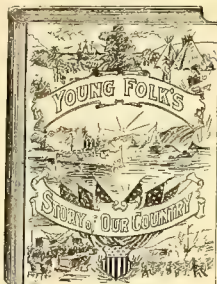
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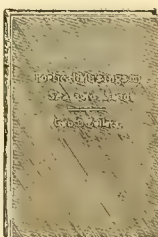
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VOL. 45.

ELGIN, ILL., FEBRUARY 3, 1906.

No. 5.

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AROUND THE WORLD.

DEC. 13, 1905, a bill was introduced in congress, the first section of which reads as follows: "That on and after the passage of this act no internal revenue tax shall be levied or collected on ethyl alcohol of domestic production which has been rendered undrinkable or unfit for use as a beverage, prior to withdrawal from distillery bonded warehouse." The bill has the support of the liquor interests, and is but the beginning of an effort to secure free alcohol. One of the liquor papers says: "Upon the passage of this measure there will result such an increase in the demand for alcohol that the facilities of the various concerns engaged in its manufacture, will be more than doubled, thus giving employment to thousands more workmen." Another paper says: "The passage of the Calderhead bill, now pending in congress, would be a great benefit also to the distillers, as it will assist in the establishment of more distilleries." There are already too many distilleries and too many men engaged in them. We should regret to see any law made which would tend to increase the consumption of alcohol. Drink is the cause of a very large per cent of the misery and crime of our country, and God forbid that evil should be increased. We shall be glad for the day when there is not a distillery or a brewery in this fair land of ours.

THAT a strike is a poor way to settle a difference between employer and employé has been shown anew in Detroit, Mich., where the struggle is over the eight-hour day. The printers who are working contribute to the support of those who are not, giving fifteen per cent of their wages. The loss in wages of the hundred and fifty men since the strike began has been considerably more than fifty thousand dollars. Taking all things into consideration, the union has lost about thirty-five thousand dollars besides the wages, which would be an average of nearly six hundred dollars for each man on strike. And Detroit is only one of the places where there has been loss of wages, and other expenses on account of the strike for the eight-hour day. The lot of the average printer in the city is not one which will arouse the sympathy of the public, for he gets good pay and is not overworked. In many cases the more money they get and the more leisure they have, the worse it is for them in every way.

GENERAL JOSEPH WHEELER died in New York City, Jan. 25. During the civil war he was a famous cavalry leader in the Confederate army, serving four years. In 1882 he was elected to congress and kept there until 1898, when he resigned in order to take up arms against Spain. He rose to the rank of brigadier general in the regular army. His life shows what a change has taken place since the close of the civil war. Those who fought to destroy the Union became devoted defenders of a united country. And this shows that sectionalism is practically dead. May it never revive. There are greater victories than those of war, victories to be won over vice and crime, and if men of all sections will unite and fight as valiantly in this conflict as they do in war we shall be a most prosperous and happy nation. It is not against men that we should prepare to fight, but against the powers of evil. We have swords and guns and cannons and war vessels more than enough, but are lacking in soldiers who fight the good fight of faith.

CHINA's plans for an army are astonishing the nations. The Japanese have been helping to arouse China. Besides, China's ablest soldier, General Yin Tchang, has had training in military affairs in Germany. Seven young men, graduates of the great Chinese Military Academy at Wuchang, are studying at Cassel, one of the most important military centers in north Germany. They will take a prominent part in the organization of the great army. Two years ago the army numbered a hundred thousand men; now it is twice that many, and it is to be doubled again soon. The number is to be raised until it reaches a million and a quarter. The men will be carefully chosen, will serve three years as regulars and six as reserves. Besides the officers in Germany, others are studying at West Point and Tokio. Trained and led by able leaders, in a few years the Chinese army will be more than able to hold its own against any army Europe can send, and the empire will not be bullied as in the past. We are glad for the awakening of China, but are sorry to see it take so decided a military turn. China needs to be taught the way of the Prince of Peace, not the way of war.

NINETY cents a week is a small amount to make, but investigation has shown that many women and girls in Chicago are not able to earn more than that during the dull season. These work at finishing garments. If they could have work to keep them busy all the time they could make living wages. Sometimes the women must stand in line for hours in order to secure one pair of trousers to finish at home, and the pay per pair is fifteen cents. Some of the women have children dependent upon them. And cold and hunger are often suffered. It is not strange that under such conditions vice and crime are resorted to. There ought to be some way to help these unfortunates without making them paupers. That is one of the many city problems to be solved by the Christian people.

Nor long ago the *Scientific American* gave some interesting figures and made some comparisons calculated to show the amount of kerosene oil produced in 1904. There were no less than two hundred and nineteen million barrels of forty-two gallons each. Of this quantity the United States produced a little more than half—one hundred and seventeen million barrels. "If we could form a vast chain, each link being represented by one of these 42-gallon barrels, with all the units in contact with the two immediately next to them, we would have a band of such magnitude that it could be passed around the earth equatorially no less than five times, and even then there would

still remain a length over a thousand miles. . . . If we should desire to place this vast quantity of liquid in a single tank, we would have to build a structure fifteen hundred feet long, two hundred and fifty feet wide, and over three thousand three hundred feet high." New oil fields are being developed constantly. But one cannot help wondering how long the supply will last, for it must come to an end some time.

A NEW YORK justice has come to the conclusion that the taking of an oath amounts to nothing, so far as securing the truth is concerned. And he is right, for if a man will lie he will also swear to it. The justice says: "I have removed the Bible from use in my court because I consider it was a desecration to use it there. Lying words from the mouths of witnesses made its use a mockery. I was brought up to regard it with veneration and reverence as the Word of God. It is shocking to find men calling upon the Deity to witness to the truth of what they say—so help me God—with a lie in their hearts and upon the lips by which they profaned the good book. I now swear or affirm a witness with uplifted hand, but it really has no significance to my mind. I would prefer to let every person tell his or her story without either oath or affirmation and then do the best I can toward ascertaining the truth."

KING CHRISTIAN IX of Denmark died suddenly on Monday of this week, in the eighty-eighth year of his age. He became king in 1863 on the death of Frederick VII. At that time he was a captain of infantry. Frederick VII died without heirs, and the Danish parliament elected Christian king. At the beginning of his reign, Prussia by force of arms took the duchies of Holstein, Schleswig, and Lanenborg. There were also internal troubles, but the king won the love of his people. He was often seen on the streets of Copenhagen, where he went about dressed as a citizen of the middle class, and he rode in the street car oftener than in the royal carriage. King Christian was called the father and the father-in-law of Europe. Queen Alexandra of England is his daughter, as is the dowager empress of Russia, the mother of the czar. King George of Greece is his son, and Haakon VII, recently chosen king of Norway, is his grandson. George, Prince of Wales, another grandson, will some day be king of England. King Christian is succeeded by his son, Frederick VIII, who was born in 1843. There is mourning at several courts of Europe, and also over the world, for King Christian was a good example for other kings and rulers to pattern after.

THE nonpartisan mayor of a city may become the popular one. Indeed he should have been long ago, for partisanship has no lawful place in local affairs. There are two nonpartisan mayors who are attracting attention because they are nonpartisan and look out for the interests of the city rather than of the party. One of them is Mayor Sweet of Grand Rapids, Mich., and the other is Mayor Jones of Minneapolis, Minn. The former was elected as a democrat; the latter is a republican, but said he would be nonpartisan. This declaration almost cost him the election, for it turned the republican machine against him. Mayor Sweet became nonpartisan soon after his election because of the demands made on him by the democratic machine when appointments were to be made by him. Bosses and machines, both republican and democratic, have received some hard blows of late. They should be put entirely out of business, for they make for corruption and increase vice and crime. The people should turn away from the boss, for he is their enemy.

→ ESSAYS ←

—Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.—

RESCUED.

BY WALTER SWIHART.

By my hand, O Jesus, take me,—
Gone astray—lost from thy track;
Only thou canst reach and save me;
Jesus, Savior, lead me back!

Tenderly the gentle Savior,
Stretched his loving hand to me,—
Touched me,—led me, false and foolish,
Back where I my way could see.

"Be thou, son, a better servant,
Try no paths that go astray;
Help is mine; but help not always
Findeth one. Keep thou the way.

"Watch thy step; thy soul keep shining,
Speak my words,—thy tongue canst learn;
Fill thy hands with acts of rescue;
Others thou canst help return."

R. R. I. Churubusco, Ind.

I AM THE DOOR.

BY D. HAYS.

I am the door; by me if any man enter in, he shall be saved and shall go in and out and find pasture.—John 10:9.

A "TRACT"—"BAPTISM.—Is it for the remission of sins?"—refers to a "street preacher" who quoted Acts 2: 37, 38 to prove that in the way of salvation there is no remission of sins without baptism. Now this street preacher's statement, if quoted correctly, is exceedingly narrow, but the writer of the tract (C. J. B.) in his effort to correct the "street preacher" makes a number of statements still more contracted. He refers to Acts 16: 30, 31, to prove that "to believe on the Lord Jesus Christ" is the essential thing; and then finds in Gal. 2: 7, 8 the key to unlock the mystery—that there are two Gospels, one to the Jews, the other to the Gentiles—that Peter had the keys and unlocked one door, and let the Jews in by repentance and baptism for the remission of sins, and when he unlocked the other door, he let the Gentiles pass in by "believing on the Lord Jesus Christ"—quoting Peter's statement, at the house of Cornelius, "that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43.

Now at first sight this looks a little plausible, but if we pause long enough to ask Peter who "unlocked the door" to the Gentiles, about it, as he stands among his brethren in the council at Jerusalem, he says: "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us (the Jews) and them (the Gentiles), purifying their hearts by faith." Acts 15: 8, 9. If, then, faith is the door into the kingdom for the Gentiles, it is also the door into the kingdom for the Jews, for Peter declares that God put no difference between them.

But why rest the case here? Does not Jesus say, "There shall be one fold and one shepherd"? And does he not say, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber"? John 10: 1. And what is this way, and door? Jesus says, "I am the way" (John 14: 6), and "I am the door." Peter with the keys says "there is none other name under heaven given among men whereby we must be saved" (Acts 4: 12). And does not Paul say: "For ye are all the children of God by faith in Christ Jesus"? and then gives the reason, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek . . . for ye are all one in Christ Jesus." Gal. 3: 26, 27.

But the trouble with many that want to believe themselves into the kingdom is that they believe long enough to imagine themselves through the "door," and then they want to do as they please about believing. The jailer not only believed, but kept on be-

lieving until he was baptized, and rejoiced, "believing in God with all his house." Did not the Jews on Pentecost believe when they asked, "Men and brethren, what shall we do? And Peter told them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"? Was not Paul a believer, and had he not thoroughly repented of his sins, when Ananias came to him in Damascus and said, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord"? (Acts 22: 16.) And is it to be credited for a moment that the jailer had no sins to be sorry for, because Paul told him to "believe on the Lord Jesus Christ, and thou shalt be saved and thy house"?

Let us call upon James, and ask him: "Here is a man who thinks he can get into the kingdom simply by faith; what do you say about it?" James' answer is, "Show me thy faith without thy works, and I will show thee my faith by my works." "For as the body without the spirit is dead, so faith without works is dead also" (James 2: 18-26). What is the teaching of Paul, the apostle to the Gentiles? He says, "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love" (Gal. 5: 6). This is Paul who told the jailer to "believe on the Lord Jesus Christ," and this shows what kind of faith is meant: he wants a faith that works by love. This is Paul who said, "Not of works, lest any man should boast;" and then proceeds to explain, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2: 9, 10). Then our Lord makes the one rule universal when he says, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16.

The writer of the "tract" in his effort to disconnect baptism from the means of salvation for the Gentiles, ventures back to John 3: 5, where Jesus lays down the law of regeneration and entrance into his kingdom: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." Upon this the writer says, "It is no use to contend that water here means literal water, for in the very next chapter Jesus says, 'The water that I shall give him shall be in him a well of water springing up into everlasting life.' John 4: 14." Is it reasonable to conclude that Jesus was not able to change the subject when, after leaving Judea for Galilee, he sits on Jacob's well and converses with a woman of Samaria? Besides, how will it read when we take water out of John 3: 5, and substitute his interpretation? "Except a man be born of spirit and of the Spirit." Then in John 4: 14 the water is named as the gift of Jesus and has no reference to the new birth, and in Romans 6 baptism is referred to as a burial. "We are buried with him"—not in the grave—but "by baptism into death;" and no one is left buried in baptism, but comes forth a new creature, to "walk in newness of life," and the coming forth is the being born of water. This is in harmony with Eph. 5: 26. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word;" and of Titus 3: 15, "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Here "the washing of regeneration" is one thing and "the renewing of the Holy Ghost" is another. The washing of water by the Word means that it must be done according to the Word, and by the employment of the sacred formula (Matt. 28: 19) in the performance of the sacred rite.

The "street preacher" might with safety say that repentance and baptism are for the remission of sins of the penitent believer, referring to Acts 2: 38; and "without shedding of blood is no remission" (Heb. 9: 22), conditioned upon: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7.

But the strangest part of it all is that the writer of the "tract" closes with a curse instead of a bless-

ing. When a man loses his temper it is an evidence of the weakness of his cause. "Vengeance is mine; I will repay, saith the Lord."

Broadway, Va.

MARRYING OUT OF CHRIST.

BY L. ANDES.

I AM most happy to think we have a few brethren who are not afraid to proclaim the full truth of the Gospel relative to the question of members marrying outside of the church. I believe the apostle Paul had reference to this in 2 Corinthians, sixth chapter. Look it over and study it well. Begin with the fourteenth verse and read to the end, where he says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?" etc. Then turn to Deut. 7: 3, 4; Josh. 23: 12, 13, and Lev. 21: 13, 14, and see how it was with the Lord and his people in olden times.

I fear that we, as a church, do not give this matter due consideration, nor do we teach our children properly, but often let them go on in their blindness until it is too late. I know of cases where the parents lament with sorrow, but to no avail. I know a young sister whose gentleman friend was not a member of the church, but who seemed to think the world of the church, and even gave out the impression that he too would soon be in it, but alas! for the poor sister. They were married, the husband never came into the church, but turned out to be bad, and the poor wife had a life of sorrow all her days. Sisters, how would you like to be the wife of a saloon-keeper or a gambler? Then beware ere it is too late! We can find a number of such instances of both brethren and sisters.

I have often felt very sorry to see young brethren give all their attention to unconverted girls, when there were plenty of girls just as good among our sisters,—but so it goes. Can we expect anything better if our members delve into the unknown without a thought? I know of ministers who were guilty of this, and after a short time were led away from the church, and now preach for others—the wife's liking.

O brethren and sisters, let not your love run away with your judgment, but study well what you are doing, get acquainted with the object of your love and know whether you will be suited to each other before you are united in marriage. Then you may not need to shed so many tears for things that cannot be changed.

Study well the Scriptures and do as they teach, then all may be well, and there need not be so much sorrow and distress and so many separations, of which the American nation seems to be full. Where is the comfort to a poor sister in her family toils when her husband does not help her, spiritually or even otherwise, as a husband should? In a matter of this sort I pity the sisters more than I do the brethren, for the brethren seem to have more privileges and should not be so much deceived in marrying out of the church as we know the sisters often are.

Newton, Kans.

A HANDSOME APOLOGY.

NED and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes, after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother when she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then afterward I 'pologized."

"I'm glad of that," said his mother. "Did you tell her you were sorry?"

"No, that's not the kind grandmother likes best," said Ned. "I got another wheelbarrowful, and I just said, 'Don't you want some of this nice dirt, grandmother?' And then we were all right again." —*Youth's Companion.*

THE TEN COMMANDMENTS

CAREFULLY CONSIDERED -- IN ELEVEN PARTS

By P. B. FITZWATER, North Manchester, Indiana.

THE FOURTH COMMANDMENT.—Ex. 20:8-11.

THERE is much confusion in the minds of Christian people touching the obligations of the fourth commandment. Some contend that the keeping of the seventh day is required. Some insist that the obligations of the seventh day have been transferred to the first day of the week. Others accept the latter view with the exception that the stern requirements of the seventh day are somewhat mitigated. And still others refuse to recognize any day at all which should be observed. The writer insists that all of these views are involved in error.

In order to divest this subject of the false notions concerning it, I shall proceed according to the method and plan of another teacher to set forth the scripture teaching as to the Sabbath in several propositions.

1. The Sabbath as a law is clearly a Jewish institution. "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee. Six days thou shalt labor, and do all thy work. . . . And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm: therefore the Lord thy God commanded thee to keep the sabbath day." Deut. 5:12-15. In Exodus, when the Ten Commandments are given, they are prefaced by the declaration that they are based upon his gracious deliverance of the Israelites out of the house of Egyptian bondage. Again (see Ex. 31:13-17), "Speak thou also unto the children of Israel, saying, Verily, my sabbaths ye shall keep: for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath, therefore, for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord; whosoever doeth any work in the sabbath day he shall surely be put to death. Wherefore the children of Israel shall keep the sabbath to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth and on the seventh day he rested, and was refreshed." Many times in the Scriptures it is stated that the giving of the sabbath as a law was to the Jews. We are now living in Gentile times. The Jews have been set aside for the time being. Likewise the sabbath which is a Jewish institution is not binding upon those not Jews. When the time of the Gentiles shall be complete then shall God restore the Jews with their institutions. See Romans 11.

2. The law written on stones is done away. 2 Cor. 3:7-11. "But if the ministration of death, written and engraved in stones, was glorious so that the children of Israel could not steadfastly behold the face of Moses . . . for if that which is done away was glorious, much more that which remaineth is glorious." "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4. If the law was done away, then the sabbath was done away also. Christians are dead to the law by the body of Christ. In Rom. 7:1-4 it is taught that the Christian is as free from the law as a woman is from the claims of a dead husband. The law was not given to save sinners or to rule saints, but to reveal sin. "By the law is the knowledge of sin." Some one says then if the law is done away I am at liberty to steal, lie, etc. Not so, as we shall see in the next proposition.

3. Every one of the ten commandments has been

reaffirmed in the New Testament *except the fourth*. "Thou shalt not commit adultery," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet" (Rom. 13:9), "Honor thy father and mother" (Eph. 6:2), "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay" (James 5:12); "Little children, keep yourselves from idols" (1 John 5:21). It will be at once seen that every one of these commandments, except the fourth, is reaffirmed and made binding upon Christians, not as law, but because of their embodiment of eternal principles of righteousness.

4. The sabbath is plainly declared not to be binding upon Christians. "Let no man judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come." Col. 2:16, 17.

These propositions have cleared the way sufficiently to enable us to set forth in a final proposition the proper day to keep. The "first day of the week" is the proper day for a Christian to observe. He is not to observe it as *law*, but as a matter of glorious and exalted *privilege*. He is on resurrection ground,—therefore above law. The idea involved in sabbath is *rest*; that involved in the resurrection day is *activity*. This day is not a day in which the Christian lounges about—merely cessation from toil—but a day marked by separation from secular labor to be intensely engaged in the direct work of the Lord.

The sabbath has never been changed. The "first day of the week" is not the sabbath. The mixing up of sabbath and the first day of the week and calling it the "Christian sabbath" has no foundation in Scripture, and is but a part of the awful admixture of law and grace of this day. There is but one name in Scripture for the day which Christians keep in memory of their risen Lord, and that is "the first day of the week."

While the keeping of this day is a matter of *privilege*, *woe* unto the one who *abuses* this privilege. There is an eternal principle embodied in this commandment which has not been abrogated, viz., the need of physical rest and spiritual refreshment. The man who ignores this principle and abuses this privilege suffers physically and spiritually. The principle or law of resting one day out of seven is inexorable in its demands. The man who attempts to work seven days out of the week soon becomes a physical wreck; and the Christian who ignores the necessity of spending one day in seven in attendance upon spiritual matters soon becomes a spiritual dwarf.

Furthermore, a true and well-instructed Christian will not use the first day of the week for secular work or amusements. Sunday excursions, baseball games, or any other games, feasting, etc., will find no place in his life. He will seek for opportunities for the refreshing of his spirit by study of the Word of God, attendance upon the place of worship, and the doing of practical work of helpfulness. This he does not as a slave to law, but as a child of God.

We thus see in the fourth commandment the two principles of work and rest standing together. They are inwrought in the very nature of things. Work is man's normal condition. This was God's primal thought for man. Even before the fall man was "to dress and keep" the garden. Every effort to get away from honest toil is rebellion against God. The present day longing and scheming to get a living without working surely incurs the displeasure of God. The command to work six days is just as binding as the command to rest the seventh. Here is a psychological solution of pauperism. "If any man will

not work, let him not eat," sets forth the divine mind concerning the matter. It is a thousand times more generous to provide employment for the suffering poor than to make gratuitous gifts. If work was God's primal thought for man—if it was necessary before the fall—how much more now. When man fell, God increased the limits of toil—he cursed the earth. Perhaps the loving kindness of God was never more exhibited than when he subjected the creation to the curse. Toil has a redeeming power.

Correlated with *work* is *rest*—rest for the body. This commandment enjoins rest upon the servants as well as the head of the family. It may be well for those who hire girls to work in the kitchen not to make Sunday the day of big dinners when the girl is obliged to remain at home to prepare them.

North Manchester, Ind.

PAUL'S THORN IN THE FLESH.

BY NOAH LONGANECKER.

Let 1 should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest 1 should be exalted above measure. 2 Cor. 12:7.

ACCORDING to 2 Cor. 11 and 12, Paul was a highly favored man. While many gloried in the flesh, Paul could do more. As to the flesh he was not a whit behind any man. But in "the abundance of revelations" he far excelled all men. Paul was human, hence there was danger of his being exalted above measure. Hence God permitted Satan to buffet him. But like Job, God did not permit Satan to destroy his life. Satan is the false accuser of God's people. The Lord said of Job, "There is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." Satan began falsely to accuse Job before the Lord. To prove that Satan lied, the Lord permitted him to afflict Job by severely buffeting him. Some quote Job 30:11 to prove that the Lord afflicted Job. They fail to read carefully chapters one and two. "So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." Job 2:7.

The Bible throughout speaks of God as doing that which, in the course of his divine providence, he *permits* to be done. Discard this statement, and you make the Bible a bundle of contradictions. When God permits he does so for good. Not so Satan and his host. God meant it for good when he permitted Satan to buffet Paul with that severe thorn in the flesh. God would not have Paul abused by self-exaltation. Satan no doubt wished to discourage him and cripple his life work. God often counteracts moral evil by permitting physical evil. Paul's thorn in the flesh was certainly some affliction of the body. Some physical evil. What that affliction was we may not surely know, unless *inference* is safe to rely on. Some writers contend that Paul was sorely afflicted in his eyes. We all know that such an affliction would make his "bodily presence appear weak" before his hearers. One of the references from this text is 2 Cor. 12:5-7. Another is Gal. 4:13, 14. Paul reasons thus: "Ye know how through infirmity of the flesh I preached the gospel unto you at the first. And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? For I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." The Galatian brethren at first had great love and concern for Paul. They would have done anything possible to assist him in his work. And as they saw the great need Paul had of good eyes, they would have plucked out their own eyes and given them to him, if by so doing they could have relieved his infirmity of the flesh. Who can fail to see the force of Paul's reasoning?

If profane history can be relied on, Paul mostly had scribes to do his writing. Why? His hands were not *always* in chains. Stephanus, Fortunatus, Achaicus, Timotheus, Titus, Lucas, Tychicus, Epaphroditus, Onesimus, etc., were some who assisted

Paul in writing his epistles. Such is not said of the epistles of James, Peter, John, and Jude. Why not? If there is an infirmity of the flesh that would be a thorn of Satan to buffet public writers and speakers, that infirmity is sore or afflicted eyes. And as the love of the Galatian church, at first, was so great for Paul, they would have come to his help by plucking out their own eyes, and would have given them to Paul. But they could not help him in this infirmity. Satan's aim in buffeting God's people is always evil. Not so God's in permitting it.

The principle given by the editor a few weeks since on the above topic is certainly the true one. Whether the writer here properly applied said principle to Paul's case the reader will judge by the Bible. There are other applications made on the above text. One is that the thorn in the flesh was "the sinful human nature that was yet dwelling in Paul." This view is antiscritptural in the extreme. But we thankfully believe that the disciples of said views are fast on the decline. "Mongrel" religion should be expunged from the "Christian vocabulary."

Hartville, Ohio.

THE FIRST DAY SABBATH.

THE Holy Spirit anticipated all the various heresies that would break out toward the close of the Gentile age, and he so inspired the writing of the New Testament as to ward off and answer beforehand these various heresies. Among these errors is that one which broke out some years ago concerning the keeping of the seventh day of the week, or Jewish Sabbath, instead of the first day of the week, or Christian Sabbath. If the Scriptures had been properly translated there need never have been any confusion concerning the proper Christian Sabbath, and it seems perfectly inexcusable that the translators should have put the word week as a translation for the Greek word Sabbath in so many places. In summing up in brief the proofs that the first day of the week is the Christian Sabbath, we may notice the following points:

First. In all places in the New Testament where our common version reads, "The first day of the week," the Greek has it, "The first day Sabbath," and there is no more reason why the word week should be used as a translation of the word Sabbath than why the word January should be used for it. In Matthew 28:1, where the translation reads, "In the end of the Sabbath, as it began to dawn toward the first day of the week," the Greek reads, "In the end of the Sabbath, as it was getting dusk, toward the first day Sabbath, came Mary Magdalene and the other Mary to see the sepulchre," the Greek word being "*mian Sabbaton*." From this we see most positively that the Holy Spirit himself settled the first day Sabbath as over against the last day Sabbath of the Jewish age. People often ask, Is there no real scriptural proof for changing the Sabbath from the last day of the week to the first day of the week? I answer, We have abundant and positive proof, for the Holy Spirit in this passage refers to the last day Sabbath of the Jews, and then the first day Sabbath, the day of Christ's resurrection, and he calls the first day Sabbath just as positively as the last day Sabbath. Also in Mark 16:1, 2, where we read "that when the Sabbath was passed Mary Magdalene, and Mary, the mother of Jesus, and Salome, brought sweet spices, that they might anoint the body of Jesus, and very early on the first day Sabbath they came to the tomb," Greek "*mian Sabbaton*." Here again the translators made the terrible blunder of translating the word Sabbath by the word week. We see here that the Holy Spirit referred to the Jewish Sabbath, and says that it was past, and then just as emphatically speaks of the first day Sabbath, recognizing it as the Christian Sabbath, and as truly the Sabbath of the New Testament as the seventh day was the Sabbath of the Old Testament. Again, in the same chapter, verse 9, where our version reads that Jesus was risen early on the first day of the week, the Greek reads that he had risen early the first day Sabbath. The old law was that in the mouth of two or three witnesses every word should be established, and here we have three positive scripture proofs where the Holy Spirit called

the first day of the week by the title "first day Sabbath," in contradistinction from "last day Sabbath." Another proof text is found in 1 Corinthians 16:2, where our version reads, "Upon the first day of the week let every one of you lay by him in store," the Greek reads, "every first day Sabbath let each of you treasure up according as God has prospered him." So here we see, many years after Pentecost, the Apostle Paul spoke of the first day Sabbath as the Christian Sabbath.

Second. Not only is the first day of the week mentioned over and over again by the Holy Spirit as "first day Sabbath," but it is spoken of in such a way as to make it rank not only as first in the order of the days of the week, but first in rank or dignity of order. There are two Greek words which we translate by the word "first"; one means "first" in the order of time, and the other means first in the order of rank or dignity. The word "*mian*" means "first" simply in the order of time, but the word "*protos*" means first in rank. Thus, if I were speaking of soldiers, and should say "the first man to fire a gun," I would use the word "*mian*," but if I should say of a certain man that "he was the first officer of the army," I would use the word "*protos*." This is the word used in Mark 16:9, where we read: "Now, when Jesus was risen early on the first day of the week," the Greek is "*prote Sabbaton*," which not only means the "first day Sabbath" in the order of mere time, but that the "first day of the week" had been lifted into a new order of rank and constituted the true Sabbath of believers, and we see the perfect propriety of the Holy Spirit using this word "*protos Sabbaton*," because it was in connection with a statement of the resurrection of Jesus from the dead, which lifted that day out of the ordinary rank of other days and promoted it to a higher rank as the Sabbath from that time on for all believers. What a pity it is that so much wrangling has been produced about the first day Sabbath, all for lack of a correct translation of the words given us by the Holy Spirit. But to prove this point with regard to the "*protos Sabbaton*," that is first day Sabbath ranking as a new order, we find the same words used by Paul in 1 Corinthians 15:47, where, in speaking of Adam being the first man and Christ the second man from heaven, Paul does not use the word "*mian*," which simply means "first" in the order of time, but he used the word "*protos*," which means first in the order of rank, that is, when God created Adam he introduced a new and higher rank of creatures into the world than had previously existed and so the day that Jesus arose from the dead was recognized as taking rank over all other days, and hence it is spoken of by the Spirit not only as the first day Sabbath in the mere point of time, but as the first day Sabbath, outranking all the other days of the week. This gives us a double proof in the Greek Testament of the first day of the week being appointed by the Holy Spirit as the true Sabbath.

Third. On the Jewish Sabbath the body of our Lord was dead and lying in the tomb, so that the Jewish Sabbath died with Jesus, as on that day he was dead. Jesus is the creator of all worlds, and the sovereign over all days, and times and creatures, and has infinite rights to change and modify times and seasons according to the sovereignty of his own will. He himself affirms that "he was Lord of the Sabbath day," and from the fact that he was dead on the Jewish Sabbath proves that the Jewish Sabbath from henceforth should also be dead, and the very day he arose from the dead, is continually spoken of in the Greek as "first day Sabbath." Jesus is our life and our resurrection and our holiness, and it is a singular fact that every person who is stickler for the Jewish Sabbath fails to receive the full baptism of the Holy Ghost, or else they wane in their spiritual experience and become the worst kind of legalists, serving God by the law and not in the power of the Holy Ghost.

Fourth. It is worth remembering the first day Adam and Eve lived on this earth was the Sabbath. God created them at the close of the six days of creation, but they had not lived through the great geological periods of the week of creation, and so they lived their first day on the Sabbath. This is a clear prophecy that the Sabbath was a type of

the first day of life, so that when the Holy Spirit changed the Sabbath to the first day of the week, the day of resurrection, the day of victorious life, he was simply repeating over again the parable of creation, that the newborn soul living in the Spirit and resurrection of Jesus was to take its first day of life for Sabbath, and not the last day.

Fifth. Another prophecy of the first day Sabbath is presented in the order of the Lord's feasts as given to us in the twenty-third chapter of Leviticus. There are seven feasts mentioned in that chapter, and the first of them is the feast of the Sabbath. If we look into those seven feasts we find they set forth the various progressive steps in a full Christian life; as, for instance, the first is that of the feast of the Sabbath, which represents the ceasing from our own works that we may begin to live a life of faith; and, second, the feast of the passover, or getting under the merit of the atoning blood; and, third, the feast of the first fruits, which represents entire consecration; and then the feast of Pentecost, which represents the full baptism of the Spirit; and then the feast of the blowing of the trumpets, which represents Christian testimony with tongues of fire; and then the feast of the atonement, which represents them being a partaker with the suffering of Jesus, the deeper death to self; and, lastly, the feast of the tabernacles, which sets forth the triumphant life of joy, which is the result of a life of complete victory in Jesus. In these feasts we notice that of the Sabbath comes first, which was a prophecy that the believer was to have his Sabbath at the beginning, and not at the end.

Sixth. Those who contend for the keeping of the last day of the week for Sabbath should remember that in the very nature of things it would be impossible for the inhabitants of the whole world to be keeping the same day for Sabbath at the same time. If a traveler should go around the world from the west, traveling towards the east, he would gain one day in making the circuit of the world, and, on the other hand, if he should travel around the world going from the east toward the west, he would lose a whole day; in other words, two men leaving London, the one going east and the other going west, making the circuit of the world, when they meet again in London there would be two days' difference in their calendar, as one had been traveling with the sun and the other against it. This shows the utter absurdity of contending for one special day for the Sabbath as of being equally binding on all the inhabitants of the world at the same time. We must remember the Sabbath day has not been repealed, but we must also remember that the Scriptures tell us "it is a shadow of good things to come," that is, of a soul freed from all sin and self-works, and perfectly at rest in God and his will; and, also, we must remember that the same infinite God who instituted the Jewish Sabbath at the last day of the week, with the same infinite authority put the Christian Sabbath at the first day of the week, and by the Holy Spirit speaks of it over and over again as the first Sabbath, in contradistinction from the last day Sabbath.—G. D. Watson, in *The Wesleyan Methodist*.

THE NEW MEXICO MISSION.

BY JAMES M. NEFF.

In my last article appearing in these columns I announced the organization of the New Mexico mission. Were all the facts known, the reasons for setting on foot an evangelizing movement by the Brethren in this great territory would appear abundant. There are several phases of the religious situation in New Mexico, which I hope to present to you through the MESSENGER from time to time; but for the present I want to tell you something about our dark-skinned neighbors, the Indians. Of these there is a population in this territory of about 14,000. The most prominent and numerically the strongest tribe is composed of the descendants of that ancient and interesting people, the Pueblos.

When the Spaniards explored this territory in the sixteenth century, they found the Pueblos not as a tribe of barbarous savages, but with a semicivilized

state of society which had evidently existed for some centuries prior to that time. They lived in villages, the men were about five feet tall and the women somewhat smaller in stature, and their complexion was a fair olive. Some of their houses were large enough to accommodate several families, being several stories high and sometimes from two hundred to five hundred feet long. These dwellings were made of sun-dried brick, with cross-beams and finishing of wood, there being an eating and living room, a store room and a kitchen for each family. As a precaution against the attacks of enemies, they made their lower stories without doorways or entrances, and entered by means of ladders from the roof or through upper apartments.

The Pueblos were skilled in weaving and spinning, made excellent pottery, baskets, utensils and building material and were considerably advanced in the science of agriculture, as well as mining. Ruins of many of their ancient villages are still to be found, and there are evidences of vast systems of irrigation in Arizona and New Mexico, indicating that they conducted the water by dams, ditches and embankments for many miles to supply enough moisture to mature their crops. Their garments were made of cotton, fur, fibers derived from bark, and feathers. Their weapons consisted of stone axes, lances, flint knives, bows and javelins, and the warriors wore helmets and shields of the skins of animals. There is evidence that they were considerably advanced in the use of medicines, had a system of instruction and conducted religious worship.

At present there are about 10,000 Pueblos, nearly all of whom are to be found on government reservations in western New Mexico and eastern Arizona, and their modes of living and industries closely resemble those of their ancestors.

The Navajoes, a tribe numbering something over 20,000, occupy a large reservation in the adjoining corners of Arizona, Utah, Colorado and New Mexico, where they carry on farming and stock raising. Their principal products are corn, wheat, fruits, vegetables, horses, cattle, mules, sheep and goats. Government schools are maintained for their instruction and many of them have shown a remarkable aptitude in acquiring the civilized arts of industry and education. There are also in New Mexico a few minor tribes, including the Moquis, Zunis, Lagunas, Movajes and Apaches.

Some effort has been, and still is being made by different organizations of Protestant Christians to evangelize these Indians, and in many cases they have shown an encouraging and creditable promptness in yielding to the influences of Christianity. But the effort at present being made is altogether inadequate to the task. The synodical missionary of the Presbyterian church for New Mexico, in a recent report, makes mention of an instance of which he has personal knowledge where 10,000 of these poor Indians are living on a single reservation and only the merest beginning of an effort has been made toward evangelizing them. Poor, innocent, ignorant, benighted heathen they are, without knowledge of the glorious fact that Jesus Christ has died for them. And they are here in our own land, here in New Mexico, within less than 1,000 miles of the geographical center of the United States. And we have done nothing for them, and yet we believe in carrying the Gospel to the heathen. And I am glad we do believe in it and are believing in it more and more, for as you do, you will pray for the New Mexico mission, that the good Lord may use us for the accomplishment of great things to his glory.

But as yet the New Mexico mission is small and weak. We are not evangelizing Indians yet. I have only described the conditions above to show you something of what there is to do within the borders of our own territory, and that there is at least one good reason why there should be a New Mexico mission. As yet we are just a little handful of members here in the Pecos Valley, most of which is a newly developed agricultural country of great richness. We are small now, but we expect to get larger. It is just such a land as our Brethren take to, and the more good Brethren that come, the stronger we will be, and the more we can do. Some good members from Missouri and Louisiana have written us they will ar-

rive this week, and more will come later, and every one will receive right royal welcome from every brother and sister in New Mexico, for we need your help and your fellowship.

And there are others of you who are seeking cheap homes in a goodly land, and if you will inclose a stamp and write me for information, you will not be sorry. I have no land to sell, nor do I expect to have; but I can refer you to brethren who have been here long enough to give you reliable information. But really if you haven't a particle of missionary spirit, I can't say we want you, unless there is good prospect of working you over without consuming too much valuable time. What New Mexico needs is brethren who will add strength to the New Mexico mission. If the Lord cannot glorify himself in our moving, let's all stay where we are!

Lake Arthur, New Mexico.

Notes from Our Correspondents.

(Continued from page 80.)

later on two noble young men sanctified their lips by confessing the Savior's name—D. A. Norcross, Newberg, Oregon, Jan. 25.

PENNSYLVANIA.

Elk Lick.—During 1905 three were restored to fellowship, three deacons were elected, about three hundred dollars were raised by the church and Sunday school for missionary purposes. Over six hundred dollars were raised for home expenses. Electric lights are now being placed in the church. An evergreen Sunday school has been kept up during the year, with an average attendance of fifty-five. The Sunday school reorganized at the end of the year with a full corps of young brethren and sisters at the helm; also a Christian Workers' meeting. Our council meetings during the year were enjoyable. A marked improvement along the line of the distinctive principles of the Gospel is to be seen. One of the enjoyable seasons of the year was a two weeks' series of song service, taught by Bro. G. B. Holsinger. The church gave evidence of appreciation of the minister's labors during the year.—T. S. Fike, Elk Lick, Pa., Jan. 23.

New Enterprise.—Bro. I. D. Parker, of Goshen, Ind., came to this place Dec. 31 and preached for us for three weeks. Seventeen precious souls accepted Christ and received Christian baptism.—W. H. Mentzer, New Enterprise, Pa., Jan. 25.

Reading.—Jan. 21 Bro. Edward Wanger, elder in charge, preached in the morning and evening. On Tuesday evening we had a teachers' meeting, to discuss ways and means to increase the attendance of our Sunday school. Teachers' meeting will be held every week from now on.—Henry H. Moyer, Reading, Pa., Jan. 24.

Tulpehocken.—Jan. 21 twelve precious souls were added to the church by baptism. Seven of these came out on the Lord's side during a two weeks' series of meetings, conducted by our home ministers at the Richland house.—F. L. Reber, Myerstown, Pa., Jan. 22.

Uniontown.—The church here has closed another year's work. We find there were one hundred and sixty-two services held, besides Sunday school, which was ever green. During the year five were received by baptism and four by letter. We lost one by bright and encouraging prospect the year 1906 with interest at our Sunday school. The attendance and interest at our Sunday school, prayer meeting and preaching service are increasing.—Jasper Barnhouse, 8 W. Craig St., Uniontown, Pa., Jan. 23.

Upper Cumberland church met in council Jan. 20, at Huntsdale, Pa. Bro. Samuel Stouffer presiding. Bro. Harry Miller was reelected superintendent of the Sabbath school at Huntsdale, and Bro. Edward Melinger assistant. Bro. William Sheaffer is president of the Christian Workers' meeting. Bro. John Gayman was reelected superintendent at Greenspring and Bro. Byers Loy assistant. One certificate of membership was received. Our next council will be held at Huntsdale April 7. We had a two weeks' revival meeting at the Huntsdale house in December, conducted by our home ministers, Bro. Samuel Stouffer and Albert Hollinger. The church was built up spiritually.—A. A. Evans, Mooredale, Pa., Jan. 22.

VIRGINIA.

Clifton Forge.—Bro. D. Price Hylton, of Daleville, Va., was with us Jan. 21 and preached for us at the Episcopal church in the morning and at Oakland Chapel in the afternoon. Attendance and attention good. The growing interest manifested in the services held here by the Brethren is very encouraging. Remember the appointments, Jan. 21, 22, 23, at the Episcopal church, 11 A. M., at the Episcopal church, 3:30 P. M., at Oakland church.—Lewis G. Humphreys, Box 112, Clifton Forge, Va., Jan. 22.

Pleasant Valley congregation met in council Jan. 20. Eld. Wyatt Reed presided. One letter was received. An election was held for officers for the year. S. P. Reed, elder in charge, R. T. Akers, Sunday-school superintendent and the writer as correspondent. On Sunday Eld. Wyatt Reed preached.—Michael Reed, R. D. 3, Floyd, Va., Jan. 24.

WEST VIRGINIA.

Prince.—Bro. J. M. Crouse, of Oakhill, came Jan. 20 and preached three good sermons. There were some that came ten miles to hear our brother preach. He will come again a month for us from now on.—Thomas Harrow, Prince, W. Va., Jan. 25.

WASHINGTON.

Olympia.—Our little prayer meetings are still in evidence. A growing interest is manifested, members are being encouraged and built up, and others are becoming interested.—Wm. A. Peters, R. F. D. No. 2, Olympia, Wash., Jan. 24.

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ELIZABETHTOWN COLLEGE BIBLE TERM.

A very successful two weeks' Bible term has just closed at this institution—a feast long to be remembered. We thank God for direct results to the amount of thirteen applicants and one to be reclaimed.

The work was introduced on Sunday evening, Jan. 7, by a sermon on "The Church," by J. H. Witmer. This was followed by a number of instructive and edifying discourses: "Man's First State," Wm. B. Zimmerman; "Love," J. H. Richard; "Confidence," A. L. B. Martin; "Prayer," J. M. Mohler. Each evening thereafter was given over to J. Kurtz Miller's evangelistic services.

The educational session, Jan. 13, presided over by D. C. Reber, brought out many helpful discussions on important subjects. On Saturday morning, Jan. 20, a missionary program was rendered, led by S. R. Zug. This was followed in the afternoon by an enthusiastic Sunday school meeting, led by J. F. Graybill. These special features ventilated many difficulties confronting our workers in these various departments of the Master's work.

The teaching was done by Bro. Miller, who gave a very excellent series of lessons on St. Luke's Gospel, and Bro. S. H. Hertzler, who beautifully unfolded the epistle of James, assisted by members of the faculty: I. N. H. Beahm, Doctrine; D. C. Reber, Homiletics; H. K. Ober, Sunday-school Economy; B. F. Wampler, Vocal Music.

Our new building, Memorial Hall, is now rapidly nearing completion, the new chapel having been used for the majority of the services and the new quarters of the commercial department being now regularly occupied. Hope to announce date of dedication before long.

Nathan Martin

Elizabethtown, Pa., Jan. 23.

SOUTH ST. JOSEPH, MISSOURI.

In the absence of our pastor, Bro. C. S. Garber, who has been holding meetings in Kansas City, Bro. D. W. Crist, of Mound City, came to us Saturday and Sunday and gave us three good sermons.

Bro. Garber returned from Kansas City to-day with an encouraging report of his efforts there. Twenty-five made the good confession, fifteen being baptized. The others await the rite, some were sick and others had opposition from their parents.

Sister Marguerite Bisher is to be here to assist us in singing next week, and Bro. M. R. Murray will give us his lectures on Palestine at the same time.

Just now the mission is caring for six persons who are homeless. As we get better acquainted with the work we get into some very sad homes. Last week we found a family almost destitute. The husband is an invalid and the wife must provide for the family. We helped them to some clothing and bedding, and it did our hearts good to see how grateful that poor man was. Many calls are coming from the poor for assistance. We are continuing to receive boxes of clothing with which we make many hearts glad, but we are in need of provisions in the way of vegetables, fruits, meat, etc., and would be truly grateful to any of the adjoining churches for any assistance received along this line.

Anna K. Miller.

5208 Lake Ave., Station D, Jan. 23

TWO CHURCHES NEEDING MINISTERIAL HELP.

According to arrangements made at last district meeting of Oregon, Washington and Idaho, Bro. S. E. Decker and the writer have visited the Lebanon church, of Linn county, Oregon, where we found and visited a few members living in a good farming district, with a comfortable house of worship. All the members visited are very anxious for an active minister to locate with them.

At this place we found one of the first sisters that came to the Pacific coast, crossing the Rockies in 1850. She is now eighty-two and one half years old. We also visited a brother that located here in 1853.

We found that the people of this section think well of the Brethren. Who will come and preach the Word?

We next visited the Mohawk Valley church, in Lane county, Oregon, about twenty-two miles east of Eugene. They also have a good house of worship. The flock at this place is presided over by Eld. Philip Workman, who conducts services twice each month. But on account of his age he does not feel that he can do more. He is very anxious for assistance in the ministry. I have visited this church six times in the last ten years, and have always found a good and attentive audience. Who will come and help them work for the Master in this great field already white to harvest?

Geo. C. Carl.

1125 Albina Ave., Portland, Oregon, Jan. 12.

TRUE REVERENCE IN THE SUNDAY SCHOOL.

BY C. FITZ.

By reverence is meant a feeling of profound respect. To revere is wholly a spiritual act, is often, though not always, to give outward expression. In the Sunday school is one of the places where it ought to give outward expression to the extent that it will direct our conduct and help us to think of divine and spiritual things. It is highly essential in order that we may get the greatest benefit from the lesson.

Reverence is always due to God. Ex. 3: 5, "And he said, Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Again, Ps. 119: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." To the children of Israel it was said, "Ye shall keep my sabbaths and reverence my sanctuary. I am the Lord." Lev. 19: 30.

Again the Psalmist says: "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Ps. 89: 7.

The true Sunday school helps in its way to attain the high aims of the church; otherwise the world does not need the Sunday school. Its work is spiritual, not merely natural; divine, not merely human—and it is to be truly and intensely religious, or we can dispense with it altogether.

This religious phase or character of the Sunday school needs special emphasis at this time, from the fact that the spirit of the age is worldly, and it is easy for the worldly spirit to capture an organization and carry it on in the interests of personal ambition, social pleasure, public display, etc., and the Sunday school thus becomes a worldly institution alongside, but independent of, the church, which would be a sad failure of the object and aim of the Sunday school of the present day.

The same reverential spirit that should characterize a well-regulated and spiritual church should be cherished and cultivated in the Sunday school.

How Taught. I will not attempt to point out the best way of teaching reverence, but there are two things in my mind that seem to me are helpful along this line.

1. *The primary part of this teaching should be done in the home.* Parents can do much, especially if they are Christians, to teach their children the spirit of true reverence by special training along the line of true respect and true vital piety at home, if the children are instructed to be orderly and conform to the custom of the school they are attending. At time of prayer assume the same attitude as is assumed by the school, whether it be kneeling or standing. By doing so they not only show respect to the school, but also reverence to God. And they should never manifest a spirit of indifference by sitting still.

The next step is in the school on the part of the superintendent. Parents may do their part well at home, but when the children get to school the superintendent may be thoughtless or indifferent and not invite the children to comply with the order of the opening exercises; and when this is omitted it is not likely that they will do so even if they have been properly taught at home. What is needed in order to get the best results is coöperation on the part of parents and teachers. If the parents will teach by precept and example in the home and the superintendent will give emphasis to this same teaching in the school, we may hope to make some advancement toward true reverence in the Sunday school.

Boulder, Colo.

FOOTSTEPS OF JESUS.

BY CEPHAS FAHNESTOCK.

We call to mind a volume on the "Footsteps of Jesus." What does the "footsteps of Jesus" mean? Does it mean to try to keep one foot stepping after Jesus, and the other foot stepping after the world? Far from that. It means to place both feet in his tracks—not behind his tracks, not in front of them, not at the side of them—but directly in his tracks.

He is the model that God sent from heaven. We, by keeping in his tracks, have an inheritance with him, which is more superb than any earthly palace; a home not built by man, not perishable, but one that is to endure through all ages to come.

We have many trials in this life to overcome. We are beset in many directions by the adversary of our souls, but we have the promise from the meek and lowly Jesus that he is with us, and will ever deliver us from all temptations, if we follow in his footsteps. God is faithful; he will not suffer us to be tempted above that which we are able to bear, but will, with the temptation, also make a way to escape. Now is the time to follow in his footsteps, not to-morrow, or next week, but to-day, right at this time, for life is uncertain and death is sure, sooner or later.

Every moment of our lives ought to, and should, be devoted to his cause and to the betterment of our lives, by following in his footsteps. Shakespeare said, "Thyself and thy belongings are not thine own. Heaven doth with us as we with torches do, not light them for themselves." The sacred Word teaches us that we are not our own, but bought with a price. Why do we hesitate? Why do we procrastinate to follow in his steps? It is life with us if we follow in them, but death if we do not.

Winchester, Va.

ARE YOU A WALKING BIBLE?

BY W. F. RITCHIE.

It has been said of some of our people, on account of being so familiar with the Bible, "He is a walking Bible."

We understand the use of this term is attributed to us for this reason: that we can quote and refer to scripture in defense of our doctrine without the Book as well as with it.

Now this is in no way an objectionable feature; for we are commanded "to search the scriptures," for by so doing we will know what is contained therein. It will not only enable us to know *when* the minister quotes scripture; but will also enable us not to doubt the minister's word when he *does* quote it.

A minister on being interrogated, after preaching from James 1: 8, "A double minded man is unstable in all his ways," said, "I have quoted James's writing." Hence we see the advantage of being familiar with the Word.

We will give a few more references. James 4: 8 speaks again of the "double minded." It does not stop with "double minded." 1 Chron. 12: 33 and Psalms 12: 2 speak of "double heart." Job 41: 13 speaks of a "double bridle," and 1 Tim. 3: 8 speaks even of "double tongued."

We do not see why one should be more surprised to hear of a "double minded" man than a "double tongued." Now let us devote more of our time to the searching of the Scriptures and thereby confirm the old adage, "He is a walking Bible."

Green Mount, Va.

IN THE SWEAT OF THY FACE.

BY ALBERT C. WIEAND.

THE man who works neither with his head, nor heart, nor hands for others, who produces nothing, who creates no value, who does not by "sweat of his own face" earn, i. e., produce his daily bread, all that he consumes in his necessities and in his luxuries, or in his licentiousness and riotous living, if he be physically or mentally able to toil,—that man, be he millionaire or pauper, is a beggar and a thief.

No matter how he came into possession of his wealth, if he does not earn his living but only spends in selfish ways and deeds,—it is the lifeblood of some one else that feeds him and clothes him and builds the fires to keep him warm.

All that any man earns is his daily bread: as for the rest, it is a gift from God, of which he is so made steward, and for the right use of which he must give account to God. For the gifts he gives to men "are for right using and not for ignoring and not for abusing." It is a deed of gift to hold in trust for God.

"It is not a call to favoritism, but to service." "I will bless thee that thou mayest be a blessing." (Read Psalm 67.) Woe to that man who is an unfaithful steward!

Bethany Bible School, Chicago, Ill.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, February 11, 1906.

HIM THAT OVERCOMETH.

Scripture Reading, 1 Sam. 17: 32-52.

I. A Contest Implied.

1. The Enemy, Isa. 59: 19
2. The Issue, Isa. 60: 2
3. The Battleground, Isa. 60: 6-14
4. Terms of Peace, Mal. 3: 16-18

II. Reward of Victor.

1. To Eat of Tree of Life, Rev. 2: 7
2. A Crown of Life, Rev. 2: 10
3. The Hidden Manna, Rev. 2: 17
4. A New Name, Rev. 2: 17
5. Power Over the Nations, Rev. 2: 26
6. The Morning Star, Rev. 2: 28
7. White Raiment, Rev. 3: 5
8. Kept in Temptation, Rev. 3: 10
9. A Pillar, Rev. 3: 12
10. A Seat on the Throne, Rev. 3: 21

III. Will it Justify the Effort?

I. At a very tender age we learn to know that life is a battle. We rebel against stronger powers and usually lose. Repetitions of this kind are painful, so we learn next that it is best for us to gain our ends in some other way than by unguided but hot will power. This is our first lesson then in overcoming, and it began with self. As we add years, we add more and more experience in overcoming as well as a knowledge of what there is for us to overcome. Satan begins his work upon us early. He presents himself deceptively, alluringly, and often boldly. If we were left to fight him alone, we would be overcome quickly. But for the asking we may have a far stronger power than he who will enable us to conquer every time. The issue may be eternal life or eternal death. It depends upon us to decide. The battle-ground may be our own hearts. The terms of peace are ever open to us. The Father is anxious to have us call on him to settle the conflict. Will we?

II. Not only may we secure peace by asking the Father to be our strength and shield, but the most glorious rewards also await us. (Let illustrations and quotations be given to prove the same.) The most of us have tasted of the great peace so freely offered. That is but a faint idea of the great joys that are in store for us if we only keep on overcoming evil until the end.

III. Everything to gain by overcoming and nothing to lose but sin and evil. Will it not justify the effort?

THE PRAYER MEETING.

For Week Beginning February 11, 1906.

WHAT IS MAN?—Psa. 144: 3.

I. Man's Natural State.

1. He is a fallen being. Rom. 3: 9-12. "None righteous, no not one." All have sinned and come short of the glory of God.
2. He is a guilty being. 1 John 1: 8. If God should write the sins of men on their foreheads, in visible letters, our streets would be desolate and the world a wilderness. Until we abhor sin to the utmost, we can have no just conception of a great God.
3. He is a miserable being. Rom. 7: 24; Psa. 51: 3. "My sin is ever before me," says David, for he realized its woeful effect. Sin was a burden to him; it caused him to long for the glorious liberty of the children of God.
4. He is a helpless being. Jer. 10: 23. Man, left to himself, is powerless; only as the Lord gives strength and grace can he move forward in any good work.

II. What is Man's Gracious Privilege?

1. He is restored to a right relation to God. 1 Cor. 15: 22.
2. He is restored to a right disposition toward God. Rom. 8: 1, 2.
3. He enjoys the influences of the Holy Spirit. Rom. 8: 11-17.
4. His pilgrimage here below is but a preparation for the heavenly world. Heb. 13: 14.

III. What Will be Man's Heavenly Condition?

1. Freedom from sin and sorrow. Rev. 7: 16, 17; 21: 4.
2. Perfection of nature. 1 Cor. 2: 9, 10.
3. The companionship of angels. Heb. 12: 22-24.
4. Sweet fellowship with Christ as our "Elder Brother." John 14: 2, 3.

HOME AND FAMILY

MAKE YOUR MOTHER HAPPY.

SELECTED IN PART BY ALICE TRIMMER.

Children, make your mother happy;
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very nigh.

Children, make your mother happy,
Many griefs she has to bear,
And she wears 'neath her burdens,
Can you not those burdens share?

Children, make your mother happy;
Prompt obedience cheers the heart;
While a willful disobedience
Pierces like a poison dart.

Children, make your mother happy;
On her brow the lines of care
Deepen daily, don't you see them?
While your own are smooth and fair.

Children, make your mother happy;
For beneath the coffin lid
All too soon her face so saintlike
Shall for evermore be hid.

Bitter tears and self-upbraiding
Cannot bring her back again;
And remorseful recollections
Are a legacy of pain.

Oh, begin to-day, dear children;
Listen when your mother speaks;
Tender, quick and sweet obedience
For your highest good she seeks.

She loves you better than all others—
For your sake herself denies;
Always patient, prayerful, tender,
Ever thoughtful, true and wise.

Remember while you live, dear children,
Should you search the world around,
You'll never find a friend more faithful
Than the one who gave you birth.

East Berlin, Pa.

IN A BAD HUMOR.

BY ELIZABETH D. ROSENBERGER.

"I'm a pilgrim and I'm a stranger," sang Marian, in a plaintive minor tone while she was sewing a new, highly-colored patch on a faded calico dress sleeve. The first patch had nobly borne the rubs and wear of daily use for weeks, but at last succumbed to the inevitable, and this was the second patch to be stitched on the aforementioned sleeve. This made no difference to Marian; she was used to mending things as long as there was enough of a garment left to mend, and accepted it as part and parcel of the daily aggregate of duties piled up before her.

But the song died on her lips when little David, the pet of the family, came in crying; he had fallen in the ditch where the men were at work. This was his sixth birthday, and his feet were squelching and squashing in the new rubber boots that had been bought for him with the money earned by selling nuts. She left her mending to comfort him, wash him and dress him in a clean suit. After this was done, she drew her low rocker over by the window to get a better light on her work. She stopped a moment to look at the new carriage of one of her neighbors who was driving by—one who could choose a new carriage oftener than Marian could get a new gown—and she felt a curious bit of resentment, as the horses disappeared around the corner. The old plaint stirred in her heart, "Why should she have everything, and I have nothing?"

Just before her was an ugly place in the paper, whenever she lifted her eyes they rested on that discolored spot. The paper had come loose, then the baby's mischievous fingers had torn a piece out; she had pasted it as neatly as possible, but the younger children had traced its resemblance to the outline of South America the very first evening. As she looked at it now, she was impelled by a wild desire to flee to a lodge in some vast wilderness, and never come back. She had been so sure that they could paper the sitting-

room this fall; she and mother had even decided that it was to be in a light shade of green, with a border that would harmonize with both ceiling and sides of the room. But as the days went by they realized that there was no money to spare for new paper, and nothing more was said about it.

The wind was blowing shrilly and mournfully with the going down of the blurred sun. The last glimmering of daylight died away from the ends of the village streets and the trees arching overhead were sullen and black. Twilight everywhere released the shadows prisoned up all day, that now closed in and gathered round Marian and brought to her mind somber questionings of the future.

Little Sara came bringing her last doll, saying, "Isn't this new apron that mamma made for her just too dear?" expecting, in her childish enthusiasm, that Marian would take her in her lap and hold her close and say pretty nothings about the new apron, that would enhance even its beauty. But Marian only said, "Yes, it's pretty enough, but I am busy now." And for Sara the new apron depreciated in value, and the sitting-room became chill, and dull, and cheerless.

At the supper table where all the children usually talked as fast as they could, telling about their day's experiences in school, the parents asking questions and two or three trying to answer, where there was much joyous laughter and everybody was happy, and nobody cared whether the sitting-room was papered or not, they all started off gaily enough. But before they got half way through the meal Marian's sullen humor affected them all. They talked less cheerily, their laughter was forced; some of them were finding fault with each other. Little David was weeping copiously over some fancied slight, and they left the table in an atmosphere of murky gloom.

But Marian was so absorbed in her own grievances that she never thought of the harmful spell she exercised over them; although before the evening was over most of the children were clamoring for something that they could not have because of their straitened means. They quarreled about their books and toys and other things, presenting so lamentable an instance of angry passions risen very high indeed that it was an outrage on the memory of Dr. Watts, whose verse beginning

"Let dogs delight to bark and bite,"

they all knew.

When they had all gone to bed, father said to mother, "What put Marian in such a bad humor this evening?"

"I don't know, I am sure," the mother answered. "I do wish she would not get these spells, it makes it so much harder for us all." And there she stopped, almost in tears. She was the spirit of all goodness, affection, gentle consideration, love and domesticity. And usually their home was rich in love, happiness, content, and all that goes to make a home homely. That her eldest daughter should frequently be in a bad humor was beginning to worry her sorely.

It was Marian's Sunday-school teacher who helped her to overcome this fault. They were studying the verse, "Thou wilt keep him in perfect peace, whose mind is stayed on thee," her teacher, who was an eminently practical woman, said, "For you, girls, that is the sweetest promise. You are easily excited and worried about things. Some of you suffer far less from the real adversities of life than from the changing moods within. Most of our woes are within, and no change of home, position, or surroundings will emancipate them. A discontented woman in a cottage will be just as envious and jealous in a palace."

Marian listened humbly. She was growing conscious of the tyranny of a bad humor, or a bad temper, but she hardly knew how to get rid of it. Her teacher went on, "When things occurred to grieve or disappoint our Savior he remained the same man; he gave way to no moods; he uttered no word that needed recall. His mind was stayed and he never cast a shadow on a human heart. Wherever he moved, a light never seen on land or sea shone on man. Involuntarily virtue went out of him to strengthen one who did but touch the hem of his garment. We are

responsible for the ruin we work unthinkingly by our moods, our miserable tempers. A woman in a bad humor is a malign influence; wherever she walks, her very presence chills like a cold, clammy day. We so sadly need this perfect peace." That night Marian prayed earnestly for strength to overcome. Not at once was the victory won. There were times when she was defeated and the children knew these times. But she never gave up; she struggled on patiently, steadily and finally conquered her moods by the grace of God and became an even-tempered, sunny woman.

SISTERS' AID SOCIETIES

Garbers Church, Virginia.

During the year of 1905 we held twenty-three meetings, with an average attendance of nine. We have an enrollment of twenty-seven active and benevolent members. Regular meetings are held once a month, and work meetings whenever there is a call for one. When anyone calls on the society for work, such as sewing, quilting, cutting and sewing carpet rags, we do a day's work for one dollar and take our dinners along. Amount collected during the year from monthly collections, work, donations of goods, etc., \$80.97. Paid out for goods, charitable and mission purposes, \$72.70. Amount in treasury for the beginning of the new year, \$8.14. We all enjoy the work and feel encouraged to press on.

Eliza Sharpes

Harrisonburg, Va.

Mt. Vernon, Virginia.

Sister Grace Cline, of Bridgewater, Va., came to us March 21, 1905, and helped us organize a home mission society. Our time for our meeting is the first Thursday of each month from two till four o'clock. We open with devotional exercises, scripture reading, prayer and singing. The interest is gradually increasing, and we feel that we have been blessed in many ways. While we have been able to help the poor and needy a little, our meetings have been the means of drawing us closer together in Christian fellowship, thereby making us feel that we have gained much both socially and spiritually. Our work has been superintended by Sister Annie Kindig and Louisa Flory since our organization. We have held ten meetings with a membership of thirteen; average attendance of eight. Amount in treasury, \$1.50. Amount of money received, \$27.69; expenses, \$4.67. Amount in treasury, \$4.42. We donated \$16 to support an orphan in India and some other freewill offerings.

Flora Cox, Sec.

Atton, Nebraska.

Our society was organized July 13, 1904. During the year 1905 we held twenty-four meetings, with an average attendance of eleven. Last spring we placed new carpet in our church. We have sent \$10 to the Kansas City mission; \$3 and a box of clothing to the St. Joseph mission; \$5 towards our series of meetings; \$1.50 to the district secretary and have on hand \$15.33, besides several comforters that are to be sold. At the recent election, Anna M. Snell was elected president, Mary Snell was re-elected superintendent, and the writer was re-elected secretary-treasurer.

Constance Corder.

Earl, Nebr.

Root River, Minnesota.

Sisters' Mission Circle of Root River, Minn., organized Oct. 27, 1904. We started with a membership of twelve. We now have twenty-one. We meet on Thursday; have had in all seventeen meetings. Our sewing consists of quilting quilts, making comforters and prayer coverings and giving for others. We have collected in all \$94.62. Our expenses have been \$67.2. We have donated \$74.15; \$5 to the Brooklyn mission, also a box of clothing and comforters consisting of forty pieces, \$5 to Minneapolis mission, \$7 for the needy at home, and \$55 to help towards buying seats and carpet for our new church we have just built the past summer. We still have \$10 in the treasury. We feel the Lord has abundantly blessed us and we hope by his help to do more and give more the coming year.

Amanda R. Dormink, Sec.-Treas.

Shannon, Illinois.

The sisters of the Shannon church organized a Missionary Sewing Circle Nov. 10, 1904, with fourteen members enrolled. From the time of organization to Jan. 4, 1906, we collected and earned by sewing \$23.10 and paid out for material \$8.50. We made 46 garments, 4 comforters and several other articles. We sent some to Chicago mission and some to St. Joseph mission, \$5 to a mission in Wisconsin and \$1 to Freeport; also donated one and one-half days' work. At the present time we have \$7.59 in our treasury. During this time the society quilted 6 quilts, tied 8 comforters and sewed sixty pounds of carpet rags. We have a season of devotion at each meeting. We are glad for the little good we may do and desire the prayers of God's children that we may do more and better work in the future.

Etta Fox, Sec.-Treas.

THE GOSPEL MESSENGER,

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At Tulpehocken, Pa., twelve were recently added to the church.

A REVIVAL held in the Rockyford church, Colo., resulted in six accessions.

BRO. T. C. GARST, of Jonesboro, Tenn., changes his address to McPherson, Kans.

THE Brethren at Bronson, Mich., are preparing to build a meetinghouse in the spring.

BRO. JOHN H. CAKERICE, of Concord, Iowa, should now be addressed at Whittier, same State.

BRO. C. D. BONSACK is booked for a series of meetings in Mechanicsburg, Pa., beginning Feb. 4.

A SERIES of meetings in the Eversole house, Wolfe Creek church, Ohio, closed with seven accessions.

IN the Brethren Home at Greenville, Ohio, there are forty-one inmates, and twenty of them are over eighty years old.

AFTER the first of March Bro. Jas. A. Stouder, now of Falls City, Nebr., should be addressed at Mont Ida, Kans.

BRO. A. J. SMITH is engaged in a revival in the White Rock church, Kans., and fourteen have applied for membership.

AT Morrill, Minn., five came forward and confessed their Savior. Some of them have been baptized, others are awaiting the rite.

BRO. HIRAM FORNEY is conducting a revival meeting at Mexico, Ind. The congregations are large and a number have applied for membership.

FOLLOWING the late Bible term at Elizabethtown College, Pa., there were thirteen applicants for baptism and one to be restored to fellowship.

BRO. I. D. PARKER closed his revival work at New Enterprise, Pa., with seventeen additions to the church. After the meeting he went to Ashland, Ohio, for a few days and then returned to his home at Goshen, Ind.

BRO. I. H. CRIST has been delivering a series of doctrinal sermons in Kansas City, Kans. Bro. C. S. Garber preached two weeks before the doctrinal discourses began. Fifteen accepted the faith once delivered to the saints and were added to the church.

BRO. JONAS LECKRONE, of Silver Lake, Ind., who is now eighty years old, writes that he has been a constant reader of our church papers through all their changes, from the *Gospel Visitor* to the MESSENGER. Each week he reads all there is in the MESSENGER and then wishes for more.

BRO. D. L. MILLER seems to be delighted with the climate of India. Writing from near Bulsar, Dec. 28, he says: "To-day I am sitting with open doors, dressed in light cotton clothes, writing you. I am delighted with the climate here. Especially did I enjoy the rainy season last year. To me it was a constant delight. For a month or two there is hot weather, but the remainder of the year is most pleasant at Bulsar. When it is hottest there is a pleasant sea breeze."

EVERY delegate serving at the Annual Meeting hereafter must present the credentials prescribed by the Bristol conference. These credentials are printed, and must be properly filled out and signed before being delivered by the church to her chosen delegates. They may be ordered from the Publishing House at the rate of ten cents a dozen. The clerks for all the churches would better send for a batch and keep them on hand for use.

ONE of our readers has decided to do some missionary work with the MESSENGER, on a large scale. He selected twenty-six families, sent us the money and tells us to place the names on the MESSENGER list for one year. This means that about one hundred persons are to have the pleasure of reading the paper for fifty-two weeks. There is no way in which the same amount of money could be made to do so much. Good results are certain to follow such well-meant efforts.

THE sisters are making some very interesting reports of the work being done by the aid societies. Several of these reports were published last week, a few will be found in this issue and others will appear next week. There are excellent opportunities for the sisters to accomplish a good work, and it would be well if some of them should write about the better methods of carrying forward this work and reaching the needy. The demands for aid are so varied and extensive that our sisters need not be at a loss for a place to bestow their labor and charity. And still there may be methods of reaching the poor that have not yet been brought to the attention of our people.

PREACHERS, whose standing in life is not as high as it should be to give them the confidence of devout people, now and then fall back on the plea that they have been called to preach by the Lord, and woe be unto them if they preach not the Gospel. We, of course, should never call in question the work of the Lord, but we have always felt sure that he does not call men to preach the Gospel whose lives are not in keeping with the demands of the New Testament. It is all right for one, who lives an exemplary life, to refer to his call as of the Lord, but the man whose life is no credit to the church, or the cause he represents, is only playing the part of a hypocrite when he endeavors to make it appear that his call is from heaven. The Lord does not call that kind of men or authorize the church to accept them as such.

THE day before Christmas twenty-three were baptized in Bulsar, India, making 335 baptized at that place since the beginning of the mission. Other applicants were reported and these have probably been baptized also. At this time the church at Bulsar has a membership of nearly 250, with indications of as much prosperity in the future as in the past. The place is likely to remain the headquarters of our people in India. Here is the Brethren industrial institution for the training of natives along industrial lines. The place is to have a meetinghouse and school combined. Here native workers will be educated and prepared for mission work, educational work and other lines of usefulness. One good department may follow another and in time Bulsar may become to the church in India what Elgin is destined to be to the Brotherhood in America.

WE are hearing from several of the district mission boards. We are always glad for news from them, for we are aware of the fact that the members, all over the Brotherhood, desire to know what is being done by the different boards. These boards constitute an important factor in the future development of the Brotherhood, for with them rests the work of having the whole Gospel preached in the neglected sections of the country. It is for them to mould sentiment, collect money, and secure trusty men to preach the Word and build up churches. And while doing all this they need the sympathy and coöperation of all the members residing in their respective districts. We shall be glad at any time to publish reports from them, or to publish suggestions that may prove helpful to them in their work. The MESSENGER desires to do all that is possible to aid and encourage those who are putting forth their best efforts to save sinners.

BRO. GALEN B. ROYER went to North Manchester, Ind., the first of the week to give some talks in connection with the special Bible term work. Bro. I. B. Trout goes the last of the week, will remain over two Sundays, teaching two Bible classes during the day and preaching of evenings.

IN this issue may be found an article on "The First Day Sabbath" that will be read with much more than ordinary interest, especially by those who have some acquaintance with New Testament Greek. The theory advanced has been freely discussed by scholars, and there seems to be considerable evidence in its support. If it can be clearly shown, as the writer of the article assumes, that in the New Testament the first day of the week is called Sabbath as well as the seventh day, a valuable point in the controversy is gained. But the theory is being looked into with the utmost care and is likely to be fully sustained, and if it is that settles the Sabbath controversy.

WE have never known a Christian man who works on the Lord's Day to prosper. Because he receives wages, or an income for work done on that day, he may think that the Lord is prospering him, but he is mistaken. He may make a little more money and then not have wisdom enough to take care of it. Those who lack wisdom are told to pray for it, but the man who fails to show due reverence for the New Testament Sabbath would certainly not have the cheek to ask the Lord to give him wisdom to take care of his Sunday-made money. Now and then a man does a piece of work on Sunday that does not pay him. He realizes nothing on it, and then wonders why. He should know that while the Lord will bless the secular work done on Monday, he will not bless that done on Sunday. For a time the Lord may bear with the man who thinks he has to work on Sunday, he may bless his work every day during the week, but he is not going to bless his Sunday work.

ON another page will be found a good letter from Mr. A. A. Hobson, Bristol, Tenn. During the conference he lodged fifteen of our members, has been reading the MESSENGER right along since that time, and now has something to say about the meeting, our people, their religion and the paper also. What he says speaks well for the brethren and sisters who made their temporary home with his family. It shows the value of living the Christian life as well as preaching it. In fact when it comes to supporting our plea for the simple and happy New Testament life there is more in the life we live in the presence of others than in the sermons we preach. Our people, all over the United States, will be glad for Mr. Hobson's letter. Those who attended the conference will never forget the kindness shown them by the people of the South, and it now affords us pleasure to learn that we did at least a little good during our brief sojourn among the kind and unselfish people of Bristol.

A LATE issue of the Chicago Daily Tribune contains a cartoon entitled, "The Cradle of Crime." There is a picture of a large cradle, filled with drunken men and women, labeled, "Disreputable Saloon." In this cradle criminals are rocked and nourished. Thus they are reared and cared for until able to enter upon an active life of crime. The cradle is large, many boys and girls can be accommodated, and as soon as one set is prepared for sin and crime another set is on hand ready for the criminal training course. The front of the saloon opens on the public street. A notice says: "Dancing hall in the rear." Another notice points out the "Ladies' Entrance," at the side. The picture is true to life and shows the real condition in all of the large cities, and not a few of the smaller ones. Christian men, along with sinners, go to the polls and vote for the licensed saloon. The saloon-keeper must make money to pay his license and make a living. He does it by making drunkards. His saloon is the cradle, and his is the hand that rocks the cradle that gives us our criminals. Who is responsible for all this sin? The saloon-keeper alone! Nay, every man, be he church member or not, who votes for license is a party to this criminal-making business.

OUR MINISTERIAL FORCE.

We call special attention to the accompanying table, showing the number of Brethren ministers in each State and country, and the increase or decrease for

ly, and it can easily be determined whether our ministerial force for any given State is decreasing. Some of the States ought to see the importance of calling more men to the ministry. While our ministerial force has been increasing for the period considered, still we do not have as many preachers as we could make good use of.

The table might also be studied with a view of taking steps to strengthen the weak places. It can be plainly seen that some of the States are not keeping up their ministerial force. In these States more attention should be given to the importance of calling men to the ministry. We do not mean that we should aim at numbers only. But while filling the ranks and increasing the forces, due consideration should be had for efficiency and faithfulness.

Furthermore, we suggest that this table be preserved. It contains much valuable information that should not be lost. Next year we may give some additional facts to be studied in connection with these figures.

Mr. Trumbull stood by his semicolon, arguing the case with both of them. Becoming a little agitated he put on his hat and started out, but before closing the door behind him, said, in his emphatic way, that he would give up the *Sunday School Times* before he would give up that semicolon. After walking around awhile, he returned to his editorial room, looking perfectly reconciled, and said to his proof reader and managing editor that he had decided to give up the semicolon.

But the semicolon people are not all dead yet, nor are they disposed to give up their semicolon. They get pet notions and hang to them as though their very life and prosperity depended upon some particular way of doing or looking at things. It is well for Christian men and women to cling to principles with all reasonable firmness, but when it comes to methods, in which the judgment of others may be of value, it will be found exceedingly unwise to persist in having our own way regardless of results. Many a man has sacrificed much for a pet notion that was of no special value. This has been the case in matters pertaining to domestic and business matters as well as in religious matters. Men have been known to give up the church rather than surrender some pet notion of little consequence. Families have been divided and broken up because of a few pet notions. Some of these pet notions have severed the strong ties of close friendship, and it is to be feared that some of them have kept people out of heaven. It will often be found wise to do like Mr. Trumbull, decide to give up the semicolon.

THE GRACE OF CO-ORDINATION.

We use the word grace here wittingly because it is a grace on the part of any of us to be able to co-ordinate, adapt or acclimate ourselves fully to our environments as Christian men and women. Especially is this true in our religious life. In our physical life we do it as far, perhaps, as our intelligence goes. In our eating and drinking we, as a rule, try to use such food and drinks as will best agree with our stomachs and tend most to our physical growth, strength and well-being. In our dressing we have to consider the seasons and climate in which we live. The purpose of dressing can be defined in one word, comfort. Of course we use the word in its broadest sense—comfort of mind, comfort of body. To have this comfort we must have grace enough to co-ordinate ourselves with our surroundings. And so in reference to climatic conditions. To be comfortable we must dress to suit ourselves to the climate. If cold, heavier clothes; if warm, lighter clothes. As a rule, we do this unless we are slaves either to style or order. And too many of us are this, because we don't have grace enough to follow the dictates of good common sense.

The Master, as the Son of God, in leaving his home in heaven and coming to earth with the purpose of redeeming the world to himself, showed grace beyond human comprehension, not only in his coming, but more in adapting himself to the conditions in the world as he found them. He brought with him a plan of salvation that would adapt itself to every condition in which men and women could be found. And, in presenting this plan to the world, he adapted himself to the people through the plan which he brought. In his contact with the world and people, he came in touch with them just as he found them—none too poor and low; none too high or rich; none too ignorant, none too learned to arrest his attention and receive his truth. His was the wonderful plan of salvation that could be co-ordinated to all possible environments by which men and women could be surrounded. It was and is a salvation for all peoples, all nations, all conditions. And if we have a religion, or form of religion, that cannot be thus adapted we have either a shortage in gospel doctrine or have added to that which the Gospel requires. In either case we would fail in gospel co-ordination.

We sometimes hear it said by some that our form of church government is not adapted to or suitable for town and city conditions, for the negroes, for China and some of the other heathen nations. If there is

| | 1896 | 1897 | 1898 | 1899 | 1900 | 1901 | 1902 | 1903 | 1904 | 1905 | 1906 |
|----------------------|------|------|------|------|------|------|------|------|------|------|------|
| Alabama | 3 | 2 | 6 | 7 | 7 | 7 | 8 | 7 | 6 | 6 | 4 |
| Arizona | 2 | 2 | 3 | 3 | 2 | 1 | 1 | 2 | 3 | 4 | 4 |
| Arkansas | 14 | 15 | 19 | 22 | 24 | 27 | 30 | 33 | 37 | 42 | 48 |
| Asia Minor | 1 | 2 | 2 | 2 | 4 | 4 | 3 | 3 | 3 | 3 | 3 |
| California | 23 | 24 | 26 | 26 | 25 | 23 | 22 | 43 | 52 | 57 | 58 |
| Canada | 13 | 10 | 11 | 18 | 17 | 16 | 18 | 20 | 23 | 32 | 30 |
| Colorado | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Connecticut | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Denmark | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| District of Columbia | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Florida | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| France | 1 | 2 | 2 | 3 | 3 | 2 | 2 | 2 | 2 | 2 | 2 |
| Georgia | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Idaho | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| India | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Indian Territory | 144 | 152 | 146 | 147 | 153 | 162 | 168 | 167 | 162 | 161 | 168 |
| Illinois | 318 | 316 | 323 | 326 | 326 | 359 | 370 | 368 | 366 | 366 | 349 |
| Indiana | 137 | 145 | 145 | 143 | 134 | 140 | 139 | 140 | 132 | 131 | 120 |
| Iowa | 195 | 195 | 209 | 217 | 213 | 219 | 222 | 223 | 211 | 217 | 217 |
| Kansas | 6 | 6 | 6 | 6 | 6 | 6 | 6 | 6 | 6 | 6 | 6 |
| Kentucky | 72 | 71 | 72 | 76 | 80 | 86 | 87 | 89 | 88 | 91 | 100 |
| Louisiana | 26 | 28 | 27 | 26 | 31 | 35 | 39 | 46 | 50 | 49 | 52 |
| Maryland | 8 | 8 | 10 | 12 | 12 | 13 | 14 | 19 | 23 | 27 | 24 |
| Michigan | 100 | 108 | 120 | 116 | 113 | 107 | 113 | 114 | 112 | 104 | 105 |
| Minnesota | 65 | 54 | 52 | 54 | 58 | 61 | 65 | 64 | 61 | 56 | 64 |
| Mississippi | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Missouri | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Montana | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Nebraska | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Nevada | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| New Jersey | 24 | 24 | 28 | 29 | 29 | 36 | 39 | 40 | 38 | 36 | 35 |
| New York | 224 | 226 | 235 | 236 | 242 | 251 | 251 | 261 | 265 | 268 | 261 |
| North Carolina | 14 | 19 | 28 | 35 | 38 | 41 | 45 | 49 | 51 | 53 | 46 |
| North Dakota | 15 | 18 | 22 | 27 | 28 | 28 | 28 | 30 | 31 | 33 | 24 |
| Ohio | 349 | 346 | 350 | 364 | 365 | 399 | 407 | 431 | 437 | 419 | 409 |
| Oklahoma | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Oregon | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Pennsylvania | 57 | 68 | 57 | 56 | 60 | 65 | 63 | 69 | 67 | 68 | 65 |
| Rhode Island | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| South Carolina | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| South Dakota | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Sweden | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Switzerland | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Tennessee | 196 | 199 | 202 | 201 | 212 | 227 | 235 | 246 | 248 | 256 | 250 |
| Texas | 107 | 112 | 110 | 112 | 9 | 9 | 9 | 133 | 159 | 132 | 119 |
| Utah | 8 | 8 | 8 | 8 | 8 | 8 | 8 | 8 | 8 | 8 | 8 |
| Virginia | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Washington | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| West Virginia | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Wisconsin | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| Total | 2150 | 2208 | 2298 | 2361 | 2397 | 2569 | 2646 | 2760 | 2763 | 2769 | 2723 |

each year, beginning with 1896 and ending with 1906.

The table contains more reliable information concerning our ministerial statistics than has ever before been published. It is based on the ministerial lists, published in the Brethren Almanac from year to year. For 1906 special efforts were made to have the list strictly correct up to the time of going to press, Nov. 7, 1905. It will be observed that there is a slight decrease in the list from 1905 to 1906, caused mainly by the removing of names that had by mistake been duplicated. For three years there has been practically no increase, but during the last five years there has been considerable increase.

In 1896 we had, all told, 2,150 ministers. This year the list shows 2,723, an increase of about twenty-six per cent for the period covered. That is, we now have 573 more preachers than we had in 1896.

It will be found interesting to study this table by States. Alabama, it will be observed, is not holding her own. In 1902 she had eight ministers, but now she has but four. Arkansas has one less than in 1896, but at one time, 1900, had twenty-one. California has gone from twenty-two up to fifty-nine, but this has been brought about mainly by immigration from the eastern States.

Illinois, starting with 144, moves up to 168 in 1902, and still has the same number. A number of ministers have moved out of the State and several have moved in, while quite a number have, during the time, been elected. The figures for Indiana will be studied with interest by those who know how heavily emigration has drawn on her forces. At one time her ministerial force was placed at 370, but now it is 349. Ohio is another State that has furnished a number of emigrants for the West, and still there has been but little falling off. Iowa has suffered much, and she has less preachers now than the table shows in 1896.

Missouri shows few changes, but Nebraska has fallen back slightly. Pennsylvania has not increased much since 1902. She, too, has been affected by emigration. Virginia, another State that has sent a number of members to the West, is keeping up her ministerial force well. Tennessee runs quite even, but North Dakota goes from four in 1896 up to sixty-six. As all understand, this great increase was made possible by emigration.

We might call attention to other interesting features in the table, but we suggest that it be made a study by all of our patrons. Let the States be studied separate-

ONE THOUSAND BOOKS TO INDIA.

LAST week we shipped one thousand copies of "Eternal Verities" to India. These books are for immediate distribution among the mission workers and others of all classes. They are to go into the hands of hundreds, though educated, who do not believe in the inspiration of the Bible. The book is to be read by business and professional men who hold to infidel ideas. It is to be placed in colleges and universities. The president of one of the finest universities in India ordered fifty copies for use among his workers, and may need more. He and others think that a cheap edition should be published for general circulation. Some of the educators and missionaries look upon it as the best work yet published in defense of the divine authorship of the Bible. The demand for the book is likely to be such that other large shipments will have to be made. We have sold thousands of this excellent book here in America, and as many more should be distributed. The book is neatly bound in cloth, contains 370 pages and will be sent postpaid to any part of the United States and Canada for \$1.25. On account of the Gish Fund, any minister of the Brethren church, who wants the book for his own use, is entitled to it for the cost of postage and packing, 19 cents. Every Brethren minister, who does not have a copy in his library, should at once order one. It is probably the best book Bro. Miller has yet written and deserves a wide circulation and careful reading.

GIVING UP THE SEMICOLON.

HENRY CLAY TRUMBULL, former editor of the *Sunday School Times*, while always kind, fairly pliable and reasonable in the end, had notions of his own, and sometimes he clung to them with considerable tenacity, even when confronted by others in whose judgment he had much confidence. He was much given to the use of the semicolon, in his writings, and sometimes used it where the comma more properly belonged. One day his proof reader called his attention to the wrong use of the semicolon, telling him that the comma should be employed instead. He chose to differ with her, though she was an expert at the business and had been reading proof for him for years. The matter happened to come up again and the managing editor took sides with the proof reader.

any truth in such sayings, where is the trouble, and who is in fault? No one would dare to say that the fault is with Jesus Christ or his Gospel, because it, the Gospel, is declared by all to be the power of God unto salvation to all who believe and accept it. And as this Gospel is to be preached to all nations it is because God wants all nations to be saved and has adapted his plan of salvation to that end.

Then, if there is a trouble anywhere it must be with the church that holds a form of church government that will not adapt itself to the conditions and environments of the people, be they in country, town or city, black, brown or white, ignorant or learned, high or low, bond or free.

Now, we cannot change conditions as we find them in the world before giving them the Gospel, but we can so change our form of church government that we can be able to give it to all the world just as we find it. And this can be done without changing a single iota of the Gospel of Christ, because it is full enough and complete enough to reach every possible case or condition. All that is necessary on our part as a church is to coördinate our views of church government more fully to the gospel plan of salvation for all nations and all peoples.

This we have been doing from time to time as new conditions have come up and met us. But in doing it we have been so slow that our work has been greatly impeded in the delay. There was a time when there was little or no coördination in our views of church government and the Sunday school. This has been changed, not by violating any gospel principle, but by accepting a fuller interpretation of what it teaches. There was a time when our ideas of church government did not see the advantages that would accrue to the church by favoring greater educational privileges to our people in establishing high schools and colleges. This too has been changed without in any way conflicting with the Gospel—the teachings of Christ.

There was a time when we, as a church, did not see the propriety of entering into the missionary work. Between our views and the gospel teachings there was no active coördination. Because of a fuller interpretation of the Gospel this marks another change, and still no changing of gospel teachings, but by adapting our views more fully to gospel principles.

Another discoordination that now seems to be facing us is the discoordination of some of our views of church government to successful mission work in our towns, cities, among the colored people and in heathen lands. Just in what special things this misfit consists will have to be determined largely by those who have intelligent and experimental knowledge of conditions as they exist.

The time is now here that we should have churches in all of our towns and cities, not only because of our people and children that are gravitating into these places, but because Jesus died to save all peoples and because gospel principles, if rightly interpreted, are as well adapted to towns and cities as to the country. What we need is a more intelligent interpretation of gospel adaptation to conditions as they come to us.

H. B. B.

THE PREACHER'S SIDE OF IT.

THERE is a financial side to a preacher's work as well as a spiritual side. Some ministers keep a record of the spiritual side, others a record of the financial side, while some keep no record at all. They go on about their work, attending to both the temporal and spiritual sides, leaving the Lord to care for the record as he sees proper. We have one minister in the West who has been watching his figures very closely. He has a record that very few preachers ever think about keeping, and he sends it to us. We are going to let the MESSENGER readers take a good look at it. They need not know who the preacher is, but they may rest assured that this record might be easily duplicated in nearly every state district in the Brotherhood. But here is the record of sixteen years for one man:

In closing up the old year I found the following account of my ministry:

| | |
|--|---------|
| Years of service, | 16 |
| Age when elected, | 19 |
| Regular sermons preached, | 475 |
| Revival sermons, | 325 |
| Total number of sermons, | 800 |
| Series of meetings held, | 14 |
| Converts during meetings, | 60 |
| Days spent in meetings, | 273 |
| Money received for meetings, | \$265 |
| Railroad fare to meetings, | \$45 |
| Net proceeds to me, | \$220 |
| Wages per day received, | 80c |
| Expense of family daily, | \$1.50 |
| Years spent in preparation, | 6 |
| Cash for schooling and books, | \$2,000 |
| Total amount received for meetings, marriages, etc., | \$290 |
| Total loss to me in cash, | \$1,710 |
| Total number of weekdays spent in church work for which no pay was received, | 450 |

Age to which I must live to regain my cash outlay if present rate continues,

130
Many other items of interest are found in the record which figures cannot express, such as driving nine miles to church when mercury is ten degrees below zero, and finding the house locked. After crawling through the window, starting fire, sweeping the schoolhouse, dusting benches and myself, then preaching free salvation. I invited the audience back in four weeks to enjoy a similar experience.

Six times I started to church before breakfast (my boarding house had breakfast at eight thirty on Sunday during winter), preached at ten thirty, then drove ten miles and preached at two thirty and then another ten miles and preached at seven and then drove home nine miles without anything to eat the entire day. My horse had lunch while I preached.

Those are blessed memories now, since they are eleven years in the past with me.

Then I spent ninety dollars in livery hire to keep up regular appointments. Upon my request the church replenished me fifty dollars after due deliberation.

Through all this and much more the impelling motive has been what Paul says in Philpp. 3: 10, "That I may know him and the power of his resurrection, and the fellowship of his sufferings." And then again in the thirteenth verse, "Forgetting the things which are behind, I press on toward the goal unto the prize of God in Christ Jesus."

By the grace of God I am ready for sixteen more years of service similar to the past if by any means some may be saved.

Viewed from the financial standpoint, this is a very discouraging record, and yet it tells the story of thousands all along the line from the days of the apostles until the present time. Our correspondent is not complaining. He leaves us a few facts, turns his face towards the cross and moves on. He is hoping for a better day, not that he may live the life of luxury and indolence, but that he may do more good, may reach more people, convert more sinners, feed more saints on spiritual nourishment and make the world better. What if some of those, who have a good balance to put in the bank each year, would look up the worthy preachers, whose finances are going the other way, and there are plenty of them, and help them bear at least a part of their burdens? This would be brotherly, charitable, Christlike and in keeping with the golden rule.

RETURN OF THE JEWS.

Will the Jews ever become a nation again? Will they return to Palestine and again possess the country?

To return to Palestine, to repossess and again build up the promised land, has been the dream of the Jews ever since the destruction of Jerusalem by the Romans in the first century. They read of the return in Isa. 14: 1, "For the Lord will have compassion on Jacob, and will yet choose Israel and set them in their own land." They also gather much comfort from Jer. 23: 7, 8: "Therefore, behold, the days come, saith the Lord; that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them; and they shall dwell in their own land." These and other scriptures have been pondered by the Jews of all lands until they believe with their whole heart that they, as a nation, will some day be permitted to reoccupy their beloved land. The desire to return is so intense that nothing but the strong

arms of a cruel government keeps them out. Were all restrictions to be withdrawn, and they be permitted to return, the Jews would inside of a few years overrun the whole country. Jerusalem would grow immensely, scores of cities would be rebuilt, all of the fertile parts of the country would be cultivated, railroads extended, wagon roads constructed, and Palestine would become a wonderful resort for tourists. Thousands of Christians would find at least temporary homes among the Jews. Such is the feeling of the Jewish and Christian world that all of this, and even more, would happen should liberty and protection be assured. But the time of the Gentiles is not yet fulfilled, and the Jews must await the appointed time of the Lord.

SUPPORTING MINISTERS.

OUR people are fast working up to the point of supporting regular pastors, men who give all their time and energies to the interest of the church. Our free ministry system, while hard on the preachers, has done a fine work, and there is still a large field for it, but it does not, in all instances, suit certain local conditions. There are localities where the church interest cannot be kept up by the free method, and this condition has made the supported ministry a necessity.

A number of congregations are securing pastors, and so far the demand has been exceeding the supply. Many of our preachers are tied up by business relations and cannot at present cut loose from secular affairs so as to give all their time to the work of the ministry. Then, comparatively few ministers have had the necessary training to fit them for the kind of pastoral labors most needed. But the supply is going to increase. In the course of a few years we are likely to have hundreds of men who will fully consecrate their lives to the interests of the church. Some of the ministers now in business will close out and enter the Master's vineyard for full service.

The idea of a supported ministry is a good one if not abused. Of course, it will be abused more or less, the same as every other good thing has been carried to the extreme by somebody. The free ministry itself has been abused. In the supported ministry we need to guard against the evil and encourage the good. No one need think strange of the supporting method. For years we have been supporting our missionaries both at home and abroad. The plan is simply spreading here in America and will continue to spread until hundreds of congregations will have shepherds who can give all of their attention to their flocks.

JOSEPH, THE HUSBAND OF MARY.

How long did Joseph, the husband of Mary, live after the visit to Jerusalem, when Jesus was twelve years old? Did they have other children?

THE Gospels are silent regarding the death of Joseph. Tradition says he died soon after the return from Jerusalem. We are not, however, of this opinion. We know that Mary had other children. In Matt. 13: 55 four brothers of the Lord are named, and in the next verse sisters are mentioned. There were not less than six children in the family besides Jesus. In Luke 2: 41 we read that Joseph and Mary went from Nazareth up to Jerusalem every year to the feast of the passover. During these twelve years there seems to have been no children to interfere with these annual visits. When the trip was made to Jerusalem, of which Luke makes special mention, there is not even a hint of another child in the family aside from Jesus. This leads us to conclude that the four brothers and the sisters may have been born after the return from Jerusalem. True, Joseph is not mentioned as one of the guests at the Cana wedding. That, however, does not prove that he was either absent or dead. Then the clear statement in Matt. 13: 55 about the carpenter indicates that the people around Galilee still knew Joseph by his occupation, a thing very unlikely had he been dead eighteen years. He may have died shortly after this, for he must have been dead at the time of the crucifixion, otherwise Jesus would not have committed the care of his mother to the apostle John.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, Illiana | H. C. EARLY, Virginia
S. F. SANGER, Indiana | A. B. BARNHART, Maryland
JOHN ZUCK, Iowa

MORAVIAN MISSIONS.—3.

Some one says, "Be sure to tell how the Moravians make part of the money they use in supporting their missionaries." That is the part of their work which all of us wish was different. What is the use of converting men to Christ if at the same time we are running breweries and distilleries, making the vile stuff which casts or drags millions of men and women down into the pit? For no drunkard shall inherit the kingdom of heaven. We do not know how much of their mission money comes from the profits of their breweries and distilleries, but it is a large sum. The pity of it that such an inconsistency exists.

There may be the shadow of an excuse for the institutions in Germany, for the drink habit is more common there than here. Even religious people consider it all right. But revenue is derived from such industries in America and used in propagating the Gospel. Such a procedure we could not tolerate. It is all right to convert people, but all wrong to make them drunkards. The heathen who has never heard of Christ may be better off in the world to come than the drunkard who has learned to believe that he is the Son of God. It seems to be doing evil that good may come. God forbid that his people should engage in anything of this kind.

But revenue from intoxicating drinks is not the only objectionable kind that is used to carry out the great commission. Some persons gain great wealth by oppressing others, and then give liberally to mission work—perhaps to ease their consciences. Christian men, so-called, have been known to drive sharp bargains,—not all ways telling the whole truth and nothing but the truth,—and then make a liberal donation to some good work. I know an excellent man—not a brother—who is careful to pay his full share or more toward all lines of church activity, and yet he doesn't give in all his personal property for taxation. Each has his peculiar weakness which to him seems no sin. The man who is guilty of any of these ways—others might be mentioned—of adding to his wealth does himself no more good by giving than does the man who makes his money by selling alcoholic liquors, though he may not do others so much harm.

But the fact we need to remember is that God's resources are unlimited, and we do not need to stoop to doubtful ways of securing money to carry on his work. If a right use is made of what is given, he will give more when the right time comes. Each one must stand or fall when the time of settlement comes, and which he does will depend altogether on his opportunities for learning and doing. It is not a difficult matter to decide what may or may not be done. It is all right for one to make money, if he does it in a way that is not contrary to the will of God, and uses it in a proper way. But if his product injures his brother physically or mentally or morally or spiritually, he is in duty bound to stop producing. If he gains by some one else losing, it is a sin for him to gain.

It is good to let the zeal of others in carrying on the Lord's work prompt us to greater zeal. But zeal is not all that is needed. And there are different ways of raising money in vogue among people who call themselves Christians. Some of them are disreputable, and many of them are an injury instead of a benefit, for they put the giving on a wrong basis. We may injure people by leading them to give from wrong motives, as others injure them by selling that which is injurious. What we need is to get our hearts and lives so full of the Word of God that it will constrain us to do his work. Then the cost will enter but little into our calculations when it is clear to us that the Lord would have us move forward in a given work. We can do all things through Christ who strengthens us, if we will but take him at his word. How much will we trust him? How much will we do for him?

♦ ♦ ♦

FROM BULSAR, INDIA.

Last Sunday twenty-three were baptized—all orphan children. All of these are yet in their tender years and we rejoice to see them begin the Christian life so early. They can become Christians without any of the objections which lie in the way of the India masses. They have no caste to fear; they have no employment to lose; their friends cannot say them no; they are free to do ac-

cording to their own desire. This happy condition is theirs because the kind brethren and sisters in America are sustaining this Christian home for them in the midst of this heathen land. We hope the supporters of orphans will be glad to keep up their support until those who can learn will have an education that will be a credit to them and to our mission work. A great need is consecrated, educated native workers.

During the year 1905 we had fifty-one baptisms here at Bulsar, of which thirty-four were among the children in the orphanage. Only a few of the orphans remain unbaptized—those who are too young.

To-day the missionaries gather at Anklesvar for the preparatory meetings to the district meeting, which will convene Jan. 2, 1906. We hope all the missionaries can be present part of the time, though some will be obliged to miss some of the meetings because of work at home. We anticipate good meetings for the next four days.

Our love feast is appointed for Jan. 8. The preparatory council was held on Christmas day at five o'clock. We had a large attendance. Also elected two delegates to district meeting—one of our carpenters and one village preacher. Re-elected Bro. Emmert superintendent of the Sunday school for 1906. Sent three papers to district meeting. We hope to have Brother and Sister D. L. Miller with us at the love feast before they sail for the homeland.

Christmas was a good day with us here. At 9 A. M. we all met in the house of worship for special service. All were presented with small Christmas cards on which were printed suitable verses in Gujarati. After this were distributed the certificates to all who had passed in the Sunday school examination. Everybody was happy. The service lasted for an hour and a half. Our dinner we enjoyed with all the Christian families at the home of Brother Stover's. In the afternoon several of us went to a heathen village where there is a Sunday school and gave them a special service, which they enjoyed very much as it seemed. They also received cards and we hope learned something of the real meaning of Christmas. They listen well to the story of Christ. Our supper we enjoyed with the children in the orphanage. Two native meals on the same day are not especially pleasing to an American taste, and yet for the enjoyment of our India brethren and sisters we gladly do it. The real joy of Christmas does not lie in eating and drinking, anyhow, but in the inner joy of the soul which comes from an appreciation of the Christ and from the consciousness of having made somebody happy.

There is vacation in our schools from Dec. 15 to Jan. 2; during a part of this time there have been special preaching services in the evening at five o'clock. Last evening was the last service. We expect some more to be baptized early in January. The meetings have done us all good.

This is the last mail to you in 1905. The year is just gone. O Lord, forgive wherein we have failed. It has been a very excellent year for us. We praise our God for it. May he be able to use us all still more to his glory in the year 1906.

J. M. Blough.

Dec. 29.

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FROM VYARA, INDIA.

More than one year has passed by since we landed in India. Many and varied have been our experiences. It has been one continuous season of adaptation to new and in many ways peculiar circumstances. Customs are new, language is new, and in many respects we have a new diet, new problems to solve, new trials, readjustment of one's relation to the homeland, a whole lot of new lessons to learn, and when we sum it all up we are reminded of the good, wholesome advice of one who had been on the field some thirty-eight years. He said that it took him just twenty-eight of those to get himself where he ought to be and where the Lord could use him to advantage. That is a long time, and we all hope that we may so adjust ourselves to God's will and to the influence of his Spirit that our first years may not be in vain.

I was never so impressed with our own inability to reach the people and lead them to the Lord Jesus as I was the other night when Bro. McCann was trying to lead some village people into the truth. He asked them about their worship, what they worship, and finally what worship means. That seemed to be a hard question to them and they hesitated very much, when one old man, going through the motions at the same time, said that it was to play on his musical instrument, dance and get happy. They have such a faint idea of what God is. And how can it be otherwise? They get little, if any, instruction in religion; their ideal is no higher than the wood and stone they worship or bow down to, and as near as I can see it their priests as a whole are parasites of society, giving little if anything in return, except to exhort the people to be faithful to their gods, and of course that means more grain, more money for them, and even more worship and honor to themselves. As we meet these conditions among the low, and then note the self-righteous, proud, bigoted, condition of the upper classes, we are more

and more driven to a sense of our unworthiness to meet such demands and to realize that "no man can come to me except the Father draw him."

Just yesterday two men came up to the house and began asking for us to give them something. The first thing they said was, "I am a Brahman," and held out their hands. I knew what it all meant and turned from the door and sat down again. They kept persisting in saying that they were Brahmans and that I should supply their wants. Finally one came in and sat down in front of me. I said to him, "Who are you?" "I am a BRAHMAN," he said with much emphasis. Then I said, "Whom do you think that I am?" Just then the tailor who was here spoke in and said to him, "Sahib is a Brahman, too," of course meaning holding the same official position in relation to people. He now pulled out the Brahminical cord and showed that to me and repeated, "I am a Brahman." "Well," I said, "do you think that you are any better than I am?" Rather surprised at that he said, "Oh no, Sahib, but I am a Brahman." "Well," I said, "so am I, and if I run out of something to eat or to wear I can get out and work for it." "Yes, Sahib, but I am a Brahman." "Well," I said, "I will give you something to eat if you will eat our food." "No, Sahib, I am a Brahman." By this time he was getting enough and he started out murmuring that he could not understand what all I was up to. He did not exactly because it is born into them, and according to their religion being a Brahman entitles them to the gifts of the people and if they will give to them, in return many blessings will follow. The fact that he is a Brahman entitles him to all this whether he is worthy of it or not, and it is a sad thing to note that many are not.

Our souls have been much blessed through the visits of Bro. Eby's and Bro. McCann's. It had been several months since we had the privilege of associating with the dear Brethren of the other stations, and we were beginning to get real good and hungry for what we might term "communion with the saints." Of course we all feel that we are far from where we ought to be spiritually, and when we get out surrounded by nothing but heathenism there comes a longing to be with those who are worshipping the one true God and are one with us in the great work of saving souls. These short visits are days of refreshing to us.

Some miles on farther is our nearest missionary neighbor. He has a farm and is supporting himself and wife and eleven orphans. Bro. McCann has been wanting to go to see him and his work for some time, so now since he was this far we planned to go in the forenoon and return in the evening. We went, and after dinner started out to see the place. Wild game is often seen on the place, so each one of us shouldered a gun, and before we returned succeeded in bringing to the ground the largest wild game any of us have seen. It is called a Nylghau, and has the appearance of an ox. I am safe in saying that such meat you do not always get from your shops nowadays when men take every conceivable way of getting hold of the dollar.

It is with much pleasure that we read of the progress of the work at home. May we all be one body, with one united purpose working together with him who alone can give the increase.

A. W. Ross.

Vyara, India, T. V. Ry., Dec. 20.

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MISSIONS, HOME AND FOREIGN.

Of late years our church has made a commendable growth along the line of mission work especially in foreign fields and good work is being done in our foreign missions, for which we have reason to praise the Lord. But I have for some time been impressed with the thought that perhaps through our zeal to send workers to the foreign fields we are sadly neglecting the work at home. Especially since locating here in the northern edge of Oklahoma and seeing the vast scope of territory unoccupied by our Brethren have I been made to feel this. And there is not only this great Southwest, but there are the old southern States and the New England States. In either of these places there are no doubt many who do not know of our church. For this reason I feel that we need to do more work at home. If we do not carry the whole Gospel, pure and undiluted, to these people, who will be held accountable?

I would suggest that, before we open any more missions in foreign fields, we see that all these places at home are supplied with workers. Then we would in time probably have a larger scope of territory to select workers from for the foreign fields. But after these places at home are all supplied with workers I would suggest that we then go after our neighbors. There is yet much unoccupied territory in the Dominion of Canada; then there is South America and Mexico, Cuba and the Philippines. I am pleased to notice that the sentiment of some of our Brethren is growing in favor of more work at home; and I feel to encourage this sentiment.

Daniel Niswander.

Caldwell, Kans.

Mrs. Lelle & Flory and Family, \$5.21, W. B. Yount and Family, \$5.20, Mary M. Pfifer \$1.00, Martha A. Bunner, \$2.00, S. C. Hartley, \$14.00, Elizabeth Bailey, \$5.00, Rebecca Bailey, \$5.00, John C. Bailey, \$5.00, Anna R. and Mattie Roller, \$2.00, Joseph H. Dehl, \$1.00, J. R. and Kate Kindig, \$1.00

West Virginia. 4 D Hingender, \$5.00, Annanna (Mena) \$4.00, Clara M. M. \$1.00, Anna R. and Mattie Roller, \$2.00, S. C. Hartley, \$14.00, Elizabeth Bailey, \$5.00, Rebecca Bailey, \$5.00, John C. Bailey, \$5.00, Anna R. and Mattie Roller, \$2.00, Joseph H. Dehl, \$1.00, J. R. and Kate Kindig, \$1.00

Wisconsin. Barton church, \$3.85.

Washington. B. L. Reber, \$4.00.

Washington D. C. \$1.00, B. L. Reber, \$4.00.

Total for December, \$1,811.75

J. Kurtz Miller.

"As cold water to a thirsty soul, so is good news from a far country."

Austin. Jan. 20 Eld H. J. Lily came to his regular appointment at this place and gave us a sermon at night. There was no preaching on Sunday on account of heavy rainfall. A message called Bro. Lily to Carlsle to attend the funeral service of Grandpa Cash - Robt. Woodie, Austin, Ark., Jan. 25.

Lordsburg.—Bro. D. L. Forney, recently of Santa Ana, Cal., who with his wife and family is visiting his father, Edmund Forney, preached for us on Sunday morning, Jan. 14. Bro. Urias Shuck, from Holmesville, Nebr., preached Sunday evening, Grace Hileman Miller, Lordsburg, Cal. Jan. 19.

Rockyford. Jan. 14 Bro Barwick closed his protracted efforts at this place with three applicants for baptism. One week later three more made the good choice and were all buried with Christ in baptism. These were all young in years—Minnie Frantz, Rockyford, Colo., Jan. 21

Nezperce.—Bro. D. M. Clark, of Tekoa, Wash., commenced a term of Bible school Dec. 26 and closed Jan. 3. For the ensuing year, Sister Fannie McCallum was elected correspondent. Sunday school and Christian Workers officers were elected for the first six months of the year. Bro. Frank Billups, superintendent, and LeRoy, assistant. Bro. Frank Pike is president of the Christian Workers. Bro. Maust, from Warba, began meetings Jan. 6 and continued until Jan. 14. Edith Jorgensen, Nezperce, Idaho, Jan. 19.

Twin Falls. Bro J. U. G. Striverson, of Weiser, Idaho, came Jan. 11 and preached here sermons. We were indeed glad for these sermons. We have been isolated from the Brethren for a time. We would be glad to have any of the Brethren, especially ministers, stop and visit at Twin Falls, Idaho, Jan. 18.

Cole Creek.—Eld M Flory came to us Jan 4 and commenced preaching the next evening. He preached interesting discourses. Our church was strengthened. Meetings were held in the city.—S. Bucklew, Canton, Jan. 23.

Waddams Grove.—Jan. 20 we closed a very interesting two weeks' meeting in the Methodist church in the village of Waddams Grove, conducted by Eld. P. R. Keltner, Lena, Ill. The attention and attendance were good.

INDIANA.

Ft. Wayne. Bro. Hiram Torney and wife took the leave from us Jan. 1, to hold a series of meetings in Mexico church. Word received by the writer to-day from him tells of six additions. Large crowds and good interest prevailed. J. Almer, 2346 Wilton Ave., Ft. Wayne, Ind., Jan. 25.

Hillisburg.—Bro. H. L. Eadely came to us Jan. 19, preaching nineteen sermons. The meeting closed Jan. 22. One was received by letter, three were baptized, and the church was much revived. Nathaniel Cripe, Hillisburg, Ind., Jan. 22.

Holston. At this place we do not have the church privileges that many of our brethren and sisters have elsewhere. We have a membership of only twelve, nearly all young brethren and sisters. We need the prayers of God's children that we may increase, both in number and strength. We want to organize the little band of workers into a church congregation, then we hope to be able to do profitable work for the Master—Arthur H. Holston, Ind., Jan. 22.

Indianapolis. The mission board of Southern Indiana met at our home Jan. 20 to transact business pertaining to the district. They remained for the services Sunday morning, Bro. J. S. Aldridge doing the preaching. The series of meetings will begin Feb. 11. Bro. J. Edwards, secretary will be here Feb. 12 to assist in the work. We are very glad to see the time set for our communion service. We desire that it be at the meeting, it being the first communion meeting held here in the church. The church is just one week from catenium, coming by our suburban line will confer to W. Washington car at Illinois street and go on at Laurel street. J. W. Rarick, 274 Holmes Ave., Indianapolis, Ind. Jan. 22.

South Bend.—We have an applicant for number 10. The school is growing. Our congregations are increasing. Our Christian Workers' meetings are full of interest and numbers. Sunday school is growing in interest and numbers. Many children have passed the one hundred day school. Fifty children are being gathered for the industrial school. Sister H. W. Kriehberg has gathered our little workers Saturday afternoon and gave them a very interesting talk, also presented each child with a treat of pop corn and candy. Her efforts are very appreciated by teachers and children. May Mary be praised.

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(Continued on page 80.)

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(Continued on page 80.)

BRISTOL, TENN., AND VIRGINIA.

My Dear Messenger:—

I have often thought of writing you in regard to the meeting held here of the Brethren in June last, and I will say at the outset that myself, and our people in mass will say, that we never enjoyed any religious meeting as we did with the German Baptists.

Their influence here was for good and we can never forget the good impression made by the brethren and sisters who honored our city by their meeting here in their annual conference.

It was my good fortune to entertain fifteen of the number, and I assure you that their simplicity and godly conversation together with their honesty of purpose has made me a better man and I believe others will say the same.

I have never heard a single complaint otherwise, but all praise their godly demeanor and hope that it may be our good fortune to have the brethren and sisters with us again in the future.

The Brethren have been kind to me and supplied me with a copy of the Gospel Messenger up to the last of 1905. I have since subscribed for it through Bro. Jacob Good, of this city, and Bro. Eli Nwongwer, of Pittsburg, Darke Co., Ohio.

I will say right here that I have never read a religious paper in my life (and I am about seventy-four years old) which had as much horse sense and good religious doctrine as the Gospel Messenger.

I trust it may go on and on until it shall reach every fireside in this great Brotherhood of man.

I am not a German Baptist, but I think I know a good thing when I see it, and if I did not believe that a good German Baptist would be saved, I would then cease to make another effort to get there myself, for I believe the Brethren are trying to fulfill the law both in spirit and letter. And may the God of Jacob abundantly bless you and all of the brethren and sisters of your clan, as it is a sect that is much spoken against.

Come again, brothers, and bread break with us, as the latchstring hangs out for all of your clan. May God bless the Messenger and all its people be the prayer of your unworthy servant. A. A. Hobson.

Jan. 22.

FROM CALIFORNIA.

We have been in the land of oranges and flowers just five weeks, and to those who have been here this country needs no introduction. To-day it is raining, as it has more or less for several days, but we were here about three weeks without seeing any rain, except a few times in the morning we could see that it had sprinkled a little during the night. Many people seem to have the idea that the rainy season here means a continual drizzle during these months, as is said to be the case in some other places; but this is a mistake, as these rains are for only a few days at a time, and then there may be weeks without any rain, with the most beautiful sunshine. To see roses, calla lilies, geraniums and other flowers in full bloom out of doors, at Christmas and all winter, is quite a treat to one who has never seen the like before.

We had the pleasure of a visit from Brother and Sister D. L. Forney, on their way to Reedley, where they have purchased land, and expect to locate, and have hopes of helping to build up a church. It is very important that members look to that matter when they locate at a place, that there are at least prospects of having church privileges. Financial success is worth very little if it is at the sacrifice of one's spiritual welfare.

We are enjoying the mild climate very much, and are being benefited by it. Some freezing weather about Christmas created some havoc with tender plants, although oranges were not seriously injured. Tomato plants that were trying to winter it through and keep up existence during another year, proved about as tender as they are in the East.

If meeting persons one has known back East makes one feel at home, we should surely do so here in California, for one can scarcely start out to go anywhere here without meeting some unexpected acquaintance. If the members who are now settled in California are as earnest in the Father's business as they ought to be, they surely ought to make their influence felt. A. W. Vaniman.

Inglewood, Cal., Jan. 18.

ANNUAL MEETING, 1906.

The committee on location and management for Annual Meeting next June held a meeting in Springfield Tuesday, Jan. 16. They have taken headquarters at the Western Hotel, where they will hold their future meetings. The lodging committee, composed of D. J. Blickenstaff, Geo. W. Miller and Frank Gibson, met with them to begin arranging for their work. Bro. J. B. Metzger, foreman of purchasing committee, was present and gave a report of the work in his care.

The next meeting of the committee will be held Feb. 16, in Springfield, Ill. I. D. Heckman, Sec. of Com. Oakley, Ill., Jan. 20.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Boon-Tannreuther.—Nov. 19, 1905, at the home of the groom, 1261 East 51st St., Los Angeles, Cal., by the undersigned, Bro. J. L. Boon, of California, and Sister Emma Tannreuther, of Ohio.

Huff-Fesler.—At the home of the bride's parents, Covina, Cal., Jan. 10, 1906, by the undersigned, Bro. John H. Huff, of Imperial, Cal., and Sister Nellie M. Fesler, of Covina. Geo. F. Chemberlin.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Bixler, Sister Lovina, died in the bounds of the Tuscarawas church, at her home, near Bolivar, Ohio, Jan. 17, 1906, aged 73 years and 7 days. Since she united with the church she has been an earnest and devoted sister. She leaves two brothers and one sister. Funeral services were conducted at the Plough churchhouse by the writer, from Isa. 38:1.

Brown, Claude, met his death at Covington, Ohio, the evening of Jan. 15, 1906. He, in company with his father-in-law, was driving home from the latter's brother's. While crossing the Panhandle railroad the fast mail train struck the buggy. It was a very dark, stormy night, making it impossible for the men to be aware of the approach of the train, which was running behind time and at a high rate of speed. The body of the deceased was found about a hundred and sixty feet west of the street crossing. The horse, as well as both men, was killed instantly. The younger man was born in Darke county and was 27 years, 4 months and 2 days old. He is survived by a wife, two children, mother, one brother and two sisters. Funeral services were held in the Newton churchhouse, at Pleasant Hill, Bro. Isaac Frantz, Bro. D. D. Wine and Rev. Lambert, Mennonite, officiating.

Fiscel, Sister Louisa Matilda R., died in the Sisters' hospital in Phoenix, Ariz., after an operation for cancer of the stomach, aged about 62 years. She was united in marriage to Ephraim Fiscel, Feb. 2, 1867, who preceded her to the other world eleven months. Four children survive. Sister Fiscel has been a member of the Brethren church a number of years. Funeral services were conducted in the Glendale church (her home) by Bro. Harvey Eikenberry, from Rev. 14:13. The remains were buried beside her companion in the Glendale cemetery. Bertha E. Furrey.

France, Ada Pearl, wife of M. E. France, of Alva, Okla., died Dec. 10, 1905, aged 27 years, 4 months and 16 days. She was the youngest daughter of Brother and Sister David Ginder; was born in Edgar county, Illinois, and with her parents moved to McPherson, Kans.; later to Oklahoma. She leaves husband, two small children, father and mother, four sisters and one brother. She was taken to St. Joseph, Mo., for treatment, where she died. The remains were taken to Aline, Okla., for interment, in the Oak Grove cemetery; service by S. J. Malone.

Heird, Bro. James E., of Rocky Ridge, Md., born in Maryland, died at his home with his son William, Jan. 19, 1906, aged 75 years and 14 days. He leaves a son and a daughter. Funeral services at Rocky Ridge, Monocacy congregation, by Elders T. J. Kolb and S. Weybright. Isa. 40:1, 2. Bro. James Heird's wife died Jan. 19, 1898. He was second sexton at Rocky Ridge for a number of years. He was a member for twenty-five years.

Kircher, Sister Magdalena, nee Keller, died Dec. 30, 1905, near Harrisonville, Mo., aged 65 years, 8 months and 9 days. For several years she had suffered at times with gall-stones, which finally caused her death. She was born in Alsace, France. At the age of fourteen she came to America with her parents, Mr. and Mrs. Peter Keller, and settled near Bellefontaine, Ohio. In 1860 she was married to Jacob Kircher. In 1864 she joined the Brethren, and two years later came to Missouri and settled on the farm with her husband and three sons. She leaves a husband, five daughters and three sons. She was the first member of the Brethren church in this part of the State. Funeral services by Eld. C. W. Lentz, assisted by Eld. Houngendouler. Ada Kircher.

Lieber, Elizabeth Bashor, died of paralysis Dec. 16, 1905, at the home of her daughter, Mrs. T. B. Landis, 1610 Millin St., Huntingdon, Pa., aged 89 years, 8 months and 8 days. She was a daughter of Michael and Hannah Myers Bashor. Her childhood and early youth were passed at their home near Millin, Juniata county. She was married March 4, 1837, to Eld. Solomon Lieber, and until the death of her husband, Feb. 19, 1899. Grandmother has been an earnest and active Christian for more than sixty years, having united with the German Baptist Brethren church in 1841. Grandmother is the last of eleven brothers and sisters to go home. She is survived by three daughters and one son. Funeral services were held at the home of her daughter, Mrs. T. B. Landis, conducted by Elders H. B. and J. B. Brumbaugh. Her remains were conveyed to Lost Creek cemetery and placed beside those of her late husband, Eld. W. J. Swigart officiating. Elizabeth Lieber Landis.

Manning, Bro. John, born in Lancaster county, Pennsylvania, was instantly killed Jan. 15, 1906, at Covington, Ohio, while crossing the railroad at that place, aged 47 years, 7 months and 24 days. He was living on a farm, assisted in his work by his son-in-law, Claude Brown. Bro. Manning and his wife were those who had returned to fellowship with the church during the recent revival services held here by Bro. Geo. L. Studebaker. The deceased leaves wife, three children, father, mother, three brothers and two sisters. Funeral services held in the German Baptist church at Pleasant Hill, in connection with the services for the son-in-law. Both were interred in the cemetery at this place. Mary I. Senseman.

Mosholder, Clara Irene, daughter of Brother Edward C. and Sister Mary Mosholder, of Johnstown, Pa., died of diphtheria, Jan. 4, 1906, aged 9 years, 2 months and 18 days. She was sick only a few days. She was a regular attendant at the Roxbury Sunday school. Services at the home by Bro. N. W. Berkley. Interment in Grandview cemetery. H. S. Replogle.

Moats, Bro. Henry, died at his home in Tilghmanton, Md. (Manor congregation), Jan. 9, 1906, aged 73 years, 10 months and 25 days. Bro. Moats was a faithful member of the church for many years. He is survived by his wife, three sons and two daughters. Services at the Manor church by Eld. D. V. Long, assisted by Bro. Hall and J. E. Otto, from Philpp. 1:21. Interment in Manor cemetery. M. Portia Rowland.

Myers, Sister Barbara Ann, nee Allebaugh, wife of Bro. Jacob Myers, deceased, died of pneumonia in the bounds of Greenmount congregation, Rockingham Co., Va., Nov. 16, 1905, aged 79 years, 2 months and 13 days. She had been a consistent member of the Brethren church since early in life. She was the mother of thirteen children, nine of whom survive her. Funeral services by Elders J. F. Zigler and I. C. Myers, from Philpp. 1:21, 22. Services at the Baptist church near the home. Interment in the Tristite cemetery. She was anointed a few days before her death. John H. Kline.

Myerly, Robert M., died at his home in Westminster, Md., in the bounds of the Meadow Branch church, Jan. 12, 1906, aged 45 years, 7 months and 25 days. He leaves a widow, who is a faithful sister, two sons and three daughters. He was sick but a week, being overcome with a stroke of apoplexy, as he was at work in the car shops at Union Bridge, and finally succumbed to the malady. Funeral services were held at the Meadow Branch church by Bro. T. J. Kolb and C. D. Bonsack, assisted by Bro. D. M. Shorb, Eld. Uriah Bixler and the writer. Interment in the Meadow Branch cemetery.

Petry, Bro. Isaac, died at his home in the bounds of the Meadow Branch church, Md., Jan. 15, 1906, aged 74 years, 6 months and 13 days. He was unmarried. He leaves a number of brothers and sisters. The cause of death was general debility. Funeral services were conducted by Eld. Uriah Bixler, assisted by Bro. E. C. Brown. Interment in the Meadow Branch cemetery. W. E. Roop.

Preston, Joseph W., born in Armaugh county, Armaugh, Ireland, died Dec. 25, 1905, aged 68 years, 8 months and 10 days. He was married to Ida J. Swinehart, Jan. 20, 1881. To this union were born two sons and three daughters. They spent the greater part of their married life near Lioniger, Ind., until one year ago. They moved in the Rock Run district, Indiana, where he died. Deceased was blind for a number of years. He often expressed a desire to unite with the Brethren, but put it off too long. Funeral services improved by Eld. I. L. Berkey and others, from Rom. 5:19 and 6:23. The remains were laid to rest in the Rock Run cemetery. R. W. Davenport.

Rohrer, Sister Magdalena, wife of Mr. Jacob D. Rohrer, of Millersburg, Elkhart Co., Ind., died Dec. 3, 1905, aged 65 years, 7 months and 27 days. She was married May 20, 1861; united with the Brethren when about twenty-four years of age, and remained faithful. To this union were born six sons and four daughters. Three sons preceded her to the spirit world. A husband and seven children survive her. Services conducted by Eld. I. L. Berkey, assisted by his collaborators, from Prov. 31:12-27. R. W. Davenport.

Snyder, Sister Mary Jane, of Baltic, Ohio, died Dec. 3, 1905, aged 31 years, 11 months and 22 days. Interment in the Shutt cemetery, near Baltic, Ohio. Funeral services by Edward Shepher and the writer. S. J. Berger.

Steffey, Bro. Samuel, died at the home of Sister Mary Replogle, in the Ridgely congregation, Md., Jan. 9, 1906, of hemorrhage of the lungs, aged 26 years and 7 days. Bro. Samuel came from Canton, Ohio, Dec. 15, 1905, in search of health and soon after united with the church. Services at Sister Replogle's were conducted by Eld. J. H. Beer from Job 17:11, after which his remains were taken to Canton, Ohio. He leaves a father, mother, one brother and one sister. D. S. Stayer.

Stephens, Sister Barbara, died at the home of her daughter, in the bounds of the Prices Creek church, Ohio, Jan. 11, 1906, aged 79 years, 8 months and 6 days. Deceased was born in Lancaster county, Pennsylvania. In 1844 she was united in marriage to Risin Stephens. They came to Ohio in 1849. Her husband preceded her to the spirit world three years. Sister Barbara united with the Brethren church early in life and lived a devoted life. She leaves three sons, three daughters, one brother and one sister. Funeral services by Bro. D. W. Garver, assisted by Bro. H. H. Eby. Interment at Wares Chapel cemetery. Herschel Weaver.

Trump, Sister Catharine, died at her home near Melrose, Clark Co., Ill., Nov. 27, 1905, aged 82 years, 10 months and 16 days. She had lived alone the greater part of the time since the death of her husband, which occurred in March, 1877. The funeral was conducted by Eld. J. C. Stoner, of LaMotte Prairie, from Rev. 14:13. J. R. Trump.

Vandergrift, Sister Elizabeth, nee Miller, died at her home near Bradford, Ohio, Jan. 4, 1906, aged 59 years and 9 months. She was born in Rockingham county, Virginia. She was a granddaughter of Eld. Daniel Miller, spoken of in Life of Elder John Kline. In 1867 she was united in marriage to John Vandergrift. In 1869 they came to Ohio, where she spent the remainder of her life. For nearly thirty-five years she lived a faithful member of the German Baptist Brethren church. During her sickness she was anointed. She leaves a husband, one son and one daughter. One daughter preceded her to the spirit world. Funeral services held in the Upper Stillwater church, conducted by Eld. John Christian and H. Z. Smith. Jerry Hollinger.

Vanscoik, Harvey, born near Covington, Ohio, died at the home of his son Aaron, near Auline, Kans., Jan. 8, 1906, aged 79 years, 11 months and 3 days. He married Catharine Wise, March 1, 1846, and to their union were born five daughters and two sons, of whom only two sons remain. The funeral was held from the home of his son, conducted by Bro. J. A. Thomas. Interment at the Gard cemetery. Katie Yost.

QUALITY COUNTS

Mrs. Nellie Lentz, Earlham, Iowa, says: "The Inglenook is quite a favorite in our home. I think it is a grand paper and one we could not very well do without."

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Elgin, Illinois.

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THAT'S the new paper for which we are receiving subscriptions by the thousand. Subscriptions have poured in for this paper even beyond our expectations, and we were compelled to print a second edition of the first number.

Many unsolicited testimonials are being received. Here is one from Canada:

Doubled his Order.

On account of the paper Our Young People being new some thought best not to send for too many at once, but ten copies have been enough to let them know that we want more of them. I can say for myself that I enjoy reading its valuable pages, and look forward with joy to its coming. Please send us ten copies more." John J. Shamberger.

Nanton, Canada.

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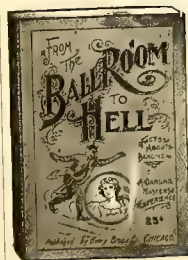
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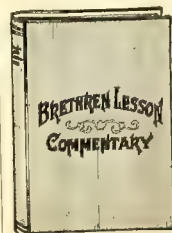


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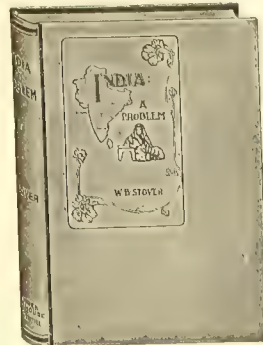
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Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

INDIAN TERRITORY.

Pleasant Valley church met at Bro. T. Pendleton's Jan. 20 in council. This was a called council. Decision was made to have a Brethren's Sunday school at the Mayflower schoolhouse. Bro. James Thomas, of this congregation, was chosen to take charge of this church.—Ellen Ruff, Mounds, Ind. Ter., Jan. 22.

IOWA.

Beaver.—Bro. W. E. West, from Ankeny, Iowa, closed his meetings last night. He was with us about two weeks; preached fifteen sermons. We as members feel much encouraged.—Belle Ruth, Grand Junction, Iowa, Jan. 22.

East Notaway.—Jan. 21 was our regular appointment. Bro. J. E. Webb preached an excellent discourse. We had good attendance, considering the cold day.—B. J. Bashor, Clarinda, Iowa, Jan. 23.

Kingsley.—Bro. W. R. Miller, from Chicago, began his illustrated lectures at the east house Jan. 2 and continued one week. On Sunday morning he preached. In the evening he talked on "Home Life in India at Close Range." His lectures were followed by a week's meetings. Jan. 7, Bro. Miller preached in town. One little girl manifested her desire to live a Christian life and was baptized the following Saturday. From here Bro. Miller went to the west house and gave a week's lectures, which were also well attended.—Phoebe Foft, Kingsley, Iowa, Jan. 25.

Notice.—The missionary board of Middle Iowa met Jan. 13 and transacted business. To those in the district I will say that the district owns a tent and any that wish to use same for holding meetings apply to the mission board. In the Almanac my name is given as secretary of the mission board of Middle Iowa, but no address, which should be E. C. Trostle, Panora, Iowa, Jan. 23.

KANSAS.

East Maple Grove church has just closed a series of meetings conducted by Bro. Ed. S. Steward, of Dunlap, Kans. He came to us Jan. 6 and remained until Jan. 20, preaching sixteen sermons. On account of sickness he was called home Jan. 20. The members feel much encouraged.—J. W. Brammell, R. F. D. No. 3, Gardner, Kans., Jan. 22.

Independence.—Our series of meetings which began on New Year's night, closed Jan. 14. Bro. Geo. Eller, of Moline, conducted the meetings, preaching sixteen sermons. His efforts were rewarded by two young souls coming out on the Lord's side. Since our last report another young brother has been reclaimed. Jan. 6 Bro. Eller met with us in our council. Our Sunday school was reorganized for six months, with the writer as superintendent, Bro. E. J. Smith assistant. Nov. 3 is the day set for our fall love feast and arrangements were made for a series of meetings to begin Oct. 20 and continue till the feast. Two letters of membership were received and eight were granted.—Ada Williams, 605 N. 16th St., Independence, Kans., Jan. 21.

Kansas City.—Bro. C. S. Garver, of St. Joseph, Mo., was with us two weeks preaching at our mission, then went home to hold a revival meeting. The meetings are being continued by the writer giving a series of doctrinal discourses. Up to date fourteen have been baptized at the mission and last Sunday one at the church. We expect W. B. Sell, of Fredonia, Kans., to hold a two weeks' meeting at the church, beginning Feb. 10, to close with a love feast Feb. 24 for the benefit of our own members, especially for new members.—I. H. Crist, 23 N. Boeke St., Kansas City, Kans., Jan. 25.

White Rock.—I am in the third week of labor with the White Rock congregation. Last night fourteen arose to become workers for the Lord soon, one to be initiated into the fold at once by baptism. We do not know when our labors will close here.—A. J. Smith, Caldwell, Kans., Jan. 27.

LOUISIANA.

Roanoke church met in council Jan. 20, Joseph Minnix, our elder, presiding. Officers were elected for the year. Bro. A. A. Sutter was ordained to the eldership. Bro. Frank Hoke was elected to the ministry. Bro. R. M. Harris was elected to the ministry three years ago. The brethren with their wives were duly installed. Bro. J. A. Miller, from Marvel, Texas, was with our council. We expect W. B. Sell, of Fredonia, Kans., to hold a two weeks' meeting at the church, beginning Feb. 10, to close with a love feast Feb. 24 for the benefit of our own members, especially for new members.—I. H. Crist, 23 N. Boeke St., Kansas City, Kans., Jan. 25.

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MARYLAND.

Sharpsburg.—Jan. 6, Eld. R. T. Hull commenced an interesting meeting in the old historical town of Sharpsburg, Md., preaching eighteen sermons, which resulted in two turning in with the people of God, two applicants for baptism, and two wishing to be reclaimed. The members have been much encouraged. Notwithstanding two other meetings were in progress at the same time we had good congregations.—Nellie S. Wolfe, Sharpsburg, Md., Jan. 20.

Union Bridge.—During the past two weeks we have been enjoying a most excellent Bible term. The attendance and interest show that the people are awakening to the opportunities they have. Owing to the crowded condition of the school, those from a distance were all cared for in homes in the town. Eld. J. G. Royer took a leading part in the daily class work, and his efforts regarding Sunday school, the ministry and Bible study were especially appreciated. Emory Crumacker devoted one period daily to the parables, and Charles D. Bonsack to Romans. This is the first time Bro. Crumacker has been with us for three years, when ill health called him away, previous to which he had been here from the founding of the school. The revival services, which closed this evening, have been conducted by Elder Royer. So far there have been three baptisms. There were two special programs rendered, one in charge of the mission study class, and one by members of the

faculty. In connection with the former there was a collection taken for missions.—D. Owen Cottrell, Union Bridge, Md., Jan. 28.

Westminster.—Brother Hampstead, of West Virginia, preached for us on the morning of Jan. 21 here, and in the evening in our town church.—W. E. Roop, Westminster, Md., Jan. 22.

MICHIGAN.

Bronson.—We are looking forward with joy to the time when we can have a churchhouse of our own. We are preparing to build this spring, and by August we expect to have it ready for dedication.—Martin Hardman, Bronson, Mich., Jan. 22.

MINNESOTA.

Morrill church has just closed an interesting series of three weeks' meetings, held by our home ministers. We feel that much good has been done. Five were made willing to follow the Savior, three have been baptized and two (a father and mother of a large family) are still waiting the rite.—Mrs. Sue Montz, Morrill, Minn., Jan. 22.

MISSOURI.

Mound City.—I have just closed a two weeks' series of meetings in the south part of Holt county, in one of the many portions of our own country that have been neglected. We preached sixteen sermons and spent all of one afternoon trying to explain to a large congregation a reason for the hope that lies within us. Three applied for baptism. The writer baptized one on Sunday and the other two await the rite. I will return to the adjoining school district and hold a meeting in February.—Joseph W. Garrett, Mound City, Mo., Jan. 23.

Osceola church met in council Jan. 20. Donated for mission work, \$1.95. The sisters of this place have organized a sewing circle, with Sister Simmons as president and the writer secretary and treasurer. We hope that some good may be accomplished through this society. Our elder, T. J. Simmons, is giving us a series of doctrinal sermons which we all enjoy very much.—Elizabeth A. Replogle, Osceola, Mo., Jan. 23.

Peace Valley.—After leaving our home at Berthold, N. Dak., Nov. 15 we spent two months traveling and visiting friends in Ohio, Illinois and Missouri. We were most favorably impressed with this part of the country and have bought a forty-acre home here, one mile from the church of about forty-six members, where we expect to live and labor.—S. W. Detrick, Peace Valley, Mo., Jan. 22.

NEBRASKA.

Falls City.—Jan. 20 we met in special council. Inasmuch as the writer has arranged to leave Nebraska and locate elsewhere, it was necessary for this church to select another elder to take the oversight here; accordingly Elders Wm. Davis, of Morrill, Kans., and J. W. Gish, of Holmesville, Nebr., were called to the assistance of the church in the selection of an elder. Eld. J. W. Gish was chosen as elder in charge and Bro. Wm. Mohler, who still resides here, was appointed to remain in the absence of the elder. Four letters of membership were granted. This will conclude our services as correspondent of the Falls City church. After March 1 our address will be Mont Ida, Kans.—James A. Stouder, R. F. D. No. 2, Box 67, Falls City, Nebr., Jan. 22.

NORTH DAKOTA.

Surrey.—Jan. 14 Bro. J. H. Brubaker preached his farewell sermon at the Surrey house. He with his wife has labored among us for over four years. They are going to locate at Ellison, this State, where the laborers are fewer than in our congregation. Brother and Sister Brubaker will be greatly missed. We reorganized our Christian Workers' meeting Jan. 7, electing Bro. Carroll Shorb president. Our Sunday school continues with interest.—Manerva Lambert, Surrey, N. Dak., Jan. 20.

NORTH CAROLINA.

Mt. Carmel.—Eld. H. J. Woodie, of Beldon, N. C., came to us Jan. 13 and held a week's meeting, preaching fifteen sermons. The church was greatly built up. Some seemed almost ready to forsake the ways of sin. Bro. Woodie went from here to New Bethel to assist in baptizing an aged man, nearing one hundred years old.—Bettie Jones, Frathers Creek, N. C., Jan. 23.

OHIO.

Ashland.—We met in council with our elder, Bro. Desenberg, presiding. Everything was disposed of in a quiet way. There were two more received into the church by baptism.—E. L. Baum, Maple Grove, Ohio, Jan. 22.

Donnels Creek.—Our series of meetings, conducted by Bro. D. C. Flory, of Virginia, is now in progress, with very good interest and attendance. Since our last report two young men were baptized at New Carlisle and one (a father of a large family) was reclaimed.—Hettie F. Barnhart, R. F. D. No. 4, Box 95, New Carlisle, Ohio, Jan. 25.

Greenville.—The members of the Salem church kindly remembered the Brethren's Home at Greenville with a liberal donation, consisting of one hundred and fifty-five cans of fruit, thirty bushels of potatoes, three-fourths of a bushel of sweet potatoes, twenty-four heads of cabbage, twenty-one chickens, five bushels of corn, and many other things too numerous to mention, including a good overcoat and other clothing. Good health is prevailing at the home, only two deaths since last March. We have forty-one inmates, including five children; have twenty who are over eighty years old, and the oldest one will soon be ninety-five.—J. B. Brandt, Supt. Brethren's Home, Greenville, Ohio, Jan. 23.

Greenville.—Bro. D. M. Garver began a series of meetings following the institute work at this place, and closed Jan. 21. Four precious souls were received into the church by baptism.—Mrs. Anna Witwer, Greenville, Ohio, Jan. 22.

East Dayton.—Our series of meetings closed last evening. It began Dec. 31, conducted by our elder, Jacob Coppock. He preached twenty-one sermons. The members were much encouraged.—Elizabeth Grove, 247 Lafayette St., Dayton, Ohio, Jan. 20.

Junction.—Bro. Jacob Heistand, of Middlepoint, Ohio, came to this place last Saturday, driving twenty miles. We had services Saturday evening, Sunday morning and Sunday evening. He has been preaching here once a month for a year. Bro. Heistand was away holding a series of meetings, so last month we had no services. There will be services here again Feb. 24 and 25.—Dora A. Font, R. D. 10, Box 40, Defiance, Ohio, Jan. 22.

Newton.—In the continued absence of our home ministers, Brethren Isaac Frantz and George Mohler, our preaching services were conducted by Dr. A. S. Rosenberger, of Covington, Jan. 14, and by Homer Bright, of West Milton, Jan. 21.—Mary I. Senseman, Pleasant Hill, Ohio, Jan. 22.

Silver Creek congregation, Williams county, Ohio, during the year 1905 has been somewhat on the increase. There were eight baptized, eight received by letter; three were taken from our midst by the hand of death, four letters were granted, and one was disowned, leaving our membership on the increase by eight.—Noah Long, Clerk, Frontier, Mich., Jan. 24.

South Poplar Ridge.—Bro. D. P. Koch, of Bryan, Ohio, began a series of meetings Jan. 6 and continued until Jan. 21. The interest and attendance were good. The members were much built up.—Sadie Noffsinger, Defiance, Ohio, Jan. 25.

Wolf Creek.—Our series of meetings at the Eversole house, which began Dec. 31, and continued until Jan. 21, with an addition of seven for the Lord and a spiritual feast for those that attended, was conducted by Bro. A. L. Klepinger, of R. R. 10, Dayton, Ohio.—D. A. Landis, R. 4, Brookville, Ohio, Jan. 24.

White Oak.—The meetings at this place, conducted by Eld. J. H. Brumbaugh, were well attended. The church met in council Jan. 23. Elders J. H. Brumbaugh and D. S. Filbrun officiated. We held an election for a minister; elected the writer. Bro. Filbrun gave us an excellent sermon at night.—R. C. Davidson, R. F. D. No. 4, Box 51, Lynchburg, Ohio, Jan. 24.

OKLAHOMA.

Red River.—The series of meetings commenced by Bro. S. A. Honberger Jan. 6 closed Jan. 21. He preached eighteen sermons, encouraging us to pass onward. One came out on the Lord's side. Our love feast was Jan. 20. Fifteen surrounded the table. At the close of the meeting a collection was taken for Bro. Honberger; \$16.10 was received. The church had in the treasury \$6.25, making a total of \$22.35.—Edna Cooper, R. R. No. 1, Box 15, Frederick, Okla., Jan. 23.

OREGON.

Newberg.—Bro. L. E. Keltner, of Payette, Idaho, just closed a series of meetings in the Newberg church. We need more help in the ministerial force, as Bro. Norcross expects to move back to California in the spring, and we will practically be without a minister. We have lots of room, good land and a mild climate. Will not some one come?—John Barnhart, R. F. D. No. 1, Newberg, Oregon, Jan. 22.

Newberg.—Brother and Sister L. E. Keltner, of Payette, Idaho, came to us Dec. 31 and began a revival meeting, closing Jan. 21, preaching twenty-four sermons. We thought when we set the time for the meeting that we had the right of way, but Jan. 2 the M. E. church began and Jan. 8 the Friends, and in the meantime the dancing school opened up. But the Lord blessed the efforts, for the church was strengthened. After the first week's meetings two of our best singers left us for other parts, but the Lord nobly closed up the gap by sending us Sister Nora Carl, of Portland. In the early stage of the meeting a little boy of eleven years made the good confession, and

(Continued on page 69.)

ANNOUNCEMENTS

LOVE FEASTS.

Feb. 24, Kansas City, Kans.
Feb. 25, Indianapolis, Ind.

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Brethren church, and is the only church paper published by the authority of the Conference. Price, \$1.50 per annum.

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That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

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VOL. 45.

ELGIN, ILL., FEBRUARY 10, 1906.

No. 6.

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AROUND THE WORLD.

THE past few years have seen a remarkable increase in the value of farms and farm products. The secretary of agriculture estimates that in the past five years the value of the farms themselves has increased over six billion dollars, or more than three million dollars a day on an average. And the farm products for 1905 reached the highest amount ever attained in this or any other country, being worth six and a half billion dollars. The corn yield was two billion seven hundred and eight million bushels. "The hay crop is valued at six hundred and five million dollars; cotton at five hundred and seventy-five millions; wheat at five hundred and twenty-five millions. . . . Very remarkable is the increase of fifty-four million dollars in the value of dairy products, which reached the total valuation of six hundred and sixty-five million dollars. The farmer's hen is becoming a worthy companion to the cow, the annual production of eggs being now twenty billions. Poultry products have climbed to a value of over half a billion dollars, so that poultry competes with wheat for precedence." It is the farms that do most to make the United States by far the richest country on the globe.

A BILL was introduced into the Ohio general assembly a short time ago which provides for killing those who are hopelessly ill. The author of the bill is a woman whose mother died of cancer of the liver. She says: "It would have been a blessing had there been a way to relieve my mother of her suffering. Before her death I was awakened every hour of the night by her cries and prayers for death." Under the provisions of the bill a person of sound mind, who is sick unto death and who is suffering unbearable agony, can ask a physician to administer an anæsthetic until death ensues. The physician must consult with three other physicians before administering the drug, and must also admonish the patient that certain death is to follow. There are many cases where death would be a great relief to the sufferer, and there are good people who would be glad if it were legal to relieve suffering in such extreme cases. But the question must be looked at from God's standpoint as well as man's. Would his command, "Thou shalt not kill," be violated if life were taken at the request of the sufferer as provided in the bill?

THE Russian government is dealing with the leaders of the strikers very severely in some instances. Severity is used now that could not have been some weeks ago. A report from Russia says that on Feb. 1 details of cavalry surrounded the railroad station at Goolotvin, on the Ryazan line, where a strikers' committee of thirty-six members had assembled. Without a hearing or the attendance of a priest they were ordered to turn their faces to the wall, and were then shot. Meanwhile, eighty of the strikers had boarded a departing train. The military chief followed on cars armed with mitrailleuse guns, and overtook and bombarded the fugitive train. When the latter stopped most of the passengers were dead. Those that were still alive were ordered shot by the officer. Within two weeks sixteen anarchists were shot at Warsaw, Russian Poland, without trial. The people are not likely to have much more liberty than they had before promises of reforms were made them. They have not shown themselves qualified for self-government, and there is a very strong party in Russia which favors upholding the autocracy, no matter how many lives of the people must be sacrificed. The day of liberty and internal peace has not yet dawned in the czar's empire.

CAMERAS are often a nuisance, and sometimes something worse. This was illustrated some time ago when Marshall Field was called to the deathbed of his son. When he reached Chicago, and at almost every turn on the way to and from the hospital he was met by camera fiends. Miss Roosevelt had a similar experience lately in New York. If persons carrying cameras have not enough manhood to respect the wishes of other people there ought to be a law passed to make them refrain from taking pictures against the protest of those photographed. Most men and women, even those who are prominent in different ways, are not seeking notoriety and do not want their pictures printed or put on exhibition. And they should have the protection of the law.

FOR some time there has been a discussion between the coal miners and the operators as to wages and some other things. Finally, last week, the operators refused to grant what was asked, and now a strike is planned which will include all the coal mining States in the country. Some place the number of union miners who will go on strike April 1 at more than four hundred and fifty thousand, and it is thought that about a hundred and fifty thousand nonunion men will join them in striking. If the miners' plans are carried out there will be the greatest strike ever entered upon. They are planning to make their relief fund reach the sum of thirteen million dollars, and the president of the union urges the men to save their money, for they will need it during the time of struggle. It is to be hoped that a way of averting the trouble will be found, for the coal strike of a few years ago caused much suffering, and most of it fell upon those who were in no way responsible for the strike.

THE difference between France and Germany as to Moroccan affairs resulted in the calling of a conference of representatives from several nations to agree upon methods of reform. The conference has been in session at Algieras, Spain, for some time. Last Sunday there was a bull fight in honor of the conference, and most of the delegations to the conference were represented, and many of the envoys were accompanied by their wives and daughters. There were three bulls, and before they were despatched they had gored and killed ten horses. People who can witness the torture of thirteen animals

and take pleasure in it are certainly lacking in the moral sense. To the credit of America and England be it said that their representatives refused to attend the fight. If they had attended they would have done so contrary to the wishes of their countrymen. The example they set was a good one. Some time ago it was thought that these bull fights on Sunday would be done away; but that cannot be as long as Sunday is regarded as a holiday instead of a holy day.

PRESIDENT ELIOT of Harvard University in his annual report to the board of overseers expressed his opinion of football as it has been played of late years in a very forcible manner. He said: "Regarded as a combat between highly trained men, the prize ring has great advantages over the football field, for the rules of the prize ring are more humane than those of football, and they can be, and often are, strictly enforced." These are hard words against football, but the man who wrote them is in a position to know whereof he speaks. The only wonder is that they have not been spoken before. Last week the faculty of the University of Chicago expressed themselves in no uncertain manner when they voted in favor of doing away with the game altogether for two years. Yet they will accept the decision of the conference of colleges on the subject. The faculties of other universities may take similar action, and if they do, it is not hard to see what the standing of football will be in the immediate future. There seems to be a widespread feeling that the men who have made football what it is are not the men to trust with reforming the game. The influence of the game has been debasing, and it is unfortunate that it received the attention it did in some church schools.

VIOLATIONS of the pure food law have been attracting considerable attention of late in Illinois. The commissioner seems to think there are two reasons for the violations. One is that there are not enough men to make inspections, and the other is that justices have a habit of remitting the fines imposed. The lack of men is bad enough, but what can be said of judges who encourage the manufacture and sale of adulterated and injurious food? Many deaths have been caused by impure foods, especially among children. But the violations of man's laws are no more flagrant than are the violations of God's laws; and as in the former case so in the latter, there have not been lacking those who promise remission of the penalty. That can be done for man's laws, but not for God's. His words mean what they say and judgment will be given accordingly.

FOR the past seven years there has been a steady increase in the number of suicides in our country. In 1899 there were 5,340; in 1900, 6,755; in 1901, 7,245; in 1902, 8,291; in 1903, 8,597; in 1904, 9,240; in 1905, 9,982. The causes for the suicides of the past year are given as follows: Despondency, 4,134; insane, 1,826; domestic infelicity, 1,526; disappointment in love, 958; unknown, 721; ill health, 411; liquor, 375; business losses, 32. Poison was the means used by 4,732 persons to pass from time to eternity. Those who shot themselves numbered 2,861; 1,022 used the rope; 868 drowned themselves; 706 cut their throats; 45 threw themselves in front of trains, and smaller numbers took departure in various other ways. The number is appalling, showing how many there are who become so desperate as to kill themselves. There are no doubt many more who would take their departure in the same way if they were not afraid of the world beyond. All this shows the lack and the need of religious belief, of the hope that enters within the veil.

✻ ESSAYS ✻

—Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.—

CAPITAL I OR CHRIST, ENTHRONED?

BY B. F. M. SOURS.

The sea was wild, the tempest thundered,
And the breakers bathed the rocks.
O, terror was ours, for our craft was filling,
And felt the billows' shocks.
He slept—almighty, 'neath the tempest,
But I was all dismay,
While surges tossed my little bark,
Or tore the sails away.

It was capital I—'twas I who did it—
I fought the terrific storm;
And I achieved the loss of courage,
And fear and shock and harm.
He slept; the angels were watching over:
He slept, a conqueror there,
While I was fighting in fear and sorrow,
And burdened down by care.

I tried, I failed: my boat was sinking,
And angels guarded him.
My faith was blind; I saw the billows;
My eyes with tears were dim.
So is it ever—I was the captain—
Enthroned, I governed—well,
'Tossed on the sea, death came apace
And gazed from every swell.

I called him. "Peace, be still!" he uttered.
Then O! what holy calm
Stretched o'er a sea of silent waters,
Like sweet angelic psalm!
O Sovereign! how the gales terrific
Obeyed thy mighty voice!
O King eternal—bid my spirit
Be calm, my heart rejoice!

I strive to love, and still so restless
The seas in billows roll.
I would be patient—O, the breakers
Are dashing in my soul.
I speak the word of strife unkindly,
And then the seas arise;
I fight for peace; the tempest deepens,
Till death confronts my eyes.

Is it capital I, or Christ enthroned?
I must the sceptre yield.
I stand for the right, but I am feeble,
And wrong must sweep the field.
I strive, I fail, I weep, I struggle,
But struggle all in vain;
And if I seem to conquer, ever
The surges come back again.

It is capital I, not Christ, enthroned,
For the billows would own his word.
When he says, "Peace!" the angry tempests
Obey him as their Lord.
Why then must I be tempest-driven?—
The Christ is still with me—
Lo! he is victor, if I trust him,
Upon life's stormy sea.

Mechanicsburg, Pa.

RESISTING THE LORD (Psalm 2).

BY PAUL MOHLER.

THERE is in all men a tendency to magnify the things that they know: the wealth and power of their own nation; the natural resources of their own state; the enterprises of their home town; the holiness of their church; or the intelligence of their own children. Whatever a man is acquainted with, he is likely to think is better than other things of like kind, which he has not seen. This is a good thing sometimes when it keeps a man from wandering around too much; but it has caused a good deal of trouble in the past, and is still causing trouble. The South would not have been so ready to fight the North if she had had the right estimate of their comparative strength: France would not have fought Germany; Russia would have kept the peace with Japan; and the great corporations in our own country might not now be so regardless of the will of the people if it were not for this natural tendency. The blindness of nations and people is an amazing thing, when they come to comparing their own strength with that of others.

If the kings and rulers of the earth make mistakes

in estimating the power of their kingdom, it is not surprising that they should underestimate the kingdom of God and the power of the Lord. We can count men, we can count the wealth, and we can even tell something of the fighting ability of the various armies; yet we make mistakes, and are surprised at Japan's victory. We cannot count the armies of the Lord; we cannot calculate his power, because we cannot see it. We cannot even realize the terror of defeat, because it is hidden behind the veil. No man receives the full measure of the wrath of God in this life, hence no man knows its full severity. Also there is ignorance, great ignorance, of the fact that God will and does punish men and nations for their disobedience.

It is an amazing fact that in this age of preachers, and churches, there are millions of people living in sin-long lives of wickedness without hearing even once of their danger. There are thousands of church-goers who are directly disobeying the Lord in their business, in their pastimes, and in their social life; never rebuked for their sin or warned of God's vengeance. It is so much easier to speak of God's indulgence than of his wrath.

However, there are enough people who do know in a general way what God expects of them; men who know that the Lord has commanded some things to be done and other things to be left undone, but who still go on in wickedness. Some do this, trusting in their own shrewdness to escape the penalty they deserve. Men who can find lawyers who will show them how to evade the law of the land, and even to break it without falling under its power, can also find preachers who are willing to try the same thing with God's law. "He that sitteth in the heavens will laugh: the Lord will have them in derision" (Psa. 2: 4). It is the same old story of underestimating the opposing power. The Lord is not deceived by any evasions of his laws.

Many people disobey, trusting to the clemency of the Lord. The Lord is gracious and plenteous in mercy, then why fear him? "Then will he speak unto them in his wrath, and vex them in his sore displeasure." Men who tell us what God should be like, leaving out the qualities of justice, have overestimated their own wisdom.

Then, finally, there is that large class of people who openly and consciously disobey the command of the Lord, nor fear his wrath. Men who are vicious, licentious, covetous, violent, oppressors of the poor, abusers of the weak, defying the power of God to punish or hinder them. Of all folly, this seems to me the worst. To think that flesh and blood can resist any great power, when all around us are the strongest of men falling victims to disease, old age and death; to think that mere courage and hardihood of spirit can stand before the Lord, when the bravest of men quail before any great natural convulsion,—an earthquake, a tornado, or a flood of waters,—is the extreme of folly. If man cannot stand before natural things, how can he stand in the presence of the eternal God, Creator of all nature, and Ruler of the universe? "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psa. 2: 9.

"Now therefore be wise, O ye kings;
Be instructed, ye judges of the earth
Serve Jehovah with fear
And rejoice with trembling.
Kiss the son, lest he be angry, and ye perish in the way,
For his wrath will soon be kindled.
Blessed are all they that take refuge in him."
—Psa. 2: 10-12 (American Revision).

Cando, N. Dak.

THE HOLY SPIRIT.

BY C. H. BALSBAUGH.

God in his tripersonality is a Spirit. Yet in the Trinity there is a person who is specifically designated the Holy Spirit, though he is not more holy than the Father and the Son. Without the Holy Ghost there is no Christ. Without Christ there is no salvation. Without a Triune God, instead of the stupendous universe there would be infinite blank. John 4: 24; John 16: 13, 14; Acts 4: 12; Luke 1: 35. Each person in

the Godhead has his special function, and yet not a sparrow falls to the ground without the cooperation of the Trinity. They are never sundered, although the Son is on earth, and Father and Holy Ghost are in heaven: or Father and the divine-human Son are enthroned in majesty on high, while the Holy Spirit is fulfilling a distinct dispensation on earth. O, the mystery, the grace, the peace, the glory! Scripture is too abundant to quote to ratify these specifications. Only a few, 1 Tim. 3: 16; Eph. 2: 8; Philpp. 4: 7; 1 Peter 1: 8.

The Bible is the Book of the Holy Ghost. The Old Testament is the Spirit's utterance. 2 Peter 1: 21. So is the New Testament. 1 Peter 1: 12. Jesus grew and waxed strong in Spirit, filled with wisdom. Luke 2: 40. By the Holy Ghost he cast out devils, and did all his mighty works. Matt. 12: 28. Through the eternal Spirit he made atonement for our sins on the cross. Heb. 9: 14. By the Holy Spirit he rose from the dead. Rom. 1: 4. By the Holy Ghost he gave commandments to the apostles after his resurrection. Acts 1: 2. No man can say that Jesus is the Lord, but by the Holy Ghost, 1 Cor. 12: 3.

The Spirit was poured out in all his fulness on the day of Pentecost, and has been here ever since. This is his personal dispensation. All the fulness of the Godhead is at his disposal. Col. 2: 9; John 16: 14. We cannot touch the hem of Christ's robe of righteousness without the Holy Spirit. All true Christian preaching must be "in demonstration of the Spirit and of power." 1 Cor. 2: 4. Intellectual culture is right, but without the Holy Spirit it is only "sounding brass, or a tinkling cymbal." 1 Cor. 13: 1. All true religion begins, develops, endures, through the presence and operation of the Holy Spirit. John 14: 17; Rom. 8: 11-16. Without Jesus we can do nothing; and without the Holy Ghost there is no Jesus. John 15: 5; Matt. 4: 1-11; Luke 4: 14. Identity with Jesus is our only security. This is possible only through the indwelling and dominion of the Holy Ghost. The rift between God and man is absolute; the rectification is possible only by the divine incarnation with its manifold features of grace. Then we will live in the Spirit, walk in the Spirit, work in the Spirit, and demonstrate the reality of our own regeneration by the Spirit. Gal. 5: 25; Col. 1: 28; John 3: 5, 6, 7.

God gave not the Spirit by measure unto his Son. John 3: 34. Jesus was not only in the form of God, but *was* God. Philpp. 2: 6; John 1: 1. We are finite and limited and receive the Spirit according to our capacity. Whatever our measure, we are to be *full* of the Spirit. The first seven deacons were full of the Holy Ghost. Acts 6: 3. Possibly Stephen had the largest measure, but they were *all* full. He seemed equal to Paul in his spiritual vision. Acts 7: 55; 2 Cor. 12: 1-4. Barnabas was a good man, and full of the Holy Ghost and of faith. Acts 11: 24. John the Baptist was *filled* with the Holy Ghost, even before he was born. Luke 1: 15. His mother was the medium of this ante-natal baptism of the Spirit. Luke 1: 41. Zacharias was filled with the Holy Ghost. Luke 1: 67. So were all the disciples in their original equipment for service. Acts 2: 1-4. Peter attempted nothing without this *fulness*. Acts 4: 8. Paul likewise. Acts 9: 17; Acts 13: 9. Whether in service or suffering, this filling was the joy and glory of the disciples. Acts 4: 31; Acts 5: 41; Acts 13: 52. In all these references let us not forget Rom. 15: 4. God does not want the smallest corner of our being to be unoccupied by the Holy Spirit. "Be ye *filled* with the Spirit." Eph. 5: 19. We are to be *wholly sanctified*, that our whole spirit and soul and body may be preserved blameless. 1 Thess. 5: 23. "*Faithful* is he that *callet*h you, who also will *do* it." Verse 24. This is the mark toward which we are unceasingly to *press* for the *prize*. Philpp. 3: 14. Both the mark and the prize are found in 2 Cor. 3: 18. To be like Jesus, we must be filled with the Holy Spirit, and so walk and live as not to grieve or quench him. 1 John 2: 6; Eph. 4: 30; 1 Thess. 5: 19. We all need to humble ourselves in the dust before God for our imperfection and failures. Luke 22: 62; Psa. 86: 5.

Union Deposit, Pa.

THE TEN COMMANDMENTS

CAREFULLY CONSIDERED—IN ELEVEN PARTS

By P. B. FITZWATER, North Manchester, Ind.

THE FIFTH COMMANDMENT.—Ex. 20:12.

THERE is a difference of opinion as to the division of the law on the two tables of stone. Without attempting to enter into the merits of the discussion, let us be content to view the first table as setting forth our duty Godward, and the second as setting forth our duty manward. With such a view we may justly regard the fifth commandment as the "centerpiece of the Decalogue—the keystone of the Sinaitic arch."

This commandment rests upon a very fundamental basis. It discovers the very essential relation which subsists between parents and children. The child's obligations to its parents rest upon something more fundamental than simply the personal worth of parents, or æsthetic propriety, or as a sort of reimbursement for care bestowed. It is this: the parents stand to their children in a very deep sense as the symbol and representatives of God. It is not merely just and beautiful to honor parents, but it is a duty which absolutely binds. Disobedience to parents is one of the most diabolical of crimes.

This commandment presupposes parental faithfulness. There are duties and responsibilities resting upon parents which cannot be discharged by another,—cannot be delegated to others. If ever there was an age when this commandment needed to be preached with all force, and its full scope set forth, it is now. Parents are recreant to duty in most cases. This results in children failing to render due reverence to their parents. There is great need of a revival of home training. There should be less attendance upon clubs and lodges by men and women—fathers and mothers—and more attention paid to the training of children. One of the curses of this age is mothers off to the club and children in the care of nurses. As an example of the awful neglect on this score I quote the following from a Mr. Snead, of Indiana: "The writer has visited over ten thousand Christian homes, in eleven States of the Union, and among some thirty different Protestant denominations, and when we strike the average, ninety per cent have no family prayer, and no direct daily teaching out of the 'Book of Life.'"

The human infant is helpless and dependent longer than the young of any other animal. In view of the endless life of the human soul, longer time is given for its training and growth than of the animal. During this formative period the Lord expects us to surround our children with such influences as will mold their lives according to God's plan.

The father stands as a type of God to the child. The child's conception of God is but an extension of its conception of its father. Truly unfortunate it is if the father's spirit and life are such as to create a wrong impression of God. Since the ideal always controls the man, it must bring disastrous results.

I. *The Command*—"Honor thy father and thy mother."

To honor means, literally, to attach weight to. It includes:

1. *Reverence.* "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God; I am the Lord." Lev. 19: 32. When the children realize, being properly taught, that their parents stand in the place of God to them they will manifest a holy reverence for them. This must be impressed upon their minds in the incipient stages of development.

2. *Love.* It is the child's duty to love its parents, just as it is the adult's duty to love God. This love should continue through life. There is no limit set for its exercise.

3. *Obedience.* "Children, obey your parents in all things; for this is well pleasing unto the Lord." Col.

2: 20. This is for children up to a certain age. The time comes when it is right for children to leave father and mother and establish homes of their own. It is not necessary that the children should be obedient then. Love and reverence should be shown always, but obedience is limited to a particular period.

4. *Support in old age.* "But if any widow have children or nephews, let them learn first to shew piety at home and to requite their parents; for that is good and acceptable before God." 1 Tim. 5: 4. Christ's provision for his mother from the cross is a striking example of the concern he had for his mother.

The query may arise in some minds, Should honor be paid unworthy parents? This can best be answered by referring to the curse upon Ham for dishonoring his father, Noah, while lying in shame (drunken). We must bear one another's burdens. "No man liveth unto himself." Preeminently is this true of the family. We are members one of another. Sin and shame of one is sin and shame of all.

II. How This Commandment May be Broken.

1. By showing disrespect to parents.

(a) This is shown by not speaking of them by names "father" and "mother," but by such names as "old man," "old woman," etc. The thunders of Sinai ought to sound forth to the present generation that they are breaking the Fifth Commandment, and therefore stand before God guilty.

(b) This is shown by living such lives as to cast reproach upon them. There is no more convincing way to honor our parents than the living of upright lives.

(c) This is shown by being ashamed to be seen in their company. Sometimes we see young men and women just from college who are ashamed to walk or drive down town with their fathers or mothers. Such is the greatest dishonor that can be paid to parents. The following narrative is a good example of honoring parents: "In the State of Georgia there was a widowed mother who had an only son. She was very poor, and had to work hard to support herself and son; I think she took in washing. But the boy was bright; he graduated at the top of his class. He took the 'valedictory,' which was only given to the highest man in the class, and a special gold medal for excellence in particular study. The graduation day came—commencement day, as we call it,—and he said to his mother, 'Mother, it is commencement day. I graduate to-day. Why are you not getting ready for the commencement exercises?' 'Oh,' she said, 'I am not going; I have nothing fit to wear. The grandest people in town will be there, and you will be ashamed of your old mother in her faded shawl.' His eyes just beamed with admiration as he said, 'What, mother? ashamed of you? Never! I owe everything I have in the world to you, and I won't go unless you do.' He insisted and the mother consented. He helped her to make herself as tidy-looking as possible. Finally pinning on the neat, but faded old shawl, he started down the street with his mother on his arm. They entered the church where the exercises were to take place, and he took her down to one of the best seats amid the grandest people in town, and there she sat among the silks and elegance in her faded old shawl. He took his place upon the platform, and when his turn came delivered his valedictory address. He received much applause, was given his diploma, and then handed his special gold medal. No sooner had he received it than he walked straight down from the platform to where the old lady was sitting, pinned the gold medal on her shawl, and said, 'There, mother, that belongs to you; you earned that.'

2. By not loving them.

3. By disobedience.

4. By failing to make proper provision for parents in their old age. Among some savage tribes there is a custom for children to slay their fathers and mothers when they can no longer care for themselves. The same spirit is manifested in civilized lands. We have men and women who dress in the garb of civilization, and even who dress as Christians, who allow their parents to die in the poorhouse, or crowd them back into some poor quarters and allow them to live on slender means. For children of means to allow their parents to become a church charge is an outrage, and a violation of the fifth commandment.

III. Promises Annexed to this Commandment.

1. "That it may be well with thee." Eph. 6: 3.

No child ever violated this commandment and prospered, truly. There is no surer way to bring disaster into one's path than to dishonor our parents. A familiar example of this is the history of George Washington. As a young man he was enamored with sea life. He made every preparation to go to sea. His mother protested. At the critical moment he yielded to his mother's entreaties and tears. God caused it to be well with him in making him the "father of his country" and causing his name to live in the memories of the millions who came after him. Who knows but what the pages of history would be different had Washington disobeyed his mother?

2. "Thou mayest live long on the earth." Eph. 6: 3. It is a fact that children who honor their parents live longer than those who do not. Those who thus do, form habits which tend to conserve life. Aside from God's special benediction the workings of nature's laws are such as to lengthen one's days.

North Manchester, Ind.

FEED MY LAMBS.

BY CORA L. WAMPLER.

How precious are those dear little creatures—the lambs! They are the life and joy of the flock. Without them we should certainly feel a great loss. Then their care is of more than ordinary importance.

One readily sees how the church may be compared to the sheepfold, the members to the sheep, and the younger ones and children to the lambs of the flock. Christ, as the shepherd of them all, points the way and is the only true leader. John 10: 11 says: "I am the good shepherd; the good shepherd giveth his life for the sheep." And in the same chapter, these words: "I am the good shepherd, and know my sheep, and am known of mine."

First in importance in the care of the lambs is food, just as natural food is of primary importance in the maintenance of physical strength. This spiritual food must be the proper kind—the very best—if we wish the lambs to become strong and well rounded out spiritually, as well as mentally, morally and physically. How can we expect the lambs to become strong and healthy without the proper food, any more than we expect the child in the household to do this without nourishing food? Among the varieties of spiritual food may be classed home influence and training, Sunday school, prayer meeting, and Christian Workers' meeting.

It is hardly possible to begin too early in giving spiritual food. Necessarily, home influence must come first; and this will begin its effect upon the child while yet a mere babe. Though not so noticeable at first, it only tends toward the formation of character in later years. Then how necessary that this influence be good, not bad. A little later, and at a very early age, the child may receive home training. In speaking of this subject, Sister Nora Berkebile, in India, wrote these words: "Before a child can lispen a word he can be taught about the good shepherd. In a home over here there is a picture of Jesus on the wall, and when we would ask the little girl, who could not yet speak a word, 'Where is the picture of Jesus?' she would point her finger to the picture, and when she began to talk she would ask her papa to show her the picture of 'dear Jesus.' The little brother two years older talks about Jesus and says that he and papa and mamma and brother and

sister and all the uncles and aunts will all get ready some day and go up to 'dear Jesus' house.' If this is true in far-away India, may not American children be taught in the same way? For the children, the tender lambs, are the very same the world over; their manners and customs may differ, but they are influenced in very much the same way; the same sky above all, the same sun beaming on all, and the same tender shepherd to watch and care for all. Let the little ones be taught by means of Bible stories and pictures of Jesus and other Bible characters. A story told in connection with a picture makes a lasting impression upon the childish mind. Make it an object lesson, and you will find the results much more satisfactory than to tell some abstract fact. The child should be taught a simple prayer, and thus form the habit of daily prayer. This will teach him to rely upon the tender mercy and goodness of God. In this connection the twenty-third psalm teaches an invaluable lesson: "The Lord is my shepherd; I shall not want." The childish prayer,

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take;
All this I ask for Jesus' sake."

this prayer if once thoroughly learned will never be forgotten. Since early training makes the deepest impression, it is doubly important that this teaching be of the right kind. It is often said in our public schools that the primary teacher should be the best obtainable; this is just as true in our Sunday schools, and applies also to home training.

While yet very young the child should begin attending Sunday school and take part according to his ability. He must have work to do or he will never become strong. Imagine a lamb given plenty of nourishing food but kept up in a close lot where it can never have enough exercise to find out the use of its muscles. It is just so with the child. No matter how good the food nor the amount given, there must be exercise or work in order that the physical body and mind and spiritual body may properly develop. As soon as the child can read he should have books and Bible stories to read for himself in connection with pictures. In this way he will gain much knowledge and will get an idea of the Bible which should be read daily in his hearing. By all means give the child something to do. Let him know that there is work for all to do, and it is necessary that he do his share, be it large or small. As he grows older and stronger the work must increase. It has been said that "an idle brain is the devil's workshop," and if the child is kept busy with good thoughts and deeds he will find no time to listen to Satan's bidding.

The child should be taught to memorize Scripture texts, prayers and songs adapted to his capacity. He should also be taught to give of his earnings for the help of those less fortunate. The true missionary spirit is easily instilled into the child mind: the story of the sad condition of other children appeals to him, and when his childish sympathy is aroused he becomes eager to help in the great work. If personal missionary work can be done, this will give the child a more correct conception of that vast field of work. City children, of course, will have more opportunities of doing real missionary work, but each child can find many opportunities of doing little deeds of love each day. Then his earnings, or a part of them, may be sent to support a worker in a field where he cannot go.

The lambs must be led, not driven. In John 10 we find these words which refer to the good shepherd: "And the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."

As often as Christ is spoken of as a shepherd, we are never told that he attempted driving his flock. He did not say to them, "Go," but, "Come." Imagine the condition of affairs should a shepherd try to drive instead of lead the flock. We should surely consider such a man very foolish and not a good shepherd. Most likely one sheep would go this way, another in the opposite direction, and each his own way, for they know not where the master would have

them go. But if the shepherd leads they will follow, knowing he will lead them "beside the still waters" and to green pastures, even though the way may sometimes be rough and hard. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Those whose duty it is to care for the lambs should realize that they must not be drivers but leaders. But what is to be done when one of these lambs goes astray, or becomes wounded, or stumbles and falls? Shall the shepherd and the rest of the flock just rush on, never heeding its call for help and sympathy? Perhaps some of the others may even trample on the already injured one. This is too often true. The good shepherd will patiently look for one poor lamb who has wandered away, nor willingly give up the search until he is successful in finding it and restoring it to safety. Then if one falls, or a weak one needs help, he will gently carry it back to the fold away from the prowling wolves. This is just what should be done with one of the dear children. Every effort should be made to keep them within the fold, but when once outside, a tender shepherd's care is needed to lead or carry them back again. If they are properly trained there will not be much desire to go outside or at least they will soon be willing to return. The church or sheepfold should be made so dear to them that they will think it the best place to be.

As the children grow older they must be given more and harder work to do; then the prayer meeting and Christian Workers' meeting will afford work which is as necessary to growth as is food. In fact, spiritual food and exercise are very closely related, and it is sometimes difficult to determine the difference between them; for this exercise aids in the growth of the spiritual body as much as food.

Then, parents, teachers, ministers, and older ones of the flock, let us all be up, be up and doing. Let all help lead the lambs; they need the help and loving care of all. Since the proper food is very essential we should strive to have them supplied with only the very best. Let the home training begin very early in life, be of the kind to insure spiritual growth, and not cease when the child enters Sunday school, but continue for many years. If a wandering or fallen one can be found, lift it up and care for it until it can gain strength to care for itself. At such a time, greater care must be exercised in the selection of food. Remember that the physician does not allow his patient the same kind or quantity of food that a strong person requires. Then as health returns the amount of food and work may be increased as strength permits. With the proper care a sickly child may become one of the strongest men; one of the poorest and weakest lambs may develop into one of the best sheep of the entire flock; likewise the tiniest, most helpless child may become one of the most useful and influential leaders in the church. Brother, sister, do your share of this good work. Help these tender lambs on their way. Think of the loving care and tender, sympathetic hand with which Jesus leads back the wandering ones. Lead the lambs in the right path. Lend a kindly, helping hand; in later years they will thank you for it and God will surely reward you. Remember that you were once as helpless as the poorest, weakest one. Give them encouragement, teach them to see the good and bright things in life, and don't forget to pray for them.

Lecton, Mo.

HOW TO HAVE MIGHTY WORKS.

BY J. A. SEESE.

In the latter part of Matthew 13, we are told that on a certain occasion Christ returned to his own country, and went into the synagogues to teach the people. They were offended in him, and in the last verse of the chapter we are told, "He did not many mighty works there because of their unbelief." The circumstance appealed to me as rather striking and set me to thinking; and I trust the reading of this will set others to thinking.

Notice the language again. It says, "Because of their unbelief" he refused to perform many mighty

works. Just previous to this Jesus had been traveling through the country about the Sea of Galilee, where he performed many astonishing miracles. No doubt Christ meant to give the associates of his youth the benefit of his marvelous powers, but when they recognized in him the carpenter's son they were distrustful, they doubted his authority. The result was that he made but little manifestation of his power.

We gather from this and many other scriptures that God's power is made manifest only through believers, that his Holy Spirit operates only through his faithful followers as an agency to reach the unconverted. Sometimes our revivals are not as successful in point of accessions as we should like to see them. We are likely to throw much blame on the evangelist, some on the want of unity and organization, and some on the hard-heartedness of the sinner. Doubtless these have much to do with the success of the meetings, but, after all, is not the prime factor in the matter unbounded faith in the power and willingness of the Holy Spirit to convict and convert sinners?

Perhaps in every community there are some bad characters. We say that we would like to see them make a change of life. At the same time deep down in our hearts we feel that their condition is past mending, that there is scarcely a possibility of their reformation. What is the matter with us? Do we not lack faith in the power of the Omnipotent? What kind of a man was Paul before his conversion? Let us never get the idea that any one is so deep in sin that he cannot be rescued. Christ came to seek and to save the lost. The sick need a physician; and the more sick, the more need of him. Let us remember that if we would have many mighty works occur among us we must have unbounded faith in the power and willingness of God to perform them. Intellectual assent is not sufficient; our whole being must be permeated, as it were, by the conviction. We need tactful evangelists; we need good consecrated home ministers; we need those who are willing to sacrifice time and means for the cause of right; but what we most need is a deeper conviction of the efficacy of the Holy Spirit. "Lord, increase our faith."

Bridgewater, Va.

THE HOW OF IT.

BY CYRUS BUCHER.

WE need advice. Whom shall we ask? Some advice is cheap and plenty in the market; some is costly, not so plenty, but like apples of gold. Some of self—some born of love and sorrow.

It is amusing sometimes how the cheaper kind is dealt out. A man told a certain preacher how he ought to spend his time and means for the cause, and that he could afford it. He had some means, a large family, and was doing much for the cause. The adviser had not enough to be buried on, and his reputation was about the same.

Not long ago, in a daily, the question was asked, for an answer on a postal card, "What would you do if you had Rockefeller's millions?" I was amused. I could never get that much money together, and if I had his millions I would return them to Rockefeller before night.

Not long ago I heard several young members advising ministers and elders how to preach, how to prepare the subject, how to draw the crowds, and how to build up the church. It was good, but as a certain business man said in regard to customers, who are hard to please, and tease and try to buy cheaper: "The only bad I could wish them would be for them to get into business themselves."

The church members who sit at home, absent from meeting and council meeting, are always ready to advise the elders, who visit them, how to keep pride and other wrongdoing out of the church. You just get filled with *how*—brimful, shaken down and running over,—enough to bring any sympathetic heart to pray for the welfare of the church, and especially for the advisers.

When you visit the one who has the seed choked with the cares of life and the deceitfulness of riches,

and he tells you how to run the church on business principles, he would get you in an automobile, and at a high rate of speed, just show you *how*. But, oh my! you turn and see behind you the old landmarks receding and the good old brethren running for safety, a few crippled and left behind, and your heart again bleeds for the dear old pilgrims, honest as the day is long, but left behind. And then, oh, ye fathers and mothers, if you want to know how to train your family for the Lord, you just ask for advice of those who have no children and who have forgotten their own childish pranks; from such you can get good measure, free of cost. Sometimes it so happens that such get an opportunity later in life to just try how, and the miserable failures and the open confessions!

I do not know the editor, but I suppose he must have quite a large place to keep his letters of advice as to *how* to run our paper. If he has not I cannot imagine how he can have so many good things dished out at every weekly meal. Of course I think there are just a few things that are not good for my health. But if there is plenty besides, wisdom would say, "Don't eat that, perhaps it is good for the other fellow," and perhaps I do not know how to run that paper. Now the old saying is that experience is a dear school and only fools learn that way.

Now if I were a young man, hired out, looking forward to beginning life for myself and building up a home, I would watch my successful neighbor on the other side of the fence, who has a nice, neat farm, home and family. I would let the team rest, climb the fence and ask questions. Then later in life, if the Lord blessed me, I would try to be liberal and help the good cause along; I would study how to save, also how to spend. I would let Rockefeller take care of his own, and ask God to help me use mine aright. If I had to preach and wanted to know *how*, I would not ask Timothy or Titus, but would sit by them when they read the letters they received from Brother Paul, and would ask, Who is Paul? They would then tell me of his conversion, of his travels, of his preaching, of his persecutions, and when he was driven from one place he was not discouraged; he just kept on. They thought they had killed him, but he started up in the next city and was now ready to be offered up. He fought a good fight, he kept the faith. He learned of Christ *how*, and oh, the golden advice born of sorrow, of love and of experience.

Then if I wanted to learn how to do business, I would get on the other side of the counter and see if I could find out just how a person feels when some well-meaning person asks to buy just a little cheaper. I would try to learn if a business man had any feelings at all.

Then if I was a young mother with God's olive branches for me to nurse, and some day tired out with care, and the noisy, mischievous little crowd, bubbling over with life and activity, almost driving me to nervous prostration, I would just bundle up and go home to mother, the gentle, quiet, old saint. I would tell her that I am so worried, and tired out with work that I hardly know what to do; I never saw such children; and if prompted would have a little cry. She would, undoubtedly, lay her hand upon my head and say, "My dear girl, I have seen such," and would just tell me *how*.

I can easily recall the time when father looked stern and mother would sigh at the table; and sometimes, when sewing on patches, a glistening tear rolled on the little apron when we were all at home yet. Oh, yes, all this would come back to me, and the advice I would be seeking would be golden, born of experience, of love and of sorrow.

Then, if I were an elder, a shepherd of a flock, I would hunt and hunt for an elder, for a good shepherd, and I would not stop if I could not find him on this side of Christ himself. If my soul were burdened with the lambs outside of the fold; if the older sheep were sick and wandering away,—if they failed to heed my call,—I would go after them with prayer and tears and I would take them in my arms, and if the load would be too heavy I would hear the Good Shepherd say, "Cast thy burdens on me." I would just know it was the man born of sorrow and grief.

Now, Thomas, how did you hear, "I am the Way, the Truth and the Life"? How did Thomas, so weak in the faith, understand? History tells us that he was at first the weakest, but afterwards the most active of them all, traveling over most parts of the world, among barbarous nations. He erected a church at Malabar. A short distance from the city was a tomb, where he often retired for prayer; here the Brahmins followed, threw a shower of darts at him, and one of their priests thrust a lance through his body. The disciples buried him in the church he had caused to be erected.

There is nothing that succeeds like success; we all want to succeed. Then is not agony, in some form, the measure of success? First the cross and then the crown. In the minister, the Sunday-school worker, the true, humble Christ-life is measured by conflict,—no cross, no crown. We all reap what we sow, but only "those who sow in tears shall reap in joy." Success is measured not always by joy, but often by conflict in work.

Many of us, perhaps, when we started out in our Christian life, had the theory—the *how*—all mapped out before us; but when temptations came, when conflicts, struggles and fightings came, then our true Christian manhood was put to the test. Were we true? Did we heed the call—"Always follow me"? In the evening of this world, when the summons come, "Call the laborers," we will know that the divine law measured not by activity, not money, not organization, but conflict, for it is by his agony, his blood, his cross and his passion that the world is delivered.

Astoria, Ill.

THE BOYHOOD OF JESUS.

BY D. M. MOHLER.

WHILE the Gospels give us quite an account of the Savior's teaching and labors and suffering, they tell us but little of his early history or boyhood experience. The second chapter of Luke, latter part, tells us about all we hear of him as a boy or young man. His trip with his parents to Jerusalem to the feast at the age of twelve, his experience in the temple in conversation with the learned men of that age, is quite interesting and instructive. He returned home with his parents and was subject to them.

What does that mean? Did he need restraint and correction? Not much, we think. But he was a perfect example for us in everything that pertains to the formation of a perfect character. Some religious people seem to think that when he was a boy he was just like other boys, that he took part in discussions and amusements. Do you suppose that there, was anything carnal or foolish in his conduct? Could he have been a perfect young man and finally made a perfect sacrifice as a Savior, and indulge in carnality? No doubt he was cheerful, and most excellent and agreeable company. But he could be this without being foolish.

In him we have a correct development of a young man. He increased in wisdom and stature, and in favor with God and man. The growth in stature required healthy diet; the growth in wisdom, correct teaching and a careful discrimination between good and bad, between spiritual and carnal, choosing the former and discarding the latter, as the bee gathers the sweet and leaves the bitter. What was his condition morally or spiritually in his early years? Some one says that he was as divine as his Father and as human as his mother. Is this correct? He was in all points tempted like as we are. Heb. 4:15. How could this be if he was not like us? There was something in him to respond to temptation, but he steadfastly resisted temptation; so the carnal mind never developed. What an excellent example for young people! How necessary to the development of a correct character! We do not need more than one Savior, but we need a good many exemplary young people, and this example, carefully followed, will bring satisfactory results.

Some say that young people must sow their wild oats. The Savior never sowed any, but harvested

some of our sowing, and it was an awful harvest. Will indulgence in sin qualify us the better for church membership afterward? Is a term in jail or in the penitentiary necessary to qualify one for citizenship? Does not a clean life develop into a useful, honorable life? There is quite a difference in young people. Some parents try to bring up their children in the nurture and admonition of the Lord, and when they teach by gospel rule, by precept and example, and the surroundings are helpful, they will likely succeed. And when those children go to town or to the city where the carnal world is trying to amuse and entertain the carnal with the show, the theater, the dance or the gambling table, it is not necessary for the parents to caution or warn them to avoid these carnal snares. They do not lean that way. They have not developed a relish for those dangerous indulgences, and they have learned that these diversions are intended for the carnal and the degraded, and they do not want to be classed with them. Do people ever get too carnal or degraded to go to a show or to a dance? We have heard of people refusing to go to a religious meeting because the colored people go there, but we never heard of white people objecting to going to a show or such like gatherings because the negroes go there. A child does not need to be warned to avoid the rattlesnake after it knows the nature of the reptile. "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." Prov. 13:20.

Then again, there are young people whom, when they go to the town or city and come in contact with those carnal diversions, it is useless for their parents to warn of their danger. They have indulged in this way until they think more of carnal indulgence than they do of their parents. Perhaps it would only aggravate their sin by disobeying their parents. "He that committeth sin is the servant of sin." John 8:34. "His servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." Rom. 6:16.

Some people seem to think that the Brethren are hard on their children and young people because they restrain them from running with other young people in those carnal diversions and amusements. We suppose it would be pretty hard on them if they had developed the carnal element in them by practice as most young people have. Is it difficult to deny a young man tobacco if he has never used it? Is it hard on him to avoid beer when he has never drank it? Is it hard on girls who have never danced to avoid dancing? Some young people say they would rather dance than eat. That depends on whether they have become enslaved by the habit. Some people say that children do not pay for their raising. Much depends on how much they are raised. The Savior paid for his raising. And so have many others who have been raised by the gospel rule, after the example of the Savior. Developing in life and character as he did they will be a blessing to the race and leave an honorable record when they pass away.

Some young people have the advantage of a pious ancestry. For three or four generations back their ancestors have been pious, devoted church members, living a life of self-denial and cultivating the Christian graces, and the carnal element gradually weakens in each generation. This is helpful to the young people. Are we trying to give our posterity that advantage?

"It saves us from a thousand snares
To mind religion young,
'Twill fit us for declining years,
And for the awful tomb."

Warrensburg, Mo.

THE future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician, is confirmed in the light of modern knowledge; and as we gird ourselves up for the work of life, we may look forward to the time when in the truest sense the kingdoms of this world shall become the kingdom of Christ.—John Fiske.

THE TRINITY.

BY EZRA FLORY.

It is often claimed that the doctrine of the trinity is not set forth in the Bible. It is, however, taught indirectly, as appears from the following passages:

Matt. 3: 16, 17, R. V.—“And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.”

Here is a clear distinction between the Son who is baptized, the Father who speaks, and the Spirit as a dove.

Hear Matthew again:

Matt. 28: 19, R. V.—“Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.”

Here a clear distinction is drawn between the name of the Father, of the Son, and of the Holy Spirit.

Now turn to John 16: 7, R. V.: “It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you.”

Here a clear distinction is drawn between Jesus who goes and the one who is to take his place. Also notice the personal pronoun that refers to Comforter.

Again in John 14: 16, R. V.: “I will pray the Father, and he shall give you another Comforter, that he may be with you forever.”

Now notice who prays, to whom the prayer is addressed and the one who is given in answer to prayer. Also notice again the personal pronouns.

Acts 2: 33, R. V.: “Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear.”

Notice the Son at the right hand of the Father, the Father himself and the Holy Spirit received by the Son from the Father and sent upon the church.

These three coöperate, act upon each other, but have distinct personalities, as is frequently asserted in the Bible. As Daniel Webster says, “Three in one and one in three, but God (divinity) exists in three persons and the Bible alone tells us this.”

Union, Ohio.

RELIGIOUS LIFE IN ENGLAND AND AMERICA.

A WRITER in *The World's Crisis* compares the religious life in England with that in America. Condensing his remarks he says: “I am inclined to think that the religious life in England is healthier than in America. In America the religious life is less conventional. In England the services are set, and there is not much scope for free action of the individual. There one is fenced in with forms and methods which have grown up with the centuries, and become sanctified with time. Religious life has to flow in certain well-defined ruts, and religious work has to be conducted on certain recognized lines.”

“America stands in marked contrast. Here we have no past to hamper us. Something new is expected. But this atmosphere of freedom is associated with another factor in our life not so favorable—a lack of reverence. In America there is a jauntiness, a familiarity about things sacred which seems strangely out of place to the Englishman. There does not seem to be the reverence, the awe of the Divine Presence to which one is accustomed in the old country.”

“It may be seen in the flippant tone in which sacred topics are discussed, in the tendency to joke on sacred things. In England a quiet, reverent demeanor is expected in church, a demeanor in keeping with God's house; and the services of the church are a divine worship. For the most part the churches in the old land display less outward activity; they are content with less machinery. But I feel they accomplish more.”

“There are more workers in the churches. Nearly all find some personal work to do. Less reliance is put on the pastor for the growth of the church and the development of the Christian virtues. Here the minister is, too often, hired to make the church numerically and financially a success, and if he fails, however

faithful, he must retire. In England, the pastor is not made so responsible. He comes as a shepherd, and he is expected to guide and teach, but the churches do not make him carry all.

“Again, I think the English life is less swayed by every new doctrine that appears in these last days. They are not so ready to adopt the newest fad in religion. A phenomenon like Salt Lake City does not exist in England. The religious faddist has hard and slow work to win converts over in the old land.”

WHAT IS RELIGION?

BY J. S. FLORY.

A FEW nights ago in the city of Denver I heard a speaker in a lecture ask the question: “What is true religion, anyway?” He answered it himself as follows: “True religion is putting yourself in the right relation to things that are true.” I thought to myself that was a short definition to a big proposition. And I am inclined to think a more comprehensive definition is hard to find in so few words.

Accepting the answer as true, we are driven to the conclusion that a religion based upon things that are not true would be a false religion. Or, putting ourselves in relation to things not true would be disastrous in its results. Things not true are directly the opposite of truth, therefore cannot bring good rewards. It is a matter of grave thought that the large majority of the people in the world to-day are putting themselves in relation to things not true, and as a result the world is rushing on in blind folly to a sad ending. Does it pay to take it for granted that every professed good thing is worthy of support?

Once I had a minister say to me: “It makes no difference what method is used to convert a man, just so he is converted.”

“Yes,” said I, “but it does make a difference to what he is converted.” Some people get the idea that conversion alone, independent of the “all things” of gospel truth, makes a person a child of God and an heir of heaven. “Getting religion” and doing religion are two different things. Faith that causes us to believe and faith that causes us to do things are not the same in essence. The men that do things in line with truth are the men that are “blessed in their deeds.” There is quite a difference between the shadow of a thing and the substance itself.

Denver, Colo.

BRAIN CULTURE.

THE brain is the *thinking* apparatus. If it is used it grows. If neglected it withers, contracts, becomes limp and stupid. It cannot be taken out and a new one put in. It is not necessary to do that at all. Begin to use it and the brain throbs. Use it still more and it grows stronger. Use it day after day, week after week, month after month and a great change takes place. The eyes brighten. The voice grows stronger. The whole body grows more erect. The man moves in a more lively fashion. He asks questions. He likes to converse. He consults the dictionary. He buys a new book and then another and another. People see the change. He is interested in more things and better things than ever before. What happens? Being more *interested* he becomes more *interesting*. It is a great change. In a sense it is a change of head and a change of heart. This is what good books and good papers do, and the change awaits every man who will diligently apply himself.

LET IT REST.

BY ALLEN BOYER.

THE name, “The Brethren Church,” occurs in the GOSPEL MESSENGER for 1905 about 652 times, and in the first four numbers of 1906, in the obituary column, forty times. The *Missionary Visitor* and *Our Boys and Girls* make free use of the name. In the *Missionary Visitor* the name, The Brethren Church, stands in large letters on the second page of its cover. Our secular papers also make free use of the name.

And now comes our dear Bro. L. W. Teeter and on page 51 of the MESSENGER claims the scriptural name, Brethren church, and calls for a rest. And I say, Amen, because the name is taking care of itself, and soon we all will be willing to be faithful members of the “Brethren Church.”

Lena, Ill.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, February 18, 1906.

REMEMBER LOT'S WIFE.—Gen. 18:16-33.

I. She Started Right.

1. The City was Doomed, Gen. 19:14
2. The Command was Urgent, Gen. 19:15-18
3. Obedience in Part, Gen. 19:18-24

II. She Looked Back.

1. Anxious for Friends, Gen. 19:26
2. Natural to Look Back, Gen. 13:12
3. Looking does not Satisfy, Luke 9:62

III. Turned to a Pillar of Salt.

1. The Angels had Warned Her, Gen. 19:13
2. Had not Revealed Penalty,
3. We Should Take no Risks, Heb. 2:2
4. Warnings to Backsliders, Heb. 6:6

I. One of the sad sights of life is to see some one, after having begun a good work, grow discouraged and weary over it, and then drop it. A far sadder sight is it still to see some one, after having “started right” in a holy life, grow weary and discouraged and turn back to the beggarly elements of this world. Especially is this true when we know and the backslider knows that this world is doomed to destruction eventually. 1 John 2: 16, 17.

God not only commands us to forsake its evil ways, but urges and pleads for us to do so. Obedience in part will not save us. It is only at the end of the race that the reward is ours.

II. While we may long to have the companionship of our friends as we journey heavenward, we shall not likely secure them by simply looking back at them longingly. While the carnal desires strong within us may make it natural to look back, too frequently doing so will finally lead us back. Looking back is the first step towards backsliding.

III. Many have been the voices of warning, yet we resist all and follow our own inclinations. We may at times think slightly of the penalty that we know awaits us, but we drive it from our minds if we can. It is a fearful risk to run. Better study deeply Heb. 6:4-6 before beginning to look back. Better continue on even in a weak way towards heaven. You may reach it eventually by so doing, but you never can by constantly looking back. Look upon those who have backslidden and see where they stand. Do you want to be one of them?

THE PRAYER MEETING.

For Week Beginning February 18, 1906.

ASHAMED OF JESUS.—Mark 8:38.

I. The Persons Described.

1. Those who are ashamed to assume a profession of Christ. Luke 12:8, 9. Every act of our life tells its own story. If we do not acknowledge Christ before men as our Savior, we need not expect him to recognize us at the judgment.
2. Those who are ashamed to maintain the profession before the world. 1 John 4:3. Too many, in this age of popular religion, seek the easy way of pleasing the people, rather than the bold and unflinching attitude of the fearless defender of the Truth. We need Daniels and Pauls to-day who are willing to show their colors, and stand by them.
3. Those who, because of being ashamed, go back to the beggarly elements of the world. Gal. 4:9. O, the sadness when a Christian leaves the rich banquet of grace, to feast with the enemies of the Lord. Angels might well weep when an immortal soul willfully turns away from the gate of heaven.

II. The Doom of Those Who Are Ashamed.

1. It is certain. Heb. 10:28, 29. In the world we may escape punishment at the hand of man, but at the judgment God will decide impartially.
2. It is awful. Heb. 10:31. Remember God is not mocked; whatsoever we sow, we must reap.
3. It is just. Heb. 2:2, 3. “A just recompense of reward” shall be given to all. We may rest assured that God's balances will weigh accurately, and our final doom will be in exact harmony with our life while on earth.

HOME AND FAMILY

THE NAME OF JESUS.

Jesus, I love thy charming name,
 'Tis music to my ear;
 Fain would I sound it out so loud
 That all the earth might hear.

Yes, thou art precious to my soul,
 My transport and my trust;
 Jewels to thee are gaudy toys,
 And gold is sordid dust.

All that my ardent soul can wish
 In thee doth richly meet;
 Nor to my eyes is light so dear,
 Nor friendship half so sweet.

Thy grace shall dwell upon my heart,
 And shed its fragrance there;
 The noblest balm of all its wounds,
 The cordial of its care.

I'll speak the honors of thy name
 With my last lab'ring breath,
 And, dying, triumph in thy cross,
 The antidote of death.

—Philip Doddridge.

GRANDPA AND GRANDMA.

BY MARY P. HABECKER.

WHERE are grandpa and grandma? The children have all left home, leaving grandpa and grandma once more to keep house to themselves. We believe while the children were at home grandpa and grandma did all they could to make them comfortable and happy. But they have chosen partners of their own now and placed themselves in the same position grandpa and grandma were years ago,—started family circles of their own.

Does their love cease towards their sons and daughters now? No, they love them as much as ever. When they know of their homecoming, how anxiously are they watching and waiting for them. I can imagine grandma walking to and fro to the window watching for her loved ones. Finally over yonder she sees them coming. How her heart rejoices as they cross the stream and come up the hillside towards the house. By the time they reach the house the door will be wide open to welcome them. But this will not always be so. The tide will soon turn. As they advance in years, their bodies will bend with age, their locks turn white, blooming for the grave, their voices tremble, their faces once smooth will be wrinkled.

Where are grandpa and grandma? Are they left to themselves, struggling along as best they can? Or are we going to do as a certain daughter said, "Rather pay some one else to board them than to take them to our homes"?

Bro. W. J. Swigart, of Huntingdon, gave a very impressive illustration in one of his sermons some years ago. It was about a young man going to the poorhouse with an old man on his back. The young man became very tired and set down the old man on a stone to take a rest. While resting the old man began to weep bitterly. "You may cry as hard as you like," the young man said, "but to the poorhouse you shall go, for I will not be burdened with you any longer."

Then the old man said, "I am not weeping because thou art taking me to the poorhouse, my son, but because of my own cruelty to thy grandfather. Twenty-five years ago this very day I was carrying him on my back to the poorhouse, and rested him on this very stone. He wept and begged I would let him stay with me the few days he had to live, promising to rock and nurse the little ones, and do anything he could. I mocked him, and turned a deaf ear to his cries and tears, and took him to the poorhouse. It is the thought of my cruelty to my poor old dead father that makes me weep."

The son was amazed, and said, "Get on my back, father, and I'll take you home again; if that's the way my turn will be next."

Such is life. These dear old saints will be going down the valley one by one, and before we are aware of it our turn will be next.

Where are grandpa and grandma? Are they in the back part of the house in some room where we do not care to live ourselves? No, they have the pleasantest room in the house. Don't be afraid to open up your parlors for them. Remove your parlor suits for a while, and let them place their own carpet and furniture in it if they so desire. Most old people prefer their old plain carpet and old style bedsteads far above brussels carpet and all latest style furniture. If they enjoy flowers, fill their windows with flowers.

Where are grandpa and grandma while we are enjoying ourselves in the dining-room with company? Will they have to sit back until we have dined, simply because there is not enough style about them? Better have more love and less style, and have grandpa and grandma come out and enjoy the meal with the rest.

Let us do all for them we can to make them comfortable and happy. We need not be afraid we shall do too much. We cannot. We are only returning a small portion of the love and kindness they showered over us. It will not be long till the race is run, the victory won, and they will again be at home, happily waiting for their loved ones to cross the stream of death and come up by the beautiful hillside towards the New Jerusalem, to meet them in their heavenly home.

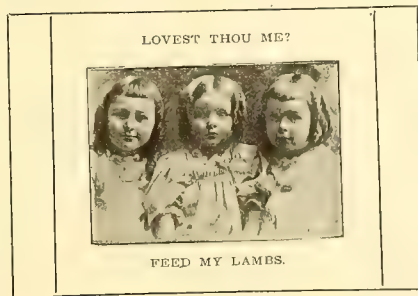
Quarryville, Pa.

FEED MY LAMBS.

BY MILLARD R. MYERS.

No source of inspiration has wrung as much poetry out of the hearts of men and women of all times as the little children. They have inspired a gentleness and kindness in the roughest hearts and the coldest households. No person can be trusted of whom it can be truly said, He does not love children. They are angels of God, so lately come to this earth, that the sunlight of his love falls in ringlets from their tresses and the splendor of his glory can be seen in the smile of their innocent eyes.

They come to the earth direct from heaven and the splendid thought of it all is that they bring heaven with them. Anyone who looks upon them rightly



must see the happiness of heaven, the purity of heaven, the innocence of heaven, the glory of heaven, the splendor of that holy world, and the very heart of the holy of holies.

Who can read the lines of the poet

"They are idols of hearts and of households,
 They are angels of God in disguise,
 His sunlight still sleeps in their tresses,
 His glory still gleams in their eyes.

"O, those truants from home and from heaven,
 They have made me more manly and mild,
 And I know now, how Jesus could liken
 The kingdom of God to a child."

without feeling a new inspiration for a higher and nobler manhood and womanhood and a greater desire to become as a little child?

Chicago, Ill.

You must be sure of two things—you must love your work and not be always looking over the edge of it, wanting your play to begin; you must not be ashamed of your work and wanting to be doing something else.—George Eliot.

SISTERS' AID SOCIETIES

Aid Society.

We are living in an age when it is really necessary to have aid societies, but if any of us try to tell the best methods of conducting these societies, we may fail in the attempt. But if many will have something to say on the subject, we may all be able to learn something that will prove beneficial. The surroundings of each society are quite different, so that what suits here will not suit elsewhere.

The main thing which ought to exist in an aid society, as in all other organizations, is a oneness. Each member of the society should feel a deep concern for all, and then in love and harmony, work hand in hand together; and while each holds the other's hand, let each hold by the right hand onto the church, for the aid society should be a part of the church and not separate from it. At each quarterly council the secretary should read the minutes of the society; then the church will know what is being done. If this is followed out there is not apt to be anything but prosperity in the society.

At the opening of every meeting there should be reading of scripture and prayer. This is very necessary, and should not be omitted. Each member should, as far as possible, be present, for interest creates interest; like all other good undertakings, there cannot be too much interest, and a good password would be, "What our hands find to do, let us do it with our might."

Hudson, Ill.

Rebecca L. Snavely.

Kenmare, North Dakota.

At our church council, held Jan. 6, we decided to organize an Aid Society. We met on Thursday, Jan. 11. Sister Dora Michael was elected president. Meeting was opened by scripture reading and prayer. Seven members were enrolled. We pieced one quilt, and one woollen quilt was donated. Collected, \$1.10. Decided to meet on the first Wednesday of each month. We hope we may be able to make these meetings a success and thereby accomplish much good.

Effie I. Forney, Sec.

York, Pennsylvania.

Our Sewing Circle was reorganized Jan. 5, 1906, with the election of the following officers: President, Kate W. Baughman; vice-president, Mamie K. Trimmer; secretary, Annie Leas; treasurer, Clara Dotterer. During 1905 we held twenty-three meetings, with an average attendance of five. We made sixty-two clothespin aprons, four sewing aprons, fifteen sunbonnets and other articles, besides doing other kinds of work. We donated one quilt, one comfort, and clothing to the poor. We received donations of patches, old clothing, two large pieces of outing, three quilt tops, carpet rags and also one dollar in cash. Earnings and donations received, \$13.58. Paid out \$9.10 for charitable purposes in our own community and \$1 to the Brooklyn mission. Money expended for sewing material, \$6.73; leaving in treasury at present a balance of \$6.79. May the Lord bless our work and put it into the hearts of many more to engage in the like work, for we believe we have done a little toward helping the needy.

Mamie K. Trimmer, Sec.

Surrey, North Dakota.

The Sisters' Sewing Circle of the Surrey church was organized July 6, 1905, with Sister Margaret Shorb president. During the six months, ending Dec. 20, 1905, we held eleven afternoon meetings and two all-day meetings, one of which was donated. We made three comforters, pieced twenty quilt blocks, made seventeen aprons, eleven coverings, and many other articles, making a total of eighty-six. We received \$21.31; donations, \$2.75. After donating \$5 to the Brooklyn meetinghouse, fifty cents to the needy, and purchasing goods for the society, we have a balance in the treasury of \$7.95. Margaret Shorb, president; Ida Mae Englar, secretary; Nora Petry, treasurer.

Altoona, Pa.

The society was organized April 1, 1905. Since that time we meet on each Wednesday afternoon, but during the fall we had several all-day meetings, owing to the great quantity of work we had on hands. We always have as much as we can do, and we have been doing our best to further this work as a church aid society. Our officers consist of president, secretary, treasurer and work inspector.

The meetings of Thanksgiving day and night are held in the church, under our direction and these we open with prayer and song service, followed by select readings. At the conclusion of this service we take up a money offering and solicit provisions which we distribute among the poor. Provisions received during the last year amounted to \$23. We make haps, quilts, bonnets and dusting caps. Our expenses for the year exceeded those of former date.

We presented the church with a new carpet, bought some supplies for the society, also clothing for a poor sister, which was also at our own expense. The total expenses for the past year were \$194.69, and we received \$107.18; from last year we had a balance of \$100.52, and now have in the treasury \$13.01.

423 5th Ave.

Mrs. A. L. Kephart, Sec.

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A REVIVAL was held in the Green Tree church, Pa., and eighteen applied for membership.

BRO. J. C. MURRAY held a good revival at Covington, Ohio, and nine persons were added to the church.

BRO. H. H. RITTER, of Oklahoma, should be addressed Crescent, R. D. 4, instead of Guthrie, as heretofore.

DURING the series of meetings in the Cedar Grove church, Ohio, six persons came out for the Lord and were baptized.

BRO. D. L. FORNEY should be addressed at Reedley, Cal., where he is now located and laboring in the Master's vineyard.

BRO. HIRAM FORNEY closed a revival meeting in the Mexico church, Ind., with seven applicants for membership. There is one to be restored to fellowship.

AFTER spending several weeks at Denver, Colo., Bro. I. J. Rosenberger and wife are to return to their home at Covington, Ohio, about the middle of this month.

THE district meeting for Southern Pennsylvania is to be held in the Back Creek congregation, Upton house, May 2. The elders are requested to meet the day before.

IF Bro. Samuel Murray, who is still at Indianapolis, Ind., should live until April 1 he will be one hundred years old. He will then be one of the oldest preachers in the world.

A VERY helpful revival was recently held in the El River church, Ind., resulting in twenty-three putting on Christ after the New Testament plan. Two others were reclaimed.

BRO. C. D. HYLTON recently delivered a series of doctrinal discourses in the Cave Rock church, Va., and then followed up with revival services. The result was most encouraging. There were twenty-five applicants for membership.

BRO. LEMUEL HILLEKY, who now resides at Peace Valley, Mo., is arranging to return to Goshen, Ind., in the early part of the coming April. He suffers a great deal and unless his health improves he is not likely to do much more preaching.

BRO. LANDA U. KREIDER and family, of South Whitley, Ind., are to start to Cuba about the first of March. They will be accompanied by Bro. Geo. W. Snell and his family. The purpose is to settle in Cuba and form a colony, and this may result in a church being established on one of the most charming islands of the West Indies. We wish the members success in their new venture.

NEXT week we are to publish a very interesting report of the India district meeting, which continued five days, and proved to be a very spiritual and encouraging gathering of native converts and missionaries. One paper goes to the Annual Meeting, and Bro. D. L. Miller has been selected to represent the district on the coming Standing Committee. He and his wife are now holding their membership in India, where they placed their letters over one year ago.

THE Brethren at Ephrata, Pa., have just closed a glorious revival conducted by Bro. Andrew Hutchison. The attendance was large and the interest excellent. There were thirty-two applicants for membership, nearly all of whom have received the rite of baptism.

At this time Bro. Wm. Lampin is engaged in a very encouraging revival in Mount Morris, expecting to continue a week or two. When through with this meeting he is to rest awhile before undertaking another. Like all other evangelists he finds it necessary to take an occasional rest.

WE are told of a series of meetings where the minister in charge related not one ghost story, nor did he say anything about deathbed scenes. He preached the plain Gospel from start to finish, and as a result, a number who heard the Word gladly were converted. They were brought to realize their condition by listening to the truth, and not through excitement. This is the way to convert men and women. Give them the Word of God to treasure up in their hearts and they are almost sure to be led to Christ.

MEN hold different views regarding the conversion of the Jews before their final return to the Promised Land. Some maintain that they will accept Christ and become converted before their return, while others hold that they will be permitted to return in their present unbelief, and then when Jesus makes his second appearance they will receive him as the long-promised and looked-for Messiah. Most Bible students, who believe in the second coming of Christ and the return of the Jews to Palestine, are in accord with this last theory.

LAST Sunday evening the Christian Workers, all over the Brotherhood, had for consideration: "Shall we raise the \$100,000 for missions?" So far as the Elgin church is concerned that is no longer a problem. The aim from the start was to induce the churches to raise on an average one dollar to the member. The Elgin congregation has already raised over three dollars to the member, and by the time of the Annual Meeting we are likely to make it four dollars. That is our way of helping to solve problems of this sort; simply go ahead and do our part.

WE have been requested to recommend a book on funeral customs and manners. We call attention to the book, entitled "The Funeral," advertised on the last page of this issue. A copy should be in the hands of all the ministers who have anything to do with funerals. We do not mean to endorse all the author has to say, but to the discreet minister the book may prove helpful in many ways. Some of the reforms suggested may be in order among our people, while others will not. But the reading of the book will put any one to thinking along important lines.

MOST of those who come to Christ in this day and generation are Sunday-school pupils. Some of them may be past the half century mark, while others are quite young, still they all take an active part in the Sunday-school work. This shows the great value of the Sunday school. We first get people to studying the Scriptures and then their eternal destiny. Those who are taught to respect the Bible from youth up are not so difficult to win as those who have been trained wrong from the start. We need to encourage our Sunday-school workers. They are doing a fine work, but with more encouragement they may do still better.

WE are asked to say whether the church furnishes the means to pay the expenses of ministers who visit the Bible lands. So far about twenty of our members, most of them ministers, have visited Palestine and other parts of the Bible lands, but they have all done so at their own expense. A trip of this sort is expensive, costing all the way from \$500 to \$1,200, but for those who can spare the money, and know how to secure information as they travel, it pays. The observing Bible student, who travels over Palestine and studies the country as one should, will find the Bible growing in interest, and he will be able to understand some parts of the Book better than ever before.

BRO. H. J. WOODIE, of Beldon, N. C., recently baptized a man who will be one hundred years old the coming August, should he live that long. He came wonderfully near putting off his acceptance of Christ until the end of the eleventh hour. We trust the old brother will enjoy his religious life the remaining days the Master permits him to live.

FROM an isolated point in the West, where the Brethren are now working hard to build up a church, an earnest brother sent nine dollars to this office and instructed us to send the MESSENGER to eighteen families, none of them members, of course, in his community. These families are certain to become interested in the church and her work. At these isolated points is the very place to use the MESSENGER to fine advantage.

IN this issue, page 93, Bro. C. D. Hylton, of the Botetourt church, Va., tells us how the work is divided up among the different preachers in that large and growing congregation. Last year he outlined the plan more fully. But the ministers meet and work for each one is allotted for the year. In this way each one knows his work and the territory is covered as thoroughly as possible. We like the idea of our ministers planning their work. It usually means that something is going to be done. Were this method wisely carried out all over the Brotherhood we would not have so many neglected points nor so many preachers at the same service.

THE Bristol Annual Meeting referred a number of papers to committees for the purpose of preparing the answers that should be recommended to the coming conference to be held at Springfield, Ill., June 5. The reports of these committees should appear in the MESSENGER some months before the conference so they can be studied by the delegates and others especially interested in the questions. Regarding a few of the questions some of our correspondents may want to say something through the MESSENGER, and this should be done not later than the middle of May. We shall take pleasure in publishing the several committees' reports as soon as they reach us.

THIS week we are publishing an article sent us by Bro. Paul Mohler, of Cando, N. Dak. He is the youngest son of Bro. S. S. Mohler, of sacred memory, who died near Warrensburg, Mo., several years ago. This reminds us of the fact that we have handled the manuscript of three generations of Mohlers, with indications that we may yet reach the fourth generation. The first was Bro. Samuel Mohler, of Covington, Ohio. He did a good deal of writing, and we always knew his articles by his handwriting. Next came Bro. S. S. Mohler. He was a very prolific writer, wrote with great care, but his ideas were not always grasped at the first reading of his manuscript. Many of his articles were accompanied by a short, pointed, and sometimes witty note to the editor. These notes were always read with special pleasure. Now we are handling the manuscript of several sons. Some of them put their matter on paper in better form than did their father or grandfather, but the gospel ring is much the same.

AFTER reading what was said a few weeks ago concerning "Church Decadence," a correspondent says that whenever he thinks about the spiritual situation, where he lives, he is reminded of Ezekiel's wonderful vision of the valley of dry bones. One time in the history of his home church the religious outlook was bright. The members were happy, cheerful and zealous, and entered upon the work of building up the church as well as the country with a will that was encouraging. But there was a weakness in the leadership, then came dissensions, and next emigration. Now there is a valley of dry bones, and a prophet like Ezekiel is needed to prophesy over and pray for these bones that life may again enter them, and cause men and women, now dead spiritually, to stand upon their feet and witness for Jesus. There are valleys of dry bones all over this country. It will do little good to lament over the conditions. We want godly men who will preach and pray and thus help the Lord to bring the spiritual dead to life again.

DURING the revival meeting in the Maple Grove congregation, Ohio, eighteen were added to the church, and two since, making twenty accessions in all. The members of this congregation appear to be active in their spiritual efforts and the good results are apparent.

BRO. J. G. ROYER writes us from Union Bridge, Md., where he recently did some very acceptable Bible institute work. He is very much pleased with the outlook for the Union Bridge school. The attendance is good, then the whole community is in sympathy with the work and purpose of the school. He was especially gratified over the interest taken in the Bible institute. From there he went to Daleville, Va., to devote a few weeks to the same line of work.

MISSION SISTERS.

OUR mission sisters are doing a noble and far-reaching work in some of the cities. By many a poor family they are looked upon as ministering angels, and their coming on missions of charity is hailed with joy. These mission sisters are known wherever seen, and are always respected on account of their Christian attitude as well as their mission. Their appearance is a help to them in every way, and when they are known to be engaged in mission efforts the poor will seek their aid in the hours of distress and open the door for them at any time. They can go into the worst of places seeking the needy, and seldom is a man found mean or brutal enough to disturb them. When among the poor and outcast they are regarded as angels of mercy, bringing supplies in one hand and the precious promise of life eternal in the other. They are doing good, more good than many of the ministers are doing and much more good than they are getting credit for. It is unfortunate that we do not have more of them. It would be good if we could have scores in New York, Brooklyn, Philadelphia, Chicago, Indianapolis, St. Joseph, Kansas City and other large places. Carrying on their work as they do, they should soon become better and more favorably known than the Sisters of Charity among the Catholics. Their manner of dress would tell the story of their mission and also assure them the protection they need. There ought to be some better way of sustaining, encouraging and directing them in their work. The field is a large one and is practically open to our people more fully than to any others. There are other organizations that are doing a noble work among the poor and neglected, but none of them are so well prepared to carry the whole Gospel to the poor as our earnest sisters. When we once enter this field with well organized and fully equipped forces we ourselves may be surprised at the results. Will not our people do more careful thinking along this line and see if we cannot devise ways and means that will enable us to employ more sisters and undertake more work among the poor that need help for both the body and the soul?

HIGHER CRITICISM WANING.

A FEW years ago the whole school of higher critics appeared to be running wild with the Bible. They conceived, as they thought, a new and better way of interpreting the Scriptures. They taught that Moses did not write Pentateuch. The internal evidences, as they held, showed that this part of the Bible was produced long after Moses died, probably in the time of Ezra. Then they reached the very learned (?) conclusion that the art of writing was not sufficiently developed to enable Moses, or any one else of his day and generation, to produce a work of such high literary merit.

The flood was discredited. The story of Eden and the creation of man was looked upon as legendary. Men did not live as long as reported in Genesis, while such names as Noah, Shem, Abraham, etc., referred to tribes and not to men. The miracles of the Old Testament were explained away. The virgin birth of Jesus was not believed and the miracles of Christ were looked upon as exaggerated stories that were handed down by tradition and finally written as a part of the New Testament.

In this destructive criticism, even to the extent of

affirming that the Bible is not divinely inspired, the scholars of Germany led out, followed by not a few in the United States. Scores of preachers fell in with the new school of interpretation, and came wonderfully near being swept off of their feet. It looked for a while as though the preachers were going to do more to discredit the Holy Scriptures than Robert Ingersoll, Thomas Paine or Voltaire had even been able to accomplish.

But the tide has turned. Men cease to affirm that the art of writing was not sufficiently developed in the age of Moses for the Pentateuch to have been written at that time. Valuable documents, of considerable literary merit, far antedating Moses, have been discovered, showing that the ancients of remote ages were educated thinkers and knew how to write. Very ancient stone records of the flood have also been unearthed and the names of Bible kings, heretofore called in question, discovered in stone.

All of this and much more is bringing sober thinkers back to their old beliefs, and they are glad once more to look upon the Bible as the divinely inspired Word of God. Higher criticism has done much good in the way of inducing men to search for evidences more closely, and they found them in imperishable stones, so that the very stones themselves cry out in defense of the Holy Bible.

In a recent issue of the *Christian Herald* a score of scholars and thinking men tell how the people are going back to the "old-time religion." They have discarded the Darwinian theory of evolution. It is even discarded by the scientific world, though it was quite generally accepted by scholars at one time. One writer says: "If the apostles had been of this party, higher criticism, we would have had no Christian church, and no New Testament." It is stated that several churches were badly affected by the new method of interpreting the Bible, but the pendulum is now swinging the other way and we may look for the healthful and sensible way of regarding the sacred volume as the Book which God would have us receive reverently and obey implicitly.

This is not the first time that the Word of God has been under fire, but is probably the most severe siege that it has had to endure. Most of the attacks heretofore have been conducted by its enemies, but in this instance its integrity, correctness and divine inspiration were assailed largely by the men in the pulpit and the college Bible departments. They ruthlessly handled the Word, written by holy men who wrote as they were moved by the Holy Ghost, as folklore, and sometimes regarded it, in part, as legendary.

So far as we know, the controversy has not disturbed the Brethren church. We have never heard of even one sermon, in any of our pulpits, discrediting the divine inspiration of the sacred volume. From youth we have all been taught that the Bible is the Word of God, handed down to us by men divinely inspired, and it is a comfort to receive and regard it as such. The man who believes with all his heart that the Bible is God's Book is the one who can convert sinners. He has something on which to rest his faith, and something worth esteeming to hold up to those seeking more light. We praise God for the Holy Bible, and then we praise the Lord for the devout preachers who look upon it as the inspired Word.

READ AND THEN GIVE SUGGESTIONS.

It is the question of immigration again. A few articles were published in the *Messenger* on the subject last summer, as you remember, and they showed that there is much interest on the question with many of our people. Letters approving immigration in colonies under some system of general management came to the writer from all over the country. In fact they are still coming.

First of all I wish to say that I have no financial interest whatever in the subject. I own no lands for sale for colonization purposes, nor am I personally interested in land agencies, railroad holdings, etc., further than the general public good. It is purely and exclusively as a missionary project that I am interested in it. On this ground would I elicit your

interest, whatever else may grow out of it to your advantage.

That immigration in colonies is the most effective plan of mission work is settled. It need not be argued; it is acknowledged by all. Its permanency, economy and use of every member in spreading and confirming the truth are seen at a glance. The things most wanting in the common method of mission work are those that recommend the colonization plan. The appearance of permanency is of first importance, and when money is scarce and workers are few every one must know the value of a system that makes the most of these. Certainly. That is the idea of colonization exactly. It is to relieve the congested parts of the body and to spread out over more territory for the sake of opportunity and usefulness. Many of the big old mother churches could each spare a colony of fifty members, or more, with a preacher or two and so many deacons, to go into unoccupied territory, and all be the better for it.

Some fear immigration on the ground that it tends to create unrest. The position is well taken as to the business in its present form among us. People move single-handed and in most cases for the purposes of financial gain, and it is not a wonder that they become vagrants. They always think the gold mine is just across the way. That is a bad condition; it is to receive no encouragement either at the hands of individuals or the church.

Immigration in colonies for purposes of church work is not so. In fact it is just the opposite. Brethren are to move in bodies of not less than forty or fifty members each, to give sufficient strength to have a little church right from the start, which is to be as heaven cast into the meal of the community. The motive is not to make money; it is to spread the truth and hasten the kingdom of Jesus. This kind of work, pushed by such motive, does not make the church a body of miserable, restless, purposeless nomads. On the other hand it gives purpose and perseverance, the elements essential to the development of the highest and noblest in us.

It is true, of course, that many will better their financial condition, and none should lose much by it. On the whole the turn ought to be made without financial loss; gain rather. But this is a secondary consideration; yet it is well to note that the plan does not necessarily involve much, if any, financial sacrifice.

It is also true, I think, that there are many brethren and sisters scattered throughout the big old churches consecrated to the extent that they would like to change locations for the sake of doing more for Jesus. The motive is to magnify Jesus. This first, all else second. So, absolutely so. This is the ground work of the plan that I have in mind. This plan contemplates a class of members, and a growing class, in the old churches who desire wider opportunities for usefulness, and who are willing to give up the ease and pleasure of a big, strong membership and associations of long standing for the sake of souls. These are fully convinced that the work of Jesus is man's chief business here and that life means more than ease and pleasure. If this class does not exist I am disappointed and the plan is totally inoperative.

This is not the question of ministerial distribution alone as that question has agitated the church of late years and will continue to do so more and more until the problem is solved. It is the distribution of the membership, preachers and all, to the best advantage, the distribution to be made as a matter of choice on the part of those who change locations, it to be done under some advisory plan approved and sanctioned by the conference. Membership distribution under church control on general principles would be the greatest power in the world for church enlargement, for it would make each member a missionary, which is the real idea of Christianity.

How is it that the church came to America? How is it that it spread westward and northward and southward over its present field? Was it by immigration? Right here in old Virginia, the mother of States, the result of immigration has been wonderfully shown. In a little mountainous strip of the western side of

the State there are sticking about in the valleys and hills about nine thousand Brethren. In the last twenty years immigration from this body has turned to eastern Virginia, the big part of the State, lying east of the Blue Ridge, and to-day there are organized churches in more than a half dozen of these counties. And some of them are working, well-established churches, contributing to the general work of the Brotherhood. Right here is the thing in example that I have been trying to recommend. In nearly the whole church in its present location is the example of it.

Now to put this work on the basis of some intelligent direction is the point before us. At the last meeting of the General Missionary and Tract Committee the question was considered and I was instructed to prepare a paper outlining a plan of immigration work to go before next Annual Meeting. And I am taking this opportunity to ask suggestions from those interested in the subject and who have studied it.

H. C. E.

WHICH IS THE BEST CHURCH?

THIS may seem to be a strange question to ask and discuss. But we saw it in one of our leading church papers, and it was discussed by a minister of pronounced ability, which goes to show that it is a subject which is touching the minds of some people, and perhaps of quite a number.

After admitting that some are good, others are better, the question is, Which is the best?

Is the subject of sufficient importance to demand our question? If so, is there any way by which an earnest seeker could come to a satisfactory conclusion? It would seem that there is, or ought to be, as the choice is being made by hundreds and thousands almost daily. It is natural to suppose that as the choice is open everybody would choose the best. This should be true, because on our choice depend our highest interests.

The Presbyterian says: "Our church is noted for soundness of doctrine, simple form of worship, scriptural mode of church government and the liberality and intelligence of our members."

The Episcopalian says: "Ours is the historic church; has a stately and majestic ritual in whose communion have been gathered the poorest as well as the kings and queens of the earth."

The Methodist says: "Our church is Christianity in earnest; has been noted for her zeal in evangelizing the world—the neglected ones and compelling them to come in."

The Baptist says: "Our church started the great modern movement of foreign missions, and stands strictly and fearlessly by the Word of God in preaching and sacraments."

And so on, and so on would be said by all the different sects as we now have them in the world, each some special feature in church doctrine that is a little better than all others, and all claiming the Bible as their standard for faith and practice. This must necessarily be so or else there would be no excuse for our many denominations. And we do not wonder that members of any church should feel and say that their church is the best, the very best, in the world. Why not? It is a free choice. And in all of our other choosing we take the best when we can get it, as far as it does not conflict with the pleasure and good of others. But how shall we determine which is the best church? We cannot do it by weighing, measuring or by the professions made. There must be some other way.

We know that many are ready for the answer. Make the Word, the Truth, the Bible, the standard. And let the church that accepts the Bible as its only rule for faith and practice be declared the best church. Yes, this ought to decide the question. But as all of the Protestant denominations claim to be founded on the Bible, how are we going to determine which particular church comes nearest to this standard? Some lead off in church doctrines, in bringing up their children and strictly observing the Lord's Day; some, with being filled with the Spirit—with them it is all spirit. Some emphasize faith as the great thing;

with others love is the needful thing—the greatest thing. Others say faith—only believe, and ye shall be saved. Others say baptism is the important thing, and risk their salvation on being baptized. Others have led off in teaching the children in Sunday-school work. And still others, in the missionary work—in carrying the Gospel to every creature in all the world, to the people at home and abroad—everywhere.

And do you know that there is no church that has come up fully to the standard of truth in all these things, even our own church, as good as we claim it to be? Of course we believe that we, as a church, come nearer, or perhaps we may say nearest, to accepting the whole truth than any other religious organization in the world to-day. But, even if this was admittedly so, it still would not prove that we are necessarily the best church. The best church doesn't consist in professing, believing and accepting, but in the doing. *The best church is the church that acts out the most Christ life, does the most and best work and turns out the best goods.* Every movement in this world is known and judged by the goods that it turns out. Why not? Surely there can be no better test. The tree is judged by the fruit it bears.

If everything in the world and in nature is judged or tested in this way, why not the church of Jesus Christ? It seems to us that this is a test that ought to be accepted by all. We know that good will not produce evil; neither will evil produce good. Accepting, then, this test, and applying it to the different churches, which among them all puts out the best goods, the best men and women—the men and women that make the best companions, the sweetest and most lovely homes, that rear their children best, that make the best neighbors and citizens, that are the most honest in their dealings, that are most charitable and do most for their fellow-men, and are, in all things, the most Christlike, doing most towards saving the world for Christ and eternal life? It seems to us that the church that can most fully answer these questions is the best church—the church of Jesus Christ. Are we that church?

H. B. B.

ANNUAL MEETING QUERIES.

DECEMBER 16 we published a number of papers intended for the Annual Conference. A few have come in since, and so far as we know, these, with what have been published before, are all the papers sent up by the fall district meetings.

Southern Indiana.

The Pyrmont church, feeling the need of a more suitable lesson leaf for the use of our Sunday schools, ask Annual Meeting, through district meeting, to authorize the publication of a leaf containing two lessons—the lesson of the present Sunday and the lesson of the following Sunday with notes. John L. Wagoner, Clerk.

Passed to Annual Meeting.

Oklahoma and Indian Territory.

(From the Guthrie church, Okla.) Petition to Annual Meeting, through district meeting of Oklahoma and Indian Territory: Since the last decision of Annual Meeting on the divorce question (Revised Minutes, page 106, Art. 2, 1898) requires churches to investigate the conduct of applicants for membership, who, while in sin and without gospel knowledge, were married, divorced, and again legally married, according to the law of the land. Said decision of Annual Meeting requires churches to lay the sore penalty of husband and wife separating and breaking up of loving families, before such can enjoy church fellowship, therefore, we ask the district meeting of Oklahoma and Indian Territory to petition Annual Meeting of 1906 to restrict the jurisdiction of the church over the members only.

Answer of district meeting: This district meeting so petitions Annual Meeting in harmony with Acts 17:30 and 1 Cor. 5:12, 13.

Passed to Annual Meeting.

Middle Missouri.

We petition Annual Meeting of 1906, through district meeting, (1) To appoint a committee of competent brethren to make a selection of such books from among the many that are published as are safe and profitable for the members and their children to read; (2) That a supply of such books be kept for sale at the Brethren Publishing House, and the profits of the sale of such books to be devoted to the world-wide mission. Passed to district meeting.

Decided to ask Annual Meeting, (1) To appoint a committee of brethren, not connected with the Brethren Pub-

lishing House, whose duty it shall be to examine books that are favorably reported by the Publishing House, and make recommendations of such books as are specially suited to the needs of our Brethren's families and for Sunday-school libraries, and limit the advertising of anything that might be questioned; (2) To encourage the members of the church to make their purchases of books through the Brethren Publishing House, and thus save the profits to the world-wide mission fund.

WERE MARY AND JOSEPH CHRISTIANS?

Did Mary and Joseph ever accept the faith and baptism preached by Jesus?

THE whole tenor of the four Gospels, so far as they relate to Mary, would indicate that she was a most devout Christian during the later years of her life. She could not help believing in the divinity of her Son. The visit of the angel to her room, announcing his birth, was enough to settle that matter for her, to say nothing of the events that transpired in the early history of the child. She was probably among the first to accept the teachings of her Son after he commenced preaching in Galilee. A woman of her faith and knowledge would be anxious to receive the holy baptism enjoined by the one she looked upon as the Son of God. How often she heard him preach and how many of his miracles she witnessed, we know not, but on Calvary we find her at the foot of the cross, and some days later in the upper room with the disciples. From girlhood she was a holy woman, beloved by the angels and in favor with God. After embracing the Christianity taught by Jesus, she remained steadfast to the end, the last of the faithful to leave the cross, and among the first to meet and worship in the upper room. From the cross she went to the home of John and was tenderly cared for until she died, loved and respected by all who knew her.

As for Joseph, if he was yet alive when Jesus came from his temptation, we see no reason why he should not have most earnestly accepted the faith and demanded baptism. He had all the evidence any man should have needed to convince him that Christ was divine, and therefore the Son of God. Before he became the husband of Mary he was known as a just man, and it must be evident that he accepted the gospel truths as fast as they came to him. Having accepted the teachings of the man whose life was spent in his own happy home in Nazareth, we are of the opinion that he died in the faith, and in the first resurrection will come forth with the just.

WHO SHOULD LEAD?

A CORRESPONDENT wishes to know whether it is proper for our ministers to be continually calling on outsiders to lead the song services and also to lead in prayer at our regular meetings. It is thought that members, or at least members' children, should be trained to lead our song services, so we need not depend entirely upon the unconverted. As much as possible all devotional services should be conducted by members. If they have had no training for the purpose, let special efforts be made to train them. The people of God are to sing with the spirit and the understanding, not merely to be heard, but as an act of worship. Prayer is the highest type of worship. All acts of worship are intended for the saints. It seems strange indeed that the converted should have to depend upon the unconverted for their singing and praying. In a sense it may be creditable to the unconverted, but it is certainly no credit to the saints. If there is a little band of believers in a community where services are held, let them be trained to sing and pray; then when they come together in a public service let them sing and pray, not merely to be heard of men, but to be heard of God. All the people present may join in the song services, but it is one thing, in matters of this sort, for the unconverted to follow the converted, but quite another for the converted to have to follow the unconverted. In training people along these lines very much indeed depends upon the preachers themselves. If they will manage things wisely they can soon have a little body of members so trained and developed that public services may go forward without serious embarrassments.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, Illinois H. C. EARLY, Virginia
S. F. SANGER, Indiana A. B. BARNHART, Maryland
JOHN ZUCK, Iowa

AMONG THE DESPISED.—I.

When a mission is to be opened in a city, one of the most important questions to be decided is that of location. Where shall the work be done—among what class of people? And it is well to give the question due consideration, for on the way in which it is answered the fate of the mission largely depends. Failure has often followed when a mistake was made in selecting a place in which to begin.

Yet there is such a thing as paying too much attention to location, and making too great an effort to be among those who are congenial. That is not our main business. Each one who goes out to teach God's truth goes as a physician, a representative of the Great Physician; and he cannot be a true representative of him unless he goes among the sick, those who have never known of the Father's house or have wandered so far away that it is impossible for them to find their way back. Their need is great, our opportunity is great, our responsibility is very great. To us much has been given and of us much will be required.

Some of us have been in the slums in cities. We shuddered when we saw the surroundings of the boys and girls there, and we thanked God that our childhood and the childhood of our children had not been cast in such a place. But can we rest satisfied with this? Are we not moved to do something to help? We know that these children have not a fair chance in life, that they must in almost every instance become criminals, that there is no hope for them to live pure and honest lives, for they do not know purity and honesty. To live among them seems horrible, impossible. Yet they have souls, and their souls are as precious as yours and mine, for God is no respecter of persons. Each is judged by what he has given him. These little ones in the slums have had nothing given them, and nothing can or will be expected of them. The call is, "Son, give me thine heart." But the son who has never heard the call will not be punished for not giving his heart. The responsibility does not rest with him, but it rests with those who knew he was called and were so busy with their own affairs that they neglected to deliver the Master's message to him.

But the condition of these people seems to be hopeless, or nearly so. They know nothing of God but his name, which they take in vain, many of them not knowing what they do. It will take years of effort to raise them to the Christian plane, and it may not be possible to get very many of this generation that high; yet it is worth while trying, for the sake of those now living and of those who are to succeed them. The Christian world cannot, dare not, leave them and their descendants to multiply in vice and crime. And why should we shun our part of the burden of teaching and leading them? We take the whole Bible as our guide. It has helped us; it will help them as much or more, for few of us started from the depth in which these unfortunate ones are.

This is not a popular place or an easy place in which to work. The one who goes here buries himself, shuts himself off from much that is generally considered as making life worth living. And what shall he have therefor? Peace with God, a clear conscience, the Holy Spirit, the Christ, the certainty of an incorruptible home in the heavens. What is better than these things? Nothing that man so often gives his life for is of any real value in comparison.

It would seem that physicians should not neglect the desperately sick because they are filthy and their surroundings are vile. They need help, for the enemy of souls has wounded them unto death. And there is just one remedy that will restore them. We have it in an unlimited quantity. Do we have the love and the humility and the patience to go among these whose condition is so desperate, and labor with and for them until their feet are lifted out of the mire of sin and placed firmly on the rock of salvation? We ought to have, for to do thus is to be Christlike, which is what we all desire. Let us not seek only those who are of good standing, but also the poor and despised, for they are of the least of Christ's brethren and must not be neglected. Every creature of all classes is included in the command. We fail to obey if we deliberately neglect any class whom it is possible for us to reach.

G. M.

OUR SECOND CHRISTMAS IN INDIA.

As Christmas morning was dawning we realized with renewed force that we were in a land where thousands do not know the Christ, and thus they have no Christmas. We are glad that some have learned to know the real and true Christmas joys. There are others who know of the holiday season and look upon the occasion as a time for us to give them presents.

Different ones came to our door saying "Salaam" and bowing and asking for "bak-hish." I suppose people in America like presents, but they generally don't ask for them. When people ask for a thing it takes away much of the pleasure of giving. We enjoy very much sharing what we have with those who are worthy and who appreciate anything we may have to give.

Sister Ebey and her children and I went to Gholvad, where we have several native Christians stationed. One brother teaches a Gujarati school in the village. The children are all small and as yet none are Christians. They are taught the ten commandments, Christian songs and prayers. While I listened to those dark-skinned children singing "Blessed be the name of the Lord," I forgot that they had scarcely any clothing on and that they were very filthy. I could see by faith the time when these children will know more truly the true Light.

Sister Ebey read to them the story of the birth of Jesus and told them about our Christmas day. Some of the mothers had come also. Some seemed very much interested, while others appeared so dull and ignorant that one felt they never could understand anything. Some walked away in the midst of the talk, others seemed to feel that it was their duty to talk in meeting and repeat all questions that Sister Ebey asked the children.

We spent the remainder of the day with our native Christians in their home. Would you like to see this home? It is but a mud hut. Everything has the appearance of mother earth. We see no furniture besides a cot and two or three boxes in which are kept books or whatever the people may have. In one corner is a place where the cooking vessels are kept and where the cooking is done. There is no chimney for the smoke to escape. That finds its way out as best it can or stays in. There are no windows in the house. One door is in the front of the house and one in the back part. This is a happy home because love and Christ dwell here. This is the only Christian home in the village. Our prayers are that soon the homes that are now without love and hope may find the Christ and become as happy as the one in which we spent our Christmas.

We had taken our lunch along. The sister made some native bread and we put our food on the floor and all ate together. We had no knives and forks, neither did we have any plates. We all enjoyed our Christmas day and felt glad that we were permitted thus to spend the day. May the Lord give us many Christmas days in India, and may many be taught the true meaning of the day. May the Lord keep us all faithful in his service until he comes again.

Florence Baker Pittenger.

Dahanu, India, Dec. 28.

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FROM JALALPOR, INDIA.

In spite of the plague that is still raging in our town, our idolatrous friends recently dedicated a new temple to Ram, one of the incarnations. The temple is a two-story building and serves both for a temple and as an inn for travelers. Such a device shows the wisdom of the world, which is too often "wiser than that of the children of light." The low castes sleep on the veranda below, and the high caste goes into the side room, or else upstairs; but in either case the holy of holies, where the god is, is there, and may be seen even from the door without. How sacred an inn! how many are the ways by which people are held and kept for superstition. We are not permitted to go into the temple, it would be defiled, but may look in at the door. The god Ram, an idol, is in the center of three, the others at his side being respectively his brother and his wife.

Our town village master asked me the other day whether Christians or Hindus in morality are worse. Our Christians here in India are often scorned for their inferior morality and unexemplary lives, but this teacher was not referring to these. Has he not read of the atrocities I shall call them—committed by Christian nations in South Africa and the Congo? Doesn't he know of the wars and rumors of wars among the so-called Christian nations? Does he know nothing of the fornication, divorce and drunkenness of America? Has he not heard that Christianity is a sham, and, like some others here, who tell us "Americans are dissatisfied with Christianity and want another religion," has he not a right to believe it? For this very reason some of the more zealous followers of the Vedas may soon test you to find out whether you are really in the faith of the Gospel or not. They say, "We are going to America to convert the Americans, that they may in turn return here and teach the Hindus our own Vedic religion."

However, the Hindus fear their weaknesses. There

were about fifty at a wedding among the tailor caste, in one of the jungle villages. In a day or two these few drank one hundred dollars' worth of cheap liquor, making merry. One of our school children about eight years of age was married on this occasion; of course the father is in debt for every cent of that waste.

Near our village home there was a child, the last of four, that in spite of our care and the watchfulness of the parents, died. We were among the fisher people. The next day the portion of food the living child would have eaten was placed on the housepost for the crows. Some said the child's spirit in the bodies of the crows would eat the food. This food would be placed for seven days in succession, others place it out for the crows two days in each month till monsoon, whether the time be short or long. Almost always among these people, at the time of my sort of sickness, calamity or death, the people dhoom in order to know the cause of the trouble and to know what to do to relieve the situation, to appease the tormenting spirit.

Among these people when a person dies they often erect a wooden image which is to represent the deceased one. This is planted in the ground near the house. The spirit of the dead takes up his abode in this wooden image. Or, if such an image is not planted in the ground near by, then the spirit of the deceased not only wanders up and down in the earth, but often torments the family, bringing great pain and distress upon them. However, this sort of work, as well as dhooming, is being gradually done away. Such must be before intelligence. Later we were among the coolie caste. In Gujarati, a "bhoot," as they call these images, is really what is translated in our Bible as demon or devil. To show us their disbelief in the bhoots, the coolie head teacher of our school brought us five of these to use as fuel wood being scarce. Our boy prepared our dinner for us and it was as good as it could have been. Had certain natives known it, however, they should not only have considered it sacrilege, but would have feared to eat lest they be demon-possessed, or lest the evil pain destroy them. While yet at Ankleswar we once, on a festival day, walked into a wall (one with steps) to see how the people touched, tasted, or bathed with the sacred water. One said, "Sahib, don't you dare touch that water, lest the idol (which was hid by flowers on the side wall) turn and rend your stomach."

In our village work we heard several times something like the following: "Come again and see whether we have not put away our idols and superstition. You gave us good knowledge and so we are going to profit by it." Men would say of their own wives, "Why do you talk with them? What do they understand, they are 'gandi' (dirty) with them." And the women confessed it to us again and again; but they always included their husbands with them. "If this whole street turns your way and makes Fasi their teacher, then I will, for this is what we ought to do. But, sahib, one hand cannot clap, being alone."

We were sitting at night, after having showed the life of Christ by lantern with the pitel (village head) and had made him confess that our religion was the true one. He believed he was a believer and so was saved by it. As we pressed him on open acceptance, he said, "Go to bed, sahib, for it is late." A schoolboy spoke up and said, "Well, all right, but come, let us pray first." Did we? After we got into this village we had prayed once, being seen for how can one look here—see little thought of what would come next. We stopped in the school-room for a few days. The boys watched us, and the next time we prayed, as we were praying, the room literally filled with heaven boys, who reverently prayed with us and said the Lord's Prayer with us. You do not know our joy. We would pray and we would weep. For three days we talked with the boys. They are as high as the lighthouse, as bright, and really, I never saw boys so anxious to know the Old Old Story. Often, by night, in showing the lantern, we with them, would sing, "Esa unni nam" (Jesus is his name), and though their voices were not altogether in unison, yet the night air was wild and peculiarly sweet with the praises of Jesus. This was a village school established by Bro. D. L. Forney, about four years ago. I believe the rapturing time there is not so many years hence.

We were in another village preaching. An old woman said, "Ho! ho! Just to day we have heard of the true God. Our teachers have not only deceived us, but they have taught us nothing. But now we have grown old, so how shall we learn to worship aright this late in life?" We are weak and few, but blessed be his name, brethren; your prayers and our prayers will remove the mountains in their way and give us strength and grace to do wonders among the heathen. May it be so. I. S. Long.

Surat District.

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It is said that about seven cents in each thousand dollars is given by the people of the United States to extend the kingdom of God to other lands. God's share is far from being what it should be.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Stanislaus church met in council Jan. 6. Bro. West presided. Bro. Finch was chosen agent for the Gospel Messenger. The church has decided to elect another minister in the near future. Sunday-school officers were reelected. Bro. Bombarger superintendent.—Elsie Caywood, Ceres, Cal., Jan. 23.

IDAHO.

Weiser.—Our elder, J. U. G. Stiversson, attended the council at Idaho Falls and held a few meetings at Twin Falls. Bro. H. M. Rothrock and Bro. A. I. Mow filled his place while absent. Brother and Sister Stiversson are doing a good work. Bro. Stiversson is holding meetings here at present.—Pearl Johnson, Weiser, Idaho, Jan. 29.

Nezperce.—Bro. H. F. Maust, of Struble, Iowa, while on his tour of the west stopped off with us Jan. 5 and gave us one week's meetings. The attendance and interest were good.—Mrs. Fannie McCall, R. D. 3, Nezperce, Idaho, Jan. 28.

ILLINOIS.

Camp Creek.—Our council Jan. 27 (presiding elder not being present) was well represented. One addition by letter. This church is in need of a resident minister. The mission board and church are anxious to secure a minister to locate at this place. S. S. Hummer, Colchester, Ill., Jan. 28.

IOWA.

South Ottumwa.—Our members met in council Jan. 27. Our elder was not with us at this council. There not being much business, the meeting was turned into a prayer and praise meeting. We organized a Christian Workers' meeting some time ago, and it is increasing in numbers and interest. Our Sunday school also is increasing in interest and attendance.—C. E. Wolf, 223 S. Moore St., South Ottumwa, Iowa, Jan. 29.

INDIANA.

Eel River.—To-day closed one among the best series of meetings ever held in the Eel River church. Bro. George E. Schwartz, of Roann, Ind., came to us at our west house Jan. 13 to assist us in a series of meetings. Saints were made to rejoice. Twenty-three were received into the church by baptism, two were reclaimed. Ages of those baptized range from eleven to fifty-four years. Nearly all of these have been attending our Sunday school and Christian Workers' meetings.—Emanuel Leckrone, Silver Lake, Ind., Jan. 30.

English Prairie.—Last night closed a two weeks' series of meetings with a good interest. Bro. Landa Kreider, of South Whitley, Ind., preached twenty sermons and talked to the children once. He could stay with us no longer, as he is moving to Cuba in the near future. The church was strengthened.—Y. D. Yoder, Lima, Ind., Jan. 29.

Killbuck.—Bro. I. B. Wike commenced a series of meetings at the Antioch house Jan. 6 and continued until Jan. 28. The attendance and interest were very good. There were four added to the church by baptism.—H. E. Millsbaugh, R. F. D. No. 12, Muncie, Ind., Jan. 29.

Mexico.—On New Year's day Bro. Hiram Forney, of Fort Wayne, began a series of meetings. He preached for us until yesterday evening. Seven applicants for baptism and one to be reclaimed. We feel that the members have been much strengthened.—A. D. Lair, Mexico, Ind., Jan. 29.

Monticello.—Jan. 6 Eld. J. H. Wright, of North Manchester, Ind., began preaching for us at Guernsey, one of our regular preaching points. He delivered sixteen discourses, closing Jan. 27. Two souls were caused to see the error of their way and to flee for safety while it is near.—Mae Dilling, R. R. No. 4, Monticello, Ind., Jan. 29.

Osceola congregation met in council Jan. 27, our elder, H. M. Schwalm, presiding. One letter was received. One member of the home mission board was present, and it was decided to have the mission board continue filling one-half of the preaching appointments during this year. We sent \$4 of our harvest meeting collection to the world-wide mission, the remainder will be used in our home church. Our young minister is taking hold of the Master's work with love and a will.—David Motts, Osceola, Ind., Jan. 29.

Spring Creek.—We have Sunday school and preaching every Sunday and evening meeting the first and third Sunday of each month. This is at the country house; and in Sidney at the Christian church morning and evening the second Sunday of each month. Eld. W. A. Toney, of Walton, Ind., expects to be with us to begin a series of meetings in Sidney Feb. 10. Bro. Geo. Snell, a minister in the second degree, expects to leave soon and locate in Cuba with others. They expect to start a colony there.—Daniel Snell, Sidney, Ind., Feb. 3.

Yellow Creek.—Bro. Samuel Burger began our series of meetings Jan. 8 and closed Jan. 21. One precious young soul was added to the fold. Bro. W. R. Miller, of Chicago, is expected to be with us Feb. 12 to begin a series of Bible Land lectures.—Amanda Miller, Goshen, Ind., Jan. 29.

KANSAS.

Lone Star.—Bro. C. H. Brown came to the Lone Star schoolhouse Jan. 7 and remained until Jan. 25, preaching twenty-one sermons. Three (all heads of families) were baptized. This is a mission point in the Washington Creek church. We expect to have preaching services here every two weeks, and a Sunday school will be organized by April 1.—Chas. M. Ward, Richland, Kans., Jan. 29.

Mont Ida. Jan. 6 we commenced a series of meetings with the members of the Mont Ida church. The meeting continues with good interest. Our purpose is to visit the St. Joseph, Mo., mission before returning home. Since Sept. 1 I have visited the A'oria church, Ill., the Peace Valley church, Mo., and in Kansas the Altamont, Parsons, Scott Valley and Mont Ida, and attended the district meeting in the Osage church. I intend to return home by the last of February.—C. P. Rowland, Mont Ida, Kans., Jan. 30.

White Rock church met in council at Lovewell Jan. 20. Two letters were granted. It was decided to elect deacons in the near future, as some of our deacon brethren are moving away this spring. Bro. Albert J. Smith, of Caldwell, Kans., came to us Jan. 9, commencing our series of meetings that lasted until Jan. 28. He was also present in our council. Two young girls, Sabbath-school scholars, came out on the Lord's side. The members have been greatly built up.—A. M. Hutchinson, Lovewell, Kans., Jan. 29.

MARYLAND.

Union.—Bro. Jonas Fike began a series of meetings at this place Jan. 21 and closed Jan. 28. His sermons were very helpful. There was much interest and a good attendance.—Rosel N. Spaid, R. F. D. No. 2, Oakland, Md., Feb. 2.

MICHIGAN.

Gagetown.—Jan. 27 by direction of district mission board Bro. J. E. Albaugh came to us to preach. This was the fourth time we had preaching by the brethren in this country, three sermons each time; twice by Bro. Wm. McKimney, of Gladwin county, and twice by J. E. Albaugh, from Saginaw county. The people seem very much interested in the Brethren. Some wish for a series of meetings. We have a good farming country. Would like to have a few families of Brethren locate here. The district mission board has promised us monthly meetings.—B. F. Switzer, R. F. D. No. 1, Gagetown, Mich., Feb. 3.

Shelby.—Eld. A. W. Hawbecker came to us Jan. 27 and gave us several good meetings. We are a few isolated members here, located twenty-five miles from our church (the Sugar Ridge). We have preaching but once a month. Bro. Hawbecker knows how to feed the hungry spiritually.—G. W. Myers, R. D. 1, Shelby, Mich., Jan. 30.

MINNESOTA.

Winona.—The work here has been moving along about the same. Since winter set in we have handled much clothing and made many hearts glad. The last month Bro. D. H. Keller has done our preaching. Husband has not been well and we thought a rest from preaching might be a help to him. Since my last report we have received two bags of goods from Ramey, Minn., one box from Hancock, Minn., one box from East Kingsley, Iowa; also we have received some money from individuals and some from different churches. We are very grateful for all that we have received. Through the means that has been sent us we have been able to place the Messenger in several homes in this city.—Lizzie Hilary, 808 W. 7th St., Winona, Minn., Jan. 29.

NEBRASKA.

Imperial.—Jan. 5, with my family, we arrived in Imperial, Chase Co., Nebr., having decided to locate permanently in this part of the State. Imperial is located on the Burlington railroad, twenty miles from the Colorado line and is a prosperous village. A good class of people reside here. Since 1898 the tide of prosperity has been flowing in. Several years ago the Brethren organized what is known as the Pioneer church, and at present about twenty members, considerably scattered, compose the working force. They are usually well-to-do and very much in earnest. The scriptural doctrines to which the Brethren hold are not generally known here and to become acquainted a meeting, purely educational in character began Jan. 15 and closed Jan. 27. The practices of the church and their reasons for them were distinctly stated. The attendance grew until a representative congregation of intelligent citizens assembled. We hope, after a little lapse of time for consideration, to follow with a series of revival sermons. Between twenty-five and thirty copies of the Gospel Messenger, several copies of the Inglenook and of the Missionary Visitor come to the vicinity. One brother contributed nine dollars for the Messenger fifty-cent proposition, and eighteen families in which there are no members receive the paper regularly.—David G. Wine, Imperial, Nebr., Jan. 30.

NORTH CAROLINA.

Beldon.—The Mt. Carmel congregation having asked me to hold them a series of meetings, I began Jan. 13 and continued till Jan. 27, preaching most of the time day and night. The interest continued to grow till we had some very enjoyable services. While here we received a request to go to Bro. John Baldwin's Jan. 22 to baptize Hansel Hendricks, the oldest man that we have any account of being baptized in this community. He will be one hundred years old on Aug. 5, 1906. But the day set for baptizing the rain just poured down in torrents, so we deferred it till the 24th and went to New Bethel, where Eld. Wm. Reed and others were holding a meeting that had been running for over two weeks. But we could stay through only three services. Jan. 24 we came back to Bro. Baldwin's and had preaching and then attended to the ordinance of baptism. The old man was rather feeble, yet I do not think I ever baptized any one who was easier to handle. Jan. 26 we started to South Fork, of New River, to attend to another baptizing. I attended to the ordinance, also preached at Liberty Hill Friday night, and then at Pleasant Valley church Saturday and Sunday, it being the regular time and appointment.—H. J. Woodie, Beldon, N. C., Jan. 30.

OHIO.

Immanuel.—Bro. Jesse Gump came to this place from Churubusco, Ind., Jan. 13. He remained with us until Jan. 31, delivering nineteen sermons. Two of our Sunday-school scholars were baptized, one was reclaimed, another one is waiting the rite.—Sarah A. Smith, R. R. No. 6, Wauseon, Ohio, Feb. 1.

Maple Grove.—We reelected our officers Jan. 19 at our church council. W. H. Garber and G. A. Cassel superintendents. Our average attendance is about seventy-five. We had a glorious revival meeting, conducted by Bro. Jesse Anglemyer. Eighteen came out on the Lord's side, and two were immersed since, making twenty additions to the church and Sunday school. Thirteen were heads of families, the rest were young men and young women. Bro. Jesse Anglemyer and wife staid with us three weeks. We have meetings every Sunday after Sunday school. Christian Workers' meeting every Sunday evening at 6:30 and meeting at 7:30. We have good congregations. We have two ministers, Eld. W. L. Dessenberger and Bro. Wm. Wiley, and eleven deacons.—Katie Shidler, Ashland, Ohio, Jan. 29.

Cedar Grove.—Bro. S. Z. Smith, of Sidney, Ohio, began a series of meetings at this place Jan. 4, continuing for three and one-half weeks, delivering twenty-nine sermons. Six precious souls were buried with Christ in baptism.—Loretta Brown, R. No. 1, New Paris, Ohio, Jan. 29.

Covington.—Our series of meetings closed Jan. 28 with a crowded house and intense interest. There were nine accessions. Bro. Murray is a fearless and eloquent expounder of the Truth, and during the three weeks he was with us, labored earnestly.—Oma Karn, Covington, Ohio, Jan. 29.

Prices Creek church met in council Feb. 1, Eld. Joseph Longenecker presiding. One letter of membership was received and one granted. Trustee, writing clerk and a church correspondent were elected; also some progress was made towards repairing the Cedar Grove house. Our next council meeting is the second Saturday of March.—Herschel Weaver, R. No. 1, West Manchester, Ohio, Feb. 1.

Upper Twin.—Bro. A. G. Crosswhite, of Flora, Ind., commenced a series of meetings in Beach Grove house Jan. 6 and continued until Jan. 28, preaching thirty sermons. Three precious souls came out on the Lord's side and were baptized. Feb. 1 we met in council meeting at Beach Grove house. Our elder, Bro. J. C. Bright, was with us. Three letters were received and three granted. We elected our delegates to district and Annual Meeting.—Wm. M. Brubaker, R. F. D. 3, Eaton, Ohio, Feb. 2.

PENNSYLVANIA.

Clover Creek.—Bro. O. V. Long, of Hanover, Pa., came to the Martinsburg house Jan. 13 and began a meeting the same evening, continuing till Jan. 25, preaching fifteen sermons. The home ministers continued the meeting till Jan. 28. The church was made to take new courage.—J. G. Mock, R. D. 1, Roaring Springs, Pa., Jan. 31.

Ephrata.—We are just now in the midst of a glorious meeting. Bro. Hutchison came here Jan. 7. From the first the attendance was remarkable, the house being filled to overflowing. Jan. 28 two dear brethren were reclaimed. In the afternoon twenty four were buried in baptism. This number included seventeen from the Sunday school. There are still more to follow. Of the thirty-two who have confessed to date the youngest is nine years old and the other end of the list is a white-haired old grandfather. Most of the number are middle aged and young men.—Geo. Weaver, Ephrata, Pa., Jan. 30.

Green Tree.—Bro. C. O. Beery, of Tyrone, Pa., conducted a series of meetings which began Jan. 1 and closed Jan. 18. The service of the evening of Jan. 18 was followed by baptism. Fourteen of the eighteen that confessed Christ were baptized at this time and received into the church.—Leila M. Price, Oaks, Pa., Jan. 29.

Lancaster church met in council Jan. 10. Bro. Harry B. Yoder was elected Bible class leader for six months and Bro. Kilhefer leader of Christian Workers' meeting for the quarter. Our city missionary, Elizabeth Miller, reported having visited 106 homes and city and county charitable institutions during the quarter. As a result of her efforts several have come to Sunday school and recently one has united with the church. Four certificates were received, four granted and two were stored. During the year 1905 we received by letter twenty-five, by baptism twenty-four and we granted ten certificates. We lost none by death during the year. Christmas evening we had a Christmas and missionary service. The exercises consisted of appropriate recitations, readings, short talks, prayer and singing. The service never was as well attended in the writer's recollection. During the day thirty-four poor families were given a good-sized basket of provisions apiece, and it was found there were provisions left. They were disposed of later.—Emma C. E. Landes, 219 College Ave., Lancaster, Pa., Jan. 29.

Notice.—District meeting of Southern Pennsylvania for 1906 will be May 2, elders' meeting May 1, at 10 A. M., in Back Creek congregation, Upton meetinghouse. Further notice will be given in regard to stop-off for delegates, where and what hour.—John Lehner, Upton, Pa., Feb. 2.

Roaring Spring.—H. H. Stahl, of Somerset county, Pennsylvania, is with us holding a series of meetings. He commenced Jan. 27. A very good interest has manifested. Bro. Stahl gave us a very practical talk at our Sunday-school services yesterday.—D. S. Replogle, Roaring Spring, Pa., Jan. 29.

Shippensburg congregation has lately organized a Christian Workers' meeting and it has proved to be very interesting and successful. We have held only two meetings and there are already about thirty-five members enrolled. The Sunday school and prayer meeting are also progressing better than they have for a good while.—Conrad E. Fogelsanger, Shippensburg, Pa., Feb. 1.

Upper Canawago church met in council at East Berlin Jan. 27, with Eld. C. L. Baker presiding. One letter was granted. The writer was elected superintendent and Geo. M. Reaser assistant. On Sunday we reorganized our Sunday school. Our missionary solicitors reported having received in the past year \$65.12, half for world-wide and half for home work. On Sunday Bro. J. H. Keller, from Toila, Pa., was with us. He is district Sunday-school secretary of Southern Pennsylvania and is visiting schools. He preached for us morning and evening in the East Berlin house.—Andrew Bowser, East Berlin, Pa., Jan. 31.

VIRGINIA.

Bethlehem congregation met in council Jan. 27, with Eld. D. A. Naff presiding. Four letters of membership were granted. This congregation having the mission point at Snow Creek in charge, Bro. Geo. Bowman was appointed to do the preaching at that place with the assistance of the other ministering brethren of this congregation. An election was also held for superintendent of Sunday school at this place. Bro. Samuel Bowman being chosen and Bro. J. L. Sink assistant.—N. C. Peters, R. R. No. 1, Box 24, Boone Mill, Va., Jan. 27.

Bridgewater.—Our special Bible term and annual series of revival sermons at Bridgewater, Collier, closed last Sunday. Three precious young lives of promise were given to the Savior. Bro. J. W. Lear, of Illinois, did the preaching. He and Sister Lear both took part in conducting the special Bible classes. Large audiences and

continued interest marked the whole series of exercises. — J. W. Wayland, Bridgewater, Va., Jan. 30.

Copper Hill church met in council Jan. 27, in the absence of our elder. Two were received by letter and two letters were granted; one brother was restored to full fellowship. Jan. 26 Bro. D. H. Shaver, of Bent Mountain, Va., gave us a good talk.—N. F. Wimmer, R. F. D. No. 3, Box 10, Copper Hill, Va., Jan. 31.

Fairfax.—We met in council, Eld. S. A. Sanger presiding. Sunday school was reorganized; Lewis B. Flohr superintendent, B. F. Miller assistant; church correspondent, Stella Bowman; member local mission board, W. S. Cubbage; solicitors, Misties McMullen, Anna Bowman. Report of reorganization of Christian Workers' meeting and Sisters' Aid Society was made. Decided that elders secure preacher to hold series of meetings during the year. Our Bible term, which was conducted by the home brethren, held each evening for two weeks, was interesting and instructive. Two more have been baptized since our last report.—Stella V. Bowman, Tipton, Va., Jan. 29.

Timberville.—Bro. E. S. Young, of Canton, Ohio, expects to be with us soon to conduct a Bible class and series of meetings. His program will be as follows: Bible Outline, Bible Geography, Life of Christ, Acts of the Apostles and revival sermons. We invite those members in our sister churches to be with us. Date of opening will be announced later.—A. B. Miller, Timberville, Va., Jan. 29.

●●●● CORRESPONDENCE ●●●●

"Write what thou seest, and send it unto the churches."

FROM THE BOTETOURT CHURCH, VIRGINIA.

After an experiment of one year the ministers of the Botetourt church decided to continue the assignment of ministers to a special place for preaching another year. This year we have put our young ministers in charge of work. We have eleven special assignments besides ten points where we alternate monthly. It is expected that those in charge of special preaching points conduct series of meetings or secure some one else to do so during the year if the environments are suitable.

Bro. J. W. Ikenberry, who has charge of the Cave Rock church, requested me to assist in a protracted effort there. We began Jan. 13 and continued till Jan. 28, preaching in all nineteen sermons. This church is five miles from my home and three miles from Troutville church, and they had never enjoyed a series of meetings here by the Brethren. We spent the first week in preaching doctrinal sermons, such as we practice. They were favorably received by a large majority of those present. The church soon proved too small for the crowds, and while we had some very inclement weather we continued each evening. Twenty-five persons expressed faith in Jesus; of this number eighteen have already been baptized, others expect to be baptized Feb. 4.

Among this number was one who had been a Catholic for thirty years, another one had been connected with the Standing Army of the United States for twenty-one years and had just received his discharge and now enlists under the Prince of Peace, to spend the remainder of his life, I hope. A majority of the applicants were grown and a number were heads of families. The prospects at Cave Rock church for the Brethren are very encouraging at present, and Bro. Ikenberry seems to have a place in the hearts of the people.

The Bible term at Daleville began to-day (Jan. 30) under the supervision of Eld. J. G. Royer and others, but on account of a severe cold I am denied the pleasure of being present. C. D. Hylton.

Trinity, Va.

FROM BROOKLYN, N. Y.

It is not often that people complain in Greater New York of the weather being too warm and sultry in January. But this is the case just now.

Much sickness everywhere, is the cry. In our household-visiting we find this true. We are having daily calls to help some very poor families where the parents are sick.

Last evening a poor mother of three children who helped to clean the mission each Friday for cast-off clothing or such things as we could give her to support her children, fell down the stairway and broke a limb. She is now resting as comfortable as possible in the hospital; but as the ambulance took her away she called back with tears, "Take good care of my small baby."

We are grateful to the Manor (Md.) sisters who sent us \$4.10 and a splendid box of clothing for the poor. Also from Pymont (Ind.) workers comes \$4, and by the same mail \$8.40 was sent us by the Roanoke, La., Sunday school for mission purposes. Words fail us to tell you how much we do appreciate such gifts of love in the time of need. But the Lord always knows our need and has someone somewhere, whose heart responds to his still, small voice, and thus our need is met from time to time.

Since Jan. 1 we have received over 250 letters. One comes from two little girls, age six and eleven. They say they live somewhere near Clay City, Ind., but fail to give us their names, hence we cannot write and thank them for the \$1 sent us.

Our aged brother, J. M. Chme, of Knightly, Va., writes us he is in his seventieth year and has preached nearly fifty years. He wants a share of \$25 in the Brooklyn church. And from J. T. Sanger, Bays, W. Va., comes a \$50 check. Bro. Sanger and wife visited the Brooklyn mission a few years ago when the missionaries sailed, hence know how needful it is for the Brotherhood to have a Brethren's church and mission home here in Brooklyn—the gateway to the world.

Out of the 250 letters sent us this month, most of the gifts for the new church were very small, with the exception of those just named and a \$50 pledge from Rudy, Pa. But all small gifts are thankfully received, and larger ones in proportion.

All our services are being well attended. The interest is good. To establish primitive Christianity in our cities requires years of hard work and much prayer and patience. But as Caleb and the Lord were more than a match for the giants in the hill country of Judea, so the Lord and his church will triumph in any city where we live out our profession of the "glorious gospel of the blessed God." 1 Tim. 1:11. J. Kurtz Miller.

5901 3rd Ave., Jan. 27.

AMONG OUR OLD FRIENDS.

I have just returned from Eaton, Ohio, near which place I was assisting the members in a three weeks' series of meetings. They were held in the Beech Grove house, in the bounds of the Upper Twin Creek church, where we lived, and where I labored in the ministry in weakness for more than ten years.

The attendance and interest were good throughout, and a few accepted Christ and were baptized. Brethren Deaton and Petry serve this congregation as elders, being assisted in the ministry by Samuel Miller and Joseph Nill. They have an efficient corps of deacons, and at present the church seems to be in good working order. Before leaving for home I accepted a pressing invitation to preach one sermon at each of their other two houses, Wheatville and Sugar Hill, where immense congregations greeted me, and old-time acquaintances were renewed.

At the latter place we took a stroll through the old cemetery and stood with solemn awe at the graves of some of our old standard bearers in the ministry. I especially refer to Elders Daniel Miller, Jesse Royer and Henry Bare. Their labors of love, I found, were not forgotten.

We bade farewell to many with the thought that it was probably our last meeting on earth, judging from the changes that have taken place in the last eight years.

When daughter and I arrived home we found all well and a meeting in progress conducted by Bro. Morris Eikenberry, of Iowa. Before services, however, Wednesday evening, members and friends to the number of fifty-five came in and completely surprised us.

They were not there simply to welcome us home but to replenish our wardrobes, kitchen, pantry and purse. We can only hope and pray that we may be worthy to receive so many blessings from their hands.

Flora, Ind., Feb. 1.

A. G. Crosswhite.

"GOING THROUGH TIME."

Time, like an unceasing river, is bearing all things into the mighty and boundless ocean of eternity. It acts on all objects, whether great or small; it acts not only on the massive mountains, but also even on the smallest bits of sand. The world in no two given minutes is alike, for this unceasing river of time is constantly changing all things moment by moment; so there will be a gradual change until the angel that stands with one foot upon the sea and the other upon the land declares by him that created the heavens and the earth and all those that dwell therein, that time shall be no longer. But every day the gentle tide of time is wafting every soul slowly but nevertheless surely towards those great eternal shores.

Are you so living that you may be fit to be approaching eternity? If not, would it not be wise for you to turn before it is too late? For it is a terrible thing to stand in the presence of the living God, from whose face the earth and the heaven fled away. There is only two abodes in eternity, one is torment with all its fervent heat, gnashing of teeth, with its plagues; the other is sweet heaven, that blissful abode with all its sublime joys. Which of these will you select to-day? A great question, for it is written: "Behold, now is the day of salvation." "Whereas ye know not what shall be on the morrow. For what is your life? It is even as vapor that appeareth for a little time, and then vanisheth away." Christ may be your Savior to-day, and behold, to-morrow he may be your judge, but some to-morrow in this great future he will be your judge. To-morrow may be too late, for the die may be cast. May God in his infinite power, wisdom and mercy help you to select heaven. You are admonished by the Father, by the Son and by the Holy Spirit to be lost through a long and dark eternity. We only run in the race of this life once. God help us to

run it well. We either gain or lose, if we gain it is for ever; if we lose, oh! how sad it is to be lost forever.

I will ask you to imagine the terrible fate, for it cannot be portrayed. What would a lost soul give to live this life over again? "For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" They would give worlds of wealth to live their lives over again, had they them to give. Now while God has put time before us for this purpose, without any expense or cost, let every one that is athirst come to the water of life and drink freely.

The day will come and is hastening to us all, when our last opportunity will be past, and the portal of heaven will be shut by the holy angels as the door of Noah's ark was closed against them that were without when the fountains of the deep were opened and the flood came. Oh! come while Jesus of Nazareth is passing by, before you say to your sorrow and loss that Jesus of Nazareth has already passed by. I beg that God's mercy may shine and run upon you abundantly, and that you will not put off this thing of such vast importance until Satan, hell and God's angels say unto you that it is too late, I know you not. Jesus of Nazareth has gone by never, no, never to return again, so take heed.

"Sinners, hasten to be wise."

To-morrow's sun on thee may never rise."

B. W. Briscoe, M. D.

Pocahontas, Pa.

SOUTH ST. JOSEPH MISSION.

We do not care to tire our readers with our appeals, but I wish to tell you something of our work the past few days. This work is entirely new to Sister Stair and myself, and our hearts are often made to bleed because of what we hear and see.

Yesterday a mother of seven children came to our door saying she had given the last of their bread to her little ones and she had had nothing to eat all day. To-day we visited in a home of one small room where the father is an invalid. We listened to his sad story. He said he had spent the last cent he had for some bread. We are still caring for the family of mother and her four little ones and also for a grandmother who is turned out upon the cold world. One of our sisters has been in the hospital the past two months. Her husband has been doing all he can to support his family, but his expenses have been great and his boys are on the point of suffering; so from this on we have decided to care for the little fellows.

These are only a few cases as they come to our notice. Our brethren and sisters in their country homes, surrounded by everything that brings them comfort, little think of what it means to the poor to live in the city.

We trust our dear brethren and sisters will continue to send us from their bountifully filled storehouses. And may God bless us all in our efforts to serve him. Send all donations of money to the writer and for the sake of convenience, send all boxes, etc., to C. S. Garber, Fairview House.

5208 Lake Ave., Station D, St. Joseph, Mo.

GOING TO CUBA.

Bro. Geo. W. Snell and I, with our families, intend going to Cuba the beginning of March. Prospects for a Brethren colony on the island are good. I have received many letters of inquiry from interested brethren from all parts of the United States. Many have been interested. I desired to go for some time, but did not like to go alone or be deprived of the church and Sunday-school privileges. There no doubt will soon be other brethren ready to go.

We will go by the way of Cincinnati, Ohio, thence to Miami, Fla., and by boat to Havana.

R. R. No. 1, South Whitley, Ind., Jan. 31. Linda A. Kreider

LOVE FEASTS.

Feb. 24, Kansas City, Kans.
Feb. 25, Indianapolis, Ind.

NOTES NOT CLASSIFIED

South Bend.—Bro. M. M. Sherrick, from North Manchester, was with us over Sunday, preaching two excellent sermons. Sunday evening the Christian Workers aided by the Sunday school pupils gave a good missionary program. Bro. Sherrick followed the program with a sermon on giving, after which a collection was taken, which will be used for some special missionary purpose. Our Sunday school continues to grow. We are now in need of more teachers. One hundred and sixteen were enrolled Sunday. We have lately organized a teachers' meeting which we know will be of much benefit to our Sunday school. Any Brethren passing through our city we will be glad to have stop off with us. C. May Manners, 1309 Miami St., South Bend, Ind., Feb. 4.

Lower Deer Creek church met in council Feb. 3. Our elder, J. G. Stinebaugh, presided. Church officers for the year were elected; also Sunday-school officers. Several letters of membership were granted and one was received. —Josie Snodberger, R. R. No. 3, Camden, Ind., Feb. 4.

Spring Creek church met in council Feb. 1, with our elder, Daniel Snell, presiding. Four members were received by letter. Church officers were elected.—Nora Ross, Kinzie, Ind., Feb. 5.

THE BRETHREN'S HOME OF SOUTHERN OHIO.

Having formerly been a member of board of trustees for the Brethren's Home of Southern Ohio, it afforded me much pleasure to visit the same during the Sunday-school teachers' institute held at Greenville, Ohio.

Under the efficient care of Brother and Sister Brant, the surroundings and work have taken on a homelike and prosperous appearance. There are in the home at present, thirty-six aged persons and five children. Twenty of the thirty-six have passed the fourscore mark, ranging as high as ninety-four years. Eight are paralyzed and must have their meals carried to them. Seven have passed to the home beyond. It is a satisfaction indeed to see these dear old brethren and sisters enjoy their comfortable home, especially when we know, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me."

The annual love feast is a time of great interest and joy to them. They have religious exercises every two weeks at the home. Some attend the Brethren church only a few blocks away.

As I stated before, there are five orphan children in the home with good prospects for others. Three have already been placed in homes. Nothing is so touching to me as the thought of homeless children. What better can the church do than gather them in and train them to be useful men and women in the world, and finally save them for God?

What Southern Ohio needs most—and I presume all our homes need the same—is a more permanent means of support. They have come to stay, and hence must be supported. And certainly there is no better plan than to endow the homes, and surely no better time to do it than now. While conditions are so favorable, money plenty, what would a hundred or two hundred dollars be to the average family? Then we would have a fund that would work, rain or shine, in adversity or prosperity.

Some say let the coming generations provide for them. Let us not trouble ourselves about the coming workers. They will have their responsibilities. Let us meet ours and leave them a good example. The board of trustees appeals to us, brethren and sisters. Will we in Southern Ohio not remember them in the disposition of our property? They are prepared to receive and handle endowments, bequests, gifts, donations, etc.

I speak from experience when I say the board of trustees (as I write for Southern Ohio in particular and the homes in general) is deeply anxious. When we think how God is blessing us there is certainly no cause why the work should be hampered. Read again the report of last district meeting and send in your delinquencies. Send in endowments. It is embarrassing to be constantly drumming at people for something that ought to come with a good, free will.

Is there not in each congregation a brother or sister who would be so interested as to canvass their church, say semiannually, and solicit anything used at such a place, chickens, corn, potatoes, clothing, etc.? Many families have laid away wearing apparel much of which they could spare. And in this way support would come to the home that would scarcely be felt.

Jacob Coppock.

Tippecanoe City, Ohio, Jan. 30.

FROM CHARLESTON, S. C.

Wife and I arrived at this place Dec. 21, having made arrangements to spend the winter with our son Reuben and his family, and enjoy the mild climate of the sunny South, which has been unusually mild. The thermometer registered about sixty for several days since the holidays; yesterday and to-day it registered thirty, but no signs of ice. The roses and many other flowers in the yards are fresh and tender looking.

Since being in this city I have attended several church services, one being conducted by the colored people. Here the audience was far the largest of any I have seen in the city, and the preaching was good. The attention was good in all the churches. The whole Gospel should be preached here, and I believe it would be accepted in this grand old colonial city. The people are sociable and attentive in service. Since here I have talked with some who seem to know but little if anything about some of the plain teachings of the Bible.

At one of the meetings which I attended the audience was large, attentive and eager, it seemed, to hear. The minister spent about all of his time talking about coming to Christ, but never told how to come. I thought if we only had a Peter there, as on the day of Pentecost, the light of the Gospel would shine out and much of the mist would roll away from before the eyes of the people.

We expect to leave here for our home at North Manchester, Ind., about Feb. 20, stopping a few days in Rush county, and arrive at home about the first of March.

J. J. Cart.

North Manchester, Ind., Jan. 27.

MY OBSERVATIONS.

In going from place to place I observe some of the reasons why the growth of the church is retarded. In the first place, the work is an individual work. It also should be a personal work. If each one is careful to make the interest of the church his interest, much success has already been achieved. Next, if the official body will recognize every means within their reach to make the work a success, another point has been gained.

One point I would like to emphasize is harmony, and especially in the official body, it, however, being indispensable to the entire membership. In certain instances we have observed ministers vying with each other in achieving the leadership. Then there are others who will do nothing to assist in the work. And some, feeling that they have been slighted, begin to emphasize the thought until it bursts forth in words and actions altogether unpleasant. It is a very easy matter to find fault with others; but, generally speaking, those who have so much time to use for fault-finding and criticizing get but little helpful work done themselves.

Now let us speak more particularly of hindrances to successful revival work. Did you ever think how important it is to speak well of every member of the church before your children? And if you cannot speak well of them, do not refer to them. This came forcibly to my mind while engaged in a revival once. A young lady was very deeply impressed, many times sitting bathed in tears as she saw others go forward and give their hearts to God. I wondered what was wrong, but could not find out until I went into their home. Upon entering the home, among the first things the father and mother did was to begin censuring the elder, the ministers, the deacons, and in fact hardly a member of the church could be spoken of except with words of censure. Then we heard words like the following which have a discouraging tone to them: "Our elder is a very poor leader; Bro. A cannot preach; Bro. B doesn't live as he should, and all in all there isn't much interest over there at the church for me anyway." Do you wonder that the daughter had a sad, heavy heart and yet stood without the fold? These chronic fault-finders are a menace to the church.

Then in another instance these words were spoken by one who had raised a large family, and excepting one daughter were all out in the world, and very reckless at that: "I don't think that ought to be done." The speaker referred to some advice which had been given some young people to accept Christ during the invitation. This statement came to the young people and caused a sadness to fill their hearts.

The good that a word of encouragement can do sometimes was fully manifested to me once, when one who had started heavenward said that had it not been for an encouraging word at the right time she perhaps would never have made the start. Then we find homes where the topic of the day is dollars and cents, our acres, our cattle, our hogs and the successes and failures of the business world, but very little of the success of Christ's kingdom. With some people the establishing of a child in business is their chief concern. Business and secular pursuits are all right in their place, but may we not think of seeking first the kingdom of heaven and its righteousness? Dear brother and sister, where your treasure is, there will your heart be also.

McCune, Kans.

Chas. A. Miller.

THE LIFE SEPARATED UNTO GOD.

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. Titus 2:11, 12. We first refer to the conversation of those who have resolved to accept Christ as their model. Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God. James 3:9. My brethren these things ought not so to be.

Our daily conversation determines the kind of material we have our minds saturated with. It reveals to those we come in contact with, whether charity and virtue, compose our characters, or whether we are frivolous, vain, heartless and worldly. Who can measure the harm done by a few vain words? Matt. 12:36. But I say unto you that every idle word that men shall speak they shall give account thereof in the day of judgment. What a wonderful benediction pronounced on our conversation. God has said and so he will do. Dear brethren, let us speak such words as becometh Christian men and women, that we may have a good record in heaven and be living epistles read and known by all men.

Then there is another great evil which we must take particular pains to guard against and that is worldly affections. 1 John 2:15 says, Love not the world, neither the things that are in the world; if any man love the world the love of the Father is not in him. There are many things in the world that may not be sinful in themselves, but if indulged in they will become sinful and a snare unto us and dwarf the pure love of our hearts to-

wards God and rob the pure character of our minds. We must continually watch and pray that we enter not into temptation. Every earthly enjoyment is a hiding place for the solicitations of the wicked one.

We should never go to any place or engage in any kind of business that the meek and lowly Jesus could not be with us. What man might call a legitimate business may be abomination in the sight of God. Let us read our Bibles more with the Spirit of God and see wherein we fail. God will not make his abode with the worldly-minded. 1 Cor. 3:16. Know ye not that ye are the temple of God and the Spirit of God dwelleth in you? Every Christian is the temple of God and there the indwelling Deity shall reveal himself, and if it be true, then, that we are the abiding places and habitations of God, we then stand in the world as a means by which God is manifested and made known in a twofold way to ourselves and to other people. We then should be very careful not to pollute this temple of God, which we are. If any man defile the temple of God, him will God destroy. We understand, then, if we pollute this temple we have broken down the holy place and consecrated man as the dwelling place of the Most High. Gal. 6:7. Be not deceived, God is not mocked for whatsoever a man soweth, that shall he also reap.

May the Lord help us to know our end and how frail we are that we may do those things which please him, that we may enter through the gates into that heavenly city.

H. U. Christian

Lima, Ohio.

A TRIP TO BLUEFIELD, W. VA.

Friday, Jan. 12, I took the train for Bluefield, W. Va. At 2:30 P. M. I arrived at said place.

There I was heartily welcomed by two of our dear brethren, namely, J. C. Dixon and Greene Jackson. After a social conversation I was conveyed to the home of Bro. Jackson, where it seemed I was cordially welcomed by his wife and family. At 7:30 P. M. we went to a schoolhouse near Bluefield where an appointment had been made, and a small congregation awaited my arrival. After services I came back to Bro. Jackson's home.

Saturday, Jan. 13, I went to Bro. Kahle's, about seven miles from Bluefield. Near by they have a nice church (Smiths Chapel). There we had services Saturday night and Sunday, which were well attended. The people seemed to have their hearts wide open for the reception of the seed. There are about thirty members there, though they be considerably scattered. They seemed to be true workers and followers of the meek and lowly Jesus, seemingly doing all they can to get others to enlist under the banner of King Immanuel.

It seems to me that such places as the above-named, where people are hungry and almost starving for the Bread of Life and have no one to break it unto them, are the places for us to work. The dear members of that congregation seem to think that they are in the dark, and they are just begging and pleading for someone to come to their rescue. The last words Bro. Kahle said to me were, "Brother Wimmer, can't you come back and stay a while, if not all the time?" My dear coworkers in the Lord, such calls as these sink to the bottom of our hearts and sometimes we are almost ready to say, "Here am I, O Lord, send me."

Sunday night I came back to the schoolhouse near Bluefield where a large crowd awaited me. The same interest was manifested. After services I went to the home of Bro. Dixon in Bluefield, which was a home of prayer. Monday night, by request, I preached in the Y. M. C. A. hall in Bluefield, where there are hundreds that are unsaved. Tuesday I returned home. May we awaken to a fuller sense of our duty and try to feed some of those who are starving for the Bread of Life, and seek those that are lost.

J. H. Wimmer.

R. D. I, Salem, Va., Jan. 28.

CALL AT THE DOOR.

No one knows the amount of good he can do by calling at the door of those who are shut in. Just a little experience of shut-in life has taught us to appreciate more than ever before a call at the door.

The doctor says we have a very contagious disease, therefore we must put up a sign to warn the people, and the quarantine law must be carried out. How lonely if it were not for the call at the door by kind neighbors and friends. How eager we all are to know what good Neighbor Freeman had to say. We think of the afflicted ones who are shut in for months and years. How thankful all the shut-ins can be that there is no law to quarantine the soul.

The world is under quarantine, not the Christian. The Christian is the only man who knows real joy and freedom. The world says the opposite, but let us see. Rom. 8:1 says: "There is therefore now no condemnation to them who are in Christ Jesus: who walk after the Spirit," etc. "Come out from among them and be ye separate, saith the Lord." Come out, not in. "Be not conformed to this world, but be ye transformed." "Not fashioning

yourselves according to your former lusts in your ignorance." "Love not the world, neither the things in the world." "Keep unspotted from the world." "No man that putteth his hand to the plow, and looketh back, is fit for the kingdom of heaven."

The New Testament gives us many other quarantine laws which are necessary to keep us from the infected world; to keep us free, fit for the kingdom of heaven.

We saw another illustration. Two young ladies came to our door right past the red flag, expecting to enter. We said, "You date not come in; we have scarlet fever." They asked no more questions, but departed. I thought how much like this many of our boys and girls are doing to-day: going carelessly along right past gospel warning into the forbidden paths of sin and worldliness. How wise, if, after they see their mistake, they would do as these two girls, turn their backs and depart from danger.

The doctor says he will lift the quarantine as soon as the diseased little body ceases to throw off germs and the house is disinfected. How glad we will be. How thankful that the sinner need not remain in quarantine. The Holy Spirit is at work doing all he can to get the sinner from under the curse. His work is among sinners as well as saints. John 16:8 says, "He will reprove the world," etc. We may, if not very careful, go to extremes on gospel quarantine. We have heard people say, "It's no use to send out missionaries to foreign lands. The Gospel was preached to them once; that command has been fulfilled." Col. 1:23. Yes, thanks to God for the faithful missionaries of long ago. Who should hinder this generation from doing likewise? Some are ready to oppose home mission work, saying, "Bibles are everywhere, preaching too." Yes, and to say that's enough is just as kind as to say of your quarantined neighbor, "The doctor goes there, that's enough."

Let us remember there are many errands we can do. Let us not forget to call at the door, not only of the quarantined and afflicted ones, but at the door of the poor sinner's heart; help the Holy Spirit to make free men and women. Remember, God's law doesn't allow us to loiter or enter sin, but it does allow us to go in calling distance. God's law says, "Let him that heareth say, Come." We ought to rejoice in the freedom of our soul so much that we would gladly call at the door of the poor sinner's heart and offer our help to make him free.

Scottville, Mich.

Mary E. Teeter.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Bechtelheimer-Berkley.—At the home of the bride's parents, Bro. Clyde Bechtelheimer and Sister Jennie I. Berkley, near Waterloo, Iowa, Jan. 24, 1906.

W. H. Lichty.

Bender-Brechbill.—Jan. 4, 1906, at the home of Brother John and Sister Alice Brechbill, Marion, Pa., by the undersigned, Bro. Conrad Clement Bender, of Canton, Ohio, and Sister Anna Catharine Brechbill, of Marion, Pa.

Wm. A. Anthony.

Edmister-Johnson.—At the home of the bride's parents, near Garrison, Iowa, Jan. 3, 1906, by the undersigned, Bro. J. F. Edmister, of Nezperce, Idaho, and Miss Sadie J. Johnson, of Garrison, Iowa. Wm. Long.

Stephens-Couder.—By the undersigned, at the home of the bride's parents, in Centralia, Wash., Dec. 27, 1905, Bro. Lent Stephens and Miss Cassie Couder.

Levi Whisler.

Petry-Fitze.—Jan. 9, 1906, at the home of and by Eld. W. E. Roop, of Meadow Branch, near Westminster, Md., Mr. Harvey M. Petry, youngest son of Sister Annie Petry and the late Bro. Jacob Petry, and Miss Annie R. Fitze, of Westminster, all of Carroll county, Maryland.

W. E. Roop.

White-Armentrout.—At the home of Brother and Sister Armentrout, Lima, Ohio, Jan. 21, 1906, by the undersigned, Mr. Hiram H. White, of Hamilton, Ind., and Mrs. Sally Armentrout, of Lima, Ohio.

David Byerly.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Baer, Bro. Henry, of near Waynesboro, Pa., died Jan. 24, 1906, aged 78 years, 4 months and 15 days. For three months he was a great sufferer from Bright's disease. About thirty-five years ago he united with the Brethren church and lived faithful. He was known by the poor as one ever ready to lend a helping hand. He is survived by his wife, one son and three daughters. Services were conducted by Eld. J. B. Ruthrauff. Text, John 11:25, 26. Interment in Price graveyard. Sodie M. Wingert.

Brown, Bro. Jacob, of Oakland congregation, Ohio, departed this life Jan. 13, 1906, aged 68 years, 5 months and 18 days. He was united in marriage with Barbara Cripe, March 15, 1860. This union was blessed with one son and five daughters; one daughter preceded him to the spirit world. He united with the Brethren church in 1889, of which he has been a devoted member. Services at the Oakland church by Brethren J. H. Christian and H. Z. Smith.

Belle Maurer.

Clark, Sister Sarah, born in Danville, Ind., died Jan. 27, 1906, at the home of her daughter, Mrs. Cunningham, of Mont. Ida, Kans., aged 72 years, 2 months and 5 days. Oct. 17, 1854, she was married to Joseph Clark. To this union nine children were born. The father and four children preceded her to the spirit world. Sister Clark was a member of the Brethren church for twenty-nine years. She lived a devoted Christian life. The funeral was conducted by the writer, assisted by Eld. Jesse Stuebke, at Mont. Ida, Kans. Text, Gen. 25:8 and James 4:14. The remains were laid to rest in the Hyatt cemetery, four miles from Mont. Ida.

C. P. Rowland.

Cohick, Charles, son of Brother William and Sister Florence Cohick, of near Oakville, Pa., was killed in Harrisburg, being employed as brakeman. He was hurled from the train and instantly killed Jan. 4, 1906, aged 19 years, and 28 days. The funeral services were conducted by John Miller and S. M. Stouffer. Text, 1 Sam. 20:3. Jennie M. Stouffer.

Fisher, Mariah, nee Eikenberry, born in Preble county, Ohio, died in Van Buren county, Michigan, Jan. 21, 1906, aged 54 years, 8 months and 18 days. She united with the Brethren church in 1871 and when the division came she with her husband united with the Old Order Brethren and was a faithful member in that church. Her disease was cancer of the liver, which caused her much suffering for about a year. Funeral services conducted in the Old Order church in Michigan by Oliver Cover. Interment near by. She leaves a husband, three sons, one brother and three sisters.

Dianah Himelick.

Flory, Walter Birkman, oldest son of S. V. Flory, died Jan. 21, 1906, at their home in Douglas county, Kansas, aged 10 years, 4 months and 21 days. His death was caused by accidentally falling into a well. Funeral services in the Washington Creek church by I. Hoover and C. H. Brown, from Job 14:14. Interment in the Pleasant Grove cemetery.

Chas. M. Ward.

Fox, Sister Hannah, died Jan. 1, 1906, in the bounds of the Bear Creek church, Montgomery county, Ohio. Her husband died thirty years ago. She leaves one daughter, two brothers and one sister. Funeral services by John J. Bowman.

Josiah Eby.

France, Ada Pearl, wife of M. E. France, of Alva, Okla., died Dec. 10, 1905, aged 27 years, 4 months and 16 days. She was the youngest daughter of Brother and Sister David Ginder. She was born in Edgar county, Illinois, and with her parents moved to McPherson county, Kansas; later to Oklahoma. She was taken to St. Joseph, Mo., for treatment, where she closed her eyes in death. She leaves husband and two small children, father and mother, four sisters and one brother. The remains were taken to Alva, Okla., for interment and laid to rest in the Oak Grove cemetery. Funeral services by S. G. Malone.

Mrs. J. A. Stookley.

Froge, Ernest, son of Henry Froge, of Clackamas county, Oregon, died of pneumonia fever Jan. 13, 1906, aged 13 years, 10 months and 6 days. He was laid to rest in the Damascus cemetery. Funeral services were conducted by the writer.

J. A. Royer.

Gabert, Sebastian, born in Germany, died Jan. 17, 1906, aged 82 years, 3 months and 19 days. His companion preceded him about thirty-three years. He was making his home with his son. Bro. Gabert was a very industrious man and on the morning of his death was attending the stock for his son, then came into the house and suddenly expired. He was a consistent member of the Aughwick congregation, Huntington Co., Pa. Services in Hall Valley church by the home ministers, John E. Garver, S. A. Norris and R. M. Wakefield.

John E. Garver.

Garber, Mrs. Ann E., nee Nead, died near Johnson City, Tenn., in the Knob Creek congregation Jan. 21, 1906, aged 74 years, 2 months and 2 days. She has been a consistent member of the Brethren church for more than forty years. She was the wife of Samuel J. Garber, deceased, of Augusta county, Virginia. She is survived by a brother and four sisters. Funeral services in Knob Creek church by J. P. and D. F. Bowman, from 1 Thess. 4:13-18. Interment in cemetery near by.

W. H. Swadley.

Grisso, Sister Sarah, nee Frantz, departed this life in the bounds of the Donnels Creek congregation, Ohio, Jan. 8, 1906, aged 67 years and 4 days. She leaves three sons and one daughter. She was the widow of Bro. Joseph Grisso. Funeral services at the Rockaway Lutheran church by Bro. David Leatherman. Interment at Roller cemetery.

Hettie F. Barnhart.

Hernstine, Bro. Joseph T., died within the bounds of Mt. Zion church, Tuscarawas county, Ohio, Dec. 10, 1905, aged 76 years, 6 months and 13 days. He was married to Rachel Kollar, Sept. 15, 1853. To them were born four sons and two daughters, all living. The departed was very sorely afflicted for many years. Services by the writer.

E. Loomis.

Hoover, Bro. L. H., of Greenspring, Pa., died Jan. 2, 1906, at his home of consumption, aged 56 years, 1 month and 14 days. During his sickness he was anointed. He was a consistent member for nine years. He is survived by a wife and ten children. Funeral services at his home by Eld. S. M. Stouffer and Jacob Hollinger. Interment in the Newville cemetery.

A. A. Evans.

Imler, Sister Susannah, died at her home three miles southwest of New Enterprise, Pa., Jan. 24, 1906, aged 33 years, 8 months and 5 days. Funeral services were held in the New Enterprise church, conducted by Eld. D. T. Detweiler, assisted by L. F. Holsinger, from 1 Peter 1:3, 4. Interment on the hill near the church.

W. H. Mentzer.

Kochenderfer, Eve, died at the home of her niece, Mrs. Coner, at Windber, Pa., Jan. 11, 1906, aged 77 years, 5 months and 29 days. Her remains were brought to New Enterprise, Pa., to the home of Bro. John Z. Kochenderfer. Funeral services were held in the Brethren church by Eld. I. D. Parker, assisted by Eld. C. L. Buck. Interment was made in the New Enterprise, Pa., cemetery.

W. H. Mentzer.

Leslie, Bro. Isaac, died near Carlisle, Ark., Jan. 21, 1906, aged 72 years, 11 months and 22 days. He is survived by Sister Leslie, to whom he was married fifty years.

H. I. Buechley.

Metzger, Melinda, wife of Bro. Jacob Metzger, deceased, born in Jersey county, Illinois, died at the home of her daughter, Mrs. Huldah Metzger, in Rock Creek, Kans., Jan. 20, 1906, aged 78 years, 11 months and 23 days. She was a member of the Baptist church. She leaves two daughters. Funeral services at the Brethren church conducted by the writer. Interment in the Ozawie cemetery.

H. L. Brannell.

Newcomer, Mada Ethel and Mervin Martin, aged 6 and 2 years, children of Bro. Martin L. and Sister Annie Newcomer, of near Waynesboro, Pa., died in October just five days apart. Because of the nature of their disease, diphtheria fever, no service was held at the time of interment. Jan. 14 memorial services were held in the Price church, conducted by Bro. H. M. Stover. Text, Ex. 12:30.

Sadie M. Wingert.

Pond, Sister Elizabeth, died at the home of her son, near Novelty, Mo., Jan. 23, 1906, aged 90 years, 7 months and 12 days. Her maiden name was Hlmsaker. Deceased was born in Union county, Illinois, moved to Adams county, same State, in 1829, was united in marriage to Allen M. Pond, March 30, 1832. To this union were born fourteen children. Her husband preceded her to the world beyond more than twenty-five years. Eight children crossed over the river of death before her. Three sons and three daughters survive. Sister Pond with her husband united with the Brethren church about sixty years ago and has been faithful. Funeral services in the Christian church in Novelty, Mo., by the writer. The remains were laid to rest beside her husband in the cemetery near by.

J. H. Keller.

Piper, friend Wm. C., son of Sister Elizabeth Piper, died at his home near Stewart, Ill., Jan. 13, 1906, aged 47 years, 5 months and 19 days. Funeral by the Brethren, Bro. Cyrus Suter officiating. Interment in the Ashton cemetery.

Lulu Trostle.

Stoner, Bro. Daniel, died in the bounds of the Woodbury church, Bedford Co., Pa., Jan. 26, 1906, aged 77 years, 3 months and 20 days. Bro. Stoner was received in the church by baptism almost two years ago and was faithful. He leaves a wife (a sister in the church) and some children. Funeral services at the Roaring Spring churchhouse conducted by Eld. F. C. Dively, assisted by Bro. Stahl. Text, Rev. 14:13. Interment in the Brethren cemetery at Roaring Spring church.

D. S. Replogle.

Swoveland, Bro. Charles Myron, son of Brother Hezekiah and Sister Nancy Swoveland, died Jan. 28, 1906, in the Union Center congregation, near New Paris, Ind., aged 17 years and 23 days. His father died when he was six years old. He leaves a stepfather (friend John James), a mother, two sisters and one brother. He united with the Brethren church over two years ago. He leaves a noble record. Funeral services by Brethren David Anglemeyer and Henry Neff.

J. O. Culler.

Wartler, Elizabeth, nee Harshman, of New Paris, Ind., born in Frederick county, Maryland, died Jan. 17, 1906, aged 61 years, 10 months and 7 days. In February, 1865, she came with her parents to Elkhart county, Indiana. Sept. 2, 1866, she was united in marriage with Bro. Josiah Wartler. She was the mother of three sons and three daughters. One daughter died in infancy. Besides these children she leaves a husband, two brothers and one sister. At the age of about sixteen years she was received into the German Baptist Brethren church and remained faithful. Funeral services by Brethren Daniel Shively and Henry Neff.

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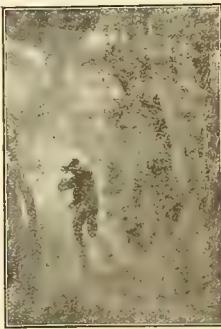
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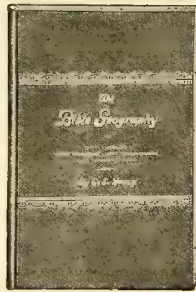
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AROUND THE WORLD.

THE difference between the Japanese and Russians is shown by the way in which they make use of what comes to hand. In the summer of 1904 a traveling salesman sold to Japan and Russia a sample machine for a certain kind of marine work. No further orders came for more machines from either country, and the man decided to investigate. In a navy yard storehouse in Russia the machine was found, rusted and unusable, never having been put to any use. When he went to Japan he did not find his machine, but in a navy yard there he found a large number of similar machines which had been built by the Japanese. They had tested the machine; found it to be what they wanted, and then set about building their own. This readiness to profit by the experience of others largely accounts for the surprising advance of these people in recent years. Russia is more like the man who buried his talent, and suffered great loss by so doing.

It is only eight years since the battleship *Oregon* made its long voyage from the Pacific coast to Cuba and played a brilliant part in the chase of the Spanish vessels which left Santiago harbor, but now the warship is no longer considered fit for the first line of defense and passes to the second line, to do duty in home waters. A few years ago ships of the *Oregon* class were considered among the best battleships afloat. How long it will be until the vessels now being built share the same fate, remains to be seen. Changes in naval construction are constantly being made, so that all the nations with navies see their vessels passing out of date and themselves forced to build new ones if they wish to rank as naval powers. And the people are taxed until their burden is too heavy to bear. It is time for this waste to be used to better purpose by the nations calling themselves Christian.

GREAT changes have taken place in the South in recent years. That section is no longer poor, but rich, the wealth of the fourteen Southern States now being greater than that of the entire country in 1860, while the population is but five or six million less than the

whole population at that date. The average increase in wealth per year between 1900 and 1905 was more than three times the average increase per year between 1890 and 1900. The advance in southern wealth since the turn of the century is immediately connected with the betterment of the cotton situation, through the systematization of its making and handling the cotton crop. Since 1900 the output of southern coal mines has increased from 49,000,000 to 70,000,000 tons a year, the oil wells from 17,000,000 to 60,000,000 barrels. Agriculture, mining, lumbering and manufacturing, based upon these elemental industries, railroad construction, internal trade, and foreign commerce added last year to the true wealth at the rate of \$2,750,000 a day.

WOMEN are playing an important part in the Russian revolutionary and terrorist movement. It was a woman who some time ago killed Lieutenant General Sakharoff; and Friday of last week a woman tried to kill Vice Admiral Choukuin, commander of the Black Sea fleet. She shot him four times, but he will probably recover. She was killed by an orderly who rushed to the admiral's assistance, and her identity has not been discovered. It seems probable that she was appointed by the terrorists to carry out their sentence of death passed upon the admiral. For some time he had been a marked man because of the part he took in repressing disorders and punishing offenders against the law. All officials who try to repress the revolutionary movement become objects of attack. When all the facts are known—if they ever are—it probably will be shown that the women of Russia are more active and resourceful than the men in the conflict which has been and is being waged by the oppressed against the oppressor.

THE latest reports from China are anything but reassuring. The feeling against foreigners increases, and those who ought to know say that conditions in China now are similar to those which preceded the Boxer uprising in 1900. If there is another outbreak it will be more serious than the former one, and the end cannot be foreseen. The defeat of Russia by Japan has shown that Europeans are not invincible, and may be the reason for the restlessness of the Chinese. They have suffered many indignities at home and abroad, and it will be strange if, when they feel able, they do not seek to make repayment in the same kind of coin. It will be much better for the world if the Chinese are taught by precept and example the ways of peace. And that is the only right teaching.

THE Swiss have found a good many uses for the grape vine and its leaves, as the following will show. It is too bad that so large a per cent of the grapes are used for wine, for wine has been a curse since long before the flood. Grape leaves are the sovereign remedy in Switzerland for cuts and fresh wounds. Decoctions of the juice of the leaves are used in poultices. An agreeable tea is also made from the leaves, which is said greatly to strengthen the nerves. The leaves are also excellent food for cows, hogs, and sheep. The "tears" of the vine (used medicinally) are a limpid exudation of the sap at the time the plant begins budding, and are found on the vine where the slightest wound occurs to the plant. The liquid is collected by cutting off the ends of the canes, bending them down, and sticking the ends into the neck of the bottle, which will be filled in a few days. The wood and branches are used in the manufacture of baskets, furniture, rustic work; bark for tying material, etc., etc., and, when burned, potash and salts.

THE immigration question is the more serious because of the immigrants locating where there already are too many of their race. This is especially true of cities. In some sections of our larger cities one passing along the streets feels as if he were in a foreign land. When people thus crowd together the tendency is to continue habits and customs formed under different conditions. And this prevents their becoming Americanized, which is bad for them and for the country. In one respect many of our members, ministers included, are like these foreigners—they like to be together. This shows their love for one another, but it hinders the cause. That is why the ministerial problem is so troublesome; there is a crowding together until they actually are in each other's way. Both these problems can be solved in the same way, by the immigrants and ministers scattering. The former probably will have to be done by the government; love of souls ought to be sufficient to induce the latter to do so.

THE *Dreadnaught*, the largest battleship in the world, was launched at Portsmouth, England, Feb. 10. It is only a little more than four months since work was begun on it, and it is thought that in a year the vessel will be ready to join the Atlantic squadron. This will beat by about six months the record of building a battleship. Some think that this one vessel will be a match for several of the ordinary battleships. It has greater speed and will carry heavier guns and more of them. But that can be said with certainty only after trial is made. The cost of this one ship will be seven and a half million dollars. If this type of vessel is a success, all the navies of the world will begin to build it, and thus add to the burden already borne by the people as a result of war and the preparation for war. But so it will be as long as the spirit of peace and love, which is the Christian spirit, is not allowed to rule.

THE cry raised by liquor interests that to raise the license fee in Chicago from five hundred to one thousand dollars would drive the small saloon-keeper out of business, led some persons to make an investigation, which shows that the large brewing interests pay seventy-two per cent of the saloon licenses in the city. The small saloon-keeper is their man, and their interests would suffer; hence their outcry. By a very large majority, the people consider the saloon a necessity, though admitting it is an evil. It is probable that doubling the license fee would drive some saloons out of business. But every time the number of saloons decreases there is reason for rejoicing. If there were more of the right kind of teaching, and if Christian people stood united against rum, its power for evil would be largely decreased, and in time would be destroyed.

SENATOR LAFOLETTE, who as governor of Wisconsin was the author of some much needed reforms, has introduced an antipass bill in the senate. It forbids any public official to ask, accept or use free transportation or any franking privilege, and imposes a penalty of imprisonment of from one to five years or a fine of from one thousand to five thousand dollars upon any official found violating the act. A law covering this evil is needed for more than one reason. No lawmaker should owe obligations to any corporation which may want to defeat legislation advantageous to the people as a whole. And then in the past there has been a custom of collecting mileage when the member of the state legislature or national congress paid nothing. It is time that this kind of graft was done away.

✠ ESSAYS ✠

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

OUR NEIGHBORS.

BY J. O. BARNHART.

Good Parson True, a faithful man,
As e'er a godly race here ran,
For many years had held the charge
At Missionville—the salary large—
Because his discourse pleased them well;
The clear, far-sounding Sabbath bell
Attracted all the country round,
To hear his discourse most profound
And wholesome too; he did not spare
The Lord's whole counsel to declare.
It on his tongue had wondrous power,
And many a convert blessed the hour
When first he sat beneath that dome,
And heard the Father's call, "Come home."
And thus his flock increased and thrived,
For he, to all good works alive,
Knew how well idleness and ease
The enemy of souls doth please;
How soon arises discontent,
Where mind and soul find little vent
In earnest work. So 'twas his joy
For willing hands to find employ;
He walked the paths his Lord had trod,
A workman well approved to God;
E'en from the world received no blame,
And on God's cause he brought no shame.
The Sabbath school, it was his pride;
He always went, and none beside
The faithful superintendent knew
His first assistant warm and true;
The Christian Workers always found
Him on hand when their time came round,
To help along with timely word
The interests of his chosen Lord;
And all his toil and all his zeal
Was for the glorious Gospel's weal,
And all his prayer that Zion's ship
Might have a safe and prosperous trip.

But there's no shipmate howe'er well equipped
And ready for a long and distant trip,
Or, howsoever fair at first the breeze,
Will find his course always through pleasant seas.
Sometimes with adverse currents he must drift;
Sometimes before his prow huge icebergs lift;
And often heavy mists his bark enshroud;
Anon the storm breaks from the lightning cloud.
Or mayhap sunken reefs are in his path,
The treacherous instruments of ocean's wrath;
But there's another cause his bark delays,
Which they may guess who know old ocean's ways,
'Tis when in every sail the breezes die,
And there suspended 'twixt the sea and sky
The good ship hangs awaiting his command
Who holds the waters in the hollow of his hand.
And so for Parson True, this was the fate
His homeward voyage did procrastinate.
The mission cause lay nearest to his heart.
So near it seemed of his own self a part.
And oft and ever from his earnest tongue
The great commission in clear accents rung;
But some there were in whose dull ears, alas!
The message only seemed as sounding brass,
And when the contribution plate went round,
Their head bowed in devotion most profound,
As if they thought that their unworthy gaze,
Poor publicans, to heaven they dared not raise.
But 'twas not that their income was too small,
They 'mong the rich were wealthiest of all,
And of the pastor's salary paid their share,
And in the temperance cause, vote went with prayer.
But foreign missions were another thing;
It did their troubled souls with anguish wring,
To thus see money wasted; 'twas not right—
There were too many foes at home to fight.
"Here all our efforts we must concentrate,
Or else our work must perish soon or late.
Do what is next to thee and be content."
This proverb ended all their argument.

So Zion's ship you see all stranded lay,
Till some kind breeze from heaven should speed it on its way;
For know your earthly treasure is the breeze
That speeds the gospel ship o'er distant seas.
But when assistance came, the wind that fell
Down upon Missionville and broke the spell,
From foreign lands themselves by God was sent,
And ended once for all their argument.
A worker by the name of Silas Bland,
One season home returned from foreign land,

And in his rounds he stopped at Missionville,
And preached in True's large church upon the hill.
He talked of heathen in their superstitious woe,
Had Hindoo idols and some charms to show;
He told how lines of caste, drawn closely round,
Set off society in metes and bounds,
And cause the heathen to forget his brother man,
And hate him, too; so thus the discourse ran.
And through the sermon some proud hearts were stirred,
Which had not been at their own pastor's word,
And when the plate was passed around that they
Might in a useful and material way
Express their interest, many a coin was dropped,
By whom, before, the stewards seldom stopped,
But one there was who held his head bowed low,
And quite forgot the heathen in their woe,
In studying some new pattern on the floor,
As oft for Parson True he'd done before.
The sermon ended, on their homeward way,
Thankful for what they'd seen and heard that day,
The listeners went excepting only one,
In whom this work of grace had not begun.

But ere good Silas Bland left Missionville
And True with his large church upon the hill,
He made resolve to call on Deacon Long—
This was his name—and see what still was wrong;
For he had noticed deacon's broadcloth suit,
Silk hat and gold-headed cane to boot,
And wondered that the stewards passed him by,
And upon inquiry he found out why.
So when with Brother True he made the rounds
Of Missionville and of the parish bounds,
They at the last called on the deacon too,
And of this mission work found out his views.
Their greetings o'er, they talked of many things—
Hard roads—the option law—returning signs of spring,
But unexpectedly the deacon steered
The conversation to the question that appeared
To them most interesting, and at last
Their discourse in that line was running fast.

Said Brother Long, "I cannot quite make out
Why people are so zealous here about,
In foreign missions, for it seems to me
Our time and means more wisely spent could be.
For 'tis a well-known and established business rule
We learned when we were only boys at school,
'Tis concentration or the lack of it that makes
Success or failure, and you know it takes
More time and means than we have at command,
To do all that we would in our own land.
Then why disperse the means and labor so,
And send it off to people that we do not know,
To heathen on a distant foreign shore?
To Parson True I've said this oft before.
There one must run the risk of health and life,
Of self or of one's children or one's wife,
And spend much time to learn the language, too.
Why, in that time at home what might one do?
Why, a whole county might converted be
While we were getting ready o'er the sea.
Besides the duty that at first we owe,
Is to our neighbor. Do you not think so?"

"Yes," Brother Bland replied with a broad smile,
Which played across his features all the while.
"But there the selfsame question will arise,
The lawyer asked the Lord of Paradise—
'Who is my neighbor?' and if we can say,
We will confess we have learned much to-day.
The neighbor to the man attacked by thieves
Was he who showed him mercy and relief,
And if we to all men would neighbors be,
Why we must help them in some way, you see.
But lest you, as men often are inclined,
A closer and more narrow meaning find,
And Jesus' explanation be in vain,
Another word may help us ascertain.
Dear Brother Long, how much land hereabout
Do you pay taxes on?" "As I make out,
Some thousand acres," Long said, "more or less,
Are all the holdings that I here possess."
"And who surrounds you upon either side?"
"Well, Lane and Smith upon the west reside,
And Brother Steele and Strong upon the south are found,
While Hayes and Williams fetch the compass round."
"So you claim so far round, but how far through
Reach all these holdings that belong to you?"
This question took the deacon by surprise,
But seeing humor in his pastor's eyes,
He answered as, well anyone must do,
"When'er it comes to that, 'bout half way through,
I s'pose." "I s'pose you do. Well, Brother Long,
To whom then does the other half belong?"
"Well some say China, but I'm not sure that I know
Whose land it is that touches mine below."
Said Bland, "When all the records you have traced,
You'll find that India comes some nearer to the place;
Also Australia and the ocean isles
For that spot have good claims on file,
And are your nearest neighbors on that side—"

So Deacon Long no more to argue tried—
"And are your neighbors in a double sense;
But you have always kept inside your fence,
Nor deigned to look beyond your garden gate,
And left your neediest neighbors to their fate."
"Yes, readily I see," said Brother Long,
"And I acknowledge and confess my wrong,
And vow henceforth always to do my share,
And help these neighbors with my means and prayer."

So prospers now the work at Missionville
Whose center is the church upon the hill.
So may the ship of Zion onward speed,
Till no neglected land shall feel the Gospel's need.

Cerrogordo, Ill.

GOD'S PURPOSE IN MAN'S CREATION.

BY J. S. MOHLER.

God did not create man to make a display of his wisdom and power, neither out of curiosity, to see what man would make of himself; nor yet for power, that he might rule over man. Before God created man he foresaw his noble structure (made in his own image), his excellent qualities of mind and heart, his companion by his side, their happy condition in Eden; their fall, expulsion from the garden, the ground cursed for their sakes, and the sentence of labor and death fixed upon them, and the sins and sufferings of their descendants; and yet, with all these conditions of man's future, *God proposed to make man*. There must have been something intrinsically valuable in God's purpose.

Doubtless his purpose was twofold. First, to reveal his *own character*, and, secondly, the formation of a *godly character* in man. God's character could never have been revealed had there been no creatures needing his protection, care, pity, mercy, love, pardon, guidance, purity, justice, punishment and reward.

A godly character is not an endowment or a gift or talent; neither can it be purchased with money; but it is a quality of growth which comes from experience in resisting evil, and in the effort to do right. The man of a godly character is aggressive in life, hates the devil, resists him in many a hard scuffle, till he is victorious. All this gives polish to character.

In the absence of all opposition and evil, it is questionable whether there could be such a thing as a godly character, aside from God himself. This, in no sense excuses the wicked, because all may become godly, and are urgently requested to become such, and the fatal results of sin are clearly set before us.

Christ was the Son of God long before he became the Son of man. But when he became the Son of man he was brought in direct contact with evil. "He was touched with the feeling of our infirmities," "tempted in all points as we are," "a man of sorrows and acquainted with grief," "suffering, the just, for the unjust."

The sufferings and humiliation of Christ imparted to him such an excellency of character, such worth, as he never had before. "Wherefore God hath highly exalted him and given him a name that is above every name," etc. Christ also taught, "Except a man deny himself, take up his cross, and follow me, he cannot be my disciple." The cross means the opposition that comes from resisting evil. Where there is no cross there is no godly character, and hence, "*no crown*."

The principles that underlie a godly character are conceived in the heart by the Holy Spirit, are nourished by the Word of God and strengthened and polished by adversities. Hence Paul expresses himself thus; "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. 12: 10. Paul well knew the benefits of trials in the formation of character. All the godly characters of the Bible were persons who suffered in the fiery furnace of affliction.

Moses' character shone much brighter after he had endured affliction with the people of God than it would if he had taken the name of Pharaoh and enjoyed the pleasures of sin for a season. Daniel's character was highly polished in the lions' den. The patience of Job, which was wrought by affliction, comes glimmering down the ages. What a brilliancy of character at-

taches to Paul, after suffering shipwreck, hunger, cold, stoning, scourging and imprisonment by imperial Rome, to suffer martyrdom. Then he says, "I have fought a good fight; I have finished my course; . . . I am ready to be offered." 2 Tim. 4: 6, 7. That innumerable multitude (Rev. 7: 14) "came up out of great tribulation." "It is through much tribulation that we enter the kingdom of heaven." In no

other way can character be made pure, strong and beautiful, such as God wants.

It is a comforting thought that God oversees the polishing and will give us grace to endure every trial, and will remove the stroke when it is enough and bid us come up higher. He wants us for himself, to use us and delight in us, and we can only be his delight when our character is like his.

in the mind of the heathen Aristotle who declared: "To die in order to avoid the pains of poverty, or anything that is disagreeable, is not the part of a brave man, but of a coward; for it is cowardice to shun the trials and crosses of life, not undergoing death because it is honorable, but to avoid evil."

10. By infanticide. This great crime is born of shame. It is quite prevalent in heathen lands. Does it not prevail to a great extent even in civilized lands? Dr. Boardman says: "Alas! infanticide, pre-natal as well as post-natal, prevails even in Christian lands; and I blush to add, this crime is often perpetrated in what are called the upper classes of society. The unborn infant, as I believe, is already a person; feticide is moral murder."

11. By wars. The public regards the dreadful killing in wars as respectable. Much of the bloodshed is outright murder. When we look soberly into this question we shall conclude that there are many more murders than we thought.

North Manchester, Ind.

THE TEN COMMANDMENTS

CAREFULLY CONSIDERED—IN ELEVEN PARTS

By P. B. FITZWATER, North Manchester, Ind.

THE SIXTH COMMANDMENT.—Ex. 20: 13.

THE sixth commandment is a bulwark thrown around human life. Human life is most emphatically shown in Scripture to be sacred. Man is not an evolution, but a divine creation. His genesis is wonderful and mysterious, and his possibilities are beyond the comprehension of man. Man is not only a divine creation, but a creation in the image of the Divine Maker. Therefore every attempt at taking life is a thrust at God. Murder is a double sin,—against humanity and against God.

Every man's life is of equal value before God. The king and peasant are equal. To kill a peasant is just as much murder as to kill a king. For a man in a high position to take life is murder just the same as if done by one of low estate.

We are living in an age when human life is cheap. A human life is not as greatly regarded oftentimes as that of a mule or a dog. If a mule dies it may require over a hundred dollars to replace him, but if a man dies there is another to take his place without an extra outlay of money. The sacredness of human life needs to be emphasized to-day. If this important truth were stamped more thoroughly upon the minds of the people there surely would be less suicides than there are. There would be fewer elders, ministers and deacons found hanging in barns. Men need to be taught that suicide is no way of ending trouble, but is a sure way of getting into worse trouble. When the Lord declares that murderers are barred out of heaven, he means the self-murderer as well as the others.

I. Duties Enjoined by the Sixth Commandment.

1. All lawful efforts to preserve our own lives and the lives of others. The spirit of this commandment demands that we make every effort to preserve life as well as to refrain from the actual taking of life.

2. The resistance and subjugation of all evil thoughts and passions. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15: 19. There are many murders which have not been openly committed, for "whosoever hateth his brother is a murderer." 1 John 3: 15.

3. A sober use of meats and drinks. We should be temperate in our eating and drinking. That which is right to eat and drink may result in harm to us if indulged in excessively.

4. The taking of sufficient sleep. It is wrong to deny ourselves of the necessary sleep. If we, by the neglect of taking sleep, impair our health we can consider that we have violated God's law.

5. Of not overworking our bodies and minds. Many men and women are old and worn out prematurely because of overwork. Had they heeded the Father's command it would have been different.

II. How this Commandment May be Broken.

1. By sinful anger. "But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment." Matt. 5: 22. By referring to the preceding verse it is seen that the Savior is intensifying the teaching of the law as to murder. Let us hastily enter into an examination of ourselves on this point to see if we can stand in the

presence of the judge when these "words" become our judge.

2. By hatred. It may be that you have sat at the communion table with some one whom you hated or with hatred in your heart. So you were a murderer while so doing. 1 John 3: 15. I am sure that if we enter into an honest examination with ourselves we shall be made to exclaim, "If thou, Lord, shouldst mark iniquities, who should be able to stand?"

3. By immoderate use of meats and drinks and recreations. Many persons are murdered annually in sports and games of various kinds. Scores were murdered in celebrating the Fourth of July. Many are the victims that are murdered in football games, etc. With all this, many Christian people and some ministers are more eager to read the sporting columns of the newspapers than they are the Word of God.

4. By selling adulterated foods and diseased meats. Many are the children who die annually because of the adulterated milk sold by the milkman. Many are the people who are sent to untimely graves because of adulterated food and diseased meats. With all this, it sometimes happens that some, who claim to be Christians, will butcher their hogs to save them from dying with the cholera, and sell the meat in the markets. If any who ever did such an infamous deed should read this, let this be a dart which sinks into their consciences!

5. By employers having unsafe surroundings, thereby causing the death of their employés. If our position be true that this commandment enjoins the duty of making all lawful efforts to preserve life, then the employer who neglects to provide every safety for his men, in the eyes of God is a murderer.

6. By oppressing the masses for the gain of gold. The man who crowds together families in unsanitary quarters, exposing children and women to disease, is a murderer. Men don't call this sin by this name, but when the keen, discerning Word of God is applied it is evident that it belongs at that place in the catalogue of crimes.

7. By neglecting to provide proper clothing and food for one's family. Many wives and children are dying by inches because of the lack of the necessities of life. In aggravation of this, they are subjected to toil above their strength and are continually exposed to the winds and storm. It seems to me these are the worst of murderers. Notwithstanding the commonness of this condition of affairs, there are those who are guilty of this neglect and yet wish to be classed as respectable citizens.

8. By sending children to toil in shops and factories before maturity. Many are the lives that are thus cut off while in their youthful bloom. If men were to accept the comprehensiveness of the teaching of this commandment the problem of child labor would be quickly solved.

9. By suicide. We are too prone to let sentimentalism enter into the estimate of responsibility when a man takes his own life. We at once attribute it to insanity. Let us consider that oftentimes that which passes for insanity is a kind of a mania—a moral madness for which the person is responsible. Suicide when committed by a sane person is murder. Quite frequently it is murder first—the person slays his victim, then destroys himself. Suicide is ignoble even

THE SEVEN OF ACTS 6: 1-6.

BY DANIEL HAYS.

SOME editor of the Bible took it upon himself to head Acts 6 with the statement, "Seven Deacons Chosen;" and many take it for a fact written by Luke himself. The truth is, neither their appointment, their duty, their office nor the writer of the Acts anywhere designates them as deacons.

That the apostles had their servants or deacons to execute their orders is evident from Acts 5: 6, where the young men attended the apostles as servants of the church at Jerusalem. These were the servants who made "distribution unto every man according as he had need" (see Acts 4: 35); and these were accused by the Grecians, "because their widows were neglected in the daily ministration" (Acts 6: 1). The word "ministration" (*diakonia*) means the office, service of a deacon; business, or duty of a deacon. Then the *deaconship* had an existence when the complaint arose, and the deacons must have been Hebrews, because the murmurings of the Grecians were against the Hebrews. The murmurings were not against the apostles.

Let us think a little. Who served the tables and widows and "made the distribution" while the apostles were preaching or in prison? Why suppose that seven deacons were appointed to serve tables for ten thousand or more members then in the church at Jerusalem? Would seven deacons be sufficient to serve the multitude of disciples then at Jerusalem when we require about that number at an ordinary love feast?

The apostles, hearing the complaint of the Grecians against the Hebrews, proceeded to appoint a number of brethren to oversee the "ministration," or *deaconship*. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint *over this business*." The preposition *over* conveys the idea of oversight and authority, as in Matt. 24: 47. Their appointment, then, was judicial, and not one of service. This explains why Stephen, one of the seven, had time to perform wonders and to engage in public discussions with the Jews, and why Philip could go to Samaria, teach and baptize the people of that city, and the eunuch near Gaza. Neither Stephen, nor Philip, nor any of the seven, are once called deacons in the Acts, or anywhere in the Bible. Philip, however, is called the "evangelist" (Acts 21: 8).

What is the purpose of the laying on of hands in appointment to office? Did the apostles lay hands on the seven that they might receive more of the Holy Ghost and wisdom? It does not appear so; for they were to be "full of the Holy Ghost and wisdom" before they were selected. The purpose is clearly stated by the apostles themselves when they said, "*whom we may appoint over this business*," and it is stated as the part they took in the transaction itself. When the apostles laid hands on the seven of Acts 6: 5, they gave them full authority *over the business* affecting

the table servants, and gave themselves no further trouble in the matter. The term "appoint" in Acts 6: 3 is the same Paul uses when he commands Titus "to ordain elders in every city" (Titus 1: 5). We have a command to ordain elders, but no command to ordain deacons. A command makes law, and all precedent is consistent with law. A majority of opinions amounts to nothing. One word of Scripture outweighs the world. We have a command in the negative form: "Lay hands suddenly on no man" (1 Tim. 5: 22).

From the above we deduce the following facts:

1. The laying on of hands was done by apostles and presbyters.

2. Those set apart by the laying on of hands are advanced to the full degree of the ministry.

3. The laying on of hands in appointment to office was never performed more than once upon the same individual.

Therefore when you lay hands on any one in appointment to office you give him all the authority you yourself possess. When Jacob laid his hands on Joseph's sons, he made them his heirs and successors. When Moses laid his hands on Joshua, he appointed him his successor as leader and commander of the people. When the apostles laid hands on the seven of Acts 6: 5, it was not to give them more wisdom, or more of the Holy Ghost, but to give them authority over the business that was then disturbing the disciples at Jerusalem.

Then when you lay hands on any one in appointment to office you advance him as far as he can go. The laying on of hands in appointment to office was never performed more than once upon the same individual. There is no case in the Bible where it was done more than once upon the same person. Until this is shown, and a command to ordain deacons and ministers, as we have a command to ordain elders, there is no reason why ministers and deacons should be installed into office by the laying on of hands.

Some think a great blessing attends the laying on of hands. No blessing will attend a service that is not authorized by the Word of God. What greater blessing can anyone obtain than the gift of the Holy Ghost by the laying on of hands and prayer in baptism? Now in 1 Cor. 12 it is fully stated what the gifts of the Spirit are: "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." Here are the blessings it is the privilege for each faithful child of God to enjoy; "but," Paul says, "the manifestation of the Spirit is given to every man to profit withal" (verse 7). So then the gifts come to us as we use them profitably and to God's glory.

But Paul was ordained, and so was Barnabas, right in the home church where they lived at the time. Paul says concerning this in 1 Tim. 2: 7, "Whereunto I am ordained a preacher and an apostle, a teacher of the Gentiles." And the place we find his ordination is in Acts 13: 2, 3, where we are informed that in the church at Antioch there were certain prophets and teachers to whom, as they ministered unto the Lord and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." This is an apostolic example of ordination, or advancement to the third degree, or full ministry. Though Paul was a chosen vessel unto the Lord at his conversion, yet he was called by human agency, and advanced along step by step by the church till finally at Antioch, in his home church, he was ordained as the apostle to the Gentiles. Paul and Barnabas had been in the ministry some time before this. In Acts 9, Barnabas is spoken of as "the son of consolation," and Paul is represented as speaking boldly in the name of the Lord Jesus, each of whom began their labors under the supervision of the apostles. The brethren sent

Paul to Tarsus, and the church afterward (see Acts 11: 22) sent Barnabas to Antioch. But Barnabas was not satisfied with leaving Paul at Tarsus, so he brought him to Antioch, "and for a whole year they assembled themselves with the church, and taught much people." Then when the great dearth came, "the church at Antioch sent relief to the brethren which dwelt in Judea by the hands of Barnabas and Saul." During all this time, and in the midst of these active ministerial labors, not one word is said about laying hands on these two worthy ministers and servants of the Lord. When the church which was in Jerusalem sent Barnabas to Antioch, this is what was said of him: "For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord" (Acts 11: 24). Then when Barnabas and Saul returned from Jerusalem, whither they had been sent by the church at Antioch, when they had fulfilled their ministry, "they took with them John, whose surname was Mark" (Acts 12: 25). This was before Barnabas and Saul were set apart, or advanced to the full ministry, with the commission to preach the Gospel to the Gentiles, to establish churches, and to take the oversight of those churches.

Upon the whole I believe it would be better if the brethren and others would study the Acts more carefully, and not wait for the International Sunday-school lesson to come around once in so many years, and then take up only a part of a chapter at a time, and leave the remainder pass by without study and without investigation. The Sunday-school lesson never was designed to do the work for the minister or the Bible student.

Broadway, Va.

DISCOURAGING THE GOOD.

BY CHAS. A. BAME.

It often happens that looking at a thing from a different viewpoint, or looking with incomplete view, changes our opinion very materially. In a recent article in the MESSENGER on the completeness of the church for the development of our young people the inferences were fair, the conclusions logical, but it seems to us, given with incomplete view of both sides.

If the choosing were between the Y. M. C. A. and the church there could be but one choice, and we could advise against the Y. M. C. A., but when it is between the Y. M. C. A. and a baseball game or Sunday prowling there can again be but one. This is the problem that confronts the pastor in a large city. Doubtless it would be better could the pastor provide for a complete round of services for the Sunday which would seem to include a three o'clock service; but who could do it?

Again, let us examine the facts. Does attendance at Y. M. C. A. divide the energy? I am sure it is my observation and will be abundantly confirmed that the very opposite is true. The boys who go to church and can be counted on at regular prayer meetings are the ones who go to Y. M. C. A., and vice versa. Boys in the city will have and do have places to go. God grant that we discourage nothing that will keep them from the ball park, the golf links, the Sunday excursion and the temperance pool room!

It has been my privilege the last month to address the largest shop meeting in Dayton, consisting of 300 to 400 men. I asked the leaders if this did not have a tendency to satisfy the men and act as a sort of a substitute for the church. They said they thought not. Friday last when I gave my last talk many men came to ask the location of our church (which is in the extreme opposite part of the city) and declared they would come. Already it has proven a help to our attendance.

Now, I believe in loyalty to the church and no one sees the need more than does the city pastor, but this must certainly be taught apart from a spirit of seclusion. A church doctrine with virtue of inherent strength such as ours and with proper teaching can certainly hold its members. Then, too, the teaching at the Y. M. C. A. is such as to encourage loyalty to your own church. To lead men to Christ and then leave them free to choose which denomination is their

policy here and elsewhere so far as I know, always, however, encouraging church membership.

Dayton, Ohio.

REMARKS.

REMARKS would be unnecessary had Bro. Bame not referred to my article in the GOSPEL MESSENGER, Jan. 27, this year, as having provoked his remarks; for while his article is in the nature of a criticism, yet it affirms what my article admits except in one point.

My article discusses the question, "Does Our Church Service Afford All Necessary Means of Moral and Spiritual Culture?" The position is strenuously maintained that the church is charged with the moral and spiritual interests of its members and that it does actually provide for these interests. This being true, it is held that there is no need of its members seeking moral and spiritual training elsewhere. This is the point I raise and the only one.

The Y. M. C. A. is used as an illustration in comparison with the church on the point of its completeness in moral and spiritual things, stating at the same time that the Y. M. C. A. has some good things in it. The same is admitted of all organizations.

In affirming that it is not necessary for members of the church to patronize the Y. M. C. A. for moral and spiritual training two reasons are named why they should not do so. They are these, It destroys definite conviction and it divides one's interest.

Bro. Bame admits that my "conclusions are logical," though "with incomplete view of both sides." He then takes up the Y. M. C. A., my illustration, and discusses it to show that it has good features, at the same time admitting that it is not to be confused with the church. That's true. My article admits it, and the same of all organizations.

The matter of choosing "between the Y. M. C. A. and a baseball game or Sunday prowling" is not in my article, nor is implied in the remotest manner. Athletics are not touched at all. Neither "the problems that confront the pastor in a large city." These are not in my subject. I discussed only the proposition of the church's completeness in moral and spiritual things. That's all.

But Bro. Bame says, "Does attendance at the Y. M. C. A. divide the energy?" Certainly it divides the "energy." That's no question. But I suppose he means "interest." I say "interest." And that's the meaning. Then notice, too, that I say "laboring" with the Y. M. C. A., not attending it merely. He says his observation is that the Association does not divide one's interest and that this is abundantly confirmed. My observation is that it does divide interest and the observation and experiences of others confirm it. Now where are we?

My article affirms that a division of interest is so in "the very nature of the case." The point is this, Is it possible for a man to labor with an organization apart from the church, yet under Christian pretenses, whose standards are much more liberal and flexible than the church, without a division of interest? If possible, is it probable? And not only so, but is it not with hurtful influences in other respects? Is this "the spirit of seclusion"? If so, it must be charged to "the very nature of things." H. C. E.

FIRST DEACONS—WHO ARE THEY?

BY D. B. GIBSON.

I MUST approach this question with caution, as an honest difference of opinions obtains among our Brethren, equally honest, equally intelligent.

Viewing the question from the standpoint of a very recent decision of our General Conference, the question cannot be answered. Notwithstanding the real problem before it was not *who* the first deacons were, but the manner of their installation into office.

If in this investigation it shall be clearly shown *who* they were, the manner of their induction will be forever settled, which was by laying on of hands. It has been assumed that there were deacons before the appointment of the seven, as recorded in Acts 6: 1-8. There is not the scintilla of evidence upon

which to form such conclusion. Prior to the call of the seven there was one body of officers, only, *viz.*, the apostles, in whom centered the performance or direction of all work spiritual and temporal. The primary work of the apostles was to preach the Gospel. Matt. 28: 19; Mark 16: 15, 16. Up to Acts 6 there was not an official of any kind but apostles only. If there were deacons in existence before Acts 6, give us the names of some of them. When were they appointed, where were they set apart, by what formula or ceremonial? *Nota bene.* It is facts we want. Remember, all things were common, or community of goods still obtained up to Acts 6, and longer. "For as many as were possessed of lands or houses, sold them and brought the price of them, and laid it at the apostles' feet." Acts 4: 34, 36. If there were deacons, no doubt they would have laid it at the deacons' feet. I conclude, therefore, there were no deacons at that time set apart for any purpose whatever.

"And distribution was made unto every man according as he had need." Acts 2: 32. By whose hands? The scriptures name none other than apostles. To infer deacons without even a suggestion of their existence is at least very illogical. Are we ready to accept doctrine, based on such proof, or rather lack of it? I answer in behalf of a majority of our brethren, No. I do not attempt to say by whose hands distribution was made; this much, however, it was not by the hands of mythical, nameless, non-existent deacons.

But it is mine to show, if I can, who were the first deacons, as I have already shown their absence prior to Acts 6: 1-6.

The church grew, or, in other words, "And in those days when the number of the disciples was multiplied there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration; then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God, and serve tables. Wherefore look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word." Acts 6: 1-4.

Notice, the apostles are now to return to the work of their original calling, *i. e.*, to preach the Gospel "continually"; here shows an interruption in their chief work. "Preach the Gospel." "Appoint over this business," not over mythical deacons. Notice, it is the business of daily ministration to be placed in their hands. "And the saying pleased the whole multitude, and they chose Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolas." "Whom they set before the apostles, and when they had prayed, they laid their hands on them." Acts 6: 5, 6. And they were considered the first deacons. Paul instructs Timothy thus, following in a very large degree the foregoing as follows: "Likewise must the deacons be grave, not double-tongued; not given to much wine; not greedy of filthy lucre; holding the mystery of the faith in a pure conscience; and let these also first be proved; then let them use the office of a deacon, being found blameless." 1 Tim. 2: 8-10. "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. 3: 13.

This is precisely what some of the seven did, and what all good deacons do. See Acts, eighth chapter, and read it. In Paul's instruction to Timothy not a word is said concerning the deacon's work. Why? Because, given clearly in Acts 6, he only urges the qualifications. If the deacon's work is not given in Acts 6, where is it given? I believe the seven, in Acts 6, were deacons.

1. All religious denominations and a majority of the Brethren accept it as a fact that the seven were deacons.

2. Paul's instruction to Timothy gives no clue to their duty. See Acts 6 for it.

3. If the duty of deacons is not outlined here in Acts 6, where will we find it?

4. I follow the apostles through Acts the sixth chapter and I find qualifications and duty.

5. I go to Romans and I find no office to "use well." First and Second Corinthians yield me no light. Galatians, Ephesians, Philippians, Colossians, First and Second Thessalonians, First and Second Timothy, Titus, Philemon, Hebrews, James, First and Second Peter, First, Second and Third John, Jude, nor the Revelator give the duty of deacons.

6. And conclusively, after all my research, I am compelled to go to Acts 6: 1-6 for the first deacons and their work and manner of installation. I find Philip purchasing the good degree and great boldness, a splendid preacher and evangelist. And why may not a deacon advance along these lines? If the seven were deacons, as I have tried to show, the manner of their installation is fixed beyond cavil, namely, by the laying on of hands.

Girard, Ill.

A STEP TOWARDS CONGREGATION CHURCH GOVERNMENT.

BY J. F. SOUDERS.

THE student of our church polity is aware of the fact that our government is more nearly akin to the Presbyterian than to the Congregational form of church government. The former may be said to be republican or representative, while the latter is more democratic or popular. The former has a strong central government, since it emphasizes the authority of the whole church or body over that of the individual church or unit. The latter, while it does not entirely discard central authority or government (though more in spirit than letter), does emphasize the authority of the individual church or unit.

That there is strength in both (if not pushed to the extreme) is evident to any careful student of either ecclesiastical or political history. For example, in the formation of the American constitution these two views met. And it was the merging of these two forces into a working union that made that assembly memorable. The folly of a weak central government had been clearly shown by the previous history of the nation, while the abuses of an over-strong central government were at the very time being enacted in French history. An equally striking example is found in church history. Prior to the Reformation Rome was supreme, and scandal, profligacy and the most flagrant atrocities found a safe retreat. After the Reformation, when individualism predominated, the church reaped its fruits in the form of rationalism, skepticism and agnosticism. It is thus clearly seen from these references in both state and church history that the welfare of good government is vouchsafed to either church or state by an equal consideration of the value inherent in the unit as well as in the aggregate, and vice versa.

Having now briefly stated the two elements that stand out somewhat prominently in the above forms of church government, permit me to present my plea for a step towards a more congregational form of church polity. Lest it be supposed that I seek the hurt of our present form of government along some lines by advocating this step, let me say that such is by no means the case, but rather the contrary; for I maintain that to give the individual congregation the authority that judiciously belongs to her is not to rob the general church body of any power whatever, but rather to put new power within her grasp.

But what is the step to be taken? Briefly this, that no individual congregation shall be compelled to accept the action of any other congregation in calling men into official position, unless she feels so disposed. To illustrate: If congregation No. 1 needs a minister and has the material, let her choose one; but if this brother decides to move out of congregation No. 1 over into congregation No. 2, let No. 2 decide whether he shall come in as a layman or as a minister. This is not to give No. 2 the right to take away his office, but the right to say as to whether or not he shall exercise himself in that office in that particular congregation. This step finds a parallel in our present system in that when an elder in charge moves out of

one church into another he is not accepted as an elder in charge, but merely as an elder, unless the church into which he comes should decide otherwise.

Having designated the step I now proceed to state some benefits to be derived by such a course by both the individual congregation and the general Brotherhood.

(a) This step will assist the local congregation materially in properly caring for her officers, especially her ministers. For example, here is congregation No. 2. She has one minister or maybe two whom she has called to the work and is endeavoring to support them in a gospel way, so that they may give their entire time to the work. The work grows. But in a year or two another minister moves into No. 2; by and by, another; and all too soon a third comes. No. 2 now has five efficient workers. She can't support them all. She can't harmoniously agree on any two or three. She finally gives them all a little or maybe nothing. She gets a little service from all and maybe none.

It may be there are No. 2's in the Brotherhood. I trust there are not many; but it serves to illustrate a condition the familiarity of which will make up for its lack of identicalness. To permit such a principle, as the above seeks to illustrate, to continue in force is to complicate, not simplify, the ministerial problem. It is to postpone it, not to grapple with it. For I verily believe that we must look not to the general conference but to the local congregation for the ultimate solution of this vexing question.

(b) This step will assist in counteracting the tendency towards a congested ministry. It is a common truth that we have too many ministers in some sections and too few in others. This unfortunate condition is sometimes the result of an effort on the part of some ministers to find better social, educational or agricultural advantages, none of which should have precedent over the needs of the field to which a prepared minister has received a legitimate call.

(c) Lastly, this step will lead to more discretion on the part of the local congregation in selecting men, and not only in selecting them but in preparing a field in which the chosen one can work. This latter point has too largely been lost sight of in calling men into office. It would appear that in the Antioch church the field was prepared before Paul and Barnabas were separated thereunto.

In conclusion, permit me to say that I have sufficient faith in the integrity and devotion of the live ministers of the Brethren church to venture this statement, that there is a man for every point the church will properly prepare by making it possible to enter. I personally know a number of good men whose hearts and lives are in the work of the ministry, who at present are discouraged almost to the point of inactivity because of the field offered them; men who if they be shown proper encouragement will respond with as noble and efficient service as they who to-day stand in the limelight of public approval in church work largely because they received the proper encouragement.

Preston, Minn.

DOUBLY REBUKED.

"Is she a Christian?" asked a celebrated missionary in the East, of one of the converts who was speaking unkindly of a third party.

"Yes, I think she is," was the reply.

"Well, then, since Jesus loves her in spite of that, why is it that you can't?"

The rebuke was felt, and the faultfinder instantly withdrew. Some days later, the same party was speaking to the missionary in a similar spirit about another person. The same question was put,—"Is she a Christian?"

In a half-triumphant tone, as if the speaker were beyond the reach of gunshot this time, it was answered, "I doubt if she truly is."

"Oh, then," rejoined the missionary, "I think that you and I should feel such tender pity for her soul as to make any harsher feeling about her quite impossible."—*Ram's Horn.*

BAPTIZING UNDER DIFFICULTIES AGAIN.

BY ISRAEL WEIMER.

I NOTICED in the GOSPEL MESSENGER, No. 3, page 34, an article under the above heading, by Bro. A. G. Crosswhite. That brought to my memory some of my experiences among the West Virginia hills, which I will give. I was once called on to baptize an old lady, who had been afflicted quite awhile. Being unable to walk, we carried her to the water's edge and down into the water; she could not kneel, but sat down, and I baptized her very easily.

Again on another occasion I was requested to baptize a man who was entirely helpless; when placed on a chair he could not get off without falling off or being taken off, and when he tried to walk his feet would fly up, his head fall back and his mouth fly open, and one could not understand what he said. He had been in this condition from his birth. I was puzzled to know what to do, so I consulted the brethren and was advised to proceed, as the request was urgent. We tied him on a chair and carried him into the water; I baptized him on the chair without any trouble, and to-day he was hauled to preaching services in the chair on the sled.

Again, in October, 1904, I was called to Job, in Randolph county, to see a sick lady who requested to be baptized. She was in the last stages of consumption, being unable to raise herself in the bed. I called Bro. Jesse Harman, of Harman, W. Va., to meet me there, as I was not acquainted with the place or the people. Visiting the woman and his daughter came; we visited the woman and found her very low. I talked with her in regard to her condition and the importance of salvation, and asked her if she thought she could stand to be baptized. She said she did not know, but was willing to try, and if she died in the act it would be all right. So I instructed her to put her trust in God and our Savior Jesus Christ and not to trust in the arm of flesh. After prayer she was placed in a rocking chair, well wrapped, as the air was chilly, and we carried her about one hundred yards to the stream. Then, taking her out of the chair, we carried her into the water, placing her on her knees, and I baptized her with all ease in the usual way without any deviation.

Then after she was returned to her bed and enjoyed some rest, I went in and talked with her; she said she suffered no cold, not even a chill, but was warm and comfortable, full of faith and hope, rejoicing in Jesus Christ her Savior, then assuring me that she was ready and willing to die. This was the most solemn baptismal scene I ever witnessed. The stoutest hearts melted into tears, and one of her sons would not go to the water for fear his mother would die in the water. About five weeks after this they 'phoned me that she had passed to the home beyond. By such circumstances we are made stronger in God and our Savior.

Hopewille, W. Va.

THE TESTIMONY OF CAMPBELL AND RICE ON TRINE IMMERSION.

BY I. J. ROSENBERGER.

THERE have been those who do not admit that Alexander Campbell made any admissions favoring trine immersion in his debate with Rice. Especially are these to be found in the Disciple church. This distinguished debate was held at Lexington, Ky., beginning Nov. 15 and closing Dec. 2, 1843. Having met an old, worn copy of this debate in the library of Bro. Riley Rainwater, of Denver, I proceeded at once to look this point up, with results that I will pen for readers of the GOSPEL MESSENGER that are interested in this question.

In Mr. Campbell's closing address on immersion, page 258, he says: "To resume the argument from history, the gentleman will have Tertullian to be a sort of contemporary with the origin of immersion. *Trine immersion he ought to have said.*" He further says, on the same page: "After alluding to Justin Martyn he quotes from Barnabas and then says: 'I could read several such passages, from the highest

authority, to the same effect. Not only Mosheim, Neander, but *all the historians*, as well as Professor Stuart, trace trine immersion to the time of the apostles." On page 259 Campbell further says: "In the work of John Flory on cold bathing, page 50, is mentioned that the English church practiced immersion down to the beginning of the seventeenth century. . . . As a confirmation of this, it may be mentioned that the first liturgy of 1547 enjoins a *trine immersion.*" Mr. Rice, in his reply, on page 266, says: "The gentleman tells us that Stuart admits that the Oriental church practiced immersion from the beginning. It is true, Stuart admits that from an early period the Oriental church practiced trine immersion, as the Greek church still does."

Mr. Rice, in this same speech, page 270, says: "7. I have appealed to the history of baptism, and proved that the first writer of any respectability who mentions immersion is Tertullian, in the beginning of the third century; and he speaks of trine immersion, with the sign of the cross and other superstitions. The gentleman will not practice according to Tertullian, but subtracts from his testimony until it suits him. On the same principle I may subtract a little more from it and it will suit me."

The authors that Mr. Campbell quotes from allude to trine immersion as quoted and even say much more. The words stand clear in the early edition of the published edition of that work; it is but fair to conclude that Mr. Campbell made the statements as I have quoted. And Rice's statements make the matter quite conclusive. Therefore both Campbell and Rice stand as evidence that the early church practiced trine immersion.

Denver, Colo.

WHY SOME PEOPLE ARE POOR.

BY ABRAM S. HERSHEY.

THE Savior said, "The poor ye have always with you." How true this is to-day, and always will be, I suppose. The poor are found everywhere, to some extent. In some localities they are more numerous, comparing their population, than others, but as the Master said, we will have them always and everywhere. Some people despise and ridicule the poor, and even teach their children to do so; but this is surely wrong, and doing this will certainly not improve their condition. It is, however, true also that many people are imposed upon by those who are not really poor.

I believe the reason that some people are poor—worthy poor—not pretenders (and there are many of the latter class), is because they meet with misfortune in some way or other. Others are poor because their ideas are larger than their pocketbooks. They use no judgment, seemingly, in reference to how much they can spend for the time being, in order not to exceed their income; others buy things they will never need. Some people have not yet learned to save pennies, which make dollars. They try to please others, in trying to make a goodly appearance, without considering whether they can afford it.

I have known men who would not work for two dollars a day because their price was five, and they continue in this way until their families have no clothing to wear or food to eat. Shame on such a man, who, in order to gain a selfish, unfair point, will cause his family to go in rags and beg for bread!

Then I have noticed those people who are too nice, too neighborly and too friendly to say NO, when it would be far better for them and others, who will attach their name to any and every "friend's" note or other paper, only to see their property and belongings sold by the sheriff; then they go poor just because they meant to be kind. These, I think, are facts and are worthy of consideration.

York, Pa.

If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one.—*Ruskin.*

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, February 25, 1906.

LESSONS FROM ELIJAH.

Scripture Reading, 2 Kings 2:1-9.

I. Power in Prayer.

1. Raises the Widow's Son,1 Kings 17:17-24
2. Overcomes Baal's Prophets,1 Kings 18:36-40
3. Ahaziah's Messengers Slain,2 Kings 1:12-18
4. Jordan Divided,2 Kings 2:6-9

II. Different Appearances.

1. At Christ's Transfiguration,Matt. 17:3
2. As Precursor of John the Baptist,Mal. 4:5

III. Miraculously Provided For.

1. Fed by the Ravens,1 Kings 17:4-7
2. Sustained by Widow,1 Kings 17:8-17
3. Comforted by an Angel,1 Kings 19:4-9
4. Hidden in the Cave.

IV. His Translation.

1. Prepares His Successor,2 Kings 2:9, 10
2. Taken to Heaven,2 Kings 2:11, 12
3. Mantle Taken by Elisha.

I. Power in Prayer.—Elijah's zeal for the Lord (1 Kings 18:37), his gratitude for past favors shown (1 Kings 17:20, 23), his willingness to spend and be spent for the good of his master (1 Kings 17:21; 18:1-11), his hatred of evil (1 Kings 18:40), all rose up before the Lord as sweet incense, so that when he appeared as a suppliant, he was readily and gladly heard and his prayers answered. The same possessions to-day will bring forth bountiful blessings to us.

II. Different Appearances.—While on earth busily engaged in the Master's work, Elijah occupied an honored position. For his faithfulness under many unpleasant circumstances, he is now enjoying an honored position in heaven with Moses the law-giver, with the patriarchs, and his Lord, as witnessed by the three favored apostles.

III. Miraculously Provided For.—Because of Elijah's loyalty and uprightness, God cared for him many times in miraculous ways. The days of miracles are not all past yet. Many cases of God's providential care and miraculous provisions are often heard of. Psalms 34:15.

IV. His Translation.—What a rich reward he secured at last—an entrance into heaven without tasting the sting of death! Faithful Christians to-day must die, but God will remove the sting of death for them.

In faithfulness, in zeal, in fearlessness, in trustfulness in God, we have a most worthy ideal in Elijah. As we study his characteristics let us make the noble ones our own.

THE PRAYER MEETING.

For Week Beginning February 25, 1906.

LIVING EPISTLES.—1 Peter 2:12.

I. The World's Treatment of Christians.

1. Enmity. John 15:18-20. From the gates of Paradise even until to-day there has been enmity between the world and the children of God. "Marvel not, my brethren, if the world hate you." 1 John 3:13.
2. Wrongful Accusation. 1 Peter 3:16, 17. Even our good—our most noble intentions—may be evil spoken of.
3. Persecution. Psalms 143:3, 4. We must expect it if we are loyal to the "Great King," for we are told, "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

II. The Jewels of Christian Character.

1. Honesty. Rom. 12:17. An honest man may well be called "the noblest work of God."
2. Consistency. 1 Tim. 4:12. Profession and actual practice must go hand in hand.
3. Truthfulness. Eph. 4:14, 15. Measure yourself by the divine pattern.
4. Purity. 1 John 3:2, 3. Only the pure in heart shall see God.
5. Fidelity. Rev. 2:10. Loyalty to the King requires our unselfishness, devotion and earnest endeavor.
6. Helpfulness. Rom. 12:13. Who is your brother, your sister? The one who needs your help. Give it.

III. Results of Faithful Living.

1. God will be glorified. Matt. 5:16. "Let your light so shine." Not so much a command as a privilege.
2. Our Father will honor us to the extent that we are loyal to him. John 12:26.
3. Men will be saved. 1 Tim. 4:16. A faithful life cannot help but make an impression on others. When the soul is really on fire, others will be kindled with the divine illumination.

HOME AND FAMILY

LOOK ALOFT.

SELECTED BY MARY S. EARLY.

In the tempest of life, when the wave and the gale
Are around and above, if thy footing should fail—
If thine eye should grow dim, and thy caution depart—
Look aloft and be firm, and be fearless of heart.
If the friend who embraced in prosperity's glow,
With a smile for each joy and a tear for each woe,
Should betray thee when sorrows, like clouds, are arrayed,
Look aloft to the friendship which never shall fade.
Should the visions, which hope spreads in light to thine
eye,

Like the tints of the rainbow, but brighten to fly,
Then turn, and, through tears of repentant regret,
Look aloft to the sun that is never to set.
Should those who are dearest, the son of thy heart,
The wife of thy bosom, in sorrow depart,
Look aloft from the darkness and dust of the tomb,
To that soil where affection is ever in bloom.
And, oh! when death comes, in terror to cast
His fears on the future, his pall on the past,
In that moment of darkness, with hope in thy heart,
And a smile in thine eye, look aloft, and depart.

—Jonathan Lawrence, Jr.

Nokesville, Va.

"HE THAT HATH TWO COATS, GIVE TO HIM
THAT HATH NONE."

BY A. W. ROSS.

A FEW days ago in company with Bro. Eby and a native brother I went to a nearby village. Not finding the men at home, we went around to the other side to see what we might find there. We did not go far till we saw a little group of men warming themselves by a slow fire. We joined their company and after singing a song our native brother preached to them the Word of Life. Among the listeners was a lad who was holding his younger brother. The little fellow did not have any coat at all, and as the evening shades began to fall he hugged closer and closer to his older brother to keep warm. Finally the latter bared his own back and gave to his younger and more needy brother the only coat he had to keep himself warm. As I noticed this I thought of the thousands of boys and girls who like this boy have no coat to keep them warm, and are shivering and giving way to disease under the falling cold, while on the other hand there are thousands of church members who have not only one coat, but several. We could give of our abundance and ourselves not feel the worse for it; but this poor heathen boy gave the only coat he had—he gave till he felt it.

Our Lord was very reasonable in his injunctions. He did not tell us to do as this boy did, to bare our own backs for others, but said, "He that hath two coats, give to him that hath none." Brethren, if we would get back to the gospel idea of sacrifice, to the proper use of what God had given us, and to the true fountain of happiness, perhaps we would not have so many coats laid away in our trunks or wardrobes, unused or unneeded. The happiest and best Christians are not those who are all the time conscious of their sufferings and deprivations for others, but those who, although suffering, are praising God that they can be the means of shielding some poor soul from the cold of sin. Pull out your spiritual coats, brethren, and give to your more needy, freezing brother by your side or in some far-away land. There are thousands of them whom you can touch with the warmth of a Savior's love. The most peculiar thing about it, brother, is that the more you take out of your wardrobe the more will come into it, even so much so that you will soon not find room enough. Read Mal. 3: 10; Luke 6: 38, and see.

Vyara, India.

SISTERS' AID SOCIETIES

Pipe Creek, Maryland.

Standing of the Missionary Sewing Circle for the year 1905: Number of members enrolled, 22; number of regular meetings, 11; average attendance, 8; donations received, 21 yards goods, 3 quilts, 18 secondhand garments;

donations sent out to different missions, 77 new garments, 2 quilts and 25 secondhand garments. Jan. 1, 1905, we had on hand cash to the amount of \$10.49. The amount of cash donated, \$2.50. In collections we received, \$11.84, making a total of \$24.83. Our expenses were \$6.52. We sent to Brooklyn, N. Y., \$5; to Washington, D. C., the same amount, and at the beginning of this year had on hand \$8.31.

We are now entering the seventh year of our work at this place. Some who began the work with us have moved to other fields of labor. Death has claimed two of our faithful workers. Who will come and fill their places? There is much to be done for the Master, and so few who are willing to help in this noble cause.

Rachel A. Pfoutz, Sec.

Linwood, Md.

Our Way of Doing.

Concerning the work of the Sisters' Aid societies I will say that we, the sisters of the Ottawa church, feel we have an interesting society.

We take in sewing; even outsiders seem anxious to help by giving us their sewing. We also make comforts and clothing to send to the missions or some needy ones. We take up a collection at each meeting and close by having each one repeat a scripture verse, and having a sister who has been appointed at the previous meeting to read a chapter and offer a prayer.

We feel we are doing a little good in missionary work as well as enjoying ourselves, by being together. We meet every week.

Emma Troup Devilbiss.

Ottawa, Kans., Jan. 22.

Scottville, Mich.

During the last year our time has been spent in various ways, making quilts and comforters, and some days were spent in quilting and sewing for others. Our donations, collections and work done which we received pay for have amounted to \$15.84. Four dollars was sent to Bro. J. Kurtz Miller for the Brooklyn meetinghouse. Three chairs were purchased for the church. The Gospel Messenger was sent to an isolated sister and a box of papers and magazines was sent to Mr. Benn, of Brooklyn, for distribution among the sailors. Our average attendance has been seven.

At our last meeting we reorganized for the next six months. We still hope for a greater interest in the work and pray God's blessing on each one that much good may be done for his cause.

Florence B. Shirky, Sec.

Timberville, Va.

We organized our society Feb. 9, 1905. Sister Nina Wampler was elected president, Sister Kitty Neff vice-president, Sister Lizzie Grim, treasurer. During the year we held fifteen meetings with an average attendance of ten. We met once a month all day and had several called meetings, and now have twenty active members enrolled.

Our work consists of making comforters, aprons, clothespin aprons, shirts, bonnets, coverings, half sleeves and half hands. We donated to the St. Joseph mission, \$1.00; lamps in church, \$3; bonnets, \$4.08; Gospel Messenger, \$3; Harrisonburg church, \$10; Newport News, \$5; Brooklyn meetinghouse, \$5.00, and one box of clothing to the Brooklyn mission, also one comforter, and have in treasury \$12.55.

Lida Zigler, Sec.

Indianapolis, Ind.

We organized our Aid Society Nov. 16, 1904, with a president, secretary, treasurer and superintendent of work. We held thirty-eight meetings during the last year, beginning them with devotional exercises, scripture reading and prayer. Average attendance, eight. Our work consists in making comforters, quilts, aprons, sheets and pillow cases for sale, and making garments to donate to the needy. We donated comforters and other clothing to the poor; \$1 we sent to the world mission; \$1 for Brooklyn meetinghouse, and we donated vessels for communion service in our church here.

Nov. 15, 1905, we reorganized and added a visiting committee. We have seventeen members enrolled at the present time.

Money collected, \$25.28; paid out, \$18.20. We now have \$10 in the treasury. We are glad to do a little good, and ask your prayers that we may get stronger and do more in the future.

Mrs. Selma Weichert, Sec. and Treas.

Markle, Ind.

This report of the Sisters' Sewing society of the Markle church is for the period ending Jan. 24, 1906. We held thirty-seven meetings, all afternoon meetings except two evening meetings. The average attendance was eight. Our work consisted of piecing quilts, comforters, quilting quilts, making prayer coverings and sewing carpet rags.

Monthly fees received, \$16.05; received for work, \$6.55. We have two comfort tops and about thirty pounds of carpet rags to dispose of yet. We donated some articles of clothing and a comforter to a poor family; paid out 90 cents for goods; \$16.65 towards papering and getting blinds for the church and \$1.60 for other purposes; total received for year, \$24.50, expended, \$19.15; balance in treasury, \$5.35. We had some goods donated to us.

We realize that we have done but little, and we hope to do a greater work the coming year, the Lord being our helper.

Flora Funderburg, Sec.

A Good Plan.

The best plan for conducting aid societies, in order to accomplish the greatest amount of real good with lasting results, would be to meet perhaps in the homes of the poor, careworn mothers, of five, six and more children, and assist in doing up the sewing for both the mother and the children, thus enabling her to keep them in the Sunday school as well as day school. In that way she may get a little rest and be able to attend services regularly. Then other families, who are very poor, might be assisted by making and donating to them the necessary clothing to enable them to attend services.

East Ottawa, Kans.

Lydia A. Barnhart.

From the Helping Hand Society.

During the last quarter of the year 1905 ten meetings were held, with an average attendance of six. A number of aprons, quilts and comforters were made, which were sold and the money used for fuel, groceries and clothing for needy ones. Received from Pipe Creek Sewing Society, Md., per Sister Pfoutz, \$5.

Jan. 11 an election of officers for 1906 was held, which resulted as follows: President, Sister Sudie M. C. Flohr, vice-president, Sister Irene M. Reely, secretary and treasurer, Sister Carrie A. Westergren. All donations, either clothing or money, will be thankfully received and appreciated among the needy at this place.

Carrie A. Westergren.

822 C St., S. E., Washington, D. C., Jan. 30.

Ozawkie, Kansas.

During 1905 the Sisters' Aid Society of Ozawkie, Kans., held forty-nine meetings, with an average attendance of eight. We received \$3.05 donations. Our collection was \$13.48; for work done, \$17.23. We paid out \$1.28 for goods; \$5.25 for care of a sick sister; sent a sick brother \$1; paid \$4 toward support of Old Folks' Home; gave \$1 for expense of district meeting and sent \$5 for the Brooklyn meetinghouse. Amount on hand, \$19.76, with which we want to help repair our church.

We do feel so thankful to those that have given us work. With a little time sacrificed here and there so much good can be done, if we only keep looking for opportunities.

We pray that we may do more work in the coming year than we have in the past.

Lomisa Quiett, Sec.

Jan. 29.

Waynesboro, Pennsylvania.

During the year 1905 the Sisters' Missionary Circle of Waynesboro, Pa., held forty-nine meetings—twelve regular monthly business meetings and thirty-seven meetings to sew. These were all held in the sisters' mission room at the church, which is furnished with all the conveniences for our work.

Fourteen quilts were quilted. Aprons, bonnets, comforters and shirtwaist protectors were made and sold. A few dresses were made to order. In November six barrels of provisions and clothing were sent to Brooklyn, N. Y., and Washington, D. C., three barrels being sent to each place. The money received during the year was \$119. The money expended was \$114.48. The circle contributed its yearly offering for the support of two India orphans. Donations in money were made for the new churches at Brooklyn, N. Y., and Harrisburg, Pa.; for mission work at Smiths Chapel, W. Va., and for worthy ones at home. We paid \$20 during the year to our new home church. This had been previously pledged. At Christmas our ministers were remembered with donations from the circle. The annual social visit of the sisters was made to all the town members.

Sudie M. Wingert.

Goshen, Indiana.

Our Sisters' Aid Society was reorganized Jan. 5, 1906, with Sister Anna Hess president, Sister Emma Miller vice-president, and Sister Susan Atland treasurer. During the last year we held thirty-seven meetings; with the exception of five whole day meetings, we spent one-half day at each meeting. We had an average attendance of eleven. Our work consisted in making bonnets, prayer coverings; quilting, and making comforters. The sale during the year amounted to \$46.95; expenses, \$49.30. Including the money we had on hand, we still have \$39.71 in the treasury.

Susan Eckleberger, Sec.

Dorcas Sewing Society.

The society of the Okaw church met twelve times during the year 1905. During the summer we held our meetings in the afternoon. One box of clothing was sent to Decatur. Another box, consisting of quilts, comforters, blankets, pillows and muslin, amounting to \$67, was sent to the Home at Girard, also \$25 in money.

We reorganized our society Jan. 11, electing Mary Wolfe president, Julia Wyne vice-president, Susie Roberts treasurer, and Ada Beery secretary. We hope still to continue our work with as much earnestness as has been manifested in the past in the society organized at Laplace.

Ada Beery, Sec.

Lintner, Ill.

THE GOSPEL MESSENGER, A RELIGIOUS WEEKLY

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A REVIVAL was held in the Chippewa congregation, Ohio, and eight made the good confession.

This year the Old Order Brethren are to hold their Annual Conference on a farm, three miles northwest of Kinsey station, in the Miami Valley, Ohio. The meeting is to be held the same time ours convenes at Springfield, Ill.

YEARS ago Bro. Howard Miller published a pamphlet entitled: "A Record of the Faithful." We would like to procure a copy. Who has one he would be willing to dispose of? Write the editorial department of the MESSENGER.

SOME of our readers may think that Bro. J. O. Barnhart's poem, this week, is rather long for a weekly journal, but if they will take the time to read it carefully from start to finish they will be found asking their neighbors if they have read it, and if so, will want to know what they think of the poet's idea of a neighbor.

THE Brethren in India now and then have large love feasts, much larger than we have in some of the older sections of this country. At the late feast held at Bulsar 236 communed. Since the mission work opened 1,015 have been baptized. The increase in membership during the next ten years is likely to be much greater.

BRO. J. G. ROYER is at North Liberty, Ind., to remain two weeks. He reports an interesting time at Daleville, Va., where he held a Bible institute. The first of March he takes charge of the work at Sterling, Ill., to continue until September. That will make it necessary for him to discontinue institute work for several months.

THE good work at Ephrata, Pa., still goes on. More have applied for membership since Bro. Hutchinson closed his meetings. The number making the good confession has now reached fifty. The meeting-house came near being destroyed by fire the first Sunday in the month. The building was saved, but not until considerable damage was done.

THE revival in the college chapel at Mount Morris still continues, with Bro. Wm. Lampin doing the preaching. The room is packed night after night, the interest excellent and the spirit of the meeting inspiring. About thirty-five have already applied for membership and have been baptized, with indications that there may be others before the meeting closes.

IN an editorial item, in our issue for Feb. 3, it was said that at a meeting held by Bro. A. J. Smith in the White Rock church, Kans., fourteen applied for membership. Bro. Smith writes us that this is misleading, saying that while that number expressed a desire to become Christians soon, only two of them actually applied for membership at the time of his meeting. Still he is confident that if the meetings could have been continued longer many more would have been added to the church. He is now engaged in a series of Bible lessons in the North Star congregation, Grant county, Okla.

BRO. D. C. FLORY, of Virginia, recently held a revival in the Donnels Creek church, Ohio, and twenty-two were added to the fold by confession and baptism.

DURING the late Bible term at North Manchester, Ind., Bro. I. B. Trout preached of evenings. He had large audiences and the best of interest. There were forty-two applicants for membership, and would probably have been more if he could have remained longer. Taking it all through he says it was a fine meeting.

THOSE wishing the address of our foreign missionaries will find most of the information they are seeking on page 35 of the Brethren Almanac for 1906. Here the addresses of all the foreign missionaries are given. A letter intended for those of India, not in the ministry, may be addressed to the Brethren Mission, Bulsar, India. It will then be forwarded to the party named.

BRO. J. Q. GOUGHNOUR, of Ankeny, Iowa, called on us last Saturday. He was also with us Sunday evening and conducted the evening services. Bro. Goughnour is to represent Middle Iowa on the Standing Committee at the coming conference, and is very much interested in having the Annual Meeting held in his State in 1907.

BRO. W. R. MILLER has been addressing some very large assemblies at Nappanee, Ind. At his second meeting the house was densely packed and two hundred could not obtain admittance on account of lack of room. The next day, Wednesday of last week, he had one meeting at 4:30 and another at 8 P. M. At the former meeting there were about six hundred people present and at the latter seven hundred. From Nappanee he went to the Yellow Creek church. He reports a good interest wherever he goes.

THE district meeting for Northern Illinois and Wisconsin is to be held in the Milledgeville church May 2. All the matter for the meeting is to appear in the printed program, to be arranged and prepared for the delegates and others that may attend the meeting. The different churches and officials, having queries and reports for this meeting, should mail the same to Bro. D. D. Culler, district writing clerk, Mt. Morris, Ill., not later than the first week in April, and for this reason all the spring councils should be held in ample time to do this.

THIS week the aid society sisters are having things largely their own way on the Home and Family page. We have given their reports all the space that could be spared, and yet a few must be held over for the next issue. We commend our sisters for their good work. They are doing much, and still there is much more to be done. Next week Sister Elizabeth D. Rosenberger is going to tell them one way of looking around home for people who need help and would greatly appreciate it. Other sisters are also to make helpful suggestions.

WE often receive church news and announcements on Wednesday which we are requested to publish in the paper mailed that week. Of course these requests are never complied with, as the time set for going to press each week is on Tuesday at 11 A. M. No matter can be passed out to our printers after nine o'clock, and even in that case the matter must be very brief and urgent. As a rule all of the church news and special announcements, received on Tuesday morning, are placed in the papers mailed for that week. But anything received after 9 A. M. must lay over another week.

BRO. R. J. PATTERSON, of Sterling, Colo., says that he is no land agent, nor a merchant, but is an old farmer, and would like to correspond with a number of our people, wishing to change locations, with a view of filling up the well located meetinghouse in Sterling. He says all those writing him can be certain of an answer. Bro. Patterson is a reliable Christian man, and what he says can be depended upon. He wants to see the church at Sterling made strong and placed in a condition to do a great and good work. When you write him be certain to give name and address plainly.

ON account of unfavorable conditions in China Bro. D. L. Miller and wife did not leave Bombay, India, until Jan. 23. It was not then certain that they would be permitted to land in the part of China which they desired to investigate, and for that reason it was considered unnecessary for Bro. McCann to accompany them. They are traveling alone, and if the conditions are favorable will stop awhile in China; if not, they will go on to Japan and later embark for San Francisco, hoping to reach that place not far from the middle of April, later than at first planned. It now looks as though they may not reach Elgin before about the first of May.

THE church at Altoona, Pa., has strong faith in home mission work and is disposed to employ all lawful means to reach the people with the Gospel. They believe in good preaching, personal work and also in good church literature, and are confident that the church literature, along with the preaching and personal work, is certain to bring encouraging results. Acting on their faith they raised ten dollars and are now having the MESSENGER sent to twenty families, where there happen to be no members. It would be well for other churches to think about this method of doing home mission work. There is probably no better method. We are watching with interest the localities where this plan is being carried into effect.

JESUS one time answered the prayer of a legion of devils. They asked that they might be permitted to enter a certain herd of swine, and their request was granted. Their entrance into the swine proved disastrous, especially to the owners of the swine. The wicked Jews, who were instrumental in having Jesus put to death, prayed that the blood of Christ might be upon them and their children. Some of them lived to see the prayer answered in a most startling manner. They were killed, sold as slaves or driven from their home and country. The answer to this prayer is not yet completed, and will not be until the time of the Gentiles shall be fulfilled. These incidents show that the prayers of the wicked are sometimes answered, and that too in a most fearful manner.

THIS is the fever season in India, and a few of our workers are reported to be wrestling with the disease, but fortunately none of them appear to be suffering greatly. So far our missionaries have fared well. Probably all of them have had attacks of the fever, but they pulled through and went on about their work. In spite of their suffering and many privations they write us that they are happy, though at times their work is discouraging. They are with a class of people far below the plane on which they themselves live. To reach down and lift up the degraded native is no common task. It requires time, tact and more than a double measure of patience. But in the end the missionaries are certain to win. They are on the winning side. It may take two or three generations of workers before the desirable results shall appear permanent. God is with them and what one cannot do, those following after will.

THIS week we are publishing two articles concerning the seven men, mentioned in Acts 6, who were set apart by the laying on of hands. One writer thinks these seven were deacons while the other thinks otherwise. The matter of laying hands on deacons, and other church officials, is coming up at the Springfield conference, hence we are permitting this exchange of views and reasons for so believing. Heretofore the church in conference has held that the seven referred to were not deacons, but other officials. Some say they were elders, while others look upon them as a temporary committee appointed to do a special work. Then there are a number among us who maintain that the seven were duly chosen and properly installed deacons, and that our deacons should be set apart in like manner by the laying on of hands. There are strong and devout men on both sides, the scholarship of the church being quite equally divided. At the approaching Annual Meeting the question is likely to be discussed with considerable zeal and ability.

It has been suggested that it might be well for the church to raise money to send the MESSENGER free to all of our ministers as long as they live. This would mean considerable money. Having a contract of that sort, from year to year, the paper might be furnished for one dollar, meaning over \$2,700 a year, or \$27,000 in ten years, or over \$50,000 for twenty years, the average working life of preachers. This would be more than our people would care to undertake. Then most of our preachers are able to pay for the MESSENGER, and take pleasure in so doing. The church, or some of the members, should see that the paper is sent to those who are poor. If they spend much of their time serving the church they deserve this much help and more too, but we see no practical need of raising a fund to send the paper to preachers who are worth ten thousand dollars or more. If their labors and efforts are such as to render some act of appreciation wise and proper let their friends make them a present of the paper, but do not ask the church as a body to do it.

Nor long since we were in a large assembly where a collection was to be taken for a worthy cause. The minister selected to make the appeal was a fluent talker, a fine-looking man, had a pleasant face and in the start made a good impression. His address occupied about twenty minutes, was made up largely of amusing incidents which he related, witty expressions and keen thrusts at the stingy church member, with occasional appeals to the higher and better feelings in man. The speech was amusing from start to finish and kept the large audience laughing nearly all the while. The performance impressed us as being entirely out of keeping with the spirit that should pervade an assembly engaged in a work for the Lord. It was placing the Lord's work on a level with fun making and the ridiculous. Such efforts may bring money, but they do not encourage reverence for sacred things. The people of God ought to be able to raise all the money needed for religious work without resorting to methods of the amusing and ridiculous sort. There is a time to laugh, and there may even be a time for keen wit and the relating of amusing incidents, but most assuredly do these things not belong to religious assemblies. We hope the time may never come when our people will attempt to turn the house of God into a fun-making affair for the purpose of getting a few dollars.

WHEN MINISTERS MOVE.

ON page 101, this issue, Bro. J. F. Souders considers a question which, from time to time, has interested a number of our people. It is one phase of the ministerial question. When a minister, with a good letter, locates in a congregation, shall he be received and regarded as an active minister in his new territory or church into which he has moved, without the consent of the church? Sometimes ministers locate where they are not needed, and where they cannot be used to advantage. Sometimes a church gets more preachers, by immigration, than she knows what to do with. Now and then a preacher of very limited ability moves into a congregation where there are men capable of good work in the pulpit and where special ability is a necessity. Must the church regard all ministers, thus locating, alike, or shall she say who should be classed with her ministerial force and who should not? We will not at this time enter into the merits of the question, as to whether the problem can be best solved by our becoming more congregational, or otherwise. We merely state that in some congregations the question has already been solved, and might be settled in others the same way. The church receives all ministers alike, and then makes use of them as judgment and prudence may direct. This of course is done under the wise direction of the elder in charge. If the church has called him to feed and care for the flock, and sustains him in his work, he calls on the other ministers to assist in the work to the extent that he can make good use of them. It is one thing to entirely ignore other ministers, but quite another to make a wise and careful use of them. An observing elder should be able to determine what will

be the best thing for the flock placed in his care, and then have decision enough to do it. Above all things he should consider the good of his flock, and then make use of other ministers accordingly.

DEBASEMENT OF OFFICE AND INFLUENCE.

Origin of office. "And God hath set some in the church, first apostles, secondarily prophets, thirdly, teachers. After that governments, diversities of tongues." 1 Cor. 12: 28. "And he gave some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4: 11.

Purpose of office. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." 1 Cor. 12: 4-7. "Having these gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." Rom. 12: 5-8. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." And these offices are in force "till we all come in (into) the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 12, 13.

The Responsibility of Office. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28: 19, 20. "Go ye into all the world and preach the gospel to every creature." Mark 16: 15. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. . . . But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4: 1-5. "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." 1 Cor. 9: 16, 17. "I am debtor both to the Greeks and to the barbarians; both to the wise and the unwise." Rom. 1: 14. "I magnify mine office." Rom. 11: 13. "Thou therefore endure hardness as a good soldier of Jesus Christ." 2 Tim. 2: 3.

And so on indefinitely. On the *origin, purpose, and responsibility* of office in the Christian church passages of scripture could be collected without limit.

It is clearly shown that the church, as the body of Christ, is a complete organization, that it is of God, both the church and its organization, that there are a number of offices, that these are graded according to purpose, first apostles, secondarily, prophets, thirdly, teachers, etc., that these offices are essential to the perpetuity, the edifying and perfecting of the body for a time, till the end of the age, that these offices are to be administered by faithful men, specially and severally fitted for them by the gifts and operation of the Holy Spirit, that the officers are severally and fully convinced and conscious of their divine call and charge, that they are held accountable for the faithful performance of the duties of their several offices, and that "woe" is upon them if they fail to meet these fearful responsibilities.

To meet the divine purpose in office therefore, and to magnify it after the manner of a number of New Testament examples, is to make it first, to put it above all else in life, to hold it sacred and as a sacred charge, to give to it life's best. All other interests in comparison with this one to stand in a second place. It's a condition of heart set *solely, absolutely*, on the glory of God in service, no matter what the cost.

What of a preacher who gives the best strength of his life to business? He is a farmer, say, and he works at his farming interests six days in seven, to the neglect of his ministry. In fact much of his thinking and planning on the seventh day are not far from the farm. Does he magnify his office? Does he debase it?

What of a preacher as an employé? Here is a railroad company with a big body of land for sale. An agent is wanted, and of course a man of influence is sought, the company willing to pay the price. It is learned that some preachers, preachers especially of the Brethren church, make good agents. One is secured with the pledge of an attractive salary. He starts out as a land agent. His ministry with its influence is used to help on the business. What about it? Is it creditable? Is it official debasement?

Here is a new corporation springing into existence, a joint stock company say, for example. Stock is offered. Salesmen are needed to place it before the people. The most influential ministers that can be secured are employed. They are sent out to the four points of the compass. They carry their ministry along; they preach, and of course the more they do of it the better it is for their business. Good sermons are powerful magnets of public confidence. The people determine the character of the man, and they buy; they do it freely. In this way the ministry becomes the ground of the business to a great extent. Isn't it outrageous? It is the prostitution of things most sacred to merchandise.

The sale of land is all right. So of the stock of the joint stock company. It is the debasement of office and influence and the prostitution of these holy things to business interests that I protest against. Let business stand on its own merit.

Think of Jesus, or of Paul, or of John traveling in the interest of some big railroad company, selling lands and preaching along the way to enhance the business. Or think of some of the most consecrated ministers of our time forgetting their calling to the extent that they become agents for some corporation. How is it?

Without a moral issue in it I can hardly see how a minister can reconcile that kind of business with the dignity and honor of church office and its influence.

H. C. E.

BIBLE TEACHING.

ONE of the almost marvelous things that has come to the Brethren church is the change that has taken place in reference to Bible study within the last ten or fifteen years. Many of us remember when such a thing as systematic Bible study on the part of our teachers and ministers was unheard of, unthought of. Of course this does not mean that our ministers did not read their Bibles, because many of them were diligent readers. But their study was topical rather than general, and for the purpose of defensive argument rather than for searching after the full revelation of the truth. This was good in its way and answered the purpose of the times.

But a change of conditions came to us which necessitated a change both in purpose and how to meet it. And as a result we have a system of Bible study, such as our fathers never dreamed of. To-day, at all of our schools, we have courses of regular Bible study. And, in addition to this, we have our special Bible terms, and Bible institutes are being held in the churches throughout the Brotherhood.

The Bible term of the Juniata College is now in session, and as we attended and conducted some of the sessions we were wonderfully impressed with the wonderful change in Bible study that has come to us. Is it not marvelous as we look at it? While many changes have come, it seems to us that none of them have been so radical and so far-reaching as this one, because of what it means to us as a people. The change is a good and wise one, because it tends to direct our thoughts in right and safe channels.

Our present Bible term has been, so far, a pleasant, and, we hope, a beneficial one to us all. The attendance was good and the class work throughout ably conducted. Our helpers called in to assist have been

efficient, and created quite an interest in their classes. Bro. T. T. Myers' personal talks to ministers were very acceptable and helpful to all, and we are sure that many suggestions were given, received and will be taken home for practical using. There are a great many little things that we may learn and habits into which we may fall that need only a hint or reminding to bring about good and desirable results. These were given and well received.

There were, in all, seven classes each day. And by alternating, we had double as many teachers as there were sessions. And each teacher gave a different phase of Christian work and service.

Sister Lizzie B. Howe, of Brooklyn, N. Y., did much work for the Master, and it was highly appreciated by all who had the opportunity of attending her classes.

On Saturday forenoon we had a session of "Round Table" work, consisting largely of asking and answering questions. And that you may have some idea of the trend of thought of those present we will give the questions that were asked:

1. Was Zaccheus the publican an honest tax receiver before his conversion?
2. Define a Christian.
3. What is Christian perfection, and is it attainable?
4. Is it best for the ministers to agitate the question of a supported ministry themselves, or would it be better to leave that, in part at least, to others?
5. What does Paul mean by the term sanctification in 1 Thess. 5: 23?
6. In selecting texts for sermons, should we take such as seem most interesting to us, or should we have special reference to the needs of our congregations?
7. If the three "gets" are, "Get salvation, get God and get the Holy Ghost," do we get them all at once, or is the getting of the Holy Ghost an after work?
8. Who is considered the pastor when there are two or more ministers in the same congregation?
9. When there are two or more ministers who do the preaching for the same congregation, should they not have an understanding as to the subjects to be used in their preaching?

The discussions on these subjects were earnest and edifying, but we do not have the space to attempt to give even the gist of the thoughts given. But as they are suggestive we give them, hoping that they may start some thinking along these lines.

On the stockholders' day, after their regular meeting, there was a mass meeting of the friends and students of the college at which Dr. M. G. Brumbaugh gave a talk on what the college has been doing in the way of making men and women, of enlarging the grounds, putting up buildings and raising endowment. One year ago the trustees decided that two hundred thousand dollars were needed to meet present and coming demands, and that a move should be started to raise that amount. In harmony with Juniata push and pluck he was gratified to announce that already ninety-two thousand eight hundred dollars of the sum has been raised. And in addition to this sum, a twenty-eight thousand dollar library is generously provided for, and to be built during the coming summer, through the generosity of Mr. Andrew Carnegie.

Our pleasure is not so much in the dollars that are thus coming to the college as in the interest and friendship which the giving of the money represents. This fact will perhaps be more fully appreciated when we say that this money has come largely from the brethren and sisters of our own State and from the churches where the work of the college is best known. Such evidence of friendship and sympathy is prized above estimate, and we hope to be able to show it in the work we may do. It is always a great pleasure to have for our friends those who know us best. H. B. B.

THE TWO BIRTHS.

In the notes on the Sunday-school lesson from Mark 1:1-11 our Sunday-school Editor makes the following statement: "This is the divine order of baptism, water birth first, followed by the spiritual birth." Serious re-

sults may follow an improper interpretation of this subject and the utmost care need be exercised with regard to it. Confusion results from the notion of two births. When Jesus said to Nicodemus, "Ye must be born again," he meant one birth. "Except a man be born of water and of the Spirit" also means one single birth. This is the way Nicodemus understood it, for he reasoned, "How can a man be born again?" once again, not twice.

The notion of a single, simple birth is the most natural and only allowable interpretation of the subject of Christian baptism. That of a dual birth or two births leads to an absurdity, for every birth results in a new life. Every new life, is a new creature. But if the doctrine of two new births be true, every one who is born again is two new lives and consequently two new creatures, which is absurd. "If any man be in Christ he is a new creature," one new creature. 2 Cor. 5: 17.

THERE is a better way of looking at this subject. John taught the people that there were two baptisms, one with water and the other with the Holy Ghost. To these the Savior evidently referred when he said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." The water was for the body and the Spirit for the spirit. John baptized in water, telling the converted that Jesus would baptize them in the Holy Ghost. After his resurrection Jesus understood it this way, for he said, "For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 5.

This baptism of the Spirit occurred on the day of Pentecost, when the saints, who had already been baptized—had been born of the water—were baptized in the Holy Ghost, or rather were born of the Spirit. The same truths were taught the three thousand converts. They were told to repent and be baptized and they should receive the gift of the Holy Ghost. They were to receive water baptism first and then Spirit baptism, or, be born of the water and the Spirit.

This was the order at Samaria when Philip baptized, in water, the applicants who came forward during his revival meeting. It was some time later that they received the Spirit baptism. At the home of Cornelius the order was reversed, the Spirit baptism and the water baptism, however, being separate and distinct. At Ephesus Paul baptized twelve persons and afterwards laid his hands on them and they received the Holy Ghost.

Thus it was from the preaching of John in the wilderness to the time of Paul. There were two baptisms, one of water and the other of the Spirit, one a birth of the water and another a birth of the Spirit. Hence to be born of the water and of the Spirit simply means water baptism for the body, and Spirit baptism for the inner man.

The new birth must be viewed in a twofold sense, one part for the body and the other part for the soul. This twofold work brings about the new creature, a work in which both God and man take part. John and Christ each took part in the conversion of the early saints. John administered the water baptism, while Christ administered the Spirit baptism. On the day of Pentecost the apostles baptized the penitent believers in the water, but the Lord sent the Holy Ghost. God baptized Cornelius and his household with the Holy Ghost, but Peter administered the water baptism. All the way through there is a human and a divine part. The human, man performs, but the divine is the work of the Lord. Hence the twofold birth, of the water and of the Spirit, man performing the former while God performs the latter, the water first, as a rule, and the Spirit next.

PREACHING FUNERALS.

Is it showing due respect to the home ministers and the elder in particular, to send to other congregations for ministers to preach the funerals of members who die?

It is all right to call for a minister, residing in another congregation, to conduct funeral services, but the way the arrangements are often made, among our people, shows a great lack of courtesy and respect for the elders and ministers of the home congregation. When a death occurs in a family of members, word should be sent at once to the elder in charge, requesting him to call and help arrange for the services. Or, if he hears of the death, it is his duty to call on

the family without waiting for an invitation. All this can be done if he does not live too far away. When he reaches the family the arrangements can be talked over, and if a minister from another congregation, or one of the home ministers is desired, let the request be made known to the elder, and if need be he will cheerfully do his part in helping to secure the minister preferred. In this way due respect can be shown the elder in charge and at the same time the arrangements will be understood by all the parties concerned.

One time we were called to preach the funeral of a very devout member in a distant congregation. We were met at the depot by the elder, who gave us all needed assistance. We learned afterwards that he was consulted before we were sent for. We felt that the bereaved family had shown him the respect due a pastor. It made the bond of love between that family and the elder even stronger than it was before.

Then, we have been at funerals where no account whatever was taken of the elder in charge or any of his ministers. They were absolutely ignored. We do not mean that all the ministers present should necessarily be called to assist in the funeral services they attend, but there is a way of showing them at least a little respect.

The respect due the elder in charge, or the home ministers, to which we here refer, is very much overlooked among the Brethren. There are very few of our ministers as courteous at funerals as they should be. Along these lines there are occasions for some very much needed reforms.

Let no one think that the elder or pastor is out of place when he calls at the home of one of his members soon after a death occurs. It is a part of his duty. He is to visit the sick, and certainly ought to visit and comfort the bereft. The mere fact that he calls should not be looked upon as an effort upon his part to be engaged to conduct the funeral services. He is presumed to be prompted by higher and better motives. While he should ever hold himself in readiness to conduct such services, should he be requested to do so, it is always to be supposed that he knows better than to interfere with the wishes of the bereft in matters of this sort.

FORGETTING THE HEAD.

IN 1776 Benjamin Franklin was sent as a commissioner to France, and was obliged to appear before the French senate in the interest of the work entrusted to him. It was in the days when men of rank wore wigs and did considerable powdering. One day in the midst of the wigged and powdered set, attired in his plain, sensible American clothing, he was about to enter the senate chamber, when one of the lackeys approached him, tapped him on the shoulder, and said: "Excuse me, sir, but you have forgotten your wig." "Maybe so," replied Franklin, "but I did not forget my head." When the gifted American addressed the senate it was observed that, while the man had no wig, he had a head and knew how to keep it well filled.

But there is such a thing as a man forgetting his head, or rather losing his head. Such unfortunate incidents sometimes happen in large assemblies. Men undertake to deliver addresses and completely lose their heads. They are not themselves, and in everything they undertake at the time they are certain to be completely at sea. It is an unfortunate condition, but the thing has often happened.

Men frequently lose their heads in business. In an unguarded moment they will do something that may ruin them financially. In domestic matters both men and women may temporarily lose their heads. They lose them just long enough to seriously damage their characters. Preachers of fine standing have been known to lose their heads long enough to wreck their characters and drive them from the sacred desk.

It is a good thing for one to have a fine head and then keep it with him at all times, and be certain that it is in a good working condition. To forget the head, or lose it either, just when it should serve a good purpose, is a very serious matter. It may not be as bad as losing the soul, and yet the forgetting of the head may result in the loss of the soul.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, - - Illinois | H. C. EARLY, - - Virginia
S. F. SAINGER, - - Indiana | A. B. BARNHART, - - Maryland
JOHN ZUCK, Iowa

AMONG THE DESPISED.—2.

Those who have read and those who have spent even a short time in the city know to some extent the dreadful conditions in which thousands upon thousands of children are growing up to manhood and womanhood,—to fill brothels and penitentiaries and almshouses and insane asylums,—and yet there are not lacking, even in our own number, those who say we can do nothing for these people, that we must work among respectable classes. They say our work must have a standing, and that if we begin among disreputable persons it is all up with us so far as doing anything among the better class of people is concerned. And this is very often true. We do not have caste in this country, but we have something very much like it in some respects. It may do for the people of the world to have castes and refuse to associate with those they consider beneath them, but the Christian cannot have any caste except that which is based upon obedience to God.

The Jews in Christ's time were much like many men and women of to-day. They called themselves God's people, as these do; there were divisions among them, as there are among their successors to-day; the ruling class thought themselves better than others, as the moneyed class do now; they thanked God that they were not like other people, as society people too often do in these days. They got so far away from the truth that when the Lord himself went among them in bodily form they spoke evil of him because he associated with and lifted up those whom they despised. His heart went out more to publicans and harlots than to the self-righteous. He did his Father's work among the most needy, and the murmurings and false accusations of those standing high among the religious people had no effect upon him. It made no difference to him what they said. He did not come into the world to please them. He was not responsible to them in any way, except that he must present the truth to them as to others. They deliberately rejected him, largely because he was not one of them. That was their great mistake, their sin, the results of which have been visited upon their descendants for many generations.

And what shall the church do to-day when men say that if we seek to build up among the lower class they will have nothing to do with us? What can she do? What is her mission in the world? She is to seek and save the lost. And how many are lost and have been sorely wounded by the enemy! They cannot be left to their fate. No matter who objects, they must be warned, they must be taught, they must have a chance to get into the right road; must at least learn that there is a right road. What a life they live! Nothing could be more horrible. And it is such a hopeless life. The burden falls more heavily upon the women than upon the men. And have we ever told one of them that there is only one way of escape, and that through the atoning blood of the Lamb of God? Rather have we gathered our self-righteous skirts about us and passed by quickly for fear of contamination. That is not the way Jesus did, and it is not the way he wants his followers to do.

Sometimes we say we cannot work among certain classes, that we are not equipped for that kind of work. But that excuse is no better than the one offered by the wicked and slothful servant who hid his lord's money in stead of using it. It is our business to be ready for work. It is the business of Christians to labor to lift up the fallen; and the lower they have fallen the greater the need of lifting them up. It is not a pleasant work, looked at from the human standpoint, but it is a good work, God's work, which will be done in proportion as his children prove faithful. The descent made by those who engage in it is much less than that made by Jesus when he came from heaven to earth with just one purpose in view—to seek and save the lost. Have we enough of his Spirit to do as he did, to think not of ourselves but of those whom we are sent to rescue?

This is one field from which we have held ourselves almost entirely aloof. But it is time for us to think about it and find out whether we have a good reason for the position taken. It is not a question of doing the pleasant thing or the thing that will make us popular among certain classes, but of doing what the Lord would have us do. Are we doing that when we keep so far away from those who so sorely need the help that comes only from him, but must come through his servants?

G. M.

REPORT OF THE DISTRICT MEETING
AT ANKLESVAR, INDIA.

On Friday, Dec. 29, Brother and Sister McCann began to welcome to their Anklesvar home the missionaries as they gathered here from the stations up and down the line. We had been looking forward to the meeting with pleasure, and were glad when the time came for us to meet each other. These meetings were always enjoyed by us at home, and they take the place of Annual Meeting to us here, for we do not often all get together.

A full program had been prepared, and there were either English or Gujarati services nearly all the time for five days.

On Saturday, Brother Miller talked to us on the subject of love. He is indeed a father to us all, and like a father he pleaded with us to continually strive to have the perfect love of God in our lives, that we might be full of good works, unselfish and willing to sacrifice for others, and love others that we might get closer to God ourselves, and bring others to him.

On Sunday evening, Brother Blough, in his clear, forceful manner of speaking, gave an excellent discourse on fasting, which was much appreciated by all. And that same evening was spent in fasting, short talks, singing and prayer. As the midnight hour came, and the old year was passing out we came before the Father in humble supplication, thanking him for the blessings of the past year, and asking for strength for the work of the year to come.

New Year's day was spent about the same as the day before, in preaching, Bible reading, committee meeting, etc. Tuesday, Jan. 2, the fifth district meeting of the First District of India was called to order by Brother Miller. After prayer the following organization was effected: Elder W. B. Stover, moderator; Daniel Kubare, Gujarati secretary, and Steven Berkebile English secretary. Delegates were present from the three churches: Anklesvar, Novsari and Bulsar.

One query was sent to Annual Meeting, which runs as follows:

"The First District of India asks Annual Conference to allow the missionaries to vote at the district meeting."

Answer.—All the missionaries in India appointed by General Conference shall have the right to vote at the district meeting."

Strictly speaking, here were some twenty-five missionaries, representing the intelligence and genius of the church at home, who could sit and look on, while five native delegates should exercise in the voting power. It was explained to all, that this paper, coming from a local church, would make the representation fair and equal, that those sent from the local churches should vote and those sent from the General Conference should vote, thus making a voting body of all sent, Europeans and natives thus having an equal part in the work of the meeting.

It was also moved and seconded, after the passing of the above query, that with all due respect to past usage of the Brethren, in view of the important questions coming before this meeting, the missionaries vote with the delegates at to-day's meeting.

The committee appointed by the meeting of 1905 to draft a constitution and by-laws for the Mission Board of the First District of India, gave their report. The constitution, having been approved by the General Missionary and Tract Committee at Elgin, was adopted by the meeting.

The constitution provides for the election of five brethren to form the Mission Board of India. The vote was taken and all the names of those voted for were read out, so that every one knew how the vote stood at every ballot. When there was no one receiving a majority of all the votes cast, the vote was taken over again. The result was as follows:

Bro. Wilbur Stover, for five years.
Bro. S. N. McCann, for four years.
Bro. D. J. Lichty, for three years.
Bro. Adam Ebey, for two years.
Bro. Isaac Long, for one year.

The duties of this mission board are varied and important. They select new mission stations, locate and relocate missionaries, select native workers, carry out the wishes of the home board, etc.

Reports from the different Sunday schools were read and accepted. Bro. J. B. Emmert was reelected as district Sunday-school secretary.

Since January is one of the best months for field mission work, and an important time for farmers with respect to their crops, having the meeting in January is not so desirable; and March being a hot month, when village work is more exhausting, it was decided to have the district meeting from henceforth on the second Saturday, Sunday and Monday of March of each year.

The next district meeting goes to Bulsar. Eld. D. L. Miller was chosen to represent India on Standing Committee.

The last act of the district meeting, before prayer, was a unanimous rising vote of all present called forth by the following motion:

"Inasmuch as Brother and Sister Miller have been with

us for over a year, have attended two district meetings, have visited us in all our homes, and have dwelt among us, advising, counseling, directing, and admonishing us all for the work's sake, we move a unanimous vote of thanks to them, and an expression of heartfelt gratitude for all they have been to us, and assure them that our houses and our hearts stand wide open to them against the time of their return to India."

The next day we started for our different fields of work, feeling stronger for the duties before us, after having the bountiful spiritual feast which the meeting afforded. Steven Berkebile, Sec.

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FROM BROOKLYN, N. Y.

It is estimated that there are no less than one hundred thousand unfortunate children in our great city of four million people.

Only a three-minute walk from most any of our best avenues will bring one face to face with widows and poor children who don't know where their breakfast is to come from. We have the two extremes. The very, very rich, and the very, very poor.

Our house-to-house work to-day took us into homes which you by no means would call "home." The sunlight is shut out. Not that the poor desire it shut out, but such are the dungeons the rich build for the poor laboring man with his large family. Some time ago we found a family of eight crowded in a few dark rooms. The father was sick. When he was well he drove a delivery wagon for a large coal yard. We asked the mother how they managed to live. She said, "I have the janitor work in this department house, which lets us live rent free, thank God for that, but our food and clothing are scant enough. I try to be brave, but of late I have been very blue and discouraged." She continued, "Just a few weeks ago we burned the baby. It is hard to have a sick husband, it is hard to be hungry and have hungry children, but it is still harder to live without my sweet little baby boy."

I always leave such homes with a sort of a feeling that I wouldn't care a bit to be worth a million dollars, and I would say if I didn't do more to better the condition of the poor, the sad and the needy than is done for them by those who might lay up much treasure in heaven if they obeyed Prov. 19:17 "He that hath pity upon the poor lendeth to the Lord."

Recently someone sent us a letter signed "In His Name" with \$10 to be used in charity work. The Lord knoweth the giver. May his hand be in benediction upon the donor. Also Anna Kouse and Maggie Missesman sent us \$4 for mission work.

"Lord, when saw we thee an hungered, and fed thee? or naked and clothed thee? or sick and visited thee? Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

—JESUS.

5901 3rd Ave

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THE WORK AT HOME.

To aid mission work in Southern Ohio, I ask that all readers of the Messenger give a careful reading to the following:

There are, in the State of Ohio, eighty-eight counties, and of these there are twenty-nine counties and three parts of counties in what is known as the Southern District of Ohio. Of this number there are ten counties where our Brethren have but one congregation to a county; there are only six counties with more than one congregation to a county, while there are sixteen counties in Southern Ohio with no congregation of our Brethren in them, and, so far as I have learned, without any of our membership.

And now, to aid all to see and to assist in meeting the wants in the case, I give the names of all the counties embraced in our State District, hoping that, in case any brother, sister or friend in any part of said counties who is yet left without religious service by the Brethren in reach of them, their name, post office and county may be given to the writer at an early day, so that all people in our State District who are hungering for the Bread of Life may be left without the benefits and blessings of God's service no longer. I will report them.

The territory now known as the Southern District of Ohio embraces fully one third of the State's surface and much of it is as yet entirely unoccupied by our people, while in the counties where the most aid and the largest of our congregations are regarded as strangers, where no service by our people has as yet been held, and our doctrines and practice are really new to many people near our homes and to those, too, who would gladly receive the Word of Truth if presented to them. Hence we certainly have much need now to wake up, that a move may be made to spread the Word of God into each and all of the counties here in our own State district, and so near at hand, too, that each county in our district can be reached in one day's travel. And this work, if done, is to occupy all of our home territory, to work for peace and righteousness and love here in our own State and nation. While it is to meet the wants of those who are still hungering for the words of eternal life, it is also to aid our Lord's kingdom to come here, where it is surely needed, as much as in any other place on earth.

The counties in the Southern District of Ohio are: The southern parts of Mercer, Shelby and Champaign counties, and the whole of the following counties: Darke, Miami, Preble, Montgomery, Greene, Clarke, Madison, Fayette, Pickaway, Franklin, Fairfield, Hocking, Athens, Meigs, Vinton, Gallia, Lawrence, Jackson, Ross, Pike, Scioto, Adams, Brown, Highland, Clinton, Warren, Clermont, Hamilton and Butler. With love to all, I close.

Landon West.

Pleasant Hill, Miami Co., Ohio.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Santa Ana church having no resident minister at present, our elder, Bro. Thomas, of Ingewood, preaches for us the first and third Sundays of the month, and Bro. Bashor, of Los Angeles, the other two. Bro. Thomas was ill last Sunday. Bro. Masterson came in his place and gave us two excellent sermons. Our Sunday school is doing well. The attendance is not so large but regular, and quite good interest is being shown in our preaching services.—Laura Eby, Tustin, Cal., Feb. 5.

Stanislaus church met at the regular meeting held at Bro. H. D. Finch's residence and presided over by Bro. D. Snyder, elder from the Oak Grove church, Laton, Cal. An election was held for a minister, and Bro. John M. Bombarger was elected and installed.—Elsie Caywood, Ceres, Cal., Feb. 5.

COLORADO.

Fruita.—The good work in Grand Valley still goes on. Last Sunday at the close of regular services two young men applied for membership and were at once baptized.—D. C. Glick, Fruita, Colo., Feb. 2.

IDAHO.

Weiser.—Our meetings are still in progress. G. W. Canary, of Midvale, formerly of Monument, Kans., came out on the Lord's side and was baptized in the Weiser river Jan. 28. All take an interest and an active part in the Sunday school and Christian Workers' meetings. Jan. 31 we organized a Mission Aid Society. We will meet once a week for a while.—Pearl Johnson, Weiser, Idaho, Feb. 5.

ILLINOIS.

Dixon.—We have been made to feel very much encouraged by having two new families move into our town, thereby adding five more to our membership. Two have moved away, leaving us with a membership of forty-three. We now have a Sunday-school enrollment of forty-nine, with a very good interest, which is being kept up through the winter months. Through the kindness of the sewing society at Franklin Grove we were permitted to distribute a number of articles of clothing which were very gladly received in several homes here.—Eva L. Trostle, 415 E. Chamberlain St., Dixon, Ill., Feb. 6.

Macoupin Creek congregation met in council Feb. 3. Elders J. H. Brubaker and I. J. Harshbarger were present. Bro. D. B. Gibson was chosen to preside as elder for 1906. Sunday school was reorganized, with Bro. Martin Brubaker superintendent, Bro. Ed. Nines assistant. Christian Workers' meeting was held with Sister Ella Nines president, Sister Olie Heckman vice-president.—Aurelia Brubaker, Farmersville, Ill., Feb. 6.

Mulberry Grove church met in council to-day. Eld. H. Lilligh was selected as our housekeeper for another year. The meeting was held in our new house here in town. Decided to have a series of meetings in town as soon as a minister could be secured for same. Our Sunday school in town is increasing in numbers and interest. The one in country is evergreen as usual.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., Feb. 10.

INDIANA.

Bethel church met in council at the chapel Feb. 3, with Eld. Manly Decker presiding. The annual visit was reported. One hundred and twenty-six members were reported. Four letters were granted. The church decided to hold a series of meetings at Milford in the spring.—Bertha M. Weybright, R. F. D. No. 1, Box 50, Milford, Ind., Feb. 4.

Prymont.—Bro. C. C. Root, of Ames, Okla., came to this place in January to visit his old home and friends after an absence of twenty-five years. Jan. 28 he preached at Prymont to a large and attentive audience. The same evening he went to our east house, near Owens, where he held five meetings. Services at this place have been sorely neglected for several years. No doubt a number of hearts could be reached if the proper efforts were made.—J. W. Vetter, Prymont, Ind., Feb. 10.

Tippecanoe church began a series of meetings Jan. 12 and continued to Jan. 21. On account of inclement weather and bad roads we discontinued until Jan. 28, then closed Feb. 4. We had good meetings. Bro. John Stafford, from Gosben, did most of the preaching.—Daniel Rothenberger, Syracuse, Ind., Feb. 5.

IOWA.

Grundy County church just closed a very interesting and profitable term of three weeks' singing, Sister Marguerite Bixler teacher. The Bible school during the holidays was also very much enjoyed. Bro. W. R. Miller closed a week's lectures at Grundy Center Jan. 27, then gave two lectures at our mission point eight miles south of Ivestor.—Hannah Messer, Grundy Center, Iowa, Feb. 5.

KANSAS.

Burroak church has enjoyed one of the best series of meetings ever held here. The meetings were conducted by Bro. Geo. Manon. He preached twenty-one sermons. The meetings closed Feb. 4. Three young men and one young sister were willing to follow Christ. Three were baptized and one awaits the rite. Bro. A. J. Smith, of Caldwell, Kans., was with us two evenings and conducted the song services. We hope he may return and conduct a singing school in the near future.—Elnora Baringer, Burroak, Kans., Feb. 6.

Navarre.—Our Sunday school was reorganized for the year. Bro. Clayton Koss was elected superintendent, Sister Lillie Shenk assistant. The Christian Workers' meeting was also reorganized; Bro. Park Strole was chosen president, and Sister Elva Herr vice-president. A collection is taken each month to be used for mission work.—Elvina Cline, Navarre, Kans., Jan. 28.

Notice.—The committee appointed by district meeting of northeastern Kansas for the purpose of seeking Brethren homes for orphan and homeless children have secured a State Charter, without which legal adoptions, according to the laws of the State, could not be made. The expense of charter was much less than was found to have been upon a first investigation. We are now ready to receive applications for children from those who have homes for the homeless. Those applying should give

particulars as to what age, sex, etc., they desire, and the committee will endeavor to supply your needs. Anyone who knows of children in the country or city who need homes should also write us.—Viola Cline, Sec., 8 S. Boeke St., Kansas City, Kans., Feb. 6.

Peabody church met in council Feb. 3. J. A. Thomas had charge of the meeting. We decided to hold our spring love feast May 5, commencing at 6 P. M.—Katie Yost, Peabody, Kans., Feb. 5.

Pleasant Grove church met in council Feb. 3, Bro. Hoover presiding. We are to meet the third Sunday of March to organize a Sunday school. Our love feast was appointed for May 12, at 4 P. M. Jan. 7 Bro. B. Filbrun and Bro. Chas. Brown stopped and preached for us. We would be glad to have more of our brethren stop and give us a few meetings.—Martha Forth, Baldwin, Kans., Feb. 6.

MINNESOTA.

Lewiston.—The Bible normal to be held in the Lewiston, Minn., church by J. F. Souders has been changed from Feb. 20 to Feb. 27.—Jacob Wirt, Lewiston, Minn., Feb. 8.

MISSOURI.

Farrenburg.—Eld. B. E. Kesler, from Arkansas, gave us some very good sermons. We are looking for Bro. Ira P. Eby to come shortly to preach for us. The members are quite interested to hear preaching as there is no resident minister at this place. We are intending to hold a feast here in the near future. There is a new house of the Brethren just finished at East Prairie, and no resident minister.—Charles W. Musser, Farrenburg, Mo., Feb. 4.

Waynesville.—Bro. F. W. Dove, of Texas county, Missouri, came to us Feb. 1. A dispatch was sent for him to come and give a funeral discourse to pay the last respects to Sister Rachel Stump. He came at once. While here he gave us six sermons. Three precious souls were buried in baptism. One more came forward, but baptism was postponed. A council meeting was held Feb. 3. Bro. J. F. Green was elected deacon. Bro. W. F. Fansler, who formerly was elected speaker, was installed. Bro. G. P. Burrow was advanced to the second degree of the ministry.—G. P. Burrow, Waynesville, Mo., Feb. 10.

NORTH DAKOTA.

Rock Lake Sunday school reorganized at the Ellison house the first of January by electing officers; superintendent, Sister Ida Miller; assistant Bro. Joe Burkholder. These officers were elected for six months. Bro. John Brubaker has moved among us, and Jan. 31 about seventy of the brethren and sisters and friends came together in honor of himself and family. The day was spent in visiting and singing, and just before parting for home we had a short season of worship. Bro. Brubaker gave us a talk.—Ada Spohr, Ellison, N. Dak., Feb. 4.

OHIO.

Chippewa.—Bro. Isaac Frantz, of Pleasant Hill, Ohio, preached for us in the East Chippewa house Jan. 7, and continued till Jan. 24, eighteen sermons. The work accomplished by the power of the Spirit is encouraging. Four were received into the church by baptism; four are applicants for baptism.—Homer E. Metsker, R. R., Rittman, Ohio, Feb. 5.

Defiance.—Bro. Perry McKimney began a series of meetings in the North Poplar Ridge church Jan. 17 and closed Feb. 4. We had very interesting meetings. We were much built up.—Sarah M. Harnish, R. 4, Defiance, Ohio, Feb. 8.

Ludlow.—Our series of meetings at the Painter Creek house, conducted by Bro. Geo. Mohler, closed Jan. 14 with one accession. Bro. Mohler gave us twenty sermons. The church was strengthened by his efforts. Sister Lydia Stauffer has returned from the northwest and will resume her duties as church correspondent.—Anna Stutsman, Arcanum, Ohio, Feb. 9.

Middle District.—Bro. N. W. Binkley, of Pittsburg, Ohio, gave us an interesting sermon at 10:30 A. M. Feb. 4. Any ministers passing this way would be glad to have stop and preach for us.—Joseph H. Stark, R. F. D. No. 1, Box 79, Tadmor, Ohio, Feb. 6.

PENNSYLVANIA.

Big Swatara.—Since last report we held three protracted meetings in different houses, conducted by home brethren. Four have accepted the invitation to a higher life. At this writing Bro. Falkenstein, of Elizabethtown, Pa., is conducting a series of meetings at Hanoverdale house, where it was reported that Bro. Shroyer, of Ohio, was expected.—A. M. Kuhns, Union Deposit, Pa., Feb. 6.

Chiques.—Bro. H. S. Sonon, of East Petersburg, closed a two weeks' series of meetings at Shearers Feb. 3, preaching sixteen sermons. Three precious souls decided to make a change for the better. Jan. 30 one of our ministering brethren, Bro. Isaac S. Gible, was removed from our midst by death. Our council will be held Feb. 24, when important work for this district will be considered.—John C. Zug, Mastersville, Pa., Feb. 6.

Ephrata.—On Saturday nine more precious souls were received into the fold by baptism. More are awaiting their turn, and still more are very close to the kingdom. Fifty have made the good confession to date. Bro. Hutchison left us Feb. 1. Then Bro. I. W. Taylor took up the work. On Sunday morning when we came to Sunday school we found the churchhouse on fire caused by a defective register. The quick response of the fire department saved the building, but not till it was seriously damaged. The United Brethren at once offered their church, which offer was gladly accepted and the Sunday school was held therein. In the afternoon the basement of our own building was cleaned by our young brethren and sisters, and in the evening Bro. Taylor preached a powerful sermon, when four more announced their willingness to serve the Master.—Geo. Weaver, Ephrata, Pa., Feb. 5.

Reading.—Sunday morning we met in our churchhouse and had an interesting subject under consideration as our Sunday-school lesson. The Sunday school is increasing in membership. At 10:30 our regular church services commenced. Bro. Jacob Meyer preached an earnest sermon in the German language. In the evening after an inspiring song service, we listened to a sermon on the gospel call.—Henry H. Moyer, 834 North St., Reading, Pa., Feb. 5.

TENNESSEE.

Knob Creek church met in council Feb. 4. S. H. Garber, of New Hope, was present. Nine letters of membership were granted. The same afternoon Sister Magdalene Sherly, who is in a very weakening condition, was anointed. Sister Sherly is the oldest member in the Knob Creek church, being about ninety years old.—Mary White, Jonesboro, Tenn., Feb. 6.

VIRGINIA.

Antioch church convened in council Feb. 3, with Eld. Riley Flora presiding. Four letters were received and six granted. The church feels a loss to give up Bro. Henry Brubaker and wife who expect to go to the far west, he being the oldest deacon in this congregation. Bro. H. A. Flora was appointed mission treasurer, Bro. J. Bowman was reappointed clerk and the writer was reappointed correspondent. Bro. H. A. Flora was elected superintendent of our Sunday school and Brethren Jeremiah Barnhart and B. F. Flora assistants. Sunday at 11 A. M., Eld. Jeremiah Barnhart preached a very impressive farewell sermon.—J. A. Naff, Boons Mill, Va., Feb. 5.

Barren Ridge church met in council Feb. 3, our elder, George A. Phillips, presiding. One was received by letter. Three letters were granted. Solomon Scroggum and Levi Allen were elected delegates to district meeting.—Wm. H. Coffman, Barren Ridge, Va., Feb. 5.

Nokesville congregation met in council at the Nokesville house Feb. 3. We had a good meeting and the work passed off quietly. Bro. S. H. Flora was chosen delegate to Annual Meeting; Brethren S. J. Miller and J. D. Huffman delegates to district meeting. It was reported that \$23 had been solicited for the parsonage at Newport News. Bro. J. T. Flory was elected to the ministry.—Edna D. Miller, Bristow, Va., Feb. 7.

Special.—To the churches in the First District of Virginia: The meeting of our district mission board will be held in Roanoke City, March 3, beginning at 10 A. M. preparatory to district meeting. All reports, such as donations from individuals, societies and churches, must be in the hands of the treasurer, N. H. Garst, Salem, Va., by the above named dates; also report of all work done in the district under the direction of the board must be in by that date. Otherwise your report will not appear until next year. By order of the board.—D. Newton Eller, Sec., Daleville, Va., Feb. 8.

WASHINGTON.

Sunnyside.—Bro. L. E. Keltner, of Payette, Idaho, started our long-looked-for meetings Jan. 25.—E. Stanley Gregory, Sunnyside, Wash., Jan. 28.

Wenatchee.—Brother and Sister H. F. Maust and little son from Iowa, unexpectedly to us, stopped over at Wenatchee while making a tour of the west. We induced Bro. Maust to hold a series of meetings for two weeks, closing Feb. 4. He preached sixteen very interesting sermons. We were all strengthened by the thoughts presented in his preaching.—L. E. Ulrich, R. F. D. No. 2, Wenatchee, Wash., Feb. 6.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

THE NEW MEXICO MISSION.

BY JAMES M. NEFF.

In my last I had a good deal to say about the Indians, but did not take space to say it all. And because of some things left unsaid I have since thought that perhaps some of our friends might be feeling anxious about our scalps, conceiving in their imaginations all sorts of complications in which we might become involved with these wild American red men. But that you may understand the situation more fully, let me state that this Pecos Valley in which we are stopping is in the southeastern part of the Territory, and from here it is sixty-five miles west to the mountains, a number of whose snow-capped peaks, however, are plainly in view from our village. The Indians, so far as I know, are all beyond the mountains. In fact I have not seen an Indian since I came to New Mexico, but we are hoping that the New Mexico mission will soon so grow in strength that we can come into touch with them and that some of our workers may have many things to tell you about their personal contact with, and work among them. Yes; Lake Arthur is not only without Indians, but without Mexicans, and the social conditions here are far better than we expected to find when first we began to consider the matter of coming to the Territory. There are a number of Mexican families scattered through the valley and we frequently see them on the streets, but there are none living in or near the village.

Lake Arthur has no churchhouse and but one hall in which religious services are held. This hall is owned and controlled by Bro. C. C. Hoyt, and this gives the Brethren an advantage which makes the need of a churchhouse less urgent than it would be otherwise. We hold services Sunday morning and night twice a month, and oftener when the hall is not used by other denominations. Bro. S. A. Honberger held a two weeks' series of meetings here in the fall and

the Methodists and Presbyterians occupied about three weeks lately, so I have acted on the theory that a change of diet might be a good thing, and have opened a Bible institute in which a very gratifying interest has been thus far shown. We have now been here one month, have conducted eight preaching services and six Bible institute sessions, doing some house-to-house work and distributing tracts and MESSENGERS.

At Dexter the situation is the same as here, in that the town is without a churchhouse and a hall is used by all denominations in common. But the situation is different in that every Sunday there is used by the other churches, and hence all effort to arrange for services there by the Brethren have so far proved fruitless, unless we would be content with midweek night services, and at these it would probably be difficult to get much of an attendance; at least the brethren there feel that it would be rather an unsatisfactory way of making a beginning. For these reasons there have as yet been no public services held by the Brethren in Dexter, but the members there seem to feel that some kind of a beginning must be made in the near future.

And this is about the status of the Brethren's cause at Dexter and Lake Arthur, with ten members now at the former and six at the latter place, and more coming. Bro. J. H. Bowers, a successful and practical farmer from Roanoke, La., is here, has bought 160 acres of land and expects to locate with his family.

But I am just in receipt of information that makes another paragraph necessary to the completion of the history of the New Mexico mission to date. A late mail brings a letter from Sister W. C. Goff, stating that she and husband and her parents, David F. Peffley and wife, are members of the Brethren church and that they live at Deming, New Mexico, where they went from Ladoga, Ind., more than a year ago for the sake of her mother's health. Now the town of Deming is two hundred miles south of west from here as the bird flies, but it is beyond the Sacramento and San Andreas and no telling how many minor ranges of mountains, and the ups and downs and ins and outs there would be for a Mission Wagon traveling these two hundred miles would doubtless have the effect of more than doubling the distance. To reach it by railroad would be to travel by a long, circuitous route, making the distance not far from twice what it would be direct. And this is our little beginning in this great territory which is about equal in area to the three States of Kentucky, North Carolina and South Carolina. And New Mexico is but one of many. May the Lord strengthen the determination of the Brethren church to do her share toward taking this great land for Christ! And until we come nearer reaching the measure of our ability, we have not done our share. We can do more. In his name we can.

Lake Arthur, New Mexico.

AT COURT.

A few weeks ago some of us brethren were required to appear before court in an adjoining county to serve as witnesses in a criminal trial. This was something new to some (as we have spent but little time in the court room) and fully as unpleasant. And it became a question: How did this come into our pathway? Is it a providence? If so, there is a purpose in it. And what is that purpose? We understand that all things work together for good to them that love God. Rom. 8:28. I suppose that depends on how we take them or use them. Man is not a machine, and God does not control him independent of his free moral agency. So we went intending to keep our eyes open and learn what we could by the way.

The first thing we will notice is the care exercised by the court in trying the accused. A jury of twelve intelligent, unprejudiced men is selected to hear the testimony. And they are sworn (or affirmed) to render a verdict in harmony with the testimony given in the case. The witnesses are called in one at a time who are sworn to tell all they know about the case, nothing more, nothing less. The attorneys carefully criticize the testimony so as to be sure that the jury understands it clearly. Last, but not least the twelve jurymen must agree as to the innocence or guilt of the accused. Would not more of this care sometimes be quite a help to us in trying the

accused before the church? Should members who entertain an uncharitable feeling toward the accused have the privilege of voting on the case?

Second, we were impressed with the great wrong or evil of trying such criminal cases before the public. Some years ago when a man forfeited his life by crime in this country, he was executed publicly as a restraint or warning to others. But it was discovered in course of time that on many it had the opposite effect. It hardened them and increased crime. So the law was changed, and now the unfortunate criminal is executed privately. How does it affect the people to go into the court room in a divorce case or a worse case and hear the immodest or unclean testimony that is common in such cases? What class of people go there, and what do they go there for? Do they go there to become fortified against crime? Is it not surprising that in a Christian country men and women, boys and girls, white and colored, can come in and hear testimony that is demoralizing to the community? Are not our civil authorities in a sense the guardians of the moral welfare of society? Are they not while trying to correct one crime in this way sowing for another harvest of crime? Can they not ascertain the facts in the case fully as well in private as in public? If it were a case of smallpox or yellow fever or diphtheria, would they not quarantine against it? Is not immorality a more dangerous disease than either of the above? We hope none of our members will ever linger about the court room out of idle curiosity. It would surely make an unfavorable impression.

Two little girls, sisters, were left orphans. The one found a home in a religious family. She was taken to Sunday school and church, and in due course of time became a useful church member. The other found a different home, and in course of time experienced a fearful fall. Her sister had a talk with her as to the cause of her ruin. She replied: "I heard this immodest, immoral talk at home and elsewhere and what else could you expect?" "Whatsoever a man soweth, that shall he also reap." Gal. 6:27. And we have reason to fear from what talk we are sometimes obliged to hear around hotels and elsewhere that American society is reeking with immorality and tending Sodomward. Satan keeps school around some of those public places, especially after night. As an eminent minister remarked years ago, "If you want your children ruined, give them liberty after dark. An obscene remark, like the slimy eel crawling over the carpet, will leave a mark that no brushing will remove. How sternly our minds should be set against indulging in talk, look or gesture that is questionable. 'Keep thyself pure.' 1 Tim. 5:22. D. M. Mohler.

Warrensburg, Mo.

FROM THE KANSAS CITY CHURCH.

I have been here nine months and have attended one hundred and forty-one preaching services, one hundred and eight prayer meetings, held fifty-eight cottage prayer meetings, attended thirty-two Christian Workers' meetings and fourteen funerals, besides eighty-one Sunday schools. My visits from house to house number six hundred and forty-seven. Of the Messengers I distributed six hundred and eighty-seven copies and about four thousand pages of tracts. During this time we received thirty-one by baptism and fourteen by letter; lost one by death and eight by letter.

In addition to the above our three mission sisters have been kept busy with their various duties, among which are keeping up the Sunday-school interest as a result of much visiting and conducting four Bible and industrial services each week for the children, at two places. Much time is given to sewing, making and changing garments for the poor, and helping others. Also many days are spent with the sick and dying.

From Thanksgiving until after the holidays we received many donations in money and clothing, which is the only way our workers are supported and the rent on our mission rooms paid. Could our people visit our mission but one time they would realize what their gifts are doing for the Lord's work. Among the things most needed are one dozen New Testaments, as so many have none and we hardly know where to get them. Any member or church wanting to do a good work can do so by sending us Bibles or Testaments. We can use any number sent. I. H. Crist.

23 N. Boeke St., Kansas City, Kans.

A VISIT TO MY NATIVE LAND.

Early on the morning of Jan. 6 I left Philadelphia for Gettysburg, Pa. The day for travel was most auspicious. A serious wreck of a freight train on the Harrisburg & Potomac railroad delayed the arrival of our train to Gettysburg.

An absence of twelve years has wrought a great change on the streets of Gettysburg, near which place I spent twenty-five years of my life: but few faces are now familiar.

The historic town of Gettysburg, with a population of 3,500, enjoys a good measure of prosperity. Here the Brethren are represented by twenty or more earnest

members and have an imposing churchhouse, nicely located, nearing completion, which will reflect credit on the membership of the March Creek church.

The first week of my sojourn in Adams county was happily spent, chiefly with my sister, Tirzah K. Plank, and other friends at Fairfield. Sunday, Jan. 14, the longfelt desire to worship with the saints in the old stone church at March Creek was gratified. The attendance was less than the average, due to the inclement weather.

Here in this place the writer served eleven years in the office of deacon and eight years in the ministry. In this period of nineteen years the then ministers, David Bosserman, Michael Bushman, Joseph Sherfy, David Blocher and John Trostle, have all passed from labor to reward. C. Lahman Pfoutz is assisted in the eldership by J. D. W. Deardorff.

The second week I spent with my brother in the flesh, whose pleasure it was to refer to incidents of our boyhood. On the morning of Jan. 21 I was taken to Mumbasburg, five miles northwest of Gettysburg, where a large attendance greeted us and where I tried to deal out the "words of life." I spent the entire week in and around Gettysburg visiting old friends. At 4:50 Saturday evening I left Gettysburg for York, Pa. Here a few days with the Brethren and in worship on four occasions will long be remembered. Eld. Joseph A. Long has the oversight, and I am pleased to observe that the Sunday school and other departments of the Lord's garden are in a flourishing condition.

I arrived home safely Jan. 31. The Lord be praised for his protecting care. B. F. Kittinger.
2132 Nedro St., Germantown, Pa., Feb. 9.

FROM GREER, OKLA.

We are still at work. Our Bright Star Sunday school is an earnest and true community for the uplifting of the kingdom. We heard one say to one of our Sunday-school scholars, "You have a lively Sunday school down at Sulphur schoolhouse. I hope you will get my boy interested." While our neighbors' Sunday school is closed for the winter, we are in touch with the lesson the year round. It was remarked last Sunday by a Missionary Baptist in his sermon that there was always someone in a community that lived on Monday and all the week what he taught on Sunday. We feel we need more such people out here.

We enjoy our prayer meeting once a week, it gives us food for the soul and builds us up in our isolated place. We seldom have any preaching by our Brethren. Who will be the next one to come and give us a few sermons? While Bro. J. A. Brubaker, sixty miles away, gave us several calls a year, he is gone east now. O how we miss him. We need someone now to look after our spiritual welfare. Jesus left the ninety and nine and went to seek the lost one. I hear one say, "Who sent him or told him to go?" We hear him say, "Here am I; send me." Possibly someone needs to be sent to look after the stray ones that are cut off from the flock. Now who will be the sender, and who will be sent?

We are not starving, but we are getting hungry. We like to meet with the children of God. Brethren, pray for us. P. S. Hartman.
Vinson, Okla., Feb. 6.

FROM MICHIGAN.

According to previous arrangements, P. B. Messner, I. C. Snavely and the writer met in Grand Rapids Jan. 23 for the purpose of making some investigations with a view of establishing a city mission in our district. After spending two days here, Bro. Snavely returned to Dutton, Mich., where he is engaged in a series of meetings, and P. B. Messner and the writer proceeded to Lansing, where we spent part of two days and then returned to Lake Odessa, where the mission board held a meeting at the home of Bro. I. F. Rairigh Jan. 27.

After the meeting the writer went to New Era, Oceana county, where there are five faithful members without a minister. We held meetings for them on Sunday morning and evening, for which they felt very grateful. On Monday we returned to our home, having spent one week in the mission field. When we see the extent of the field and the very few workers we are reminded of our Savior's language, Matt. 9:37, "The harvest truly is plentiful, but the laborers are few." If there are those looking for a field of usefulness, we would say, Come over and help us. We need consecrated workers. We will not say able Brethren, but consecrated ones.

Our council meeting of the Lake View church will be held at Brethren, March 3, 10 A. M.; official council, 9 A. M. A. W. Hawbaker.

Comemish, Mich., Jan. 30.

MISSION WORK OF THE SOUTH.

There is no better place that we know of for a person with spiritual energy for mission work than south Missouri. Some of the ministers who live in large congregations, where their services are not specially needed, should feel that the Lord has great need of them in other fields. They should lift their aspirations higher and heed the call, and come and give more of their life's work to the Lord in a place where their liberties to preach will be greater and where their work will be appreciated.

We need more efficient, earnest, Christlike, whole-soul, loving workers, whose latent talents lie dormant: Awake! Christian workers, and come and help us. There are plenty of good homes yet, for families of limited means, where the soil is good and timber is plentiful. Who will be the one to say, "Lord, send me?" F. E. Cochran.
R. F. D. 2, Box 44, West Plains, Mo., Feb. 8.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Santa Ana church having no resident minister at present, our elder, Bro. Thomas, of Ingewood, preaches for us the first and third Sundays of the month, and Bro. Bashor, of Los Angeles, the other two. Bro. Thomas was ill last Sunday. Bro. Masterson came in his place and gave us two excellent sermons. Our Sunday school is doing well. The attendance is not so large but regular, and quite good interest is being shown in our preaching services. Laura Eby, Tustin, Cal., Feb. 5.

Stanislaus church met at the regular meeting held at Bro. H. D. Finch's residence and presided over by Bro. D. Snyder, elder from the Oak Grove church, Laton, Cal. An election was held for a minister, and Bro. John M. Bombarger was elected and installed.—Elsie Caywood, Ceres, Cal., Feb. 5.

COLORADO.

Fruita.—The good work in Grand Valley still goes on. Last Sunday at the close of regular services two young men applied for membership and were at once baptized.—D. C. Glick, Fruita, Colo., Feb. 2.

IDAHO.

Weiser.—Our meetings are still in progress. G. W. Canary, of Midvale, formerly of Monument, Kans., came out on the Lord's side and was baptized in the Weiser river Jan. 28. All take an interest and an active part in the Sunday school and Christian Workers' meetings. Jan. 31 we organized a Mission Aid Society. We will meet once a week for a while.—Pearl Johnson, Weiser, Idaho, Feb. 5.

ILLINOIS.

Dixon.—We have been made to feel very much encouraged by having two new families move into our town, thereby adding five more to our membership. Two have moved away, leaving us with a membership of forty-nine. We now have a Sunday-school enrollment of forty-nine, with a very good interest, which is being kept up through the winter months. Through the kindness of the sewing society at Franklin Grove we were permitted to distribute a number of articles of clothing which were very gladly received in several homes here.—Eva L. Trostle, 415 E. Chamberlain St., Dixon, Ill., Feb. 6.

Macoupin Creek congregation met in council Feb. 3. Elders J. H. Brubaker and I. J. Harshbarger were present. Bro. D. B. Gibson was chosen to preside as elder for 1906. Sunday school was reorganized, with Bro. Martin Brubaker superintendent, Bro. Ed. Nines assistant. Christian Workers' meeting now has Sister Ella Nines president, Sister Olie Heckman vice-president.—Aurelia Brubaker, Farmersville, Ill., Feb. 6.

Mulberry Grove church met in council to-day. Eld. H. Lilligh was selected as our housekeeper for another year. The meeting was held in our new house here in town. Decided to have a series of meetings in town as soon as a minister could be secured for same. Our Sunday school in town is increasing in numbers and interest. The one in country is evergreen as usual.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., Feb. 10.

INDIANA.

Bethel church met in council at the chapel Feb. 3, with Eld. Manly Dexter presiding. The annual visit was reported. One hundred and twenty-six members were reported. Four letters were granted. The church decided to hold a series of meetings at Milford in the spring.—Bertha M. Weybright, R. F. D. No. 1, Box 50, Milford, Ind., Feb. 4.

Prymont.—Bro. C. C. Root, of Ames, Okla., came to this place in January to visit his old home and friends after an absence of twenty-five years. Jan. 28 he preached at Prymont to a large and attentive audience. The same evening he went to our east house, near Owensco, where he held five meetings. Services at this place have been sorely neglected for several years. No doubt a number of hearts could be reached if the proper efforts were made.—J. W. Vetter, Prymont, Ind., Feb. 10.

Tippecanoe church began a series of meetings Jan. 12 and continued to Jan. 21. On account of inclement weather and bad roads were discontinued until Jan. 28, then closed Feb. 4. We had good meetings. Bro. John Stafford, from Goshen, did most of the preaching.—Daniel Rothenberger, Syracuse, Ind., Feb. 5.

IOWA.

Grundy County church just closed a very interesting and profitable term of three weeks' singing. Sister Marguerite Bixler teacher. The Bible school during the holidays was also very much enjoyed. Bro. W. R. Miller closed a week's lectures at Grundy Center Jan. 27, then gave two lectures at our mission point eight miles south of Ivestor.—Hannah Messer, Grundy Center, Iowa, Feb. 5.

KANSAS.

Burroak church has enjoyed one of the best series of meetings ever held here. The meetings were conducted by Bro. Geo. Manon. He preached twenty-one sermons. The meetings closed Feb. 4. Three young men and one young sister were willing to follow Christ. Three were baptized and one awaits the rite. Bro. A. J. Smith, of Caldwell, Kans., was with us two evenings and conducted the song services. We hope he may return and conduct a singing school in the near future.—Elnora Baringer, Burroak, Kans., Feb. 6.

Navarre.—Our Sunday school was reorganized for the year. Bro. Clayton Rock was elected superintendent, Sister Lillie Shenk assistant. The Christian Workers' meeting was also reorganized; Bro. Park Strole was chosen president, and Sister Elva Herr vice-president. A collection is taken each month to be used for mission work.—Elvina Cline, Navarre, Kans., Jan. 28.

Notice. The committee appointed by district meeting of northeastern Kansas for the purpose of seeking Brethren homes for orphan and homeless children have secured a State Charter, without which legal adoptions, according to the laws of the State, could not be made. The expense of charter was much less than was found to have been upon first investigation. We are now ready to receive applications for children from those who have homes for the homeless. Those applying should give

particulars as to what age, sex, etc., they desire, and the committee will endeavor to supply your needs. Anyone who knows of children in the country or city who need homes should also write us.—Viola Cline, Sec., 8 S. Boeke St., Kansas City, Kans., Feb. 6.

Peabody church met in council Feb. 3. J. A. Thomas had charge of the meeting. We decided to hold our spring love feast May 5, commencing at 6 P. M.—Katie Yost, Peabody, Kans., Feb. 5.

Pleasant Grove church met in council Feb. 3, Bro. Hoover presiding. We are to meet the third Sunday of March to organize our Sunday school. Our love feast was appointed for May 12, at 4 P. M. Jan. 7 Bro. B. Filbrun and Bro. Chas. Brown stopped and preached for us. We would be glad to have more of our brethren stop and give us a few meetings.—Martha Forth, Baldwin, Kans., Feb. 6.

MINNESOTA.

Lewiston.—The Bible normal to be held in the Lewiston, Minn., church by J. F. Souders has been changed from Feb. 20 to Feb. 27.—Jacob Wirt, Lewiston, Minn., Feb. 8.

MISSOURI.

Farrenburg.—Eld. B. E. Kesler, from Arkansas, gave us some very good sermons. We are looking for Bro. Ira P. Eby to come shortly to preach for us. The members are quite interested to hear preaching as there is no resident minister at this place. We are intending to hold a feast here in the near future. There is a new house of the Brethren just finished at East Prairie, and no resident minister.—Charles W. Musser, Farrenburg, Mo., Feb. 4.

Waynesville.—Bro. F. W. Dove, of Texas county, Missouri, came to us Feb. 1. A dispatch was sent for him to come and give a funeral discourse to pay the last respects to Sister Rachel Stump. He came at once. While here he gave us six sermons. Three precious souls were buried in baptism. One more came forward, but baptism was postponed. A council meeting was held Feb. 3. Bro. J. F. Green was elected deacon. Bro. W. F. Fansler, who formerly was elected speaker, was installed. Bro. G. P. Burrow was advanced to the second degree of the ministry.—G. P. Burrow, Waynesville, Mo., Feb. 10.

NORTH DAKOTA.

Rock Lake Sunday school reorganized at the Ellison house the first of January by electing officers; superintendent, Sister Ida Miller; assistant Bro. Joe Burkholder. These officers were elected for six months. Bro. John Brubaker has moved among us, and Jan. 31 about seventy of the brethren and sisters and friends came together in honor of himself and family. The day was spent in visiting and singing, and just before parting for home we had a short season of worship. Bro. Brubaker gave us a talk.—Ada Spohr, Ellison, N. Dak., Feb. 4.

OHIO.

Chippewa.—Bro. Isaac Frantz, of Pleasant Hill, Ohio, preached for us in the East Chippewa house Jan. 7, and continued till Jan. 24, eighteen sermons. The work accomplished by the power of the Spirit is encouraging. Four were received into the church by baptism; four are applicants for baptism.—Homer E. Metsker, R. R., Rittman, Ohio, Feb. 5.

Defiance.—Bro. Perry McKinney began a series of meetings in the North Poplar Ridge church Jan. 17 and closed Feb. 4. We had very interesting meetings. We were much built up.—Sarah M. Harnish, R. 4, Defiance, Ohio, Feb. 8.

Ludlow.—Our series of meetings at the Painter Creek house, conducted by Bro. Geo. Mohler, closed Jan. 14 with one accession. Bro. Mohler gave us twenty sermons. The church was strengthened by his efforts. Sister Lydia Stauffer has returned from the northwest and will resume her duties as church correspondent.—Anna Sutsman, Arcanum, Ohio, Feb. 9.

Middle District.—Bro. N. W. Binkley, of Pittsburg, Ohio, gave us an interesting sermon at 10:30 A. M. Feb. 4. Any ministers passing this way would be glad to have stop and preach for us.—Joseph H. Stark, R. F. D. No. 1, Box 79, Tadmor, Ohio, Feb. 6.

PENNSYLVANIA.

Big Swatara.—Since last report we held three protracted meetings in different houses, conducted by home brethren. Four have accepted the invitation to a higher life. At this writing Bro. Falkenstein, of Elizabethtown, Pa., is conducting a series of meetings at Hanoverdale house, where it was reported that Bro. Shroyer, of Ohio, was expected.—A. M. Kuhns, Union Deposit, Pa., Feb. 6.

Chiques.—Bro. H. S. Sonon, of East Petersburg, closed a two weeks' series of meetings at Shearers Feb. 3, preaching sixteen sermons. Three precious souls decided to make a change for the better. Jan. 30 one of our ministering brethren, Bro. Isaac S. Gible, was removed from our midst by death. Our council will be held Feb. 24, when important work for this district will be considered.—John C. Zug, Mastersville, Pa., Feb. 6.

Ephrata.—On Saturday nine more precious souls were received into the fold by baptism. More are awaiting their turn, and still more are very close to the kingdom. Fifty have made the good confession to date. Bro. Hutchison left us Feb. 1. Then Bro. I. W. Taylor took up the work. On Sunday morning when we came to Sunday school we found the churchhouse on fire caused by a defective register. The quick response of the fire department saved the building, but not till it was seriously damaged. The United Brethren at once offered their church, which offer was gladly accepted and the Sunday school was held therein. In the afternoon the basement of our own building was cleaned by our young brethren and sisters, and in the evening Bro. Taylor preached a powerful sermon, when four more announced their willingness to serve the Master.—Geo. Weaver, Ephrata, Pa., Feb. 5.

Reading.—Sunday morning we met in our churchhouse and had an interesting subject under consideration as our Sunday-school lesson. The Sunday school is increasing in membership. At 10:30 our regular church services commenced. Bro. Jacob Meyer preached an earnest sermon in the German language. In the evening after an inspiring song service we listened to a sermon on the gospel call.—Henry H. Moyer, 834 North St., Reading, Pa., Feb. 5.

TENNESSEE.

Knob Creek church met in council Feb. 4. S. H. Garber, of New Hope, was present. Nine letters of membership were granted. The same afternoon Sister Magdalene Sherfy, who is in a very weakening condition, was anointed. Sister Sherfy is the oldest member in the Knob Creek church, being about ninety years old.—Mary White, Jonesboro, Tenn., Feb. 6.

VIRGINIA.

Antioch church convened in council Feb. 3, with Eld. Riley Flora presiding. Four letters were received and six granted. The church feels a loss to give up Bro. Henry Brubaker and wife who expect to go to the far west, he being the oldest deacon in this congregation. Bro. H. A. Flora was appointed mission treasurer, Bro. J. Bowman was reappointed clerk and the writer was reappointed correspondent. Bro. H. A. Flora was elected superintendent of our Sunday school and Brethren Jeremiah Barnhart and B. F. Flora assistants. Sunday at 11 A. M., Eld. Jeremiah Barnhart preached a very impressive farewell sermon.—J. A. Naff, Boons Mill, Va., Feb. 5.

Barren Ridge church met in council Feb. 3, our elder, George A. Phillips, presiding. One was received by letter. Three letters were granted. Solomon Scrogg and Levi Alley were elected delegates to district meeting.—Wm. H. Coffman, Barren Ridge, Va., Feb. 5.

Nokesville congregation met in council at the Nokesville house Feb. 3. We had a good meeting and the work passed off quietly. Bro. S. H. Flory was chosen delegate to Annual Meeting; Brethren S. J. Miller and J. D. Huffman delegates to district meeting. It was reported that \$23 had been solicited for the parsonage at Newport News. Bro. J. T. Flory was elected to the ministry.—Edna D. Miller, Bristow, Va., Feb. 7.

Special.—To the churches in the First District of Virginia: The meeting of our district mission board will be held in Roanoke City, March 3, beginning at 10 A. M. preparatory to district meeting. All reports, such as donations from individuals, societies and churches, must be in the hands of the treasurer, N. H. Garst, Salem, Va., by the above named dates; also report of all work done in the district under the direction of the board must be in by that date. Otherwise your report will not appear until next year. By order of the board.—D. Newton Eller, Sec., Daleville, Va., Feb. 8.

WASHINGTON.

Sunnyside.—Bro. L. E. Keltner, of Payette, Idaho, started our long-looked-for meetings Jan. 25.—E. Stanley Gregory, Sunnyside, Wash., Jan. 28.

Wenatchee.—Brother and Sister H. F. Maust and little son, from Iowa, unexpectedly to us, stopped over at Wenatchee while making a tour of the west. We induced Bro. Maust to hold a series of meetings for two weeks, closing Feb. 4. He preached sixteen very interesting sermons. We were all strengthened by the thoughts presented in his preaching.—L. E. Ulrich, R. F. D. No. 2, Wenatchee, Wash., Feb. 6.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

THE NEW MEXICO MISSION.

BY JAMES M. NEFF.

In my last I had a good deal to say about the Indians, but did not take space to say it all. And because of some things left unsaid I have since thought that perhaps some of our friends might be feeling anxious about our scalps, conceiving in their imaginations all sorts of complications in which we might become involved with these wild American red men. But that you may understand the situation more fully, let me state that this Pecos Valley in which we are stopping is in the southeastern part of the Territory, and from here it is sixty-five miles west to the mountains, a number of whose snow-capped peaks, however, are plainly in view from our village. The Indians, so far as I know, are all beyond the mountains. In fact I have not seen an Indian since I came to New Mexico, but we are hoping that the New Mexico mission will soon so grow in strength that we can come into touch with them and that some of our workers may have many things to tell you about their personal contact with, and work among them. Yes; Lake Arthur is not only without Indians, but without Mexicans, and the social conditions here are far better than we expected to find when first we began to consider the matter of coming to the Territory. There are a number of Mexican families scattered through the valley and we frequently see them on the streets, but there are none living in or near the village.

Lake Arthur has no churchhouse and but one hall in which religious services are held. This hall is owned and controlled by Bro. C. C. Hoyt, and this gives the Brethren an advantage which makes the need of a churchhouse less urgent than it would be otherwise. We hold services Sunday morning and night twice a month, and oftener when the hall is not used by other denominations. Bro. S. A. Honberger held a two weeks' series of meetings here in the fall and

the Methodists and Presbyterians occupied about three weeks lately, so I have acted on the theory that a change of diet might be a good thing, and have opened a Bible institute in which a very gratifying interest has been thus far shown. We have now been here one month, have conducted eight preaching services and six Bible institute sessions, doing some house-to-house work and distributing tracts and MESSENGERS.

At Dexter the situation is the same as here, in that the town is without a churchhouse and a hall is used by all denominations in common. But the situation is different in that every Sunday there is used by the other churches, and hence all effort to arrange for services there by the Brethren have so far proved fruitless, unless we would be content with midweek night services, and at these it would probably be difficult to get much of an attendance; at least the brethren there feel that it would be rather an unsatisfactory way of making a beginning. For these reasons there have as yet been no public services held by the Brethren in Dexter, but the members there seem to feel that some kind of a beginning must be made in the near future.

And this is about the status of the Brethren's cause at Dexter and Lake Arthur, with ten members now at the former and six at the latter place, and more coming. Bro. J. H. Bowers, a successful and practical farmer from Roanoke, La., is here, has bought 160 acres of land and expects to locate with his family.

But I am just in receipt of information that makes another paragraph necessary to the completion of the history of the New Mexico mission to date. A late mail brings a letter from Sister W. C. Goff, stating that she and husband and her parents, David F. Peffley and wife, are members of the Brethren church and that they live at Deming, New Mexico, where they went from Ladoga, Ind., more than a year ago for the sake of her mother's health. Now the town of Deming is two hundred miles south of west from here as the bird flies, but it is beyond the Sacramento and San Andreas and no telling how many minor ranges of mountains, and the ups and downs and ins and outs there would be for a Mission Wagon traveling these two hundred miles would doubtless have the effect of more than doubling the distance. To reach it by railroad would be to travel by a long, circuitous route, making the distance not far from twice what it would be direct. And this is our little beginning in this great territory which is about equal in area to the three States of Kentucky, North Carolina and South Carolina. And New Mexico is but one of many. May the Lord strengthen the determination of the Brethren church to do her share toward taking this great land for Christ! And until we come nearer reaching the measure of our ability, we have not done our share. We can do more. In his name we can.

Lake Arthur, New Mexico.

AT COURT.

A few weeks ago some of us brethren were required to appear before court in an adjoining county to serve as witnesses in a criminal trial. This was something new to some (as we have spent but little time in the court room) and fully as unpleasant. And it became a question: How did this come into our pathway? Is it a providence? If so, there is a purpose in it. And what is that purpose? We understand that all things work together for good to them that love God. Rom. 8:28. I suppose that depends on how we take them or use them. Man is not a machine, and God does not control him independent of his free moral agency. So we went intending to keep our eyes open and learn what we could by the way.

The first thing we will notice is the care exercised by the court in trying the accused. A jury of twelve intelligent, unprejudiced men is selected to hear the testimony. And they are sworn (or affirmed) to render a verdict in harmony with the testimony given in the case. The witnesses are called in one at a time who are sworn to tell all they know about the case, nothing more, nothing less. The attorneys carefully criticize the testimony so as to be sure that the jury understands it clearly. Last, but not least the twelve jurymen must agree as to the innocence or guilt of the accused. Would not more of this care sometimes be quite a help to us in trying the

accused before the church? Should members who entertain an uncharitable feeling toward the accused have the privilege of voting on the case?

Second, we were impressed with the great wrong or evil of trying such criminal cases before the public. Some years ago when a man forfeited his life by crime in this country, he was executed publicly as a restraint or warning to others. But it was discovered in course of time that on many it had the opposite effect. It hardened them and increased crime. So the law was changed, and now the unfortunate criminal is executed privately. How does it affect the people to go into the court room in a divorce case or a worse case and hear the immodest or unclean testimony that is common in such cases? What class of people go there, and what do they go there for? Do they go there to become fortified against crime? Is it not surprising that in a Christian country men and women, boys and girls, white and colored, can come in and hear testimony that is demoralizing to the community? Are not our civil authorities in a sense the guardians of the moral welfare of society? Are they not while trying to correct one crime in this way sowing for another harvest of crime? Can they not ascertain the facts in the case fully as well in private as in public? If it were a case of smallpox or yellow fever or diphtheria, would they not quarantine against it? Is not immorality a more dangerous disease than either of the above? We hope none of our members will ever linger about the court room out of idle curiosity. It would surely make an unfavorable impression.

Two little girls, sisters, were left orphans. The one found a home in a religious family. She was taken to Sunday school and church, and in due course of time became a useful church member. The other found a different home, and in course of time experienced a fearful fall. Her sister had a talk with her as to the cause of her ruin. She replied: "I heard this immodest, immoral talk at home and elsewhere and what else could you expect?" "Whatsoever a man soweth, that shall he also reap." Gal. 6:27. And we have reason to fear from what talk we are sometimes obliged to hear around hotels and elsewhere that American society is reeking with immorality and tending Sodomward. Satan keeps school around some of those public places, especially after night. As an eminent minister remarked years ago, "If you want your children ruined, give them liberty after dark. An obscene remark, like the slimy eel crawling over the carpet, will leave a mark that no brushing will remove. How sternly our minds should be set against indulging in talk, look or gesture that is questionable. 'Keep thyself pure.' 1 Tim. 5:22. D. M. Mohler.

Warrensburg, Mo.

FROM THE KANSAS CITY CHURCH.

I have been here nine months and have attended one hundred and forty-one preaching services, one hundred and eight prayer meetings, held fifty-eight cottage prayer meetings, attended thirty-two Christian Workers' meetings and fourteen funerals, besides eighty-one Sunday schools. My visits from house to house number six hundred and forty-seven. Of the Messengers I distributed six hundred and eighty-seven copies and about four thousand pages of tracts. During this time we received thirty-one by baptism and fourteen by letter; lost one by death and eight by letter.

In addition to the above our three mission sisters have been kept busy with their various duties, among which are keeping up the Sunday-school interest as a result of much visiting and conducting four Bible and industrial services each week for the children, at two places. Much time is given to sewing, making and changing garments for the poor, and helping others. Also many days are spent with the sick and dying.

From Thanksgiving until after the holidays we received many donations in money and clothing, which is the only way our workers are supported and the rent on our mission rooms paid. Could our people visit our mission but one time they would realize what their gifts are doing for the Lord's work. Among the things most needed are one dozen New Testaments, as so many have none and we hardly know where to get them. Any member or church wanting to do a good work can do so by sending us Bibles or Testaments. We can use any number sent. I. H. Crist.

23 N. Boeke St., Kansas City, Kans.

A VISIT TO MY NATIVE LAND.

Early on the morning of Jan. 6 I left Philadelphia for Gettysburg, Pa. The day for travel was most auspicious. A serious wreck of a freight train on the Harrisburg & Potomac railroad delayed the arrival of our train to Gettysburg.

An absence of twelve years has wrought a great change on the streets of Gettysburg, near which place I spent twenty-five years of my life: but few faces are now familiar.

The historic town of Gettysburg, with a population of 3,500, enjoys a good measure of prosperity. Here the Brethren are represented by twenty or more earnest

members and have an imposing churchhouse, nicely located, nearing completion, which will reflect credit on the membership of the March Creek church.

The first week of my sojourn in Adams county was happily spent, chiefly with my sister, Tirzah K. Plank, and other friends at Fairfield. Sunday, Jan. 14, the longfelt desire to worship with the saints in the old stone church at March Creek was gratified. The attendance was less than the average, due to the inclement weather.

Here in this place the writer served eleven years in the office of deacon and eight years in the ministry. In this period of nineteen years the then ministers, David Bosserman, Michael Bushman, Joseph Sherry, David Blocher and John Trostle, have all passed from labor to reward. C. Lahman Pfoutz is assisted in the eldership by J. D. W. Deardorff.

The second week I spent with my brother in the flesh, whose pleasure it was to refer to incidents of our boyhood. On the morning of Jan. 21 I was taken to Mumbasburg, five miles northwest of Gettysburg, where a large attendance greeted us and where I tried to deal out the "words of life." I spent the entire week in and around Gettysburg visiting old friends. At 4:50 Saturday evening I left Gettysburg for York, Pa. Here a few days with the Brethren and in worship on four occasions will long be remembered. Eld. Joseph A. Long has the oversight, and I am pleased to observe that the Sunday school and other departments of the Lord's garden are in a flourishing condition.

I arrived home safely Jan. 31. The Lord be praised for his protecting care. B. F. Kuttinger.
2132 Nedro St., Germantown, Pa., Feb. 9.

FROM GREER, OKLA.

We are still at work. Our Bright Star Sunday school is an earnest interest to the upbuilding of Christ's kingdom. We heard one say to one of our Sunday-school scholars, "You have a lively Sunday school down at Sulphur schoolhouse. I hope you will get my boy interested." While our neighbors' Sunday school is closed for the winter, we are in touch with the lesson the year round. It was remarked last Sunday by a Missionary Baptist in his sermon that there was always someone in a community that lived on Monday and all the week what he taught on Sunday. We feel we need more such people out here.

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Vinson, Okla., Feb. 6.

FROM MICHIGAN.

According to previous arrangements, P. B. Messner, I. C. Snavely and the writer met in Grand Rapids Jan. 23 for the purpose of making some investigations with a view of establishing a city mission in our district. After spending two days here, Bro. Snavely returned to Dutton, Mich., where he is engaged in a series of meetings, and P. B. Messner and the writer proceeded to Lansing, where we spent part of two days and then returned to Lake Odessa, where the mission board held a meeting at the home of Bro. I. F. Rairigh Jan. 27.

After the meeting the writer went to New Era, Oceana county, where there are five faithful members without a minister. We held meetings for them on Sunday morning and evening, for which they felt very grateful. On Monday we returned to our home, having spent one week in the mission field. When we see the extent of the field and the very few workers are reminded of our Savior's language, Matt. 9:37, "The harvest truly is plentiful, but the laborers are few." If there are those looking for a field of usefulness we would say, Come over and help us. We need consecrated workers. We will not say able Brethren, but consecrated workers.

Our council meeting of the Lake View church will be held at Brethren, March 3, 10 A. M.; official council, 9 A. M. A. W. Hawbaker.

Cromlish, Mich., Jan. 30.

MISSION WORK OF THE SOUTH.

There is no better place that we know of for a person with spiritual energy for mission work than south Missouri. Some of the ministers who live in large congregations, where their services are not specially needed, should feel that the Lord has great need of them in other fields. They should lift their aspirations higher and heed the call, and come and give more of their life's work to the Lord in a place where their labors to preach will be greater and where their work will be appreciated.

We need more efficient, earnest, Christlike, whole-soul, loving workers, whose latent talents lie dormant. Awake! Christian workers, and come and help us. There are plenty of good homes yet, for families of limited means, where the soil is good and timber is plentiful. Who will be the one to say, "Lord, send me?" F. E. Cochran.
R. F. D. 2, Box 44, West Plains, Mo., Feb. 8.

A POOR EXHIBITION OF RELIGION.

To-day it was my privilege to attend church of a different faith and order. The weather was a little inclement, however, the pastor was absent. But there were present one deacon, the clerk and one ruling elder. I took my seat to see what would be the consequence. I estimated the number to be about fifty.

One of the members asked me, "You practice the holy kiss, do you not?"

I remarked, "We do, and it is sanctioned by divine authority, five times written in characters of living light."

He replied (assisted by the clerk), "I cannot submit to it."

I told them that was the great trouble to-day, people will not submit to God's prescribed way. That was the substance of our conversation, and aside from that all other topics were of a worldly nature. There was not a song sung, neither was there any prayer offered. The congregation, most all of them, were members of that church. I thought within myself, This is a poor exhibition of religion.

But during our conversation one other occurrence took place. The gentleman referred to said: "I do not believe in any one changing his church relationship."

I said, "I do, provided he is thoroughly convinced that he is in error."

And his reply was, "It might be right."

We are all responsible to God for what we know. Luke 12:47. As soon as we have a knowledge of what God requires of us we are right then accountable to him, and unless we yield we have no guarantee of salvation. James 4:17. Why, suppose Peter had not yielded to the demand of his Savior in regard to having his feet washed? It would have been a generally conceded fact that he was lost.

Again, suppose some professed church member, say a preacher, was fully convinced that his society did not practice all the requirements of the New Testament, and that he could not teach the "all things" satisfactorily in his own church. He ought to repent and unite with a people that teaches the importance of observing "all things whatsoever" are authorized by divine revelation. And unless he does Matt. 7:23, 24 records his condemnation.

All who confess Christianity and knowingly refuse to come to the standard have a poor way of showing up pure religion. John 14:23; 1 John 2:4. The Savior said, "Because iniquity shall abound, the love of many shall wax cold." Whether that was the cause of so many returning from church to-day (Jan. 28, 1906) without song or prayer, God only knows. But we should watch the hidden springs of action, and always be on the alert.

R. R. 4, Greenville, N. C.

C. J. Harris.

FROM ANLESVAR, INDIA.

During the past week the district meeting of the First District of India was held here at Anklesvar. The first three days were occupied with preaching services and Bible readings in English and Gujarati, conducted by our American and native workers. While all of our American workers could not be here at one time because some one had to "stay by the stuff" at some of the stations, yet by taking turns all were here at some time during the meeting. We all had a good time and go into the work of the new year with new strength and energy, with new courage and patience gained in these meetings. Our native brethren did their part well and we have some for whom we may well be glad, and would be more so if their number were multiplied.

The time of the district meeting was changed to the third Saturday in March. The work of those who are working in the village must be interrupted by the trip to district meeting, and so a time when touring can not so well be done was chosen. Following the district meeting the committee in charge of the work on the field held a meeting and considered the work for the coming year. Some changes were made. The medical work is to be centered at Bulsar, and the orphanages are also to be united there.

On Tuesday evening the five days' meetings were concluded with a love feast at which about one hundred and ten communed. Three of the orphanage boys were baptized the same evening.

On Christmas morning about five o'clock some of the boys came into the bungalow and awakened us by singing Christmas hymns. We came down and had a prayer service with them, and as we sat together and I looked at their earnest faces and shining eyes and listened to their singing, though it did not sound just like a choir of trained voices, yet, as Bro. J. B. Emmert has said, there was that in it that touched a responsive chord, and I thought again, as many times before, "It pays—how it pays!"

Mary N. Quinter.

Jan. 5.

→ OUR • BOOK • TABLE ←

"War Inconsistent with the Religion of Jesus Christ" is the title of a neat volume, cloth bound, of 168 pages, by David Low Dodge. In this age of preparations for

war, both on land and sea, it is refreshing to read a work that is scholarly and sound in defense of the peace principles so clearly taught by Christ. The work was prepared for the press in 1812, at a time when the doctrine of the Sermon on the Mount needed special emphasis. The influence of the logical treatise probably gave rise to the Peace Society of this country, which was organized in 1815, with Mr. Dodge as the first president. This society has moulded strong peace sentiment both in Europe and in America, and has probably done more in support of international arbitration than any other force in the world. The work stands out strong and clear in defense of peace principles, and shows clearly and logically that war and Christianity do not go together; that the teachings of the Master are in direct opposition to the military idea. We take pleasure in recommending the able work, and are sure that it will continue to accomplish good wherever read. Price, postpaid, 50 cents. The book may be ordered of the publishers, Ginn & Company, Boston, Mass., or the Brethren Publishing House.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Bainbridge-Vanorsdel.—By the undersigned, Jan. 24, 1906, Mr. Frank Bainbridge and Ethel Vanorsdel, both of Kingsley, Iowa. D. T. Dierdorff.

Gearhart-Fox.—By the undersigned, Feb. 1, 1906, at the home of the bride's parents, Brother Jacob and Sister Lilly Fox, Mr. Samuel Gearhart and Sister Elenora E. Fox, all of Franklin county, Pennsylvania. Wm. C. Koontz.

Kurtz-Daniels.—At my home, by the undersigned, Jan. 30, 1906, Mr. Clark Kurtz and Miss Blanche Daniels, both of Laplace, Ill. Jacob Wyne.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Brown, Lettie, daughter of James and Iuneia Brown, died at the home of her parents, south of Stanley, Wis., Jan. 11, 1906, aged 14 years and 11 months. She leaves father, mother, several brothers and sisters. Service at the German Baptist Brethren church Jan. 14 by Bro. John Patten, of Worden, Wis., from Heb. 16:11.

Carrie Clemons.

Dillman, Sister Catharine, nee Dupler, born in Perry county, Ohio, died at her home in Sidney, Ind., Jan. 30, 1906, aged 71 years, 2 months and 29 days. She united with the church when young. She leaves a husband, brother and three sisters. Interred in the Elk River cemetery; funeral services by the writer, assisted by Bro. Emanuel Leckrone, from 2 Cor. 5:1. Daniel Snell.

Ecker, Elisabeth, nee Boyer, of Bremen congregation, Marshall Co., Ind., died Jan. 17, 1906, aged 77 years, 1 month and 22 days. She was first married to Aaron Myers. To this union were born one son and two daughters. He died over fifty years ago. Then she was married to John Ecker. To this union were born one son and two daughters. One died in infancy. She was a faithful sister. Services by Eld. John S. Kauffman and the writer. J. K. Miller.

Hoover, Bro. Christian, of the Clover Creek church, Pa., died Jan. 23, 1906, aged 65 years, 2 months and 26 days. He was a member of the Brethren church for a number of years. He leaves a wife, one son and one daughter. Services by Brethren T. B. Maddocks and J. D. Brumbaugh, from Haggai 1:2-6. J. G. Mock.

Huff, Sister Nancy Jane, died in the bounds of the Pleasant Hill church, at her home in Churubusco, Ind., Feb. 2, 1906, aged 50 years, 4 months and 25 days. She with her husband united with the Brethren church about fourteen years ago, to which she lived faithful. Funeral services conducted by the writer, from Heb. 4:9. J. A. Gump.

Jennings, Walter S., son of Brother and Sister John Jennings, died at the home of his parents, in the Johnstown congregation, Pa., Jan. 13, 1906, aged 6 years, 4 months and 20 days. Funeral services were conducted by Bro. Abram Fyock, and interment was made in the Locust Grove cemetery. Elizabeth Wertz.

Lindsay, Sister Mary Olivia, died of cancer in the Pipe Creek congregation, Carroll Co., Md., Jan. 27, 1906, aged 51 years, 9 months and 27 days. She united with the church about five years ago. After her mother's death she came to the home of her cousin, Mrs. Mary Otto, in 1902. She was a great sufferer. She leaves two brothers. Funeral services by the brethren, from 1 John 2:12-17. Rachel A. Pfoutz.

Metz, Sarah, nee Swihart, born in Stark county, Ohio, died Jan. 28, 1906, in the bounds of the Oak Grove church, St. Clair Co., Mo., aged 79 years, 11 months and 18 days. She was united in marriage to Eli Metz. This union was blessed with seven children. One boy and one girl preceded her to the spirit land. She with her husband united with the German Baptist Brethren church in 1845. Her husband served the church as elder till the Lord called him. The sister was in the service of her Master for sixty-one years. She was a mother in Israel. She selected Rev. 14:12, 13 for her funeral occasion, which was preached by the undersigned and Bro. A. Rohrbach, after which her body was laid away in the Oak Grove cemetery. Abel Killingsworth.

Moyers, Rosa D., nee Taylor, born in Braxton county, West Virginia, died at her home in Hardy county, same State, Jan. 27, 1906, in the bounds of the Upper Lost River district, aged 19 years, 1 month and 29 days. She was the wife of friend Wm. Moyers. To this union was born one daughter, who preceded her to the spirit world just a few months ago. She has been a great sufferer from consumption for about six months. A few weeks before her death she desired to become a member of our church, but did not feel able at the time. A very short time passed until she took courage and requested baptism. Her request was complied with at once. She was

also anointed during her illness. Her remains were laid to rest in the family burying ground. Funeral services in the Crab Run church conducted by Eld. L. D. Caldwell and H. Moyers, from 1 Thess. 4:13, 14. Verdie B. Moyers.

Newcomer, Della, wife of John Newcomer and daughter of Eld. L. H. Dickey, of Ohio, died in Kansas City, Mo., Feb. 1, 1906, aged 37 years. The only child of this union preceded the mother just a few days. She left a husband, father, two brothers and one sister, all being at the funeral, which was preached at their home from the words, "Thou shalt be missed." 1 Sam. 20:18. I. H. Crist.

Pearsall, Eld. A. L., born in Alleghany county, New York, died at his home near Dunlap, Kans., Jan. 30, 1906, aged 70 years, 4 months and 28 days. At an early age he moved with his parents to Illinois, near Chicago; from there the family moved to Iowa, and in January, 1855, came to Kansas, where he spent the remainder of his life. He was married to Catherine Brown, July 5, 1857. To this union were born three children. One daughter preceded him to the spirit world. He was a member of the German Baptist Brethren church for more than thirty-five years. He was anointed before he passed away. He leaves a wife, one son and one daughter. Funeral services conducted by Bro. Ben Forney, from Rev. 14:13. Addie Steward.

Ringer, Clara E., nee Price, of the Pine Creek church, Ill., died of heart failure after a few hours' illness, Jan. 30, 1906, aged 53 years and 11 months. She leaves a husband and an adopted daughter. She united with the church at the age of twelve, lived and labored for her Master and died in the triumphs of a Christian faith. She was an invalid nearly all her life. A few years ago she was anointed. Funeral services conducted by Eld. J. H. Moore, of Elgin, Ill., Feb. 2, from 2 Tim. 4:6, 7. John Heckman.

Shriver, Bro. David, of the Clover Creek church, Pa., died Jan. —, 1906, aged 72 years, 8 months and 6 days. He was a member of the Brethren church for many years. He leaves a wife, one son and four daughters. Services conducted by Brethren J. K. Brown and James D. Brumbaugh, from Josh. 1:11. J. G. Mock.

Shock, Bessie Iona, died in the Tippecanoe church, Kosciusko Co., Ind., Jan. 27, 1906, aged 18 years, 9 months and 7 days. She was the daughter of Brother Joseph and Sister Elizabeth Shock. Her father preceded her five years to the spirit land. She leaves a mother, four brothers and two sisters. Services by the writer. Daniel Rothenberger.

Simmons, Sister Catharine, died at her home within the bounds of Cedar Grove congregation, Hawkins Co., Tenn., Dec. 13, 1905, aged 75 years, 8 months and 18 days. She was born in Hawkins county. She united with the Brethren church in August, 1856. She left one sister to mourn her loss. She has two brothers and one sister in the spirit world. Funeral by Eld. Abe Molsbee. Jacob S. Klepper.

Smith, Bro. Isaiah, died at his home in the Little Traverse church, Mich., Jan. 28, 1906, aged 68 years, 10 months and 12 days. He was born in Adams county, Ohio; was married to Mrs. Margaret Kimbel, Aug. 18, 1878; moved to Emmet county, Michigan, in 1882, where he resided until his death. He leaves a wife (a sister), two daughters, three brothers and one sister. He was greatly afflicted for a number of years. Funeral services by Eld. J. R. Stutsman, assisted by Bro. D. S. Knielesy. Cora E. Stutsman.

Steffy, Bro. Samuel M., son of Brother William and Sister Susan Steffy, died in Maryland, Jan. 9, 1906, aged 26 years and 7 days. He united with the Christian church Nov. 26, 1905. He went to Maryland for his health, having consumption. After death he was brought to his home in the East Nimishillen church, Stark Co., Ohio, where the funeral was held at the Brick church, conducted by Bro. S. S. Shoemaker from John 9:4, assisted by C. F. Kinsley. Interment in the East Nimishillen cemetery. A. J. Carper.

Waggy, Bro. Adam, died in the bounds of the Crumets Run church, Va., Jan. 24, 1906, of heart disease, aged 74 years, 8 months and 4 days. Bro. Waggy was the father of twelve children, ten of whom survive him. Bro. Waggy was united in marriage to Susan Kiser, whom he leaves behind mentally in a pitiable condition. He united with the Brethren church about thirty-five years ago. Funeral services by the writer from Matt. 24:44. Interment in the home burying ground. G. M. Puffenberger.

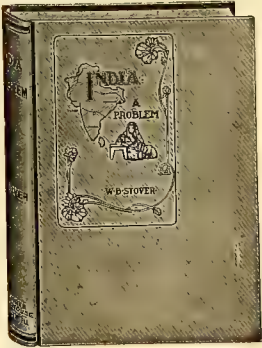
Wagonman, Wm., died at Syracuse, Ind., Dec. 30, 1905, aged 78 years and 6 months. He leaves a wife and seven children. Funeral services from Matt. 24:44 by the writer. Daniel Rothenberger.

Wisman, Sister Mahala, nee Cretzenger, died Jan. 27, 1906, in the Woodstock congregation, near St. Luke, Va., aged 84 years, 9 months and 17 days. She was the wife of Bro. Philip Wisman, who preceded her to the spirit world about twenty years. To their union were born two sons and three daughters. One sister survives her. She was a consistent member for a number of years in the Brethren church. The funeral took place at St. Luke and interment in the home graveyard. Services were conducted by Eld. H. R. Mowery, from Heb. 15:14. M. H. Copp.

Wertz, Sister Mary Hoffman, died at the home of her son-in-law and daughter, Brother and Sister Jacob Mineely, Jan. 23, 1906, at Walnut Grove in the Johnstown congregation, Pa., aged 87 years, 8 months and 5 days. Her husband, the late Jacob Wertz, died nearly eighteen years ago while attending the Annual Conference—the same conference at which Bro. James Quinter was called away. She was the mother of thirteen children, six of whom are still living. The funeral services were conducted by Brethren J. F. Dietz and Abram Fyock. Interment was made in Grand View cemetery. Elizabeth Wertz.

Wright, Bro. Daniel J., died at his home Jan. 26, 1906, in the Cooks Creek congregation, Va., of consumption, aged 67 years, 4 months and 10 days. He lived a consistent life in the Brethren church for a number of years. A wife, one daughter and two sons survive him. Funeral at Bridgewater church, conducted by Eld. H. G. Miller, from Rev. 14:12, 13, assisted by Bro. Geo. W. Flory. Interment in the church cemetery. S. I. Bowman.

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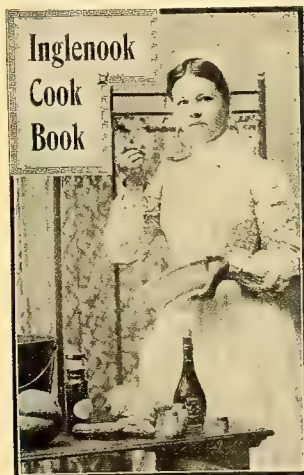
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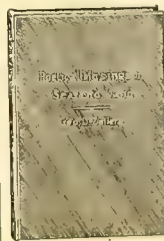
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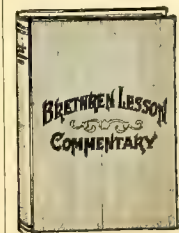
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NOTES NOT CLASSIFIED

Elizabethtown.—Our series of meetings, conducted by Bro. Reuben Shroyer, of Ohio, closed Feb. 1. The interest during these meetings which were a continuation of those conducted at the college by Bro. J. Kurtz Miller, was excellent. Bro. Shroyer preached twelve inspiring sermons. During these efforts one soul became willing to follow the Savior and, with eleven previous applicants, was baptized Jan. 28. The Sunday-school work is encouraging; one outpost Sunday school is being continued throughout the year.—Martha Martin, Elizabethtown, Pa., Feb. 9.

Berrien church met in council Jan. 27. Bro. Eversole began a week's meeting on same date. He gave eleven sermons which strengthened the members much.—Ida Shreve, R. R. No. 2, Buchanan, Mich., Feb. 10.

Dallas Center.—Jan. 28 Eld. S. M. Goughnour came to us to hold protracted meetings, which closed Feb. 8. Interest and attendance were good. One sister was baptized during the meetings.—C. B. Rowe, Dallas Center, Iowa, Feb. 10.

Upper Fall Creek.—Bro. Smeltzer preached for us at Middletown Sunday. Our series of meetings lasted two weeks, at the Honey Creek church. Bro. Hoover did the preaching the first week and Bro. Smeltzer the next. The attendance was pretty fair, but sickness kept several away. The Sunday school closed for the winter. We have not decided what time our meetings will begin at Middletown.—Florida J. E. Green, Middletown, Ind., Feb. 10.

Princeton.—The work of the Lord at this place continues to grow in interest, and we also feel the need of reaching out, that the Bread of Life might be dealt out to souls which are yet feeding on the husks of this world. We have one extra preaching appointment five miles north of the colony, and are contemplating the opening of one or two more mission points. More earnest, consecrated Christian workers are needed. This is a wonderful field of opportunities, both spiritual and temporal.—W. M. Platt, Princeton, Cal., Feb. 8.

Donnels Creek.—Bro. D. C. Flory, of Waynesboro, Va., began a series of meetings at the country house Jan. 20, closing Feb. 11, preaching thirty sermons. Twenty-two precious souls were received into the church by baptism. Most of them were Sunday-school boys and girls; four were heads of families. Two more were baptized at New Carlisle, Feb. 4.—Hettie F. Barnhart, R. F. D. No. 4, Box 95, New Carlisle, Ohio, Feb. 11.

FROM CHICAGO.

Doubtless you are wondering what has become of the clothing you or your Aid Society has sent the Chicago mission, for many have most kindly remembered our needs. We feel that a great deal of good has resulted by reason of your gifts. Many children have been clothed for Sunday school, who could not otherwise have attended. Dresses, stockings and shoes have been placed on half-dressed children and poor, cold, bare feet, until now the storeroom is empty. No, not quite; about the only things left are some small-sized jackets and coats. I dread, these days, to know of anyone coming for help. We have so little to give them. In several cases where shoes were very badly needed, we bought them right out of the store.

One Saturday evening Sister Buckley and I breathed a sigh of relief after crossing the muddy street. That afternoon had been an especially busy one. Hours had been spent in the cold storeroom trying to fit women and children with the most badly-needed clothing. It was about seven o'clock, and gladly I turned the key, thinking of rest and refreshment in my own quiet rooms. But just then Sister Hoff appeared with a woman and young girl saying that they wanted clothes. The woman had received assistance a few hours previously and now she brought her friend. I told her to come another day, but tears came to her eyes as she told her story. She is one of five orphans, with a grown brother working to support herself and three smaller brothers. This fourteen-year-old girl is sole housekeeper. It did not take long to decide to help her that night. Such a glad, grateful girl you never saw, for we were able to fit them up almost throughout. Later we called and she showed us the comforter which came from our storeroom. She was so proud of it, putting it first on one bed and then on the other to note the effect. They have so appreciated our help. They have a long distance to walk, but have been coming to Sunday school, where on last Sunday two hundred and seventy-six were in attendance. What a glad time it will be when the three hundred mark is reached!

I would like to tell you about the mothers' meeting which is being successfully conducted by Sister Van Dyke. Every Wednesday afternoon a dozen or two poor, busy mothers meet to help one another with suggestions on housekeeping, care of children, etc. Thus two hours are spent in a pleasant, profitable way. The program is varied from time to time. Space forbids detail.

The Chicago Mission owes a great debt to students of Bethany Bible School for their help in visiting homes, distributing help and for the home Bible classes. Nearly every student teaches such a class one night each week. I feel that some are nearing the kingdom. Will you not pray with me that they may have courage to step in to enjoy the fulness of the Christ life? So many know not the love of Jesus! How can we reach them? How can you help us?

Lula V. Sanger.

188 Hastings St., Feb. 8.

THE VINE AND THE BRANCHES.

Our Savior in John 15 declares himself to be the true vine, and tells his disciples, "Ye are the branches." Often this scripture is misconstrued and misapplied. The Savior has reference to every individual who may at any time be born of God, and keeps his commandments. John 17:20; Luke 8:21. Some expositors say the branches mean different denominations of the Christian church, but we understand that men are mentioned, and different churches are not even intimated. The branches mentioned are in the plural (verse five), but when the word branch is used, representing Christ, or the church, it is in the singular. Isa. 11:1; 53:2; Zech. 3:8; 6:12. The word branches cannot in any sense signify the different organizations of the so-called Christian church. But, on the other hand, it clearly illustrates the union that all true believers have with Christ their living Head. In figurative language trees may denote great men, hence branches, boughs and plants denote their offspring.

"Ye are my friends (branches), if ye do whatsoever I command you." Obedience to Christ the true Vine assures us that we are fruitful branches bearing precious fruit unto holiness; and when by the loving hand of a kind Redeemer we are purged, we may be quite sure it is pure persuasion from one who desires our best interest, and that we should bring forth more fruit. It seems impossible to me for any man to abide in Christ unless his word finds a lodgment in the heart. But if his word abides in us and we are particular in measuring our walk in life by the prescribed rule, it gives us a knowledge and consolation that the Father is glorified, and we are Christ's disciples. Every one of us that does the Master's biddings has that sweet consolation which the world cannot give or take away.

"Every bough in me that beareth not fruit, he taketh away." Dear readers, what has the influence of our conduct been in life? Have our acts in this life characterized that mutual love that must exist between Christ and his brethren? If we keep his commandments we abide in his love, and we may ask what we will according to his will, and it shall be done unto us (verse 7-10). Fruit bearing not only affords us consolation and comfort in the hatred and persecution of the world, but grants us communication with God the Father, Jesus Christ the Son, and with the Holy Spirit the blessed Comforter. O, the riches of faith and obedience! Christ is the Vine, and all who have his commandments and keep them at once become branches of the Vine; having been united with Christ by their faith and practice, they are looked upon by the heavenly host as already in him holy and beloved.

Now then if we by faith are united to our Lord and Savior, we will want to have our fruit unto holiness, and it will not be in the least difficult to accomplish it if we be doers of the word and not hearers only. You will please observe the Savior does not hesitate in saying, "I am the true vine"; but sometimes professed Christians not only hesitate to identify themselves as branches, but in works they emphatically deny their relationship to the Vine, and thus commit guilt's great blunder, and at once make themselves a laughing stock for devils.

But I am persuaded better things of the Messenger readers. Our motto is the fruits of righteousness, which are by Jesus to the praise and glory of God. Love is the principle that binds us (branches) to the Vine; if this principle is neglected, the branches which we are, are gradually separated, and as the husbandman cuts off the useless or withered branches, even so in like manner we are cut off from the Spring of Salvation and become unprofitable servants, thus exposing ourselves to all the fury of outer darkness. The gospel of life is the pruning hook by which the branches are cut off (Isa. 18:5). Again, it is the focal power by which the spiritual life continually flows into the branches that abide in him, and through this great stream our fruits are constantly being produced unto perfection, a faith working by love gives us a manumission from sin and entitles us to all the nobilities of heaven.

Greenville, N. C.

C. J. Harris.

FROM PALESTINE, ARKANSAS.

No doubt the readers of the Gospel Messenger, and especially the contributors to the colored mission, wonder where I am and what has become of the mission. When I last wrote I was at home under the doctor's care. I was considerably run down physically. The doctor said I would not be able to return South before the middle of March. But with the best of care, with plenty of nourishing food prepared to suit my appetite, and with several kinds of medicine, well mixed with much prayer and faith in the very same Jesus who went about healing all manner of diseases, causing those who were sick to leap and shout for joy, while unbelievers looked on with amazement and wonder, I soon recovered. My doctor seemed surprised at my rapid recovery. I left home for this place Jan. 11 and reached Palestine Jan. 13. Am working hard every day and feel as well as ever.

We thought it expedient to have the children in our care as much as possible and as they were greatly in

need of a public school we opened school for them. It is being held in our new church. Each day school opens and closes with singing and prayer. A Bible lesson is given each day and the children are taught to draw practical lessons from each lesson. This is having a marked influence on their conduct. They are putting in practice the things they learn. We have a good attendance with excellent order. The children seem so eager to learn. I am teaching them how to stand, how to walk, how to eat and drink, how to save and economize, how to speak to and treat each other, how to be neat and tidy in appearance, etc. It means much, but God is abundantly blessing and helping us in it all.

The parents are becoming aroused and enthused. God is giving us friends who we trust, will prove to be true friends—yea, brothers and sisters. We have reason to be encouraged, for prospects are bright. We have labored earnestly here, planting and cultivating. Sometimes the way looks very dark and discouraging, but we walk on and work by "faith" rather than by "sight." We know that "the fruitage cometh from God."

We thank you very much for all that you have done and are doing for us. We also ask an interest in your prayers that this may be a fruitful year for Palestine mission, that a rich harvest may be garnered for the Master at this place.

Palestine, Ark., Feb. 9.

Mattie Cunningham.

"BEING PAST FEELING."

Did you ever see a man who had lost all feeling for his family, or a mother who was past feeling for her children, a member who was past feeling for the church, who had no concern, did not care what was done in his case or others pending? What a low spiritual state they do indicate. They are "past feeling." But how tender and sensitive were Paul's feelings for the cause of Christ. In 1 Corinthians 8, after giving permission to eat things offered to idols, he warns, "But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." He closes with these words: "Wherefore if meat make my brother to offend, I will eat no meat while the world standeth, lest I make my brother to offend." What a high, pure, spiritual state these words indicate. They declare we are "our brother's keeper." How true. Paul sought, "not yours but you."

Paul points out that which leads to this low, unfeeling state thus: "Having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts: who being past feeling," etc. A darkened understanding is followed by an alienated life, and these by a lack of faith, with a loss of feeling and holy zeal. We read of those who shall "turn away their ears from the truth, and shall be turned unto fables." It is painful to see the growing demand for fables, novel writings. And it is visibly encroaching upon the precious columns of our own literature. It results in a less and less desire for the spiritual, with a growing desire for the world, that is carnal, until at length they arrive at a point "past feeling"—simply don't care.

I. J. Rosenberger.

Denver, Colo.

LOVE FEASTS.

Feb. 24, Kansas City, Kans.
Feb. 25, Indianapolis, Ind.
April 21, Glendora, Cal.

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Brethren church, and is the only church paper published by the authority of the Conference. Price, \$1.50 per annum.

It most earnestly pleads for a return to the apostolic order of worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11:4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Send for sample copy. Address:

BRETHREN PUBLISHING HOUSE,
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1:17.

VOL. 45.

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AROUND THE WORLD.

THE Supreme Court of the United States has handed down a far-reaching decision respecting the rights of railroads to sell their own coal at rebate prices. The Chesapeake and Ohio railroad company had contracted to carry coal from the Kanawha district in West Virginia to Newport News and thence by water to Connecticut for delivery to the New York, New Haven and Hartford railway company at \$2.75 per ton. The railroad, after paying for the coal at the mines and the cost of transportation from Newport News to Connecticut, received only 28 cents per ton for carrying the coal from the Kanawha district to Newport News. The published rate for carrying coal from this district to Newport News was \$1.45 per ton. Suit was brought for violating the interstate commerce law, which requires a strict adherence to published rates. The decision is to the effect that a railroad, which is a common carrier, cannot own and mine coal, or own and transport any other commodity, and then sell the same commodity below market price so as to make the reduction a rebate on the cost of transportation. In other words common carriers must do the fair thing, adhere to published rates and permit all alike to enjoy the benefits of whatever rates may be settled upon. It is one way of putting the golden rule into operation.

CHURCH federation is a burning question just now. Ever since the federation conference, held last fall, the subject has been discussed by nearly all the religious papers in the country. It has been stated that there were not as many duly authorized delegates at that meeting as first announced. A number of religious bodies did not appoint delegates, though there were men present, however, of their own accord, to represent such bodies. But what shall be the basis of federation? Shall it take in the whole Gospel or merely a part of it? If only a part, how small a portion? It must be conceded that not many gospel planks dare be placed in the platform. The less the better for the federation. Personally, we believe that there ought to be a federation. All of the churches should get together and then there should be but one church. The whole Gospel should enter into the bases. Every gospel plank should be placed in the platform, then there can be a federation certain to please the Father and Jesus our Savior. One paper wishes to know what Christ would do were he present. Would

he favor all the churches coming together, accepting some common ground of union? We are of the impression that he would do as he did while upon the earth. He would say to the people, "I am the way, the truth and the life, and no man cometh unto the Father but by me." There would be no selecting of a few points on which to unite. It would be all churches coming together on gospel grounds. Why can they not do that now? They all have the Gospel, the same as Jesus gave it, and the same as he would give it were he here again in person.

LAST Saturday, for the twelfth time in its history, there was a wedding in the White House at Washington. The amount of interest it awakened all around the world shows the important position the United States occupies in the world, and the respect felt for President Roosevelt. But of course the marriage of a son or daughter of a president never can become an affair of as great importance here as the marriage of the son or daughter of a hereditary ruler, for here marriages are not state affairs. We are all interested and extend our best wishes, to be sure; but when that is said there remains nothing more to say. The American way is best; those entering the most holy of all earthly relations should do so of their own choice, and not for policy's sake.

WHILE congress is waiting and discussing a pure food bill, the Iowa legislature has passed a measure which if strictly enforced will after July 1, 1907, do much to protect the people of the State against adulterated and injurious foods. The state dairy and food commissioner is given authority to purchase and analyze foods, and when adulterated goods are found, the local county attorneys are required to conduct prosecutions. Punishment for violation of the law is a fine of one hundred dollars. There ought to be a national law to protect the people from manufacturers who think more of their dividends than they do of the truth; and those found guilty of adulterating foods with substances injurious to the health should be punished severely, not let off with a light fine.

MRS. MARTHA GIELOW, of Greenborough, Ala., president general of the Southern Industrial Educational Association, is of the impression that the Northern people of wealth should give some attention to the education of the poor ignorant whites in the South, as well as the negroes. She maintains that millions of dollars have been sent into the South for the purpose of educating the colored people, while the whites of the same section have received no special attention from the same source. She says that thirty years ago the illiterate negro voters in the South far outnumbered the illiterate white voters; but to-day in some parts of the country the illiterate white voters greatly outnumber the colored. It is thought that by educating the negro and leaving the poor whites undeveloped, the time may come when the educated colored people of the South will practically control the country. Mrs. Gielow is traveling in the East lecturing in large cities, to immense audiences, and gathering money for the purpose of aiding in educating the poor people of the South to whom she refers. She maintains that the southern people are making a mistake by spending so much money for the erection of monuments in honor of the distinguished dead rather than employing their means to improve the educational condition of the white class, who are being so sadly neglected. Her idea is that the South needs more schools and industrial institutions so the people can be trained along right lines. She is doubtless right in regard to the importance of educating the Southern whites as well

as the negroes. She is also right in maintaining that more attention should be given to the industrial institutions. Then the religious side of the question should by no means be overlooked. The Southern people, both the blacks and the whites, are more religious than those of the North, and Gospel work among them should receive considerable attention.

THE Chicago board of aldermen last week failed to raise the saloon license from five hundred to one thousand dollars. But the people who are in favor of more police protection have not yet given up the fight. The saloons make a large police force necessary, and if saloons cannot be gotten rid of they should at least be made to pay for the police. They are legitimate subjects of taxation, and it would be a great blessing to the country if they could be taxed out of existence. But it would be a greater blessing if the people could rise up and vote them out of existence. They are breeders of sin and crime and misery without end, and they are a source of expense to the city, state and nation. We should be glad to see them all gone.

THERE is a severe famine in northern Japan, and there is so much want that the Japanese will not be able to relieve it. This fact led President Roosevelt to issue an appeal to the American people. He says: "The famine situation in northern Japan is proving much more serious than at first supposed and thousands of persons are on the verge of starvation. It is a calamity such as may occasionally befall any country. Nations, like men, should stand ever ready to aid each other in distress, and I appeal to the American people to help, from their abundance, their suffering fellow-men of the great and friendly nation of Japan." The American people have ever been generous in their responses to appeals of this kind, and no doubt they will do so in this instance. They may well be generous, for the Lord has made them the richest nation in the world.

REPORT comes that Germany will not enter upon a tariff war with the United States now, but will make an agreement for a year in order to see whether there will be an increase in this country of the sentiment favoring a revision of the tariff. A tariff war would probably be more severely felt in Germany than here, but that is no reason why we should engage in one. It is not a question as to which country can inflict the greater damage on the other, but as to what is just and right. The Dingley law is not in all respects what it should be, but there is a hesitancy to undertake to change it, for no one can foresee the result of such an attempt. Reciprocity treaties might be negotiated which would do away with some of the objectionable features of the law and insure mutually advantageous trade agreements with other nations.

THE report of the postmaster general for 1905 shows a deficit of more than fourteen and a half million dollars. In some countries the postal department is a source of revenue instead of expense. There are three things which make it a source of expense in the United States. It is estimated that the government free matter carried costs not less than twenty million dollars a year. Newspapers, etc., carried at a cent a pound, are said to cost the government twenty-seven million dollars a year more than they bring in. And the rural free delivery system is carried on at a loss of about fifteen million dollars a year. No doubt the cheap transportation of newspapers is a great advantage, as is also the rural free delivery and some of the free government matter; but it seems not unreasonable to ask, as some do, that the department be made self-supporting.

✻ ESSAYS ✻

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

"HIS FAME WENT ABROAD."

BY ADALINE HOH? BEERY.

Coming to their ancestral Bethlehem,
Barred from the inn already thronged with guests,
And jostled in the chilly, twilight streets,
A peasant pair sought shelter in a cave.
While the warm cattle in mild wonder gazed,
The woman made a little nest of straw,
And there, a white star hovering o'er the roof,
While angels sang the joy they could not hold,
A tiny Savior first drew mortal breath.

Dazed with the sudden glory and the song,
Their flocks forgotten in their glimpse of heaven,
Rough shepherds hastened to the little town
To see the lordling from the skies announced.
Upon their knees they gazed upon that face,
So sweet, and round, and lit with radiant peace.
Then, passing out the door, they spread abroad
The blessed tidings of the lovely child,
And to the field returned, still praising God.

The star, in distant Orient first bailed,
O'er plain and desert, hill and valley, led
Men rich and wise, in occult lore renowned,
To find the King their souls were longing for.
With reverence, awe and joy they bowed the knee,
And poured out gifts—all for the baby Christ.
Then, with their camels headed home again,
They bore the news along the lonely trail,—
And who can tell how much the small seed grew?

Among the pilgrims to the yearly feast
That thronged the joyous Jewish capital,
Came up a dark-eyed Hebrew boy of twelve
Into the temple's holy atmosphere.
An eager pupil at the rabbis' feet,
Such grace and wisdom marked his gentle words
The gray old doctors with amazement heard.
By what divergent roads by caravans
Was borne the wondrous tale of God's own lad?

A man at last, ripe for his work long planned,
He walked into the midst of sin and pain,
And with his vibrant voice and strong, sure hand
Bade fevers flee, blind eyes to see again,
The palsied walk, and dead bones leap to life,
Loosed Satan's struggling serfs, and without stint
Fed thousands who had followed him from far.
For sake of men, he met a martyr's death;
For their sake, too, he left his tomb alive.

I heard all this; 'tis in my Testament;
I read it in my closet and my church;
I love my Elder Brother, and his strength
Is mine in every test and homely task.
But—have I told you of his saving love?
Have I sent messengers with loyal lips
Posthaste to publish thro' untented fields
The marvelous gift, the world's no less than mine?
God help me if I have not spread his fame!

Huntingdon, Pa.

THE PEACE QUESTION.

BY D. M. ADAMS.

THE history of the past ages is largely a narrative of national conquests and wanton slaughter. Grievances and difficulties, both of a civic and national character, have figured prominently in the annals of history in which long and bloody wars, with all their carnage and devastation, have followed as a sequel or as a natural consequence of the recourse sought by the nation or nations involved, and upon whose rights there may have been an encroachment.

But is war as a medium in effecting a restoration of rights, or as inflicting a penalty for national wrongs or infringements, congruous with the principles of the Gospel as set forth by the divine Master? Is not all this shedding of human blood, destruction of property, devastation of crops and annihilation of cities without any apparent compunction of conscience (all of which are peculiar to the arts and methods of war, being prompted by an indignant spirit of retaliation), inimical to national aggrandizement and antagonistic to divine principles? Think of war with all of its concomitant ills, social distresses and domestic woes in the face of that angelic proclamation, "On earth peace, and good will toward men."

As an emissary of Jesus Christ I do not consider

it compatible with ministerial fidelity to remain silent on such stupendous issues—issues which involve the eternal weal or woe of nations and individuals. Paul says: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." 2 Tim. 3: 16. Therefore inasmuch as the scripture is profitable for "correction," let us resort thither in the consideration of the subject matter before us, as it is our only infallible guide, and see what it has to say in regard to the correction of the evils of war, also noting what it may have to say relative to the principles of peace.

I am thankful that I am identified with the church of Christ which maintains an uncompromising attitude toward the principles of peace as set forth in the Gospel, and I would say, with all deference and due regard to those who take a stand in opposition to us in this matter, that it is not what man in his philosophical mind may think in regard to these matters, but what the Lord saith, as the most damnable doctrine on this side of perdition is that doctrine which makes man's faulty faith the standard or measure of his obedience to God—it is the doctrine of devils: it utterly ignores the will of God, and makes man, in matters of religion, a law unto himself. O, man, on your way to the nearing judgment, "Be not deceived; God is not mocked;" you may be sincere, but that is not sufficient.

Eve no doubt felt sincere, safe and innocent when she accepted the devil's recommendation of the forbidden fruit, but upon those grounds she was not excusable.

King Saul beyond a doubt was sincere when he saved the fatlings of the flocks of the Amalekites, but the Lord gave him to understand that "to obey is better than sacrifice, and to hearken than the fat of rams." Hence God will be true, though that truth should make every man a liar. Christ does not speak ambiguously when he says, "But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek turn to him the other also." Matt. 5: 39. Do not the tactics of war militate against this plain command of our Savior, which comes to one and all with equal force and validity as that which says, "Thou shalt not steal"?

Is it in harmony and in accordance with the discipline of war and military tactics to love our enemies, do good to them that hate us, bless them that curse us and pray for them which spitefully use and persecute us? This we are commanded to do unconditionally. Matt. 5: 44. Can a man love his enemy and take his life at the same time? Can he pray for him while aiming at his heart? Is slaying him doing good to him? Is taking him as a prisoner of war, or hanging him as a spy, blessing him? If shooting is a legitimate outgrowth of prayer; if the taking of life is a manifestation of love; if slaying is an act of kindness; if retaliation is a blessing, then to me the English language is meaningless, and the commands of God a hopeless confusion, and a mass of self-contradictory terms.

Our Savior in the above commandment sets forth the attitude a Christian should assume towards his enemy, and as such is the Father's will, it implies obedience on our part in order that we may enter into the kingdom of heaven. Matt. 7: 21. If the perversion of one of his commands is tolerated and sanctioned, the same reason that suspended it will also apply with equal force to any, or all, others contained within the Bible. We are taught that "the weapons of our warfare are not carnal" (2 Cor. 10: 4). This being the case would render both ancient and modern military tactics and methods of war an impossibility. The exclusion of carnal weapons would bring a quietus to war and render the beating of swords into plowshares, and spears into pruning hooks practical; and for nation to lift up sword against nation would be an utter impossibility, while the learning of the science and arts of war would become a thing of the past and be known only in history. (See Isa. 2: 4.) These conditions, existing internationally, can only be achieved upon the principles of arbitration, which we believe is the proper way to adjust all

difficulties and controversies arising between nations as well as between individuals.

Christ says, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18: 36. Therefore to belong to the kingdom of Christ we must necessarily be a noncombative, unresisting people—a people who resist not evil, "but overcome evil with good." Rom. 12: 21.

In case our enemy may hunger, we are told to "feed him; if he thirst, give him drink" (Rom. 12: 20), which is certainly contrary to the spirit of war, which under such circumstances would invariably capture their supplies, cut off their means of communication, destroy their means of traffic and besiege their strongholds until starvation would compel or necessitate a surrender and an evacuation.

Unless we "recompense to no man evil for evil," and avenge not ourselves, but rather give place unto wrath, we incriminate ourselves in the sight of God; and inasmuch as the blessed Lord and Master told that person who drew his sword and struck a servant of the high priest, and smote off his ear, "Put up again thy sword into his place;" why, let us pray that there may, at once, be a universal sheathing of swords and divesting of military habiliments with an endless cessation of hostilities; and in the words of our martyred president, William McKinley, declare, "Our interest is in concord, not conflict, and that our real eminence lies in the victories of PEACE, not those of war."

"Let us therefore follow after the things which make for peace" (Rom. 14: 19), always remembering that the strongest support of a government is the righteousness of her people, and that "peace on earth and good will toward men" is the keynote of the Gospel.

A great deal yet remains to be said in regard to this subject of war, with its concomitant evils, but space does not permit us to say it now; therefore suffice it to say that invariably all wars generate hatred, variance, wrath, strife, envyings, murders, revellings and such like: "of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5: 21.

Roaring Spring, Pa.

BEING IN CHRIST.

BY I. J. ROSENBERGER.

"If any man be in Christ he is a new creature."

This text implies a relationship with Christ. But how obtained? Allow me to state that there is not a text which provides that penitents can *pray* themselves into Christ; nor *believe* themselves into Christ; but there are texts which provide for penitents to be *baptized into Christ*. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?" Rom. 6: 2. See also 1 Cor. 12: 13; Gal. 3: 27. Mark the word *into* in these texts. I say, "John walked into the house;" and, "John walked in the house." It is apparent that *into* implies a transition, coming from without to within; while *in* relates to that which took place within. Hence "*baptized into Christ*" implies a transition, which as seen is wrought in baptism. "*In Christ*" implies a state of activity. You say: "My child is in school." This implies that your child is an active and regular student in school. Being "*in Christ*" implies an active worker in Christian duty, in the visible body of Christ, the church. But the inactive do-less element may be in the church, but surely are not "*in Christ*." You say: "My son is in the army." This implies that the duties imposed on an army life are his absorbing subject. But you add, "He is at home on furlough." This implies he is not on duty. How many professors of Christ are not on duty; seem to be out on furlough and, hence, are not "*in Christ*." It is needless to say that when Christ comes to get his bride, that happy number will be those that are "*in Christ*;" in active duty.

Denver, Colo.

THE TEN COMMANDMENTS

CAREFULLY CONSIDERED—IN ELEVEN PARTS

By P. B. FITZWATER, North Manchester, Ind.

THE SEVENTH COMMANDMENT.—Ex. 20:14.

THIS commandment stands as a bulwark to the home. The wedded state is the most sacred relation on earth. The home is the oldest of God's institutions. It is not only the oldest of his institutions, but it is the base of all. Society, the church, the state, and the nation depend upon the home for their strength. The sin that strikes at the home, therefore, strikes at and undermines all. When once the home is gone, all is gone.

This commandment needs to be greatly emphasized to-day. Licentiousness is a great cankerworm which is gnawing at the very vitals of the nation. The downfall of our nation only awaits the time when this leaven of corruption shall have done its dreadful work. The history of Sodom, Rome, etc., tells us too plainly that nations after nations have been swept away through lust.

The union of man and wife into one body for the purpose of procreation is the *one bond* which connects the material and spiritual worlds. We discover in this union one common center from which are sent atoms both downward and upward. Anything which interferes with this most wonderful and sacred of all relations must be an awful evil. Therefore let us consider,—

1. *The Commandment.* "Thou shalt not commit adultery."

This absolute prohibition indicates God's attitude toward this heinous crime. Men and women condone this sin, but God does not. Society, in its unfair and unjust discriminations between the sins of the sexes, often holds open its arms to receive into its very bosom unchaste men. The awfulness of this sin of impurity may in some measure be perceived by considering its far-reaching effects. It is a sin,

1. Against the body. "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." 1 Cor. 6: 18.

2. Against the soul. "But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul." Prov. 6: 32.

3. Against the family. This crime undermines the holy base upon which the family rests. Oftentimes we see disease break out upon children, caused by the parents' life of impurity. If the family physician were to reveal his secrets, many people would have quite a different reputation in their communities.

4. Against God and his image upon us. Man was made in the image of God. God is the Father of us all. Every sin of impurity is therefore a sin against God himself. So great is his hatred of this sin that he declares that all such are excluded from the kingdom of heaven.

5. Against the indwelling Holy Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.

6. Against mankind. There is organ-unity with the race. Our interests are more or less bound up together. None of us liveth to himself. Our actions are controlled in some measure by forces which have been set in operation by our ancestors. The lives of our progeny will in some sense be influenced by our manner of living. We have conflicts which are more severe because of the sins of our fathers, and we have it within our power to render less difficult the struggles of our children. The solidarity of the race is no mere fancy, but an awful fact. Since we are thus linked to the race, let us beware lest some sin of ours should be swept on by the law of heredity to coming generations, thus handicapping them in the race of life. It is utterly impossible for any one to practice

this sin without being contaminated. "Can a man take fire in his bosom and his clothes not be burnt? Can one go upon hot coals and his feet not be burnt?" Prov. 6: 27, 28.

II. Duties Enjoined by this Commandment.

1. Chastity in mind and affections. This commandment is far-reaching in its application. It has to do with the workings of the mind and affections. Many persons are living lives which outwardly are morally right, but at heart are guilty of gross immorality. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15: 19. "Ye have heard that it was said by them of old time. Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." Matt. 5: 27, 28.

2. Chastity in words and conversation. Our words are the index of our hearts. "Thy speech betrayeth thee," could often be said of us even when we wish to appear pious. Many a good sermon has been spoiled by the words and conversation of the preacher. Chaste conversation has a mighty power in sanctifying the affairs of life.

3. The shunning of all occasions which suggest uncleanness. It is necessary for all to realize that we are made up of such material that if we come sufficiently close to the fire we will burn. The only safety for us is to avoid the evil,—then all appearance of evil. "Remove thy way far from her, and come not nigh the door of her house." Prov. 5: 8. If the Dinah, the daughter of Jacob, had not gone forth among the heathen, where she was exposed to the evil, the dark spot on the page of history recorded in Gen. 39: 8-10 would never have appeared. David's looking out from the roof of his palace was the precursor of his awful sin with Bathsheba and the murder of Uriah. Both of these cases are mixed with murder. The only salvation for us is to avoid sensual snares.

4. Avoiding all suggestions to evil.

(a) We are surrounded daily by much that is vile and licentious in its appearance. Theater bills, which are before us more or less always in the streets, are for the most part vile and indecent. We must turn from them as we would from poison.

(b) Vile books are crowding into our homes to contaminate the youthful mind. Novels fill the libraries of our public and Sunday schools. Just now there is an outcry all over the land against the character of the books in our public libraries. Magazines are thrust upon our wives and daughters filled with stories which treat marriage as a joke, and the adulterer is pitied or excused. If we were to imbibe the spirit of the seventh commandment we would make bonfires out of much of the reading matter that comes into our homes. I am sure that the smoke and odor from such fires would be a sweet-smelling savor to the Lord.

(c) The absenting of oneself from the dance. The modern dance, where men and women dance in each other's embrace, is the very hotbed of licentiousness. The first dance marks the beginning of the downfall of many men and women and the wrecking of many homes.

(d) Of dressing in a modest and becoming manner. Many women dress in such a manner as to suggest impure thoughts. In fact, they about half dress. The way some women, even Christians, appear to-day in their "peekaboo" waists is scarcely better than the half-dress of society women.

(e) Of saving our daughters from being thrust into the shop, hotel, or office side by side with men. Oftentimes the pure and innocent girl is taken out from home and compelled to work side by side with vulgar and immoral men. One of the most demoral-

izing tendencies of the times is the desire on the part of girls to get out of the home and into some office as bookkeeper, stenographer, etc., or into the shop. Let women strive to excel in their own sphere, but whenever they presume to fill the place of man it means disaster in the end.

III. Ways in Which this Commandment May be Broken.

1. By unclean imaginations, thoughts, purposes and affections.

2. By wanton looks. "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet." Isa. 3: 16. "Having eyes full of adultery; and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices." 2 Peter 2: 14. One's looks oftentimes betray him. One's character can very often be judged by his facial expression.

3. By immodest apparel. The clothing is a strong factor in determining the character of the heart. I have observed on railways and in public assemblies that sporting men are drawn to the women of their stripe by the dress and general appearance.

4. By divorce. Marriage is a *divine institution*, not civil only, or mainly. This is a day when the marriage tie is lightly regarded. The divorce mills are running at full blast. Divorce is granted on the slightest pretext. Incompatibility of temper is not a sufficient ground for the annulling of the marriage contract. There is but *one* cause under heaven permitting it. There needs to be much right teaching as to this growing evil. The public conscience ought to be aroused. The guilty party ought to be regarded as not merely unfortunate, but as a public criminal. Indeed, we ought to have a law which dealt with a man or woman who becomes the guilty party in a divorce case as a criminal. The penalty attached ought to be imprisonment in the penitentiary for life. They ought to be dealt with as unfit for society, and therefore should be ostracized from society.

North Manchester, Ind.

BICENTENNIAL YEAR.

BY I. S. LONG.

IN reading the minutes of last Annual Meeting I notice an effort was made to have the conference pass on some appropriate observance of our bicentennial. It seems to me that it would have been a good thing and would have taken the liberty of no one. Is it too late even yet to act? Some would say, "Why ask conference to sanction it? We who wish will do so anyhow." But to know that the whole church is engaged in the same thing at the same time is no little inspiration.

This year, as never before, some few of us have endeavored to enter into the spirit of universal prayer as it was prayed during the second week of the year. To me it was a source of great faith and joy, as I knelt, to think that all over the world there were bowed heads the livelong week. God's throne was incessantly besieged, some in joyous strains of praise, and some in the humblest confession, and still others in agonizing prayer for the outpouring of the Holy Spirit upon all flesh. I think I never knelt once but that I had to wonder how many of my own brethren had joined the movement, and so were instant in prayer. I had to wonder how many in the whole Brotherhood are real intercessors. Isaiah once said, "Our transgressions are multiplied before thee, and our sins testify against us. . . . And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter. . . . And he saw that there was no man and wondered that there was no intercessor." As we think of what we ought to be doing and are not doing, of our own unbelief, of our own selfishness and worldliness, of how the Holy Spirit is not with us in great power, of the hosts of lost ones about us dying, dying, are we not overcome with humiliation and shame? It has been said that "great as are the

results of foreign missions, over which we rejoice and give thanks, they would have been a hundredfold greater if the church had been what she ought in the two great matters of prayer and beneficence." If this statement be true, then is not the judgment of God upon us a hundredfold? God knows whether our transgressions are multiplied against us or not; or whether as a result of forsaking all we have an hundredfold in this time and, for the world to come, life eternal. As a little boy I heard the brethren pray about the sins of omission; I thought that was a contradiction in terms, that one had to do and *do* wrong to sin. Think of it, the church has done but one in a hundred what she ought to have done! Can that be said of us?

Yes, the sins of omission are very real indeed. Do we have judgment and justice in our streets or is truth fallen to the ground, because there is no intercessor? Think of the sin right at our doors, of the bars, the fornication, the divorce, the uncovered sins, corruption in government, etc. Where are the intercessors? God looks for them, and doubtless wonders that there are so few. In this blessed ministry I must confess with shame that I have poorly attained.

During this year we have been trying to follow the revival wave as it sped from land to land. Life is contagious. Others hearing of the Wales revival also began to pray. In Assam, India, there were also wonderful blessings, and in dozens of other places in India there have been real outpourings of blessings; and joy flows like a mighty river. Unfortunately this is not universal. Sometimes we feel like discouraged Elijah: "Lord, they have digged down thine altars; and I am left alone, and they seek my life." From this you may know that we have seen little of the above blessing upon others outside; but we are longing to realize it in our own selves that we *may* see it in others.

A missionary north of us went into a village and was instantly told, "No one in this town, not even the sweepers, want to hear the Christian's story." We, too, have heard a few remarks like that. But the point I want to make is, that sin abounds on every side; opposition is rank and we seem to be doing so little to stem the tide. The other day a man spoke real vividly to me of Jesus. He would count us lower than the outcasts, who are a nuisance in the country, not only unwelcome but doing positive damage, and Jesus Christ is the source of it all. How we long for Pentecostal scenes! Oh, that our Christ, instead of being blasphemed, might be magnified in the lives of those about us! I feel that in some measure this is the feeling of every one of us, in the whole church. I believe it ought to be our attitude; for think of our numbers and yet how few, comparatively speaking, are converted yearly. A few hundred disciples, followed by Pentecost, and three thousand and five thousand daily additions to the Lord! We, a large body, living at a—who will accuse me if I say poor, dying rate? Don't you feel like getting down in the dust before the Lord in confession, in humiliation, in sackcloth and ashes? I do.

Our children ought to know our church history. All ought to know how sacred the early brethren regarded the principles that have made us. Especially ought all to know of their sacrifice. All ought to know of the special characters who have shaped our policy. To tell that on bicentennial ought to be a tremendous year for us. In proportion as we pray it *will* be so. At prayer a man is at his truest. Let us pray until we find out how God thinks of us. Burns said:

"Wad some power the giftie gie us,
To see oursel's as ithers see us."

Who waits on the Lord properly may have a greater gift than that. In the flashlight of the Holy Spirit he may see himself as God sees him, yes, as the holy, holy, holy God sees him. During the bicentennial year, *if we will*, we may have more real blessings in a few days of communion with God than we have experienced in our whole lives heretofore. "A day in thy courts is better than a thousand" where we too often live.

Might not our church join in with that vast throng

who, for one week at the beginning of the year, do little else but praise God and beseech him in mercy to look upon this perishing world? Really, could any man begin the year better than by giving a week to praise and intercession? "Well begun is half done." To start with the Lord would surely give us great joy and power. God asks the first-fruits. By many, at this time of year, little work is done; cannot we give that—one out of fifty-two—to him? How fitting to consecrate it to the Lord! How inspiring—a hundred thousand reading, praising, praying, discussing present duty; consecration, missions, the Holy Spirit! I can think of nothing that would give me really more joy. I can think of nothing that would give the church more life and power and spirit and blessing. Think of the heathen as they would hear about it! Nay, more, think of our native church as they would hear about it! "These all continued with one accord in prayer and supplication with the women" (women, too!), and thousands and thousands were converted. The Holy Spirit literally filled their lives, torrents of living water flowed all about, the world was upturned by the power of God. Heathen about you? "It is not by might nor by power, but by my Spirit." Let us pray, let us pray, and giving and consecration will follow and the heathen will be saved. Jesus longs to come in blessing. Beginning with the bicentennial, if not next year, let the whole church pray at one time, for one week, year after year, and, "Prove me now herewith if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

Jalalpor, India.

IN THE SHADOW OF THE EARTH.

BY J. O. GARST.

THE sight of an eclipse of the moon is interesting to any one, but especially ought it be of importance to the Christian, as the date of the Christian era is determined by a lunar eclipse which happened on the night Herod died.

The earliest authentically recorded eclipse is one which was observed at Nineveh in the year 763 B. C. between 9 and 10 o'clock on the morning of June 15. But it is not of that one of which I wish to write, but of the lunar eclipse occurring on the night of Feb. 8, 1906, as seen in the Central States, the moon entering the penumbra or earth's shadow at 10:54 P. M. and emerging from the penumbra at 3:28 A. M.

The night of the eclipse was of surpassing loveliness. Shortly before midnight the nearly full moon was sending forth its strong, silvery rays into a clear wintry atmosphere, which made the landscape the more beautiful because of a light snow covering the earth with its mantle of white. Being able to see a distance of at least one mile, aided simply by the reflected rays from the moon, we thought of the scripture, "Who is she that looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners?" Cant. 6:10.

Suddenly at the edge of the disk of the moon a dark shadow began to appear, which as time progressed, increased until the whole face of the moon was covered. The landscape disappeared, the earth was robed in sable darkness.

As we meditated on this phenomenon of nature, we were made to wonder how any one could doubt the existence of God. As astronomers are able hundreds of years ahead to state the exact hour of an eclipse (so accurate and precise are the movements of the bodies composing our solar system), we are amazed that any creature could doubt that back of this is a Creative Mind which made and planned this clock-like system. More easily could I believe a great railroad train full of passengers rushing along at headlong speed, to be without an engineer, yet making exact time at all stations, than to think that the mathematical accuracy of the wonders of the solar system are the happenings of chance. Surely "the heavens declare the glory of God."

The late Dr. Wm. R. Harper told his pastor, Dr. Jackson, that he got a new vision of what constituted religion at the beginning of his illness which finally

terminated his life. While visiting at William's Bay, Lake Geneva, he said, "At night I would go into the observatory and look through that great telescope, and as I looked out on that vision of splendor there came to me conceptions of the majesty and greatness of God that never before had filled my soul. Do you not know, at first I was filled with awe. I said to myself, Can there be any place in the thought of that great God for such a one as I am?" Such indeed must be not only the mind of a Dr. Harper, but even of him of the lowest social position when realizing the mighty works of God.

As we noted the fairness of the moon before the eclipse and its gradually increasing darkness, we thought of some who were once Christians. Their lives for a time shone forth the reflected rays of the Sun of Righteousness; they seemed as a city set on a hill, a light that could not be hid, but alas! gradually a shadow fell athwart their Christian pathway, their appearance was altered some to conform a little to the order of the world, danger was thought not imminent, but here a little and there a little was added until there was a total eclipse of their spiritual life. Perhaps all professing Christians would do well to ask themselves the question, Am I walking in the light shed by the Lord, or in the shadow of the earth? Paul says (1 Cor. 15: 47), "The first man is of the earth, earthy; the second man is the Lord from heaven." The second beast (Antichrist) of Revelation 13 is represented as coming up out of the earth, showing his earthy origin. Surely no one would claim relationship to such as he; but we want to know more of the Lord whose life is the *light* (not the shadow) of men.

The Jew of the past, basking in the sunshine of God's love, denied his Messiah, loving darkness rather than light, so that blindness in part is happened to Israel until the fullness of the Gentiles be come in (Rom. 11: 25), and to-day the Jew is yet experiencing Hos. 3: 4, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice."

As the Jew at the present seems to be walking in partial blindness, how about us of Gentile origin who are wilfully blind to the fact that the Lord is now the light to lighten the Gentiles? Luke 2: 32. For if God spared not the natural branches, take heed lest he also spare not thee. Rom. 11: 21. No spiritual eclipse can envelope our lives unless we permit something evil to get *between* us and God, and thus cast its shadow upon us. Let us determine as Paul did in Rom. 8: 38, 39 to allow nothing to separate (come between) us and the love of God.

Dayton, Ohio.

EVEN SO HATH THE LORD ORDAINED.

BY S. J. KENEPP.

A FEW things which have come to my notice of late have prompted the writing of this article. One of them is the query sent to district meeting by the Berthold church, of North Dakota, regarding ministerial help. Another is the item in GOSPEL MESSENGER of Jan. 13, referring to a poor elder who has preached for over thirty years and is now so poor that he cannot pay for the MESSENGER this year; but paramount of them is the article entitled, "The Close of the Volume," printed in the MESSENGER of Dec. 30, where our editor gives a brief review of the church work accomplished in the past year, its present strength as to ministers and the like, adds that while some are devoting their time more fully to the ministry others are engaging deeper in business pursuits; and looks eagerly into new fields and earnestly hopes for the time to come when the Brethren church shall spread out over and have strong congregations in all of the States and Canada.

On the latter I began to meditate, and am inclined to think the church cannot make such far-reaching developments until she assumes a different attitude respecting the supporting of her ministers. Note the conditions.

A few members in the East and in the older settlements living upon high priced or rented lands (generally the latter) want to better themselves financially,

and move out into new lands and form new settlements. Perchance a minister (who is just as poor as the rest of them) is in their number. By and by a church is organized; but its growth is very slow because the minister has to toil unceasingly to provide for his family in the new home where all the necessities are very costly, owing to the high freight rates incident to all new settlements. He must erect new buildings. Oftentimes he has left debts in the old home which he must speedily pay off or he loses his reputation; and not only he, but the church as well, suffers as a consequence. We should not overlook this latter.

I have in mind a minister who went to the free lands of North Dakota and procured a homestead; but instead of breaking up a large acreage the first year with the horses he had, so as to have a good income from his land the second year, he was obliged to work out with his horses to earn money to supply the immediate drain upon his purse. A few years later he was called as elder over an adjoining congregation, and in less than a year the congregation had more than doubled her membership.

Were the twelve sent forth by Jesus to preach, retarded in their Christian work in this way? No, because Jesus says in Matt. 10: 9, 10, "Provide neither gold, nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." He gave similar instructions to the seventy also, as recorded in Luke 10: 4-7. Verse 4: "Carry neither purse, nor scrip, nor shoes." Verse 7: "And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire." This shows conclusively in both cases that the evangelists were to be entirely dependent upon those to whom they preached for their sustenance. Luke records similar instructions to the twelve in 9: 3, and Mark in 6: 8.

Paul makes quite an argument with the Corinthian brethren on this subject of pay, and uses several very apt illustrations to show them the reasonableness of ministers receiving support from the members. Let us turn to First Corinthians and read chapter nine together. I shall give here a few passages from said chapter. Verse 6: "Or I only and Barnabas, have not we power to forbear working?" Verse 7: "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock and eateth not of the milk of the flock?" Verse 9: "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" Verse 10: "Or saith he it altogether for our sakes? For our sakes, no doubt this is written." Verse 11: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" Verse 12: "If others be partakers of this power over you, are not we rather?" Verse 13: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" Verse 14: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

In 2 Cor. 11: 8 Paul says: "I robbed other churches, taking wages of them, to do you service." I infer from his writings to the Corinthians that Paul received no compensation from them; though I believe other ministers did. 1 Cor. 9: 12. And Paul received compensation from other churches. 2 Cor. 11: 8.

Now as to a practical application. We have hundreds of good ministers in our Brotherhood who have received from three to five talents, or at least whose ability is equal to the average minister's in other churches, whose sole energies, generally speaking, should be spent in the preaching of God's Word, and what they lack in means should be supplied by the members.

We find in Acts 6: 1-5 that the twelve would not be burdened with the care of looking after the wants of the widows in the daily ministration, but appointed other men to oversee that business, that the twelve might give themselves "continually to prayer, and to the ministry of the word."

Then again we have able ministers who have ample means that should devote their time fully to the ministry of the Word without being chargeable to the members.

This is written, not to help the ministers gain a better livelihood, but that they may be enabled better to fulfill their holy calling. The cause is too much hampered in our church. It is not so much the limited number of ministers we have as it is the limited amount of time the ones we do have can devote to the study and ministry of the Word.

Our church upon organization resolved to accept and practice all gospel teachings as understood, and to accept new truths as revealed. It does seem strange to me that her attitude in this respect is not more changed than it is. Of course we are not alone in this practice either, as some other churches oppose supporting their ministers.

But I know another church (and I think it used to be somewhat in vogue in our own church) advocating that ministers should not prepare their sermons beforehand, giving as a scriptural reason Mark 13: 11, "Take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye."

But they fail to observe that the above scripture does not apply to the pulpit, but to the persecution of the apostles when they were brought before the councils and rulers for trial.

Jesus says: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

Tycan, Sask., Canada.

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

AMONG THE SCHOOLS.

I spent the first six weeks of the year in three of our schools—two weeks each in Canton (Ohio) Bible Institute, Maryland Collegiate Institute and Daleville (Virginia) Normal School. I am gratified with what I have learned to know of those schools. Their work, literary, biblical and spiritual, is such as to merit not only patronage but also the recognition of the Brotherhood. With but few exceptions all in attendance are members of the church. The atmosphere is churchly in character and the missionary spirit is rife in all of them; a number in each are pursuing a course of preparation for the work.

My work, though not strictly evangelistic, was blessed to the conversion of precious souls, there having been three conversions at Maryland Institute and nine at Daleville.

The Lord continue to bless those schools and awaken our people in reach of them to a proper realization of the opportunities offered to secure for their children a Christian education.

J. G. Royer

Mt. Morris, Ill., Feb. 15.

EVANGELISTIC SERVICES AT MOUNT MORRIS.

The Silver Creek church had arranged for a series of meetings in January, to be conducted by Eld. I. B. Trout, but his other duties were such that he could stay with us only one week. This left us without an evangelist and so we looked around for a brother and finally secured Bro. William Lampin, of Polo, Ill. He began his work with us on the evening of Jan. 27, and has been preaching to large congregations every evening till Feb. 17. There has been a general awakening, not only in the Silver Creek church, but in the entire community. Thirty-seven have openly confessed Christ in the meetings, of which number thirty-one have already been baptized and one restored.

Bro. Lampin holds forth the Word in such a way that all, even those who do not agree with him, are out to hear him regularly. Although the service do not begin until seven o'clock, soon after six the people begin to gather and before the opening hour the chapel is crowded. Among those who have applied for church membership are some young, others middle-aged and several advanced in years.

We might also state that a number of the students have been converted during these meetings and heart and home are rejoicing. The letters that they are sending in show that they fully appreciate the work that Silver Creek church is doing for their boys and girls. One parent writes that he feels well repaid for all it has cost him to send his girl here, because she has now found her Savior. Another writes: "It is needless to tell you that our cup of joy is full and overflowing."

The interest has not lagged in the meetings for a single moment. The Literary Societies that meet every Friday evening have been as much interested in the success of the meetings as any one else and have freely done every thing they could in the way of shifting the time of their meetings or withdrawing them altogether. The thing that our church needs to-day is a number of wide-awake evangelists who can cause sinners to forsake their sins and this Brother Lampin is doing. We should have fifty such men in the field all the time, and if we are wide-awake to our interest we will strive to bring that condition to pass.

Feb. 18.

J. F. Miller

THE REEDLEY CHURCH OF CALIFORNIA.

The Reedley church was organized in May, 1905, with ten members. It is located in Fresno county, two hundred miles from San Francisco and 270 miles from Los Angeles. The Union church is the only adjoining church, twenty-seven miles away.

On coming to this place, we began Sunday school and meeting at the home of Bro. M. Y. Snavely, but have since secured a room in the public school building in Reedley, which is much more suitable. Attendance and interest have been very encouraging, so that we already feel the need of a churchhouse. In the past few weeks five families of brethren have located here. Among the new ones are Mr. and Mrs. J. M. Morill, Kans. Others are expecting to come in the near future and those interested in other fruit growing or grain farming can yet find cheap land. Brethren sound in the faith, not yet absorbed in doing mission work on the frontier by immigration or colonization, can here find ample room to work from the experience of citizens not of our faith, our brethren who first settled here are epistles that have been known and read as those who live their religion. For this reason preaching by word to the people is an easier task than it is elsewhere. With these brethren it is a pleasure to work with our hand, too, when we are any, that we be not chargeable to the church or mission board.

We are having splendid rains and the almond and other blossoms are flourishing. Those desiring to visit our country may come from Fresno over either the Southern Pacific or the Santa Fe to Reedley. Main lines of both the above roads pass through the town of Reedley, twenty-three miles southeast of Fresno. To those who have asked how we like the place, we can say we are well satisfied and especially with the outlook of the Brethren church.

D. L. Convey

Reedley, Cal., Feb. 14.

NOTES NOT CLASSIFIED

Del River church convened in council Feb. 3, with Eld. Samuel Lockrone presiding. Eight letters were received and five granted. One three Sunday schools were reorganized for six months. For our Past house Sister Ida Harpe was elected superintendent and Bro. C. Brown assistant. For the Del River house Theron Butterbaugh was chosen superintendent and Roy Butterbaugh assistant. For our West house Bro. Noah Butterbaugh was chosen superintendent and Samuel Perry assistant. Since our last report our Christian Workers' meeting was reorganized. Bro. Theron Butterbaugh was chosen president and Sister Elsie Mott secretary. The church decided that the annual year be paid March 15, for special council March 17. Tula James, Sidney, Ind., Feb. 19.

Sunnyside. We closed our series of meetings last night. The church was strengthened and lifted up spiritually by the earnest, zealous and faithful labor of Bro. E. P. Keltner, of Payette, Idaho, who preached twenty-four sermons. One little one, from the primary class of the Sunday school, accepted Christ and was baptized. The seed was sown in fertile soil and we hope to reap when the harvest is ripe. I. Stanley Gregory, Sunnyside, Wash., Feb. 15.

Pleasant Hill church met in council Feb. 15, Eld. E. G. Rodabaugh presiding. Eld. W. N. Glosky was also with us. Two letters, a membership were granted. Bro. L. R. Glosky was chosen clerk and Sister Alice Rodabaugh corresponding, in place of the writer who is moving away. It was decided to hold a series of meetings this fall. H. B. Johnston, R. R. 3, Birmingham, Iowa, Feb. 17.

Los Angeles. We have just closed an interesting series of meetings at the Vernon mission. Eld. Levi Winkle, clerk of Hartford City, Ind., who has been spending some months in California, came to us Sunday, Jan. 28, and labored until Feb. 14, preaching, in all, twenty sermons. We were all much built up in the faith. Our dear sister made the good close and others seem near the kingdom. Ann H. Wertheimer, 1254 E. 50th St., Los Angeles, Cal., Feb. 15.

Middle District.—Bro. D. C. Hendrickson gave us a very interesting talk at 10:30 A. M., Feb. 18, also in the evening, Bro. D. P. Sollenberger, at 7:30 P. M. One letter was granted. The Sunday-school work is encouraging, being continued throughout the year.—Joseph H. Stark, R. F. D. No. 1, Box 79, Tadmor, Ohio, Feb. 19.

Baugo. We met in council yesterday, with Eld. H. M. Schwalm presiding. We appointed our love feast for May 30. A series of meetings of one week is to be held before the love feast.—Christian Metzler, Wakarusa, Ind., Feb. 18.

..... ANNOUNCEMENTS

DISTRICT MEETINGS.

March 22, Southern California and Arizona, at Lordsburg, Cal.

May 2, Southern Pennsylvania, in the Black Creek

congregation, Tipton house.

May 2, Northern Illinois and Wisconsin, in Milledgeville

congregation, Ind.

May 2, Western Pennsylvania, Manor congregation,

Penn Run house.

May 10, 11, Second District of Virginia, in Mt. Vernon, Va.

April 18, Middle Pennsylvania, in the Clara ch.

LOVE FEASTS.

Feb. 24, Kansas City, Kans.

Feb. 25, Indianapolis, Ind.

April 21, Glendora, Cal.

April 28, Silver Creek, Ind.

May 5 and 6, Ottawa, Kans.

THE HARVEST IS RIPE.

BY T. A. ROBINSON.

My brother, awake, look here! Do you see that beautiful field of golden grain? Is it not ready to harvest? See those heads filled with matured grain! Where are the reapers? Ought not those golden heads be bound together in bundles and made ready for the threshing-floor, to be garnered? Whose field of golden grain is that? It belongs to *your* Master and to *my* Master. That is the field he said we should labor in. If that golden grain is lost for want of proper care, whom, when he comes, will he hold responsible for the loss? I answer, The man of means, and the man of ability.

Just over there are many precious souls,—some mother's boy, some father's girl. They have grown up from sweet innocence, thrown out into a cold world without loving parental care. Who will father or mother that hopeless boy or girl? Who will speak salvation in their ears? Who will tell them of a Savior's love? How can they hear without a preacher? How can they preach except they be sent? How can they be sent without means (money)?

True, there are poor servants of God, who are doing what they can to save as many souls as they are able, and are making unknown sacrifices for the cause of Christ. They even weep in silence because they are not able to do more. But who is going to reap that harvest and gather in the wasted sheaves? Come, my brother of means, your money will perish with you if you do not lend a helping hand. The church has men with willing hearts, filled with the Holy Ghost, who would spend their time and ability to win souls to Christ, but they are tied down with the cares of life, in order to make a living.

I am sometimes made to wonder why things are so unequal. Some have means, but are not disposed to go, while others are disposed to go and have not the means. A minister once said to another, "If I could preach and work like you I would go all the time." The other replied, "If I had the means you have I would spend my life for the cause." I wonder why the first minister did not say to the other: "Here is \$100; go and preach it out, and save all the souls you can."

Mansfield, Ill.

PRAYING OR FAINTING.

BY J. S. SECRIST.

And he spake a parable unto them to this end, that men ought always to pray and not faint.—Luke 18:1.

If the advice of Jesus was correctly heeded and the all-availing prayer of faith constantly engaged in, there surely would be more great hearts and fewer faint hearts. I know of no greater misfortune than a prayerless, fainting Christian. When trials come, when temptations beset you, which do you do, pray or faint? Secret prayer (Matt. 6: 6) is the perpetual fountain which makes Isaiah 40: 31 available. The prayer with uplifted hands, without wrath or doubting, holy and pure (1 Tim. 2: 8, 9), is always heard. The asking of John 3: 22 is always answered, qualified by Matt. 26: 42.

When Jacob had to meet his brother Esau, whom twenty years before he had wronged, he first gave up everything. Then alone with God, he wrestled all night in converse with the angel of God. His only plea was, "I will not let thee go, except thou bless me." He got the blessing. "Alone with God" he conquered and fainted not. His enemies vanished.

Not so always. Jesus wrestled in the dark shades of Gethsemane, alone with his Father. His enemies were temporarily victorious, but Jesus triumphed over the flesh first; then offered himself a sacrifice for sin; then completed his triumph over his enemies, making a show of them openly. Col. 2: 15. Daniel prayed always and did not faint. Job, though despised and forsaken, sick in body, broken in heart, in anguish of spirit could cry out and say, "My witness is in heaven, and my record is on high." Job

16: 19. Then let us drink deep, refreshing draughts at this fountain of perpetual youth. Begin at the first Psalm—"In his law doth he meditate day and night." Continue in 1 Thess. 5: 17, "Pray without ceasing," daily, hourly; in every act ask for divine guidance.

Next see well to the spiritual needs of your home and family. A Christian home without family worship is as a house without any fire in it, a place indeed of scant protection against the inroad of sin.

In the second place, let every one pray when in the house of prayer and worship; let us go there with our hearts full and we will have a house full, a Pentecost of good things, and someone else will get the overflow, the swelling up of the living fountain of perpetual youth. Let each ask himself the question, Do we always pray or are we ever fainting, fearful and afraid?

Myrtlepoint, Oregon.

THE SOUL.

BY C. L. MOORE.

THE question was asked me, What is the soul? I said that to some people it isn't anything, for in the material universe anything we do not know of does not exist to us. The careless, reckless and wasted life of many reminds us that they do not know what life is; they seem to know they are living, but do not know what life really means to them.

We learn from the Old Testament Scriptures in the history of the creation that God created man and breathed in him the breath of life and he became a living soul. Then of course he was not a soul until he was made alive; then evidently the life is the soul. Then the question, If the life is the soul, what is the spirit? Here it becomes evident again that the soul is the spirit, which form and name it does not assume until the dissolution of the soul and body. The body and soul existed separately for the purpose of separation again, because the body shall return to the earth from which it came and the spirit to the God who gave it.

The idea is to live henceforth a life that we can safely rest in the hands of the great Spirit of spirits and Lord of lords, being certain that the life we live here is the spirit that we must turn over yonder, only in the heavenly land are the spirits of the just made perfect.

Ellison, N. Dak.

TAINTED MONEY, ETC.

THE debate about "tainted money" has well nigh ceased for the present, but it will undoubtedly come up again in some form; for it is if not a live, certainly a living issue, one that will not be settled until it is settled right. The subject has, of course, many phases and it is difficult to lay down a general rule that will cover all possible cases. But in this respect it does not essentially differ from other questions that have come up from time to time and have seemed to be unanswerable or at least impossible of answering by a single statement. One of those questions was that of slavery which had so many sides that even the best men were deeply perplexed. But the slavery question has been settled. Another question is that regarding the drinking of intoxicants. It has not yet been settled, but it is in process of settlement. The struggle over these moral and spiritual issues is a sign not only of moral and spiritual life among the people, but also of the presence of the divine Spirit who will not permit men to be satisfied with any solution of a vexed problem that does not involve essentially God's answer to it.—N. W. C. Advocate.

It is in the time of trouble, when some to whom we may have looked for consolation and encouragement regard us with coldness, and others, perhaps, treat us with hostility, that the warmth of the friendly heart and the support of the friendly hand acquire increased value, and demand additional gratitude.—Bishop Mant.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, March 4, 1906.

"CAST THY BREAD UPON THE WATERS."

(Missionary Number.) Scripture Reading, Eccl. 11.

I. The Seed is Good—Gospel Truths.

1. Must Accomplish its Purpose, Isa. 55: 11
2. Must be Sown in Faith, Eccl. 11: 6
3. Means Must be Provided, 1 Cor. 16: 1-4
4. Workers are Waiting, Matt. 20: 1-17

II. The Field is the World.

1. Imagery from Overflowing Nile, Isa. 23: 3; Josh. 3: 16
2. God Provides Vehicles of Conveyance, Rev. 14: 6
3. Consider Ministry, Books and Tracts.

III. Result—Gathered After Many Days.

1. Slow Progress in Burmah, India, etc.
2. Recent Results More Satisfactory.
3. Other Fields are Ripening.
4. Which Appeals to you Most?

I. In this rapid age of hurry and bustle, of bending and coercing everything to our own wills, we are too impatient for quick results. If the bread we have cast out does not return to us quickly, we are apt to consider it as lost, and conclude next to try elsewhere. We have witnessed this same impatience in spiritual sowers more than once. Every true Christian worker is bountifully supplied with the best of bread or seed—God's Word. His business is to help prepare the soil, then sow in faith believing. The results will be all right, and will manifest themselves in God's own good time, for they are in his hand. His word will not return unto him void. Begin your work of casting bread upon the waters in your home, in your immediate vicinity. If you are a success there God will find larger fields for you to work in. Positions for spiritual laborers in the world are always open. Help us, O Lord, to fill them!

II. As the Nile overflows and fertilizes the land far and wide on each side, so can Christianity be made to flow out to the farthest borders of the world with the life-giving waters of salvation. God is providing knowledge, ways and means.

III. To-day the mission worker may expect more rapid results than formerly, as the road has been broken by former earnest workers. One sower and another reaper. Many of the former hindrances are now things of the past. Select your field, pray about it and for it, and "cast thy bread upon the waters."

THE PRAYER MEETING.

For Week Beginning March 4, 1906.

LITTLE SINS.—Songs of Solomon 2: 15.

I. The Sins which are Usually Called "Little."

1. A spirit of levity and unconcern. "Life is real, life is earnest,"—why fritter it away? Eph. 5: 4.
2. Following the world in its foolish maxims and customs. 1 John 2: 15. There are but two ways,—one leads up, the other down. It's not a little thing when our tendency is downward.
3. Self-conceit. Prov. 16: 18. Too often there is within us the Pharisaic spirit, which magnifies our own merits, and looks upon our brother with a feeling of disdain.
4. Uncharitable conversation. Rom. 14: 10. Those words of ours—how far-reaching! How careful we should be, lest, like the daggers, they wound beyond healing.

II. The Injury Which They Do Us.

1. They interfere with our devotions. Job 10: 14. God will hold us accountable when even a little sin shuts out the glorious light of heaven.
2. They lead the way to greater transgressions. Prov. 29: 1. It is true that the habitual indulging in so-called little sins will lead to the committing of greater ones.
3. They harden our consciences. 1 Tim. 4: 1, 2. Our conscience is the "voice within," which, if tuned in harmony with the Word, will always ring out the true note of warning.

III. What to Do With Our Sins.

1. Watch for them, be they ever so small. 1 Peter 4: 7, 8. Satan goeth about, seeking whom he may entrap. The little sins are his best traps to catch the Christian.
2. Destroy them as you would the foxes of the vineyard. Put good things into the heart to crowd out the evil. Col. 3: 12-14. Be sure to be fully armed for the battle that must be fought daily.

HOME AND FAMILY

THE LAND OF THE LITTLE FACES.

SELECTED BY MOLLIE ZARGER.

I wonder, O I wonder, where the little faces go,
That come, and smile, and stay awhile, and pass like flakes
of snow—

The dear, wee baby faces that the world has never known,
But mothers hide, so tender-eyed, deep in their hearts
awhile.

I love to think that somewhere, in the country we call
heaven,

The land most fair of anywhere, will unto them be given,
A land of little faces—very little, very fair—
And every one will know her own, and cleave unto it
there.

O, grant it, loving Father, to the broken hearts that
plead!

Thy way is best—yet, O, to rest in perfect faith indeed;
To know that we shall find them, even them the wee,
white dead,

At thy right hand in thy bright land, by living waters led.
Franklin Grove, Ill.

A CASE FOR THE SISTERS' AID SOCIETY.

BY ELIZABETH D. ROSENBERGER.

"SEEMS NOW if I could only rent that air lot that's
next to us, I could raise all the potatoes and beans
we'd eat. Jimmy and I could work it together. Jim-
my's such a blessing. Don't you think I could raise
'most anything on it, if we git it?"

And Saint Sairy, as Robert had long since named
her, pulled the basket of clean clothes into a corner,
then looked up into Barbara's face with a smile full
of trust and sympathy that proved irresistible. "Why,
yes," answered Barbara, "you should have a garden of
some kind and raise all your vegetables. Do you
keep chickens?" Sairy shook her head rather mourn-
fully.

"That's why I am doing washings. It does seem
as if we could get far enough ahead to rent that lot,
beings this is January. Does Miss Barbara think we
could?" she asked pathetically.

"Why, yes, if you are all well and your husband
has work," answered the practical Barbara, mentally
resolving that as soon as possible she must go and
see her new washerwoman. She had done their wash-
ing for several months, and done it very well.

"Did you say you live on Terry street?" she asked.

"Yes, ma'am, the last house, an' the lot is right
aside of us."

In due time Barbara turned her steps towards the
last house on Terry street, and Sairy herself opened
the door and welcomed her. And in the conversation
Barbara learned some things about Sairy; some
friends told her more, so that she was in possession of
these facts: Sairy had been left an orphan baby in
the poorhouse. She was taken into the home of Mrs.
Hunt, a hard mistress, rheumatic of joints and im-
mediate of speech, with but one idea in regard to
Sairy, that was to get all the work out of her possible.
She grew up penniless, friendless and utterly ignorant.
When Ike Sifford drifted into the neighborhood, no
love affair was ever more promptly consummated;
they were married immediately. Ike was the pos-
sessor of a gun and some fishing tackle; he rented the
shanty on Terry street and they went to housekeeping.
She was cheerful as a sunbeam, neat and industrious.
Ike was good natured all the time and industrious
at intervals. He took work and play like the powders
and tablets in a physician's prescription, that is, alter-
nately. He worked sometimes, he hunted in season
and out of season, and fished most of the summer.
When some one paid him a dollar for work, he never
knew whether to take home some new fishing tackle,
a gilded footstool, or some toys for Jimmy. So he
always hurried to the store and there came to a hasty
conclusion of the whole matter. The first thing he
saw was the one that he could not do without. If it
happened to be toys for Jimmy, Sairy, gentle and
patient, admired the new toys. The fact that Jimmy
had no shoes did not disturb Ike at all; he never no-

ticed it. Sairy was a patient, God-fearing little woman,
full of care and thought for others and oblivious of
herself; when she got a dollar, she spent it in her own
frugal way, and things were more comfortable, but
most of the time she kept house in the very potsheds
of poverty.

There were tears in her eyes when she said, "You
see, Miss Barbara, that's why I take in washings, I
must contrive to airm something, or I dunno what we
will come to."

"It seems to me Ike ought to be ashamed to leave
you go on in this way. Have you ever talked to him
about his lazy, shiftless ways?" asked Barbara.

"Dunno. I ain't much of a hand to jaw, but if Miss
Barbara thinks I ought to jaw him, I'll do it." But
she looked so anxious for Barbara to give a negative
answer to this question that Barbara smiled in spite
of herself and said, "I am afraid it would do no
good."

"Miss Barbara knows who said, 'Cast your cares
upon him, for he cares for you.' I heard that at
church onct, an' I just stayed on my knees prayin' it
over and over. I felt as if I had somethin' to stand
by all my life and on my dyin' bed."

When Barbara went to see her again she found her
sitting on a broken chair, singing to the baby in a
quavering voice that had in it the pathos of all suf-
fering:

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear
An' wipe my weepin' eyes."

"Time's a-goin' on, an' I don't see yet how to git
that lot," she said to Barbara during their conversa-
tion.

"Jimmy ought to have some shoes, too," said Bar-
bara. Sairy agreed to this, but all the money she
earned with washing was needed for the bare neces-
saries of food and shelter, and coal for the winter
fire. "You ought to be in a better house," exclaimed
Barbara impatiently. "Yes, ma'am," agreed Sairy.
"The rain an' the snow are his'n, an' if it's his will
that they should fall on our heads as they do this
winter, why, I reckon I kin stand it." But her look
of placid hopelessness irritated Barbara, while it wor-
ried her. "She is not like most others," she kept say-
ing to herself; "she is just a child with a woman's
responsibilities thrust upon her."

When the Aid Society met, Barbara felt impelled
to lay Sairy's case before them. Sister Rahn voiced
the sentiments of most of them when she said, "I
don't believe in helping such people; why does she
put up with that husband's lazy shiftlessness?" Bar-
bara had but one answer to all their objections. "Go
and see her, or let her do some work for you." And
being earnest, Christian women, anxious to do their
duty, they went to see her. And it was a noticeable
fact that while many disapproved of Sairy's methods,
yet those who expressed themselves most strongly
about Sairy's being so easy were the most eager to
send her some things that she sadly needed, while
Sister Rahn herself told her that she should have the
lot. "I'll be responsible for the rent," she added.
Sairy's face was as the face of an angel when she re-
ceived this good news. "It's the Lord's doin'; he's
a-carin' for us," she said.

"And to think that I was afraid to say anything
about her at the Aid Society. I'll not misjudge them
that way again," said Barbara.

Corvinton, Ohio.

PRAYER is the key to open the day, and the bolt to
shut in the night. But as the clouds drop the early
dew and the evening dew upon the grass, yet it would
not spring and grow green by that constant and
double falling of the dew, unless some great shower
at certain seasons did supply the rest; so the custom-
ary devotion of prayer twice a day is the falling of
the early and latter dew. But if you will increase
and flourish in works of grace, empty the great clouds
sometimes, and let them fall in a full shower of
prayer. Choose out seasons when prayer shall over-
flow like Jordan in time of harvest.—Bishop Taylor.

SISTERS' AID SOCIETIES

Rockingham Church, Missouri.

Since our last report, Aug. 3, 1905, until Feb. 1, 1906,
the Sisters' Aid Society of the Rockingham church held
eleven meetings, with an average attendance of fourteen.
We sent one box of ready-made clothing to the South St.
Joseph mission and one to the North St. Joseph mission.
The sisters of the society saved the eggs they gathered
on Sunday, sold them and donated the money to the
treasury, which amounted to \$27.49. The collection fees
amounted to \$7.01; received for articles made and sold,
\$17.25; amount in treasury, \$10.32; making a total of
\$62.07. Paid out for material, including other expenses
for the society, \$12.40; paid for five dozen song books for
use in the church, \$32.50, leaving a balance in the treas-
ury of \$17.17.

We reorganized, electing officers for six months as fol-
lows: Sister Ona Hogan president, and Sister Less
Hoover secretary and treasurer. May God bless and help
us that we may do more and better work in the future.
Less Hoover, Sec.-Treas.

Feb. 3.

Shelby County Church, Missouri.

The Helping Hand Society of the Shelby county church
organized in April, 1904, and has met twenty seven times
since we organized. We organized with nine members
present. Our work consisted mostly of sewing for the
needy, and making quilts and comforters. All have been
donated but three quilt tops, for which we received \$2.25.
We have prepared three boxes for the St. Joseph mis-
sions. Our boxes consisted of 117 garments, 28 pairs of
shoes, 49 yards outing flannel and calico, 5 comforters
and quilt tops. Besides, we helped the needy at home.
We have received for work done, \$97.5. Money in
treasury now after getting street lamps for the church
and other fixtures is \$1.10.

Anna Keller, Pres.
Blanche Lapp, Sec.

Hagers Grove, Mo.

Appanoose, Kansas.

The sisters of the Appanoose church organized an aid
society Dec. 7, 1905, with thirteen members enrolled.
Since then two more have been numbered with us. Since
Dec. 7 we have held seven meetings. Total attendance,
100; average attendance of members, 9. Collections tak-
en amounted to \$3.15. Received for work, \$4.25; dona-
tions, \$1.52. Total received, \$8.92. Expended, \$4.69.
Made three comforters; sent two boxes to the Kansas
City mission, of comforters, clothing, etc.

We all enjoy this work, for it is a great pleasure to
meet and associate with one another, to work for the
Lord and help fallen humanity.

Maggie Flora, Sec.-Treas.

Navarre, Kansas.

Since the last report of our Sisters' Aid Society we
held twenty two meetings, with an average attendance of
eight. Collections and donations amounted to \$36; \$16
was donated for the support of an orphan in India; \$6
was donated to the Lawrence church; \$14 was expended
for goods which was made into garments and comforters
by the society. Many yards of goods were donated which
could not be kept a count of. Boxes of goods were sent
to Kansas City and St. Joseph missions, including about
two hundred and sixty garments and fourteen comforters.

Having had the opportunity, recently, of visiting in a
few of the desolate homes in this city, who receive finan-
cial aid through the efforts of the Sisters' Aid Societies,
we were made to feel that help in this way is invaluable
to city mission workers. At our last meeting we reor-
ganized by electing Sister Brown president, Sister Hoff-
man vice-president and Sister Nora Brown secretary and
treasurer.

Elvina Cline

Fairfax, Virginia.

The Sisters' Aid Society of this place held thirteen
regular meetings during the year 1905. The number of
members in attendance was one hundred and eighty-
eight, average attendance, fourteen. The amount of con-
tributions was \$11.08; average amount was eighty-five
cents. We received during the year by contribution, ad-
mission fee and garments and bed clothing, \$38.12; paid
out for expenses, \$26.64, sent \$5 to the Newport News
mission, gave \$1 to help the needy at home. The soci-
ety made three bed-spreads and one table cover from
sugar sacks, pieced one worsted quilt, made four com-
forters, twenty-five aprons, eight tablecloths for our
church, carpet for the arles and the stand, and did some
other work.

The total number of garments made during the year
is eighty. We have a box filled ready to send away.
Our society was reorganized Dec. 30, 1905, with Sister
Kate S. Miller president; Sister Annie E. Flohr vice-
president, Sister Elvina Cline secretary and treasurer, and
Sister Sue Jones assistant. We feel that we have done
some little good for the Master's cause, but we need the
prayers of God's children that we may do a great deal
more this year.

Maggie Bowman, Sec.

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BRO. J. C. MURRAY is engaged in a revival meeting in South Bend, Ind.

THE new meetinghouse at Maple Spring, Pa., is to be dedicated March 4.

DURING a revival held in Kansas City, Kans., sixteen were added to the church.

DURING the late revival in the Hickory Grove congregation, Ohio, seven united with the church.

BRO. ISAAC E. BRANSON, of Yorktown, Ind., changes his address to Lunick, R. R. No. 12, same State.

THE Brethren in Middle Pennsylvania are to hold their district meeting in the Claar church April 18.

BRO. S. E. LANTZ, formerly of Thrall, Kans., should now be addressed at Madison, R. F. D. No. 4, same State.

BRO. I. D. PARKER has been secured to hold a series of meetings at Manark, Ill., and is to commence some time in this month.

DURING a protracted meeting at West Greentree, Pa., five came out and announced their purpose to unite with the people of God.

A SERIES of meetings in the Happy Corner house, Lower Stillwater church, Ohio, closed Feb. 11 with five coming out on the Lord's side.

THE revival work in the Morrill, Kans., church continues, Bro. H. M. Barwick conducting the services. So far fourteen have been added to the church.

THE district meeting for Western Pennsylvania is to be held in the Manor congregation, Penn Run house, May 9. The elders are to meet the day previous.

BRO. DAVID KUNS, of Lordsburg, Cal., widely known as the man who made Lordsburg College a possibility for the Brethren, is reported to be at death's door. He is suffering from paralysis.

THE protracted meeting held at Mount Morris was followed by excellent results. There were thirty-seven confessions, and thirty-one of those openly expressing a desire to become Christians have been baptized.

SIX members are to start to Cuba inside of a few weeks. Having an elder with the number there will be enough of them to organize, start a Sunday school, open up preaching and go to work in the regular way.

BRO. J. H. BRUBAKER, of North Dakota, changes his address from Surrey to Ellison. He writes that his purpose in moving into the Rock Lake church is to so situate himself that he can give more time to the work of the church.

THINK of a devout minister taking for his text, "The harvest truly is great, but the laborers are few," when he has in his audience not less than ten preachers! Yet that very thing has happened more than once. Jesus had more than that number when he made use of the language cited, but it was on the eve of sending his ministers out among the people to proclaim the Gospel.

ONE of our contributors writes that he had to work in order to make his article short. The idea is a good one, for not a few people, who write for publication, labor to make their productions long. Working to make an article short is the thing that tells.

W. R. MILLER, writing from Yellow Creek, Ind., where he has been delivering his illustrated talks, says Bro. J. H. Miller, of Goshen, was taken sick at his meeting last Saturday evening, and about midnight was anointed. He asks the members to pray for him.

FOR the special use of Sunday schools the House is to bring out a new song book by Bro. Geo. B. Holinger. The price is to be low and the songs and music first class. The book is to be ready for filling orders about the middle of March. Further announcements will appear soon.

THE Lake Arthur Times, a paper published at Lake Arthur, New Mexico, speaks very favorably of the Bible work being done by Bro. James M. Neff at that place. Bro. Neff is not one of these preachers to lie around and take things easy. His experience with the "Mission Wagon" demonstrates this.

AFTER considerable effort the Brethren at East Prairie, Mo., have succeeded in completing their meetinghouse, begun two years ago. The house was dedicated Feb. 11, and now here is a small band of earnest believers, with a good place for services and no resident minister. Who will be their shepherd?

THE Washington City church, D. C., has secured the services of Bro. Chas. D. Bonsack as pastor and he is to take charge of the work about the first of April. The congregation has been without a resident pastor nearly one year, and the members are now very much elated over the idea of having Bro. Bonsack with them.

IN a meeting to be held in the Greentree church, Pa., Feb. 24, beginning at 2:30 P. M., the Christian Workers, in conference, are to discuss these questions:

"A Definite Aim in Christian Work."
"Convention Method in Primary Work."
"The Social Work of the Church."
"The Why and Wherefore of the Brethren Church."

The same questions might be discussed with profit in other parts of the Brotherhood.

BRO. A. W. VANIMAN is now located at Pasadena, Cal., where the Brethren have a very neat and commodious meetinghouse, and where an earnest little body of members reside in one of the most charming sections of the Pacific coast. While he is not improving fast, still he grows no worse, and is able to do considerable preaching.

MANY of the churches are already electing their delegates to the district meetings. It would be well if every congregation should be represented by delegates, so as to increase the interest in these meetings and at the same time keep in close touch with the work of their districts. This is a matter of too much importance to be overlooked.

WE call special attention to our new paper, entitled *Our Young People*. It is a neatly printed, tastefully illustrated and well edited weekly, containing eight pages, adapted to all classes of readers, but especially intended for the young people. The paper has been well received in all parts of the country, and is destined to enjoy a very wide circulation. It is just the paper for the advance class in Sunday school, and should at a very early date find its way into all the Sunday schools in the Brotherhood. But its work need not stop here. The paper well deserves a wide general circulation in the families of the Brotherhood. Thousands of the older people will enjoy it immensely. There are hundreds of this class who, each week, read the paper from end to end. If you have not yet seen a late issue, send for a sample copy. Or, better yet, subscribe for it a year, and see how you like it. The yearly subscription is sixty-five cents and for this amount the paper will be mailed to you each week. May we not hear from thousands of the MESSENGER readers?

BRO. S. H. BAKER, of Chetek, Wis., had the misfortune to break the small bone in his left leg the last of January. He was assisting his son on an icehouse, and while on the building lost his balance and jumped with the result stated. About the same time his wife was taken down with lagrippe, and for a while matters in their home were a little serious. The sister is now improving, but it will be some weeks before Bro. Baker can leave his bed. He writes that kind hearts and hands are doing all possible to make the situation pleasant for them.

ONE of our correspondents, writing from Rockyford, Colo., says: "Two well-informed ministers, one a pedo-baptist and the other a single immersionist, became entangled in a baptismal discussion a short time since, and when the pedo-baptist was pressed pretty hard, he told his opponent that to come down to the truth of the matter, the Dunkards had the nearest right baptism of any of them." For once the pedo-baptist was right. The baptism endorsed by the Brethren is counted good for both parties. Men will debate about the validity of sprinkling, pouring, single immersion and infant baptism, but who of any note ventures to question the validity of adult trine immersion? It is the one form of baptism above and beyond the realm of controversy.

A SISTER in one of the western States writes us saying that she has been looking over the long list of ministers in the Brethren Almanac, and now wonders why a minister cannot be secured for her locality. She does not hear more than one sermon a year by the Brethren, and has four children who cannot hear the preaching she would be happy to have them hear. We send her letter to the state evangelist, that being the best we can do for her at this time. But he is busy. He is in the field all the while and cannot do one-tenth of the work that should be done among the isolated in his State. The need of a larger force of active evangelists is becoming more apparent every day. Here and there are fields, hundreds of them, and we do not have the men to work them. If there was ever a time when the harvest was great and the active workers few it is now.

WE are told of a man once in the ministry, but now relieved of his office, who would like to get back into the ministry again. The members who know him best say they do not want him reinstated, for he does not conduct himself like a minister of the Gospel should. It is maintained that his manner of life and general deportment are no credit to the church. It is a wonder to us why a man of this kind should want to be in the ministry. He ought to know that a preacher, in his daily life, should be an exemplary man, and if he does not know this then his conception of the life of a special servant of the Lord is too low for him to be entrusted with the Word. In such instances the church will do well to refuse to have such an one restored to his office. When it comes to right living, the church cannot place too high an estimate on the moral and religious standing of her ministers. The MESSENGER would suggest that the standard be kept high, the higher the better.

CONVERTING CHURCH MEMBERS.

SOME one has asked us to do more writing against pride. Why should we, when Christian men and women pay little or no attention to what is taught either in the Bible or out of it? We must first convert the church members and have them set a good example, for one good, exemplary Christian in a community is of more value, in the interest of Bible simplicity, than many sermons. If all the church members would do as they should, neither the MESSENGER nor our preachers would find it necessary to say much against pride.

There are two classes of church members whose influence is on the side of pride, one set dresses plainly and the other does not. The former do their utmost to look like saints, but do not at all times act like them. The sinner says they are hypocrites, and he is right. The other class pose as saints; they are earnest, may live very devout lives, but for some reason they prefer to look just like common sinners. Judging the first

class by their conduct, one could not determine whether they are saints or sinners. The latter class, while behaving like saints, will sacrifice time, money, brains and even health to look like respectable sinners.

So long as church members live thus why should we spend time writing or preaching against worldly pride? There is need of more conversion than anything else. The people who look like saints, and act like common sinners, must be made to understand that about the worst thing in the world is a hypocrite, and unless they repent and live the righteous life their sheep's clothing will make their future punishment only the more severe.

Then let it further be clearly understood that to be all the while talking righteousness, and even living the high moral life, while at the same time conforming to many of the questionable and objectionable ways of the unconverted, is nothing short of church suicide. If we mean to fight sin, to stand out against evil and wrongdoing of every character, we must come out from the world, be a separate people in life as well as otherwise, and let God, Satan and the world know just where we are and what we mean to do. Genuine conversion will bring about this condition, and that will settle the question of pride, and all other kindred questions.

We do not believe the apostles did much preaching against pride and vanity. They did not need to, especially was it not necessary for them to spend much time on the question when talking to the members of the church. Their work consisted largely in preaching the Gospel to sinners. The members lived out what they believed, and that had its excellent influence with the people, hence when these people came to the church they fell right into the ways of the saints and the influence was thus all on one side.

Why can it not be that way with Christians in this day and generation? Why must some of them look like saints and then act like sinners? Why should some who live like Christians insist upon looking like the general run of sinners? There is something here for both sides to think about, and, as we view it, nothing short of some genuine conversion is going to produce the change the Gospel requires.

1908, OUR BICENTENNIAL.

THIS week Bro. I. S. Long, of India, has some very appropriate things to say about the approaching bicentennial of the Brethren church. The question of suitable observance of the occasion was before the Annual Meeting last spring, but nothing especially helpful was done, much to the regret of many interested in the question. We are of the impression that our people might make the occasion to serve a very important purpose.

A committee might gather and publish information that would be very helpful to our plea and claims. Much might be said of our early history, what gave rise to the movement that resulted in the Brethren organization, the number of converts made in Europe, the men who figured most in the work, the extent to which the Brethren spread their teachings on the Continent, the persecutions they endured, their emigration to America, their early settlements, their publishing interest, the Sunday-school work among them, their prominent men in America, their experiences during the early wars of the country, their emigration and forming settlements in different parts of the country, their early doctrinal views, their experience in educational work, their missionary efforts, the origin of the Annual Meeting, the different books they have produced, the changes that have been made, our growth and present condition along many lines.

These are a few things that ought to be taken under advisement and written up from all possible standpoints. Information along some of these lines should be given out to the public press, pamphlets should be sent out and tracts describing our people, giving some account of them along various lines, should be circulated by the thousands. Much matter regarding our history, progress, claims, and interesting incidents should appear in the MESSENGER during 1908.

Then there should be gatherings in all the localities where the Brethren are known, where talks might be

given and essays read, concerning the parts of our history that would prove interesting and helpful to the general public. The Christian Workers, being furnished with the needed data, ought to take hold of the work with enthusiasm. Then the whole church should throw herself into the revival work.

At the Annual Meeting of 1908 at least one day should be set apart for thoroughly prepared speeches and essays pertaining to the history, work, teaching, growth, experiences and accomplishments of the Brethren. These speeches and essays should be published so the whole Brotherhood, and even others, might have the benefit of the information collected. All of this, and even more, might and should be done on the occasion of our Bicentennial.

But there ought to be a committee to plan and arrange for the work, to see that the needed information is gathered and given out. The conference should appoint this committee, and will probably do so if the question is again brought to the attention of the Annual Meeting. It ought to be brought up by some of the district meetings. It is too important a matter to let pass by without a special effort. The occasion is to be our first bicentennial, and the only one that can ever come our way. If we make a wise use of the occasion we can have it serve a most excellent purpose for the glory of God and the lasting interest of the church.

SEGREGATION OF THE HOME.

WE use the word segregation because of its special fitness to the line of thought which we wish to consider. It seemingly has two meanings, that are opposites. The first one, and perhaps the primary, is to separate, take apart; and the second, to gather together, concentrate. And in putting them together we have the thought of separating from different masses persons and things of like characters and parts and centering them in bodies of unities or where there can be kinships.

In a good sense this idea may be commendable, as in it we have the true philosophy of happiness. The church of Jesus Christ is a segregated body. Because of a natural and spiritual affinity, its members are separated from the masses and introduced into a body of unities or kinship, being thus enabled to live and work together in harmony. And so are all the different organizations, societies, clubs and parties. Unity of purpose and work is the object of them all. But, unfortunately for the people and the people's homes, the objects and purposes of these segregated associations are very different. Some are very good, others very bad. It is because of the bad that we have been induced to pen these thoughts.

Not long since we had in our town a meeting of the ministers, educators and leading citizens to consider a movement that would be for the civic, moral and religious good of our people. And, in speaking of the evils that are the greatest menace and that most endanger the morals of our people, one of our educators said that in his estimation "there was no greater danger facing our town and people than the segregation of our homes." This was news to some and required an explanation. It was a shot at a new feature of city life, and one, too, that had not been classed among the other bad things, such as smoking and drinking clubs, saloons and dancing halls. Of course, these were some of the things that segregated the homes. But in addition to these are the many lodges of the secret orders that took the fathers away from the homes, and the too many social and otherwise clubs and societies that required the presence of the mothers. The result is that the fathers and mothers are separated from their children during the evenings and a good part of the nights, the very time that they are most needed to be together to make the home life what it ought to be and to train up their children in the ways of soberness and right. A number of instances were given where the children were left alone in the homes evening after evening, some in want and neglect, while the fathers were at their societies and the mothers at their parties.

The question was and is, What is to be expected of children who are brought up in such homes? They

are homes lacking the qualities essential to home making. The children find in their parents nothing to make home desirable. The example of the parents teaches the children that home has no attraction, that the better and more important things are found on the outside of its precincts,—in the lodge room, the theater, the saloons and social parties. Even the prayer meeting and church services are of secondary importance.

Need we wonder that, when these boys and girls grow up to manhood and womanhood and enter homes of their own, they should follow in the same course? Certainly not, as it is expected that children will follow their home training. The home is the fountain from which should come the Christian lives and the future church. If this fountain is destroyed, what will we have? What can we expect? It is true, there are many dangers besetting the pathway of our young people, but if we can maintain the Christian homes of our land many of these dangers can be safely met and averted. Destroy the divinely appointed home, and our most potent safeguard is gone. Every clubhouse, every lodge and every other organization that segregates our homes by separating parents and children during the evening and night hours is a menace to our manhood and womanhood, to society and to the church.

The Brethren church has always stood opposed to secret societies and lodgism, mainly because they are secret organizations and because of the objectionable oath-bound initiation of their members. It is true, these are sufficient reasons why we should stand opposed to such orders and organizations; but it does seem to us that the segregation of our homes is a more sweeping objection, because in this the homes and the hopes of our children are menaced in a way that will be felt in every phase of life. The sanctity of the home life is imperiled, the children in the homes are left without the help of parental care. And as soon as they get old enough they are tempted to follow parental example by spending the evenings on the street. And, when there, they are led to resorts that are wicked and dangerous to their morals, and away from things that are safe, good and religious.

The only safe place for our children and the young, especially in towns and cities, in the evenings, is in the home or under parental care. And because of this evident truth we should seriously deprecate all organizations that lead to the separation of parents from their children during their character-forming period in life.

H. B. B.

TALMAGE AND HIS PREACHING.

IN the way of commanding attention there have been few greater preachers than Mr. Talmage. No sermons were more widely read than his; they were printed regularly in more than three thousand papers and were sought after by men and women on both continents.

Men have wondered where the secret of his power lay. This, during his life, was known to a few, but not to the public. He was a diligent student and a hard worker. He believed in a good literary style, and made a careful study of the best way of saying things. He would spend hours polishing up his best paragraphs, especially those containing the central idea and leading thoughts of a discourse.

He read after the best of authors, and studied their best ways of saying the best things. Then he studied the Bible with a view of mastering its contents and grasping the surroundings of the incidents recorded. He studied history, the people, their ways and what they were thinking and talking about. He studied his own mental, physical and spiritual condition. Voice culture, with him, was a matter of stupendous importance. He often wrote his sermons from beginning to end, then read them aloud in his own room, training his voice on this and the other point so as to bring everything up to his highest possibility. In this way he went over some of his sermons a number of times before delivering them in public.

His body received the greatest possible care, for he knew the value of a sound body and a good stomach in order to possess a strong, clear and flexible voice.

His food was of the plainest and most healthful kind, and he was careful not to overeat. Early in life he threw his cigar away, declaring that no man could do his best and use tobacco.

He made it a point to sleep at least eight hours out of every twenty-four. He had a bed in his library, and when he felt the need of sleep he pulled off his clothes and went to bed in good sleeping fashion. He liked the idea of getting himself thoroughly ready for his work and then taking a good sleep before delivering his sermon. He made it a point not to go into the pulpit physically tired. His body as well as his mind must be at their best when the hour came for him to appear before his audience.

He was a great reader, reading much and saving the best. But he left his books in his library, and studied nature and men when he traveled or went about. His idea was to keep his mind and body fresh and vigorous, and then keep in close touch with the people. Hence he found it good to mingle much with people, talk with them and learn as much as possible about their needs.

It is said that he lectured more for recreation than money, for he was a thorough believer in the active recreation that gives a man's body additional power as well as his mind. When traveling he kept his eyes and ears open, drew largely on his memory for necessary facts and wrought out on the cars many sermons that were suggested to him by what he saw and heard as he went from place to place. He was a man of three matrimonial ventures, but in each case he secured a wife who understood him thoroughly, appreciated his habits and literary methods and proved a great help to him in his work.

He read the Bible as a message from God to man, paying no attention whatever to the claims and supposed findings of the higher critics. For his purpose the English Bible was sufficient, and he read it with the reverence first impressed on his mind by his pious mother. In fact it is doubtful whether the man really understood the claims of the higher critics and the fine-spun theories of scholars.

Most ministers can profit by some of Mr. Talmage's methods of study, preparation of sermons and the care of his body and mind; but his theology, as a rule, is no safe guide. He thought little of the New Testament ordinances, and yet he did the right thing when he baptized a man in the river Jordan by trine immersion. He was on a tour through the Bible lands, reading and writing much even while on horseback. When he reached the banks of the Jordan a man demanded baptism. A service was held on the banks of the stream, then Mr. Talmage led the man into the water to the needed depth and dipped him three times. Why he did this has never been explained. His extensive reading probably gave him to understand that this was the general practice of all the East, and that it must have been the most primitive way of performing the rite.

CROWLEY'S BOOK.

Last year the House printed for Father Crowley, as he is generally called, a book entitled, "The Parochial School." The purpose of the work is to show how corrupt are these schools under the management of Catholics, how they affect the Catholic church and endanger the republic. The priests came in for their share of exposure on account of their corrupt morals and drinking habits. Some of the charges against the priests are simply startling. Mr. Crowley is a scholar of high standing in the Catholic church, and it was expected that he would at once be called to account, or possibly be sued for slander. But no one disturbs him. His book is being widely read and it is doing its work, as will be seen by the following:

It will be remembered that the Marquise des Montiers-Meronville, formerly Miss Caldwell, who gave a half million dollars to found the Catholic university at Washington, D. C., renounced the Catholic faith in 1904. Repeated efforts have been made to induce her to return to the fold, but she declares that she has forever cast off the yoke of Rome. Her sister, the Baroness von Zedtwitz, had adjured the faith in 1901.

A short time ago the baroness had her secretary write Mr. Crowley thus:

Dear Sir: I am instructed by the Baroness von Zedtwitz to acknowledge the receipt of your book entitled "The Parochial School a Curse to the Church, a Menace to the Nation," and to thank you for the same. The baroness further requests me to say that she will read it with interest and attention, as the facts therein contained coincide only too well with the actual situation of the church, from which she has severed all connection.

The Catholic priesthood, as a class, is the enemy of the social order, and the spirit which governs it is opposed to patriotism.

Esoteric Catholicism, as known to the initiated few, is the most abominable system of religious domination which has ever been known. Its direct object is the subjugation of the individual to the immoral interests of the organization. Ethical principles are subservient to the spirit of lust and greed which pervades the whole system. There can be no purging out of the disease which is at its core. The whole organization is decayed, and despite the brave efforts which you and others before you have made to reform it the system flourishes and grows. There is not, and never can be, "Modern Catholicism," and should ever the political necessity arise for purifying all religion, Catholicity would then and there be wiped off the face of the earth.

I am, dear sir,

Yours truly,

For the Baroness von Zedtwitz. Lillian King, Secretary.

In another letter, written two days later, the baroness writes over her own signature:

The Rev. J. J. Crowley,

Dear Sir: I beg to return you herewith the two books you left for me to read, and at the same time enclose you a cheque to aid you in the work which you have sketched out to me, viz: A crusade in the name of righteousness and clean living to cleanse the Catholic church from the reign of unworthy and immoral prelates. Having this aim in view I wish you every success.

These letters of the Baroness von Zedtwitz are the most startling denunciation of priestly corruption ever made by a Roman Catholic woman. They indicate that a spirit of independence exists in that church, and will ultimately find expression in a demand for a reform that may be in its influence on that church as significant as the Reformation.

Mr. Crowley has also received an emphatic indorsement of the statements in his book from Bishop William Burt of the Methodist Episcopal church, who was for many years connected with the Methodist mission in Rome. Bishop Burt writes Mr. Crowley as follows:

Rev. J. J. Crowley,

Dear Sir and Christian Brother: I have read your interesting book "The Parochial School a Curse to the Church, a Menace to the Nation." After fourteen years of residence in Rome I am not surprised by what you have published. You have not overstated the case in the least degree. Your book is a terrible arraignment of the hierarchy in Rome and in the United States, but it is absolutely true. It is terrible because it is true. What you have said corresponds exactly to what I have known and seen in Rome. The half has not yet been told. It is time that the American people should know the facts. Every loyal American, Catholic or Protestant, should read this book, brim full of facts. May God give you great wisdom, patience, and courage for your great work.

Very sincerely yours,

William Burt.

For most of this information we are indebted to the *N. W. C. Advocate*, a religious journal of wide influence, which endorses the book referred to and regards it as a remarkable work, exposing a class of corruption that has been too long winked at.

HE ENJOYS HIS PAPER.

SOME of our patrons accompany their subscriptions with a letter, telling how they feel and how they are getting along spiritually and temporally. Reading these communications enables us to understand some of our people better than we could possibly understand them otherwise. Here is a letter from one who does not have very much of this world's goods; but he thinks he cannot get along without the MESSENGER. In some way he saves enough to pay for the paper, and then gets a great deal of good out of it:

"The time has come again for me to renew my subscription to our papers. I have read the Messenger for many years; in fact, when it was only a Visitor and not

a Messenger. I am one of those to whom God, for reasons best known to himself, has not seen fit to entrust much of this world's goods, though I have worked ever since I could raise a hatchet or pick up chips, and often, since I am grown, from four or five in the morning till seven or eight in the evening. I have tried to be economical and also liberal. I have passed through dark hours of trial, when those around me misunderstood my motives, but through all this the Messenger has come to me as a messenger indeed. An hour or so at a time, while I perused its pages, I could travel with the missionaries in India and in Europe, and with the evangelists in our own country, and with Bro. D. L. Miller and others in Bible lands, and even to South Africa and Australia for ONE DOLLAR and FIFTY CENTS a year. I have not the time or the means to go to the Bible schools, and to the institutes which are held over the Brotherhood. So while I can read my Bible, yet I would be a somewhat one-sided man did I not take a paper like the Gospel Messenger, which enables me to see all sides at a glance."

It seems a little strange that property will cling to some men and slip away from others. Or, rather, that some men can hold on to that which comes to them, while it slips through the fingers of others. We are disposed to regard a man as unsuccessful just because money will not stay by him. He may be industrious, honest, pious, full of love, faith and the Holy Ghost, and yet we look upon him as not a success simply because he does not accumulate property. If a man succeeds in nine points and fails in the tenth, and that tenth point should be the acquiring of wealth, we mark him down as a failure. In these days of money grasping the piling up of wealth is looked upon as a special virtue. But when the case reaches the court of heaven all of our decisions regarding the successful life may be reversed. While it is good and proper that men should acquire some property, so as to be able to care for themselves when no longer able to toil, still we are inclined to place too high an estimate on wealth, and then too low an estimate on the Christian graces when found in poor people.

While our earnest brother is poor, he has the ability to enjoy his religion, and that is much more than can be said of many of the rich ones. Money may not stay by him, but other things of more lasting importance do, and judging the poor from this standpoint, we are led to believe that more of them are going to make the Christian life a success than the rich and independent. Since some of our poor readers cannot gather property, so as to live at ease, let them make a specialty of the Christian virtues, for having these they shall never fail.

ELDERS ANOINTING THE SICK.

May others besides the elders take part in the anointing of the sick? Has Annual Meeting ever made any decision on this point?

JAMES says: "Is any sick among you? let him call for the elders of the church." James 5: 14. Elders in this instance means the ordained elders, those set apart by the laying on of hands for the work and care of the church. Paul had elders ordained in every church, so that no church needed to be without elders. It was these ordained elders that the sick were to call to attend to the anointing service. This is the way the Brethren in conference understand the scripture in question, as will be seen in the following, considered and passed by the Annual Meeting of 1862: "Who are the elders spoken of by James, that are to be sent to anoint the sick in the name of the Lord? ANS.—The ordained elders, if they can be obtained; if not, the next in office."

In case elders cannot be secured, ministers in the second degree may be employed, and even ministers in the first degree and deacons in case of real necessity. All these officials are the elders' assistants, and, in the absence of elders, or when elders cannot be had, may sometimes do work entrusted to elders, especially anointing the sick. In congregations where elders reside it is not considered proper to call for those not ordained without first consulting with the elder in charge. Let the sick call for the elders, and if the assistance of ministers not ordained is desired, let such arrangements, if practicable, be made by the elder having charge of the congregation where the sick resides. This would be in keeping with what James says, to say nothing of the importance of showing to the elder the respect justly due him.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, - - Illinois, H. C. EARLY, - - Virginia
S. F. SANGER, - - Indiana, A. B. BARNWART, - - Maryland
JOHN ZUCK, Iowa.

SLOW BEGINNINGS.

When a work is entered upon, men soon begin to expect results, and if they do not come as soon as expected there is a disappointment and sometimes discouragement. The age in which we live is a fast one; most persons do not have as much of the virtue of patience as they should have. They are not willing to wait, to shut their eyes in their last sleep, trusting to him who rules over all to accomplish that which is best when the proper time comes. And they lose much; indeed, those who are impatient have already lost much that would make life better and happier and more useful.

These thoughts came when reading an item which stated that in 1907 it will be a hundred years since Protestant missions were begun in China. It was in 1807 that Morrison sailed for China. His heart's desire was to make Christ known to those people who had for so many centuries been sitting in spiritual darkness. And he went out not knowing what awaited him. Would he have gone if he had known how many years he would have had to wait for the first converts? Would he not have thought it would be the part of wisdom to go where there were fewer difficulties to meet and where it would not take so long to produce results? We cannot tell how it would have been if he had known. But it is good to think of him as a man who would not have been turned aside by any obstacle which he could surmount. He was not a waverer or a coward.

In 1843, thirty-six years from the time the mission was opened, there were twelve missionaries and only six converts. Suppose that had been the result from our first mission in a heathen country. Would we still be urging on the work—our India mission is not yet twelve years old—and as ready to contribute as we were at the beginning? And think of having to wait twenty-four years yet before we would have half a dozen native members. As it is, hundreds have already been baptized, there are not lacking those who think we are sending too much money across the water, and they are saying to themselves and their friends that more good would be done if the money were kept and used in the home field.

We cannot blame them for thinking and saying that more money should be used at home to advance the Lord's kingdom. There can hardly be two opinions about that. But they are woefully mistaken when they say any of the money now being sent abroad should be kept at home. That would not help matters here, for it is practically certain that if our foreign work were cut off much of our home work would cease or be carried on in a much less enthusiastic way than it is at present. In fact, much of our zeal is in the reflex influence of our work in foreign lands. There are some who doubt this, but it is true of us and has been true of other denominations which have gone into foreign work. After they had begun to labor for souls there they began to think more about the souls round about. It could not be otherwise.

It is good for us to think of some of the missions which have not moved forward as rapidly and successfully as ours has. We may yet open up a field where progress will be more slow. We may wait ten or more years for a convert. It is well to prepare the heart to be patient. A harvest must not be expected too soon. It takes a longer time to prepare some kinds of soil than others. And sometimes the first sowing is destroyed by the enemy of all righteousness. It is our business to prepare the soil and sow the seed. In God's own good time it will grow and bring forth a harvest. Great results will follow when the beginning has been rightly made, even as in China. It took thirty-six years to have six converts, but now there are a hundred and fifty thousand. Did the patient sowing pay? We need only remember, whatever may be the delays and discouragements, that God's Word will not return to him void, but will accomplish that whereto he sends it. Slow beginnings may make wonderful endings. G. M.

FROM JALALPOR, INDIA.

One Sabbath evening we were gathered for services in the bungalow. As is our custom, we were seated in a circle on the floor with the lamp in the center. We worship in the front room of the bungalow, for our congregations are not large,—about a dozen, generally.

But while we were sitting, a little miller attracted my attention. He was beautifully white and seemed very

happy, flying round and round the light. Finally he alighted on a fold of the carpet, which was in the lamp-light, and just outside of the shadow cast by it. Immediately the large black ants, which are constant dwellers in this room, and crawl about over the floor, saw him; and thinking "What a fine morsel he will be," they made straight for the miller. But our little friend was aware, and just as one large, black fellow was about to seize him, he spread his white wings, and, rising above all, flew peacefully away, and the ants had no miller that night.

But there are lessons for us in this: Because of his whiteness the miller drew the attention of the enemy. Is it not so with the larger animal, man, also? He who is growing in grace, is learning to know the Lord and living nearer to him, who knows his sins are forgiven and that he is made white by the blood of the Lamb,—is it not he who is most often criticized, judged, has stones hurled at him, and for no reason but jealousy has enemies,—those black creatures who belong to the darker regions?

Then, too, the miller was in the light of the lamp, and so more easily seen by the enemy. Those who are living in the light of God, in the smile of his countenance, are the very ones whom Satan delights in tearing down and over whose faults Satan rejoices most. His messengers are busy on all sides, waiting for the opportunity. And when the "white-robed" one pauses a little to take breath, or to rest a bit, as did the miller, is the time he is imperiled; then is the time he needs to watch, for the enemy will draw near. If the miller had kept on flying there would have been no danger; so as long as we keep going upward, upward, nearer to God, we are safe; but just let us come to a standstill, stop growing in Christian graces, take a rest awhile, then it is that the enemy is busy and we are liable to fall.

The miller was on a fold of the carpet,—a real mountain compared to his size. He was higher than all the surrounding country,—above it all, so he became a good mark. Most always it is the man who has a high position who "makes to himself enemies." Do you envy the shoemaker because he can make good shoes, or because he is a good, honest man, working quietly at his business and respected by all? I think not. He has few enemies. It is the positions requiring intellect, skill, those that demand high wages and honor that arouse envy and jealousy and, alas! too often in work for the Lord. Those who have started out in work with us and can do things just a little better than we, are the greatest causes for ranking thoughts. As long as our friends are in the ditch, or along in the valley with us, friendship flows on all right, but when they begin to get "on the hill" then our unkind thoughts begin. How much better if we could rejoice in our brother's advancement! Carlyle says that no nobler feeling than this dwells in the breast of man. Every true man is lifted to a higher plane himself by admiring and commending those who are above him.

Lastly; see this little fellow spread his wings and rise above his enemies. The truly "white-robed," the saints, shall surmount all difficulties. How? By trust in him. "They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Though the enemy surround in a host, and though the darts aim directly at you, fear not, but look up, and he will help you to rise above it all and take you away out of the clutch of the enemy. "Thou wilt keep him in perfect peace whose mind is steadfast on thee: because he trusteth in thee." Effie V. Long.

A CALL.

Dear ministering brethren in the East who are idle and are rusting out because of inactivity in your work, I am coming to tell you that in Oregon the harvest is great but the laborers are few. We need a goodly number of the best workers in the Brotherhood—men of courage and sound minds and that are true to the principles of our beloved Brotherhood. Saints so much need to be encouraged and careless professors awakened and sinners warned to flee the wrath to come. Many good workers could find plenty to do here. Oh, why cannot workers in the East who are rusting out for the want of an opportunity to preach come here and locate in large fields where there is no preaching? Many good, honest souls are tired of living on husks and threadbare experiences—they are longing to hear the saving words of the Gospel they want to believe and obey the Gospel that has power in it.

Dear brethren and sisters of Oregon, let us pray that God may send true and consecrated workers into this needy field—workers that are willing to make sacrifices for the good of the cause and the salvation of souls—men and women who are a flame of fire for God and that will preach and live the truth in all of its beauty.

When the true Gospel is faithfully preached and lived, those who come in touch with such persons, if they are honest with themselves and their God, will accept it. Then why not some of you young brethren, yes, some of you strong young men, come to the Northwest, especially to the Willamette Valley, and learn to sacrifice and labor and endure hardness, as good soldiers for Christ? If you cannot come here to labor in the Master's cause, please do attend the district meeting of Oregon, Wash-

ington and Idaho next summer and get enthused. It will remind you of a young Annual Meeting. In California, Oregon, Washington and Idaho is the place to find brethren and sisters of enthusiasm. One has said that, Peter-like, if they are wrong, they are enthusiastically wrong, and if they are right they are enthusiastically right.

I like a religion that is deep enough to swim in, a religion that is fully clothed with gospel dynamite, a religion that bubbles over occasionally evidenced with a hearty amen, a religion that has a responsive swing in it, as a "God bless the truth" and a nod of the head, if I am sure the one is awake that does the nodding. I am well acquainted with a brother that was urged to preach at Bordentown, N. J., in the M. E. church, and when he entered the elegant audience room where the pipe organ seemed to be doing its best, his courage almost failed, and in great weakness he entered the stand and with a trembling voice he began the discourse, but soon he began to hear amens, and as he proceeded the amens became louder and fuller, and soon the five room and pipe organ passed out of his mind and he swung clear out and God was glorified and the day saved. Then dear brethren, when you feel it in your soul do not be afraid nor ashamed to say amen, God bless the truth, etc. D. A. Norcross.

Newberg, Oregon, Feb. 6.

BULSAR, INDIA.

The district meeting of the First District of India was held at Anklesvar Jan. 2. All but a few of our missionaries were present. Services were held in English and Gujarati for three days prior to the district meeting. It was a season of refreshing much enjoyed by us all. Those of us who live at Bulsar took our turns at going and at staying, so all of us could go part of the time and none need stay home all the time. In accordance with a recommendation from the General Missionary Committee, it was decided at a recent meeting of our district mission board to remove to Bulsar all the orphan boys now stationed at Anklesvar. The transfer will be made as soon as the necessary arrangements can be completed. When this is done we shall have but one orphanage in India. This arrangement will make possible more work among the village people.

At the same meeting of the board it was decided to make Bulsar the center of our medical work. Bro. Stover and Dr. Yereman have been in search of a suitable building for the dispensary. It is believed that Bulsar offers a greater opportunity for the success of a medical mission than does Dahamu. Bro. Pittinger, however, will continue there the work which is at present in so prosperous a condition.

On last Sunday Bro. McCann gave us two good sermons, one in Gujarati and one in English. Just after the morning service the entire congregation walked out to the river to witness a baptismal scene. An old gentleman and his daughter were baptized. The father has been foreman in the railway repair shops for many years and is a man of considerable influence. They have always been good friends of the mission and missionaries. We are glad to welcome them into our church.

Monday evening we held a love feast. Bro. Isaac Long officiated. The attendance was larger than at any previous communion service held here.

Brother and Sister Lichy came to Bulsar yesterday to spend a few weeks. They have both been suffering much with fever and hope to get rid of it by a stay here. They have had no fever now the past few days.

Brother and Sister Berkebile have been doing some visiting at the various stations. They have been at Bulsar a few days longer than they had planned. This is owing to an attack of fever which Steven is experiencing. Bro. D. L. Miller and Dr. Yereman are in Bombay to-day. They went to secure some furniture and equipment for the dispensary, and to make final arrangements for sailing. We begin to realize that the stay of Brother and Sister Miller is just about at an end. We shall be sorry to see them go. They have done us all lots of good. And should their plans for returning again to India mature, there shall be open hands and glad hearts ready to receive them. Whether here or in America, may God use them to his own glory.

A set of carpenters have gone from our shop to Dahamu to help build Bro. Adam Ebey's house. J. B. Emmert Jan. 12.

FROM MICHIGAN.

The committee selected to investigate and select a favorable opening for beginning city mission work in our district met and looked over and canvassed some parts of Grand Rapids, Jan. 23 and 24; then as one member of the committee, Bro. I. C. Snavely, was engaged in a series of meetings at a point near the city (Dutton), he thought it would be imprudent for him to make a break in the work there by leaving at the time. The other two members—Bro. A. W. Hawbaker and the writer—went to Lansing and made such inquiry as we could and also visited a number of private homes to get information. We find in both cities the ground is quite largely covered by other denominations, but we believe there is room for the Brethren to do a good work if we had competent and faithful workers to place in either of these cities and means to support them.

A meeting of the mission board was held Jan. 27, and it was decided to ask Bro. I. C. Snavely to hold a series of meetings in South Grand Rapids, and while there to more thoroughly canvass that part of the city. If this can be done and a favorable report is brought, the board will try to locate workers there and open a mission at once. We all realize it is a great and important work that will need the earnest, united support of our district to succeed.

Peter B. Messner.
R. F. D. No. 36, Lake Odessa, Mich., Jan. 29.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale church just closed a very interesting meeting, held by Bro. S. J. Bowman, of Jonesboro, Tenn. He preached in all twelve sermons. Much interest was manifested by outsiders. The house was filled when the weather was favorable. Our church was much built up. We expect a Bro. Miller from Illinois to come and hold a two weeks' meeting soon.—J. Z. Jordan, Fruitdale, Ala., Feb. 14.

COLORADO.

Grand Valley.—This church is at this writing holding a series of meetings. The first week Bro. J. E. Bryant preached doctrinal sermons. Last week Bro. S. Z. Sharp, of Fruit, did the preaching. Three sisters who had wandered away desired to return and were received again into church fellowship.—Anna L. Bryant, Grand Junction, Colo., Feb. 13.

CALIFORNIA.

Inglewood.—Bro. A. W. Vaniman closed a good revival here Feb. 2. On Saturday night Bro. Vaniman officiated at our love feast, and on Sunday night he gave us an excellent lecture on the customs, conditions, etc., in Sweden and Denmark. One dear soul took upon himself the responsibility of a Christian life. Bro. Vaniman gave us fifteen strengthening sermons. Feb. 4 Bro. England, of Ashland, Ohio, preached for us. Bro. Vaniman and wife go from here to Pasadena, where they expect to reside for some time.—T. M. Calvert, Inglewood, Cal., Feb. 7.

Lordsburg.—Instead of having the regular prayer meeting service last Wednesday evening, Bro. D. C. Campbell (Colfax, Ind.) talked to us about the Bible Lands. On Sunday morning he preached an earnest sermon. Sunday evening he again lectured, reviewing his trip abroad. We have recently organized two new departments in our Sunday school—the "cradle roll" and "home," the former under the superintendency of Grace Yundt and the latter under J. L. Miller.—Grace Hileman Miller, Lordsburg, Cal., Feb. 7.

DISTRICT OF COLUMBIA.

Washington City.—In special council, Feb. 4, the Washington City church called to her pastor Bro. Charles D. Bonack, of Westminster, Md., and he has accepted the call and will enter upon his new duties about April 1. After nearly a year's suspense and anxiety the Washington City church feels to take courage, and hopes that much good will be done under the new pastor. Two certificates of membership were granted and some other business of minor importance transacted. Our elder, Bro. A. P. Snader, was present and presided; also preached both morning and evening of that day. Bro. John A. Garber filled the pulpit last Sunday very satisfactorily and profitably to his auditors.—M. C. Flohr, 338 Eighth St., S. E., Washington, D. C., Feb. 14.

ILLINOIS.

Hurricane Creek.—Eld. C. C. Root, of Ames, Okla., stopped off with the Hurricane Creek congregation (Illinois) on his return trip from Indiana, where he had been visiting relatives and old acquaintances. He delivered five well-prepared discourses, which were listened to with marked attention and interest. Any minister passing over the Vandalia railroad, who will stop off and give us a few meetings, will be met at Smithboro, Ill., by notifying the writer in time.—M. L. Hahn, Pleasant Mound, Ill., Feb. 13.

Kaskaskia church met in council Feb. 10, our elder, D. T. Wagner, presiding. We elected part of the officers for our Sunday school; Sister Wagner superintending and the writer assistant. We also elected Bro. T. N. Sleuder for church clerk. One letter was granted.—Mary Waddelow, Beecher City, Ill., Feb. 11.

Martins Creek.—Our members met in council Feb. 10, our elder, John W. Harshbarger, presiding. Decided to have a series of meetings next fall, commencing Sept. 29 and closing after the love feast. Our love feast will be held Oct. 13. We reorganized our Sunday school, to begin the first Sunday in April; C. A. Gruber and J. J. Scrogum superintendents. Decided to use the Brethren's literature.—Nicholas Eichenberg, Jeffersonville, Ill., Feb. 14.

Smithboro.—In communicating to Gospel Messenger of recent date Bro. Hutchison says he was seventy years old Jan. 15. I was seventy years old to-day—about twenty-eight days difference; but there is a greater difference between us in another respect. He is a preacher and I am not. But last fall I stood on the top round of my twenty-foot ladder and picked some nice apples.—Cornelius Kessler, Smithboro, Ill., Feb. 13.

[We should think the top of a twenty-foot ladder rather a dangerous place for a man seventy years old. At any rate, the top of the ladder of fame is a shaky place for either preacher or laity.—Ed.]

Walnut church is in the midst of a very interesting series of meetings, conducted by our elder, Bro. J. H. Baker. The attendance is gradually increasing. One decided for Christ and was baptized yesterday. Others are almost persuaded. This church is west of Astoria, but it is in the same district that the Astoria and South Fulton are.—Fay A. Rohrbach, No. 2, Browning, Ill., Feb. 12.

INDIANA.

Lower Fall Creek congregation met in council Feb. 16. The meeting came a day earlier (Feb. 17 being the regular day) on account of the laboring brethren being called away to attend a funeral. All business was disposed of with a spirit of love. Three letters were granted.—Laura Chamberlin, R. R. No. 12, Anderson, Ind., Feb. 16.

Nettle Creek church met in council Feb. 10. This was the council for yearly business. We appointed the time for our communions, which are April 28 and Oct. 27. We decided to continue our Sunday school meeting another year. Arrangements were made to elect our committee on program. We are continuing our four Sunday schools through the winter. Our attendance is not quite as large as in summer, but the interest is very good.—Charles W. Miller, New Lisbon, Ind., Feb. 12.

Sampson Hill.—The meeting at this place, conducted by Eld. Elias Smeltzer, of Arcadia, was well attended. The church met in council Feb. 8. The business was all transacted in a pleasant manner, and the church was left in a better condition.—Ralph Hensler, R. R. 2, Shoals, Ind., Feb. 12.

IOWA.

South Ottumwa.—Our little band of faithful workers organized a Christian Workers' meeting in November, and are pulling along together nicely. Feb. 4 we each gave our mite toward raising the \$100,000 for the saving of souls for Christ. The evening being somewhat stormy we did not have our usual turnout. Our contribution was \$1.25.—C. E. Wolf, 223 S. Moore St., South Ottumwa, Iowa, Feb. 12.

KANSAS.

Altamont.—Bro. C. P. Rowland, of Lanark, Ill., came to the Altamont church Feb. 6 and gave us six inspiring sermons. His visit among us was much appreciated. Our Sunday school is evergreen; good attendance.—Katie Joyce, Altamont, Kans., Feb. 12.

Burroak.—One of our young Sunday-school scholars was baptized Feb. 10 by Bro. Jacob Sloniker. Our church is increasing in number.—Elnora Baringer, Burroak, Kans., Feb. 12.

Ottawa.—The Ottawa church met in council Feb. 9, with a fair attendance. We selected May 5 and 6 for our communion. The church here is in a prosperous condition and our number has increased until we have over one hundred members. Just at present several of our aged members are sick.—W. B. Devilbiss, Ottawa, Kans., Feb. 14.

Wichita church met in quarterly council Feb. 10. Bro. S. A. Honberger and wife handed in their church letters, this adding another elder to our number. In the absence of our presiding elder, Bro. Honberger was chosen moderator pro tem. Decided to hold our next love feast May 5. Services continue to be well attended at the mission. A girls' sewing society has been organized.—Susie Jacques, Wichita, Kans., Feb. 16.

MISSOURI.

Fristoe.—Our Sunday school has been reorganized for the year 1906, with J. A. Campbell superintendent, J. H. Tripp assistant. This is an evergreen school and starts into the year 1906 with bright prospects, increasing in attendance and interest. We have decided to have regular children's meetings every fourth Sunday in each month.—Mertie A. Campbell, Fristoe, Mo., Feb. 12.

South St. Joseph.—Bro. Geo. Clemmens and myself were called to St. Joseph Feb. 3 and held a council with the church the same evening. We commenced a protracted meeting on Sunday evening. I remained with the brethren and sisters until Feb. 13. The interest and attendance have been good. Two sisters have been baptized and others are thinking seriously. The meeting will continue for some time. They are having topical meetings this week. The last of the week they are looking for Bro. C. P. Rowland to give them a call. Bro. M. R. Murray is to give his lecture and views on Palestine next week.—D. A. Miller, Winston, Mo., Feb. 14.

NEBRASKA.

Highland church met in council Feb. 10, at Bro. Oliver Lapp's place. Eld. Levi Snell was with us. We decided to have a series of meetings in the near future, to be conducted by Bro. George Mishler. Bro. Snell preached three sermons while with us. Maria Lapp, Moorefield, Nebr., Feb. 12.

NORTH CAROLINA.

Peak Creek church met in council Feb. 6, Eld. H. J. Woodie presiding. All business was transacted satisfactorily. One young girl came out on the Lord's side. There was also preaching on Sunday, when Bro. Woodie gave us a very helpful sermon. Then another young man—came forward, desiring membership. After preaching all repaired to the waterside, where the applicants were buried in baptism.—Emma Sheets, Beldon, N. C., Feb. 15.

NORTH DAKOTA.

Cando.—The work in Cando is moving along very quietly. Attendance at preaching services is not very large, but audiences are attentive. So many members who formerly lived in Cando have moved out on the land that we have to depend on others for our audiences. The Sunday-school attendance is good. Our Sunday school is larger in winter than in summer. On Jan. 14 the Sunday school was reorganized for six months, with Paul Mohler superintendent and Sister Mary Miller assistant. We have just completed an addition of two excellent rooms to the churchhouse for the use of Sunday-school classes, Christian Workers' meetings and love feasts. Our Christian Workers' meetings are now held on Thursday evenings, on account of the young members who stay in town through the week to attend school. Bro. Fitz is president, and the work is moving along nicely. Our elder, J. C. Seibert, is spending the winter at North English, Iowa, on account of his health. The work of the ministry this winter is in charge of Bro. Geo. K. Miller and myself. We have two services each Sunday, which, with our Sunday-school work, keeps us quite busy. We expect soon to have Bro. J. M. Myers with us again, on his return from the East.—Paul Mohler, Cando, N. Dak., Feb. 12.

Perth.—Bro. Fred Culp, of York, N. Dak., came to us Jan. 25 to hold some meetings, which continued over Feb. 4. He preached twelve sermons; was with us in our afternoon teachers' meeting; also assisted in the organization of a sisters' sewing circle. The meetings were well attended and the members were strengthened and built up, and have a desire to renew their efforts both in the Sunday school and church work.—Saloma Fisher, Perth, N. Dak., Feb. 15.

Rocklake.—At Christian Workers' meeting Feb. 4, in the Pleasant View house, we decided to have two missionary sermons a year for world-wide missions. Feb. 11 Brethren Isaac Miller and D. A. Miller, of Zion, were with us. Bro. Isaac preached a soul-cheering sermon.—C. E. Paterbaugh, Egeland, N. Dak., Feb. 12.

Snider Lake.—Jan. 12 we organized our Christian Workers' meeting, to take the place of our Bible meeting. Bro. Charles F. Deardorff was chosen president and Sister Mary Deal secretary. Under the new organization the interest is growing. The discussions were especially in-

teresting on the evening of Feb. 4. There were about thirty that pledged themselves to give one dollar towards the \$100,000 fund this year. It was decided also to support an orphan in India and over five dollars was raised for that purpose. Bro. J. W. Brooks, of Newville, was with us over Sunday and delivered three able sermons.—W. A. Deardorff, Brumbaugh, N. Dak., Feb. 13.

OHIO.

Celina. Bro. J. F. Spitzer, of Summitville, Ind., came to the Ash Grove church Jan. 25 and continued until Feb. 11, preaching twenty-one sermons. The church was strengthened and encouraged. The meetings closed with a full house and good interest.—F. P. Cordier, R. R. No. 5, Box 12, Celina, Ohio, Feb. 12.

Covington.—At our recent council, Jan. 10, Bro. D. D. Wine was elected to represent us at Annual Meeting, and he and Sister Elizabeth D. Rosenberger at district meeting. Our Sunday school and Christian Workers are moving along in the work of another year with a zeal that is very encouraging.—Oma Karn, Covington, Ohio, Feb. 12.

Hickory Grove.—Bro. David Hollinger and wife, of Greenville, Ohio, came to us Jan. 23 and labored with us until Feb. 11. Bro. Hollinger preached earnestly and Sister Hollinger was a great help in the song service. The attendance was very good. Seven precious souls were baptized. The church has been much encouraged.—Bertha M. Hershberger, R. F. D., Tippecanoe City, Ohio, Feb. 13.

Lower Stillwater.—Our protracted meetings at Happy Corner church, which have been in progress for the last three weeks, closed Feb. 11 with a crowded house. Five dear souls were safely sheltered within the fold. Dorsey Hodgden, who conducted these meetings, labored earnestly for the cause. This was the third series of meetings held within the district during the winter, resulting in fifty-two accessions by baptism. One was restored. Our three Sunday schools were all reorganized at the beginning of the year. At a council meeting held Feb. 7, L. A. Bookwalter and the writer were chosen delegates to district meeting, and the former to Annual Meeting.—A. L. Klepinger, Dayton, Ohio, Feb. 13.

Mahoning.—Bro. William Wiley, of Ashland, Ohio, held meetings for one week at the Woodworth schoolhouse, closing Feb. 4, with two applications for membership. This is a new mission point and the outlook is encouraging. Our council meeting was held at the Bethel house Feb. 10.—Wm. P. Wertz, Columbiana, Ohio, Feb. 14.

Mercer church met in council Jan. 16. Bro. Jacob Heistand, of Middlepoint, Ohio, was with us. He was chosen moderator of the meeting. He came Jan. 12 and staid until Jan. 16, delivering six sermons. One precious soul requested baptism. Bro. Heistand was with us again Feb. 10 and 11; preached three interesting sermons. He will come again March 17.—Katie Shellabarger, R. R. 2, Mendon, Ohio, Feb. 13.

Newton.—Three were baptized here the evening of Feb. 8. Of these the two brothers made their first application that evening for the rite.—Mary I. Senesman, Pleasant Hill, Ohio, Feb. 11.

Oakland church met in council yesterday. Brethren Devault Crowell and S. D. Royer assisted us. Five members were received by letter and one letter granted. Eld. J. H. Christian was elected delegate to Annual Meeting. Brethren H. Z. Smith and J. H. Christian to district meeting. The church decided to hold a love feast June 16, also that the ministering brethren secure a preacher to hold a series of meetings sometime during the year. Some progress was made toward repairing our churchhouse.—Belle Maurer, Versailles, Ohio, Feb. 13.

Salem. A good spirit was manifested at our council meeting yesterday. Brethren J. C. Bright and D. C. Hendrickson were with us. Five letters were received and twelve were given. The missionary collectors of the district reported \$125 for Southern Ohio and \$45 for world-wide missions. A collection of \$20 was taken for a poor, sick brother in our district. The expenses of the Salem district, which have been heavy the past year, are all paid, with money in treasury. We have the promise of having with us in protracted meeting next fall, Reuben Shroyer, of Canton, Ohio, at the central house, and A. G. Crosswhite at Arlington.—Katie Flory, Union, Ohio, Feb. 16.

Silver Creek church met in council Feb. 10. We decided to hold our love feast June 16. Our series of meetings is to begin Sunday, Feb. 18. Bro. Hollinger, of Greenville, is expected to be with us. One letter was granted.—Mrs. Otto Fisher, R. F. D. No. 1, Pioneer, Ohio, Feb. 14.

Springfield church met in council Feb. 10. Elders David Young and Chas. Kinsley, from the East Nimishillen church, were with us to assist in the work. Choice was made of a minister. The call came to Bro. Samuel Kreiner.—Harvey E. Kurtz, Mogadore, Ohio, Feb. 13.

OKLAHOMA.

Beaver County.—Having been told that there are Brethren families located in different parts of Beaver county, I take this method of requesting any of the Brethren located in this part of the country to write us at Tyrone, Beaver Co., Okla. We have three families of Brethren (seven members) near Tyrone. Any others who wish to know about this new country may write me and I will gladly answer. The country is settling up rapidly and the different denominations are organizing, building churchhouses and locating their workers. We would be glad to see some of the Brethren locate with us, for we might also get a start in this fair land.—I. B. Niswander, Tyrone, Beaver Co., Okla., Feb. 17.

OREGON.

Weston.—We are getting along in our work here fairly well. The work on our churchhouse is progressing nicely. We expect Bro. Keltner here in the near future, to hold a series of meetings; also Bro. D. M. Click, to teach a singing class previous to, and in connection with, our series of meetings.—J. Bonewitz, Weston, Oregon, Feb. 13.

PENNSYLVANIA.

District meeting of the Western district of Pennsylvania will be held in the Manor congregation, Pa., Penn Run house, May 9. Elders' meeting previous day. Notice will be given later which way delegates are to come.—W. N. Myers, Clerk, Penn Run, Pa., Feb. 15.

Ephrata.—On Sunday we were made glad by reclaiming a dear brother who had gone astray. After the service three more were buried to rise in newness of life. This brings our total of confessions since New Year's day to fifty-three. There are still more "just over the line." Our churchhouse is fast being repaired.—George Weaver, Ephrata, Pa., Feb. 12.

Notice.—The district meeting for Middle Pennsylvania will meet in the Clear church, Wednesday, April 18. Railroad arrangements will be announced later.—M. C. Swigart, District Clerk, McVeytown, Pa., Feb. 16.

Quemahoning.—The new churchhouse at Maple Spring will be dedicated Sunday, March 4, at 10 A. M.—N. H. Blough, R. F. D. 1, Hollisport, Pa., Feb. 13.

Raven Run.—It was published a few weeks ago in the Messenger that J. J. Shaffer would hold a series of meetings for us in May. He cannot be with us at that time. Bro. Daniel Clapper will commence a meeting at this place May 19.—Sadie V. Reed, Riddlesburg, Pa., Feb. 9.

Reading.—Sunday, Feb. 4, Bro. Samuel Kulp, of Ephrata, Pa., preached for us. Our Sunday school is increasing in interest.—Henry H. Moyer, 834 N. 6th St., Reading, Pa., Feb. 14.

West Greentree.—Jan. 27 a series of meetings was begun at the Greentree house, which were continued for two weeks. During these meetings some excellent phases of scripture were presented to large audiences by Brethren John Herr, Amos Hottenstein and Milton Forney. Bro. Herr was with us a week. This was a very interesting series of meetings and five precious souls came out from the ranks of darkness and start for the heavenly Canaan.—S. R. McDannel, Elizabethtown, Pa., Feb. 17.

VIRGINIA.

Correction.—I was mistaken in saying to Bro. J. Kurtz Miller I had been in the ministry forty-five years; it should have been thirty-seven instead.—J. M. Cline, Knightly, Va., Feb. 10.

Flat Rock.—Feb. 10 the church convened in all-day council at Timberville. The forenoon was taken up in discussing the topic, "To what extent are we responsible for those who are outside of the pales of the church, living within the bounds of the Flat Rock congregation?" which proved very interesting and edifying. The topic for our next quarterly council, to be held on May 12, at Cedar Grove, is, "What shall we do with the brother or sister who does not pay his or her proportion of money for the support of the cause of the Master, including church dues, mission dues, etc.?" In the afternoon Eld. B. W. Neff presided. Two letters of membership were given. Bro. D. H. Zigler, of Linville, was present. The delegates to Annual Meeting are J. Carson Miller and B. W. Neff, and to district meeting, John H. Garber and A. B. Miller. Our love feast will be held at Timberville May 5.—J. D. Wine, Moores Store, Va., Feb. 12.

Redoak Grove.—We have our new churchhouse completed, except some painting. Bro. Henry Reed, of Beaver Creek congregation, preached for us Feb. 11 to a large congregation.—Ella Bowman, Epperly, Va., Feb. 12.

Topeco.—On Saturday night, Feb. 3, Bro. Wyatt Reed came to one of our branch houses (Fairview) and commenced a series of meetings, closing Feb. 11, preaching in all thirteen sermons. Four came out on the Lord's side and were baptized last Sunday. The brethren and sisters in that neighborhood were wonderfully built up. The meetings closed with interest. Bro. C. M. Yearout is conducting a series of meetings at Laurel Branch, Floyd Co., Va., with good results.—H. Weddle, Topeco, Va., Feb. 15.

WEST VIRGINIA.

Crab Orchard.—On Saturday, Feb. 10, our elder, S. W. Riner, of Fayette county, came to us, had council meeting and preached three good sermons. Considerable business came before the church.—Emma Sutphin, Sutphin, W. Va., Feb. 15.

Shiloh.—Eld. E. L. Lockard, Bro. John W. Bosley and Bro. E. B. Cummings, of Braxton county, West Virginia, came in our community and preached at the different churches until Feb. 4. They came to this place and preached Sunday and Sunday night. Our next council will be March 17.—Arizona Auvil, Valley Furnace, W. Va., Feb. 13.

WISCONSIN.

Worden.—We have a membership of about forty in working order, a good churchhouse, our Sunday school evergreen. We have a healthful climate and a productive soil for all kinds of crops. Land is comparatively cheap, good water, plenty of good wood. We invite consecrated brethren and sisters to locate here. Any wishing any information can address the writer.—M. F. Joyce, Worden, Wis., Feb. 12.

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM MANCHESTER COLLEGE.

The special Bible term has closed and will be recorded in history as a rich spiritual feast for North Manchester. It will long be remembered by the people of the different churches in Manchester district as an opportunity of learning something concerning what is being taught their children at their school, by the fathers and mothers in North Manchester as an ingathering of their children, and by the young people for their decision to leave the ranks of sin and enlist under the banner of King Immanuel. Many of these young soldiers changed leaders, but some seemed to be so much attached to their leader that all the warnings of the minister, the pleadings of the comrades and praying of father and mother could not induce them to turn from him.

Almost every phase of church work was touched during the Bible institute here. Bro. Showalter dealt with music, Bro. Royer with missionary work, Bro. Fitzwater

with Scripture interpretation, and Bro. Trout with church government and Sunday-school work. In the Sunday-school work much instruction was given that could be applied directly to the Sunday school and it would build our Sunday schools up. What we want now is something that is practical, because we have not time to be theorizing and experimenting when "Young America" is growing up under our hands. Some of the things that directly affect the Sunday-school teacher are:

"He should have a pure, abiding and earnest devotion to Christ; should be a student of God's Word, of the Bible Lands, of the child and, last but not least, of himself."

Teaching is not committing the Sunday-school lesson and, in parrot fashion, rattling it off to a waiting class, but "it is soul-touching." "It is the counterpart of learning." "The mind of the teacher must come into vital touch with the mind of the pupil; it must move along the same line as the mind of the pupil; it must take the same steps as the pupils, with the added one of thinking the process of the pupil's mind, in thinking the object. The teacher is both teacher and learner."

The teacher finds it difficult to always interest his pupils. The question, "How be interesting?" was answered about this way: "Avoid being entirely new, or entirely old, but try to be on the middle ground. If you must present some new thing (and you will find it highly necessary), prepare the pupils for it before presenting it, make them feel the need of it and you will have the undivided attention."

"Go back and live over, as it were, the days of your childhood. If you can't, you will never meet with very great success in teaching children." J. H. Morris.

North Manchester, Ind., Feb. 17.

OUR NEW SONG BOOK.

It is very desirable to use the Hymnal in church services, since the singing of hymns and hymn tunes is much more churchly, appropriate, and impressive, than are the Sunday-school songs, for such occasions. We do not use enough of the beautiful hymns and hymn tunes. There are hundreds of the most beautiful hymns and tunes that have never been used.

Now it is observed in many places that the Hymnals have become greatly worn where used for both church and Sunday-school purposes, on account of the careless handling of such a large book by the children. Then, as the Hymnal was not intended for a Sunday-school song book, the few pieces of music, suitable for Sunday-school use have about lived their usefulness.

For these reasons and many others that might be named, it has been thought advisable to prepare an inexpensive book of 132 pages of suitable Sunday-school songs. Many of the very best and most useful songs of the best composers of the day have been used at considerable expense. Our musical editor, Bro. Holsinger, has written quite a number of new pieces for the book, and we are sure many of these will become favorites.

We have tried to make the book strong in the department of songs for the little folks. Many of these songs will be found useful, for it is one of the difficult problems to find easy, "singable" music for children.

Another important feature found in no other book is the marking of the expression in many of the pieces, a feature found in no other book that we know of.

Many Sunday schools feel the necessity for a new song book and it is for these schools that the book has been prepared. We have decided to make the price so low that the poorest schools may enjoy the new book. It will greatly save the Hymnal and we will appreciate its worth all the more for church purposes. The author's very best care and judgment has been exercised in the selection of both words and music.

In consideration of the above facts we think all schools contemplating the purchasing of new books will be pleased to defer doing so till the publishers are able to put the new books on the market, which, we hope, will be about the middle of March.

Brethren Publishing House.

DEDICATION SERVICES AT EAST PRAIRIE, MISSOURI.

Sunday, Feb. 11, was a day long looked for and long hoped for by the little band of members and interested friends of East Prairie, Mo. About two years ago an effort was made to build a churchhouse at that place. The work was begun and the house (the hull) built and painted, but for want of funds had to be abandoned for the time. But untiring zeal and willing hands will always find a way or make one, and, while the days of anxiety were passing, little by little help came to them and with much suspense and uncertainty the work of completion was begun about the middle of January. While the work was attended with more or less difficulties, yet the success seemed to meet every obstacle, until finally the climax was reached when the dedication was announced for Feb. 11. When the hour arrived a neat little house,

30x40x14 feet, filled with eager listeners, was presented to the Lord for divine worship and to the people of the town and country as a place in which to dedicate themselves to the Lord.

Eld. Ira P. Eby was the speaker for the occasion, and delivered a discourse that seemed to meet the approval of all, many of whom heard their first sermon from any of the Brethren.

Now here is a waiting field, a new house, good people without a minister, a good town, a good country rapidly developing. Pray ye the Lord of the harvest that He will send a reaper unto this field. Who will come? A minister is badly needed at that place. A little indebtedness on the house still remains, the reader will take the hint.

B. E. Kesler

Leachville, Ark.

FROM HUTCHINSON, KANSAS.

Wife and I left home at Mansfield, Ill., Feb. 6, for Hutchinson, Kans., to meet my mother from Nampa, Idaho, who is visiting with two of my sisters in Kansas. We had not met for over four years.

Feb. 11, we visited the Home at Darlow, and preached for the inmates at night; I also preached twice at the church. They have a nice Home here, and it seems that it would be a heavenly place on earth for the aged inmates, though some are greatly afflicted. One dear old Brother Royer is blind, besides other serious ailments; another brother, Jacob Eichholtz, who is scarcely able to move a hand or foot, must be fed and cared for like a babe. We met our dear mute Sister Harrison at the Home, whom we had brought into the church over twenty years ago.

Brother and Sister M. Ennis have charge of the Home, and we were made to feel that those having charge of such work surely have a great responsibility resting upon them. However, they are planning to give up the charge and go to Oklahoma.

We also visited Brother and Sister Negley, and Brother and Sister Miller (trustees of the Home) and their families, and were treated with the utmost kindness. Bro. A. F. Miller is a brother to D. L. Miller and minister also. In a few days wife expects to return home, while I go to Foss, Okla., to hold some meetings.

T. A. Robinson.

Mansfield, Ill., Feb. 14.

FROM SOUTH ST. JOSEPH MISSION, MO.

We made three hundred and twenty-four calls in January, distributed two hundred and eighty-eight Messengers, two hundred and forty-eight tracts and held five cottage prayer meetings. A goodly number of the brethren and sisters have responded to our calls for help and our hearts are full of gladness. Your aid enables us to keep many children in the Sunday schools and to gather in new scholars.

We have received three boxes of provisions from the brethren at Plattsburg, Mo., and two boxes from Kidder, Mo. This is a great help to us in our work. We cannot take space to give the names of the many donors who are daily remembering our work.

Last week we found one of our sisters whose husband has been sick and unable to work for the past two months. In the city, when a man's wages stop, all stops, and the family was almost destitute. We have clothed the four children and helped them to something to eat. We are still caring for the family of little folks in our home and will have them for some weeks to come.

We are now in the midst of an interesting protracted meeting. Bro. D. A. Miller was with us last week. We are expecting Bro. C. P. Rowland the last of this week.

Anna K. Miller.

5208 Lake Ave., Station D, Feb. 14.

CHICAGO, ILL., FIRST BRETHREN CHURCH.

Feb. 9, at 7:30 P. M., we met in called council and enjoyed a very pleasant and profitable meeting. Our hearts were made glad when one that had been away from the fold for a season was anxious to return, and doubly so when another young man came forward and was baptized, thus adding two more to our number.

It had been decided at an official council to call two to the office of deacon which was done at this meeting, the lot falling on Brethren S. S. Neher and O. G. Brubaker. We also decided to hold a series of meetings at a very early date. The spirit is doing its work and it is necessary for us to put forth every effort possible to save souls for Christ's sake.

The teachers of the Sunday school meet every Sunday morning at 8:45 for special devotion and consecration. We need God's help so much in our work which is enlarging and becoming heavier every day, and we believe the best way to get this help is by asking, "Ask and ye shall receive."

A. F. Wine.

921 Homan Ave., Feb. 13.

KANSAS CITY MISSION, KANSAS.

During the month of January there were ninety-four house-to-house visits made, several cottage prayer meetings held, and sixty-four garments donated. Thus we rendered aid to some ten or twelve families.

Our Sunday school for the month was well attended. Two Sundays we had just even one hundred present.

The children's meetings, eight in number, averaged twenty-two present for the month. There were also four children's meetings held at the church with fair attendance. The Sunday school at the church is moving along with good interest. Sister Cline (as well as the sisters here at the mission) finds plenty to do, such as visiting the sick, keeping the children interested in attending the children's meetings and Sunday school regularly, etc.

Jan. 7, Bro. C. S. Garber, of St. Joseph, Mo., came to the mission to conduct a series of meetings. He remained two weeks, and after he went home Bro. I. H. Crist continued the meetings until Jan. 31. During the meetings sixteen were baptized. We believe these meetings have been a means of strength and help to the cause at this place.

This work takes us into many sad homes. One of these is where an old lady is sick. She sent for us one Sunday. We went to her home. When we went in she was lying upon her bed, suffering intensely. There were no other women folks in the home, but a kind neighbor lady had been coming in several times a day to do what she could.

We have been receiving some clothing during the month, which has been a great help to us, but—to those who have plenty—we would be pleased if you could help us some from the abundance that the Lord has entrusted to your care.

We are also in need of provisions, such as vegetables, fruits, etc.; and last, but not least, we need Bibles to give out to those who have none. If you have any that can be spared they will be thankfully received.

Josie Powell.

418 Shawnee Ave., Feb. 13.

FROM SOUTHERN OHIO.

Leaving home Jan. 6 I arrived at Highland, Highland Co., at 6 P. M. I began a series of efforts in the Lexington church, on the morning of Jan. 7. The meetings were continued until the evening of Jan. 21, having in all twenty-one preaching services. The meetings were not largely attended but full of interest. These people are appreciative of conscientious gospel preaching.

We closed with one applicant awaiting the rite of Christian baptism.

The work here is in charge of our esteemed brother and elder, Allen Ockerman. He and his faithful side companion are employing their best energies to encourage the Master's cause here at this place. Inasmuch as the responsibility of the Sunday-school work and church work is largely dependent upon Brother and Sister Ockerman, we feel that they are greatly in need of our help, sympathy and prayers.

On Jan. 22, the day following the close of our meetings, we met with this little band of members in a council meeting capacity, joined by Eld. John H. Brumbaugh, of Brookville, Ohio. The important and encouraging feature of this meeting was the election and installation of our dear Brother and Sister Henry Cohaugh into the office of deacon. The Lexington church has a membership of thirty-three, but greatly isolated, so that only a very small per cent do attend services.

On the morning of Jan. 23 Eld. J. H. Brumbaugh and I met in private council, with the members of the White Oak church at Hollowtown, where Eld. Brumbaugh had been conducting a meeting for two weeks, with good attendance and much interest. There being no resident minister in this local congregation, the church at said council held an election, when it was found that our dear Bro. Ross Davidson was called to this high and holy office. The installation service was conducted by Eld. Brumbaugh.

The White Oak church has a membership of thirteen with one minister and one deacon.

Following the above report is a brief account of a visit to other churches in Highland and Adams counties, a short time previous. (1) Cedar Mills, a mission point, sixteen miles southeast of Peebles, where six preaching services were conducted. Two were baptized and two anointed. We have nine members at this point. (2) We next met with the members of the Marble Furnace church, northeast of Peebles two miles. Had two meetings and one council meeting. Twenty-nine members in above church, eight of whom were at council. This church has no minister; officers are two deacons, Watson Custer and Frank Ramsey. Our next visit was with the Mayhill church. We held a council Nov. 4 at 10:30 A. M., preparatory to the holy communion service in the evening of same date. Forty-five compose the membership of the Mayhill church, one minister and two deacons. Eight were at council, thirty-six communed, including some visiting members. Additional to the above services, we met three times for public preaching.

We next met in council with Strait Creek members, Nov. 6. This was also a very pleasant meeting, preparatory to their feast. In this church their annual visit was performed by two of their earnest and faithful sisters. This, we thought, was in order, and commendable. Here are seventeen members; eight of them attended council. Thirteen took the communion Nov. 9. It was a spiritual feast indeed, as was the one also at Mayhill. As for officers, they have one deacon. In connection with the above council and communion we held four preaching services.

We also visited with the members of the Old Ridge church; had four meetings for public preaching, a council on Nov. 9, at 9 A. M. There being at this time no active official here, Bro. Brumbaugh, Bro. Owen Countryman and I performed the annual visit to the members of this church. We had a pleasant, and, we trust, a profitable visit and could make a favorable report, with a little exception.

This church has a membership of twenty-six, nine of whom attended the council. An election for deacon was held, and resulted in calling our dear Bro. Edward Jarvis and wife to this important office.

This concludes our visits, and labor up to date, among the churches of Highland and Adams counties, having spent about five weeks. Sermons, 58; councils, 6; communions, 2; election for minister, 1; deacon, 2; baptisms, 2; and two anointed. Our visits to these churches were pleasant, and profitable, we trust, to the building up of the cause of our Master. More ministerial help is needed in these churches.

The Missionary Board of Southern Ohio was empowered by our last district conference to locate a minister, (an elder, if possible) among them. But thus far she has failed to find a brother who will consent to go.

D. S. Filbrun.

Tippecanoe City, Ohio, Feb. 13.

WHY BE BAPTIZED?

1. Jesus gave John to understand that it was right for him to be baptized; and if right, then it would have been wrong not to be. Matt. 3:15. And Jesus answering said unto him, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Again Jesus said, "Go teach all nations, baptizing them," etc., and of course that makes it right.

2. John and Peter said that the rite is for the remission of sins. Mark 1:4. John did baptize in the wilderness, and preached baptism of repentance for the remission of sins. By this I understand that John preached repentance and baptism for the remission of sins, just the same as Peter did on the day of Pentecost. Acts 2:38. "Repent and be baptized every one of you, in the name of Christ for the remission of sins," etc.

3. We find baptism associated with washing away sins. Acts 22:16. "And now why tarriest thou? arise, and be baptized, and wash away thy sins," etc.

4. By baptism we get into Christ. Rom. 6:3. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" And, "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. Again, "For by one Spirit we are all baptized into one body," etc. 1 Cor. 12:13. And that body is Christ, and the church is his representative on earth. "And hath put all things under his (Christ's) feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." Eph. 1:22, 23.

5. Saved by baptism. "The like figure wherein baptism doth also now save us," etc. 1 Peter 3:21. "He that believeth and is baptized shall be saved." Matt. 16:16.

6. Gives a good conscience. "Not the putting away the filth of the flesh, but the answer of a good conscience toward God." 1 Peter 3:21.

7. Baptism precedes the gift of the Holy Ghost, or Spirit. "And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." Matt. 3:16. "Then Peter said unto them, Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38. "Philip went down to Samaria and preached Christ unto them, but when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12. "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen on none of them, only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost." Acts 8:14-17. Again, Paul came to Ephesus and finding certain disciples, said, "Have ye received the Holy Ghost since ye believed?" and they said unto him, We have not so much as heard whether there be any Holy Ghost." He asked, "Unto what then were ye baptized?" And they said, Un-

to John's baptism. John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them," etc. Acts 19:1-6. See also Matt. 3:11.

8. Marks the beginning of the new life. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life." Rom. 6:4. See also Matt. 3:5-8.

Now summing up what we have found in these scripture texts, we have this: Baptism is right. Why? Because if we believe and repent, and are then baptized we have the promise of the remission, pardon, washing away of our sins, getting into Christ and into the church (one body, not many), receiving the Holy Ghost (Spirit), are in a saved condition, have a good or clear conscience, walk in the new life unto perfection, and ultimately we will be with our Redeemer through all eternity. What a grand thought!

A. J. Wine.

Fort Worth, Texas.

SPECIAL BIBLE TERM AT MANCHESTER COLLEGE.

The special Bible work began Jan. 29 and closed Feb. 9. It was well attended, there being about two hundred in each of the classes, of which about two-thirds were regular enrolled students. Besides the above, many of the students who are taking college work took advantage of the opportunity and attended some of the classes.

Bro. P. B. Fitzwater conducted classes in Synthetic Bible Study, Analytic Bible Study and Homiletics, besides two courses of lectures, one on the "Sermon on the Mount" and one on the "Future Destiny of the Reprobate."

Bro. Galen B. Royer gave six lectures on missions, besides preaching two sermons in the evenings.

Bro. J. Henry Showalter conducted two classes daily in music.

Bro. I. Bennett Trout preached each evening after arrival here (the services up to his coming were conducted by Brethren Fitzwater, Eby and Royer), and besides gave a number of lessons on Church-Polity and on Sunday-school work.

The Salamonie congregation was well represented here, there being fifteen from there. Other congregations were well represented also, but this one sent most.

With four such men as instructors as we had, who could go away feeling that it was not good for him to be here?

During the revival services of two weeks, forty-two precious souls were made willing to put off the "old man" with his deeds and put on Christ Jesus. Many heard the evening sermons, the chapel being filled almost every time, and sometimes to overflowing.

J. H. Morris.

Feb. 13.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Hiner-Zimmerman.—At the home of the bride's father, Feb. 1, 1906, by the undersigned, Bro. R. F. Hiner, recently from West Virginia, and Sister Cheo Zimmerman, of Tekoa, Wash.

D. M. Click.

Miller-Simmons.—Feb. 6, 1906, at the home of the bride's parents, near Middlebury, Ind., by the undersigned, Nelson Miller and Carrie Vida Simmons.

J. H. Fike.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Beiler, Sister Mary, born in Champaign county, Ohio, died Jan. 28, 1906, at the home of her daughter, in the bounds of Union congregation, Marshall county, Ind., aged 82 years, 7 months and 2 days. In 1840 she was united in marriage with Samuel Beiler. To this union were born nine children, of whom four, with the father, preceded her to the spirit world. Sister Beiler was a devoted member of the Brethren church for sixty-six years. Funeral services by Bro. J. F. Appleman and Eld. S. F. Henricks. Interment in cemetery near by.

Stella Morlock.

Brees, Henry, born in New York, died suddenly at the home of his daughter, Mrs. Scott, of Fort Wayne, Ind., Jan. 20, 1906, aged 81 years, 1 month and 13 days. Our dear brother and daughter Hattie arrived this fall from their Kansas home, visiting. He enjoyed the sanctuary since his baptism in 1875. Four sons, three daughters and one brother remain. Mother's death, ten months previous, was still tender in the memories of the children. Services here from Psalm 23 and Matthew 28:20 by the writer. Eld. T. Winey, of Lawrence, Kans., officiated at the place of interment, Reno cemetery, Lawrence, Kans.

L. H. Eby.

Circle, Sister Jane, daughter of Thomas and Elizabeth Widup, born near Richmond, Ind., died Feb. 10, 1906, in the Spring Creek church, Kosciusko county, Ind., aged 78 years, 2 months and 9 days. Jan. 25, 1849, she was married to Eli Circle, and to this union were born seven sons and three daughters. Two sons and two daughters preceded her to the spirit land. In 1872, under the preaching

of Bro. Davis Younce, she united with the church, remaining true. Funeral services by the writer, H. Wright, 1:21.

Clause, Flora Pearl, daughter of friend Joseph and Jane Clause, died of tuberculosis, within the bounds of the Turkey Creek church, near Gravelton, Ind., Feb. 8, 1906, aged 16 years, 3 months and 5 days. She leaves father, mother, one brother and one sister. She was a faithful Sunday-school scholar. Funeral services in the Gravelton church, conducted by Brethren Daniel Wysong and Peter Stuckman, from James 4: 14. Interment in the Millford cemetery. L. D. Ulerly.

Derr, Sister Malinda, born near Bremen, Fairfield county, Ohio, died in Waterloo, Ohio, in the bounds of the Rush Creek church, Feb. 2, 1906, aged 71 years and 26 days. She was married to Thomas J. Derr in 1853. To them were born nine children, eight of whom are living. She also leaves an afflicted husband. Funeral services were conducted by the writer in Canal Winchester; interment near by. E. B. Bagwell.

Dixon, Nora Poff, daughter of Brother J. W. and Sister Elizabeth Poff, died Feb. 4, 1906, aged 27 years, 3 months and 27 days. She united with the Brethren church in her fourteenth year, and lived faithful. She was united in marriage to Bro. Albert Dixon, Dec. 29, 1897. This union was blessed with four children. She leaves father, mother, seven brothers, three sisters, husband, and four little children. Her suffering was intense. Appendicitis caused her death. Funeral sermon was preached by the writer at the home of the parents of the deceased, from Rev. 14: 13, after which the remains were laid to rest in the Christiansburg cemetery. Chas. M. Yearout.

Plick, Sister Margaret, died at the home of her daughter, in Linville, Rockingham Co., Va., Dec. 31, 1905, aged 81 years, 9 months and 22 days. Her death was caused by paralysis. She was a member of the Greenmount congregation. Funeral service by Eld. J. A. Garber, assisted by Mr. More of the Christian church. L. Katie Ritchie.

Fry, Samuel, son of Henry and Margaret Fry, born in Logan, county, Ohio, died at his home near Fulton, Ind., Feb. 9, 1906, aged 69 years and 3 days. He was the youngest of a family of ten children. He moved with his parents from Ohio to Indiana in 1844, and lived in this State the remainder of his life. He was united in marriage to Sarah English, May 24, 1860. To this union were born four sons and six daughters, two sons and one daughter preceding him to the world beyond. His companion and seven children survive. He united with the German Baptist Brethren church at Mexico, Ind., about twenty-seven years ago and lived faithful. His last sickness was of long duration. Funeral services conducted by Irvin Fisher, of Mexico, Ind. Emma Earhart.

Geedy, Bro. Anderson, met his death by the accidental discharge of his gun while hunting, Nov. 24, 1905, aged 22 years, 1 month and 14 days. He resided in the bounds of the Perry congregation. He was married to Miss Rebecca Watt, two months previous to his death. The deceased was a son of Bro. and Sister Adam Geedy. Services at his parents' home, conducted by Bro. Wm. Zimmerman, assisted by Mr. Hyde, from Luke 22: 44. Interment in the Academia cemetery. Linnie H. Book.

Gibble, Bro. Isaac S., died in the Chiques congregation, Pa., of Bright's disease, Jan. 30, 1906, aged 52 years and 26 days. He leaves a widow and four children, all members but the youngest, aged fourteen. Bro. Gibble was united in marriage, Sept. 20, 1874, to Fannie Z. Witmer, baptized Dec. 12, 1875, called to be a deacon by the church in 1892; elected to the ministry March 9, 1903; advanced to second degree, Nov. 25, 1905. His funeral was held Feb. 3. Brethren H. S. Zug, I. N. H. Beahn, and S. H. Hertzler officiated. Text, Isa. 55: 8, 9. John C. Zug.

Gibble, Levi, oldest son of Samuel Gibble, born in Lebanon county, Pennsylvania, died Feb. 6, 1906, of consumption at his home near Cicero, Hamilton Co., Ind., aged 46 years, 11 months and 9 days. He was united in marriage to Mary Auguston Roberts, Dec. 15, 1889. He leaves a wife, one son, father, brother and one sister. He was laid to rest in the Arcadia cemetery. Lizzie Barnhart.

Graze, Elizabeth, died Feb. 10, 1906, aged 85 years, 2 months and 26 days. She lived and died in the bounds of the Bear Creek church, Montgomery county, Ohio. She never made any profession of religion, and had never been married. Funeral services by the writer, assisted by Bro. Granville Minnich, from Hebrews 9: 27, 28. John Smith.

Graze, Noah, departed this life Feb. 2, 1906, aged 65 years, 3 months and 16 days. He lived all his lifetime in the bounds of the Bear Creek church, Ohio. He had never been married, and made no profession of religion. He leaves four brothers and two sisters. Funeral services by the writer, assisted by Bro. Granville Minnich, from 2 Cor. 5: 1-4. John Smith.

Hershey, Henry Samuel Peter, son of Brother Howard and Sister Clara Hershey, of York Springs, Pa., died of tuberculosis Feb. 3, 1906, aged 24 years, 1 month and 8 days. He leaves father, mother, three brothers and one sister. Funeral services by Brethren C. L. Baker and Geo. Winand. Interment in the Latimore graveyard. Margie V. Wrights.

Holsinger, Sister Elizabeth V., died at her home in the bounds of the Greenmount church, Rockingham Co., Va., Nov. 10, 1905, aged 57 years, 6 months and 26 days. A neral service at Linville Creek by Elders J. A. Garber and J. P. Zigler, from 1 Cor. 15: 22. Interment in the Linville Creek cemetery. L. Katie Ritchie.

Hoover, Bro. Emory R., son of John D. and Elizabeth Hoover, born near Hagerstown, Ind., departed this life very suddenly at Fowler, Ind., Jan. 13, 1906. At the time of death, Bro. Emory had charge of a township high school at Raub, twelve miles from Fowler. He had spent Friday night and part of Saturday with his brother, Prof. Lewis Hoover, of Fowler. In order to be present with his Sunday school Sunday morning at Raub, it was necessary for him to take a freight. Just eight minutes after the brothers parted, while attempting to board the moving train, he was instantly killed by the train running over him. While attending Mt. Morris college in the winter of 1905, he was baptized into the Brethren church, in which he lived a most devoted Christian life, he had intended to return to Mt. Morris college soon to complete his work. He leaves father, mother, two brothers

and three sisters. His remains were taken home to Hagerstown, Ind., where the funeral was conducted by Eld. L. W. Teeter, assisted by Eld. Abram Bowman, from 2 Thess. 2: 16, 17. The remains were interred in the cemetery near by. Chas. W. Miller.

Houser, Sister Saloma, wife of Jacob Houser, died Jan. 16, 1906, at her home in Mooreland, Ind., aged 82 years, 1 month and 16 days. She was married to John Bell, Dec. 19, 1841. He dying, she was married to John Houser, July 29, 1860. She was the mother of four children by her first marriage and one by third marriage. Funeral services by Eld. D. H. Replage, assisted by the Brethren. Text, Rev. 14: 13. Phoebe E. Teeter.

Keen, Bro. Jacob, of the Lower-Miami church, Montgomery Co., Ohio, born on the farm on which he has ever since resided, departed this life Jan. 29, 1906, aged 70 years, 1 month and 3 days. He was united in marriage to Catherine Holler, May 15, 1834. To this union five daughters and one son were born. The wife, two daughters and son preceded him to the spirit world. He early united with the Brethren church, being elected deacon, April 23, 1848. At the time of his death he was the oldest in length of service (nearly fifty-eight years) of any deacon in the Miami Valley. Most of the time he also served as treasurer of the Lower-Miami church, giving much of his personal means that the treasury might be kept filled. Having lived all his life, almost in sight of the place where the first Dunkard movement originated in Southwestern Ohio, he is the last of the pioneer brethren of this locality. Three daughters mourn his departure. Funeral services from Psa. 92: 12 by Eld. D. M. Garver, assisted by Bro. John Bowman. Interment in Lower-Miami cemetery. J. O. Garst.

Knodel, Johnnie Sophia, daughter of George Knodel, died Jan. 1, 1906, aged 52 years. The deceased was born in Frederick county, Maryland, and died in Hagerstown, Ind. Funeral services conducted by Eld. W. Teeter, from Mark 14: 8. Interred in the Hagerstown cemetery. Chas. W. Miller.

Kratzer, Bro. George W., died from injuries received in falling from an apple tree while picking apples at his home near Linville, Rockingham Co., Va., Oct. 3, 1905, aged 48 years. He leaves a wife and one little son. Funeral services by Eld. J. A. Garber from 2 Tim. 1: 12. Interment in the Lindale cemetery. L. Katie Ritchie.

Lichter, Beulah Ethel, only daughter of friend James and Sister Emma Lichter, died in the Woodstock congregation, Va., Feb. 3, 1906, near Tom's Brook, aged 9 years, 8 months and 28 days. Funeral took place in the German reformed church and the little body was laid to rest in the Harrisville cemetery. Services were conducted by Bro. J. M. Ryman, from James 4: 14. W. H. Copp.

Lipse, Sister Kate, born in Virginia, died at the Old Folks' Home, five miles east of Middletown, Ind., aged 70 years and 4 days. She was paralyzed and had partly lost her mind for a few weeks. Her mind had failed her for some time before she was taken down. She was anointed a short time before her death. She joined the church while quite young. She leaves two brothers and several relatives. Funeral services at the Upper Fall Creek church, conducted by Bro. David Hoover, assisted by Bro. Smetzer. Text, Rev. 22: 12. Interment in Miller cemetery. Florida J. E. Green.

Miller, Sister Susan, died of pneumonia and dropsy, in the Knob Creek congregation, Washington Co., Tenn., Dec. 15, 1905, aged 62 years. She was the daughter of Brother Daniel and Sister Catherine Bowman; was married to Solomon Miller in 1866. Her husband preceded her to the spirit world about eleven years ago. She leaves two brothers, five sisters, five sons and one daughter. She was a member of the Brethren church for about forty-four years, and lived a consistent Christian life. Funeral services by Brethren A. M. Laughrun and D. F. Bowman. Mary White.

Miller, William, born in Lebanon county, Pennsylvania, departed this life Jan. 25, 1906, aged 82 years, 3 months and 12 days. He has lived in the bounds of the Lower Stillwater church, Ohio, for about sixty-five years. He did not make a profession of religion. He was united in marriage with Lydia Lutz. To this union was born one daughter, who departed this life Sept. 15, 1867. His companion died Jan. 2, 1897. Funeral services by the writer, assisted by Eld. Amos Hyre, of the Old Order Brethren, from Psa. 90: 10-12. John Smith.

Netzley, Sister Maggie, nee Van Dyke, wife of Bro. John Netzley, departed this life Feb. 1, 1906, in the Glendora congregation, Cal., caused by an accident of a burning lamp, aged 35 years, 5 months and 8 days. She united with the Brethren church in early life and lived faithful. She leaves a husband and five small children. Funeral services conducted by Bro. Urias Shick, lately of Long Beach. The remains were laid to rest in the Oakdale cemetery. Clara Yost.

Oaks, Bro. Geo. R., died of heart failure, Feb. 3, 1906, in a drug store at Fountain, Colo., whither he had gone with his daughter-in-law a few hours before he died, aged 80 years, 5 months and 16 days. He was born in Bedford county, Pennsylvania. He was married to Eliza Foster in 1846. To this union were born seven sons and five daughters. Three sons and four daughters preceded him to the spirit realm. They moved to Knox county, Illinois, in 1854. Brother and Sister Oaks united with the Brethren church in 1868. They lived faithful. They moved to Seward county, Nebraska, in 1870. His companion received the call to go up higher June 30, 1871. A few years later he was married to Sister Sarah Russell. They moved to De Kalb county, Missouri, in 1876. The last years of his life have been spent under the kind protection of his children, coming to Colorado in 1901. His companion, four sons and one daughter survive him. Services by the writer. G. Nevinger.

Redick, Rachel, nee Beckenbaugh, of Dayton, Montgomery Co., Ohio, died Jan. 31, 1906, aged 73 years, 4 months and 18 days. She united with the Brethren church at the place nearly thirty years ago. She was united in marriage to John Redick, to which union were born two children (a boy and girl), all of whom have departed to the other world. Three sisters mourn her departure. Funeral services conducted from Job 14: 14 by the writer assisted by Eld. E. Shank. Interment in Lower-Miami cemetery. J. O. Garst.

Rodeffer, Bro. Conrad, died at his home near Greenmount, Va., Nov. 21, 1905, aged 81 years, 6 months and 2 days. Deceased had been a great sufferer for two years with cancer. He was born and reared in Rockingham county, Virginia. In 1855 he was married to Miss Hannah Myers, of Greenmount, and only a few weeks before the death angel summoned him over, they celebrated their golden wedding, with all their children present. Bro. Rodeffer was a consistent member of the Brethren church for a number of years. He is survived by his wife, three sons and five daughters. Funeral by H. C. Early. Interment in the Greenmount cemetery. L. Katie Ritchie.

Stump, Sister Rachel, died at her home near Waynesville, Mo., Jan. 2, 1906. She was a member of the Brethren church forty years and lived faithful. She was united in marriage to Eld. Solomon Stump over fifty years ago. To this union were born fourteen children. Five preceded her to the spirit world. She leaves husband and nine children. Funeral services were conducted by Eld. F. W. Dove, from 1 Cor. 15. Interment in the Gospel Ridge cemetery. G. P. Burrow.

Ruffner, Bro. Daniel H., died in the bounds of the Manor congregation, Pa., Feb. 6, 1906, aged 81 years, 3 months and 29 days. Bro. Ruffner united with the Brethren church over forty years ago. He served in the deacon's office for a number of years. He leaves a wife (a sister in the church), two sons and six daughters. Funeral services at the Crooked Creek house by the writer. Interment in the church cemetery. W. N. Myers.

Stukeley, Sarah Florence, living nine miles northeast of Carthage, Mo., died Jan. 30, 1906, aged 39 years, 3 months, and 19 days. For several years the deceased battled bravely against consumption. She leaves a husband and four children. Funeral services by Bro. Christian Holde-man. Interment in the Paskett's graveyard. C. E. Holmes.

Teeter, Bro. Zachariah, son of Abraham and Elizabeth Teeter, born near Hagerstown, Ind., departed this life in Hagerstown, Ind., Jan. 24, 1906, aged 69 years, 5 months and 21 days. Dec. 13, 1859, he was married to Barbara Hoover. To them were born five sons and three daughters. Sept. 21, 1884, his wife died, in March, 1885, he was baptized in the Brethren church, in which he continued faithful. During his sickness he was anointed. His youngest daughter preceded him in death Sept. 28, 1902. He leaves five sons and two daughters. Funeral services at the brick church by Eld. G. L. Studebaker, of Maumee, Ind., assisted by Eld. Abram Bowman, from Heb. 11: 16. Burial was in the cemetery near by. Chas. W. Miller.

Warner, Ephraim, son of Jacob and Sarah Warner, born near Brookville, Ohio, died in his home in Dayton, Ohio, Feb. 8, 1906, aged 70 years, 8 months and 27 days. He leaves a wife, two sons and four daughters. Twenty-six years of his life were spent near Arcanum, Ohio. Services conducted by Jesse Stutsman, at the Abbottville church. Lydia Stauffer.

Weese, Sister Mary, nee Benenbayer, wife of Bro. Moses Weese, deceased, died at her home near Petersburg, Grant Co., W. Va., Dec. 8, 1905, of pneumonia, in the bounds of the North Mill Creek congregation, aged about 39 years. She is survived by four sons and three daughters. She was laid to rest beside her companion. Services by Eld. S. G. Sites, from Amos 4: 12. E. Currey Sites.

Welborn, Sister Barbara, born in Wooster, Ohio, died at the home of her daughter, within the bounds of Union church, Marshall Co., Ind., Feb. 7, 1906, aged 65 years, 1 month and 6 days. In 1859 she was united in marriage with Jacob Runner. To this union one child was born. Her husband died in the Civil War, in 1862. In 1865 she was married to David Welborn. To this union two children were born. Her husband died in 1904. She was a faithful member of the Brethren church for thirty-four years. Funeral services by Bro. J. F. Appleman, of Mexico, Ind., and Eld. S. F. Hendricks. The remains were laid to rest beside her husband in the cemetery near by. Stella Morlock.

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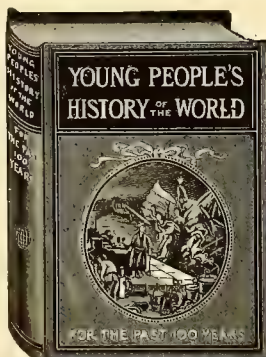
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AROUND THE WORLD.

THE situation in China is anything but satisfactory to this country. The authorities at Washington seem convinced that the feeling against the American interests and the missionaries is sufficient to cause considerable anxiety, while on the other hand, we are assured by the Peking authorities that there is no special occasion for alarm. But this was the policy adopted at the Chinese capital prior to the Boxer outbreak in 1900. The United States was then deceived and neglected the necessary precautions to protect her interests and her people. It is feared that China may be planning to take the government unawares the second time. As a seemingly necessary precaution the state department is advising mission boards to bring in all missionaries, stationed in outlying districts, and place them where they can be protected by the warships and troops. The United States consuls, in different parts of the empire, are also warning all Americans, the missionaries as well as others, to make ample preparations to fly to points of safety the moment disorder breaks out. Some of the Chinese officials seem not able to understand why this government should be alarmed. Some of the European governments think the situation hardly as serious as surmised. China is a big country. There are about 400,000,000 people to be reckoned with should a general uprising occur, and in the way of war preparations the government is steadily advancing. For fighting men the resources are immense, and the proficiency of the army is rapidly increasing. The soldiers are being supplied with the best modern equipments and drilled by thoroughly trained European and Japanese officers. The missionaries have done an excellent work in China, but the empire is so vast that only a few sections could be reached with the number of workers available. It would take ten thousand missionaries a generation or two to establish mission stations in all parts of the country. And until more work can be done by the right kind of missionaries the civilized world must reckon with a force that is as uncertain as it is dangerous.

P. T. BARNUM, the great American showman, did not miss it far when he said the people in this country enjoy being humbugged and are willing to pay liberally for it. A humbugging enterprise has just been unearthed in New York. A company advertised the "Force of Life," claiming to perform wonders, even the raising of the dead. People from all parts of the country sent for the remedy, guaranteed to cure the ills of life. The company is said to have had over a million of patrons; this of course meant millions of dollars. The company is now being prosecuted for using the mails to defraud the people. In a corner of the company's office was a barrel of water and a boy. All orders for the Force of Life were filled by this boy from the barrel. The doctor, who discovered (?) the remarkable remedy, four young women and the boy, constituted the working force of the office. Mention is made of one man, a real estate agent, who used the Force of Life seven months. He did not observe that his health grew any better in consequence of the treatment, but he kept on using the water sent him from the barrel. Now the business, it would seem, must come to an end. But how about these one million customers who have been duped? They can go on using water, of course, but they need not be at the expense of sending to New York for it. Why is it that intelligent people are so easily duped? They see an advertisement in a paper and at once permit themselves to be drawn into the net set for the dupes. When a firm advertises a remedy that will cure all the diseases to which flesh is heir, that firm may be set down as a humbug. When people are sick and need medicine let them employ remedies they know to be good, or send for their home physician. That, in depend upon something that is known to be reliable and shun strangers of every class.

SEVERAL hundred miles to the southeast of Porto Rico is the island of Martinique, which in 1902 suffered so severely from the eruption of the volcano, Mount Pelee. On that occasion the city of St. Pierre was completely destroyed and 35,000 people suffered death, thousands of them being so completely burned up or covered by the ashes and hot lava that they were never found. Mount Pelee is again in an active state of eruption. From vessels, thirty-five miles out at sea, the black smoke by day may be seen rising from the summit of the mountain, and at night the red flames are seen to shoot up into the air the distance of a mile or more, while the red-hot lava pours out over the rim of the vast crater and runs down the sides of the volcano, covering and destroying large plantations. The inhabitants are greatly excited, fearing that they are to have the disaster of 1902 repeated. They are fleeing from the vicinity of the volcano and many are leaving the island, believing that it may yet be completely destroyed and sunk into the sea. La Soufriere, another volcano on the neighboring island of St. Vincent, is more active than it has been since 1902. In this part of the world there is a group of islands subjected to volcanic disturbances. It seems to be the center of earth convulsions and it sometimes looks as though the whole group may yet be destroyed or rendered wholly unsafe as a place of residence. In other respects the islands are lovely, the climate ideal and the scenery charming. But deep down in the earth are vast fires that have been burning for ages, producing a heat so intense that everything coming in contact with it is melted. These great furnaces must have an outlet, hence the necessity for the volcanoes. Every now and then gas is formed, and then there is a tremendous explosion. But what shall the end be? Is this great pent-up force to increase, and are there to be mighty upheavals all

over the world? In 2 Peter 3:10 we read that "the earth also and the works that are therein shall be burned up." May the inspired man not refer to just such a calamity?

SEVEN months ago a committee was appointed to look into the work and methods of the large life-insurance companies doing business in New York, and to recommend to the legislature such remedies as might be deemed advisable for the better management of such vast financial concerns. The committee has made its report, which covers 319 printed pages. In this report some startling conditions are brought to light, such as mismanagement, speculation, graft, diversion of funds, excessive salaries, improper loans and betrayal of trust. The committee has not only found true what has been reported all over the country, but recommends the passing of very stringent laws for the government of such life-insurance companies. Very radical changes are urged, such as will probably remove many of the present officers and then prosecute some of them to the bitter end. It is found, as already known, that millions upon millions of dollars, belonging to policy-holders, have been squandered, and there is no telling where the thing would have ended had not the public got an inkling of some of these frauds. All over the country people are losing confidence in life insurance companies. Thousands are permitting their policies to lapse and comparatively few are taking out policies. Some of the insurance men, who had a fine business as agents, find little to do, and are gloomy over the situation. It is well that our people are not mixed up in this crooked business. While some of our members have not been so favorable to the stringent measures the Annual Meeting has seen proper to urge against brethren taking out policies, very few of them, at this time, would feel like standing up in conference and defending a line of business that is being so shamefully abused.

ALONG with church federation church union is also in the air. And why not? Why should not the churches that greatly resemble each other in faith and practice get together? By coming together, and practicing as they do at this time, they will be just as near right as before. There is no good reason why any two or more denominations, of similar faith and practice, should be at the expense and inconvenience of keeping up separate organizations. A short time ago there was a sensible meeting regarding church union at Dayton, Ohio. Over two hundred delegates, representing the Congregational, United Brethren and Methodist Protestant churches, met and talked wisely about the union of their denominations, the first claiming 650,000 communicants, the second 260,000 and the latter 200,000. The question had been freely considered in their church papers, and now it is believed that the way is opening for them to unite their forces. Committees were appointed to draft plans for union, and present methods of adjusting matters pertaining to church property, mission work and the respective publishing interests. It is believed that all of this may be accomplished in the course of a few years, and if it should be, it will be a union of churches on the largest scale yet undertaken. It may cause the score of Lutheran bodies, the dozen of Methodist denominations, and several Baptist bodies to think about putting aside their minor differences and begin maturing plans for union. While we do not believe that any of these religious bodies are living fully up to the demands of the New Testament, still they are doing some good, for which we give them credit, and will certainly feel like congratulating them should they succeed in uniting their forces and interests.

✻ ESSAYS ✻

—Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.—

BEARING ONE ANOTHER'S BURDENS.

BY J. S. MOHLER.

What have I done this day
To smooth my brother's way?
Did I his sorrow share,
And help his burden bear?

And when his way was drear,
Spake I a word of cheer,
That made his burden lighter,
His way to grow much brighter?

When sickness was his lot,
Knelt I beside his cot?
His burden upward bear
To God in fervent prayer?

His clothes when thin and worn,
And scant his earthly store,
Did I his burden bear
My bounty with him share?

And when his goodly name
Was by his foes defamed,
Came I to his relief
To aid him bear his grief?

Did light shine out from me
That helped my brother see
The way that he should go
To flee from sin and woe?

Fairview, Kans.

DID JUDAS PARTAKE OF THE LORD'S SUPPER?

BY S. S. W. HAMMERS.

THIS will be a difficult question to answer. In the first place, according to the New Testament and the order in which the church of the Brethren observes the ordinances, Judas did eat the Lord's supper, and this we will prove. But when we look how other churches presume to obey the ordinances of God's house, where they hold the communion of the bread and wine to be the Lord's supper, then to them we must say, Judas did not partake of the Lord's supper. The reader can readily see how difficult this question will be for us to handle.

To the upper room in Jerusalem came Jesus and his chosen apostles. It was on Thursday evening, the day before the Jewish passover, and around the table Jesus and the twelve took their seats. Notice three things: the washing of feet, the Lord's supper, and the communion of the bread and wine. The first thing which occurred on this occasion was, Jesus arose from supper, laid aside his garments, girded himself with a towel, poured water into a basin and washed his disciples' feet. John 13: 4, 5. Jesus did not wash the disciples' feet because they were soiled, or because it was an ancient custom, but because he was establishing the rite as one of his ordinances. He had no reference to soiled feet, for he said, "Ye are clean, but not all." Here he referred to Judas, as the eleventh verse says, "For he knew who should betray him; therefore said he, Ye are not all clean." Feet-washing being over, we find Jesus again seated at the table. John gives the details of the exposure of Judas while the disciples were all at the supper, and tells how Jesus shows them all that it was Judas who should betray him. We find Jesus at the table, partaking of the Lord's supper, spoken of by Paul. As they were eating Jesus took bread, gave thanks and brake it and gave to them saying: "This is my body which is given for you; do this in remembrance of me." Likewise the cup after supper, saying: "This cup is the new testament in my blood, which is shed for you." Luke 22: 19, 20. Therefore the cup and the loaf cannot be called the supper that Judas was present at, because it was after supper that Jesus instituted this ordinance. The supper that Jesus ate was such as to cause him to say, "He it is, that dipped with me in the dish." All the evangelists speak of the cup and loaf after supper, and Judas was not present at this time.

Bear in mind that the cup and the loaf are the communion and not the supper. During the supper at which Judas was present they dipped into the dish. Christ did not eat two suppers before rising. And Jesus answered and said unto them, It is one of the twelve that dipped with me in the dish. Now this is proof that Judas was present, for Jesus said one of the twelve that was dipping with him in the dish. Judas did not partake of the bread and wine that some churches call the Lord's supper from the fact that Jesus had not yet asked the blessing on the loaf and cup; for after the supper he took the cup and when he had given thanks he gave it to them. Thus viewed, how could the bread and wine be the supper? At the supper the whole twelve dipped into the dish.

At the communion, Jesus broke the bread and gave it to his disciples; likewise the cup after supper. If the bread and wine are the Lord's supper, Jesus ate two suppers at one and the same time. Some churches say that the bread and wine are the Lord's supper, then Judas was present, because Jesus said, One of the twelve that dipped with me in the dish.

Jesus that night instituted the ordinances of feet-washing, the Lord's supper and the communion for us who believe in doing whatsoever he did, and commanded, and this will insure us an entrance into all the glories of the beautiful life beyond.

Gettysburg, Pa.

MAGNIFYING THE OFFICE.

BY P. R. KELTNER.

SOME of us have the weakness of overdrawing. If some one has made a mistake, we exaggerate the misdeed. If some poor unfortunate has fallen, we are inclined, instead of extending sympathy, to report her still lower. A disaster is enlarged, men's motives are misinterpreted. Especially are we inclined to magnify the weaknesses of public men and public institutions. Too much are we inclined to make the neighbor say what he did not think, the minister what he did not mean, and the statesman what he had no desire or intention of doing, and the unfortunate, struggling poor as depending too much upon the accumulations of the more fortunate. Too much exaggerating and misinterpreting of men's motives.

There is a line of magnifying, however, we can not overdraw. This is true of all personal Christian life, but I wish to write particularly concerning the Christian ministry. I mean its dignity and sacredness, not its authority and honor. A minister's usefulness and influence depend so much upon his conduct and how he impresses the dignity of his calling by his life and deportment. My subject would have the minister so *live* his calling as to make all feel that it is a high and holy one.

As ministers, we need more piety of life thrown all about our lives, for we have been called to minister in holy things. Our opportunities for good will be largely in proportion as we cultivate the spirit of true vital piety in all our lives. Many of us no doubt have no greater regret than that too many times we have not magnified our high calling in more real spirituality and fervent piety. What we say in the pulpit is conducive of good, very largely at least, as men see us and follow us out of it. Our words and conversation should be more carefully weighed and guarded. What is more hurtful to the Lord's work than for his ministers to use idle words or to engage in idle conversation, or in any way to have others feel after we are gone that we are nothing more than the rest of them in this particular, that we acted no more spiritually, and talked no more seriously than others do. How much better for our good, and the Lord's, could we have engaged in such conversation as to have impressed them that our meditations are on the deep things of God and our affections are on things above. Instead of engaging in conversation as men ordinarily do, could we have dropped a few words that would have set them thinking upon the higher life, so they would feel that our minds are constantly on that higher theme. This would be in keeping with Rom. 11: 13, 14, where Paul says, "I magnify mine office, if by

any means I may provoke to emulation them which are my flesh, and might save some of them."

An incident came under my notice not long ago that illustrates my idea. A minister dropped into a place of business where a number of men are in the habit of congregating, and too often engaging in idle talk. Soon after he entered the shoemaker said to him, "I know when I have a man's soles fixed, but a minister can not tell when he has men's soles ready." The minister very thoughtfully and seriously said, "I seldom ever get a chance at the worst souls, as you do on shoe soles." And he turned to the lookers-on and said, "Is not this true?" And they said, "Yes, this is true." Then said the minister, "Why is it? Why do you not come to me for your never-dying souls' good, as you do to this man to have your shoe soles fixed?" He then urged them in few words in a very spiritual way not to neglect this "one thing," and went out.

It is needless to say he magnified his office much more than he would had he engaged with them in conversation as they perhaps thought he would. I was told of this, and that the men were impressed with the spiritual side of the minister and admired him the more. We need not, and should not, I think, make ourselves exclusive, but there is great need of our living more piously and in a higher spiritual plane. It is one of the writer's greatest regrets that he has so often fallen below in these needed attainments. If we would appear spiritual, we must indeed *be* so, and if we would be so, we must spend our life's efforts, and offer most earnest prayers, that we may attain to such a sphere.

The writer well remembers, when in his childhood days, in his isolated home, an old gray-headed, pious father in Israel, who has long since gone to his reward, came occasionally to our home, and his pious life and spiritual conversation, as well as the earnest concern he showed for our spiritual welfare, which we were conscious was from the heart, has never gotten away from me. And though I have often been tossed on life's stormy billows, and my frail bark severely tried, yet I feel sure that that pious, earnest and prayerful man of God has helped to make of me what little I am for Jesus' sake.

Again, we should labor for more real piety and a deeper spiritual atmosphere about us as we come before the people to deliver the message of reconciliation. It will not only help us in our time of need, but the piety we have thrown about us will be exceedingly helpful to our hearers. The people are affected not so much by what we say as they are by the consecration and spirituality we have been trying to cultivate and which clothes our words. It is not conceit, egotism, and such like vanities, that are of benefit to the hearer, but a pious, prayerful leaning upon God that reaches the hearts of the people. Could our hearers know that we feel sensibly the charge, and always display in our lives an earnest desire to do that which will most promote the Father's cause,—if they can know that we *feel* a desire to be his ministers by trying to live in such an atmosphere, then the problem of success in our work will very largely be solved. Without it, other attainments will be of little avail. David's language is appropriate here, "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, oh Lord, my strength and my Redeemer."

Lena, Ill.

WORTH THINKING OF.

How would it do for us to say to-day some of the things we intend to say in our last illness? Honor bright! are you not saving up several fine, generous, pathetic little speeches to be made on your deathbed; all the scenery set, full company on the stage, grand final tableau? Ten chances to one you'll forget them then; or have a rattling in your throat that will shake them out of shape. Forth with them now like men—"My dear boy, you have been the light and comfort of my life"; "My dear girl, without you I would have been nothing in this world."

THE TEN COMMANDMENTS

CAREFULLY CONSIDERED—IN ELEVEN PARTS

By P. B. FITZWATER, North Manchester, Ind.

THE EIGHTH COMMANDMENT.—Ex. 20: 15.

THIS commandment strikes at the sin of theft—a very common one to-day. There is much dishonesty in the world. Honesty means more than conformity to that which is legal. Most people deem themselves honest when they conform to that which is legally right. Many things are legally right which are morally wrong. *Sin is sin* in all ages and in all places. It may take on different names at different times and in different places, but the crime is the same. Many men are considered to have "business acumen," "business tact," etc., whose methods of business are strict violations of this commandment. Some live and talk as though a different code of morals governed business affairs from that of strict justice. They cry out, "Business is business!" to hide from the searching application of this commandment.

The sin of theft lies in the *act*, not in the amount involved. I once heard a Roman Catholic priest say to the children whom he was catechizing that "the sin lies in the amount involved, not in the act. To steal five cents was nothing, but to steal ten thousand dollars was a mortal sin." In some quarters it would seem that this ethic was reversed. If a man can steal several millions of dollars he is looked upon as a sort of hero, whereas the man who steals a pig is sent to the penitentiary.

I. *What is Involved in this Commandment.*

It recognizes the right of human possession. The anarchist would teach that to own property at all is theft. He would make criminal the holding of property at all. This commandment itself gives the lie to the anarchist's dictum. In the absolute sense of the word, all property belongs to God. He is the absolute owner of all things, and every man is but a tenant. If no one owned property it would be impossible to steal it.

While it is right to *possess*, it may be of interest to inquire as to *how* man comes into possession of property. Paul in Eph. 4: 28 gives a clear statement of the whole matter: "Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have wherewith to give to him that hath need." In this scripture are found three words which are keys to the whole matter—"labor," "give," and "steal." Everything that a man has was either given to him, or he worked for it, or he stole it. It is perfectly right to own property if it has been given us, or if we have toiled for it, but if we have that which we have neither labored for nor received as a gift, it was dishonestly gotten. Let us apply this test to everything we possess and see if we are innocent.

II. *Ways in Which This Commandment May Be Broken.*

Any exchange of commodities which does not give value for value received is a violation of this commandment.

1. By actual taking. This needs no comment. It goes without saying that a man who outrightly takes things is a thief.

2. By false weights and measures. Those in business who give short weight and measure violate this commandment. Honesty makes sixteen ounces a pound, and thirty-six inches a yard.

3. By selling adulterated or inferior goods. When we have the chemist analyze the food products, we are amazed at the adulteration of the many things we daily eat and drink. When we buy dry goods, shoes, clothing, etc., unless we guard carefully we shall discover that an inferior or imperfect piece of goods has been given us.

4. By extortion. To rent houses at a high rent to the poor at a time when circumstances are such as

to compel them to pay it; to sell products at an extreme price because one is able to command it; to drive sharp bargains with the poor, etc., is to violate this commandment.

5. By the employer defrauding his employes and by the employes failing to do honest work or to put in honest time. For a laboring man to idle away an hour of his employer's time is to steal, and for an employer to force a man to labor for seventy-five cents a day when his service is worth one dollar is to steal.

6. By borrowing and not returning. There are times and circumstances when it is desirable and right to borrow. Indeed, society is so constituted that in some instances it is absolutely necessary; but when we do borrow we should make immediate return. To borrow and not return ought to be considered as theft. If this was so considered many things, such as books and utensils of different sorts, would be coming home, much to the delight of their owners.

7. By going into debt, knowing that payment will be impossible. A man who will go into debt when he knows he cannot pay it ought to be dealt with as a criminal. He ought to be dealt with as a thief, for such he is.

8. By holding stock in corporations which resort to dishonest methods in conducting business and make dishonest profits. It is difficult to see how a man who is honest could hold stock in the Standard Oil Company—a company which has resorted to all sorts of schemes through which honest men have been cheated out of their business. 'Tis true that corporation may have been legally honest, but morally it is certainly impossible.

9. By usury.

10. By graft.

11. By lying advertisements. Such advertisements as we find even in church papers concerning patent medicine "cure alls"—medicine which will cure anything from a corn to the consumption; also the schemes of "get-rich-quick concerns."

12. By fortune-telling.

13. By making assignments to escape paying our debts.

14. By gambling.

15. By strong nations oppressing the weaker ones and extorting from them that which is theirs by right.

North Manchester, Ind.

THE DEVIL.

His Person, Work and Power.

BY J. EDWIN JONES.

THE earliest history of man reveals to us his happy relation with God. And very soon there is introduced to us the common enemy of God and man, "that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 7-12. And their activities continued until every imagination of the heart of men became only evil continually; and to purify the earth it became necessary for God to destroy all mankind saving only righteous Noah and his family. God was not defeated, but revealed himself more and more perfectly as men were able to comprehend him, thus providing for them the weapon of defense from the assaults of the devil.

If one must meet an enemy, the more one knows of him, his character and methods of attack, the better prepared he may be to resist and conquer him. Jesus recognized the kingdom of the devil (Matt. 12: 26), nor did he dispute the claim of the devil to the "power and glory" of the kingdom of the world. Luke 4: 5, 6. Neither did he lightly estimate the power of

Satan while expressing confidence in his superior power. Luke 22: 31, 32.

John 4: 24 says: "God is a spirit." Eph. 2: 2, speaking of the devil, says "the spirit that now worketh in the children of disobedience." John 1: 18 says, "No man hath seen God at any time," and I know of no recorded instance where the devil was seen. God's voice has been heard and we have his mind in the Scriptures. He works with men in various ways according to their spiritual development. He has spoken to the heathen through nature (Acts 14: 17 and Psalms 19: 1-6), and to his chosen he spoke direct, through prophets, and lastly through his Son (Heb. 1: 1, 2). And we now have his Word, revealed to us by his Spirit, who through that Word bears witness with our own spirits when we are indeed his children. Rom. 8: 16. Thus briefly we notice how God, by the Spirit, works with men; appealing to their spiritual natures. Let us from the same source endeavor to learn how our adversary, the devil, works.

From Rev. 12: 7-12 we learn that the devil was created by God; a spiritual being, not evil, but as the angels; not all-powerful, but a mighty prince among the angels. And though he rebelled against God and was cast into the earth, he is still a spirit capable of conversing with God. Job 1: 6 and 2: 1. We must look for him to work among men on the same general plan as God works. And as the angels of God came and ministered unto Jesus after his successful resistance of the devil; and as Jesus says "their angels do always behold the face of my Father which is in heaven;" so there is harmony between the devil and his angels who go to and fro in the earth with one masterful purpose to defeat God. But he will fail. Rev. 12: 12 tells us and he admits to Christ that his power is limited.

As God has chosen to save the world through men preaching his Word, so the devil works to defeat God through human agencies. His character is so versatile that his personality is often difficult to detect. He is stronger than we are, and we do well to recognize the fact and remember that "we can do all things through Christ who strengtheneth us." *He is to be feared.* 2 Cor. 11: 3, "But I fear, lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." How was the subtlety of the devil manifest in beguiling Eve? "Hath God said, In the day ye eat thereof ye shall surely die? Ye shall not die, but ye shall become as gods." And have not Paul's fears been realized again and again by agents of the devil who say, "Did Christ say we should do according to his Word? It is not necessary; if the heart is right, nothing else matters." The scripture is not silent concerning his deceitfulness. Eph. 6: 11, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." And 2 Cor. 11: 14, "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

How necessary is the injunction to "try the spirits whether they be of God," and that we "be not carried about by every wind of doctrine."

He is malignant, trying always to make a breach between God and man. Job 1: 9 and 2: 4-6.

He is presumptuous (Job 2: 1), presuming to appear among the sons of God as their equals. And are we not constantly confronted with his agents who say, "I am as good or better than the Christian"? And we may look for the devil to manifest himself along these lines until he has us in his power; for he is *powerful*. Eph. 2: 2 and 6: 12. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." And when once persons are in his power he then asserts that boldness, as Peter says, "as a roaring lion, seeking whom he may devour." And once in his power they learn, alas! often too late, the truth of Jesus' words: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, be-

cause there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." Another revelation of his power is found in Heb. 2: 14, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part in the same, that through death he might destroy him that had the power of death, that is, the devil." We may well fear such an adversary, who works, not openly and in the light, as God works, but treacherously and in the dark, because his deeds are evil. But we may not only have confidence that through Christ we may overcome, but this scripture and 1 John 3: 8 speak of his destruction.

What then shall be the end of the devil? Matt. 25: 41, "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." How much that scripture makes us turn from every evil way and encourages us to fight the good fight of faith and lay hold on eternal life.

There are some people who charge God with cruelty in preparing hell for man. *He did not.* It was prepared for the devil and his angels. For man he prepared heaven and mansions in his house. If we serve the devil we do not go to our prepared place, but to his. Rom. 6: 16. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" "Choose ye this day whom ye will serve."

Let us like the king of Luke 14: 31 determine whether we be able to overcome the enemy with the forces at command. And may no one who reads this sketch send an embassy and desire conditions of peace. Let us make no compromise with the devil. "The Lord's arm is not shortened that he cannot save, nor his ear heavy that he cannot hear." Let us then "look unto Jesus the author and finisher of our faith," and "put on the whole armor of God, that we may be able to stand against the wiles of the devil."

Grundy Center, Iowa.

PREPARATION.

BY NOAH LONGANECKER.

It is truly said, "The missing link of the Sunday school is preparation." The same is true of all schools. Not only is this true of all schools, but the same is true of all the business affairs of life. Youth is the time to prepare for middle life; middle life for old age; the whole of life for eternity. That preparation is the missing link of all the affairs of life is no misnomer. For lack of preparation the Sunday-school teacher proves himself a bore, and needs to be ashamed. For lack of preparation the Sunday-school scholar is uninterested, and can not be edified. This is the chief cause why young men and women leave the school as they advance in age. This is the chief cause why so many are absent from the school; and, if they are present, do not wish to go into the class.

This is doubly true of ministers of the Word. Paul writes to them, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul here teaches that the workman who does not prepare himself by studying will be ashamed. He will take no delight in his work, nor will he edify his hearers. We must be coworkers with God. God helps no one who will not try to help himself. Long since an aged minister said, "If a minister is called of God to preach the Word, he needs no preparation; God will bring all things to his remembrance." God, through Paul, tells us differently. There *must* be a preparation before an interesting and edifying recitation, or work of any kind. While the period of preparation will require much toil and self-denial, it is a link of life's great chain that must not be omitted if we would reap a bountiful harvest. But, in the main, this is the missing link of life's great chain.

"There be four things which are little upon the earth, but they are exceeding wise; the ants are a people not strong, yet they prepare their meat in the summer," etc. The inferior animals put to shame the superior in the line of preparation. Some say *instinct*

causes them to do so. Why should not *reason* and *divine revelation* cause man to excel? "Prepare to meet thy God." Only in this life can this be done.

All Bible students consider the first thirty years of Christ's life as the "*period of preparation.*" Some lose sight of the human side of Christ. They tell us that Christ did not need to learn, for he was omniscient. Paul says, "Though he were a Son, yet learned he obedience by the things which he suffered." They tell us that Christ did not need to be strengthened, for he was omnipotent. And yet Luke tells us, "And there appeared an angel unto him from heaven, strengthening him." They tell us that Christ could not increase in wisdom, for he was wisdom himself. Luke tells us, "And Jesus increased in wisdom." They tell us that Jesus did not need to study the Word, for he was the Word himself. To increase in wisdom implies an increase in the knowledge of the Word.

The writer knew a little girl four years old who could read as well as most teachers; but she had to learn to read. What she knew she learned at home. I might have asked, How knoweth this girl letters, having never learned? In this sense the Jews could say of Christ, "How knoweth this man letters, having never learned?"

Some think Christ never attended the passover feast until he was twelve years old. Does the Bible say so? If so, where? History tells us, "The family surrounded the table." This accords with Exodus 12. The whole family was to remain in the house and eat the passover. Exodus 12 did not only make provision for the first passover. "And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service?" How could children say "*this service*," if they were not present? This shows the "custom of the feast." Jesus' parents went up to the feast every year. Could Christ's parents have obeyed the following had they not taken the child Jesus along to the feast every year? "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "*Walkest by the way*," is no misnomer. This makes it plain why Jesus "*grew in wisdom.*" Who would presume to say that Joseph and Mary did not train Jesus up in the way he should go? "And he was subject unto them."

This all comes in line of preparation. After he passed through his period of preparation we have the following: "And, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read." "*As his custom was*" is no "*missing link*" of Christ's "*period of preparation.*" Unite this with the link of, "*And Jesus increased in wisdom and stature, and in favor with God and man,*" and you have a work of preparation that means success. And even after his special period of preparation ended, he never entered on special work without preparation. Why was he praying at his baptism? Why did he not hunger until his forty days of fasting in the wilderness were ended? Why "went he out into a mountain to pray, and continued all night in prayer to God," preceding the day when he chose the twelve? "He took Peter and John and James, and went up into a mountain to pray." Why? *Answer.* To prepare for the transfiguration. Why did he go into Gethsemane to pray? *Answer.* He needed special preparation to drink the bitter cup.

What a lesson to us! We need a period of preparation for the mission of life. We need special preparation for special trials and duties. The great events of Acts 2 came to pass because of a special preparation on the part of God's people. Acts 1: 14.

Personalities are in order if they do not *elate* nor *berate*. The following will do neither. In the Standing Committee room at Miller's Crossing, we aimed to frame an answer to a perplexing query. All were at our wits' end for some time. Finally our dear Bro. Quinter said, "*Let us pray.*" Bro. Quinter led us in devout prayer. When we arose from prayer, he

took his pen and wrote an answer that passed the body without any discussion. And to our joy the query with its answer met the approbation of all in the public conference. Who fails to see what preparation did in this case? How many years of preparation preceded Christ's coming as the Savior of the world! Hartsville, Ohio.

THE NEW MEXICO MISSION.

BY JAMES M. NEFF.

AND now the time has come when we think another short chapter may be added to the history of the New Mexico mission. The Bible institute work here at Lake Arthur, of which we spoke in a former communication, still continues. Last Sunday (Feb. 11) the writer went to the little town of Dexter, seventeen miles north, and conducted the first public service that has been held there by the Brethren.

But the one matter of special interest to all the members of the Pecos Valley has been the sudden and until quite lately unexpected coming into our midst of Bro. C. H. Brown, of Hope, Kans. Within the last week homeseekers have come into this country by the trainload. Many are securing homes and arranging to settle, but the coming of Bro. Brown means more to us than that of all the rest. He is one of our able ministers, has traveled widely among the churches of the West in evangelistic work and thousands know how valuable his help will be to us in this new field. As he has purchased property and arranged to bring his family within a month, we count on his help in the Lord's work in the very near future. He has been with us in several services and, if the Lord will, will to-morrow night (Feb. 13) preach his last sermon here before returning to Kansas to make preparations for moving.

And a look at the case as it now stands furnishes some material for interesting reflection. With Bro. Brown here, we are four ministers of the Brethren church. This Pecos Valley and Northeastern Railroad, on which we are located, is a branch of the great Santa Fe system, and they are encouraging immigration here from all their lines and connections east and north, and along this part of the road down the valley of the Pecos river in southeastern New Mexico are a number of new and growing towns, each separated from the other by but a few miles, irrigation making conditions altogether different from what we find them to be up on the plains. Then back toward the mountains are a few little back-country towns, so that altogether, in this little corner of New Mexico, there are twenty or more towns and communities that would furnish audiences of considerable size for religious worship. Of these twenty towns there are only two, according to the best information the writer has been able to obtain, in which the Brethren have ever held public services, and in one of those only last Sunday for the first time.

Here, then, are within comparatively easy reach of us eighteen towns in or near which are no members of the Brethren church and in which the Brethren have never held services. If the Brethren church were organized so as to utilize all her talent, how long would it take four preachers to scatter information through eighteen towns as to what the Brethren church stands for? Not long. As it is, how long will it take these four preachers to reach these eighteen towns? We may never reach them. There are none of our own people there, few who know there is such a people as the Brethren and still fewer who have any knowledge of the residence of any ministers of the Brethren church in the Pecos Valley. Into a large majority of these communities we will never be invited. And do Brethren preachers go into places to preach where they have not been invited? Do they?

It seems to me sometimes, now as I look back over the last five years, that my experiences in the ministry during that time have been rather widely varied. From the log and rough box-cabins of the piney woods of southern Alabama and Mississippi to the wilder scenes of the back-mountain communities of Tennessee, Virginia and Kentucky, the little isolated cotton-mill towns of North Carolina, among the well-or-

ganized churches of Missouri and Kansas, seeing something of the ins and outs of church life and work in the city and bringing the Good News to anxious listeners in the little widely-separated schoolhouses on the western plains. But in all these rounds I do not remember of ever going anywhere and making all arrangements for services myself and preaching where there were no members of our own church and where I was known to no one and had not been invited. I have preached where nearly all these conditions prevailed, but not quite all. No doubt some of our frontier missionaries in this country have met all these conditions at once, but I have never heard of it, as I now remember.

We go into new communities and when it becomes known that we are preachers and we are invited to do so, we preach. Some of our members of the laity go before us into the new fields and then beg us to come and preach for them, and sometimes we do, and sometimes we don't. From those localities where some of our children or other kinfolk or church people have gone and live isolated from religious association, we hear the Macedonian call, but how seldom we interpret the silent need of that community where there are none of our own people, where we are unknown, and hence uninvited, as a Macedonian call. And yet these very conditions ought to so appeal to the minister of Christ that he would gladly and promptly go where he is most needed, rather than where he has most friends. For many of us it would be not a little embarrassing to go uninvited into places where we are unknown, make our own arrangements for a place of meeting, give the people to understand that we want to preach, have come for that purpose, and then proceed with the work like Christ and the apostles did; yet there are hundreds of our ministers within easy reach of just such conditions as these, and it is their duty, as ambassadors of Christ, to do just such work as this. Brethren, we too well like to stay at home.

Yes, it is easy to tell what should be done, but as to what will be done here, in this little corner of New Mexico with four preachers, two preaching points and room for eighteen more, I shall not venture to predict. Away off by ourselves, with few to criticize us, no organized church to send us, no mission board on the ground, with full knowledge of the needs and with funds for the expenses, with the probability of much attention being given to the making of new homes in a new country and this common inherent disposition to stay at home, especially when going means sacrifice and work, I am afraid to venture a prediction of what will be accomplished.

And all this is but a little corner, one little valley. Among the mountains and beyond them are thousands of Indians, Mexicans and white men, and he who intently listens may hear the cry, though not put in words, "Come over and help us." Brethren, pray for the Lord's work in New Mexico.

Lake Arthur, New Mexico.

WRITING FOR THE PRESS.

BY A. G. CROSSWHITE.

If it serves everybody like it does me to write an article for publication, then I hereby tender my sympathy. No difference what particular field of journalism I wish to enter I am confronted with big headlines like these: "GIVE US THE CREAM OF YOUR THOUGHTS," "BOIL IT DOWN," "INTEREST THE MASSES," etc., etc.

The churning process is hard on the machinery, and the separating process is expensive and exhaustive. I've been through all kinds of experiences, I guess, from the boy composition state, where ink stains and tear blots mingled, to the place I now occupy; and that position is to look up and see many, many names far above the place that I can ever hope to place my own; and yet there is a small place reserved for me down here. It has turned out to the advantage of many of our best writers to have their articles either entirely turned down or returned to be "recast." Had some of the amateur work gone before the public for

criticism just as it came from the shop the productions of more mature years would not have found a ready market.

I was informed that one single thought expressed in a well prepared book manuscript rendered the whole work unorthodox in the judgment of the examining committee, and it was held from the press and the market until that particular doctrinal point could be satisfactorily revised.

In the boiling down process we must be sure before we start the fire that there is something in the thought beside steam. An engine can as effectively exhaust itself through the whistle as through the piston. A person that makes good points either speaking or writing is often in great need of a *vicar*; for that counts most that stays with us longest.

It is one thing to write sentences and paragraphs and quite another thing to know that they will be read with pleasure and interest. There is a growing tendency in this age to illustrate the plain, simple truths in the style of myth or fiction, and great care is needed that our children are not led into the habit of novel reading.

It is quite apparent that a great improvement has been made in all our publications and much of this is due to the contributors. For many years the MESSENGER has ranked as a high class religious periodical, even our critical opponents admitting that it is clean, conservative, and has a fine literary touch, this to the credit of the editors and pressman. We might truthfully say the same of all our productions from the Publishing House, for they are all growing in popular favor, and, to the eye of the average layman, nobody out there is in somebody's way; for each man and his work occupies a field distinctively his own. Several times have I taken "my pen in hand" to compliment our brethren on some much appreciated change but while my thoughts were "boiling down" another stepped in before me and then I let him say it and I said, Amen.

It is a great mystery to some of us to know how the management gets on the trail of some of this fine talent that has been lying dormant so long. We are personally acquainted with some of the younger contributors and know that their efforts are much appreciated. May God bless the scattered army and give us all wisdom and courage to make our publications better this year and the coming years than ever before.

Flora, Ind.

TRAFFICKING ON OR NEAR ANNUAL MEETING GROUNDS.

BY W. R. DEETER.

THERE is no other meeting that should be more strictly and exclusively religious and spiritual than our conference. Its relation to the church is much the same as the relation of the supreme court to the civil government. Being religious, it should maintain even more true dignity than a civil court. No party would be allowed to hang on the border of the supreme court long, exhibiting his wares and products for financial gain, until he would be in the hands of a civil officer, especially if by such a course the dignity of the court would be lowered.

But the standard of our conference has been lowered by our own people and others and we have received much unfavorable criticism, year after year, from this very thing. It has a tendency to destroy the sacredness of the meeting. What is the motive of the exhibitors but financial gain? One would suppose that, with a divided heart, the spiritual man would be dwarfed, if not entirely dead. Annual Meeting has given excellent counsel on this subject, that should be carefully observed. See Revised Minutes, page 13, Art. 10, 1897, which reads as follows:

A number of queries pertaining to trafficking on Annual Meeting grounds were submitted to a committee, who presented the following, which was adopted by the Conference. We decide, 1. That photographing in all its forms, the exhibition and sale of merchandise by the Brethren, on or about the grounds, except that necessary for the meeting and the circulation of the Brethren's literature, be not allowed. 2. That the Annual Meeting enter

her protest against those not Brethren in bringing their goods near the grounds for exhibition and sale. 3. That Brethren be not allowed to use the influence of the church in emigration schemes, and that Brethren be cautioned against using undue personal influence in matters of this kind.

This decision has the right ring, and if enforced by Committee of Arrangements would save conference from much unfavorable criticism. Notice the phrase, "on or about the grounds." It is clear cut, but still has been ignored. It is a very common query, What would Christ do? Well, what did he do when he found men exhibiting oxen and doves and selling them in the place of worship? He overturned their tables and drove them out of the temple and said, "Take these things hence and make not my Father's house an house of merchandise." John 2: 14-16. If Christ would come to our conference personally, as he came to the temple, what would become of the traffickers, their wares and products? Or if he would come in the clouds of heaven, does any one believe he would say, "Come thou faithful," to those who were there for financial gain? Those who sold oxen and doves accommodated those who came there to worship with sacrifices, the money changers were an advantage, yet they were called a den of thieves.

Have the traffickers at our Annual Meeting a better excuse now? Before the last Annual Meeting Eld. I. L. Berkey and the writer were a committee to meet the management of Winona Park, near Warsaw, Ind., with the view of locating next Annual Meeting in this park. It is a park where religious assemblies meet, and is better equipped to take care of a meeting, such as our Annual Meeting, than any other point I ever saw. One of the very first things we ran against was this traffic. They had some knowledge of our conference and said it would not be allowed there. This only made us the more anxious to have the meeting there, that, for once, we might have a meeting free of these things and that would be exclusively and strictly religious.

We fondly hope the committee having the next meeting in charge will see that the decision of conference on this subject will be faithfully carried out, and that the next conference will be the most spiritual of any meeting we have ever had, and that the benediction of heaven will rest upon the church in her onward march against sin.

Millford, Ind.

SOME USES OF WORRY.

WE are so accustomed to condemning every one who worries, as wholly lacking in faith and utterly given over to folly, that we are a little unfair. Why should people sit down without a shade of solicitude when events important to them are trembling in the balance? How can they, if, for instance, there is a mortgage on the farm, and danger of its being foreclosed? The man who does everything he can to raise the needed money, and finally fails, cannot but pass through an extreme amount of plain, hard, wearing worry. Though one may be resigned to God's will and accept it without a murmur, yet if a dear one is in the clutches of a fatal malady, some worry is inevitable. The uses of worry are the uses of a spur to greater action, to more earnest effort. To be roused from supineness and urged to endeavor, some natures need the pricking of worry.

A great deal of very pleasant and some very shallow philosophy has been written on the subject of worry. There are writers who tell us not to worry, no matter what happens; but to preserve our calm and equipoise under any and all circumstances. Fortunate indeed is the man or woman who is so situated that worry knocks at the door in vain.

Yet habitual worry is inexcusable and sinful, and should be checked. As there are certain remedies so dangerous that they are kept under lock and key, so there are some mental conditions, of which worry is one, that are not wholesome, unless regulated with the utmost care. The man who is always worrying is weak, and apt to be faithless. The man who never worries may be indifferent to his obligations, and to that extent dishonorable.—*Christian Herald*.

DUTY OF ELDERS.—A SUPPLEMENT.

BY I. J. ROSENBERGER.

In a recent number of the MESSENGER we had a line of elder's duty clearly defined. I read those articles with profit. But the line of duty that they did not consider is the part to which we invite consideration.

An elder is a shepherd or watchman. The duty of these lies in two directions. First, that which relates to needs within the fold; second, to guard the flock from encroaching dangers, foes from without. The former has been fully set forth. It is the latter to which we devote this supplement.

1. The prophets, especially Ezekiel, dwell with emphasis on the responsibility of the watchman in Zion in his day. If they raise the warning cry at the approach of iniquity, they are free; but if they fail to raise the warning cry, the blood of the lost soul will be required at their hand. There was surely a tremendous responsibility resting on the shoulders of Zion's watchmen under the law. Will not the responsibility be equal and even greater under the Gospel? Christ alludes to these encroaching foes as "false Christs and false prophets," and says: "They shall deceive many." Hence this warning is timely now. Paul told those Ephesian elders: "For I know that after my departure shall grievous wolves enter in among you, not sparing the flock." Is not the church in danger of similar assaults to-day? But a still worse foe that Paul describes is "Satan transformed into an angel of light, and his ministers are as ministers of righteousness." These doubtless build churches and carry on missions, but "by good words and fair speeches deceive the hearts of the simple." In my judgment there is no phase of an elder's duty urged more by the various sacred writers than guarding his flock from these encroaching foes. Remember that "to be forewarned is said to be forearmed."

2. The executive of our church government has need to be encouraged. The minutes of our Annual Meeting read well. They give wholesome rules. But how feeble is much of the effort to execute them. When Moses delivered God's law to Israel with its promises and penalties, "All the people answered with one voice, and said, All the words which the Lord hath said we will do." Their promises were all right, but how they failed in fulfilling those promises. They failed in the executive. Naaman, on being cured of the leprosy, promised Elisha: "Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord." This promise alone is all we have in the matter. How humble and faithful have been the penitents' promises, including those on a sickbed. How many of those are living in open disregard of the vow they so solemnly made.

The duties and obligations laid upon brethren who accept of the eldership are plainly defined; following are their promises. But in many instances, where, oh, where is the executive, both as relates to themselves and their church work? An elder remarked to me some time ago that "it was best sometimes for an elder to shut his eyes and not see all that is going on." To me that was not good policy. Annual Meeting has sent committees to churches in which the executive has been lacking to the detriment of the cause. The great need of the church to-day is not more rules, more decisions, but the church is in great need of encouraging the executive branch of her church work to more effectually bar the Lord's precious flock from the ever-lurking, encroaching foes from without.

Denver, Colo.

HOW TO HELP YOUNG MEMBERS.

BY EZRA FLORY.

In the *Sunday School Times* is an account of how a drinking man was reached by saying at an opportune time, "I believe that your drinking is not the best thing about you."

This reminds me of the experience some years ago of a young brother who for his manner of adornment in attire frequently received unkind chastenings and especially at the council following the annual visit

when his zeal went to zero and almost congealed there. In fact it seemed that all the year he could meet with the brethren on Sunday or week days and the most talked about was crops, poultry, etc., but not a word personally offered by way of advice on the same topic that he really would have been glad to talk kindly upon.

Later there came a time when this young brother was purchasing a gold chain, when a brother appeared in the store. An appeal was expected by the young brother and he was concluding already to abandon the purchase. Instead, however, the young brother was assisted in a selection and the purchase was made. Things continued for some time as they had before. But God sent a messenger. One early morning she appeared, so earnest! so kind! so sincere! so prayerful! In her remarks she said, "I am not sent by any members to you. I came because I love your soul and know there are great possibilities in you. The church needs you so much. The visit goes next week. But what I wish to say I am telling you. I shall not tell anyone else. Won't you take the matter to God and the Bible and lay off these things, that you may be used?"

Here came the power that was effective. It is needless to say that that sister is loved by the brother and that the young brother is now a minister earnest in the Lord's work.

This is Jesus' method. This is the way to lead souls, help the elders and please God.

Union, Ohio.

HONORING JESUS.

BY DOROTHY SHAFFORD.

MANY fields of usefulness are opened to a young woman of to-day. A post office was the place of employment for a young woman in Ohio. She had worked faithfully during the year, and then followed the vacation month.

She goes to visit a friend in Philadelphia, Pa. The time is spent very pleasantly. They visited a mission at which revival meetings were being held. The hour was a pleasant one there, and as they passed out of the door they saw three young men. Instead of passing them by unnoticed they inquired as to the condition of their souls. One young man promised he would make an effort.

The next evening found the young ladies at the mission and to their great delight this man was convicted.

We see two lessons in this. The young lady was in a strange city, but she did not spend the time in visiting places of interest and amusement as we are prone to do, but instead was found in the house of God. Jesus set this example for young people when he conversed with the rabbis at Jerusalem in place of seeing the city.

Another lesson manifest is always to be ready to find out if those with whom we come in contact are Christians, and if they are not pray for them and help them to find Christ.

North Manchester, Ind.

WHAT A PRAYER MEETING SHOULD BE.

BY MARION LEE STANFORD.

FIRST and always a Spirit-filled place where the heart can speak through Holy Ghost love. So soon and so far as a prayer meeting becomes intellectual it diverges from its fundamental purpose. There are various other services of God's house which supply all religious intellectual hunger; but the prayer meeting alone can satisfy spiritual heart hunger.

Few, if any, human hearts can speak and answer heart to heart in this busy everyday life. There is always some thought unspoken, unanswered, some wordless emotion straining the heart. In the prayer meeting, if it is what it ought to be, this restraint is gone; and heart speaks to heart its fullest, deepest feeling, as to the well-beloved in the secret sanctuary, thus making the prayer meeting a most heavenly place in Christ Jesus.

Love, spirituality, devotion, holy enthusiasm, heart,

not head, Christ, not self, should dominate this sacred hour, making it a heart communion in touch with the Master's heart—the one design and need of the prayer meeting.

Newport News, Va.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, March 11, 1906.

WORDS.

Scripture Reading, James 3.

I. They are Thought Expressions.

Examples.—Love. (1) To God, (2) To a Brother, (3) To an Enemy, (4) To a Neighbor. References.—Deut. 6:5; John 15:12-17; Luke 6:27; Gal. 5:14.

II. They are Fruits and Pictures.—Prov. 25:11.

1. Spoken in Due Season, Prov. 15:23
2. God's Words Powerful, 2 Peter 3:5
3. Jesus' Words Comforting, John 11:25

III. They Either Justify or Condemn.—Matt. 12:36, 37.

1. How they Justify, James 3:2
2. How they Condemn, James 2:16

I. They are Thought Expressions.—Of all the good gifts that a wise and loving heavenly Father hath bestowed upon his children, methinks there are none greater than the gift of language. By it we are not only enabled to communicate unto each other all the depths and phases of our innermost beings, but we are also enabled to express unto God our heart's deepest love and gratitude. By it we also receive a knowledge of him and what he would have us do. How little good comparatively could the coming of the Savior have done us were we not able to receive a knowledge of him through his expounding his will unto us.

Not only are we able to communicate face to face by means of words better than we could in any other way, but no distance is too great to keep us from conveying our thoughts to whomsoever we will.

II. They are Fruits and Pictures.—He who has a good command of words can sway multitudes. How often have we seen audiences entranced by the "gracious words," the eloquent words, the fine expressions of the innermost soul painted and portrayed for us. And again, how much we are blessed because we are enabled to convey to others our sympathy in times of grief and distress by means of our own words or the comforting words of Jesus.

III. They Either Justify or Condemn.—On the other hand, is there any great blessing that cannot be abused? How often we use words that are "idle," or foolish, or cutting, or sarcastic, or unkind, or that wound deeply. Far better would it be for us to be silent than to use words in an evil way, for "silence is golden."

THE PRAYER MEETING.

For Week Beginning March 11, 1906.

THE IMPORTANT INTERVIEW.—Amos 4:12.

I. The One Whom We Must All Meet.

1. "God"—the Infinite the just, the Holy. Deut. 32:4. "Just and right is he." What a consolation! Meet him we must, but blessed thought, we can prepare to meet him and stand approved.
2. "Thy God,"—our loving Father. Rom. 8:15-18. God expects much of us as his children. It takes a real child to say, "Abba, Father." There must be the testimony of the Spirit to us, that we are the children of God. It means something. All depends on it.

II. The Meeting.

1. Inevitable. Rev. 20:12, 13. "They were judged every man according to their works." No escape!
2. Personal. Heb. 12:23. "God the judge of all." Not what someone else has or has not done, but the great question will be, "What is my record?"
3. Equitable. Gen. 18:25. "Shall not the judge of all the world do right?" The question is answered throughout the Bible, and our heart echoes, "He is righteous."
4. Final. Matt. 25:46. The rich man in hell, we are told, desired to be relieved, even to only a small extent, but in vain—his doom was fixed. We must prepare this side of eternity.

III. The Preparation.

1. Seek an advocate. 1 John 2:1, 2. Christ, our blessed intercessor, has shed his blood that we might live, and to-day he is with the Father, pleading for us.
2. Trust yourself in his hands. Heb. 4:15. Let us not merely theorize about Christ and his work for us, but rather surrender ourselves unconditionally and trust fully.
3. Follow all his counsels. Rev. 22:14. It is possible for each one to make his "calling and election sure." "He is faithful that promiseth."

HOME AND FAMILY

PRAYER OF AN AGED REPENTANT SINNER.

BY JOSEPH D. REISH.

A Sonnet.

Up from the depths of sin I cry to thee,
My God, I long a new life to begin;
Long have I lived down in the depths of sin;
But now I come repenting. Hear thou me,
And give to me salvation full and free.
Now I am vile and all impure within,
And thou alone canst cleanse me of my sin.
Hence I unto thee cry with humble plea,
Thou say'st there's pardon e'en for such as I,
If they will but believe and do thy will.
Then hear and answer thou my humble cry:
Unto my troubled soul say, "Peace, be still."
And help that I may more on thee rely;
That, when life's o'er I e'er with thee may dwell
Fallowmead, Sask., Canada.

A LIVING SACRIFICE.

BY J. S. SECRIST.

By it he being dead, yet speaketh.—Heb. 11:4.

WHAT I have to tell you is a true story. In the year 1877 there lived in an eastern village a young woman of some twenty summers, brought up in a Christian home, with a name beyond reproach, by a kind and loving mother, who watched over her with a jealous care. In the same place she met him who was to be her future husband. In society he was well favored, handsome and winning. While this was true, it was also true that he had already laid a foundation, both broad and deep, for his future habits. If only men's sins would stop with them and the suffering of their wrongdoing would end with their own, but it is not so. He drank from the social glass, used tobacco, loved to dance, and gambled. But, though told of this, she reasoned that "he is no worse than others; he loves me, is clever and handsome; besides, he has promised me he would quit all his bad habits if I would marry him." Devoted and true to her womanly instinct, she gave him her love, her life and her all.

Five years later we find her just as devoted to him. Two children graced the home. But, alas, for all the promises! A broken heart and sleepless nights spent alone told only too plainly of broken promises, drunkenness and debauchery. Fifteen years of their married life dragged their weary lengths along. A family of six children now graced the home. Father is a drunkard still, only much worse. Mother's health is broken; night after night she sits alone. She knows full well that other company in yonder saloon is far more to him than she is. When she recalls how he has vowed to love, cherish and protect her, the grief of her heart and the burden of her soul is full. She is used to his curses now; she is used to going to bed with no wood for fire, no food to eat, and not enough clothes to keep warm. Many an evening she washes and patches clothes which the children wore during the day, so they may have them again for the following day. When Saturday evening comes and he gets his pay, she well knows that the saloon-keeper will cash most or all of his check, and that he will not go short of his tobacco.

She can only hope and pray that something will be left for the children and herself. Kind friends furnished nearly all the clothing for them, and many times she came to her mother's house for bread, when in utter want. Sadly, day after day, she sees him sinking lower; she knows and fully realizes that his love for her now is on the same level as his base passion for drink and tobacco, and that she can and only serves him as a human slave,—a drunkard's wife. In anguish of heart she would often cry out, "Oh, my God! is there no help for the drunkard's wife? Was it a Christian government voted into power by Christian men that makes this legal? Do Christians, who pray to God, 'Thy will be done,' help to rob me of all that is so near and dear to me?"

About this time she accepted Jesus as her Savior; but this only enraged him the more. He cursed her and made all kinds of threats. But, thank God, she

stood firm to the end in her faith in Jesus. Five more years of life are yet left to her, but broken down with a burden too great for a human heart to bear she fell beneath her cross as did Jesus her Master. Her physician said no earthly help could reach her case, that her body was filled with the deadly poison absorbed from the person of her unchaste and besotted husband. "A living sacrifice to legal vice, legal slavery, legal murder." A crime so deep, so dark, that nothing but the vengeance of an outraged God can ever repay.

Her last days were spent in the home of her mother, brothers and sister, forsaken by him she still loved, except when he made an occasional visit, and then only to murmur and complain against her because she was not able to be his slave again. Oh! wretched man, without natural affection, the devil's delight in human form, wrought through the instrument of rum and tobacco.

Here at her mother's home she had the blessings of spiritual surroundings; while they were days of pain and sadness her soul was flooded with heavenly light. Oh, the earnest pleadings and prayers to God for help and for strength for her loved ones. When upon her bed in the last struggles of death she begged him to kneel by her side, which he reluctantly did. Then laying her hands upon him she prayed earnestly for him and her children, closing by saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, amen," pleading with him to give his life to Jesus and meet her in heaven. She suffered untold agony and pain from the deadly poison which slowly but surely was dragging her to an untimely grave.

Turning to her husband she said, "All this I am suffering for you, I must die for you, but I forgive you, I love you still." Then with a peaceful smile on her face she pointed heavenward, repeating the words "baby" and "father" (both had gone before her); her hands dropped and her imprisoned spirit was free. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psalms 34:7. Bravely, meekly and gently she fought the unequal contest. The cross was borne, the crown is won.

The husband still lives; his curse is still upon him, penniless, almost homeless and forsaken by his children. The horrors of hell are upon him, as in his delirium tremens he curses and rages, while in his sober moments he weeps and waits and wonders what the end will be.

Oh, my dear boys and men, will you not take this fearful warning? And of you, my dear sister, I ask, will you not rise up in the strength and power of a virtuous Christian woman and forever say NO to the gambler, the licentious libertine, the tobacco user and rum patronizer?

I would like to take the hatchet of Carrie Nation, and, with it, knock out the head of the last rum barrel on earth, and set it on fire in the valley of dead drunkards, having the outraged wives, mothers and children, victims of the rum, tobacco and libertine fiend, all on my right, now clothed, fed, warm and happy, singing and weeping for joy, with praises to God, while on my left stand the saloon-keeper, the miserable victims of drunkenness, and by the midnight light of this mighty conflagration I would like to preach the funeral of tobacco and rum, and consign forever into oblivion the wreck and ruin made by them.
Myrtlepoint, Oregon.

IMPROVING AID SOCIETY WORK.

BY FLORA E. GRIPE.

We are glad for the call for the better methods of our aid societies; hence this response.

Each society is largely governed by its surroundings, and much good lies in a well organized body. The president should be prepossessing in her manner, and a thorough cooperation on her part is most essential. We should not wait until the year's work is ended, then inform some official of her position.

Each member should be properly adorned for the Lord's work, as in 1 Tim. 2: 9, 10, conducting each meeting with the work at heart, having a specified

time for devotional exercises, say at an hour when every one is present and before any one leaves.

The time previous to this may be spent in plans of doing good, or in a literary way in culture and refinement, not in a loud or boisterous manner. May it not be said of us, as a neighboring minister said to his people when entering, "I knew Sister B was here; I heard her before I reached the church." Then there is sociability to govern us, especially among strangers. May they never have occasion to say, "An iceberg indeed."

Should it not be the sentiment of every member to go out farther and into homes where the church does not reach? Would it not be well for the society and home department to go hand in hand in the work, each supplying the other's needs?

How much encouragement have we received when entering the homes of the sick, when our first greeting was, "We want you to read and pray with us." Then should money be the object? True, we can do but very little without money, but our aspirations should be higher; then the blessing with every need will follow. When we organized the method of visiting the sick and caring for the poor, etc., we were in our highest element; we felt we were complying with the words of our Lord Jesus when he said, "It is more blessed to give than to receive," and, "The poor ye have always with you."

005 N. Second St., Goshen, Ind.

HELPS AND HINDRANCES TO AID SOCIETY WORK.

BY SALLIE BUTLER.

First, we should have a permanent place to hold our meetings, if it is possible to do so. It is very inconvenient to be moving your goods from place to place. We should have fixed rules to govern the society, drawn up in the form of by-laws. Then have some certain thing to work for, helping some mission, supporting a missionary, an orphan, or some Bible school, forgetting not that the Savior said, "For ye have the poor with you always, and whenever ye will ye may do them good."

Certain meetings should be set apart for business. Solomon said, "There is a time for all things." These meetings should be opened with prayer and roll call, responding with scripture quotations. Gossiping should be prohibited in all meetings. One great hindrance to society work is indifferent members or fault-finders; they would like to help, but the work is not carried on to suit them; others have no time,—"All of self, and none of thee."

Sister Underhill said, in one of her articles in the MESSENGER, some years ago, that we had better leave a little dirt in some corner of the room than neglect helping some poor soul that needed our help. If we would spend in helping some good work the time that we spend unnecessarily, how many poor souls would be made happy, and our own souls would be richly blessed. May our dear heavenly Father bless every good work, is our prayer.

Scottville, Mich.

SISTERS' AID SOCIETIES

Frederick, South Dakota.

Our report for the Sisters' Aid Society in 1905 of the Willow Creek church shows that we have had sixteen regular meetings, with an average attendance of seven, out of an enrollment of nine members. We meet every two weeks regularly, besides the special called meetings. We received \$25.02 as donations, for work, etc., and the amount expended was \$25.02. We sent some boxes and \$7.19 to the Minneapolis mission, also \$7.20 to the Winona, Minn. mission. There is due the treasury \$18.40, which amount will aid us in getting started in this year's work.
Martha Getty.

Batavia, Illinois.

The Sisters' Aid Society of the Batavia church reorganized Feb. 8, 1905, with Sister Lauer as president and Sister Pollock vice-president. We met during the year twenty-three times; average attendance, five. We made comforters, quilted quilts, sewed charity rags and made fifty three aprons, sold fifty, did charity work at five meetings. We sent one comforter and one barrel of clothing to the Chicago mission. We hope we can do more in the future.
Mary Netzev, Sec.-Treas.
Batavia, Ill.

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The Shelby County church, Mo., is building a new meetinghouse.

Our correspondent at Beatrice, Nebr., reports five recent accessions at that place.

A series of meetings in the Mingo church, Pa., closed with six applicants for membership.

A revival is in progress in the Mississinewa congregation, Ind. Nineteen have so far applied for membership.

At a meeting held at Clifton Mills, W. Va., five came out on the Lord's side, and will now be numbered with the saints.

BRO. GEO. N. FALKENSTEIN recently held a series of meetings at Union Deposit, Pa. There were twelve applicants for membership.

DURING the special Bible term at Daleville, Va., five were received into the church by baptism and three were restored to fellowship.

BRO. A. C. SNOWBERGER, of Anderson, Ind., is expected to locate at Des Moines, Iowa, and take charge of the mission work in that city.

THE late revival effort in Indianapolis closed with ten additions to the church by confession and baptism, and one restored to fellowship.

THE Brethren in the First District of Virginia are to hold their district meeting in the Germantown congregation, Franklin county, April 13.

THE ministerial and district meetings for Southern California and Arizona are to be held at Lordsburg, Cal., March 21 and 22, respectively.

THE Sunday-school workers of the Second District of Virginia are to meet in the Beaver Creek church March 30 and continue in session two days.

DURING a revival at the Smithfield church, Pa., twelve were received into the church by confession and baptism. One was restored to fellowship.

THE district meeting for Eastern Maryland is announced for April 17, to be held in Frederick City. The elders will meet the day before at 1:30.

ONE week ago, last Monday, Bro. Grant Mahan, our Associate Editor, was called to Pensacola, Fla., to see his mother, who is reported to be seriously ill.

THE splendid revival at Morrill, Kans., conducted by Bro. H. M. Barwick, closed with seventeen added to the church by baptism and three restored to fellowship.

BRO. WM. H. MILLER, of Dillsburg, Pa., writes that for the present he will not be able to locate in another field of labor. Those wishing to communicate with him should continue to address him at Dillsburg.

DURING a revival effort at the First Brethren church, Philadelphia, Pa., conducted by the pastor, Bro. T. T. Myers, five arose, signifying their desire to start on the better life. Two of them have since been baptized.

BRO. J. E. MILLER, of Mt. Morris College, called on us last Monday. He is one of those busy men and could spend but a few hours in the House. He was here in the interests of the work of the Gish Committee, of which he is the secretary.

BRO. W. R. DEETER, of Milford, Ind., has been living on a farm for a number of years, but this week he has a sale and will then move into Milford, and so situate himself that he can give special attention to the church work in that place.

BRO. DAVID HOLLINGER, of Greenville, Ohio, called on us last week. It was his first trip to Elgin and we enjoyed his call very much. Bro. Hollinger is not only interested in the church and her work, but is also interested in helping locate members in Canada in a way that will enable them to form churches from the start.

BRO. AARON HESS and wife, of Goshen, Ind., spent last Sunday in Elgin, Bro. Hess preaching for us in the morning. They are attending the Bethany Bible School in Chicago. Sister Hess was formerly one of the compositors in the MESSENGER office, and to have her with us again seemed like the return of an absent member of the family.

WHILE at Virden, Ill., last week, Bro. J. G. Royer had the misfortune to fall and crack one of the bones of his ankle. The injured part of the limb was placed in a plaster of paris cast and he was brought to his home at Mt. Morris, where he is reported to be resting easy. He will have to remain quiet some weeks.

FROM Bro. J. S. Flory, of Inglewood, Cal., the Publishing House is in receipt of a very interesting relic. It is a German book that once belonged to Elder John Kline and was purchased at his sale after his tragic death. The book became the property of Bro. Flory in 1889 and now he presents it to the House to be preserved. It is Wm. Morgan's "Secrecy of Masonry Revealed," followed by a history of Morgan's abduction and murder, published in 1829. To handle a book that was often in the hands of that good, earnest man, Bro. Kline, furnishes occasion for some helpful reflections. We know not how many books he had in his library, but we do know that he was a careful reader as well as a most logical thinker. He read the German as well as the English and kept posted on current events along secular as well as along religious lines. He was also a most diligent Bible student. But while reading books and magazines with the utmost of care he kept his eyes and ears open and learned much from men and nature. In his sermons as well as in his conversation he drew information from many sources and made a wise use of it as a teacher among men.

ON page 133 of this issue Bro. W. R. Deeter is saying some things about trafficking at the Annual Meeting that will be endorsed by fully nine-tenths of the MESSENGER readers who attend the conference from year to year. Most of us wait until the meeting is over and then offer suggestions about the importance of making the gathering more religious and less secular. But in this instance we are having our attention called to the matter beforehand. It is surprising how plain and positive the decision of the Annual Meeting is regarding secular business on or near the conference grounds. And then again, it is surprising how this plain and positive decision is being violated from year to year, very much to the regret of thousands of devout members. There are few religious conferences where so much secular business is carried on. This is very much to our discredit, and in some instances members have felt profoundly ashamed of the whole thing. The decision of the conference, as quoted by Bro. Deeter, is plain enough to answer every purpose. It ought not to be misunderstood, but most assuredly should it be carried out to the very letter, not alone at the approaching conference but for all time to come. We need more of the spiritual side of life. As for the secular side, we have plenty of that at home.

EVERY now and then some one writes about the Brethren being too formal in their manner of opening and closing church services. There may be some truth in what is said, but those who offer a remedy almost invariably recommend the form used by some other church, not stopping to consider that there is just as much formality about what they recommend as about what they object to. It is simply a change of form without lessening the formality. It always seems a little strange that some members will insist on us changing so as to be like other denominations, just as though we considered their ways of doing more in keeping with the Scriptures than ours. We should always be ready to adopt better methods of doing things, but to change merely for the purpose of being like others does not show good judgment.

THERE is such a thing as wresting the Scriptures. In 1 Peter 3: 16, something is said about people wresting scripture to their own destruction. We fear Matt. 6: 3 is sometimes wrested. Here we are told of the left hand not knowing about the alms given by the right hand. We have known people, who do not give much themselves, to use this scripture so as to discourage those who might be disposed to do much. The Lord never intended that what he said, about the left and right hands, should be employed to keep people from giving. He meant that they should at all times give much, but do it in the right way. The man who, in his preaching or otherwise, interprets the Word of God so as to cause the people to draw their purse strings only the closer, may be wresting the Scriptures to his own destruction. He should know that when he so interprets the Word as to induce men and women to neglect the poor and perishing, he is doing the very thing that his Lord and Master never contemplated. Let us be careful how we interpret the inspired Word.

NOT LIVING IT OUT.

LAST winter Mr. Biederwolf was employed to conduct union revival services in Elgin. He did some excellent preaching and drew the largest audiences ever seen in the city. His manner of preaching was good, and, so far as he entered into the teachings of Christ and the apostles in details, the doctrine presented was sound. Most of the sermons, if printed in the MESSENGER, would be looked upon as sound by our readers. Among other things he talked against dancing, card playing, card parties, theaters and the saloons. After hearing of the talks he gave against women playing cards for prizes, we certainly thought that would be the end of card playing by the members of the churches in this city. But such has not been the case. The evangelist has gone elsewhere, while the church members go on with their card parties and other things talked against. As it was in the days of Noah, so it will be with these people. They profess to be Christians and yet they pay little attention to the sound doctrine preached by the man they had come among them to do evangelistic work. The outsiders see it all and then say to themselves, and others, "If that is what you call Christianity, we want none of it." It is inconsistency and they know it. Furthermore, there is not religious courage enough in the churches to enforce the doctrine preached by the evangelist. He told the plain truth regarding the dancing hall, the theaters, the saloon business, card parties, and yet the churches will let their members go on and do as they please about living up to the higher and better teaching along these lines. The churches should take the members, who indulge in card playing and other like evils, into hand and teach them the way of the Lord more perfectly. The same should be done with the men who vote for saloon license. If these people will not receive wise instruction, will not heed the warning and will not by their lives honor their profession, the only thing left is to withdraw fellowship from them, and let them, as well as the people of the world, understand that the churches intend to insist upon all their members living in harmony with what is taught by Christ and the apostles. Mr. Biederwolf made a good impression while in Elgin, but his work in the end will amount to little if the church members will not live up to his sound teaching.

OPPOSING EACH OTHER.

WE are told of a congregation where a part of the ministers pull one way and the rest the other way. We should think that nothing would please the devil better than a condition of this kind in all the churches. He wants to see the preachers pull, but prefers to have them matched against each other, rather than employ their energies against the evils of the world. The more time these preachers spend opposing each other the better it will be for the kingdom of darkness, and Satan, as well as the preachers, knows it. It may be well for these men to do a little self-examination and learn which party is really serving Satan. It may be that both parties are doing a great deal more to help along the work of the devil than they are to build up the kingdom of God. But, candidly, should the church install into the ministry men who employ their time and energy so as to advance the cause of evil? Can the Lord bless a church that has that kind of preachers? Then, can men who are all the while working against each other feel that they are called of the Lord to preach the Gospel? This may be a plain way of putting it, but there is truth in what we are saying. Paul and Barnabas one time did not agree, but they separated and went to work in different fields. Had they remained at Antioch with their contentions the church might have been ruined. But they had sense enough to separate, and that is more than can be said of the preachers who, to the neglect of the church and her interest, spend their precious time and energies against each other.

WRESTING THE SCRIPTURES.

By a correspondent our attention has been called to Matt. 6: 3, where we read: "When thou doest alms, let not thy left hand know what thy right hand doeth." It is assumed by some, as our correspondent says, that when mention of giving is made in the MESSENGER this scripture is violated. Some look upon the published reports of the amount given, and by whom given, as a species of boasting. Possibly this scripture is misunderstood by some. In Acts 4: 34-37 we are told of those who sold their lands and houses and laid the money received at the apostles' feet to be used in supplying the wants of the needy saints. Barnabas having land sold it and did likewise with the money. All of this was done in the assembly of the saints, and no one thought about it being a violation of Matt. 6: 3, or looked upon it as blowing the trumpet. It was simply a good method of raising money for the needy. Ananias and his wife met with death because they did not do the right thing in this collection. It seems to have been known how much they gave, but there was an attempt at deception. There may be other methods just as good, and just as pleasing to the Lord. The apostles did not always rely upon this method, for there were others that they deemed it wise to employ. In these days we have our methods. For general mission or charitable work money is collected from all parts of the Brotherhood, then reported through the *Visitor* and MESSENGER. In most instances it is stated how much each church and each individual has given. There is nothing about this that can be called boasting, nor is it a violation of the right and left hand doctrine. It is all done in a quiet and unassuming manner and ought to be commended rather than be condemned.

DISBAND? NEVER!

ONE of our readers wants to know whether it would be advisable to disband a congregation having about fifty members, but no resident minister. We should think that a congregation of fifty members would be in a splendid condition to move forward and accomplish something. Scores of congregations have been organized with less than half that number of members, have pushed out in their work and grown into large and influential churches. But this one is without a resident minister. Why not hold an election and elect a few brethren to the ministry? Among fifty members one or two men should be found capable of

feeding the flock. If not that, then raise a fund and secure the services of a preacher in some way. If all the money needed cannot be raised by the congregation, call on the district board for some help. Send out and get a good preacher to hold a revival meeting. He may revive the members as well as convert a number of sinners. What, disband with fifty members? Never! A church of even one dozen members ought not to think of disorganizing, but every one of them ought to get down to work, and the smaller the number the harder they ought to work.

And, by the way, the MESSENGER does not believe in disorganizing a body of members just because they are few and have no minister. It would be better to do as General Grant did one time. He was on a knoll, directing the movements of his army in battle, when the enemy began firing on the small force near him. One of his aides suggested that for their safety they would better retreat. "We shall do no retreating," said Grant, "but order up some artillery." Instead of our people retreating, when the numbers happen to be small, we suggest the plan of ordering up some more forces and holding the fort. We need to rally around all of the small bands of members and help them to push out and build up. Fifty members, if they are full of faith and the Holy Ghost, and are active in the Lord's work, ought to be the means of building up three or four churches instead of planning to surrender their charter.

INDUSTRIAL EDUCATION AMONG THE COLORED PEOPLE.

At the last meeting of the General Missionary and Tract Committee definite measures were adopted with the view of inaugurating a system of industrial education among the colored people of our country. It was decided that steps should be taken at once to raise money, not less than fifteen thousand dollars, to start the work. A committee of three, S. F. Sanger, South Bend, Ind.; T. C. Denton, Daleville, Va., and the writer, was appointed on location to determine at the proper time where the work shall begin. This committee will carefully look over the field and base its decision on actual investigation.

The plan of the work, as outlined up to the present, is this: After location is determined a piece of land of about two hundred acres, as circumstances may dictate, shall be bought and buildings placed on it, unless it should so happen that property with suitable buildings could be bought, which is not very likely. The buildings shall be arranged for purposes of dwellings, schoolhouse, orphanage, chapel, shops, barns, etc., etc. It is expected, of course, that the work will begin in a small way and that, as it grows, it is to provide for itself to a very great extent in the way of buildings and otherwise. After suitable property is provided and a few workers are placed in charge, some boys and girls are to be gathered together and placed under a system of industrial, educational and spiritual training, giving as much time to the industrial training as to the mental and moral. Boys are to be taught farming in its various branches according to the best methods and an opportunity is to be given each boy whose talent fits him for it to learn a trade. By and by all the trades ought to be represented and taught with skill. Boys will be taught to build houses from the first stroke of the mallet at the foundation to the last touch of the painter's brush, and other things accordingly. Girls are to be taught housekeeping, cooking, care of children, sewing, weaving, gardening, poultry raising, dairying, etc., etc.; in short, everything that women are expected to do in life. Along with these things they—the boys and girls—are to be taught the elements of an English education. Manual and mental training are essential to a vigorous manhood and womanhood, and it becomes the foundation of a course of moral and spiritual training. This is the idea, briefly stated.

It will take time and labor, of course, to grow into all these lines of activity. But it can be done. Others are doing it, why can not we?

The work is expected to be much after the manner of the Booker T. Washington school as far as his goes. Ours is expected to go farther. He has the

citizenship idea as the chief one. This statement is made after a personal visit to the Tuskegee Institute, where every courtesy was extended and every opportunity was given to look into the merits of the institution. The sum of the instruction given at Tuskegee is, Be a man, be intelligent, be a good citizen, be a good husband, be a good wife, be a good father, be a good mother, be industrious, get land, own your own home, be happy, be useful. Who can despise such teaching? Our plan covers all this, and in addition, it has the missionary idea as its chief aim.

As an example of success in its line, the Tuskegee Institute is in the lead. Its growth is little less than marvelous, and its power is recognized in all parts of the civilized world. In a personal letter from Bro. D. L. Miller, written in Africa, he stated that the people of that dark continent recognize it as one of the great institutions of this age.

It opened for its first session on the fourth day of July, 1881, in an old rented church, a mere shack, with one teacher, the present notable Booker T. Washington, and thirty children in attendance. It now has one hundred and fifty teachers and officers and fifteen hundred students. During its last session twelve hundred more applied for admission, but were not received for the want of room. To-day it owns in real estate and endowments nearly two million dollars. Scores of its graduates have gone out from the institution to establish its work and influence in other fields.

The hope of the colored race of our country is in its children. Not a great deal can be done for the older ones. Their character and aims are fixed by habits of age and influences of long standing. To better the race in every possible way the children must be brought under the right influences from little up. Right from the start they need to be taught habits of industry, of cleanliness, of honesty, of virtue, of self-reliance, of study, of devotion, of spiritual service. At the very foundation they need to be taught the honor of toil. This is largely the solution of the negro problem. The fact that the negro father and mother grew up without this fundamental training is the very reason that they can not be reached now. They grew up in idleness, theft, lust, etc., and they are established. They will die in the bent of these early influences. "As the twig is bent, so the tree is inclined." Let us do our part in giving right bent to the twig.

Now as to the money. There are a number of our wealthy Brethren that want to contribute to this work; they want to contribute liberally. It is a proper desire, for what better use can they make of the Lord's means? Two or three, or a half dozen of this class might send in their checks to the General Missionary and Tract Committee, Elgin, Ill., for the necessary amount. A number have indicated their purpose and desire to help the work at the proper time. And I would say that the work is planned to the extent that the securing of the money is the next thing in order. Will those whose minds are made up as to the amount they wish to give state it to the writer? And will those who wish to give to the work, but the amount is not determined for the want of better understanding or other reasons, correspond with the writer? He thinks he can help you. The opportunity is now before you. What do you say?

H. C. E.

ASKING AND RECEIVING.

IN these time of more than ordinary religious enthusiasm Christian people seem to be going wild on prayer or the subject of asking. And, because of this, the more conservative and thoughtful are being somewhat confused as to what all this means. And we are being asked to give our opinion in reference to it. It is a subject that requires careful thought and close investigation, because this is an age of praying people, and all kinds of things are prayed for and, apparently, received. The question is, Do all these come as answers to prayers made? And, if so, are they all of the Lord's sending? If we take the position that so many prayers are answered, as they are said to be, and the answers come from the Lord, then what? The answer must be that either some of us

don't understand the teachings of the Christ, or that many are mistaken as to the character of these answers or else the Lord goes outside of his word to meet the wants of his people. There is evidently a looseness, shortness or wideness somewhere.

Prayer has always held a prominent place in the economy of grace by all Christian people, and it is right that it should, because it is abundantly taught throughout the Scriptures. God-fearing men and women, in all ages, have been men and women of prayer; or, in other words, have been men and women who believed in him, talked with him and trusted in him as their present help in every time of need.

But notwithstanding the many precious promises made to God's people on asking and that he would have us ask for the things we need, the question still remains, Does God do all the answering to the many prayers that are made by men and women who do the asking in his name? There never was, perhaps, a time of so much praying as the present. Great revivals are instigated and made successful through prayers. Wonderful missions have their origin and support through prayer. Charitable institutions are supported, it is declared, through prayer alone. And even men and women are converted against their wishes through prayer, as if God, for the asking, would convert them to please their friends. Books are written on the wonders of prayer, wherein are related some most miraculous instances of God's divine intervention. And then, too, men and women get money—slews of money from the Lord—simply by asking. And still, to make the matter more confusing, our workers and ministers—some of them—hold these things up before our people as living and worthy examples in zeal and prayer.

What are we to think of it, and how can we explain our preaching with our professions? If these things are all of the Lord, they who do them are better than we, and we should tumble into their camps and help the good work along. Why not? Are we ready to swing open our doors? If not, there is something wrong somewhere. We don't want to be pessimistic, neither do we wish to be too optimistic; neither have we given our opinion as to the right and wrong of these things. But there is one thing which we do say. We ought to be consistent. We ought to practice what we preach or preach as we practice. What is right and good for other people to do, under similar circumstances, is right and good for us to do.

But on what basis are we to account for all these answered prayers? That the Lord does answer prayers we all believe, because he says so. "Ask, and it shall be given you." "Every one that asketh receiveth." "The Lord loveth to give good things to them that ask." "If ye ask anything in my name, I will do it." "Whatsoever ye shall ask of the Father in my name he will give it you." "And whatsoever we ask we receive of him, because we keep his commandments and do those things that are pleasing in his sight." The context beginning with the "because" is either expressed or understood as being the basis of all prayers that are answered by the Father.

Our prayers may be answered in a number of different ways.

First, by God, when we put ourselves in right relation to him and ask aright—either direct from God or worked out by ourselves through faith. Our Father is often pleased to help us to answer our own prayers when we are willing to do our part. He despises the lazy person who expects to receive of the Lord the things which he by will power and muscular push can get for himself.

Second. Many prayers are answered through self-ingenueity. It is done in a most insidious way. An institution or movement professedly charitable or religious is so directed and announced to the world that it appeals to the sympathies of the well-to-do and the rich. Of course it is based on prayer. They don't, in a direct way, solicit, but when they need money they ask the Lord for it, but are very diligent in having certain men and women know that they need this money and giving to them affords an opportunity for them to give to the Lord. There are a great

many people who are moved to give in this way; and in their giving they may be sincere. But for the party who receives it to claim that all such money comes from the Lord because of his prayers is doubtful and deceptive. We heard of a man not long ago who distributed prayer charities in starting missions and educating young men and women. And because of his prayers the money came flowing in so rapidly that he was completely floundered. But he was equal to the emergency. He was not sure that the Lord would continue his charities so profusely, so he laid the surplus by in safe investments and thus prepared for times when the Lord did not have so much money to give away for his special way of doing business. This is not intended to cast any reflection upon purely faith institutions, because true faith works through love, and love works through the hearts of men and women. Those that are really such work with God through men.

Thirdly. May we say that some prayers are answered through the agency of the devil? Such as he has he gives freely. And when men and women pray for things that the Lord never promised to give or do—that they may consume it on their own lusts—they may get it, but not on the Lord's sending. The Lord hears and gives only when asked for according to his will and purpose. Such prayers are always answered,—not always in the way we ask, but in the way that will be best for us. Don't be alarmed if there should be an "underground" force in prayer as well as in many other things. H. B. B.

INVITING OTHERS TO PREACH.

Is it in keeping with the custom of the Brethren to invite ministers of other denominations to fill our pulpits, in the absence of the regular minister, when we have other ministers convenient?

INVITING ministers to fill our regular appointments leads to ministerial affiliation, and opens the way for misleading teaching. Let it be remembered that the Brethren church is a distinct and separate organization in the group of denominations. Our claims and teachings are different from theirs. In a sense we hold many views in common, but our teachings along certain lines are sufficiently different from nearly all other religious persuasions to make us a separate and a distinct people. We have not only come out from among the unbelievers so as to be a separate people, but we have in like manner come out from the other denominations. We teach the portions of the Scriptures which others teach, and the rest besides. Our claim takes in the whole Gospel, and this is what cuts us off from the other denominations.

Holding the views we do, and practicing as we teach, cuts us off from the ministerial affiliation common among the denominations. Under the circumstances we cannot consistently make a business of calling them in to fill our regular appointments. We are not saying that we should never invite them to preach, for there may be circumstances, now and then, when this might be unavoidable. Then there may be times when one of these ministers can be used in a helpful way. But as a rule, to be carried out as strictly as possible, the services of the Brethren should be conducted by Brethren ministers. We are presumed to have ministers enough to look after all of our church work, and they are the ones who should be employed to feed the flock.

While adhering strictly to our well understood principles, we need not be discourteous to ministers of other persuasions. There is a gentlemanly way of dealing with them in the ministerial sense. Most of them understand our customs and do not expect us to embarrass ourselves and our congregations on their account. As a rule they will respect us for conforming to our customs in their presence as well as at other times.

THE CATHOLIC LAW.

WHEN the seven measures adopted by the Catholics are taken into account it is easy enough to understand why nearly all their children remain true to the mother church. The work is done through the home, the

parents, the Catholic schools and their priests. A ruling from one of the leading bishops is law with them. Here is a sample of their way of compelling the members to do as they are instructed. It is a pastoral letter of Bishop Canevin, of Pittsburg, Pa. He says:

"In order that no one may have any doubt as to the meaning of the law, we sum up and decree as follows: (1) In places where there is a Catholic school within two miles, with buildings, grades, teachers, and discipline up to the standard required by the diocesan school board, *parents and guardians are forbidden under pain of mortal sin to send their children to any non-Catholic school; and confessors are forbidden to absolve those who do not obey.* (2) In places where there is no Catholic school within two miles, and parents are obliged to send their children to a non-Catholic school, the loss of religious school training must be made good, as far as can be done, by diligent instruction at home, and regular attendance at catechism on Sundays and on one other day during each week, at the place and hour appointed by the pastor. In the parochial school, and in the catechism classes on Sundays and week days for those who do not attend the parochial school, religious instruction must not be left entirely to the sisters or other teachers, but must be ever regarded as one of the most important duties of the pastor, whose office it is to lead and instruct his flock in the way of holiness and truth. (3) Parents and guardians who neglect these regulations concerning the religious education of children for whom they are responsible, and who send any of their children of school age to a non-Catholic school when a Catholic school can be reached without great expense or hardships, or who neglect to send all children of school age to catechism as prescribed above, *cannot be absolved by any confessor until they are ready to obey the church.* No pastor can make any exception to these rules, and every person who believes that he has sufficient reasons to send his child to a non-Catholic school must submit his reasons in writing to the bishop."

USING THE NAME OF THE CHURCH.

What is the ruling of our conference in regard to members, and even others, engaging in secular business under the name of the church; that is, using the name of the church as a whole or a part of the name of their business?

Our people in conference have always protested against the use of the name of the church in connection with the lines of business not under the management of the church. We have Brethren schools, Brethren Homes, Brethren missions and the Brethren Publishing House. These are under the control of the church and can appropriately pass under the name of the church. But it would be regarded as out of place to conduct business under the head of Brethren Store, Brethren Bank, Brethren Flour Mills, Brethren Land Company, or Brethren Mining Association. It looks too much like secularizing things to take the name of the church and make it a part of the name of a business enterprise. The purpose seems to be to give secular business a church coloring with a view of gaining business confidence.

Men are mistaken about the name Brethren being helpful to their business enterprises. The shrewd business man looks upon enterprises of this sort with a degree of suspicion. He wonders why that store should be called the Brethren Store, when it does not belong to the church, and probably half of the members do not patronize it. He wonders why a few men should adopt the name, Brethren Mining Association, when it is owned and controlled by a few men who are no more responsible to the church for their work than the farmers are for the work in which they are engaged.

Sometimes business enterprises, run under the name of the church, fail, and the church has to suffer on account of it. This has happened more than once and may happen again. We believe the conference is right in protesting against the secularizing of the name of the church after this manner. If Brethren wish to go into business, let them sail under some other name besides the name of the church. We shall do well to hold our name sacred.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, Illinois, H. C. EARLY, Virginia
S. F. SANGER, Indiana, A. B. BARNHART, Maryland
JOHN ZUCK, Iowa

MEN OFFERINGS.

A worker in Korea tells of a meeting of some native Christians at which the leader asked for men instead of money. Each one was asked to say how much time he would give to telling the gospel story to his neighbors. There were more than four hundred present at the meeting, and they offered enough days to make more than two years for one man. This showed that these natives felt enough interest in their fellows to be willing to make a sacrifice of time in order to tell them the story which brought joy and peace into their own lives.

The idea is a good one and might be adopted with profit at some meetings in our own country. We do not know how much good these men will accomplish in Korea, but there is no doubt that through their efforts many of their brethren will learn about Christ and have opportunity to accept him. That will be the right kind of mission work. The idea that the minister must do all the preaching is a wrong one, and it does much harm. Let all who have professed the name of Christ live up to their profession, and the minister will have much less to do. After all, it is the life that tells, more than words from the pulpit. The man outside the church who works with a Christian, judges the church and Christ and the Bible by him. Words do not prove that there is a reality in religion, but Christlike lives do.

Suppose ten or more laymen in each of our congregations would promise to give a day or two apiece during the coming year to telling their neighbors about Jesus. What would be the result? But here again we come up against the life. If they have not lived Christ day by day there is no use for them to talk him, for talk is cheap and in such cases amounts to nothing. If the life has been right the words have weight. It does a man good to know that his neighbor wishes him well and is enough interested in his soul to leave his work and show the way which leads to life eternal. It seems strange that men live side by side for years, and talk about everything but the one important thing in life. Yet that is what they do right along. They can talk by the hour whenever they meet about hogs and corn and cattle and prices, but not five minutes about the life to come and their hope and the reason for it. We speak from the abundance of the heart, and too many of us have our hearts so full of the things of this world that there is not much room left for Christ. And so we do not think and talk about him as we should, as we shall some day wish we had done. Let us drive out the cattle and hogs even as Christ drove the sheep and the oxen from the Lord's temple long ago.

Perhaps one thing that keeps some from speaking of their Lord to their neighbors is the way in which it is sometimes done by men professing to be what they are not. They do not want to be classed with such—who would? But they need not be. There is a place for manliness in Christ's service as well as in any other. There is greater need of it there than elsewhere, for if any one in the world should be a manly man it is the Christian. The hypocrites, the wolves in sheep's clothing are the basest of counterfeits, and it becomes men of God to show to their neighbors what the genuine article—a Christian—is like.

More men offerings are needed if the work is to grow as it should. But it is not necessary for men to come together in order to resolve to devote some time during the present year to making the claims of Christianity better known to their neighbors. They will do more good if they quietly resolve to live more nearly up to their profession and to tell the story of the cross to those who are not yet protected by the blood shed for all mankind. This is a kind of mission work that can be engaged in by every one. It costs no money, and if done in the right way will produce great results. Are there not among us many who will engage in this work?

G. M.

FAREWELLING.

The best of good things have their limitations. The sweetest of pleasant days have their sunsets. There is no association but sometimes must be temporarily ended, and then we wonder if we shall meet again in the flesh. This is the way the Ohio mother feels when her boy goes out west to Illinois, and the same when a missionary daughter goes to India. This is the way we feel now

that Father Miller's have set their faces to the homeland—America.

Wednesday evening was the prayer meeting. Bro. Miller led. We all have prayer meeting at the same hour on Wednesday evening. It is sentiment I admit, but then it is pleasant to have it that way. The subject this time was the "Personal Work of the Lord Jesus." After all it is the personal coming into, close and loving contact with the people that wins them. The same is true here as at home. It is not different. We must love the people into the kingdom. We can't drive them. It may be difficult sometimes to speak to a man about his soul, but it pays to be doing it frequently. Such efforts are often followed by the richest of blessings.

On Friday Bro. Miller, Maiji and Mary went to Dahanu. The stations had all been visited more or less frequently, and yet this one more trip to Dahanu affords an opportunity that cannot be missed. And in saying good-bye to the brethren here, it just begins to be a real thing that now soon the sojourn of a year in India with loved ones of like precious faith is about to end.

Saturday old Brother Ramabhai called a number of us to have tea with him. We insisted that he should not do so, but he insisted that he be given that privilege. And just before the appointed time a thought came to this old deacon brother that a few flowers would help the occasion a great deal, so he was off to the bazaar to get them. When we came we began looking about and saying, "Where is Ramabhai?" in earnest, for our time was limited. More than a dozen of us were there, the time was late and no Ramabhai. Well, he came after a little and was glad. It seemed the occasion of his life, to have a dozen or more Europeans to tea at his house! And when his native neighbors looked on and thought how fortunate he was, then he rejoiced inwardly. And so did we. We had tea, and prayers, and words of encouragement to one another in the Lord. It was a happy hour.

Straightway we all went to the bazaar, to the dispensary, to open it in a somewhat formal and desirable way. "Now there are diversities of gifts," and all the rest of that appropriate scripture beginning with 1 Cor. 12:4, was the lesson of the occasion. A number of those present, as well as the leader, made little talks, and then we had prayer. Immediately after prayer Bro. Laperson had a word to say: "All you people look upon the dispensary with wonder, and ask why it is not absolutely free. But you forget that even a great supply of anything will get all if it is not replenished. That is the reason why you are asked to pay a little price for these medicines, and appreciate it more. Do you think if these missionaries did not love God and us they would come away from their own land to do us good? They do more for you now than you would think of doing for one another. You do not know who are standing in your midst. They are the children of God, and the more we adhere to their teachings the better for India." Then we visited some native Christian homes and it was night.

Sunday is a preacher's busy day. A preacher's business is to preach, and Sunday is sermon day, though there may be ever so much preaching during the other days of the week. After Sunday school Brother Miller talked by means of an interpreter to the native congregation, using Rev. 2:10 as a basis of remarks. Faithful in all things, faithful until death and unto death, faithful to God because we love him—this is followed by the crown of life that fadeth not away. He that endureth to the end, he that endureth hardness for the Lord, he is sure of blessing. The church at Bulsar is in some respects, I know, like the church at Smyrna was. Both are alike in poverty; are both alike in riches? Your poverty is of this world. Let your riches abound for the next. As your poverty is known, let your riches be known. Be faithful until death; yes, brethren, if need be, unto death, and the Lord will give you a crown of life.

While the congregation was yet singing Bro. Blough came in with a young couple walking seriously behind him. All the congregation arose, as we have become accustomed to do when wedding parties enter the room. After being seated Brother Jacob read Eph. 5:22-31 and Mark 10:2-9 and preached a "marriage sermon" therefrom. We do all we can to impress the importance and the purity of the marriage relation, and the permanent nature of it, and every wedding calls forth a talk on the subject. After all is said and done, it yet remains that the home is the chief factor in making strong the churches, as well as civilizing the world. Upset the home and there is nothing left. These two orphans are now happy as husband and wife. Both are members.

After dinner a sick brother called for the anointing. He at first asked only that he might be specially prayed for, and after this season of prayer he wondered if he were worthy to be anointed, and said he would like to be anointed if we thought best. We asked if he knew himself to be guilty of any sin. He said he had not committed adultery, but enumerated some errors he had gotten into here and there. He said he had done the best he could and had asked pardon for these sins and had confessed them, and felt forgiven. Brother Miller and I anointed him. This man, Punjabikabhai, is one of our orphan school teachers. He has consumption and seems almost without hopes of recovery.

Now Dan and Nora were ill, too, so after this anointing we went into the room they occupied in the mission home and spent some time in prayer with them and in singing songs and hymns together. Brother and Sister Lichty had not been able to enjoy the morning service with us, so we went to them. It was well taken, but it was touching to realize that husband and wife were both down at once with the malaria. They are better now.

After this season of prayer, all being together, a few talks of the love we have for each other, and the appreciation of each other's presence and help, all went to the work of the afternoon. Jesse Sahib and Miss Mamie went to a village Sunday school, Brother Jacob to a four-o'clock meeting for the orphan boys, Miss Eliza to a similar meeting for the girls, Wilbur to calling on families, inviting them to the evening meeting, etc.

The evening service in the library was a most happy one. The service was blessed with the presence of a good, full house, and the presence of God's Spirit in quiet power speaking to all. "Your young men shall see visions," a text well suited for an old man to exhort young people. In this good talk Brother Miller wished that we might all be visionaries, not having dreams of wealth, nor being fascinated with fine clothing, nor imagining the unreal, but getting visions of truth from God, such as Stephen got and Paul saw. We wished that all our missionaries might have been together on this occasion.

He would not say farewell, for he does not like farewell sermons, but he would wish us all five things.

1. A vision of a united body in Christ Jesus
2. A vision of love and kindness
3. A vision of a lost world.
4. A vision of a pure life, reconciled to God
5. A vision of a redeemed world.

"The first will make power and strength, the second will make your soul winners, the third will make you preachers with a burden of souls upon you, the fourth will make you holy men and saints, and the fifth will make you conquerors with the returning Christ ever in view."

Early Monday morning our party had to be up and off to Bombay, for on Tuesday the ship would sail. We got concession from the railway, because there was a goodly company of us together, and the stationmaster reserved a compartment for us, that we might all travel together. Some of our gentler folk felt they could not sleep at all; time was too brief now for else than talk. In Bombay we were Berchile's and Ross's and Emmet's and Stover's, the doctor and Percy Laperson to see Brother Miller's off. Those who could not come remained by the work meanwhile.

In the evening, at Mrs. Briggs's Temperance Hotel, we assembled for prayers.—Trousdel's, Mrs. Briggs and some soldiers also being present. We sang several hymns together and then read that thirteenth chapter of First Corinthians. How often, during the year, have we read that chapter! It is now our pet chapter, and Love, with a capital L, is our pet theme. Let us love one another. As God loves me, so let me love the poor, half naked man of the hill tribes.

We prayed. Prayer becomes so natural and so sweet when indulged in often enough to be at home with God. In it the pent up soul lets itself out. In prayer the whisper of the Spirit becomes an audible voice sometimes, and there is no place more to be sought for. We were tired and the season of prayer was refreshing—a little confidence talk of some children with their Father who is given to indulging them at times. Dear Father in heaven, thy children seek thy presence once again.

Tuesday morning, Jan. 23, after having prayers together once more, all went to the ship in good time. It was to sail at nine. After the medical inspection we were not allowed again to go aboard, but we had the best sailing experience yet. So often the sun is hot and the time is long, but this time we had a large lot of cotton bales to sit on, in a shady place, while the last preparations were hastily made for starting. The racket that a crowd of chattering, busy Orientals can make is proverbial, but as the ship began to move slowly away from the shore, we all began to sing, "God be with you till we meet again," and at the sound of the human voice in song, the noise of the chattering throng was hushed, while dear Brother Miller and Maiji stood on the deck of the moving ship, alternately waving us farewell with their white handkerchiefs and wiping their eyes with them.

Then the ship turned to pass through the narrow channel, and standing close by on the shore we had another exchange of greetings. Quickly they were beyond the sound of our voices; soon the distinctness of line gave place to the general form of the ship, and we could only see the great steamer floating forward toward mid-ocean and belching forth great volumes of black smoke as she went, while we turned our faces once more toward the work we stand for in India.

We are glad they came. We are glad for the visit. It has been a multiplied blessing to the work in our care. We are glad for Brother Miller and Maiji. Brother Mil-

(Concluded on page 142.)

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Lordsburg.—Bro. David Overholtzer, of Covina, Cal., preached for us Sunday morning, Feb. 11. On the evening of the following Sunday (Feb. 18) Bro. E. T. Keiser, one of our home ministers, preached a missionary sermon, after which a collection of twenty dollars was lifted.—Grace Hileman Miller, Lordsburg, Cal., Feb. 19.

COLORADO.

Denver.—Eld. I. J. Rosenberger, of Ohio, recently closed an interesting series of meetings at this place and, while no additions were made to the church during their progress, we believe the cause was strengthened and much good accomplished by the preaching of the Word in its primitive purity. Brother and Sister Rosenberger have taken their departure for Ohio. Their stay in Colorado was much appreciated.—J. H. Royer, 65 S. Pennsylvania Ave., Denver, Colo., Feb. 22.

ILLINOIS.

Hurricane Creek church met in council Feb. 17, our elder, M. L. Hahn, presiding. We decided to commence Sunday school the first Sunday in April. We also decided to have a communion soon after the Annual Meeting, but the time is not yet set. Bro. C. C. Root, on his way home, stopped off a few days and preached several sermons in our congregation.—Cornelius Kessler, R. F. D. 1, Box 7, Smithboro, Ill., Feb. 18.

Cerrogrado church was fortunate enough to be favored with a series of ten sermons, conducted by Morris Ikenberry, of Iowa. He was here visiting his parents and kindly consented to labor for us. His sermons were highly appreciated, being practical throughout. Our young people are taking much interest in Bible study and mission work. Every Friday evening we have a Bible class, working on a harmony of the Gospels. On Saturday night we meet to study missions in their various phases. There is nothing that produces high ideals and helps to reach them like a systematic study of the Book and the field, preaching included. It is in this way we find the mind of God. Pastors, by all means, organize a Bible class for weekly study and recitation. If you have not tried it, you will be surprised at the results.—J. W. Lear, Cerrogrado, Ill., Feb. 22.

Pleasant Hill church met in council Feb. 10. We had a very pleasant meeting. Nine letters of membership were granted. The Sunday school at the Pleasant Hill house was reorganized. J. E. Bowman was reelected superintendent and Irvin Brubaker reelected assistant. Our love feast is to be held April 28.—Ada V. Snell, Virden, Ill., Feb. 17.

West Otter Creek church met in council Feb. 17, with Elder Harshbarger presiding. Two letters were granted and one received. We reorganized our Sunday school. Bro. Amos Brubaker was chosen superintendent, and Bro. W. M. Gibson assistant. Bro. W. H. Shull was chosen to represent this church at our next Annual Meeting.—M. Maude Becker, Virden, Ill., Feb. 19.

Hurricane Creek church met in council Feb. 17. Our elder, M. L. Hahn, presided. We decided to have a love feast, the time to be governed by the date of the Annual Meeting. We took a vote on moving our church to the village, about three-fourths of a mile away. The majority favored it. We will start our Sunday school April 1. Officers were elected. Everything passed off pleasantly and in order.—Wm. H. Ketring, Mulberry Grove, Ill., Feb. 22.

Cherry Grove congregation closed a two weeks' meeting Feb. 13. Bro. Geo. Zullers was with us. He gave a number of talks on his sea life, accompanied with illustrations that ought to be a great help in our Christian work. He also delivered some very instructive and encouraging sermons.—Addie M. Sword, R. R. No. 3, Lanark, Ill., Feb. 15.

INDIANA.

Huntington church held her council Feb. 17. Our elder, J. H. Wright, presided. Five letters of membership were granted. Sunday-school officers were elected, with Bro. Grover Wine superintendent. Rosella Shock, Huntington, Ind., Feb. 21.

Roann.—Our home ministers commenced a series of sermons at the Enterprise house Feb. 3, and closed Feb. 18. Nineteen sermons were delivered in all. We had very interesting meetings. We were very much strengthened by the wholesome thoughts presented by them in their preaching.—Joe John, Route 2, Box 3, Roann, Ind., Feb. 20.

North Liberty.—Bro. J. G. Royer came to us from Daleville, Va., with the intention of conducting a two weeks' meeting for us at the Oak Grove house, beginning Feb. 14. He preached three sermons, when, on Saturday, Feb. 17, he received a telegram calling him to his home in Mt. Morris. We much regret seeing him leave us, for all ready there had been quite an interest created and we had good crowds each evening.—Wimie E. Cripe, R. R. 2, North Liberty, Ind., Feb. 23.

IOWA.

Des Moines City.—At our late monthly members' meeting we decided to hold our love feast on Sunday, May 27. No services are to be held on Saturday, but communion services will be on Sunday evening. We are expecting Bro. A. C. Snowberger, of Indiana, to locate among us soon, to take charge of the mission here, since Bro. Mohler has gone away.—Sara Smith, 1721 E. Des Moines St., Des Moines, Iowa, Feb. 20.

KANSAS.

Kansas Center church met in council Feb. 17, with Eld. H. T. Brubaker presiding. Our annual visit reported all members in the faith and in union. We expect to hold our love feast May 5, at 4 P. M. Bro. Wm. Battey was reelected for Sunday-school superintendent and Bro. Wilbur Workman assistant. Sadie Drescher, Lyons, Kans., Feb. 17.

Cottonwood church met in regular council Feb. 17, with Eld. E. D. Steward in charge. We organized our Sunday school for one year, with the writer as superintendent, assisted by A. B. Eldredge. The Cottonwood church is the oldest Brethren church in the State, being nearly fifty years old. We have a good church building, free of

indebtedness, surrounded by a fine farming country. Any Brethren wishing to locate in a prosperous country where they can have church privileges, will please address me. All correspondence will be answered.—Frank N. Sargent, Route 1, Dunlap, Kans., Feb. 19.

Parsons.—Bro. C. P. Rowland, of Lanark, Ill., who has been laboring in southeastern Kansas for the past four months, visited us last week. Bro. Rowland labored three weeks at this place last fall very successfully. He remained two nights, preaching two rich, spiritual discourses, which were listened to by attentive audiences. Bro. Rowland left here for St. Joseph, Mo., to conduct a revival there.—Ma Belle Murray, 2522 Stevens Ave., Parsons, Kans., Feb. 19.

Morrill.—Bro. H. M. Barwick, of McPherson, began a series of meetings at this place Jan. 21, and closed Feb. 18, preaching thirty-four sermons. There was much interest and good attendance. Seventeen precious souls were received into the church by baptism, and three reclaimed. Their ages ranged from twelve to sixty-eight years. The church has been greatly strengthened.—Minnie Meyers, Morrill, Kans., Feb. 20.

LOUISIANA.

Roanoke.—Bro. J. A. Miller, of Manvel, Texas, preached for us for three weeks (except a few nights on account of inclement weather). Meetings closed on the night of Feb. 11. Two little girls were baptized. Sinners were warned and saints built up.—J. I. Miller, Roanoke, La., Feb. 12.

MARYLAND.

Ladiesburg.—Owing to much sickness in the community, the Christian Workers' meetings in the Beaverdam church have been temporarily postponed. They will begin again soon. Bro. H. Mitchell Stover, of Waynesboro, Pa., will commence a series of meetings for us Aug. 18.—Geo. K. Sappington, Ladiesburg, Md., Feb. 22.

MISSOURI.

Poplar Bluff. The good work goes on. One more has been added to the church by confession and baptism this month. While interesting meetings are being held at all our preaching places, the council meeting in the Broadwater congregation, Feb. 17, was encouraging. The sisters are trying to lay plans to assist in raising money to help the work along. The brethren are determined to have the house and yard fixed so that it will be inviting to all, which is very encouraging to the pastor.—Ira P. Eby, Poplar Bluff, Mo., Feb. 21.

Sibley.—I came to this place Feb. 3 and commenced meeting the same evening, with good interest manifested, the members all being in peace and union. A love feast was held Feb. 17. Bro. Isaac Crist and wife were with us. Bro. Crist officiating. Truly we had a feast to the soul. The members here, though babes in Christ, are trying to do the best they can, and I feel they are doing a good work. Several are near the kingdom.—Moses Cruca, Sibley, Mo., Feb. 19.

Cedar County.—We are trying to do what we can for the cause of the Master. We are few in number and greatly scattered, but we keep up our regular appointments. There is a church known as the Rogers church, in the northwestern part of Arkansas, located between Rogers and Springdale, with about twenty members. These members have two deacons but no preacher. They are under my care. I would be much pleased to have some minister locate there and preach for them. Anyone wishing to learn of the country, can write Bro. I. Fiant, Springdale, Ark., R. F. D. No. 1. The place is in the fruit belt of Arkansas.—Samuel Weimer, Jerico Springs, Mo., Feb. 21.

Peace Valley.—Since we have moved into our new churchhouse, which is located in the center of our village, we have had the best of interest. Our Sunday school is evergreen, and growing better, apparently, every Lord's Day. Our program at the church is, Sunday school at 10 A. M.; preaching at 11 A. M.; Christian Workers' meeting at 7 P. M. each Lord's Day. Song service before each service. This is the third new location for me, and the third church organized in my home. There seems to be a bright future for the Peace Valley church. Six natives have united with us, and one of our native young men, a school-teacher, through the influence of Bro. Hilary, is now at Mt. Morris College. O, may the brethren be awakened to the fact that there is need of them locating where there are no churches, and there work for Christ's sake and help to evangelize the world for Christ and his church.—J. J. Wassam, West Plains, Mo., Feb. 19.

Shelby County church, at her last council, appointed a building committee to push forward the work of building a new church, which had previously been getting upon. They have succeeded in perfecting plans, decided upon of the material on the grounds and securing carpenters, who have commenced work. The soliciting committee is also doing well, but they have not yet secured the necessary amount for building and furnishings. The Lord is richly blessing us, however, and we are trusting him to supply all our needs. Our Sunday school, though small, is still supporting an orphan in India, keeping up its own expenses, and at the close of last quarter had a surplus of \$7.80 to turn into the building fund. Our elder, Bro. J. H. Keller, is doing faithful work, but our increase in membership is slow. Earnest workers who are desiring a church home would receive with us a most hearty welcome.—L. E. Folger, Hagers Grove, Mo., Feb. 19.

NEBRASKA.

Kearney.—Eld. W. P. McLellan, of Litchfield, Nebr., has been drilling us in singing for about ten days. Eld. J. C. Wright and family, of the Loup church, have lately moved to Kearney, which will be a great help to us in preaching services and also in the Sunday school. Our Sunday school is progressing nicely. Seventy-two were in attendance to-day.—Martha E. May, R. R. 1, Kearney, Nebr., Feb. 18.

South Beatrice.—Bro. Charles Miller, of Kansas, is holding a series of meetings in the Holmesville church. Sister Marguerite Bixler is here, doing the singing. We reelected our Sunday-school officers the first of the year. Bro. Daniel Frantz is our superintendent and Bro. Henry Fiantz assistant.—Lydia Dell, Beatrice, Nebr., Feb. 22.

NORTH DAKOTA.

Pleasant Valley church met in council Feb. 17 at the Hill house, Bro. Hart-ough presiding. He, with his wife and daughter, asked for a letter of membership, having

moved to another congregation. Bro. Gans, also a minister, and wife, asked for a letter of membership. One other letter was granted. Bro. Hartough asked to be relieved from the oversight of the church at this place, which request was granted, and Bro. Fred Culp, who recently moved into this congregation, was chosen as our elder. Our Sunday-school was reorganized for another year, with Bro. Joel Vancil as superintendent and Bro. George Himeine assistant. Sunday school at York and the Domes schoolhouse to be organized later. Jan. 25 Bro. Jesse Funderburg began teaching a singing class at York and continued until Feb. 13. Attendance and interest were good considering the severe cold during this time. A class has been organized and is progressing nicely at the Hill house at the present time. The church work is moving along nicely.—Bessie Blocher, York, N. Dak., Feb. 17.

OHIO.

Loudonville.—Bro. Isaac Frantz, of Pleasant Hill, Ohio, began a series of meetings at the Honey Creek house Feb. 10, and continued until Feb. 18. Considering conditions, interest and attendance were good, but it was deemed best to close the meeting on account of scarlet fever in the immediate vicinity.—Orpha Workman, R. F. D. No. 2, Loudonville, Ohio, Feb. 22.

Rittman.—Please correct misprint in Vol. 45, No. 7, page 104, which makes it read four applicants for baptism instead of one applicant in Chippewa congregation, Ohio.—Homer E. Metsker, Rittman, Ohio, Feb. 19.

Loramies church met in quarterly council Feb. 17. Our elder, T. J. Rosenberger, not being present, Brother S. Z. Smith, of Sidney, Ohio, was called to assist in the meeting. Eld. Jonathan Hoover presided. Many expressed themselves as having enjoyed a most pleasant meeting. Three letters of membership were granted. As delegates for district meeting Bro. W. F. Taylor and Sister Clara Souders were chosen. We also decided to have a love feast June 9, at 2:30 P. M. Our Christian Workers' meeting is growing in interest.—Mary Hoover, R. R. 6, Sidney, Ohio, Feb. 19.

East Dayton church met in council Feb. 17, with Eld. Jacob Coppock presiding. All business was disposed of in a Christian spirit. Six letters of membership were granted.—Elizabeth Grove, 125 McLain St., Dayton, Ohio, Feb. 19.

North Star.—We have been very much encouraged by a short series of meetings, conducted by Bro. John M. Stover, of Bradford, Ohio. The attendance and order were good. One dear young sister came out on the Lord's side.—Mrs. Emma Groff, Route 2, Box 28, New Weston, Ohio, Feb. 19.

Mohican church met in council Feb. 17. Our elder, Bro. Hoover, being absent, Bro. Bollinger presided. All business that came before the meeting was pleasantly disposed of. Since my last report, two letters of membership were granted. Our Sunday school is moving along nicely under the supervision of Bro. O. E. Frank, as is also our Christian Workers' meeting. Jan. 20 Bro. James Murray commenced a series of meetings in the Mohican congregation and continued until Feb. 4, preaching in all nineteen sermons. One dear brother who had wandered away from the fold was reinstated into full fellowship with the church and the members built up in their most holy faith. We trust that the good seed which was sown may spring forth and bear a bountiful harvest for the Lord.—S. A. Showalter, R. R. No. 5, West Salem, Ohio, Feb. 19.

Pittsburg.—Our church met in council Feb. 17. By the suggestion of our elder, the church decided that the officials, such as Sunday-school superintendents, clerk, delegates to Annual Conference, etc., shall serve not more than two successive years. Sister Hettie Stauffer was selected superintendent and J. W. Eikenberry assistant, for Pittsburg, and Bro. Levi Minnich superintendent and Emily Decker assistant for Painter Creek. Elders D. B. Miller and Jesse Staatsman were selected delegates to Annual Conference, and Elder D. B. Miller and Bro. Newton Binkley to district meeting. Brethren Wm. Royer and R. H. Nicodemus were advanced to the second degree of the ministry. Bro. J. W. Eikenberry was chosen church clerk. Elders J. C. Bright and Daniel Hendricson assisted in the meeting. The church is considering the propriety of erecting a new churchhouse at Painter Creek.—Lydia Stauffer, Arcanum, Ohio, Feb. 20.

OREGON.

Powells Valley church met in council Feb. 17, at the home of Bro. E. Boggs in East Portland. Bro. M. F. Woods, from Washington, presided. He has been here for about a month and has preached three sermons for us. Considerable business came before the meeting. Two members were received by letter. Bro. J. A. Royer was chosen Messenger agent and correspondent.—Ruth E. Royer, R. R. 4, Gresham, Oregon, Feb. 20.

PENNSYLVANIA.

Roaring Spring.—Our series of meetings, conducted by Bro. H. A. Stahl, of Somerset, Pa., closed last night. Bro. Stahl delivered twenty-seven sermons while with us. As a result two young sisters were baptized. Bro. Stahl preached good, sound sermons. He did not slant to declare the counsels of God. The good seed was sown. He made many friends while with us, doing considerable visiting among the members and worshipping with them in their homes. The weather was very favorable all the time, making it favorable for all to attend the meetings during week-day evenings. On Saturday and Sunday evenings we had crowded houses. Bro. Stahl also held short Bible meetings before each service on week-day evenings, which were very edifying and instructive.—D. S. Replogle, Roaring Spring, Pa., Feb. 19.

Reading.—We met Feb. 18 in our churchhouse and listened to an able and intelligent sermon by our elder, Edward Wenger, on the method and power of prayer. We were made to feel the need of earnest prayer and by earnest prayer is meant, that we cannot expect God to answer our prayers for wisdom, understanding, humility and power from on high, if we are unwilling to be of use to the Lord. The power of prayer has been manifested in our own congregation, and I am sure, as well in others, in different ways, if someone was willing to be used by God. Brethren, are we doing our duty towards our God first, and towards ourselves, in attending services and in prayer, for the welfare of our church and our own souls?—Henry H. Moyer, Reading, Pa., Feb. 20.

Big Swatara.—Our series of meetings closed last night with splendid interest. The meetings were conducted by Eld. Geo. Falkenstein, of Elizabethtown, Pa., who preached twenty-three inspiring sermons. Twelve have come out on the Lord's side.—A. M. Kuhns, Union Deposit, Pa., Feb. 19.

Philadelphia (First Brethren church).—The Spirit is still manifest in our midst. Sunday evening, Feb. 4, at the close of a soul-stirring sermon by our pastor, Bro. T. T. Myers, five dear ones arose, thereby showing their willingness to accept Christ. Two, a young couple were baptized the following Sunday and one Feb. 11. Still more are coming home.—Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., Feb. 22.

Indian Creek.—Bro. D. S. Clapper, of Everett, Pa., began a two weeks' meeting at the Indian Creek church Feb. 3, and closed Feb. 18, preaching in all nineteen practical sermons. The weather and roads were exceptionally good, which tended to increase the attendance. The meetings closed Feb. 18, with a good interest. From here Bro. Clapper goes to Johnstown, Pa.—R. A. Nedrow, Indian Creek, Pa., Feb. 22.

Smithfield.—Bro. D. M. Adams, of Roaring Springs, began a series of meetings at the Smithfield church Feb. 3, and continued till Feb. 18, giving us eighteen sermons. The church was strengthened by his efforts, and the work accomplished by the power of the Spirit is encouraging. Twelve precious souls were received into the fold by baptism, and one reclaimed. One aged brother, who made the good confession, was past seventy-seven years of age.—Bertha Wineland, Martinsburg, Pa., Feb. 21.

Trent.—Our new church, located about one and one-half miles northwest of Trent, was dedicated Feb. 4. The dedicatory sermon was delivered by Bro. R. T. Hull, who remained with us until Friday evening, Feb. 9, when he closed the meetings, to take a long needed rest. He came to us again Feb. 15, and continued the meetings until Sunday evening, Feb. 18, preaching in all twelve sermons, with two applicants awaiting baptism.—L. C. Miller, Trent, Pa., Feb. 19.

Harrisburg.—A special council was held last evening, with Elders Longenecker, Witmer, Shope and Zug present. An election for a minister and a deacon was held, the lot falling upon Bro. D. H. Widder for minister and Bro. D. E. Miller for deacon. They were immediately installed into office.—J. C. Esheleman, 340 S. 14th St., Harrisburg, Pa., Feb. 20.

Notice.—The district meeting of the Middle District of Pennsylvania for 1906 will be held in the Clear congregation in the Lower Clear church, April 18. Elders' meeting, April 17, at 2 P. M. Further notice will be given to elders and delegates, in regard to where and when to stop off.—E. F. Claar, Klahr, Pa., Feb. 21.

Woodbury.—We held our quarterly council Saturday, Feb. 17. Considerable business was brought before the meeting and we trust, was disposed of for the good of the cause. Five letters were granted. Love feast was appointed for May 26, to be preceded by a series of meetings, to begin May 12. Bro. J. B. Miller and the writer will represent the church at district meeting. Eld. C. I. Brown, president of Findlay College, Findlay, Ohio, preached a very able and forceful sermon for us, from 2 Peter 3:11, "What manner of persons ought ye to be?" at the Replough house Sunday morning, Feb. 11, at 10 o'clock. He gave a splendid talk to the Sunday school from the lesson. His service was much appreciated.—J. C. Stayer, Woodbury, Pa., Feb. 21.

Elizabethtown College.—Memorial Hall will be dedicated on the evenings of March 4 and 5. Sunday evening, March 4, Elders H. Longenecker and John Herr will preach for us. The second evening will be the regular educational session, a special feature of which will be an address by Dr. N. C. Schaeffer.—Nathan Martin, Elizabethtown, Pa., Feb. 19.

Mingo church just closed a very enjoyable series of meetings conducted by Bro. R. R. Shroyer, of Ohio. Six expressed a desire to unite with the Lord's people, besides this there was a strengthening and encouraging of the members.—Harry H. Ziegler, R. D. No. 1, Royersford, Pa., Feb. 19.

VIRGINIA.

Daleville.—Our special Bible term began Jan. 29 and closed Feb. 10. Eld. J. G. Royer, of Mt. Morris, Ill., was with us, teaching several hours during the day, and preaching each evening. His work, together with that of our home workers, made the meeting interesting and instructive. All in attendance were well pleased. As an immediate result of the meeting, five were received into the church by baptism and three asked to be reclaimed. Oh, that more of our brethren and sisters would avail themselves of these enthusiastic Bible studies, and go out to their places of labor working more valiantly for the Master and the church.—D. Newton Eller, Daleville, Va., Feb. 19.

White Rock.—Our elder called a special council Feb. 20, which resulted in an election meeting, our elder, C. M. Yearout presiding. Bro. Wallace Akers was called to the ministry and M. F. Hurt to the deacon's office. Bro. Akers was duly installed. His wife will be installed in the near future. We also elected Eld. Wash. Akers to serve the following year, assisted by Eld. Wyatt Reed.—Cephas D. Reed, Carthage, Va., Feb. 21.

Beaver Creek.—The district Sunday-school meeting of the Second District of Virginia will meet at Beaver Creek church March 30 and 31, beginning at ten o'clock. Those coming on the train will be met at Spring Creek station by notifying Bro. M. B. Miller, Bridgewater, Va., R. D. 18.—Nannie J. Miller, Bridgewater, Va., Feb. 23.

Pleasant Valley.—We commenced a series of meetings Feb. 11, and closed Feb. 18, after holding eight preaching services and one council meeting. The services were conducted by the home ministers, assisted by Brethren N. R. Boothe and Richard Reed, of Beaver Creek congregation. The attendance and attention was very good, but no accessions.—Michael Reed, Floyd, Va., Feb. 21.

Staunton church met in regular council Jan. 25. Meeting opened with devotional exercises. One was added by letter. Three letters were given. Bro. Joseph Garber was elected Sunday-school superintendent, Bro. Wilkeson assistant. Brethren J. S. Hall and W. Wilkeson were appointed to go to district meeting. Sister Lula Brooks was chosen vice-president of Christian Workers, Bro. J. S. Hall was re-elected clerk. Bro. J. C. Garber, our former pastor, tendered his resignation as elder, which was

accepted. Bro. E. D. Kindig was elected elder of this church. Meeting closed with prayer by Bro. Peter Garber.—E. P. Steffey, Staunton, Va., Feb. 23.

WEST VIRGINIA.

Sandy Creek.—Two of our home preachers, Eld. Jeremiah Thomas and Bro. Calvin Wolfe, held a series of meetings at Clifton Mills, W. Va., in the Union Center church, beginning Jan. 27 and closing Feb. 11. Each one preached nine interesting sermons. The best of attention and large attendance was given during the meetings. As an immediate result, five came out on the Lord's side. We walked with the people of God. We believe others are seriously reflecting.—Chester A. Thomas, Clifton Mills, W. Va., Feb. 16.

Valley River.—Bro. D. C. Flory, of Waynesboro, Va., will begin a meeting at this place March 10, no preventing providence. Bro. W. A. Gaunt, of Huntington, Pa., was with us Feb. 17 and 18, and preached for us two soul-cheering sermons. Bro. Gaunt was formerly the resident elder of this place. We were glad to hear him once more. Our Sunday school is progressing nicely, with an average attendance of about forty.—A. C. Anvil, Junior, W. Va., Feb. 24.

WISCONSIN.

Maple Grove.—Feb. 17 Bro. J. M. Moore came to his regular appointment and labored with us over Sunday. On Sunday he took up the subject of "Christian Adornment," and in his skillful and unflinching manner he did not hesitate to bring out the Gospel in all its fullness. We regretted to have Brother and Sister Moore go away from this place, but they felt the need of preparing themselves better for the work that is before them. We hope for their return during their vacation from the Bethany Bible School.—Katie Mock, Stanley, Wis., Feb. 19.

***** CORRESPONDENCE *****

"Write what thou seest, and send it unto the churches."

THE FIRST MISSIONARIES.

As to who the first missionaries were, may be some what of a query. Much may depend upon the standpoint from which we view the subject. If viewed from a purely Bible standpoint, the question is easily solved. If viewed from a modern denominational standpoint, the answers may be many and varied.

During the time of Christ's earthly ministry, he sent out his disciples, by twos in a company, and they returned and reported to him as to their experience and success. These apostles, thus sent, were certainly the first missionaries sent under the Christian dispensation. After the death and ascension of Christ the apostles, for a time, seemingly, were not urging the matter of missions. They seemed to cluster around Jerusalem, inclined to give the Gospel simply to their brethren, the Jews. They did not, apparently, recognize the saying of Jesus: "And other sheep have I which are not of this fold; them also, I must bring, and they shall hear my voice; and there shall be one fold and one shepherd."

They did not take to the idea of universal redemption, and the offer of salvation to the lost of all people, but when persecution arose, and they were scattered abroad, they went everywhere preaching Christ, but mainly to the Jews. These disciples were, to all intents and purposes, missionaries for the time being.

But it remained for the apostle Paul to become the great missionary of the ages. When he, by the direct interposition of God, was converted, he received an especially divine commission to the great work of Gentile mission work.

When Ananias was sent to him in Damascus, he was to inform him of the work to which he was to devote his life: "But the Lord said unto him, Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings and the children of Israel: for I will show him how great things he must suffer for my name's sake." Later on in the life of the apostle, when he was called to suffer persecution in Jerusalem for the name of Jesus, the Lord said unto him, "Make haste and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me."

Paul sought to give reasons for this, but the Lord said unto him, "Depart: for I will send thee far hence unto the Gentiles."

But later on in the history of the church the Lord made it plain to the apostles that the great work of world evangelization must go forward, that the church, as a divinely-constituted body, must carry to a fulfillment his last great commission—"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." When they were assembled and ministered before the Lord "the Holy Spirit said, Separate me Barnabas and Paul for the work where unto I have called them."

The whole body of the church here must have fully recognized the divine philosophy of missions. They went forth and Paul never after, save at short intervals, ceased his great calling as a missionary. His whole after-life, by tongue and pen, was one grand missionary effort, and when the Holy Spirit witnessed to him that in every city bonds and afflictions awaited him, he said, "But none of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Paul and Bar-

nabas were the first sent by the church into the great world mission field. It was difficult to find their equal in abundance of labor, of self denial and intense suffering for Christ's sake. Few, if any, can ever lay claim to equality with these in the great work. Paul, himself, the great peerless worker and sufferer, stands alone in point of effort and results accomplished. Paul, the peerless, is worthy of imitation and all emulation. J. P. Hetrick

Route 3, Pittstown, Pa.

THEN AND NOW.

The name hereto subscribed will not be strange to a generation that is passing away. It was in frequent evidence in the literature of the church a few decades ago, and by this token I make bold to greet them with a few flitting thoughts as we sweep along the dusty highway of the passing years.

Two episodes of recent occurrence have let loose in my brain and heart a floodtide of precious memories. One was the joy of meeting dear Brother J. G. Royer at the Bible Institute service at Daleville College, in Botetourt county, Virginia, ten miles north of Roanoke.

In the sweet olden time we were walking together abreast in the lead of the marching columns of the Lord's army, and sitting at the council board planning for the progress of the cause of salvation among the children of men. What exquisite joy filled my heart as he greeted his brethren of the dispersion with the old time kiss of love and how warm was the grasp of his hand. As another lone disciple of the ancient times, "I thanked God and took courage."

As a teacher of the doctrines of the heavenly kingdom, he is strong, confident, clear, convincing and winsome. Blessed was the day when Daleville secured the promise of his service, and blessed were the brethren who sat at his feet and heard his advocacy and exposition of the divine message, and who drank of the living waters and ate of the bread of life, which he so richly distributed. Blessed are they who sat at the banquets of heavenly wisdom, and may the well-beloved Brotherhood spread such feasts throughout all the lands of earth.

The other episode to which I referred was the reading of the February number of the Missionary Visitor. What a wondrous revelation did its pages unfold! What a miracle hath God wrought in behalf of the Dunker Brotherhood! What an inspiration to sacrifice for the lost in the dark corners of the earth is that of the twenty-eight souls who have chosen a living martyrdom among the pagans of the Orient! Who can be so callous to the gentle touch of human sympathy and love for the church and for lost souls, as to withhold from the Lord's treasury the things which those martyrs used that some of the bodily comforts should come to them?

A few decades ago there was not a missionary in all the world of our faith, now that glorious banner is over the doors of all the churches and is unfurled in most of the cities of our land, and is sweeping over the countries of the world. From a state of deathly lethargy, of stolid indifference, it has become the token of our loyalty to God. It is a marvelous miracle like unto that when the first disciple "went everywhere preaching the Word."

With thankfulness to our dear Lord I recall the circumstances of the first systematic effort to awaken the church to this great duty. Some twenty years ago I wrote to the brethren at Huntington, who had charge of the church paper, suggesting the dedication of a column to the cause of missions, a "missionary column." Quickly came the affirmative answer and a request that I supply the material. My response was a contribution on the subject of "City Missions," followed for a year or so with kindred matter. A beloved elder, skeptical as to results, and apprehensive that the missionary would starve amid the throngs in the streets, wrote me whence would come the bread that life and health demanded. I replied that "God's ravens" would carry it.

Behold the wondrous fulfillment of that prophecy. "God's ravens" are now busy in every loyal church of the Brotherhood, gathering the bread and carrying it by every pulsation of the great ships that sweep over the seas of this world, and by every railway that enters the cities of our land, and our beloved who are busy gathering the lost into the fold of salvation, rejoice to know that a hundred thousand of the faithful are pledged by their baptismal covenant to supply all their temporal wants.

Beloved brethren, I cannot contain the joy that overflows my heart at this blessed achievement. "Old things have passed away and behold all things are becoming new." Revivals and Sunday schools in every loyal congregation, subsidiary organizations by which every one can find scope and opportunity to work in the vineyard in the next twenty years in richer prospects and promise, by far, than the twenty which have passed.

It is glorious to have lived to see this marvelous transformation; it is far more glorious to begin the Christian career under such conditions.

I will say, in conclusion, that the brethren of the dispersion, an humble factor in the conquest of the world for Christ, of Southwest Virginia, follow after with all our might that we may have a part and lot in the blessed work and reward. As a simple token of my zeal for the cause, I ask a place among the ninety thousand who are asked to give ONE DOLLAR to the cause of missions for the year 1906.

D. C. Moomaw.

OUR EXCELLENT SHOWING.

About two years ago Bro. O. W. Leavell with his family located at this place and at once set about for the best interests of the Master. This being a new center, very few, if any, of the people ever heard of the Brethren, and when the writer came, some three months later, our brother was preaching regularly in the Swedish church. Brother Leavell knows how to gain the hearts of the people, because from the very start the interest from the outside was surprising and continues to be so. In the meanwhile other consecrated members came in until we now number thirty-three. These dear members have earnestly stood by the cause, both from a spiritual as well as a financial standpoint.

While surmounting the difficulties that arise in building up a church in a new and strange land, we have also been at considerable expense in getting the work started on a sound basis. We have no resident elder, but there is one living about three hundred miles distant who has, I think, been in our midst four times; this expense, as well as the expense of a rented hall, has been largely met by our members here, and we have not forgotten the missions either. We do not say this in a spirit of self-praise, but in stopping to compare the circumstances of the most of our members in this part of the land, and the expenses with some of our churches in the East, who think their expenses are great, I am made to say perhaps there is a lesson to be gained.

But the most blessed part is coming; we will soon have a neat and substantial house in which to worship, ready for dedication, built by money subscribed by the brethren and friends in and around Idaho Falls. How true is that promise, "Lo, I am with you always, even unto the end of the world." My dear workers, you who have been called to the office of the ministry, do you really want to work for the blessed Master? Then why continue to remain where you are not needed? If you knew how much the Lord needs you here, we believe you would not hesitate. Souls are perishing here as well as on the western slope. Brethren, pray for the work and workers at this place! W. D. Byer.

Box 310, Idaho Falls, Idaho, Feb. 14.

FAREWELLING.

(Continued from page 139.)

ler has done much for our church, and his experience is accordingly large. He has done more for the missions of the church than any other brother has done. He has shown a foresight in the work which is most unusual. I am glad for all we could be to them while they were with us in India. I am glad for the little tokens of our love we could show to them, glad for every time that I stroked his gray hair and kissed him, glad to be appreciated by one whose feeling goes to the bottom of his heart.

And now, since the stay is over and the visit is done, what shall I say? This kind of thing is most profitable to the young church here. We are raw yet, but we have visions of the future which are phenomenal. We believe in our work. We believe in our church. We believe in ourselves. We believe in our God. We have plenty of room to develop and plenty of desire to do so. Now we need to keep at it. That's all. And by the grace of God we will do it.

Other brethren can come and see us, too. Come along. Pay your own way. Give gifts to needy causes and poor people. Preach on love. You will be never more welcome than in our Indian homes. And the coming of some one who intends to return, one who can stay awhile and then return and tell how we all are, this is a great blessing to us, and a blessing to them, as well as a blessing to the church. May we all grow in grace according to the Lord's idea for us. And may the whole body, the whole church, be filled with the Spirit. Amen.

Bulsar, Jan. 19.

Wilbur B. Stover.

MATRIMONIAL

* "What therefore God hath joined together, let not man put asunder."

Dickey-Wertz.—At the home of Sister Margaret Wirtz, Friendsville, Ohio, by the undersigned, Feb. 8, 1906, Eld. L. H. Dickey, of Fostoria, Ohio, and Sister Lydia A. Wertz, of Friendsville, Ohio. S. M. Friend.

Eikenberry-Roney.—At Decatur, Ill., Feb. 14, 1906, by the writer (of Dallas Center, Iowa), Mr. Wilbur S. Eikenberry, of Cerro Gordo, Ill., and Miss Katie B. Roney, of Bethany, Ill. Morris W. Eikenberry.

Hild-King.—At the home of the bride's parents, near Cando, N. Dak., by the undersigned, Nov. 5, 1905, Mr. D. M. Hild and Miss Edna King, daughter of Bro. Samuel L. and Sister Emma C. King. Paul Mohler.

Lutz-Myers.—At the home of Brother and Sister Jacob Lutz, of Lena, Ill., by the undersigned, Feb. 8, 1906, Bro. Benjamin H. Lutz and Miss Minnie M. Myers, all of Stephenson county, Illinois. P. R. Keltner.

Myers-Tusing.—At the home of Bro. William and Sister Isabella Geedy, in Cando, N. Dak., by the undersigned, Feb. 4, 1906, Bro. Charles S. Myers and Sister Rebecca Tusing. Paul Mohler.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Baker, Sister Catharine, died Feb. 11, 1906, near East Berlin, Pa., aged 81 years, 10 months and 2 days. Sister Baker was a humble, devoted sister for nearly sixty years. Her husband, Bro. Daniel (a deacon) preceded her to the spirit world thirty-three years ago. She is survived by one daughter and six sons. Services at the Mummert meetinghouse by Eld. C. L. Baker, Brethren David B. Hope and D. H. Baker. W. B. Harlachner.

Benedict, Bro. James, of Waynesboro, Pa., died Feb. 3, 1906, aged 72 years, 10 months and 20 days. He had been in ill health a long time, suffering from Bright's disease. Many years ago he united with the Brethren church and lived a quiet, upright Christian life. He was married forty-seven years ago to Sister Sarah Keller, who survives him. Three sons and six daughters, all of whom are in the church, remain. Bro. Benedict's eldest sister, Mrs. Lydia Butterbaugh, of Nebraska, died the week previous to his death. Services were conducted by Bro. W. S. Reichard, of Hagerstown, Md. Text, John 11:25. S. M. Wingert.

Boon, Bro. Owen H., son of Samuel L. and Rebecca Boon, died Feb. 8, 1906, at his home near Olympia, Wash., aged 34 years, 10 months and 25 days. He united with the church of the Brethren when about seventeen years of age. He was elected to the office of deacon about four years ago. He was born in Roanoke county, Virginia. He came to Washington a little over two years ago. He was married to Nancy Boon March 24, 1892. To this union were born two sons and three daughters. Services by Eld. Levi Whisler, from Job 14:14, at their home. Interment in their home burying grounds. William A. Peters.

Brower, Sister Hannah, died Feb. 8, 1906 in the Barren Ridge congregation, Virginia, aged 74 years, 5 months and 29 days. She leaves five sons and four daughters. Services by E. D. Kindig. Sister Brower was the wife of Eld. E. L. Brower, deceased. Wm. H. Coffman.

Cripe, Bro. Philip, of Hillisburg congregation, Clinton Co., Ind., died Feb. 11, 1906, aged 51 years, 1 month and 27 days. He was united in marriage with Sarah A. Brammell Dec. 20, 1873. This union was blessed with nine children. Two died in infancy. He is survived by his wife, one daughter and six sons. Services at the Brethren church by the Brethren. Text, Eccl. 12:7. Nathaniel Cripe.

Dedrich, J. J., died in Kansas City, Feb. 16, 1906, aged 78 years and 2 months. Deceased was the husband of Sister Marie Dedrich, who preceded him to the spirit world eight months ago. He was a member of the United Brethren church. Services were held at the Brethren church at Olathe by Bro. Arthur Brubaker. Text, Psal. 102:4, after which the body was laid to rest in the Olathe cemetery. Two sons and one daughter mourn his departure. Lily M. Riffey.

Dembach, Bro. John S., died Feb. 1, 1906, at his home in East Petersburg, Lancaster Co., Pa., in the bounds of the Mountville congregation, aged 69 years, 4 months and 11 days. Death resulted from a stroke of paralysis, sustained five weeks ago. He united with the Brethren church about twenty-six years ago and lived faithful until death. He was anointed Dec. 24, 1905. He was twice married. His first wife and five children preceded him to the spirit world. His second wife and one son of the first marriage survive him, as do also two stepdaughters. Services by the Brethren from Rev. 14:13, after which his remains were quietly laid in the Graybill cemetery. A. S. Hottenstein.

Fitch, Mary Lucretia, wife of Warren T. Fitch, died Feb. 13, 1906, at her home near Minneapolis, Kans., aged 38 years and 13 days. She was a daughter of A. W. and Margaret A. Thomas, for many years residents of Mifflin county, Pennsylvania. She is survived by her aged mother, three brothers and four sisters, a husband and five little ones. She was, for a number of years, a member of the Presbyterian church, but two years ago she united with the Brethren church at Abilene. She was an earnest, consistent Christian. Anna D. Thomas.

Gibble, Samuel B., died at the home of his parents, Brother William and Sister Emma Gible, near Astoria, Ill., Feb. 16, 1906, aged 13 years, 3 months and 27 days. He leaves father, mother, two brothers and two sisters. He suffered of diabetes for about one year. Services by Bro. J. H. Baker, assisted by Brethren A. H. Lind and J. C. Demy. Interment in South Fulton cemetery. Fay A. Rohrbach.

Glick, Bro. Absalom, died Feb. 18, 1906, at Fairview, Brown Co., Kans., aged 83 years and 6 months. He was born and reared in Ohio; moved to Indiana and united with the Brethren church. He was elected to the office of deacon. He moved to Kansas about thirty years ago and was loyal to the church till the end. Services by the writer. J. S. Mohler.

Grant, Sarah C., nee Smith, died Feb. 10, 1906, at Myrtlepoint, Oregon, aged 64 years, 7 months and 20 days. She was born in Anderson county, Missouri, where she lived until she was sixteen years old. Then she moved to Sanoma county, California, where she was married to James Neil. In 1872 she and her husband came to Coos county, Oregon. They lived on the lower river one year; then moved to Catchen Creek, where her husband died in 1876. She remained a widow until 1882. Then she was united in marriage to Mr. Orant Grant, and since has made her home here on the farm on the South Fork, Oregon. Sept. 10, 1904, she united with the Brethren church at Myrtlepoint and has lived a devoted Christian life. Eld. Thomas Barklow conducted the funeral services. Anne Barklow.

Hahn, Sister Blanch, daughter of Brother M. L. and Sister Mary Hahn (deceased), died at Pleasant Mount, Ill., Feb. 8, 1906, aged 18 years, 2 months and 10 days. She was born in Mercer county, Ohio, and moved with her father, stepmother and family to Illinois, within the bounds of the Hurricane Creek church, over five years ago. She joined the Brethren church when fifteen years of age, and throughout all her five years of affliction and intense suffering, with abcess of the lungs, she lived a

devoted Christian and always looked on the bright side. She called for the elders and was anointed. She is survived by her father, stepmother and four sisters. Services by Eld. Henry Lilligh, from Rev. 14:13. William H. Kettinger.

Hall, Lloyd Adam, a son of Bro. Alonzo and Sister Romain Hall, died Jan. 24, 1906, in the bounds of the West Nimishillen church, Ohio, aged 23 years, 10 months and 2 days. He was married to Zella Stake, May 28, 1903. This union was blessed with two children. He leaves a wife, two children, father and mother, four sisters and one brother. Services by the writer, assisted by three other ministers. Interment in the Greenburg cemetery, Massillon, Ohio. Samuel Sprankel.

Hart, Sister Catharine, died in the bounds of the Springfield church, Noble Co., Ind., Feb. 12, 1906, aged 70 years, 6 months and 29 days. She married Elijah Hart Dec. 14, 1851. To this union were born eight children. She united with the church about thirty years ago. Services by the writer. J. H. Elson.

Helser, Elisabeth, nee Fisher, died Feb. 12, 1906, on Elm Island, in the bounds of the Kearney church, Nebraska, of pneumonia, aged 54 years, 5 months and 5 days. She was united in marriage to John D. Helsler Jan. 1, 1871. To this union were born eight children, six of whom survive her. Her husband preceded her about six months ago. Services at the First Brethren church in Kearney, by Eld. S. M. Forney. Text, John 11:25, 26. Interment in the Kearney cemetery. Martha E. May.

Huber, Brother John, died Feb. 12, 1906, in the Salem congregation, Stephens City, Va., of dropsy, aged 81 years, 6 months and 7 days. He was born in Westmoreland county, Pennsylvania. He leaves two sons and two daughters. Services by Bro. John F. Driver, from Psal. 144:3. L. R. Dettler.

Kellar, Sister Lavina, widow of Elias Keller, died Feb. 8, 1906, at the home of her sister, in the bounds of the Springdale church, Pennsylvania, aged 70 years, 10 months and 16 days. Services by Eld. I. W. Taylor and Bro. H. Sonon. Text, Heb. 12:14. Interment at Springville cemetery. Aaron R. Gibbel.

Lehman, Bro. J. C., son of C. B. Lehman, died Jan. 9, 1906, at his home near Pierson, Iowa, aged 31 years and 26 days. He was united in marriage to Cora Ray, Oct. 17, 1901. To them one child was born. He leaves a wife, father, mother, three brothers and three sisters. He was an earnest Sunday-school worker and was always found at his place of duty. Services by the writer, from Isa. 60:19, 20, assisted by Bro. H. Winger. D. T. Dierdorff.

Myer, Galen Lewis, died Feb. 8, 1906, at Dysart, Iowa, aged 6 years, 4 months and 11 days. He was born at Franklin Grove, Ill. He leaves father, mother, two brothers and two sisters. Services by the writer in the Methodist church at Dysart, Iowa. Wm. Long.

Roddie, Elizabeth C., nee Cole, born in Jefferson county, Missouri, died Feb. 14, 1906, aged 51 years, less seventeen days. She was married to Eld. Charles Roddis, of Ipava, Ill., Jan. 3, 1882. She suffered for about three years of pulmonary consumption. She leaves a husband and two adopted children. Services at their home by the home brethren, from Rev. 21:1-7. Cyrus Bucher.

Shank, Sister Nancy, nee Hunter, died Jan. 20, 1906, of general debility, at her home in Bagley, in the limits of the Coon River congregation, Iowa. She was born in Somerset county, Pennsylvania. She was a member of the Brethren church for nearly half a century. Services at the Brethren church in Bagley by Bro. M. Dierdorff, from 2 Cor. 2:14. Interment in the Brethren cemetery at Panora. She was anointed several months before her death. She leaves a husband and a large number of children. J. D. Haughtelin.

Shearer, Sister Chloe, died near Potsdam, Ohio, Feb. 13, 1906, aged 91 years, less 8 days. She and her daughter walked to Potsdam, one and one-half miles and on their return, when within about one hundred yards from home, she dropped to the ground. Her daughter attempted to raise her up, but a feeble gasp or two and it was all over. She leaves two sons and five daughters. Services Feb. 15, by Enos Pemberton, of the Friends church and Eld. Jesse Stutsman, of the Brethren. Katie Flory.

Shipley, William David, died near Anderson, Ind., Feb. 9, 1906, aged 24 years, 4 months and 12 days. He leaves a wife and two little children. Services at the churchhouse by the writer, from Heb. 13:14. Interment at the Huntsville cemetery. J. S. Alldredge.

Stauffer, Elizabeth Ethel, daughter of Jacob and Alice Stauffer, died in the bounds of the Mercer church, Mercer Co., Ohio, of throat and lung trouble, Feb. 10, 1906, aged 19 years, 6 months and 26 days. She was received into the church by baptism on the first day of this month. Funeral services by the writer, assisted by Mr. Shearer, of the U. B. church. Jacob Heister.

Teeter, Sister Elizabeth, born in Bedford county, Pennsylvania, died in Grand Detour, Ill., Feb. 4, 1906, aged 84 years, 10 months and 7 days. Sister Teeter came west with her husband and family in 1851, settling in Pine Creek township, residing there most of the time since. Sister Teeter was a member of the Brethren church almost sixty years. She was buried at Pine Creek church graveyard, where funeral services were conducted by the writer. Emanuel Newcomer.

Wagoner, Sister Anna, wife of John S. Wagoner, died at her home, in the bounds of the Red Cloud church, Nebr., Feb. 13, 1906, aged 48 years, 4 months and 15 days. She leaves a kind husband, one daughter and an invalid brother. Interment in Wagoner cemetery. Sarah Mohler.

Zonker, Anthony, son of Joseph and Mary Zonker, died Dec. 30, 1905, in the bounds of the Cedar Lake church, Ind., aged 87 years, 3 months and 7 days. He was born near Lancaster, Pa. At the age of seven years his parents moved to Stark county, Ohio. At the age of twenty-six he moved to Fairfield township, Dekalb Co., Ind. July 16, 1846, he was united in marriage to Elizabeth Hosler. To this union were born four daughters and five sons. Three preceded him. He did much toward the development of the country. Services by the writer at Lutheran church in Fairfield Center. Interment in cemetery near by. J. H. Elson.

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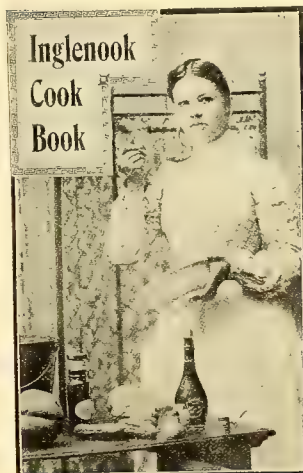
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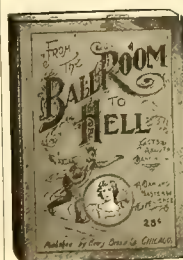
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NOTES NOT CLASSIFIED

East Maple Grove church met in council Feb. 17, presided over by our elder, H. F. Crist. All business was disposed of in a pleasant manner. We reorganized our Sunday school; the superintendent and assistant were retained for another quarter. We decided to hold our love feast May 12. A collection of eight dollars was taken to defray home expenses.—J. H. Brammell, R. F. D. No. 3, Gardner, Kans., Feb. 20.

Bronson.—Bro. Israel and Sister Cripe arrived at our place Feb. 9. Eld. N. H. Shutt was summoned and Sister Cripe was anointed. The following week Brother and Sister Cripe went to Ann Arbor. Sister Cripe underwent a surgical operation. I accompanied them by their request. Her trust in her Master was strong and her last words to us before going to the operating room were, "Pray for me." She was on the operating table one and one-half hours, and had one hundred and sixty-nine gall stones removed. There are good hopes for her recovery. They need our sympathy; the expense is large and is taking their living. They are mission workers in Cass county, and are greatly needed there.—Martin Hardman, Bronson, Mich., Feb. 3.

Prince.—Bro. J. M. Crouse, of Oakhill, came back at his appointed time, Feb. 17, and found us with a Sunday school started. He preached four sermons to a full house, with much interest manifested. This is a new field for our brother, but all are much pleased with his work and he has greatly encouraged the members at this place. We trust the good seed sown will bring forth much good fruit. Brother Crouse has promised to preach regularly for us once each month.—Thomas Harrow, Grand View, W. Va., Feb. 21.

Cando church held a business meeting Feb. 22, for the last quarter of our council year. Eld. Isaac Miller, acting elder, presided. The usual amount of business pertaining to certificates of church membership, reports of committees on finance, building and repairing and home mission work, were all satisfactorily disposed of. A new preaching point at Cando, twelve miles northeast of Cando, was made fully established. Provisions were also made to hold a series of meetings at each of our houses of worship in the near future. Bro. J. M. Myers, of Cando, was elected delegate to Annual Meeting; Eld. Isaac Miller alternate.—M. P. Lichty, Zion, N. Dak., Feb. 23.

Middletown.—On last Sunday Bro. John McCarty preached for us. Bro. Smeltzer was called to Anderson last week to anoint a sick sister. We had the pleasure of attending the council meeting at Anderson on last evening. Bro. Smeltzer presided, as he is their elder now. We have been very successful in our work as Messenger agent and only wish that all the members would make up their minds to subscribe for it. It is next to the Bible.—Florida J. E. Green, Middletown, Ind., Feb. 25.

South Bend.—Saturday afternoon a dear one put on Christ in baptism. She has long been sorely afflicted, and immediately after the baptism she was anointed. It was indeed a blessed service, one long to be remembered. To-day we had a special service for the children. Bro. Kriehbaum gave an excellent sermon to a large number of children. Text: Eccl. 12:1.—C. May Manners, 1315 Miami St., South Bend, Ind., Feb. 25.

Wyandot.—This church met in council Feb. 24, with fair attendance. Our elder, Bro. J. E. Barry, was with us. All business passed off pleasantly. Bro. J. Guthrie was elected delegate to district meeting. We appointed our spring communion for May 26, commencing at 10 A. M. We decided to have a series of meetings the coming winter, to be conducted by our home minister, Bro. Guthrie. The writer was chosen Messenger correspondent. Laura A. Cook, R. R. No. 2, Nevada, Ohio, Feb. 26.

Baker church met in council Saturday, Feb. 10. Only twelve members were present, but we had a very pleasant business meeting. The church decided to keep Bro. Thomas with us for another year to preach for us. We expect Bro. Fidler to hold a series of meetings some time during the coming fall. We have an interesting little Sunday school and also Christian Workers' meeting.—Mary Roberts, Harrod, Ohio, Feb. 25.

Indianapolis.—We closed our short series of meetings last night, with a communion. Fifty-two members were seated at the tables, but, owing to lack of room, all who were present could not be accommodated. The house was filled with anxious people from the city. Ministering brethren present were Geo. L. Studebaker, Ohio Winger and C. C. Thompson. Bro. J. Edson Ulrey officiated. Bro. Ulrey has been laboring earnestly for us for two weeks. An unusual interest was manifested. The people were greatly stirred by Bible teaching and practical applications. Some professed Christians were made to say, "We did not know these teachings were in the Bible." Bro. J. L. Wagoner, of Pymont, Ind., led the song service. Ten precious souls were added to our number by baptism, and one was restored. Those baptized ranged in age from fourteen to sixty-three years. Our little band of members has been greatly encouraged, though nearly half of our number could not attend the meetings on account of sickness and other hindrances. Bro. Samuel Murray is in his usual health, though growing weaker. He lies down most of the time. We are arranging for services in his room for April 1, which will be his one hundredth birthday.—J. W. Warick, 274 Holmes Ave., Indianapolis, Ind., Feb. 26.

Myrtlepoint.—On Feb. 1, in company with our sister and brother in the flesh, we started to visit the members and friends that live on South Fork, a distance of twenty-five miles over mountains and mud roads. We spent two weeks in their midst, holding public services in a schoolhouse over two Sundays and during one week. Nearly every one in the small community attended the services. One dear brother returned to the fold. There is but one road up the valley and one has to go in and out on this, impassable for wagons seven months out of the year. A collection was taken for a churchhouse in Olympia, Wash., amounting to six dollars. Only one dollar had been given for this work before this, and that by a widow sister who lives sixty miles from any church privileges of the Brethren. We expect to move to our new field of labor in Olympia, Wash., some time in April.—J. S. Secrist, Myrtlepoint, Oregon, Feb. 20.

THREE NEW MISSION COLONIES IN CALIFORNIA.

I recently made a trip to Reedley, Ceres and Princeton. At these places, as well as at Laton, Chico and other places in the northern part of the State, the Brethren are getting a foothold, and occupying the land, we trust, for the Lord.

Reedley is twenty-four miles south of Fresno. A number of Brethren have already located and organized. The climate and soil are good. They have an abundance of water until about July first, which is sufficient for profitable farming. Water can be had the balance of the year by lifting it from forty to sixty feet. Land sells for sixty to one hundred dollars per acre. It is at this place Bro. D. L. Forney recently located.

Ceres is ninety-three miles southeast of San Francisco on the Southern Pacific railroad. A number of Brethren have located here and organized, but they are much in need of an elder to locate among them, able to rule well and talented to preach the Word.

The soil at this place is a little lighter than at Reedley, but very productive. Water conditions and privileges are about the same as at Reedley. Land sells from forty to one hundred dollars per acre. Climate is good.

Princeton is about seventy miles north of Sacramento, by the Sacramento River. Here about fifteen brethren and sisters have located, and expect to organize as soon as arrangements can be made. They have sufficient ministerial force, namely, Brethren J. Overholzer, W. M. Platt and Shively. The soil at this place is very rich, black river sediment, and quite productive. They have an abundance of water until July and as soon as the new canal is finished, they will have abundance the entire year. They also have opportunity to pump an abundance of water from a large lake or from the river after July. Land sells from twenty to ninety dollars per acre.

In all these new colonies in the north many other good people are locating, and we have been greatly impressed with the opportunity for the Brethren to do effective mission work, for the people are eager to attend church and hear the pure Gospel. Near Princeton the Brethren were invited to preach at a schoolhouse to a good-sized audience.

We are especially impressed with the importance of ministers locating at these new mission points, who are well posted in the doctrine and talented to deliver the same in the spirit of meekness. Good men with good talent are needed in these places. We have known of preaching points of great promise entirely lost because some ministers were not able to hold and instruct the audiences. Through their eagerness to preach, they failed to see their inability until too late, though others were present more able to hold and instruct the audience. Not all ministers are adapted to such places and if they are able to do good where they are, we would advise them not to make a change of location to such places.

Then, again, another feature which is very detrimental in places, is, that entirely too many ministers locate at one place. It is not hard to be seen that when a dozen ministers, more or less, locate where they are not all needed, it is not the best thing for the cause. Two or three able ministers are certainly sufficient in such places. Let others locate in places where they are needed, and start places of worship, and not locate where they are not in demand, simply for the sake of financial gain.

There are great opportunities in this State to do much good for the Master, and, at the same time, do well financially, but let not the worldly-gain side be the prompting motive in changing location. Ever keep the saving of souls uppermost in your hearts. California has plenty of room for hundreds of families of such brethren.

S. W. Funk.

Charter Oak, Cal., Feb. 21.

FROM DAHANU, INDIA.

This is the hustling time in India, at least for us, because the days are not so hot at this season. We enjoy this kind of weather very much.

Bro. Adam Ebey's are very hard at work on their new bungalow, which is located about three and a half miles east of this place. They have built a hut of bamboo mats and are occupying that, while they are overseeing the work of building. It takes constant watching to oversee two dozen or more laborers. When one sees the tools with which these people work, one does no longer wonder why they work so slowly. Men do the digging and women carry the ground away in baskets on their heads. Men get from six to eight cents a day and women from four to five.

For the present we will remain here, occupying the house Bro. Ebey's have vacated, and carry on the dispensary work at this place.

We see many strange things in this medical work. One day a man came with a broken collar bone. Bro. Pittenger began dressing it. The man saw that his arm would be bound and he objected. He said: "I must do my own cooking and how can I have my hand bound?"

He asked for medicine to heal the bone. John tried to explain that medicine would do no good, but the man would have medicine and away he went with his medicine and his collar bone undressed. Before he came to us he had been applying his own medicine, which consisted of a mixture of cow dung and ashes. Another day John had made a mouth wash for a man. He put the bottle to his own lips to show the man how to apply it. The man said, "Defiled," and away he went, leaving the medicine behind. He was of the class that think they know.

All classes of people come here for medicine, but the class of people that are most hopeful are the simple hill people. They appreciate every little help they get and are less haughty. They are poor and superstitious. They believe that if they tie a red string around a limb affected with rheumatism, the "boot," which is an evil spirit, will depart, leaving the limb well.

Our daily prayer is that as we hand out medicines to these simple people, their hearts may become open to the truth and that before long many shall accept the Light. They live in darkness and know it not. May we all pray without ceasing for the work in India.

Florence Baker Pittenger.

Jan. 26.

FROM PORTLAND, OREGON.

In this city, where we are now located, in the Portland mission, among one hundred and forty thousand people, much filled with the spirit of commercialism, there is but very little of the spirit of Christ. We earnestly hope that some of our young brethren and sisters, with hearts like Joseph, Daniel and Ruth, will come to our help in laboring for the spread of the Gospel among so many for whom Christ died that they might be saved. Older brethren and sisters, who are pillars of truth, are much needed to the glory of God, and to the building up of a church in this city. As regards climate, health, resources for a living and beautiful mountain scenery, God did wonderfully create, supply and beauty this part of the earth. Any brother or sister desiring information may write us, enclosing stamp for reply.

Geo. C. Carl.

1125 Albina Ave., Feb. 21.

ANNOUNCEMENTS

| DISTRICT MEETINGS. | May 10, 11, Second District of Virginia, in Mt. Vernon cone. |
|--|--|
| March 22, Southern California and Arizona, at Lordsburg, Cal. | |
| April 13, First District of Va., in Germantown, congregation, Franklin Co. | LOVE FEASTS. |
| April 17, Eastern Maryland, in Frederick City. | April 21, Glendora, Cal. |
| April 18, Middle Pennsylvania, in the Clear ch. | April 28, Nettie Creek, Ind. |
| May 2, Southern Pennsylvania, in the Back Creek congregation, Upton house. | May 5 and 6, Ottawa, Kans. |
| May 2, Northern Illinois and Wisconsin, in Milledgeville congregation. | May 5, Kansas Center, Kans. |
| May 9, Western Pennsylvania, Manor congregation, Penn. house. | May 12, East Maple Grove, Kans. |
| | May 26, 4 pm, Woodberry, Ohio. |
| | May 27, Des Moines, Iowa. |
| | May 30, Baugo, 3 mi. N. W. of Wakarusa, Ind. |
| | May 31, 5 pm, Rockrun, 5 mi. S. E. of Goshen, Ind. |
| | June 9, 2:30 pm, Loramies, Ohio. |

The Gospel Messenger

A weekly religious journal, 16 large pages, is published in the interest of the Brethren church, and is the only church paper published by the authority of the Conference. Price, \$1.50 per annum.

It most earnestly pleads for a return to the apostolic order of worship and practice.

It holds that the Bible is a divinely-inspired book, and recognizes the New Testament as the only infallible rule of faith and practice for the people of God.

It also holds to the doctrine of the Trinity; teaches future rewards and punishment, and emphasizes the importance of a pure, holy and upright life before God and man.

It maintains that only those who remain faithful until death have the promise of eternal life.

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That Trine Immersion or dipping the candidate three times face-forward is Christian Baptism;

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church;

That the Lord's Supper is a meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Nonconformity to the world in daily walk, dress, customs and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the Scriptural duty of Anointing the sick with oil in the name of the Lord.

In short, it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe. Send for sample copy. Address:

BRETHREN PUBLISHING HOUSE,

Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 45.

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No. 10.

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AROUND THE WORLD.

THE rector of an Episcopal church in Baltimore, Md., put pool tables in his chapel for the young men. Now the keepers of saloons are protesting against his action, saying that it injures their business. The newspaper report does not say whether placing the pool tables in the church has aroused any opposition on the part of church members. No doubt young men will be attracted to the church by such amusements, and the attendance will increase and the church seem prosperous. But the real life of the church suffers. Numbers do not count, do not tell what a church is. And the church is going far astray when it resorts to expedients of this kind in order to increase attendance. Young men should get in the house of worship something different from what they get in the saloon.

SOME time ago Dr. Osler said that men past forty were of little account, and suggested that they should be gotten out of the way. A report from Cleveland, Ohio, some time ago said that the blame for fifty of the suicides in that city during 1905 was placed on his old age suicide theory, as fifty of those taking their own lives were past forty years of age. There seems to be no reasonable doubt that the agitation since the publication of the theory has led many a one to self-destruction. When misfortune comes and there is no way to make a living, nothing is more natural than that men past middle age should begin to think there was something in the theory. Brooding over the matter would bring greater depression, until finally the suggested thing would seem the best one. The world doesn't need such theories. There are plenty of real woes, and the man who has added another is far from being a benefactor.

WHEN Miss Alice Lee Roosevelt, the eldest daughter of the President, was married to Nicholas Longworth, representative in Congress from Cincinnati, presents came to her from nearly all parts of the world. These gifts were many indeed and among the givers were the rulers of European and Asiatic countries. It is said that their value will exceed \$250,000. It would be well if the giving of wedding presents should cease. It leads to an unnecessary expenditure of money, and in this instance the young woman is in possession of more presents than she knows what to do with. They are too valuable to be kept in a residence, for they may be stolen. To keep them locked up in some bank vault will be a costly plan, to say nothing of the inconvenience. A few useful presents may prove help-

ful to most young women, but in this case the people went wild. There is, however, another phase of the question. The young king of Spain is soon to be married to Princess Ena. It would seem that the United States should send the princess a present, but we have no public money that can be used for that purpose. Shall Congress make an appropriation? The case is a little perplexing. If the custom is commenced it must be continued, for there are a number of royal people in the East to be married. In view of all this, and even more, it would be well if the custom could be abolished. Marriage is proper, congratulations are in order, but the giving of wedding presents may become burdensome, if not annoying.

WE think of Japan as a very small country, and it is when compared with our country, but the showing is not so bad when it is compared with some others which are considered great nations. Japan is larger in area and has a population as large as that of Germany. The recent arrangement with Corea makes the emperor of Japan ruler over a territorial area which is close to that of the State of Texas. But Texas has a population of but three and a half millions, while the mikado holds sway over sixty millions. Japan exceeds France in both area and population. It also exceeds Austria-Hungary in both respects. This being so, why should not Japan have a place among the nations which are considered world powers? This place she has taken for herself, and no nation will deny her right. It will be a glad day when these powers use their influence to promote the peace of the world and the prosperity and happiness of their people. This is far better than all the glory that can be acquired in war.

THE Burlington railroad is to have the honor of running over its lines, in the near future, two dining cars built from the lumber of a giant oak of some note. The tree in question, eight feet in diameter, grew on an ancient English estate, Rockingham Park. In cutting up the log, a gate hook was found about ten inches from the center, and, from all appearances as to the rings which had grown around it, it must have been driven into the tree seven or eight hundred years ago. That would go back to about the time of the Norman conquest, when the Anglo-Saxon nation was greatly disturbed by the Northland. In Texas are stumps of ancient pecan trees, supposed to be between one and two thousand years old. California boasts of her giant forests, of which the Sequoia trees are about five thousand years old. Such trees have outlived great empires; have seen the rise and fall of kingdoms and great nations, and if their silence could be broken a greater history would be given to the world than ever man was able to write. These giants have been cared for by God's own hand, nurtured in the beautiful sunlight and the dews of heaven, and were thus able to stand the storms of millenniums. Thus we see what trees will do when given a chance, and it is no less our privilege to grow strong, and in favor with God and man.

NOT long since something happened in a New York court that deserves praise. Two little boys were brought into the court by an officer, who said the father was dead and the mother was a habitual drunkard. It was further explained that the boys were without anyone to care for them. The judge was about to commit them to some society to care for them when a tall young man, about eighteen years old, stepped up and told the judge not to be so cruel to the boys, saying that they were his brothers, that he was earning good wages, that he did not drink and if he would let him have the boys he would take care of them and

bring them up right. The judge could not stand against a plea so manly, but told the young man that he was one boy in a thousand, that he would trust him with the two children. The three marched out of the courtroom together, the two small ones clinging to the hands of their older brother. They seemed a happy trio. Everybody in the court admired that true-hearted young man, and felt like encouraging him in every way possible. We are needing more young men of this sort, those who will take care of their dependent brothers and sisters, and also their parents when it becomes necessary. Not a few young men would sooner see their dependent kindred turned over to some society of charity than to use any of their own means to support them. Surely was this boy one in a thousand, but how the world needs a thousand like him.

IN one of our western States a very startling incident was recently witnessed by the friends of a supposed corpse. A Mr. Mulligan, of Iola, Wis., had been ill for some days; his condition grew worse and finally it was thought by the attending physician and friends that the man was dying and so at last he closed his eyes and of course was pronounced dead. Three days elapsed, during which time all preparations were made for burial. As the funeral procession was slowly wending its way to the church, a strange noise was noticed by the driver of the hearse, which appeared to come from within, immediately followed by an outward demonstration of life within. No time was lost in opening the casket, after which the supposed dead man arose and demanded an explanation as to his whereabouts. The man was not dead, but had only fallen into a trance. Almost at the last moment the man was fortunately released from a horrible death. This is not the first account of this kind on record, and how people shudder at the thought of such a death, which is of short duration, and is nothing compared to the great and terrible day that must come to the ones to whom Jesus will say, "Depart from me, I never knew you."

THE Society Islands, south of the Hawaiian Islands and east of the northern part of Australia, were devastated by a terrible tidal wave Feb. 7 and 8. The low parts of the islands are said to have been completely inundated by great waves sixty-five feet high, driven by the force of a tempest which blew at the rate of a hundred and twenty miles an hour. The islands belong to France, and a French gunboat has been sent there with food supplies and fresh water. Until it returns the extent of the damage done and the number of lives lost cannot be known. Three years ago, January, 1903, the islands were visited by a similar storm, in which a thousand lives were lost.

AFTER a remarkable campaign in Chicago, the city council on Monday night decided to increase the license fee from five hundred to one thousand dollars. Up to the time of voting it was doubtful which side would win; but the final vote showed forty for the increase and twenty against it. It is to take effect immediately, and a thousand policemen will be added to the force. It is hoped that in this way the number of murders, assaults, robberies, holdups and other crimes may be decreased. Chicago has suffered from an epidemic of crime for some time, and something should be done to check it. The streets of a city ought to be safe to respectable citizens, but in many parts of Chicago they have not been. People are slow to recognize the fact that liquor is one of the main causes of crime. If no liquor were sold fewer policemen would be needed to try to protect the community.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

ALONE WITH GOD.

SELECTED BY LAURA MURPHY.

Alone with God,
Shut is the door.
Though sad and troubled, tempted sore;
How sweet to be
On bended knee,
As out to him our hearts we pour,
Alone with God.

Alone with God,
And while we pray,
Our cares take wing and fly away;
As on his breast
We sweetly rest,
Our sorrow's night is turned to day,
Alone with God.

Alone with God,
'Tis heaven below,
His deep, unchanging love to know.
To be shut in,
Away from sin,
Away from sorrow, care and woe,
Alone with God.

Alone with God,
O, hallowed spot
Where many a lesson has been taught,
And victory won,
Through his dear Son,
In many a battle that was fought
Alone with God.

Alone with God,
Whom we adore,
Drawn are the shades and closed the door:
In this retreat,
In service sweet,
We learn to love him more and more.
Alone with God.

Alone with God,
Anew begin,
Go forth, fresh victories to win.
Jesus our King
Whose praise we sing,
Is now enthroned our hearts within,
Alone with God.

PREACHING AND THE PREACHER.

BY L. W. TEETER.

THE word "preaching" supposes a legally appointed preacher, and an audience. The term "preacher" supposes, first, a man having a comprehensive knowledge of the Word of God, in the general way, at least,—not only of the New Testament, but of the Old Testament also; secondly, a man having the ability to impart the Word of God in an intelligible manner to his audience; thirdly, a man with discretion,—able to judge what gospel message is most in place, most needed and best adapted from every consideration to his audience.

All these features require the qualification and preparation of the preacher. The Scriptures teach, and good judgment and common sense dictate, that as many natural qualifications as possible should be found in a man to justify his appointment. Then Paul's exhortation to Timothy assures us that it is the duty of the preacher to develop his qualifications, and prepare himself for his work by faithful, diligent study of himself and "the word of truth" (2 Tim. 2:15). This brief exhortation: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth," may safely be regarded as the golden text of both Paul's pastoral epistles to Timothy. What ministerial qualification or preparation is not embraced in it? It implies, also, great possibilities for the preacher, if he will apply himself. Why would Paul exhort Timothy to "study," or give diligence, to show himself "approved," etc., if it had not been possible to develop himself? We, therefore, conclude that what was possible for Timothy then is possible for a preacher now. Indeed! a preacher *must not fail* to see the

absolute necessity of his personal preparation, and preservation, by right living. To come short here is to cripple his entire ministerial effort, no matter how good may be the literary preparation and delivery of his sermons. Yes, he must be a vessel unto honor, sanctified, and meet (fit) for the Master's use, and prepared unto every good work. Along with all this preparation, the preacher should always be conscious that he is not his own, but that he is God's bondsman, who will hold him responsible, and that he is always in the actual sight of God (2 Cor. 2:17). As such he must learn to adjust himself to all the various conditions and circumstances into which he is placed, "giving no offense in any thing, that the ministry be not blamed" (2 Cor. 6:3). In all these he is to behave himself pleasing to God. "In much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left, by honour and dishonour, by evil report, and good report," as a deceiver, "and yet true, as unknown, and yet well known, as dying, and behold" he lives, "as chastened and not killed; as sorrowful, and yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things" (2 Cor. 6:4-10).

These were some of the conditions in which Paul's ministerial qualifications were exercised and put to test, in all of which he approved himself, in the sight of God, so as to meet God's approval. It should be seen, however, that among the foregoing list of items a number of them are not oppositions, but are real supports, giving strength to endure, to the glory of God, all oppositions. We may therefore classify these forces as subjective and objective, or internal and external. The preacher is to show himself approved unto God as an acceptable workman, as well in the one class as in the other. He must have "much patience," that he may face oppositions bravely, continue diligent in his labors, be undisturbed in his devotions, and be enabled to await God's manner and time of deliverance. He must have "pureness" of heart, mind and life. He should have as much "knowledge" of good things as he can get. No one needs more knowledge of good than the preacher, not only for his own benefit, but for the good of others. He must be full of the "Holy Ghost," depending on him for guidance, comfort and sanctification. His "love" to God and man must be real,—not put on or pretended. The "word of truth" must be his rule of action, that he may depend on and be helped by "the power of God." He is to be clad with the "armor of righteousness, on the right hand and on the left," that is, he must be a doer of righteousness himself. How can a man teach others to do righteous acts, if he fails himself? If he attempts to handle the sword of the Spirit in one hand, without the shield of faith in the other, he is unprotected himself, and his efforts are rejected, and he may expect the experience of the seven sons of Sceva (Acts 19:13-16). He must be able to endure honor without being elated, and dishonor without being discouraged; hear an "evil report" of his work without being daunted, and a "good report" without overrejoicing, etc.

The foregoing array of ministerial preparation and qualification constitutes a strong fortification and equipment for the minister of the Gospel. It fits him for every occasion. It enables him under every condition so to direct his efforts in the sight of God that by his overruling power the best results will follow.

The Discourse.

The preacher ought to be as fair as possible with his audience, from the beginning. The first anxiety of an audience after the preacher rises before them is to know what his general aim is, or the subject he expects to treat. With this they ought to be furnished as soon as possible. If he cannot name his subject sufficiently clear in a short statement, he should make a statement of sufficient length to make clear his aim or purpose in his discourse.

The next matter of interest is to know the scripture

text he is going to use as the basis of his subject and discourse. Here the preacher should use great care. He should be certain that the text he selects teaches the subject he has announced, and that the context, or connected sense of his text, is in harmony with the application he intends to make. A preacher of the Gospel must by no means put an interpretation to a text different from its real meaning. To do so is to offer his own mind instead of the mind of the Divine Author. To do so is to pervert the truth. It is not "rightly dividing," or handling aright, "the word of truth."

The third matter of interest to an audience is to hear a discourse in good harmony with what they were led to expect from the statement of the subject and reading of the basal text. A preacher should never obtrude a fanciful or fictitious subject upon an audience. He should never use a mysterious text as a basis of a discourse. He may give what appears to him a true exposition of its meaning, but to many others it is not clear, and consequently not instructive.

It is very unfortunate for a preacher to force an explanation or exposition of scripture upon an audience that is not in good keeping with its context and general gospel teaching, because these inconsistencies will be noticed more or less, and will be made the subject of conversation, reflecting against both the preacher and his sermon. While it is true that the best sermons may not escape false criticism by an enemy of all good, the preacher should be most careful not to give ground for real criticism.

So it is a good rule for a preacher to use no scripture as a sermon-basis that he cannot make reasonably clear to his audience. Neither should he use a scripture text as proof that does not prove his point. Finally, he should be careful throughout to use only "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of him" (Titus 2:8). "In all things showing" himself "a pattern of good works; in doctrine (or teaching) showing uncorruptness, gravity, sincerity" (Titus 2:7).

Hagerstown, Ind.

A FORGIVING SPIRIT.

BY WEALTHY A. BURKHOLDER.

A GROUP of children were playing on the pavement in front of my window. First they seemed to be in a fine humor and were having a good time. Later I noticed something had occurred to mar the peaceful scene, for it was evident that there was a storm brewing. It came. They began to fight with their tongues in a lively manner, but that was not enough. After calling one another silly names they resorted to a fist fight and struck one another with their hands. They seemed to forget where they were. I watched the group unobserved to see what the result would be. By and by one said, "Look here, now, what will our mammas think of us fighting to-day after our nice little party they gave us with our Sunday-school teacher last Saturday?" Another thought it was too bad and they had better make up and say nothing about it hereafter. "Yes, you can all come over to our yard and spend the evening and look at my pictures I have gathered together," said a third. And so they talked the matter over, in a much lower tone, and soon all were in harmony again. "A little child shall lead them."

And there on that summer afternoon, while watching the children, these words came to my mind: "Forbearing one another, and forgiving one another; if any man have a quarrel against any; even as Christ forgave you, so also do ye." "In malice be ye children, but in understanding be men."

It is natural for men and women to err. A certain writer says it this way: "To err is human, to forgive is divine." We are so constituted that we are likely to give offense by the words we say and the deeds we do, but if we desire to follow the teachings of our Master, who, when suffering the cruel torture of the crucifixion, said, "Father, forgive them, for they know not what they do," we must use the grace

of charity and exercise a forgiving disposition. "Until seventy times seven" means something more than what we ordinarily do. I do not think it means we are to cover up crime, and tolerate in the church the very characters that the Scriptures plainly say are to be put away, but we are to try to lift up and teach them a better way before crimes are committed.

The lesson is beautifully portrayed by the illustration the scripture refers to by referring to the children, "Of such is the kingdom of heaven." This

plainly teaches that unless our works as we go along harmonize with those of innocent childhood, our life-work will be a failure and we cannot expect to enjoy mansions in the kingdom where there is no strife and discord. The Great Example has said, "Love your enemies," and he surely will give grace to help carry out his command. It is our duty to try to cultivate a disposition of that kind instead of resenting it. "My grace is sufficient for thee."

Newburg, Pa.

thunders of Sinai ring out, "Thou shalt not bear false witness against thy neighbor."

7. By withholding the truth. To be silent when a calumny is uttered against one is to be guilty of this sin.

8. By perverting the meaning of a statement.

9. By exaggeration—calling evil good and good evil.

10. By forgery.

11. By flattery.

12. By recommending a man for a position of honor and trust who is unfitted for it. Many times this is violated by the church in granting certificates of membership.

Whether in business or church work, all who break this commandment are liars, and the Lord declares that there is no place in heaven for the liars. Rev. 21: 8.

There is a custom in Siam of sewing up the mouths of all persons who are liars. Surely if that custom were carried into practice in America many persons would have closed mouths.

North Manchester, Ind.

THE TEN COMMANDMENTS

CAREFULLY CONSIDERED—IN ELEVEN PARTS

By P. B. FITZWATER, North Manchester, Ind.

THE NINTH COMMANDMENT.—Ex. 20: 16.

I. Introductory Remarks.

The sin aimed at by this commandment is a most deadly one, *viz.*, that of lying. The false-witnessing tongue has been the source of much harm. The unfailing test of a man's religion is the use he makes of his tongue. "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1: 26. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth; even so the tongue is a little member and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison." James 3: 2-8.

We can see how far-reaching this sin is when we examine some of the epithets applied to it—calumny, slander, misrepresentation, whispering, backbiting, false-witness, insinuation, inuendo, abuse, vituperation, tattle, insolence, obloquy, taunt, jeers, defamation, libel, lampoon, censoriousness, etc. When we consider it thus broadly we shall find that everyone of us is more or less guilty. Who can say that some of these epithets have not been upon his lips? "I said in my haste, all men are liars." Psa. 116: 11. If David were here in this world to-day he would not need to say this in his haste. Doubtless he could speak at leisure and truly say to-day, "All men are liars."

Physicians diagnose the cases before them and determine the condition of their bodily health by looking at the patients' tongues. So we can estimate a man's spiritual condition by listening to his words.

II. Duties Enjoined by This Commandment.

1. Faithful dealing with our fellow-men. This is most important. The whole fabric of social life depends upon the true utterances of men and women. Let truth pass from the lips of men, and what we know as society ceases to be such. The very foundation of commercial life depends upon truth. It is clearly evident, then, that if we wish the perpetuation of society and business we must deal faithfully with our fellow-man. "These are the things that ye shall do, Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates." Zech. 8: 16.

2. The faithful performance of all acts whereby our neighbor's good name may be kept so. We are not only responsible for starting a rumor that would bring reproach upon our neighbor, but we are bound to exert every effort to preserve his good name. When it is within our power to prevent a reproach from

falling upon our neighbor, the obligation to do so is enjoined upon us by this commandment to do so.

3. A defense of our neighbor's innocence. "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." Psa. 15: 3. It is a violation of this commandment to take up a reproach against our neighbor. Many times neighbors are estranged because they have listened to and taken up reproaches against each other. It were good if we would compel the party speaking against our neighbor to speak face to face with the one concerned instead of listening to it ourselves. It is said that Hannah Moore used this method to cure scandal. "Whenever she was told anything derogatory of another, her invariable reply was: 'Come, we will go and ask if it be true.' The effect was sometimes ludicrously painful. The talebearer was taken aback, stammered out a qualification, or begged that no notice be taken of the statement. But the good lady was inexorable. Off she took the scandalmonger to the scandalized to make inquiry and compare accounts." To be sure no one would come the second time to us. Let us try it next time on such parties.

III. How This Commandment May be Broken.

1. By actual lying.

2. By perjury—swearing to falsehoods by the name of God. Many are the innocent who suffer because of false witnesses testifying before courts of justice. Jesus Christ himself was sent to the cross through false witnesses.

3. By slander. Speaking against another with the purpose to injure, is slander. We have all more or less felt it. It is in the church—even among the ministers. Sometimes a minister becomes jealous of a fellow-minister, and in the hope of forwarding his own interests he speaks in a derogatory manner of the other. There may even be cases where telling the truth with the purpose to injure may be rightly called slander. It was this spirit which called Jesus a "wine-bibber" and a "glutton."

4. By talebearing. "Thou shalt not go up and down as a talebearer among thy people." Lev. 19: 16. Repetition of a report without investigating its truthfulness is the common way by which this is done. Many persons are greatly injured that way. A report may be started by some one simply as a matter of sport or a joke, and the talebearer circulates it as truth, resulting in lasting injury to the innocent party. Many times this nefarious business is even carried on by the ladies at evening teas, missionary meetings, and sewing societies.

5. By creating a false impression. Many times a stigma has been cast upon a fair character by an insinuation—the raising of a question, or the imputation of a wrong motive. The common expressions on many of our lips, "He has an object in view," "He knows on which side his bread is buttered," etc., may be regarded as doing injury. "Thou shalt not raise a false report; put not thine hand with the wicked to be an unrighteous witness." Ex. 23: 1.

6. By a breach of promise. Many times in business and social affairs persons break their engagements, upon some slight provocation. To all such may the

CONDITIONS OF PARDON.

By EZRA FLORY.

BACK of the remission of all sins is the shedding of blood, "And apart from shedding of blood there is no remission." Heb. 9: 22, R. V. But there is a part for man to do, and this is what we wish to speak of now. Isaiah outlines this nicely for us in 55: 7. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him, and to our God, for he will abundantly pardon." Here are five points, but the last two are dependent upon the first three. There may be an abundant supply of water in the city where I live, but if I will have it in my house I must make the tap,—I must prepare the channels.

It is not easy to forsake a sinful way and even more difficult still to forsake our thoughts. Were it not for this conflict right here, people would flock into the kingdom of heaven and doubtless this is why so many worldly organizations and worldly religions soon accumulate a large following. There is no conflict—no giving up of sins. In 2 Peter 2: 22 we are taught that there is a becoming nauseated with sin so that it is vomited out. Look at the prodigal! Hear him down there saying, "What will they say?" "What will father do?" "What will brother think?" Remember Naaman's rage and his quiet after thought. But we must come to the end of self before we can come to God.

In the third point we have the whole of repentance and confession. Some consider conviction repentance, but that alone would never have brought the prodigal home, neither would waiting for feeling, nor would sorrow have brought him back. It is a returning to the source of all sustenance—"I thought on my ways, and turned my feet unto thy testimonies. I made haste and delayed not to observe thy commandments." Psa. 119: 59, 60.

God cannot forgive where there is no confession. Listen to the earnest pleas of John the Baptist. Hear Paul, "Whosoever shall call upon the name of the Lord shall be saved." Rom. 10: 13. Then in Acts 22: 16 Ananias tells how to call upon the Lord: "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on his name."

Jesus makes very emphatic another principle. "Forgive our debts, for we also have forgiven our debtors." Matt. 6: 12. This is the only petition of the seven in the Lord's Prayer that is commented upon in the following verses. In Matt. 5: 23, 24, R. V., hear him again: "If therefore thou art offering thy gift at the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." Here is an actual legal grievance against one, and he knows it when in service to God. This must be set right before God will pardon. This is why there is not more power in the home, in the church, in the Sunday-school

teacher to lead souls to Christ. We must live right with our fellow-man.

But now what about our weaknesses and errors in our daily life? Let me illustrate: Some years ago there was a love feast over at the crossroads. A young member listened to the earnest admonitions on self-examination, after which he slipped out, hurried across the fields and spent the evening in tears and prayer, because of his conscious weakness. Oh, had he only known the meaning of 1 John 2: 1 then and there, what a comfort it would have been to have looked to that Advocate, for "he ever liveth to make intercession for us." This is especially efficacious for God's children. Wherever there is godly sorrow there is pardon. Satan would have you doubt this. Ask God to pardon. Believe he does. Then get on your feet and go.

Union, Ohio.

PREACHING DOCTRINE.

BY JOHN E. MOHLER.

THERE seems to be a feeling among thoughtful ones in the church that more doctrinal preaching is needed. I judge this is true, although I am in no position to judge from personal observation, having not had the privilege of hearing many sermons by others for nearly four years. The two new discourses I have given each week during this period have usually been doctrinal ones, by which you may know I believe in doctrinal sermons. And really, I do not believe that anything in the line of sermons will convert sinners or make strong members or a strong brotherhood equal to doctrine properly held forth.

But you must understand what I mean by doctrinal preaching. Some persons have in mind ordinance preaching when they speak of doctrinal sermons. That is not my mind. Ordinances are forms. Forms, standing alone, are dead. And as life is greater than death so much higher is the preacher's mission to preach that which is alive rather than the dead. Doctrines are alive.

Doctrine is the egg. Form is the shell.

Doctrine is the bread. Form is the crust.

Doctrine is the ear. Form is the husk.

These are reasons why we should distinguish between doctrinal preaching and ordinance preaching. We cannot have too much doctrinal preaching. But the shepherd who would feed the sheep under his care must give them richer food than ordinances. I am not sacrilegious in likening ordinances to husks, etc., but am simply getting at the spiritual truth of the matter. Spiritual husks have their place just as corn husks have, and the same Father made them both.

Now I am aware that the calls for doctrinal sermons usually refer to what we call our "distinctive doctrines." That is, the doctrines wherein we differ from most of the church denominations. But, really, what are they, if you grant the distinction I make between ordinances and doctrines? They are few indeed.

For instance, there is the doctrine of death to the old life, and the new birth, symbolized by us in trine immersion, the ordinance. The other churches preach the doctrine, too. Then the doctrine of humility, symbolized by us in the rite of feet-washing, the ordinance. Others preach the doctrine, too. Then the doctrine of social equality and a future hope, symbolized by the Lord's supper, the ordinance. Others preach the doctrine of social equality and future hope, as well as we. Then the doctrine of redemption through Christ's death, symbolized by the communion, the ordinance. Others preach the doctrine, too, and observe the symbols as well.

And so I might go on with nearly all of our doctrines and find them preached by all of the evangelical churches about us, although they are not symbolized in the other churches by the ordinances which we observe. Therefore it is not correct for us to speak of the "distinctive" or the "peculiar" doctrines of the Brethren, when the doctrines are not peculiar to us, and only the symbolizing of the doctrines by ordinances kept, distinguishes us from the other churches.

But there is one great, important, and heart-searching doctrine which underlies our symbolizing of

Christian doctrines by the ordinances, which may properly be called a "distinctive" doctrine of the Brethren. Or, rather, it is THE distinctive doctrine. It is this doctrine which I have preached and which ought to be preached persistently throughout the Brotherhood. For it is the living doctrine which must flow through our church's veins if, as a denomination, we would fill our mission in the world, amongst the denominations about us. If we fail in this one vital doctrine there are other denominations which can carry on our mission about as well as we can, and better, were we to join hands with them. For, aside from this one doctrine, the main difference between us and them is one of ordinances. And no church can live—really live—upon ordinances any more than a squirrel can live upon the shells of acorns.

What, then, is this one doctrine which is so great? For in order to preach it the minister must know it. And it cannot be known without some study.

It is illustrated in the character of Ezekiel's message recorded in Ezek. 12: 1-16. You will remember that God had frequently warned Judah of the fate awaiting her unless she repented. He had spoken through strong prophets with all the force which words could convey. He had repeated, repeated, and repeated his warning, but the nation would not hear. Finally, as the time of the captivity approached, God directed Ezekiel, in the scripture referred to, to ACT OUT the nature of the captivity he had been telling about.

And why?

Not for their entertainment?

No.

But because it was the best way to emphasize the truth of the message he had been telling. It was God's last and strongest way of declaring the message true.

Now, that is the great, live doctrine of the Brethren church which is "distinctive." That is, by embracing the holy ordinances which we do, in our practice, we are, by virtue of their significance, professing to ACT OUT the various doctrines we teach in common with other denominations, besides some which they do not teach. Like Ezekiel, we are emphasizing, in the strongest manner possible, the truth of the Christian doctrines we teach, by portraying them in our acts. Others may preach with eloquence the doctrines of our Lord. We claim to teach with forces more powerful than words, which are our actions. We hope that where others fail to convince of sin and disobedience by teaching we may convince by the more emphatic way of declaring the same truths by acting them out. We may not think of it in this way, but that is undoubtedly the scriptural meaning to be attached to the literal keeping of the ordinances of the church. And we hold to their literal observance perhaps more than any other church.

After all, then, the difference between us and other denominations is in the keeping of the letter of the gospel law, including ordinances, is it not? On the surface, yes. But the great, living doctrine underlying it is that we believe it is the duty of every Christian professor to emphasize the doctrines of our Lord by portraying them in his life. This is THE distinctive doctrine upon which rests the life of the Brethren as a denomination. It is THE doctrine which gives her a denominational mission in the world. And when we lose sight of this doctrine, though we preach ordinances with the eloquence of angels, we had as well lose our identity as a church organization. For ordinances, without this vital, underlying doctrine, are as shells without the kernel, or as chaff without the wheat. It is this doctrine which should be preached throughout the church, and which should be the basis of the appeal to convicted sinners to unite with us rather than with another denomination, in their life for Christ. There will be fewer to ally themselves with us, but there will be a stronger love amongst us and greater charity towards others.

But do you know what this doctrine means to us, as individuals of such a church? Why, we may fairly tremble at its meaning. Many of us are sleeping, unconscious of what it implies. We need the vision of a burning bush to know that the ground we are

standing upon is holy, which we are regarding as common. We little conceive the grave responsibility of professing the doctrine of the Brethren church in a life for Christ. And what does it mean, really?

Why, in the doctrine of regeneration, for instance, some may say in words that they have been regenerated. We do the same, then *emphasize our words* by saying in the symbol also of water baptism, that we have forsaken the old life and put on the new. This act has all the power of an oath, for we call the world to witness that we do it in the name of the triune Godhead. Then what a fearful falsehood if our profession is untrue!

Or, we profess in our Christian life to esteem one another better than ourselves, as Paul teaches, and to be servants of one another as Christ taught. Others profess the same. But we go farther than words in a church ordinance by which we declare, solemnly and reverently, in symbol also, that our words are true, when we act the servant in washing one another's feet. Oh, then, what a dreadful lie we have told if we depart from the service and selfishly hoard our blessings of time, service, wealth or sympathy from our less fortunate brother who is sick in body or spirit, or in need of the help we may give! And have you not seen it done, time and again? What hypocrisy and what mockery!

Or, we profess to love our brethren and sisters in Christ more than we love the world. Others make the same profession. But we emphasize the truth of our words by saying them also in symbol, in the salutation of the holy kiss. Then what Iscariots we are if we scandalize our brother before the world, or magnify his faults, or side with the world against him, or desert him at the slightest provocation! And have you not seen it?

Or, we teach the doctrine of Christian nonconformity to the world. So do other churches. But we speak with more than words, and portray the truth of our profession in the simplicity of our living, our dress, our habits, etc. But what a farce it all is if we are like the world in our hoarding, grasping, scheming, grinding, self-seeking, stinginess, ambitions, etc. Do I need to tell you that such things exist? And if you want to know what God and men think of such hypocrisy read the account of the two sons, in Matt. 21: 28-31, where the one who made a profession but failed to keep it was condemned more than the other who performed without professing. I tell you it is a serious thing to say by our church customs as well as ordinances that we are less conformed to the world than other people, when it is untrue of our hearts.

Or, we teach the doctrine of "peace on earth, good will towards men." Others do the same. But we also emphasize our profession by rejecting the weapons of defense, condemning war, and suffering rather than to defend ourselves. And yet how hollow it is if we hate our brother or sister, which Christ says is murder. Or if lightly or harshly or for any but the most serious reasons we permit a soul to be severed from Christian fellowship, considering that the soul is of more value than the body! And you know it has too often been done.

And so I might go on, but these are sufficient to show what I mean. Not that I would have any think we come short of our profession more than many others. But our ideal is so high according to our profession that it makes a failure all the more serious. The effect is similar to when a man declares a thing and emphasizes it with appeals to truth, with witnesses, with solemn oaths, promises, pledges, etc., and it all turns out false. We think less of him than if he had professed less but had been true to his profession. So, while our Christian ideal in the Brethren church is high, it is not too high to live to, but it is too great to be regarded at all lightly. And unless we try to be correspondingly more careful in our hearts and lives than are those who make a less profession, we have no especial mission, as a church, in the world.

I suppose there are those among us who consider that our mission is to "keep the commandments" and ordinances, whether we understand them or not, or whether we live up to their significance. But we may all grasp the meaning I have portrayed, and if not

what assurance have we of God's pleasure in a blind service? And to excuse a failure to live according to our profession is to wink at a hypocrisy which God and all good people detest. There is no excuse for either ignorance or dead formality in our worship.

The "distinctive doctrine" of the Brethren church here held forth may not have been thought of by all who read this, and some may wonder what is my authority for presenting this doctrine. The authority of consistency. Consistency in both church practices and scriptural interpretation. That is enough. And if we have not thought of it in this way there is all the more reason our doctrine should be preached.

Gould City, Mich.

THE ART OF OMITTING.

BY W. M. HOWE.

MANY have wondered why Matthew, Mark, Luke and John differ so greatly in the subject matter of the books they wrote concerning Christ. When we know well the reason, we may cease to think of these books as so many lives of Christ, for if they were that, why should they not parallel each other better in the incidents they record?

Moreover they do not tell enough about Jesus and his work to be called lives of Christ. John, who wrote last, tells us that he omits much in his record (20:30). Indeed he intimates that all put together have not given by far a full record of the events of the life of our Lord (21:25). It was not their object.

Certainly these men who knew and loved Jesus so well had a purpose in writing concerning Christ. Who would accuse any one of them of writing without a purpose? It is just as easy to believe that each one had a distinct purpose of his own when he wrote, for who would think, for a minute, that any one would write with the sole object of improving on the work of a brother that wrote before him?

Upon investigation it is found that John plainly states his object in writing (20:31). He desires, for a reason, to present Jesus as the *Son of God* rather than as the son of Mary. What need has he, then, to refer to the childhood of Jesus as does Luke? He wisely omits it and much more that would not add to his production.

When Luke presents Jesus as the Savior of sinners, wherever found (15:2 and 19:10), he has no good reason to note that wise men came seeking Jesus. So he omits that and much more that would not add to his production.

Matthew writes chiefly for his countrymen, the Jews, and he is wise, therefore, in tracing the genealogy of Jesus back to David and Abraham, but no farther. Luke has occasion to trace the genealogy to Adam, but as Matthew has not, he omits it and much more that would not add to the value of his production.

Mark, writing primarily for the Romans—a nation of servants—presents Jesus as the *servant of all* (10:44, 45). He need give no genealogy of Jesus, for who cares who the parents of a servant are, if he does not do his work well? A knowledge of them would not recommend him. But if he is a faithful servant his name would benefit the parents rather than theirs him. Mark omits the genealogy therefore and much other matter that would not add to his production.

John appears to have no reason to mention the ministry of John the Baptist and he does not. This is well enough, but think of the master mind of Mark that could refer to the great and important ministry of the forerunner of our Lord and then dismiss it in one short paragraph (Mark 1:2-8). He knew what to say and when to stop.

Ministers and writers to-day may take lessons from these good men who, each in turn, told of Christ what was necessary to their purpose, and no more. A proper sermon is always doubly appreciated—once because of what the minister says and once because of what he doesn't say. Ministers need the Holy Spirit to guide them in dealing out the truth. He will also give them necessary lessons in the art of omitting.

5901 Third Ave., Brooklyn, N. Y.

THE CONDITIONS IN CHICAGO.

Editors of the Gospel Messenger.—

I herewith send you a brief tract published by the Chicago Tract Society. You are granted permission to publish this remarkable statement of facts in the Messenger. This tract puts in the clearest light and most concise logic I have yet seen the actual situation that the Chicago church and Bible School have to face, and for this reason it has occurred to me that the readers of the Messenger would be interested in studying these conditions.—Albert C. Wicand, Bethany Bible School, Chicago.

Chicago's Foreign Colonies.

By Rev. Willard Brown Thorp,
Pastor South Congregational Church.

WE make a mistake in thinking of Chicago as a single community. It is rather a collection of a great number of different communities, closely packed together and vitally related to each other. It is only in the down-town district that all these diverse streams of life are poured together during certain hours of the day in a single great maelstrom. But when night comes and the tired multitudes seek their homes, they retire to communities that are often as little known to each other as if they were located on different continents.

Many of these communities are racial in their character. For the most part the foreign elements are not scattered evenly over the city, but live together in colonies. And it is these foreign colonies that make our city problem so perplexing. Here are Chinese, 3,000 of them. Here are Croats, Lithuanians, Roumanians, Hungarians, in solid colonies of several thousands. Here are 12,000 Greeks, thrifty, prosperous, rapidly gaining a virtual monopoly of certain lines of trade. Here is a French city of 30,000, and a Dutch city nearly as large, having at least one entire suburb of its own. Here are great sections given over almost wholly to negroes, nearly 40,000 of them. Here is an Italian colony of 60,000, and a Russian colony nearly as large. Here is a great Bohemian city of more than 100,000. Here is an even greater Polish city, with one of its Catholic churches numbering more than 30,000 members. Here are over 200,00 Scandinavians, Swedes, Norwegians, Danes. Last of all, here are 600,000 Germans,—more Germans than native American stock,—every fourth person you meet a German.

And when we speak of these various people as different cities, it is no mere figure of speech. For the most part each has its special habitat, the region where its language is spoken and its national customs preserved. Each has its newspapers, its churches, its clubs and social institutions. It is just as natural for a newcomer on arrival to make for the streets where his fellow-countrymen live, as it is for us to take the cars that lead to those quarters of the city where Americans dwell. That is why we are not more conscious of their existence. We only see them in the mingled multitude on the down-town streets, and there we do not identify them except as foreigners. But an expert standing on the street corner and watching that tide of humanity pouring past, will pick out faces by the score from almost every nation under heaven, and he will tell by the race what part of the city the man lives in and what is his probable occupation.

Marvelous is the appeal which all these varied people make to us. Perplexing is the challenge presented by the solid front of these compact masses. What need to go to Europe to study national types, when a single carfare will bring us into the very midst of Bohemia, Italy, Russia or Poland?

These great foreign masses are scarcely being touched as yet by our Protestant missionary forces. It cannot be said that we are even seriously setting ourselves at the difficult and delicate task of assimilating them. We are letting them very largely shift for themselves, except for the public schools. Who will go to them, make his way among them, learn the language and view-point of some single nationality, and become the medium of communication between its brighter spirits and the world of American thought and life?

The fact that these people in large measure bring their own religious institutions with them does not mean that there is nothing for us to do. In the process of transplanting to a new soil great multitudes are

becoming indifferent to the appeals of their native churches. There are thousands of Italians who are breaking away from Catholicism and cherish a positive hatred for the priest. There is a great element among the Bohemians who have gone over to the most violent forms of infidelity and are teaching their children to distrust everything that goes by the name of religion. There are great German societies which have the rejection of religious belief written into their very constitutions. The Roman Catholic church can do nothing for these free-thinking types. The only thing that can reach them is a broad and reasonable type of evangelical Christianity.

There must be a definite policy of work in reference to each of these different nationalities. They cannot be massed together. They are as different from one another as they are from us. Each must be studied and approached in its own way.

Protestant Christianity ought to have its specialist for each of these races, a corps of specialists for some of the larger ones. There should be one who knows the Greeks, another who knows the Poles, another who knows the Italians, and so on,—a man of real leadership, of the caliber of a missionary bishop, conversant with the language and ways of his race, living among them, in touch with their leading men, and thoroughly imbued with the spirit of modern, enlightened aggressive Christianity.

TRAFFICKING ON OR NEAR ANNUAL MEETING GROUNDS.

BY P. R. KELTSNER.

BRO. W. R. DEETER's article, under the above subject, in MESSENGER No. 9, is timely, and has the right ring. I would like to voice its sentiment. The atmosphere of our Annual Meeting should be cleared of this increasing spirit to use our conference as a place to advertise and carry on secular business. May we not hope that Annual Meeting Minutes may be carried out, and that our brethren will go there wholly to enjoy the service and do the Lord's work?

Lena, Ill.

NOTES NOT CLASSIFIED

Indianapolis. At the close of services last evening two dear ones came forward and were received into the church by baptism making thirteen since Feb. 11, seven brethren and six sisters, almost doubling our membership. There are other very near the kingdom. J. W. Rarick, 174 Holmes Ave., Indianapolis, Ind., March 5.

Middle Fork. The attendance at our council, March 3, was good. Eld. David Dilling was moderator. One letter was read. Bro. J. D. Misher was elected delegate to Annual Meeting. We appointed a communion for Sept. 29, at 2 P. M. Decided to build a meetinghouse in Rossville if means are raised. Appointed a committee, D. D. Hufford, John S. Hufford and Samuel K. Kupper, to formulate a plan to make an estimate of the cost and appoint collectors to see what can be secured. Bro. J. D. Misher is to hold our series of meetings. Date of meeting will be published later. Eld. David Dilling preached for us March 4 both morning and evening. This closes our meetings for the present. Bro. Dilling's visit was very much appreciated. John F. Metzger, R. R. 2, Rossville, Ind., March 4.

Roann church met in council March 3, with Eld. G. E. Swarth in charge. After granting some letters of membership, Bro. W. H. Larnum was elected president of our Christian Workers' meeting, with Bro. Norman Hoppes as assistant. Delegate to Sunday-school meeting are Sister Lena Crill and Bro. Harry Pasanough. Eld. George E. Swarth was chosen to represent this church at Annual Meeting. Our Sunday school and Christian Workers' meetings are moving along with good interest. Joe John, Route 2, Box 3, Roann, Ind., March 5.

Dallas Center church met in council to-day. Our elder, S. M. Goughenot, presided. Bro. C. B. Rowe was elected delegate to Annual Meeting. Five letters of membership were granted. Love feast to be held June 13 and 14, at 2 P. M. Morris W. Eckenberry, Dallas Center, Iowa, March 3.

Surrey church is moving along quietly. The attendance at preaching services is good, also at Sunday school. We have had several calls for help lately from as many different nations points, which were responded to quite liberally by the Surrey congregation. Our Christian Workers' meeting continues in interest. Bro. J. F. Smith presided at Surrey Sunday morning, Bro. W. R. Brubaker preached at Surrey Sunday evening, March 5. In the evening of Feb. 25, Minerva Lambert, Surrey, N. D., March 1.

West Conestoga. Feb. 3 we opened a series of meetings in the Livingston house. Bro. I. Kurtz Miller preaching for us. He continued to Feb. 24, preaching twenty-eight true gospel sermons, one a funeral service. Attendance and attention very good. Immediate results, fifteen conversions, mostly heads of families. We expect to open a series of meetings at the Litz house in the near future. Bro. A. Hutcheson to do the preaching. Our spring council will be held March 26.—Linn H. Nies, Litz, Pa., March 2.

COMPREHENSION OF THE SPIRIT.

BY A. I. MOW.

THE members of the divine Trinity have such characteristics as distinguish each as a person; and each, in some respect, different from the other. But notice these questions and answers:

Who is God? God is the first person in the trinity.

Who is the Son? The Son is the second person in the trinity.

Who is the Holy Spirit? The Holy Spirit is the third person in the trinity.

Now we feel that the answers do not give much relief. The first two persons are well defined; so for an anchorage on which to hold while we become better acquainted with the Spirit let us turn to John 6: 63, "It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit, and are life."

Carefully examining this language I am persuaded that it means the same spirit that was promised as the Comforter. John 7: 38, 39; 14: 16, 17. But you say, "The Spirit cannot be confined to the letter of the word." Rom. 2: 29; 7: 6.

You will allow me again to call your attention to a distinction of spirit. In the concrete he can be identified; without it he is an unintelligible abstraction. You know that a metaphysical subject is evasive, thus making identification uncertain and definition unreliable. I have noticed that discussing all phases of spiritual being from the point of undefined generality leaves us where we started. He, like the Son, has a personality capable of identification. Get that identity, and the subject at once ceases to be either mystical or mythical in any of its phases. When we speak of the Son, the identified personality presents itself. And while that identity is duplicated millions of times in individuals and people since, yet what the Son is, in churches and people is not confined to that personality. For this reason he said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." John 16: 6-11; 14: 25, 26; 15: 26, 27. "The words" (John 6: 63) are, "He [who] shall teach you all things, and bring to your remembrance all that I said unto you." "And he, when he is come, will convict the world in respect to sin, and of righteousness, and of judgment." The New Testament is he. While I am absolutely sure of his identity, I have not yet determined the magnitude of his being, neither in myself, the church nor the world. I think we should not confuse "the letter" of Rom. 2: 29; 7: 6, with the print, paper and binding of the Book, nor the text of the New Testament; neither "the words" with the printed form. These scriptures plainly bring the Old Testament—the law—the letter into striking contrast with the New Testament—grace—the Spirit. Think it that way while you investigate, and note what effulgence spreads upon the page. Now verify it: Matt. 5: 21, 22. Law—"Thou shalt not kill." Spirit—Do not get angry, nor make any one angry. Which is the better, the man who by statute is prevented from the overt act or he who does not conceive passion? Which is the spiritual man, the one restrained by external force or the one moved by divinely stimulated heart-promptings within? Examine each proposition in the sermon, and prayerfully ponder the comparisons. These beautifully portray the difference between letter and spirit, law and grace.

I am persuaded that the more completely we form our thoughts, lives and relations by the direction of the New Testament, the more highly spiritual we are. *Weiser, Idaho.*

EARTHLY TREASURES.

BY MILLARD R. MYERS.

WE hear many sermons and many prayers on the above subject. How familiar the old scriptural quotation is to us all, "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and thieves break through and steal; but lay up for yourselves treasures in heaven, where neither

moth nor rust doth corrupt, and where thieves do not break through and steal."

This thought came to me in a new form the other day, when a card bearing the following story fell into my hands. The illustration is so startling and so true that I feel it ought to be given as great publicity as possible. We are building our own home and making our own capacity for its enjoyment in the world to come.

The story which I have in mind is related of a worldly, selfish young woman, who dreamed one day that she was in heaven. As the angels took her through the Holy City, they pointed out to her the many beautiful residences. By and by they turned down one of the finest streets in the city, and as she stopped to admire a building of exceptional beauty, she said to the guide, "Can you tell me for whom this beautiful place is built?" "Why, that is for your gardener," answered the angel. "For my gardener!" said the lady. "Why, he would not know what to do in such a large and spacious house. He would be entirely lost in a mansion like this. On earth he lives in a little bit of a cottage. He might do better, for I pay him reasonable wages, but he gives so much of it away to the poor people on the earth that he has hardly enough left to keep his wife and family on the bare necessities of life, to say nothing of its luxuries."

They walked on a pace farther, and stopped before a very small bit of a cottage. "And whom is this built for?" asked the selfish young woman. "Why, that is for you," answered the angel. "For me!" she exclaimed in wonder and surprise. "Why, that cannot be for me. I have always lived in a mansion, and I could not adjust myself to such a small house as that. You certainly must be mistaken. That large house for the gardener and this little one for me. This cannot be right." Still, plainly but sadly answered the guide, "Yes, this one is for you; there is no mistake. Our great Architect does the very best he can with the material that is sent up here for him to use."

Where are you laying up your treasures?
Chicago, Ill.

HIS GREAT LOVE.—Eph. 2:4.

BY FRANK B. MYERS.

LOVE, truly, is God. It is everlasting and infinite, the very soul of divinity, and the perfection of human excellence. Faith, hope, patience, kindness, and every other Christian grace are only arms of love's boundless sea, each giving its part to the one grand whole.

Human love is great, and instances of its greatness, in the history and experience of mankind, are numberless. The tender affection, knitting the soul of David to Jonathan, is one of the noblest instances of human love that the world has ever seen. The mother-love for her darling babe scarcely surpasses the David-Jonathan love. Ruth's undying devotion to Naomi is a splendid example of how human hearts will cling to one another. Mary of Bethany sat at the feet of her Savior, and ours, drinking from the well of everlasting truth, righteousness and salvation, because she loved him.

But God's love for a sin-cursed world far exceeds the most tender human affection. The dearest mother-love on earth is only a drop in the ocean, compared with that Infinite Love which shed heaven's glory to give us a dear Savior. Not all the human love on this planet can redeem one soul from sin. Only that God-love, manifested in the blessed Jesus, is strong enough to rescue lives from sin and hell, and to keep forever safe those who trust in him. And the climax of heaven's love was reached when the Redeemer's heart, from the cross, went out in love, asking the Father's pardon for his murderers.

"Love never faileth." It cannot fail, for "God is love," and he abideth eternally. What a blessed consolation! What a glorious redemption! The blackest sinner in the universe may become the whitest saint in glory, through "his great love," if he will only come to God with a humble heart, in faith believing. Heaven's everlasting chorus, around the throne of

glory, will be a song of redeeming love. "His great love" will go on and on forever.

May God help us all to more fully appreciate and feel the infinite love which broke the Savior's heart on Calvary, and may it inspire every life to live for God, and to love him more and serve him better every day. Amen.

Mt. Pleasant, Pa.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, March 18, 1906.

THE UNALTERABLE LAW.

Scripture Reading, Eccl. 12.

I. Because God Deceit It.

1. "Dust Thou Art," Gen. 3:19
2. It is Appointed, Heb. 9:27
3. It is Reduction, Job 14
4. A Refining Process, 1 Cor. 15:51-58

II. Taught in Nature's Laws.

1. In the Succession of Seasons, Gen. 8:22
2. Reviving Vegetation, 1 Cor. 15:36-39
3. What a Beautiful Death is, 2 Tim. 4:6-9

III. The Glorified State.

1. A New Body, 1 Cor. 15:42-4
2. Purer Associates, Heb. 12:22
3. Unalloyed Pleasures, Rev. 21:1-6
4. Endless Life, Luke 20:36

I. Self-preservation is an instinct planted within the breast of every living being by the great Creator of all. Because of this we naturally shrink from death. Because of this instinct even the most devout Christian may be startled at sudden danger which threatens his life, though he may not fear the result of death.

Again, there are those who profess to serve the Lord who do not fully take him at his word; hence their hearts are filled with fear when they approach death, not feeling sure whether they are going to eternal bliss or eternal woe.

II. Look upon death as we may, it is sure to come to us all. None can escape. It is the common leveler. Notwithstanding its seeming unpleasantness, there is a beautiful side to it. The outside, ungainly shell of man perishes that the inner glorious part may come forth to dwell in habitations more fitting for the purified soul. It is leaving the dross behind and marching forth more pure and clean into our heavenly mansions, never again to come in contact with that which soils or pollutes.

III. With this purified conditions we shall mingle with other pure beings. We shall dwell and be with Jesus, the purest of the pure. We shall enjoy holier and purer things and be surrounded with these alone. What more can the Christian desire? But what of you, dear sinner? Into what shall you come forth? Look deep into your heart and then read the answer.

(Select suitable recitations or stanzas on the pleasant side of death. Avoid its gloom.)

THE PRAYER MEETING.

For Week Beginning March 18, 1906.

THE GOOD FIGHT OF FAITH.—1 Tim. 6:12.

I. For What Are Men Struggling?

1. Their existence. Gen. 3:19. God has appointed that man should labor; these bodies of ours must be sustained, and it is well to remember that labor is not a curse but a blessing. It is only a lesson in God's great school.
2. Wealth. Eccl. 5:13; 1 Tim. 6:6-11. "Having food and raiment, let us be therewith content." Satan has no more effectual snare than to have us spend our energies on amassing gold, at the expense of our immortal souls. Great riches generally cause leanness of soul.
3. Exalted position. Matt. 20:25-28. Honor and fame have ever been a great attraction to man and there has been a bitter fight to obtain it. Christ's plan is better, "Whosoever will be great, . . . let him be your servant."
4. Eternal life. John 3:15. "The little flock" is earnestly striving to lay hold on the precious treasure that the world can neither give nor take away. But it means a struggle. "Sure, I must fight, if I would win, increase my courage, Lord!"

II. How to Succeed in the Good Fight.

1. The preparation—be fully armed. Eph. 6:11-18. Not one piece of the armor but what is absolutely necessary. Be sure to have it ready at all times and use it skillfully.
2. The conflict—our defense. Heb. 10:32; 11:32-40. "Waxed valiant in fight" is the testimony of the apostle, when speaking of the noble army of those who proved faithful to the end—those who were not afraid of the conflict.
3. The final victory. 1 Cor. 15:55-58. The battle may be long and bitter, but deliverance is sure. Christ will surely triumph.

HOME AND FAMILY

KIND WORDS.

SELECTED BY W. E. BOUSER.

Drop a pebble in the water, just a splash and it is gone,
But there're half a hundred ripples circling on and on and
on,
Spreading, spreading from the center, flowing on out to
the sea,
And there is no way of telling where the end is going to
be.

Drop a pebble in the water, in a minute you forget,
But there're little waves a-flowing, and there're ripples
circling yet,
And those little waves a flowing to a great big wave have
grown,
And you've disturbed a mighty river just by dropping in a
stone.

Drop an unkind word or careless, in a minute it is gone,
But there're half a hundred ripples circling on and on and
on;
They keep spreading, spreading, spreading from the cen-
ter as they go,
And there is no way to stop them once you've started
them to flow.

Drop an unkind word or careless, in a minute you forget,
But there're little waves a-flowing and there're ripples
circling yet,
And perhaps in some sad heart a mighty wave of tears
you've stirred,
And disturbed a life that's happy when you dropped that
unkind word.

Drop a word of cheer and kindness, just a flash and it is
gone,
But there're half a hundred ripples circling on and on and
on,
Bearing hope and joy and comfort on each splashing,
dashing wave,
Till you wouldn't believe the volume of the one kind word
you gave.

Drop a word of cheer and kindness, in a minute you for-
get,
But there's gladness still a-swelling and there's joy a-cir-
cling yet,
And you've rolled a wave of comfort whose sweet music
can be heard
Over miles and miles of water just by dropping a kind
word.

AN OLD SONG.

BY ELIZABETH D. ROSENBERGER.

It may not be familiar to you, but some years ago it
was often quoted. It told how the farmer's wife arose
early in the morning, only half rested from the labors
of the previous day. Then she commenced to think
about all the work that must be done, and she made
the mistake—so common to overworked, anxious
mothers careful and anxious about much serving—of
looking at this work all at once. The huge pile of
clothes that must be washed, the dozen or more mouths
to be fed, the children to be washed and combed and
dressed for school, the milk to be skimmed, the cream
to be churned, and all this to be done in one day.

"And the day was hot, and her aching head
Throbb'd wearily as she said,
If maidens but knew what good wives know
They would be in no haste to wed."

While she looked at her life and its duties through
the blue glasses of discouragement and gloom, her
husband came up from the haying field where he, too,
had been hard at work. But he was not too tired to
stop and talk with her. Then, stooping down to kiss
her, he said, "Jennie, you are the best and dearest
wife in town," and then he went back to his hard work.
But as for her, everything was transformed—

"The farmer passed on to the field, and the wife
In a smiling, absent way,
Sang snatches of tender little songs
She'd not sung for many a day.
And the pain in her head was gone, and the clothes
Were white as the foam of the sea;
Her bread was light, and her butter was sweet
And as golden as it could be."

And when the children came home from school, they
told of one of their neighbor's boys who had run away
from home. His father and mother quarreled, and

the poor boy had never been clean, or well fed, or
comfortably clothed, his home life was most wretched,
and so he had "run off to sea."

"He wouldn't, we know, if he only had
As happy a home as we."
And the good wife smiled
To herself, as she softly said:
'Tis sweet to labor for those we love;
No wonder that maidens will wed."

How had this change been wrought? The churning,
and baking, and washing were there, just as they had
been, but her heart, filled with love and joy, made
light of toil. There is nothing that will so quickly
transform your home as an honest appreciation of each
other's efforts. When the children are doing well,
tell them so. Don't be afraid to praise them. More
children have been ruined by constant fault-finding
than by excessive praise. Instead of frequently re-
minding your husband that his shoes are dirty, that
you need a new sofa because the old one is badly worn,
that you cannot wash those dingy curtains another
time, tell him that you are glad for the new set of
books the boys are reading, or remind him of the fact
that the kitchen range is a treasure and has made of
baking day a joy forever. By dwelling a little upon
the comforts he has provided, it may be that you will
the sooner be able to get the other things you need.
Show your appreciation,—that is the secret of many
a happy home where joy abides and lasting peace.

Perfect love casteth out fear; it also casts out selfish-
ness. Love thinks of self last, and of others first.
Love keeps on planning and working for those that
are near and dear, making of home the sweetest place
on earth. Oh, remember, that "love is not getting,
but giving." A home where love rules and smiling
faces meet does more to make good men and women
than all the learning and eloquence of earth. If, then,
the spell of home is so powerful, let us do what we
can to make it pleasant and lovable. We are too ready,
in these days, to take up newspapers and books, or to
seek company at a store, or a neighbor's house, and
to forget that home is anything more than a place to
eat or sleep in. Talk to each other, entertain each
other as you do when there is company there. This
conversation between parents and children is just what
prevents many people from relapsing into utter selfish-
ness at their own firesides.

"We know not half the power for good or ill,
Our daily lives possess o'er one another;
A careless word may help a soul to kill,
Or by one look we may redeem a brother."

"'Tis not the great things that we do or say,
But idle words forgot as soon as spoken;
And little thoughtless deeds of every day
Are stumbling blocks on which the weak are broken."

Covington, Ohio.

TRUE WISDOM.

BY FLORA E. TEAGUE.

It is a rare exception to find anyone who does not
desire to be wise. On the other hand we see every-
where those who are seeking knowledge, hoping to
become wise thereby. Many are sacrificing strength
and money for wisdom. The sad thing about much
of the seeking is that it has not the proper object in
view. True wisdom is from above, comes from God,
and may be had for the asking. James 1: 5. The
wisdom of this world is foolishness with God. 1 Cor.
3: 19. The Psalmist says, "The fear of the Lord is the
beginning of wisdom." Psa. 111: 10. He does not
mean the fear that terrorizes, but the fear that comes
from love to God, and therefore refrains from doing
anything to displease him. To such God reveals him-
self freely and openly.

By searching God's Word we may secure the high-
est and best wisdom that can be found, the wisdom
that brings the greatest happiness and reward in the
end—the wisdom unto salvation. 2 Tim. 3: 15.

The wisdom that cometh from above is satisfying
in this life as well as in the future, for it is pure,
peaceable, gentle, and easy to be entreated, full of
mercy, and good fruits, without partiality, and without

hypocrisy. James 3: 15. Filling the heart with all
these beautiful characteristics will make a perfect and
happy saint.

Solomon's advice in regard to wisdom in Prov. 4:
5-7; 16: 16; 19: 18 is worthy of acceptance. When
he ceased to seek for the true wisdom, and followed
after the evil tendencies of the flesh, he made a
failure of life.

I am of the opinion that in the life to come we shall
also be seeking and finding more and more about the
great source of wisdom in God himself. It is surely
a glorious thing to begin a work here that shall con-
tinue to bring us rich rewards and joy throughout
all eternity.

SISTERS' AID SOCIETIES

Ottawa, Kansas.

Our Aid Society has reorganized with Mary Shombers
president, Martha Blickenstaff superintendent and the
writer secretary and treasurer.

Our collections for the past year have been a little over
\$20, and we have received \$7.25 for work. We have do-
nated \$24 in money and new clothing, and have sent out
several bundles of clothing made up among aid members.
We have some clothing and two new comforters on hand
at this writing.

We feel that our society has been a success beyond our
expectations, and we begin a new year with renewed en-
ergy, good attendance and liberal collections.

Lois Throne, Sec.

Beaver Creek, Virginia.

We organized our Sisters' Aid Society July 6, 1905.
Sister Kate Glick was elected president, Sister Alice
Wright vice-president, Sister Mattie Glick treasurer. We
meet on the fourth Thursday of each month. During the
first six months we held six meetings. We had twenty-
seven active members. One has gone to rest. We finish-
ed four comforters and two counterpanes, and donated sew-
ing. We have a free-will offering at each meeting, which
amounted to \$14.26. Katie S. Thomas, Sec.

Salem, Ohio.

The Sisters' Sewing Society of the Salem congregation
is moving along nicely.

We have been organized for more than five years. Dur-
ing this time we trust that we have gladdened the hearts
and made some homes brighter.

It has been some time since we have reported, neverthe-
less we are working. We meet during the winter season
every four weeks on Thursdays, and hold all-day meet-
ings.

In the summertime we meet every two weeks on Thurs-
day afternoon.

Our work consists of quilting, making aprons, prayer-
coverings, etc. Some of these articles are sold. In this
way the treasury is replenished.

The society also goes out to sew for anyone needing
their assistance, for which we receive twenty cents per
day for each person. We have sent boxes of clothing to
Tennessee, Chicago, and St. Joseph, Mo., recently,
amounting to \$16. Sarah R. Neher, Sec.

Cedar Lake and Cedar Creek, Indiana.

Since our last report, one year ago, we have held twenty-two meetings, and out of an enrollment of twenty-five members, had an average attendance of ten. We received for articles sold, \$15.55; for work done, \$4.80; total amount of collection, \$20.35, with an average of \$1.17. We received as a donation, \$3, some articles of clothing, patches, etc. We sent \$5 to Lawrence, Kans., to help pay for their church lot, \$10 to the Chicago mission; \$1 to have the Messenger sent to a poor sister, one box of clothing to the Chicago mission, containing eighty pieces, valued at \$50. The amount of money remaining in the treasury is \$21.24.

Our work, which consists mostly in the making of comforters, clothespin aprons and sewing for the different families, seems to be increasing and is enjoyed by all. I believe there is much good being done in this way and pray the Lord to bless all who are engaged in this noble work, for many poor families are being helped both spiritually and temporally. May the Lord bless us all and help us to be more consecrated to his service.

Clara E. Haines, Sec.

Perth, North Dakota.

Our sisters met Feb. 1 for the purpose of organizing a sewing society. Bro. Fred Culp, of York, N. Dak., was with us and assisted in the organization, which resulted in electing the following officers for six months: Sisters Mary Huffman president, Ida C. Fisher secretary, and Lizzie Blocher treasurer.

May the Lord bless and prosper our humble efforts in doing his service here and in all other places.

Ida C. Fisher, Sec.

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A RELIGIOUS WEEKLY

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SIX more have been added to the church at Rockyford, Colo.

RECENTLY five were added to the Second Brethren church, South Bend, Ind.

A REVIVAL meeting was held in the West Conestoga church, Pa., and fifteen conversions are reported.

BRO. D. M. MOHLER, of Warrensburg, Mo., is arranging to move to Grand Junction, Colo., some time this month.

BRO. D. L. MOHLER, of Leeton, Mo., has purchased property in McPherson, Kans., and is to move his family to that city.

BRO. I. J. ROSENBERGER and wife have returned from Colorado to their home at Covington, Ohio, where they may now be addressed.

OUR correspondent in the Waterloo city church, Iowa, reports eleven accessions as the result of a recent series of meetings held by Bro. J. S. Zimmerman.

A FEW families from Indiana started to Cuba last week, and by this time have probably reached their destination on the island. We are to hear from them soon.

THE ministerial and Sunday-school meeting of the First District of Virginia are announced for April 12, 13, to be held in the Germantown church, Franklin county.

BRO. T. A. ROBINSON, of Mansfield, Ill., is holding a protracted meeting at Clinton, Okla., among the isolated members, about twenty-five miles from the Cordell church.

BRO. L. H. EBY, of Fort Wayne, Ind., is to visit Northern Illinois soon after the Annual Meeting, and will conduct the revival services in the Waddams Grove church, commencing June 10.

THE fiscal year, for the raising of the one hundred thousand dollars for mission work, ends March 31. All those who intend to have part in the fund, to be reported after that date, should send in their donations without delay.

LAST Saturday we were present with the Brethren of the Waddams Grove church, Ill., in their members' meeting, which, by the way, was a very pleasant meeting. Much business was attended to and everything passed off very agreeably.

IN India we have twenty-six American missionaries and are training some of the native converts for work among their own people. In time we will have more native workers in India than any other class. This will be largely due to the school now in contemplation.

BRO. C. B. SMITH and wife, after spending some months in the East, returned to their home at Milledgeville, Ill., last week. They say that while they greatly enjoyed their sojourn among the churches they are glad to be at home again and get down to work in the home field.

BRO. GEO. D. ZOLLERS gave the Publishing House a call last week. He had just closed his work for the winter, having spent nearly four months among the churches in Illinois and Iowa. He returned to his home at South Bend, Ind., where he is to take a much-needed rest.

BRO. P. R. KELTNER and wife, who are residing at Lena, Ill., at this time, are to soon move to Rockford, this State and give attention to the church in that city. They enter upon the work hopefully and cheerfully, believing that the Lord has something in Rockford for them to do.

BRO. WM. R. HARSHBARGER, of Ladoga, Ind., R. R. No. 2, is looking up the history of Bro. Jacob Garver, an aged bishop who settled in the Raccoon Creek church, Ind., about 1830. He was one of the pioneer preachers in his day. Those who know something about his history will please communicate with Bro. Harshbarger.

BRO. W. C. HANAWALT, of Lordsburg, Cal., writes that there will be a one first-class fare to Springfield upon the occasion of the Annual Meeting, which will be about \$70 for the round trip, with ninety days' limit, as granted by the T. P. A. Other arrangements from the coast will be announced later, as well as the time when tickets are to be placed on sale.

BRO. GEO. W. HILTON, of Pace, McLean Co., N. Dak., says that preaching by the Brethren is seldom heard in his neighborhood. He and his wife sometimes go one hundred miles to the Brethren services, and in that way they get to hear preaching. He further says that were it not for the weekly visits of the MESSENGER they would find the situation very discouraging. But the paper comes to their home each week, they read it with intense interest, and are thus kept in touch with the church and her work. He wishes us to say that they would greatly appreciate calls from some of our ministers, and will be glad to meet ministers at the depot and convey them to their home. Any minister who would like to visit this locality will write Bro. Hilton for particulars regarding the best way of reaching his place.

BRO. E. J. NEHER, of Hollywood, Ala., writes us that he has just visited the Brethren at Tullahoma, Tenn. Here he and his family placed their church letters. He is very much pleased with the outlook for the little band of members at Tullahoma. He says they have a fine country, an enjoyable climate and are treated with all necessary respect by the people of the South. In time he may possibly settle there himself. Years-ago we lived in the Keuka church, Fla., where Bro. Neher resided, and found him a most devout and earnest preacher of the Gospel. It always affords us pleasure to hear from those with whom we labored in the far South. The struggle was a hard one. Not much may have been accomplished, and yet a number were brought to the church who are now active and faithful members.

WE admire the old-fashioned way of employing brother or sister when referring to members. To refer to Bro. Henry as Mr. Henry seems cool, worldly and indifferent. Then why should we say Mrs. Jones when we mean Sister Jones? She is a sister in the church and should be so designated when her name is mentioned. There is a disposition upon the part of writers to refer to members as Mr. or Mrs. Our rule is to change the reading to "Bro." or "Sister," though it is occasionally overlooked. We are not saying that it is wrong to refer to a sister as Mrs., but it is not the better way; it is not the spiritual and religious way. Nor is it in keeping with New Testament usage to refer to a brother in the church as Mr. so and so. There is an opportunity here for some of our people, in their writing and otherwise, to make some improvements. We are all members of the same spiritual family, and should be sufficiently interested in each other to say brother or sister, as the case may be.

UNDER the directions of the district mission board of Oklahoma Bro. James M. Neff is to continue his work among the isolated in New Mexico. Some time in the spring he is to go back to the mission wagon, and in that way hopes to be able to reach hundreds of the isolated. He will be pleased to hear from any isolated members residing in northwestern Texas, Beaver county, Okla., or New Mexico, especially those desiring meetings. For the present Bro. Neff may be addressed at Lake Arthur, New Mexico.

WE heard of two brethren who, while on a visit among the members, inquired of each family whether the MESSENGER was being received. Those not taking the paper were encouraged to subscribe. The poor families, not able to subscribe, were reported to the church, and assistance solicited. One man, not a member, was approached, and he was glad for the opportunity of meeting some one who would send in his subscription. In this case the visit answered a double purpose, and a good work was done.

WE have a report from a church in the West, where there were only about one dozen members, no minister and no meetinghouse. Did this church decide to disband? Not a member thought of such a course, but they started a Sunday school, selected a wide-awake elder and soon had preaching services in the schoolhouse in the neighborhood. A move for a meetinghouse was set on foot, the money was finally raised and the house completed. In the meantime a revival or two was held and now the church has about three times as many members as she started with, several ministers, some deacons, a meetinghouse and a good influence in the community. That is the kind of a church to have even if it should be small in the beginning. Instead of disbanding these small churches should renew the battle, and if necessary send for reinforcements. Our people can succeed in any community in which they locate if they will only have faith, live out their religion, get right down to business and persevere in the Lord's work. We ought not to think of disbanding churches, but do like Grant, when closely pressed, order up more artillery.

RESTORING TO FELLOWSHIP.

WE notice that a number of members are being restored to fellowship in different parts of the Brotherhood. This is right, then it is encouraging. Christ came to seek and save those who were lost. His apostles were sent out to look up the lost sheep of the house of Israel. Why should we not search for the lost ones and labor to have them return to the church? They were once members of the family of God, and though overtaken in some way, and led away from the church, we should nevertheless feel a deep interest in them. We should be as much concerned about them as the father of the prodigal son was about his wayward boy. When disowned members feel disposed to return to their Father's house we should not make it too hard for them to get back. True, we should know that they have repented, but sometimes we may be unreasonable in the demands we make of them. We should not play the part of the elder brother when there is a returning prodigal in sight. Our coldness may drive the stray ones farther and farther away from the church. Instead of receiving them coolly, we should welcome them to the church altar with warm hearts and open arms. Let us pray more and more for those who were once members of the church but are now back in the world again. Some of them may be waiting for a few kind friends to ask them to come back. Just a few encouraging words may be the means of converting them from the error of their way, and result in the saving of souls from death. We await the results of special efforts with people of this class.

METHOD OF SELECTING MINISTERS.

FROM time to time it has been suggested that a change in our method of calling brethren to the min-

istry might be advisable. Years of experience and observation prompt us to say that we still like the old way, not because it is old, but because of the desirable results. While the church may have made a few mistakes, we are not sure that a chosen committee, appointed for the purpose, would have made any less. It might have done worse.

The long-tried method of permitting the members of a congregation quietly to cast their votes when it becomes necessary to call one of their number to the ministry has its good points. All of our preachers, for nearly two hundred years, have been chosen in this way, and it is altogether probable that the very best talent in the church was selected. A committee of elders might not have done any better.

It is good for each minister to know, when chosen, that he has been called by the members of his own home congregation where he is best known. For a board of elders to go into a congregation, and select for the ministry a brother, whom the members themselves would not choose, were the matter left wholly to them, would be to place the minister at a great disadvantage all the days of his life. He would always feel that he was not the choice of the members who knew the most about him, and for whom he is to preach. All of this is true, to say nothing of the dissatisfaction that such a method might produce.

We like the idea of encouraging the established method with possibly a few improvements. We would favor the plan of voting adopted by the Standing Committee. That body does its voting by ballot, and continues to ballot until the one chosen has a majority of all the votes cast. Before a choice is made, the members should be carefully instructed regarding the kind of men the Holy Ghost wants in the ministry. The New Testament qualifications should be clearly set forth. Members thus instructed ought to be so completely under the influence of the Holy Spirit that no mistakes would likely occur.

Of course, we are not urging this method of voting. It is not proper that we should at this time, but should the question ever come to the conference we would like to see the method considered in the light of the New Testament, as well as in the light of the experiences of the district meetings where it has been employed for years. But we are at liberty to urge the continuance of the custom of permitting the congregations to select the men who are to enter the ministry. We like the idea of the Holy Ghost working through the church in making a choice rather than through a board of elders. We never could see the consistency of the Spirit passing by the church and working alone with a few elders, or with the one man who is to be placed in the ministry.

The church is the body of Christ upon the earth, duly authorized to do business in his name, and there never will come a time when the Holy Ghost may not be found at work in the true church of Christ.

We would not object to a young brother making known to the church his purpose to prepare for the ministry. But the church should say, by ballot, whether or not he might be entrusted with the Gospel. If the young brother as well as the church should be directed by the Spirit, there will be no trouble about the results pleasing the Lord. But it certainly would be very unwise to conclude that the brother had been called to preach by the Spirit while the same Spirit refuses to influence the church. Such a thing might happen, but it would be entirely outside of the usual course of procedure.

We have knowledge of a few instances where special and unusual efforts were put forth to elect certain brethren to the ministry. While there may not have been any outspoken electioneering, still there was enough said in a quiet way to have its influence. We cannot now see that these elections resulted any better than others where the rules of the church were most conscientiously carried out. In fact, the results were not as encouraging.

It will doubtless be wise for us to consider the advisability of improving our long-established method, but the method itself should be retained. We are too democratic to think of delegating such important matters as electing ministers to a few chosen men.

THE ANNUAL MEETING WORK—WHAT IT SHOULD BE.

THE Annual Meeting is the universal, or ecumenical, council of the church. It is, therefore, the highest authority known in the body. Its work is in three departments, namely: The interpretation of doctrine, according to the example of the first great council of the church, Acts 15th chapter; the administration of discipline, according to Matt. 18: 15-18; and the framing of methods as a means of directing the strength of the body in carrying out the Master's last and great commission to the church, according to Matt. 28: 19, 20. Under these three general heads the work of the conference may be grouped.

Without the Annual Meeting the church could not maintain itself intact. Crumbling in fragments would be the natural result. For purposes of bonding, unifying and urging to effort, all bodies must have a federal head. It is no less true of the church. This is the purpose of the work of the Annual Meeting. And this understanding will put us in proper attitude to study the subject before us.

An investigation of the record of the Annual Meeting in the past will show that it has worked chiefly along the lines of doctrinal interpretation and questions of discipline, or church government. In fact the latter has received more attention than anything else. And it is well, for government is essential to the well-being of the body. The interests of doctrine and correct doctrinal interpretation and government should not be neglected. As these interests are overlooked a condition of decadence sets in. The staunchness of the church of to-day is due chiefly to her strong doctrinal teaching and upright government. And work in these things must continue, of course. Local churches and state districts are constantly running to their wits' end and must have the help of the best wisdom of the united Brotherhood.

But the time has come, it seems to me, for the conference to turn its attention more and more to active work. It might be well to remember that work, plenty of it, wisely directed, is the best means of government. Not so much need to tell a man *what not to do* as to tell him *what to do*, and then see that he does it. It's the idler that gets into mischief.

Here are the schools, the Sunday-school work, the preaching of the Gospel to the uttermost parts of the earth, the publishing interests, etc. These are the chief interests. They are the questions of the hour. To these the chief attention of the conference should be given. They demand it.

The colleges are here as a necessity, and they are here to stay. The only wise thing to do is to take care of them, taking them into the confidence of the church and directing them to the church's best interest; for if the church does not direct the school the school will direct the church.

The colleges and Sunday school, set for the mental and moral interests of the young people, the mission work and publishing interests, set for the evangelization of the world, are not doing what is to be done. Nor are they doing to the extent of their ability to do. They need further development; they need the full sanction and support of the church; they need the best wisdom of the church to direct them to the best results possible.

It is along the line of these things that the attention of the conference should be directed more and more. More time ought to be given to present the claims of these subjects. These interests lead all others. One hour and a half to the educational meeting. About the same time to the Sunday-school meeting. Think of it. Two hours to the missionary meeting. And this meeting measures all the active interests of the church. Think of it. An hour or two is given to discuss the question whether a photograph should be allowed to lie on the center table or in the bureau drawer, and nothing is thought of it. Look at it. How does it appear?

Thousands are perishing at our doors. Their shrieks for life are to be heard from the four quarters of the earth. The church is God's authorized instrument to save them. Then should not these great yearly meet-

ings give attention to questions in proportion to their value; if not wholly so, measurably so?

This question should be studied by the local churches and district meetings. Here the matter is originated that occupies the Annual Meeting. All government questions of a local nature should be disposed of at home where the question applies, and general questions that have been before the conference again and again should not be repeated. Let all queries be rigidly sifted at home. A study of the principles set forth in answer to queries passed by Annual Meeting ought to enable a congregation, so far as conference help goes, to settle almost any question of government. There is no need for the present, it would seem, for more queries under this head. Not more new queries, but better use of what we have, is the present need.

When these facts are understood the number of queries will be reduced to the work of one day, or less, instead of two or three, as it has been in the past. And that would give the necessary time to consider the interests of the church along working lines. The Annual Meeting program could be remodeled and the meeting could be made to stand for more work, stronger inspiration, better results, deeper spirituality. Let the local churches and district meetings study this question, and let the next conference, to be held at Springfield, Ill., take a step in this direction.

H. C. E.

WHAT SHALL I WRITE?

THE question comes to us not because we feel too empty but too full. So many lines of thought come crowding in upon us that seem to want expression that we are often puzzled as to what or which.

We should never write merely for the sake of writing, or do it as a task, but as a duty with a purpose. And this purpose should be a good one filled with love for the church of Christ and the salvation of souls.

To my present recollection I do not know that I ever wrote an article in which there was no purpose. But this does not say that the purpose was always properly seasoned with salt, and as good as it should have been. If we know ourself aright, during all the years of our editorial work we had a strong general purpose in view, one that was and still is heartsome; a purpose that was and still is precious to the soul. In trying to carry out this one general purpose we have used a kind of subsidiary purposes. Perhaps we had better say purposes within a purpose, or a wheel within a wheel. These are the purposes that puzzle the mind and harass the judgment rather than the general purpose which our own judgment tells us is right, pure and good.

John, on the isle of Patmos, because of the wonderful revelations made around and about him, was filled with a desire to write, as we all are when revelations come to us; but he was puzzled as to what he should write. The answer came to him: "Write the things which thou hast seen, and the things which are." He was to go a little farther than this, because his limitations were larger than ours. The two named cover our field, and it will be well for us not to go beyond.

Write the things which thou hast seen. There is nothing said about the secondhand things which are often "heard," and too often repeated to the disadvantage of those of whom they were said as well as to our own regret. The things which we see, in the true sense, are real, as far as human ken goes. The things which are, are existents about which we have no doubts.

But we see so much that is interesting to us and, we feel, would be interesting to others. Shall we write it? This morning we read an article in the *Christian Herald*, "Jesus Baptized by John," from which we will give a few quotations, under the sub-head, "Water Baptism."

In speaking of the many ceremonies used by the Jews, the author says: "They, the Jews, were very particular about the ablutions of their bodies and platters that symbolized purity, but cared little for heart purity itself. And so John the Baptist and Jesus gave them a fresh symbol of purity in baptism, which in John's use was a 'baptism of repentance,' signifying the washing away of sin by the Holy Spirit, but received an additional significance in its use by

Christ's disciples as a symbol of initiation into the kingdom of heaven, and into sonship with God. In this aspect it is kindred to naturalization and the oath of allegiance."

I do not know how nearly you, as readers, will agree with this exposition. You may determine that for yourselves. But the writer has more to say on the subject, and we quote again:

"It is strange, indeed, that any Christian, however stronghearted, can, in the face of Christ's words, 'Thus it becometh us to fulfill all righteousness,' refuse to confess in public that he has sinned and repented and received cleansing through Christ." And so we all say. This is a reasonable and rational conclusion.

Again he says: "What a corpse is any religious form without a soul in it! Baptism is no more than a heathen charm to many, even to some Protestants, who send in frantic haste to a preacher when a babe or grown friend is dying, not to instruct the soul or pray for it, but to put 'holy water' upon it for 'baptismal regeneration.' They do not accept these superstitious terms in word, but they do in act. Every child should know that baptism is but the outward sign of inward prayer and power, and if the prayer for cleansing is not there, if the baptizing of the Spirit is not there, baptism is but the label on an empty box, the sign on a vacant store, the body of a dead man. The main thing is to receive the Holy Spirit for cleansing and power, and when we have the goods, let us put on the label."

What have we to say to this, especially the latter part? Not very much if we look at it through our own eyes. Words do not always convey the author's meaning. At least they admit of different interpretations. The meaning of words often depends on who uses them. As to the purpose and office of the Holy Spirit there is a wide range of opinions, even among our own people.

But because of a more careful study of the subject we are coming to a more united opinion. The first office of the Holy Spirit seems to be to convince the sinner of sin. And as a director he is with the sinner until he becomes a child of God, until he is born again. After this, the promise is that he shall receive the Spirit to lead him into all truth. Without the Spirit we can do nothing, we cannot become children of God, neither can we continue to be children of God. He is the helper out of trouble and danger and the leader into the paths of righteousness—into safety and peace.

It is sometimes asked, What is the condition of the sinner between the time of his conversion and his baptism? According to the regime of some of our churches in former years—and perhaps some few yet—of receiving converts as applicants for baptism and holding them in this condition for three or four months before baptizing them, we would naturally assume that they believed them to be in a saved condition. Of course the length of the time of this interim has much to do with the answer to this question—the Lord doesn't require impossibilities. If the church does her part towards getting ready to receive the sinner, the Lord will do his part in taking care of him until he can be received. But if we would find one of our friends fallen into a pit where his life was in danger, we would not go to him and give him present comforts and needs and then tell him to be quiet and good, and as soon as we could conveniently get ready, in a few weeks or months, we would come and take him out and receive him into our homes. No, we don't do this way; but as soon as possible we rescue those who are in danger. And there is no question as to how long it would be safe to delay. The same is true in reference to converts who want to get away from the dangers of sin. Let them make the public confession through baptism at the earliest possible time. If a man or woman has the goods let them put up the sign that they are ready to commence business for the Master. Baptism is not merely the washing away of sins, but an answer of a good conscience towards God. And no man can have this good conscience without accepting and following the direction of the Spirit.

H. B. B.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, Illinois H. C. EARLY, Virginia
S. F. SANGER, Indiana A. B. BARNHART, Maryland
JOHN ZUCK, Iowa.

WHAT WE KEEP FOR SELF.

Our judgment is often wrong, because our standard is not correct. That is why we call some men public benefactors when they are merely self-seekers. A man begins to add to his possessions just for the sake of being wealthy; but in course of time he learns that there are other things of importance. He yearns for the praise and esteem of his fellows, and the way to get it seems to open if he will use some of his money in a way that will appeal to the public. This he does, and receives credit for so doing.

But this does not always satisfy, for most men sooner or later come to realize that their gold and the praise of men are not enough. There comes a desire to possess the hope of eternal life, and this leads to giving in support of churches, which is good, but is not the way in which to seek eternal riches. Men can buy their way into most places if they have the money and are willing to use it for that purpose. But the purchasing power of our dollars is limited to this life, and even here it cannot do all things. How much less is it likely that it will secure the crown that fadeth not away. And most men are careful to look out for self in a very satisfactory way before they begin to lay up treasure—or make themselves believe they are laying up treasure—for the life to come. They may give very large amounts, but they keep dollars for self where they give pennies to the Lord.

The fact of the matter is that the amount has nothing to do with the blessing hoped for, except in so far as it serves to show how much we love God and how much we love self. How much have you left after you think, and perhaps intimate to others, that you have really made a sacrifice for the advancement of the Lord's cause? Have you, because of your giving to him, had to deny yourself of one thing that you really needed? If so, you are the exception. Before boasting or even feeling satisfied and righteous because of what you have given take an inventory. In which class do you belong—that of the widow who cast all she had, even her living, into the treasury, or that of the rich men who of their abundance cast in much. This is a question of vital importance, and the sooner each one answers it honestly the better it will be for him and for the cause which he professes to love.

What are you keeping for self? What of time, and talent, and possessions? What is the main purpose of your life? Is it self or Christ? These are the two purposes in life, and each must choose which shall be his. And on his choice depends his destiny. The great loss or gain in life is the harvest reaped when life is over. May we choose wisely, so that others may be blessed with us.

G. M.

FROM AHMODE, RAJ PIPLA STATE, INDIA.

About one week ago we arranged to come into the state and help Bro. Lichty to look up the people who have confessed Christ.

Owing to sickness, Bro. Lichty was not able to come with me, so I am here with a native helper. I find it rather hard to get the people together. The tax collector has been camped near here this week. This means that all had to go to him and give in their tax. A forest officer called some out to help him.

The Subo Sahib is also camped in a near-by village and every farmer must go to him to see about boundary lines; else pay to have them remarked. This must be done every year, as the corners are made of little heaps of earth. Then the people have their crops to gather and food to look after, and when it is a "hand-to-mouth process," every day providing for itself, congregations are not large nor easily gathered.

It has just been two years since I have been permitted to meet these people. Two years ago they were baptized and with the exception of an occasional visit of a native helper they have had little spiritual help. Many who were baptized two years ago have not had even the ministrations of a native man. They have had to endure persecution because they confessed Christ.

Is it not a marvel that they still hold themselves to be Christians? I have, in the past week, visited some ten villages, in each of which there are a few Christians and have found only one who is not willing to still confess himself a Christian.

When I consider who they are and the persecution that has been brought to bear it is marvelous indeed. They are counted low caste and forbidden to enter a store. If they want to buy anything, their money must be

thrown to the shopkeeper or laid down for him to pick up. Their goods are received the same way. Their habits were bad; they had generations of sinful heredity back of them. Their environments are bad. They live in a state worse, in some respects, than slavery. Then I feel that they are better by far than I am with my privileges. I have not yet visited the worst persecuted district, but I feel much encouraged and very hopeful for the future.

No one needs to think that because we feel encouraged there is an easy task before the workers here. No, it is not an easy task that they look or ask for, yet when hopeful signs show themselves they rejoice in the face of difficulties. Hold up the work here in prayer. Pray that God may raise up native men to take the work.

On last Friday evening we had a love feast at Ahmode. Only seventeen communed. Many more had promised to come but congregations are very hard to gather.

On Saturday we came home and Feb. 1 (yesterday) took ninety-three boys to Bulsar. The orphanage work here is closed.

Since 1900 the boys have been most of the time under the direct care of Mrs. McCann or myself. We have nursed them through cholera, plague, measles and many less dreaded diseases.

We had learned to love them and it was not without grief that we could give them up.

Sister Quinter had been associated in caring for the boys for nearly one year and she had also learned to love them, and it was not an easy matter to see them go away.

Yesterday, when the train pulled out, one would have guessed there was a funeral, for every boy was weeping and some cried aloud, in leaving their home.

They fall into good hands, under the care of Brethren Blough and Emmert, and we can but say, "The Lord's will be done."

S. N. McCann.

Feb. 2

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"SOPHIE" ON PSALM 37.

The Messenger readers have heard before of "Sophie," the New York washwoman. For many years she has lived alone, paid her own rent and has given liberally to many worthy causes. She has been giving annually to foreign missions about sixty dollars.

She was met in Brooklyn the other day by Sister Miller, who induced her to remain for mothers' meeting and address them. She read and commented on the thirty-seventh Psalm in a very acceptable way, somewhat as follows:

"Dear friends, you will find a beautiful elevator in de thirty-seventh Psalm. Dis is a blessed Psalm. It has goot advice for all. 'Fret not.' It is de defil's glory to get peoples to fret and to worry. He is blessed; God is not; we are not. And de 'efil doers'? They vill soon be 'cut down' anyway. Our worrying vill not harm them much or help them any.

"Ve belief in de promises of God. Why not in de commandments of God? De command be, 'Fret not.' Man says, 'I can't help it. I don't want to fret and grumble, but I can't help it.' Dat is a goot confession—'don't want to.' One says, 'Sophie, you breach vell.' I say, No I don't breach. I have noddings to say. One says, 'Sophie, you don't look like a breacher.' I say, No I don't. You see Sophie; you don't see de breacher. I keeps de breacher inside. So ven you scold and fret and swear it is de fellow inside. It is de defil. We must turn him out.

"If a mutter has a child and do all she can for de child and de child fret and complain all de time, how does dat mutter feel? Oh, how much more God feels bad ven he do all he can for man, den man grumbles and growls.

"In de third verse de Psalmist says, 'Trust in de Lord and do good.' It is goot to trust in Jehovah. He is de president of de trust company of heaven. Some trusts in dere neighbors. Some trusts in demselves and some trust in de banks. Ven a man trusts a bank he does not ask de bank man every tay if his money is dere yet. I trusts de Lord. It is pleased. I knows he is able to keep vat I committed to him.

"Lots of people like to serve God ven it is an easy job. Dey don't like hart blaces. Dey vill trust God ven he gives dem a better blace. It may be a very humble blace dat you haf, but it is a great blace if God haf put you dere. It is pleased to trust God vere ve are and he says, 'Verily don shalt be fed.' Vat kind of food God promised? Food convenient. God's promise is, 'His bread and vater shall be sure.' Und sometimes he throws in some apples and some peeftreak.

"Ven I was married I asked de Lord about it. De Lord did not say 'no,' and I married de man. I suffered for dat for tree years, den de Lord delivered me. Ven ve trusts de Lord ve waits till de Lord says 'yes.' I was never caught again. I lifts alone, de neoples say, but I is never alone. Jesus lives mit me all de time. Oh, it is goot to trust de Lord!

"Sometimes I dinks I should go to blaces, and den I

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—We are in the midst of a glorious meeting held by Bro. Miller, from Cerrigordo, Ill. Three have stood up for Christ and others are counting the cost.—J. Z. Jordan, Fruitdale, Ala., March 4.

CALIFORNIA.

Laton.—Feb. 24 Bro. D. L. Forney began meetings at the Oak Grove church. We had a full house, an excellent interest and we are already enjoying the influence of the Holy Spirit.—Martha Pike, Laton, Cal., Feb. 26.

Pasadena church met in council last night with William Trostle, our elder, presiding. Delegates to district meeting are Brethren E. B. Lefever and F. F. Strohm alternate. It was decided to have Christian Workers' meeting Sunday evenings at seven o'clock, followed by preaching. Our Wednesday evening Bible meeting was changed to a prayer meeting. It was decided to have a love feast later in the spring. Several members have moved into our midst lately.—Eld. Joseph Trostle and wife, from Glendora, Cal. A. W. Vaniman and wife (late missionaries in Sweden), and Bro. Murray from Michigan.—Fanny E. Light, Pasadena, Cal., Feb. 23.

CANADA.

Fairview.—This church was favored with a missionary sermon Feb. 11, delivered by Bro. D. W. Shock. It was a feast to the soul, and made us all feel like making renewed efforts. A collection was taken at the close amounting to \$7.70.—Minnie C. Fry, Osage, Sask., Canada, Feb. 19.

COLORADO.

Rockyford.—Since our last report six more have been added to the church by baptism and two by letter.—Minnie Frantz, Rockyford, Colo., Feb. 26.

IDAHO.

Weiser.—Our series of meetings, commencing Jan. 21, closed Feb. 11 with good interest. Our elder, J. U. G. Stevens, preached twenty-five soul-cheering sermons. One precious soul came out on the Lord's side and was baptized. Others are counting the cost. The church and Sunday-school work is progressing nicely. Several members with their families have moved among us and we feel very much encouraged.—Pearl Johnson, Weiser, Idaho, Feb. 24.

ILLINOIS.

South Fulton church met in council Feb. 27, our elder, Bro. J. I. Baker, presiding. Three letters were granted. There was considerable business before the meeting, but all passed off in a pleasant manner. The time of the love feast and series of meetings will be decided at next council. Fay A. Rohrbaugh, Route 2, Browning, Ill., Feb. 27.

Walnut.—Since our last report the meetings have closed, on account of inclement weather and very bad roads. We expect to commence again when the weather and roads permit. One more (the wife of the young brother recently baptized) has promised, and is preparing to receive the gift of baptism later. There are bright prospects for more to follow in the future. Intense interest was manifest from the first night until the close.—Fay Rohrbaugh, Browning, Ill., Feb. 23.

INDIANA.

Bachelor Run church met in council at country house to-day, with our elder, A. G. Crosswhite, presiding. There were seven letters granted; among these were Eld. Benjamin Wray and wife who have labored with us for nearly four years and whose work we appreciate. Bro. Riley Flora was elected delegate to Annual Meeting. Lewis Moss, our faithful Sunday-school superintendent, was re-elected, with Charley Sink assistant, and Samie Welty as president of Christian Workers' meeting. We also appointed a communion meeting to be held May 29, at 4 P. M. Eld. Crosswhite held a two weeks' meeting at the house in Flora, which commenced Feb. 5, his subjects being doctrinal sermons.—Mattie Welty, Flora, Ind., March 1.

Lick Creek congregation met in council at the Denmark house Feb. 24, with Eld. D. F. Eber presiding. One letter was received and one granted. We organized Sunday school, to begin with the second quarter. Sister Mollie Andrew was chosen superintendent and Bro. D. A. Storm assistant. Bro. Fred Boomler was chosen Messenger agent for the coming year. Bro. Hoover preached three sermons for us. Bessie Kieffaber, Coal City, Ind., Feb. 26.

Little Walnut. For some time we have been without a resident minister. Many of our older members have moved to other localities leaving us to labor in the Master's cause under great difficulties. Since our last district meeting we have been placed under the care and direction of the home mission board, with Bro. Grover C. Thompson as our minister in charge. We met in church council Feb. 21, for the first time in about six years. New officers were elected and Bro. Thompson was advanced to the second degree of the ministry. Ten precious souls have been added to the fold since Sept. 1 1905. Since that time Brother Thompson has been preaching for us. During our series of meetings, which began Feb. 4, and continued until Feb. 21, three were added to our number and the church greatly built up. Sister Sabina Reigle, of the Bethany Bible School, conducted our song service and accomplished great good personally with the members.—David Bausel, R. F. D. No. 5, Greencastle, Ind., March 1.

North Manchester.—March 1 we met in church council. All business was disposed of pleasantly. Bro. J. C. Murray was chosen delegate to Annual Meeting. We decided to use the new Sunday school song book at our west Sunday school. Our Sunday school also decided to take up a special collection the first Sunday of every month for missionary purpose.—Mary E. Neher, North Manchester, Ind., March 1.

Pleasant Dale church met in council Feb. 24. Elder D. M. Byerly presided. A good deal of business came before the meeting, which was disposed of in a spirit of Christian love and union. Bro. Ray Olive was chosen

Sunday-school superintendent and Bro. Harvey Wertz assistant for the coming six months. Bro. I. F. Yaney is to represent us at the coming Annual Conference. Our Christian Workers' meetings are having good attendance and interest, as nearly all take an active part when called upon to assist in the work. Letters of membership were granted to Bro. C. F. Eller and family, who expect to move to North Manchester about March 1.—Jesse S. Byerly, R. F. D. No. 2, Decatur, Ind., Feb. 26.

South Bend (Second Brethren church).—Our series of meetings, conducted by Eld. J. C. Murray, closed last Sunday evening. A good interest was manifested during the meeting. One came forward on Sunday evening and it was decided to administer baptism on Tuesday evening before prayer meeting. When the time came four more were ready; so all five were baptized. Three were heads of families and two were young men. This gives us a total of forty-seven members in this section of the city, with two elders and one minister in the second degree. Our parsonage is still vacant. We would like to have some brother who wants to move to the city to move into it.—W. H. Johnson, 625 N. Cushing St., South Bend, Ind., March 3.

South Whitley.—March 6 Bro. Landa N. Kreider and the writer, together with our families, expect to start for Cuba, where we intend to make our home, if it is the Lord's will. We believe there is a good field of labor in Cuba for the Brethren. If we obey the injunction of our Savior we cannot see these people, who are left practically without any religion, remain in such a condition. We pray God's blessing upon all our dear brethren and sisters in the homeland, and ask their prayers in our behalf.—Geo. W. Snell, South Whitley, Ind., Feb. 28.

Turkey Creek church met in council March 1. Our elder, Bro. Daniel Wysong, presided. Brethren J. V. Felthouse and David Metzler were with us. Two letters were received since our last report and three letters were granted. We decided to hold our communion after harvest. Bro. Daniel Wysong was elected delegate to Annual Meeting. Appointed a committee to secure a minister to hold our series of meetings in the fall. Feb. 17 Bro. J. V. Felthouse, of Elkhardt, came to us and preached in Gravelton till Feb. 25, ten sermons. On account of bad roads we had to close our meeting for the present.—L. D. Ulery, R. F. D. No. 1, Nappanee, Ind., March 2.

Upper Deer Creek church met in council March 2, our elder, Jacob Cripe, presiding. Two letters were granted. We decided to arrange for a series of meetings the coming autumn.—John H. Gish, R. R. No. 15, Lincoln, Ind., March 3.

Wabash church met in council to-day. The church sends a delegate to Annual Meeting. Bro. J. F. Frantz, Bro. J. T. Frantz was elected superintendent of Sunday school and Sister Anna Haynes assistant. Our communion meeting will be after harvest. We decided to have Bro. W. R. Miller give a series of lectures on his travels in foreign countries, if his services could be secured.—Kittie A. Hursh, Route 9, Box 31, Wabash, Ind., March 1.

IOWA.

Des Moines Valley church enjoyed a very pleasant council March 1. W. E. West will represent our church at Annual Conference. Our Sunday school is prospering, and preaching services are well attended.—James Q. Goughnour, Ankeny, Iowa, March 2.

Dry Creek church met in council Feb. 24. Our elder, Bro. F. M. Wheeler, presided. The day being somewhat stormy, we did not have our usual attendance, but the day was very pleasantly spent. Considerable business came before the church. Bro. Wheeler gave us a splendid sermon Sunday morning.—Minnie B. Mentzer, R. F. D. No. 1, Robins, Iowa, Feb. 25.

English River church met in regular council. The day was very inclement, but the membership was fairly well represented. Much business came before the meeting and was pleasantly disposed of. Our spring love feast was appointed for May 19, at 4 P. M. Bro. A. H. Brower was elected president and Bro. Harry Coder vice-president of Christian Workers for six months. Bro. A. W. Miller was elected delegate to Annual Meeting and Bro. H. C. N. Coffman alternate. Bro. J. D. Brower was advanced to the second degree of the ministry. Six letters of membership were granted. Three young families are going to other fields of labor. Among them is Bro. J. D. Brower and wife, who go to Mt. Etna, Iowa, to labor under the direction of the mission board of Southern Iowa. Our Sunday school and Christian Workers' meetings are moving along encouragingly. Those having the work in their care have been putting forth special efforts with telling effect.—Peter Brower, South English, Iowa, Feb. 26.

Panther Creek church met in council Feb. 24, our elder, Bro. Samuel Badger, presiding. Brethren J. D. Haughton, J. Q. Goughnour and C. B. Rowe, elders from adjoining churches, were also with us. Bro. J. B. Spurgeon was advanced to the full ministry and Bro. O. F. Shaw was advanced to the second degree. The church decided to have their spring love feast May 30, at 2 P. M. All business passed off in a pleasant manner.—Minnie Eby, Adel, Iowa, Feb. 25.

Waterloo.—Our series of meetings, conducted by Bro. J. S. Zimmerman, of this place, closed Sunday evening, Feb. 25. We had very interesting and profitable meetings, with eleven accessions by baptism. Many others were aroused from their slumberings and we pray that the Spirit will continue to strive with them until they will reject him no longer.—Lizzie A. Witter, 1002 Randolph St., Waterloo, Iowa, Feb. 28.

KANSAS.

Eden Valley church just closed a term of lessons in singing, which began Jan. 2, and was conducted by Bro. J. William Miller, of Seward. He gave us nineteen lessons, and also four public song services. We had an enrollment of forty-eight. He prepared seven of the number for leaders in singing. The interest and order were good during the term. Feb. 24 we held our council. Eld. G. W. Weddle presided. We decided to have our love feast May 5, services to begin at 2 P. M.—T. J. Miller, R. F. D. No. 4, St. John, Kans., Feb. 28.

Parsons congregation convened in regular business session on Saturday evening, Feb. 24. Eld. E. M. Wolfe presided. The weather being disagreeable, only a small representation was present. Business was disposed of in a

satisfactory manner. Our spring love feast will occur May 12. Bro. Wolfe was unable to remain with us over Sunday. Brother Kirkham, now of Pittsburgh, Kans., preached for us to-day. We intend having a special Easter service for the children.—Ma Belle Murray, 2522 Stevens Ave., Parsons, Kans., Feb. 25.

MARYLAND.

Pipe Creek.—Feb. 4 Bro. D. M. Shorb, of Surrey, N. Dak., was with us at our regular services. This being the home of his boyhood days, it was quite a treat to have him with us once again. He missed many faces that worshiped here in bygone days. Our series of meetings will begin Easter Sunday, April 15. Bro. Isaac Frantz, of Pleasant Hill, Ohio, will be with us. Our love feast will be April 28.—Rachel A. Pfoutz, Linwood, Md., Feb. 26.

MICHIGAN.

Sugar Ridge church met in council March 1. Our elder, A. W. Hawbecker, presided. The plan of raising church funds was discussed. Sisters Lizzie Lair and Ida Mohler were elected as program committee for our young people's meeting. We finished up a pleasant little room for our primary classes recently. Our next quarterly council will be the last Saturday in May.—Mary E. Teeter, Scottville, Mich., March 2.

Woodland church met in council at our usual time, Feb. 24. Two letters were received. Bro. John M. Smith was elected delegate to Annual Meeting. The same church correspondent was reelected for another year. We decided to have a communion sometime this spring. Our Sunday school is moving along nicely, with Bro. Jesse Spinner as superintendent. Our Christian Workers' meeting seems to grow in interest. Our sisters' aid society is progressing nicely, receiving new members frequently.—Anna Christian, Woodland, Mich., March 1.

MINNESOTA.

Morrill.—Since our last report Bro. C. E. Delp, of Aurelia, Iowa, was with us a few days and gave us two good instructive sermons. Our council convened Feb. 3. All business was transacted with brotherly love. Our ministering brethren have two appointments where they hold meetings outside of our home church. They go to Batavia, Minn., once each month and to Stillwater on the second and fourth Sundays of each month. Our church correspondent, Sister Sue Montz, having moved with her family to Colorado, the writer was chosen correspondent.—Sadie Auker, Morrill, Minn., Feb. 26.

MISSOURI.

Squaw Creek.—Our council was held Feb. 24. Our elder, Bro. J. S. Mohler, who now resides in Kansas, presided over the meeting. Sunday-school officers for the Squaw Creek Sunday school were chosen. Bro. A. S. Snell was chosen as our superintendent and Bro. John Crist assistant. One letter of membership was received and three were granted. Permission was given the sisters to organize an aid society. Our love feast will be held March 19, at 4 P. M., at the Bethlehem house. Bro. Mohler gave us a good sermon on Sunday morning.—Sallie E. Miller, Skidmore, Mo., Feb. 26.

NEBRASKA.

Glen Rock congregation met in council Feb. 24, Eld. J. C. Woodie presiding. All business passed off satisfactorily. Letters were granted to Bro. M. A. Reed and wife, who expect, in the near future, to make their home at Abilene, Kans.—Mamie A. Dickerson, R. F. D. 2, Box 44, Peru, Nebr., Feb. 27.

NORTH DAKOTA.

Bowbells.—I am moving into a new country with my family, and would be pleased to make the acquaintance of any members who might be living near. In a new country members may sometimes live only a few miles apart and not be aware of the fact for some time. If there are any members living close to me, I would like to hear from them. My new address will be Ridgeford, Assa, Canada; location, southwest quarter section twenty-four, township thirty, range twenty-five, west of second meridian. Myself and wife are both members of the Brethren church.—Lewis A. Thomas, Bowbells, N. Dak., Feb. 26.

OHIO.

Bellefontaine.—"The mission of the Church" was the theme of Bro. B. F. Snyder's sermon Sunday, Feb. 25. We were all inspired to strive to do more for the cause of our blessed Lord.—Ephraim P. Yoder, Route 7, Bellefontaine, Ohio, March 2.

Richland church met in council Feb. 3, with our elder, A. I. Heestand of Wooster, Ohio, presiding. All business was disposed of in a Christian spirit. We decided to hold our love feast June 23, beginning at ten o'clock. This is a great mission field, and we are without a resident minister. Thus far we have been unsuccessful in getting the consent of someone to move into our midst.—R. A. Fulwider, R. F. D. No. 1, Mansfield, Ohio, Feb. 26.

Special Notice.—To all the churches of Southern Ohio, especially those that are delinquent on apportionment to Brethren Home, of Greenville, Ohio: You are urged to send in the amount of your delinquency before April 10, as the books will be closed on that day, to make out the report for district meeting. All money that comes in after April 10 will not be reported at district meeting, but will be reported next year.—A. B. Miller, Sec., Eldorado, Ohio, March 2.

Sugar Creek church met in council Feb. 24, our elder, Samuel Driver, presiding. Four were received by letter. Bro. Chester Byerly was chosen Sunday-school superintendent for six months at the Sugar Creek house and Bro. J. D. Wampler assistant. Bro. David Byerly was chosen delegate to Annual Meeting and Eld. Samuel Driver and Bro. S. I. Driver to district meeting. Two papers were sent to district meeting. We decided to hold a communion June 9, at 2 P. M.—J. W. Driver, R. D. No. 2, Beaverdam, Ohio.

Wolf Creek church met in council Feb. 22, our elder, J. C. Bright, presiding. Three letters were received and three granted. We granted to the Trotwood members for a new congregation, all of our territory inside of one and one-half miles west and north of Trotwood, Ohio. We decided to have our love feast May 2, at 4 P. M., and chose for delegates to district and Annual Meeting J. C. and M. C. Bright.—D. A. Landis, Route 4, Brookville, Ohio, Feb. 26.

Wooster church met in council Feb. 24, Eld. A. I. Heestand presiding. All business passed off pleasantly. Bro. A. R. Young and wife were installed in the office of deacon. Bro. John Seigley was elected treasurer and Sister Zuma Heestand was chosen missionary solicitor. As Bro. Alvin Young, president of our Christian Workers' meeting is removing to the Springfield church, Bro. Martin Moomaw was elected president. Eleven letters were granted. Bro. Robert Moomaw will represent us at Annual Conference.—L. May McFadden, Smithville, Ohio, Feb. 26.

OKLAHOMA.

Guthrie.—Eld. S. J. Bowman, of Jonesboro, Tenn., gave the Guthrie church a pleasant call Feb. 17. While here he preached for us three times, which was very much appreciated. J. Lehman, R. F. D. No. 3, Guthrie, Okla., Feb. 28.

North Star congregation met in council Feb. 24, our elder, A. J. Smith, presiding. Decided to have spring love feast April 7, and local Sunday-school meeting the day following. A local ministerial meeting is to be held in the forenoon of each quarterly council day. Decided to begin a series of meetings Oct. 7, Eld. Smith to do the preaching. Our Sunday school is moving along nicely, though not large, there being a union school less than a quarter of a mile from our church. Christian Workers' meeting is doing well, considering our number. We have Sunday school and preaching each Sunday forenoon; Christian Workers' meeting at 7 P. M., followed by a sermon. We have also had meetings at night for the last two weeks, in charge of our elder. Bro. Shoemaker, from Kansas, is with us now, and will give us a week's meetings. We also expect to continue our Bible study once a week for a while. Daniel Niswander, Bluff Township, Grant County, Okla., Feb. 26.

PENNSYLVANIA.

Chiques.—Our council, after the annual church visit, was held Feb. 24, with one of our resident elders, H. S. Zug, presiding. Considerable work was pleasantly disposed of. Seventeen letters of membership were granted. Our love feast will be held April 30, beginning at 1:30 P. M.—John C. Zug, Matersonton, Pa., Feb. 26.

Hyndman.—Our protracted meetings, which have been in progress for the last two weeks, closed Feb. 25, with good attendance. One dear soul was safely sheltered within the fold. Eld. S. K. Pike, of Grantsville, Md., who conducted these meetings, labored earnestly for the cause. Bro. Pike preached twenty sermons in all, including the funeral of Sister Hattie Miller, nee Hardin.—Thomas Hardin, Hyndman, Pa., Feb. 26.

Lancaster.—Bro. Charles D. Bonsack has opened a series of meetings in Lancaster City church. Interest and attendance good. At this early stage four have volunteered to fight the battle of life with Jesus.—J. W. Myer, Lancaster, Pa., March 2.

Reading.—Although the elements seemed to be trying their best to keep us from assembling in our church house, we were under the blessing and promise of the Lord, while listening to an able sermon by Bro. David Weaver, of Lancaster, and we all felt well repaid for our coming out. The Sunday school was not so largely attended, but nevertheless there was a goodly number present.—Henry C. Moyer, Reading, Pa., Feb. 26.

Roaring Spring.—We held our council on Saturday evening, Feb. 24, Eld. T. B. Maddocks presiding. Everything passed off pleasantly. Our spring love feast is set for May 6, at 6 P. M. Preparatory services in the morning at 10:30 A. M. We also elected two delegates for district meeting, namely our two ministers, Brethren D. B. Maddocks and D. M. Adams. Eld. T. B. Maddocks preached a very practical sermon on Sunday morning to an attentive audience, after which a brother was restored to membership. We all rejoiced. We hope there will be more soon.—D. S. Replogle, Roaring Spring, Pa., Feb. 26.

Upper Dublin church met in council Feb. 24, Bro. J. C. Zeigler presiding. We decided to hold our love feast May 5, at five o'clock. All business was disposed of with a spirit of love. One letter was granted.—Helen Schreiber, Broadaxe, Pa., Feb. 25.

TENNESSEE.

Piney Flats.—Bro. A. M. Laughrun came Feb. 24 to fill his regular appointment, preaching five sermons. Meeting closed on Monday night. The attendance was good. While the meeting was in progress he was requested to preach at Austin Springs. He accepted the call and preached four sermons. There were four additions to the church; one at the former and three at the latter place.—R. J. Hodge, Piney Flats, Tenn., March 2.

VIRGINIA.

Middle River.—We met in council Feb. 24 and disposed of all business that came before it in a pleasant manner. Brethren John Wright and M. L. Garber are superintendents of our Sunday school. Brethren A. B. Early and B. E. Garber are delegates to Annual Meeting and Brethren A. C. Miller and B. F. Garber delegates to district meeting. Our love feast is appointed for May 5. Six letters were granted and two received.—J. F. Miller, Grottoes, Va., Feb. 26.

Sangerville church met in council March 1 with Eld. J. W. Wine presiding. Eld. A. S. Thomas, from Beaver Creek congregation, was with us. Three letters of membership were received. One sister who had strayed away decided to unite with the church again. She will be received in another congregation, where she now lives. Solicitors were appointed to canvass the church for help in building a churchhouse in Harrisonburg, Va. Other mission points were considered.—Annie R. Miller, R. D. No. 18, Bridgewater, Va., March 1.

Trinity.—The special Bible term at Daleville, Va., conducted by Eld. J. G. Royer and others, was a grand success. He gave us three lessons each day, and a sermon each evening. He is an able and efficient instructor. Bro. E. C. Crumacker gave many grand thoughts on the parables of Jesus. Bro. C. S. Ikenberry had charge of Bible History and brought out many valuable lessons. Bro. D. N. Eller gave us an exegesis of the book of Ephesians, which was calculated to make one read that epistle with much more interest. A few lessons were given on missions, in which the First District of Virginia was made prominent as a mission field. This territory has more than twenty-five thousand souls for each minister of the Brethren church in the district. There are

two million souls here that our Brotherhood has committed to the charge of the members in the First District of Virginia. No wonder some of our members said, "Here am I, send me anywhere." C. D. Hylton, Trinity, Va., Feb. 27.

WASHINGTON.

Eltopia.—This is an isolated place in Franklin county, with very few members of the Brethren church, and no resident minister. We earnestly crave the prayers of God's people. We are glad to say that some of our Brethren are looking this way for cheap homes and if any should be passing through on the Northern Pacific railroad we would be pleased to have them stop at Eltopia, the writer living one mile east. Bro. Enoch Faw was with us to-day and preached a soul-cheering sermon; he has arranged to preach for us every fourth Sunday of each month. There are several members within a radius of seven miles and I hope the time is near at hand when we may have an organized church and a house of worship.—Ira C. Wakefield, Eltopia, Wash., Feb. 25.

WEST VIRGINIA.

Bullrun. Since our last report six have been added to the church,—four reclaimed and two baptized last Sunday at our monthly appointment. Two more are awaiting baptism. We ask the Brethren to join in a word of prayer that the good work may continue until every house may become a house of prayer, and every heart a fit dwelling for the Holy Spirit.—John Hovatter, Hovatter, W. Va., Feb. 27.

Tearcoat church is moving along nicely. We have preaching twice each month, but, owing to the prevalence of smallpox, services were suspended for about two months. Christian Workers' meeting was organized last fall and Feb. 18 a new corps of officers were elected. Edgar Combs is our president and Daisy Grapes vice-president. The meetings are well attended every Sunday evening. The writer will spend most of his time this summer in the evangelistic field. Those who write early will be first served.—A. W. Arnold, Augusta, W. Va., March 1.

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

THE MINISTERIAL, SUNDAY SCHOOL, MISSIONARY AND DISTRICT MEETING OF THE FIRST DISTRICT OF VIRGINIA.

The meeting will be held in the Germantown church, Franklin county, April 12 and 13.

Program.

Sermon at 7:30 P. M., by Jonas Graybill. Subject, Gospel Evidences of Christianity.

April 12; 9:00 to 9:15, opening; 9:15 to 12:15, ministerial meeting, three subjects:

1. What Qualifications does our Ministry Need to Bring Souls to Christ and so Feed and Shepherd them that they will Grow into Perfect Men and Women in Christ?—S. P. Reed, A. N. Hylton, J. W. Barnhart, D. N. Eller.

2. Doctrinal Preaching. What Is It?—Samuel Crumacker. Its Importance.—D. C. Naff. Danger of Laying Undue Stress on One Line to the Exclusion of Other Doctrines.—C. M. Yearout.

3. The Christ Life. What Is It?—Riley Flora. Is It Commanded in the Gospel?—C. E. Eller. Can We Live It in the Flesh?—T. C. Denton. What Blessings Would Follow If the Church Would Live the Christ Life?—A. J. Weddle.

Sunday School Meeting, 1:15 to 3:15 P. M.

What Blessings Are Attainable in Sunday-school Work? (a) To the Church.—Henry Ikenberry. (b) To Teachers and Scholars.—D. H. Shaver. (c) To the Surrounding Community?—S. P. Hylton. How May It Be Made Most Spiritual?—J. H. Wimmer.

Proper Cooperation in Sunday-school Work. (a) What Is It?—S. P. Miller. (b) How Best Attained.—D. A. Naff. (c) Its Advantages.—Geo. W. Hutchinson. (d) The Blessings that Would Result.—J. F. Robertson.

Organization of District Meeting, 3:00 P. M.

Missionary meeting, 7:00 P. M. What Teaching do our Ministers and Laity Need that We May More Fully Carry out 1 Tim. 4:15 in our Church Work?—Taylor Pursley, Levi Bowman, W. A. E. Elgin.

Our District Mission Work. Past, C. D. Hylton; Present, N. H. Garst; Future, J. A. Dove.

Ten minutes will be given to assigned speakers, five minutes to all others.

Committee, W. H. Naff, Wyatt Reed, Isaac Bowman, J. S. Showalter, E. C. Crumacker.

Railroad Arrangements.

Tickets will be on sale April 11, from Buchanan, Nace, Troutville, Cloverdale, Christiansburg, Salem, Bedford City, Bonsacks, Roanoke, Starkey, Boones Mill, Ferrum, Rocky Mount, Walnut Cove and Winston-Salem to Wirtz for one and one-third fare plus twenty-five cents for round trip; good for ten days for return from date of sale. Persons wishing conveyance from Wirtz to place of meeting must notify Bro. G. A. Barnhart, Wirtz, Va., not later than April 5. Those coming via Rocky Mount will come on noon train. Those coming via Roanoke will come on 6 P. M. train, April 11. Wm. H. Naff.

FROM WICHITA MISSION, KANSAS.

Yesterday there were four new scholars enrolled in the Sunday school, making a total enrollment of sixty-nine, with an average attendance, the past three months of forty-three. The interest in the Sunday school is commend-

able. During the past three months we have distributed about five hundred Messengers and Inglenooks and several hundred pages of tracts. I consider the Messenger one of the best means to bring our doctrine prominently before the people.

Some clothing has been distributed and help otherwise given to the needy. There are but few of the needy poor in the city. We visit the city and county jail once per week. Our greatest effort should be to educate the boys and girls, so they will not be in such places, but since some of them are there, I think it our duty to visit them, to pray with them and to try to help them to employment after coming from the prisons.

We will begin a series of meetings March 7. Bro. S. S. Miller, of Laplace, Ill., preached for us yesterday morning, and Bro. Wm. Johnson Feb. 18. We are grateful for the many Messengers received. Do not forget to send your prayers with your papers. We are in need of Gospel Songs and Hymns Nos. 1 and 2. Any church having such books to donate will do well to write to me about it. Jacob Funk.

1211 E. Murdock, Feb. 26.

DEATH OF ELDER JACOB HOLSOPPLE.

Elder Jacob Holsopple was born in Conemaugh township, Somerset Co., Pa., March 15, 1833, and died at his home in Richland township, Cambria Co., Pa., Feb. 14, 1906, aged 72 years, 10 months and 29 days.

He was a son of Isaac and Christina Holsopple. He was united in marriage to Polly Lehman in 1857, to whom four children were born. His wife died in 1865. Some years later he was married to Catherine Wertz, to whom seven children were born. The last wife and six children survive.

Elder Holsopple was admitted to the ministry in the Brethren church in 1861, and traveled much in that capacity, frequently attending the Annual Meetings. The last one he attended was at Carthage, Mo., June, 1904.

At the time of his death he was elder of the Shade Creek congregation and was always an active and faithful worker in his calling. In his death the congregation loses a staunch supporter of the faith. Funeral services were held at ten o'clock, Saturday morning, in the Mennonite church, and interment was made in the adjoining cemetery. The funeral was a large one. Bro. M. J. Weaver had charge of the obsequies, assisted by Elder Fyock, of Johnstown. Maude C. Johns.

Windber, Pa., Feb. 27.

FROM DISTRICT OF OKLAHOMA.

Feb. 17 district mission board of Oklahoma met in regular session to consider the best interests of missions in their district.

Some time prior to this they had corresponded with Bro. J. M. Neff to secure his services in missions. They were successful and have employed him to work in the New Mexico field during the present winter. Then he is to come north to the panhandle of Texas and spend the summer and autumn there. We have also decided to help locate a minister at each of two or three points where a few loyal members are living in good fields, ripe unto harvest, but where there is no one to lead them on to victory. We have a few good openings for loyal ministers of the Brethren church and any such wishing to change locations and locate where there are good prospects of building up a strong congregation of Brethren, should correspond with us, and we will be pleased to locate them.

The board is very anxious to do all in their power to push the home mission as well as the foreign work. Who will come over and help us? For further particulars address the writer. A. J. Smith, Clerk of Board.

R. R. 7, Caldwell, Kans., Feb. 24.

..... ANNOUNCEMENTS

DISTRICT MEETINGS.

March 22, Southern California and Arizona, at Lordsburg, Cal.
April 13, First District of Va., in Germantown, congregation, Franklin Co.
April 17, Eastern Maryland, in Frederick City.
April 18, Middle Pennsylvania, in the Chair ch.
May 2, Southern Pennsylvania, in the Back Creek congregation, Upton house.
May 2, Northern Illinois and Wisconsin, in Milledgeville congregation.
May 2, Western Pennsylvania, Manor congregation, Penn. Run house.
May 10, 11, Second District of Virginia, in the Mt. Vernon congregation.
May 10, 11, Second District of Virginia, in Mt. Vernon cong.
April 28, 1, 30 pm. Pipe Creek church, Md.
April 29 and May 1, 1 30 pm. Chiques, Pa.
May 2, 1 pm. Wolfe Creek, Ohio.
May 4, 2 pm. Slate Creek, at Conway Springs, Kans.
May 5, 3 pm. Pleasant Hill, Ind.
May 6, 3 30 pm. Flat Rock, at Timberlyle, Va.
May 6, 4 pm. Peabody, Kans.
May 6, Kansas Center, Kans.
May 6 and 8, Ottawa, Kans.
May 6, Muncie, Ind.
May 6, 6 pm. Roaring Spring, Pa.
May 12, East Maple Grove, Kans.
May 12, 6 pm. Parsons, Kans.
May 19, 4 pm. English River, Iowa.
May 26, 10 am. Wyandott, Ohio.
May 26, 4 pm. Woodberry, Pa.
May 27, Des Moines, Iowa.
May 30, Baugo, 3 mi. N. W. of Wakarusa, Ind.
May 31, 5 pm. Rockrun, 5 mi. S. E. of Goshen, Ind.

LOVE FEASTS.

April 7, North Star, Okla.
April 21, Glendora, Cal.
April 28, Nettie Creek, Ind.

FINANCIAL REPORT FOR JANUARY, 1906.

(Continued from page 165.)

| | | | | | |
|--|---|---|----------|----|------------|
| Yriboes—\$48.50. | Northern Dist. | Sunday School | Waddams | 11 | 82 |
| Gifts. | | | | | |
| Christian Workers, Elgin. | | | | | 5 |
| Southern Dist. S. Woodland. | | | | | 1 |
| Indiv. W. I. and Katie Buckingham, Laplace. | | | | | 26 |
| Indiana—\$52.00. | Northern Dist. | Indiv. Thomas, Cripe | | | 1 |
| When Overlaid. | | \$5 Hiram Roose, Wakarusa. | | | 1 |
| Elizabeth Ganger, Wakarusa. | | \$1; Delliah Miller, Wakarusa. | | | 1 |
| \$1, Adam Keifer, Wakarusa. | | \$1; Irvin S. Burns, Wakarusa. | | | 1 |
| Southern Dist. | | Middle Fork Christian Workers. | | | 30 |
| Indiv. S. H. H. Wheeler, Junior Workers. | | | | | 6 |
| Susan Knote, Swazzyee, \$1. | | | | | 6 |
| Iowa—\$49.32. | Southern Dist. | S. S. South English. | | | 24 |
| Center \$1. | | Northwestern Dist. Sisters Aid Society | | | 16 |
| Middle Dist. | | S. S. Robins, \$4.32; Juvenile Class of Dallas | | | 1 |
| Center \$1. | | Northwestern Dist. Sisters Aid Society | | | 16 |
| Pleasant View. | | | | | 1 |
| Indiv. Individual Pledges of Members in Eagle Creek. | | | | | 36 |
| S. I. H. Rosenberger, Leipsic, \$10; George W. Eavey, Lima. | | | | | 3 |
| Northwestern Dist. | | S. S. Viola Nickey's Class. | | | 15 |
| Indiv. Eabarna Nickey's Class. | | Alvo. | | | 15 |
| Kansas—\$46.32. | Southwestern Dist. | Sunday School. | Monitor. | | 36 |
| \$16, Salem, \$2.25, Primary Department of McPherson. | | | | | 38 |
| Indiv. Mr and Mrs. B. F. Stubbs, McPherson. | | | | | 8 |
| Washington—\$1.75. | Indiv. | Notie and Margaret Stutsman. | | | 1 |
| Maryland—\$1.00. | Western Dist. | Indiv. George W. Beeghly. | | | 21 |
| Accident. | | | | | 2 |
| Second Dist. | | S. S. Linville, \$5.85; Mt. Vernon Aid Society, \$1.86. | | | 13 |
| Indiv. Mrs. Eliza Sharps, Harrisonburg. | | | | | 13 |
| Texas—\$4.00. | Indiv. | Class No. 7, Tampa. | | | 16 |
| Indiv. David Betts, Caldwell, \$16; Lizzie and Stephen Johnson, Gretna, \$6. | | | | | 16 |
| North Dakota—\$16.00. | S. S. Hebron. | | | | 8 |
| Ohio—\$17.45. | S. S. Intermediate and Primary Classes. | | | | 17 |
| Santa Anna, \$3.00. | Indiv. Class No. 1, \$7.50. | | | | 1 |
| Ore—\$8.50. | Indiv. | J. H. Kreps and Wife, Independence. | | | 8 |
| Michigan—\$8.00. | Indiv. | Cassie Cook, Woodland. | | | 2 |
| Alabama—\$9.00. | Individual. | E. J. Neher and Wife, Hollywood. | | | 2 |
| Colorado—\$0 cents. | Individual. | Cora Rite, Rockyford. | | | 50 |
| Oklahoma—\$0 cents. | Individual. | Cora G. Fretz, Watonga. | | | 50 |
| Total for January. | | | | | \$ 450 08 |
| Previously reported. | | | | | 3446 38 |
| Total for the year so far, | | | | | \$ 3896 46 |

BROOKLYN MEETINGHOUSE

| | | |
|---|--|------------|
| Pennsylvania—\$122.64— | Eastern Dist. Congregation, Min- | 16.96 |
| Geo. S. Ephrata \$10; Willing Workers' Society, \$25.11 | | 35.00 |
| ters' Missionary Society, \$25. | | 60.17 |
| Indiv. A Sister | | 5.00 |
| Western Dist. Cong. Ten Mile | | 15.00 |
| S. S. Pittsburgh | | 10.00 |
| Indiv. Mrs. Sarah K. Dickey, Lavansville, 35; Miss Sarah | | 5.00 |
| E. J. Lavansville, 50 cents; Mary B. Dickey, Lavansville, | | 6.00 |
| Southern Dist. Indiv. John Hart, McAlisterville, \$1; Leana | | 1.00 |
| K. McAlisterville, Rohrer, Wayneboro, 50 cents | | 1.00 |
| Illinois—\$33.00— | Northern Dist. S. S. Polo | 7.00 |
| Indiv. Mrs. Anna Flory, Mt. Morris, \$1; Katie Myers, Spring | | 26.00 |
| Indiana—\$32.17— | Middle Dist. Indiv. Abraham Clingen- | |
| cepel and Wife, Bringhurst, \$4; Charles and Ida Sink, Fre- | | 9.00 |
| Southern Dist. S. S. Bethel | | 21.17 |
| Northern Dist. Indiv. Walter N. Nye, 50 cents | | 5.00 |
| Texas—\$19.00— | Middle Dist. S. S. Dallas Center Juvenile | |
| Class | | 1.00 |
| Cong. Prairie City | | 13.00 |
| Northern Dist. Indiv. C. Frederick and Wife, Grundy Cen- | | 5.00 |
| Ohio—\$15.50— | Northern Dist. Cong. Ashland | |
| S. S. Primary Class of Ashland | | 1.10 |
| Indiv. Mrs. S. M. Friend, Lord, \$1; Mrs. Joseph H. Baum, | | 5.00 |
| Chillicothe, 10 cents | | 2.00 |
| Northern Dist. Individual, Margie Cromas | | 2.00 |
| Southern Dist. Individual, Mrs. C. Hanseelman, Versailles, | | 5.00 |
| Nebraska—\$10.00— | Afternoon Reading Circle | 10.00 |
| Kansas—\$6.50— | Southwestern Dist. Sunday School, Mon- | |
| ter | | 5.00 |
| Southeastern District, Individual, Julia A. Frame, Gren- | | 1.50 |
| Washington—\$32.55— | Indiv. Mr. Frank D. Whitaker, Cor- | |
| orton | | 3.25 |
| Virginia—\$3.00— | Middle Dist. Indiv. Bettie Boster, 30 | |
| Hagerstown, \$1; C. F. Cripe, Lincoln, \$2 | | 3.00 |
| Virginia—\$3.00— | Second Dist. Indiv. Mollie V. Foster, Lin- | |
| West Virginia—\$24.00— | Second Dist. Individual, A Brother, | |
| Brookside, 40 cents; Frank Stultz, Mathias, \$1; Harvey Stultz, | | 24.00 |
| California—\$2.00— | Individual, Mrs. Angeline Reese, Oak- | |
| land | | 2.00 |
| Kansas—50 cents— | Individual, B. W. Browning, Lim- | |
| stone | | 50 |
| Total for January, | | \$ 252.96 |
| Previously reported, | | 2519.50 |
| Total for the year so far, | | \$ 2772.46 |

OLA MISSION.

| | | | | | |
|--|-----------------------|---------------------------------------|---------------------|-----|--------|
| North Dakota— | \$100.25 | Congregation. | Berthold, | 100 | 00 |
| Individual. | J. M. Deeter, Surrey, | | | 85 | |
| Towa— | \$38.50 | Indiv. | School, Dallas Cen- | | |
| ter— | | | | 12 | 50 |
| Northern Dist., Sunday School, East Kingsley, | | | | 10 | 00 |
| Vermont— | | | | 9 | 00 |
| Southern District, Individual, Joseph H. Wenger, South | | | | 5 | 00 |
| English— | | | | | |
| Ladnas— | \$19.50 | Northern Dist., Individuals A. Bro- | | | |
| Walkerton, \$1.00; A Sister, Nappanee, \$2.00; Thomas Cripe, | | | | | |
| Goshen, \$6.00; Mr. and Mrs. William Weaver, Plymouth, | | | | | |
| Indiv. Dist., Sunday School, Class of Little Boys of City | | | | 7 | 50 |
| Crawford— | \$13.50 | Second Dist., Individuals A. F. Am- | | | |
| Milford, \$10.00; B. D. Hingardner, Lost City, \$3.50, | | | | 13 | 80 |
| Pennsylvania— | \$13.50 | Middle Dist., Individuals, J. Elmer | | | |
| Henderson, Altoona, \$2.00; Serena Rable, McVortown, \$1.50; | | | | 1 | 00 |
| R. Davis, Laidig, \$2.50, | | | | 5 | 00 |
| Honduras— | | Miller's Class, Tyronne, | | 1 | 00 |
| Southern Dist., Congregation, York, | | | | 3 | 50 |
| Individuals, Mrs. Noah Sprengle, East Berlin, | | | | 4 | 00 |
| Colorado— | \$7.64 | Indiv., Rockyford, | | | |
| Indiv.— | \$2.65 | Northern Dist., | | | |
| Iling— | | | | | |
| Washington— | \$1.90 | Indiv. Noble and Margaret Stutsman, | | | |
| Bremerton, | | | | 30 | |
| South Dakota— | \$1.00 | Indiv. E. S. Wampler, Hecla, | | | |
| Hobbs— | \$1.00 | Individuals, T. J. Neher and wife, | | | |
| wood— | | | | 1 | 00 |
| Oregon— | 88 cents | Individual, A. H. Baltimore, Lebanon, | | | |
| Total for January, | | | | \$ | 190 62 |
| Previously reported, | | | | \$ | 337 67 |

year so far.
COLORED MISSION

| COLORED MISSION. | | | |
|----------------------------|--------------------|-------------|-----------|
| Tilnols—\$20.58— | Northern District, | Sterling | Christian |
| Workers, | | | 16 58 |
| Individuals | Two Sisters, | | 4 00 |
| Missouri— | Middle District, | D. M. Mohr | 5 00 |
| Warrensburg | | | |
| Indiana—\$2.00— | Northern District, | Individual, | A Sister, |
| | | | 2 00 |
| Iowa— | Northern District, | Individual, | Emma |
| Waterloo, | | | Knop. |
| | | | 2 00 |
| Total for January, | | | \$ 29 58 |
| Previously reported, | | | 160 26 |
| Total for the year so far, | | | \$ 189 84 |

PALESTINE MEETINGHOUSE.

| | | |
|--|--------|-----------|
| Illinois—\$10.00.—Southern Dist., Individuals. | W. | 1 |
| Katie B. Binkley, Leopolis. | | 10 00 |
| Ohio—\$5.50.—Southern District. Sunday School. | Poplar | |
| Grove, | | 5 50 |
| Total for January, | | 15 50 |
| Previously reported, | | 151 39 |
| Total for the year so far, | | \$ 166 89 |

BROOKLYN MEETINGHOUSE FUND FOR JANUARY,

1906.

Alabama.—E. J. Neher and Wife, \$1.00.
California.—Lydia A. Tenney, \$1.00; Mr. and Mrs. Joe Kloppenstein, \$1.00; John W. Pomeroy, \$4.00; David Kinsey, \$4.00; Emma Kline, \$1.00; R. D. Thomas, \$4.00; John B. Hoff, \$5.00; Sister D. H. Weaver, \$4.00.
Colorado.—Mrs. M. E. Smith, School, \$3.00
Iowa.—Mrs. S. Switzer, \$1.00; Eld. John Zuck, \$1.00; W. B. Stucker, \$4.00; Judea L. Shaffer, \$3.85; Lizzie C. Shaffer, \$1.00; Charles F. Fisher, \$1.00; \$1.00; Ernest C. Trostle, \$1.00; Greene S. S., \$5.87; Mrs. Simon B. Miller, \$3.00; Mary A. Long, \$1.00; Ralph Barnhart, \$2.50; Harriet L. Hart, \$1.00; George H. Allen, \$5.00; Sarah H. Brallier, and daughter, \$6.00; Miss Rebecca C. Miller, \$5.00; H. A. Schroek, \$5.00; Lloyd Connell, \$1.00; Mrs. Theo. C. Peck, \$4.00.
Indiana.—Sadie Voorhis, \$1.00; Mary Garber, \$4.00; C. Petry, \$4.00; Anna W. Kinney, \$1.00; Mrs. G. W. Layette Street, \$1.00; Henry Gale and Wife, \$5.00; Mrs. G. W. Miller, \$4.00; Lillie and Catherine A. Good, \$4.00; Loon Creek S. S., \$3.48; Primary Class, \$1.52; A Disciple, \$1.00; John E. Hatter, \$5.00; Melissa Hatter, \$5.00; A. A. Oza, \$5.00; Clara S. S., \$5.00; Pleasant Grove S. S., \$5.00; North Cedar S. S. (City) S. S., \$13.00; James A. Myers and wife, \$1.00; Mrs. J. A. Moore, \$1.00; Mrs. J. A. Myers and child, \$1.00; John Snider, \$10.00; Texaco church, \$13.72; D. S. Cripe, \$1.00; Mrs. Jane Boone, \$1.00.
Missouri.—J. D. Byer, \$5.00.
Idaho.—V. D. Bowers and Wife, \$2.00.
Tennessee.—Geo. H. Brallier, \$5.00; Ida Davidson, \$1.00; Geo. W. Robey, \$1.00; Geo. W. Leamy, \$1.00.
Cerritos.—\$10.00; Ellen Protzman, \$4.00; Mr. and Mrs. Geo. Masters, \$4.00; Harry E. Leedy, \$4.00; Elizabeth M. Rawlins, \$4.00; Mrs. J. A. Moore, \$1.00; Mrs. J. A. Myers, \$1.00; Mrs. J. A. Myers and child, \$1.00; Ellen Flinkenbinder, \$5.00; Chicago congregation, \$8.00; Shannon Missionary Sewing Circle, \$5.00;

Kansas.—Sarah E. Gearhart, \$4.00; D. A. Sheaks \$1.00,

[illegible]

L. Elmer Leas, \$1; Ada Jane and Samuel D. Patrick, \$1.

[illegible]

Houser, \$1; John Houser, \$1; Anna Houser, \$1; M. A. Brown, \$1; Amanda Swertey, \$1; J. Kurtz, \$1, Etta Silmors, \$1; York Sewing Circle, \$1; Lillian Hollinger, \$1; Eld. J. B. Shister, \$4; Mary Paulus, 60 cents, Henry Paulus, \$1, Bessie Minich, \$1; Mary Swink, \$1; Mary Swink, \$1; Mrs. A. Krout, \$1; R. E. Fogsanger, \$1; C. A. Brallier, \$1; George Mummert, \$4; Clara C. Morgal, \$4; E. W. Hollopeter, \$4; Lee W. Poland, \$4; Aaron Hershey, \$4; Gertrude Lefever, \$4; Jessie E. Fogsanger, \$3; William Asmus, \$1; Barbara Goff, \$1; Mary Ann Alo, \$1; Emma Hofer, \$4; Mabel M. Blouch, \$3; Isaac Snare, \$2.50; J. E. Gibble, \$2.

Florida.—Mary R. Malphus, \$1.

Washington.—Sunnyside S. S., \$1; M. F. Woods, \$1; Hannah Sutphin, \$1.

South Dakota—Elizabeth Trimmerman, \$1; Daniel and Mary Wampler, \$4.

Tennessee—Ella Lemons, \$1; Angie Clark, \$2.
 Virginia—Katharine Michael, \$1; Otto Michael, \$1; Willie V. Rexrode, \$1; Mrs. M. L. Miller, \$1; Sue Kiracone, \$1; D. V. and Lizzie Sharar, \$8; Ida M. Wine, \$4; Eld. J. M. Cline, \$25; Viola C. Spitzer, \$4; S. L. and L. V. Stoner, \$3; Fort Defiance Sister, \$5; Mary Kendrick, \$1; S. L. Bowman and Wife, \$2; Troutville S. S., \$15; Walter Strickler, \$4; Laura B. Rodefer,

West Virginia.—Calvin and Eliza
McIntosh, \$1; B. F. L. Strickland, \$2.

McLain, \$4; K. E. L. Stricker, \$2; Madeline Edwards, \$4; W. W. Riner, \$5; J. F. Sanger and Wife, \$10; Ella V. Hutchinson, \$5; Mary A. McAvoy, \$5; Elsie K. Sanger, \$5; Minnie B. Rodes, \$5; Ida S. McAvoy, \$5; S. S. Sanger, \$5; W. F. Sanger, \$5; J. M. Gerber, \$1; F. J. H. Good, \$1; A Sister, \$1.
Total for January, \$1,462.41. J. Kurtz Miller.
5901 Third Ave., Brooklyn, N. Y.

FROM CHICO, CALIFORNIA.

On Sunday night, Feb. 4, we began meetings in the Baptist mission chapel, in one of the suburbs of Chico. The meetings were continued throughout the week, but after nine meetings we thought best to close on account of bad weather. The interest and attention manifested were something out of the ordinary. We had good congregations every night that it did not rain hard.

As the Baptists have kindly granted us the use of the chapel, we will have preaching services every Sunday night and prayer meetings on Thursday night.

We are very glad the work is opened up at this point. There are eight members here now, in this place, and without question there will be more. Ministers passing through are asked to stop off and preach for us. Anyone wanting to find us can take an electric car for Barber, a Chico suburb, get off at Barber grocery store, then come east on that street seven blocks and inquire.

FROM BEATRICE, NEBRASKA

Last night closed a two weeks' season of refreshing and praise at this place. Closed? No. While it closed our meeting together each evening at the church, we feel that the hearts that received new inspiration, and were awakened to a deeper interest in the dear old songs of Zion, will go on and on, singing praises to our King until at last their voices will blend in the triumphant chorus of the Alleluia around the great white throne.

Sister Bixler, one of the sweet singers in Israel, has been with us, and while the Lord has blessed her with an abundance of musical talent and the true spirit of helpfulness in song, let us, as a church, awaken to our privileges and secure such help as often as possible.

What a wonderful power there is in song. It will reach the heart when everything else fails.

While we were receiving musical instruction, he Word also was preached each evening by our pastor, Bro. Bosserman. Five precious souls were made ready to enter into the service of Christ and sing the songs that were deemed worthy of children. Their hearts sang the sweet strains of music, heard the pleading voice say, "Come," and passed on to glory. They are not hesitating as to which way to go. May God help them to decide right. I wish there were more of our people to devote their time to teaching the Word in songs and hymns. Brethren, let us have a grand awakening along this line. Let us put our hearts into our song service, and methinks the divine ear will catch sweeter strains of melody, and more fervent songs of praise from his children here. Allie Eisenise.

OUR STAY IN DENVER.

Our stay in Denver is among the things of the past, and we are glad that we can call up our associations with the dear members with pleasure. They number about fifty, scattered over the city with a few living outside the limits of the city. Their house is in a suburban part of the city and when built it was thought to be in what might prove to be a good locality, but that part of the city is being taken up by the Russian Jews, who are not a desirable element to live among, neither are they promising for the future of the church or Sunday school, hence a different location is under contemplation. The location of the church is important in the city as well as in the country.

Bro. Love is in charge of the work and in his efforts is faithful and is held in loving esteem by the members, yet age is upon him, and he is quite desirous for help in the ministry. The mission board is contemplating locating a brother at that work. I much regretted to find so few of the Brethren's children in the church. Without drawing away and lost to the church, especially in the city. I took some time in visiting those in the city who were once members, and those whose parents are members in different parts of the East. I had to notice what an affection they had for the church in which they were raised. A number, recognizing us, came up to wife and I, and we were glad to hear from them. I especially found some of them in various other churches, while others seemed wholly absorbed in their business relation and their association, yet expressed confidence in the Brethren church. I felt sad to witness so much loss. We took occasion to attend several of the city churches. We concluded that Denver has fine large churches but small congregations, and that the Brethren church is very deficient of the adult people in Denver attend church. Denver deserves great praise for its congenial climate and

bracing atmosphere, for its wealth and push in business, but for its piety and morals I saw but little to commend it.

Among the different services we attended was the Seventh Day Adventists. We had the pleasure of hearing the Rev. White, the youngest son of Mrs. Ellen C. White, of California, who is a visionary writer. These Adventists look upon us as being inspired. Her son occupied full thirty minutes of his time that day in reciting his mother's visions. I watched the congregation, who seemed to receive it all with a degree of satisfaction. The matter came to me in this way: If Mrs. White's visions contain less than the Gospel they are objectionable, and if they contain more than the Gospel they add to the Word, hence are a sin, and if they contain nothing but the Gospel they are not needed. Hence, I reject the theory of the inspiration of human or modern visions. I am glad for the assurance that "All scripture is given by inspiration of God."

That the man of God may be perfect, thoroughly furnished unto all good works.

I. J. Rosenberg.

Covington, Ohio, Feb. 23.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Buck-Royer.—At the home of the bride's parents, in Dallas Center, Iowa, by the writer, Feb. 14, 1906. Bro. Earl R. Buck, of Franklin Grove, Ill., and Sister Anna M. Royer, of Dallas Center, Iowa.

Moser-Weber.—At the home of the bride's parents, near Dallas Center, Iowa, by the writer, Feb. 18, 1906. Mr. Charley Moser and Sister Maud L. Weber.

C. B. Rowe.

DeVault-Henricks.—At the home of the bride's parents, in Corrogorio, Ill., Feb. 15, 1906, by the undersigned, Bro. Charlie W. DeVault and Sister Clara E. Henricks.

John W. Lear.

Stephens-Gordon.—In the bounds of the Oakley church, Ill., by the undersigned, at the residence of S. A. D. Likens, Feb. 14, 1906. Thomas C. Stephens, of Macon county, Illinois, and Lola E. Gordon, of Cumberland county, Illinois.

Samuel G. Nicky.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Arnold, Sister Frances, wife of Bro. Silas Arnold, died Feb. 11, 1906, at her home in Muncie, Ind., aged 45 years, 9 months and 14 days. She was the daughter of John and Rachel Cripe, deceased. She united with the Brethren church at Plymouth, Ind., when sixteen years old, and was always faithful in the service. She was a charter member of the Muncie church. She was united in marriage to Silas Arnold Feb. 22, 1880, and to this union were born three children, one preceding her in death. She is survived by a husband, two sons, five brothers and six sisters. She was fully resigned to the Lord's will, but prayed that she might go and be with her Savior. Services by the writer in the Brethren's churchhouse, in Muncie, Ind. Interment in the Union cemetery, near Eaton, Ind.

Geo. L. Studebaker.

Brown, Abram, died Feb. 7, 1906, in the Woodbury church, Bedford Co., Pa., aged 79 years, 10 months and 1 day. He has been a faithful member of the church for many years. His wife preceded him twelve years ago. He leaves four sons and four daughters. He is also survived by one brother. Services by Eld. W. J. Swigart, of Huntingdon, Pa., from Psa. 90:12.

J. C. Stayer.

Burson, Nancy, nee Bosserman, died Feb. 8, 1906, at her daughter's, Mrs. G. V. Sharp's, at Salem, Ohio, aged 84 years, 8 months and 9 days. Sister Nancy was married to Abraham Burson in 1841. To this union were born two sons and two daughters, who survive her. Her husband died in 1889. She is one of thirteen children, of whom only two survive. She united with the Brethren church soon after her marriage and remained a faithful member until death. Her remains were taken to Hanover, where she was laid beside her husband. Services in the Presbyterian church by Mr. Swan.

Eleazer Bosserman.

Carlson, Carl and Anna, son and daughter of Mr. and Mrs. G. A. Carlson, of near North Liberty, Ind., aged 11 and 7 years respectively. The deaths were the result of an accident which occurred in the home Feb. 17, about noon, when, in the absence of the parents and older sister, they mistook a gasoline can for kerosene, which exploded, and the children were fatally burned. Anna passed away about 7:30 the same evening, while Carl lived till 4:30 the following day. Two neighbor children being present, were also fatally burned. Services were conducted at the Star church by Mr. F. A. Borg, of the Lutheran church, assisted by Bro. Jonathan Cripe. Interment in the Rea cemetery.

Winnie E. Cripe.

Culp, Bro. John, died Dec. 31, 1905, at his home in Warrensburg, Mo., aged 59 years, 2 months and 25 days. He was born in Logan county, Ohio; came to Missouri in 1870 and in the same year was married to Mary Ann Miller, who survives him. To this union were born six children. He leaves several brothers and sisters. He was a man of unusual business activity and was respected by all who knew him. During the last ten years of his life he gave a great deal of his time to the city's poor, and his gratitude for helping them through the winter. He had been afflicted for nearly five years and for the last three years had been confined to his home. Services by Bro. D. M. Mohler.

E. A. Markey.

Daugherty, Anna, died Feb. 16, 1906, in the Altoona church, Pa., aged 87 years, 5 months and 23 days. Deceased was a member of the Lutheran church, but being enfeebled by age, had not been able, of recent years, to attend public services. Her home for twenty-two years past has been with her daughter, Sister Emma Claybaugh. Several children survive her. Services at the home, and interment in the Fairview cemetery.

W. S. Long.

Eikenberry, Christopher, died Feb. 10, 1906, at his home in Flora, Ind., aged 78 years, 10 months and 2 days. He was married to Susanna Overholser. Of ten children two preceded him. Deceased was honored for his strict honesty and integrity. Services at the Old Order Brethren church, in which he was a faithful deacon for years.

D. Eikenberry.

Fiant, Edna Celine, only daughter of Bro. J. E. and Sister Phoebe Fiant, died Feb. 6, 1906, at the home of her parents, near Connorsville, Ind., aged 5 years, 8 months and 23 days. Services at Whitewater house by Eld. Carey Toney. Interment in Springersville cemetery.

S. W. Payton.

Gault, Bro. Daniel, died at his home in Lodi, Ohio, Feb. 17, 1906, aged 72 years and 15 days. He was born at Pleasant Home, Wayne Co., Ohio. He was married to Sarah Jane Hutchins Dec. 22, 1855. To this union were born nine children, seven of whom are living. He was a member of the Brethren church about twenty-six years. Services by A. B. Horst, assisted by S. M. Friend, Text, Rom. 14:7-9; Philpp. 1:21.

Lizzie Kilmer.

Garber, Sister Mary, died Feb. 17, 1906, in the Pipe Creek congregation, Carroll Co., Md., of heart disease and dropsy, aged 75 years, 6 months and 5 days. Her husband, John Garber, preceded her ten years ago. She has been a faithful member of the Brethren church about fifty years. She is survived by two brothers and one sister. Since her husband's death she has made her home with her daughter, Mrs. Wm. E. Kolb. She was a great sufferer for a long time. Her remains were placed beside those of her husband in the Pipe Creek cemetery. Elders E. W. Stoner and G. Eckers conducted the funeral services, from Psa. 23.

Rachel A. Pfoutz.

Gingery, Christina, nee Harris, died at Andrews, Ind., Feb. 21, 1906, aged 77 years and 9 months. She was born in Westmoreland county, Pennsylvania. She was united in marriage to Peter Gingery, of Perry county, Ohio. To them were born three children. In 1850 death called the husband away. Since then she remained a widow, living with her daughter, Mary E. Pennyfather, the only surviving member of the family. She was a good and kind neighbor, though not known to be connected with any church. Services by Eld. Noah Fisher, from Mark 14:8.

A. B. Miller.

Graham, Mary, died at Holmesville, Neb., Feb. 2, 1906, aged 78 years, 1 month and 7 days. She was born in Lancaster county, Pennsylvania. In 1847 she was united in marriage to Thomas W. Graham, who passed away nine years ago. To this union were born two daughters and seven sons. Three sons survive their mother. Early in life she united with the Brethren church and lived a devoted Christian life.

Lydia Dell.

Gump, Sarah, nee Detrick, died Feb. 13, 1906, in the Cedar Creek congregation, Indiana, aged 79 years, 7 months and 10 days. She was born in Rockingham county, Virginia. At the age of four years she moved with her parents to Montgomery county, Ohio, where she spent her early years. She was united in marriage to Jacob Gump, Jan. 30, 1845. Three years later they located on a farm in Allen county, Indiana, where they lived until a short time before the death of her husband, in 1896. This union was blessed with three sons and five daughters. One son and two daughters preceded her. Sister Gump, with her husband, united with the Brethren June 21, 1854, and lived a faithful Christian life until death. She leaves two sons and three daughters. She was a mother in Israel. Services in the home church by Bro. Hiram Forney, of Fort Wayne, from John 14:6. Interment in the Huntrentown cemetery.

D. E. Hoover.

Harnly, Hattie L., nee Henry, wife of A. H. Harnly, died Feb. 21, 1906, at their home in Austin, Chicago, Ill., aged 40 years and 6 days. She leaves her husband and two sons.

Mary Hoerner.

Hart, Bro. James, son of Daniel and Nancy (Curry) Hart, died Feb. 6, 1906, at the home of his daughter, in Richmond, Ind., aged 86 years, 7 months and 7 days. He was born in Wayne county, Indiana. He was one of a family of ten children, all of whom preceded him but his youngest brother, Samuel C. He was united in marriage to Minerva Smeltzer Dec. 31, 1851, and went to house-keeping on the farm which has ever since been his home. This union was blessed with nine children, two of whom have preceded him in death. He, with his wife, united with the Brethren church in the Four Mile congregation Nov. 4, 1900, and the few years during which he was in the service of the Master, he was much devoted, and enjoyed himself greatly, often expressing his regret in not starting earlier in life in the cause which was so dear to him. He leaves a wife, three daughters and four sons. Services in the Four Mile churchhouse, near his home, by the writer, assisted by the brethren.

Geo. L. Studebaker.

Hartsough, Sister Mary Ann, nee Boldman, died Dec. 10, 1905, in the Greenwood church, Perry Co., Ohio, aged 60 years, 3 months and 2 days. She was born in Adams county, Ohio, Sept. 8, 1845. April 22, 1880, she was married to Bro. Geo. Hartsough. For about twenty years she has been a member of the Brethren church. Being an invalid much of her later life was attended by much suffering. She leaves her husband, several stepchildren, five brothers and two sisters. Services at the Greenwood church by the writer.

A. W. Dupler.

Hoover, Marie Elizabeth, oldest child of Sister Florence and James Hoover, died Jan. 11, 1906, in Altoona, Pa., of tubercular meningitis, aged 6 years, 11 months and 1 day. Services at the house and the Germany Valley church, in the Aughwick congregation, at which cemetery interment was made.

W. S. Long.

Keeny, Joseph Y., died Feb. 21, 1906, at his home near Eklo, Baltimore Co., Md., aged 83 years and 23 days. He was born in York county, Pennsylvania. He was married to Lydia Sheffer, who preceded him five sons and seven daughters. To this union were born five sons and six daughters survive. He was a faithful and consistent member of the Brethren church over fifty years, in the Codorus congregation, of southern Pennsylvania. He was a miller by trade and successful in business. His illness was of short duration. Death claimed him without a struggle. Services in the New Freedom church. Interment in the Shrewsbury cemetery. Services by Eld. J. A. Long and the writer, from 1 Cor. 15.

J. H. Keller.

Key, Sister Janetta Ann, wife of Bro. Geo. H. Key, died Feb. 11, 1906, at her home in Muncie, Ind., aged 56 years,

9 months and 15 days. She was united in marriage to Geo. H. Key Oct. 18, 1873. To this union were born three sons and five daughters. She united with the Brethren church in Wisconsin in 1888. She is survived by a husband, five daughters, three sons, one sister and one brother. Services in the Brethren churchhouse in Muncie, Ind., by the writer.

Geo. L. Studebaker.

Kline, Bro. Christian G., died Feb. 20, 1906, at Johns Hopkins Hospital, Baltimore, Md., aged 65 years, 5 months and 4 days. He lived near Broadway, Va., in the Lunville creek church nearly his whole life. He became a member of the church in 1860. His companion, Catharine M., nee Alder, six sons and one daughter survive him. Services at the Lunville creek church by Eld. D. Hays, assisted by Bro. S. L. Bowman. Michael Ziegler.

Kreitzer, Bro. Thomas, died Feb. 22, 1906, in Wolf Creek congregation, Montgomery county, Ohio, of paralysis, aged 67 years, 1 month and 21 days. He was united in marriage with Anna Leck, and to this union there were born seven sons and four daughters. Two daughters preceded him. He, with his wife, united with the Brethren church July 17, 1888. During his sickness he called for the elders of the church and was anointed. Services by Brethren Samuel Garber and Samuel Horman.

D. A. Landis.

Kuns, Bro. David, son of John and Hannah Kuns, died at the home of his son, Henry L., at Lordsburg, Cal., Feb. 12, 1906, aged 85 years, 10 months and 19 days. He was born in Ohio. A few weeks ago he contracted the grip, and although he did not take pneumonia, the former disease left him too weak to rally. His wife, Margaret, went to the spirit world last autumn. They had been married for more than sixty years at the time of her death. Bro. Kuns joined the Brethren church forty-three years ago and was later called to the deacon's office. He leaves one son. Services by Bro. W. C. Hanawalt, assisted by Bro. S. E. Yandt and Edmund Forney. Interment in Pomona cemetery.

Grace Hileman Miller.

Large, Bro. Frank, died Jan. 25, 1906, of a complication of diseases, in Goshen city church, Indiana, aged 63 years, 4 months and 6 days. He is survived by his wife, three daughters and one son. He was born in Fayette county, Pennsylvania. Services by the writer from Matt. 24:42.

I. L. Berkey.

Miller, Hattie, nee Hardin, youngest daughter of James (deceased) and Elizabeth Hardin, died Feb. 14, 1906, at her home at Hyndman, Pa., aged 25 years, 8 months and 2 days. She was born in Corrogorio, Md. She united with the Brethren church at this place at the tender age of twelve years, and was always engaged in the work of the Master. She was an earnest Sunday school teacher and a Christian in every respect. She was united in marriage to Theodore Miller Dec. 23, 1903. Services by Eld. S. K. Pike and Eld. E. K. Hochstetler, from 2 Tim. 4:7, 8. Remains were laid to rest in the Borough cemetery.

Thomas Hardin.

Morgan, Sister Rebecca, nee Karn, died at the home of her daughter, in the English River congregation, Keokuk Co., Iowa, Feb. 24, 1906, aged 75 years and one month. Deceased was born in Clermont county, Ohio. She united in marriage with G. W. Morgan Oct. 18, 1853. Five children blessed this union. Three, with the husband, preceded her. Soon after her marriage they emigrated to Iowa, where they continuously resided. Soon after coming to Iowa she united with the Brethren church, and lived faithful until death. While in declining health, about ten months prior to her death, she was anointed. Services at the Brethren church Feb. 25, by Eld. C. M. Brower, assisted by Eld. Samuel Flory, from Matt. 28:20. Interment in the South English cemetery.

Peter Brower.

Murray, A. J., died at his home in Parsons, Kans., Jan. 27, 1906, aged 71 years, 11 months and 10 days. He was born in Hagerstown, Md. He was married to Missouri Herschberger Dec. 22, 1864. Eleven children were born to this union, ten of whom are living. About thirty years ago Bro. Murray united with the Brethren church, in which faith he lived until the time of his death. He leaves a wife, eight daughters and two sons. He selected 2 Tim. 4:6-8 as his funeral text. Services by the writer, assisted by the brethren. Interment in Brethren cemetery.

E. M. Wolfe.

Shank, Bro. Albert J., died Feb. 17, 1906, in Wolf Creek church, Montgomery Co., Ohio, of heart trouble, aged 48 years, 4 months and 9 days. He united with the church in May, 1887. He leaves a wife, seven sons, two daughters, an aged mother, three brothers and a sister. Services by Bro. Dan Garber.

D. A. Landis.

Shoemaker, Bertha A., died near Peace Valley, Mo., Feb. 22, 1906, aged 33 years, 10 months and 2 days. She was born in Ross county, Ohio. She was united in marriage Jan. 20, 1894. To this union were born one son and two daughters. She, with her sister, Nellie, united with the Brethren church when about thirteen years old, and lived a consistent Christian life until God called her hence. She leaves a husband, one son, two daughters and a brother. Services by the writer, assisted by Bro. Masters, from Gal. 3:27. Interment in the Brethren burying ground, Peace Valley.

J. J. Wassam.

Townsend, Sister Gertrude Arzelia, daughter of Daniel and Matia J. Hufford, died in the bounds of the Four Grove church, near Woodington, Ohio, Feb. 21, 1906, aged 31 years, 3 months and 26 days. She was born in Hocking county, Ohio. She was united in marriage to Charles G. Townsend Feb. 4, 1900. To this union was born one son. She united with the Brethren church at the age of thirteen years, and a few weeks before her death she was anointed. She leaves son, husband, father, mother, two brothers and one sister. Services at Woodington by Eld. S. W. Blocher, from 1 Peter 1:3-5.

Cora Bollinger.

Waltz, Sister Elizabeth, nee Wilson, died Feb. 15, 1906, in Pipe Creek congregation, Carroll Co., Md., aged nearly 84 years. She was a member of the Brethren church thirty-eight years. She has three brothers and two sisters living. Her husband, Lewis Waltz, preceded her twenty-one years ago. Six sons and two daughters survive her. Services by Elders Wm. P. Englar and D. M. Shorb, from Psa. 90.

Rachel A. Pfoutz.

Wortinger, Maria, died Feb. 11, 1906, in the Rock Run church, Elkhardt Co., Ind., of cancer. She was anointed on Friday night, after which she suffered no more pain. She was true to Christ. Text, Rev. 14:12, 13, by the writer.

I. L. Berkey.

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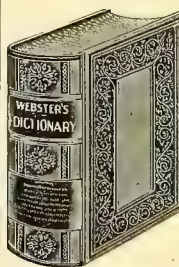
512 This card is printed in lavender and blue, with silver border of rose buds. In the center is a beautiful bell printed in yellow entwined about with Easter lilies and ribbon. Easter Greeting. Size, 3¼x5½ inches. Two designs. Four cards in a pack. Price per pack, 10 cents

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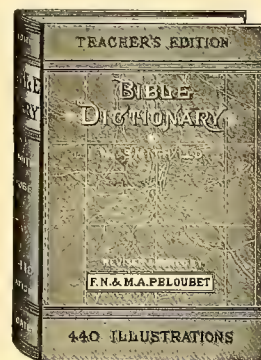
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil 1:17.

VOL. 45.

ELGIN, ILL., MARCH 17, 1906.

No. 11

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AROUND THE WORLD.

SUSAN B. ANTHONY, the well-known woman suffragist, died in Rochester, N. Y., a little after midnight Monday night. She was eighty-six years old, and for sixty years had devoted herself to the cause which she espoused, which was the placing of woman on an equality with man. Julia Ward Howe is now the only survivor of the woman's rights convention held in Seneca Falls, N. Y., in 1848. It was at this convention that the laws for the equal property rights of women were first advocated. In 1867 Miss Anthony made her first notable woman suffrage crusade in the West. In 1872 claiming a right to vote under the fourteenth amendment to the constitution, she swore in her vote at Rochester and was fined a hundred dollars for so doing. She died full of years and honors, having done much to improve the position of woman before the law. She was successful in helping to bring about practically every reform for which she stood. Woman suffrage is the one important exception, and this has been won in a very few of the States. It will likely come in others.

THERE are now fifteen thousand men employed on the Panama canal, and the number will likely be increased to twenty-five thousand. Yellow fever and malaria have been scourges of the country, and they must be kept in check. The sanitation problem is not an easy one to solve, but those in charge are endeavoring to guard the health of the laborers, most of whom will live in houses built for them. These houses are of wood and are five feet above the ground. Drains are dug and sewers put in and the vegetation for some distance around cut down. Good drinking water is found in the hills that border the canal. It is to be hoped that American occupation will do as much to improve health conditions on the isthmus as it did in Cuba.

A FEW of the Filipinos are still hostile to the Americans and in the islands have been resisting. There were such on the island of Jolo, and they have caused considerable trouble. They menaced not only Americans, but also their own countrymen who wanted to

live peaceably. They were in fact bandits rather than rebels. Their fathers resisted Spain and remained unconquered for two hundred years. But lately their stronghold at the top of a volcano was stormed by American soldiers and the whole band of six hundred put to death. Less than a score of soldiers were killed and but little more than fifty wounded. The band was a menace, and the natives will breathe more freely now that they no longer need to fear it. The time ought soon to come when it will not be necessary to continue fighting. Already there has been more than enough of it.

SOME of the leading physicians of London, England, are advocating the use of paper handkerchiefs instead of linen. They claim that not only consumption, but many other diseases are spread by handkerchiefs, for when the linen handkerchief which is carried in the pocket becomes heated it necessarily disseminates undesirable germs; and the laundries contribute to the circulation. In many English sanatoria it is the custom to provide the patients with paper handkerchiefs, which are burned after being used. Most of these handkerchiefs are made in Japan, for these are not as hard in texture as those made in England. No doubt the physicians are right in saying that people carry in their pockets many germs which would do much less harm if consigned to the fire as soon as possible. But paper handkerchiefs will seem odd.

AN explosion occurred in a coal mine near Calais, France, last Saturday morning, soon after eighteen hundred men had gone down to begin their day's work. The work of rescue was begun at once, but the bad air made the work slow, difficult and dangerous. The scene at the mine is a sad one. Most of the bodies brought out are charred so that recognition is impossible. Women search for their loved ones, and their grief when a form is recognized is pitiable. It seems certain that more than a thousand are dead, for more than that number were still in the mine on Sunday, and life would hardly have been possible so long under such conditions. There seems to be danger that the people in their grief will turn upon the mine owners, and to prevent this a strong body of soldiers has been sent to the scene. Money is being subscribed in France to alleviate the distress and suffering.

INVESTIGATION has shown that cocaine is sold by retail druggists in Chicago to almost anyone who wishes it. This is true more particularly of those who do business in the worst sections of the city. The drug is a dangerous one and should not be sold without a proper prescription. There seems to be no doubt that some of the most loathsome criminals could trace their career to the time when they first fell under the influence of drugs. Those who sell cocaine and other drugs having a bad effect on the human system are really helping to manufacture criminals. The profit made is of more consequence to them than the ruin of a life. And if it were only this life that is ruined it would not be so bad; but soul and body are destroyed. There ought to be a way to stop the terrible traffic, and we believe there will be.

A WOMAN in a small town in the East, a short time ago, did just what others have done to their sorrow. Her eyesight commenced failing. She consulted the best oculists in the country, spent considerable money, but all to no avail, for she finally became blind, and made up her mind that she would never be able to see again. A stranger called to see her, examined her eyes, and finally made her believe that he could restore her eyesight, for which it would be necessary

for her to advance eight dollars, the price of the first bottle of medicine. As the woman was very poor she had considerable difficulty in raising the money. But she had faith in the stranger, paid over the money and commenced the use of the drug, internally, as directed. After taking several doses she grew very ill and came near dying, and it was then that she realized that she had not only been deceived, but had her life greatly endangered. When will men and women learn not to trust strangers with their money or their health! It will at all times be found wise to pay no attention to the doctors who travel over the country claiming that they cure the diseases that baffle the skill of other physicians. Confide more in your home physicians, or those who are well recommended by parties who can be depended upon. But do not trust strangers with either your money, your health, your business or your spiritual interests.

THE leading markets for American productions and manufactures are Great Britain, Germany and France. Then come Belgium and the Netherlands, almost the smallest of European countries. The United Kingdom is the largest European purchaser of American commodities, Germany next, then France, then the Netherlands, then Belgium. The total exports from America to the Netherlands amounted in 1905 to \$73,000,000, and America's imports from the Netherlands to practically \$22,000,000. American exports to Belgium in 1905 amounted to \$38,500,000, and our total imports therefrom practically \$26,000,000, resulting in a total of \$160,000,000 of trade with these two small countries whose combined area is less than that of the State of Ohio, and whose combined population is but 12,000,000.

TOMATO growers in the county of Kent, England, are said to be perplexed by a strange bacterial disease which appears among the fruit about every five years. The disease first made its appearance in 1888. It defied all the efforts made to eradicate it, and ruined the crop that year. But the next year there was no trace of it. In 1892 and 1897 it reappeared, but was not quite as bad as before. Its last appearance was in 1901-02. The question is whether it will come again this year or next. The men who grow the crops are afraid of the disease, for all efforts to destroy it have been in vain. The disease is virulent and epidemic, destroying entire crops and causing serious losses. Each thing that man raises has its enemy which he must fight. It is a part of the curse brought by disobedience.

IN a decision, Monday of this week, with reference to the paper trust, the United States Supreme Court hit all trusts a hard blow, for the decision says that the books of these concerns must be brought into court for examination when demanded. The beef trust people have held that since Commissioner Garfield, an official under the United States government, examined their books, they need not bring them into court. This decision is against them and will greatly simplify various investigations that have been or will be begun. The Standard Oil men can be made to show their relation to the railroads, and some of the railroads will find it necessary to show what their relation is to the coal mines. The decision is what might be expected from so high a tribunal. The rights of the people are paramount to the rights of any or all trusts, and it is well to have this settled by the highest court in the land. The trusts have been beneficial in many ways, but very harmful in others. As corrupters they are without a peer, and it is of great importance to have their power for evil checked.

✻ ESSAYS ✻

— Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth. —

THE MOTE AND THE BEAM.

SELECTED BY ELLEN HOFFMAN.

Truth reflects upon the senses,
Gospel light reveals to some;
If there still should be offenses,
Woe to him by whom they come.
Judge not, lest ye may be judged,
Is the counsel Jesus gives,
And the measure you have given,
Just the same ye shall receive.

Jesus says be meek and lowly,
For 'tis high to be a judge;
If I truly love my neighbor
I must love without a grudge.
This requires a constant labor,
All his precepts to obey.
If I truly love my brother
Then I'm in the narrow way.

If I say unto another,
"In thine eye there is a mote,
If you are a friend or brother
Hold, and let me pull it out."
But I could not see it fairly,
For my sight was very dim;
When I came to see more clearly
In my eye there was a beam.

If I truly love my brother
And his mote I would erase,
Then my light should shine more clearly,
For the eye's a tender place.
Others I have oft reproved
For a little, simple mote;
Now I wish the beam removed,
Oh! that tears might wash it out.

Charity and love are healing,
This will give a clearer light,
When I saw my brother's failing
I was not exactly right.
Now I'll take no further trouble,
Jesus' love be all my theme;
Little motes are but a bubble
When I think upon the beam.

Raven Rock, N. J.

WANTED—MEN AND WOMEN.

BY C. D. HYLTON.

We are enjoying unprecedented prosperity. Not in the history of our generation were wages better. Positions are waiting to be filled, and the demand is for men and women. Foreign doors are open and calling for men and women. Cities, towns, villages and the rural districts are calling, and positions are said to be honorable and wages good.

But one of the great needs of to-day is more consecrated men and women to fill the most honorable position that can be conferred upon human beings, and to receive the greatest reward that we can conceive of—a crown of life, which will afford the possessor unspeakable joy when the rocks of Gibraltar have crumbled to common dust.

We want at least one hundred of these strong young men and women here in the First District of Virginia at once, to help us save souls. The English language is the tongue used. The Bible is the guide-book. Study its teachings and practice its doctrines, and you may become an efficient worker.

But where are these workers to come from and how are we to secure them? This is a serious problem confronting us. The Master says, "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

These workers should come from among us, our boys and girls, our young brethren and sisters in our homes, our schools and our churches. Often we may have available material and yet we are not aware of it, hence we fail to develop and utilize it. Once I visited a church where there were two elders and they were aged men, and no other ministers were coming on to take their places. One of them was superannuated. I inquired of him how long since they had an election for minister. He replied, "About

thirty years." I said, "Why don't you hold an election? The church will soon be without a minister here." "Oh, we have no material," he replied. Then I inquired if they had any members that would pray in public, and I mentioned a few names, to which I received a negative reply. That evening I called upon a brother to lead in prayer, and heard him say, "Excuse me, please." His maiden sister sat by his side, and I requested her to lead, and she responded, to the surprise and joy of that church. Others soon followed her example, and that dear old brother was surprised to know they had such material, and some of it in his own house.

We need to pray that God may open our eyes to see the material that he wishes us to use. We should begin to develop this material in our little children at home and in Sunday school and in our Christian Workers' meetings and church services.

We ought not to expect "old heads on young bodies," but train and develop the head, heart and body together, and we will some day learn that the church has as good material now as when we were called to the work.

The congregation of which I am a member has twelve ministers (one living about three hundred miles from us), and our elders and ministers think we need more. Our senior elder, Bro. Jonas Graybill, who is the oldest elder in office in the First District of Virginia, advocates calling young men to the ministry. We need them in our congregation, we have work for them to do. Our state district needs them. There is no occasion for ministerial rivalry here. We are too busy, and the field is so large.

Our churches in this state district need to catch the spirit of going out quickly and bringing in the lost. I greatly fear that some who are placed in high positions in the church and who, by their fatherly counsel should encourage our young members to prepare for usefulness in life, are discouraging and restraining them and even crushing their higher aspirations. God forbid it!

Trinity, Va.

"AND WHEN HE THOUGHT THEREON, HE WEPT."—Mark 14:72.

BY PAUL MOHLER.

THESE words are a part of the account of Peter's denial of Christ. That sin is the great blot on Peter's record. There was hardly a circumstance lacking to make it a bad one. Christ had warned him only a short time before; Peter had stoutly affirmed his determination to be faithful; Christ was right before him, and in evident distress; and finally, his method of denial was anything but creditable. Yet I do not wish to enlarge on Peter's sin. Who of us has a right to cast the first stone?

We are all of us, more or less, influenced by the great men of the church and of the world. Their lives are held up to us as models. We are told to imitate the virtues of the wise and good men whom we meet, and of whom we are told. This is a good thing to do—with discrimination.

No man but Christ lived without mistakes, therefore when we imitate a man, we must leave out his errors. It is a fact that the example of great men is used, frequently, to prove that certain wrong practices are right. For example, George Washington's membership in the Masonic order is used to establish its good credit. The example of all the good men in the world would not make a wrong practice right.

Then, again, people say, "I have done no worse than that great, good man did, therefore I cannot be so very bad." Wrong again. The sin is no less a sin because a good man committed it. I don't know how many weak Christians have excused their own weakness by comparing it with Peter's sin, but I think that if Peter had known that result at the time, he would have wept even more bitterly.

If we are going to find an example for ourselves in Peter, let us get the whole story. The thing that I like to remember about this affair is Peter's own attitude toward it. Peter might have found some old prophet or even David himself doing something just

as bad as he had done. He might have hidden behind some holy man with a good deal less trouble than we have sometimes. Peter didn't do that. He wept. When a man is sorry for his sin, there is hope for him, that he may repent. Traditions tell of the greatness of Peter's sorrow; that every night when he heard the cock crow, he would break out into weeping and pleading for forgiveness. I do not believe those stories, but I do believe that he repented. I believe it, because he turned from the sin, and boldly declared Christ to all the people. That is the kind of repentance I believe in. If we imitate Peter, let us imitate his repentance; we have sins enough of our own.

We can all look back to the time when we were not Christians, when we did not obey him and follow him as we do now. Did we deny him then? Perhaps not in word, but nevertheless we denied him. Any man who does not yield himself freely, and entirely, to the guidance of the Master, denies that Christ is his master; denies it in the strongest terms. Actions speak louder than words. But do we have to go so far back as that? Have we never denied him since our conversion? How many Christians cannot look back to the time when, in a crowd of scoffers at religion, they were anxious to pass unnoticed; glad that those people did not know their profession? How many were better than Peter? Then again, how many Christian people are denying Christ's right to rule over them entirely? The man who fails to obey and follow Jesus to the utmost denies him; let him cast no stone at Peter.

There is a good deal said to-day about the weakness, morally, of the majority of Christian people. It has always been so, more or less. I have tried to understand how that could be true. I think it is largely because sin is considered too lightly. There is not enough genuine sorrow and repentance for sin. We forget our sins as soon as they are committed. We ask pardon for our sins, as a matter of course, at the end of each day, but do not think over the day and repent of each sin especially. We do not think of them long enough to really care about them, much less to weep for them. I know we do not want to remember our sins forever, and mourn and grieve over them, as those who have no hope; but we do need to remember them long enough to be sincerely sorry for them—even to weep over them. If we are not sorry for our sins, we will commit them again.

We are sad when we have lost something dear to us. We weep when we lose our friends, through death, separation, or estrangement. We weep when we are disappointed in some dear object of our effort. Our sorrow is in proportion to our sense of loss. If we do not care to be holy, sin will not distress us much. If we do not care for Christ, estrangement from him will bring no sorrow. If the kingdom of God and his righteousness is not the first object in our lives, sin will bring us no disappointment. But to those who hold Christ and righteousness as the dearest friend and object in life, sin will soon become a dread, a terror, and a bitter foe. Every victory of sin will bring sorrow, and weeping. Why do we never weep for our sins? Because we do not care enough for righteousness.

Finally, I am convinced that we sin, and do wrong, bringing discredit on the name of Christians, very often, because we do not keep in mind the Word of God. If Peter had thought of Christ's words of warning before he denied him, I believe he would have confessed him. If we could remember the Word at the right time, I think we would often be saved from sinning. It is the blessed office of the Holy Spirit to bring to our remembrance this Word which will save us from sin. Let us learn this Word, study it carefully, then heed it.

Cando, N. Dak.

As a father in the garden stoops down to kiss his child, the shadow of his body falls on it. So many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us the kiss of his everlasting and infinite love.—Anon.

THE TEN COMMANDMENTS

CAREFULLY CONSIDERED—IN ELEVEN PARTS

By P. B. FITZWATER, North Manchester, Ind.

THE TENTH COMMANDMENT.—Ex. 20: 17.

THE word "covet" means literally to greatly delight in, to lust, to be warm or eager for, greatly beloved, to strive after something. Doubtless the emphatic word in this commandment is "neighbor's." I do not understand this to be a prohibition against the accumulation of earthly goods. I do not regard the desire to make provision for one's family and for one's self in old age as sinful. In fact it is a God-given faculty. The sin enters when we want that which belongs to another—our neighbor.

This commandment is *intensive* in its application. It strikes at the very purposes of the heart. It has to do not only with the outward life, but enters into the consideration of even the thoughts. Ordinarily, we do not take much cognizance of the thought. We may even ask, "What harm is there in a thought?" We must remember that with God the thought is the real thing. Our thoughts are seen in heaven. Indeed, "The thought is the mother of all sin. It is the cockatrice's egg from which break forth the viper and the fiery, flying serpent." David's heinous sin of adultery and murder was but the fruit of his thoughts when he saw Bathsheba from his palace roof. Achan's sin and his dreadful consequences were but the fruit of his covetous thoughts. The awful history connected with Naboth's vineyard would never have been recorded but for the covetousness of Ahab.

God must be obeyed from the heart. "Man looketh upon the outward appearance, God looketh upon the heart." "As a man thinketh in his heart, so is he." "Keep thy heart with all diligence, for out of it are the issues of life."

To be outwardly respectable is not so hard; many are giving us demonstrations of its possibility; but to keep the law with all our heart, mind and strength is quite a different thing. When we honestly face this matter and see it as God sees it we shall feel like exclaiming, "Who is sufficient for these things?"

The sin aimed at by this commandment lies back of the entire Decalogue. Dr. Boordman well says: "Covetousness tempts us into the violation of the first commandment, worshipping mammon in addition to Jehovah. Coveting tempts us into a violation of the second commandment, or idolatry. The apostle Paul expressly identifies the covetous man with an idolater: 'Covetousness, which is idolatry.' Again, coveting tempts us into violation of the third commandment or sacrilegious falsehood; for instance, Gehazi's lying in the matter of his interview with Naaman the Syrian, and Ananias and Sapphira, perjuring themselves in the matter of the community of goods. Again, coveting tempts us into the violation of the fourth commandment, or Sabbath breaking. It is covetousness which encroaches on God's appointed day of sacred rest, tempting us to run trains for merely secular purposes, to vend tobacco and liquors, to hawk newspapers. Again, coveting tempts us into the violation of the fifth commandment, or disrespect for authority; tempting the young man to deride his early parental counsels, the citizen to trample on civic enactments. [Covetousness makes a man say 'Corban' to father and mother. Covetousness makes children wait impatiently for the death of their parents so as to get their money.] Again, covetousness tempts us into the violation of the sixth commandment, or murder. Recall how Judas' love of money lured him into the betrayal of his divine friend into the hands of his murderers, his lure being the paltry sum of—say, fifteen dollars. Again, covetousness tempts us into the violation of the seventh commandment, or adultery. Observe how the Scriptures combine greed and lust. Again, covetousness tempts us into the violation of the eighth commandment, or theft. Recall how it tempted Achan to steal a goodly

Babylonish mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight. Again, covetousness tempts us into the violation of the ninth commandment, or bearing false witness against our neighbor. Recall the covetousness of Ahab instigated by his wife Jezebel. She employed sons of Belial to bear blasphemous and fatal testimony against Naboth, saying, 'Thou didst curse God and the king.'

"Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Cor. 6: 10. "For this know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Eph. 5: 5. "Moreover, thou shalt provide out of all the proper able men, such as fear God, men of truth, hating covetousness; and place such over them to be rulers of thousands and rulers of fifties, and rulers of tens." Ex. 18: 21. According to these scriptures covetousness is just as *heinous* a sin in God's sight as that of uncleanness and theft, and God will just as surely debar such from the kingdom of heaven. In these scriptures above, we see the covetous man placed between the thief and drunkard. We lock up the thief and drunkard and make a church official out of the covetous man. Because a man is covetous and hoards up money we oftentimes make him the treasurer of our congregation. In Ex. 18: 21, cited above, one qualification for official position was "hating covetousness."

Finally, covetousness is a desire for that which it is unlawful to have. It is right for a man to have lands and personal property which he acquires honorably, but it is wrong for him to have that which belongs to another. It is right for a man to have a wife, but it is sinful for him to have another man's wife. It is right for a man to have servants—helpers in his business,—but he should not want those who belong to his neighbor.

Men may call it "prudence," "foresight," "business acumen," etc., but Paul calls it a "cloak." Many are hiding their real purposes under this cloak.

North Manchester, Ind.

SOME CUSTOMS OF THE FISHER VILLAGE PEOPLE, INDIA.

BY EFFIE V. LONG.

AMONG this simple people the naming of children is not an anxiety as among our mothers, for the day of his first seeing daylight settles it for him. If he is born on Monday, that day becomes his name; if on Sunday, then he is called Sunday. For instance, the Gujarati for Monday is Som; so a boy is called Somo, and a girl is Somie. If on Sunday, then it would be Ruvlo and Ruvlie, or as they say, Lovelo and Lovelie, because in speaking they always use "l" for "r." I guess because it requires less effort to say it. There is a variation sometimes, and the child gets the day of the month instead of the week, as "Sixth" or "Thirteenth." I think of a cute little fellow called "Panchmo" (Fifth). This rule might do very well as long as there are no schools, but in a school of one hundred or more boys, with only seven names, there is likely to be some trouble. But they have a way out. They say this way: "John having Mary (for a mother)" or "John having Jacob (for a father)"; so it moves along nicely.

The school is the greatest thing in evidence in the village, if you judge by the noise. It can be heard one-half mile away in every part of the village. I rather like to hear it now. It is not confusion, but the lower tone of all the children studying aloud (this shows they are at work), and over this the alternate reciting of teacher and pupils in concert, at the top of their voices.

One sin of this class is smoking and drinking. Bhat is a village of twelve hundred people and there are two liquor shops which do a good business. They make their own cigarettes, as they smoke them, of a leaf filled with fine tobacco. During an hour that we were talking to a group one morning, one man made and smoked three, while some of the women were not far behind. Men, women and children drink and smoke. A mother will take a stub from her mouth and put it into her babe's mouth, though only two or three years old. They confess that it is all wrong, that they ought not to do it, yet the next day it is the same thing again. They say, "We know it is sin, but it is a habit and we cannot help it. We *can* do without food, but we *cannot* do without tobacco and whiskey, for our work is rough and heavy and we must have it." Oh, the chains of slavery that habit forges!

Fondness for jewelry takes a different form here. In addition to the bracelets, women wear masses of small beads, of various colors, on their necks and breasts. Many wear about one hundred strings of them. In this respect they do not look unlike the Princess of Wales in her photo which is being circulated in India,—only in the value of the ornaments is the difference. Men wear one strand of beads, and also rings in the ears. One day I was in the "jeweler's" house and saw an old grey-whiskered man with tears in his eyes and heard him groaning. The jeweler laughed and showed me where he had pierced the ear large enough for a large darning needle to enter, and then put in the ring while the flesh was raw. It makes one shiver.

There is another bad thing,—that of giving "gahl." It is the use of very indecent, filthy language. We never know when they use it; we do not understand, for they use words that are not written in books. But our native Christians understand and say it is too bad to tell. It is a habit and they use it when they are not angry even, in talking to their children and to each other, just as some people cannot talk without using an oath. If gahl is given in anger, the receiver of it feels very angry and much insulted. There is a form of gahl used about here which we think ludicrous. One man, being angry, calls another his father-in-law, to insult him, and sure enough, No. 2 gets very angry and says, "I ought to be angry, for when did I give him my daughter in marriage? I am *not* his father-in-law." If he had the Christian spirit, he could laugh at such things and it would all be ended.

In Bhat we saw "dhooning" for the first time. Bro. Stover has described several kinds in his book. One night we heard the muffled beating of a brass vessel. We followed up the sound and found an old man dhooning and the house full of people. There were two members of the family sick, and after much bodily exertion on his part, the evil spirit, which was the cause of the sickness, entered him and told him what to do. First, it called for whiskey several times, which he drank to satisfy the evil one, and it began talking out through him in a chanting way. He made himself tremble all over and then would jump up and put out the light. They broke an earthen vessel in two to make a nice dish, then the dhooner filled into it five nice new flat breads, and filled it up with a pot of boiled goat meat. In the center of it he put a candle and on each side a cup of whiskey. This food was carried out and placed in the road for the dogs, but suddenly the lights went out, and we never knew whether the dogs drank the whiskey or not.

The second time we saw it three younger men had the work for a rupee each, and it was more active. About three dozen men had gathered into one large room, and there, seated on the floor by the flickering light, in the semi-darkness, and the rattle, rattle of the pans, the scene was weird enough to make one almost feel that they really had some connection with the lower regions. One woman was dressed in a silk sari, sitting in a circle with three men. Over her head a lemon was suspended from the ceiling. There was plenty of rice, ghee, whiskey and cocoanut in the center.

There were three reasons for dhooning: First, the

woman's husband was on the boat, sick, so first they dhoomed for him. The professional dhoomer whom they called "faker" seemed to use every muscle in his body. He got on all fours and kept time to the "music" with hands, knees and head, his long hair flying back and forth. Occasionally he would rear up and paw the floor with his hand. They ran to put a big comforter under him, that he would not wear the flesh off his knees. His head went so fast features could not be distinguished. I said, "The man is surely killing himself," but after fifteen minutes he rolled over on the floor reeking with perspiration, and panting worse than a dog. I wish I could make a clear picture of dhooming to you, but words fail to express it. As he rolled over the evil spirit was cast out of the sick man on the boat.

After some time he began dhooming again and they sent the woman out. He held a cocoanut and a lemon to his ear to hear what the demon would say. Finally he chanted out that the woman had bewitched her husband and was going to bake him and eat him. It was a witch this time that entered the faker and told him. All the time the rattling was kept up. They brought water and the faker poured it on the floor, and finally rolled a comforter over it and the witch was caught. Then they called the woman and had her sit on top of it.

The third time he dhoomed for the woman, for she was childless, and there was a witch in the way. So the three men tried to get her to dhoom. One man, it seemed, was trying to hypnotize her, for he kept his eyes fixed on her for a long time, moving his lips and swaying his head. The other sat beside her. He was so ugly, and he looked at her, opening his mouth as if to swallow her, scolding all the while, and puffing tobacco smoke in her face, but she would not dhoom. She did tremble some, and I don't wonder. So the witch entered the faker, and after asking whiskey, told him through the cocoanut that it would take the woman's life, but she would have no children.

In the midst of all this, when the noise had ceased a bit, we began talking with them: "Why do you not go to God when you get sick? Do you not know that he has more power than any evil spirit?" They agreed. Then we said: "And do you not know that this is just a way these men have to get your money? No spirit talks with them. They are just deceiving you. Isn't that true, faker?" He smiled and said, "Yes, but we were all taught this when we were children. Our fathers did so, and why should not we?" All agreed with him, too. He was wise enough to know how to take them.

Then the Christian woman who was with me talked to them for half an hour, and I never heard a sermon that was better applied or better taken than this little talk. It seemed strange for India,—those strong men sitting quietly, and giving rapt attention and consent to the teaching of a woman. After we had gained every point, and all was silent again, they said, "Well, let's go on with our work," and they did, and no one thought anything about it. But we went home and to bed, for it was late.

These are not strong believers in dhooming any more, and often ridicule it with us. But when they get sick, they want some remedy and that is the best they know. If they had a doctor there to give out medicine, they would soon abandon dhooming, I think. Our Christians there give out some, but it does not meet the demand. But when they apply the medicine for the soul which they need, I am sure they will give up dhooming and have faith in God. Let us pray for that day.

Jalalpor, India.

LAYING ON OF HANDS.

BY G. A. SIAMBERGER.

As we become familiar with the way of God, we are struck with the evidences of order. The illimitable vastness of the universe suggests the need of order in its government. The most excellent order is found in the plan of salvation. The one who discovers this order, and moves in harmony with it, has

a consciousness of relationship with God that produces a peace which passes understanding. It seems strange that leaders of bodies of believers have overlooked the prominence given to the laying on of hands in the Christian economy.

The gift of the Holy Spirit is inseparably connected with the laying on of hands. It cannot be shown that there has been any deviation from this order excepting for demonstrative purposes. There have been demonstrations of the Spirit, as on Pentecost and at the house of Cornelius, without the rite. These were not ordinary but extraordinary cases—such cases are always few.

We cite first Acts 8: 14-17, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost. (For as yet he was fallen upon none of them only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them and they received the Holy Ghost."

Notice: (1) They believed,—Holy Spirit not given on faith. (2) Were baptized—Holy Spirit not given on baptism. (3) Hands were laid on them—they received the Holy Ghost. Acts 8: 18-20, "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee because thou hast thought that the gift of God may be purchased with money."

Simon saw that by the laying on of hands the Holy Ghost was given. Can we see as much? We further notice that only men commissioned of God can give the rite. We cite secondly Acts 19: 1-6, "And it came to pass that while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus, and finding certain disciples he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them the Holy Ghost came on them, and they spake with tongues and prophesied."

Observe: (1) They believed—had not received the Spirit. (2) Were baptized by Paul—had not received the Spirit. (3) Paul laid his hands on them—they received the Spirit.

We cite, thirdly, Heb. 6: 1, 2, "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms and of laying on of hands and of resurrection of the dead and of eternal judgment."

Observe the order, (1) Repentance; (2) faith; (3) baptism; (4) laying on of hands; (5) resurrection; (6) judgment. It is seen that laying on of hands takes first rank with the principles of the doctrine of Christ.

The rite was invariably practiced by the primitive church for the gift of the Holy Spirit. "Bingham's Antiquated Christian Church," Vol. 1, pp. 553-4, "The most noted ceremony in this whole affair and that which most universally prevailed was imposition of hands; . . . some think it was not in use among the Greeks who they say used chrism and not imposition of hands in confirmation. But this is a great mistake: for the author of the Constitutions in the same chapter where he rehearses the prayer of the mystical chrism, immediately subjoins, 'This is the power of impositions of hands necessary for every one: for unless he that is baptized have this invocation of the holy priest he only goes into the water as a Jew and puts off the filth of the body, but not the filth of the soul.' Therefore, though this imposition of hands be

not so frequently mentioned in the Greek writers, yet it is always to be understood as chrism is in the Latin writers where only imposition of hands is mentioned. The antiquity of this ceremony is by all ancient writers carried as high as the apostles and founded upon their example and practice." P. 555, "St. Austin derives imposition of hands for conveying the Spirit from the practice of the apostles, though there were very different effects then from what there are now: though men had not the gift of tongues conferred upon them as in the days of the apostles; yet they might have other graces sufficient both to testify the presence of the Spirit and to entitle the act of imposition of hands to the dignity of an apostolic institution. From whence also we may observe that charity and unity or steadfastness in the love of God and religion was a particular grace of the Spirit given by the imposition of hands."

"Neander's History of Christian Religion and Church," Vol. 1, p. 315, "The apostles or presiding officers of the church, laying their hands on the head of the baptized individual, called upon the Lord to bestow his blessing on the holy transaction now completed, to cause to be fulfilled in him whatever was implied in it, to consecrate him with his Spirit for the Christian calling and to pour out his Spirit upon him. This closing rite was inseparably connected with the whole act of baptism."

Nanton, Canada.

COMMUNITY OF GOODS.

BY NOAH LONGANECKER.

"ARISTOTLE, on being asked, What is a FRIEND? answered, ONE soul dwelling in two bodies. This saying has been justly celebrated; but what would this wonderful philosopher have thought and said had he seen these disciples of Jesus, and friends of mankind,—one soul dwelling in five thousand bodies!" —A. Clarke. Their love, affection, and friendship, must have been remarkable. Hence the community of goods. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common." "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need."

This all was of free choice. "Thy people shall be willing in the day of thy power." As long as all were of one heart and one soul, as long as disinterested love and friendship prevailed, this system was continued. When this Christian unity waned, the system was discontinued. Such a system could not prevail without an honest distribution. Hence we read, "Distribution was made unto every man, according as he had need."

All unbiased readers will conclude that if distribution were made, that there were those who made said distribution. It matters not whether the reader considers such as servants, ministers, or deacons of the church. We know them by the work they performed. Caste soon crept into the Christian church. The church was largely composed of pure Hebrews and Grecians. The Hebrews were largely in the majority, and looked down on the Grecians as their inferiors. Unity and true friendship had somewhat abated. Reason would tell us that, in selecting their deacons to make the distribution to all, they would make said selection from the Hebrews. Majority, and—as they thought—superiority, would lead to this. Allow caste to enter any organization and what have we not! With what force do the following words meet us: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations."

Did those deacons do right? Were they honest in their work? For an inferior class to murmur against a superior one means trouble in the extreme. The sooner an investigation is made, the sooner the grave difficulties are adjusted, the better for the cause. It will not do for the apostles to arbitrate. It will never

do for the church to be judge in the case, as all can plainly see. The apostles wisely advised as follows: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

From what class would they select to find such men? Ans. From the class approved by Christ. No doubt from the seventy. Ministers they were, but not fully ordained. They need a special unction for a special work. "When they had prayed, they laid their hands on them." They performed their work. The difficulties were adjusted. Murmurs ceased. The community of goods was discontinued. No wise committee on arbitration would have advised the continuation of the community of goods under such critical circumstances.

The seven now continue the calling of their Master. "They preach the word." At least this much we read of Stephen, Philip, and probably Nicanor and Nicolas. In the settlement of very critical difficulties the brethren select seven elders as an arbitration committee. May it not be that they consider Acts 6 as an example?

Hartville, Ohio.

PRESENT DAY DEMANDS.

BY J. E. MILLER.

We do some things to-day in a way that was not common a few years ago. Whether we do them better or not as well may be an open question. But with all the changes that have come into the various professions, we all see that a change has also come into our services and what we expect at the regular service.

Not many years ago church services began at ten and closed at twelve or whenever the time seemed all well spent. Now we can not possibly enjoy a church service that continues over an hour. Then one, two, three and even four ministers took part in the sermon, but now we consider the sermon, preached by one minister, all that we care to hear at one service. The oncoming of the Sunday school has doubtless contributed largely to this change.

There was a time when we called men to the ministry and gave them a chance to develop. An older minister would take up the subject and the beginner was allowed to add so much as it was possible for him to say. In this way he became an attentive listener, for it was necessary for him in some way to pick up some thoughts on which to enlarge. In this way he also learned to study the outline of the older minister, and learned to arrange his own sermon. He had no time for special study, perhaps, because of the press of other duties. In his pocket he carried a Testament and when he rested his team in the field, or waited for the timber to be in place again for the saw, he read a few verses, and as he again went to work he had something about which to think. He was thus preparing his sermon for the following Sunday. He had little time for outside reading. The Bible was his one text. As a result he became a Bible preacher. His illustrations, his language, in fact, everything was from the Bible. He became a strong Bible preacher.

And many of our best preachers were made in just this way. They worked, they studied, they prayed, they preached. When they first began they could talk only a short time till their thoughts failed and the words gave out. But they kept on, the people had patience, and they became efficient ministers. The true worth of a man may not be seen in his first effort. When Marshall Field was a clerk in his early years, his employer wrote to the father and suggested that the boy be put to some other work as he never could become a merchant. But that employer was mistaken, as later years showed.

When a brother is called to the ministry to-day, we do not want to wait for him to develop as our fathers did. We expect him to preach the full sermon. He is not to be made by beginning with short speeches at the beginning and closing of the services. We are too impatient for that. And more than that, if, after a number of attempts, he has failed to give us a sermon

of the usual length, we may feel that perhaps he was not intended for the ministry. As a result we have in the ministry some who seldom if ever preach a sermon. In an earlier day they might have developed into useful workers, but to-day that seems almost more than we can expect.

What is true of the sermon and of the minister is true of many other lines. We are in a hurry, we must have the finished product at once. We can not wait. Time seems too precious. In some lines we have gained by our present demand, in some we may have lost. It may be well for us to consider whether we demand too much or not enough from our ministers to-day. It may also be well to see whether we are encouraging them as we should or as we would like to be encouraged in our work.

Mt. Morris, Ill.

..... CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

THE WORK OF THE ANGELS.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?—Heb. 1:14.

This was the faith of Abraham, when he sent his faithful servant back to the country from which he had come out, to fetch a wife for his son Isaac. He assured his servant, "God shall send his angel before thee, and thou shalt take a wife unto my son from thence"—Gen. 24:7.

Also king David in describing the happy and secure state of the righteous, says, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling; for he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psa. 91:10, 11, 12.

These scriptures plainly show to us that there are angels guarding us through life. Yet how little we seem to know about them. How little we appreciate them, and how seldom we talk about these ever-present and faithful guardians. The Savior refers to their care and interest in God's children when he says: "Take heed that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."—Matt. 18:10. Well may we ask, "What is man that thou art mindful of him?"—Psa. 8:4. What is man that these angels should thus be mindful of him? What great favor has man ever done for them that they should be thus mindful of us?

But revelations are abundant to show that the angels are wonderfully interested in the welfare and salvation of the human family. "Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10. While we may not be able to understand all these revelations yet we ought to appreciate what the angels are doing for us. See also what a very great interest they have taken in the redemption of fallen man. An angel announced to Zacharias the birth of John the Baptist. The angel Gabriel brought the message to the Virgin Mary. "Thou shalt bring forth a Son, and call his name Jesus."—Luke 1:31. Then when the Christ was born in Bethlehem the angels were heard to sing as they were never heard before. "And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:13, 14.

But the climax of the angel joy will not come until Christ's great work of redemption is finished. When Christ the Bridegroom will gather together out of every nation his redeemed saints to bring them back to the Father's house. John, while on the Isle of Patmos, was permitted to look forward into the future. He thus explains the angelic hosts rejoicing when the Bridegroom brings home the bride. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him for the marriage of the Lamb is come, and his wife hath made herself ready. Unto her was granted that she should be arrayed in fine linen, clean and white for the fine linen is the righteousness of saints. And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God."—Rev. 19:6, 9.

What unspeakable glories yet await the children of God! Should we not lay aside every weight and the sin that doth so easily beset us, and with God's Word to teach us, his Spirit to guide us, and the angels to protect us, run with patience the race that is set before us?

Jesse Y. Heckler

Alvo, Nebr.

GIVE THEM AN INVITATION.

By invitation of the Rock River church three of the Mt. Morris College Mission Society workers were permitted on March 4 to be present at the Franklin Grove house, rendering a program on the "Field," "Workers," and "Reward," to a large, appreciative and attentive audience of earnest hearers.

It is the desire of the mission board of the District of Northern Illinois and Wisconsin that these workers have a hearing in all the churches of the district. You who have previously given them a call, which they then perhaps could not fill,—please renew your calls, as they will now have the time until June. There is an inspiration gained from these efforts that creates a sentiment and desire for missions, that the Master would have us imbibed.

"The Field" being the world, but the workers so few, makes us to know that we are continually in need of recruits. How can this be accomplished, unless we put forth greater efforts in our several districts on this American continent? While the preaching of the Word is for all the nations of the world, and the heathen, as we know, are in so much need of Christ's precious Gospel, we must have more recruits from this Christian nation (would that we were more a nation of Christians), that every nation on earth might have missionaries from this nation as ambassadors for Christ.

By the statistics given by this mission band it is some thing appalling to think about. "Here in our United States of America only about one fourth of the population are attending church services." Think of it! Out of eighty millions of our population only twenty millions are in attendance at the house of God. Where are the other sixty millions? Where?

Come to narrower limits. Our district of Northern Illinois and Wisconsin, six million souls, and but one million and a half are in attendance in divine services. And how about the other four and a half millions in this our recognized corner of the world? It is amazingly surprising when we are in silent meditation on these "cold facts."

Are all of the workers that we have in the United States adequate to the task? Unless we "double our diligence" to the securing of recruits this American nation will soon have to be calling for helpers from other nations, whereas we ought, with American enlightenment, to be doing and accomplishing wonders in foreign fields everywhere. Is there not much work, my brother, my sister, before we have a right to expect the reward? In his name submitted.

C. H. Hawbecker.

Franklin Grove, Ill., March 7.

FROM STATE MISSION BOARD OF NEBRASKA.

Our plan of work is, first, to locate and give partial support to ministers at needy places where the community also agrees to give part of the support and thus help them to grow self-supporting churches. In harmony with this plan we have at present Bro. S. C. Miller in Lincoln, Bro. S. D. Bosserman in Beatrice, and Bro. D. G. Wine at Imperial.

2. We have also been assisting the weaker churches in holding series of meetings and supplying them with regular preaching services where they have no minister located.

3. Sister Alice Boone has been employed in the State as a mission worker for a few years. She is now located at Lincoln. She has also done some acceptable service in Bible institute and mission training class work. We feel the need of this latter class of work in our State. We have useful talent going to waste for lack of proper training and encouragement from the church.

4. We have also for the past several years been supplying the Gospel Messenger to our isolated members and to some others. And this year we are using about thirty copies of Vol. 8 of the Missionary Visitor as an experiment, but this last does not come out of the district fund.

We have other calls for missions and mission workers, but for lack of funds we think it not safe to open any new field at present. Until recently we have had a lack of workers, but the Lord now seems to be putting into the hearts of this people that he needs their services.

A. J. Nickey, Chairman.

Alvo, Nebr., March 7.

ANNUAL MEETING 1906.

The committee of arrangements for Annual Meeting will have a meeting of their committee at the Western Hotel, in Springfield, March 22 and 23.

Anyone having any business to present to the committee or knowing of any matters that should be considered at this time, is requested to present them to the secretary before the date of the meeting.

I. D. Heckman, Sec. of Com.

Oakley, Ill., March 8.

HOW THE FIRST DEGREE HELPED ME OUT.

BY A. G. CROSSWHITE.

WE had been married only a few months and had settled down to housekeeping a short distance from my schoolhouse in a big, unsightly house in which a murder was said to have been committed. Dim blood splashes could be traced on the floor and stair steps, and, to say the least of it, we felt somewhat lonely at times.

One night, after looking over my work for the next day, we turned the lamp low and sat facing each other in the brighter light of the glowing embers of the great, old-fashioned fireplace, recounting our experiences of the day and thinking seriously of making arrangements to retire for the night, when a loud, determined rap was heard at the front door. I turned up the light and went to the door to see who my belated company might be.

There stood a man with a folded document of some kind in his hand, and at the gate, in dim outline, was a woman.

"I heard that you was a minister," said he, "and have come with this lady to get married." Through curiosity I took the document and stepped to the light and read the names. I recognized *his* as being one of my school patrons, but who *she* was was a mystery to me.

"I am sorry to inform you that I am not in a position to complete your happiness," said I.

His voice grew tremulous as he scanned me from head to foot.

"Tell me your reasons, sir," he demanded.

"Well, first of all, I am only in the *first degree* of the ministry and have no such privileges," I replied.

"Why, I thought a preacher was a preacher, and could do all the work of the ministry right from the start," he retorted.

"No, we have three degrees in the ministry," I explained. "In the *first degree* we can simply exhort and preach under the direction of older ministers; in fact such a minister is only an *assistant* in the work. When advanced to the *second degree* we have privilege to perform marriage ceremonies, baptize, make appointments and exercise in the usual functions of the office except in the organization of churches, ordination services, presiding at special councils, etc., which power is vested in the bishop or elder."

With a few words from both parties not nice enough to print, they shook off the dust of their feet against my house. I called to them that Rev. C. lived just below me and would probably join them together, if the license were all right, which I seriously doubted, as the names were written with lead pencil.

"We've been there," they snapped and off they went afoot.

"Try Squire B.," said I, now getting a little bit mischievous. I listened and soon heard the squire's dog bark and knew that a scene would soon be on the curtain. I kept mute as they returned, but they were not mute by any means.

I afterwards learned that he had deserted his family, taken up with this mulatto woman and forged the license. They were married hurriedly by the old clerk, whose eyes were dim, boarded the train, and were off for K. before the forgery was discovered or their identity established.

The authorities at K. were notified and the first train eastward brought them back to J., where they were safely housed in jail. So much for my first invitation to join a couple in holy wedlock.

Flora, Ind.

THE MYSTERY OF GODLINESS.

BY J. H. ROYER.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—1 Tim. 3:16.

How many of us have heard the expression, "Yes, religion is a good thing, and I would become a Christian if there were not so much mystery about it, so

much that we cannot understand or comprehend; if I could know of a certainty, then I would become a Christian."

Suppose it is seedtime and we go to the garden, place a small, dark seed, say, for example, that of a radish, into the dark earth, and after a while, through the course of material growth and development, what do we get? A white root, a pink rhizome or body and a green top. Now will you tell us whence came those delicate hues of pink, what artist's brush placed them there? Or if you are inclined to chemistry, will you tell us what law of chemistry is involved that will explain the differentiation of the molecule whereby one part becomes white, another pink and another green? The radish comes on the table, and is eaten without a question as to the unknown process. It would appear, then, that mystery does not make so much difference in the dining room, but in the church we want to *know* it all. Verily, consistency is a jewel.

The example in nature is cited not so much to call attention to the limitations of human research, but to emphasize the fallacy of ignoring the great principle laid down in the scriptural quotation. The same author again repeats, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

Denver, Colo.

HELD IN HIS HAND.

BY MARION LEE STANFORD.

The strength of the hills is his.—Psa. 95:4.

A PIOUS, elderly lady, seeing the lofty mountains for the first time, gazed a moment in delighted amazement, then clasping her hands reverently exclaimed: "God upholds these mighty hills in his great, strong hand from century to century, and that hand omnipotent holds me!"

It was from the train she had her first sight of mountains with their rugged, rocky steep. Far behind her was the old home and familiar scenes. Far on her journey was the new home, the strange country she must enter. Between the parting from the old, and the waiting, untried life, she felt so frail, so helpless, so appalled. Then those time-scarred hills bore mute, though eloquent, witness of a Father's changeless love; and with a beautiful new sense of his faithfulness and strength she sped on her way, her heart singing, "That hand omnipotent holds me."

"The strength of the hills is his." Storm, nor flood, nor jar of passing years can move them. Aching heart, bereft, discouraged, defeated, dismayed, penitent, betrayed, the strength of the hills is *thine*. That mighty Hand holds thee.

Newport News, Va.

LET US CLEANSE OURSELVES.

BY IRA P. EBY.

ONE day, while waiting in a depot, I was impressed with the above text, on noticing the "manners" displayed by a young man, as agent, when a young lady stepped to the ticket window and asked for information. With hat on and a big cob pipe in mouth, he approached the window. Noticing who was before him, he removed his hat, but kept the pipe in his mouth, puffing away almost in the lady's face.

Frequently I meet brethren who are ready to pass the holy salutation, while in their beard and around the corners of their mouth are the unclean and filthy evidences of a perverted appetite. I said to a brother the other day, "I wish these brethren could smell themselves. I wish they could see themselves as they are, and maybe they would do more than take off the hat or pass the holy (?) kiss."

Poplar Bluff, Mo.

PERFORM a kind action, and you find a kind feeling growing in yourself, even if it was not there before. As you increase the number of objects of your kind and charitable interest, you find that, the more you do for them, the more you love them.—William B. O. Peabody.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, March 25, 1906.

THE BIBLE A LOOKING-GLASS.

Scripture Reading, Psalm 19.

I. In it We See God.

1. It Reflects His Goodness, John 1:14
2. Tells of His Mercy, John 15:3
3. Speaks of His Power, Matt. 8:8
4. Describes His Abode, John 14:1-3

II. It Reveals Man's True Condition.

1. What he is by Nature Rom. 11:24
2. What he must be by Grace 2 Peter 1:4
3. It Exposes his Secret Sins, James 1:23
4. Directs him to the Cleansing Fountain, Zech. 13:1

III. We Must Not Ignore it.

1. It May be Recalled, Amos 8:11
2. Nations Have Retrograded, Jer. 3:12

Mirrors are convenient articles to possess. But few persons are without them. Handsome people enjoy looking into them. They examine them frequently to detect any flaw or blemish that may stealthily creep in upon them to mar their beauty. Homely people also frequently consult their mirrors. They note their defects and irregularities and study how to free themselves from them. The Bible is a mirror also. It is a true one for it always reflects us as we are. The devout Christian loves to look into it frequently. He knows it will warn him of defects that are trying to manifest themselves in him.

All Christians ought frequently to examine this mirror. Their deficiencies would show much more plainly. Recipes for beautifying are abundant within this wonderful mirror. The ingredients for the recipes are always at hand. Applications can be made at any time. The results, when properly applied, are very satisfying.

The sinner wants to go before this mirror frequently. Should he do so, he would not remain a sinner long. His defects and blemishes would be so repulsive that he would put forth a strong effort to free himself.

Let none of us be like the character James speaks of in James 1:23, 24, straightway forgetting how we look after turning away from the mirror, but let us keep before our minds our unpleasant features and habits until we are freed from them, and, remembering the good, try to pattern ourselves more and more after it. In this way we, too, may be mirrors, reflecting the light divine and scattering the darkness with its evils.

THE PRAYER MEETING.

For Week Beginning March 25, 1906.

LESSONS FROM THE LIFE OF ANNA THE PROPHETESS.—Luke 2:36-38.

1. Anna was a Faithful Messenger.—(Luke 2:36.) She lived very near to God, and he could well make her his instrument. As on others before her, the Spirit of God rested upon her (Num. 11:17, 25, 26, 29). To such God makes known his mysteries (Amos 3:7, 8).
2. Anna was a True Servant of God.—(Luke 2:37.) It is said of her, "She served God." What better epitaph could one have, than a testimony of having served the Lord? "Ye serve the Lord Christ" (Col. 3:24) was the apostle's word to the Christian slaves at Colosse, as he urged them to do their menial tasks as unto the Lord himself. The lowliest task, done in the name of the Lord, becomes a shining monument of grace.
3. Anna was Self-denying.—(Luke 2:37.) It is said she fasted,—not as some do, merely to obtain favor with God, but, knowing the grace of the Lord, she was willing to deny herself of creature comforts, the satisfying of her appetite, that she might serve the Lord better.
4. Anna was Prayerful.—(Luke 2:37.) "Her prayers ascended to God night and day. She was incessant in her pleading, and attentive in her attendance at the means of grace. An old writer says, "Prayer is the key of the morning and the lock of the evening." God wants us to use the key in the morning to open the storehouse of his grace. In the evening we can, by the use of the "prayer key," rest securely beneath the "shadow of his wing."
5. Anna was Thankful.—Simeon was not alone in his thanksgiving for Anna "gave likewise unto the Lord" (Luke 2:38). "Praise is comely unto the Lord." Those who bless God by their praises, are sure to be blessed by God with his mercies. The thankful one is full of blessing.
6. Anna was a True Witness.—"She spake of him" (Luke 2:38). Her testimony of Christ as the Redeemer, is implied in that she "spoke of him to all that looked for redemption in Jerusalem." A true witness always tells what Christ is, what he has done, and what he is able to do, as known from personal experience.

HOME AND FAMILY

THE WONDERFUL SAVIOR.

BY SARA M. DEGLER.

Jesus, my Savior who died on the tree
Purchased redemption for you and for me;
Love, wondrous love never mortal had known.
Through the dark ages no ray of hope shone;
Till God in his infinite mercy looked down,
Gave his own Son us with glory to crown.
God, from his throne up in heaven above,
Winked at man's actions. Then, prompted by love,
Seeing how vile sinful man had become,
Sought to redeem him, to give him a home.
Jesus was willing to die in our place,
Oh, what a Savior, this Savior of grace!
Then as we love and adore this blest name,
Knowing his love is forever the same,
We'll strive to lead others their sins to forsake,
Earnestly urging them Jesus to take.
What a reunion in heaven there'll be
When the redeemed their Redeemer shall see!
Graters Ford, Pa.

POLLY'S LESSON.

BY IDA M. HELM.

POLLY lit the lamp and replaced it on the shelf, then she stirred the fire, picked up her sewing and seated herself in her favorite rocker in the cosiest corner of the room, while little Dorothy climbed upon the couch and began playing with her dolls. One glance at the tidy room, with its snowy curtains and inviting appearance, would tell you that Polly is a neat housekeeper. She meant to be a good woman and she had often said, "We spare no pains but that Dorothy shall be raised in the way she should go."

Polly did much thinking and she was a great talker, and she had formed the habit of talking to herself when she had no one else to listen to her. As she began sewing her thoughts started off on the shortcomings of her neighbors, and to keep time with the flying of her needle she began talking, "Now there is Mrs. Grey, she is conceited and she is so curious, indeed I don't like her, she thinks because her husband is rich she is a little above common." A gentle knock at the door stopped her talking and she rose and opened the door, and when she saw that her visitor was no other person than Mrs. Grey she gave her a very warm welcome indeed. Then, noticing Dorothy looking on without one word of welcome, she said, "Come, Dorothy, kiss the nice lady." But five-year-old Dorothy was obstinate and she said, "No, we don't like her!"

Polly colored and said, "Yes we do, deary, see, mamma likes her," and she kissed Mrs. Grey, after which Dorothy obeyed her mother's command. But all the evening while Polly and Mrs. Grey were having a pleasant time, Dorothy sat with a look of surprise on her face.

When Mrs. Grey left, after thanking Polly for entertaining her so nicely and inviting her to come and spend a pleasant evening with her, the door was no sooner closed than Dorothy exclaimed, "Mamma, me think we don't like her." "Sh-sh-sh," said Polly. "But, mamma, you told yourself, this evening, that we don't like her, and you told papa many times that we don't like her, then when she comes here you tell her that we do like her."

This unexpected reproof gave Polly a shock and she began to wonder whether she might not have a fault. "Can it be," she said to herself, "that I am inconsistent in my living and that I have given my little daughter her first lesson in deception? I, who have always been so careful as to who Dorothy's playmates are? Every week I help her prepare her lesson, and every Sunday I go with her to Sunday school, and how often have I talked to her about learning to grow up to be a good and useful woman. Now, by my own example, I am starting her in the wrong way."

Before Polly went to bed that night she resolved that hereafter she would have it a rule of her life to overlook the faults of her neighbors and look only for the good qualities in the people around her. At first she had a hard struggle; sometimes she would

catch herself with a half-finished sentence of someone's failures on her lips, then she would quickly check herself and try to remember some good act they had done. She did not entirely succeed in the first trial, but she sought help of the One that is ever waiting to help those who seek his aid. She began studying her Bible more carefully than ever before; in it were found so many rich gems of truth and helpfulness that were unknown to her. She filled her mind with so many of these hidden treasures of thought that she forgot all about her neighbors' faults, and found no time to look for the mistakes of other people.

If you should visit Polly to-day, you would not hear one word about the shortcomings of her neighbors. Of course her neighbors do make mistakes,—we all do; and as long as fallible beings exist, mistakes will be made. But we can learn the same lesson that Polly learned. We can be charitable toward each other and try to overlook people's mistakes, knowing that we, too, have our own faults. There are many, many rich treasures of truth for us to find and so many rich lessons of love for us to learn, that we have no time to waste thinking and talking about other people's faults.

Ashland, Ohio.

A DEPOT SCENE.

BY I. C. SNAVELY.

NOT long ago, while waiting several hours, a scene attracted my attention which I shall not soon forget. A young, well-dressed man seemed to be waiting anxiously for something. It could not be that he was expecting to take a train that would carry him away from loved ones. His countenance did not give one such an impression.

Soon announcement was made of our incoming train, and, as I noticed, he kept on the lookout with a smile on his face. I waited eagerly to see what there might be to give him such joy. The crowd all appeared the same to me. But soon I noticed a smile meeting his, proceeding from a bright woman's face, who carried in her arms a sweet-faced baby of a few months. And such a meeting! Happy feelings filled my own heart, and I thought of the same joy to be mine in a few hours to come.

After expressions of affection were given, and an inquiry about the health of both, this young husband busied himself in arranging for the comfort of mamma and baby. He also took great pleasure in having his friends become acquainted with his wife, also calling attention to the third member of the family. As they left the depot, I thought of them going to a happy home. How different was this man from many whom we may observe!

Not a few homes, not more than a year old even, are robbed of all the blessings of companionship, because of the lack of love expressions and a failure to notice little things. Let us endeavor to be more like our Savior, who *did not forget* to express the love he felt for us.

Breedsville, Mich.

TAKING FATHER'S PLACE.

BY A. L. TURNLY.

I HEARD a gentleman say that his attention was drawn to a boy with a slouch hat pulled down over his eyes. The boy wore clumsy boots and untidy overalls. Being poorly clad made him more noticeable. Stepping up to the proprietor of a hardware store, he asked to see a cheap set of knives and forks, stating he had no money, but that he had a load of wood to burn wood. The boy then said: "My father died and before he passed away he called me to his bed and asked me to take his place, and I told him I would. We had a small place with some timber on it, and were in debt. I paid off the debt and kept mother and my brothers and sisters at home. Every Christmas morning mother would not come to the table when we did, and I have just found out why. Every

Christmas morning father would always place a present under her plate. So taking my ax I went to the woods and chopped a load of wood. I have no money and I wanted to fulfill my promise to my dying father."

The proprietor told him to take the knives and forks and unload the wood. He then said: "Gentlemen, whenever I meet a farmer boy with a load of wood, I take off my hat to him."

Cerrogordo, Ill.

SISTERS' AID SOCIETIES

Frederick, Maryland.

During the past year we, as a little band of workers, held seventeen meetings, with an average attendance of six. We made a number of aprons, prayer coverings, bonnets, quilts, comforters, etc. We look after the needy ones, and donate to them such things as are most necessary, whether clothes or groceries, and believe it is equally good to admonish where we see it is much needed.

We sent ten dollars to the Brooklyn mission, also other small donations for other purposes. Amount of cash received during the year was \$42.92; our expenditures footed up to \$35.87, leaving a balance in the treasury of \$7.05. We hold our meetings in the Sunday-school audience room, which affords ample space for a much larger circle than we have thus far been able to persuade to meet in this capacity. Since New Year we have decided that when the minutes are called for we will respond to the roll call by reciting a scripture verse, and that each member of the circle will take her turn in the opening exercises of the meeting. Some will say, "I cannot," but, sisters, let us appeal to each body of workers in our whole Brotherhood, to try this plan; it will be the means of raising us to a higher devotion and help us to be more earnest laborers in Christ's calling. We must all begin with small things and grow to greater ones.

Katie Fahrney, Pres.
Ella C. Hoke, Sec.

Spring Run, Pennsylvania.

On Feb. 28 our Aid Society met to reorganize for the following year. The following are the officers elected: President, Belle Rhodes, vice president Ida Harshbarger; secretary Mabel Harshbarger, treasurer, Serena Ruble. Since our last report, which was July 19, we have met fourteen times. Since then our collections have amounted to \$11.79; amount received for work, donations, etc., \$25.59. Total, \$37.38. We sent \$20 to our Old Folks' Home, and had the Messenger sent to two poor sisters. Other expenses, \$4.21. There remains in the treasury \$11.17. We feel that we have had a pleasant and profitable year and hope we may still do better in the coming year.

Cora Ruble, Sec.
Belle Rhodes, Treas.

Cerrogordo, Illinois.

July 28, 1904, we organized a Sisters' Aid Society. During the first year our total cash receipts were \$58.88. We sent \$10 to Brooklyn, N. Y., one barrel of clothing to Kansas City mission, and one to St. Joseph, Mo. We also gave out considerable clothing and shoes in our own community. We had fifty-two meetings, quilted seven quilts, knotted five comforters, and prepared rags for fifty yards of carpet. We bought a new sewing machine for the society and had \$16.63 in the treasury. July 27, 1905, we reorganized, and since that time our cash receipts have been \$42.91. We sent one barrel of goods to Chicago and one to Decatur.

We decided to furnish a room at the Home at Girard, and sent two boxes of goods there, containing eight quilts, five comforters, blankets, pillows, twenty-five yards of carpet and other furnishings and clothing. We have made altogether one hundred and twenty six yards of carpet and have rags for fifty yards more. Number of meetings, thirty one. Total cash receipts since our organization, \$101.80. Total valuation of goods donated, \$257.95. Total number of quilts quilted, sixteen. Comforters knotted, ten. Since "it is more blessed to give than to receive," will we not all enjoy that blessing?

Susan Metzger, Pres.
Martha E. Lear, Sec.

Tekoa, Washington.

The Sisters' Aid Society of Tekoa, Wash., consists of ten active members, just what we had in June, 1904, when we organized. Since then some have moved to other parts, and others have located here. Our work has principally been making comforters, for which we get \$2.25. We meet the fourth Thursday afternoon in each month. We just sent some vegetables and \$7.50 to a brother in Spokane, who has an invalid wife and daughter. Our money is mostly spent in getting things for our church. Our elder is a member of our society. We would suggest that all societies who do not have their elder an active member, try the plan. It is good both for the elder and the society. First the elder knows what his members are engaging in and doing, next the sisters are strengthened and greatly encouraged by his help.

Jennie K. Hale, Pres.

THE GOSPEL MESSENGER, A RELIGIOUS WEEKLY

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THE Brethren at Idaho Falls, Idaho, are to dedicate their church April 8.

BRO. DANIEL ROTHENBERGER, of Indiana, changes his address from Syracuse to North Liberty.

BRO. JAS. A. STODDER, of Mont Ida, Kans., should now be addressed at Garnett, same State, R. F. D. No. 5.

BRO. JACOB SLONIKER, of Jewell county, Kans., should hereafter be addressed at Mankato, instead of Burroak.

THE district meeting for Southern Ohio is announced for May 1, to be held in the Wolf Creek congregation.

THE Woodbury church, Pa., is to build a meeting-house at Curryville, Blair county. Work on the building is to commence soon.

A SERIES of meetings was held at the Fourmile church, Ind., and five signified their purpose to accept the conditions of pardon and live the Christian life.

THE Brethren composing the Eastern District of Pennsylvania are to hold their district meeting at Lancaster May 2 and 3. The elders should meet May 2, at 9 A. M.

THE late revival in the Mississinewa church, Ind., conducted by the home ministers, resulted in twenty-one baptized, one awaiting the rite and four restored to fellowship.

BRO. T. A. ROBINSON is doing a good work at Clinton, Okla. After preaching twelve sermons he baptized seven persons. There were two more applicants for membership and others who seemed to be deeply impressed.

NOTICE the label on your GOSPEL MESSENGER. If it is not marked up to or beyond April 1, 1906, we should receive your renewal very soon. A few of our subscribers have neglected renewing and we simply call their attention to it in this way.

MARCH 4 a new and very commodious church was dedicated by the Quemahoning congregation, Pa. The building occupies the site of the former meetinghouse, and is spoken of as a neat, convenient and homelike place for preaching and Sunday-school work.

We have a small band of members at Holton, Ind. They were organized a few days ago, one brother being called to the ministry and three others installed as deacons. This is the way to get the work started; organize a few members and put them to work.

BRO. JEROME E. BLOUGH, of Hollsopple, Pa., R. F. D. No. 1, is gathering material for a history of the Blough family, which, by the way, is a large one, and will be pleased to hear from anyone who can furnish him data concerning the history of any person or persons in any way connected with the family.

BRO. SOLOMON BUCKLEW, of Canton, Ill., feels the need of rest, and calls for some one to take up his work in the Cole Creek church, where he has been preaching for eighteen years. His purpose is to do some traveling in West Virginia and Pennsylvania, and in this way secure the rest that may prove helpful to him. Read what he has to say on another page.

BRO. N. S. GRIPE, of Thomas, Okla., emigrates to Weiser, Idaho, where he should hereafter be addressed.

We receive some very encouraging reports concerning the work at Independence, Kans. It would seem that the interest is growing and that the outlook is quite promising.

DURING the revival efforts in the Lower Cumberland church, Pa., thirteen came forward, made the good confession and were buried with Christ in the holy rite of Christian baptism.

THIS year Easter Sunday falls on April 15, and Pentecost on June 3. The Tuesday following Pentecost, or June 5, is the day on which the Annual Meeting, to be held at Springfield, Ill., is to begin.

BRO. J. KURTZ MILLER lately held a protracted meeting in Lexington, Lancaster county, Pa., preaching in the congregation where his grandfather faithfully labored a number of years. Fifteen, mostly heads of families, applied for membership and were added to the church.

BRO. CHAS. M. YEABOUT recently held revival services in the Lower Branch church, Floyd county, Va., and eight came out on the Lord's side. Later he conducted a series of meetings at Union Valley, Montgomery county, and four applied for membership. Ten of the number have been baptized.

THE church in Roanoke, Va., is reaching out in its work. Four years ago it was found necessary to enlarge the meetinghouse in the city, and the interest has increased to such an extent that the church recently decided in favor of enlarging still further. We are always glad to hear of the prosperity of our churches.

FOR some weeks a revival has been going on in the West Dayton church, Ohio, conducted by the pastor, Bro. Chas. A. Bame. Up to last Sunday evening there were twenty-eight applicants for membership, twenty-two of the number having already been baptized. The meetings still continue with good interest.

BRO. ISAAC FRANTZ, of Pleasant Hill, Ohio, was with us a short time last week. He is looking up the railroad interest in the Central Passenger Association for the benefit of those residing in the territory embraced in this association, who wish to attend the conference at Springfield next June. In due time all necessary announcements will be made in the MESSENGER.

BRO. A. S. WORKMAN, of Loudonville, Ohio, spent a few hours with us last week. As is known to a number of MESSENGER readers, he is considerably interested in locating members in Canada, believing that there are some fine openings in that part of the Northwest, and that those of our people who think of changing locations will do well to consider with a view of colonizing the country and building up churches.

THE Committee of Arrangements for the Bristol Annual Meeting has just completed its financial report. After all the expenses were paid there was a surplus of \$2,073.95, which amount has been turned over to the General Missionary Committee. The showing is a good one, and indicates that the business was carefully transacted, with a view of economy as well as for the comfort of those attending the meeting. The committee is to be congratulated on its success. A brief report from the treasurer will be found in this issue.

BRO. MARTIN ROY MURRAY, of St. Joseph, Mo., is out with a neat little excursion tourist booklet giving plans and outlines of trips to Italy, Egypt and the Holy Land. It is the purpose to make up a party for a trip to the Bible Lands. He has spent months in Palestine and other parts of the East, and will accompany the party and make all the arrangements necessary for a pleasant and successful tour. Those who think they would like to visit Italy, Egypt and Palestine will do well to write Bro. Murray for a copy of his neat and illustrative little booklet.

THIS week Bro. A. J. Nickey is telling our readers about the work being done by the district mission board in Nebraska. What he says will be read with interest by all the members in his State. Then, this is the right thing to do. Let the people know just what the district boards are doing, and in that way keep them in touch with the work. We suggest this method to all of the mission boards. The MESSENGER will be glad to publish such reports.

BRO. A. W. VANIMAN, who is now at Pasadena, Cal., writes us that, Abraham-like, he is enjoying tent life. Those who call on him at 176 Bruce Avenue are likely to find him sitting in the door of his tent. Most physicians have reached the conclusion that in a suitable climate there is nothing so helpful for consumptives as the outdoor or tent life. In different parts of the West hundreds of tents may be seen occupied by people suffering with weak or diseased lungs. Our modern way of living in well-heated houses may be pleasant enough, but it is not conducive to health and long life. 'God made the pure, life-giving air for man to breathe,' and the more time he spends out in the air, living right otherwise, the more the Lord can and will do for him.

As a practical application of the teaching of Christ, "Love your enemies," the *Sunday School Times* publishes the following: "Love your enemies (Matt. 5: 44). During the Revolutionary War a Dunker leader named Miller was grievously insulted by a man named Widman, who was afterward sentenced to be hanged as a British spy. Miller went to General Washington and begged that Widman's life be spared. The commander-in-chief replied: 'I would like to release Widman because he is your friend, but I cannot even for that consideration.' 'Friend!' cried Miller, 'he is not my friend; he is only my enemy, and therefore I want to save him.' The General was so touched that he pardoned the man.—*The Rev. A. N. Metzger, Matamoros, Pa.*"

WITH this issue Bro. P. B. Fitzwater completes his eleven articles on the Ten Commandments. The parts considered have been discussed with considerable ability and have proven both interesting and instructive to those who have carefully followed the writer from week to week. In next issue we are to commence another series, by Bro. Galen B. Royer. He will discuss the ministerial problem, in eight parts, as follows:

1. The Condition of Our Ministry.
2. The Need of the Church.
3. Why are not More Ministers Called?
4. The Kind of Minister the Church Needs.
5. The Church's Part.
6. The Minister's Part.
7. Some Suggestions Looking Towards Remedy.
8. The Real Difficulty and its Remedy.

Each chapter deals with a live question and the articles are sure to awaken thought.

BRO. ANDREW HUTCHISON writes us from Ephrata, Pa., saying that he is taking a much-needed rest, and will likely remain there until the 18th of this month, and then go to Lititz to begin a series of meetings. During one of his meetings recently he exposed himself too much to the cold and it came near putting him out of service for the season. Bro. Hutchison is now past seventy, is never strong, and should not be invited to hold meetings where he cannot receive the best of care and have a good home near the place of preaching. He is one of these tender plants whose hold on life is weak, and he must be used in view of his condition and not as we would think of using those who are strong and vigorous. He is on his way to heaven, but on account of the good he is capable of doing, it is the desire of those who love him to keep him down here in this changeable world as long as possible, and while with us we must make it as agreeable for him as we can. Of course he did not intend that we should say anything of this sort, and in his case it may not now be necessary, for most of our people know that his body is frail, but there are others of like condition who also need more than ordinary care while engaged in the Lord's work.

THE time and place for some of the spring district meetings have not yet been announced in the MESSENGER. A list of the announcements already sent in will be found on the last page of this issue. The districts omitted should be placed in the list without delay, and it is the duty of the writing clerks of the district meetings to see that this is done in ample time to permit the churches to elect their delegates and arrange the business necessary to refer to such meetings.

CARD playing in the family circle is becoming so common that we are urged to warn our young people of the dangers following the game. It is a very fashionable game, and is as misleading as it is fascinating. All of the time spent in card playing is that much time wasted, to say nothing of the bad habit formed. Regarding the tendency, it is sufficient to say that cards, in the hands of either saints or sinners, never point in the direction of the Sunday school, church or prayer meeting, but in the direction of the gambling hall. In the start the game may seem innocent, but its influence is wholly on the side of evil. Parents who encourage card playing among their children in order to keep them under the home roof may hold the boys for a while, but later they will want something more exciting and will find it in the club rooms and at the gambling table down town. Our young members are often invited to take part in the home games when visiting their friends. It requires some resolution to resist the temptation, but it should be done at whatever cost. It is not only right to resist temptations of this sort, but it will cause sensible people to think only the more of the young members who do so.

FROM BROTHER MILLER.

UNDER date of Feb. 3 Bro. D. L. Miller writes us from Singapore, the extreme southern point of Asia. From his letter we condense the following:

"We have now reached Singapore, and in seven days more, the Lord willing, we shall reach Hong Kong, our first stopping place in China. One could not have a better sea voyage than we are having these days. We have a fine, large room, twice as large as those on the Atlantic steamers, then I have a nice writing desk, which just suits my Hammond (typewriter), and we get on amazingly well together. The *Dongola*, a new ship, is on her first trip, and is the best boat on which I have yet taken passage. She runs as smoothly and as evenly as if she were on Fox river (the river passing through Elgin), steering for the Brethren Publishing House, and, by the way, I wish such a thing were among the possibilities of life.

"As soon as we reach Hong Kong we shall know something about our program in China. It is now thought that it may not be quite safe for us to travel about the country. We hope to reach Canton, Hangchow, Shanghai, Peking and some other places. Possibly we may have to go right on to Japan.

"It has been hot in these parts. Last night we sat on deck until half past two, it being too warm for us to remain in our cabin. But now we are to turn our prow northward, and it will be cooler in a few days. We shall be glad for a whiff from the north pole.

"Our health is unusually good. Seasickness unknown, appetite good for three meals a day, and we are happy, for surely the Lord is blessing us. This is the home stretch. If we live to reach Elgin again we shall have traveled 62,000 miles, and spent 135 days on ships on this one journey. That means the distance of two and a half times around the globe, and four and a half months at sea. We ought to be used to it by the time we get home."

If all goes well Bro. Miller and wife are to reach San Francisco about April 14, and after spending some days on the coast they will come on east, reaching their home at Mt. Morris near the first of May. This will give Bro. Miller time to get rested up, get his American bearings and be ready for the meeting of the General Missionary and Tract Committee at Elgin the latter part of May, the exact date to be announced in the course of a week or two.

WISE OR FOOLISH.

THE MESSENGER is not looking around to see how the denominations are doing, with a view of finding ways to evade the Gospel and get into the popular religious current. We know that the people of the world in this generation may be wiser than the children of light, but when we see churches running wild, growing worldward, we come to the conclusion that they are not even half as wise as the people of the world, and that they are the wrong bodies to which we should look for lessons on wisdom. When seeking counsel we like to learn of men who succeed in their own business. In her business the world is succeeding, hence the existence of wisdom of the worldly sort. But when churches permit themselves to be swallowed up by the world, and permit their members to do about as they please regardless of the demands of the New Testament, we certainly have reasons for concluding that they are not only manifesting a great lack of wisdom, but that there is evidence of a failure to bring about that which the Lord intended his people should accomplish. But what if the Brethren church should in like manner drift with the world? Would the Lord commend us for our wisdom? What saith the Master? "Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man." And again: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man." Matt. 7: 24 and 26. The world is making a success in worldly matters, but most of the popular churches are not making a success of the Christianity recommended in the Gospel, and why? Because they are not wise. Shall we learn of them and fall into the same error? Our mission is to carry out the whole Gospel; to hear the Lord and obey him, and a failure upon our part to do so will class us with the foolish man who built his house upon the sand.

IMPROVEMENT IN THE MANNER OF OBSERVING THE LOVE FEAST.

DID Jesus hold a formal examination service with the disciples preparatory to the love feast? It can not be determined with certainty. It is certain that he spoke to and with the disciples before, during and after the feast. But it is not known whether or not his addresses had in them the elements of an examination service. It is probable that they did. The nature of the service demanded it, and Paul taught it later as a duty.

On the first day of unleavened bread, the preparation day, the 14th of Abib, Jesus sent Peter and John into the city to prepare the supper. And when the evening was come, the preparations being complete, he sat down, and the twelve apostles with him. And according to Luke he began to discourse at once. He spoke in the strongest manner of his desire to eat "this passover" with the disciples before he suffered. At this stage of the service in speaking of his desire to institute the love feast ordinances and in explaining their place and purpose in the service of his kingdom, it is most probable that he touched the necessary condition of heart on the part of those that would observe these things. It is hardly reasonable to conclude otherwise. It is by no means probable that all he spoke on that occasion is recorded. His heart was too full to keep silence. And John reports at some length.

But whatever the examination service that Jesus held, it was brief and it was at the table after the feast was prepared. These things are certain.

The examination service with us is based on the nature of the communion, the express teaching of Paul, and the precedent of the Jewish church. Israel held "preparation days."

Now, holding as we do, that the first love feast, conducted by Jesus himself, is the model for all time, why can't we follow it? Why don't we? As Jesus first ordered the preparation made complete, and then with one sitting the feast was observed.

Let the table be fully prepared and the supper neatly covered with a white cloth. Let the basins for

feet-washing be placed also. Then let the table be filled with members. After all are seated and a quiet, solemn atmosphere fills the house, let some one use twenty-five or thirty minutes on self-examination. That's long enough, more time, doubtless, than Jesus used. That much time to the point is much better than two hours in vagaries. Follow with confession and prayer. Then quietly enter into the love feast service proper and move along as expeditiously as the nature of the service will allow.

As the feet-washing is not for the cleansing of the feet there is no use in consuming time as if that were its sole aim. Let there not be a whisper among the members during the entire service, and not a member nodding in sleep. Let the minister that leads conduct himself in quiet, solemn manner. And let the service begin in time that it can close by dark, or soon thereafter. If it is night when the service is closed, it meets the original model, and there is no virtue in extending the service far into the night and thereby subjecting it to the distracting influences of the rabble.

The present plan of most of the country churches of giving an intermission after the examination for further preparation is certainly to the disadvantage of the members. The house is quickly turned into a scene of business and filled with the noise of footsteps, jingling of dishes and talk, some giving orders and many otherwise. How does it appear? What have been your experiences with these conditions? Were you able to go back to the table with the same condition you felt at the close of the examination? Few men have sufficient grace to bear the strain of such conditions. Then how do you suppose such conditions in the church impress the sober-minded outsider?

At the close of the service the congregation should be dismissed and all should quietly leave the house and ground without disturbing a single thing on the table, the neat, white cloth having been drawn over the table again after the supper is eaten. Let the children and all others wait to eat till they reach home. The practice of some congregations of clearing the table at the close of the service is little less than dreadful. Think of a body of Christians, after celebrating the death of Jesus and his coming again, their minds and hearts full, to be subjected to the rattle of dishes for a period of twenty minutes at the close. What must be the effect?

The preaching at the love feast should be directed to the membership, as the service is for their special benefit. It should have as its aim the leading of their minds into the spiritual nature of the service. It is not an opportune time to argue the ordinances with the critic and unbeliever. Sermons of that kind are neither suitable nor profitable to the occasion. They tend not to give the condition of heart essential to the communion. If such sermons are needed, and they are needed, they should be preached at other times after much prayer and preparation.

It is my personal judgment that a great deal of preaching is not the best. If ever there is a time when deep meditation is proper, it is when we are in the act of reproducing the scene of Jesus' suffering and death. The mind does not want to be disturbed, and it ought to have its own time for meditation.

H. C. E.

JESUS OR SELF.

GOING west over the Union Pacific, some time before reaching Ogden, Utah, one can see where men have climbed up the side of the mountain and cut their names in the rock. And there are many other places where men have done the same thing. Just what the motive is that prompts such actions is more than one can tell; but there seems to be a desire to let passers-by know that a person named John Jones lives somewhere in Iowa or Nebraska or Illinois or in some other part of the United States. As if that fact were of any importance to the world! Vanity of vanities! We are safe in classing all such actions under the selfish head.

But many men climb heights and are so impressed by what they see that they can only cry out, Great and wonderful are thy works, O Lord. Their lives

are of so little importance, are so insignificant compared with what is spread out before them in earth and sky, that they scarcely think of themselves at all. And they go down from such heights with an increased reverence for the Lord and his works. They have something of the feeling that the Psalmist had when viewing earth and heaven as he watched his father's sheep. Their thoughts on such occasions tell pretty clearly what the men are. There is room in their heads and hearts for something besides thoughts of themselves.

Then in a few places—so very few compared with the number where men's names appeared—one or more persons had been impressed with another fact, the greatest and most important to man. They had left their mark too, but not in a way that any one could tell who they were, for they had printed but two words on the smooth surface of the stone—"Jesus saves." We shall probably never know in this world who placed the words there, or just what motive prompted the act, but it seems reasonable to suppose that the fact of Jesus' saving power must have impressed itself upon the one who climbed and wrote. And no doubt at least a few of the many thousands who read these two words are made to think seriously. It may be, too, that more than one desponding soul has been led by this simple statement to take a new hold on life and hope.

We find these classes of men everywhere. The one class seek always to bring themselves into prominence, to have their names and pictures appear in print. They become offended without cause, imagine they were slighted when they were not even thought of, and make themselves miserable and those around them uncomfortable by their constant self-seeking. Such men are found in every walk in life, even in the ministry; and at times their ruling passion becomes so strong that it reveals itself even in the pulpit. With them it is self, first, last, and all the time. To see and hear them, one would think that the world and all that is therein was created solely for their benefit. They think of themselves more highly than they ought to think. And they are not taking the right way to become great, for Jesus has said that he who would be great should be the servant of all. They need sympathy, and pity, and prayer, for the greatest thing they see in the world is themselves.

Then there is the other class; and to it John the Baptist and Paul and a great host of saints belonged. We cannot conceive of one of these climbing a mountain in order to cut his name on a stone in some conspicuous place; for they knew that, comparatively, themselves were nothing and their names were nothing. They might have written the one great truth that some one placed on the stone. That would not have been inconsistent with their lives, for their main purpose was to tell to the world that Jesus saves. It is beautiful to see men who have the spirit John the Baptist had when he said, "He must increase, but I must decrease." And he said it with joy, not with sorrow; for to him Christ was everything and self nothing.

Jesus or self—which are we seeking to exalt? One or the other we do daily. We impress men and women and children with our selfishness or our Christlikeness—which? Belonging to church and being regular in attendance is no guarantee that we are unselfish. And the true character is more often shown in the little things of everyday life than in the so-called great things,—the times when we climb mountains and write something for men to read. Whose name are we holding up to the world, that of Jesus, or our own? Which?

G. M.

ON THE OUTSIDE.

THERE always has been a disposition on the part of men and women to have things look inviting and beautiful on the outside, and often, too, to the disadvantage of the inside. It is often said that much depends on appearance. And so it does. But while this is true, the outside should always be a true index to that which is within. But, unfortunately, the outside of things is often deceptive. And the Master while in his earthly ministry warned against some who were

beautiful and inviting on the outside, but within were as ravenous wolves.

Look at the world to-day as it is seen on the outside, and you are made to say: "How good, how beautiful, how charitable, how golden!" What a wonderful picture we have of the world as we see it on the outside. Are we indeed basking in the sunshine of the millennium dawn? We see it as a great monument standing high above the push, rush, struggle and tuggle, with outstretched hands all around, beckoning, calling and inviting to come and get rich quick, eat, drink and be merry.

Every paper and magazine we pick up and turn to the advertising pages, our eyes are greeted with the invitations from good men and women all over the land to send for their gifts that are offered as free as the air we breathe. All we have to do is to ask and receive. And then, too, such bargains! Why work and struggle over the soil, the anvil, the bench and the desk, or languish over the monotony of the kitchen and general housework, when by a few strokes of the pen you can make from five to ten dollars per day, or by investing just a few dollars with one of these friends who are anxious and waiting you will be enabled to bring them in by the shovelfuls! O, ye of little faith, why will ye doubt? Some don't—until after they have had an experience. How many of you have been partakers of these many free offerings—and have gone rejoicing on your way?

Then, there are those who have their special friends, those to whom they are anxious to grant special favors. Not those who belong to the common horde, but men and women of standing and influence. With these communication is made through private correspondence. And it is presumed that we belong to this lucky class from the fact that we are getting a number of these letters containing these special offers, how to get rich quick, easy and honorably. And you see, too, that it is quite an honor and a great advantage to belong to this class, because it gives us a ticket to the upper floor, above the baser metals, where silver and gold jingle into our pockets.

Only yesterday we received a very brotherly and tempting letter from one of these friends in Ohio. A few friends out there have struck it rich in discovering a new coal oil field. Now if they were as selfish as some of us are, they would keep mum about their rich find and swoop the whole thing into their own pockets. But no, they don't want to do things in that way. They want to follow the golden rule and have their "special" neighbors share with them. They have secured two hundred acres of this oil land with a hole bored near the center from which the liquid dollars are now flowing. But they wish to develop the whole tract by boring some twenty more wells. To do this some twenty or thirty thousand dollars of cash are needed. Now, what they want us to do—and perhaps they are asking you to do the same thing—is to take some stock, a five hundred or thousand dollar block, and thus raise the amount needed to develop; and then all share and share alike! Who says that the world is not growing better?

Because of the danger of riches we think it not prudent to invest in this stock. And if a similar offer should come to any of you, be slow. Remember that the outside doesn't always represent the true inwardness. But so it is in the world to-day. On every hand these brilliant offers to make money and get rich easy are flaunted into our faces—boomed lots in boomed towns and cities; boomed lands, stocks, corporations, silver and gold mines, coal lands, and so on *ad infinitum*. And in this age and rage for making money and getting rich quick these wonderful offers made with their beautiful outsides are forming strong temptations to some people, and many are deceived thereby.

Money is a good thing if we know what it is for and how to use it. But we must remember that to have the Lord's blessing upon it we must get it honestly and use it as stewards of his. Another thing we must learn, that it is not all gold that glitters. Neither are the men who are so outsidely anxious, apparently, to help others, half so anxious to befriend us as they are to help themselves. What we want to learn is to

be satisfied with the things and means that the Lord, through honest effort on our part, is willing for us to have and use, and leave speculation and speculators alone. They don't belong to our class, neither do we belong to their class. While we have many noble men and women in the world who are as good on the inside as they appear to be from the outside, many of them are only whitened walls and empty bubbles. And we have too many that claim to be Christians that are only so on the outside.

H. B. B.

THE OLDEST HUMAN BODY.

WHAT is presumed to be the oldest human body known in scientific circles was placed in the British Museum, London, a short time ago. The *American Antiquarian* contains a very interesting account of the discovery of the body, and says it was found in upper Egypt, on the west side of the river Nile, in a shallow grave, hollowed out of the sandstone. In this part of Egypt the climate is very dry the entire year, the ground is seldom damp, and objects, subject to decay, may be preserved for centuries.

It is believed that this man lived long before the time of Abraham, and that he hunted along the Nile even before the civilized man settled in Egypt. The body is known to have belonged to a prehistoric race, and by geologists is believed to be not far from six thousand years old. Judging from the deposit in which the body was found, some think that it may have been laid to rest here 5,000 B. C.

Then the age in which a man lived can sometimes be determined by the character of the utensils and tools found in his grave. About this man were found pots and flints indicating that his race was yet in the savage state. There were no inscriptions, no indications whatever of a written language; hence the conclusion that he lived before writing was known to the country.

Of course much of this is conjecture, and yet it must be admitted that the body is a very old one, that it belonged to a man who roamed the Nile region long before Moses lived or the great Pharaohs ruled over Egypt. Still, after all, it is the body of a man and not that of a partly developed animal. Even though it be proven that the man lived seven thousand years ago, he was a man. Any one visiting the British Museum will be shown this remarkable body in the Egyptian room, where other relics from Egypt are kept.

QUIBLING.

A minister, who believes in sprinkling, preaching in our locality on baptism, said it was impossible to determine just how the Savior was baptized, whether by sprinkling or by immersion. He further said, that while the Greek word, translated baptize, meant to bury, it also meant that the object buried should be left buried. How is this?

Baptizo in Greek is not the word for burial, though in a sense it means a burial, for when one is baptized he is covered over with water much like the person who is buried is covered with earth. The covering over by the water in baptism suggests the idea of a burial. But this does not mean that the object buried in this sense should remain buried. This feature of buried does not enter into the idea of the burial represented in baptism. The preacher referred to does not believe what he teaches. Now and then he has to immerse some strong-minded man or woman, who will not be satisfied with effusion, and when he places the candidate under the water, resembling a burial, he does not leave his candidate buried. He knows better. He knows that the usage of language requires nothing of the kind. In his preaching he is merely quibbling, and that, too, with a view of misleading honest people. What Paul writes in Rom. 6: 3-5 seems to have been intended to defeat the purpose of these quibblers. Here it is said, "We are buried with him by baptism." Then following is the "likeness of his resurrection." So here we have it all plainly described, "buried," then resurrected, or "raised up from the dead." The man who tries to make it appear, in the face of this testimony, that burial, as applied to baptism, means to leave buried, is doing the worst kind of quibbling.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, Illinois H. C. EARLY, Virginia
S. F. SANGER, Indiana A. B. BARNHART, Maryland
JOHN ZUCK, Iowa.

WHOSE FAULT IS IT?

For some years Sunday-school workers have recognized this problem as the most difficult one they have to solve, and they have put forth earnest efforts to reach a satisfactory solution of it. They have accomplished much good, but there is much to be done which it is impossible for them to do. The boy must be reached, must be won to a life of righteousness, if our country is to be Christian and if we are to continue to send forth missionaries to convert the heathen and bring them from darkness to light. It is much easier to win the boys than to win the men.

Perhaps the problem is most difficult in the cities, for there on every hand the boys see drunkards and all classes of vicious persons, and too often these disreputable ones are looked upon as heroes, men and women whose example should be imitated. A recent experience of mine will show why the problem is so difficult, and it is to be hoped that some parents will think more seriously of their responsibilities. It is their business, their duty, to look after their boys, and they cannot shift it from their shoulders to those of the Sunday-school teacher.

A delayed train took me into Chicago when the night was considerably more than half gone. In an elevated station where I waited for a car were three boys. There was also a policeman, and his questions brought the information that two of the boys were sixteen years old and one was fifteen. How long they had been accustomed to being on the streets the greater part of the night is not known, but one could easily see it was no new thing for them. Soon two young men came in, both under the influence of liquor. The boys seemed to think that constituted manliness, and there is no telling whether they ever receive any teaching of a character to counteract the influence of the example daily before their eyes. It is to be hoped that they do.

But whose fault is it that these boys—and they are only three of the great host all over the land—are away from home and exposed to every form of temptation several hours after they should have been in bed? Evidently the parents are to blame. Why it is that so many fathers and mothers can lie down and sleep peacefully while their children are wandering they know not where, exposed to the most ingenious temptations that the devil and his angels can invent, is a mystery. They seem to love their children, and yet allow them to pursue a course which in most cases can end only in ruin. And when the day of reckoning comes the parents will not escape by saying they did not know where their children were; for it is the parent's business to know where his child is and to restrain it from going where it cannot but be harmed in every way.

It is time for parents to awaken to a sense of their responsibilities. It is time for them to realize that the future of their children is one of their most important subjects of thought and prayer. And it is time for them to be told plainly, if they do not already know, that the Lord will not hold them guiltless if the souls of their children are lost. The tendency of the age is to let boys and girls do about as they please; but it is a wrong tendency, one in direct opposition to the teaching of the Bible. Unless we do all that in us lies to keep our children from sowing bad seed, we are responsible for the harvest which is very often reaped in tears by both parents and children.

FROM TEXAS.

Since the district meeting of Texas and Louisiana, I have been at several places. I spent twelve days at Missouri City, one day at Columbus, with Bro. Orman H. Lutz, ten days at Luling and Lockheart, and arrived in San Antonio Jan. 29. I found Sister Reed well, but she had not secured any place to hold meetings; also met Bro. Jacob B. Miller, of Bradford, Ohio, who was spending some time in this part of the West. He has returned to his home but likes the country so well that he is likely to return again.

Feb. 3 found me at Lytle, twenty-two miles northwest of the city, where Bro. Edgar R. Longanecker has lived for about three years. He has not heard a brother preach for about four years; we held eleven meetings here.

We left here Feb. 14 and went forty-seven miles farther southwest to Dillay, in Trio county, held five meet-

ings and took seven subscriptions for the Messenger. On the 19th I left for a tour over a part of the great Southwest, stopping one day at Cotulla, thence to Lavada, crossing the river into Mexico, thence east to Alice, Nueces county, over the Texas & Mexican railroad. After spending one day at the latter place I continued to Corpus Christi, and the next day, Feb. 24, returned to San Antonio, over the San Antonio & Aransas Pass railroad, the round trip being 462 miles.

Between San Antonio and Lavada, on the International railroad, is some very fine, rich land at an altitude of about 700 feet, in Trio and LaSalle counties. I did not see much country in Texas and Mexico that I liked until I came near San Diego, in Duval county; from there to Corpus Christi the country is nice and the land mostly good. Around Alice, in Nueces county, I think is the best I saw; up the Aransas Pass railroad is some very fine country, too. It is seldom cold enough here to freeze.

This country is still held in large tracts by cattle men, but is recently being colonized; land is very cheap, ranging from \$1.50 to \$15 per acre in some places. Of course, near the towns and irrigation sections, land is higher. I find that many people from the north and east are looking this way for homes, and am sorry that some of our brethren are not among the number. Some of the people were raised among the Brethren, and they seem anxious to have a Brethren colony to help develop the country; others have heard of the Brethren, but never met any of them. While a number of our brethren travel to the Pacific coast, it seems to me that it would be no more than right for them to visit these isolated places and tell them of Jesus. They would be glad to hear the Gospel preached by our people. I met a number in San Antonio who would be glad to have the Brethren preach for them. Thus far we have been unable to secure a place for preaching services; of course we have not asked for a church, and the halls are always occupied by other gatherings.

I am now at Lytle for a few meetings, and may visit other places before I return to northern Texas. I find the winter climate good for me, and would very much like to try the summer climate, but must return to the Master's work in northern Texas.

I found but two members in all this country, Bro. F. R. Longanecker, at Lytle, Atascosa county, and Sister Sarah L. Reed, at San Antonio. Brother Lutz lives in Colorado county, 124 miles east of San Antonio. Then there is one or two members living south of him in Jackson county.

When I travel over so much good territory and think of all these people, many of whom never heard the Gospel taught by the Brethren, and then of the benches crowded with preachers, I am made to wonder whether God will not hold somebody responsible for not going out into those places and carrying the Gospel and helping such people to a higher and nobler life, and especially those of our ministers who have plenty of this world's goods. But many would rather stay where the work is not so discouraging. It seems to me this would be a good place for those who do not have homes yet; they could get a better start here than in places where land is so high.

May God help us to be willing to be directed where our services are most needed.

A. J. Wine.

Fort Worth, Texas, March 3.

FROM BULSAR, INDIA.

Up to 1904 there were three orphanages in our India mission. Then one was closed, the children being divided between the other two. On Feb. 1, 1906, another was closed, and at present we have but one. On that date 94 boys were brought here by Bro. McCann from Anklesvar and placed in the Bulsar orphanage. All the orphan children, boys and girls, who are not self-supporting are now under one management here at Bulsar. The total number at present is, boys, 160 and girls, 114, which is a much smaller number than there were right after the famine. Orphanages gradually grow smaller as long as there is no famine, and ours have not been exceptions. Whether the time will come when we will not have an orphanage at all, I cannot say, but it seems that in this country a mission should have an orphanage all the time, though it is very small. We should have a home to care for such children.

There are three causes which reduce orphanages—some die, some run away and some become self-supporting. The effects of the famine were so severe that a large number died. Other diseases take away some every year. Others find out about their relatives, possibly father or mother, and go to them; or become dissatisfied with life in the mission and run away. The results to the mission from these two classes is small, and yet it is clearly a Christian duty to care for these in time of need. But it is from the third class that the mission hopes to reap, providing those who can support themselves will remain in the vicinity and under the direction of the mission. We are glad to say that this number is increasing encouragingly and we hope it may continue to do so.

How long will our present orphanage continue? This

is a question that possibly many in the homeland have already asked. Many of the present number of orphans are still under ten years of age, a few even five and six, so you see that it will be at least eight years until we can hope to have them earn their own living. Right in connection with that I should like to say that the ideal is not to put the children out of the care of the missionary just as soon as they can earn their daily bread, but to keep them long enough to educate them. The ones that have a capacity for learning should have the opportunity. As a mission we owe it to them. If we do not give it to them they will not get it. If we do not educate them we cannot expect them to be as strong and influential workers for the mission as they might otherwise be. So I feel we can agree that the children should be supported until their education has reached such a standard that they will be of the most value in the Lord's work. This will require a few years longer, but will be the most important years of their training.

At present thirty-four of the farthest advanced boys are attending the Bulsar town schools, while the remainder are in school in the mission. Only about ten are not in school at all; they work all day. We hope there may be a time when we can finish the education of our children in our own mission school as you at home do in the Brethren schools. Then we must always have a school where we may give the children of our Christians a Bible education.

Three days ago laborers began to dig a well on the boys' compound. They dig it eleven feet in diameter at the rate of about thirty-three cents a foot for every foot in depth till water is reached. Already twelve feet have been dug.

J. N. Kaufman, of the Mennonite mission, Dhamtari, is spending a few days with us. Yesterday he led chapel exercises in Hindi, which is near enough like Gujarati to be understood in large part. Friend Kaufman came to India but ten months ago, and has already acquired a good use of the language.

Health in general is very good.

J. M. Blough.

Feb. 9.

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MY VISIT AMONG THE CHURCHES.

Jan. I found wife and me in the new Portland mission. I was permitted to talk to a few Brethren and friends that had met at their humble place of worship. The Portland mission is just in its infancy. Eld. G. C. Carl and wife have charge of the work. Here is a great field for work, and we hope we can read of advancements in the Lord's work at this place.

From Portland we went to the Newberg church, Oregon. Here we found a body of very devoted brethren and sisters. We tried to hold forth the Word to them for twenty-four services. As a result of the effort three young men accepted Christ and were baptized.

The church is presided over by Eld. D. A. Norcross, assisted by Bro. Holderman. This church needs ministerial aid very badly, as Bro. Norcross expects to move away and Bro. Holderman is old and worn in the service, and must have someone to assist. Who will come to their rescue?

We next went to the Sunnyside church, Wash. Here we found a body of eighty members of God's family. We labored with them for three weeks. As a direct result one sister was baptized. The church has Eld. D. B. Eby as elder, assisted by Eld. S. H. Miller. Here also is a great field and help is needed. Many calls have to go unheeded because of a lack of workers.

After enjoying a much-needed rest at home for a few days, we set out for the Weston church, Oregon, where we are preaching each evening to a full house. This is a new field with bright prospects for a large ingathering. Eld. John Bonewitz is elder in charge. So far one has applied for membership; others near. The Brethren here are now engaged in building a neat little house of worship, which is badly needed, but are hindered by lack of funds.

Weston, Oregon, March 2.

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SOME OF THE ARTICLES.

After looking over the editorials, correspondence and death notices, I turned to "Farewelling," and, as I read I thought how those dear members in India must have enjoyed Brother and Sister Miller's stay among them. We, too, are somewhat isolated; very few brethren ever visit us, and when a fatherly elder pays us a visit and gives us good counsel, we do appreciate it so much.

"Traffic at Annual Meeting" is timely, and I hope the decisions of Annual Meeting will be enforced. Why should the gatherings of God's people for worship be made a place of merchandise?

After reading our paper we send it to a lady ninety years old; she is blind and her daughter reads it to her, and they both enjoy it so much. We get much spiritual food from the Messenger. There are several families here reading the Messenger, and they are not members of our church.

Lizzie Bagwell.

Bremen, Ohio, March 3.

"As cold water to a thirsty soul, so is good news from a far country."

Los Angeles (Channing street mission).—Brother and Sister A. W. Vaniman have just spent a week with us in Christian work. Each morning Bro. Vaniman gave a good, strong gospel sermon to attentive hearers. During the day Sister Vaniman went with us into the homes. The day's work was especially enjoyed by the Swedish mothers, with whom she could converse in their native tongue. A mothers' meeting was a very enjoyable affair. On the evening of the week. At the last service, our Swedish friends sang a missionary program. At the sermon, in which the children had a part, as well as Sister Vaniman and others.—Susie Forey, 1739 E. Ninth St. Los Angeles, Cal., March 5.

Pasadena.—Since our last council several letters of membership were read. Last Wednesday evening our Christian Workers' meeting was fully organized and will be held Sunday evenings at 7, followed by preaching. We had been using the same topics for our Wednesday evening meetings, and when we had the topic, "Shall We Raise the \$100,000?" a collection was held which amounted to thirty dollars, and five dollars wa added from the Sunday school. Total, thirty-five dollars, which was to be for that purpose. Now on Wednesday evenings will be a prayer meeting. Feb. 25 Bro. E. T. Keiser, from Lindsborg, a member of the district mission board, gave us a missionary sermon—Fanny E. Light, Pasadena, Cal., March 5.

March 5.

Stanislaus. -Bro. S. W. Funk, of Charter Oak, Cal., made a short visit to this community and seemed to think we have a good opening here for the Brethren. Those wishing to know of this place can write to the undersigned, as our correspondent, Sister Elsie Caywood, leaves us soon for Reedley, Cal. -H. D. Finch, R. F. D. No. 1, Ceres, Cal., Feb. 25.

Prowers.—Bro. Barwick came to us Feb. 27 and preached two sermons for us along the line of mission work. A collection was taken to the amount of \$9.54 for the district mission.—Mrs. Mary Norris, Prowers, Colo., March 6.

Idaho Falls.—Our churchhouse is nearing completion. We expect to hold our dedication services April 8, at which time Bro. Galen B. Royer and wife, of Elgin, Ill., will be with us. Bro. Royer will deliver the dedicatory sermon at 11 A. M. April 8. We truly hope a number of workers will be with us ready to take up the work at that time. We extend to all Brethren and friends a cordial welcome.—Myrtia Leavell, Idaho Falls, Idaho, March 6.

Hickory Grove church met in council March 3, and set for our love feast May 26 and 27, commencing at 3 P. M. Bro. Otho Watson goes as delegate to Annual Meeting. — J. Harnish, Mt. Carroll, Ill., March 8.

Midland. We will have our love feast Aug. 30 and 31. Our yearly report of treasurer was made and a new assessment made for coming year. Cyrus Bucher is sent as delegate to Annual Meeting.—Fannie Stambaugh, Summit, Ill., March 7.

Okaw church met in council Feb. 17. John Arnold, our elder, presiding. Three letters were received and thirteen granted. Bro. Wm. Buckingham was ordained to the eldership. Bro. D. J. Blickenstaff assisted in the work. Bro. V. Haynes was elected to the ministry and Noah Miller and Jonas Cripe to the deacon's office. They with their wives were duly installed.—Ella Hoots, Cerrogrado, Ill., Feb. 23.

Shannon.—Bro. Frank Eckerle, of Lanark, came to the Shannon church and held a two weeks' series of meetings in February. The attendance and attention were good. One came out on the Lord's side. The church was encouraged on its way Zionward.—F. G. McNutt, Shannon, 111. March 3.

Waddams Grove church held her council March 3. Eld. J. H. Moore was with us and also preached for us the next day. Five certificates were granted. Bro. Israel Stees was elected to the Annual Meeting, and Brethren Fred Broderick and Harry Bogenrief to district meeting. It was also decided to elect two deacons at our next quarterly council. Bro. Levi Eby, of Fort Wayne, Ind., is going to begin a series of meetings for us June 9. Our love feast will be on June 16 and 17—Albert Myers, Waddams Grove, Ill., March 9.

Yellow Creek.—We had our council to-day. Bro. J. Delp presided. We decided to have our love feast May 26 and 27, beginning at 10 A. M. Bro. D. J. Blocher is our delegate to Annual meeting; Bro. D. Hepler and Lizzie Studebaker to District meeting. Bro. S. Studebaker was re-elected church treasurer. Certificates were given Brother and Sister John Shidler, Sister Chas. Aurand and Bro. A. Blocher. We expect to have Bro. Wm. Lampin conduct a series of meetings for us, to begin about June 10.—Lizzie Studebaker, Pearl City, Ill., March 6.

Bremen church met in council March 3, with our elder, John S. Kauffman, presiding. Three letters of membership were granted and three received. John S. Kauffman was elected delegate to Annual Meeting.—Jesse G. Bollman, R. 3, Nappanee, Ind., March 5.

Clear Creek church met in council March 3, with Bro. H. H. Christian moderator. We elected our Sunday-school officers for the next six months. Bro. J. H. Neff was chosen superintendent and Bro. Harvey France assistant. We intend organizing our Christian Workers' meeting about April 1. Our church is in good working order; the many young converts of last winter are taking hold of their religion in earnest. The writer was chosen delegate to the Annual Meeting. We appointed our communion for May 26, at 4 P. M.—B. F. Emley, Roanoke, Ind., March 4.

English Prairie church met in council Feb. 24. All business was disposed of in a Christian spirit. The church decided to hold her annual love feast May 5, at 5 P. M.—Y. D. Yoder, Lima, Ind., March 5.

Holton.—We met yesterday for the purpose of organizing a church at this place. We had Eld. D. R. Richards

with us to do the work. Most of us had letters from another church, and after we had presented them we all agreed to stand up for the whole Gospel. We held an election to choose a minister, and the lot fell on Bro. Luther Bedel. We also held an election for deacons, and the lot fell on three brethren, Arthur Hoppis, Oliver Carpenter and Melville C. McGuire. The writer was chosen for church secretary and corresponding secretary and was agent for the Messenger and other church literature. We also organized a Sunday school. We are going to call our church the Fountain church. Eld. Richards is going to stay this week.—Victor M. Bedel, Holton, Ind., March 7.

Landessville church met in council March 1. Eld. H. B. Wike presided, assisted by W. R. Miller, of Chicago, and M. M. Miller, of the Somerset church. Five letters of membership were granted. D. C. Barber and wife have moved to the Markle congregation to help in the work at that place. Bro. John Strausburg was elected delegate to Annual Meeting. Bro. Amariah Pulley was elected trustee to fill the vacancy of Andrew Miller. During the last week W. R. Miller has been giving us lectures and sermons from the heathen countries. Yesterday at 10:30 A. M. he preached for us. We expect to organize our Sunday school the first of April.—Mary C. Baker, Landess, Ind., March 5.

Lower Fall Creek.—Bro. A. C. Snowberger just finished a short series of meetings at this place. We are sure there has been good done, of which we hope to see fruits later on.—Laura Chamberlin, R. R. 12, Anderson, Ind., March 7.

Mississinewa.—We were greatly disappointed to learn that Bro. S. J. Burger, of Lima, Ind., could not assist us in our series of meetings at the Shideler house, to begin Feb. 1. It had been arranged. Consequently two of our home ministers, John G. Rarick and A. C. Young, did the preaching the first week; then Bro. J. Q. Helman, of Union City, Ind., came and labored earnestly until last Thursday evening, closing with twenty-one additions by baptism and two restored and the membership much revived. On Friday morning we met in council, when two

vived. On Friday morning he was restored and a dear son-in-law more precious souls were applied for baptism. We granted eight certificates of membership. We decided to hold our spring conference on May 5, at 5 P. M. We reorganized our two Sunday schools, with Brethren J. W. Miller and John Shormaker superintendents at Union Grove, and Sister Emma Clements and Bro. A. C. Young at Shideler.—John L. Shormaker, Shideler, Ind., March 5.

Salmonie—The church met in council March 3, at the Lancaster place, with our elder, Bro. Aaron Moss, presiding. Three letters were granted. We decided to hold our love feast May 12, at the Loon Creek house, beginning at 10 P. M. On Sunday following the pastor, Bro. Eldon M. Moss preached a very excellent sermon, after which one person was received into the church by baptism. We have Christian Workers' meeting each Sunday evening, with good interest and attendance. Our Sunday school is progressing nicely, with Bro. Jesse Winesinger as superintendent. Bro. R. A. Winebrenner, Ind., March 7.

—MILNE WILKE, K. R. 100, of Kalamazoo.

Solomons Creek church met in council March 3. Our elder, James Neff, presided. The annual visit was reported. There were 197 members reported in the district. Four letters were granted. Bro. A. E. Clem was elected delegate to Annual Meeting. Elders Henry Neff, of Union Center church, and Manly Deeter, of Bethel, rendered valuable assistance.—D. M. Weybright, New Paris, Ind., March 6.

Somerset.—Our church met for council March 3. Bro. J. D. Rife presided. One letter was granted and one received. Bro. W. L. Hatcher was elected delegate to Annual Meeting. Our communion will be sometime after harvest.—Elizabeth Weimer, R. F. D. No. 9, Box 57, Wabash, Ind., March 5.

Pipe Creek.—Our council was held to-day, Eld. D. P. Nead presiding. Our communion was appointed for May 17, at 4 P. M. Eld. D. P. Nead was elected delegate to Annual Meeting.—W. B. Dailey, R. R. No. 7, Peru, Ind., March 8.

Pine Creek church met in council at the east house March 3, with Bro. Jacob Hilderbrand, our elder, presiding. Bro. D. W. Gustin, from Sulphur Springs, Ind., gave good admonition to the church. Three letters of membership were granted.—D. B. Steele, R. R. No. 3, North Liberty, Ind., March 8.

Poplar Grove church met in council March 3, our elder, S. B. Blocher, presiding. Brethren A. Brumbaugh and Henry Baker were with us. Bro. J. Q. Helman is to represent us at Annual Meeting, and Brethren I. G. Blocher and J. Bowman at district meeting. Bro. L. Wagner was reelected trustee. We decided to have a love feast next fall, also a home communion this spring.—Cora Bollinger, R. R. 42, Union City, Ind., March 7.

Yellow River.—We met in council March 3, with Bro. S. S. Keller presiding. Four letters were granted. Love feast dated for June 16.—Rosa Shively, Bremen, Ind., March 4.

Coon River church met in council March 8. Bro. E. D. Fissel was chosen delegate to Annual Meeting. Our spring love feast was appointed for May 26. A letter of membership was granted to two members (a brother and his wife).—J. D. Haughtelin, Panora, Iowa, March 9.

Harlan congregation met in council March 3. Our elder, J. Q. Goughnour, presided. One letter of membership was granted. Our love feast was appointed for June 16. —Ella Stutzman, Harlan, Iowa, March 7.

KANSAS.

Predone church listened to a sermon by Eld. J. B. Shirk, of Ramona, Kans., Feb. 11. Also the following Sunday Bro. C. C. Root, of Okla., preached morning and evening. Since our last report four letters of membership have been granted. March 3 we met in council. E. D. Root was chosen elder for another year. All Sunday-school officers were reelected for another quarter. It was decided to hold our spring love feast May 3, beginning at 5 P. M. Bro. W. B. Sell will conduct a series of meetings in April and near future. This is a new and interesting doctrine of the Brethren church is practically unknown. Brother and Sister Bragner are the only members residing here. We believe this to be a good point to do mission work. A number of our members

have pledged themselves to help raise the \$100,000 for missions—Bettie Root, Fredonia, Kans., March 5.

Holland church met in council to-day at the Holland house. We concluded to have a series of meetings at each churchhouse sometime during the coming fall; Elders Manon and Forney a committee to arrange the time and also to engage the help. Our spring love feast will be held at the Holland house commencing May 12, at 2 P. M. Our regular elder, Bro. Geo. Manon, presided.—A. H. Shetter, Dayton, Kans., March 3.

Independence church met in council March 3. Bro. Eller, presiding elder, had charge of the meeting. Two letters of membership were received. Bro. D. P. Neher, care of the district mission board, was with us and the church agreed with the board to employ Bro. W. H. Miller to have charge of the work here for the ensuing year. It was also decided to organize a Christian Workers' meeting, and on the following Sunday evening this meeting was organized, with Sister Emma Miller presiding and Sister Emma Miller, Secy.-president. The meeting will be held at 8 a. m. every Sunday. The Sunday school will be held at 10 a. m. every Sunday. The Sunday Aid and Aid Society are progressing nicely.—Ada Williams, 605 N. 16th St., Independence, Kans., March 6.

Quinter church met in council March 3. Arrangements were made for our love feast. Seventeen members have recently moved into this church, among whom are four deacons, making a total of one hundred and seventy-five members, fifteen deacons and six ministers.—H. D. Bowman, Quinter, Kans., March 3.

Salem congregation met in council March 3, with our elder, Henry Grabaker, present; also Eld. F. A. Miller assisting. Our Sunday-school officers were elected for the next six months; also church clerk and treasurer for the next year. At this meeting Bro. L. E. Forney was ordained to the full ministry, after which he was chosen by the church as elder for one year. Bro. S. Layman was installed into the office of deacon. Bro. Miller remained and preached Sunday and in the evening.—F. J. Price, Nickerson, Kans., March 5.

Accident congregation met in council March 3. Eld. S. A. Miller being called away, Eld. Jeremiah Beeghly acted as moderator. Bro. Charles A. Guthrie was elected superintendent of the Sunday for the coming summer, and Bro. Fred Silas and J. P. Miller assistants. Bro. Henry M. Spicher was elected delegate to our next Annual Meeting. Bro. J. E. Gnagey, of West Milton, Ohio, donated \$25 towards painting our churchhouse and keeping the graveyard in repair.—Wm. A. Spiker, Accident, Md., March 5.

Pipe Creek—The church met in council March 3. On account of inclement weather and sickness our elder, E. W. Stoner, could not meet with us. Eld. G. Eckers presided. Elders D. M. Shorb, of Surrey, N. Dak., and A. P. Snader, of New Windsor, Md., were with us. Delegates were chosen to represent this church at district meeting. Brethren William Hesson, Alfred Englar and Wm. P. Englar are sent. We also elected the officers for our Sunday school for the year. Brethren Walter Englar, William Hesson and Herbert Englar are chosen superintendent and assistants. Two important queries were referred until our next council, which will be held April 14, promises to be our love feast. At Edgewood, a mission prayer convention on the line between Sams Creek and Pine Creek congregations, they are having a live **Christian Workers'** meeting, superintended by Bro. Lewis Green. Last Sunday evening a collection was held for the benefit of the sufferers of Japan, which amounted to \$11.13. What those workers need is a more suitable house to work in, the hall being too small comfortably to accommodate them. The first Sunday of the month has been named missionary day and we agreed to send \$5 to the St. Joseph, Mo., mission. The Sunday school closed we had a sermon by Bro. D. M. Shorb. At the close of the services a collection was held for the sufferers of Japan, which amounted to \$15.—Rachel A. Pfoutz, R. F. D. No. 15, Linwood, Md., March 5.

Lakeview church met in council March 3. Several letters were received and a number granted. Our system of raising money was revised. The building committee gave an itemized report of their work, which showed the church to be out of debt, save the loan from the General Mission Board. All church officers were elected. As elder, W. H. Hawback, foreman, Bro. A. Senger; church correspondent, Irma Ebey; delegate to Annual Meeting, J. E. Ulery; Sunday-school superintendents, Sylvia Ulery and Ella Keith. Our Christian Workers' meetings are doing well under the leadership of Geo. E. Deardorff.—Irma J. Ebey, Brethren, Mich., March 5.

New Haven church met in council March 3, with Eld. C. S. Wilkins presiding. Two letters of membership were granted. A Christian Workers' meeting was organized. Our love feast will be held June 16, at 10 A. M. Our series of meetings will begin about Thanksgiving.—J. W. Chambers, R. F. D. No. 2, Middleton, Mich., March 4.

Winona.—Yesterday we were permitted to get out to do some visiting. We have been kept indoors for nearly two months on account of husband's sickness. He is now improving. We had nine calls yesterday and went into two new homes. We have now begun to have cottage prayer meetings once a week. They are well attended and with interest. We have helped several families during the winter, and more are needing help. We are having quite an interesting sewing class. Some mothers have written to know what we need for our sewing class. Our sewing class is divided into two classes. Sister Heagley has the larger girls and I have the smaller ones. In my class we make quilts, pillows, head rests, hamperchiefs, needle books, simple laundry bags and hand bags. The larger class make sleeve aprons and hemstitch towels and fancy laundry bags and aprons. To anyone wishing to send us any of the above-named articles to be made we will be thankful.—Lizzie Hilary, 808 W. 7th St., Winona, Minn., March 7.

MISSOURI.
Farrenburg.—Our elder, I. P. Eby, came to us and held a short series of meetings, commencing Feb. 26. He preached ten sermons to attentive audiences. Two souls were led to accept Christ. One was buried by baptism, and the other will be baptized in the near future. A council

German Settlement—The congregation met in council at the Maple Spring church, March 3. Eld. Jonas Fike presiding. Deed to have our love feast Sept. 29. Solicitors were appointed to solicit money to help the Seneca brethren to build a churchhouse. Bro. Ezra Fike and wife were installed into the first degree of the ministry, May 1. Here we moved to do more home missions. We held a series of meetings during the month of June, and will try to secure a minister from another congregation to hold the service.—Alva C. Thompson, Egton, W. Va., March 5.

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SUNDAY SCHOOL MEETING OF THE SECOND DISTRICT OF VIRGINIA.

The meeting will be held in the Beaver Creek church, Rockingham Co., Va., Friday and Saturday, March 30 and 31.

PROGRAM.

Friday, March 30.
Forenoon Session, 10 A. M.

1. Devotional exercises.
2. Organization.
3. Address of Welcome.—Eld. A. S. Thomas.
4. The District Sunday-school Meeting: (1) Its Origin, S. Flory; (2) Its Object, J. W. Wampler; (3) Our Duty Towards it, N. Walter Coffman; (4) Should Each Sunday School be Represented by a Delegate? W. A. Myers.
5. Who is Responsible for the Activity of the Sunday School, the Church or the Sunday School?—M. A. Good.
6. Song and prayer.

Afternoon Session, 1:30 P. M.

1. Devotional exercises.
2. Methods for Making the Sunday School a Greater Power for God: (1) For the Superintendent, B. B. Garber; (2) For the Teacher, Perry J. Wenger; (3) For the Pupil, C. C. Wright; (4) For the Church, J. Carson Miller.
3. Reverence in the Sunday School.—A. C. Miller.
4. How Can We Create More Love for the Sunday School?—W. H. Zigler.
5. Giving in the Sunday School.—J. W. Hess.
6. Closing exercises.

Saturday, March 31.

Forenoon Session, 9:30 A. M.

1. Devotional exercises.
2. The Purpose and Need of Sunday School Teachers' Institutes, 15 minutes.—J. W. Pence.
3. The Blackboard in the Sunday School, 15 minutes.—G. W. Flory.
4. Value of Bible Geography in the Study of the Sunday School Lesson, 15 minutes.—W. B. Yount.
5. Encouragement for the Sunday-school Worker, 3-minute speeches.—John T. Glick, M. J. Cline, O. S. Miller, John C. Turner, C. D. Sanger.
6. Song and prayer.

Afternoon Session, 1:30 P. M.

1. Devotional exercises.
2. The Importance of Teaching the Sunday School Lesson in the Home.—S. D. Zigler.
3. The Home Department.—A. B. Miller, Timberville, Va.
4. How Can We Get More Doctrine Taught in the Sunday School, 15 minutes.—D. H. Zigler.
5. Miscellaneous business.
6. Closing exercises.

All speakers have ten minutes unless otherwise stated, five minutes in general discussion.

There will be a period for general discussion of each topic after the regular speaker, or speakers, have discussed it. It is hoped that all speakers on program will be present. But if anyone finds it impossible to be present, please send a substitute, and kindly notify Eld. H. G. Miller who the substitute is.

Committee: H. G. Miller, Wm. K. Conner, K. P. Cool.

FROM NORTH STAR CONGREGATION, OKLA.

I am no real estate man and have no land to sell, but I am wonderfully interested in this plant of God's planting which was organized April 12, 1905, with about a dozen faithful members. They had no place of worship except a rough country schoolhouse. They chose the writer as their elder for one year.

As a band of Christ's children we set out to fight the enemy. We began to make preparations to build a churchhouse and by Sept. 10, 1905, we were ready to dedicate the building (size 32x40) and continued our meetings for four weeks with growing interest. Often we had from two hundred to three hundred persons present, and five hundred were present at the time of our love feast which was held at the close of the third week of meetings.

During the fourth week of the meetings nine came forward and were received into the church by baptism. One was reclaimed, and now we number thirty, with four ministers and four deacons. We have regular preaching services at the church twice each Lord's Day. We have one Brethren's Sunday that is evergreen, and a lively Christian Workers' meeting. We have also arranged to have a local ministerial meeting quarterly. A local Sunday-school meeting is to be held at stated times, as the congregation may deem best. The first one is to be held May 6, 1906. We have no land speculation or boom in view, but we have a good country, good Sunday school and church privileges, good society, good markets, good climate, healthy location and numerous good chances for Brethren to get good homes at reasonable prices and terms. We shall be pleased to have those contemplating making a change in location to come and investigate for themselves. For full particulars address the writer with stamp.

R. R. 7, Caldwell, Kans.

FROM COLE CREEK CONGREGATION, ILL.

The members of this congregation feel the need of help in the ministry. For eighteen years I have been the only minister in this church. We have four preaching points, a membership of seventy-five or eighty, and a splendid country. The church is in good working order and believes fully in the doctrine and order of the Brethren church.

I have been laboring in the ministry forty-two years, reared my family, and spent more than half of my time traveling and preaching in the interest of the church. I was always ready to go when called upon to do work

for my Master. I had good health and was physically strong, but during the last few months have been forced to give up the work. I requested the members of the Cole Creek church to relieve me, at least for one year; they decided to do so provided they could secure someone to take my place. Who will come to our assistance? I pray the Spirit of God to act upon the heart of some good brother to say, "Here am I, Lord; send me."

S. Bucklew.

Canton, Ill., March 2.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Brown-Eztman.—By the undersigned, Jan. 17, 1906, in my home, Abilene, Kans., Lester E. Brown and Eva A. Eztman, both of Abilene, Kans. J. F. Hantz.

Buchley-Close.—By the undersigned, Feb. 25, 1906, in my home, Abilene, Kans., Harvey Buchley and Jessie Close, both of Abilene, Kans. J. F. Hantz.

McDonald-Luchenbaugh.—By the undersigned, Feb. 27, 1906, in Abilene, Kans., Wm. McDonald and Ollie Luchenbaugh, both of Enterprise, Kans. J. F. Hantz.

Probasco-Brown.—By the undersigned, Dec. 20, 1905, Gay E. Probasco, of Detroit, Kans., and Grace Brown, of Abilene, Kans. J. F. Hantz.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Baker, Bro. Harry, born near Middleburg, Franklin Co., Pa., died at his home in Lanark, Ill., Feb. 26, 1906, aged 40 years and 6 days. The body was taken to Pennsylvania for interment. J. Scott Snively.

Bowser, Beulah, daughter of Bro. George and Sister Alice Bowser, of Astoria, Ill., died of typhoid fever, Feb. 20, 1906, aged 13 years, 6 months and 7 days. She fell asleep without a struggle, after being sick nine days. She was a devoted member at the Sunday school, and her sweet voice in song will be greatly missed. The funeral services were conducted in Astoria, Ill., by Elders D. M. Brubaker, of Liberty, Ill., and J. H. Baker, of Astoria, from Philipp. 1:23, after which she was carried out by six of her schoolmates. She was laid to rest by the side of her mother and little brother, who preceded her nine years. Cassie Bowser.

Burket, Catherine, born in Bedford county, Pennsylvania, died at her home in Gas City, Ind., of heart failure, Feb. 26, 1906, aged 64 years, 9 months and 16 days. She was united in marriage to John Burket, March 22, 1859. To this union were born fifteen children, seven of whom preceded her to the spirit world. Deceased was a consistent member of the Brethren church for a number of years. Funeral services by the writer in Christian Union church at Honduras, Adams Co., Ind., from Heb. 13:14, assisted by Eld. J. W. Stoneburner. D. M. Byerly.

Curry, Sister Mary Ann, wife of Bro. John Curry, died in the Sangerville congregation, Va., Jan. 20, 1906, aged 48 years, 11 months and 4 days. She is survived by husband and three children. Funeral and burial at the Branch church, conducted by Eld. G. W. Wine, from Rom. 13:14. Annie Miller.

Emory, George W., died in Black Log Valley, Pa., in the bounds of the Aughwick church, March 1, 1906, from causes incident to old age, aged 83 years, 7 months and 1 day. Interment near Bryan Run chapel. Funeral services conducted by the writer, from Job 5:26. Mr. Emory was a much respected citizen. S. A. Norris.

Ganger, Sister Alfra Etta, wife of Bro. Ira Ganger, of Goshen, Ind., died Feb. 26, 1906, aged 31 years, 11 months and 18 days. Brother and Sister Ganger were united in marriage in 1889, were baptized into Christ in 1902. A son was born to them and died in infancy. She was afflicted three years with consumption. Funeral services conducted by the writer. I. D. Parker.

Keedy, Geo. W., died Feb. 16, 1906, in Darlow, Kans., of dropsy, aged 68 years, 11 months and 22 days. He was married to Joannah Ecker, Dec. 16, 1862. To this union were born ten children. Two children and his companion preceded him. He leaves four sons and four daughters. He was a devoted Christian worker. Services by the writer from Job 14:1, at Pleasant View church. Marshall M. Ennis.

Kitchen, Sister Elizabeth, wife of Thomas Walter Kitchen, of the Glen Hope congregation, Clearfield county, Pa., died Feb. 20, 1906, aged 70 years, 3 months and 11 days. Funeral sermon conducted by Mr. McDowell, from Eccl. 3:15. Buried in the Harmony cemetery. A. R. Kitchen.

Lake, Sister Amanda, born in Holt county, Missouri, died near Ozarkie, Kans., Feb. 28, 1906, aged 31 years, 11 months and 11 days. She was an exemplary Christian woman. A husband and three little boys are left in sadness. Funeral by Eld. J. A. Root. H. L. Brammell.

Larimer, William H., born near South Watauga, Washington Co., Tenn., died at his home fifteen miles north of Odessa, Wash., Feb. 27, 1906, aged 45 years, 7 months and 25 days. Bro. Larimer united with the Brethren church in March, 1891, and was faithful until death. His delight was in Sunday-school work; he was a teacher of marked ability. No physician could tell what ailed him. Very little food could be kept in his stomach long enough to be digested. A faithful companion, six children, six brothers and three sisters, father and mother mourn his loss. Funeral at his home by the writer. J. Harman Stover.

Lambert, David, died of consumption in his home near Potsdam, Ohio, aged 52 years, 9 months and 3 days. His first wife died six years ago last June. The following year he was married to Sister Francis Carson, who then had two daughters living; one daughter since died. He leaves a wife, son, daughter, a stepdaughter, a brother and two sisters. The funeral services were conducted by Eld. Jesse Stutsman. Interment in Potsdam cemetery. Katie Flory.

Lind, Adam Bollinger, born in York, Pa., died in Douglas county, Kansas, Feb. 12, 1906, aged 70 years, 7 months and 13 days. In early life he moved to Illinois, then to Warrensburg, Mo., and then to Kansas, where he died. He was married in 1857 to Katherine E. Falkenstein, who died two years ago. He leaves five children. Funeral conducted by Eld. I. L. Hoover. Interment at the Collier cemetery. Chas. M. Ward.

Livingood, Sister Mary Jane, wife of Samuel Livingood, deceased, of near Zar, W. Va., died of dropsy at the home of her daughter, Allie Strawser, Feb. 2, 1906, aged 79 years, 4 months and 15 days. Her husband preceded her to the world beyond nearly ten years. Sister Livingood was a faithful sister for a long time. Funeral services at the Chidester church (Methodist), conducted by Eld. Jeremiah Thomas. Interment in the Farnel cemetery. Chester A. Thomas.

Miller, Sister Anna, nee Eichorn, died Dec. 26, 1905, at her home in the Maple Grove congregation, near Grantville, Md., aged 44 years, 10 months and 8 days. She leaves a husband, three daughters and one son. One daughter preceded her to the spirit world. Bro. Mahlon, her husband, and son, Bruce, being very ill of the fever at the time of her death, the funeral services were delayed until Feb. 18. Services by Mr. E. K. Hochstetler, from 2 Cor. 5:1-5. Ida Bowser.

Neal, Bro. Losco, son of W. H. and Elizabeth Neal, died Feb. 5, 1906, in the Palestine congregation, Ohio, near Ft. Jefferson, aged 24 years, 10 months and 2 days. Services by Bro. B. F. Sharp. Lucy Baker.

Peters, Joseph, died of old age, Jan. 9, 1906, at his home near Bethlehem church, in Franklin Co., Va., aged 86 years, 8 months and 14 days. He had been confined to his room for several years. He united with the Brethren church early in life and served in the office of deacon for many years. He lived a consistent life. His body was laid to rest in the family burying ground. Funeral services at Bethlehem church by Eld. Riley Flora and the writer, from 1 Cor. 15:58. D. A. Naff.

Prowant, Sister Cora, nee Deirdorf, daughter of Israel and Lizzie Deirdorf, died in Kansas City, Mo., March 1, 1906, aged 36 years and 9 months. Cora united with the church in her youth and lived a true Christian life. She left a husband, father, mother and one sister. Funeral in Brethren meetinghouse in Kansas City, Kans., by the writer, assisted by Bro. Ed. Stewart, from Isa. 60:20. I. H. Crist.

Shatto, Sister Fannie, wife of Levi Shatto, Lower Cumberland congregation, Cumberland Co., Pa., died Feb. 22, 1906, aged 68 years, 8 months and 2 days. She is survived by a husband, two sons and six daughters. Sister Shatto has been a lifelong member of the Brethren church, and was faithful to the end. Funeral services conducted from 1 Thess. 4:14, by the writer. William Murphy.

Sherfy, Sister Magdalene, nee Garst, died in the bounds of the Knob Creek congregation, Washington Co., Tenn., Feb. 20, 1906, aged 89 years, 6 months and 13 days. Deceased was born in Botetourt county, Virginia; came to Tennessee with her parents when quite young; was the wife of Abraham Sherfy, the latter having been dead about forty years. She was a faithful member of the Brethren church for sixty-five years, having always held her membership in the above-named congregation. She was the mother of eight children, six of them having died in infancy. One daughter survives her. Funeral services by Eld. N. B. Sherfy, from 2 Tim. 4:7, 8. Mary White.

Shiflet, Sister Matilda Ann, wife of Bro. Harrison Shiflet, of the Elk Run congregation, Va., died Feb. 24, 1906, aged 80 years and 27 days. The deceased leaves an aged companion and six children. Sister Shiflet was a faithful member in the church nearly twelve years. Funeral services at Elk Run church by our elder, J. Zimmerman, assisted by Bro. D. C. Zigler. Text, Matt. 28:20, first clause. Interment in the cemetery near by. D. H. Smith.

Steele, Olive Forer, wife of Noah Steele, died at her home in Smithville, Ohio, Feb. 24, 1906, aged 74 years and 20 days. She accepted Christ about 20 years ago and lived faithful. She leaves a husband, mother, father and two brothers. She was the mother of twin daughters, who passed with her to the spirit world. Services were conducted by Mr. Becker, of Akron, a minister of her faith, assisted by Bro. A. I. Heestand. L. May McFadden.

Stutsman, Sister Mary, born near Geistown, Cambria Co., died on the Fyock farm, near Hillsboro, Somerset Co., Pa., Feb. 27, 1906, aged 66 years, 6 months and 2 days. Sister Stutsman was first married to Samuel Fyock, who died in 1893. She was married to Stephen Stutsman, who died about six months ago. She is survived by two brothers. She was a faithful member of the German Baptist Brethren church for thirty years. Funeral services were conducted in the Berkey church by James F. Ream, assisted by Bro. Fry. Text, 1 Thess. 4:13, 14. Interment in the family cemetery on the farm. Maude Johns.

Sweeney, Bro. John, born in Wilmington C. H., Delaware, Dec. 16, 1818, died Feb. 9, 1906, aged 87 years, 1 month and 24 days. From Delaware he moved to Ohio, and then to Kansas in 1879 locating near Perry, Jefferson county, this being his home at the time of his death. He was a member of the Brethren church fifteen years. The companion, three sons and three daughters survive him. Funeral services by Eld. J. A. Root, from John 11:15. H. L. Brammell.

Westlake, Sister Lydia A., nee Mook, died in the Tippecanoe church, Kosciusko Co., Ind., Feb. 17, 1906, aged 72 years, 7 months and 25 days. She was married to Wesley Westlake, July 4, 1852. To this union were born three sons and two daughters. She leaves a husband, two sons and two daughters. Services in the M. E. church at North Webster by the writer, from Philipp. 3:20, 21. Interment in the cemetery near by. She was a member of the church thirty-eight years. Daniel Rothenberger.

Wingard, Sister Louisa, died in Back Creek congregation, Franklin Co., Pa., March 1, 1906, aged 69 years and 11 months. She united with the church about fifteen years ago. Her husband and one daughter preceded her to the spirit world a few years. There remain two daughters and six sons. Funeral services by the brethren from Zech. 14:7. Interment in the Shank cemetery. Mrs. L. H. Leiter.

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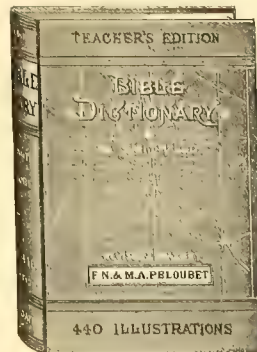
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ELIZABETHTOWN COLLEGE, PENNSYLVANIA.

Our new building, Memorial Hall, was dedicated March 4 and 5. On the former date, Sunday evening, Bro. J. H. Longenecker preached an interesting and impressive sermon. We recognize in Bro. Longenecker a staunch friend of true education, as well as an earnest advocate of the old landmarks. The relation between an education properly directed and a life consecrated to the Master's service was clearly brought out.

The following evening was devoted to an educational session. By 7 P. M. the chapel, occupying practically all of the second floor, 48x72 feet, was well filled. This session was presided over by Bro. Jesse Ziegler, president of the board of trustees. The music was arranged for and conducted by Bro. B. F. Wampler, head of the music department of the school.

Dr. E. O. Lyte, Principal of the First State Normal School, Millersville, Pa., gave a brief address, pointing out a few marks of a well-educated person.

Sister Elizabeth Myer, a member of the faculty from the time of its organization, related an interesting history of the institution.

The chief feature of the session was the address of Dr. N. C. Schaeffer, Superintendent of Public Instruction of the State of Pennsylvania. He dwelt at some length on the importance of having a high aim and the need of thorough preparation for life and its duties.

Total enrollment for the term just closing 101. The spring term begins March 19. Prospects favor an encouraging attendance for next term. Nathan Martin.

March 9.

QUEMAHONING, PENNSYLVANIA.

Feb. 14, Eld. Geo. S. Rairigh, of Denton, Md., began a series of meetings in our Sugar Grove meetinghouse. He preached each night during the week and twice on Sundays till March 3, preaching in all twenty sermons. Considering the dark nights and very muddy roads, the attendance was good.

March 3 a large number of members met in our regular quarterly council at the Pine Grove house. Considerable business was transacted in a Christian spirit. Elders Rairigh and J. Frank Dietz, of Johnstown, were present and were helpful with counsel. Eld. Perry J. Blough was moderator. He was elected delegate to Annual Meeting, with Jerome E. Blough alternate. Brethren Samuel P. Zimmerman and Jerome E. Blough are delegates to district meeting, with John J. Darr and Simon S. Lint alternates.

At this meeting our auditors make their annual report of the financial standing of the church. The report shows a respectable balance of the different funds in the treasury. All our local officers were continued another year. Four certificates were granted and one a short time before.

March 4 was a great day for the Quemahoning church. For months we looked and longed for the time when our new meetinghouse at Maple Spring should be dedicated. The day was cold, stormy and snowy and the roads next to impassable, yet by 10:30 A. M. the large house was filled with eager listeners. Eld. Dietz conducted the opening services with a hymn, scripture reading and prayer. Eld. Rairigh preached an excellent dedicatory sermon from 1 Kings 8:27. After taking up an offering our senior elder, E. J. Blough, offered the closing prayer. Bro. Dietz appropriately dismissed the meeting. The house is a brick-case 40x60, with a vestibule. There is a cement basement under the entire house. It is heated by a large heater in the basement. The interior is beautiful and inviting, yet not extravagant. The substantial manner in which the house is built reflects credit on the building committee as well as the contractor. This new church stands on the site of the former one and is less than a half mile from the new coal operations and town of Jerome. In this new town there is already a large forty-room hotel erected, but no church. May the influence of the various services in this church counteract at least some of the evils springing out of the liquor traffic in this new town. On Sunday night Bro. Rairigh preached on "The New Life," and to-day started for his home. May God's blessing rest upon all his people!

Jerome E. Blough.

R. F. D. 1, Hollsopple, Pa., March 5.

CONCENTRATING OUR EFFORTS.

While reading Bro. H. C. Early's request, "Read and then give suggestions," on page 89, of the Gospel Messenger, No. 6, I was made to stop and consider the different phases of the mission work, and the various conditions surrounding those who contemplate migration, or those who migrate for the purpose of doing mission work. I fully concur with Bro. Early as to the colonization plan of doing mission work. In the five years that I was a member of the mission board of Northwestern Kansas and Northern Colorado, in traveling over the district, I had a chance to observe the mistakes made by members isolating themselves from churches. I found many so scattered and isolated that they could not concentrate their efforts; and the evangelistic work was hindered, as there was no prospect of any permanency in the work, or no prospect of a permanent churchhouse. If we succeed to any great extent in the mission work in new fields, I believe, first, we must have a show of permanency. Second, a concentrated life of the members, combined with the zeal and energy to push the work that the Master has given us to do. Then, with a sufficient number of earnest workers, there would be no obstacles in the way of successful mission work.

On the other hand, there are many brethren desiring to change location for various reasons. Some seek a change for the health of someone of their family; others with a view of bettering their financial condition; others with a desire to locate where they might use the talents that the Lord has given them in helping to build up his cause. Perhaps they cannot find enough that are ready to move in colonies, or perhaps the place where the colony would locate might not suit the conditions of all.

It is to those I desire to offer a few suggestions: Do not make the mistake of isolating yourselves from an organized church, or at least where there is not a sufficient number of members, so that you can have one in the near future. There are many good, live churches having only a small membership that would welcome you in their midst, where you could find plenty of chances to work in the Master's cause.

I will say here, I am not in the land business, and have no lands to sell, but I am interested in building up the weak churches and spreading the Gospel, and would say to those desiring to change location, for any of the above reasons, that here is as good a place to combine them all as I know of. We have a good country, a membership of forty-five, a good churchhouse and a working membership who would welcome any and all loyal members. G. W. Bishop.

R. R. No. 1, Oronoque, Kans.

THE BRISTOL MEETING FINANCIAL REPORT.

Below will be found the report of the finances of the Annual Meeting held at Bristol, Tenn., June, 1905.

| | |
|----------------------------|---------------------|
| Total receipts, | \$7,018.76 |
| Total disbursements, | \$4,944.81 |
| Balance, | 2,073.95 \$7,018.76 |

The above does not include the \$1,500 that the town of Bristol gave for the erection of the buildings. It only gives the proceeds of the meeting and expenses for supplies and labor. We paid all our hands from fifty cents to two dollars per day and have a good surplus. We are confident our meeting was a success spiritually and temporally. C. H. Diehl, Treas.

Jonesboro, Tenn., Feb. 24.

NOTES NOT CLASSIFIED

Logan church met in council March 3, with Bro. B. F. Snyder presiding. Bro. B. F. Snyder was chosen delegate to Annual Meeting. Arrangements were made for district meeting to be held at this church. Bro. Abednego Miller and Bro. William Bean were chosen delegates. A lot has been purchased in Bellefontaine and a committee appointed to adopt plans for building a new church. Officers elected for Christian Workers' meeting beginning April. Our communion will be held May 5, at 6 P. M.—Verna M. Frantz, R. R. No. 1, Bellefontaine, Ohio, March 5.

Independence.—March 3 we met with the Independence church in council to arrange for Bro. W. H. Miller to take charge of the mission work there for the coming year. Bro. Eller, their elder, being present, other business was transacted. They decided to have a Christian Workers' meeting. They have a good Sunday school, conducted by Sister Ada Williams. They also have a midweek prayer meeting and ladies' aid society, and two regular preaching services each Lord's Day. We could not help but note the change that has been wrought in the last nine months. The churchhouse has been remodeled inside and out, the attendance is much larger and quite a number have been added by church letter and some by baptism. Independence is a city of many factories, and still more are being built. Any one desiring to move to a nice clean city, would do well to attend our district meeting, which is to be held in this place Aug. 21-23.—D. P. Neher, McCune, Kans., March 10.

Santa Ana church held her council March 3. Our elder, Bro. Thomas, presided. Bro. P. H. Smith was chosen delegate to the district meeting. Bro. Thomas remained over Sunday and gave us two excellent sermons. Our Sunday school is growing some and our preaching services are quite well attended.—Laura Eby, Tustin, Cal., March 5.

Four Mile.—Bro. Dorsey Hodgden came to us Feb. 17 and continued until March 8, preaching twenty-six sermons. The church was much encouraged. Bro. E. M. Crouch, of North Manchester, Ind., assisted in the meeting during the first week. Five young men made the good choice. Four were baptized and one awaits baptism. We held our council meeting March 3. Bro. C. C. Petry was chosen delegate for Annual Meeting. Bro. S. A. Gilmer was reelected superintendent of our Sunday school. Sister Minnie Hart was elected president of the Christian Workers' meeting. Our communion will be held at the White water house April 21.—Ethel Brower, Kitchel, Ind., March 9.

Union church met in council March 10, our elder, Bro. S. F. Henricks, presiding. Bro. S. F. Henricks is to represent us at Annual Meeting. One letter was received and two were granted. We appointed our love feast for October, also our series of meetings will be at that time. We are expecting Bro. S. F. Sanger, of South Bend, Ind., to hold our series of meetings.—Stella Morlock, R. R. No. 6, Plymouth, Ind., March 12.

North Yakima church is moving along very nicely. We have an interesting Sunday school and Christian Workers' meeting. Some of the young people have been making calls from house to house distributing the Messenger and inviting the people to church and Sunday school. We have been repairing our churchhouse. Our elder, Bro. George E. Wise, gave us two sermons Sunday morning and evening.—Dora B. Day, Box 581, North Yakima, Wash., March 7.

Des Lac Valley church was favored with a sermon by Bro. Lesh, of Bowbells, N. Dak., March 4. Our preaching services continue in interest. Our Sunday school and Christian Workers' meeting are moving along encouragingly. Those having the work in their care, have been putting forth special efforts with telling effect.—Jennie Harris, R. R. 3, Kennmare, N. Dak., March 9.

Elizabethtown.—Our church met in council March 8, Eld. G. N. Falkenstein presiding. The church, in reply to a request from the Missionary Reading Circle, decided to support a missionary in the foreign field, provided the necessary funds be secured. Brethren J. H. Eshelman and I. W. Eshelman were reelected to fill the office of Sunday-school superintendent and assistant. It was decided that a series of meetings shall be held during the summer. Brethren S. H. Hertzler and G. N. Falkenstein were elected delegates to Annual Meeting; Brethren D. C. Reber and H. K. Ober to district meeting.—Martha Martin, Elizabethtown, Pa., March 9.

Worthington church met in council March 7. Our elder, Bro. Maust, not being present, Bro. J. J. Filbrun presided. We decided to have a love feast May 26, beginning at 2 P. M. Bro. Elmer Brubaker was chosen delegate to Annual Meeting. A committee of five were chosen to make arrangements for the district meeting, to be held here this fall. A kitchen has been built onto the church this winter.—Minnie Schechter, Worthington, Minn., March 9.

Lincoln church met in council March 9, our elder, S. C. Miller, presiding. Church decided to have Bro. C. S. Garber, of St. Joseph, Mo., Brother Murray and Sister Murray, and Sister Bixler, of Beatrice, Neb., to hold meeting in tent (or in the church if room convenient) in May, prior to our love feast, which will be May 27, at 6 P. M. Mission board decided to keep Sister Alice Boone one year. So far she has gathered in fifty in the Sunday school.—D. K. Reasy, Box 165, Havelock, Neb., March 10.

West Dayton.—We are in the midst of a revival conducted by Bro. Chas. A. Bame. There are to date twenty-eight applicants, and twenty-two of them have been baptized. The meetings continue with fine interest.—Elmer Wombold, Dayton, Ohio, March 12.

Rome congregation met in council March 10. Our elder, J. C. Whitmore, of Longley, Ohio, presided. We arranged to have our love feast May 12. Bro. E. R. Cramer was reelected leader for Christian Workers' meeting for the next three months. He was also chosen delegate to Annual Meeting, and Bro. G. A. Snyder and H. V. Thomas as delegates to district meeting. Six letters of membership were granted and one was received. The writer was chosen correspondent.—Fanny Schubert, Alvada, Ohio, March 12.

Greentown congregation met in council March 8. Eld. Amos Kendall presided. One precious soul has been added to the fold since my last report.—Henry Lorenz, Greentown, Ind., March 10.

Sugar Creek church met in council March 10, Eld. A. C. Snowberger presiding. Bro. Snowberger resigned as elder to take up his work in the west. Bro. Abram Bowman, of Hagerstown, Ind., was selected as our elder. We decided to organize a Sunday school in the near future. Hattie Shull, Fortville, Ind., March 11.

Notice.—To Northwestern Ohio: All calls from the churches for the Sunday-school teachers' normal for New Year's, 1907, should be handed to the writer by the time of our district meeting.—E. R. Cramer, R. R. No. 2, Alvada, Ohio, March 12.

Covina.—March 4, Bro. E. T. Keiser, of Lordsburg, gave us a missionary sermon on the mission work of our district.—Jennie Brubaker, Covina, Cal., March 9.

Fairview congregation met in council March 10, our elder, Perry McKimney, taking charge of the meeting. One letter of membership was received. The writer was elected delegate to district meeting. Our Sunday school and Christian Workers' meetings are increasing in numbers and interest.—C. W. Stutzman, Blissfield, Mich., March 12.

Polo church met in council March 10, with our elder, Bro. John Heckman, presiding. Our communion is appointed for May 26, at 6:30 P. M. The church elected Bro. D. Rowland delegate to Annual Meeting, and Brethren F. Z. Miller and Elva Toms delegates to district meeting. Bro. Rowland has consented to take charge of Polo church for the coming year. Steps were taken toward securing a minister to hold a series of meetings during the summer or fall.—M. Jane Stauffer, Polo, Ill., March 12.

ANNOUNCEMENTS

DISTRICT MEETINGS.

| | |
|--|---|
| March 22, Southern California and Arizona, at Lordsburg, Cal. | Iowa. May 19, 4 pm, English River. May 25, 27, 1 pm, Coon River. May 27, Des Moines. |
| April 13, First District of Va., in Germantown, congregation, Franklin Co. | Kansas. May 3, 5 pm, Fredonia. May 4, 2 pm, Slate Creek, at Conway Springs. |
| April 17, Eastern Maryland, in Frederick City. | May 5, 10 am, Quinter. May 5, 6 pm, Penobscot. |
| April 18, Middle Pennsylvania, in the Clear ch. | May 5, Kansas Center. May 5, 6, Ottawa. |
| April 20, Northeastern Ohio, in the Logan ch. | May 12, East Maple Grove. May 12, 2 pm, Holland. |
| May 2, Southern Pennsylvania, in the Back Creek congregation, Upton house. | May 12, 3 pm, Newton. May 12, 4 pm, Salem. |
| May 2, Northern Illinois and Wisconsin, in Milledgeville congregation. | May 12, 6 pm, Parsons. |
| May 23, Eastern Pennsylvania, in Lancaster. | Mayland. April 28, 1:30 pm, Pipe Crk. |
| May 3, Western Pennsylvania, Manor congregation, Penn Run house. | Minnesota. May 26, 2 pm, Worthington. |
| May 10, 11, Second District of Virginia, in the Mt. Vernon congregation. | Nobraska. May 27, 6 pm, Lincoln. |
| May 10, 11, Second District of Virginia, in Mt. Vernon cong. | Ohio. May 2, 4 pm, Wolfe Creek. May 2, 6 pm, Logan. May 16, 10 am, Swan Creek. May 26, 10 am, Wyandott. |

LOVE FEASTS.

| | |
|--|---|
| California. April 21, Glendora. | Oklahoma. April 7, North Star. |
| Illinois. May 26, 27, 1 pm, Yellow Crk. | Pennsylvania. April 30, and May 1, 1:30 pm, Chiques. |
| Indiana. April 28, Nettle Creek. May 5, 3 pm, Pleasant Hill. May 5, 5 pm, Mississinewa. May 5, 6 pm, English Prairie. May 6, Muncie. May 12, 8 pm, Sallimore. May 17, 4 pm, Pipe Creek. May 26, 4 pm, Clear Creek. May 30, Bougo, 3 mi. N. W. of Wakarusa. May 31, 5 pm, Rockrun, 5 mi. S. E. of Goshen. | May 9, 10, 1 pm, Fairview. (Eastern Pa.) May 27, 6 pm, Woodbury. May 27, 6 pm, New Enterprise. May 30, 9:30 am, Conestoga, Birdland house. |
| | Virginia. May 5, 3:30 pm, Flat Rock, at Timberville. |

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil 1:17.

VOL. 45.

ELGIN, ILL., MARCH 24, 1906.

No. 12

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AROUND THE WORLD.

THE island of Formosa, which Japan took from China in the war of a few years ago, is the home of the earthquake. In the past five years there have been three hundred and seventy-six. This is not strange, since the island is of volcanic origin and is in the center of the volcanic chain which extends from northern Japan to the southern Philippines. Kagi, one of the important interior towns, was shaken by a severe earthquake last Saturday. The official report says that during the two severe shocks sixty persons were killed and many injured. Two hundred houses were destroyed in the town. Railway lines were badly damaged and many telegraph poles were thrown down. In 1867 there was a severe shock in the northern part of the island which for a short time emptied Kilung harbor, partially destroying Kilung and some other towns. There are four volcanoes on Formosa, one of which has a crater seven hundred feet across and four hundred feet deep. Some distance from Kilung there is a submarine volcano which sometimes is in action.

THE condition of the Jews in Russia is anything but desirable. There have been reports of torture applied to Jewish prisoners, and that another massacre of the Jews is imminent. Dr. Nathan, vice-president of the Central Jewish Benevolent Association, after an extensive trip through Russia, fears that there will be a massacre. He says that not only the lawless elements of the empire are fomenting another racial war, of which the Jews are to be the victims, but that government officials are conniving at this policy of extermination. Report of this fact has recently been brought to the ears of the czar, and he is amazed. It seems that the minister of the interior, Durnovo, was in sympathy with the attacks on the Jews. But now he has been instructed to prevent further massacres and to prosecute all persons guilty of instigating them. The czar and Premier de Witte are friendly to the Jews, who no doubt will be given greater rights, if not full equality, before the law as soon as it can be accomplished.

So much wood is used each year for the making of paper that people have begun to wonder where the supply is to come from in the near future. But now

it seems that furze will be used. It has been found out that the furze, suitably treated, produces a white and solid pulp. After a boiling of five or six hours the pulp is washed with water, acidulated with sulphuric acid in suitable quantity, bleached with chloride of lime and thoroughly washed, when it is in a suitable state for use in paper manufacture. If successful, this sort of paper making will open up a large class of new paper making materials and possibly prove the solution of the serious problem caused by the rapid exhaustion of the timber districts in the effort to meet the demand for wood pulp, the present universal material. The amount of paper used is enormous, and it is necessary that some new material for its manufacture be found.

THE census of the British Empire shows that the empire consists of an area of 11,908,378 square miles, which is more than one-fifth of the entire land area of the world. The population is about four hundred million, of whom fifty-four million are white. The highest proportion of married persons is in India and the lowest in the West Indies. There is a general depression in the birth rate, but it is greatest in Australasia. The proportion of insane persons is much less in the colonies than in the United Kingdom. In spite of the marriage of relatives, insanity is greatly decreasing in India. Some doubt whether marriages of this kind produce mental unsoundness. But if the people of India lived at the rate the people of England and America do, it is quite reasonable to suppose that the proportion of insane persons would be very much larger than it is. Consanguineous marriage is but one of the many causes of insanity. The census shows that the white man has a heavy burden, for there is but one white man to six or seven of other races. The English have a great responsibility in ruling over so many people who live on so low a plane.

THE people of Cleveland, Ohio, each year pass thirty million dollars over the bars of the saloons in the city. Last year the various charitable institutions expended seventy thousand dollars in helping three thousand families. If the amount spent for liquor had been divided equally among these families, each of them would have had ten thousand dollars. The saloons are the main cause of poverty in Cleveland as elsewhere, the nation's drink bill being about a billion dollars annually, or twelve dollars for each man, woman and child. What a blessing this money would be if used in such a way as to benefit instead of curse men. The worst of poverty could be done away with and each family could have a real home. But men are slow to learn and do what is for their own highest interests. They need more teaching along temperance lines.

It pays to be on the lookout. Recently an aged farmer, after being bereft of his wife and family, converted his real estate and all he had into money, intending to visit his old birthplace in the South. His route for the trip would take him through Chicago. He had about his person eight hundred dollars, which he sewed to the linings of his trousers, except a few dollars necessary for current expenses. After reaching the city he was obliged to spend the night there. He secured lodging in one of the hotels. When he retired, instead of placing his trousers under his pillow, he hung them across the bedpost, and the next morning found his money taken, and garments left in a mutilated condition. Pennyless and friendless, there was nothing to do but return to his home in Muskegon county, Michigan, afoot, worn and

weary from his ten days' travel through all kinds of weather. In a city like Chicago, where such an abundance of traveling is done, people should not think of carrying much money on their person. It is a circulating medium that everybody wants, many obtaining it honestly, while others procure it dishonestly. This money may do the thief some good here in this world, but what a record will he have to meet at God's right hand, and how will he enjoy his place of abode which he himself has selected?

PRINCESS ENA of Battenberg, who is to wed the king of Spain early in June, has, as a preliminary step, been converted to the Catholic religion, and in honor of her conversion has given to the pope four hundred thousand dollars. It would not do for the king to marry any but a Roman Catholic woman. We recognize the importance of man and wife belonging to the same church, and like to see persons change their church relations when by so doing they can get closer to the teachings of the Master. But we do not believe in conversions for political reasons, for such conversions are not of faith, and whatsoever is not of faith in such matters is sin. By too many church members religion is considered as a coat or cloak to be changed at will.

OUR public schools are supposed to help children get a fair common school education, and in most places they do; but the results in New York City are not what they ought to be. It is said that over half of the pupils registered in the public schools there have not progressed further than the second reader and the simplest combination of numbers. Sixty-four per cent of those registered have not gone further than the primary grades, and only the most advanced finish the third reader and gain a fair knowledge of addition, subtraction, multiplication, and division. Ninety per cent of those registered below the high school have gone less than half through the grammar grades, and only four per cent of those on the register reach the highest grammar grade. These figures do not promise well for the intelligence of the average future citizen from the large cities, for they all have much the same record in school matters. The smaller cities and towns and the country make a much better showing. But the cities need to do better, for the cities will in time control the country, and the ignorant will control the cities if present conditions continue.

A USE has been found for white mice. They are wanted in the mines in Africa. They are very susceptible to poisoning by carbon monoxide, and so they can be used as a test for dangerous quantities of the gas. It has been proved that with four-tenths of one per cent of carbon monoxide in the air a mouse gives symptoms of illness in a staggering gait in one and a half minutes, and it becomes unconscious in three minutes, while a man does not feel discomfort in that amount of the gas for half an hour. The man who made tests regards the air as dangerous when the mouse becomes incapable of motion. Man is not so soon affected, and after he sees by the mouse that the air is bad he still would have time to escape before being overcome by it. When harmful gas is suspected it would be well to test it by sending a mouse down. Thus lives would be saved. And it would be a good thing if there was some way to test the moral atmosphere, for impurity here has the same effect on the spirit that a poisonous gas has on the body. But men make a great fuss if there is a noxious gas in the air, and want to protect the health of their family. If they were but half as much concerned about the spiritual well-being of themselves and their children!

✻ ESSAYS ✻

—Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.—

THE LIVING WRITING.

When Pharaoh sat upon old Egypt's throne
And proudly reigned o'er all the Niliad land,
Majestic grandeur rose at his command
And flourished there. A Memphian wrote on stone
Of his great splendor, so that not alone
The present, all might see his glorious hand.
To this same end, a man of Nineveh planned
On fire-tried bricks, to thus engrave what shone
So brightly in his day. Behold the dust!
It speaketh not of either. Galilee
Saw One write on the ground. None then could see
How glorious was he, or worthy trust;
But men to-day read o'er and o'er again
His living writing on the souls of men.

—Rev. L. C. Littell, in S. S. Times.

IN MY GRANDFATHER'S STEPS.

BY J. KURTZ MILLER.

RECENTLY I closed a series of meetings in Lexington, Lancaster Co., Pa. Fifteen dear souls came out on the Lord's side.

For many years Lexington was the early home of my grandfather, Eld. Jacob Kurtz. My mother was born here seventy-three years ago. Grandfather was a successful tanner, they say, and at the same time one of the good old-fashioned German Baptist Brethren preachers. When my mother was thirteen, he sold his business and moved to Franklin county, Pennsylvania, where he engaged in farming. However, he made a number of preaching tours back to good old Lancaster county, and never missed the old homestead at Lexington. All that now remains of the homestead, as grandfather knew it sixty years ago, when he sold, is the house. This is still well preserved. The tannery is a thing of history. The marks of the foundation remain, the water still runs as of old, but all else, how changed!

My father (Samuel G. Miller), who was also born near Lexington, went to Franklin county, and married the oldest daughter of Jacob Kurtz. On Sept. 26, 1865, was an eventful day, for unto them a son was born. They say Grandfather Kurtz called to see his new grandson, and as he looked at him, he said, with a smile, "Name him Jacob Kurtz Miller." And thus they named him. Moreover, we have it from eyewitnesses that Grandfather Kurtz offered a "consecration prayer" for the boy who was to be known as his namesake. In this prayer he expressed a feeling that his earthly race was run, and the burden of his heart was that the Lord should raise up the boy bearing his name to be a "messenger of the cross of our Lord Jesus Christ." In about one week's time grandfather fell asleep in Jesus.

Just how perfectly I am walking in grandfather's steps, you, who remember him, may decide. When I came to Lexington a few days ago, and, for the first time in my life, looked at the old church where my grandfather preached his first sermons, and remembered that for forty-one years he is dead, yet sixty to eighty years ago he lived, and trod the same path up to the house of the Lord that I did, I tell you a singular feeling came stealing over me.

However, the church in which I held my meeting is a new house, but the old spot where grandfather preached remains. As I pen these lines, deep in my heart I thank God for every good grandfather that ever lived, and for their prayers in behalf of their children and grandchildren. May the dear Lord help us all to BE all that our sainted grandparents longed before God that we should be.

My heart was made glad to find several quite aged sisters who said: "Your Grandfather Kurtz baptized me over forty-one years ago." Others said, "I heard him preach." An aged Mennonite brother told me this: "When I was a boy I went on business to your grandfather's tannery, and whilst there a man, who had a few months before 'gotten religion,' as

they say at the mourners' bench, also came to the tannery, and it so happened that this man swore. Grandfather Kurtz mildly looked at him, and in a tone which I can't reproduce said: 'My friend, you surprise us! We thought you got religion!'" On another occasion, after grandfather had preached a plain gospel sermon, a man accosted him in a rough manner outside the church, and told him he had better quit preaching, for people didn't want to hear his doctrine. Grandfather replied: "The doctrine I preach is not mine; you and the Lord will have that matter to settle." In less than three hours that man was after grandfather, begging pardon for his rude conduct towards one of God's servants.

As already said, it is now forty-one years ago that grandfather preached his last sermon, but he is still preaching. Noble lives cannot die. The good we do is taken up by other lives and passed on to coming generations. We shall not know how very effectual for good our earthly lives have been until our Lord shall break up the east with his coming, and gather his own unto himself; then, and then only, shall we know our full reward.

Brooklyn, N. Y.

A QUESTION OF FAITH.

BY W. B. STOVER.

LIKE water waves on the great deep come waves of thought into the hearts of men. And after the storm is over things move on about as before.

One such wave of thought is the idea of the faith mission, which is being among many people widely talked of, and exceedingly praised as being so manifestly of God. But there are two sides to the question.

To do mission work without any definite plan, to go away from home without any connection with anyone remaining at home, to pray for all you have to eat and to wear and to use, pray for it till you get it, or do without, this is the rough-and-ready way to describe the faith mission man's idea.

In the first place, the theory does not work out with the practice. Take the doings of those who talk loudest on the faith idea, faith alone, and they show themselves so often misled, that after a little experience with that class of people one always feels a bit chary about a man who is "trusting God alone," as he says, and not trusting any man. It is usual that a faith man, so called, will before he has done telling his story of how he has been helped, and how the Lord has led him and supported him, and cared for his every want,—it is usual that that man will end by suggesting that perhaps you would like to be used of God also in this blessed work! Pity it is, for genuine faith is not to be laughed at!

The same way with most of the faith mission literature. The tract sent to you will be a smooth and remarkable description of some wonderful work that the Lord has been doing, and he has been doing it because he alone is supporting it and supplying every need, and no board is back of it, and no man is ever asked for money. But near the end of the last page will be found the almost inevitable remark, "Contributions may be sent to." I hope not to appear unbrotherly, but I despise that kind of thing.

I know of case after case, where that kind of work has been done, and where that kind of story has been told, and I know of not one grand exception to the rule. And in saying so I mean not to reflect on any one's good intentions, but I do mean to reflect on the judgment of the person so exercised. I think he is mistaken. That's all.

In the second place, the faith-alone idea is often followed by ridiculous extremes. A case in point, and not an isolated one, is that of the gentleman who was on the ship with our last company of missionaries, going into Africa on faith. He did not know where he was going. The Lord was to lead him. He did not know what language he was to learn. The Lord would give him that without study. And he had not money provided. For the Lord who sent him out, was he not able to provide the money? He thought

the best of our company was filled with another spirit, and gave it out that evil was in the midst of our brethren. But when last heard from, he was going through just such hardships as one might expect he would have to endure, and he was studying the language like anybody else, and not getting it very fast either! The only thing that ailed that man was a completely misguided judgment.—He has since died of fever, saying he would rather die than bow to the "quinine god."

Again, this idea is the most expensive for mission work. I speak from what I have seen. The faith-alone man counts that the Lord has lots of money, and that there is no reason why his ambassador should hurt himself in exercising any special economy. "He can spend all the money he wants to! Why should I try to get along on as little as possible?" It is not a question of *can*. But it is a question if the Lord works that way.

Besides this, the worst of all as it seems to me, the faith idea takes hold at the wrong end altogether. To pray for what you need to fill your stomach with! To pray for what you must eat! For a missionary sent ten thousand miles from his home to preach the Gospel of eternal life to a dying world to spend an hour, or a half day, or a whole day, or two days in a week praying in order that his stomach may be full! Brethren, this is the thing that warms me up when people come talking to me about faith missions.

Shall we have no faith? Shall we not pray, "Give us this day our daily bread"? Certainly we shall have faith. And certainly we shall pray, "Give us this day our daily bread." And we will work as we pray, and working see our prayers answered. It is not faith that is weak. But faith without works sinks away.

Suppose I sit down here and pray for the conversion of my neighbor, and pray and pray and pray. Do you think he will come running to the bungalow crying out, "What shall I do to be saved?" We do pray, and we have yet the first case of this kind to see. But when we pray, and then go out after them, and seek them, and teach them, and endeavor to win them, then we may hope that some will come to the Truth, and come to us saying, "Tell me more about God." And we have seen not a few of these.

Yet in proportion as the soul is of greater worth than the body, so it is better for a missionary to pray for other men to be saved, to pray *and pray* for the conversion of the heathen, than to be compelled to spend his valuable time, which ought to go for the good of the unconverted around him, in praying for something for himself to eat. Anything but the prayer that is centered upon one's own self! Anything but the prayer that has for its big point the filling of one's own stomach!

Moreover, nothing is more apparent than the lack of method in what is commonly called faith mission work. The idea that rejects asking for money also repels seeking information from other missionaries. So a faith missionary is the one most of all likely to build his house where it will be of least service to him, to pay too much for common material, to spend his energies where there will be the least hope of getting anything done. And his converts, if he wins any for the Lord, will be gobbled up later on by the organized mission that is nearest him, and no further respect will be had for his diligent doctrinal teaching.

But how about Pandita Ramabai's work, and other such successful missions? The answer is simple. These workers, such as Pandita Ramabai, have the most complete system of doing things. She has her Ramabai societies in America that send her regularly a stipulated sum, which she counts upon. And plan? You can not go anywhere and find more system than in the Pandita's quarters. So also with some other workers who have done a great work. They trust God and men, and go to work. Even of Jesus it was said that he grew in favor with God and men. The man who refuses to trust other men is not a safe vessel to put much trust in. We must work together, having all faith and doing all work diligently, and the Lord will reward us richly. For this we pray.

Bulsar, India.

The Ministerial Problem

By GALEN B. ROYER

The Author kindly asks that the readers reserve the forming of opinion and criticism until the last article is read.

- I. The Condition of Our Ministry.
- II. The Need of the Church.
- III. Why are not More Ministers Called?
- IV. The Kind of Minister the Church Needs.
- V. The Church's Part.
- VI. The Minister's Part.
- VII. Some Suggestions Looking Towards Remedy.
- VIII. The Real Difficulty and Its Remedy.

I. THE CONDITION OF OUR MINISTRY.

IN the Brethren church there are 806 congregations with a ministerial force of 2,722, enough, were they properly distributed, to allow each congregation to have one old minister soon to be superannuated, one in the prime of life and service, and one just beginning the work, with three hundred extra to meet the special needs where the territory is large and more are needed than three to carry on the work properly.

This ministerial force has of its own gravitation distributed itself so that some congregations have as many as fifteen to twenty ministers, as may be found around our schools, to ninety-eight congregations without a minister residing within their respective bounds. One congregation in a frontier state district calling repeatedly for help to carry on its work, asking both for money and men, has thirteen ministers and eleven of them doing no preaching worth speaking of. I mean filling pulpits at regular time of service. Such flagrant neglect to exercise the talents God has given each one of these, as well as many other inactive ministers, is preaching, louder than sermons can, against the Christ the church seeks to establish.

In one sense at least this strange distribution is no one's fault. The church in installing her ministers has made no mention of going. The "calling" was to fill home needs; and if they did not remain "at home," business as often as any other motive took them to other places to live and get ahead in the world. There are some noble exceptions to this statement in the preachers who, stirred with a heart of love for souls, have left the home church and gone to the frontier or in a place where their labors were more needed.

Just look over the list of points or charges made to a minister in the several degrees, and need any one wonder that the distribution is as it is?

The first degree, of course, by its very nature urges no advanced work of any kind, but hedges against aggressive effort. The duties are not "onerous" and the newly called is to assist those older in the ministry as the latter grant him "liberty."

In being advanced to the second degree the minister's duties become more "onerous" for the church, now having confidence in him through the trial of the first degree, calls him to make "greater sacrifice." He is authorized to "appoint meetings for preaching, according to the general order of the Brethren," "baptize" in the absence of the elder, take counsel for baptism, serve at communions, solemnize marriage, and in short "perform all the duties of an elder" save at installation services, and church trials where an official is in question.

There is nothing in the second degree which would oblige a minister to go to where his services are sorely needed. But perhaps the eldership will come to the relief on this point. Let us see.

Here is performed the important rite of "laying on of hands of the presbytery," all "right and authority of the ministry," including presiding at council meetings, district and Annual Meetings, giving charge to incoming officers, etc. The duties are to "faithfully preach the word," which has usually been construed as satisfactory if home needs were supplied, "Care for the wants of the members," and to be an "example" in purity, and obedience. Then comes how he shall rule the church and not depart from the church principles in any way.

Again I find no expressed obligation or demand

made that he shall go forward into the world and take the Gospel of salvation with him. All that is demanded from the beginning to the eldership is very good, and I would not detract one iota from it. But it is easily seen that the zeal on the part of the Brethren to hold sacred and intact the principles of Christianity, which made the Brethren church a necessity, had so absorbed the mind of the fraternity that she practically lost sight of the other important element to her life and purity, *that each and every one holds himself in readiness to go at the church's bidding where he is most needed.*

The above extracts on duties are taken from decisions made in the seventies. If the trend of thought and effort for fifty years preceding should lead to such installation formulæ, is it any wonder that a decision made in 1890 instructing that "all ministers, when elected, be advised and urged to hold themselves in readiness as much as possible to be used by the church wherever they may be needed," should be almost wholly lost sight of by the church? As late as 1905 elders above the average in influence in the church confessed that they knew nothing of the decision. This is not cited as a reflection on such, but to show how thoroughly the church has become absorbed in one side of her important work in the world, and to what extent it is now proving to be a serious menace from another side. Had the church all through these years been as emphatic in making her ministers promise that they would preach the Word where most needed and stand ready to heed every call possible, as she has insisted on them defending her peculiar principles, Annual Meeting would not be wrestling with the problem of ministerial distribution as she now is.

Turning to a table published on page 324 of June, 1905, issue of the *Missionary Visitor*, it will be seen that during the past five years there have been 330 called to the ministry. This is an average of sixty-six per year. On that basis had the decision of 1890 been respected by the Brotherhood at large, to-day the church would have 990 or one-third of her ministerial force under obligation to go where the need is greatest. That would be more than enough to place one minister in each congregation. That would make it possible for every district board to place a minister in each congregation; for, called, he would have to go or violate his promise to the church when elected.

But this lack on the part of the church in installing ministers is not all that has militated against proper distribution. The preacher is made of the same kind of flesh and blood as other people. He is tempted to stay at home the same as the laity. Family ties where love abounds are just as dear to him as to any one else. Financial interests pull on his heart just as hard as on others. In fact, it takes a minister of a very high type of Christianity to give up all these things for the sake of the lost world. The result is, left to do as he pleases, by far the larger part seek their own advantage and good and not their neighbor's. The church demands nothing. By one way or the other they reason out they can meet the demands of the Lord and stay just where they are.

Now and then there arises one with some ability and a willingness to go. In determining his going, two influences at once bear upon him—the urgent call of the strong churches (and perhaps the attending compensation) and the easier field of the large churches in which to work. Again the needy go begging.

Or even his desire, yea, even his necessity may compel him to stay at home unless reasonably well com-

pensated. Too often churches sending for a minister leave him return realizing he is poorer in dollars and cents than when he went. I am glad that this condition does not often obtain any more, and yet it has come under my notice in some of the wealthiest congregations in the Brotherhood.

Brethren, it takes the noblest type of a minister under the circumstances just mentioned to press steadily forward and preach the Word where most needed. Thank the Lord, there are some who are doing it.

But what is the real spiritual status of the ministry?

There is a portion who have the Master's spirit of self-sacrifice, and heaven rejoices in their service; but there is too large a portion making little or no sacrifice. There are those who are concerned about the welfare of Zion; but for the most part the great body sleep well 365 nights in the year, unless financial matters trouble them. There are many godly ministers in the true sense of the word, but there are many standing blameless as far as the discipline of the church is concerned who are worldly in their desires and efforts, even to the neglect of the church. There are those who are working and will work diligently till the Master calls them hence, using their feeble frames as best they can; but there are many, too many, who want to "retire" and let the "other brethren" labor.

Now these conditions are not a bit worse among the ministry than the laity. The pulpit is human as well as the pew, and from that angle it should be no surprise that preachers give way to weaknesses of the flesh the same as the laymembers do. But this very lack among the preachers to self-sacrifice, filled with unconcern, worldliness (modern commercialism, covetousness and pride), and the present day all-too-prevalent sin, ease and luxury, is the largest factor in keeping our congregations without preachers.

In spite of all this, how wonderfully has God wrought through the feeble efforts of the church and her ministers. Within the last twenty years somewhere near 150 churches have been organized, the Gospel has crossed the deep and by the grace of God planted itself in other lands, all through the willingness of some to declare the Word where most needed. I would not depreciate all that might be said on that side. Yet the man sick with a fever and having good lungs is many times better off than the consumptive. And so with the church. Fever is upon her. The germs of ease, unconcern, worldliness and self-interest have eaten away perhaps one-half of her breathing apparatus (the preaching force), and unless something is done at once, a more serious condition will come to pass.

Then, too, just think of it! If God can accomplish what he has done through our past feeble and indifferent efforts, what would he have been able to do had we been in earnest "about our Father's business"?

Elgin, Ill.

EQUALITY.*

By J. EDWIN JONES.

AMONG the facts that distinguish the religion of Jesus Christ from the religions of the world, in comparing their effects upon the manner of life among adherents, none is more prominent, perhaps, than equality.

Whether we follow Paul and his associates, bearing the glad tidings unto the Gentiles, or bring before us the communistic condition of Acts 4, or whether we contemplate the church in the wilderness with Moses, or examine the history of the reformation in the church of the last few centuries, we shall discover among those who love the truth and sanctify the Author and Finisher of their faith in their lives, the answer to our Master's prayer, "that they all may be one." And among those in whom love of truth is greatest, we may find best exemplified Paul's utterance to the Galatians, 3: 27, 28, "For as many of you as have been baptized into Christ have put

*Quotations are from "Revised Minutes" on Installation of ministers.

*This essay is published in view of query sent to the Annual Meeting, asking that the sisters be permitted to break the bread and pass the cup at the communion services the same as the brethren. The query is from Northern Iowa, Southern Minnesota and South Dakota.—Ed.

on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Here, also, we may find the strong helping to bear the infirmities of the weak. We will find also the bearing of each other's burdens, thus fulfilling the law of Christ.

Now reason and observation should teach us, were it not emphasized by the Scriptures, that this oneness and equality is not a matter of ability nor of gifts. "Having then gifts differing according to the grace that is given unto us," even as the different members of our body do not perform the same functions, yet are indispensable to each other, so we, notwithstanding our difference of ability or position in the kingdom of God, may equally be partakers of that grace of God that bringeth salvation.

The foundation of the government under which we live was laid on the assumption that all men are created equal. And however much corruption has thwarted the carrying out of that design, it is but justice to the founders of this government, to believe that they intended that every citizen of our great commonwealth should be equal before the law. But while it has obtained expression in some localities, we are aware that the general government of our beloved country has never accorded the woman her place beside man that is given to her in the scripture by Jesus Christ.

We love our church because, above many of the Christian organizations, she has recognized in many ways woman's equality with man. The voice of the humblest sister weighs as much in the decisions of our councils as the most prominent brother. And in the labors of the Sunday school and the various services of the church we are rejoiced to see so many sisters, attired "as becometh women professing godliness" and "having the sign of authority on their heads," taking their places in company with the daughters of Philip the evangelist, and though Paul said he suffered not a woman to usurp authority over a man, the whole tenor of the Gospel places her on an equality with him in receiving the blessings of the manifold grace of God.

Just why in the evolution of our beloved church this principle, conceived in the mind of God and recognized in the simple faith of his children, whose ideals we are striving to attain, should have failed to find more perfect expression, it is difficult to determine. Certain it appears that in our communion service we disregard the teaching of the Scripture and depart from the faith of our fathers in asking these same noble sisters, in faith and attire conforming to the Gospel, to occupy an inferior position. We say, "The bread which we break is the communion of the body of Christ," and, "This cup of the New Testament is the communion of the blood of Christ," and every brother, regardless of position or experience, is equal with every other brother in celebrating this ordinance. But, contrary to the unifying purpose as expressed in the other ordinances of God's house, in direct connection with it, the equality of our sisters is repudiated and the brethren break to them the bread and pass the cup. Is it any wonder that the question of consistency arises in the mind of a sister who sees a brother, not a whit more active in the work of the church, and no more transformed by a renewed mind than herself, enjoying a privilege which he denies to her?

In this instance where is the oneness and equality in which we, as members of the body of Christ, should rejoice?

In the many feasts of love which it has been my privilege to enjoy, this feature has troubled me, and it asked for a reason for this discrimination and inequality, which is manifest in this connection, to what scripture shall we point or what argument shall we produce in its defense? Is the fact that it has been practiced among us for many years sufficient reason for its continuance? Or shall we be guided by the scripture and a just regard for our sisters, and replace the landmark of our fathers which has been removed?

In the dissemination of the truth and the reestab-

lishing of primitive Christianity and that equality which distinguishes it from other religions and modern departures from the Christian faith, there is perhaps nothing that adds greater weight to argument and carries with it greater conviction than consistency. Both in our lives and conversation, as well as in our interpretation of the ordinances of God's house, this quality carries with it power, and in whatsoever degree the absence of it is manifested, so much do we lose convincing power in presenting the truth.

I am convinced that among the questions that demand our thought and investigation to-day, none has need of more careful attention. Above the name by which we are designated and the profession that we make stands the practice of the church, both collectively and as individuals. Let us stand for purity of life and harmony of worship with the Gospel, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

Grundy Center, Iowa.

CHRISTIANS GOING IN DEBT.

BY P. R. KELTNER.

SELDOM do we have the above subject written upon, or hear the warning against its dangers in the pulpit, and yet it seems to me that along the secular side of the Christian's life there is nothing that affects the church's life, and the spiritual progress of its members, more than the altogether too universal habit of going in debt. It may be true that the risks in this direction have helped many a man, who had special gifts to meet his obligations, to secure a home, and perhaps a fortune, but it still remains a question, when all sides and angles are considered, whether it has been a real benefit. Going in debt, buying on credit, seems to be a mania with many people, and perhaps the seeming good some have received has induced many a less capable one to go in debt, and thereby brought on the sad results of bankruptcy with all its attendant evils.

It is safe, I think, to say that the evil of going in debt has been one of the church's greatest hindrances, and in the end no one has really been benefited. I am sure we should preach more against it, write more against it, and above all set the good example that may help to bring about a reform that will surely be a blessing to all, and a special one to the church. Brethren should learn and be taught that if we have not been able to earn enough to pay for the present needs, we will surely not be able, by buying on credit, to pay for coming needs and meet past obligations. Just here is where we lose our judgment, and here the danger lies. Far better would it be, for us and the church, were we to learn more the habits of economy, and regulate our expenses more by our income. Just here let me say that often the extravagant habits of the more able are a temptation to less able ones to pattern after. Making financial obligations we are not absolutely sure we can meet without a strain, should never be indulged in.

But I know some will say, "This is too strong. When there is nothing to eat, and keep warm, what else is to be done?" I wish to speak more particularly upon this point later, but suffice it to say now that it would be far better in such a case to go to the brethren and neighbors and state plainly our case, that we are not able to buy, and need some present help. They will not turn us away, and especially the worthy poor. Surely this would be better than buying on credit and not being able to meet the obligations. Man has too much sympathy for his fellow-man to turn such needy ones away, and especially in the plentiful surroundings in which most of our brethren live.

Such going in debt and failing to pay is likely to absorb our better manhood. It robs us of the inspiration and satisfaction (and it is much) of knowing, as our worthy president, Mr. Roosevelt, said in a talk a few days ago, that we are able "to pull our own weight, and do our own duty." It is a duty we

owe our fellows, as well as ourselves, if at all able-bodied, so to manage our financial affairs that the world may at least be no poorer by our having lived in it. It is better for the child when grown to be thrown upon his own resources more, than to depend upon a constant help from the parents. It will weaken his power of independence, and often results in a total failure.

This is not all of our subject. It does not stop yet. It causes others to lose confidence in their fellow-man. It breaks the bands of friendship, disturbs the peace and quiet of neighborhoods, and, above all, very seriously affects the spiritual welfare of the Lord's church. Some of the most disastrous church troubles we have had in our Brotherhood have been brought about by brethren reaching too far,—going heavily into debt, involving their brethren and neighbors, and thereby destroying their influence, and completely destroying if not entirely disorganizing the church. I need not tell you of such particular churches. Many of us know of them. They stand as lasting monuments to somebody's injudiciousness and mistakes. How much sorrow and discord could have been saved had such not made these fatal risks! How peace instead of strife and ruin would have prevailed, and the church have been saved an endless amount of trouble if the principle of "paying as you go" had been more closely lived up to.

The examples we have daily in the business world, of failures, bankruptcy, and ruin,—not only affecting the parties themselves, but hundreds of innocent persons who have confided in them, should be sufficient warning to the Christian to steer clear of any such disasters, which are but little less than crimes in their nature against our fellow-man. Why will we not profit by these many examples of everyday occurrence?

There is another phase of this subject that we must not lose sight of. That is the wrong influence one's life in this respect exerts on posterity. How can a father expect his children to be frugal and thrifty, and run clear of this danger, if he himself has given them a life of financial failure? Would it not have been much better had he lived without many of the comforts of home, and even have suffered many privations and needs, rather than for his children to know when he is gone that his life has been a financial failure, leaving debts that cannot be paid? What would such a nation of fathers leave to a coming posterity?

But we would not overlook the duty that the more fortunate owe to the poor. It seems clear that it is not given to every one to be rich, or even to be in comfortable circumstances. Jesus said, "For ye have the poor with you always, and whosoever ye will ye may do them good." Is it not true that too often we forget and overlook the struggles and hardships of the poor man and his family? Perhaps if some who are more fortunate, and have been gifted with ability to make and save money, were more thoughtful of the needs of the poor, and were more willing to lend them the sympathies and help we owe them, we might be able to avoid the possibility of their very often reaching too far, or making promises they can not meet, and thus bring discredit to their own interests as well as to the cause. Indeed, it is the brother that is able to make larger risks, and has a more substantial reputation, who, when he fails, brings the greater discredit upon the cause, and so often ruins his own influence for life. May the heavenly Father help each of us to do his part, that his name and his cause may be praised.

Leno, Ill.

GOSPEL HELPERS.

BY H. A. STAHL.

THAT was good counsel which Jethro, Moses' father-in-law, gave to him, that he should divide the labor of judging the people among competent helpers. When Jethro saw Moses sitting from morning to evening, judging in the diversified cases which were brought before him by the people, without sufficient intervals of rest, he told his son-in-law, "The thing

that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for this is too heavy for thee; thou art not able to perform it alone."

Moses profited by the advice, and chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; but the hard cases he allowed the people to bring to himself for settlement.

But we are not to understand by the language employed that Moses did this choosing alone. He only oversaw or superintended the choosing of these helps; for the election was undoubtedly the act of the people. Deut. 1: 9, 13, "And I spoke unto you at that time, saying, I am not able to bear you myself alone: take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." Thus Moses spoke to the children of Israel in reviewing the past. In like manner the deacons of the primitive church (Acts 6: 3) were chosen by the people, and finally inducted into office by the apostles. So also Acts 14: 23, "And when they had ordained them elders in every church." Not elder, but elders, in every church; that is, when they had in conjunction with the members, and in the capacity of superintendents, seen to the appointment of elders.

The officers of the primitive church were first apostles, secondly prophets, thirdly teachers, after that workers of miracles, then gifts of healing, helps, governments, interpreters of tongues. Of these, teachers and helps remain. These teachers or ministers are called, also, elders and bishops, and are the highest class of officers in the visible church. They read and expound the Scriptures, preach the Gospel, administer baptism, the Lord's supper, feet-washing and communion, and anoint the sick—in short, administer in all the gospel commands; preside in meetings of religious worship and church meetings and ordain ministers, etc. They are the proper successors of the apostles.

We hold that no one ought publicly to preach in the church without a regular call. There is, indeed, nothing to hinder any man from desiring this holy office; but that any one should take it upon himself is not lawful, not right. His office must come through the regular order. The elders of the New Testament are the ministers or bishops. The terms *elder* and *bishop* are used synonymously. See Acts 20: 17, 18; 1 Tim. 3: 2. Paul tells us very explicitly what kind of a man he must be to fill such a holy office. The congregation, therefore, should elect for elders such men as are both able and willing to help to raise the church into a higher standard of purity. They are to be no strikers, not greedy of laying up money, but are to be patient in all their work. They are to be no braggars or brawlers, neither shall they be covetous. They are to rule their own family well and bring up their children in the nurture and admonition of the Lord; not in the fashions of the world, but in the order of the church.

Our deacons are also included in the scriptural term "helps." They are to live exemplary lives in the church as well as in the world. They are to visit the members and reconcile troubles that befall members through weakness, as well as visit the sick, and look after poor; the widows and orphans they are not to neglect. They are to serve tables and perform every function that belongs to their office. The deaconship, also, requires Christian men, men of prayer, activity and integrity. Such deacons are a great help to the minister. Without such the work of the church is retarded.

We also read of the office of *deacons* in the New Testament. Such were Phebe, Tryphena, Tryphosa, and the beloved Persis, all very highly commended by St. Paul for their labor in the Lord. Besides these, Priscilla and Mary are spoken of as helpers. Rom. 16: 1, 3, 6, 12. It is therefore probable that there was in the different churches an order of pious women employed in attending upon those of their own sex in some of the same offices and duties which the deacons employed for their brethren. Among these duties we may reckon the care of the sick, of the poor and widows, and attention to strangers. 1 Tim.

5: 10. The help which pious sisters in a congregation can render will not be undervalued by judicious ministers.

The office of the *elder*, *deacon* and *deacons* should be held very reverently in the church, and each officer should live such an exemplary life that we would be truly helpers to each other and not talkers about each other. May rich blessings of the Lord rest upon all officers, so that they will not shrink duty, but reverently carry out their mission. Then the church will grow like a palm tree and will be a blessing in her mission.

Glade, Pa.

REPORT ON SALUTATION.

To General Conference of 1906:

At the conference of 1903, a committee composed of L. W. Teeter, Daniel Hays, Geo. S. Arnold, Edward Frantz and J. H. Moore was appointed to form an answer to the following queries, and report to the conference of 1904:

1. (a) We ask permission to dispense with the salutation between the supper and communion at love feasts. Answer by district meeting of Denmark.—Request granted.

(b) We, the Egan church, petition Annual Meeting through district meeting, to dispense with the salutation of the kiss between the partaking of the sacrament and Lord's Supper. See Mark 14: 22.

(c) Farrenburg church requests district meeting to petition Annual Meeting to dispense with the salutation of the holy kiss between the supper and communion on love feast occasions.

The committee was able to report progress only, to the conferences of 1904 and 1905, but was continued, and requested to make final report to the conference of 1906.

The committee, as a whole, is, in brotherly sincerity, agreed to offer two reports, as follows:

1. After duly considering the question entrusted to us as a committee, we propose the following:

We recommend that permission be granted to dispense with the salutation between the supper and the communion, where this can be done without disturbing the peace of the church, and observe the salutation instead as a farewell love greeting just before the closing prayer.

J. H. Moore
Edward Frantz
George S. Arnold.

2. In view of the very emphatic language of Jesus, on the subject of brotherly love, immediately after the supper, and Judas' departure, as recorded in John 13: 34, 35; and in view of the coincidence of the most reliable, ancient history, immediately succeeding the apostolic age, showing that the salutation was observed between the supper and the communion, we therefore think it not best to recommend the change asked for in the foregoing queries.

Daniel Hays.
L. W. Teeter.

Published in the MESSENGER by order of the committee, L. W. Teeter, foreman; J. H. Moore, secretary.

NOTES NOT CLASSIFIED

Altoona.—Together with my wife (Sister Long) we start from New York to-day at 2 P. M., in company with six others, for Jamaica (a voyage of five days), in order to secure a much-needed rest and relax from nine years of close and unremitting service. Within this period of time I have missed only two Sabbath days from service and that was owing to sickness. This, together with other duties incident to a pastor's life, has made me feel the need of a little rest, and the church has kindly granted me leave of absence. We expect to return about May 1. Our address will be Kingston, Jamaica, care of Hamburg-American Line (Atlas Line Service).—W. S. Long, March 17.

Carson Valley.—We held our council March 10, our elder, Bro. Brice Sell, presiding. Our spring love feast is set for May 19, at 4 P. M. Two delegates were elected to district meeting, namely, our two ministers, Brethren L. B. Benner and W. N. Hoover. It was decided to represent at Annual Conference by delegate, our elder being chosen as our representative. It was decided to have a series of meetings sometime next fall. Sometime during the summer (time to be set by Sunday school) there will be a Sunday-school convention at this place. We have an evergreen Sunday school that is getting along very nicely, our superintendent being Bro. L. B. Benner. Christian Workers' meeting is doing well. We have Sunday school and preaching each Sunday forenoon; Christian Workers' meeting at 6:30 P. M.—Jeanette R. Hoover, R. D. No. 1, Duncansville, Pa., March 16.

Smiths Chapel.—One more has come out on the Lord's side. Bro. C. D. Hylton came to our place March 9, preached three sermons, presided over one church council, assisted in Sunday-school work and gave a short address to the Sunday school. His work was much appreciated.—Cynthia J. Kahle, Litchburg, W. Va., March 15.

Oak Grove church met in council March 10. Eld. G. S. Wine presided. Bro. Charles Wine was called to the ministry and Brethren Henry Coffman and William Whitlow to the office of deacon. We decided to hold our spring

love feast May 12, beginning at 5 P. M.—Bro. David Snyder will represent us at district meeting. The series of meetings held here by Bro. D. L. Farney closed March 11. One was added to the church and others were almost persuaded.—Martha Fike, Laton, Cal., March 14.

Camp Creek church met in council March 7. Eld. J. W. Shively presided. Our quarterly collection was \$17.70. One member was received by letter. We set June 15 to have our communion. We decided to set out shade trees on our church ground March 27.—W. E. Shively, R. R. 25, Box 20, Bourbon, Ind., March 16.

Fairview church met in council March 3. One letter was granted and one received. Bro. S. J. Kennepp is to represent this church at district meeting. Our Sunday-school superintendent having gone to her home in the east, we elected Bro. L. G. Witter to fill the vacancy, with Bro. E. R. Baker assistant. We organized a Christian Workers' meeting with Bro. Jesse Heckman president. This church has decided to hold our communion July 7, to begin at 10 A. M. Bro. S. J. Kennepp addressed the Sunday school and filled the pulpit at 11 o'clock Sunday morning. Minnie C. Fry, Osage, Sask., Canada, March 12.

Solomons Creek. Brethren W. B. Neff and M. N. Rensberger, came to us March 12 and gave us three very instructive and encouraging sermons. Our communion will be June 9, at 5 P. M., three and one half miles south of New Paris, three fourth mile east of the Goshen and Wagona interurban, Arnold's station, at the big church. This is perhaps the largest churchhouse in northern Indiana.—D. M. Weybright, New Paris, Ind., March 19.

Egan church met in council March 10. Our elder, S. E. Yoder, had charge of the meeting. Bro. J. D. Brubaker is our delegate to district meeting. Sunday school continues with good interest, under the supervision of J. D. Brubaker and assistants. On the following day after Sunday school Bro. N. J. Brubaker, of Elmore, Ind., gave us a very practical and interesting talk on the lesson topic. One has been received by baptism since our last writing. —Mary Yoder, Hemet, Cal., March 14.

Dayton.—Our series of meetings has closed for one week, to be continued next week. We have thirty-five applicants, twenty-six baptized, one reclaimed. Our council meeting, March 15, was well attended. Eld. P. H. Beery had charge of the meeting. Bro. Chas. A. Bame was selected as delegate to Annual Meeting, Chas. A. Bame and W. C. Teeter to district meeting. Four letters were granted. At a recent meeting a committee was appointed to look into a location for a mission. They decided to locate at the corner of Harrison and Cincinnati streets. We have subscribed \$88 to support the anti-saloon League. Bro. Chas. A. Bame and wife were recalled by a unanimous vote of the church to remain another year, to begin April 1. Elmer Wombold, 22nd St. and Canal, Dayton, Ohio, March 19.

Garnett. Brethren and sisters who want to work for the Lord could not find a better place than here at Garnett. There are four members of us here and we want a church. Those coming here might not get rich in this world's goods, but they would have enough. Who will come and help build a church here? We will gladly correspond with any brethren. Lucinda Bailey, Garnett, Kans., Anderson Co., Box G, March 18.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 13, First District of Va., in Germantown, congregation, Franklin Co.

April 17, Eastern Maryland, in Frederick City.

April 18, Middle Pennsylvania, in the Chautau.

April 20, Northwestern Ohio, in the Logan ch.

May 1, Southern Ohio, in Wolf Creek congregation.

May 2, Southern Pennsylvania, in the Back Creek congregation, Upton house.

May 2, Northern Illinois and Wisconsin, in Millersville congregation.

May 2, Eastern Pennsylvania, in Lancaster.

May 3, Western Pennsylvania, Manor congregation, Penn Run house.

May 10, 11, Second District of Virginia, in the Mt. Vernon congregation.

LOVE FEASTS.

Arizona.

April 14, Glendale.

California.

April 21, Glendora.

May 12, 5 pm, Oak Grove.

Illinois.

May 19, 5 pm, Pine Creek.

May 26, 6:30 pm, Pine.

May 26, 27, 6 pm, Yellow Crk.

May 27, 30, 1 pm, Cherry Grove.

Indiana.

April 28, Nettle Creek.

May 5, 3 pm, Pleasant Hill.

May 6, 5 pm, Mississippi.

May 6, 5 pm, English Prairie.

May 6, 5 pm, Summit.

May 12, 4 pm, Stillmore.

May 12, 4 pm, Pipe Creek.

May 26, 4 pm, Clear Creek.

May 26, 5 pm, Bethel Center.

May 26, 4 pm, Hartford City.

May 29, 4 pm, Bachelor Run.

at Flora.

May 30, 4 pm, 3 mi. N. W. of Wakarusa.

May 31, 5 pm, Rockrun, 5 mi. S. E. of Green.

Iowa.

May 5, Maple Valley.

May 5, 4 pm, South Kookuk.

May 6, 6 pm, Prairie City.

May 6, 4 pm, English River.

May 26, 10 am, Iowa River.

May 26, 2 pm, Kingsley, east house.

May 26, 27, 1 pm, Coon River.

May 27, Des Moines.

Kansas.

April 28, 2 pm, Larned.

May 3, 6 pm, Fredonia.

May 1, 2 pm, Slute Creek, at Conway Spring.

May 6, 10 am, Quinter.

May 6, 5 pm, Stortell.

May 6, 5 pm, Hays.

May 6, 5 pm, Kansas Center.

May 6, 6 pm, Ottawa.

May 6, 6 pm, Elmore.

May 12, Verdigris.

May 12, East Maple Grove.

May 12, 2 pm, Holland.

May 12, 3 pm, Newton.

May 12, 4 pm, Salem.

May 12, 4 pm, Parsons.

May 19, 11 am, Belleville.

Maryland.

April 28, 1, 30 pm, Pipe Crk.

May 6, 2 pm, Meadow Branch.

Minnesota.

May 26, 2 pm, Worthington.

Nebraska.

May 26, 6 pm, Alvo.

May 27, 6 pm, Lincoln.

Ohio.

May 2, 4 pm, Wolfe Creek.

May 5, 6 pm, Logan.

May 12, Home.

May 16, 10 am, Swan Creek.

May 19, 2 pm, Hickory Grove.

May 26, 4 pm, Pleasant Valley.

May 26, 4 pm, Bear Creek.

May 26, 10 am, Wyandott.

Oklahoma.

April 7, North Star.

May 5, Monitor.

May 5, Big Creek.

Pennsylvania.

April 30, and May 1, 1:30 pm, Chiques.

May 2, Big Swatara.

May 5, Big Creek.

May 6, 6 pm, Roaring Spring.

May 26, 4 pm, West Green-tree, Greentree house.

May 9, 10 pm, Fairview.

(Hastert, Pa.)

May 19, 4 pm, Carson Valley.

May 26, 4 pm, Woodbury.

May 26, 4 pm, New Enterprise.

May 23, 24, 2 pm, Lost Creek.

May 23, 24, 2:30 am, Conestoga, Birdland house.

May 31, 9:30 am, Spring Grove.

Virginia.

May 5, 3:30 pm, Flat Rock, at Timberville.

LIFTING UP.

BY W. E. ROOP.

MANY Christians complain of their inability to lift up the suffering and the sorrowing, and so the one thing needful is often left undone. The chief duty that Christ lays down for those that are his is deliberately disregarded. The fact of the afflictions of others is not the valuable thing to lay hold of, but rather their yearnings to triumph over them, and realize again a higher life and fuller joy. The story of life's crosses, trials and conflicts is written in letters that glow in the life of the Master himself, and also in the record of many of his early children, who accepted their humble lot as a spiritual discipline, ordained of God, as stepping-stones on which they mount from earth to heaven.

Beneath the dark burdens, then, and bitter sorrows and lowly duties, there is a multitude of prisoners, looking for light. They have not come to the realization of the meaning of life, nor fully grasp the secret of contentment and happiness, at least in the way that it gushed out, as a refreshing spring to the stricken life of boastful pride of him who had now learned his lesson well. With bugle notes sounding through the centuries, there falls on needy ears still this sweet strain: "Our light affliction, which is for the moment, worketh for us more and more exceedingly, an eternal weight of glory." 2 Cor. 4: 17.

Who, then, of the Lord's army cannot, with this same apostle, "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"? Rom. 8: 18.

The crushed rose exhales the sweetest perfume. The broken alabaster box filled the house with its fragrant odors. The tempest-tossed passenger on life's stormy sea, when the destination is reached, shall find that the shadows of past sorrows and afflictions were all ordered in mercy, and that, in the everlasting presence of God's sunshine, they are forever lifted, never more to be disturbed by storms and billows as the bark lies safely moored in the quiet haven of eternal peace. Only those who walk by faith can "rejoice in tribulations." But such a soul has the assured triumph of yet walking by sight amidst the glories and splendors of the paradise of God. That the most lowly soul may lift or be lifted up toward divine glory, and have the assurance of yet seeing the King in his beauty, urges us again to the beautiful thought,

"We are not here to play, to dream, to drift,
We have hard work to do and loads to lift.
It matters not how deep entrenched the wrong,
How hard the battle goes—the day, how long.
Faint not, fight on! To-morrow comes the song!"

Westminster, Md.

"WHAT THINK YE OF CHRIST?"

BY D. P. HYLTON.

It was perhaps on Tuesday just before the Savior of the world was crucified that the Pharisees, the Sadducees, and a young lawyer asked him questions in order that they might entangle him. This was in Jerusalem during what is known as the passion week, and he was, no doubt, surrounded by a number of people—both prominent Jews and common people. After they had failed in doing what they were desirous of doing, Christ took the opportunity to ask them a question, a personal question. He asked: "What think ye of Christ, whose son is he?" The answer was, "The son of David." But their inconsistency lay in the fact that they were not willing to accept Jesus as being the Christ—the son of David. They were blinded by their prejudices and by the superstitions of their fathers, and were not willing to accept Christ's power, through which he worked miracles, as being the power with which the Messiah would be endowed. They needed to make a confession similar to the one Peter had made before this time,—"Thou art the Christ, the Son of the living God." But why didn't they? Because the great enemy—self—predominated, and they were not willing to accept this lowly Nazarene as

the one who should bear the sins of the world. They should have heard God's testimony on two occasions when he said, "This is my beloved Son in whom I am well pleased," and also John the Baptist, when he saw Christ coming and spoke of him as being the "Lamb of God."

Nicodemus expressed his opinion of Christ by saying, "Thou art a teacher come from God." Paul calls him one who is able to save; Pilate, a faultless man; the Christian echoes a hearty amen to Peter's great confession and with Job calls him "my Redeemer," but the sinner in his lost condition when asked what he thinks of Christ can only say, "He is one of whom I am ashamed."

It is not necessary that we express our opinions in words in order that those about us may know what we think of Christ, but our everyday lives and conversation manifest it. God, knowing the very thoughts of our hearts, has an opinion of us similar to the one we have of Christ. To the one he says, "Depart from me," and to the other, "Come, ye blessed of my Father."

Daleville, Va.

ANNUAL MEETING.

BY A. HUTCHISON.

YES, the time for another Annual Meeting is hastening on. My brother and sister, are you thinking what you can do to make Springfield, Ill., a heavenly place at that time? The meeting will be just what the members attending it make it. The Holy Spirit is ready to work in each one to the glory of God. Why not each one of us take to ourselves Paul's instruction to Timothy? "Be thou an example of the believers in word, in conversation (deportment), in charity, in spirit, in faith, in purity." 1 Tim. 4: 12. See also 1 Cor. 10: 31. It says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." This is the motto for each of us, whether old or young, male or female.

We have been having good meetings in the past, but there is room for improvement. If each one in attendance will resolve within him or herself, "I am going to do all I can to make this the most spiritual meeting that we have ever had," it will be that way. God is ready; let us make ourselves ready. He will fill our cups if we will hold them in proper position. We want to see a church planted in that city,—yes, a lively, working body of our people in that city,—every recruit ready to help those who are already there to make the branch of the Lord glorious in that goodly land. For this let us all pray and work.

AN ACCIDENT.

BY JOHN CALVIN BRIGHT.

THERE are accidents and accidents. On a beautiful September day as I was nearing my home I was admiring an approaching traction car moving so majestically along. Then I saw coming toward the track, which was partly hidden by a knoll, one of my neighbors. Will he see or hear the car, or can he cross over in safety? Just as his horse got nearly even with the track he stopped and looked. Concluding that he could get safely across, he struck his horse with his lines. For some unaccountable reason he stopped with the wagon right on the track. Failing to start the horse, he jumped off the wagon and, nearly losing his balance, it took him a little while before he gathered himself up. He was just taking a step to get off the track when he was struck by the car and instantly killed. The car had given no warning and struck him with all the force of a car in full motion, though it was nearly five hundred feet away when his wagon got on the track.

MORALS.

1. Greater care should be exercised by motormen and engineers in keeping a lookout for a clear track.
2. Everybody who crosses railroad tracks should learn that it is safe to cross these tracks after the car has passed.

Dayton, Ohio.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, April 1, 1906.

"LIFT UP YOUR EYES AND LOOK"

Missionary Number.—Scripture Reading, Isa. 35.

Where Our Money Goes.

| | |
|--------------------------------------|--------------|
| 1. Missions, Home and Foreign, | \$ 7,500,000 |
| 2. Clergymen's Salaries, | 12,000,000 |
| 3. Public Education, | 95,000,000 |
| 4. Sugar and Molasses, | 135,000,000 |
| 5. Boots and Shoes, | 197,000,000 |
| 6. Cotton Goods, | 210,000,000 |
| 7. Sawed Lumber, | 233,000,000 |
| 8. Woolen Goods, | 237,000,000 |
| 9. Iron and Steel, | 296,000,000 |
| 10. Meat, | 303,000,000 |
| 11. Bread, | 505,000,000 |
| 12. Tobacco, | 600,000,000 |
| 13. Liquor, | 900,000,000 |

Our Religious Condition.

| | |
|---------------------------------|-------------|
| 1. Jews and Parsees, | 15,470,000 |
| 2. Greek Catholics, | 84,136,000 |
| 3. Protestants, | 114,815,500 |
| 4. Brahminical (Hindoos), | 120,000,000 |
| 5. Mohammedans, | 122,400,000 |
| 6. Roman Catholics, | 225,000,000 |
| 7. Pagans, | 227,000,000 |
| 8. Buddhists, | 482,600,000 |

Reformation Needed?

I. It need not make so much difference to us, perhaps, as to how other people are spending their money, but we ought to be greatly concerned as to how we are spending ours. I said ours. I mean God's money, that he has so kindly loaned us, with the hope of receiving good returns. Is he to be disappointed? Do we realize how very small an amount, comparatively, we as individuals are giving back to the Lord? Are you giving the tenth? If not, why not? Do not, I pray you, be satisfied with less than that amount. It may seem large to you if you are not giving it, but practicing it will make it seem very small and easy to give. Try it awhile.

Do you keep an account of your income and expenditures? If not, it would astonish you, were you to do so. See how much you spend needlessly, foolishly, or even worse. Compare it with the amount you spend for the Master's cause. It may produce good results.

II. Winning souls for Christ brings greatest joy. Nought that you can purchase for self will afford the joy and happiness that spending money for winning souls can bring. Think of the millions of souls in darkness in our own land, as well as in others; then pray that the Lord may open your heart and pocketbook, and he will.

III. Yes; there surely is need of a reformation. Who will begin it? Where will you begin? I would suggest in your own heart. Were all professing Christians to do so, how quickly might we reverse many of the figures in the table above. Then would his kingdom truly come. (Recitations and quotations on self-denial would be a good feature for the meeting.)

THE PRAYER MEETING.

For Week Beginning April 1, 1906.

LESSONS FROM DAVID'S TRIUMPH IN THE VALLEY OF ELAH.—1 Sam. 17: 38-51.

1. **The Trained Deliverer.**—David had learned to know God in secret, hence he can now bear testimony of him in public. David knew that the Lord, whose strength had proved sufficient in giving him the victory over the lion and the bear, would give him the victory over the Philistine (1 Sam. 17: 36, 37). The Lord trains in secret those whom he is about to use in public. He makes his servants acquainted with himself that they may realize their power as being from on high and look with a steady but fearless gaze at the difficulties of their path. If, like David, we become filled with the realization of God's power within, we can rise to unexpected heights of glory and victory.
2. **Saul's Armor Useless.**—(Verses 38, 39.) Saul gives David his armor, but it proves unavailing. He cannot go to the Lord's battle with man's equipment. Satan would like to equip the Lord's servants from his armory. He endeavors to put the robe of worldly conformity upon those who should be separate from the world, and full of power because the robe of righteousness is their warrant of success.
3. **Taunted, but True.**—(Verses 42-44.) The Philistine taunts David with sneers. So the believer to-day is sure to be taunted with the scantiness of his implements, the futility of his methods, and the foolishness of his faith in an Unseen Power, but it matters not. Christ assures us that about the only thing they shall receive from the world is persecution (John 16: 33). They who live godly in Christ Jesus will have to suffer for it (2 Tim. 3: 12), but it means closer fellowship (1 Peter 4: 1), and great blessing (1 Peter 5: 10).
4. **Trusting the Lord.**—David trusts not his weapons (verse 40) but in the Lord himself (verse 45). With him the means were nothing—God was everything. Thus faith ever honors God, taking no credit to itself. It is God, and God alone.
5. **Triumph.**—(Verses 50, 51.) The triumph of David is a symbol of Christ's triumph over all the powers of darkness. Man, in his lost condition, needed a deliverer. But how? When? Where? By Christ's death on Calvary, in that terrible hour, when all creation was made to feel the vicarious sacrifice. Now peace and joy flow in every heart, for ours is the joy of redemption—God has given us the victory.

HOME AND FAMILY

BEAUTIFUL THINGS UNDER THE SNOW.

Beautiful things lie hidden

Under the snow;

Tulips and daffodils sleeping,
Myrtles with broad leaves are creeping,
And blue-eyed forget-me-nots peeping
Under the snow.

Beautiful things lie hidden

Under the snow.

The crocus and dear little daisies,
The arbutus, in wonderful mazes
Its sweet-scented flow'rets upraises
Under the snow.

Beautiful things lie hidden

Under the snow.

But they will awake in the morning,
When spring with warm sunshine is dawning,
They will peep out from under their awning,
Under the snow.

Our dear ones in death's cold embrace lie

Under the snow.

The angels their kind watch are keeping
O'er our beautiful treasure safe sleeping,
Under the snow.

Yes, this loved form must lie sleeping

Under the snow;

But she will awake in the morning,
The bright resurrection day dawning,
No more to lie down midst our mourning,
Under the snow.

—Selected from Bro. J. G. Royer's "The Sick, the Dying and the Dead."

MOTHERS AND DAUGHTERS.

BY BARBARA S. FUNK.

It was a Saturday afternoon, no matter how long ago, and we were about ready to leave home that we might be near our place of meeting next day, when we learned that a number of young people were coming to spend the evening in conversation, music, etc. At once a chorus of voices was heard in protest: "Oh, mother, don't go! You can get up early and reach the place in time in the morning. We cannot have nearly as nice time if you are away." We assured them that we ought to go; and that sooner or later they must learn the art of entertaining; and that the present would afford them an excellent opportunity to exercise their faculties in that line. We reached the home of a sister at the close of the day; and, as we were being warmly welcomed by herself and her pretty daughter, I incidentally related the above circumstance. The mother, thinking I was jesting, and that the children were glad to be rid of us, gave me a searching glance; but, finding that I was in earnest, said: "Mary there does not want me to come near the parlor when she has company; and, if I enter, she will at once ask, 'Ma, are you going to take the room?'"

Another time we were preparing to leave, when the daughter of a neighbor came in upon an errand just as the children were bemoaning the fact that we were away so much, and they were in consequence rendered lonely. The former exclaimed in apparent disgust, "Good gracious! We are always glad to see the old folks leave, and we don't care how long they stay, neither." Now, it is unnecessary for me to assure my readers that there is "superfluity of naughtiness" somewhere when such a state of things exists in a family. Were I able to point out the exact cause of the evil, I might prescribe a remedy; but I can hardly imagine what manner of home life must be lived to bring about such results. I do know, however, that, in the eyes of sensible people, a girl will not render herself more agreeable by offering indignities to her parents under any circumstances. I also know that, all over this broad land of ours, the cordial greeting and hearty handclasp of mothers gives an unwonted charm to one's welcome.

I shall not forget an impression made upon me when I was about fifteen, which I shall relate for the benefit of those pert daughters whose hearts have not been turned to their parents. A young man of my acquaintance became enamored of a pretty girl who

lived some distance from his home. He made several voyages in her direction; and one evening a number of guests, including our young man, were enjoying her hospitality. She was all gentleness until her aged father, whose wife had been dead for years, and who was longing for cheerful companionship, entered the room. A daughter's mission in the home should be to scatter sunshine; and, if she fails in that, I am as puzzled as was the little girl who, after gazing with awe upon an over-dressed specimen of the sex, turned to her mother, and, in the simplicity of her heart, inquired, "What is she for?" To no one should this aged parent's loneliness have appealed more touchingly than to his daughter; and surely no one should have striven more gently to alleviate his condition than she. Alas! as his three hundred pounds avoirdupois came in contact with the lounge, it creaked and groaned. She glanced around with disdain and petulance written upon every lineament of her otherwise pretty face as she said, loud enough to be heard by every one in the room, "I don't see what you want in here anyway." I have no time to speculate upon the might have been that, doubtless, has dogged her steps since that night. Suffice it to say, the gentleman was instantly disenchanted. He has now grown daughters, and a thoughtful wife who has taught them to be amiable and thoughtful of their parents.

Old people, despite their years, love to come in touch with youth and energy; and girls who do not attempt to be social with their mothers make a serious mistake. Girls, do not be afraid to approach your mother familiarly. She will respond gratefully to your advances, and she can give you a wealth of experience that will stand you in good stead. Amidst the various objects of education I fear the cultivation of confidential habits is overlooked, even by attentive and affectionate parents. They may be, in a measure, obeyed and respected, and even beloved; but this is not sufficient. A mother should be, in addition to that, the familiar friend, the confidante, the partner in their joys and sorrows, hopes and disappointments. She will thus obtain a hold on the mind which will continue and will prove a safeguard through the most trying period of life. Now, I do not believe the trouble is caused, in every instance, by the remissness of daughters; far from it. A short while ago, a mother was confiding to me that her daughters were very unkind to her; that she had no say so in the affairs of her home; and she ended up by saying, with the air of a martyr, "I have a hard time." Now, I happen to know that her girls have no easy time; and that, in the hand-to-hand encounters in which she plays an important part, she manages to hold her own. Such mothers forget that home should be the residence of the affections and virtues; the place where love and sympathy fuse all hearts into one; the place where paternal authority is recognized; natural tenderness felt; and where brothers and sisters find delight in exchanging the courtesies of friendship.

Dear fellow-laborers, let us seek for our own and our children's sake a closer walk with God; a more constant realization of his presence; a deeper and still deepening view of the evil of sin, learned in the measureless depths of his forgiving love.

Bedford City, Va.

SISTERS' AID SOCIETIES

Mechanicsburg, Pennsylvania.

Our Sisters' Aid Society was organized Feb. 23, 1905. We have now worked one year. It is our custom to open our meetings with singing, reading of scripture and prayer by the different members of the society. We have an enrollment of twenty members, with an average attendance of ten. We meet every Thursday afternoon, and of late have been meeting at the different homes of the sisters. During the year we made 115 aprons, 90 sunbonnets, quilted 5 quilts, sewed carpet rags, etc. We exchange the carpet rags at the store for such material as the society can use to better advantage. We sold goods to the amount of \$68.50; received collections and donations, \$35.64; paid out for goods, \$44.60; purchased a sewing machine for the society; gave \$2 toward hymn books; gave \$5 for the Brooklyn church, and have \$50 in the bank, which we agreed to give to our home church; we also have \$4.55 in the treasury. We expect to reorganize March 8, and are looking

forward to doing more and better work for the Master. We are glad to see so many active societies.—Mary J. Long, Pres.; Eliza A. Condy, Sec. and Treas.

Brownsville, Maryland.

The Sisters' Sewing Circle of the Brownsville church met March 1 at the home of Bro. P. H. Jennings. The following officers were elected: Sisters Edith Yountree president, Laura O. Jennings vice-president, Laura E. Jennings secretary, and Mary E. Jennings treasurer.

Although the circle had not met for two years, some work had been done and money placed in the treasury amounting to \$20.87, the most of which was received for prayer coverings.

When the circle disbanded there was \$20.31 in the treasury, making a total of \$41.18. Expended in that time, \$23.70, leaving \$17.48.

At our last meeting there were eleven members present. We expect others when the roads and weather get better. We meet on Thursday afternoon. Our work consists mostly of making prayer coverings, sunbonnets, children's clothing for missions, etc. Each member pays a fee of five cents a month.

We have just sent eleven pieces of clothing to Washington City. One dollar was sent to St. Joseph, Mo. We hope to have a better report by next year. I believe there is much good being done in this way and pray the Lord to bless all who are engaged in this noble work.

Laura E. Jennings, Sec.

Woodland, Michigan.

Our Aid Society continues with much interest. Thus far we have been able to make some advancement with each year, and are trying to help the needy as we have means and opportunity.

During the past year we held thirteen meetings, with an average attendance of eighteen and received from all sources a total of \$47.57.

Our most profitable work has been quilting quilts at one dollar each, of which we have more than we are able to do.

Last year we gave \$16 for the support of our Indian orphan; \$5 to a poor widow; \$5 to Brooklyn mission; \$2.20 for church expenses; \$5 to one of our ministers for educational purposes; \$3 for Messenger to poor families; sent a box of goods to St. Joseph mission, another to a minister and wife in northern Michigan and gave some clothing and bedding to a poor family in our neighborhood. We closed our last year's meeting with an attendance of fifty and began the new one with a band of faithful workers in the Master's vineyard. Lelia M. Culler.

Leamersville, Pennsylvania.

The Sisters' Mission Band, of Leamersville, Pa., kept up its semi-monthly meetings throughout the year. The attendance was good except a few times when sickness or inclement weather interfered. A few donations were made to unfortunate people in the neighborhood. After deducting these and necessary expenses there is a gain in the treasury for 1905 of \$117.01. It is the purpose of the church to build a new meetinghouse, and the mission band has promised to furnish it. Our church is small, and the members are either poor or in ordinary circumstances.

The work of the mission band has been pleasant and profitable in every way. The meetings have been a source of inspiration and are held sacred in memory.—Barbara Benton, Pres.; Grace Sell, Treas.; Grace Benton, Sec.

Summitville, Indiana.

Our report for the Home Mission Circle of the Summitville church shows that we have had nine all-day meetings and twelve afternoon meetings, with an average attendance of twelve, which we are glad to say is better than yet reported. Our weekly offerings amounted to \$9.27. Collection taken at harvest meeting, \$1.72. We have received for work \$2.18; for quilt and comforter tops, aprons, dust caps, laundry bags, etc., \$4.55. We have sent \$16 for the support of our Indian boy (Baghudabai), \$2.53 to Annual Meeting for world-wide missions, \$1.48 for mission work at home. We also sent a Christmas treat to the children at Middletown orphanage and a sack of clothing to the mission at Minneapolis, Minn. We feel encouraged to press on in this good work.

Grace Hiatt, Sec.

Crystal, Michigan.

The Sisters' Aid Society of this place met at the home of Sister Lilly Stone, March 8, and reorganized. Sister Minnie Stall was elected president; Sister Sarah Noll vice-president; Sister Lechner secretary, and Sister Stone treasurer. The number present at that meeting was forty-four, but our average attendance is only ten. We decided to have our meetings once a month, on Thursday. During the last six months we have been piecing comforter tops, and sold two comforters, amounting to \$4.50. We have on hand almost enough blocks for another comforter. We decided to give \$10 to the Vestaburg church toward their new churchhouse; 50 cents to the St. Joseph mission; \$1.60 to the Crystal M. E. church, to help them with their new churchhouse. We feel that the Lord has blessed us, and so we feel to continue in the work. We have a balance in the treasury of \$12.06. Nora Brillhart, Treas.

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A REVIVAL held in the Blissville house, Pine Creek congregation, Ind., resulted in six applicants for membership.

THE members of the White Rock church, N. Dak., are building a new meetinghouse, and expect to have it ready to dedicate by July.

NEXT Sunday morning, March 25, the Brethren of Gettysburg, Pa., are to dedicate their new church building within the city limits.

A NEW church has been erected at Fruitvale, Cal., and the dedication services are to be held April 1, being conducted by Bro. C. S. Holsinger.

BRO. GEO. W. FLORY is conducting a series of meetings at Flat Rock, Va. When last heard from there were ten baptized and three applicants awaiting the rite.

THE interest at Fruitdale, Ala., is reviving. A series of meetings was recently held there and ten came out on the Lord's side and were added to the church.

THE district meeting for Northwestern Ohio is to be held in the Logan church, near Bellefontaine, April 20, and the missionary meeting the day before, at the same place.

A GLANCE at the obituary department, this week, will show that death is abroad in the land. We are setting apart one entire page for these death notices, and yet this tells only a part of the sad story.

As the result of a revival meeting held in the Geiger memorial church, Philadelphia, Pa., by Bro. J. T. Myers, the pastor, a number applied for membership, and at least eight of them have already been baptized.

UP to last Sunday evening the results of the West Dayton, Ohio, revival were thirty-five applicants for membership and one reclaimed. Twenty-six of the applicants have been baptized and the others still await the initiatory rite.

It has been arranged for Bro. Andrew Hutchison to spend the coming summer and fall among the churches in the Northwest. The churches in Washington, Oregon and other sections are looking forward to his coming with much interest.

BRO. H. B. BRUMBAUGH, accompanied by Bro. W. S. Long, wife and others, is on a trip to the island of Jamaica, about one hundred miles to the south of Cuba. He promises us some articles about the trip, and we are certain that they will be read with interest. So far as we remember he and Bro. Long are the first of our ministers to see that part of the West Indies.

In the report from Eltopia, Washington, published in our issue of March 10, the writer, Ira C. Wakefield, was made to say that the church in Franklin county was without a resident minister. This is a mistake. Bro. Enoch Faw resides in the congregation, and is doing a good work. The mistake was made when transcribing and preparing the report for the printers. The writer of the note is not to blame for the error.

RECENTLY a ten-day meeting was held at the Liberty schoolhouse, within the bounds of the Pleasant Hill church, Tenn., and five came out and signified their purpose to become members of the body of Christ.

ANY one can secure the *Inglenook* from April 1 to the end of the present year by sending in his subscription March 27, accompanied by fifty cents. This offer is good for the one day only. Address the Brethren Publishing House, Elgin, Ill.

A SHORT time ago we said that Bro. D. L. Mohler, of Leeton, Mo., was moving to McPherson, Kans. He writes us that we are mistaken. The report from which we gained the information, prompting what we published, referred to the moving of Bro. L. D. Mohler from North Dakota to McPherson.

It is not common for preachers to live to be one hundred years old, but if Bro. Samuel Murray, of 244 South Ritter Ave., Indianapolis, Ind., hangs onto life until April 1 he will have rounded out a full century. He is, however, quite feeble, spending most of his time in bed, but he is none too old or too feeble to enjoy letters from his friends. He may be addressed at the street named above.

THIS week we are publishing the report of the committee on the salutation question. It will be observed that the committee will go before the conference with two reports, one being the majority report and the other the minority. While the two reports are regretted, still it is the best the committee has been able to do, and still only the best of feelings prevail. There is a difference, but it is an honest one. With these two carefully framed reports before her the conference ought to be able to reach a conclusion that should prove satisfactory to the entire Brotherhood. The question is one of long standing, and may we not now hope that the investigation to follow will result in bringing us closer to the Gospel instead of leading us away from the truth.

IN the northern part of Japan at least four million people are on the verge of starvation because of a great famine caused by a failure of the rice crop. Thousands have already died for the want of food, and many more will perish before aid can reach them. From nearly all parts of the world contributions are being sent to supply these starving people with something to eat. We are not making a special call for money, but we are stating some of the facts. Without any call some of our people have sent money here to be forwarded to the destitute, and the secretary of the General Missionary Committee, Elgin, will take pleasure in forwarding any amount, free of expense, that may be sent to the House or to him for the purpose. The money contributed will be sent through the United States Government at Washington, and in this way will be sure to reach the needy in Japan.

SOME weeks ago a gentleman, not a member, said he one time heard two ministers giving what they considered the reasons why more people do not become members of any church. He proposed to relate the conversation for the interest of those present, including a few ministers. One of the ministers interrupted him, and said he was not especially concerned about the reasons offered by the two preachers in question, but he would like to know his reason for not uniting with the church. He was told that since he was not a member he might be able to give reasons well worth considering. The only reason the man offered was the want of confidence in many of those who are already members of the church. Another gentleman present, also not a member, offered the same reason. Here was something practical and to the point, and it is more than likely that this one defect in the church of to-day is doing more to keep men and women out of the church than any one thing. The standard of membership is not high enough. In the sight of God such an excuse will avail nothing, but those who by their careless manner of living are the means of keeping people out of the kingdom will have to face a grave charge. Will the loss of souls be charged up against them? This is a fearful question to consider.

FIFTY-SIX years ago Bro. C. P. Rowland was born on the farm, a short distance north of Lanark, this State, that he has since made his home. He has now turned the farm over to his oldest son and moved into Lanark. This he does with a view of giving more attention to the ministry.

THE Paradise Prairie church, Okla., loses two of her ministers. One, Bro. Henry Brubaker, goes to Colorado, and the other, Bro. J. C. Nininger, will locate in Arkansas. What may prove a loss to one locality is sure to prove a help to others, and in the end the cause may be strengthened.

SOME time ago the House was asked to figure on a certain job of printing for a saloon. The House returned the communication to the agent, having the matter in hand, saying that since we look upon the liquor traffic as an evil, detrimental to society, we must be excused from submitting figures. The agent afterwards commended the management for the policy of the House. He said he was glad to find a printing establishment having firmness enough to stand up for right principles and settled convictions. We have always found it safe to stand by good, sound and well established religious and moral principles. No man can afford to compromise principles for the sake of a little money.

AT Geneva, Ill., is a reformatory school for girls. Here hundreds of fallen girls from Chicago are sent to be educated, reformed and trained along industrial lines. Recently Dr. W. A. Waterman, of the Chicago Law and Order League, said that eighty-five per cent of the young girls in the Geneva reformatory had been ruined in the dancing halls. This shows what dancing halls are doing for the young women of the country. We do not pretend to say that all dancing halls are as bad as those referred to in Chicago, but they all point in the same direction, the only difference being that some are responsible for more sin than others. In a measure the same sin may be charged against the country dances. They may not be dens of vice, but they pave the way to vice sooner or later.

IN the Christian Workers' topic for this week will be found some startling figures, such as should be studied. It will be observed that the people of the United States are spending, each year, for liquor, \$900,000,000. That is, we are spending more money for intoxicants than for any other one purpose. The next great bill of expense is that of tobacco, for which the people of this country are paying \$600,000,000. For these two articles one and a half billion dollars are spent, and as startling as the figures may seem the amount is too small. All of this indicates that ours is an extravagant nation, and by no means as grateful as a free-born people should be. The remedy is to spend less money for the things that we do not need and more for the good and upbuilding of humanity. It will also be well to study the religious condition of the world. Millions of people have heard the Gospel preached, but there are other millions who know nothing of the God of the Bible.

MANY of the correspondents in the west, who write church news, say they would be glad to have loyal members move into their respective localities. We often wonder why so much should be said about "loyal" members. It occurs to us that there should be no other kind in the Brotherhood. Still we know there are. But why should a member want to be disloyal? Why should one want to belong to the church and live a disloyal life? Surely such a life will avail nothing in the end. Did not each member, in his baptismal vow, promise to live a life of obedience until death? Most assuredly. Then why should they be living any other way? Possibly we do not understand them, or they do not know what it is to live the life they should. Either we are placing the standard too high for them or they are living below their possibilities. We believe the conditions of such members should be more carefully studied with a view of helping them. There must be a number of them or else our correspondents would not have so much to say against having that class move among them,

It is possible, through rural route changes and through parties having the MESSENGER sent to a different member of the same family, that some families are receiving two copies of the paper. If this be the case notify us at once. If we are not notified we have no way of knowing that two copies are being sent to the same family. Please take note of this and if you are receiving two copies send us the label from each and state the correct name and address and we will correct.

BRO. W. R. MILLER spent a few days in Elgin last week. He had been in the lecture field sixteen weeks, was taking a few days off, but will soon be at work again. He is planning for another trip to Palestine, with a view of visiting the Euphrates valley and continuing on around the world. If all goes well he will sail some time during the coming fall. One trip to the Bible lands makes one feel like taking another, and that is what is the matter with Bro. Miller. He has seen the country once and wants to see it again. We need not think strange of this. To every Bible student the promised land becomes a place of intense interest, and the more he sees of it the more interesting his Bible becomes to him. He goes over the country one time after another with the same interest the lover of the Truth reads his Bible repeatedly, never tiring.

SOME time ago a congregation was looking around for a minister who could give the church his entire time. Not a man could be had. The committee having the matter in hand learned that the demand for efficient preachers was greater than the supply. Finally it occurred to some of the members that they might entrust the work to one of the home ministers. They learned that one of them could be had. He told the members that if he had to work for his living he could not give his entire time to the church, but if the church felt like looking after the living he would give his best efforts to the church. The members knew the preacher and he knew them. Arrangements were made and now the interest of the church is looked after with care. Why should not some of the other congregations, needing the entire attention of a minister, follow the example of this church? Some of the home ministers might be induced to devote their whole time to the work of the ministry, and might do even better than one brought from another State. As a rule, our ministers do not like to offer their services under these circumstances, and yet if chosen by the church they would cheerfully make the effort.

PROSELYTING.

THE right or wrong of proselyting depends upon the sense in which the term is employed. It sometimes means to change from one sect, creed or party to another, without a real change in purpose or principle. We do not believe in this kind of proselyting. It is not wise, fair nor honorable, and our preachers should not engage in this kind of business.

But there is another sense in which we sometimes mention proselyting. It is to induce one to change from one doctrine and religion to another. We believe in this kind of proselyting if the change is for the better. It includes a change from a heathen religion to the Christian religion, or a change from the Jewish religion to the Christian. It may mean a change from one form of faith and practice in the Christian religion to something better, something more in keeping with the New Testament.

Christ did much proselyting and so did his apostles. They taught the Jews a better religion than the Jewish religion, and induced thousands of them to make the change, to leave the Jewish church and become members of the Christian church. The apostles made thousands of proselytes among the heathen. They had something better for them than the heathen religion could offer. People were induced to renounce their false gods, give up their false religion and embrace the Christian faith.

The reformers did an amazing amount of proselyting when they exposed the corruptions of the Catholic church, induced the people to come out of Roman-

ism and accept the principles of the reformation. This is what gave rise to the Lutheran, Calvinistic, Methodist, Episcopal and other churches. It was a change from one creed or doctrine to another.

Our brethren did the same thing, only they offered the people the whole Gospel instead of a part of it. They traveled extensively in Europe, preaching the whole Gospel, and made proselytes, or converts, by the hundreds. The same policy was carried out when they commenced work in the United States.

This is the kind of proselyting that we encourage. We believe in offering the people the whole Gospel, believe in teaching them the way of the Lord more perfectly than they have been taught it heretofore. If a man belongs to a church where the divinity of Christ is not taught we should not hesitate a moment about telling him to change church relations and go where the members believe in the divine sonship of the Lord Jesus.

We teach faith, repentance and baptism as conditions of pardon, and urge the people on every hand to unite with worshippers who thus believe and teach. We also teach that there is but one baptism authorized in the New Testament, and that is the trine immersion taught in Matt. 28: 19, "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." We feel no timidity about telling the people that they should accept no other, and that it is their duty to come to a body of people who most cheerfully administer this gospel rite in the true faith. Could we do so, we would induce every man and woman in Christendom to either leave the churches that do not practice the apostolic form of baptism, or else have the churches face about and reestablish the one baptism as the Head of the church intended.

We would carry out the same policy regarding the ordinances established in the church by Christ. We would have the New Testament Christianity fully restored in all Christendom. Either have this done, or tell the earnest believers to go where the whole Gospel is properly and fully recognized. Call this proselyting or what you will, but this is what we believe and what we teach to the full extent of our ability.

We do not believe in preachers abusing other denominations. We do not believe in speaking unkindly of them and their work. But we do believe in taking the New Testament as our rule of faith and practice, and then preach the whole Gospel, urge the people to accept it, telling them that the door of the Brethren church is wide open for all those who want to obey the "all things" commanded by Christ and further taught by the apostles themselves.

We further believe that some of our own ministers are entirely too timid about preaching the whole Gospel. They let people all around them go through life, obeying only a part of the New Testament, without warning them of the danger of adding to or taking from the Word of God. The mission of the Brethren church is to carry the whole Gospel to the people and show them how to obey it. If our efforts result in inducing sincere men and women to leave the churches where the gospel commands are not duly respected, we can feel that we are only doing our duty. If we can be the means of the millions forsaking some of their errors, and accepting still more light and truth, we shall yet be doing only our duty.

BOILING DOWN PROCESS.

OF late years there is much said, written and advertised about the boiling down process in the preparation of the different kinds of foods; or, in other words, of reducing things into the smallest possible packages, such as meats, milk and cereals of the different kinds. There is much that may be said in favor of such reductions as forms of convenience in handling, cost of shipping and space in storing. To be able to place a large bullock into a gallon package without losing any of the essential qualities is no mean acquisition. Or, to concentrate a bushel of wheat, corn, oats or barley into a pint package and call it "Grape Nuts" is quite a convenience. It enables housewives to lay up in store a year's stock of provisions without crowding their pantries and larders

to over-fullness. It is a great forward move in the culinary economics.

And because of the *multum in parvo* spirit that has been thus awakened, our publishers and some of our writers are starting out on the warpath against "soups" and original packages. And the cry is, "Boil it down, boil it down!" Well, it is all right to boil things, providing you don't boil them dry. A great many of these concentrated things are very good, convenient and useful, but they make dry eating unless diluted to a proper consistency. The blue-labeled soups that we get in small packages require considerable watering to make them palatable. To rob edibles, which God has acclimated to our tastes and stomachs, of some of their natural elements is to destroy their desirableness until that which is taken away is restored.

So, it seems to me, it is with human language. Its purpose meant more than simply to convey dry facts. Thoughts, to be made palatable, need clothing, embellishing and sweetness. Or, perhaps we might as well say, they need some watering.

I think it is true that many of us are too wordy in both our speaking and writing, so much so that our productions become verbose and unattractive. But this is no reason why we should run into the other extreme of trying to make all of our packages so small that they become as dry as chips.

And, further, we must remember that in these things, as well as in many other things, our tastes differ. And my opinion is that a very large per cent of our readers like their literary victuals, as well as their physical, fairly well moistened, with a little spice added. It may enlarge the package, but it also fills up better.

Not long since I was present at a hotel evening dinner where the major courses were soups, salads, meats, vegetables and desserts. After the meal was commenced one of our aged elders came in and took a seat opposite and received his plate of soup, which he ate seemingly with relish. And when through he called the waiter and asked for another dish of soup. With a broad grin on his face the waiter said: "Yes, sir," and started for the soup, while those at his side smiled and quietly told him that the next course was salads, meats, etc. Very good naturedly he replied, "Yes, yes, I know that; but I prefer the soup." While the others were eating their second course, meats, etc., he finished his second dish of soup, and was ready to fall in line when the dessert came. He had been away from home before and knew what he was doing and what he wanted. He preferred the soup to the salads, especially in the evening before going to bed.

And so it is with many people in their reading. There are times when they prefer to have some of the juices with their meats. We have some writers who say some very excellent things pointedly and in the fewest possible words. Others say just as good things, but use many more words. These extra words may either add pleasure in the presentation, make more acceptable the approach, or they may repel and tire the reader, depending largely on the adeptness of the writer. The purpose of the writer must be more than the mere presentation of the thought. It must be presented in the way that will cause it to be the most readily received. If a little juice, sugar or honey will make it more receivable, let them have it.

Novelists and romance writers make books of two and three hundred pages when the gist of the whole story might be told in a pamphlet of twenty-five or thirty pages. Yet they are read by the hundreds of thousands. It depends on the style, approach and shrewdness of the author.

My object in presenting these thoughts is not to encourage "shilly shally" compositions, nor in any way to discourage our careful, pointed small package writers, but to assure all of our writers that have messages to give, that if given sincerely and with a good purpose they will certainly receive a respectable hearing by some. It is truly wonderful how our tastes differ as to style. And in whatever way the heart is touched most and best, that is the best way to the party touched.

H. B. B.

MISINFORMATION ABOUT THE CHURCH.

SOMETIMES we are made to wonder why it is that persons have such strange and wrong ideas of the church. Even the encyclopedias, which ought to be reliable, as a rule are far from describing us as we are; and no doubt many get their wrong ideas from these books which are thought to give only facts. One gets used to this in time, and does not wonder much when he is asked ridiculous questions about our faith and practice. But recently in reading Hezekiah Butterworth's "In the Boyhood of Lincoln" we came upon a mixture of facts and fancies that was truly surprising. The author is well known and the book is widely read, and thus we can see where some of the misinformation concerning us comes from. After having said some things about a Tunker school-teacher he says:

"My reader may not know who a Tunker was, as our wandering schoolmaster was called. A Tunker, or Dunker, was one of a sect of German Baptists or Quakers, who were formerly very numerous in Pennsylvania and Ohio. The order numbered at one time some thirty thousand souls. They called themselves Brethren, but were commonly known as 'Tunkards,' or 'Dunkards,' from a German word meaning to dip. At their baptism they dip the body of a convert three times; and so in their own land they received the name of Tunkers, or *dippers*, and this name followed them into Holland and to America. A large number of the Brethren settled in Germantown, Pa. Thence they wandered into Ohio, Indiana, and Illinois, preaching and teaching and doing useful work. Like the Quakers, they have now nearly disappeared.

"Their doctrines were peculiar, but their lives were unselfish and pure, and their influence blameless. They believed in being led by the inner light; that the soul was a seat of divine and spiritual authority, and that the Spirit came to them as a direct revelation. They did not eat meat or drink wine. They washed each other's feet after their religious services, wore their beards long, and gave themselves new names that they might not be tempted by any worldly ambitions or rivalries. They thought it wrong to take oaths, to hold slaves, or to treat the Indians differently from other men. They would receive no payment for preaching, but held that it was the duty of all men to live by what they earned by their own labor. They traveled wherever they felt moved to go by the inward monitor. They were a peculiar people, but the prairie States owe much that was good to their influence. The new settlers were usually glad to see the old Tunker when he appeared among them, and to receive his message, and women and children felt the loss of this benevolent sympathy when he went away. He established no church, yet all people believed in his sincerity, and most people listened to him with respect and reverence. The sect closely resembled the old Jewish order of the Essenes, except that they did not wear the garment of white, but loose garments without buttons."

There is much that is true in the above, and also much that is not true. The latter must be ascribed to the author's ignorance of us as a people, and not to any desire to misrepresent us. And it would be a blessed thing for us and for the world if our lives were indeed unselfish and pure and our influence blameless. The author of the book is not mistaken when he says that the prairie States owe much that is good to the influence of our fathers in the faith. But if the author could come in touch with some of our representative congregations he would change some of his statements; and he would learn that instead of having nearly disappeared, the thirty thousand have gained others, so that now, in spite of trials and divisions, we number close to a hundred thousand. And—sad to say—he would not find us free from ambitions and rivalries.

The testimony which he bears to the pure and unselfish life of the Brethren of many years ago ought to be an incentive to us to live more simply than we do. We think we are much in advance of those who went before us; but we have lost much that was of great value. And one thing lost is the reputation for absolute honesty, which is a very great loss. We

shall be a greater power for good if we pay more diligent heed to the things which we cannot afford to let slip. It is good to know that our predecessors exerted an influence which was considered good in all particulars. Ours should be better than it is, and each member has the power to help a little. And in time the whole truth about us will be known. May we not detract from the reputation of our faithful predecessors.

G. M.

USING THE LORD'S PRAYER.

The Messenger is looked upon as the mouthpiece of our Fraternity, therefore will you help your brother by giving the scripture for the great change that was made by our Annual Meeting at Bristol, Tenn., in opening and closing the general services by the brother, who led in prayer, also closing with the Lord's Prayer? Has it not been the order of the Brotherhood for two brethren to pray, one following the other with the Lord's Prayer?

WE can give no scriptural reason for the change referred to. So far as we understand, the New Testament does not set forth a particular way of employing the Lord's Prayer. The manner of using this excellent prayer is left to the judgment of the Lord's people, and it probably makes little difference to the Master whether it is employed, in a service, by the one who prays first, or the one who follows. However, it has long been the custom, among the Brethren, in a prayer service, for the Lord's Prayer to be used by a second brother or sister as a closing part of the service. Just how this custom got started we know not, but somehow we always did like it. But in the West, of late years, there has been a change, brought about by common consent. Instead of two taking part in the prayer, only one prays, and he uses the Lord's Prayer as the closing part of his prayer. The plan was suggested by meetings held in new localities where the people were accustomed to but one prayer. In not a few instances some confusion was caused by those kneeling, rising at the conclusion of the first prayer, they not expecting a second one. Your Office Editor, himself, has met with a number of instances of the kind. To obviate this confusion many ministers fell into the habit of concluding their prayer with the Lord's Prayer. The plan commended itself to others, and so far as we know it has become quite general in the West, as well as in parts of the East, and we need not think strange of finding the same custom on the Annual Meeting platform. It is one of these customs, or methods rather, that comes and goes with the demands of the worshippers.

The custom of two taking part in the prayer service came into existence without any action of the conference, but in 1862, Art. 35, it received the hearty approval of the Annual Meeting. Whatever changes may have taken place have been brought about incidentally and by common consent. We are not saying that this is the right way to make changes of this character, but that is the way it all happened.

THE ANOINTING AGAIN.

I like the first part of your article entitled "Elders Anointing the Sick," in No. 8. I am sorry for the second part. Here you say: "In case elders cannot be secured, ministers in the second degree may be employed," etc. I am wondering where the authority comes from for using ministers in the second degree or first degree to attend to the anointing. Have we any more right to change the Lord's will in this matter than we have to change from Bible baptism to sprinkling and pouring? Necessity may figure in one as well as in the other. I am a strong believer in anointing, but would as soon die without it as to have it done without scriptural authority.

The objectionable feature of the article referred to has been thoroughly discussed in the Annual Conference. Our people thoroughly believe that the anointing should be done by the elders of the church if they can be secured. But in instances where elders cannot be had, then what? Shall other church officials be called, or must the service be omitted? After due consideration the conference decided, and very wisely, too, at that, we think, that when elders cannot be secured, then those next in office may perform the rite. Thus they did on the ground that they have

been chosen to assist the elders in the care of the flock.

In the apostolic times it was customary, so far as practicable, to have elders ordained in every church, so that no congregation might be without her deacons and elders. Then ministers were called as helpers, and thus the churches were equipped with officers for every good work. Where the church has her elders, we believe that they should officiate in the anointing service, for James says: "Let him (the sick) call for the elders of the church." One rendering is, "The elders of the congregation," another gives it as "The elders of the assembly." Hence it is clear as to what officials should officiate provided they can be had.

The use of certain helpers to aid in doing some of the work entrusted to elders is not like changing the New Testament form of baptism, or substituting sprinkling or pouring for baptism. The former pertains to methods, while the latter involves principles.

THE HATS IN CHURCH.

A NEW YORK preacher is up against the hat question in church. The ladies of his congregation wear large hats and the men in the back part of the room say they cannot see the speaker while he is delivering his address. If they come to church they want to see the preacher, and this they cannot do if the women continue wearing large hats. The preacher says that he knows what Paul teaches in regard to women praying with their heads covered, but he adds, "It is not always possible to run a modern church along the lines laid down by St. Paul." So he has instructed the women to lay aside their hats during the sermon, and thus worship God uncovered. This is his way of setting aside the teachings of Paul; but we are under the impression that the apostle of the Gentiles would sooner see the women appear in church uncovered than to wear the ordinary churchgoing hat intended more for display than for comfort. Now if the ladies of the different churches would wear a plain, neat covering, as our sisters do, there would never be any complaint about their headdress interfering with a good view of the speaker. But if the modern preachers cannot induce the women to attire themselves in church as becometh devout women, we feel almost like suggesting to them, as an untried solution of the problem, that they have the men occupy the front seats. Let the ladies sit back and learn how it goes not to be able to see the preacher while he is talking. A lesson or two of this sort might settle the vexed question.

STARTING AID SOCIETIES.

Our sisters desire to start an aid society. How shall they go about it? Can a few opposing prevent the society from being organized?

At the conference, in 1895, it was decided that if the sisters would labor in union with the church, as expressed in her council, and according to the principles of the Gospel, they would be at liberty to organize sewing societies. In keeping with this decision the sisters, two or more, can petition the church, where they reside, for permission to organize an aid society. The majority of the church should settle the question as to whether the society may or may not be organized. A few cannot prevent the organization of such a society, provided permission to begin the work is authorized by a majority of the congregation in council. If the sisters feel disposed to engage in the good work we see no reason why any one should stand out against them. When permission is granted for the forming of an aid society, it would be nice indeed for the elder's wife to meet with the sisters at some convenient place, and preside until an organization can be effected. By common consent any sister may be selected to preside temporarily. Sometimes the elder attends the first meeting and presides until the necessary officers are chosen. However, let everything be done in harmony, with a view of promoting the cause of Christ. These aid societies are doing a good work and the MESSENGER wishes to encourage them.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, - Illinois | H. C. EARLY, - Virginia
S. F. SANGER, - Indiana | A. B. BARNHART, - Maryland
JOHN ZOBE, Iowa.

SOME THINGS TO THINK ABOUT.

The young Christian after he realizes something of what the Lord has done for him naturally feels that obligation is laid upon him to do something in return. The feeling is a good one, a righteous one, and should be encouraged by those who are older in service. But the feeling of itself is of no value, unless it lead to active service. Christ himself came as one who served, and left us an example that we should follow in his steps.

Suppose a brother has been baptized and desires with all his heart to enter the field as one of the workers, one of the sowers of the good seed, how shall he proceed? That depends. He may want to go across the sea in order to teach the heathen or to teach peace to those who are always preparing for war and who make military service obligatory. If that be the case there are regular steps to take, ending with the approval of the Annual Conference. These are the outer, formal acts of preparation which one must perform before he is qualified to go forth as a representative of the church. And it sometimes happens that one's fitness or character is challenged somewhere along the line. If it is clearly shown that he is lacking in either respect the only right thing to do is to have him wait until he is prepared in every way to undertake the work which is the highest and most important in the world.

But this outer preparation is of little importance compared with the inner, the preparation of the heart and life as in God's sight rather than in man's. Of course if one expects to be appointed to a mission post he must expect to conduct himself in such a way as to meet the approval of the church sending him. Yet his concern should not be for man's approval, but for God's; for if he pleases the Lord he is sure to find his place and his work. It is the Lord's commendation that counts, and he sometimes selects that which man has rejected.

And for this heart preparation there are several things to be considered. One is as to whether one is truly called of God as a missionary to foreign lands. It is important to have this question definitely settled in one's own mind; for if there is doubting or wavering there cannot be the highest fitness. Another thing to decide is whether one's life is of such a kind that the Lord will bless his efforts. Are there desires in the heart not in harmony with God's will? It is also important to know why one wishes to go forth as a worker for the Lord. Is it because of a selfish desire to win the praise of men, or is it the love of God and of souls that prompts one to lay his life upon the altar? God knows the thoughts and intents of the heart, and he will approve and bless, or condemn, according to what he finds. One needs to look at oneself from God's viewpoint in order to know what is in the heart.

And after the heart preparation comes another that is of very great importance, namely, the training of the mind. God wants workers who have studied and are willing to continue to study in order that they may be approved of him and not ashamed before men. There is no other way to attain success here. Each one who wishes to devote his talent to advancing the kingdom on earth receives help from above; but not if he is unwilling to put forth efforts to develop himself. The Lord has no more use than we have for a lazy man. Such a one will be condemned every time. Only he can expect to be blessed who is doing his best to develop and use in the right way the powers which God has given him.

There are some other things which might be mentioned, which along with these should be prayerfully considered by those who are thinking of dedicating themselves to the Lord's service. May there be many such, for he needs them and will abundantly bless them.

G. M.

NOTES FROM JALAPOR.

One of our helpers received a letter some time ago having an address like this: Name, Jalapor, Baptize Mission. On this side of India Baptists are few.

Plague is more and more visiting some of our school villages. It is not encouraging at all, but who complains against God? May this not be his way of leading the people to think on their way? Oh, how few here, or anywhere else, spend as much thought or effort for the soul as for the stomach. People here frankly acknowledge that they have little care for the soul.

In one school at present there are twenty little girls.

This is a rare thing for India, especially in the country. We hope we may be able to induce them to continue in the work. Our assistant there is a woman and a Christian; she will teach them some sewing along with their reading. In this same village we now have a fine Sunday school, with about sixty in attendance, as a rule.

Recently we have erected a schoolhouse and home for a native Christian helper in one of the villages. We took the old carpenter shop which had been used while the work was in progress at Jalapor and moved it to the village. If we had been compelled to buy all the materials new, and build the house from the start, it would have cost us much more. At any rate we expected the village people to contribute. By considerable writing and talking we got the land on which the house is built at a nominal price from the government. A certain government official, who has no use for us, was all the more enraged at us for this, and on account of this he incited the people of the village not only against us, but urged them not to give. His business is something like that of a tax-collector, and he, while not a citizen of the above village, is the head man over it. Of course the people, through fear, obey him. The officer was telling the people that we are all low castes and deserved to be chased not only out of the village, but out of the country. A short interview with the head man of the taluka (county) made this all right for both of us, and now the people are giving something toward the house, and they are fast getting more and more in sympathy with us. They see what efforts we are putting forth in their behalf, and that our work is very helpful to their children. The Lord is our "light and our salvation; whom shall we fear?"

More than a year ago we had a good school and Sunday school in a nearby village. We thought we might put a good Christian boy there to good advantage, but in a day the school was brought to nought and our hopes to revive it likewise. Was the boy all right, you ask? A fine boy, but he was a Christian. Ever since that time certain ones of the village have been urging me to reopen the school. We recently camped in the village, lived with the people for three days and taught them of Jesus, and in every way had auspicious times, we thought. Arrangements had been fully made for a school like this; I was to choose the teachers, calling one of their own caste and the other had talked before them a number of times, so they knew he was to be a Christian. He is a good, clever boy, who has been teaching in one of our schools in a nearby village. After our last night with the people, while a big crowd was assembled, we finally asked about the school. One man, one, a little, ignorant, superstitious fellow, asked, "Are you going to teach religion? Is this master of yours going to teach?" We answered, "Yes." It was all over. He said, "No," and not another native dared speak lest he lose his reputation among his caste fellows. The head village officer, like a sneaking dog, slunk away out of the crowd. Their refusing us was to us and the boy, who was to teach them, sharper than a two-edged sword, for we have had our hearts much set upon work in the village. People are afraid that we are low caste and that in some way they will be defiled. What an enemy to the country caste is!

In this village people say they do not worship idols. They have two temples, though. One evening I went to one and sat on the roots of the trees and talked to some boys about idolatry. I said, "Boys, who is this little painted stone here? It has flowers on it, and about it, see, are some cocoanut shells." "Matha, mother sahbi," they answered. I asked, "Who is she, an idol? Do you lay aside the great God to worship a stone?" Then some said the stone was God. Some said it was not. I asked, "If the stone is God, why do you say mother? Is God feminine, or has God a wife?" The boys said, "We don't know." "Don't you know whom you are worshipping, and yet you can read and write and are called clever? I am astonished at you." A woman with a little girl came along. She put some butter in an old cocoanut shell, and after putting a string into the butter, set it afire and then put it before the idol. Next she broke a fresh cocoanut and sprinkled the water all around the top of the temple, it being small (about five feet high). Then she gave the idol some of the fruit, and the boys with me some, and bound the rest to take home. She bowed and said, "Matha, keep me happy." She said to the little girl, "Worship." The little girl said, "I don't want to." Then they had it for a minute, the willing mother and the unwilling daughter. Force conquered, and the girl went through the motion, bowing to the ground and muttering out, "Mother, keep me happy." Other women and children came and did likewise. I tried to talk to them, but they answered, saying as usual, "Our fathers from the beginning have come down doing thus, so now what can we do else?" I told them of a thief, who, when caught and asked why he did so, answered, "My ancestors have come down to the present stealing, so what can I do else?" This seemed funny to them that he could not quit, but then when the same truth is applied to them, they walk away. But we hammer on and on; truth is right and will prevail. We shall do what we can, and God will take care of the results later.

Brother Lichty's who have not been so well for some time, as we were in at the bungalow for a few days, paid us a most pleasant and helpful visit.

The other day we got a home in which to live, in a nearby village, for a few days, while we talked to the people. As yet we do not have tents, so have to do the best we can. The head caste man gladly gave up his home, saying, "Stay as long as you please, three days or three weeks." I came home at once and the other caste men said, "No, you can't allow sahbi to live in your house." The result is we are in a little cottage several hundred yards from the village, and are none the worse off for our presence among them. On the contrary among those who so feared us we are having nice receptions. Last night more than five hundred, an unusual crowd, assembled to see our pictures and hear our story. Not so long ago our very good friend, the Jalapor Patel, died of plague. Since writing the above, we have learned, of the death by the same disease, of a special friend of ours, the Patel of one of our school villages. Brother Forney had befriended him, and so he with his whole caste—for he is the only caste Patel—received us with open arms. Really, he and his village seemed to us the most hopeful subjects of our taluka. He confessed to believing that we have and preach the truth. With the family we truly mourn his death.

I. S. Long.

Jalapor, Surat, India, Feb. 9.

FROM INDEPENDENCE MISSION, KANSAS.

Our work here grows more and more interesting as time goes by. New experiences come, some of which are pathetic. A few days ago while out visiting we called at a house and found a family whose children have never been in Sunday school. We invited them to come, and the girl, who is about thirteen years old, said: "We won't know what to do when we get inside." We told her we would tell her all about it when she came. In a manufacturing town like this, people that live in the vicinity of public works hardly realize when the Lord's Day comes. The children grow up in idleness and ignorance. Our small capacity for effectual work among them is also very apparent to us. The little we can do is only through the tender mercies of God and the dear brethren and sisters. Where is there a consecrated sister that will come and help us? The mission here will confer with anyone who is willing to share in this work.

Several days ago a letter came to us reading as follows: "Enclosed \$1 for the poor and needy." Signed, "A Sister." Just below were these words: "While looking through my deceased wife's papers I found this," and signed by her husband. It tells its own story. Her reward is not here, but beyond.

Sunday night we organized a Christian Workers' meeting with the following officers elected: Sister Lillie Miller, president; Sister Emma Wilborn, vice-president, and Sister Clara Miller, secretary-treasurer. Much enthusiasm was manifest. May God so direct that much good may result.

Our Sunday school is very well attended and is growing, and also much interest is seen in the various classes. Our preaching services are also well attended. We have baptized several this winter, and we feel the work is just started.

W. H. Miller.

915 W. Locust St., March 7.

SOUTHWESTERN KANSAS AND SOUTHERN COLORADO ANALYZED.

Having worked considerably in this district for the past year, I gleaned the following:

Three ministers in the first degree, thirty-two in the second degree and thirty-five ordained elders. Average age of all the ministers, forty-five years. Only four ministers in the district are under thirty years old, and the youngest of these is twenty-seven. Surely we are not burdened with young preachers in this district.

Of the seventy ministers, eighteen have been elected to the ministry in the district and fifty-two have moved in. Of the seventy ministers, twenty are located in one congregation. All told, there are twenty-five places where meetings are held, so that there are about three preachers to each appointment, or in other words two-thirds of the ministers are inactive.

There are eleven hundred members in the district, of whom one hundred and thirty are young people.

There were ninety-seven baptisms last year. This is a good percentage and shows that the Spirit of God is working out here on the prairie.

Of the seventeen congregations, fourteen own their own churches.

The estimated wealth of the district is one and one-half million dollars, or an average of thirteen hundred and fifty dollars per member.

The amount contributed last year by each member for home work was sixty-five cents.

Tithing would increase this many fold. This year we want it raised to one dollar per member.

The district has also agreed to support two foreign missionaries, so that when compared with some strong, wealthy districts in the East, the prairie churches give four times as much per member.

One congregation of eighty members receives four hundred dollars support from the Mission Board, while another congregation of one hundred and seventy members supports two foreign missionaries. Another congregation of sixty members pledged four hundred dollars to a home city missionary.

The average work done is commendable and would be much better if all the members were awake. Promising fields are opening, but the cry to-day here in this district is for qualified preachers. Especially young ministers. There are places to preach and a worthy support is offered, but yet the men cannot be found. I wonder if parents are to be blamed any because our young men are not in the ministry. Talking about getting rich would consume nine-tenths of my time if I would allow it so, but I don't.

H. M. Barwick.

McPherson, Kans.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—Bro. George Miller, of Cerrigordo, Ill., came to our place Feb. 21 and labored with us until March 11. Ten dear souls were made willing to demand baptism. The members were built up in the faith. Bro. Miller is young in the work, and this is his first attempt to hold a series of meetings. The people of the South are generally inclined to be religious and many will gladly accept the true Gospel when it is once revealed unto them.—J. H. Miller, Fruitdale, Ala., March 12.

ARIZONA.

Glendale church met in council March 10. Eld. Harvey Eikenberry presiding. We decided to hold a love feast April 14. We decided to hold two love feasts yearly. Bro. Harvey Eikenberry was chosen delegate to the district meeting of Southern California and Arizona. A committee of three—Bro. Walter R. Furrey, Bro. John Woodward and F. H. Sine, were chosen to look up a location for a mission in Phoenix, between this and our next quarterly conference and report at that time. We hope soon to establish a mission at that point. One letter was granted. The outlook at Glendale is very encouraging. Our Sunday school is larger than ever before, and all meetings are well attended.—Bertha E. Furrey, Glendale, Ariz., March 10.

CALIFORNIA.

Bangor.—The Brethren at Fruitvale will have their new churchhouse dedicated the first Sunday in April, by Eld. C. S. Holsinger, of Laton, followed by a series of meetings. At the close we will have a love feast. We would like to have Brethren seeking homes in the west locate here.—Mrs. Alice Myers, Bangor, Cal., March 12.

Los Angeles.—Our elder, P. S. Myers, who has been under the hand of affliction for some time, suffering with erysipelas, occupied the pulpit Sunday, the first time for quite a while. He delivered a very interesting and instructive discourse. He is in his seventy-eighth year. Our Sunday school is keeping up very well and the contribution is especially good. The Christian Workers' meeting, of which Bro. Wm. Lehman is president, has a splendid attendance. The midweek prayer meetings have been very interesting, with a large attendance. Last Monday evening we organized a Bible class, with Bro. S. G. Lehmer as teacher. We are studying the book of John.—Homer E. Trout, 3019 Baldwin St., Los Angeles, Cal., March 9.

INDIAN TERRITORY.

Pleasant Valley congregation met in council March 10, at Pleasant Valley schoolhouse. Bro. J. L. Thomas presided. The following yearly officers were elected: Sister Chloa Thomas clerk, Bro. George Markley treasurer, Bro. Thomas Pendleton solicitor, and the writer Messenger correspondent. We are thinking of building a meetinghouse next fall. At present we are holding services in schoolhouses. We have one Sunday school conducted entirely by the Brethren and we use the Brethren's literature and Hymn Book. We have located in this congregation twenty members, one deacon and three ministers. We have a beautiful country, with a mild climate, and a rich, black, sandy soil. We have an abundance of timber, coal, gas and oil. An invitation is extended to members that wish to move to a new country. Ministers traveling this way are invited to stop with us. All questions will be answered promptly. In close stamp.—J. M. Markley, Mounds, Ind. Ter., March 12.

ILLINOIS.

Cherry Grove congregation met in council March 8. The church decided to hold our love feast May 29 and 30, beginning at 1 P. M. Bro. I. R. Young is sent as delegate to Annual Meeting.—Addie M. Sword, R. R. No. 3, Lanark, Ill., March 11.

Notice.—The missionary committee of the Southern District of Illinois will meet April 4 at the home of Bro. C. Mummett, near Astoria, Ill. All persons having business with the committee are requested to report prior to that date. By order of committee.—W. H. Shull, Sec., Virden, Ill., March 17.

Panther Creek.—Bro. M. Flory began a series of meetings at Secor, within the bounds of the Panther Creek church, Feb. 23 and continued until the evening of March 10. The meetings were well attended by people of town. The roads and weather made it almost impossible to attend from the country. The meeting was held in the Christian church.—Jessie Switzer, Roanoke, Ill., March 13.

Pine Creek church met in council March 15. Our elder, Bro. C. C. Price, presided. Although new in the work, Bro. Price is watching over his flock with great care, and the church is growing under his directions. Our spring love feast was appointed for May 19, at 5 P. M. Brethren Chas. Barnhizer and Christian Stauffer were elected delegates to district meeting. Bro. C. C. Price was elected to go to Annual Meeting. We received a call to help build a church in Dixon. We decided to help if they decide to build. Christian Workers' officers were elected for another six months. Our Sunday school and Christian Workers' meetings are moving along nicely.—Grace Price, R. F. D. No. 2, Oregon, Ill., March 15.

Rock River.—Franklin Grove church met in council March 10, at which time several church letters were read. Some arrangements were made by which means it was hoped that a churchhouse may be built in Dixon. We contemplate having a series of meetings given by Bro. Chas. Bonsack, of Maryland, during the month of June. Our love feast will be held June 23. Bro. Geo. D. Zollers, of South Bend, Ind., was with us in the recent past and gave us a series of lectures which were much appreciated.—Lulu Trostle, Franklin Grove, Ill., March 16.

INDIANA.

Antioch church met in council March 10, with our elder, Noah Fisher, presiding. Four letters were granted and one was received. Eld. Noah Fisher was elected delegate to Annual Conference. We have organized a sisters' sewing society.—Lydia Duncan, Andrews, Ind., March 16.

Howard church met in council March 10. Three letters were granted. We reorganized our Sunday school, to

begin the first of April. Bro. J. W. Flora was elected superintendent, Bro. O. K. Sink assistant. Decided to have our series of meetings in August or September.—Ida A. Brubaker, Kappa, Ind., March 11.

Nappanee church met in council March 15. Our elder, Bro. S. F. Sanger, was present, also Bro. Eli Roose. We granted five letters of membership. Bro. Solomon Strycker was chosen delegate for Annual Meeting.—B. J. Miller, Nappanee, Ind., March 17.

Plymouth. Last night closed a series of meetings at the Blissville house, Pine Creek district. Bro. D. W. Gustin, of Sulphur Springs, Ind., came to us Feb. 24 and began meeting Feb. 25. He delivered twenty-two sermons. Six were made willing to come out on the Lord's side; three were baptized, the others are awaiting baptism. The members at this place were greatly built up and encouraged.—Mrs. Ida L. Bordner, R. R. 7, Plymouth, Ind., March 15.

Summit.—Feb. 20 Bro. J. F. Spitzer began a series of meetings in the town of Summitville, and continued until March 12. There was a great interest manifested, and some seem very near the kingdom. March 10 the church met in council. We decided to hold our spring love feast May 12, beginning at 4 P. M. A committee was appointed to solicit funds to build a churchhouse in Summitville.—Jane Allen, Summitville, Ind., March 13.

White.—Feb. 24 Eld. L. T. Holsinger met with us in council. The delegate to Annual Meeting is the writer. Following the business session was a series of two weeks' meetings. Three of the Lord's own were transplanted from the world-field into the kingdom of grace.—Ira Fisher, R. R. 4, Darlington, Ind., March 12.

IOWA.

Indian Creek church met in council March 10. Our elder, H. H. Troup, presided. Eld. Samuel Bowser is to represent us at Annual Meeting. We granted one letter of membership. Bro. C. Fahrney, of Prairie City, Iowa, came to us March 4 and preached morning and evening. We decided to have a two weeks' meeting in May, to close with feast.—A. W. Flora, R. R. No. 1, Maxwell, Iowa, March 15.

Iowa River.—We met in council March 10. May 26, at 10 A. M., was set for our love feast, at the lower house. The inmates of the Old Folks' Home here are enjoying fairly good health, and have most of the time during the winter. Kate Hines, R. R. 7, Marshalltown, Iowa, March 13.

Kingsley.—Our council was changed from March 3 to March 15 on account of inclement weather and sickness among the members. As our clerk had been taken from us recently, Bro. Wm. Lehman was chosen to that office. We selected May 26 as the time to hold our communion services, beginning at 2 P. M. The visiting brethren gave a favorable report. One sister, being in poor health and destitute circumstances, asked the church for a special prayer meeting in her behalf, which request was granted. A collection was also taken up for her. Our ministers are receiving more calls from isolated members to come and give them preaching services, which they are trying to do as much as possible.—Phoebe Fofi, Kingsley, Iowa, March 16.

Maple Valley church met in council March 10, our elder, J. E. Rolston, being present. The annual visit was reported, preparatory to our love feast; all in love and union. Bro. Michael Beeckley was chosen delegate to Annual Meeting. We decided to hold our love feast May 5.—Alma C. Royer, Aurelia, Iowa, March 16.

Pleasant Prairie church is moving along nicely. While there are only about a dozen members of us, we have an evergreen Sunday school. Bro. J. J. Fibrun, of Worthington, Minn., preaches for us twice a month. We expect our elder, H. F. Maust, and wife to be with us about the first of May. They are at present in southern California.—E. E. Rilea, R. 2, Ireton, Iowa, March 14.

Prairie City church met in council March 10, our elder, I. W. Brubaker, presiding. We elected officers for the ensuing year. There were five letters of membership granted, and one was received. Among those granted were Eld. Callo Fahrney and wife, who have labored with us for the past five years and whose work we appreciate. Bro. I. W. Brubaker was elected delegate to Annual Meeting. We elected officers for Christian Workers' meeting: Bro. James Bouie, president and Bro. Earl Brubaker vice-president. We also decided to hold a love feast May 6, at 6 P. M.—Lora Brubaker, Monroe, Iowa, March 11.

South Keokuk church met in council March 10. Our elder being absent, Bro. H. N. Butler took charge. We decided to hold our spring love feast May 5. Bro. F. H. Heilman was chosen delegate to Annual Meeting. Our Christian Workers' meetings are progressing nicely.—Ida M. Brown, Ollie, Iowa, March 13.

KANSAS.

Belleville congregation met in council March 10. Eld. C. F. Daggett presiding. Our love feast will be May 19. We decided to hold a series of meetings this fall, beginning the middle of September. Bro. Oliver Westrick was chosen delegate to Annual Meeting.—Susie R. Williams, Belleville, Kans., March 12.

Larned church met in council March 10, our elder, G. W. Weddle, presiding. One letter of membership was received. We reelected our Sunday school and Christian Workers' officers. Eld. G. W. Weddle is our delegate to Annual Meeting. Our love feast will be held April 28, beginning at 2 P. M. A collection of \$10.26 was taken for home mission work.—Cassie Martin, R. F. D. No. 2, Larned, Kans., March 12.

Morrill church met in council March 7. Three letters were granted, and Brother and Sister J. S. Mohler were received into this church by letter. It was decided to hold our love feast May 5, in town, commencing at 5 P. M. The officers of the Christian Workers' meeting were elected for the following year. Bro. Albert Sawyer was chosen president. A missionary collection was taken every first Sunday evening of the month, which amounted to forty dollars in the last year.—Minnie Meyers, Morrill, Kans., March 14.

Newton.—We had arranged to have Bro. J. Funk hold meetings for us in the Hesston vicinity, but on account of sickness in his family he could not come. But Eld. John Wise was with us two weeks and preached sixteen sermons. The interest was very good. There were three received into the church. Bro. Wise is now in his eighty-

fourth year. It was indeed a high privilege to have this veteran of the cross with us.—U. S. Royer, Route 7, Box 49, Newton, Kans., March 10.

Verdigris church met in council March 3, our elder, S. E. Lantz, presiding. One letter of membership was read. Two letters were granted. Our Sunday school was reorganized, with Bro. R. W. Quakenbush superintendent and B. S. Miller assistant. A love feast was appointed for May 12.—Lillie Miller, Madison, Kans., March 10.

Slate Creek church met in council Feb. 10. Sister Viola Funk was chosen as Messenger correspondent. Feb. 17 Eld. S. A. Homberger, of Wichita, came to us and held a two weeks' series of meetings. One young man came out on the Lord's side and was received into the church by baptism.—J. J. Troxel, Conway Springs, Kans., March 13.

MARYLAND.

Maple Grove congregation met in council March 3, Eld. S. K. Fike presiding. Eld. S. A. Miller was present with us. There were six letters of membership granted. They were our elder, S. K. Fike, wife, daughter and son, also a deacon and his wife. As this left us without an elder, we gave the oversight of this congregation to Eld. S. A. Miller. We sent a collection of \$1.61 to a poor widow in St. Louis.—Ida Bowser, Grantville, Md., March 9.

Meadow Branch church met in council March 10, our elder, Uriah Bixler, presiding. Six letters were granted. Joseph Rice was reelected Sunday-school superintendent and G. Calvin Fitze assistant. Delegates for district meeting are Amos Wampler, Joseph Price and J. Harry Young. The date selected for our spring love feast at this place is May 5, to begin at 2 P. M.—W. E. Roop, Westminster, Md., March 12.

MICHIGAN.

Thornapple congregation held her council March 10. Our spring love feast was appointed to be held at our east house June 9, beginning at 10:30 A. M. Bro. S. M. Smith was chosen delegate to Annual Meeting. Steps were taken to have a series of meetings held this coming fall at each of our three meetinghouses. The Sunday-school officials were authorized to name a time to meet for the organization of Christian Workers' meeting at both of the country churches.—Peter B. Messner, Lake Odessa, Mich., March 12.

MISSOURI.

Smith Fork church held her council March 10, Eld. D. A. Miller presiding. Two letters of membership were granted. Brethren Wolfe and Sell were chosen delegates to Annual Meeting; Sisters Tibbet and Putterbaugh as district mission solicitors. Arrangements for a series of meetings will be made, to be held in August or September. Love feast will be held June 9, beginning at 2 P. M.—Martha L. Hoover, Plattsburg, Mo., March 12.

NEBRASKA.

Afton.—Bro. Levi Snell preached twelve sermons at a schoolhouse within the bounds of our congregation. Two dear ones came out on the Lord's side. The Missionary Reading Circle recently began the study of the book of Acts. Bro. C. D. Eager conducts the study hour.—Anna M. Snell, Cambridge, Nebr., March 12.

Alvo church met in council March 10. The elder in charge presided. One church letter was granted. Our spring love feast was set for May 26, at 6 P. M. Eld. J. L. Shively was elected delegate to Annual Meeting. Bro. George Hardnock was elected Sunday-school superintendent; Sister Barbara Nicky assistant. Sister Viola Miller was elected church clerk. The church decided to hold a love feast in southeast arm of the church sometime during the summer; also decided to hold a series of meetings sometime during latter part of summer. The Alvo church now numbers about forty-five members, with three ministers and three deacons, and maintains preaching at two different points. At churchhouse in Alvo we have Sunday school and preaching every Sunday forenoon and Christian Workers' meeting and preaching in the evening. There are a goodly number of young members in the church who take active part in the Sunday school and Christian Workers' services.—J. Y. Heckler, Alvo, Nebr., March 12.

Falls City church met in council March 10. Two letters of membership were granted. Bro. E. T. Peck was chosen for Sunday-school superintendent for the coming year. The church decided to hold a series of meetings this fall.—William Mohler, Falls City, Nebr., March 12.

NORTH DAKOTA.

James River congregation met in council March 17. One letter of membership was granted. Christian Workers' meeting was reorganized, with Sister Goldie Whipple president. The matter of building a churchhouse was discussed. The solicitors' report was encouraging and there are prospects of building soon. A council was appointed for the first Saturday in April for further arrangements in regard to building. We also decided to try to engage a minister to hold a series of meetings to be given near the middle of June.—Mrs. Alfred Kreps, Carrington, N. Dak., March 17.

Pleasant Valley.—Feb. 15 a class in vocal music was organized at the Hill house and continued until March 7, having in all eighteen lessons. We feel that much good has been done. Bro. Funderburg is very competent in the work. On Saturday and Sunday evenings, March 10 and 11, Bro. J. E. Smith, of Minot, preached at York and on Sunday at the Hill house. Sunday school and church work are moving along very nicely.—Mrs. Bessie Blocher, York, N. Dak., March 12.

White Rock church met in council March 10, our elder, J. E. Joseph, presiding. Brethren Luther Shatto and Wm. Slabough were chosen delegates to Sunday-school and district meetings. One query goes to district meeting. July 1 was the time appointed for the dedication of our new church, which will be completed by that time. Bro. D. M. Shorb was chosen to preach the dedicatory sermon. July 14 was appointed for our love feast. One was received by letter. Hannah Dunning, Denbigh, N. Dak., March 13.

OHIO.

Bear Creek church met in council March 7. The adjoining elders were present and assisted in the meeting. Two were received by letter and one was granted a letter. Delegates to Annual Meeting and district meeting were elected. Our elder, J. W. Beghly, was elected delegate to Annual Meeting; Peter Neff and J. W. Beghly to

district meeting. For Sunday-school superintendent, Earl Neff was chosen, with Parker Filbrun assistant. We appointed our communion for May 26, commencing at 4 P. M.—Josiah Eby, R. R. No. 4, Dayton, Ohio, March 11.

Hickory Grove church met in council at West Charleston church March 10, Eld. Jacob Coppock presiding. One letter was received and three were granted. The sisters were encouraged to organize an aid society. Bro. Jacob Coppock was elected delegate to Annual meeting, and Brethren Jacob Snell and John Gump to district meeting. Bro. Charles Studebaker was elected secretary and Jacob Snell treasurer for three years. We decided to have our love feast May 19, at 2 P. M., at the West Charleston house.—Ella Neher, R. R. No. 4, Tippencanoe City, Ohio, March 10.

Lima congregation met in council March 9, our elder, J. R. Spacht, presiding. Bro. D. D. Thomas, of Harrod, Ohio, and Bro. Long, of Fostoria, Ohio, were with us. One letter was granted. Bro. Long, of Fostoria, was elected delegate to district meeting. He is expected to locate here in the near future to take charge of the work.—Minnie Jacobs, 325 S. Pine St., Lima, Ohio, March 13.

Loramies.—Our elder, I. J. Rosenberger, who with his companion has just recently returned from Denver, Colo., was with the little flock at this place to-day and gave us an excellent sermon. We are always glad for his visits.—Mary Hoover, R. R. 6, Sidney, Ohio, March 11.

Notice.—The business year for the mission board of Southern Ohio closes April 1, 1906. Any of the members having business claims should present them to the secretary and treasurer by that date. Also if any churches have not already sent in their apportionment, they should do so now, and oblige.—H. C. Royer, R. D. 40, No. 73, Union City, Ind., March 13.

Notice.—District meeting of Southern Ohio will be May 1, at 8 A. M., in Wolf Creek church, one and one-half miles southeast of Brookville. Elders' meeting April 30, at 1 P. M.—John Calvin Bright, Dayton, Ohio.

Notice.—To the churches of Northwestern Ohio: The district meeting of Northwestern Ohio will be held in the Logan church, near Bellefontaine, Friday, April 20. Missionary meeting the day before, beginning at 1 P. M. Railroad arrangements will be furnished later by the brethren of the Logan church.—Edward Kintner, Writing Clerk, Latty, Ohio, March 17.

North Poplar Ridge church met in council March 10. Two were received by letter. Our elder, G. W. Sellers, of Bryan, Ohio, was chosen delegate to Annual Meeting, and Bro. John Flory, of Jewell, Ohio, delegate to district meeting. We decided to hold a communion meeting June 23, at 10 A. M.—Sarah M. Hornish, Defiance, Ohio, March 16.

North Star church met in council March 3. One letter was granted. We elected our delegates to district and Annual Meeting; to Annual meeting, Bro. F. P. Cordier; to district meeting, Brethren J. R. Halladay and D. P. Groff. One petition was sent to district meeting. We re-elected our Sunday-school superintendent, Bro. Everett Apple, and John Aldham assistant. We decided to hold our love feast Oct. 27, at 2 P. M.—Mrs. Emma Groff, Route 2, Box 28, New Weston, Ohio, March 12.

Palestine church met in council March 8. Elders present were S. Blocher, Jesse Stutsman, David Hollinger and A. Brumbaugh. Bro. Stutsman presided. Our elder, Bro. Garver, could not be with us on account of sickness. Two letters were granted. Brethren J. R. Halladay and D. P. Groff, to district meeting, Bro. Noah Baker, to district meeting, Bro. Noah Baker and Bro. Henry Baker. Sister Lizzie Wandle was elected church correspondent.—Lucy Baker, R. R. No. 3, Greenville, Ohio, March 12.

Pleasant Valley.—Last Saturday the members met in council at the Valley house. Three brethren from the Union City church were with us; one was Eld. William Simmons. We are expecting Bro. Joseph Spitzer, of Summitville, Ind., to hold a series of meetings at the Jordan house the latter part of July, and Bro. B. F. Sharp, of Arcanum, in October at the Valley house. One delegate will be sent to Annual Meeting and two to district meeting. Those delegates are Bro. Joseph Spitzer, Bro. May Mote and Joel Zumburn and Bro. Charles Miller to Annual Meeting. Our love feast will be May 26. Brother and Sister Cool have returned from California.—Mrs. Lizzie Rhoades, R. R. 41, Box 98, Union City, Ohio, March 12.

Prices Creek church met in council March 10, our elder presiding. Bro. Crouch, from North Manchester, was with us. Four letters of membership were received. One was granted. We elected our delegates to Annual and district meetings; for Annual Meeting, Bro. Andrew Miller; for district meeting, Bro. Henry Eby and Bro. Sylvan Bookwalter. The committee which was appointed to rebuild Cedar Grove house will begin work soon. Council decided to give call for the Sunday-school and ministerial meetings of 1906.—Herschel Weaver, R. 1, West Manchester, Ohio, March 11.

OKLAHOMA.

Big Creek church met in council March 15. Our elder, A. J. Detrick, not being present, Eld. S. Edgcomb presided. We decided to hold our love feast May 5, and our local Sunday-school meeting the day following. Our Sunday school and Christian Workers' meeting are progressing nicely.—Lela Edgcomb, R. F. D. No. 1, Ripley, Okla., March 15.

Cement church met in council March 10, our elder, J. S. Masterson, presiding. A collection was taken for the St. Joseph mission amounting to one dollar and also one for the General Mission amounting to \$2.10. We are expecting a brother and family here from Iowa soon, and Eld. M. M. Ennis and wife, from Darlow, Kans., in April. We would be glad to have others locate among us so we could have a Brethren Sunday school. At present we are taking part with United States schools that are nearest us.—Addie E. Ennis, Cement, Okla., March 12.

Monitor congregation met in council March 3, our elder, I. H. Miller, presiding. We decided not to send a delegate to Annual Meeting. Our love feast will be May 5. Our Sunday school is moving along nicely. We have Sunday school and preaching every Sunday forenoon, second and fourth Sunday evenings prayer meeting and preaching.—Sue Gordon, R. R. No. 1, Nashville, Okla., March 11.

Mt. Hope church enjoyed a pleasant visit from one of her former elders, Bro. Geo. Landis, of Chuckaho, Okla.,

who preached for us from Feb. 3 to Feb. 18. He labored earnestly. Our Sunday school is increasing in attendance and interest.—H. H. Ritter, R. R. 4, Crescent, Okla., March 14.

Paradise Prairie church met in council March 10. Our elder not being present, Bro. A. Neher took charge, with Bro. Lechman, of the Cuban congregation, assistant. Seven letters were handed in; Bro. E. J. Smith, an elder and family, and Bro. Firestone and wife. We granted six letters. Our elder, Bro. Henry Brubaker, will move to Colorado. He preached his farewell sermon March 11 in the evening. It was hard to give him up; he had been with us for four years, and he has been a father and a good counselor. Bro. J. C. Nininger, a minister in the second degree, and wife go to Arkansas on mission work. Bro. Nininger is a young minister. Bro. E. J. Smith was chosen elder and he took charge and continued the meeting. This church is in good working order. Sunday-school officers were elected, the writer superintendent and Sister Lula Wolfe assistant. Our spring love feast will be May 12. We decided to have a series of meetings. They will be held in September. We would be glad to have some Brethren move in with us.—J. H. Cox, R. R. No. 1, Coyle, Okla., March 12.

Red River.—Members met in council March 3 at the home of Bro. Albert Fillmore, Eld. A. C. Grosswhite presiding. One was received by letter. We talked of building a churchhouse. We decided to wait till next council.—Edna Cooper, R. R. 1, Box 15, Frederick, Okla., March 14.

PENNSYLVANIA.

Big Swatara.—We met in council to-day, our elder, J. H. Wimer, in charge. Sunday-school officers were appointed for four different places. We decided to hold our love feast May 3 and 4. Four letters were granted. Bro. Thomas Patrick was elected delegate for Annual Meeting, and Brethren Abram Fackler and Isaac Baker for district meeting.—A. M. Kuhns, Union Deposit, Pa., March 12.

Dunnings Creek church met in council March 10 in the Holsinger house. Brethren Thomas B. Mickel and Albert Kinzey were elected delegates to district meeting. We reorganized our Sunday school at the Holsinger house. Sewell Rogers was elected superintendent and Sister Maggie Blackburn assistant. We will organize at the Point church and also at New Paris in the near future. A committee was elected to get up a program for a local Sunday-school convention to be held sometime during the summer. We have Bible reading every Thursday evening. Our young members are all active. Bro. O. S. Corle, who moved away from here last fall, is moving back; so that will give us more help in the ministry.—Levi Rogers, Ryot, Pa., March 12.

Notice.—District meeting for Middle Pennsylvania, stop-off place, McKee. Morning train leaves Altoona at 8:08 A. M., arrives at McKee at 8:52 A. M. Afternoon train leaves Altoona at 2 P. M. and arrives at McKee at 2:43 P. M. Elders' meeting April 17, at 2 P. M. Elders to be present at elders' meeting must come on the morning train. Elders and delegates wishing accommodations from depot to place of meeting will please notify the writer in good time.—E. F. Claar, Klahr, Pa., March 12.

Lost Creek church met in council March 10, our elder, Andrew Washor, presiding. Three letters were granted. Our love feast at the Goodwill house will be May 23 and 24. This church will send no delegate to Annual Meeting.—I. B. Frey, East Salem, Pa., March 12.

Philadelphia (First Brethren church).—March 4, in the absence of our pastor, Bro. M. G. Brumbaugh and Bro. A. H. Haines filled the pulpit. Bro. Brumbaugh's sermon was full of zeal and the Spirit. March 11 one precious soul was baptized. A few more applicants.—Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., March 15.

Reading.—This Lord's Day morning we assembled in our churchhouse and listened to an able sermon by our Bro. David Kihlfeffer, from Ephraim, Pa., on the necessity of being ever watchful and in constant prayer.—J. H. Moyer, Reading, Pa., March 11.

Philadelphia (Geiger Memorial church).—March 11, Bro. I. N. H. Beahm, of Elizabethtown College, Pa., preached for us in the above-named church to a crowded house on the subject of baptism and its design. Bro. Beahm seemed in unusual good spirit on the occasion and he preached one of the best and most convincing sermons I have ever heard him preach. At the close of the services the writer baptized three persons, all adults and heads of families. This coming Sunday evening we baptize five more, and later several more, all the result of a two weeks' meeting the writer held the latter part of February and forepart of March. Our evening meetings are unusually well attended and the prospect is pointing to an encouraging future. We aim to do solid work and trust to God to do the rest. Let us trust, work and pray that the year 1906 may be the banner year for prosperity, consecration and holiness in the Brethren church at large.—J. T. Myers, 2541 W. Lehigh Ave., Philadelphia, Pa., March 16.

Pleasant Hill church met in council. One letter of membership was granted. Bro. S. P. Hylton was chosen delegate to district meeting. The writer was chosen Messenger agent and church correspondent. Sunday school was organized with Sister Ava Ratliff superintendent and Sister Virgie Sowers and E. H. Marshall assistants.—Nina Akers, Pleasant Hill, Pa., March 10.

Quemahoning.—Bro. Geo. S. Raigh, of Denton, Md., preached for us the last two weeks of February, closing the meetings March 3, preaching eighteen sermons. The sermons were a full hour and sometimes more in length, but were entirely too short for the hearers. March 4, Bro. Raigh preached the dedicatory sermon at the Maple Spring house.—S. S. Lint, Hooversville, Pa., March 14.

Spring Grove church met in council March 10. Eld. I. Taylor presided. Bro. S. W. Taylor was elected delegate to Annual Meeting, and Brethren R. S. Reidenbach and I. W. Taylor to district meeting. It was decided to open our Sunday school April 1. Bro. I. G. Martin was elected superintendent and the writer assistant. The day selected for our love feast at Spring Grove, Pa., is May 31, at 9:30 A. M. An interesting series of meetings was held at the Kemper house in February, Bro. Henry Sonon being with us. A series of meetings will be started at Blue Ball Oct. 20.—Mary S. Taylor, New Holland, Pa., March 12.

West Greentree.—Our council was held March 6, at Greentree. Eld. S. R. Zug presided. Eld. D. M. Eshel-

man was appointed delegate to Annual Meeting. A number of letters were granted. The date fixed for our love feast is May 7 and 8, beginning at 1 P. M., to be held at the Greentree house. Our Sunday school will be reorganized March 25.—S. R. McDannel, Elizabethtown, Pa., March 10.

Woodbury. We had with us over last Sunday Eld. M. C. Swartz, district secretary of the Sunday schools of Middle Pennsylvania. He visited our Sunday school and preached two very instructive sermons. J. C. Stayer, Woodbury, Pa., March 15.

TENNESSEE.

New Hope church met in council March 10. Brethren P. D. Reed and A. E. Nead were with us. Bro. P. D. Reed gave us a very interesting sermon. The church decided to have a Sunday school this summer.—A. T. Hilbert, R. R. No. 7, Jonesboro, Tenn., March 12.

Pleasant Hill church met in council Feb. 17. Officers made their report for the past year, and the positions were filled for the ensuing year. Brethren D. F. Bowman and Jesse D. Clark were with us. Arrangements were made for a series of meetings to be held at Liberty schoolhouse. The meetings were held by Brethren A. M. Laughron and J. D. Clark and have just closed, ten days' meeting. This is a preaching point under the charge of the Pleasant Hill church. Three were baptized and two more applied for membership. They will be baptized in the future. There has never been a series of meetings held at Liberty by the Brethren before.—N. B. Sherly, Blountville, Tenn., March 12.

VIRGINIA.

Elk Run church met in council March 10, with our elder, J. Zimmerman, presiding. The sisters were granted the privilege of organizing a Sisters' Aid Society. Delegates to Annual Meeting, Bro. D. C. Zigler. Delegates to district meeting, Brethren W. H. Zigler and W. Zimmerman. Superintendent for the Elk Run Sunday school, Bro. S. L. Huffman; superintendent for the Stony Point Sunday school, Bro. C. W. Zimmerman, and Bro. Martin Simmons assistant. An election was held to call a brother to the ministry and one to the deacon's office. Bro. C. W. Zimmerman was elected for the ministry and Bro. Jacob Zigler for the deacon's office. The brethren were duly installed. Bro. W. H. Zigler's wife was also received into office, as helpline to him in the ministry. Eld. J. W. Wine, of the Sangerville congregation, was with us in our council and preached for us the following Sunday morning, D. H. Smith, R. R. No. 3, Mt. Solon, Va., March 12.

Redoak Grove church met in council March 10, Bro. Jacob F. Keith presiding. One letter was received and one granted. We decided to organize our Sunday school soon, with Eld. Wm. L. Naff superintendent, Bro. C. E. Williams assistant. We decided to try to get Eld. Chas. McVearall to hold a series of meetings for us this spring, also to preach the dedication sermon, as our new house is almost ready to dedicate. Our delegates to district meeting are Brethren Willie Vest and Wm. Smith. Sunday at 11 A. M. Bro. Jacob F. Keith preached for us. Ella Bowman, R. F. D. No. 5, Box 44, Floyd, Va., March 12.

Johnsville church met in council March 10, our elder, Jacob Grisso, presiding, assisted by Bro. Wells. Bro. B. G. Garmun is to serve as our Sunday school superintendent, assisted by Sister Susan Brunk. Brother John John and Sister Abbie Turner are to represent us at district meeting. Two papers were offered for district meeting. Sister Estella Layman was appointed our literary solicitor and the writer reporter. The time was not yet to commence our Sunday school. Ella M. John, R. F. D. No. 1, Catawba, Va., March 12.

Woodstock congregation met in council Feb. 24, in the Valley Pike house, Eld. S. A. Shaver presiding. Bro. Wm. Peters was with us. Brethren S. J. Shaver and Monroe Richard were re-elected superintendents of our Sunday school. There will be a communion meeting held at the Antioch church sometime the latter part of April or first of May. The delegates elected to district meeting were Bro. Joseph S. Gochenour and the writer. The church decided to hold a series of meetings in the town of Woodstock, our county seat, providing a suitable place can be obtained. M. H. Copp, R. F. D. No. 45, Maurertown, Va., March 12.

Beaver Creek. We met in council March 9, with Bro. A. S. Thomas presiding. One letter was received and five were given. Our church treasurer, Bro. Joseph Crann, resigned his office, and Bro. John W. Miller was appointed to fill the place. The penny-a-week solicitors reported \$85.89 collected. It was decided to turn it over to the district mission board. Arrangements were made for the district Sunday-school meeting, which will be March 30 and 31. We expect to have a communion this spring. We reorganized our Sunday school at Beaver Creek, March 3. Bro. S. F. Garber was chosen superintendent and Bro. C. P. Cline assistant. The different other schools in the district will be organized in the near future. Nannie J. Miller, R. D. 18, Bridgewater, Va., March 9.

Flat Rock.—Bro. Geo. W. Flory, of Bridgewater, began a series of meetings at Timberville Feb. 24. Ten have already been baptized and three more await the water. The meetings continue with good interest. J. D. Wine, Moores Store, Va., March 13.

WASHINGTON.

Chevelah. We are now living in our new house. Bro. John O. Streeter and wife, formerly of Octavia, Nebr., who are now located at Chevelah, staid over Sunday and gave us two sermons, one at schoolhouse after Sunday school and one at the home of the writer after Bible meeting in evening. Our Sunday school is still prospering.—Mary C. Hixson, Chevelah, Wash., March 12.

Spokane. During past year eight members left this city and eight moved in with us, and one was baptized. The Sunday-school work is improving greatly since the new year. The attendance is getting more and more regular. Our council convened March 3, with Bro. L. M. Clark, our elder, in charge. Brethren J. E. McFarlen and Geo. Decher were chosen to succeed Brethren S. H. Baker and R. C. Baldwin on soliciting, locating and building committee. A site was offered and accepted. The lot is in West Grove addition to Spokane on Fifth Avenue, block 44. The street car will run within two blocks of the place. We will build a temporary house 24x36 for present use and improve it as we see fit.—G. D. Aschenbrenner, S. 109 G St., Spokane, Wash., March 8.

SUPERINTENDENTS' CONFERENCE.

The second annual superintendents' conference of the Sunday schools of Middle Pennsylvania was held at Leamersville, March 3, 1906. The meeting really began on Friday evening previous, when an address was given on "The Live Superintendent" by the Sunday-school secretary, M. C. Swigart.

Saturday morning was very disagreeable, raining all day, yet sixteen superintendents responded to roll call. The first topic discussed, "A Course of Supplemental Lessons to Furnish Bible Knowledge and Training not Provided for in the International Lessons and to Serve as a Basis for Grading," was opened by William Beery, of Juniata College. He said the average school, where most of the children, a number of young people and a few older people meet, with lessons poorly taught, has no teachers' meetings, no cradle roll, no home department. It ought to be where all the children, all the young people and all the older people meet, with a teachers' training class, home department, cradle roll, officers earnest and consecrated. It could be better under better conditions. The supplemental course is designed to supply this defect. Sunday school is gaining new life at the bottom, but always dying at the top. Have a course of study for classes and promote classes from teacher to teacher. The course of study adopted by the Sunday schools of Nova Scotia was explained and thought to be very good. Some thought they ought not be supplemental lessons, but substitute lessons, that the church ought to prepare a course of supplemental lessons on our church doctrine.

"Methods of Opening and Closing Sunday School" was freely discussed by all the superintendents present as well as others, and all agreed that they ought to be short, varied, interesting. Don't make too long prayers. Don't stick too many hymns. Stick to the Bible. Open on time. Close on time.

The third topic, "Sunday-school Institutes for the Instruction and Training of Officers and Teachers," was opened by H. A. Spanogle, of Lewistown. Some oppose new methods of church and Sunday-school work, oppose even the superintendents' conference, yet are ready for new methods of farming, new methods in day school work, etc. So with the Sunday-school institute. It is opposed by some because not understood. Its design is to make better methods, better teaching. We have county teachers' institutes, and teachers are benefited only so far as they take with them, back to their work. So with the Sunday-school institute, superintendents' convention, etc.,—only good so far as we take with us the good and helpful.

For further consideration it was decided that the subject of supplemental lessons and the Sunday-school institute should be brought before our district convention at its next session.

Quite a number of queries pertaining to the superintendent were presented. The superintendent should be on time, greet the members of the school either before or after school; proper reverence be had during the singing, reading and praying; he should not teach a class unless absolutely necessary; greet and welcome the stranger, etc.

A number of recitations were given by the young people of the Leamersville church, which were appropriate and helped to make the meeting interesting.

Altogether we had an interesting and we think profitable meeting.

M. C. Swigart, Dist. Sec.

THE SISTERS' WORK.

In a recent editorial, on page 89, appeared an article on "Mission Sisters," which ought to appeal to every heart and stir up our pure minds to a sense of activity. The more we watch the work of these dear sisters, the more we are convinced of the divine power which God has placed into the hands of the church to send out reapers into the field, as well as sowers of the seed of the kingdom.

When we read of the many poor families, whom these dear workers have visited, and when we think of the many neglected children, heartbroken mothers and forsaken orphans, who have been placed upon a higher plane, we are made to rejoice that we have the opportunity of aiding and encouraging them in this most noble work.

The author of the article referred to says, "There ought to be some better way of sustaining, encouraging, and directing their work." Amen to the thought.

We are made to wonder, sometimes, if we, as a church, are not remiss in our duty towards these messengers of God, when we send them into fields where men are not qualified to go and do some of the work that our sisters are doing. Are we not at fault, when we send these messengers "out into the byways and hedges," as helpers, filled with the Holy Ghost, without giving them full power to preach the Word wherever they may find an opening, and thus encourage their work? Would not the same Spirit that leads them there direct them in their work? Would not the church, as a body, feel under greater obligations to sustain them? Why does not the church send them out with the same authority to preach (prophe-

sy) as we send other servants of God into the world to proclaim the glorious Gospel of our blessed God?

Is it not reasonable to suppose that, if our sisters are endowed with gifts from on high, so that they may gather in children and women from the slums of the cities, they could not also reach the fathers and husbands? Should our sisters not have authority to baptize these believing women and children, when they demand it, and call to their assistance coworkers, brethren, when husbands and fathers are brought to believe? Thus everyone might receive the rite of baptism, without which we, as a church, believe there is no promise.

Is it not an acknowledged fact that we are in the midst of the days of which the prophet Joel prophesied, when he said, "I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy (preach)"? Joel 2:28. Or has the time passed of which Peter spoke in Acts 2:16-21, when he and all they that were with him were filled with the same Spirit?

Now we have already an army of sisters who are working for the Lord in the cities and rural districts, and are doing a noble work, for which all will receive their reward in due time, and I feel moved to say that there is not one among them who is endowed with sufficient gifts and energy, that would not double her talents for usefulness, without any additional sacrifice on her part, if the church would grant what justly belongs to these godly sisters,—the right to prophesy (preach).

Would it not be in harmony with the apostolic form of work, for our sisters to have authority from the church to fill an appointment at one place while her husband, or the regular minister, fills another important call, and thus become helpers in the Gospel? See Philipp. 4:3. Thus "their names may also be in the book of life."

The brother concludes his remarks with this strong and touching appeal: "Will not our people do more careful thinking along this line and see if we cannot devise ways and means that will enable us to employ more sisters to undertake more work among the poor that need help for both soul and body?"

Here he strikes the keynote, "ways" precede "means," and if the ways are righteous they must be right in the sight of God. "Then shall the Lord be king over all the earth," "and men shall dwell in it," "and the Lord, whom ye seek, shall suddenly come to his temple." "Then shall the offerings of Judah and Jerusalem be pleasant unto the Lord, as in the days of old and as in former years." "Return unto me, and I will return unto you, saith the Lord of hosts."

"Will a man rob God in tithes and in offerings?" Perhaps we have; then let us bring them into God's storehouse, "and the Lord will have us prove him herewith, if he will not open the windows of heaven and pour us out a blessing." "And all nations shall call us blessed." "For they shall be mine, saith the Lord of hosts in that day when I shall make up my jewels."

The apostle Paul, while at Miletus, called the elders of the church of Ephesus together and gave them that solemn charge which stirs the heart of every thoughtful servant of God to-day. Read again Acts 20, especially verses 23-28, and receive his blessing of verse 32, and then "kneel down" as in verse 36. After that look around and see if you cannot find a worthy house as in Acts 21:8, 9, and let us abide awhile with this household, and see if God will not prosper us, and enable us to "expound the way of God more perfectly," as in Acts 18:26.

W. H. Strickler.

Loraine, Ill.

Remarks.

Our brother has been doing some thinking along the lines suggested, and we are likely to hear from others. For the present we wish to state that the sisters, employed in city mission work, have considerable liberty when it comes to teaching those whom they can reach. A number of them deliver addresses, and any of them can feel at liberty to arrange for meetings among the women and teach them the ways of the Lord. Possibly their liberty to do more public teaching might be extended, but we shall not now consider this phase of the sisters' privileges. We leave it to others. As to whether sisters should be authorized to baptize, the same as we authorize the ministers to administer the rite, that is another question. Baptizing is a department of evangelistic work not suited to the sisters. Besides, all the baptizing in the early church was done by men. If we can use sisters in teaching the people, and bringing them to Christ, there will be no trouble about finding brethren enough to do the baptizing. The Lord always has had sufficient faithful men to administer this sacred rite, and he has them yet. Furthermore, it is fitting and becoming for them to officiate under all circumstances, when the rite should be performed.—Ed.

DEATH OF ELDER JOHN D. HOPPOCK.

From diseases incident to old age, Eld. John D. Hopcock, of Sergeantsville, N. J., passed from earth to enter into his eternal rest on Thursday evening, Feb. 22, 1906, aged 87 years, 1 month and 14 days. Eld. Hopcock was at the time of his demise the oldest citizen in Delaware

township, and to within a few years past retained much of the bodily vigor of his early manhood days, his intellect remaining unclouded until he received the final summons to come hence and receive the reward awaiting all those who do the Master's bidding.

Eld. Hopcock was born on the old Hopcock homestead near Sand Brook, Huntingdon Co., N. J., that was first settled by his paternal ancestors in 1725. He was the son of Peter and Mary (Dalrymple) Hopcock and was of German and Scotch ancestry. Not alone will the subject of this sketch be remembered as a skilled mechanic in his younger days, but the Christian example he set and the influence he wielded for the good of his fellow-man while here on earth will endure long after any tablet erected to his memory shall perish. As the pastor officiating at his funeral truthfully remarked, "His life was an open book, easily read and understood by all."

Uniting with the German Baptist Brethren at Amwell in 1844, chosen as elder in 1861, for sixty-three years of his earthly pilgrimage as layman and pastor, he very zealously labored for the upbuilding of the Master's cause. Scarcely a Sabbath came, unless prevented by bodily ailments, but what he filled his accustomed place in the sanctuary, faithful to his Christian duties.

His long and useful life is ended, his work is finished, and doubtless ere this he has heard the welcome, "Well done, good and faithful servant." For the many kind deeds and kind words spoken by Eld. Hopcock his memory will long be kept green in the family circle, in the church and in the minds of the numerous friends he has left behind.

His funeral services were held in the Amwell church on Sunday, Feb. 25. Notwithstanding the inclement weather, the large edifice was about filled. Eld. S. F. Myers preached an able sermon from 2 Kings 21:1. He is survived by a son and daughter; both active members in the Amwell church. His remains were laid to rest in the adjoining cemetery.

Jennie F. Green.

Sergeantsville, N. J., March 10.

A CORRECTION.

In the minutes of ministerial meeting of the district of Texas and Louisiana under the topic "Can the Bonnet Fill the Place of the Prayer Covering?" the sentiments given, "No; no such authority in the gospel of Christ; her hair is given her for a covering." The inference would be that no other sentiments were expressed. But the white cap authorized by Annual Meeting was abundantly contended for, and in justice to the speakers should also have been given in the minutes by me as writing clerk of the meeting.

My attention having been called to it, I make this correction in the Messenger and ask pardon for failing to enter it at the proper time and place.

J. H. Peck.

Manvel, Texas.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Cripe-Potts.—Feb. 21, 1906, by the undersigned, Mr. Levi Cripe, of Laplace, Ill., and Miss Pearl Potts, of Morocco, Ind. Jacob Wyne.

Grogg-Heilman.—In Hanover, Pa., March 1, 1906, by the undersigned, Mr. Isaac H. Grogg and Miss Beulah M. Heilman, both of Hanover, Pa. D. H. Baker.

Heckman-Eikenberry.—March 4, 1906, at the home of the bride's father, near Painter Creek, Ohio, by the undersigned, Mr. Vernon S. Heckman, of Osage, Canada, and Sister Ureatha Izetta Eikenberry. David Hollinger.

Jenkins-Hess.—At the home of the bride's parents, near Nezperce, Idaho, by the undersigned, Feb. 27, 1906, James W. Jenkins and Sister Elma Hess, both of Nezperce, Idaho. B. J. Fike.

Keller-Knepper.—March 1, 1906, at the home of the undersigned, the bride's uncle, at Waynesboro, Pa., Bro. J. H. Keller, of Tolna, York Co., and Sister Lizzie Knepper, of Waynesboro, Franklin Co., Pa. Isaac Riddleberger.

Lehigh-Worley.—In Hanover, Pa., Feb. 23, 1906, by the undersigned, Mr. Charles W. Lehigh and Sister Emily Worley, both of Hanover, Pa. D. H. Baker.

Sharp-Baughman.—Bro. Louis Roy Sharp and Sister Mary Ellen Baughman were united in marriage by the undersigned March 4, 1906, at the residence of the bride's father, near Wenatchee, Wash. Jesse Peters.

Thornton-Mathis.—By the undersigned Feb. 14, 1906, at the home of the bride's parents, Brother and Sister Geo. Mathis, Mr. Corwin Thornton and Miss Emma Mathis, both of Polk county, Iowa. W. E. West.

Toll-Gillett.—By Mr. Hollingsworth (Christian minister), Feb. 14, 1906, at the home of the bride's parents, Brother W. F. and Sister Mary C. Gillett, Mr. Charles A. Toll and Sister Gussie Gillett, all of Holtville, Cal. Margaret Gillett.

Underwood-Gillett.—By Mr. Hollingsworth, Feb. 14, 1906, at the home of the bride's parents, Brother W. F. and Sister Mary C. Gillett, Mr. Herbert P. Underwood and Sister Hattie Gillett, all of Holtville, Cal. Margaret Gillett.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Armentrout, Bro. David B., died in the Greenmount congregation, Rockingham Co., Va., March 1, 1906, aged 73 years, 11 months and 15 days. After the death of his wife, which occurred about thirteen years ago, his niece, Mrs. David Shiffert, and her husband moved to his farm and cared for him, he having no children living. Bro. Armentrout has been afflicted for nearly sixty-three years with white swelling, which developed at the age of eleven years. He was a great sufferer for several months. He united with the church eighteen years ago. Funeral services from Rom. 8:18, by Eld. I. C. Myers, assisted by Mr. Bundick of the Baptist church. Interment in the St. Johns cemetery. L. Katie Ritchie.

Beal, friend Levi, died at his home near Shideler, Ind., Feb. 28, 1906, aged 88 years and 5 days. He was united in marriage to Margaret Pugh in October, 1841. To this union were born six children. He moved to Delaware county, Indiana, in 1847, where he resided until death. His wife and two children preceded him in death. His wife died April 29, 1900. Two sons and two daughters survive. Funeral services by the writer in the M. E. church in Shideler. Geo. L. Studebaker.

Behrens, Gustav Louis Carl, born at Maritz, Mecklenburg Schwerin, Germany, died in Douglas county, Kansas, Feb. 15, 1906, aged 55 years, 11 months and 4 days. He came to the United States with his parents in 1871 and settled in Chicago, Ill.; came to Kansas in 1877 and married Anna Hase. He leaves a wife and five children. Funeral services conducted by Eld. I. L. Hoover, from John 14:1. Burial in a lot on their farm. Chas. M. Ward.

Briner, Bro. Charles, of the Clear Creek church, Indiana, born in Huntington, Ind., Oct. 6, 1885, died March 11, 1906, aged 46 years, 3 months and 15 days. Oct. 6, 1885, he was married to Mary Colclusser. This union was blessed with two children. About thirteen years ago he united with the German Baptist Brethren church, in which he lived a devoted life. March 7 he was anointed. His wife, daughter and son survive with mother and one brother. Funeral in the Clear Creek church by Eld. Dorsey Hodgden and the writer. I. B. Wike.

Craig, Sister Millie, of Barren Ridge congregation, Virginia, died Feb. 27, 1906, aged about 65 years. She was buried at Whitehall. Funeral by Eld. Samuel Driver, of Barren Ridge. Sister Craig has been a member of the Brethren church for a number of years. Cause of death, cancer of breast. S. F. Scroggins.

Cripe, Aaron, died at his home in West Goshen, Ind., of paralysis, aged 71 years and 6 months. When twenty-three years of age he was united in marriage to Sarah Weaver, of Elkhart county, Indiana, who survives him. To this union were born fourteen children, of whom eight sons and three daughters are still living, also a number of brothers and sisters. Services by Eld. Geo. T. Swihart and the writer. Text, 1 Peter 1:24. Calvin A. Huber.

Dickerson, Nova Ida, daughter of James H. and Lizzie Dickerson, born in Floyd county, Virginia, died in Nebraska county, Nebraska, Jan. 23, 1906, aged 9 years, 2 months and 13 days. She died of pneumonia fever; was laid to rest in the Linden cemetery. Funeral by the undersigned, from Matt. 19:14. Elias M. Reed.

Dunmire, Bro. Joseph, died of cancer of the stomach, Feb. 12, 1906, at his home near McVeytown, Pa. He has been a faithful deacon in the Spring Run church for many years. Interment in Spring Run cemetery. Services by Brethren J. C. and S. J. Swigart. Cora Ruble.

Eby, Sister Louisa, died Jan. 25, 1906, at the home of her daughter, near Bird in Hand, Lancaster Co., Pa., in the bounds of the Conestoga church, aged 71 years, 3 months and 7 days, after an illness of one week. She was born at Bareville, Pa. She was one of a family of five children, all of whom have now passed away. She was married to Reuben N. Eby, Jan. 2, 1862. Seven children were born to them. One son and three daughters survive. She was a widow for twenty-five years; for the last seven years she had her home with her youngest daughter. She united with the Brethren church in the summer of 1881 and remained faithful. During her sickness she was anointed. Funeral services were conducted at the Eby house at Monterey by Eld. S. H. Hertzler, assisted by the home ministry, after which the body was laid to rest by the side of her husband in the adjoining cemetery. Oliver Myer.

Fahrney, Sister Catherine, of Waynesboro, Pa., died Feb. 24, 1906, aged 75 years, 7 months and 21 days. While on her way to church she became ill and returned to her home where she suffered but a few minutes. She was a sister of Bro. Peter Fahrney, of Chicago, who passed away recently. For fifty-eight years she was a member of the Brethren church. She is survived by two brothers. Services by Bro. Daniel Baker and other home ministers. Text, 2 Cor. 5:1. Interment in Prices graveyard. Sodie M. Wingert.

Gary, Sister Edith, widow of Hiram Gary, died at her home near Croton, Huntingdon Co., N. J., Feb. 28, 1906, aged 73 years and 4 months. Sister Gary had been in ill health for some time, although her death was due to pneumonia. Deceased had been a member of the German Baptist church for a number of years. She is survived by two sons and three daughters. All are members of the church excepting one. Funeral services were held in the Bethel church, conducted by Eld. S. F. Myers, from 1 Peter 4:7. Jennie F. Green.

Hahn, Sister Sarah, died at the home of her daughter, Mrs. Della Bress, in Marion, Grant Co., Ind., March 1, 1906, aged 76 years, 4 months and 5 days. She was united in marriage to Jonathan Hahn, April 20, 1853. To this union were born five children. Her husband preceded her in death Oct. 20, 1899. Both were charter members of the Muncie church. Two sons and one daughter survive. Funeral services at the home of her daughter, in Marion, Ind., by the writer. Geo. L. Studebaker.

Hartman, Bro. William R., died at his home in Troutville, Botetourt Co., Va., March 5, 1906, aged 66 years. Services at Troutville church by Elders T. C. Denton and J. A. Dove, from John 11:25. B. R. Ikenberry.

Holdiman, Sister Alice Hulda, nee Holden, born in Waterloo, Iowa, died March 2, 1906, aged 27 years, 3 months and 5 days. In 1896 she became a member of the Brethren church, always an active member. She was united in marriage to Bro. Edward E. Holdiman, Sept. 10, 1903. Besides her husband she leaves her mother, seven brothers and four sisters. Her sweet voice will be greatly missed in our song service. Services in Waterloo City church by Bro. J. S. Zimmerman, from 1 Thess. 4:18. Lizzie A. Witter.

Keister, Sister Mary, nee Bashore, born in Juniata county, Pennsylvania, died in Troy, Ohio, March 7, 1906, aged 87 years, 6 months and 4 days. She was united in marriage with Peter Keister in 1840; came to Ohio the same year and located on a farm near Pleasant Hill, where they resided until 1876, when death separated husband and wife. Soon after the death of her husband she moved to Troy where she lived the balance of her days. Six children came to this home; all but one survive. She was a member of the Brethren church for more than half a century. Funeral at Troy. Interment at Pleasant Hill. D. D. Wine.

Kossel, Sister Leah, died at her home near Berlin, Pa., Feb. 19, 1906, in her 71st year. Deceased sister was the mother of seven children, two of whom preceded her to the spirit world. Sister Kossel was faithful and regular in her attendance upon divine worship, an active member of Salem Sunday school. Her death resulted from a stroke of paralysis some six weeks previous. Funeral services were conducted at Salem church. Interment in Odd Fellows cemetery at Berlin. Elders D. H. Walker and P. U. Miller officiated. Mrs. C. W. Knepper.

Long, Mary, daughter of George and Sallie Long, of Spring Creek, Rockingham Co., Va., died of double quincy Jan. 16, 1906, aged nearly 14 years. Mary was sick only a few days. She is survived by father, mother and several stepbrothers and sisters. Funeral services at Spring Creek Methodist church. Burial at Beaver Creek. Nannie J. Miller.

Mangus, Bro. George W., died near Haymakertown, Va., within the bounds of the Botetourt congregation, Feb. 28, 1906, of paralysis of the brain, aged 65 years, 11 months and 20 days. He was enjoying his usual health until a few minutes before he passed away. His sudden departure was quite a shock especially to his wife and two children. He had been a consistent member of the Brethren church for about forty years. Services at Haymakertown by Eld. Jonas Graybill, assisted by Bro. J. A. Dove, from Rev. 14:13. B. R. Ikenberry.

Marker, Clinton, son of friend John and Sister Lucy Marker, of Orlando, Okla., died Feb. 13, 1906, of pneumonia, aged 20 years, 1 month and 5 days. He leaves father, mother, three brothers and two sisters. Funeral services at the house, from John 14, by Mr. Tigter. Sarah Marker.

Maust, Sister Barbara E., died in the Pittsburg church, Pa., Feb. 24, 1906, aged 42 years, 5 months and 9 days. She leaves a husband and five children. Funeral services were conducted by Eld. S. S. Blough, from Matt. 24:44. W. P. Dickey.

Mathias, Hannah, wife of George Mathias, of the Lost River congregation, W. Va., died Feb. 12, 1906, aged 59 years, 6 months and 18 days. Burial services by Eld. L. D. Caldwell. J. F. Caldwell.

Metzcar, Jacob, born in Greene county, Ohio, died in Roxand township, Eaton county, Michigan, March 9, 1906, aged 84 years, 3 months and 9 days. The deceased was father of eleven children, of whom two sons and four daughters are living. He was a faithful member of the Brethren church for many years. Services at the Sunfield church, from 2 Tim. 4:6, 7, 8. The remains were laid to rest in the cemetery near by. Isaiah Rairigh.

Moyer, Bennie W., son of Brother and Sister Isaac Moyer, died in the Lost River congregation, W. Va., of diphtheria, Aug. 2, 1905, aged 21 years, 2 months and 19 days. I. F. Caldwell.

Moyer, Alvernie, daughter of Brother and Sister Isaac Moyer, died of neuralgia of the heart, Feb. 4, 1906, aged 18 years, 11 months and 10 days. Funeral services at the Crab Run church by Eld. L. D. Caldwell and Bro. H. Moyer, from Amos 4:12. J. F. Caldwell.

Neher, Rebecca, died March 3, 1906, aged 67 years, 10 months and 29 days. She was born in Tuscarawas county, Ohio, and was married to Eld. Samuel Neher, in Allen county, Jan. 20, 1856, and removed with her family to Wells county, Indiana, in 1876, where she lived until her death. During much of her wedded life she was an invalid and scarcely knew the joys of perfect health. Joining the Brethren church when a girl, she continued faithful to the end. An aged and feeble husband and six children survive her. Bro. D. M. Byerly conducted the funeral service. J. H. Neher.

Nichter, Sister Mary, died, partially from old age, hastened by an abscess on her side, in Mill Creek congregation, Rockingham Co., Va., Dec. 6, 1906, aged 81 years, 3 months and 22 days. She united with the church in the year 1857 and has lived a truly devoted life for forty years. She leaves a husband. Funeral services conducted by Eld. H. C. Early, from Rev. 14:13. J. P. Diehl.

Reynolds, Alta Emmons, wife of Albert Reynolds, died Feb. 23, 1906, aged 28 years, 3 months and 6 days. She was the daughter of Mrs. Mary Kirkwood, of Petroleum, Ind., and was also the granddaughter of Sister Elizabeth Cory. She was a member of the M. P. church. Funeral services were conducted by Mr. Sebron. Elizabeth Cory.

Ritchie, Sister Mary Ann, widow of the late Bro. George Ritchie, died at the home of her daughter, near Cherry Grove, Rockingham Co., Va., Feb. 27, 1906, aged 67 years, 3 months and 14 days. She had been a great sufferer for more than a year. Although she had been afflicted for so long her death was quite a shock to the family. On rising in the morning they found her dead in bed. Heart trouble was the immediate cause of her death. Surviving her are three sons and five daughters. Funeral services at Mt. Zion, conducted by Eld. J. A. Garber and B. B. Miller, from 1 Thess. 4:18. Interment in the Hawse burying ground. L. Katie Ritchie.

Rupert, Sister Sarah S., died at the home of her son, Pittsburg, Pa., of gangrene and diseases incident to old age, Feb. 28, 1906, aged 81 years, 8 months and 7 days. She had been a Christian for more than sixty years, having united with the Brethren church about twenty years ago. Services were conducted by Eld. S. S. Blough, from Job 16:22. W. P. Dickey.

Rock, Mrs. Anna, wife of Andrew Rock, born in Wayne county, Ohio, died in the Chippewa church, Ohio, March 4, 1906, aged 23 years, 3 months and 13 days. She was united in marriage to Andrew Rock, Dec. 25, 1901. To this union were born two children. She was a member of the Church of God. Funeral services by Brethren A. F. Heestand and F. B. Weimer, from Heb. 2:3. Interment in the Beech Grove cemetery. Florence Ebie.

Sirk, Sister Margaret, died in the Lost River congregation, W. Va., Feb. 6, 1906, aged 55 years, 2 months and 11 days. Funeral services by Eld. L. D. Caldwell and Bro. Moses Moyer. J. F. Caldwell.

Stiles, Bro. C. C., of the Lower Cumberland congregation, Pa., died at his late home in Mechanicsburg, Pa., March 1, 1906, in his 66th year. The deceased was formerly associated with other denominations until within about five or six years, when he was attracted by the Brethren and became a consistent member. 1 Tim. 4:6-8 was used for the funeral occasion, by Bro. Levi S. Mohler, of the home congregation. Clarence E. Long.

Stover, Sister Mary, died at her home in Greeley, Colo., of kidney trouble, March 2, 1906, aged 48 years, 8 months and 2 days. She was united in marriage to William H. Stover, Sept. 4, 1883, who with five daughters and two sons survive her. She united with the Brethren church in Nebraska in 1891, and came to Greeley nearly four years ago. There being no church of the Brethren here, she attended the Salvation Army, from whose church the services were held by the Salvation Army captain, from Rev. 22:1-14. Interment in Greeley cemetery. Signora Mayes.

Swartz, Sister Matilda, nee Hoover, widow of Bro. William Swartz, died March 8, 1906, of consumption, in the Beaver Creek congregation, Rockingham Co., Va., aged 72 years, 2 months and 15 days. She has been a member for a long time and has lived an exemplary life. During her illness she was anointed. Her husband preceded her nearly one year. She was the second wife of Bro. Swartz, and is survived by one brother, one sister, one stepson and one stepdaughter. Funeral services at Beaver Creek, conducted by Brethren H. G. Miller and A. S. Thomas, from Rev. 14:13, 14. Nannie J. Miller.

Toomire, Philip Elroy, died at Port Huron, Mich., Feb. 21, 1906, aged 39 years, 5 months and 22 days. He was in the employ of the Grand Trunk Railway company as a switchman, and while coupling cars received the injuries which resulted in his death the next day. He was born in Grant county, Indiana, and united in marriage with Ellenorah Myers. To this union were born three children, two of whom with his companion (a sister) are left to mourn his early departure. Interment at his former home in Oceana county, Michigan. Funeral services by the writer. Text, Heb. 2:6. Peter B. Messner.

Ulery, Bro. Jacob, died in the bounds of the Roming church, Marion Co., Ill., Feb. 25, 1906, aged 77 years, 3 months and 17 days. He was born in Carroll county, Indiana; was married to Barbara Wagoner, July 17, 1849, and they united with the Brethren church a year later. He was the father of three sons and six daughters. His wife, one son and two daughters preceded him to the spirit world. Death came to him rather suddenly. He retired as usual and a few minutes after eleven he passed away without a struggle. He with his family moved from Indiana to Marion county, Illinois, in 1871, where he served the church in the deacon's office twenty-two years. On account of the inclemency of the weather and bad roads funeral services were deferred for some future time. His remains were laid by the side of his companion in the Brethren's cemetery. Mary Caylor.

Warehime, Sister Georgia Elizabeth Reubity, wife of Bro. Howard Warehime, died at the Maryland University Hospital, in Baltimore City, Feb. 20, 1906, aged 33 years, 11 months and 10 days. A little more than a week before her death she was present at the regular preaching services at Meadow Branch, as was her custom, in her apparent usual health. She was suddenly compelled to undergo an operation for appendicitis and an aneurism of the liver, from the effect of which she never recovered. She leaves a little son and husband, several children having preceded her to the spirit world. Funeral services were held at the Meadow Branch church by Bro. C. D. Bon-sack and the writer. Interment in the cemetery near by. W. E. Roop.

Young, Sister Catharine, nee Ruth, of South Hatfield, Pa., died Feb. 28, 1906, aged 62 years, 5 months and 5 days. She was married to Isaac K. Young, Aug. 30, 1863. They were blessed with three sons and eight daughters. Her husband and a son and daughter preceded her in death. She united with the Brethren church thirty-eight years ago and was faithful. Services were conducted by the home brethren, Eld. Hillary Crouthamel, Bro. Wm. B. Fretz and Wm. D. Kratz. Martha N. Cassel.

Yount, Sister Minnie Andes, wife of Bro. Walter Bowman Yount, died March 9, 1906, at her home at Bridgewater, Va., aged 32 years, 10 months and 23 days. She was a native of Rockingham county, Virginia, where most of her life was spent. For several sessions in the early 90's she was a student at Bridgewater College. In 1894 she became a member of the Brethren church. In the summer of 1895 she was married to Prof. Yount, President of Bridgewater College. Several years ago she was attacked by the dread disease, tuberculosis, and although she was afforded treatment by a practitioner at Saranac Lake, N. Y., and by every other available means, she steadily declined until death finally resulted. During her long illness she maintained a remarkable spirit of fortitude and Christian patience, and was able to inspire by her example those who came within her influence. She leaves two boys of nine and seven years, respectively. One little girl, her youngest child, preceded her to the great beyond. She is survived by her mother and two sisters. Interment was made at the Bridgewater Brethren cemetery. The funeral service was held by Eld. J. F. M. Kagey, text, Job 19:25-27. Eld. H. G. Miller and H. A. Brown, the latter of the Methodist church, assisted in the services. J. W. Wayland.

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DOUBLE-TRACKING RIVER DIVISION CHICAGO, MILWAUKEE & ST. PAUL RAILWAY WILL EMPLOY 1,000 FOR THREE YEARS.

With the opening of spring the Chicago, Milwaukee & St. Paul Railway, will commence work on double-tracking its line between La Crosse, Wis., and St. Paul. The Company will employ about 1,000 laborers for this work and intend to have the second track laid over the entire distance within the next three years. A portion of this line will require a great deal of hard and expensive work, as the railway closely follows the Mississippi River and for some distance the new road will have to be blasted through solid rock.—Minneapolis Tribune.

BIG BUSINESS AT SHOPS OF THE CHICAGO MILWAUKEE & ST. PAUL RAILWAY.

During the last year over \$2,000,000 has been expended by the Chicago, Milwaukee & St. Paul Railway at the shops of that Company located at West Milwaukee. Principal items making up this expenditure have been for additions, new machinery and increased facilities for handling the growing business of the Company.

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In addition, about 6,000 freight cars, 300 locomotives, and hundreds of other rolling stock have undergone repairs at the shops, aggregating in cost from \$100 to \$500 per car.

During the year the Chicago, Milwaukee & St. Paul Railway has given employment at its shops alone to between 3,500 to 4,000 workmen, largely skilled mechanics, and has paid them wages aggregating \$2,000,000.—Milwaukee Sentinel.

...Inglenook Day...

March 27, has been designated as "Inglenook Day." On that day any one not now a subscriber can obtain the Inglenook for the remainder of 1906 for 50 cents. That means three months free. We want your letter to bear the postmark of March 27.

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We have secured an exceptionally fine lot of Easter Cards this year and we are sure they will please.

They all contain appropriate Easter Greetings and are suitable for old and young. The children will especially enjoy Nos. 7008, 7332 and 365. The other numbers are very suitable for older children and adults.

7008 A purple-tinted card with an oval design in center. One card has five little chicks in a hat. Another has three little chicks, using a slipper for a balloon. The other has three chicks playing with flowers in a yard. All printed in bright colors with appropriate Easter Greeting. These will delight the little tots. Size, 3 1/4 x 5 1/2 inches. Nine cards in a pack. Three designs. Price per pack,

7332 Three very attractive designs. One design shows three little chicks looking into a mirror. On another is a basket filled with pussy willows and little chicks. On the other, four chicks in a row are perched on a cable, with several chicks and some colored Easter eggs on the ground. All three designs are embossed and beautifully colored. A suitable Easter Greeting printed in gold on each card. The children will enjoy these cards immensely. Three designs. Six cards in a pack. Price per pack,

365 A pretty white card with beautiful baskets of violets and colored Easter eggs. On each card is an Easter Greeting printed in silver. Beautifully colored. The boys and girls would appreciate this card. Three different designs. Six cards in a pack. Size, 3 1/2 x 5 1/2 inches. Price per pack,

THE FOLLOWING MAY BE USED FOR MAILING CARDS, IF DESIRED.

365 Beautiful photographs of little chicks from life, printed in natural colors. Exquisite coloring. Suitable Easter Greeting. Size, 3 1/4 x 5 1/2 inches. Three designs. Six cards in a pack. Price per pack,

366 This card is a photographed picture of several chickens, printed in natural colors. The coloring of the scenery of these cards is rich and will be sure to please. Easter Greeting. Size, 3 1/2 x 5 1/2 inches. Three designs. Six cards in a pack. Price per pack,

509 A delicate-tinted card, with flowers and colored Easter eggs strewn about on the ground. To the left of the picture is a bell printed in silver, with an angel ringing same. Appropriate Easter Greeting. Size, 3 1/2 x 5 1/2 inches. Two designs. Four cards in a pack. Price per pack,

512 This card is printed in lavender and blue, with silver border of rose buds. In the center is a beautiful bell printed in yellow entwined about with Easter lilies and ribbons. Easter Greeting. Size, 3 1/2 x 5 1/2 inches. Two designs. Four cards in a pack. Price per pack,

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 45.

ELGIN, ILL., MARCH 31, 1906.

No. 13

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AROUND THE WORLD.

THE high German tariff on American meats has served to increase the price of meat in the empire to such an extent that it is impossible for many of the people to secure it at all. The wages they receive are not large enough to enable them to buy such meat as we eat. Germany has regular places for killing horses and selling horse meat, which is cheaper than beef. During the past year there were ninety-seven thousand horses killed for human consumption. A few more than a thousand dogs were reported as killed for the same purpose. But the Prussian report says this report is far below the number known to have been killed for meat. The killing of animals for food does not stop with horses and dogs, for it is said that large numbers of cats are stolen, killed and sold as rabbits. There can be no relief until the government opens up the frontiers to American and other products.

NIAGARA FALLS are really in danger. The people of America are finally waking up to this fact and are seeking a way to avoid the destruction of this wonder of the world. So anxious are men to secure power for generating electricity that within a comparatively short time the whole river would be diverted and there would be no falls. Our age is strictly a commercial one. The only way to preserve the falls will be by some agreement between the United States and Canada or England; for there is no use protecting the falls on one side if they are not protected on the other. The American commissioners have recommended that the secretary of war be authorized to limit the amount of water to be diverted from Niagara, this limitation to remain in effect until by treaty or otherwise Canada has arranged for similar action. A way should, and probably will, be found to preserve the falls. All the world is interested in them, and they must not be sacrificed for the pecuniary advantage of a few persons.

THE trial of the beef trust which was concluded a short time ago in Chicago, resulted in a defeat for the government, though Attorney General Moody argued earnestly before the court that the plea of immunity because the books had been examined by Commissioner Garfield be not allowed. But the judge decided in favor of the defendants. If this decision stands it will be necessary to enact laws which will

make the punishment of the law-breaker sure, no matter how much money he possesses. The men at the head of these large corporations are the enemies of the country, for they are allowed to say they don't know or have forgotten when a question is asked about their business, or they refuse to answer, or they go into hiding as an ordinary criminal to escape a summons to court. When such examples of dishonesty are set by men who pose as philanthropists, what can be expected of the average man? Some of these men who have been lauded as models should be held up to the scorn they so justly deserve. The favored few are the ones who should show respect for law and justice if they want their rights respected by the people. Let all have justice.

FIFTY-TWO missionaries, sent out by various societies, at work in the Kongo, Africa, met not long ago at Kinchasa, Stanley Pool, and signed a protest against conditions there. They do not agree with the report of the committee sent there to investigate some months ago. They say it "does not convey to the general public an adequate impression of what has occurred." The trouble is with the system employed, which is wholly bad. Of it they say: "The system wherever applied robs the native of his right to the free use of the land and its products, and it compels him to labor as a serf under the name of taxation; while for the most part practically nothing is being done for the good of the native thus taxed. We are convinced that the atrocities which have been abundantly proven, and which will continue to be perpetrated, no less than the general oppression resulting from this so-called taxation, are the natural outcome of the system adopted, of the radical alteration of which we see no sign." The missionaries are there to help the natives, and it is to be hoped that their influence will be sufficient to bring about the reforms which according to their report are so greatly needed.

On the lower end of Manhattan Island, New York, a piece of wood was dug up which experts think grew before the ice age. The bedrock where it was found is about forty feet below the street curb, and on the top of the rock is a stratum about eleven feet thick composed of hardpan and boulders. The tree was found on the top of the bed of rock imbedded in the hardpan at about twelve inches from the surface of the rock. The material actually surrounding the wood was formed of shells and peat. Beneath the recently deposited sand and silt and next to the rock is a layer of boulders, gravel, etc., which is supposed to be of glacial origin. It was here that the wood was found. If men knew just where to dig they could without much difficulty find interesting remains of some of the past ages of which we have no history.

If Chicago boys don't become drunkards it will not be the fault of the saloon owners and those who grant the licenses. A report made to the building and grounds committee of the board of education showed that one hundred and three schools had two hundred and thirty-five saloons within two hundred and fifty feet of them. One school has sixteen saloons within that distance. An effort is to be made to get the city council to pass an ordinance forbidding saloons within two hundred and fifty feet of any school. If none come closer than that they will still be too close for the good of the children who attend, many of whom must pass these places of evil in order to get to school. Boys are often made drunkards before they realize it, and any law or ordinance that will remove some of the temptation from them should be encouraged. At present in the cities it is impossible to remove the saloons to localities where they will not be in the

way of children. And parents sometimes send their children to the saloon to buy beer. The trouble lies with the parents. If they did not want the saloons they would not exist.

LAST year the divorce law of Illinois was amended in such a way as to forbid a married person guilty of a statutory offense from being remarried within two years. But the law is a dead letter, as is shown by a recent case in Chicago. An old man married a young wife and took her to his home. Soon she and his son became too familiar. The old man secured a divorce and shortly afterwards the young couple went across the line into Indiana and were married, then came back to Illinois and began house-keeping. The judge refuses to hold them in contempt of court, saying that public opinion would be against him. In this he is probably right, for the public is too prone to look upon such actions with favor. And the reason is because the pulpit has not taught the sacredness of the marriage tie as God intended it should be taught. This case shows the urgent need of a uniform divorce law in the United States; and the more nearly it can be made to conform to the divine law, the better it will be. Christian people should awake and cease to look with favor upon these violators of the law of heaven who are living in adultery.

THE English battleship *Dreadnaught*, of which something was said on this page a few weeks ago, is not likely long to remain the most powerful war vessel in the world. Germany is said to have authorized two battleships almost as large, Japan one that is larger, and now there seems to be a probability that the United States will build one of the same size or larger. France and Italy and Russia will likely take their turn at trying to have the most powerful battleship afloat. Vessels of this size cost about ten million dollars apiece, and a little increase in size increases the cost enormously. As long as the people will stand it, their leaders are likely to continue in this policy, constantly making the burden of taxation heavier. The people are the real rulers, and they ought to say that this policy of trying to excel other nations in preparedness for war has been carried too far already. In America and England and France, especially, their will is law and their commands, if given in earnest, will be obeyed. We hope the time is not far distant when nations will take more lessons from the Prince of Peace and fewer from his and our enemy.

A NEGRO at Chattanooga, Tenn., under sentence of death, was granted a stay of execution by the United States Supreme Court. This so angered some of the people that a mob formed, took the prisoner from jail and put him to death, the sheriff and other officers making no serious attempt to defeat the mob. Now these people are frightened, for the court has decided to proceed against them. The lynchers may be prosecuted for murder or for contempt of court. If they are proceeded against for the latter offense, they are subject to whatever penalty the court may see fit to impose, and there can be no appeal from the decision. Representatives have gone to Washington to urge that the punishment of the guilty be left to the local authorities, for they fear a race war if the highest court causes the arrest of the guilty white men. They should have considered this before defying the court. The people north and south need to be inspired with greater respect for law and court decisions, and the Supreme Court is a very good body to give the lesson. Mob law needs to be checked, but in most places the local authorities are not to be depended on to punish those known to be guilty.

→ ESSAYS ←

—Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth.—

HEAVEN.

BY B. F. M. SOURS.

When all the struggles of this life are o'er,
When all that troubled is forever past,
O, I shall anchor safe in port at last,
Where breaks no wave on yonder peaceful shore!
Joy, joy is there, and there forevermore.
No pain, no sorrow,—if we backward cast
Our vision, O thou soul! escape thou hast
From reef, from gale, and from the tempest's roar.
And what is heaven?—where the angels are?
Where those we lost below strike chords above?
Where golden streets lead to eternal flowers?—
O! joy beams from the glimmer of a star!
But in yon heaven is eternal love,
Whose noontide splendor is forever ours.
Mechanicsburg, Pa.

THE LEADING OF THE LORD.

BY W. B. STOVER.

THERE is among New Testament doctrines none more precious than that of the leading of the Holy Spirit of God. The promise is that he will lead into all Truth, that he will be the burden-bearer, that he will interpret for his people and be always with them. So this becomes a great factor in one's Christian life. And it is a great matter whether one be led of the Spirit or not, with these sweet promises looking him in the face. Every Christian ought to be being led of the Holy Spirit. There is provision for it. But the best things are always counterfeited. This good thing bears us no exception. A friendly missionary said to me not long ago, "There is so much misinterpretation of the leading of the Spirit that one always has to wonder what is coming next when a man declares himself specially led of the Spirit."

We must study the Spirit of the Lord and be very familiar therewith. We must study the spirit of men and not be strangers thereto. Then we will be able to discern the spirits, and not be deceived thereby. That the Spirit of God is in the land is evident from the moving of the waters.

For the sake of convenience we will divide our thoughts into three not's, three ought's, and three will do's. And we indulge the hope that some will be benefited.

1. The Spirit will *not* do for us what we can do for ourselves. To feed a child when he is old enough to feed himself would make a baby of him. No parent does that. No father would enjoy having his son come round and ask him to pay his board bill when the son had money in his pocket to pay it himself. When I have a common fever and know that quinine will drive it away, I doubt very much if God is honored by my insisting that he cure me without remedies, because I have set my head against the use of quinine! God has given me strength of body and of mind, and does not promise to put a dollar into my pocket unless I work.

2. The Spirit is *not* confined to doing the unexpected and unheard of things. He may do these, and sometimes does, but he cannot be said to be confined to these. It is a mistaken idea to think of him specially in connection with the unusual. He does not take special delight in working contrary to the plans of men,—especially if they be good men, filled with the Spirit. We are not limiting him when, in the Spirit, we plan our work a year ahead. We are not curtailing his operations in us when, in the Spirit, we arrange the journey so that we know where we are going before we set out. We are not excluding him from the meeting when we have a fixed program, arranged in the Spirit, and speakers for each topic chosen. God has given us reason, and cannot be displeased with us when we exercise that faculty. He has given us eyes, and cannot be well pleased with us when we keep them shut. He has not promised to lead one who persists in having his eyes shut.

Two women came to Bulsar to preach. They said they were led of the Spirit to India, and in India they were led by the same Spirit to Bulsar. After one or two meetings in the library, one of them got a little fever, and then they went sailing off to the high mountains where it is cold, saying the Lord leads them to work there among the hill people. The Lord does not lead those who go knocking about with their eyes shut!

3. The Holy Spirit is *not* a synonym for sentiment, though the two are often confused. Not that sentiment is bad. O, no. But it is not necessarily of the Spirit. To set a certain hour for all to pray is good sentiment. To have absent parties pray for the meeting specially while it is in session is good sentiment. Other things of this kind there are. There is no objection at all. It is a good thing.

A good brother was asked if he would take charge of a native Christian village if the village were built. He said, "You go and build your village, and then if the Spirit leads me to occupy, I will come." That was sentiment. Could not the Holy Spirit lead, foreseeing as much as six weeks?

I knew a good woman who went hungry to the third day, praying for something to eat! Pity the missionary whose prayers must be thus located. I knew her necessity, and she knew that I knew it. I felt that I dare not give till she asked me to do so. When this poor soul finally was driven to ask for help, I was prepared for it, and sent food in hot haste. She and her children ate and were satisfied. She thought she was in the exercise of faith, and led by the Spirit of the Lord. I thought it was misguided sentiment.

Another instance in India. A good man felt he should return home, since his wants were not being supplied here in the work he had come out to do. He wrote his friends at home asking them to send money that he and his family might return to America, and when the money came he felt that now the Lord would have him stay, since there was so much money coming in. When the supply was exhausted once more, then came doubts. It was clear to some of us that the Spirit of the Lord, if leading, was very indefinite sometimes. We loved the devout man, and often wonder about his welfare still.

Sentiment is the chief thought when a man says he is not working under the direction of any mission board, but is trusting God alone. To me it seems a most pernicious sentiment, but I try to give the misguided one the credit of being unwillingly mistaken. Is the board not led of the Spirit? Is the board not to be trusted? Is the board a thing of evil? Maybe it is,—but how am I to know that this poor soul, who says he is "trusting God alone and not trusting any man-made institutions," is more led of the Spirit than is the board he ridicules? If I trust him with my gift, I am doing what he refuses to do, I am doing what he would argue against my doing, I am trusting a man-made institution.

Bulsar, India.

METHOD OF SELECTING MINISTERS.

BY J. S. RHODES.

IN MESSENGER No. 10 is an article by the editor, on the above subject, that we wish to consider further, and voice its sentiment, especially the part where he discusses who shall select the minister.

We know each other truly, by coming in close contact in our daily life. Who then could have as close range on the life of one called to the ministry as the congregation where he resides? His life and work have been an object for their daily observation. We think it will be a very difficult problem for the church to improve on the plan of selecting ministers on this point. This is based on the principle that the members of the congregation are the instruments through which the Holy Spirit is carrying on his work. Not on some abuses of our present plan, which we shall note later.

We believe that too many times a minister is selected by too few members of the congregation where

he resides. We have known instances where fifteen per cent, and even less, of the members of a congregation have called brethren to the ministry. This we think wrong. They are not selected by the church when these conditions exist, and no election should be declared by those in charge. There should be a majority of the active members of the congregation in one accord as to who should be selected for the responsible position. We believe that this is the spirit of the Gospel, and in perfect harmony with the practice of our general Brotherhood in the past. This will add in no small way to the encouragement of the one selected. He cannot feel that he is placed in the position by a few, or is there by a still less number showing personal preference.

The writer has observed instances where electioneering has been carried on so openly as to attract the attention of those who were not close observers. The ones called under these circumstances have never developed, even to be qualified for the first degree of the ministry. This class we shall term as those who are elected, not selected through the guidance of the Holy Spirit. We feel that this number is too large at present.

Before I was a member of the Brethren church, I remember hearing the visiting brethren discussing at my boyhood home the different degrees of the ministry that our church recognizes. I thought at that time that if a brother was called to the ministry, and proved that he was worthy in the first degree, he would be advanced by the church to the next, and so on as the church through the guidance of the Holy Spirit saw fit.

We believe that this method of procedure would give the church an able ministerial force, and eliminate all the objections to our present plan.

On the other hand, should the one selected, for some cause or other, not develop to teach to edification, why should he continue holding the office, and not exercising in the duties of the same? The congregation where he resides is credited with a minister, when in fact those where he resides seldom see him in the pulpit, even to assist in opening or closing the services. We have in mind several congregations with six or more ministers, where two or three are compelled to do practically all the work pertaining to the ministry. You may say that this belongs properly to the distribution of the ministry and not to the selection. In a sense it does, but back of it all is the real issue. A proper selection of the ministers will eliminate this one cause, which we feel is the source of nine-tenths of the present dissatisfaction with our present plan.

We like the idea of making the first degree of the ministry a probationary or testing period. We believe that if this method was followed there would be fewer ministers holding the office who are seldom exercising in the same farther than it would be the privilege of the deacon to do if he were invited by the ministry.

Before the selection or advancement of a minister, each member taking part in the work should be thoroughly instructed as to the qualifications which the one selected should possess.

In casting his ballot each member should feel that he is working under the influence of the Holy Spirit, and allow no other influence to interfere with the work.

A few abuses of our present system weeded out, and a few improvements, made necessary by conditions different now from those in previous years, will without doubt give us more *able* and fewer *inactive* ministers on the list.

Nampa, Idaho.

It is not so much the great sorrows, the great burdens, the great hardships, the great calamities, that cloud over the sunshine of life, as the little petty vexations, insignificant anxieties and fear, the little daily dyings, which render our lives unhappy and destroy our mental elasticity, without advancing our lifework one inch. "Anxiety never bridged any chasm."—From "*Cheerfulness as a Life Power*."

The Ministerial Problem

By GALEN B. ROYER

The Author kindly asks that the readers reserve the forming of opinion and criticism until the last article is read.

- I. The Condition of Our Ministry.
- II. The Need of the Church.
- III. Why are not More Ministers Called?
- IV. The Kind of Minister the Church Needs.
- V. The Church's Part.
- VI. The Minister's Part.
- VII. Some Suggestions Looking Towards Remedy.
- VIII. The Real Difficulty and Its Remedy.

II. THE NEED OF THE CHURCH.

THE preacher is called for the church. His office is to serve her, and he who studies her real needs and faithfully proclaims the Word which she should hear, whether or not she desires it, comes nearest filling his holy calling acceptable to heaven's demands. That preacher who uses his office to carry out any pet notion of his own, or selfish ambition, or seeks to mould the church after the whims or worldly desires of his own heart, drags down into a mire and stench of sin indescribable the most holy office which can be given him in the world. There is nothing more to be despised with a holy despite on the part of God's people than the minister who knowingly and willfully gives way to the ways of the flesh and uses his ministry to forward his ends. A disloyal member is bad enough; a disloyal minister of the Gospel—there are not words to describe his sin.

Called to serve the church, it is the minister's first and highest duty to serve her in the light of God's revealed will. To do this he must study at the same time both the Word and the world (the church and those next to her), and bring to the latter just what God would have taught at the time. I sometimes fear that this purpose in preaching is too much lost sight of. Perhaps there are many more ministers to-day in the Brethren church who preach to entertain and please, than who preach to rebuke, correct, with all long-suffering and kindness. No minister has the right to use his own time, not to mention the time of his hearers, on any theme that does not instruct in righteousness, correct in conduct, or inspire in service.

Looking at the church from this standpoint, there are some great needs. There is a sad need of ministers who are sound in doctrinal teaching of the scripture. Now there is a narrow idea of doctrine that will flash into the minds of many, and I want at once to remove it. To many "doctrine" means trine immersion, feet-washing, Lord's supper, non-resistance, non-swearing, plain dressing, and a few other points. These are all right as far as they go, but one sometimes feels that in the minds of some good ministering brethren there is no other doctrine than these in the Bible. They can't preach a sermon without weaving one or more of these "doctrines" into it. Because they look at these few doctrines from so narrow a compass, people grow tired listening and leave them wondering why the world is not interested in Christianity. Let such preachers turn to the first recorded sermon of Jesus and see how much feet-washing, etc., they find in it. Yet here is one of the broadest, richest, most comprehensive doctrinal sermons that has ever been preached on earth. In this sermon is purity, humility, obedience, shining, filling, loving and other precious truths that are the very lifeblood of true religion.

Then there are the teachings concerning the Deity, Jesus Christ, the Spirit, redemption, temptation, salvation by faith and not of works, hope, and so on, that are the meat and drink of Christian living. In fact, when a minister comes to study his Bible carefully and compares the amount of space used for these other doctrines with the space occupied in discussing the doctrines which arise in the minds of many ministers of the Brethren, it looks as if they have taken good care of some phases of Christian life, but sorely neglected some "weightier ones."

Do not understand by this that I would make of little importance the principles and doctrines that have made the Brethren church peculiarly strong in defense of primitive Christianity. Far from that.

But how much better it would be for the church could every minister who reads the thirteenth of John on any occasion, read it and see the doctrine of humility and service which runs through the whole Bible. The depths of love are unfathomable always to him who seeks to live out what Paul taught in the eleventh chapter of First Corinthians, but many ministers could, if they would, live this great law more fully. This is within easy reach, and they would better realize what the Lord's supper is meant to teach. Yea, verily, take this doctrine which has given the church so much concern ever since she has had an existence,—nonconformity,—and a comprehension of the fuller doctrines of the Bible would not only see new beauty in nonconformity, but would carry it into every phase of life properly and make the church indeed a "peculiar" people. His arguments would be reasonable and convincing instead of arbitrary and driving.

On the other hand, I want no surer proof of a superficial study of the Word on the part of the ministry of any congregation, whether they be "loose" or "strict," than that the membership goes after the world rather than not conforming to it. The real Christian is a nonconformed one in dress, business, ambition, pleasure, service,—everything. And when a portion follows not these in all godliness and honesty the fault lies in the ministry more often than many are willing to admit. For what value are the minister's words against pride and pleasure on Sunday if he himself pursues with unabating breath all through the week his one joy or ambition which is not consecrated to the Lord? This can be accumulation of wealth, knowledge, or power, as far as that matters.

Second, the church is needing a ministry in touch with the Holy Spirit. As God the Father ministered in the world before Christ, as God the Son ministered while here on earth, so now God the Holy Spirit is administering the affairs of the church ever since the day of Pentecost. The Holy Spirit is a very indefinable One to too many preachers. As inspirer, teacher, leader, comforter, guide, every minister must be in close touch with him to be able to serve the Lord properly. "What shall be my message to-day?" says a minister. Don't ask man; ask God. How helpless, how puny is that minister who knows not the Spirit's guidance! Don't say you can't learn to know him. "My sheep know my voice," but the voice of a stranger will they not follow. The three-year-old child will know the voice of its mother in the dark, and so will the minister who has become familiar with the voice of the Spirit, and rejoice in its leadings, when he is as well acquainted and as familiar with him as the child is with its mother.

Now and then there appear ministers who are afraid of Holy Spirit religion. Well, what a strange ideal, to say the least. Of course no man may know all about the work of the Spirit, and he who thinks he does badly deceives himself. But because no one may know it all is no reason why he should not acquaint himself with all within his reach.

It is the one great lack of the ministry of the church. The Spirit is grieved because his services are not more sought, his guidance is not more respected, his leadings when he does come to one are not more fully followed. And when he is grieved, the whole church feels it, and the Word of the Lord is not glorified.

If the ministers of the Brethren church realized the returns that come to them who seek to know the Spirit of God just as far as he will reveal himself, every one would be studying the Bible for that end,

and a new life would be noted in the pulpits everywhere.

Third, The church is needing a ministry more fully filled with a life of such service as brings sacrifice and suffering for Christ's sake. Some congregations care little how much their ministers suffer, and seeing this the membership quit sacrificing and suffering for the cause. Other congregations would interfere with real needed sacrifice and suffering until Christlike it would be fitting to say to such "Peters," "Get thee behind me, Satan." There are times when a minister should have the comforts of a Mary and Martha home to rest the weary head and prepare both head and heart for the morrow. But there are other times when the garden with its grassy green and moonlight shadows are more suitable for the struggle at hand. There are times when the lacerated and bending back of the minister as he treads the way to crucifixion should not call forth so much concern for his suffering as what must follow sooner or later in the lives of these sympathizing ones. Fittingly might the minister say to them, "Weep not for me, but weep for yourselves and your children," because you will not take up the cross with me.

The spirit of ease and the other road than the thorn-road is the one too often sought by the minister. The course makes the pulpit powerless and the Word of God without real effect. Let there arise a generation of ministers who actually suffer,—suffer persecution for truth's sake, suffer want more or less, a scanty meal because of faithfulness to the Spirit of the Lord,—and a new power will arise in these preachers, and the congregations will receive what they need.

Without such a ministry, it is not possible as far as I can discern to give the people what they should know and feel and understand. As the ministry falls short, so shall the congregation be short.

Elgin, Ill.

HOW FAR?

By D. L. MOHLER.

How far shall the church go in adapting itself to the conditions of the world? Have you ever thought about it? It is the most vital question before the Brotherhood to-day. It has been a "bone of contention" for a long time, but perhaps never so closely controverted as to-day. The conditions surrounding us and the stage of our development as a religious body bring this question prominently before us.

Dare we make any changes to adapt ourselves to temporal conditions? I say, "Yes." Times change. Conditions change. Environments change. We must meet human nature as it is brought before us, *now*; not the way it was a generation ago. But there are certain fixed principles to regulate our adaptation. Where a condition of loyalty to God is determined by a "thus saith the Lord" the church has no right to make any change, but where the same condition depends on the "spirit of the gospel" the church has a right to make such changes as do not infringe the gospel principles. The first of these is exemplified in nonswearing, the latter in our nonconformity.

When a change becomes necessary it must first be ratified by the entire body, under the guidance of the Holy Ghost. This is imperative if we desire to preserve unity. Annual Conference is the representative power of the church. It is the current application of the power of the Gospel to the individual and collective life of the membership.

One fixed principle of regulating adaptation is Rom. 12: 1, 2; James 4: 4. These scriptures deny us the right to compromise with the world. We are a *separate* people. Whenever we lose our distinct separation from the world our power will be gone.

Another principle is that there must be a *positive* demand for such a change as is asked. A *negative* demand is almost invariably weakening, *viz.*, our changes to encourage missions, organize Christian Workers' hands, promote Sunday schools, etc., are *positive*, because there was actual need of them; the

plea for leniency in opposition to vanity, such as the plea for the hat because there is no more harm in a plain hat than in a compromise bonnet, the desire to go to harmless(?) amusements, etc., are NEGATIVE, because there is no actual need of these indulgences, and they are desired because they gratify the carnal nature.

There are other principles than the two enumerated, but these suffice to illustrate the argument. Moreover, these two are *fundamental*.

Now what are some of the things in which changes in adaptation are solicited? I will name a few.

OUR MINISTRY. *This is positive.* Our methods and management of our ministry have been good, at least fairly so. But with the aggressive mission spirit, the establishment of city organizations, and the greater demand for preparation and ability, a change of some kind, or a better application of our present plan, is necessary.

OUR SCHOOLS. Our schools occupy a strange position in our church economy. They pass as church institutions, and measurably they are so, but what *direct* power has the church over them? It is true, the individual members of the school are amenable to church government, the same as any other members of the church, but that is about all. On account of the patronage of schools coming from many places, and their influence being general, all over the Brotherhood, there ought to be some way to hold them to a faithful compliance with the principles of the church, so that our boys and girls may come home from them stronger in every way than before they attended.

OUR ASSOCIATIONS. There seems to be a spirit of indulgence growing in parts of the Brotherhood in regard to attending worldly gatherings, such as fairs, political meetings, etc. Every time we affiliate with the spirit of the world we weaken the power of the church. "My kingdom is not of this world" is as true to-day as ever. There cannot be any gain to spiritual vitality by compromise. Another element of this class is the tendency to affiliate with moral, semi-religious organizations. It is better than to do nothing, perhaps; but I can hardly see how it can be excusable where there is a body of members that can organize Christian Workers' bands, missionary bands, or Missionary Reading Circles. The Brethren church is a complete spiritual organization, and furnishes opportunity for all the energy of all the members.

POPULARITY. There is manifested, now and then, a desire to show the world what a powerful organization we have. This is so apparently inconsistent with our unassuming profession that its manifestation is usually its own rebuke. If we are faithful to the Gospel, we are sure to be, more or less, unpopular. Our God will arrange earthly conditions to give us opportunities for the development and exercise of all our power, if we keep the church pure, steadfast, and aggressive.

NONCONFORMITY. It is sometimes argued that if we would modify our position against fashionable adornment the result would be a great increase of membership. Past experience does not establish this, but rather the contrary. Our plain churches are our strong churches,—the churches that do most for the Brotherhood. Anyhow, it isn't numbers, but fidelity, that gives power. If the individual has not sufficient courage to deny the gratification of carnal desires, he is not the right kind of material for useful membership in the Brethren church. This may seem pretty strong, but it's true. How far may we change and yet be consistent? As far as neatness, comfort, or economy require, and no further. The Brethren church affords a spiritual home for such as love consistency in appearance and conduct. Brethren, let's keep it so.

FINANCE. Formerly, some lines of business were condemned by the church that to-day are freely engaged in by our members. We should always be very careful in all our financial operations to engage in no business and make no obligations that will compromise our self-denying principles. Our brethren in the past have been noted for their honesty, integrity, and fairness. In places we seem to be losing some

of this. Let the golden rule still be our guide in business.

MISSIONS. This is a *positive* and a very important question. We have an excellent general missionary plan, but we need to improve much in local work, especially in city evangelization. There is a wonderful field before us here. Why is it that we cannot get as much money for missions as other denominations that have large salaries to raise for their ministers? Think about this, brethren. Cannot we, who have the true doctrine, afford to do as much as certain false religious organizations that tithe all their members? And why cannot we find the willing workers as they do? Did we but make the same effectual effort in home mission work as the Mormon church is making, what a wonderful work we could do for the kingdom of God!

There are other questions that merit our serious, prayerful consideration, but these are of the most vital importance. Think on them.

Lecton, Mo.

ANNUAL MEETING AND BUSINESS.

BY J. E. MILLER.

FOR a number of years there has been considerable writing and talking about doing away with trafficking at our Annual Conference, but in spite of all the talking and writing the trafficking not only continues but seems to increase. There must be reasons for this. Let me see if we can find what the reason is. We are told that more secular business is done at our conference than at other religious conferences. This should be expected or at least I expect it. Why? Well, other religious bodies hold their conferences largely on the delegate system. The delegates meet and discuss the questions and decide the policy of the church. We have both delegates and non-delegates in attendance. Of course the non-delegate attendance is largely in the majority. For this class there is not much to do. Those who are gifted will have the opportunity of making speeches, but the voting is done by the delegates. I am aware that they find it quite a rest to walk around the grounds and transact business, especially if they are getting a bargain.

However honest we are, there is no doubt but that we are a money making and a money saving people, and we want to make a dollar go just as far as we can. We are always looking for snaps at the bargain counters. This leads railroad men, land agents, and other business enterprises to center at the place of our yearly conference and flood the ground with their literature and wares. They know that we will buy them if we have an opportunity and can be convinced that there is money in it. They also know that a great number attend the Annual Conference not for the religious association, but for social advantages, and that this body of people are ready at any time to talk business.

We are partly to blame for this. We insist that the railroads shall give us the lowest rates, shall furnish as many passes as possible, and then to even matters up we try to secure a large patronage. A smaller attendance at our conference would mean more church business and a deeper spirit, if those should attend that are especially interested in the church and its work. This money getting idea has such a grasp upon us that we are anxious to have the rebates certain roads give us. If it is illegal for the roads to grant rebates, is it right for the religious body to accept rebates?

If the committee of arrangements could cut loose from the rebate idea and make as its first consideration the caring for the people in an orderly way, instead of crowding them together so that both the railroads and the people with whom they stay get the impression that we are very easily satisfied and that anything will do for us, there would be one step towards cutting out the traffic; and then if the committee of arrangements would shut out all business from the grounds and secure a guarantee that there should be no place for business transactions near the grounds, that would help very much. Another thing that would

help even more than this is if our people as a whole would simply refuse to patronize those business concerns that make it a point to make the Annual Meeting a place of merchandise. I am not sure that there is very much difference between much of the business that is done on the grounds and near them and that business which Christ condemned when he cleansed the temple. And if I am correct in this there might be a wonderful cleansing at Springfield should he chance to pass that way as he did at Jerusalem.

Mt. Morris, Ill.

"THE SALOON MUST GO."

BY J. S. ROLLER.

THE above is the motto of the Anti-Saloon League, a national organization with branches in almost every State in the Union laboring for the overthrow of the liquor traffic in our country.

It is the desire and purpose of the organization to do this with Christian methods, by getting the people in a community in favor with their principles and securing the removal of the evil inch by inch, in one community and then another, one city and then another, until the whole country shall be brought under its influence.

It holds that the great force to be destroyed, in the first place, is the saloon, it being the center of the liquor traffic, "the vital spot." A small army of brewers, saloon-keepers and bartenders are financially interested in the development and prosperity of the saloon. And as their bank accounts depend upon the number of their customers of drunkards and dram drinkers they do all in their power to increase that number, all to the unutterable detriment of the nation, the home, and the church. Its efforts, therefore, at present, are directed almost exclusively against the licensed saloon, and while the growth and work of the league has in no sense been spasmodic, it has in a thorough-going manner already achieved great success. It began its work in Ohio about ten years ago, and now some of the States have a majority of their saloons closed. Here in Virginia, for example, the league has been working only about five years, and nearly half of the saloons have been voted out, until seventy-three out of the one hundred counties are "dry." But as those remaining are chiefly in the cities there remains yet much persistent work to be done in this as well as in other States.

Now the important question for our consideration is: What part shall we, the members of the Brethren church, take in this work? We would not recommend that we connect ourselves in membership with this or any other outside temperance organization, for temperance has always been one of the cardinal principles of the church, and we believe there are methods used in connection with some of their work that we could not sanction and should take no part in. But that they are accomplishing great good in ridding our country of the saloon, we cannot question. They believe it is necessary and it is their desire to unite all the temperance forces that exist for the destruction of this great evil. This, too, we must concede is necessary, for the success of the work demands their united strength. It seems to me, therefore, that it is our duty as an organization to unite our strength with them in this great movement and support the work in every way consistent with gospel principles. It is necessary to stir the people up on this question by agitating and bringing it before them in a light that will cause them to think and be aroused from their indifference to it. "It must be shown that the saloon is utterly useless, without one single redeeming quality; and that, on the other hand, poverty, insanity, fighting and brawling, lust and murder, and crimes the most heinous are the legitimate offspring of this pit of perdition." In this way public sentiment is created, and no permanent results can be expected until this work is thoroughly done, and the people are convinced of the degrading and destructive character of the saloon, and of their duty to assist in expelling it from the country. Along these lines may we not, especially our ministers, consistently do an effective work?

And now how about voting on the question of bar-room license? Here in Virginia—and we presume it is so in other States—the saloon exists in any community only by the consent of a majority of the people who vote. Our brethren have always been admonished to take no active part in politics, but this is not strictly a political question. The law is enacted making the granting of license to sell intoxicating liquors optional with the people where the license is applied for. Hence in a local option election we only say whether we want a licensed saloon in our neighborhood or not. There are localities in which many of our brethren live that have saloons that could not be removed without their vote. In such a case were a local option election held and some of us remain neutral, would we not in a great measure be responsible for the existence of the saloon? It seems to me, brethren, that we as a body should help this cause along. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8.

Timberville, Va.

THE WOODEN MAN.

BY A. G. CROSSWHITE.

WHILE walking along the street of a certain city earlier in life, I was puzzled to know where so many people came from and where they were going, and why they hurried so, and why they didn't speak as country people speak when they pass each other; when suddenly I jostled against a nicely dressed young man with such a pleasing address that I was just fixing my mouth to say: "Beg pardon, sir. I didn't mean to be impolite," when, just as suddenly, I discovered that I was about to speak to a clothing house "dummy." Like one who gets a fall, I looked to see if anybody was looking, and went on my way, mentally philosophizing that there are lots worse things in the world than a wooden man; I mean a real wooden man. As an advertising medium they perform their part well. If one happens to speak to them by mistake, they will at least look at you pleasantly. They never look at you quizzically until you are just ready to speak to them, and then suddenly turn their heads away and pretend to see some one on the other side of the street.

They do not puff tobacco smoke in your face, drink beer or chew gum. They never turn a corner to avoid meeting you if they chance to owe you a dollar. They are not the fellows that hang around the churches and peep in the windows to see who is there. They wear good clothes, but they come by them honestly, and never owe a penny for them. If there is any mischief going on it is not the "dummy"; and lots of people would be better off in the next world if they could exchange places with them.

But there are "wooden" men that do actually speak. Like the chameleon of the South, that is always the color of the thing it is on, they are generally with the crowd, and can be used either as a billboard or a danger signal. We call them

Social Figure Heads.

We sometimes hear the expression, "A wooden man ought to know better than that." They simply count one more when you go to figure up the sum total. To make a crowd this helps; to pay an assessment it pinches. His vote counts just as much when it comes to imposing unjust taxes upon his neighbors as anywhere else, and it amuses him to think that *unloading* is harder work than loading sometimes.

It is reported of a certain political leader that he and his wife were looking over a cemetery for a last resting place. He was inclined to choose a sunny hillside exposure, while she fancied a square in the low ground beneath the drooping willow tree. "Yes," said he, "it's very nice there, but it's the *unhealthiest* plat of ground in the whole cemetery." This teaches us a lesson. Whatever else this man may have thought of the life beyond, he wanted at least to keep up appearances.

Neutrals.

The old grammars said "neutral means *neither*." Laodicea was full of such people and God was sick at the very remembrance of such church members. The hawks and crows look on the old man in the garden with suspicion at first and keep their distance, but they probably began to think after awhile that a real man that can watch the chickens and garden so attentively, day and night, could also keep the weeds down. So he begins to lose their respect; and, pretty soon, they get in their work right under his nose. The "snow man," the "rubber man," the wax figure and those of other perishable and inflammable material must be protected from sudden changes of atmosphere. So the "wooden" society and church man. He cannot stand much heat or cold.

He aims to be neutral on all questions that might compromise his bread and butter. If state or church moves, he enjoys it; if it drags, he is not responsible, and the *willing horse pulls on*.

Flora, Ind.

THE USE OF FORM IN CHRISTIAN SERVICE.

BY JESSE D. MOHLER.

It has been a common thing for those not satisfied with the peculiarities of the Brethren church to quote the latter part of 2 Cor. 3: 6, "The letter killeth but the spirit giveth life," in defense of a desire for broader privileges. All such use of this scripture is a misinterpretation that can be reached only by separating it from the context. The reading of the entire chapter shows plainly that the "letter" is the Mosaic law, while the "spirit" is the "law of the Spirit of Life in Christ Jesus that hath made me free from sin." Rom. 8: 2. It is the substance of Rom. 6: 18, 22, in which we are described as being "made free from sin" and "have your fruit unto holiness and the end everlasting life."

Our heavenly Father did, from the earliest record, show himself to be a God of form, order, and system, and, in everything in which we can see his work, there is full evidence of his continuance in following systems that make use of forms peculiar to the end desired. In the opening of Genesis the earth is described as being without form, but he promptly set about to bring it into systematic form. In the creation and in all succeeding laws established in nature there was, and is, constant use of forms and system, without which God does not work.

In the establishing of religious service among men the spiritual condition was as chaotic as the physical had been in the beginning. As complete a set of forms and as much system was needed as was shown in ordering the change of physical chaos, and it was all set in motion. We have advanced for several thousand years, but have not gotten to a place where many of us can follow a careful line of Christian work without something to lay hold of as a guide, and as positive evidence to ourselves as to the clearness of our course.

Forms are to religious experience very much the same as a tree is to its fruits. They are the framework that holds in evidence the final results, and through which passes the support that materializes the results in church work, very much as is the part of a tree in bearing its fruit. God, in his wisdom, could have caused apples to grow on the ground, on rocks, or on dry brush, just as easily as on an apple tree, if he had so chosen; but he established a complete system, and gave it form peculiar to the purpose in view. In like manner he has not ordered that the graces of Christian service or the fruits of the Spirit be spontaneous creations, but has established forms and services to do their part in the growth and development of their partakers. Without forms and ceremonies there would be nothing tangible to our building, and we all want something we can see and handle.

A tree is known by its fruits; but among the many varieties of fruit trees each is so true to its peculiar form that when you thoroughly know the fruit of one you know the general characteristics of the fruit of all trees with the same form and appearance. Just as

truly can you judge of the general results of a church organization by knowing the work of one healthy congregation that follows its peculiar forms and ceremonies. They are visible ideals around which the invisible cluster and grow, and develop fruit that is peculiar to that organization.

No man can tell why a tree of form peculiar to its variety will bear sweet apples, while a tree showing the form and appearance belonging to a certain other variety will bear sour fruit if planted in the same soil; but God has so ordered and the results are sure to follow. Neither can we fully explain why one Christian organization will develop certain traits, and another something different, when all claim to be striving for the same goal. However, it is a positive fact that the ideals of our church can not be reached under Episcopalian ceremonies, nor can you produce an Episcopalian under the Brethren service.

You can hybridize fruits and grow a variety that is different from either parent stock in form, appearance and fruit. Hybridism of church services makes as positive changes in forms and in results. It is necessary to keep close to the parent stock if you want to keep the results the same. Our original stock in church work is found in the services and sacrifices ordained by Christ to reach a certain end, and those who would reach that end should not hybridize with the world.

There is such a thing as growing trees for their forms and appearances, regardless of fruit. The same may be true of church services, if we undertake to establish such ceremonies as interest and please the disposition that likes to see the wheels go around. However, the letter of the Gospel of Christ gives us much that can be depended on to bear results, and there is no need of hybridism with worldly forms, ceremonies, or appearances. Follow closely the letter of the Gospel, and add abundantly of the spirit, and the fruit will come true to name, and each will receive his full reward.

Warrensburg, Mo.

FROM ELK LICK, PENNSYLVANIA.

After nearly a year and a half of pleasant, and we trust, not unprofitable labor with the dear brethren, sisters and friends of the Elk Lick, Pa., church, through the sad affliction of our son, we are obliged to change location and climate for his sake. It is indeed with sadness that we leave the Elk Lick church. Our labors with them have been appreciated, and we feel gratified with the results. Many are the kindnesses we received at their hands. The Lord reward them for the same. The interest and attendance at all the services have been unabating and increasing.

During our stay with them we have had an interesting evergreen Sunday school. A live Christian Workers' meeting has been organized with nearly all the young members taking an active part, with a number of outsiders in attendance at all the services. Four have been added to the church. Three deacons were elected at our fall council and installed, and the future outlook for the church is promising. But they need an active minister to take hold of the work and help them along a few years yet, when we hope they will have workers developed fully able to carry on the work. Before leaving them we hope to have one or two young brethren called to the ministry.

The church requests me to have the oversight of them until they can secure someone else. Brethren, fervently pray for us.

March 23.

T. S. Fike.

OUR NEW SONG BOOK.

What of it? When Bro. Holsinger wrote to me about the new book, I said, What we want is a book not too large, so the price can be made to meet the masses, with the best of poetry and music, suited for Sunday school and Christian Workers' services. And as Bro. Holsinger sent me the proof sheets of the music that goes into the new book, I gave them, at my leisure, a careful reading. I would now say to our youthful lovers of sacred music, including the older ones as well, Bro. Holsinger has given us two song books. The "Gospel Songs and Hymns No. 1" and our "Hymnal." These gave excellent satisfaction. This the third one, "Song Praise," for the place it is to fill or supply, I think exceeds either of the former. The music is new, spicy and catchy. Bro. Holsinger gave some of his finest productions in composition and drew from the best of authors. Once tried by our music-loving people they will surely give it a place in our Sunday school and young people's services. The price is low; all can secure this excellent book. I speak for it a large sale.

Meysersdale, Pa., March 21.

C. G. Lint.

WHO IS TO BLAME?

BY MRS. D. M. BRUBAKER.

Who is to blame that some of our churches are less than half filled with eager listeners on the Lord's Day? The Scriptures say, "Forsake not the assembling of yourselves together as the manner of some is." Out of the fifty-two Sundays each year, how many find us absent from the sanctuary without an unavoidable hindrance? Are we not inclined to sacrifice church for carnal desires, forgetting that we have enjoyed good health, plenty to eat, and many other rich blessings during the week? While we have six days allotted to us for the care and preparation concerning our temporal and physical needs in this world, can we not give one day out of every seven as a day of thanksgiving and praise for all these unbounded blessings? God is daily handing out to us such spiritual blessings as we need, and how ungrateful we are! How dim our light is shining before the world!

Look out over the large harvest fields of the world and you will see faithful ones of our number scattered, a few here and a few there,—giving all their time to the cause and working hard. Some are even sacrificing their lives for the cause of Christ, while others sit in ease with their treasures laid up here on earth, and now and then give a *little* for the cause. One is made to wonder whether the Lord requires more of some than of others; but no, that could not be. God is no respecter of persons; we all have a work to do. It may be that some think they are all right if they do not go to the church every opportunity, just so they deal honestly and squarely with their neighbors. But God does require service of us, and regularly, too, at that; he wants us to be faithful and earnest, and diligent in all things. When we in the judgment stand we will be shown the record of our past lives. We will then see the mistakes made, and the opportunities to help some one that we let go unimproved, just because we would not consent to make the required sacrifice. How eagerly we will look over the book for the record of some good done by us, that we may be permitted to enter through the gate into the Holy City. Life is short, the harvest is great, let us all be up and doing while it is day.

Liberty, Ill.

PRAYER.

BY JOHN ZUCK.

It is not the desire of the writer to elaborate on this very common and oft-referred to subject, neither to criticize unduly our praying people. Yet our pure minds need often to be reminded and stirred up, lest we fall into the unedifying ruts of simply "saying prayers" instead of praying with the spirit and with the understanding. We are liable to pray much like we preach—with so much sameness of tone and words that the attentive ear soon becomes uninterested or amused rather than impressed with deep devotional service. It is true that John the Baptist taught his disciples to pray, as did also our Savior, and if we would study carefully and prayerfully the subject matter of our Lord's Prayer as he gave it and designed it for us we certainly would not say over those words in the manner in which they are often uttered. Now in all kindness, brethren, let us mention a few things so we are understood. The writer is by no means pleading perfection, for he has found the need of watchfulness along these lines.

We have heard the Lord's Prayer uttered so fast that it amused the congregation rather than impressed, and reminded us more of a little boy scared and nervous saying his first piece in school and trying how soon he could get through with it.

We have also heard prayers offered Sunday after Sunday year in and year out when certain ones prayed,—no matter what the day was like, few or many present, what the subject was for Sunday school, or what the sermon was,—the same phrases would be used and said in such a monotonous way

that it was rather barren of spirit, praise, petition, adoration or thanksgiving.

We had thought of naming some of these phrases so often repeated, but for the present we will desist, hoping that these hints may be sufficient to start us thinking and thus help us fortify ourselves against the folly of vain repetitions. Many very helpful things have been said in the MESSENGER that have so assisted and edified our beloved Fraternity that its services have been greatly improved.

One more thought, and we close, and that is, approach God in prayer with a deep sense of reverence, whether it be in the home or the public assembly. Do not begin to pray before all who kneel get down. Let us not act as though there was a rush about it, but kneel gently, and when all is quiet, proceed to speak to the Almighty God whose presence we feel and whose ear we desire to engage.

Clarence, Iowa.

THE ANNUAL MEETING OF 1862.

BY JOHN CALVIN BRIGHT.

This meeting was held ten miles west of Dayton, Ohio, on the old Hay farm. In 1845 a special council was held here in the fall by consent of the Annual Meeting of the same year.

This meeting was very largely attended. The local papers estimated the crowd from forty to sixty thousand on the Lord's Day. The Brotherhood was well represented. Eld. John Kline came up from the South and was the central figure and moderator of the conference. Others came as refugees to remain on free soil, away from the active scenes of the Civil war. Numbers drove in private vehicles over a hundred miles. There were acres and fields of vehicles. The roads for long distances were crowded with them. The boarding and lodging were free, yet hundreds of hucksters had a thriving trade.

On Sunday there was preaching at eight different places on the grounds, and all through the conference week there were series of meetings each night in the different meetinghouses and barns in a radius of six miles or more.

The Standing Committee was the largest in number up to that time, as well as the most widely distributed, three having come from beyond the Mississippi. This was the first representation from the territories west of the Father of Waters.

Bro. D. P. Saylor was noted for his commanding presence and statements; Bro. John P. Ebersole for his voice of a lion and terse, epigrammatic remarks; Bro. H. D. Davy for his winning presence and logical statements; Bro. James Quinter for his earnest devotion and spirituality; Bro. John Metzger for his lively manner and great simplicity; while Brethren Henry Kurtz and Peter Nead were ripening up with old age, while a number of young brethren gave promise of usefulness, among which we remember R. H. Miller and Enoch Eby.

Some seventy queries were acted on by the meeting. The weather was fine. As usual the lost boy was there, but he yet lives to write the story.

Dayton, Ohio.

TURNING THE OTHER CHEEK IN CHINA.

Whosoever smiteth thee on thy right cheek, turn to him the other also (v. 39). The Chinese have great contempt for this teaching of Jesus (or "the barbarians' Holy Man," as they call him), for they consider such actions as unmanly. A Chinese Christian was once explaining this to a group of people gathered in the chapel under the mission hospital. He said, "I will tell you how we obey this command. When you are sick or hurt, you come to the hospital and we nurse you, dress your wounds, and care for you, but you go away and revile us and lie about us. Then, when you are sick again, you come back and we nurse you and care for you again. That is how we turn the other cheek."—Mrs. Cara S. Park, Prospect, N. Y., in S. S. Times.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, April 8, 1906.

THREE STEPS TO SUCCESS.

Scripture Lesson, Philpp. 4.

I. I Will Try.

1. This Denotes:

- (a) Willingness, Esther 4:16
- (b) Submission, Mark 9:24
- (c) Determination, Luke 15:18, 19

- 2. Nothing Great Accomplished Without Repeated Effort, Luke 18:3-8

II. I May Succeed.

- 1. Keep the Head Up, Luke 21:28
- 2. Eyes Looking Forward, Isa. 45:22
- 3. Affections on High, Titus 2:13

III. No Such Word as Fail.

- 1. My Life is too Important, Luke 12:23
- 2. My Soul is Much More so, 1 Peter 4:19
- 3. Christ will Sanctify Both to His Glory, 1 Thess. 5:23

I. I Will Try. And, "If at first you don't succeed, try, try again," will be a good motto. "There is no excellence without great labor," someone has truly said. Whatever is worth doing at all is worth doing well. Do you hate or dislike to do certain things that you know you ought to do or that are hard to do? Begin upon them first and finish them, then do the pleasant things. By and by all will be pleasant. Be submissive yet determined and persevering. Study the advice given in Longfellow's "Psalm of Life."

II. I May Succeed. You certainly will if you follow the above rules. Be hopeful. Be a man; be a woman. Trust in yourself. Too many fail because of a lack of confidence in themselves. Follow in the footsteps of the Master. Swerve not to right or left. He will help you. Set your affections on things above, not on things on the earth. Col. 3:2. Let your energies be rightly directed and let your object be a high and noble one.

III. No Such Word as Fail. A failure in this life may mean a failure in the life to come. You can afford neither. "Trust in God and do the right." He who numbers the hairs of our heads and notes the sparrow's fall is surely caring for us. Commit both body and soul into his care. Work in harmony with his will and law. Take comfort from Psa. 1:3. Keep a pure mind, a sinless heart, a clear head, and a firm trust in a higher power. Philpp. 4:8. (Many excellent Scriptural and literary quotations as well as recitations may be found and should be used in connection with good thoughts from various talkers.)

THE PRAYER MEETING.

For Week Beginning April 8, 1906.

LESSONS FROM THE REPORT OF THE SPIES.
Numbers 13:17-20, 23-33.

1. Their Commission, "Get You Up."—(Verse 17.) Moses bids the spies search the land, and ascertain what kind of inhabitants, etc. It is well to know the strength and character of the enemy we have to conquer. As with Israel, so with us, when the Lord bids us to go in a given direction, it matters not how great the difficulties, or how formidable the foe, we shall have grace to surmount the one and to overcome the other. With every "Go" of command, Christ gives us the "Lo" of his presence (Matt. 28:19, 20).
2. "Be Ye of Good Courage."—(Verse 20.) True courage is the outcome of the fear of God. He who fears God need fear no foe. He who has looked into the face of God can look into the face of any man. True courage is based upon consistency of living (Joshua 1:6, 7).
3. The "Nevertheless" of Unbelief.—(Verse 28.) Unbelief always magnifies difficulties and makes them far larger than they are. The unbelieving spies saw the difficulties—great cities, high walls, tall giants. All these things they saw, but they did not see Jehovah at all. Their eye was not fixed on him who is invisible. Doubtless the cities were great; but God was greater. The walls were high, but God was higher. The giants were strong, but God was stronger than they all.
4. The "Well Able" of Faith.—(Verse 30.) The man of faith, who looks to God, exclaims, "We are able to overcome." Faith looks the difficulties straight in the face. It is not ignorant, not indifferent, not reckless—it depends wholly on the Living God! It looks to him, it leans on him; it draws from him. Here lies the grand secret of its power. It cherishes the calm and deep conviction that there never was a wall too high for the Almighty, never a city too great, never a giant too strong. Faith is the only thing that puts God in his proper place; and, as a consequence, is the only thing that lifts the soul completely above the influences of surrounding circumstances, be they what they may.

HOME AND FAMILY

DEAR LITTLE HANDS.

SELECTED BY LIBBIE HOLLOPETER.

Dear little hands, I loved them so!
And now they are lying under the snow—
Under the snow so cold and white,
I cannot see them or touch them to-night.
They are quiet and still at last, ah me!
How busy and restless they used to be!
But now can they never reach up through the snow?
Dear little hands, I loved them so!

Dear little hands, I miss them so!
All through the day, wherever I go—
All through the night, how lonely it seems,
For no little hands wake me out of my dreams.
I miss them all through the weary hours;
I miss them as others miss sunshine and flowers;
Daytime, or nighttime, wherever I go,
Dear little hands, I miss them so!

Dear little hands, they have gone from me now,
Never again will they rest on my brow—
Never again smooth my sorrowful face,
Never clasp me in childish embrace.
And now my forehead grows wrinkled with care,
Thinking of little hands once resting there;
But I know in a happier, heavenlier clime,
Dear little hands, I will clasp you some time.
Dear little hands, when the Master shall call,
I'll welcome the summons that comes to us all—
When my feet touch the waters so dark and so cold,
And I catch my first glimpse of the city of gold,
If I keep my eyes fixed on the heavenly gate,
Over the tide where the white-robed ones wait,
Shall I know you, I wonder, among the bright bands?
Will you beckon me over, oh! dear little hands?

A VERY PREVALENT DISEASE.

THERE is a great deal said about wholesome surroundings in these days. Clean cellars, clean yards and alleys, clean clothes and bodies. All this is very good. It cannot be overstated. When allowed to become dirty these things are very unwholesome. They breed miasma. They should not be tolerated. Everything possible should be done to banish them from the land.

But there are other unwholesome things besides our physical surroundings. Unwholesome mental qualities that breed miasma. Take, for instance, pride. It is an unfortunate thing for any person or household to be afflicted with that mental disease which we call pride. It subjects the victim to untold wretchedness and uncounted trials.

It does not only affect the mind but the body also. It will finally produce physical wretchedness, haggardness, sallowness. Sometimes the presence of one victim in a household destroys the peace of home and converts domestic felicities into horrors.

A physician tells us this story. He was a fairly well-to-do man, enjoying a good annual income. He owned his house, which was a good one, nicely furnished. He had one daughter. She had been well brought up and it was a happy family. The daughter had finished her preliminary education and entered a female seminary located near by.

Here the daughter came in contact with some of the upper crust. She formed the acquaintance of girls belonging to rich families. She was invited to several little festivities and social occasions.

From here I will let the doctor tell his own story: "We were very glad to have our daughter become acquainted with the girls of the best families. We were proud that she was mingling among the best people. We determined to give her a surprise by allowing her to give a party to her friends. She had attended several parties and we thought to return the compliment.

"It was at the breakfast table when my wife said: 'Lucy, your father and I have been talking it over and have decided to allow you to give a party to the friends you have met at the seminary. We will have the house in as good shape as possible and employ a caterer to attend to the affair. We will issue cards of invitation and do everything we can to make it a pleasant occasion.'

"To our surprise, our daughter began to make ex-

cuses for not doing so. On questioning her, we found out the cause of her hesitation. She had been to the homes of her friends. She had noted the elegance that we did not possess. Their houses were larger and better furnished. Had more room, more servants. She was ashamed to invite her friends to our modest home. We had only one bath room in our house, only one dining room, no picture gallery, no colored porter, no real Bagdad curtains.

"I was astonished beyond measure. Our own daughter, the pride of our lives, the joy of our hearts. Ashamed of her home! I had supposed our home to be everything that could be desired. The differences she had noted never once entered my mind. We had enough. We were comfortable. Our house was even bigger than we needed and I supposed we were elegantly situated in every particular.

"But our daughter was ashamed of us. To give a party to her friends in such a home as ours would be only to humiliate her. I can never describe the despair and disappointment that the confession of our daughter cost us. We were not angry at her, but we were filled with an indescribable sorrow. It was almost as if we had lost our daughter forever. She had always been so happy in our home. So proud of it. So perfectly contented with its accommodations. But now she had passed forever beyond the things we could afford.

"Of course, she would doggedly consent to eat and sleep in our home as before, but the joy of the home had gone forever. It was as if some blight had fallen upon our home. Had our daughter met with some accident which had crippled her for life it could not have brought greater sorrow to our home. The blight that had entered our hearts was a thousand times worse than chronic disease. It would have been far better for her to have remained ignorant of the things taught in the seminary than to have exposed her to the miasma of pride.

"From that day on she ceased to be our daughter in the full sense of the word. We referred to the matter very seldom. For it was easy to see that there was an undertone of dissatisfaction constantly destroying her happiness. At times she would seem to shake it off and be like her old self for a few days, then a relapse would come bringing back the old discontent and inappreciation.

"We taxed our resources to make her Christmas presents and birthday presents a little more elegant and much more expensive. Once in a while these seemed to placate her, but only for a short time. The cold, hateful fact that our daughter did not belong to the same set to which her father and mother belonged could not be hidden any longer. We had neither the means nor disposition to give our daughter the place in society she coveted.

"It was all pride. The meanest kind of pride, and yet we were powerless against it. It came into our home like a stealthy miasma. It remained in spite of argument, persuasion and sacrifice. It never left us. Moroseness and moping took the place of the old vivacity.

"In about eighteen months from the time she entered the female seminary she began to fail physically. We tried to persuade her to take a trip, hoping that travel might revive her health and spirits. But she could not go where the other girls went. She could not afford to go as they did. She was ashamed to go elsewhere. So she preferred to stay at home. We did everything we could to save her, but she gradually went into a decline. Her disease was called consumption. Perhaps it was. At any rate her lungs were greatly affected before she died. But I know, and my wife knows, the true cause of her death. The real cause of our bereavement and affliction was pride, simply pride. A miserable, foolish pride that she caught from her girl associates exactly as any one catches disease.

"If we had another daughter we would guard her against the infection of pride with the same vigilance that we would guard her against smallpox or yellow fever. Indeed, I would rather take my chances with any infectious disease known to man than to face as I have already done the infection of pride.

"It was pride that killed our daughter. Just common, everyday pride. It was pride that desolated our home and brought into it a blackness that will never disappear. It was pride that caused myself and wife to grow old in a single year and brought premature wrinkles into our faces. It was pride caught at a female seminary.

"An open cesspool in our back yard would have been a bad thing. I realize that. But not half as bad as the pride that entered our front door. A malaria bog in our near vicinity would have been unwholesome. No man knows that better than myself. But a malaria bog would have been a benediction to our home in comparison with the pride which our sweet-spirited, contented girl brought into our home as the result of her association with foolish, vain girls who were above her in the social scale.

"Pride is a venom. A venom that slays not only the body but the soul."—Selected by a Sister in Kansas.

MAKING IT NICE FOR THE BOYS

A LADY received the following reply from a neighbor in answer to the question why she allowed her children and husband to litter up every room in the house, and the sentiment will find lodgment in the heart of every home-loving person in the land: "The mark of the little muddy feet upon the floor can be easier removed than the stain when those little feet go down into the highways of evil. The prints of the little fingers on the windowpane cannot shut out the sunshine half so much as the shadow that darkens the mother's heart over the one who is but a name through the coming years. And if my John finds his home a refuge from care and trouble, and his greatest happiness within its four walls, he can put his boots in the rocking chair, and hang his coat up on the floor every day in the week. And if I can stand it and he enjoys it, I cannot see that it is anybody else's business."

SISTERS' AID SOCIETIES

Ramey, Minnesota.

This report of the Missionary Workers of the Morrill church, Ramey, Minn., is for the six months ending Jan. 18, 1906. The number of meetings held was thirteen, with an average attendance of ten.

The money received for work was \$3.42; from donations, \$2.72. Clothing consisting of 36 new garments, 59 second-hand garments and 3 comforters was sent to different missions. Money in the treasury at present is 98 cents. —Ella Dage, Pres.; Sadie Aufer, Vice-Pres.; Emma Liveringhouse, Sec. and Treas.

Columbiana, Ohio.

We are glad that our Sisters' Aid Society is able to give such an interesting report of work done during the year 1905. We have been able, through our earnest efforts, to send \$16 to the India orphanage; \$15 to the church extension fund; \$9.66 to the colored mission, Palestine, Ark.; a box, valued at \$10, to the Chicago mission, and have remaining in the treasury \$5.99. Our prayer is that we may do more for the Master in the future.

Mrs. Joseph Harrold, Sec and Treas.

Elkhart, Indiana.

We reorganized our Aid Society in the Elkhart City church Dec. 8. During the year we met forty nine times. We made fifty-six bonnets, two comforters and one quilt. The total amount of money received was \$61.28. We sent \$2 to the Minneapolis mission; \$16.50 for the support of an orphan in India, and the remainder on our church debt. Each meeting is closed by reading a chapter and then prayer. Our president, Sister Kinsley, and others have been making house-to-house visits among the poor. We hope to be able to give good results from those visits.

Ella Wyland, Sec.

McCune, Kansas.

This is our second quarterly report of the Osage Aid Society. We held one all-day meeting and five half-day meetings. The number of members enrolled is nine, with an average attendance of seven. We made one comforter, pieced sixty-one quilt blocks and put together one quilt, made nineteen sunbonnets, two aprons, nine clothespin aprons, and sewed ten pounds of carpet rags. We received, as donation, material amounting to \$1.50; money donated, 65 cents; collections, \$1; received for goods sold, \$6.60; total amount received, \$8.25. Paid out for material, \$4.30; gave toward the building of the Chanute church, \$2; leaving a balance in the treasury, \$2.95. We close our meetings with scripture reading and prayer. May the Lord bless all such efforts. Mary Neher, Sec.

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FIVE more accessions to the church at St. Joseph, Mo., are reported.

BRO. J. E. MOHLER should hereafter be addressed at Blaney, Mich.

DURING a revival in the Pine Creek congregation, Ind., at the Blissville house, six applied for membership in the church.

THE present address of Bro. Daniel Rothenberger, of Indiana, is North Webster, and not North Liberty, as stated two weeks ago.

MARCH 18 a meeting at Timberville, Va., closed with fifteen added to the church. The meeting was held by Bro. Geo. W. Flory.

THE new house of worship in the Jonathan Creek church, Ohio, is to be dedicated April 29, Bro. E. S. Young conducting the services.

BRO. ANDREW HUTCHISON will conduct meetings at Earlville, Pa., until April 14 and then go to York, where he is booked to remain until May 4.

BRO. W. B. SELL writes that a new meeting point has been opened up in Altoona, Wilson Co., Kans., and that the interest and attendance are good.

IN this issue we have a communication from Cuba, saying that the members who recently located on the island are very much pleased with their new home.

WE wish to remind the churches of what has been stated before, that we do not publish in the MESSENGER programs of local meetings. This privilege is for gatherings in which state districts are interested.

BRO. S. W. GARBER, of Decatur, Ill., in addition to his city labors, is preparing to do some evangelistic work. Churches desiring his services may address him as above.

BRO. GEO. B. HOLSINGER, our music editor, was taken down with pneumonia Feb. 17 and has not been able to be in the field since. He is gradually recovering, but finds himself too weak to undertake much for the present.

ALL the churches sending delegates to the Annual Meeting this year should provide them with the credentials authorized by the Bristol conference. These credentials are furnished from the MESSENGER office, price ten cents a dozen.

AT Homestead, Mich., where the Brethren never preached before, Bro. A. W. Hawbaker recently held a series of meetings and six persons made application for baptism. The indications for building up a church at this point seem encouraging.

BRO. ABRAHAM PFOUTZ, of Crosskill Mills, Pa., and a minister in the Little Swatara church for a number of years, passed over into the spirit world a few weeks ago. He was quite old and had not been doing any preaching for some time. He is highly spoken of on account of his close attachment to the church and her interests.

BRO. T. S. FIKE, after laboring with the Ellick church, Pa., nearly two years, is about to locate elsewhere. He does this on account of the affliction of his son.

BRO. W. H. BYER, a young minister who has been attending school at Mt. Morris, called on us last Monday. In the course of a few weeks he locates in the Maple Grove church, Wis., and will give attention to the needs of that congregation. He goes to a field where there is much to do, and where earnest work will be appreciated.

BRO. J. O. BARNHART, who writes considerable poetry for the MESSENGER, and has given much attention to music, proposes to quit school teaching and give special attention to the conducting of song services for some of our evangelists who may need his aid. Any one interested in song services can write him. His regular address is at Cerro Gordo, Ill., but for a week or ten days he may be addressed at Huntington, Ind. He is open for engagements at any time.

THIS week Bro. J. E. Miller, president of Mount Morris College, is saying some plain things about some of the business carried on at the Annual Meeting. He does not place the blame all on one side, and in this he is doubtless correct. From what we learn it would appear that it is the purpose of the present Committee of Arrangements to carry out the decisions of the conference, regarding trafficking, to the letter, and if this is done we assure them that nine-tenths of the members in the Brotherhood will heartily commend them for their course. If the members in general will do their part, and thus make it easy for the committee, the conditions may be such that Christ would find little to condemn at the Springfield meeting should he chance to come that way.

WE are now filling orders for Song Praises, the new song book for Sunday schools and Christian Workers' meetings. Hundreds of the churches will want this book and they are certain to find it a great help in their praise services. Bro. Geo. B. Holsinger, the author, has endeavored to give our people the class of music they want and need, and we are confident that his labors are going to be appreciated. After you have examined the book write Bro. Holsinger at Bridgewater, Va., and tell him just what you think about the selection of the songs and music which has been made. In the meantime let the churches order a supply for their Sunday schools and Christian Workers' meetings. At the coming Annual Meeting the book is to be used to a considerable extent in the song services, Bro. Holsinger leading, and thus thousands will be drilled in the use of many of the songs. For price, see notice on next to the last page of this issue.

LAST Sunday morning we had the pleasure of worshiping with the Brethren at Franklin Grove, this State. This is one of our good working congregations, fully alive to everything that helps to develop the church along right lines. We had not been with them since they remodeled their large meetinghouse. The house was built some years ago, after the model of most of our churches, having one large audience room and then a basement. The members saw the necessity of better accommodations for their Sunday-school work, so they employed a level-headed contractor, who has an eye to convenience as well as taste, and now they have a commodious structure, containing a large audience room, a good platform for the preacher, seven or eight class rooms and two good cloak rooms. In addition to all necessary conveniences, the inside of the house is tasty. There is nothing fine or extravagant about it, but there is not as much difference between the Lord's house and the homes of the members as there used to be. They are not spending all their money on their homes; they have some for the church and use it judiciously. If all the houses erected years ago could be remodeled, like the house at Franklin Grove, our people would be able to do better work in the Sunday school as well as in some other important departments.

THE *Annals of Iowa* is a historical quarterly published at Des Moines by the Historical Department of Iowa. We are favored with the issue for January, 1906, which contains a well-prepared history of "The Dunkers in Iowa," by Bro. J. E. Mohler. The article occupies fifteen full pages in the neatly printed journal and is accompanied by two fine half-tones, one showing the South Waterloo church and the other the Dry Creek church, near Robins. The writup probably contains more information about the churches in Iowa than has yet appeared in any one communication. It can be seen that Bro. Mohler put a good deal of work on the article. The January issue of the *Annals* can be had by addressing the Historical Department of Iowa, Des Moines, and enclosing twenty-five cents. It will prove of special value to the members in that as well as in some other States.

SANKEY'S STORY OF THE GOSPEL HYMNS is the title of an excellent volume issued by the *Sunday School Times* company, Philadelphia. The neatly printed book, bound in cloth, contains interesting stories of nearly three hundred hymns, in addition to considerable information concerning the life and travels of Mr. Sankey himself. It is the most interesting and instructive work on the origin of hymns that we have yet seen, and gives a number of incidents clustering around the extended use of many of our most spiritual Christian songs. It is a fine book to keep handy for odd moments. Hundreds of ministers will carry the volume with them when they engage in evangelistic work. It will help them to some excellent and appropriate illustrations. The spiritually minded, the lover of sacred song and those cultivating the devotional spirit will find this volume a great help and comfort. This is one of the books that we take pleasure in recommending to the MESSENGER readers. Price, 85 cents, and it may be ordered from the publishers or the Brethren Publishing House.

EARLY in the year a brother wrote us about some of his children, who live away from the Brethren. One of them, he said, is a member of the church, and he felt confident that some good could be done in the neighborhood. He further added that the children wanted a minister to come, who could be depended upon to preach sound doctrine. It was thought that we might in some manner render some assistance. Of course we can not do editorial work and look after evangelistic work, too, nor did we see our way clear to reach the call through the paper. So we sent the letter to the president of a certain district mission board. Now we have a letter from him saying that he went to the place where the children live, held a revival and a number applied for membership. He is to return soon and in due time a body of earnest members may be secured, and thus the foundation for a church laid. It is good for members to call attention to the points where there is an opening for our ministers; then it is also good for our mission boards to give all needed attention to such calls, for in so doing hundreds may be gathered into the fold.

FAREWELL TO INDIA.

DEC. 6, 1904, we landed at Bombay, and Jan. 23, 1906, sailed away from India for China and the homeland. These two dates are fixed in memory's calendar because of the joy of meeting and the sorrow of parting, and the measure of time included is full of pleasant memories. We learned to know all our missionaries better, and to know them better is to love them more.

We were loath to leave India. It would have been so easy, so far as personal feelings were concerned, to have spent the rest of the days the Lord has for us to live in this world with our band of devoted mission workers. We love India, we love the mission work, and more than all we love our noble band of workers.

Shall we ever meet them all again? This question came to us as we stood on the deck of the *Simla*, and as she moved slowly out upon the waters of the great deep there came to us the beautiful words of a parting

song from those who were there to see us off on our long journey, the words a benediction and a prayer, "God be with you till we meet again." With bowed heads and streaming eyes stood the wanderers on board the ship, alone, and yet not alone, for even as the words of the song were wafted to us on the morning breeze the prayer was answered and God was with us and sustained us as he was with those who stood on the shore.

Yes! beloved in Christ, we shall meet again. It may not be in India, it may not be in America; if not, then it will be in that better land where tears of parting are never shed. And until then God will be with us all to keep what we have committed to him unto that great day.

How quickly the time of our stay in India sped away. But time never hangs heavy on one's hand when he is interested and busy in good work. There is no single phase of the mission work in which we were and are not deeply interested, whether it be the evangelistic, the orphanage, the medical, or the educational, for each of these has for its ultimate object the conversion of the heathen. We were moderately busy, too. We traveled over four thousand miles by rail, going about from station to station and to Bombay.

And now we are off on our seventeen days' voyage for Hongkong, China. It was destined to be one of the most pleasant of all our sea voyages. Barring a few hot days and nights the journey was all that could be desired.

At Colombo, a thousand miles from Bombay, we transshipped on the *Dongola*, a new steamer of the P. & O. line. She proved to be an excellent sea-going boat and afforded the passengers every possible comfort.

Prince Arthur of Connaught, nephew of King Edward VII of England, and his party of English noblemen were passengers on the *Dongola* from Colombo to Hongkong. We also had Prince and Princess Dhulip Singh, of India, on board as far as Singapore. Prince Arthur goes to Japan to confer the highest order of honor within the gift of King Edward on the mikado.

At Colombo, Penang, Singapore and Hongkong, all British colonies, Prince Arthur received royal receptions. Royal salutes were fired, triumphal arches erected, cities illuminated and flags and banners were everywhere displayed. At Hongkong a part of the British fleet assembled to do him honor. The roar of the heavy guns on the great battleship was deafening and we were heartily glad when it was all over.

I have no fault to find with the prince. The accident of birth has placed him in a position for which he is not responsible. He appears to be a sensible young man, and has a fine intellectual face and is twenty-two years old. But I do find fault with a system that spends millions in display, burning and worse than wasting money, while paltry thousands go to feed the starving in the empire. There will be more money wasted on these royal tours, three are in progress at this time, the Prince of Wales in India, the Duke of Connaught, father of Prince Arthur, in South Africa and Prince Arthur to Japan,—than will be given to feed the quarter of a million subjects of the king who are starving in India. And all this by those who profess to follow the lowly Nazarene.

The following extract from a noted journal, not religious, shows how the secular press to some extent regards these royal tours:

"In India they are giving the Prince of Wales a grand send-off. Millions on millions of rupees are being shot away, and eaten away, and drunk away, and squandered on banners, and triumphal arches, and processions, and costly but worthless gifts. It is almost picturesque. Probably the poet laureate, if he could write poetry, could rhapsodize most thrillingly upon it. In India millions are suffering from hunger, tens of thousands are dying of the plague. During the stay of the Prince of Wales, his father's loyal Indian subjects will be lessened by many scores of thousands from these two causes—for neither pestilence nor famine will knock off out of deference to visiting majesty. If this were really a civilized world,

England would not send a prince still further to ravage the depleted resources of the Indian people. It would invest the money his visit will cost in food and sanitary appliances."

We are now at Hongkong, quietly awaiting events. It was in our plan to go inland and study the missionary question at close range. But this morning's papers contained news that is a little disquieting. It is said that the American minister at Peking has telegraphed to Washington that he fears an outbreak and a massacre of foreigners. It is also stated that the United States government has ordered several battleships to proceed at once to China and that soldiers are being sent to Manila so as to be in readiness if there should be an outbreak.

We had planned to spend at least a month in China and perhaps a longer time. We may be compelled to abandon this part of our program. If so, we shall go on to Japan and sail for home on the *Mongolia*, the Lord willing, March 28, landing at San Francisco, if all goes well, about April 14.

Now that we have left India we are anxious to get home. If we are spared to reach Mount Morris again we shall have traveled on this tour of the world some 63,000 miles, having spent 135 days at sea. In all this long journey the Lord has been with us and has kept us from harm and danger. We praise his holy name.

Hongkong, China, Feb. 13.

A DAY OF SERVICE.

THE fruit and joy of the week is the Lord's Day spent in the Master's service. Yesterday was a day of special sweetness and interest. We began with the Sunday-school teaching. The teaching was part of the Sermon on the Mount. And in the senior class the lesson was begun with an open talk on the difference between what is called the regular oath and the affirmation. The point is a very fine one, so fine that perhaps only a few of the most careful thinkers succeed in seeing it. Yet that there is a marked difference is admitted by all whose minds have been called practically to the subject.

But the difference is taken for granted, without asking just what this difference is. Do you know that this is true in regard to a number of other things which we observe as a church? It is a good thing to have faith in those who are accepted as leaders in religious doctrines. But it would be better and more satisfactory to learn these things of ourselves and not from another. And so we will not, at this time, give our exposition of the difference between the civil oath and the simple affirmation as accepted in the civil law. But this we should all know, that the fact of our making the affirmation makes us none the less responsible in telling the truth.

In the second part of the lesson we had our thoughts directed to our moral and social relations to each other, on which a number of good suggestions were made.

And in the third division we had discussed the difference between the old law and the new on how we are to deal with our enemies. On this subject our church has pretty clear ideas of the Christ-idea as far as shooting, kicking, clubbing and choking go. But when it comes to the using of the sometimes more death-dealing weapon, the tongue, we forget our non-resistance principles. Yes, my brethren, we too often forget that the tongue may be the torch that sets aglow the fires of hell. Instead of using the weapon of love we are inclined to use the dagger of hate and bitterness. Instead of using the Christ-method of dealing with our enemies we follow the course of the Irish woman. She went to her priest to complain against her husband. She said he was so ugly, mean and abusive to her that she could no longer live with him.

"Well, madam," said he, "what have you done to make him better, and to love you?"

"Oh, father, I have done everything I know and still he is no better."

"But have you tried heaping coals of fire on his head?"

"No, your riverance, I haven't tried coals of fire, but I have tried boiling water."

Like the Irish woman we, too often, use the boiling water instead of the fire of love.

Following this we had preaching services. The subject used was the answer of Christ to the young lawyer who asked: "Who is my neighbor?" First, the men concerned, their different characters—the priest, the Levite, the Samaritan and the man who fell among thieves. Second, the road leading down from Jerusalem to Jericho—a road of note, dangerous, and a good place for a neighbor to be. Third, the duty of the proper using of the oil and wine. The sermon was a beautiful leading up to the service for the evening.

At the Christian Workers' meeting for six o'clock the delegates of the College Y. M. C. A. gave a very interesting report of the Nashville, Tenn., conference. A convention of five thousand delegates from the colleges and missionary workers of America, Europe and all parts of the world must mean something to the great cause of missions—more, perhaps, than we are prepared to think or believe. It means development, inspiration and push. And as a result something will be done. The question with us must be, What will we do about it? Will we help in this push, or will we try to follow after the pushing is done?

The organization is not an independent one preparing young men and women to do its own work, but its object is to stir up and encourage young men and women of all churches to enter the mission field and do work for the Master at home and abroad—everywhere work to bring men and women to Christ and salvation. The young men came home enthused with the spirit of missionary work. And if they can impart this spirit to the home members, an increased offering of missionary workers will be made to the Missionary Board in the near future.

For the evening we had a Japan service. A number of talks were given on the different characteristics of Japan as a nation and people. Also, in reference to the famine that has fallen upon the northern part of their country where hundreds are dying from starvation and thousands more are suffering and facing death for the want of food. Are the Japanese our neighbors? Yes, they are, because many of them are more than half dead. Do they need the Levite and the priest? No, not now. They are never needed. The starving will not be benefited by lookers-on and the passers-by. It is the good Samaritan with his oil and wine that is needed. Have we any of this kind of goods to send to our neighbors over the seas? The service was closed by lifting a liberal offering for the Japanese. Thus ended one day of service.

H. B. D.

EXPLAINING AN EXPLANATION.

In his reply to my recent article in the Messenger, Bro. Early says I agree with him save one point and concerning this asks, "Where are we?"

Let me reply; but first, let it be remembered that I admitted that he was logical looking with incomplete view.

On the face of it one might decide that Y. M. C. A. work "destroys definite conviction," i. e., that men might take a stand for Christ but not for the church. Here are the facts: In a recent single service in the Y. M. C. A. in this city one hundred men stood for Christ; of these sixty-five united with the church, and doubtless more would have done so had pastors for whom they expressed a preference done their duty in caring for them in a critical time. What church in a single meeting gets 100 or 65 to take such a definite stand?

Second, There seems an unnecessary play on the words "energy" and "interest." What difference? Interest awakens and controls energy—commands it. Bro. Early says, "Certainly laboring" with the Y. M. C. A. divides the energy. Let us permit it. Then he must also say that teaching and studying the Bible destroys interest in it; that trying to save men, and leading them to confess Christ tires us of doing it; that listening to uplifting talks—"laboring"—vitiates our desire to do good. If there was a time when the Y. M. C. A. did not stand for these, it is not now.

Third Discouraging Y. M. C. A. work does have to do with the problems of a city pastor, and I insist that "the

spirit of seclusion" or restraint, if that were a better term, is to our loss. Here men gather who do not go to church (sad but true). The need of a Savior is the dominant key of many of the addresses. Men accept him. Which will gain most, the church whose workers are ready to "teach them more perfectly," or the one that discourages working there? Now, "where are we," if we advise against it? Chas. A. Bame.

Dayton, Ohio.

Remarks.

FIRST of all, let it be remembered that the point I raised, and the only point, is the sufficiency of the church for purposes of moral and spiritual training. Bro. Bame says, If the question be to choose between the church and the Y. M. C. A. there is but one answer. That is to say that the church is superior to the Y. M. C. A. That's right. That admits the fundamental point in question. That point, therefore, need not be further discussed.

On the point of "definite conviction" it is now easy to see how Bro. Bame and myself seem to differ. The difference lies in the standards accepted. If those who stand for Christ in the Y. M. C. A. join a church afterward they have "definite conviction." This is Bro. Bame's standard according to the foregoing article. He says, "On the face of it one might decide that Y. M. C. A. work destroys definite conviction, i. e., that men might take a stand for Christ but not for the church." He then illustrates with the hundred men. That is to say when men do as the sixty-five of the one hundred it is an example of "definite conviction." Here is where the difference is.

My standard means all of this and much more. Hundreds of men join a church with scarcely a shadow of "definite conviction." The man that stands for Jesus, whether it be in the Y. M. C. A. or out of it, who gives himself in full obedience to all the teachings of the New Testament is an example of "definite conviction" in right things. This is my standard. Is this standard held by the Y. M. C. A., Bro. Bame? When it can be shown that the Y. M. C. A. teaches and stands for full obedience to all New Testament teaching, then I shall have occasion to change my position.

As to "the unnecessary play on words," I have this to say, When one poses as a critic he is expected to use words in their correct meaning. The proper distinction is now made. In calling attention to the loose use of the word "energy" I meant to suggest the idea that attending or "laboring with" the Y. M. C. A. does unquestionably divide one's energy, that it is not a contestable proposition, that it is so obviously true that no critic would ever think of questioning it, while a division of interest might appear to some as a questionable proposition. That's the idea, Bro. Bame. I wanted to insist on having said more than you put me down as saying, and at the same time to show that you were debating an undebatable proposition. But how this truth teaches the principle that teaching and studying the Bible destroys interest in it, etc., etc., certainly remains to be shown. It does not appear in the above reasoning.

In conclusion I wish to add that the conference is settled on the question. In the best wisdom of the Brotherhood the position is maintained that the working abilities of the membership should be devoted to the church. It may be that some elders are indifferent to the interests of their flocks and fail to see that all are employed. This is true, I think, and it is probably the most fruitful cause of some of our young members working with the Y. M. C. A. Such a condition ought not to exist, and I hereby urge all in charge of congregations to see that all the members, especially the young, have the opportunity to be employed in the church work. H. C. E.

TAKING LIFE IN DEFENSE OF SELF.

THE editor of the *Sunday School Times* asked some missionaries whether missionaries should ever take life in defense of self. One of the missionaries, Mr. S. M. Swemer, who has been in Arabia for years, and a man of fine scholarship and much experience, writes thus in answer to the question:

If impetuous Peter had not carried the sword from

the supper to the garden, he would not have been tempted to smite off an ear in self-defense. And it was not for Peter alone that the Master said: "Put up again thy sword into its place; for all they that take the sword shall perish with the sword." Back of the question proposed by the editor of *The Sunday School Times* is the other question, "Should a missionary carry weapons and use them in self-defense?" From actual experience, although a very limited one, and not on mere theory, I would reply to the latter question, No.

When I first went to Arabia, fourteen years ago, I was strongly advised by one who knew the Orient not to forget in my outfit a good rifle and a revolver. The advice was followed, but the folly of it was speedily evident. A missionary has no time to hunt gazelle, and the only other wild animals in Arabia are the Bed'ween. For nothing is more unwise, as a matter of self-defense, than to carry weapons among the Arabs. Trust them, and they will nearly always protect you; even robbers will spare your life if you are unarmed, while resistance would mean death. Doughty, the prince of Arabian explorers, once carried a concealed weapon, and it brought him only trouble. Renzo Manzoni, the Italian traveler, was shot with his own rifle by the Arabs in Yemen. I have twice traveled to Sana'a (once during the height of the Arab rebellion), across Oman and into Hassa as far as the capital, without carrying weapons of defense or ever feeling the need of them. On my first missionary journey to Makallah in Hadramaut, in 1890, I foolishly displayed a revolver to prevent being robbed by the Arabs. It was a useless piece of bravado that served me and my companion ill in the end. Kamil Abdul Messiah's prayer with those miserable nomads impressed them more and won their friendship. That year the revolver and rifle were sold.

None of our missionaries in Eastern Arabia, so far as I know, carry arms when traveling, nor do our colporteurs, some of whom are converted Moslems, and therefore always in danger from the hands of fanatics. My own life has been threatened more than once in the Gulf (once by a Persian mob, who shouted that I was introducing plague-germs into the town, and in proof dragged about a dead cat!), but I was saved without the use of weapons.

If a missionary is attacked in his home or on a journey because he is a missionary, the chances are that the would-be murderer has a conscience void of offense. He is probably thinking that by such attempted murder he is doing God or the gods good service. Is it then justifiable to kill such a one in self-defense? He is not prepared to die; it is presumed the missionary is. The highway robber may have the remnant of a conscience, like Jean Valjean in the house of the bishop, and be won by kindness. I like this story in Mr. Hudson Taylor's experience as a comment on the question discussed:

"One evening Mr. Taylor, intending to cross a river in China, hailed the boatman on the other side to come. While he waited for the boat, a Chinaman, not seeing that Mr. Taylor was a foreigner, struck him a great blow on the side of the head, and knocked him over into the mud. Mr. Taylor said, when afterwards telling the incident, 'The feeling came to me just to smite that man, but God stopped me.' When the boatman arrived, the man wanted to get into the boat, but the boatman said, 'No, I came across at the call of this foreigner.' When the Chinaman saw that he was a foreigner, he could hardly believe his own eyes, and said, 'What! you a foreigner, and let me strike you like that, and you not strike me back!' Mr. Taylor meantime had slipped into the boat, but he turned to the Chinaman and said, 'This boat is mine, but come in here, and I will take you out to the ship where you want to go.' On the way out to the ship Mr. Taylor poured into the ear of that man, whose face was bathed in tears, the message of salvation, and he had good hope that the Gospel of Christ had entered with power into his heart."

"Love your enemies" surely means to love them also in the hour of death and peril. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight."

THE COURSE TO PURSUE.

Our elder is too old to look after the interests of the church. We ought to have someone else, but he will not resign. We have been very patient with him, not wishing to hurt his feelings. What course should we pursue to bring about the desired results?

IN 1894 the Annual Meeting decided on a course to be pursued in relieving officials who do not labor to the edification of the members. We quote the part pertaining to elders, as follows:

"In congregations where there seems to be a general sentiment that the official labors of any elder, minister or deacon are not and cannot be made profitable to the church, the deacons may, on the annual visit, without any influence either for or against, get the preference of the members in reference to continuing such brother in office."

"If there be found a preponderance of sentiment against continuing his official labors, let the facts be stated in writing to the elders at district meeting."

"If a majority of elders at district meeting concur in their sentiment they shall appoint a committee of elders, who shall request such brother to ask the church to relieve him of his office, giving him the reasons for it."

"If he will not do this, then said committee shall, at a legally called council in the church where his membership is, give the church an opportunity to express her wish concerning his continuance in office."

The signature of the majority of the members to a paper of the character named should be sufficient to prompt the elders of a district meeting to give the case due attention. But the better way would be for an elder so to adjust his relation to his church that there need be no occasion for such a paper. If he will not do so of his own free will, then his close friends and relatives ought to take sufficient interest in the case to give him some wise advice.

THE DISHONEST MONKS.

IN order to satisfy the Catholic friars of the Philippines the United States paid them seven million dollars for the lands they claimed. Some of them had vast estates and lived almost like kings among a people who did their religious biddings. After receiving the money these monks forsook the twelve million people whose spiritual guides they claimed to be, left the country and are now living in luxury in other parts of the world. Possibly most of them have found their way to Spain. Their conduct is looked upon as shameful in the extreme. Even the pope urged that they should not appropriate the money to their own personal use as they are doing. By right the money belonged to the Catholic church and not to the monks, but the policy of the church is such that this wholesale appropriation of religious funds could not be avoided. Well may this be regarded as tainted money, not because it came from the United States, but because it has been diverted from the right channel. Evils of this kind may exist within the Catholic ranks, and the guilty parties be permitted to retain their full membership and official position in the church. This shows the lack of discipline. Men can be as corrupt as they choose and still be looked upon as loyal Catholics of an order held in high regard.

CHANGING LOCATION.

Elder D. has always lived in congregation A, and also has charge of congregations B and C. He moves into congregation C, but leaves his membership in congregation A. Is this legal?

WHEN an elder, minister, or any other member, moves into another congregation, the rule of the Brethren church is for him to take his letter of membership with him. To this rule there may be an occasional exception. The service of an elder, or minister, may be so much needed in his old congregation that it would be wise for him to leave his membership stand. This should, however, be done by the special request of the old congregation and the consent of the congregation into which he moves. It is a matter that he cannot decide for himself; it must be decided by the two congregations. Even private members, residing near the church line, may hold membership in one congregation while residing in another, but it must be by an agreement entered into between the two churches.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, Illinois H. C. EARLY, Virginia
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HOSTILE TO MISSIONARIES.

At the time of the Boxer troubles in China and more recently since there have been fears of another outbreak against foreigners, there has been occasion to ask why it is that these people, usually so quiet, become so violent against those not of their race, their hostile feeling extending even to the missionaries, whose property and lives are sometimes endangered and destroyed. And there have not been lacking those who, in order to explain it, laid all the blame at the door of the missionaries. This has been said so often that many people really believe it is true. In this way a class of persons who as a whole are of the highest character and who have given up the pleasures and comforts of home in order that the heathen might learn to know God, are misrepresented and blamed for that of which they are not guilty.

There are some unwise missionaries, of course, for it would be a miracle if every one selected were just what he should be. And this kind do at times make trouble, for they cause a wrong impression to go out. But the main trouble has been, is, and ever will be caused by the enemies of Christ—and not all of them were born and reared in heathenism. The priests of one religion are naturally the enemy of another religion that seeks to turn away their followers. And they ought to be, so long as they are honest and are seeking the truth. Many of them are not honest, are not seeking the truth and think only of themselves when standing in opposition to the teachers of a new faith. It is easy for priests of this character to influence their ignorant followers to seek the harm of the newcomers. It was the priests of the Most High who influenced the rabble of Jerusalem to cry out, "Crucify him!" when God's own Son was the teacher. And they have had their successors in all ages and all countries. The hostility manifested toward missionaries is most of all due the malign influence of these dishonest priests who think more of their pecuniary loss in case their gods are worshiped by fewer people than they do of the honor of their gods. They have the same reason for opposing missionaries that Demetrius and his companions had for opposing Paul at Ephesus—"By this craft we have our wealth."

It is to be expected that they should oppose new doctrines. But one would hardly expect that men who have enjoyed the blessings of the Gospel, though without accepting it, would take practically the same stand; yet such is the case. Some at home and others in foreign lands seem to delight in saying and doing what they can to hinder the progress of the kingdom of Christ. Why it is that they find pleasure in so doing is more than one is able to say.

There are men whose interests are opposed to the conversion of the heathen, for when men are converted to Christianity they will not buy whiskey, idols and some other things which men posing as upright citizens are anxious to ship across the ocean for a profit. With them it is a question of money. The effect of their actions apparently concerns them little. It is dollars, not souls, they are striving for, and at times it seems that they are not concerned even for their own welfare in the world to come. They are alive to only one thing—laying up treasure on earth.

No one need wonder that at times hostility and even violence is manifested toward missionaries by the heathen. They know no better and are encouraged to it by their superiors, their leaders, the men who they think speak the will of their gods. And then some men from Christian countries, men who are considered Christians, have their share in unholiness, and they will have to give an account. But hostility toward the good work will grow less as time passes, and some day it will cease altogether. May that time come speedily. G. M.

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UMALLA, BROACH DISTRICT, INDIA.

The cool weather is about to leave us and soon the hot days will be on. As yet the nights are beautifully cool and one does not care to be out in the night air without some wraps. Some days there are clouds and it looks as if rain would be the result, but very little has fallen. However, the people all say rain out of season is more harm than good. Just now the mango trees are beginning to blossom, and even a slight rain would affect them very much as hard rains in America affect cherry blossoms.

The cotton, too, is greatly affected even with cloudy weather. It is said that any clouds during the day will cause all cotton blossoms of that day to fall off and be useless. The cotton season is not yet over.

Sister Quinter is staying here in Bro. Lichty's absence. Bro. Lichty hopes to be home in a few weeks. He and Sister Lichty are both much improved in health and we hope they may have no more attacks of fever.

We are doing village work these days. Sometimes we manage to get out for a week at a time, and when that is impossible we try to reach our nearer villages by going each evening to one, then another. We have had some very encouraging meetings and shall continue to sow the good seed and in due time the harvest will come. The tigers are visiting different places these nights. We sometimes get to see them, but they flee from us as if their lives were at stake. Their main prey now is dogs, small calves and goats. I have seen three these last two weeks.

The people who know say they will not attack a number of people; neither do they venture too near a team with a lantern. We always carry our lantern with us, because we need it not only on the road but after we reach our places of preaching, for all the lamps villagers have is the light from the wood fire that is kept up outside of the houses on the ground.

I am more and more pleased to see how these people sit and listen to what we have to say. Very seldom do they oppose us or speak on the opposite side of the question. It makes our hearts ache for them, to hear them say, "What ignorance we have lived in! We'll put away our idols, for now they seem like the work of people who cannot think or who have no minds. The history connected with some of their gods and places of worship is most ridiculous. The Bhil people often use a certain stone that has some peculiar position on some hilltop, and each one of these has its history."

It is very seldom that the diseases prevalent in many places enter this section of the country. There are good reasons for it, however, and the strongest one is the fact that the people do not live off a heap, but their houses are built a sensible distance apart, thus doing away with much of the danger. Two villages about twenty miles away have been swept away by plague. This is not in the territory where the Bhils live. Think of a town of one thousand inhabitants losing one hundred people in one day by death. This induced the people to flee. Their empty houses are all that remain to show that the place was ever inhabited.

This is the time of year when creditors are after their debtors. The crops have been harvested. They have been fairly good, and he who is willing to work has been able to make a living and more too. The lazy man can be detected here as well as in all other places. There are plenty of them to be found wherever one may choose to go.

Last evening the beating of drums reminded us again that death occurred not very far away. The nearest village lost a youth of about ten summers. Unlike our way, these people make a great noise on these occasions. This boy died about midnight. The afternoon following, his body was taken to the place for cremation. Ahead were two men carrying the corpse. Over the body was thrown a red silk robe, this to be burned with the body. After everything is ready for the burning all the relatives go near and make some kind of an offering, laying it on or near the body. Bread or money is the most common offering. They have a superstition that somehow, sometime, the dead will eat it or in some way make use of it. The relatives furnish the crowd with plenty of intoxicants, and those most nearly related do the heaviest drinking, so that when the home-going time has arrived in most cases they are not equal to the task. If ever there is a time when our hearts are made sad it is to see such a performance over those who have passed into eternity.

The work on our bungalow is progressing slowly but surely. We hope to have it at least by monsoon time, though it ought to be done before that; but we have learned to calculate for necessary things way in the future.

A visit to the hill village last week proved to be very profitable and an enjoyable one too. The farther away from the railroad we go the less do we find people who keep caste. Formerly the Bhil people knew nothing of it, but other castes coming among them have gotten them into the notion of it too. Those not tainted with it are the quickest to believe and act in hearing the gospel truths. They live in a very small world, and know but little that is going on in this great wide world. The worker located in that part of our field is doing very well and his work will tell for great good not many years hence. He is a Bhil, therefore can do a greater work than if he had formerly been any other caste. These people do say some funny things. One man wanted to know what the Missy Sahib eats that makes her so stout. He was a bony fellow and I suppose he wanted the recipe. Another time in another place a little child came walking toward me that was much lighter in color than most of them and a woman pointed to it saying, "There, that girl belongs to your caste. See, she is white."

The road to these places was hilly, stony and crooked, yet we only dismounted one time on account of it. The

carts are better and more comfortable than they appear to be; at least you will perhaps believe me when I tell you that I slept one hour on the road home.

News from our workers at the different stations informs us that all are in good health now. For this we praise the Lord. We need health to do his much-needed work in this heathen land. Sadie J. Miller.

Feb. 14.

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BULSAR NOTES.

A Hindoo lecturer is at Bulsar the last few days, giving lectures in favor of idolatry. And many they be who appreciate what he says to them.

One of his arguments runs as follows: "A point is an invisible part. Yet the teacher makes a mark on the board to show the student what a point is. That mark is not the point, but it represents the point. Maybe not truly, but represents the point nevertheless. Without the chalk mark the student cannot get the idea. The point is like God. The mark like the idol."

Another argument is this: "The European says a, b, c; the Persian says alph, be, pe, the Sanscrit says a, ah, i, ih, u, uh, and the Greek says alpha, beta, gama, delta. One says father, another bap, another pater, another zeus, but it is all the same. No matter whether you worship this or that, no matter whether you look at some form or close your eyes trying to conceive the inconceivable, it is all one and the same thing. What you want is to worship; and seeing is believing."

The doctor and I went to hear him one evening. A great crowd of people were taking it all in and enjoying it apparently. We caught as much as we could, but as the lecture was in the Hindustani language, it was a little difficult to follow the speaker. In conversation with one of the young Hindoos present, he said to us that he did not like idolatry, but that he must yield to the wishes of his ancestors in his house, and so continue. I asked him what he purposed doing when he became the ancestor. He said he is not an ancestor. I said, "But when you are?" "Then," said he, "we will quit the business."

This week Brother and Sister Blough are visiting at the Pandita Ramabai's, at Amadnugger, and best of all, with Brother and Sister Berkebile at Vada. Vada is away far off from the railroad, and from the rest of us, and the dear ones there are fighting the battle single handed, as far as other missionary help is concerned. But we all feel it is a hopeful field, and are glad they can stick to it now. There is plenty of room here in this our chosen field for a good number of workers yet, before we can feel that we have justly occupied.

The doctor in his dispensary is happy. The growth of the work since removal to Bulsar is such that it keeps him hopping, and is developing faster than he can take care of it. He now has sixty to seventy-five cases a day, has had several eye operations, and is in demand generally. The dispensary is in a Mahomedan rented house at present, and it so happens that Mahomedans furnish the most patients. This is a good feature, for of all people, Mahomedans are hard to reach with the Gospel of Truth.

Last Sunday morning the Gujarati services were from text 2 Cor. 6:17. So clearly do some scriptures analyze themselves, and this is one of that kind.

Come out.
Be separate.
Touch not the unclean. } I will receive you.

How precious the thought that the church is separate from the world. How dull-sighted is the individual who would have the church more like the world. It is a fact that all over the world, and in all religions, the idea of separation from the world is a fundamental principle of those who would truly follow after religion. In many parts it is manifest by the Hindoo and the fakir idea, that of asceticism. To be separate they see is the thing. But we must be not separate from the people of the world, but separate from the sin of the world, and we have the divine idea. Separate from the people is not like Christ, but separate from the sins of the people is like him. He was with them. He was among them. He was one of them in all but the sins which they may have indulged in. He was a constant reproof to all forms of sin. Separate let us be, not separate from each other, but separate from the sins of the world, confessing our sins to those who stand for our good in the church, and walking more and more like our Master.

A few workers have sent us at different times, the used Sunday-school picture rolls. These charts come in splendidly, and are sought for by many. Especially will those of this year be valuable in the work, as they are all on the life of our Lord. One of the latest ideas is that of a temple-keeper who sent me word that he wanted several of these pictures of Christ to hang up in a Hindoo temple! I was puzzled as to what reply to make, but sent him word if he would come and ask me for them, I would gladly grant his request! W. B. Stover.

Bulsar, India, Feb. 23.

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God has planned to save the world; but he has left it to man to carry out his plans. Are we doing what we can to fulfill his purpose?

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Covina church held her business meeting March 17. Bro. P. F. Kesler and Sister Sarah Brandt were chosen to represent us at district meeting. Two papers were sent to district meeting. Three letters were granted.—Jennie Brubaker, Covina, Cal., March 19.

Tropico church met in council March 17 with our elder, S. G. Lehmer, presiding. Delegates were chosen to district meeting. Our love feast was appointed for May 5, at 2 P. M.—Clara B. Wolf, Tropico, Cal., March 20.

COLORADO.

Alamosa.—I write for the benefit of suffering humanity. Consumptives and weak-lunged people are coming here to the San Luis Valley, Colo., for their health. I know people who came here sick and got well. They returned to their homes and the disease would come back on them, then they would have to come back here. This is a healthy climate for consumptives. It has an everlasting supply of constant flowing artesian water. The summer months are cool, with mountain breezes, and the nights are so cool that blankets are always necessary. Good land can be bought here on reasonable terms.—S. P. Linebaugh, Alamosa, Colo., March 12.

IDAHO.

Weiser.—March 10 and 11 Bro. I. U. G. Stiverson was at Midvale and preached in the Baptist church. He is trying to make arrangements to have monthly meetings at that place. March 17 we held our council at Weiser. Eight letters of membership were read. We appointed our communion for May 5, commencing at 6:30 P. M., and also appointed a committee to draft plans for a new churchhouse, also to give estimated cost of building. Our services are all growing in interest and attendance. We have decided to start prayer meeting. Our first one will be this evening.—Pearl Johnson, Weiser, Idaho, March 21.

ILLINOIS.

Hurricane Creek.—A dear young sister who is sorely afflicted desired baptism and to be anointed. So we prepared a tank and placed it in her home, and as our elder, M. L. Hahn, was absent, Eld. Henry Lilligh administered baptism, and after she was baptized she expressed herself as being where she had long wanted to be. This was done March 20. Wm. H. Ketsing, Hurricane Creek, Bond Co., Ill., March 20.

Laanark.—We met in council March 22, our elder, I. B. Trout, presiding. Delegates to Annual and district meeting were elected. Bro. I. B. Trout to Annual Meeting and Brethren Boyd Zuck and D. D. Stitzel to district meeting. Six letters were granted and one was received. On account of contagious disease during the winter, we were obliged to postpone our revival meetings, so decided at yesterday's council to have the meetings in May, and close them with a love feast. In the evening, at our prayer meeting, one precious soul was reclaimed.—Maud Newcomer, Laanark, Ill., March 23.

Pleasant Grove, in the bounds of the Mt. Vernon congregation.—Bro. M. L. Hahn, wife and little son, of Pleasant Mound, Bond Co., came to us Feb. 24 and began a series of meetings which continued nineteen days. Bro. Hahn preached thirty-one sermons. Two precious souls near and dear to us, one being my husband, were made willing to put on Christ by baptism. Bro. Hahn and wife preached both by words and example. The little flock at this place is much encouraged.—Ida Wells, Shelter, Ill., March 19.

INDIANA.

Arcadia.—A number of sisters of this place met March 6 for missionary purposes. Two comforts and a few clothes were prepared and sent to the Shoals, Ind., mission, and one comfort and a pack of clothing were sent to the St. Joseph mission. Bro. Joseph Spitzer, from Summitville, delivered three interesting sermons at this place March 17 and 18.—Daisy Smeltzer, Arcadia, Ind., March 19.

Beaver Creek congregation met in council March 17, Bro. J. D. Rife presiding. Church elected Bro. John Trux trustee and Bro. Samuel White delegate to Annual Meeting. Bro. Rife remained with us over Sunday, preaching three sermons.—Hester Alexander, R. R. 2, Francisville, Ind., March 22.

Fountain church, Ripley Co., Ind., was organized March 6, 1906, by Eld. D. R. Richards, of Madison county, with one minister and three deacons. We have no house to worship in, but our own private houses; but we decided to build a house for the Lord, and have bought an acre of land to build on and have most of the logs at the saw mill. As soon as the weather will permit we will get the stone for the foundation. We are only fifteen members, three of them children and five sisters, leaving seven of us brethren and all of us poor. We feel weak, but all of God's promises are for us.—Luther Bedel, R. F. D. No. 2, Holton, Ind., March 19.

Ft. Wayne.—Sister Boles, living in the Ft. Wayne church, who is now past four score years, called for the elders of the church and was anointed. She craves the prayers of all her brethren and sisters in the Lord.—Jacob Ahner, 2346 Walton Ave., Ft. Wayne, Ind., March 19.

Indianapolis.—At our morning service yesterday one more made application for membership and was received by baptism. We called at the home of Eld. Murray Friday. He was not so well. By request we will state that if the health of Eld. Murray will admit, we will have a service at his room April 1, at 3 P. M. Services at the Brethren church on Laura street at 11 A. M., and we will arrange to leave there at 2 P. M. that we may all go together and make the service short and profitable and avoid all unnecessary worry.—J. W. Rarick, 274 Holmes Ave., Indianapolis, Ind., March 19.

Markle church met in council March 17, our elder Lewis Huffman, presiding. Eld. D. B. Garber and wife were received by letter. Levi Heaston was elected church clerk and the writer correspondent. It was decided to elect two deacons at the June council. D. B. Garber was elected delegate to Annual Meeting. A committee was appointed to secure a minister to hold a series of meet-

ings yet this spring. We have a live Sunday school, a wide-awake Christian Workers' meeting, an interesting prayer meeting and an active Sisters' Aid society as auxiliaries to the regular preaching service.—D. B. Garber, R. F. D. No. 2, Markle, Ind., March 19.

Plymouth.—Our series of meetings, conducted by Bro. D. W. Gustin, of the Pine Creek congregation, at Blissville house, closed March 14. Six were made willing to come out on the Lord's side. Others were aroused from their slumbering.—Emma Bottorff, R. F. D. No. 7, Plymouth, Ind., March 20.

Union City church met in council March 17. Bro. David Minnich was with us. Letters were granted to Bro. M. N. Rensberger and wife, who will soon take charge of the Old Folks' Home at Greenville. Bro. Ezra Noffsinger was elected delegate to Annual Meeting, and Brethren W. K. Simmons and Amos Cook to district meeting.

Church trustees were elected. Our Sunday school is progressing nicely, with Bro. W. P. Noffsinger superintendent and Bro. Wm. Netzley assistant. Christian Workers' meetings each Sunday evening are growing in interest. Sisters' Aid Society meets each week when the weather is favorable; Sister Dora Noffsinger president, Sister Jane Cloyd vice-president and Sister Rebecca Hay secretary and treasurer. We were sorry to learn that Bro. Geo. B. Holsinger was sick with pneumonia and could not fill his appointment for singing at this place at the present time.—Dora Noffsinger, Union City, Ind., March 20.

Walnut church met in council March 17. Four letters were received and one was granted. Bro. John Dickey was elected delegate to Annual Meeting. Bro. Howard Dickey was elected Sunday-school superintendent, with Bro. Fred Rohrer assistant. We decided to hold harvest meeting the first Sunday in August. We held two collections, one for Bro. C. S. Garber, of St. Joseph, Mo., to be used for charitable purposes, collection, \$4.07, and for world-wide mission, \$7.31. Sunday school is doing good work. Christian Workers' meeting is progressing nicely. We have preaching each Sunday after Sunday school.—Arley Bodey, Argos, Ind., March 19.

IOWA.

Muscataine.—Bro. Samuel Bowser, from Conrad, Iowa, gave us several sermons. We hope to reap not many days hence.—Stella Yeater, Muscatine, Iowa, March 24.

KANSAS.

Appanoose church met in council March 3. We decided to have a love feast this spring, to be held April 28. The report from the Sisters' Aid Society was read, which showed that they were very earnestly working for the poor.—Norman Flora, Route 1, Overbrook, Kans., March 20.

Cedar Creek church met in council March 17. Bro. J. E. Stouder, wife and two daughters were received by letter. One letter was granted. Our old elder, Bro. Jesse Studebaker, asked to be relieved from oversight of the churches in this district. Request was granted. We selected May 12, at 4 P. M., for our love feast. Bro. W. H. Price resigned his position as church correspondent and Messenger agent and the writer was elected. We organized a young people's meeting, with Bro. Frank Summers president.—Ethel M. McClain, R. F. D. No. 4, Garnett, Kans., March 18.

North Solomon church met March 10. Owing to the bad weather there were not many present. One letter was received. There will not be any love feast at our church this spring.—J. E. Small, R. F. D. Box 44, Bellaire, Kans., March 18.

Notice.—Anyone having occasion to correspond with the mission board of Northeastern Kansas will please address their communication to Geo. A. Fishburn, Overbrook, Kans., as the secretary will be out of the district from April 1 to Sept. 1.—S. J. Heckman, Sec., Michigan Valley, Kans., March 21.

Washington Creek church convened in council March 10. L. L. Hoover presided. Two letters were granted. Sunday school was reorganized, with C. O. Hoover superintendent and C. A. Ward assistant. The regular quarterly missionary collection was \$6.25, and the Sunday-school collection was \$15. We expect Bro. Geo. Manon to conduct a series of meetings at this place this fall.—Chas. M. Ward, Richland, Kans., March 19.

MARYLAND.

Broadfording church met in council March 10, our assistant elder, D. M. Zuck, presiding. Our aged elder, Nicholas Martin, who has been confined to his home the greater part of the winter, was also present. Eld. F. J. Neibert was chosen to represent our congregation at Annual Meeting. We expect to organize our Sunday school March 25. The district meeting of the Middle District of Maryland will convene at this place April 19.—Barbara Martin, R. F. D. No. 10, Hagerstown, Md., March 19.

Pine Grove church met in council March 17, with our elder, W. T. Sines, presiding. We decided to organize Sunday school in the near future.—S. Markley, Sines, Md., March 20.

MINNESOTA.

Battle Plain.—We organized a Sunday school March 18, to be opened the first Sunday in April, Mr. Fibrum acting as moderator, Vernon Ganfield was elected superintendent and Frank Shurr assistant. We meet at 10 A. M. It was voted that supplies be obtained from the Brethren Publishing House.—Anna M. Schechter, Hardwick, Minn., March 21.

NEBRASKA.

Carleton.—Bro. C. J. Lichty is treasurer of mission board of Nebraska, and all money is to be sent to him. His address is changed from Davenport, Nebr., to Carleton, Nebr.—C. J. Lichty, March 21.

South Beatrice church met in council March 17. Our elder, James Gish, presided. Nine letters were granted and two received. Bro. James Gish was chosen delegate to Annual Meeting. After council closed two were baptized, making nine since our series of meetings held by Bro. Charles Miller and Sister Bixler. We decided to hold our spring love feast May 5, beginning at 5 P. M.—Lydia Dell, Beatrice, Nebr., March 20.

NORTH DAKOTA.

Red River Valley church met in council March 10, preparatory to our communion, held March 12. Several letters were granted. Bro. George Strycker has been

with us recently and preached eight sermons. One was baptized. We held our communion Monday evening at Bro. George Swihart's. Nineteen communed.—Bessie Brower, Mayville, N. Dak., March 29.

Turtle Mountain church met in council March 17. Bro. John Deal officiated. Eld. John Hartsough, who has located in our midst, was with us. There were five letters received and one granted. It was also decided to send Bro. Mike Blocher as delegate to Annual Meeting, Bro. Mike Blocher delegate to district meeting, and Bro. George Deardorff delegate to Sunday-school meeting. Our Sunday schools were reorganized. At Perth, Bro. John Fisher is superintendent, Bro. George assistant. The North Star Sunday school has been closed during the winter months. It is opened again; Bro. Levi Fisher superintendent, Sister Mary Davis assistant.—Saloma Fisher, Perth, N. Dak., March 19.

OHIO.

Beech Grove church met in council March 17, Eld. David Hollinger presiding. One letter of membership was granted and two members were received by letter. Bro. Geo. Stump was elected delegate to Annual Meeting, and brethren Daniel Hollinger and Solomon Bolinger to district meeting. Bro. Joseph Royer was re-elected as church trustee and the writer was elected corresponding secretary. We decided to have a communion this fall, and also a series of meetings, to be conducted by Bro. Ezra Flory, of West Milton, Ohio, the coming winter. Bro. David Hollinger will be retained as elder. The brethren remained with us Saturday evening and Sunday morning and gave us two sermons.—Andrew A. Peiray, R. 1, Hollansburg, Ohio, March 19.

Bellevue.—The work here is moving along very encouragingly. Bro. E. F. Snyder has been giving us some very instructive sermons this winter. March 18, he preached a very strong discourse. The attendance and interest are quite good. We have had to give up two of our most earnest and regular workers in the persons of Brother and Sister Martin Stoner, who have moved to North Dakota. They were among the first fruits of the mission here in the city. We are in hopes that we may have a new churchhouse of our own here in the city before long. A lot has been purchased and a committee selected and are looking to an early completion of our desires. The missionary and district meetings for Northwestern Ohio will be held in the Logan church seven and one-half miles southwest of Bellevue April 19 and 20.—John R. Snyder, 803 N. Main St., Bellevue, Ohio, March 21.

County Line church met in council March 4. The main object was to consider the kind of a church to erect the coming summer, as we have a very poor house to hold our services in. Since our church meeting we selected Bro. James Guthrie delegate to district meeting.—A. M. Baker, R. R. No. 1, Herring, Ohio, March 20.

Eagle Creek church met in council March 17. Eld. E. Bossmer presided. Bro. J. J. Anglemeyer is to represent us at Annual Meeting, and Bro. J. R. Spacht at district meeting. The church decided to try to get Bro. W. R. Miller to give us views of the Bible Land. Our Sunday school and Christian Workers' meeting are moving along encouragingly. Our love feast will be held May 26, at 10 A. M.—L. V. Rodabaugh, Williamstown, Ohio, March 18.

Georgetown church at this place has been strengthened by a series of meetings conducted by Bro. E. B. Bagwell, of Bremen, Ohio. Two were received by baptism.—Lydia Stauffer, Arcanum, Ohio, March 23.

Jonathan Creek church met in council March 3, with our elder, Samuel Sprankel, present, this being the first council in the new churchhouse. The time of dedicating the new churchhouse was set for April 29. The services of Bro. E. S. Young, of Canton, Ohio, have been secured for the above date.—Jacob Leckrone, Glenford, Ohio, March 19.

Middle District.—Bro. D. C. Hendrickson, of West Milton, Ohio, gave us a very interesting sermon March 18, at 10:30 A. M.; in the evening Bro. D. P. Soltenberger preached. We would like to have more of the Brethren ministers stop with us and give us a few meetings.—Jos. H. Stark, R. F. D. No. 1, Box 79, Tadmor, Ohio, March 19.

Newton.—Our love feast will be held at the Sugar Grove house, May 29, at 2 P. M.—Mary I. Senseman, Pleasant Hill, Ohio, March 23.

Notice.—Those attending missionary and district meeting of Northwestern District of Ohio, to be held in the Logan church, Logan Co., near DeGraff, Ohio, April 19 and 20, will be met at Bellevue on the afternoon of April 18; also on the morning of April 19. Trains on the Big Four, Sandusky and Cincinnati division from the north, due at 9:10 A. M. and 4:48 P. M.; J. & O. C., Columbus and St. Marys division, west bound, at 8:32 A. M. and 6:10 P. M.; east bound 8:15 A. M. and 3:47 P. M. Those coming to DeGraff from the west will be met April 18 at 3:53 P. M. and April 19 at 8:55 A. M. Those coming earlier or later than time stated to Bellevue, notify B. F. Snyder, Bellevue, Ohio, and those coming to DeGraff notify the writer. Elders' meeting April 19 at 9 A. M. Meet at the church.—Abnegado Miller, DeGraff, Ohio, March 24.

OKLAHOMA.

Clinton.—Bro. T. A. Robinson, of Mansfield, Ill., came to us Feb. 22 and began a series of meetings at Hackberry schoolhouse, preaching thirteen sermons. Seven came forward and were buried with Christ in baptism. Bro. Robinson helped us to organize Sunday school and Christian Workers' meeting. This is a good field for someone. We pray that some minister will come here and take up the work.—Cornie Burton, Clinton, Okla., March 19.

Guthrie church met in council March 17. Bro. H. H. Ritter, from Mt. Hope church, was with us. One letter of membership was granted and six were received. We decided to hold our spring love feast May 6. We also decided to change the time of our council meetings from Saturday to Friday before the third Sunday of the last month in each quarter. Our other appointments are Sunday school every Sunday at 10 A. M. and preaching twice each Sunday at 11 A. M. and 7:30 P. M. We have no outside appointments. Our Sisters' Aid Society meets every other Thursday.—Lizzie M. Lehman, R. R. 9, Guthrie, Okla., March 19.

Guthrie church is moving along nicely. The district meeting was held at this place last October and since that time many inquiries have been made as to why the report

has not been made through the Gospel Messenger. We will give a brief statement. We have a good country, a good climate and a good working church district. We think it good when the churches all represent by delegates. The district, ministerial and Sunday-school meetings of the German Baptist Brethren of Oklahoma and Indian Territory were held at Guthrie Oct. 12-14, 1905. This was the largest district meeting ever held in Oklahoma. There were twenty-five elders present, thirty-one delegates represented twenty-four churches. Statistics show that we have 764 members in the district. At the close of this meeting we had our love feast. There were 115 communed; there wasn't room for all. Our church-house was full. A. L. Lloyd conducted the meeting. This is a city of over twenty thousand population and is centrally located in our district. Anyone desiring to locate in or near a good city, come and see or write the undersigned.—J. H. Neher, 1423 E. Grant St., Guthrie, Okla., March 15.

Hoyle church met in council March 15, our elder not being present. Six certificates of membership were received. Our elder, Bro. W. P. Bosserman, held a two weeks' series of meetings for us in February. One was reclaimed and one baptized. We decided to hold our spring love feast on May 5, beginning at 3 P. M.—Hattie Peters, R. F. D. No. 1, Box 84, Ames, Okla., March 20.

PENNSYLVANIA.

Back Creek.—We met March 17 in council preparatory to our love feast, to be held at Upton May 29 and 30, beginning at 10 A. M. One letter was received and four were granted. Decided to hold four protracted meetings, one at each church, next fall and winter.—J. B. Oellig, R. D. 1, Mercersburg, Pa., March 20.

Buffalo congregation met in council March 17, Bro. Greene Shively presiding. Bro. Isaiah Beaver was chosen delegate to district meeting; Bro. Augustus Pick was elected superintendent, and Brethren A. E. H. Royer and S. S. Starook assistants for the Sunday school, commencing with the next quarter. At our new house at White Springs, which is now finished and paid for. We are all truly grateful to those who so kindly contributed toward our much-needed place of worship.—Adda M. Shively, R. F. D. No. 4, Millinburg, Pa., March 19.

Harrisburg church met in council March 15, Bro. A. L. B. Martin presiding, assisted by our elder, S. R. Zug. We elected our church officers for the coming year. Bro. J. C. Eshelman was re-elected church clerk and the writer church correspondent. Bro. A. L. B. Martin was elected delegate to Annual Meeting. Bro. Aaron Hoffer and Bro. A. L. B. Martin go to district meeting. Five letters of membership were granted. We decided to hold our children's day and love feast May 13, children's day at 10 A. M. and love feast at 4 P. M. There is still some debt on the church.—Sallie E. Schaffner, 5 N. 13th St., Harrisburg, Pa., March 19.

Little Swatara church met in council March 12 at the Frystown house. In the absence of our elder, who could not be present on account of bodily ailments, the meeting was conducted by the writer. Among the business was that in regard to ministerial meeting, which is to be held in this district at the Meyers house, Oct. 30 and 31. Spring love feast at Zeigler house, May 29 and 30, beginning at 9:30 A. M. Officers for four Sunday schools were elected, schools to open April 1. Brethren Pfoutz and Meyers are delegates to Annual Meeting, and Brethren Gible and Alfred Lentz to district meeting. At this writing our elder is not able to leave his home.—E. M. Wenger, Fredericksburg, Pa., March 24.

Mountville church met in council March 21. Eld. H. E. Light presided, Elders Hiram Gible and John Myers also being present. A number of letters of membership were granted, and others received. Our elder, H. E. Light, was elected delegate to Annual Meeting, and Brethren H. E. Light and George Roland to district meeting. The time selected for our love feast at East Petersburg is May 9, at 1 P. M.—A. S. Hottenstein, East Petersburg, Pa., March 23.

Notice.—To the churches of Middle Pennsylvania: All those who have not already done so, will please settle their apportionment for the Home for Aged and Infirm, at Martinsburg, Pa., at least several days before the coming district meeting, in order that you may get the proper credit in report of trustees at that meeting. Remit to A. B. Mock, Solicitor, Martinsburg, Pa.—John Bennett, Sec., Artesmas, Pa., March 17.

Philadelphia (First Brethren church).—Sunday evening after an inspiring sermon two publicly confessed Christ and one more was added to the fold by baptism. Feeling the earnest need of a series of meetings, we decided to hold them, beginning April 1 and continuing until Easter, to be conducted by our pastor, Bro. T. T. Myers.—Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., March 22.

Reading.—This morning we gathered in our church-house and listened to an able sermon and in the evening to another one by Bro. A. M. Koontz, Union Deposit, Pa. Both morning and evening services were fairly well attended.—H. H. Moyer, 834 N. 6th St., Reading, Pa., March 18.

Rockton.—Our council met March 19. Our delegates to district meeting are Brethren J. B. Shaffer and E. W. Hollopeter. We decided to hold a local Sunday-school meeting July 4. We expect to do a little aid work. We are in need of a new churchhouse. Bro. J. B. Shaffer preached us two good sermons March 18. Bro. Frank Bilger will be with us from Juniata and give us a missionary talk on Japan, March 31.—Libbie Hollopeter, Pentz, Pa., March 19.

Uniontown.—Our work is moving along. A dear sister was baptized March 17. Others have expressed a desire to become members of the church and are awaiting baptism.—Jasper Barnhouse, 8 W. Craig St., Uniontown, Pa., March 24.

West Johnstown congregation met in council March 22, our elder, J. F. Dietz, presiding. Three letters were granted. Our love feast was appointed for May 13, to begin at 5:30 P. M., and have the examination service and the feast in one service. Brethren Albert Berkley and N. W. Berkley are to represent the church at district meeting and H. S. Replogle at Annual Meeting. The Volunteer Mission Band of Juniata College will give a meeting in the Roxbury house March 29. Bro. M. M. Sher-

rick, of North Manchester, Ind., will begin a series of meetings April 7 in the Roxbury house.—H. S. Replogle, 1316 Virginia Ave., Johnstown, Pa., March 23.

TEXAS.

Manvel.—Eld. Joseph Minnix, of Roanoke, La., came to the Manvel church March 4 and preached for us every evening during the week. On Saturday we held our council.—J. H. Peck, Manvel, Texas, March 20.

VIRGINIA.

Angels Rest.—March 18 our home minister preached at this place to a few attentive listeners. We have a membership of twelve, and only one member out to hear him.—N. H. Kingree, Eggleston, Va., March 20.

Burks Fork church met in council March 17, A. J. Weddle, our elder, presiding. Brethren E. A. and Joel Weddle were elected delegates to district meeting. On Sunday Bro. L. M. Weddle preached us an interesting sermon.—Mae Hylton, Willis, Va., March 20.

Christiansburg.—I just returned from Bedford county where I labored two weeks in the mission field; preached at three places. There was a good interest at Calvary schoolhouse, but we had to close too soon. A good work could have been done here could the meetings have continued longer. The Lord willing I go to Ronceverte, W. Va., next Monday to hold a ten days' meeting. This point will complete my labors in the mission field of the First District of Virginia. Will have something to say of the work later.—Chas. M. Yearout, Christiansburg, Va., March 22.

Flat Rock.—Feb. 24, Bro. Geo. W. Flory, of Bridge-water, began a protracted meeting at Timberville, and continued until March 18, preaching twenty-seven sermons. Fifteen precious souls, ranging in age from ten to thirty, were received into the church by baptism. The meeting closed with a good interest. There is a live, evergreen Sunday school at the above-named place, under the superintendency of D. Frank Zipser. The most of the converts were Sunday-school scholars. At the close of the Flat Rock Sunday school March 18 Bro. J. D. Shaver was elected superintendent for the ensuing year, with John E. Wine as his associated superintendent. This school has doubled its average attendance in the past two years, and has been added to the ever-increasing list of evergreen Sunday schools the past year. All of the Sunday schools of our congregation have made some progress.—J. D. Wine, Moores Store, Va., March 19.

Midland.—We held our council March 31, M. G. Early, our elder, taking the lead. We expect to improve our churchhouse. We have an evergreen Sunday school, also Christian Workers' meeting, for which we elected officers. Delegates to district meeting are A. Chambers and B. B. Switzer; J. W. Good goes to Annual Meeting. We decided to have communion in May, also a series of meetings in August or September. Midland church was organized nearly twenty-five years ago by Elders Isaac Long and E. L. Brower, and was the first church of the Brethren in this part of Virginia. Now we have five organized churches here with about four hundred members, five elders and a good supply of other officials. Yet there is room for work. The adjoining county has not a place of meeting by the Brethren, and not a sermon for fourteen years to my knowledge.—B. B. Switzer, Midland, Va., March 10.

Mill Creek congregation met in council March 17, our elder, H. C. Early, presiding. Our Sunday school was organized with C. E. Long and T. I. Bowman superintendents jointly. Delegates to Annual Meeting, H. C. Early and Joseph Pence; delegates to district meeting, C. E. Long and J. W. Bowman. On account of our dear Brother Early having a great amount of work outside the congregation in different mission fields, he called for an ordination, which was granted. The matter will be attended to soon after the district meeting, which will be held at Mt. Vernon, Augusta Co., Va., May 10 and 11. Decided to hold a communion May 5, at Mill Creek church.—J. P. Diehl, R. F. D. No. 1, Harrisonburg, Va., March 19.

Mt. Hermon.—March 18 Brethren S. A. Sanger, H. G. Miller and P. H. Showalter came to us. The same night Bro. Sanger delivered an encouraging sermon. Monday morning we assembled in the capacity of a council meeting. Bro. Sanger presiding. Bro. Sanger will begin a series of meetings May 12. Near the close of these meetings we decided to have our love feast. Monday night we assembled again for worship. Bro. Miller gave us an instructive sermon.—E. S. Geer, Geer, Va., March 23.

Mt. Pleasant.—Sunday school was reorganized March 18 with bright prospect. Lucretia Wampler was elected superintendent and S. E. Wisman assistant; secretary and treasurer, the writer.—R. L. Myers, Penn Laird, Va., March 19.

Pleasant Valley congregation met in council March 17. Our elder, S. P. Reed, presided. Two letters were received. S. P. Reed was elected delegate to Annual Meeting. Daniel Dulaney and the writer were elected delegates to district meeting. March 18 Bro. W. A. Elgin, of Smith River congregation, Va., preached us a most excellent sermon.—Michael Reed, R. F. D. No. 3, Box 31, Floyd, Va., March 19.

WEST VIRGINIA.

Pine church met for council March 3. Bro. D. B. Arnold, of Beaver Run congregation, and Bro. Peter Arnold, of the Knobley congregation, conducted the meeting. Bro. James Fleming and wife were advanced to the eldership. Next council will be the first Saturday in June, commencing at 9 A. M. Bro. D. B. Arnold preached for us Sunday morning, March 4. —Robert A. Rinker, Purgitsville, W. Va., March 18.

WISCONSIN.

Maple Grove.—Bro. J. M. Moore came March 17 and filled his regular appointment, preaching five sermons. He was also requested to preach in the Presbyterian church in Stanley on Wednesday evening before his departure for home. This closes Bro. Moore's work at this place at present. He could not leave without giving another invitation to those who are outside of the fold of Christ, and one dear lady came forward and is awaiting baptism. Bro. Moore has been laboring with us for some time. We expect Brother and Sister W. H. Byer, of Cando, N. Dak., to take up the work at this place.—Katie Mock, R. R. No. 1, Stanley, Wis., March 22.

●●●● CORRESPONDENCE ●●●●

"Write what thou seest, and send it unto the churches."

FROM SOUTHWEST KANSAS.

March 5 the members of the mission board met in regular session. Much business came before the board and was carefully considered, we hope to the advancement of the cause of our blessed Master. There were several congregations without ministers and since our last meeting we received application from several ministers who have a desire to change locations or devote their entire time to the work. Such applications were considered and we decided to try to locate suitable men at these different points as soon as possible.

Bro. Funk, who has been placed in charge of the mission at Wichita, is doing excellent work, and the outlook is promising.

Bro. H. M. Barwick is at present visiting the different congregations of our district in behalf of the mission cause, and we hope that he may touch the purse strings and loosen them to the needed amount. The mission farm at Prowers, Colo., which was bought for the purpose of pushing a mission point at that place has proven a success and the farm has been sold at an advance. A church has been organized at this place which is self-supporting and contributes liberally to the mission cause. Other points which have been under the care of the board for some time will soon be self-supporting. This is what makes mission work encouraging, when new churches are built up and old ones revived so as to care for themselves and help to push the work at other points.

May the Lord continue to bless the efforts of these dear laborers that churches may be built up over this broad land of ours and souls gathered into the fold.

Conway, Kans., March 20.

M. J. Mishler, Secy.

SOUTH ST. JOSEPH MISSION.

On account of my absence from the city for ten days a delay has been caused in a report of our work.

Another box of provisions has recently been sent us. Many of the Aid Societies are responding to our calls for clothing and a goodly number of boxes are coming in. So many comforts have been sent us. When the dear sisters are making these and the many new garments for the little people, I wonder if you think of the many hearts you make glad by your labors? God bless you all in your labors of love.

The Sunday schools and Christian Workers and a number of individuals are still responding with their donations for the advancement of our work here. It is our aim to receipt for everything that comes in, but if a mistake is made, as sometimes happens in our rush of correspondence, and you do not receive a receipt in due time, please notify me.

Sometimes boxes come in with no name or address and we are at a loss to know who sends them. If the sender of the box would always put his name and address on the same he would be sure of a receipt.

An addition of two rooms is being built on the rear of the churchhouse as a home for the missionary sisters, and in a few weeks we will be permanently located there. This will be a wonderful saving in our expenses, for we are now paying a big rent.

Last Sunday night we closed a five weeks' revival meeting. Two weeks of the time Bro. C. P. Rowland was with us. He gave us a series of sermons filled with truth and power. Five dear souls were received by baptism.

Our Sunday morning service is steadily growing in numbers. Yesterday morning Bro. Harry Collier gave us a good sermon on the "Sacrifice Christ Made for Us."

Our district Sunday-school superintendent, Bro. Ezra Mohler, visited our work yesterday and gave us two interesting talks.

Anna K. Miller.

5208 Lake Ave., St. Joseph, Mo., March 19.

FROM PENNINGTON, ARKANSAS.

When the members in this part of the country were organized into what is now the Mount Hope congregation, Jackson county, Ark., we numbered eighteen. We have a large and commodious churchhouse and no one to preach for us now. At present we number only eight. We are certainly in a retrogressive state. How much we stand in need of a good preacher in this heathen land, right here in Arkansas. When we see so many calls for ministerial aid, we often wonder whether some good brother would not come to our relief. Much good seed has been sown here by our dear brother, Eld. B. E. Kesler, who so nobly defended the Gospel, but is now away from us. We do earnestly pray the Lord to send some good brother over into Macedonia to help us. May the good Lord guide someone to come soon. We have a good house, good lands, cheap lands, and many good people.

Ellen Combs.

March 18.

FROM CUBA.

We arrived at Omaja Sunday evening, March 11, safe and well, after a very pleasant and enjoyable journey. We are all well pleased with this country. It seems warm, but there is a good breeze all the time, which makes it pleasant. The highest temperature since we are here has been 88°, and the people here say it is warmer now than it has been. We had a nice rain Monday and need more.

There are between forty and fifty Americans here, and more on the way. We would urge all the brethren and sisters who contemplate coming, to come soon, as land is advancing in price and the free homesteads are nearly all gone! 120 free homesteads have been given away now, which means 120 families inside the year.

We are very busy now getting settled, so will let this suffice for this time. May the Father's choicest blessing rest on all in the homeland. I doubly cherish an interest in your prayers.

Landa U. Kreider.

Omaji, Prov. of Santiago, Cuba, March 15.

FROM THE DISTRICT MISSION BOARD OF
ARKANSAS AND SOUTHEASTERN
MISSOURI.

This district is a large one and every church that makes it up is a mission church. In this large district there are only five missionaries to look after the work and only one is giving his whole time to the work. The other four are engaged in business, farming and day work by which to help to make a living. This is very unfortunate both to the missionaries and the board, as at least ten missionaries ought to be in the field all of the time. Our greatest need is not missionaries, but funds by which to get them. The board has a number who would be willing to come but are not able to support themselves.

Now to the churches that have more ministers than you need and who are longing for more to do for the Master, can you not raise a fund and send them to Arkansas and support them? I know this can be done in a number of the churches and would be a benefit to the ones sent and to the church sending them, and lost ones would be saved in the Southland. The churches are poor financially, yet have built a number of substantial churchhouses. Now which is the first church or district to send a missionary to Arkansas? Think about this seriously and then act.

H. I. Buechley, Sec. Dist. Mission Board.

Carlisle, Ark., March 18.

BLANEY.

Blaney is a town in the Upper Peninsula of Michigan. It would be worth remarking about if it were anywhere else, and trebly so since it is where it is, and is a lumbering town. For you should consider that most lumbering towns are huddles of shacks and cheap houses slung together to last until the lumber is gone, when they have a dying spell until gradually revived by a farming community developing around them. That is the situation in most places up here. And the farmers who come in are usually a mixture of foreigners of not the best class, such as the ordinary central United States man finds it discouraging or disgusting to live among. This condition has turned may an Ohio, Indiana and Illinois farmer away who loved the country for its resources and farming features.

But Blaney!

Draw a line from Lake Manistique southwest to the shore of Lake Michigan. Place your pencil about the center of this line and you are in the vicinity of Blaney. About four years ago there waved a magnificent forest of sugar maple, beech and birch, where now is a wide-spreading knoll of hay and grain fields which is crowned by the town of Blaney. The mill, telegraph-pole yard, log yards, etc., are off to one side in the hollows, while the town is clean and neat, with substantial and well-painted residences, fenced lawns and wide streets. There is a good hotel, store, office building, all supplied with steam heat, electric lights, and water from a standpipe which supplies the town. And to keep in close touch with the busy world in railroad making all connections with the "Soo Line" enters the town from Blaney Junction, which is also connected with Blaney by telephone.

Now what does it all mean? Why it means that there are lumber firms who do not consider it necessary to herd like hogs when stripping the land of its timber. And who know they have a fine section of farming land to keep up the town after the timber is gone. The idea seems to be the conception of the vice-president and general manager of the company, who himself has a magnificent residence in Blaney. And his idea is to develop the entire township, of which Blaney is the center, and which is practically all owned by the company, into a community of first-class American farmers, with the enterprise in a farming way which is characteristic of Blaney as a town, as rapidly as the land is cleared of its timber. And in doing it they propose to let the farmer pay for his home in work if he wishes, giving him his time to it, allowing him from \$2.50 to \$3 per day with a team, and board for all, in their camps.

Now, as I have become acquainted with conditions in various parts of this Upper Peninsula, and have received a number of inquiries from home seekers, my advice to all who have in mind any part of this country, is to look toward Blaney, because of its social and other conditions. The land is not on the market except in a quiet way, but I am moving there myself, and have the assurance that about a half dozen other American families, and especially Brethren, will be welcomed this season, and allowed to purchase lands, preparatory to advertising another year. I have no lands for sale, but will be glad to write particulars wanted to any who enclose stamps for postage. There are no regular religious services being held in the entire township, and the field is open to the good mission of all who would wield the influence of a Christian life in the community.

After April 1 my permanent address is

Blaney, Mich.

John E. Mohler.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Carper-Yoder.—At Middlebury, Ind., March 11, 1906, Bro. John D. Carper and Sister Lizzie V. Yoder, both of Lima, Ind. J. H. Fike.

Flory-Senger.—At the home of the bride's parents, in Franklin Grove, Ill., March 18, 1906, by the undersigned, Bro. Elmer N. Flory, of Mt. Morris, Ill., and Sister Eda A. Senger, of Franklin Grove, Ill. O. D. Buck.

Kier-Sears.—At the home of the bride's parents, near Decatur City, Iowa, March 18, 1906, by the writer, Mr. Vern E. Kier and Miss Mary E. Sears, all of Decatur, Iowa. L. M. Kob.

McMillen-Sharp.—At the home of the bride's parents, near Wenatchee, Wash., by the writer, March 11, 1906, Bro. Dayton McMillen and Sister Ethel Sharp. Jesse Peters.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Baker, Sister Alcinda Eliza, died at her home, near Stevens City, Va., March 11, 1906, aged 74 years, 1 month and 17 days. Sister Baker was the wife of Eld. Daniel Baker, deceased, who had been elder of the Salem congregation for a number of years, and who preceded her to the spirit world a little less than a year ago. She was the daughter of James R. and Mary Kline, and was born in Frederick county, Virginia. She united with the church about fifty-five years ago, and was always a true helper to her husband. Their house was a home for the Brethren, and many a worker in the cause of the Master has found shelter beneath their roof. She leaves two sons and four daughters. Funeral services at her home, by Eld. J. M. Kagey and the writer, from Rev. 14:13, with interment in the Salem cemetery. J. Carson Miller.

Cline, Sister Ottie, wife of Saylor Cline, died of consumption in the Mill Creek congregation, Va., March 10, 1906, aged about 22 years. She leaves a husband, one sister and two brothers. Funeral services conducted by H. C. Early. Brother and Sister Cline were married during the autumn of 1905, united with the church soon after, moved to Colorado during the summer for her health, but soon returned to Virginia. J. P. Diehl.

Deeter, Bro. Leroy Edward, only son of Eld. Marly and Sister Ida Deeter, of Milford, Ind., died of a complication of diseases, March 11, 1906, aged 17 years, 9 months and 21 days. He was sick only a short time. Roy united with the Brethren church when only thirteen years of age. He leaves a father, mother and one sister. The funeral services were conducted at Salem church by Bro. L. M. Neher and Eld. James Neff, from Rom. 14:7-9, after which he was laid to rest by the side of his little sister, who preceded him Dec. 26, 1905. Bertha Weybright.

Feenny, Bertha E., wife of Daniel Feenny, died March 8, 1906, aged 21 years, 6 months and 8 days. To this union were born two sons and one daughter. Funeral services conducted by Bro. John Flory, of Jewell, Ohio. Sarah M. Hornish.

Hoover, Bro. Peter, died in the bounds of Wolf Creek congregation, Ohio, March 13, 1906, aged 74 years, 5 months and 8 days. He was a faithful member of Brethren church for twenty years. He leaves wife and four sons. Services at Brethren church in Brookville by writer. J. W. Fidler.

Hongowout, Madie Minona, died March 4, 1906, near Baudstown, Wood Co., Ohio, aged 27 years, 9 months and 20 days. She was a granddaughter of Brother Peter and Jane Kline. She leaves a husband and two small children. Services by the writer. David Lytle.

Jones, Susan A., wife of David H. Jones, died March 1, 1906, near Elkhart, Ind., aged 62 years, 7 months and 17 days. She was married to David H. Jones, May 10, 1863. To this union were born two daughters and one son. She with her husband united with the Brethren church June 3, 1876, of which church she was a member until death. She was a sufferer of heart disease for many years. She was anointed about four weeks before death. She died at the home of her daughter, Mrs. Frances Upson, near Elkhart, Ind. She leaves husband, two daughters, one son, two brothers and two sisters. Services at West Goshen church, conducted by Bro. J. V. Felthouse, assisted by the writer. Interment at the cemetery near West Goshen. E. L. Heestand.

Landis, Ray W., son of Heister and Hannah Landis, died in the bounds of Okaw church, Ill., Jan. 4, 1906, of diphtheria, aged 11 years, 6 months and 25 days. He was ill about five days, and on account of the contagious disease the funeral services were not held until Jan. 28. Services were conducted by Bro. Jacob Wyne, assisted by Bro. John Arnold, from Matt. 24:44. Ella Hoots.

Mauck, Bro. Marcus, died March 11, 1906, in Woodstock congregation, near Columbia Furnace, Va., aged 80

years. He leaves a widow, seven sons and one daughter. Funeral services at the house and interment in home graveyard. Services were conducted by Eld. H. R. Mowery, from Rev. 22:14. M. H. Copp.

Penticoft, friend Reuben, died in his home in Pearl City, Ill., March 4, 1906, aged 73 years, 11 months and 26 days. Friend Penticoft had been in poor health for some time, but was taken away suddenly; had a stroke of apoplexy Saturday evening and died next evening. He leaves a wife (a sister), four sons and four daughters. Funeral services conducted by Bro. Jacob Delp. Lizzie Studebaker.

Reed, Sister Leona May, born in Greensprings, Ohio, died March 10, 1906, in the bounds of the Chippewa Creek church, Mich., aged 9 years, 4 months and 21 days. She leaves a mother, two brothers and one sister. She was a consistent member of the German Baptist Brethren church. Services by the writer from James 4:14. J. E. Frederick.

Rink, Bro. John, died March 1, 1906, in the Topeka congregation, in Oakland, Kans., aged 73 years, 10 months and 24 days. He was born in Germany, came to America in his twentieth year. In 1857 he married Cathrine Debus. A few years later they moved into bounds of Bear Creek congregation, Ill., where in 1878 he and wife united with the Brethren church. Four years later he moved to Kansas, and two years afterward was called to the office of deacon, which he faithfully filled. He moved into Mound congregation, Mo., in 1892 and ten years later moved to Oklahoma. In February, 1906, they came to their daughter's in Oakland, Kans., to locate permanently. He was taken ill with neuralgia of the heart and fell dead. To them were born nine children. Three preceded him to the tomb. Six children and companion remain. Funeral services in Oakland church by Eld. J. A. Root, of Ozawie, Kans. Text, John 11:25, 26. A. J. Smith.

Reeves, Jessie J., beloved daughter of friend John and Sister Catherine Reeves, of Constance, Ky., died March 11, 1906, aged 22 years, 2 months and 18 days. Services by the writer from Heb. 9:27, assisted by Wm. Peeno, Christian minister. Wilbert Horner.

Rothrock, Bro. Samuel F., son of Elder E. S. and Susan Rothrock, died of appendicitis, March 11, 1906, at his home in the bounds of the Bethel church, near Carlisle, Neb., aged 28 years, 5 months and 18 days. He was united in marriage to Mary Lichter, May 7, 1903. In about one week from the time our brother seemed to be enjoying the best of health, death pronounced its stern decree. Funeral services were conducted by Brethren James Flory and D. M. Fike, from James 4:14. Wilbert Horner.

Rhodes, Bro. Benjamin, died at the home of his daughter, Mrs. William Swigart, near McVeytown, Pa., March 17, 1906, aged 84 years, 9 months and 12 days. He has been a deacon in the Spring Run church for nearly twenty-four years. His wife preceded him to the spirit world just two years before. Services were in the Spring Run church, conducted by Elders J. C. Swigart and T. Myers. Text, Zech. 14:7. Cora E. Ruble.

Sappington, Nannie Elizabeth, daughter of Elder Geo. K. and Sister Sappington, of Beaverdam congregation, Md., died of diphtheria, Feb. 3, 1906, aged 13 years, 1 month and 8 days. On account of the contagious nature of the disease, the funeral services were delayed until March 11, and were conducted by Eld. David Stoner and the writer. Deceased was a gifted singer and was a devoted member at the Sunday school. D. O. Metz.

Sherfy, Sister Magdalene, of the Knob Creek church, Tenn., daughter of Frederick Garst, born in Roanoke county, Virginia, died Feb. 20, 1906, aged 89 years, 6 months and 13 days. She was married to Abraham Sherfy, March 8, 1840. One daughter survives her. Sister Sherfy was a member of the Brethren church about sixty years. She was a woman of strong convictions and a courage equal to her convictions. She possessed a wonderful memory. The church found in her a loyal and efficient member. Sister Sherfy sometimes went with elders and ministers to distant points and assisted in organizing churches, and to arrange for and to help in holding communion meetings. She was buried at the Knob Creek cemetery. Funeral services by the writer and the local ministers, from 2 Tim. 4:7, 8. Noah B. Sherfy.

Shoup, Sister Leah C., nee Etter, died Feb. 27, 1906, near Greencastle, Pa., aged 64 years, 2 months and 19 days. Her death was sudden, of heart trouble. She was a devoted sister, having been a member of the church thirty-five years. She leaves a husband (Bro. John), two daughters (sisters in the church) and three sons. Services at the house by the undersigned and Eld. Wm. C. Koontz. Interment at Cedar Hill cemetery, Greencastle, Pa. Wm. A. Anthony.

Stump, Jonathan, son of Jonathan and Barbara Stump, born in Springfield, Ohio, died in the Clear Creek congregation, Huntington Co., Ind., March 13, 1906, aged 80 years and 1 day. He was married three different times; each companion preceded him. He was the father of nine children. He was a member of the Brethren church from his youth. Funeral services by the writer. Dorsey Hodgden.

Short, Mary, born in France, died at her home in Archbold, Ohio, March 16, 1906, in the bounds of the Lick Creek church, aged 69 years and 9 days. Her husband preceded her to the spirit world about six years. She leaves two sons, two daughters, one brother and one sister. Funeral services conducted by D. P. Koch, assisted by G. W. Sellers and others. Cora Koch.

Tracy, Mary L., born in Lima, Ohio, departed this life March 12, 1906, aged 64 years, 1 month and 21 days. She was married to Peter Tracy, Oct. 28, 1870. To this union were born six children, one of whom died in infancy, the others surviving her. She was a member of the Baptist church. Funeral conducted by the writer at the home of her daughter, 516 Prospect Ave., Lima, Ohio. Edward Kintner.

Uirey, Jacob D., born in Carroll county, Indiana, died in Marion county, Illinois, Feb. 25, 1906, aged 77 years, 3 months and 17 days. At the age of twenty-one he was united in marriage to Barbara Wagoner and soon after with his wife united with the Brethren church. In 1870 he moved to Marion county, Illinois, where he was elected to the deacon's office and served for many years. On account of inclement weather, funeral services were deferred until June. His body was laid to rest by his wife's side in Romine churchyard. Ida Wells.

Just Out!

SING

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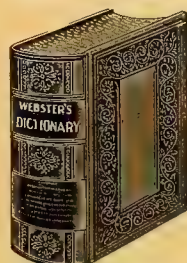
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7332 Three very attractive designs. One design shows three little chicks looking into a mirror. On another is a basket filled with pussy willows and little chicks. On the other, four chicks in a row are perched on a cable, with several chicks and some colored Easter eggs on the ground. All three designs are embossed and beautifully colored. A suitable Easter Greeting printed in gold on each card. The children will enjoy these cards immensely. Three designs. Six cards in a pack. Price per pack,10 cents

7337 A pretty white card with beautiful baskets of violets and colored Easter eggs. On each card is an Easter Greeting printed in silver. Beautifully colored. The boys and girls would appreciate this card. Three different designs. Six cards in a pack. Size, 3½x5½ inches. Price per pack,10 cents

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609 A delicate-tinted card, with flowers and colored Easter eggs strewn about on the ground. To the left of the picture is a bell printed in silver, with an angel ringing same. Appropriate Easter Greeting. Size, 3½x5½ inches. Two designs. Four cards in a pack. Price per pack,10 cents

512 This card is printed in lavender and blue, with silver border of rose buds. In the center is a beautiful bell printed in yellow entwined about with Easter lilies and ribbon. Easter Greeting. Size, 3½x5½ inches. Two designs. Four cards in a pack. Price per pack,10 cents

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NOTES NOT CLASSIFIED

Tippecanoe church met in council March 24. Three letters were granted. The annual visit has just been paid and peace and union are reported. Officers were chosen for a Christian Workers' meeting to begin April 8. Love feast was appointed for May 26, at 5 P. M. Decided to have protracted meeting beginning about Oct. 6.—Daniel Rothenberger, North Webster, Ind., March 26.

Eel River congregation met in special council March 17, our elder, Samuel Leckrone, taking charge of the meeting. Bro. Daniel Snell and S. S. Utery and wife were with us. The deacon brethren gave a report of their annual church visit. Two letters of membership were granted and two received. We decided to have our spring love feast May 26, beginning at 4 P. M. Bro. Utery and wife and Bro. Utery preached for us Sunday morning. Yesterday at our regular services at our east house Bro. Henry Neff preached for us.—Tuda Haines, R. R. No. 2, Sidney, Ind., March 27.

Upper Fall Creek church met in council at the Honey Creek church March 24. Because of the deep snow not many were present. Bro. David Hoover was elected delegate to Annual Meeting. Sunday school was organized, to begin with the second quarter. Bro. Smeltzer superintendent, Bro. Paul Hoover assistant. The time was set for both communions. The spring communion is June 9, beginning at 6 P. M.; the fall meeting is set for Oct. 20, beginning at 10:30 A. M. also children's meeting next morning. Bro. Henry Fadel, our church secretary, could not be with us on account of sickness. The writer was chosen corresponding secretary for another year. Bro. A. C. Snowberger preached at the Honey Creek church yesterday.—Florida J. E. Green, Middletown, Ind., March 26.

THE SONG PRAISES.

By the time this reaches the Messenger readers many will have ordered copies of "Song Praises" and will be thinking and saying nice things about it or perhaps criticizing it. I consulted a number of brethren interested in the musical work of the church. Some suggested the use of songs that would have required the expenditure of many hundreds of dollars. A price is set on the use of nearly every copyrighted song. We have just heard of a successful publisher asking another publisher one thousand dollars for the use of one of his successful songs. As a rule the use of songs can be had for \$5 to \$25. This will perhaps explain why some songs were omitted that you may have greatly desired to see used.

However, we have purchased the use of a number of popular songs that will certainly prove useful if learned rightly. With the guidance of our heavenly Father we have tried hard to make a useful book.

When you have thoroughly examined the book write me a letter giving me your thoughts pro and con, so that, should I ever edit another book, I may profit thereby. Be sure to do this. Geo. B. Holsinger.

Bridgewater, Va., March 20.

FROM CUBA.

We left South Whitley, Ind., March 6. Passed through some of the fine country in Indiana, and finally reached Cincinnati, Ohio. From there our course was south through Kentucky, Tennessee and Georgia, and we reached Jacksonville, Fla., but too late for the train we had intended to take. We were much disappointed in this, as it necessitated a delay of seven hours, or until the next train at 4:20.

Florida is a level country and very low in places. Shortly before reaching Miami, we passed through "Palm Beach," a favorite resort and very beautiful place. It is situated on a small tract of land, almost if not entirely, surrounded by water, and with its fine buildings, beautiful trees, fruits and flowers was indeed a beautiful sight. Here for the first time we saw the coconut, banana, pineapple and orange growing; also the palm and many beautiful flowers.

We arrived at Miami at 8:30 A. M. Friday, just one-half hour before the time of sailing, and went at once to the wharf (which is but a short distance from the depot), where our boat, the "Shinnecock," lay anchored in the bay. We had barely time to embark, see after our baggage, make the necessary arrangements and drop a few lines to our dear parents, when the gong sounded and we were soon sailing over the bosom of the great deep. The "Shinnecock" is a fine vessel, a coast liner, 285 feet long with accommodations for 150 persons; but not strong enough to cross the ocean. It was a beautiful day, the sun was shining bright and the water was smooth. We all spent the greater part of our time on deck and enjoyed it very much. It was just warm enough to be pleasant. Did we feel afraid? No. Why should we, when the same kind Father controls it all? We had hoped to see the sun set, but missed it. It was a nice moonlight night, and while the Atlantic was beautiful in daylight it was even more so by moonlight.

At 10 P. M. the lights of Key West could be plainly seen and at eleven we stepped off the "Shinnecock" onto the "Halifax," a heavy, steel-covered vessel 365 feet long, with accommodations for 600 persons. We could plainly see they were prepared for rough weather, as all the tables

and chairs were fastened to the floor. As this was to be our home for the night and part of next day, we sought our berths and were soon sleeping soundly. When we awoke the sun was shining, and we knew from the motion of the vessel that we were going lively and were in rougher water.

We arose and went on deck (those of us who were able), where we remained until called to breakfast and tried to do justice to the elaborate meal set before us, but some of us failed. None of us were much sick; in fact not one was "seasick," and in another hour all were on deck enjoying the sights.

Havana could now be plainly seen with the glass, and ere long we were near the entrance to the harbor of Havana. We passed the famous Moro castle, also Cabanna fortress and many other smaller forts. We also saw the wreck of the "Maine" projecting out of the water, where it was sunk eight years ago. There were vessels of every description in the harbor, from the heavy, steel covered freight and passenger vessel to the little skiffs. Our vessel soon cast anchor, the health officers came on board and gave us a passing glance, and we were soon through the custom house in Havana and are now on Cuban soil.

Land U. Kreider.

Omaja, Prov. Santiago, Cuba.

OUR COAST TRIP.

We have been permitted under the protection of our heavenly Father to enjoy our sojourn here on the coast. We have been permitted to meet with a great many of the members of Southern California. Especially is this true while we attended the ministerial and district meetings at Lordsburg the last few days. These meetings were both well attended, and an excellent interest was manifested.

We noted a number of very pointed and timely speeches made on problems that confront the Brethren's schools and the Brotherhood in general. There are a good many things that the Brethren here on the coast have to contend with that the churches in the East have not.

The district meeting was excellent both in spirit and in the manner in which it was done. The district has again called for the Annual Meeting for 1907. It would seem that with the number of churches and with the membership that is here on the coast the Annual Meeting should be held here in 1907. It would no doubt be the means of a spiritual development of the members here, and it would be the means of more fully establishing the doctrine of our church among those that are not so well acquainted with our Brotherhood. The call is made for the spiritual good it will do, and not from any other motive.

We have spent considerable of our time at Long Beach since the first of the year. The conditions seem quite favorable to start a Brethren's church in what may well be termed the beautiful city by the sea. A lot has been secured to build a churchhouse on, and a number of members are arranging to locate there as soon as the meetinghouse is assured. This city is noted for its fine location, excellent climate and its high moral standard (no saloons), a city of some fourteen thousand inhabitants. We expect to arrive at our home in Cerrogrado, Ill., the last of April if the Lord wills. J. M. Shively.

Lordsburg, Cal., March 23.

OUR VISIT EAST.

We take this method of informing our many friends with whom we visited in Pennsylvania and Virginia of our safe arrival home.

After an absence of nearly five months, we enjoy being in our own home and with our own congregation.

After spending about two and one-half months in Bedford and Somerset counties, Pennsylvania (the former county being the one in which my wife was born), we spent about the same length of time visiting in Virginia, stopping first at Washington, D. C., Manassas, Charlottesville, Waynesboro, Staunton, Bridgewater and other places in the Shenandoah Valley, in which valley I lived till nineteen years old. And for the first time in twenty years we visited my old homeland. Many were the changes indeed. As we think of our associations with our dear friends, it is indeed a source of joy.

We visited a number of churches on our trip, both of our own and other denominations. The invitations to preach were many. We preached every Sunday except one; sometimes as many as three times in one Sunday.

We had the pleasure while in Virginia of preaching to the colored people. Just before meeting opened an old colored brother got up and said, "Now, Brudder Smith, we colored folks here gits happy sometimes when de preacher says something good. Now if we feel good tonight and feel like saying amen you must not let it bother you." To which I replied, "When I say something that suits you say amen all you have a mind to. And if I should say something that doesn't suit you, be sure to say amen." So we had plenty of amens. I wished we could have more of them when we preach to white people.

We enjoyed visiting the different churches and learning their methods of doing things. We were favorably impressed with the work as we found it. Especially were we impressed with our city missions as we visited several on our trip. I am more than ever impressed that city work can be made a success. Our associations with the Mt. Vernon and Staunton churches were pleasant. It was here (in the Mt. Vernon church) I grew up, where I often attended Sunday school, and listened to the earnest appeals of those whose voices are hushed in death. But God has raised up others who are equally as noble and true. In the city of Staunton is where I attended my first Sunday school, in the old Baptist church. I visited the place this winter. It was to me a sacred spot. All in sight of this church the brethren have a nice church where we with many of my relatives and dear friends met in holy worship.

Upon reaching the valley, to our surprise we were informed of Aunt Barbara Gish being in the neighborhood visiting her only sister. Aunt Barbara joined us in our trip through the valley and proved to be a very agreeable traveling companion. We left her enjoying good health and as usual, cheerful and hopeful. She expects to attend the Springfield meeting.

Feb. 26 we bade farewell to our old homeland and dear friends, with a prayer that God may bless and keep them, feeling assured that with many of them we would never meet again on earth. But if we are faithful we will meet again some sweet day. C. B. Smith.

March 21.

ANNOUNCEMENTS

DISTRICT MEETINGS.

- | | |
|--|---|
| April 13, First District of Va., in Germantown, congregation, Franklin Co. | May 3, 5 pm, Fredonia. |
| April 17, Eastern Maryland, in Frederick City. | May 4, 2 pm, Slate Creek, at Conover Springs. |
| April 18, Middle Pennsylvania, in the City of Harrisburg. | May 5, 10 am, Quinter. |
| April 19, Middle Maryland, in Broadfording congregation. | May 5, 5 pm, Fredonia. |
| April 20, Northwestern Ohio, in the Logan ch. | May 5, 5 pm, Morrill. |
| May 1, Southern Ohio, in Wolf Creek congregation. | May 5, 6 pm, Peabody. |
| May 2, Southern Pennsylvania, in the Back Creek congregation, Upton house. | May 5, 6 pm, Ottawa. |
| May 2, Northern Illinois and Wisconsin, in Milledgeville congregation. | May 5, 6 pm, Phillips. |
| May 2, 3, Eastern Pennsylvania, in Lancaster. | May 12, 4 pm, Cedar Creek. |
| May 3, Western Pennsylvania, Manor congregation, Penn Run house. | May 12, Verdigris. |
| May 10, 11, Second District of Virginia, in the Mt. Vernon congregation. | May 12, 2 pm, Holland. |

LOVE FEASTS.

- | | |
|---|---|
| Arizona. | May 3, 5 pm, Fredonia. |
| April 14, Glendale. | May 4, 2 pm, Slate Creek, at Conover Springs. |
| California. | May 5, 10 am, Quinter. |
| April 21, Glendora. | May 5, 5 pm, Fredonia. |
| May 5, 2 pm, Tropic. | May 5, 5 pm, Morrill. |
| May 12, 5 pm, Oak Grove. | May 5, 6 pm, Peabody. |
| Idaho. | May 5, 6 pm, Ottawa. |
| May 5, 6:30 pm, Welser. | May 5, 6 pm, Phillips. |
| Illinois. | May 12, 4 pm, Cedar Creek. |
| May 19, 5 pm, Pine Creek. | May 12, Verdigris. |
| May 26, 5:30 pm, Polo. | May 12, 2 pm, Holland. |
| May 26, 7:15 pm, Yellow Crk. May 30, 3:15 pm, Cherry Grove. | May 12, 3 pm, Newton. |
| Indiana. | May 12, 4 pm, Salem. |
| April 28, Nettle Creek. | May 12, 6 pm, Parsons. |
| May 5, 5 pm, Mississinewa. | May 19, 11 am, Belleville. |
| May 5, 5 pm, English Prairie. | Mayland. |
| May 6, Muncie. | April 28, 1:30 pm, Pipe Crk. |
| May 12, 4 pm, Summit. | May 5, 2 pm, Meadow Branch. |
| May 16, 6 pm, Saltspring. | May 12, 2:30 pm, Baltimore, Fulton Ave. house. |
| May 17, 4 pm, Pipe Creek. | May 26, 27, 1:30 pm, Manor. |
| May 26, 2 pm, White, 4 mi. W. of Colfax. | Minnesota. |
| May 26, 4 pm, El River. | May 26, 2 pm, Worthington. |
| May 26, 4 pm, Clear Creek. | Nebraska. |
| May 26, 5 pm, Tippecanoe. | May 5, 5 pm, South Beatrice. |
| May 26, 5 pm, Bethel Center, 2 mi. W. of Hartford City. | May 5, 8 pm, Abito. |
| May 29, 4 pm, Bachelor Run, at Flora. | May 27, 9 pm, Lincoln. |
| May 30, Baugo, 3 mi. N. W. of Wakarusa. | Ohio. |
| May 31, 5 pm, Rockrun, 5 mi. S. E. of Goshen. | May 2, 4 pm, Wolfe Creek. |
| Iowa. | May 5, 6 pm, Logan. |
| May 5, Maple Valley. | May 12, Rome. |
| May 5, 3 pm, South Keokuk. | May 19, 10 am, Swan Creek. |
| May 26, 6 pm, Prairie City. | May 19, 2 pm, Hickory Grove. |
| May 19, 4 pm, English River. | May 26, Pleasant Valley. |
| May 26, 10 am, Iowa River. | May 24, 4 pm, Bear Creek. |
| May 26, 2 pm, Kingsley, east house. | May 26, 10 am, Wyandott. |
| May 26, 27, 1 pm, Coon River. | May 29, 2 pm, Newton, Sugar Grove house. |
| May 27, Des Moines. | Oklahoma. |
| May 30, 31, 2 pm, Panther Creek. | April 7, North Star. |
| Kansas. | May 5, 5 pm, Monitor. |
| April 28, Appanoose. | May 5, Big Creek. |
| April 28, 2 pm, Larned. | May 5, 3 pm, Hoyle. |
| | May 6, Guthrie. |
| | Pennsylvania. |
| | April 30, and May 1, 1:30 pm, Chiques. |
| | May 2, 4 pm, Big Swatara. |
| | May 5, Big Creek. |
| | May 6, 6 pm, Roaring Spring. |
| | May 26, 1 pm, Green-tree, Greentree house. |
| | May 8, 9, 1 pm, Fairview. |
| | (Eastern Pa.) |
| | May 9, 1 pm, Mountville, East Petersburg house. |
| | May 19, 4 pm, Harrisburg. |
| | May 13, 5:30 pm, West Johnstown, Roxbury house. |
| | May 23, 24, 2 pm, Lost Creek. |
| | May 26, 4 pm, Woodbury. |
| | May 27, 28, 10 am, Upper Codorus, at Black Rock. |
| | May 27, 6 pm, New Enterprise. |
| | May 29, 30, 9:30 am, Conestoga, Birdland house. |
| | May 29, 10, 10 am, Black Creek, Upton house. |
| | May 29, 30, 9:30 am, Little Swatara, Zeigler house. |
| | May 31, 3:30 am, Spring Grove. |
| | Virginia. |
| | May 5, 3:30 pm, Flat Rock, at Timberline. |
| | May 5, Mill Creek. |
| | May 12, 2:30 pm, Beaver Crk. |
| | May 26, Midland. |

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 45

ELGIN, ILL., APRIL 7, 1906.

No. 14.

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AROUND THE WORLD.

FOR some weeks there has been a conference at Algeciras, Spain, to settle differences between France and Germany as to their rights in Morocco. There has been for months talk of war, because each nation had taken a stand, with reference to Moroccan affairs, from which it could not recede without loss of prestige. But after long discussion and many suggestions a compromise was reached. Neither France nor Germany gets all it wanted, but neither can boast of success at the expense of the other. The agreement as to police and bank is as follows: The final arrangements on the police question give France police control of four ports, Spain control of two ports, and France and Spain together control of two. The settlement of the question of the state bank of Morocco gives France three shares, including those of the French syndicate. The other nations have one share. Four bank supervisors will be appointed by the Bank of England, the Bank of France, the Imperial Bank of Germany, and the Bank of Spain.

FOURTEEN of the men who, were supposed to be dead in the mine in France were rescued after being buried twenty days. They subsisted at first on the bark of the timber in the mine, then on the carcass of one of the horses which had been killed in the explosion. They suffered for want of water and were almost exhausted when found. Their escape from death was little short of miraculous. It is thought that there is a possibility of some others being found alive, for sounds have been heard which seemed to be made by men hammering on something. But it is difficult to locate the sounds exactly, and every day's delay greatly decreases what hope remains. The families to whom these men were restored felt as if they were receiving those raised from the dead.

A THOUSAND dollar liquor tax law was passed a short time ago by the Ohio legislature. The license fee in the State had been low. This law changes that, and it is estimated that about five thousand sa-

loons will be put out of business because of it. Already the liquor men are complaining because thousands of men engaged in the business will be thrown out of employment. These men are great sticklers for personal freedom. They claim the right to manufacture and sell the stuff that ruins for time and eternity its great host of victims every year. These men who sell do not need our sympathy, but the poor wretches and their families who are cursed by it do need protection. It would be a blessed thing if all engaged in manufacturing or selling liquor could be put out of business. And our country would move constantly toward that goal if Christians lived up to their profession.

JOHN ALEXANDER DOWIE's career is thus summed up by the *Chicago Tribune*: In 1888 he landed at San Francisco with one hundred dollars in his pocket. In 1890 he arrived in Chicago and began preaching in the streets. In 1892 he established a divine healing mission in Chicago. In 1894 he established a bank and a newspaper. In 1899 began metropolitan crusade; was mobbed by hoodlums. In 1900 he purchased Zion City and conducted a crusade in England. In 1901 he started factories in Zion City and declared himself Elijah III. In 1902 negotiated for Mexican and Texas land; was refused credit by Chicago merchants; was ordered to refund fifty thousand dollars to Frederick Sutton who had invested in Zion. In 1903 he received large contributions and tithes; led three thousand to New York; Zion placed in the hands of a federal receiver for several weeks. In 1904 he went around the world, and on his return took the title of First Apostle. In 1905 he got an option on seven hundred thousand acres of land in Mexico; was stricken with paralysis; after second stroke went to West Indies. In 1906 he made W. G. Voliva deputy general overseer. At a meeting held last Sunday, Zion, without a dissenting voice, repudiated the man who for years has lorded it over them. He is charged with serious misconduct, is broken down, is in poor health, and even his wife and his son joined the revolt against him.

IRRIGATION has accomplished wonders in recent years. By it lands which fifty years ago were considered worthless have been made very productive, and land which nobody wanted then is now selling at from ten to three hundred dollars an acre. A great change has taken place in the Platte valley. Over half a million people live in the irrigated territory of this stream, including those of Denver, Cheyenne, Laramie and other places. And it is said that the measurements of the water used and the water returned to the stream reveal the fact that a large proportion of the water diverted by a particular canal is not wholly lost, but returns to the stream and is used over and over again. Some of the measurements showed that in low water the return seepage tends to increase the flow of streams rather than to decrease it.

SOME labor unions at a meeting a short time ago in Chicago vented some of their grievances against the coffin trust. One question they raised was that of funeral expenses. They claim that a casket usually sold for fifty dollars or more can be made and sold for twelve dollars. Other expenses connected with a burial are also said to be too high. There is no doubt that funerals have become very expensive. An investigation would show, whether too much is charged. But the people are the ones who must cut down the expenses of funerals. Many a family is burdened with debt in order that a show may be made

when some member of it is removed by death. And the reform ought to be begun by the rich and the well-to-do, for those in humbler circumstances will follow their example. Funeral expenses come along with doctor bills and druggist bills, and the living should not be burdened in order that a display may be made which can do the dead no possible good. Spending much money at a funeral is a poor way to show love and respect for the departed.

WILLIAM S. DEVERY, former chief of Police in New York City, tells what kind of men can be found in the city, if one so desires and has the money to pay them: "There are gangs in New York which make a regular business of murder and assault. If you know the ropes and wish to be revenged on some one who has injured you, it will cost only five hundred dollars to have your man murdered outright. For just sending him to the hospital the price will be less. You can find men in New York who will do anything for money, not barring murder. The trouble lies with the gangs of young toughs that hang out in the corner liquor stores and go about with guns and black-jacks in their pockets." There is no doubt that the trouble lies with the liquor stores and the young toughs. But when Mr. Devery was chief of police he was not very severe in his dealings with the liquor stores, the saloons, which do more than any other one thing to make the young toughs. The two are found together in every city of the land. They are cause and effect, and as long as we have saloons we are destined to have young and old toughs and criminals, with lots of suffering by innocent and helpless persons thrown in.

THE emperor of Germany recently had a young cavalry lieutenant court-martialed and sentenced to seven months' imprisonment because he did not repay to a waiter five dollars which he had borrowed from him. And because the emperor thought the lieutenant's superior officers did not deal severely enough with the debtor he requested them all to resign. Even the lieutenant's brother was dismissed from the army. This seems a rather severe punishment when the amount in question was so small. But it was the principle of the thing that needed condemning in no uncertain manner. There are a great many people who run into debt with little or no thought of getting out. And there are not a few who refuse to pay when they could as well as not. If a way could be found to apply a little severity to them, or if a little honesty could be injected into them, they and the world would be the better for it.

THERE was a large increase in the postal business of 1904-'05 over that of 1903-'04, the revenue being ten million dollars greater, and outside the rural branch of the service, which has been vastly extended in free deliveries, receipts now balance expenditures. The money order business reached \$1,000,000,000, a gain of more than twenty per cent, and 6,000,000,000 more postal cards, stamps, and stamped wrappers were used last year than the year previous. Were it not for the deficit entailed by the rural free delivery the department could at the present more than pay its way and within the next five or ten years might be in a position to recommend to congress some material reduction in postal rates. As a means of education and of national development the rural free delivery has already proved its worth, and as the system grows it will become more and more self-supporting. It benefits trade by bringing the country into easy communication with the city and increases enlightenment, contentment, and comfort in rural districts.

→ ESSAYS ←

* Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.*

MORNING.

Clouds in the west,
The sun gone down,
Night descending over the town,
Rain in the wind, and tears that rise
From a heart grown old and wise.

Dawn in the east,
The dim mist breaking,
Sweet bird notes the world awaking,
Hope that soars with the soaring lark,—
And daylight after dark!

—Grace Stone Field, in S. S. Times.

THE GOSPEL DOOR INTO THE CHURCH.

BY D. HAYS.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—John 10:9.

A STREET preacher quoted (Acts 2: 38), "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," to prove that there is no remission of sins without baptism, and then clinched his argument by quoting (Gal. 1: 8), "Though we, or an angel from heaven, preach any other gospel unto you . . . let him be accursed." Now this man's statements, if quoted correctly, were not well connected, on the one hand, and exceedingly narrow on the other. Then a "Critic," in his effort to correct the street preacher, makes a number of statements still more contracted and far fetched in their application. He refers to Paul's answer to the question, "Sirs, what must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house" (Acts 16: 30, 31), to prove that the jailer was admitted into the kingdom simply by believing on the Lord Jesus Christ. He then looks around for some way to explain this seeming contradiction in Peter's method in demanding "repentance and baptism for the remission of sins," of the Jews on the day of Pentecost, and Paul's comparatively easy way of admitting the Philippian jailer into the church simply by believing, and at last finds in Gal. 2: 7, 8 the key to unlock the mystery: that there are two gospels, one to the Jews, the other to the Gentiles, that Peter had the keys, and unlocked one door, and let the Jews in by repentance and baptism for the remission of sins, and when he came to the house of Cornelius and preached the Gospel to the Gentiles, he unlocked the other door, and let the Gentiles pass in by "believing on the Lord Jesus Christ,"—quoting Peter's statement, "that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43.

This at first sight looks a little plausible, but if we pause long enough to ask Peter, who had the keys and unlocked the door for the Gentiles, a reason for this apparent discrepancy, as he stands among his brethren in the council at Jerusalem, he says, "God, which knoweth the hearts, bore them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us (the Jews) and them (the Gentiles), purifying their hearts by faith" (Acts 15: 8, 9). If, then, faith is the door into the church for the Gentiles, it is also the door into the church for the Jews, for Peter declares that God put no difference between them.

But why rest the case here? Does not Jesus say, "There shall be one fold and one Shepherd"? And does he not say, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10: 1)? Now what is this way and door? Jesus says, "I am the way" (John 14: 6), and "I am the door." Since Jesus is the way and the door into the sheepfold, both Jews and Gentiles must pass through Jesus into his

church, or kingdom. Peter with the keys says, "There is none other name under heaven given among men whereby we must be saved" (Acts 4: 12). And does not Paul say, "For ye are all the children of God by faith in Jesus Christ"? And then gives the reason, "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, . . . for ye are all one in Christ Jesus" (Gal. 3: 26, 27). This makes it one rule, one way, one door, one fold, and one Shepherd for Jew and Gentile.

But the trouble with many that simply believe themselves into the kingdom is that they believe long enough to get through the "door," as they think, and then they want to do as they please about believing. The jailer at Philippi not only believed that Jesus was the Christ, but he kept on believing until he was baptized, and then he believed so strong that he got to rejoicing, "believing in God with all his house"—a whole household of rejoicing believers, safe in the sheepfold. Did not the Jews on Pentecost believe when they inquired, "Men and brethren, what shall we do?" Peter tells them what believers are to do, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Was not Paul a believer, and had he not with prayer and fasting repented of his sins when Ananias came to him in Damascus and said, "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16)? And will any one believe for a moment that the jailer had no sins to be sorry for and to repent of, because Paul simply put him on the way, and told him to "believe on the Lord Jesus Christ" to begin with?

We will call upon James and ask him: "Here is a man who thinks he can get into the church simply by faith; what do you say about it?" James' answer is, "Show me thy faith without thy works, and I will show thee my faith by my works." "For as the body without the spirit is dead, so faith without works is dead also" (James 2: 18, 26). What is the teaching of Paul upon the subject? He says, "For in Jesus Christ neither circumcision availeth anything nor uncircumcision; but faith which worketh by love" (Gal. 5: 6). "He wants a faith that works by love. This is Paul who also said, 'Not of works, lest any man should boast'; and then proceeds to explain: 'For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them' (Eph. 2: 9, 10). Then our Lord makes the one rule universal when he says, 'Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned' (Mark 16: 15, 16). In this great statement of our Lord, baptism is added to believing for salvation, but unbelief itself brings condemnation.

In his effort to disconnect baptism from the means of salvation the "Critic" ventures back to John 3: 5, where Jesus gives the law of regeneration and entrance into the kingdom: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Upon this the critic says, "It is no use to contend that water here means literal water, for in the very next chapter Jesus says, 'The water that I shall give him shall be in him a well of water springing up into everlasting life'" (John 4: 14). Is it reasonable to conclude that Jesus was not able to change the subject when after going from Judea to Samaria he sits on Jacob's well and converses with a woman of Samaria? If water in John 3: 5 means spirit, as he says, how will it read? "Except a man be born of spirit and of the spirit." By such an interpretation clearness and simplicity of language are lost. Then the water in John 4: 14 is the gift of Jesus—a fountain that remains in the one who receives it, not a medium by which he is born, as in the new birth. The following serves to illustrate: "Therefore we are buried with him," not in the grave, but "by baptism into death," and no one is left buried in baptism, but comes forth a new creature, "that like as Christ was raised from

the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6: 4). This is in harmony with Eph. 5: 26, "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word"; and with Titus 3: 15, "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Here the "washing of regeneration" is one thing, and "the renewing of the Holy Ghost" is another, the one the external sign, and the other the internal change by the Holy Spirit upon the soul of the believer. "The washing of water by the word" means that it must be done according to the Word, and by the use and meaning of the sacred formula (Matt. 28: 19) in the performance of the sacred rite.

Baptism, then, for the remission of sins with the promise of the gift of the Holy Spirit, as proclaimed by Peter on Pentecost, is for the penitent believer. Then "the blood of Jesus Christ cleanseth us from all sin," "if we walk in the light as he is in the light, and have fellowship one with another" (1 John 1: 7).

There is a belief that seems to pervade the people of nearly all classes that all which is pure, beautiful and essential in religion, may be received and enjoyed without obeying the precepts of the Gospel. This is in direct opposition to the words of the Savior of men: "He that hath my commandments and keepeth them, he it is that loveth me." "If a man love me he will keep my words." If to be "just and generous" brings salvation, then the moral law will save, and there is no need of a Savior. This theory, however sincere a man be in it, is to deny the central fact of redemption, that Christ is "the Lamb of God which taketh away the sin of the world." What avails it to speak of the Gospel as being glad tidings that we, poor as we are, may become sons of God as Christ is the Son of God, when we are unwilling to come unto him, to follow him, to obey him? Why speak of the Spirit and life of Christ in the heart, when that same heart loves the world and its pleasures, and gives no heed to the Lord, when he says, "Come out from among them and be ye separate, and I will receive you, and ye shall be my sons and daughters." When the prodigal son came to himself and thought of home and his father's house he said, "I will arise and go to my father," and he arose and went. Now the teaching is, "Just open your hearts," "Think of Christ as your Savior," "Accept him just where you are,"—all without a single step towards the Father's house, without entering upon the narrow way, without walking in the footsteps of Jesus. In order to reach a desired place we must go. In order to be something, we must do something. In order to be a Christian, we must do the work of a Christian—we must live the life of a Christian. A belief in Jesus leads one on in obedience to the commands of Jesus: "He that believeth on me, the work that I do shall he do also" (John 14: 12). "If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will my Father honor" (John 12: 26). It is safe, it is right, it is TRUTH, to quote Peter's sermon and to teach his words delivered on Pentecost. Did not Jesus say that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem? Luke 24: 47. As it began at Jerusalem it is to be continued and preached among all nations. Does the hearing, or the reading, of the Word lead you to believe on the Lord Jesus Christ? Then act out your faith by confessing him, by obeying him. "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, and every one that . . . doeth them not shall be likened unto a foolish man" (Matt. 7: 24, 25). It is the doing that brings the blessing, the pardon of sins, and the gift of the Holy Spirit. Who can remain satisfied without serving Christ and following in his footsteps? Hear the words of Jesus: "He that believeth and . . . shall be saved." Put your life in that empty space, my friend, and then "saved." Safe where? Safe from what?

Broadway, Va.

The Ministerial Problem

By GALEN B. ROYER

The Author kindly asks that the readers reserve the forming of opinion and criticism until the last article is read.

- I. The Condition of Our Ministry.
- II. The Need of the Church.
- III. Why are not More Ministers Called?
- IV. The Kind of Minister the Church Needs.
- V. The Church's Part.
- VI. The Minister's Part.
- VII. Some Suggestions Looking Towards Remedy.
- VIII. The Real Difficulty and Its Remedy.

III. WHY ARE NOT MORE MINISTERS CALLED?

Not only is the quality of the ministers in many cases not what it should be, but there is a slowness in calling men into the holy office that is alarming. According to the report made in the June, 1905, number of the *Missionary Visitor*, in the last five years there have been fifty-two less ministers called to the work than the church has lost through death, old age and unfaithfulness.* It is equally startling that in twenty districts 118 less have been called than lost, that in several districts not more than two ministers have been elected in the time mentioned.

Why are not more called?

Those strongly in favor of an educated ministry say the reason is found in the fact that the church is passing through a transition stage from the unlearned ministry to an educated one. There are not enough educated ones yet to fill all the places, and seeing the value of an educated ministry these churches will not call from their number.

Others who are watching the development of the church lay the blame at the door of the officials. In them as a rule arises the occasion for election. In the very nature of things the request for an election does not arise among the laity. The origin of elections then is almost wholly in the hands of the officials.

A Great Trust! An Awful Responsibility!

It is one thing for a man to acquit himself in such a manner, when in the ministry, that heaven is pleased and the world blessed. It is quite another thing to have the power to give occasion to call others to the ministry and not properly use it. "Oh," some will say, "if God wants a man in a certain place he has power to put him there." Relatively speaking, that is so. He has decreed, however, that through man alone he will accomplish his work in the world. If man refuses to hear the Lord's directions, there is nothing left in the general run of cases than for God to wait. God can work through each Christian just to the extent that the Christian will allow himself to be directed. No more.

Now, looking at this matter of electing ministers in this light, one wonders how many, many strong, noble defenders of the faith have never been called, or called too late to develop the best that God saw in them. It is no idle thought. There is nothing easier for an elder or a set of officials, filled with some fear or lack of faith, than to keep men back from the ministry for years and years. What is the matter with a state district having upwards of forty congregations not calling more than two ministers in five years? It cannot be that the fault for all of it lies in the laity. In fact, the deepest impression is that the same weakness has come over about every elder in that district that was in Jesse when he thought David was not of enough consequence even to have at the feast.

"Oh, we are not in a spiritual condition to hold election. The church is not united," etc. The statement may be true, but what is the matter with getting into the condition that elections and every other good work are in place? Aside from the evil that attends division of this character, shall the world keep on crying for bread, souls pass into eternity unsaved, and all this because a church insists on having its own way in this division, and thereby keeps men from the office of preaching the Gospel? To the churches in such a condition (and it is to be regretted that

there are as many as there are), the excuse is worth nothing save till to-morrow when you have had time to go and be reconciled to your brother. Lay down your selfishness, suffer wrong for Christ's sake, that peace may prevail, men be called and the Word preached.

"We are at peace, as far as that is concerned," says another elder, "but we have no timber." Now this "no timber" excuse may fit in some frontier churches; and yet it is doubtful whether it is a legitimate excuse there. True, men must be of good repute within and without, and should have all the other qualifications of the minister, but observation proves that the ideal man is found nowhere; hence the next best must be taken. Further, that "no timber" excuse shows that its advocates are looking through man's eyes and not God's. Of course members can't hope to have God's eyes; but they might pray earnestly to have his leading, and assuredly then the congregation will not go far wrong. It is very apparent that not all the leaders and ministers of the churches scattered abroad through the liberal sowing of Paul were ideal men like Timothy. One reads of unfaithful leaders, of divided preachers in one church, and what not. As Paul would look over his group of converts from heathendom and see in each face the lines of sin depicting their former lives, he might have said, "He's not fit. He was an adulterer. He's not fit. I remember I spoke to him first about his life just as he closed up one of the sensual orgies accompanying their idolatrous worship in Ephesus." If any man in the world would have had good excuse for saying "no timber," it would have been Paul. But read his epistles through and no hint of such a condition is found. He equipped each church with a full corps of officers, and then followed them in loving kindness and instruction to lead them to the best life and labors.

And so on the frontier. Not the man highly cultured morally must be expected there. You who look for such seek in vain. Take the one whom God through his Spirit directs you to take. If he falls back into sin and disgrace, help to save him all you can, and call another to the work. Too many have a wrong idea of the church. It never was intended by Jesus to have a church made up of NEARLY PERFECTLY PURE BEINGS. Far from that. Jesus established his church as a school for heaven, a place where the lowest, weakest wretch may learn the way of life, and in which he may live, and through the years and with his feeble efforts strive all his days to be more like Jesus. It would appear sometimes that frontier brethren give way to the misconception of Jesse and think those under their tuition not fit for such service.

But how can it be said there is "no timber" in a well and thickly settled body of members? It is not a question of timber, but of spiritual blindness in most cases. Prejudice, that obstacle to all real progress which can possess a man's mind and make him believe it is zeal for God's house, is playing havoc with the progress of God's Word along this very line. "No timber!" God does not ask the impossible. All he wants is that each church in faith begins working with the stock in hand, and on that he will bless and multiply. How do you know that Brother A or B has no ability? Have you tried him? How do you know that Brother C, though but eighteen years old, will not make a good minister by the time he is twenty-five? Have you tried him? Oh, but you say, "Circumstances are such that we are sure." Well, no man can be so sure that he might be much mistaken. At least the time is here when it behooves the church to make some "mistakes," knowing full

well that a working church will make them and at the same time accomplish good.

"We have a number of young brethren in the church, but they show no loyalty," says another elder. Have you ever given them a chance? It is true that many of our young brethren do not at times conduct themselves in the best possible manner. That is the folly of their youth and the thoughtlessness of inexperience. But has it not been too often the case that old ministers who were the very loudest in objecting on these grounds have themselves been so inconsistent in their conduct that sinners turned aside in disgust?

Furthermore, it is usually the case that responsibility sobers one rapidly. Usually this question of loyalty rests mostly in the manner of dress. In this connection let it be said that some young men of talent (of course not in the right spirit) dress "out of order" for the express purpose of keeping the ministry away. Their wrong shall not be argued just now, but it is clear, in many cases at least, that could these be induced to take up the sacred work their high ideals would at once bring them loyally into line.

The more these excuses of "no timber," lack of ability, fear of faithfulness, and so on, are canvassed, the more they reveal a short-sightedness on the part of the eldership and their coworkers, rather than a real condition existing among the laity. Add to this just one more hindrance which secretly is held by too many elders: "I do not want more called, for then I will be pushed back," and the most serious side of this question has been looked at.

There are noble exceptions to the above, and God be praised for every one of them. They are not too many, but the elders who are holding back through such excuses, who discourage elections from any standpoint, are ten times too many if there are but ten of them in the whole Brotherhood. Then how about the elders in these districts who have not kept up with the losses sustained? What a blessed day it will be when every bishop in the church is aggressive in this important work and is properly clearing his skirts before the Lord and the world.

There is rising in recent years another phase of this question that should be noticed. Here and there is an election and the lot falls on a brother with reasonable talent, but he refuses to accept the office, saying, "I cannot serve the church according to my ideal and make a living for my family." Now on the face that is rather a plausible excuse. Will it bear sifting?

In the first place that laymember in times past has not been taught and made to realize the preciousness of Christ to his own soul. He may think Jesus is dear to him, but his refusal is a test that brings out the weakness of his real attachment to Christ. (In a later chapter comes the church's part; so just drop that and look at the minister.)

There is nothing Pauline about such a statement,—there is nothing Christlike about it either. It asserts several things, however, plainly.

First, that there is not enough faith in such a one to take hold of the work and try to do all he can.

Second, there is not the willingness to sacrifice and suffer for the Master's sake as Jesus taught. Instead of self-denial there is all over such a position the slime of selfishness.

Third, such a one is willing to grieve the Holy Spirit and drive him away never to come back in his fulness and power.

It is an awful thing to refuse the call of the church in service. The lack of faith, the unwillingness to say, "Lord, what wilt thou have me to do?" and the self-exaltation in setting one's own judgment up against the call of God through the church, are enough to bar such a soul out of heaven.

Dear young brethren, think seriously on this matter in the light of your own salvation as well as the Master calling you, no matter how divided the vote was. It was just as unified as the worldliness and selfishness of the individual members would allow it to be. In view of your eternal good and the souls you might be instrumental in leading to the Savior whom through your present condition you cannot lead, accept at once. Perhaps you have had the misfortune to

*The almanac shows a small increase in number of ministers as ministers, but does not reckon with their activity or faithfulness.

listen for years to one or two well-meaning but weak brethren whose small compass of thought and manner of presenting the same has made you feel, "Well, if I could not do better I would not preach at all." Perhaps you have formed for yourself a false ideal, and now when the task of taking it up confronts you, you shrink. Oh, I beseech you in the name of the bleeding, suffering Savior and the world of unsaved souls, take up the work and let not faith or courage hold you back. Learn the lesson of the talents—that the one talented man was cast into outer darkness—lost! lost! lost!!!—and use yours, and God will add thereto.

Elgin, Ill.

THE LEADING OF THE SPIRIT.

BY W. B. STOVER.

1. The Spirit of the Lord *ought* to be first and not last. Would I arrange a program for meeting? I should ask the Lord to guide before I begin to do it, rather than ask him to direct after I have the thing complete. Would I go on a missionary journey? I should ask him to accompany me and bless the efforts along the way. Would I limit the time for a series of meetings? I should ask the Lord first to set the limit, and then ask him to bless the meetings the whole of the time. Would I give to some good work? I need not ask the Lord whether to give, unless the work is in question. I should ask only how much, and, settling that, ask him to bless the gift. Would I marry? I should ask the Lord to show me the person and make clear the time, before either person or time is thought of, rather than ask his sanction on what I have determined to do, but later had misgivings about it.

2. The Spirit of the Lord *ought* to be credited with doing some reasonable things. I certainly believe the Holy Spirit is not limited in his action to what appears to men to be reasonable, but it is equally clear that he is not specially manifest in the unreasonable. Man's idea of reason can hardly be said to enter largely into the question. Yet, as a person gets filled with the Holy Spirit, the doings of the Spirit will seem to him more and more reasonable, for he best of all can understand the reasoning of the Spirit that is indwelling him. Because a thing is strange is no reason it is of God. The Hindoo claims to see God in everything, but when a calf has five feet or a tree has an unusual crook, or a stone has a special mark, then it becomes to him a special exhibition of divine doing, and he worships it.

3. The Holy Spirit *ought* to have a free course. Not confined to the law of bodies, not confined to the limits of precedent, not within the restraining grasp of men, the Spirit of God moveth where it listeth. I must recognize him wherever he may be. If there be any good, even variant from what I expected it would be, I cannot condemn it, lest I, without knowing, check the Spirit within myself. I cannot tell what he will do for me, nor how he will use me, but I can keep the way open for his use of me, and let him exercise within me. If I would have his blessing, I must so adjust matters that he will be fully at home in my house.

(x) Another sure thing, the Spirit of the Lord *will* lead in harmony with the Word of the Lord. This is axiomatic. It needs no proof. Otherwise it becomes the spirit of madness. The Spirit of the inspiration is the spirit of our guidance. The Spirit that indwells the Word is the Spirit that indwelt the Christ. The Spirit explains the Word. Likewise the Word explains the Spirit. They work together. Harmony could not order otherwise.

The man who goes to war "in a good cause," or the one who kills his neighbor in self-defense, often finds himself arguing to establish the justice of his action. The man who raises no hand of death under any circumstances has his case already proven.

Am I in doubt as to the wish of the Lord in any matter? If there is a "Thus saith the Word," then my doubts are without cause. If I am taking the Lord at his word, then I must dismiss the doubt forever.

J. Hudson Taylor is quoted as having once said, "Brethren, I have a conviction, which I believe to be

from the Lord, that in the next ten years there will occur one of the bloodiest wars in the world's history. In this war Russia will be the leader on one side and one of the Eastern nations on the other. The sentiment of the Christian nations will generally be against Russia. Contemporaneous with this conflict there shall burst out in western Europe a revival such as was never known in the Christian church, and which will spread throughout the world, turning many to righteousness. And, my brethren, it is moreover my conviction that immediately following this mighty outpouring of the Holy Spirit, the Lord himself will come."

I have great regard for J. Hudson Taylor, yet I cannot help but feel that he missed it, if he intended the first and last part of the expression to be coupled together. "I have a conviction which I believe to be from the Lord, . . . that, immediately following the revival, the Lord himself will come." No doubt of the conviction, but many have run ashore in attempting, never more honest, to set the time of his coming. For of that day knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father only.

(y) The Spirit of the Lord *will* lead to bless other men. When the Spirit of the Lord is in a man, that man will naturally grow more and more unselfish. God is for all, not for any one alone. He sends his rain upon the unjust as well as upon the just. He giveth food and raiment to the heathen as well as to the Christian. It is the Spirit of God in a man that creates the desire that all should be saved. It was the desire of God to create all. It is the desire of God to save all. Some people catch this divine idea. Others don't.

One who spends his time in the endeavor to look fine in the eyes of men, to be exalted rather than to be of service, fails to show in himself the Spirit of the Lord. For the Spirit leads for the good of all, and not for the good of the few only. There be few who are saved, truly, but this is not according to the will of the Spirit. It is a condition of fact plainly expressed.

(z) The Spirit of the Lord *will* lead to the glory of God. The Lord Jesus always prayed when here upon earth, "Thy will be done," for his blessed life was to exalt his Father in the hearts of men. The Spirit that exalts God in all things is the Spirit of the Lord. It is just the same to-day. Do I lay down my life to God's glory? It is by the Spirit of the Lord. Do I give a cup of cold water in love to a fellow-man? It is by the Spirit of God. Being what God would have us be, and doing what God would have us do, is glorifying God. May the Lord in his goodness grant an ever-increasing number to be led by his blessed Holy Spirit, led in all things to his glory.

Bulsar, India.

A THOUGHTLESS IMPOSITION.

BY D. L. MOHLER.

So many of our people do not stop to consider that the pastors and missions in the city are living at a cash expense. They have no personal income from labor, and whatever unnecessary or extra expense is made is so much sacrifice of mission funds, or of the means the pastor had laid up before he accepted the charge.

It seems to be quite the usual thing for members, when visiting the city, either for business or pleasure, to go to the pastor's home to stay; and it is not unnatural, either. Or, if any of their children go to the city, they tell them to go to Bro. —, because they know they will be well cared for. But how many of them think of paying for their board? Some thrifty ones even seem to think they are just ahead as much as their board bill at a hotel would cost. The most of this imposition, however, is thoughtless. But is it right?

I know of one city pastor who for one year kept account of the free meals his family was called upon thus to furnish. During the year it was an average of 83 meals per month, or 996 for the year. This, at fifteen cents per meal, which is a fair average for

city boarding, very economical boarding, too, would amount to \$149.40 for the year. This had to come out of a support of \$50 per month, an amount that many of these same brethren would consider pretty high. Just one-fourth of it gone for nothing, because the most of the people who thus impose on the city brethren are fairly well-to-do. *They just don't think.* They are accustomed to visiting in the country; where the provisions grow. In the city it takes cash—lots of it. But would it do for the pastor to say anything about boarding expense? What would be the impression of these same members of city missions then?

I know one city pastor that often walks from ten to twenty miles a day, just to save carfare, in order to enable him to live within his support. On one occasion I know of four brethren taking most of two days of his time, boarding with him all the time for nothing, and yet they let him pay his own carfare to show them over the city. *Thoughtlessness!*

I know of one occasion where well-to-do people sent their children to the city to attend the fair, and told them to stay with a sister that they knew. This sister earned her living at the washtub; but she had to leave the washtub to cook for those five vigorous appetites, and borrow money to buy the provisions, and not a word did they or their parents say about paying for board. *THOUGHTLESSNESS!*

If anyone imagines that these are isolated examples, let him investigate. He will be astonished.

I would like to see a boarding house in every city where the Brethren have a mission, that is managed by members who would take an interest in those who come from members' homes to the city. Here could then be formed the nucleus of society, congenial for our people, a thing which is sadly lacking in nearly all cities where we have our missions. This might do much to obviate the imposition on the pastor or poor members in the city.

WHEN YOU STOP IN THE CITY WITH SOME ONE ON WHOSE HOSPITALITY YOU HAVE NO SPECIAL CLAIM, DON'T FORGET TO OFFER TO PAY FOR YOUR ACCOMMODATIONS.

Leeton, Mo.

RESTORE THY BROTHER.

BY JAMES M. MOORE.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.—Gal. 6:1.

PAUL here refers first to those who have been overtaken in faults. We all know them. They are around us, and they are ourselves. As long as Satan is loose and Christians trust in their own strength we will have those who make mistakes.

We are told to restore such. That means that we are in a degree responsible for those who go astray. The only way for us to deliver our souls from this responsibility is to do our best according to the apostle's instructions. Having done that fully we are not responsible in any way. Having neglected it or having done it our own way, we are responsible.

This restoring is to be done in the spirit of meekness. Paul knew the best way and he told us. No other way will work. Suppose a brother makes a mistake; and it really hurts my business or my feelings. I go to him and tell him all about his fault, and show him that he must make it right. All of this I do in a spirit that shows him I care very little about his being set right only as it affects me. I really make my injured feelings the important part. I can't restore the brother. I doubt if there ever was a case of a brother being restored by a spirit of that kind. There is no doubt that we have gone that way and the brother confessed the wrong and made it right. But we didn't do it. It was because the brother had the good grace to right his wrong when he saw it, in the face of Satan's using us to tempt him to be angry too.

In restoring others there is danger for us. The warning is here, and the Bible never sounds a warning unless there is danger. "Considering thyself, lest thou also be tempted." Some will not hear us, even though we go in the spirit of meekness. They will become angry and say harsh things to us. Then be

careful or we will sin. If we do we have only made matters worse.

We find these four points: (1) We have around us those who make mistakes. (2) We are to restore them. (3) It is to be done in a spirit of meekness. (4) We must take care or we will be drawn into sin. Suppose we have not the right spirit. Get it. Where? On our knees. Prayer and a real concern as to that soul's relation to God will put us in the right spirit. More than that, it will fortify us against the liability of falling too. It will make us spiritual, and that is the kind of people Paul says should do this work. Not one of us is so spiritual but that we need to pray always upon undertaking a work of this kind.

Have we been doing this work as Paul says? God only knows how short we have come. Next time we have occasion to restore a wayward one let us do better. Don't let our feelings of revenge figure in it at all. Let the motive all be a love for the soul of the wandering one. See if the right way will not work:

Bethany Bible School, Chicago, Ill.

BODY, SOUL AND SPIRIT.

BY S. Z. SHARP.

I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.—1 Thess. 5:23.

IN the MESSENGER No. 8 a writer under the heading, "Soul," says: "It becomes evident the soul is the spirit." No doubt there are many others who believe the spirit and soul of man are one and the same thing, while to others the relation of the soul to the spirit of man is a mystery and they would like to have more light on the subject, hence we offer this article to show what the Bible has to say about it. The scripture quoted at the head of this article will do to begin with. It should be noticed that the spirit is named first as the most important part of man, as it is the part which came from God and goes back to God again, and there is no evidence that it goes elsewhere. Eccl. 12:7. Of the soul and body it is said, Matt. 10:28, that they may both be cast into hell, but it is not so said of the spirit. The above scripture makes as much difference between spirit and soul as between soul and body. All three are treated as distinct entities.

"And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. We never could entertain the idea that God took of the dust of the earth and fashioned this lump of clay into a human form, just as children now mould clay into human forms, and then breathed into this lump of clay the breath of life immortal. A lump of clay is not a man until it has a human soul. Now notice, "The Lord God formed man." That is the way the Bible tells it. The same God who "made the beast of the earth after his kind," by the power of his word, could also by his word make man, of the dust of the ground, animated by a human soul, and physical life, and then finish his work by breathing into that soul the breath of immortal life which remained in the soul until it sinned and died. "The soul that sinneth, it shall die." Ezek. 18:4. If the soul of Adam did not die the day he ate of the tree of knowledge then the word of God could not be true. It was not the body of Adam that sinned, and his body did not die. It lived nine hundred and thirty years longer. His body retained its physical life. His soul lost its immortal life, hence was dead in trespasses and quickened again through Christ. "You hath he quickened who were dead in trespasses and sins." Eph. 2:1.

Heb. 4:12 says, "The word of God is living and powerful, and sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit, and the joints and marrow." Here the Bible makes the soul and spirit as much two distinct entities as joints and marrow, nor is there any explanation possible and reasonable by which it could be made to appear that in this scripture as well as in 1 Thess. 5:23 the words *spirit* and *soul* meant one and the same thing. We are therefore forced to conclude

from the testimony of the Bible that the soul and spirit are not the same.

Fruita, Colo.

TRAFFICKING ON THE ANNUAL MEETING GROUNDS.

BY MILLARD MYERS.

I AM opposed to trafficking on the Annual Meeting grounds for three reasons. The first needs no defense. It is a minute of long standing and, like every other minute on record, it should be obeyed by all committees working under the jurisdiction of the conference. If the Brethren church is to be congregational in government, then let us arrange it that way by statute, and not demoralize our forces and ruin our influence by saying one thing and doing another. If the delegates representing our congregations are of no authority, then cease electing them and making a mockery of what they have done. This mockery of authority prevails in several particulars even more prominently than in this question now being agitated by those who have the good of the church at heart.

The dress question, the use of musical instruments, and conformity to the tobacco question are among the most odious points of violation. It would be a thousandfold better to repeal a minute, when it has served its usefulness and outlived its influence in the church, at once than to drag it along for a generation while our children laugh at our inconsistencies and the world stands off and points the finger of scorn.

The second reason why I am opposed to trafficking on the Annual Meeting grounds is very simple. The conference is NOT the place for advertising or merchandising. I would be in favor of making a restriction so sweeping in its force that all vendors, peddlers and advertisers should be kept at least five hundred yards from the entrance of the grounds. In fact I believe in making it impossible for all railroad people, patent medicine people, mail order houses, publishing houses, and every other business agency, not absolutely necessary to the convenience of delegates, to have representatives on or about the grounds. This may be a sweeping declaration, but if it were put into effect it would relieve our church of the embarrassment of literature and advertising matter scattered from one end of the ground to the other. It would do away with every appearance of materialism.

I verily believe that if there is one sin, which is fastening itself more vampire-like upon the hearts of our people than another, it is that of money making. We are materialistic and formalistic in the extreme, and I believe that the Annual Conference grounds, lined as they always have been at the entrance with merchandising, give to the visitors on the whole, a first and lasting impression that the Annual Conference is a good place to "buy bargains." Regulating this business as has been attempted in the past is a good deal like regulating the saloon business. It is a failure and the effects are the same, whether the business is carried on at the entrance to the grounds or on the grounds themselves. I believe in getting rid of the evil, root and branch. The best place to cut off the tail of a mad dog is just back of his ears.

My third objection to trafficking on the Annual Meeting grounds is the best of all, for it is founded not upon theory, but upon the Holy Writ. If I did not believe it absolutely, I would have no faith in the conference or in its decisions; I would have no faith in our church government or its efficiency against the world, or its power to save men. I believe with my whole heart that Christ will be there. He has promised to be there, and when our members have come in all humility, their hearts aflame for the good of the world in times past, he has been there. He was there when Elder Quinter was taken home. He was there when the missionary cause of our cities and the heathen lands was laid upon the hearts of his children with the effect of opening the pursestrings. He was there when the church districts took upon themselves the carrying forward of our religious educational work. He has been there from the beginning and he will be at Springfield.

I have no patience and no sympathy with such as-

sections as those used by two of our leading writers in last week's MESSENGER on this question, when they said, "Should Christ chance to be there." There is no doubt about it. It is not a remote possibility or a mere accident as one might infer from such phrases. It is a settled and positive fact, decreed from the beginning and settled for all time. He will be there in spirit and with power, and he will abundantly bless the conference and the delegates who are there with clean lips and a true heart to do their whole duty in behalf of his kingdom among men.

Chicago, Ill.

ANNOUNCEMENTS

DISTRICT MEETINGS.

April 13, First District of Va., in Germantown, congregation, Franklin Co.
April 17, Eastern Maryland in Frederick City.
April 18, Middle Pennsylvania, in the City of Philadelphia.
April 19, Middle Maryland, in Broadfording congregation.
April 20, Northwestern Ohio, in the Logan ch.
May 1, Southern Ohio in Wolf Creek congregation.
May 2, Southern Pennsylvania, in the Back Creek congregation, Upton house.
May 2, Northern Illinois and Wisconsin, in Milledgeville congregation.
May 2, Eastern Pennsylvania, in Lancaster.
May 9, Western Pennsylvania, Manor congregation, Penn Run house.
May 10, 11, Second District of Virginia, in the Mt Vernon congregation.

LOVE FEASTS.

Arizona.
April 14, Glendale.
California.
April 21, Glendora.
May 5, 2 pm, Tropico.
May 6, 11 am, Losburg.
May 12, 6 pm, Oak Grove.
Idaho.
May 6, 6-30 pm, Webster.
Illinois.
May 19, 6 pm, Pine Creek.
May 26, 6-30 pm, Polo.
May 26, 27, 1 pm, Yellow Ck.
May 31, 2, 10 pm, Cherry Grove.
Indiana.
April 28, Nettie Creek.
May 5, 3 pm, Pleasant Hill.
May 6, 6 pm, Mississippi.
May 6, 6 pm, English Prairie.
May 6, Muncie.
May 12, 4 pm, Summit.
May 12, 6 pm, Salmons.
May 17, 4 pm, Pipe Creek.
May 26, 2 pm, White, 1 mi W. of Colfax.
May 26, 4 pm, Eel River.
May 26, 4 pm, Clear Creek.
May 26, 6 pm, Pipeance.
May 26, 6 pm, Bethel Run, 2 mi W. of Hartford City.
May 29, 6 pm, Bachelor Run, at Flora.
May 30, 8-10 pm, 3 mi N. W. of Waterman.
May 31, 5 pm, Rockrun, 5 mi S E of Goshen.
Iowa.
May 5, Maple Valley.
May 5, 3 pm, South Knokuk.
May 19, 4 pm, Rockhill River.
May 26, 6 pm, Prairie City.
May 26, 10 am, Iowa River.
May 2, 2 pm, Kincaid, east house.
May 26, 27, 1 pm, Coon River.
May 30, 31, 2 pm, Panther Creek.
Kansas.
April 28, Appanoose.
April 28, 2 pm, Larned.
May 3, 6 pm, Fredonia.
May 4, 2 pm, Slatka Creek, at Conway Springs.
May 5, 10 am, Quinter.
May 5, 2 pm, Eden Valley.
May 5, 6 pm, Fredonia.
May 5, 8 pm, Morrill.
May 5, 6 pm, Peabody.
May 5, Kansas Center.
May 5, Ottawa.
May 5, McPherson.
May 12, 4 pm Cedar Creek.
May 12, Verdigris.
May 12, East Maple Grove.
May 12, 2 pm, Holland.
May 12, 3 pm, Newton.
May 12, 4 pm, Salem.
May 12, 6 pm, Parsons.
May 19, 11 am, Belleville.
June 3, 4 pm, Tirohila.
Maryland.
April 28, 2 pm, Pipe Ck.
May 6, 2 pm, Meadow Branch.
May 12, 2-30 pm, Baltimore, Fulton Ave. house.
May 19, 2 pm, Pleasant Hill, Buck Creek congregation.
May 26, 27, 1-30 pm, Manor.
June 2, 2 pm, Brownsville.
Michigan.
May 26, 6-30 pm, Woodland.
Minnesota.
May 26, 2 pm, Worthington.
Missouri.
May 3, 6 pm, Vance Valley.
Nebraska.
May 6, 6 pm, South Beatrice.
May 26, 6 pm, Dover.
May 27, 6 pm, Lincoln.
Ohio.
May 2, 1 pm, Wolfe Creek.
May 5, 6 pm, Logan.
May 12, 8 pm, Rome.
May 19, 10 am, Swan Creek.
May 19, 2 pm, Hickory Grove.
May 26, Pleasant Valley.
May 26, 4 pm, Bear Creek.
May 26, 10 am, Wyandot.
May 29, 2 pm, Newton, Sugar Grove house.
Oklahoma.
April 7, North Star.
April 22, 4 pm, Havle.
April 28, 8-11, Doyle.
May 5, Monitor.
May 6, Big Creek.
May 6, Guthrie.
Pennsylvania.
April 30, and May 1, 1-30 pm, "Chickies."
May 3, 4, Big Swatara.
May 3, 7-30 pm, Philadelphia, Dauphin St. above Broad.
May 5, Big Creek.
May 5, 6 pm, Edinboro.
May 6, 1 pm, James Creek.
May 6, 6, 8, Alden Spring.
May 6, 6 pm, Hoarling Spring.
May 7, 8, 1 pm, West Green-Creek, Green-Creek house.
May 8, 8, 1 pm, Fairview, (Eastern Pa.).
May 11, 1 pm, Mountville, East Petersburg house.
May 13, 1 pm, Harrisburg.
May 13, 5-30 pm, West Johnstown, Roxbury house.
May 19, 1 pm, Carson Valley.
May 26, 27, 9-30 am, Tulpehocken, Houdersbach house.
May 23, 24, 2 pm, Lost Creek.
May 26, 27, 1-30 pm, Welsh Run.
May 26, 27, 2-30 pm, Perry, Farmers Grove house.
May 26, 4 pm, Woodbury.
May 27, 28, 10 am, Upper Codorus, at Black Rock.
May 27, 6 pm, New Enterprise.
May 29, 30, 3-30 pm, Little Swatara, Glendale house.
May 29, 30, 9-30 am, Conestoga, Birdland house.
May 29, 30, 10 am, Black Creek, Upton house.
May 29, 30, 9-30 am, Little Swatara, Zolter house.
May 31, 9-30 am, Spring Grove.
June 3, 6 pm, Manor, Penn Run house.
June 6, 6, Midway.
June 9, Glenhope, Cheat Ck. house.
Virginia.
May 5, 3-30 pm, Flat Rock.
May 5, 6 pm, Timber Hill.
May 5, Mill Creek.
May 19, 2-30 pm, Beaver Ck.
May 19, 1 pm, Hot-Croft, Valley house.
May 26, Midland.

OUR TRIP TO ARKANSAS.

March 13 wife and I left our home in Oklahoma and started to our field of labor in Arkansas. Our first stop was with Bro Buechley and family at Carlisle, Ark, who went with us to the home of Bro Lilly, who lives at Lonoke and has charge of the work there. Saturday, March 7, Bro Lilly and myself drove to Austin, another of his appointments, where we met a small but attentive congregation.

Monday we returned home and part of the week held meetings in a schoolhouse and March 23 started for Palestine where we are located with a small band of good workers in the Lord's work.

We have Sunday school and preaching each Lord's Day; a prayer meeting each Sunday night. Our love feast will be May 26, preceded by a week's meetings.

There is a large field here with few workers. May some of our ministers, who are not needed where they are, be moved to "come over and help us" in this great work of saving souls.

J. C. Nininger.

Palestine, Ark., March 29.

DIFFERENT METHODS.

BY J. S. FLORY.

It is not an uncommon thing for different methods in the church to be practiced in regard to church government, and many members are ignorant of the fact, so much so that when they learn of it they regard it a new departure. As an instance; quite recently the statement was made in the case of one congregation in California having four elders who had decided each should stand alike in the care of the church, and the writer seemed to think it was an experiment to be watched with interest as to its outcome. By no means is that an untried method. An experience of over thirty years in the method of each elder residing in the congregation having equal care over the interests of the church has convinced me it is a method with commendable features.

Where two or more elders belong to the same congregation they constitute the board of elders in charge of the congregation. By common consent of the elders sometimes one would be chairman at council meetings and at other times another. The church never held a choice as to who should be the elder of the congregation; that matter was settled simply by their letter and the acceptance of the same by the congregation, just the same as all other officials of the church are accepted in the full exercise of their official duties.

In California at an early period of the church's existence here, at a district meeting it was decided each elder in the congregation where his membership was should stand equal in church government administration. The same rule has never been changed by district decision. This method has some merits in the western churches. Our congregations are, as a rule, made up from emigrants from different states. Sometimes the first elder in a congregation is accepted as a matter of courtesy. Later a more efficient one moves in. Without any discourtesy his efficiency becomes a gain to the congregation and no love lost. Another merit in this method is, there is not so much likelihood of objections being raised in advancing others to the full ministry. The younger may thus be a learner under the older, and naturally slide, by common consent, into an active work while the older ones feel no slight in any way. This method is practiced in many congregations. However, it is simply a matter of method that has been in vogue in places for many years and most likely as apostolic as any other.

We have not written for the sake of controversy, but simply as a matter of history, and as to methods, circumstances alter cases. What is best in one congregation may not be the best in another.

Another method is in vogue here by decision of district meeting for those congregations where the elder to have the oversight of the church is chosen by the majority of the congregation, and that is those congregations have a right to choose their elder yearly if so disposed. No matter what the method the best interests of the church should be kept in view.

Los Angeles, Cal.

WE OUGHT TO MEDITATE.

BY L. E. FAHRNEY.

AFTER reading Bro. Early's article in MESSENGER No. 11, page 169, in regard to the improvement in the manner of observing the love feast, I was made to say, Amen. I did not stop at that, but took a review of the past to see what I could observe. I must confess that when I remember the confusion after services at some of our feasts I am ready to say with Bro. Early it is but little less than dreadful. I am confident that this matter has not been thought about as it should have been. Hence I feel that when we are asked to be on our guard and improve along this line of work we should take heed and act.

It seems to me that if every church which has made this mistake would follow the suggestions of Bro. Early we could see a great improvement in our services. The spirit of Christ ought to be in every move

we make at our love feast. But I fear from what I have observed in the past at some of our feasts, after the congregation was dismissed, that the spirit of Christ was not manifested as much as it should have been. If we can profit by being a little more careful we ought to do so. And I am sure God will bless us for it.

Sterling, Kans.

FEAR RESPONSIBILITY OF CHRISTIAN LIFE.

BY SAMUEL ULERY.

THERE is a disposition on the part of many people to shirk the responsibilities of a Christian life. Many reject the claim of Christ and refuse to identify themselves with the church because they think it means added responsibility. They regard the church as they do a lodge. If one joins such an organization he thinks he is in honor bound to be governed by its rules. If he does not, it has no claim upon him.

Now this is true of human organizations, but it is not true of the church. The claims of Christ rest upon men, no matter where they are. Not one iota of responsibility rests upon the man inside the church that does not rest upon a man of the same intelligence outside of that body. God does not have one set of requirements for church members, and another for those who are not. 2 Cor. 10: 5, 6. We must all be obedient to Christ and revenge all disobedience when our obedience is fulfilled. Hence we all have the same responsibilities resting upon us. God's claims are upon all alike. There is no spot between the throne of God and the dust of earth where we can escape the focal responsibility of law. The world expects more of a church member than it does of an outsider, but God does not.

Milford, Ind.

THE PRAYER OF FAITH.

BY J. H. MILLER.

SOME weeks ago I was taken suddenly ill and called for the elders of the church and was anointed, as directed by the apostle in James 5: 15; this scripture came to me more forcibly than ever before. When Brethren W. R. Miller and Hiram Roose came to me with that prayer of faith it opened to me a power that God's children only can see and realize. The sweet thought of pardon came so forcibly to me, "And the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." His sins shall be pardoned, but on conditions,—by confessing his sins. The prayers offered by all concerned must be effectual and fervent. To make the work stronger the brethren had a prayer meeting at the church the next day, in behalf of the afflicted one. How the Lord would open his ears to the cries of his children. The apostle Peter while in prison needed help, so the saints without ceasing made prayer unto God in Peter's behalf. Hence the prayer of faith saved the righteous man. Acts 12: 5.

Goshen, Ind.

ASKED TO ACCEPT.

BY M. ALICE MUMMA.

I PRAY every church in the Brotherhood would accept Bro. H. C. Early's suggestions on "Improvement in the Manner of Observing the Love Feast," as in GOSPEL MESSENGER of March 17, 1906. Long have I felt too much noise (even though they tried to move quietly) was made for the solemn occasion, and too much visiting or social talking. Let us all be united on this improvement and thereby be greatly benefited spiritually.

Sharpsburg, Md.

MANY of us know how, even in our childhood, some blank, discontented face on the background of our home has marred our summer mornings. Why was it when the birds were singing, when the fields were a garden, there was somebody who found it hard to smile?—George Eliot.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, April 15, 1906.

OUR ENEMIES.

Scripture Lesson, Luke 16: 19-31.

I. How We Get Them.

1. By Doing Right, 2 Tim. 3: 12
2. By Doing Wrong, Col. 3: 25
3. By Doing Nothing, Luke 12: 13
4. We Cannot Tell How, Col. 4: 14

II. How We Should Treat Them.

1. Cautiously, Micah 7: 6
2. Kindly as They will Appreciate, Rom. 12: 20
3. Try to Win Them as Friends, Luke 6: 35
4. Pray for Them, Ex. 10: 16-18
5. Love Them, Matt. 5: 43, 44

III. Recipe For Not Having Any.

1. Guard the Tongue, Prov. 18: 21
2. Keep Good Fences, Psal. 41: 9
3. Keep on Popular Side, Luke 6: 26
4. Don't Stay on Earth too Long.

I. How We Get Them.—Do the best we can, we may sometimes make enemies. The holy and loving Savior had his. We should not seek to make enemies, yet methinks if we were as aggressive against sin as was the Savior, we would likely have more. Matt. 5: 10; John 7: 7. A godly person is closely watched by all. If he does right, evil constructions are often placed upon it and efforts made to tear down and overcome his good. Let him make a mistake, then listen to the wagging tongues.

II. How We Should Treat Them.—One good way is to act as if you did not know they were working against you. Pay no attention to their evil acts and tongues. They will not likely openly announce themselves as your enemies, so they will be left in a rather embarrassing situation. Whenever opportunity offers, do them favors, not in a pompous way, but quietly and unassumingly. Do not overdo anything. Show yourself friendly, whether they are willing to be so or not. Pray for them and yourself frequently. Show an interest in them; get better acquainted with each other, and perhaps you may then become warm friends.

III. Recipe For Not Having Any.—Probably more enemies are made through the tongue than in any other way. If it be your tongue, bridle it better. Watch every dangerous shoal and steer far from it. Seek to be winsome and charitable. Keep close home and attend to your own affairs. Avoid being a gossiping gadabout. (Use good illustrative texts and points from real incidents.)

THE PRAYER MEETING.

For Week Beginning April 15, 1906.

NEW TESTAMENT TREASURES.—Rom. 11: 33.

1. In Christ are Found "All the Treasures of Wisdom and Knowledge."—Col. 2: 3. The revelator tells about the gems of the New Jerusalem, but through Christ we may have them now—the red sardius of the blessing of his atonement; the green emerald of his spotless life; the blue sapphire of the heavenly gladness of his joy; the variegated agates of his many-sided grace; the flashing diamond of his glorious second coming. Truly we are rich in Christ!
2. The Gospel is a Precious Treasure.—The apostle, by the Holy Spirit, in speaking of the "glorious Gospel," says, "We have this treasure in earthen vessels" (2 Cor. 4: 7). As the lights were in the pitchers of Gideon and his followers, and flashed forth to the discomfort of the Midianites (Judges 7: 16, 17), so the light of the Gospel of Christ, with which every true servant of Christ is entrusted, shall shine forth, as they live it truly and tell it out faithfully, and it will cause the darkness of sin to flee, the gloom of unbelief to be scattered, and the fog of iniquity to be gone.
3. There is Treasure in the Heart of Every Man.—Matt. 12: 35. The treasure is either a blessing or a curse, according to its character. When it is the good treasure of the truth of God, then the life is beautiful with holiness, and fruitful with the graces of the Spirit; but when it is the evil treasure of the world, then the character is blighted by sin, and marred with iniquity.
4. Earthly Treasure.—Luke 12: 21. Thieves may steal it, moth may corrupt it, rust may spoil it, time will decay it, failure may take it, friends may borrow it, and death will say, "You must leave it."
5. Heavenly Treasure.—Matt. 6: 20. Here, at last, is something that is enduring in its nature, incorruptible in its texture, safe in its keeping, heavenly in its origin, holy in its character, ennobling in its possession—a passport to the gates of glory!

HOME AND FAMILY

THE OCEAN.

SELECTED BY AMANDA WITMORE.

"Musing, I stood upon the seaboard shore,
And listened to the stormy ocean's roar;
And while thus the heaving waters I addressed:
First, mighty ocean, dost thou ever rest,
Or do thy waves in ceaseless motion play,
As I behold them rolling here to-day?
Perhaps thine own allotted task thou hast,
Beating thus constantly upon my last;
And in thy restless workings we but see
The due fulfillment of some wise decree—
The ships in whole that o'er thy bosom sail,
Upon thy waters make no lasting trail.
Would that the troubles that afflict my mind
Might pass thus o'er my head, nor leave a trace behind."
Long Beach, Cal.

IN THE SICK ROOM.

BY ELIZABETH D. ROSENBERGER.

LIFE and health and strength are given us by our King. And he expects us to serve him, love him and suffer for him if need be. All this is his due. He is love itself, and pities us as a father pitieth his children. When it comes our turn to lie down in helplessness and suffer pain we find it hard to submit. But if we could fully understand, we would see that it is all a part of God's great plan.

To be shut in, helpless, and suffer pain when the children slam the doors, and the girls rattle the dishes, and even father, who comes with tender interest to ask how you are feeling, wears boots that squeak with every step he takes! You can't help it? No, every nerve is strung to its utmost tension, and all these things hurt you so. If only you were well and strong like the others!

Then you grow so tired of your surroundings. If you could only leave the little room! The pattern of the paper on the wall has become a means of torture, and you cannot keep your eyes from wandering to the center spot of the figure and tracing out every line and curve of it over and over again. Perhaps even the house is shut in, a low, unpainted dwelling back from the road; and only one window through which you can see white fields, gray skies, and bare trees, with now and then a glimpse of a glorious sunset. And you were planning to do so many things that winter, and here you are, useless and helpless. It is hard to understand why it should be so.

I suppose Joseph wondered when he was shut up in prison why so many troubles beset him. But we read that "Joseph was shut in until the time that his word came." He was shut in that the Lord might speak to him. And what a wonderful message of deliverance Joseph had for a starving people.

Then the word of the Lord came to the prophet Jeremiah while he was shut up in prison, and this word was, "Call unto me and I will answer thee and show thee great and mighty things which thou knowest not." It must be worth while to be shut in to have the great things of God shown to us. He must shut out the business of life sometimes in order that the still small voice may be heard.

"Nor in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest, is of him preferred.
Time passes, and much change doth bring,
And sets a bound to everything."

Of Noah it is said—do you remember?—"The Lord shut him in." And so he kept Noah amidst all the dangers of storm and flood. He is keeping you and me; if we cannot go out and do active service for him, we can pray earnestly for those who have strength, that they may be courageous and that the grace of our Lord may be sufficient for them. Even in our helplessness we can honor Jesus by showing to those around us that his comforts and blessings delight our soul, and keep us patient and submissive. In heaven none of the inhabitants shall ever say, "I am sick," and it will not be long until we shall rest there. That will compensate for all the pain and suffering here.

"Yea, it is always bliss to feel him near
In crowd, or solitude, or sacred fane,
But never is his presence half so dear

As when the storms of sorrow o'er us meet,
And we with bleeding heart and baffled will,
'Faint yet pursuing,' struggle to his feet,
And lay our souls before him, and are still."

Covington, Ohio.

A BEAUTIFUL FLOWER.

BY IDA M. HELM.

Consider the lilies of the field, how they grow.—Jesus.

A LITTLE flower bulb was buried in the frozen earth; the wind had blown multitudes of snowflakes together till a great mound was heaped right over the place where the little bulb was hidden. All seemed dreary and hopeless.

It seemed to Esther that the long winter would never be over; every day she looked out of the window toward the spot where her treasure was hidden; she knew that in the little brown-coated bulb there was concealed a germ that waited only for the spring sunshine and gentle raindrops to send a thrill of warmth and moisture to its tiny frozen heart and coax it forth to the light of day.

She patiently waited, and one beautiful spring day after the snow had melted and the once frozen earth had become mellow and warm she saw two tiny green leaves pushing up toward the wonderful power that was giving them new strength each day. Every day the stalk grew a little; soon a very small bud appeared that began to swell and finally to unfold. When it was fully developed a lovely pure white lily lifted its face to greet the world. Esther and her friends admired the lily. They saw in the pure white petals the symbol of a blood-washed soul, and its sweet fragrance they likened to the sincere prayers and songs of God's children ascending to his throne. As they continued to study the lily they learned this lesson: In every human heart a little germ is concealed; God placed it there. He never sleeps, but day and night he keeps watch over his own. No matter how stormy is the winter of sin or how deep the heart is buried under mounds of wickedness, he sees the germ lying in the cold heart and the "Sun of righteousness" is ever shedding the warmth of his love into each life and striving to warm and mellow the hardened heart and remove all sin so that the priceless flower—Love—may have a chance to grow.

When one begins to enjoy studying the Bible and thinking about God, the wonderful works of his might, and his loving promises to his children, the germ of love is beginning to grow, then it must be nourished or it will soon wither and die. By prayer and loving deeds the tender plant will be strengthened. When we are obedient to God's Word and the Holy Spirit takes possession of the heart, the flower of love will bloom in all its beauty.

These are some of the petals it contains,—faith, hope, charity, kindness, humility, patience, obedience and a forgiving spirit. Can we not see an extra tinge of heavenly glory surrounding this last named petal, a forgiving spirit? "It is godlike to forgive." The men that crucified Jesus did not ask forgiveness, but he forgave them. If we have wronged any one it is our duty to ask forgiveness. But if we have a forgiving spirit we will forgive before forgiveness is asked. We may imagine we have been wronged when no wrong was intended, and if we carry an air of injured feeling we do a great wrong not only to our friends but to ourselves as well. We weaken our character, and dearest friendships may be destroyed, alas! perhaps never to be renewed, simply through misunderstanding. If every person would cultivate this beautiful flower, Love, and allow it to bloom in his life, what a paradise this world would be. Wherever it is allowed to grow these ugly weeds—hatred, jealousy, selfishness, pride, disobedience and backbiting—can not grow. They belong to the kingdom of darkness and they cannot live where the light of God's love reigns.

Children, do you know that love reigned in heaven before Jesus brought it into this world, that we love him because he first loved us, and that some day he will return to the earth to claim his own? Then all that have loved him and have been obedient to his

will he will gather in his arms and carry them to the world of eternal happiness, there to live forever in his beautiful home. But the ones that have spent their lives in sin will be thrown out as worthless weeds, to be cast into the fire and burned. How sad it would be if some of our friends should be thrown out with the weeds, when if they had only loved God and been obedient to his Word they would have been taken to heaven to live.

"Of all sad words of tongue or pen,
The saddest are these, It might have been."

Ashland, Ohio.

A TRUE WOMAN—FROM BIBLE STANDPOINT.

BY GERTRUDE S. HERTZLER.

SHE will first of all have her heart opened by the Lord—as Lydia. Acts 16: 14.

Then she will be ready to follow Jesus anywhere, through "evil report or good report," even to the cross if need be, as the Marys. Mark 15: 40, 41.

She will not be united to any but a true Christian. Ex. 2: 1; 2 Cor. 6: 14.

Her husband's heart can safely trust in her. Prov. 31: 11.

She will prove a helper in Christ Jesus. Rom. 16: 3. The motto of her house will be, "As for me and my house, we will serve the Lord." Josh. 24: 15.

Her children will be consecrated to God's service as was Hannah's son Samuel. 1 Sam. 1: 27, 28.

She will look well after all in her house. Prov. 31: 17.

She will be hospitable as was Lydia. Acts 16: 15. She will not only be willing to receive God's people into her home, but will be ready to bestow much labor on them, as Mary. Rom. 16: 6.

She will work for the poor as Dorcas did. Acts 6: 36-39. She will be ready to serve Jesus at all times, as Martha was. John 12: 2.

She will be equally ready to sit at Jesus' feet in communion, as Mary. Luke 16: 39. She will be a helper to the church of Christ, as Phebe and Persis. Rom. 16: 1-12.

She will have faith in God, as the woman of Canaan. Matt. 15: 28. She will be modest in dress, and her chief adornment will be a meek and quiet spirit and many good works. 1 Tim. 2: 9, 10.

She will meditate on the Word of God and keep it in her heart, as the mother of Jesus did. Luke 2: 19. She will give her time and work not to useless and idle things, but to help on the Lord's cause, as the women of Israel did when the tabernacle was to be built. Ex. 35: 25, 26.

Her lips will be ruled by the law of kindness, and her conversation will show wisdom. Prov. 31: 56. She will be pure, discreet, and study to be quiet a keeper at home, and not be a busybody in other men's matters. 1 Peter 4: 15.

She will be diligent and benevolent. Prov. 31. And faithful in all things. 1 Tim. 3: 11. She will be separate from the world and act as becometh a daughter of the Lord God Almighty. 2 Cor. 6: 17, 18.

She will publish the tidings of salvation. Psa. 68: 11. And be instrumental in saving others, as the woman of Samaria. John 4: 39. She will take all her sorrows to Jesus. John 11: 23. She will be qualified by God for his service, and there must be success. Acts 1: 14; 2: 28.

She shall be praised. Prov. 31: 30. She will be waiting and watching for the bridegroom's coming, as the virgins should have done. Matt. 25: 1-4.

She is valuable, "her price far above rubies," and the wise man's question, "Who can find such a one?" shows that those of this kind are not very plentiful.

May God give us grace and inspire us more clearly to exemplify the law of the Lord in our daily conduct, is the prayer of your unworthy sister in Christ.

Elizabethtown, Pa.

THE GOSPEL MESSENGER,

A RELIGIOUS WEEKLY

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BRO. J. A. BRUBAKER, formerly of Oklahoma, is now located at Pomona, Cal.

A REVIVAL meeting was held at Lewiston, Minn., and five united with the church.

BRO. W. I. BUCKINGHAM, of Laplace, Ill., has located at Worden, Wis. He goes where a minister is very much needed and where his services will be appreciated.

DURING the progress of a series of meetings conducted by Bro. C. D. Bonsack at Lancaster, Pa., twenty-six were immersed, and four others have since come out on the Lord's side.

IN the new church at Brookville, Ohio, the Brethren recently held a series of meetings and eleven made the good confession and put on Christ in the holy rite of Christian baptism.

BRO. G. A. SHAMBERGER, of Canada, is on a trip to Cuba. We have not learned whether it is his purpose to locate or whether he is simply taking a look at the country.

BRO. D. C. FLOREY held a revival meeting in the Valley River church, W. Va., and ten applied for membership, six of the number being baptized, while the other four await the initiatory ceremony.

BRO. W. E. WEST, of Ankeny, Iowa, was with us last Sunday evening and gave us a very much appreciated talk. He had for his subject, "Where art thou?" and brought out some excellent points.

THE college property at Plattsburg, Mo., is owned by a number of resident Brethren, and they are anxious that the buildings and grounds, all nicely located, should be used so as to prove helpful to the church. Any one wishing to correspond with them regarding the matter should address Bro. E. Mohler, of Plattsburg.

BRO. P. R. KELTNER changes his place of residence from Lena to Rockford, Ill., and may now be addressed at 1104 Ferguson St. He has been employed by the mission board of Northern Illinois and Wisconsin to take charge of the mission work in that city. For the present Rockford is within the bounds of the Silver Creek congregation.

BRO. E. W. PRICE, an invalid, residing at Franklin Grove, Ill., is not able to attend church, and yet he has the pleasure of listening to the sermons preached at the meetinghouse nearly a quarter of a mile distant. In front of the pulpit, on a small shelf, stands an ordinary desk telephone. From this phone, with proper connections, a wire runs into the room where Bro. Price sits on his invalid chair. A sensitive receiver is placed against his ear and he hears the preaching as well as the singing. Sometimes he can take in nearly all that is said and done at a council meeting. The entire outfit cost less than twenty dollars, but it is a great convenience for one like Bro. Price, so badly crippled that he cannot take care of himself in any manner. Sunday after Sunday he is permitted to enjoy the services held in the church, and thus he is helped spiritually and greatly comforted. The telephone when thus employed is certainly a blessing.

EVERY city missionary in the Brotherhood will feel like thanking Bro. D. L. Mohler for what he has to say on another page, under the head of "A Thoughtless Imposition." We sometimes wonder if the readers of the MESSENGER ever impose on city mission workers in that manner. It would seem to us that they should know better. Bro. Mohler makes a plain case of it, but it is none too plain. But his suggestion regarding a boarding house, run by members, in all the cities where we have missions, is worthy of some consideration. It is a matter about which others have done some thinking.

BRO. JAMES M. NEFF, of Lake Arthur, New Mexico, came in on us very unexpectedly last Sunday. He had occasion to come to Chicago, and while that close to Elgin concluded to pay us a short visit. He was with us in our services Sunday evening, and on Monday morning, before returning to Chicago, took a look through the Publishing House. He used to visit the office twenty-seven years ago, when it was a very small concern, and he does not fail to observe the growth the business has made. He is somewhat improved in health, and thinks that the frontier life may yet prove the thing for him. He is pleased with the outlook in New Mexico, believes that there are splendid openings in that part of the West for members, who desire to locate in an irrigated section, where they can secure homes and help build up churches.

JUST before going to press we received the following from Bro. I. D. Parker, regarding the accident at the Brethren church in West Goshen, Ind., last Sunday evening:

The West Goshen church building is a large brick structure with veneered brick rooms attached to the rear end. In the basement of this attachment was an acetylene lighting plant. The Christian Workers had held their usual Sunday evening service and were singing the closing hymn when the lights partially failed from some cause. The janitor went to the basement with a lamp to correct the difficulty. By some means the room was filled with gas which exploded, completely destroying the rear apartments and breaking all the glass in the main building. The explosion was heard in all parts of the city and considerable confusion prevailed at our service in the city for a time. About one hundred and fifty persons were in the audience room of the building at the time. A small door and other missiles were thrown into the room injuring a number. The more seriously hurt are Brethren Samuel Hope, Milton Hoover and Noah Ganger. Bro. Hoover was caught by the falling debris and was held fast until released by others. Fire broke out near him but it was soon extinguished, saving him from death by burning. In the confusion that followed the explosion one aged sister was trampled under foot but not seriously hurt. The damage to the house is estimated at upwards of \$500. While the accident calls out sympathy and sorrow for the afflicted, yet all are thankful that the plant was not under the audience room, in which event it would have resulted in great loss of life.

ONE of our sisters thinks that, in view of the Annual Meeting and its work, the home churches should make more of the pentecostal occasion. The ministers remaining at home should select a subject that would remind their congregations of the gathering on the conference grounds, and dwell on the importance of the work entrusted to the conference and the results likely to follow. All the members might thus be led to have more concern for the meeting and made to take more interest in the proceedings. Then special prayers should be offered for those who attend the Annual Meeting and take part in the work done. Especially should the morning service partake of this nature. It would be well to read Acts 15, and discourse on the parts that impress the speakers. This need not lead to criticism, but should prompt a proper reverence for the general conference and her work. Years ago our members had more respect for the Annual Meeting than some do these days. They sent their delegates away followed by their prayers and good wishes, and when they returned they were all glad to learn something about the work done and how the meeting passed off. Let our people give this matter some thought and see if we cannot arouse an interest at home that will prove helpful to the Annual Conference as well as helpful to the members remaining at home.

BEFORE starting on his trip to Jamaica Bro. W. S. Long, pastor of the church at Altoona, Pa., closed a very successful revival, which resulted in twenty-three accessions. The church granted Bro. Long and wife a leave of absence, and they expect to return in May.

THE General Missionary and Tract Committee is publishing another edition of Trine Immersion Traced to the Apostles. This was among the first pamphlets to attract special attention in the Brotherhood, and has enjoyed a very extensive circulation. We presume that not less than one hundred and twenty-five thousand copies have been printed in this country and Europe, and the demand for it is still brisk. It contains over fifty pages and may be had for three cents a copy. If you have friends seeking light on the ancient form of baptism, let them have this pamphlet. There are members who keep copies on hand to give to their friends. It ought to be widely circulated at the mission points. When you order call for a list of the tracts published by the committee. There are other good tracts that deserve to be widely read.

WRITING about the conditions in one of the western congregations a correspondent says the elder in charge is much beloved by the members of his flock. This is the way we like to have members write concerning those who preside over the churches. It is far better than to complain about them and be continually magnifying their faults. Elders are human, the same as other men. They make their mistakes and some of them are greatly lacking in efficiency, but after all we believe too many unkind things are said concerning them. There is hardly a week goes by that we do not receive one or more letters containing uncomplimentary remarks about the weakness and mistakes of certain elders. We wish our correspondents could have more kind things to say regarding those who have been appointed over the churches of God by the Holy Ghost. If some of them make mistakes pray for them, admonish them, but do not cripple their influence for good by making them and their defects special topics of detrimental conversation. Love your elders, respect them, help them and make it as pleasant as possible for them. If you happen to know better how to do things than they do, kindly give them the benefit of your superior information, but please do not talk unkindly about them in the presence of your children, your neighbors or any one else. Do more praying and less fault finding.

LAST year a good deal was said by the religious press against the New Testament rite of feet-washing. Everything reasonable and unreasonable was said to convince sincere people that it is not needful for them to do what Jesus says they ought to do. We have special mention in Matt. 5:19 of this class of teachers and writers. Of them Jesus says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." We may not be able to explain, to the satisfaction of most people, how this class of teachers can have any part or lot in the kingdom, but one thing certain, they shall be called "least." That means least in spiritual growth, least in faithfulness, least in service and least in the enjoying the blessings of the kingdom. It is strange indeed that men and women should refuse to obey Christ in the religious service of feet-washing, teach others to be just as disloyal as themselves, and then expect a blessing. If the New Testament means what it says, and it surely does, there is no blessing for them. However zealous or full of good works they may be, the verdict of heaven is against them; they "shall be called the least in the kingdom of heaven."

SOME PASSENGER EXPERIENCES.

BRO. D. L. MILLER writes us from Yokohama, under date of March 14. This he says is to be his last letter to us until he reaches America. At Yokohama he found one hundred pieces of mail awaiting him, there

being seventy-five letters in the pile. Before being permitted to enjoy his freedom in Japan he had a new experience, showing what occasionally befalls travelers who spend much time at sea. A few days before ending that part of his sea voyage smallpox broke out on the vessel, but information concerning the disease was kept from the passengers until the port was reached. Then the interesting part of the experience commenced: The Japanese removed all the passengers from the ship, thoroughly disinfected the vessel, took the people to the quarantine station and put them through a process of bathing that they are not likely to forget to their dying day. Bro. Miller tells the story in a private letter, not in the way he would probably tell it in an editorial, but we are confident that the vivid description he gives will prove interesting to our readers, and will give them to understand about what they may expect, should they ever run up against the smallpox in a Japanese port:

The Japanese do things up in fine shape. This is the way I was treated: A brass ring bearing cabalistic signs in Japanese and the figures 94 in American were handed me, so that I should not lose myself or get somebody's clothing instead of my own. Armed with this and checks with similar figures and signs, I was taken into a small undressing room. I removed all my clothing, placed them in a basket-like tray, attached the check and handed the tray out of the door. Then I went into the bath. And it was hot! Did you ever take a real hot water bath? I mean the Japanese kind. If not, the experience of your life in bathing is before you. You are told to jump in, and in you jump, and jump out a good deal quicker. You say it's too hot. But the attendant says, "No! no! not too hot! Japanese take him hotter yet!" Then you try it again, but cautiously, and by degrees you are immersed in hotter water than you ever were in your life before. When you are in awhile you want to stay in and go to sleep. When I got out I went into another small room and was furnished with soft, woolen kimonos and a pair of slippers, and then with a green belt around my waist I went out into the waiting room steaming hot. There was fire and tea and coffee and such things, and there I lounged and gradually cooled off. Then came a lot of trays with clothing. All there was to do was to show the Jap attendant the ring on your finger, and the next minute you had your clothes smoking hot in a small dressing room. They had been run through a steam fumigator, heated as hot as steam is heated, 212 degrees Fahrenheit. When I took out my under garments they were hot, so hot as to burn my hands, and they also seemed wet at first, but as soon as exposed to the air they dried rapidly, the heat in the garments drying up the moisture. After dressing we were taken back to the ship and had lunch. The whole process took three hours for each batch, and as we had five hundred people to run through, it took time. But everybody was loud in his praise as to how well the Japanese treated us. It was a good time, well done, and these people know how. When that cholera ship came to New York, some years ago, there was no place to disinfect, and the poor passengers were kept out on the rough sea for nearly a week. Japan does it better than that.

We have some good articles from Bro. Miller, telling about his observations and experiences in China. The first one is to appear next week.

DEATH OF ELDER SAMUEL MURRAY.

LAST Saturday, March 31, Bro. Samuel Murray closed his earthly pilgrimage at the home of his son, L. E. Murray, of Indianapolis, Ind., lacking one day of rounding out a life of one century's duration. It was known that he was quite feeble, and yet it was believed that he might live long enough to celebrate his one hundredth anniversary and enjoy the many letters written him by his large circle of acquaintances. But some days before his departure he grew too weak to know anything of passing events. He ceased to remember the names of old friends and had to pass into the other world without understanding the contents of some of the touching letters that came to him.

Bro. Murray was born in Huntingdon county, Pennsylvania, April 1, 1806. His birth took place in a small log cabin. Here he remained about six years, in the dense woods, where there were at the time many wild animals. In 1812 his father moved the family to Ohio, traveling part of the way by wagon, until the Ohio river was reached; then he loaded everything on a flatboat and went down the river to Cincinnati. The rest of the trip was made

in the wagon and he settled nine miles west of Dayton. After procuring a small piece of land and building a loghouse the father died, leaving the mother with a large family of children in a wild region, where there were few opportunities for making a living. Samuel with the other children had a hard time of it and endured hardships known only to the pioneers of new countries.

Bro. Murray worked out by the month, receiving five dollars a month for the first year, and more for later years, with the privilege of attending school three months out of twelve and paying his own board. He was twenty-seven years old when he married his first wife, Phebe Hart. A few years later she died, leaving him with two children. In 1837 he married again, and by his second wife became the father of thirteen children. In the meantime he became a member of the Brethren church, was elected deacon, then called to the ministry and advanced to the second degree.

In 1851 he moved to Miami county, Indiana, and settled near Peru, where he found less than a score of members with no organization. Six years later the Pipe Creek church was organized and Bro. Murray was ordained to the eldership, being at the time fifty-one years old. He was then a strong man, a preacher of great zeal, fine ability and attracted considerable attention. He had decided convictions, knew where he stood on religious, moral and other questions, and was always ready to preach the Gospel, and stand in defense of the principles that were ground into him.

In 1871 he made another change and located in Huntington county, taking the oversight of the Salomonie church, where he remained until age compelled him to retire from active ministerial labors. In addition to the two marriages mentioned there were three others, the last one, in 1881, being to Sister Leah Eshelman, the mother of Bro. S. M. Eshelman, the foreman of our mailing department. She is still living, but is in very feeble health. After retiring from active labors Bro. Murray resided for short periods at Mt. Morris, Ill., Mexico, Ind., and at Elgin. Several years ago he was taken to Indianapolis and made his home with his son until called up higher.

There was a period in the life of Bro. Murray when he was a very active minister and did a great deal of good among the churches. He traveled extensively, did much mission work and helped to make the Brethren church of Indiana what it is. He possessed a strong body, a fine memory, and had a good delivery. His education was deficient, hence he could not figure much as a writer, but he could talk and felt at home with the best of thinkers in the Brotherhood.

He had a desire to live one hundred years, and even cherished the hope that he might be able to preach on the rounding up of a full century. He was heard to say that he wanted to live until Jesus would come, for he was a strong believer in the second coming of Christ, and often preached on the second advent of his Master. In the latter years of his life his hearing grew dull, and it was quite difficult for him to converse with his friends with any satisfaction. But he retained the use of his mind to a remarkable degree until within a few months of his death. He was a most earnest reader of the MESSENGER. It was his rule to start in at the beginning and read everything in the paper until the end was reached. Bro. Murray was the oldest preacher in the Brotherhood, and came near being the oldest minister in the United States.

LOGIC, PURE AND APPLIED.

THERE was a time when logic, as a word or a science, was seldom, if ever, used in our literature. This does not say that we had no men that reasoned logically, because we had. And some, too, who reasoned quite as logically as do some of our modern logicians who now use the word as an argument rather than as a scientific process of reasoning.

Our brethren of former years did not use the word as such because they did not have the privilege of

studying the science, and therefore were not familiar with the word or its meaning. But some men are natural logicians independent of the formulated laws, while others never become such no matter how much logic they may study as a science.

Logic is divided into two classes—"Pure" and "Applied." The pure is the science of the form. It means pure thinking independent of the matter about which the thinking is done. Applied logic teaches the application of the forms of thinking to those objects about which we think. There are different ways of thinking about things, and unless we think rightly, purely and without bias or prejudice, it is impossible for us to come to correct conclusions.

Of late there is considerable being said about our reasonings, both in preaching and writing, being logical. What do we mean by this? Do we mean that all logical reasoning is necessarily correct in conclusions? The reasoning may be all right, but the basis on which the reasoning is done may be faulty or all wrong, and therefore the conclusions will be as faulty as the basis upon which it is done. A man may reason logically on an assumed basis. But if his basis is wrong his conclusions will also be wrong, no matter how logical his reasoning may be.

Everything we do in life, religiously and otherwise, is done as a means to an end. Some of these means are divinely appointed, and therefore must always produce right results when carried out. Repentance, faith, baptism, feet-washing, the Lord's supper and the communion are all divinely appointed means unto our salvation, and there is no kind of human reasoning, no matter how logical it may be, can nullify their validity or destroy their efficacy and power, because there can be no basis on which to found an argument against them.

Again, we have means to an end that are of human appointment, such as certain forms in our church services, the building of houses for worship, the introduction of prayer meetings, Sunday schools, uniformity in dressing, etc. Now, no matter how logical our reasoning may be in favor of these things, the righteousness of our decisions cannot depend upon the logicalness of our reasoning, but on the effect of the conclusions to which we come. If the effects meet the purpose and end, then the conclusion must be right. But if the effects do not meet the end and purpose, then must the conclusion be wrong.

The thought we wish to impress is that the truth of any position does not depend so much on the logical arguments that can be made in its favor as upon the character of the basis upon which the arguments are made. The superstructure that was built on the sandy foundation may have been quite as good as the one which was built on the rock. The difference between the two houses was made manifest only when the storm and the flood came. Too often we are swayed in making our decisions by the power of oratory, the fluency of the speaker and his appeals to the force of his logic. This is especially true during the sessions of Annual Conference when there is but little time for careful thinking, and decisions are made after heated discussions have been made by equally conscientious men on opposite sides of the subject considered. Sometimes the last speech made largely determines the decisions made.

We have heard brethren say that their minds were swayed from side to side as they heard the different speeches made. And in such cases it is not hard to see the great advantage a forceful speaker has in getting the last speech. The decision made may not be the outgrowth so much of the soundness of the basis on which the argument is built as of the force of the speaker. Pure logic, as a system, without a bottom on which it can be laid and applied, is poor stuff indeed. It is like a hen setting on bad eggs. No good—no hatch—no life.

We offer no objections whatever to logical reasoning. But when we apply it to human means to carry out divine purposes and ends, let us be very sure that in our conclusions the ends are reached and filled. No matter how pretty, how desirable and how good means used by us may seem, if through them the divine purposes are not realized, the sooner we displace them to give room for better ones the better it

will be for us, for the church, for the salvation of souls and for the glory of God.

What we need, what we want and what we should have are the very best possible means to save the world for Christ.

H. B. B.

THE ATTITUDE OF THE BRETHREN CHURCH TOWARD OTHER RELIGIOUS BODIES.

THE Brethren church accepts the Bible as the inspired Word of God, in which his will to man is revealed. It holds that the New Testament, as the fulfillment of the Old Testament, plainly sets forth the plan of salvation, that it is all-sufficient as a rule of faith and practice, that it is the only authority in matters of religion, and that the sinner's only hope is in Jesus. It holds that the plan of salvation has form as well as spirit, that the form is divinely given, that it stands for the Spirit in symbols, that faithful obedience to the whole, both the letter and the Spirit, insures hope to the believer, and that it is the bounden duty of the church of Christ to maintain and vindicate the full Gospel, the whole truth, in faith and practice. This is the avowed position of the Brethren church toward the teaching of Jesus.

A handful of people in Germany, two centuries ago, covenanted together with God to walk in all his teaching. This was done because, after long, prayerful study and investigation, the whole teaching of Jesus could not be found in the religious bodies around them, as they read and understood their Bible. Out of this little beginning has grown the Brethren church in its present organization. It was born in thirst for truth and righteousness. That same jealous devotion to the teachings of Jesus has marked its life throughout its history and continues to this day. In the very spirit of its birth it becomes a truth-seeking, truth-loving, truth-keeping institution. And in the very nature of its beginning it is set for the truth, the whole truth, and nothing but the truth. Its mission in the world, therefore, is purely reformatory; it is, in fact, a reformation of the Reformation. It has undertaken the task of bringing back and establishing primitive Christianity. For this it stands.

Is this narrow and exclusive in spirit? Is it narrow to stand for the whole truth? Is the truth narrow and exclusive? Is it narrow to recognize the whole race as lost and helpless and Jesus as the Friend and Savior of sinners, with salvation for all on common terms, in terms alike to all? Is not this the widest and most philanthropic view held by any people?

Does this view forbid the recognition of good in others? Not at all. On the other hand it is strenuously maintained that it is the inviolate duty, both of the individual and the church, as a body, to recognize the truth wherever found, no matter by whom it is held. Right is right; it is supreme, and it is a sin against God to fail to approve it, no matter what its associations in practice. No man, born of God, can do otherwise. Any failure to believe and practice the full truth is to be deplored, and better teaching should be given in its place, but in no case is it the position of the church to close its eyes to the right.

Take, for instance, the case of Martin Luther. Look at him. Who among us does not bless his name and work? Who would not admire him? His spirit to hold up truth and put down error, his lionlike courage and his unconquerable will and purpose touch the very soul of any one that has a soul. As a Catholic priest, and after having gone through the Catholic monastery, he fearlessly denounces and exposes the corruptions of the whole Catholic system, with which he was only too familiar, against threats on the one hand and bribe on the other. How we admire him! And how the whole world is indebted to him!

But who would say he grasped the whole truth? Who would expect it under the circumstances? He did nobly, but to comprehend the meaning and scope of the teachings of Jesus is not reached in a step.

The same may be said of the sweet-spirited John Wesley and the sweeter-spirited Charles, the scholarly Calvin, and others. These were good and great men.

They deserve commendation. They acted according to the light they had, which is the highest virtue in conduct. But they did not grasp the full light, nor would we expect it, though it is true that the most of these leaders and friends taught more than many of their followers believe and practice to-day.

On the point of interest the church holds love and good-will toward all religious bodies and hatred toward none. Apart from the love and truth of Jesus she knows no interest. She is willing to labor and pray and sacrifice for the common good of all, deploring, at the same time, any failure either in herself or others to reach New Testament standards.

On the point of church federation or the union of the churches, the Brethren church would bless the day when all prejudice and strife, dogma and creed may be sacrificed at the feet of Jesus, and all unite in him as the bond of common union on the terms of his teaching. That would be glorious.

H. C. E.

HOW TO RESTORE TO FELLOWSHIP.

In the Messenger of March 10, on the editorial page, I see an article under this heading, "Restoring to Fellowship," which you commend and so do I. That is all right, but if they have gone back into the world, and are just common sinners, how are they restored to fellowship in the body, without baptism, seeing they are sinners, and sinners have their sins remitted through obedience in baptism?

THE prodigal son went astray, lived a life of sin, came to himself, repented and was restored to his father's family without being born into the family a second time. In Gal. 6: 1 Paul says: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." This refers to members being overtaken in a fault. They are to be restored in the spirit of meekness and not by baptism. Peter denied his Lord repeatedly, and swore besides. His sinful conduct was serious, and yet he had only to repent and confess his error to be forgiven and restored to the fellowship and confidence of his Master. Thomas disbelieved, and at first even refused to meet with the disciples. He was not required to be baptized in order to have his relation to obedience restored. One who has been born of the water does not need to be born again. If he goes astray he is simply a lost member, or a lost brother. In 2 Thess. 3: 14, 15, we are told of the relation of those who go astray: "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." The disobedient man may be to the church a lost brother, the same as a sheep straying from the flock; it is a lost sheep. In the New Testament we read much concerning the restoring of the erring who have departed from the faith, but nothing is said about baptizing such in order to restore them to the fellowship of the body, or the proper relation to the Master.

THE LORD'S PRAYER AGAIN.

In the Messenger of March 24, referring to the Bristol Conference, there is this question: "Has it not been the order of the Brotherhood for two brethren to pray, one following the other with the Lord's Prayer?" In answer you say this custom received the "hearty approval" of the Conference in 1862. You also tell us what the present custom is in the West. I think you have left the subject incomplete, since you have not told us what the Conference of 1901 endorsed in answer to a query pertaining to this part of our public worship. Will you please explain?

THE decision referred to by our querist was passed at the Lincoln, Nebr., conference in 1901, Art. 10. We give the query, followed by the answer:

We ask Annual Meeting to recommend and secure a uniform way in conducting our meetings as regards the reading of the Scriptures, the use of the hymn book and the use of the Lord's Prayer. See 1 Cor. 1: 10; Philipp. 3: 16.

Answer.—We do not think it expedient to fix any definite rule as to the manner of conducting our religious services, but urge the elders and ministers not to neglect the reading of the Scriptures in the churches, and advise that the hymn and song books published by the Brethren be used wherever it is practicable, and that the use of

the Lord's Prayer be maintained, but not to that extent that it must be used every time prayer is offered.

Nothing is said in this decision as to whether one or two should take part in the prayer service. On this phase of the question we have nothing to add to what was said a few weeks ago. But the decision opens up another phase, and that is, as to how often the Lord's Prayer may be used in a religious service. It is advised "that the use of the Lord's Prayer be maintained, but not to the extent that it must be used every time prayer is offered." By this we are to understand that congregations are at liberty to use the Lord's Prayer every time prayer is offered, or only part of the time, as may be deemed advisable.

If the prayer is used at the opening and close of all the Sunday services, including the Sunday school and young people's meetings, it becomes necessary to employ it many times during the day. It is the opinion of a number of our members that it would be better not to make use of the prayer so many times during the day, hence it has been suggested that it be used but the one time during a regular service. This may be at the opening of the meeting or at the close. Some prefer to have it in connection with the opening prayer, while others like it better at the end of the closing prayer.

The decision permits the different congregations to adopt their own methods, just so the prayer is not neglected. And since it is the desire of a number to employ the prayer but the one time during a service, we suggest that in order to have uniform methods, the Lord's Prayer be used in connection with the closing prayer of a service, and if omitted at all let it be omitted in the opening service. And while we make this suggestion it must be understood that the decision leaves the matter optional with the congregations.

OFFICIAL COUNCILS.

(1) What is the object of the official council before council meeting? (2) What time before the council should the officials meet?

In some congregations official councils are held and in others they are omitted. These councils may serve a useful purpose, or they may be abused. Very much depends upon the condition of things, and also upon the disposition of the officials to keep within the proper bounds. The purpose of the meeting of the officials is to consult regarding matters needing their attention before being presented to the church. In congregations where the elder and deacons are careful about having each item of business in good shape before presenting it to the church, very little use is likely to be found for official consultations.

Official councils, when deemed advisable, should be held so as not to interfere with the regular councils of the church. If a council meeting is appointed for 10 A. M., let the officials meet in time to have their work completed by that hour. We have known the work of a council meeting to be delayed for an hour or more on account of the officials consulting in an adjoining room. Such proceedings should not be tolerated in any well-regulated congregation. There may be times when a meeting should be held a few minutes, so as to permit the officials to consult about some special matter, but this should be made a rare necessity.

HOW TO ORGANIZE.

The members of a given territory are granted permission to organize. Should the congregation, granting this permission, give these members letters of membership, or can they organize without their letters?

USUALLY when a congregation grants permission for the members in prescribed territory, belonging to the congregation, to organize, it is understood that they may become organized without letters from the mother church. Yet it would be nice and serve as a matter of special interest if the mother church would grant letters to all the members residing in the territory set apart. On the day for organizing the new church these letters could be handed in, read, placed on file and become a matter of record.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, - Illinois H. C. KARLY, - Virginia
S. F. SANGER, - Indiana A. B. BARNHART, - Maryland
JOHN ZOCC, Iowa.

OVERCOMING HOSTILITY.

A certain amount of opposition is to be expected in any community when men and women go in and seek to establish a new kind of religion. It is not strange that a man will stand up in defense of his religion; he would not be much of a man if he did not, for his religion ought to be the most important thing in the world to him. The way in which he defends his highest interests tells the kind of man he is. And the way in which missionaries meet him tells very plainly the kind of people they are. The first years are a testing time on both sides, and one cannot think without admiration of the beautiful life of some of God's servants under most trying circumstances in heathen lands to which they had been impelled to go by the love felt for their Master.

And there are others to-day who are constantly showing their zeal, though under more favorable surroundings than those of the first workers. The time of trial is not yet past, and it will not be for some years, for there are still in the interior of several countries millions of people who have never heard of Christ. It will take time to reach them and teach them to believe that the work carried on by the missionaries is a most unselfish one. But that is what must be done, what will be done.

One thing that will help much is the medical work. If a man or some member of his family is relieved of suffering or restored to health after his case has been given up as hopeless by the native doctors, that fact is not likely to be forgotten. That is one good way to get into a man's affections, to gain his confidence and love, and finally bring him to Christ. Our workers have had this experience, and so have others. The relieving of distress as in famine times is another great help. And after this relief and healing have been given for some time—long enough for the doubters to be convinced that it is done for love of God and them—they will be more and more ready to forsake the gods which have failed them in time of greatest need. Souls will be gained in proportion to the amount of the Holy Spirit possessed by those who have gone forth as representatives of Christianity.

In this age men and women are suspicious; they know that there are reasons back of actions, and they want to feel sure that they know the reasons before taking as true all that is told them. And they ought to know. As intelligent, thinking men and women we have no business to accept statements as true unless convinced that they are so. The more vital the interest, the more necessary to have the best of evidence. And on the field, in the midst of those who for generations have been accustomed to the greed and selfishness of their religious leaders, the daily life of the teacher of new doctrine is the kind of evidence that counts. It counts everywhere, but especially among those who measure a man's religion by the kind of man he is. This makes it important that every man professing Christ should walk as he walked.

The mind and heart are reached through the body. If my enemy hungers and I feed him as Jesus intended I should, he will not long remain my enemy. The feeding of those who suffer hunger because there is famine in the land, the binding up of their broken bodies, the healing of their diseases, the comforting of their sorrows—all these are divinely-appointed means of winning souls for the kingdom. These means are being used, and each year sees more ground covered and more people brought to a knowledge of the truth. When the truth is known it destroys hostility, it disarms opposition. In this way must the work be carried on until the great purpose of God is fulfilled—until no man will need to say to his neighbor, Know the Lord; for all shall know him, from the least to the greatest, and the knowledge of him shall cover the earth as the waters cover the sea. May we not fail in diligence until that purpose is accomplished.

G. M.

EMIGRATION.

There is so much said about the advantages of doing missionary work by emigration, that I think that a statement of some of the drawbacks that are likely to be met might be in place. I do not mention these drawbacks to discourage the movement, for I believe in it, but that Brethren may be forewarned, and therefore forearmed.

Quite a number of churches have been established in this part of the Northwest, and I suppose that their experience will mean something. In almost every church in

this vicinity you will find the memory still keen of the early troubles of that church. Sometimes it is the old trouble of a divided church. In the bounds of that congregation there are probably two settlements of Brethren, from different States, each having its own ways and its own minister. Of course that is a fine opportunity for those people to learn new ways of doing things; and while the Spirit of God prevails, everything is lovely; but we all know what the other spirit can do with a situation like that.

Sometimes the influence of the church has been destroyed by the weakness of some of the members. Some brother, finding the credit of a Dunkard good at the stores, buys too much, and fails to pay. Some are guilty of downright rascality. That hurts the church very much in a new place. It will take the Brethren in some churches years to overcome the prejudice aroused in this way. A sadder thing than that, however, is for our young members, who come out from the old home church earnest and clean, to take up with the evil associations to be found in every new country. So many come to a new country poor, and go to work for the old settlers among influences at least worldly and perhaps vicious. The church has lost many young members in this way, and at the same time has lost influence; for if a church cannot hold the young people it has raised, how can it expect to gain any from the outside? A people to have influence in a new country must not only be pure and innocent, but they must be strong enough to resist temptation and endure hardship.

I think that a very great deal of this trouble might have been avoided, and I hope that in future settlements it will be avoided. I think that in churches from which there is to be an emigration, the members who do not intend to move should take an active and friendly interest in the movement. Members who are able financially should aid in spying out the land. The church should not try to keep all the good members at home, and encourage the weak ones to go. It should really sacrifice its own interests, give up the strong members cheerfully, and try to hold the weak ones. Especial care should be exercised in granting letters to weak members.

That must often be very hard to decide. It looks like a man going to a new country should have a letter, and go immediately under the care of the church; but when we consider the danger of his destroying the good name of the church, it looks like the church should be protected in some way. That is, of course, a very delicate matter to handle. It would certainly be wise and safe to keep the weak members at home, with the protection of the old church until the church in the new place is well established. I do not know that there are more temptations in a new country than in an old one, but they are often different; and the new churches do not, as a rule, have the strong, controlling and guiding influence that the churches "back home" do.

Members are often lost to the church by being isolated. The farm that they want is off to one side, perhaps clear out of reach of the brethren in the ministry. It takes a very strong member, indeed, to stand alone. Emigrants should be sure to locate as close together as possible.

That brings us to another point. Enough brethren from one, or adjoining congregations, should settle together to make a comfortable social atmosphere, as well as for religious purposes. Outside of the Brethren, and a very few other Christians, the people, young and old, attend dances, card parties, trashy shows, horse races, etc. If you want the proper social atmosphere, you have to bring it with you. And you do want that atmosphere. You'll never realize what an immense power for good it is till you are out of it for awhile. A very little while, too, many of us have found to our cost. Enough members with money and business ability should be in the colony to employ the young members and members' children that will have to work out. A season's work on a big grain or stock ranch, with a crowd of rough men, and no home influences, is one of the most trying experiences any member, young or old, can go through. Yet I have known members to allow their children, mere boys, to work at those places because the wages were good. I have known others to send their daughters to work in families where they should not even be allowed to visit. I can hardly understand the blindness of these people.

Finally, the colony should be composed of people who can get along peaceably together, and they should be sure to settle either by themselves, or near only such members as have much the same customs, manner of living, and methods of carrying on church business. In spite of every precaution, the church is liable to lose members in an emigration, and the new church is almost sure to have more or less internal trouble.

I say again, that I believe in the emigration-mission work, rightly managed; but if the church is not willing to take this thing under control, it had better not encourage it.

Cando, N. Dak.

Paul Mohler.

INDIA NOTES.

Bro. Long and wife, Bro. Lichty and wife, all have been with us a few days now and then on account of fever tendencies. While Bro. Lichty's were here, Dan and I went on a trip, last week, to Pandita Ramabai's work at Khedgaon, and to Ahmadnugger, where the American Board of Commissioners for Foreign Missions, Congregational, has been having work for nearly seventy years! The whole seemed to us specially interesting, as with their 2,600 native Christians in one town we thought about the future of our own work. May the Lord so direct that we may live to see a Spirit-filled church and a people-filled church,—not one but many of them all over our field.

One thing that the missionaries impressed upon us was this, that we have a big field. Many workers will be required to do the whole thing justice. "Better," said R. A. Hume, of Ahmadnugger, "give up some of the territory you now occupy than to work it awhile and then give it up, not being able to man it." Again, he said, "Curtail, curtail, curtail,—this is a painful word."

It strikes us this way, the more we think the matter over, that we have a good, big field here. The government is all that could be desired. The climate is as good as can be expected. Splendid in the winter weather! We can work this field well if we all hang together and work it. But if some of us feel that we better go somewhere else, and better set Japan afire with the Truth, or better go to Africa with the imperishable Word while we may, or enter China without waiting, why, that may be done and this may be dropped in part.

I mean to say that we have to cut our garments according to the cloth we have. In conversation with some Free Methodist people, I learned that they have just about as many workers in foreign fields as we have, but they have theirs in China, India and Africa. Now the question arises, Which is wiser, to have it as they have or to have it as we have? Settling that question, we have our mission policy settled. I think I can safely say that most missionaries with field experience will say it is better to have a few strong fields than more weak ones. And I think I am safe in saying that most people at home feel that it is better to have the workers scattered all over the world, and all work so as to become eventually strong, and so possess the whole. It is a choice between the two. The end is the same. The means to attain to that end differ somewhat.

At Pandita Ramabai's wondrous establishment we saw the revival as it is now in progress at a number of places. We were much impressed. All get together for prayer, and all pray just as if each was out in the woods somewhere alone, and pouring out his heart to God. Individual wrestling in prayer is so unusual that the idea of doing so in common, letting the most sincere become leaders of the others by the very circumstances, it seems to me can result in only the highest good. The individual example surely takes a high place in this manner of the revival, and this manner of prayer is the special characteristic of this present revival wave which is here and there manifest in the world.

One day this week there was a Hindoo pilgrimage about six miles from Bulsar. Taking some native Christians, we went out in our new spring wagon (thanks to Bro. Ralph W. Miller for his part in getting it here) and had a splendid time. In the middle of the gorge made by the Orunga River are large rocks, and from out of one of these rocks a little stream of water flows, and this is the sacred place. All Hindoos like to go there on pilgrimage day and bathe in the water that flows out of the cavity in the rock. Between us, we sold a good number of Gospels and tracts. But to stand on the top of the rock, and look down over the spectacular crowd of 4,000 or 5,000 people, moving to and fro with no particular aim, buying sweets or giving to a beggar, asking or answering questions, washing out the clothes in which they had the bath or looking after some children who have come for the first time to a pilgrimage, is to get an idea of what Jesus had in mind, when, standing on the Mount of Olives and looking over the city, he said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Religion to most people is a sham at best. No wonder some thoughtful souls being at heart honest, and not going to the bottom of things, decide that there is nothing in it for them. One particular beggar at the pilgrimage the other day brought some eight or more large cloths which he spread out all in a row, each to represent one begging from the passers-by. After the bath, Hindoos would buy a few annas' worth of grain, and go from cloth to cloth, from beggar to beggar, and "do a little religion." Somehow even Hindoos think of giving when they go to worship! Coming to this man, they would act on the thought that each cloth represented a man, and would give to the first, then to the second, and so on till the last of the row got all that was left! Really, one man was getting it all! I saw this, and asked the fellow whose these others' were. He said they were his own, that other members of the family could not come to beg, so he spread the cloth for them and got what he could. I told him he was a rogue. He only laughed, and no doubt thought, "While it is profitable to be what sahib calls a rogue, I can afford to be a rogue." And he was a religious beggar!

W. B. Stover.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale.—March 25 Bro. George A. Shamberger, from Canada, stopped with us and preached four sermons. He was on his way to Cuba. After he had dismissed the meeting a young lady went to him and said, "I want to be baptized to-night." So with lanterns we repaired to the water where she was baptized.—J. Z. Jordan, Fruitdale, Ala., March 26.

ARKANSAS.

St. Francis church met in council March 24. Our elder, H. J. Lilly officiated. We are glad to report that Brother and Sister J. C. Niminger, of Payne county, Oklahoma (a mini-ter), came to assist us in the work at this place. At this meeting Bro. Jacob Miller, H. Roberson and H. Sloniker were re-elected church trustees for the next twelve months. Bro. J. C. Ursery was elected as incidental solicitor; Bro. Jacob Miller was elected as home missionary solicitor; Bro. H. Roberson was elected as world-wide solicitor; Bro. D. L. Burns was elected as church treasurer and correspondent. Bro. A. Sloniker was chosen delegate to Annual Meeting. We decided to have our love feast May 25. Called council May 25, at 2 P. M. We will have a week's meeting preparatory to our feast.—D. L. Burns, Palestine, Ark., March 26.

CALIFORNIA.

Lordsburg.—At the close of preaching services March 11, one of our young brethren led two of his companions in the field of daily toil to the baptismal font where they were buried with Christ in baptism by Bro. H. R. Taylor. We convened in council March 18, our elder, Simon E. Yundt, presiding. A number of letters were read, among which were those of Eld. J. A. Brubaker and wife, who have moved from Oklahoma to Pomona, Cal. We decided to hold our spring love feast May 6, beginning at 11 A. M. Bro. Moses Brubaker was elected delegate to Annual Meeting. Our delegates to district meeting are E. Forney and S. E. Yundt. A number of queries were disposed of.—Grace Hileman Miller, Lordsburg, Cal., March 19.

Reedley.—Since our last report I was permitted to spend two weeks with the church at Reedley. We had good meetings, but it was rather a time of sorrowing of reaping. One applied for baptism. Our work at Reedley is moving along favorably. Recently two more families of Brethren moved in, making seven families since in January. Also Eld. David Snyder, of Morgan Hill, has located temporarily at Selma, twelve miles from us. We anticipate having his fatherly help and counsel. Quarterly council April 7. Abundant rains this month and vegetation is flourishing.—D. L. Forney, Reedley, Cal., March 26.

ILLINOIS.

Big Creek church met in council March 24. Our elder, J. C. Stoner, presided. Bro. Jonas Rohrbach was elected delegate to Annual Meeting. Bro. Stoner preached for us on Sunday, March 25. M. Forney, R. R. No. 1, Box 13, Parkersburg, Ill., March 27.

Chicago. New children are constantly being added to our Sunday school for which we are glad. Preparations are being made for our Easter program with more than ordinary enthusiasm. Many parents have promised to attend the program. Last Sunday one of our cradle roll babies was a year old. He came to Sunday school that day brought by his thirteen-year-old sister. When birthday collection was called, she carried him forward to put one penny in the bank in honor of his first birthday anniversary. Last week his mother said to me, "Why Willie has belonged to the Sunday school nearly a year. Now next Sunday he is going for the first time." The parents are German Lutheran. We thank you, one and all, for every donation, whether of money or clothing. The poor are still with us.—Lulu V. Sanger, 188 Hastings St., Chicago, Ill., March 29.

Rock Creek church met in council March 15, with our elder, P. R. Keltner, presiding. Our communion is appointed for June 23, at 1:30 P. M. The church elected Bro. Joseph Longenecker as delegate to the Annual Meeting and Brethren D. E. Gerdes and J. H. Hauger delegates to district meeting. Also elected officers for Sunday school for the ensuing year: Bro. John Miller superintendent.—J. H. Hauger, R. F. D. 7, Sterling, Ill., March 29.

Shannon church met in council March 17. Bro. Rowland, presiding elder, had charge of the meeting. Three letters of membership were granted and two were received. Bro. David Rowland was elected delegate to Annual Meeting and Brethren Milton McNutt and A. C. Wingerd to district meeting. The writer was chosen correspondent.—Ella Kreider, Shannon, Ill., March 26.

Sugar Creek church met in council March 17, our elder, B. F. Filbrun, presiding. Two letters were granted. Bro. Chas. C. Gibson was chosen delegate to Annual Conference.—H. H. Hoerner, Auburn, Ill., March 25.

INDIANA.

Anderson.—Bro. A. C. Snowberger, of the Lower Fall Creek congregation, delivered his farewell address at this place Sunday evening, March 25. He and Sister Snowberger will leave to-morrow for Des Moines, Iowa, where they will devote all their time to mission work.—Laura Chamberlin, R. R. 12, Anderson, Ind., March 26.

Killbuck church met in council March 23. Church decided to have two series of meetings this year, one in the Antioch house and one in the Pleasant Run house; also two love feasts, one in each house; spring feast at Antioch house, June 30, commencing at 5 P. M.; fall feast at Pleasant Run house at close of series of meetings. Bro. I. E. Brannon was chosen delegate to Annual Meeting.—H. E. Millsbaugh, R. F. D. No. 12, Muncie, Ind., March 26.

Lick Creek.—The members at the Maple Grove church reorganized Sunday school March 18, with Bro. D. T. Bailiff superintendent and Bro. Herman Culler assistant.—Lunette Mitchell, R. F. D. No. 2, Center Point, Ind., March 27.

Wabash.—Last night closed one of the best series of lectures ever held in this community, delivered by Eld. W. R. Miller, of Chicago. The last night the house was

densely packed. The Bible verses and illustrations were so plain that a child could understand them, and the truth of the Bible was established beyond a doubt. Each evening a half hour song service preceded the lecture. On Sunday morning we met for worship, Bro. Miller giving us a most inspiring sermon. Our Sunday school will be reorganized April 1.—Kittie A. Hursh, Route 9, Box 31, Wabash, Ind., March 26.

INDIAN TERRITORY.

Pryor Creek.—I am requested by J. M. Krous and family, members of the Brethren church, who live near this town, to extend an invitation through this paper to any minister or other member of this church, who may chance to be passing through this country, to call at their home and visit with them and see this great country. Mr. Krous thinks this country a splendid field for the Brotherhood, and a good place for the Brethren to locate, this being a good agricultural country where many small tracts of good land may be leased or bought at low figures. He is very desirous to see a large number of the Brethren locate in this vicinity. You are cordially invited to call on or address me or J. M. Krous, this city.—E. A. Green, Pryor Creek, Ind. Ter., March 30.

IOWA.

South Ottumwa.—The work is moving along very quietly. Our Sunday school has averaged thirty-seven in attendance this winter, and the Christian Workers have kept up a good attendance and interest. Our Bible class and prayer meeting on Thursday evening have an encouraging attendance. The district mission board met with us Saturday in their semiannual meeting, and there were put forth greater efforts for the enlargement of the work. Eld. D. F. Sink, president of mission board, staid with us over Sunday and preached two sermons.—C. E. Wolf, S. Moore St., South Ottumwa, Iowa, March 26.

KANSAS.

Chanute.—Our little band is much encouraged with the bright prospects before us. We are now in the erection of our new meetinghouse, which is about half completed. March 25 we held a members' meeting at the home of Bro. Eli Leslie, at which meeting fourteen members were present. Two were received by letter, and one was reclaimed. We also decided to hold our Sunday school at 10 A. M. each Sunday, and Bro. F. G. Edwards was elected superintendent. We hold regular cottage meetings every Thursday evening, which are well attended. Della Edwards, 1720 S. Santa Fe Ave., Chanute, Kans., March 26.

Holmesville.—A few weeks ago I was called to the South Beatrice church, Nebraska, to assist in a series of meetings. While en route I attended the services in Kansas City. When I reached their very commodious house of worship I found the young members gathering for Christian Workers' meeting, and was favorably impressed with the number and the manner in which they took hold of the work. Then I listened to a sermon by Bro. W. B. Sell, who was holding a series of meetings at the time. I remained over night with the pastor, Bro. I. H. Crist, who is doing a good work in that city. I arrived at Holmesville, Neb., Monday evening, and began meetings the same evening. Tuesday evening, Sister Bixler, of Ohio, came to conduct the song service, remaining throughout the meetings. The meetings were well attended. Several united with the church. This church has seen many prosperous days and is yet prospering, the membership at present being over two hundred. Elder Owen Peters had charge of the church for many years. When he resigned, Eld. J. W. Gish was chosen to succeed him. Bro. Gish is much beloved by his flock. Within the bounds of this church I spent my early boyhood days. Many were the friends, old and young, whom we met in worship, and had known years ago.—Chas. A. Miller, R. F. D. No. 4, McCune, Kans., March 24.

Walton.—Feb. 28 I began a series of meetings at Walton, Kans., and continued until March 8. The members of the Walton church number about twelve. They have no churchhouse, but are using a schoolhouse where they have a Sunday school organized and preaching services every two weeks. The majority of the members are active, faithful workers. The ground of the church is a minister. They have a fine grove. The members are willing to help a ministering brother who will move in their midst and labor with them. Information may be obtained from Leah Miller, Walton, Kans.—Jacob Funk, 1211 E. Murdock, Wichita, Kans., March 28.

MARYLAND.

Meadow Branch.—Eld. D. M. Shorb, who was elected to the ministry here, has in some years ago emigrated with a number of other members from this church to Surrey, N. Dak., recently preached for us a series of four sermons in Frizzelleburg. Yesterday he preached his last sermon within the bounds of this church, prior to his return home. Five of our members have recently moved to near Gettysburg, Pa., in the bounds of the Upper Conewago congregation. For some years past each spring this church loses some of her faithful members by emigration. Our Sunday school will be reorganized April 1.—W. E. Roop, Westminster, Md., March 26.

Notice.—Our district meeting for Middle Maryland is to be at Broadford, April 19. We invite all who can to meet with us, as it is only four and one-half miles from Hagerstown, and by sending a card to the writer they will be met at train.—S. M. Foltz, R. 10, Hagerstown, Md., March 26.

Sams Creek congregation held their church meeting in New Windsor March 24. Our elder, A. P. Snader, presided. One addition by letter. The members responded liberally for church expenses and home mission. We have had an evergreen Sunday school at this place for more than three years, superintended by Bro. John Roop. The sisters of this congregation have been conducting a song circle for about eight years. We have decided to hold a series of meetings in New Windsor, commencing July 21, conducted by Bro. Geo. Flory, of Virginia. We will also hold one at the Sams Creek house, commencing Oct. 14. Our communion meeting will be Oct. 27.—Minerva Roop, New Windsor, Md., March 27.

MICHIGAN.

Notice.—To churches of the District of Michigan: The missionary board has planned more work than usual and desires the several congregations of the district to send in their apportionments to the treasurer, Bro. J. W. Smith, Woodland, Mich., at as early a date as they conveniently

can. The entire amount should be paid in not later than Aug. 1, in order that the work may not be hindered. Will the elders and housekeepers please bring this before their congregations?—Peter B. Messner, Sec., Lake Odessa, Mich., March 30.

Woodland.—Our love feast has been appointed for May 26, at 6:30 P. M. Yesterday we had with us Eld. S. M. Smith and wife, of the Thornapple district. Bro. Smith gave us an excellent sermon. We have the promise of Bro. Ezra Flory, of West Milton, Ohio, to aid us in a protracted meeting sometime this winter. Our church donated \$6.50 to a needy family in the Black River congregation; sent seventy-five cents to St. Joseph mission, \$3.75 to Lake Arthur, New Mexico.—Anna Christian, Woodland, Mich., March 27.

MINNESOTA.

Lewiston.—Bro. J. F. Souder, of the Root River church, Preston, Minn., has just closed a meeting at this place. He came March 6 and began a Bible school. We met twice a day. The forenoons were devoted to the study of the Life of Christ and Bible Geography. In the evenings the book of Romans was explained. At the end of ten days the interest was so good it was decided to continue the meetings, and preaching services were conducted each evening for one week. Five precious souls came out on the Lord's side and were baptized. We feel very much encouraged.—Ella A. Glover, R. F. D. No. 1, Lewiston, Minn., March 26.

MISSOURI.

East Prairie.—Since our new church has been completed at East Prairie, other churches have had series of meetings continually. The people seem to enjoy going to meeting. Our time for a series of meetings may come after awhile. Yesterday in the presence of nearly three hundred witnesses we had the pleasure of receiving one precious soul into fellowship by baptism. A short talk on the subject of baptism has created considerable interest.—Ira P. Eby, Poplar Bluff, Mo., March 25.

Mineral Creek church met in council March 25. The church was granted the privilege of holding a local Sunday-school meeting. The members living at one of the mission points will be organized into a partially independent congregation. At this place there is a good Sunday school, which is a great help to the cause. We are getting our Sunday-school library into working shape. We have lately lost quite a number by emigration to the southwest.—Lulu C. Mohler, Leeton, Mo., March 27.

Peace Valley church met in council March 24, our elder, Bro. F. W. Dove, of Cabool, Mo., presiding. Three letters were granted and eight were received. Owing to Bro. Lemuel Hillery's affliction, he is to return to his home in Indiana. He delivered his farewell address Sunday morning to an appreciative audience. It is with regret that we have to see him go. Our spring love feast was appointed for May 3, at 5 P. M. Bro. Dove delivered two discourses during his stay with us. We are sadly in need of a resident housekeeper, and should any devoted brother feel it his duty to come to new fields of labor, you will do well to correspond with the writer. Our Sunday school (which is evergreen) is progressing nicely and our Christian Workers' meetings are a grand success.—F. E. Cochran, R. R. No. 2, Box 44, West Plains, Mo., March 26.

South St. Joseph.—There were 190 in attendance at Sunday school yesterday. We find many who are out of Sunday school on account of clothes. We are keeping a great many in clothes, but we fail to meet the demand for shoes and stockings. This last week Bro. M. R. Murray gave three of his illustrative lectures to large and appreciative audiences. We listened to a well-delivered message from Bro. J. S. Mohler at the courthouse yesterday morning. A brother has suggested that we make known to the churches and aid societies the exact needs we have in the way of clothing for our children. We need shoes and stockings especially, and dresses and suits for girls and boys ranging in age from eight to twelve years. We are truly glad for all the clothing that is being sent us.—Anna K. Miller, 5208 Lake Ave., St. Joseph, Mo., March 26.

NORTH DAKOTA.

Rock Lake Sunday school of the Ellison house gave a temperance program Sunday evening, March 25. It consisted of recitations, essays, select readings and singing, and at the close Bro. Brubaker gave a good temperance talk.—Ada Spohr, Ellison, N. Dak., March 18.

Snider Lake church met in council March 24 at the schoolhouse in the north end of the district, and the entire day was spent in the work of the church. Our elder, Bro. John Deal, was selected as delegate to Annual Meeting and Brethren Eli Cox and W. A. Deardorff delegates to district meeting and district Sunday-school meeting. We decided to hold a local Sunday-school meeting in this church June 17 and a love feast July 7.—W. A. Deardorff, Brumbaugh, N. Dak., March 29.

OHIO.

Notice.—The members of the mission board of Northwestern Ohio will meet April 19, 8 A. M., at the Logan church, Logan Co., Ohio. All business intended for the board should be in the hands of the secretary on or before that date. Delinquent churches should pay up before that date and avoid being read off delinquent. Those churches which have not paid their amounts for the general expense of the district should send same to J. F. Weaver, Lima, Ohio.—G. A. Snider, Sec., Fostoria, Ohio, March 29.

Wolf Creek.—A series of meetings was held at our new church in Brookville, Ohio, which commenced March 4, and ended Sunday evening, March 25. There were eleven baptized and a few more are seriously thinking of being baptized. Bro. John W. Fidler conducted the services. He is one of our home ministers. He gave the New Testament as the only safe guide to heaven.—D. A. Landis, R. D. 4, Brookville, Ohio, March 27.

OKLAHOMA.

Mt. Hope church met in council March 24, Bro. H. H. Ritter presiding. Church officers were elected for the year. The writer was elected correspondent. We appointed our love feast for April 28. We have a weekly prayer service. We change the place of holding it from house to house. We would be glad to have brethren and sisters locate with us and assist in the church work.—H. H. Ritter, R. R. 4, Crescent, Okla., March 27.

PENNSYLVANIA.

Altoona.—Feb. 18 a series of meetings began in the Altoona church conducted by our pastor, W. S. Long, closing March 4. Twenty-three precious souls confessed Christ and were baptized. Others seemed very near the kingdom. We feel that the church has been much strengthened by these meetings. The church has granted Bro. Long a leave of absence and he with Sister Long and others have gone to Jamaica for his health, expecting to return in May.—S. N. Brumbaugh, Altoona, Pa., March 28.

Farmers Grove church met in council March 24. Our elder, E. D. Book, not being able to be present, Bro. Wm. Zimmerman acted as moderator. Our deacons' report was good. We are repairing our house of worship. We are few in number, with no resident minister. We have not organized our Sabbath school yet. Our love feast is to be held May 26 and 27, at 2:30 P. M. We are to be represented at district meeting from the Perry congregation. One letter was received. Our secretary and correspondent were reelected for another year.—Linnie H. Book, Honeygrove, Pa., March 27.

Elk Lick church met in council March 24, Eld. T. S. Fike presiding. The delegates for district meeting are S. A. Beachy and G. E. Yoder; delegate to Annual Meeting G. E. Yoder. Bro. G. E. Yoder was elected to the ministry. Our elder, T. S. Fike, and family will leave us and enter a new field. The church as a whole feel sorry to see them go. The church decided to have a series of meetings right after Annual Meeting. The church also decided to locate an elder with us.—Alice C. Beachy, Elk Lick, Pa., March 26.

Hatfield church met in council March 24 with our elder, Hillary Crouthamel, presiding. This being our spring council, we had much work on hand. Our Lansdale and Hatfield Sunday schools were reorganized. Decided to send to the district meeting Eld. Hillary Crouthamel and Bro. Wm. B. Fretz. Decided to have a two weeks' revival meeting, which should close with our love feast May 5, beginning at 2 P. M.—Martha N. Cassel, Hatfield, Pa., March 26.

Manor congregation met in spring council March 24, Eld. J. W. Fyock presiding. Four letters of membership were received. Delegates for district meeting are Eld. J. W. Fyock and the writer. Our love feast will be held in the Penn Run house, June 3; examination services at 10:30 A. M.; love feast at 6 P. M. Our sisters have organized a sisters' mission band. We have an evergreen Sunday school at Penn Run church, superintended by Bro. C. B. Widdowson.—W. N. Myers, Penn Run, Pa., March 26.

Midway church met in council March 26, our elder, C. Bucher, presiding. Five letters of membership were granted. It was decided to have services in Lebanon every two weeks and to have preaching at the Midway house in the evening every two weeks. Love feast is to be held June 2 and 6. Delegates to district meeting, Bro. N. P. Gible and the writer. Sunday school was reorganized with the writer and Bro. A. B. Frantz superintendent and assistant.—A. H. Brubacher, R. R. No. 7, Lebanon, Pa., March 26.

Notice.—District meeting for Western Pennsylvania will convene at Penn Run church, Manor congregation, May 9, at 8 A. M. Elders' meeting May 8 at 9 A. M. Those coming via Johnstown or Greensburg will be met at Indiana about noon on Monday and Tuesday by writing in time to Eld. Joseph Holsopple, Penn Run, Pa. Those coming via Cherrytree will leave that point at noon on either Monday or Tuesday and come to Mitchell's Mills. Write to A. C. Ober, Kenwood, Pa.

Purchase Line.—March 24 was our council meeting at Penn Run, where our district meeting is to be held. Our delegates are J. W. Fyock and W. N. Myers. Our love feast at Penn Run will begin at 10:30 A. M. June 3 for examination services and 6 P. M. for love feast proper.—Lizzie Swartz, Purchase Line, Pa., March 26.

Welsh Run.—March 23 we met in council, with Eld. D. M. Zuck presiding. Three letters were granted. One brother was received back into the church. Our delegate to district meeting is Eld. John Rowland. Since our last report three have been received into the church by baptism. Just recently we closed a series of meetings which was held at the Clay Lick meetinghouse, conducted by our home ministers. The meetings closed with a very good interest. May 12 we expect Bro. J. H. Longacker, of Palmyra, Pa., to begin a series of meetings at this place, closing with the love feast on May 26 and 27.—John E. Rowland, R. R. No. 19, Clearspring, Md., March 26.

York.—A general awakening seems to prevail among the members of the York church. Our church services seem to be unusually interesting, and the attendance is larger. The Sunday school is in a flourishing condition, and has an average attendance of about two hundred. Our Christian Workers' meeting, which was organized only last fall, is going along very nicely. Young and old alike seem to be interested in our prayer meeting, and the attendance is better than heretofore. Over \$100 was collected and sent to Japan sufferers. Our Elder Long, who has been laboring under a severe cold for a few weeks, is improving.—Abram Hershey, York, Pa., March 26.

TENNESSEE.

Piney Flats.—On the evening of March 24 the Piney Flats congregation had another opportunity of listening to one of Bro. A. M. Laughrun's interesting sermons. His appointment for Sunday at 11 o'clock was recalled, owing to the fact that he was called to preach the funeral of Bro. James Baker, near Austin Springs. He returned to Piney Flats in the evening and preached his second sermon to an attentive congregation. Everybody seemed to be deeply impressed and interested. He left us on Monday for Hawkins county to hold a series of meetings.—R. J. Hodge, Piney Flats, Tenn., March 29.

VIRGINIA.

Beaver Creek.—March 11 the Brethren began a series of meetings and closed March 18, preaching in all nine sermons. The services were conducted by the home ministers, assisted by Bro. S. P. Reed, of Pleasant Valley congregation. The attendance and attention were very good. March 24 the church convened in council, our home elders presiding. But little business came before the meeting. Brethren Jesse Boothe and Samuel Mannon were appointed delegates to district meeting. Donations for mission work amounted to \$1.75. On Sunday Bro. S.

P. Reed gave a very interesting talk to a small but very attentive congregation.—Minnie Hurt, Dulaney, Va., March 27.

Bethlehem church met in council March 24, Eld. D. A. Naff presiding. One letter of membership was granted. One query was sent to district meeting. Brethren B. F. Naff and Samuel Bowman were elected delegates to district meeting. Bro. C. D. Bowman was reappointed as Messenger agent. The writer was reappointed correspondent. Our Sunday school will begin April 1. On Sunday morning following Bro. Geo. Bowman preached.—N. C. Peters, Boone Mills, Va., March 26.

Botetourt church met in council March 24 at Troutville. Bro. Jonas Graybill presided. Bro. C. D. Hylton gave an instructive talk. Three letters of membership were received. Two who had strayed from the fold (man and his wife) were restored to fellowship. It was decided to pay \$60 out of the mission treasury toward the support of a minister in an adjoining congregation. Our church treasurer and also our mission treasurer made their annual reports. Brethren T. C. Denton and D. N. Eller were elected delegates to Annual Meeting, and C. S. Ikenberry and R. G. Layman to district meeting. Four queries were sent to district meeting. Our spring love feast will be held at the Valley church May 19. We have arranged to begin this service promptly at 4 P. M.—B. R. Ikenberry, Trinity, Va., March 26.

Greenmount church met in council March 24, Eld. I. C. Myers presiding. Eld. J. P. Zigler, from Linville Creek, and Bro. S. D. Zigler, from Cooke's Creek, were with us. Three letters were granted. A call for district meeting to send a committee to our congregation was made. It was decided to have preaching on the first and fourth Sundays at 10 A. M. Church voted for the erection of a church in Harrisonburg. Delegates to district meeting J. H. Cline, S. L. Bowman; alternates John R. Kagey, D. R. Miller. Delegates to Annual Meeting J. H. Cline, I. W. Miller; alternates I. C. Myers, S. M. Bowman, J. A. Garber. Bro. I. W. Miller was advanced to second degree of the ministry. Business all very pleasantly disposed of.—L. Katie Ritchie, Greenmount, Va., March 30.

WEST VIRGINIA.

Prince.—March 17 Bro. J. M. Crouse came to Prince schoolhouse and preached four good sermons for us. In this little town the leading people are taking an active part in our meetings. We are expecting much good to be done.—Thomas Harrow, Prince, W. Va., March 23.

Valley River.—Our meeting begun March 10, by Bro. D. C. Flory, of Virginia, closed March 26 with six accessions and four applicants. Some are to be reclaimed. Some have decided the question and are likely to demand baptism at any time. One was reclaimed before the meeting began. Bro. Flory preached eighteen strong sermons. The church is greatly revived. This will be of great help to our Sunday school.—A. C. Auvil, Junior, W. Va., March 29.

WISCONSIN.

Barron.—March 20 I went to Knapp, this State, to hold a few meetings. I commenced meetings the evening of March 21 in the Baptist church. No brethren at any of the services; two faithful old sisters were there except when it rained too hard. Sunday and Sunday night I made by home with George Yoder and family. He is a son of Bro. Christopher Yoder (deceased) and Sister Sarah Yoder. I closed Sunday evening. The people seem anxious for meeting, and I think that good could be done if the proper effort was made. The Baptist church is open at any time the Brethren want it, as it is not in use by them now.—T. D. Van Buren, Barron, Wis., March 27.

NOTES NOT CLASSIFIED

Indianapolis.—Elder Samuel Murray closed his eyes in death on the morning of March 31, at 7 A. M., the last day of his one hundredth year. Instead of an anniversary service at 3 P. M. to-day, as we had arranged by request of the family, we conducted a short memorial service at 4 P. M. The family, a number of brethren and sisters and many friends were present. The undertaker then took charge of the remains preparatory to shipping to Huntington, Ind. The funeral to be conducted at 2 P. M. to-morrow at the Lancaster churchhouse. The services at the church both morning and evening were very encouraging. Bro. I. B. Wike preached in the morning and Bro. Otho Winger in the evening. Bro. Jerome Eisenberger assisted in the song service. The quarterly report of the Sunday school gave an average attendance of fifty-one.—J. W. Rarick, 274 Holmes Ave., Indianapolis, Ind., April 1.

Covington.—Bro. S. Gump, of North Manchester, Ind., preached for us the morning of March 25. His call was very much appreciated.—Oma Karn, Covington, Ohio, April 2.

West Johnstown.—Bro. M. M. Sherrick, since our report last week, informs us he cannot come to conduct a series of meetings at the Roxbury house. Brethren E. E. Eshelman and Josiah Weaver and Sister Ida Himelbaugh of the Volunteer Mission Band, of Juniata College, held two very instructive and inspiring meetings for us: one at Roxbury house, March 29, and one at Morrillville April 1. The collections at the two meetings amounted to \$22.68. These were the first of the kind held in our church. We hope the spirit of missions may grow.—H. S. Replogle, 1316 Virginia Ave., Johnstown, Pa., April 2.

Elkhart Valley church met in council March 31. The meeting was well attended and all business was disposed of in a pleasant manner. Two members were received by letter and one letter of membership was granted since our last council. Bro. Frank Kreider was chosen as delegate to Annual Meeting. We have decided to hold our communion June 16, at 5 P. M. We reorganized our Sunday school March 25, electing Bro. Wm. Brubaker as superintendent.—Hallie E. Bartmess, Elkhart, Ind., April 1.

Laton.—It has gone the rounds of the secular papers that our little town of six hundred inhabitants suffered greatly from a flood. While we had high water there was but little damage done on the Laguna. The church and country are in a prosperous condition. There was no water in Laton at all.—C. S. Holsinger, Laton, Cal., March 27.

Union Center church met in council March 10. Our ministers were all present but one. Bro. Henry Wysong was also present. Our elder, Bro. Henry Neff, took charge of the meeting. Two letters were received and three granted. Two delegates were elected to go to Annual Meeting. A communion was appointed for June 16 at the Whitehead church. All work was done pleasantly.—Jonas Frederick, Nappanee, Ind., March 10.

Lancaster church held a series of meetings of three weeks' duration, closing March 18. The evangelist was Bro. Charles Bonack, of Westminster, Md. The meetings were very well attended. Twenty-six persons were immersed, some while the meetings were in progress, and others since. Four were reclaimed. Others are seriously considering about uniting themselves with God's people.—Emma C. E. Landes, 219 College Ave., Lancaster, Pa., March 30.

Ft. Wayne church convened in council March 30, with Eld. Hiram Forney presiding. Quite a good deal of business came before the meeting. We decided to hold our communion May 20, beginning at 5:30 P. M. The church also raised eleven dollars for the Japan sufferers.—J. Ahner, 2346 Walton Ave., Fort Wayne, Ind., April 2.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

MISSION BOARD OF CALIFORNIA AND ARIZONA.

At the close of this another year's effort, we are able to see as a result therefrom some accomplishments achieved which to all human vision stand as a monument to our district work. Only fifteen months ago the committee opened up a work in South Los Angeles known as the Vernon mission, with but a few members in that district, and at this present time arrangements are being made to effect an organization of a regular congregation with at least forty members. And what looks also very encouraging to the committee is the fact that they have subscribed at the present time sufficient funds not only to continue the support of a minister to give his entire time to the work, but also sufficient to keep up all other current expenses. When we take into consideration the fact that no other church in our district is supporting their work to this extent of personal effort, our district should rightly feel encouraged and fully repaid for the efforts put forth. And we feel to thank every member of our district for their hearty cooperation in raising sufficient funds to establish the work.

The work at Channing street mission the committee decided to turn over to the Los Angeles church, which has been accepted; and also ratified by the district. The district has been supporting the work at this place for nine years, and has seen as a result therefrom many precious souls brought into the kingdom, some of whom are to-day among the best workers of our district. But, as in the course of all human experience, many of these members have moved away, and are now in other fields of labor.

The work at Santa Ana has been continued throughout the year until January 8 in charge of Eld. D. L. Forney who has put forth much effort at that place. At the present time the appointments are being filled by the ministers from the adjoining congregations.

The committee is now seemingly in a position where they can soon get out into other fields of work, and we trust that the Lord may open the way into greater possibilities and achievements. The organization for the coming year of the committee which was elected yesterday is as follows:

E. T. Keiser, Chairman, Lordsburg, Cal.

W. E. Trustle, Vice Chairman, San Gabriel, Cal.

H. A. Whisler, Secretary, Inglewood, Cal.

G. G. Lehmer, Treasurer, 219 S. Gates St., Los Angeles, Cal.

D. J. Overholtzer, Covina, Cal.

Please note and send all correspondence to the secretary, and all money to the treasurer.

C. W. Guthrie, Retiring Sec.

March 25.

ORDWAY, COLORADO.

We are a little band of members, thirteen in number, living isolated from the church. Our nearest church, Rockyford, is eighteen miles away.

We would like it some good minister who wants to locate some place, would come and see this country.

There are many churches having four and five preachers and I think it would be good if some could scatter out a little and hunt up the isolated members. I feel there could be some good done here. Five were baptized here last winter and more would come if we had a church. We have preaching once a month by the Brethren. We ought to have it oftener, but our preachers live far away. We have a good union Sunday school; it started about five years ago in Bro. John Baker's house with about one dozen. We now have it in the schoolhouse with an attendance of about forty-five.

We came here two years ago from eastern Kansas. This is a very fine climate, good city, good market, healthy location, and numerous good chances for Brethren to get homes. We would be pleased to have those contemplating making a change in location to come and see for themselves.

Ella Miller Baker.

tain hindrances it is postponed until May. Another one is seriously investigating, and said he might be ready by that time. I leave the city to-morrow and go towards north Texas, expecting to be at Saginaw March 31, at the quarterly council.

I have not found any members in the city except Sister Reed. She has moved to the corner of Colorado and Chavey streets, two blocks north of where she did live. Any brother or sister passing this way will meet a hearty welcome by calling on her. Brother and Sister Wenger, of South Bend, Ind., called the first of February. She said it was as an "oasis in a desert" to her. I visited a family a few days ago (J. E. Click's) whose mother is a sister and lives in Kansas City. While he has been a member of the M. E. church he has a warm feeling for the Brethren church.

Through a letter from Denton a few days ago I learned that Eld. Joseph Glick has been holding some meetings in north Texas during the winter. May the Lord bless the labors of all. A. J. Wine.

Ft. Worth, Texas, March 22.

ANNUAL MEETING LODGING COMMITTEE NOTES.

We are glad to announce to those contemplating coming to Annual Meeting at Springfield that preparations are being made for lodging the greater part of the members on the grounds.

As the meeting is to be held on the State Fair grounds, there is an immense amount of space, in buildings, which can be used for lodging purposes, which can be had at a reasonable rate, and all within easy walking distance from the dining room and tabernacle; cement walks over the grounds, and main one leading from railroad platform to main buildings under cover, making this a very desirable place to lodge, also avoiding the rush and worry connected with going on cars to place of lodging. This saves the car fare to be added to the missionary collection at the Conference.

Further information given from time to time.

Geo. W. Miller, Sec. of Lodging Com.

Cerro Gordo, Ill., March 26.

FULTON AVENUE CHURCH, BALTIMORE, MARYLAND.

Friday, March 23, at 8 P. M., we met in council, our elder, Bro. Uriah Bixler, in charge.

Bro. J. A. Bricker's resignation as pastor in charge of the work here having been accepted by our district mission board, was also accepted by the church at this place. Bro. J. A. Smith, of Woodberry, this city, is preaching at present, part of the time, and help is solicited from the other ministers of Meadow Branch and the adjoining congregations.

To the ministers of our beloved Brotherhood, we invite you especially to come and worship with us when convenient.

We send a petition to our district mission board through our mother church (Meadow Branch) asking for help to support a missionary.

The financial report showed an increase in expenditures above any previous year, due partly to a few changes and improvements in our church.

Eld. A. Hutchison's expected visit to our city in May was hailed with much joy, and we unanimously decided in favor of his holding a series of meetings for us in the Fulton Avenue house, to begin May 6.

We will hold our love feast in the Fulton Avenue house May 12, beginning at 2:30 P. M., the Lord willing. Those in touch with the W. M. R. R. can secure orders for reduced rates over said road by addressing writer. Come! We welcome you. We bid you come and enjoy this love feast with us.

Sister Dove L. Sauble, who has been our Sunday-school missionary since last September and whose efforts in this special line of work has greatly increased the attendance in our Sunday school, was granted a few months' release from the work owing to other duties. Sister Sauble is still doing all she can for the work, and we hope she can soon be back in the field where her entire time is needed so much.

We have received much help in the line of clothing this winter and have made the best possible use of same that we could. Any further help sent us will be very thankfully appreciated. God bless you.

Pray that we be faithful till Jesus comes.

March 5.

J. S. Geiser.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Baker-Worley.—In Hanover, Pa., March 18, 1906, by the undersigned, Mr. Charles M. Baker and Miss Laura Worley, both of Hanover, Pa. D. H. Baker.

Jacobsen-Winkler.—By the undersigned, at the bride's home, Worden, Wis., Jens Jacobson and Bessie May Winkler, both of Worden, Wis. I. W. Buckingham.

Hineline-Rearick.—At the home of the bride's parents, March 21, 1906, by the undersigned, Bro. George M. Hineline and Sister Eva A. Rearick, both of Pleasant Valley congregation, N. Dak. John McClane.

Mann-Bontrager.—By the undersigned, March 21, 1906, at the home of the bride's parents, near Middlebury, Ind., Levi Mann and Delila Bontrager. J. H. Fike.

Meyer-Martin.—By the undersigned at the bride's parents, near Ripley, Okla., March 18, 1906, Mr. Paul Meyer and Miss Elvora P. Martin, both of Payne county, Oklahoma. Samuel Edgecomb.

Richards-Sharp.—By Bro. Jesse Stutsman, March 25, 1906, at the home of the bride's parents, Bro. Alva Richards, of West Manchester, Ohio, and Sister Clara Sharp, of Arcanum, Ohio. Lizzie Wandle.

Topliff-Billman.—March 10, 1906, by the undersigned, Mr. Clarence E. Topliff and Mable C. Billman, both of Enterprise, Kans. J. F. Hantz.

Strole-Kaufman.—March 24, 1906, by the undersigned in my home, Park Strole and Sister Sylvia Kaufman both of Navarre, Kans. J. F. Hantz.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Bennett, Anna, of Logansport, Ind., born in Franklin county, Virginia, died March 24, 1906, aged 49 years, 6 months and 25 days. She was married to Edward Bennett, Nov. 17, 1878. Two children preceded her; four with her husband survive her. Sister Bennett has been a devoted, consistent member of the Brethren church for more than thirty years. Funeral from John 11:25 by the writer. Frank Fisher.

Berkebile, Sister Carrie, wife of Harvey Berkebile, died Jan. 16, 1906, at her home near Windber, Pa., aged 27 years, 4 months and 6 days. She and her husband united with the Brethren church of the Walnut Grove congregation some years ago. She is survived by her husband and four children. Funeral services were conducted by Bro. J. J. Shaffer, of Berlin, Pa. Interment in the Berkebile cemetery. Maude C. Johns.

Brandt, Sister Josephine E., nee Graves, born in Washington, D. C., wife of Mr. John E. C. Brandt, departed this life at her home, 517 8th St., S. E., Washington, D. C., March 19, 1906, aged 28 years. She called for the anointing which was done by Eld. A. Hollinger, of Virginia, and Bro. John A. Garber, of the home congregation, only a few days before her demise. One daughter preceded her to the spirit world; husband and two little girls remain. Funeral services at the home by Eld. Hollinger. Interment at Congregational cemetery. M. C. Flohr.

Cressman, Sister Sallie, daughter of Cathrine Cressman, died March 12, 1906, in the Indian Creek congregation, Montgomery Co., Pa., aged 31 years, 7 months and 13 days. She leaves a widowed mother, one sister and four brothers. Her father preceded her thirteen years ago. Her disease was heart failure and dropsy. She was led into the water by two brethren and baptized six days before her death. The funeral services were conducted by Brethren Henry A. Price, Jacob Booz and James Shisler, from Psa. 90:12. Interment at Indian Creek graveyard. Hannah R. Shisler.

Erb, Bro. Isaac, died near Lawn, Pa., in the bounds of the Spring Creek congregation. He was one of our aged brethren. He was bodily afflicted so that he could not attend services for some time. Services by the Brethren. Edgar M. Hoffer.

Eyer, Hannah, born in Miami county, Ohio, died Feb. 20, 1906, aged 84 years, 7 months and 18 days. Her grandfather Eyer was one of the pioneer settlers of Miami county, Ohio, having located there with his family in 1801. Deceased was the second wife of George Eyer, who came to Indiana shortly after the marriage. In 1879 the Eyer family moved to Kansas and remained there eight years. George Eyer died in 1890 after the family returned. Of the four children raised by Hannah Eyer, one survives. The deceased was an unusually sturdy and active woman. She was seldom ill and quickly recovered from ailments until her last illness took hold upon her in June of last year. The last weeks were spent in great suffering. Services at Goshen City church. John Stafford.

Ganger, Sister Mary Alice, born in Elkhart county (now West Goshen), departed this life March 20, 1906, aged 29 years, 8 months and 2 days. She united with the church at the age of fifteen years and has always lived a devoted Christian life. She was always a great worker in the Sunday school. She had been in declining health for about twelve years. She was confined to her home for about eight weeks. She was anointed. She leaves a father, mother and three brothers. One sister and two brothers preceded her to the spirit world. Funeral by the writer, assisted by Bro. G. Swihart. John Stafford.

Garver, Louis, died of paralysis at the home of his son in Cadillac, Mich., March 17, 1906, aged 67 years, 5 months and 4 days. He with his family moved from Indiana to Michigan in 1875, where he has resided up to the time of his death. He was elected deacon a number of years ago. He was brought to the Friendship town hall where the funeral and interment took place. The services were conducted by Eld. J. R. Stutsman, assisted by D. S. Kniesley. He leaves a wife (a sister), two sons and five daughters. Cora E. Stutsman.

Givler, Bro. Thomas, died March 21, 1906, at his home in Mechanicsburg, Pa., aged 75 years, 10 months and 28 days. His wife (who is a sister of Bro. Levi Mohler), two sons and four daughters survive him. Funeral services held in the Mechanicsburg church by the writer. Interment at the Mohler church cemetery. Henry Beelman.

Heming, James Samuel, died at his home near Princeton, Franklin Co., Kans., March 21, 1906, aged 46 years, 6 months and 11 days. He was born near Winchester, Jefferson Co., Kans., and was married to Olive L. Cornell, of Westphalia, Kans., Feb. 25, 1884. He leaves a wife, five sons, one daughter and a mother. Services by the writer from Psa. 56:8. Interment in the Princeton cemetery. G. M. Throne.

Hoover, Bro. Jacob, died Feb. 12, 1906, near Elizabethtown, Pa., in the Elizabethtown congregation, aged 63 years. He was a faithful member of the Brethren church for a number of years. He is survived by a wife and six children. His funeral was held Feb. 15 at the Coneyago meetinghouse. Services were conducted by Elders S. H. Hertzler and H. S. Zug and Bro. J. H. Kline. Text, Isa. 55:6. His remains were laid to rest in Hoffer's graveyard. Edgar M. Hoffer.

Lantz, Helen Burdette, of Canton, Ohio, daughter of Mr. and Mrs. Daniel J. Lantz, died March 21, 1906, aged 8 years, 2 months and 10 days. She suffered excruciating pain from a gripe ending with a swelling in her head, which resulted in death. She was the only child of her parents. Funeral services by the writer, assisted by Bro. E. M. H. Shutt and S. J. Berger. Edward Shepherd.

Martin, Sister Sarah, died in the Mohican congregation, Wayne Co., Ohio, March 20, 1906, aged 75 years, 2 months and 14 days. She was married to Christian Martin in September, 1881. He preceded her to the spirit world a number of years ago. Funeral services by Bro. W. L. Dessenberg, assisted by Messrs. Bollinger and Keiffer, of the Progressive Brethren, from 1 Sam. 20:18.

McCormick, Sister Mary J., died Feb. 20, 1906, aged 48 years, 9 months and 22 days. Services by the writer, interment in the Brethren's cemetery. She suffered much, but lived a consistent Christian life. John S. Clark.

Meyers, Sister Elizabeth, wife of Bro. William S. Meyers, died in the bounds of the Middle Creek church, Somerset Co., Pa., March 14, 1906, aged 74 years, 9 months and 14 days. Her aged husband, one brother and six children survive her. Three children preceded her to the grave. Sister Meyers was united in marriage with her husband, Sept. 7, 1851, and both united with the Brethren church Sept. 20, 1851. She was a faithful member until the end. Funeral services at the Pleasant Hill church by the writer, assisted by Eld. Josiah Berkeley. Interment in the cemetery near by. Silas Hoover.

Rennack, Mimmie Pearl Royer, daughter of Mr. and Mrs. Dave Royer, born near Essex, Iowa, united in marriage to John Rennack Sept. 6, 1905, died March 5, 1906, near Essex, Iowa, aged 17 years, 7 months and 6 days. She leaves husband, mother, one brother and one sister. Her father preceded her to the spirit land several years before. Funeral services were conducted by A. P. Simpson from the Presbyterian church in Essex. Text, Amos 3:12. Ethel R. Simpson.

Roahrbach, Laborious, born in Austin county, Texas, died in the bounds of the Fairview church, Mich., March 20, 1906, aged 52 years, 3 months and 18 days. He was united in marriage with Barbara Vost, March 20, 1878. To them were born three children. One preceded him to the spirit world. The other two are sisters in the church. He was living alone, his companion having been in the asylum fifteen years. In the evening he complained of not feeling well and died the next morning. He had made a request to be received in the church, but put off his baptism till it got warmer. Funeral by the writer, from Matt. 24:42, assisted by C. W. Stutsman. P. McKimney.

Shepler, Bro. Joseph, born in Montgomery county, Ohio, died at the hospital at Logansport, Ind., where he went for treatment, March 21, 1906, aged 67 years, 9 months and 9 days. When twelve years old he came with his parents to Miami county, Indiana, and made this county his home. In 1868 he was called to the deacon's office. He served in that capacity until 1872 when he was elected to the ministry. He received a stroke of paralysis a few years ago, and since has been on the decline until death relieved him of his earthly labors. He was united in marriage Oct. 20, 1861, to Mary Cripe, who with one son survives; also one brother and an adopted daughter survive. Funeral services were held at the Pipe Creek church, conducted by Bro. Frank Fisher, from John 17:24. W. B. Dailey.

Swinger, Mary Jane, nee Miller, born in Indiana, died March 7, 1906, aged 54 years, 6 months and 1 day. She moved with her parents to Ohio and was united in marriage with Samuel Swinger, May 10, 1870. To this union were born eleven children, four of whom with her husband preceded her to the world beyond. She leaves five sons, two daughters, four brothers and three sisters. She was a member of the Brethren church. Funeral services in the Brethren church, on Lamotte Prairie, Ill., by Jesse Stutsman, of Ohio, from Mark 14:8. Mary E. Weller.

Streib, Bro. George, born in Rockingham county, Virginia, departed this life March 9, 1896, aged 57 years, 1 month and 2 days. When quite young he with his parents moved to Freble county, Ohio, and in 1839 moved to Grant county, Indiana, where he spent the remainder of his life, excepting about two years that he spent in the Mexican War. He was twice married, his last wife having preceded him several years ago. He was a faithful member of the Brethren church for many years. Funeral services were conducted near Fox Station, Ind., by John Strausburg, assisted by M. M. and J. A. Miller. C. Baker.

Tressler, Sister Mary Elizabeth, died in the bounds of Lower Stillwater church, Ohio, March 17, 1906, aged 99 years, 3 months and 23 days. She was married to John Rohrer, who died June 20, 1866, leaving her with two sons. April 15, 1872, she was married to Clark Tressler, who with one daughter and above two sons survive her. One son preceded her to the better land some years ago. For more than thirty years she was a faithful member of the Brethren church. Services in Englewood, Ohio, from Rev. 14:13, by the writer. L. A. Bookwalter.

Utz, Sister Elizabeth B., died at the Brethren's Old Folks' Home, Washington county, Maryland, March 21, 1906, aged 81 years and 4 months. Funeral services at the Locust Grove church, Md., by Bro. Jesse Klein and Bro. Jacob O. Willard. Text, 1 Cor. 15:55. Interment in adjoining cemetery. Maggie E. Ecker.

Wehrly, Jacob, died at his home, in the bounds of the Prices Creek church, Ohio, March 19, 1906, aged 29 years, 1 month and 10 days. He was born and reared in Freble county, Ohio. In 1899 he was united in marriage to Gertrude Spengler, a member of the Brethren church. To this union was born one child, which preceded him to the spirit world in infancy. He leaves a wife, father, mother, brothers and sisters. Services by Bro. S. Z. Smith. Interment at Stump's cemetery. Herschel Weaver.

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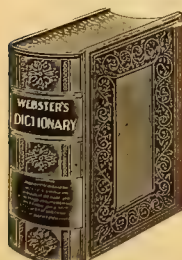
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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1:17.

VOL. 45.

ELGIN, ILL., APRIL 14, 1906.

No. 15.

AROUND THE WORLD.

IN Central Park, New York, there is an obelisk of pink-red Nubian granite sixty-nine feet high and weighing 220 tons that has an interesting history. It is known as Cleopatra's Needle, and at the expense of William H. Vanderbilt was transported from Alexandria, Egypt, being a highly-prized gift presented by the Khedive, Ismail Pasha, in 1877, to the United States. This obelisk formerly stood in the famous Temple of the Sun at Heliopolis, or On, on the plains of Goshen, Egypt, and was erected by one of the kings about the time Moses took a hand in the public affairs of Egypt. It was at Heliopolis that Joseph got his wife, the daughter of one of the priests serving in the Temple of the Sun. At this time Heliopolis was one of the famous cities of Egypt, beautifully located, the seat of ancient learning and the center of religious interest. It was adorned with magnificent temples and contained some of the most celebrated obelisks known to the historian.

THE once populous and wealthy city of Heliopolis has entirely disappeared. The site is marked by one solitary, but gigantic, obelisk that stands upon the lone but charming and fertile plain in the land of Goshen. It has stood here for millenniums as a faithful witness of the great past. He who beholds the obelisk in Central Park, New York, may well imagine that he is looking upon an object that was often seen by Moses, and may have been touched by the hands that bore from the summit of Sinai the tables of stone containing the ten commandments. But the two obelisks remain as witnesses of a wonderful past, the one in the land of Goshen in Egypt and the other in New York.

QUITE lately an organization of the Confederate and Federal soldiers and their sons was effected. This tells to what extent the feeling of hostility is dying out among those who fought each other so long and bitterly and who for a longer time cherished the feelings of the period when they were in actual combat. It is good to know that sectional lines will soon all be gone. But it would be more in harmony with the Lord's commands not to form organizations commemorating times of bloodshed. Men who have been thrown together for longer or shorter times enjoy meeting again. But there are better things than recalling scenes of violence between man and man. Our Master is the Prince of Peace, and to talk about his life, his sufferings, for man, is of infinitely more importance to the human race than to talk of man's victory over man.

THE football committee on rules has at last completed the work entrusted to them, but the reforms recommended do not appear to be satisfactory to those who are opposed to the brutal way in which the game has been played heretofore. The *Independent* is very outspoken on the subject and says that "if next season the players do not voluntarily play a clean game, and

if the new rules do not work better than we expect them to, football is doomed in this country, and the Rules Committee, the umpires and the college captains who uphold the existing regime, will have no one to blame but themselves." This is plain talk but it is sensible. Some of the schools will hardly tolerate the game at all, especially the competitive games. Our own schools will do well to take a decided stand against the competitive games that bring them in touch with the rougher element in the classes that have little regard for religion and especially the Sabbath. There is a strong moral sentiment among the Brethren against our schools becoming mixed up in these competitive games, and it becomes us as a religious people to labor for that which is of the higher type. Come out from among them, and be ye a separate people ought to apply to everything conducted in the name of the church.



AT THE TOMB.

It was a sad yet loyal little band of women who went to the grave of their departed Teacher with spices for his body. For them he had gone the way of all the earth, and they expected to see him no more alive. They had seen him crucified, had watched to see where his body was laid, and now as soon as the sabbath was past were at his sepulchre. Why were they there? Think of what he had done for Mary Magdalene. She had been a poor, wicked woman possessed by demons. He drove them out and in her gratitude she became his devoted follower. Even so should we whom he has freed from the power of the devil. Then there was Mary, the mother of James and Joseph. At least two of her sons were disciples of Christ, and her love for them and him was sufficient reason for her presence at the grave. Salome is the last named of the three. She had dreamed of a splendid kingdom, and in it she wanted her two sons to fill places of honor. Her hopes were shattered, and even though her sons had declared themselves able to drink the Master's cup, there were now no places of honor at the right hand and the left of the Ruler in the kingdom. Still the memory of what had been drew her with the others to the tomb. What a different world this would be if all those who profess his name were as loyal to the living Christ as these women were to the one who they thought was dead.

VESUVIUS is a mountain of fire. Not for years has the volcano been so active, and not for generations have the molten streams flowing down its trembling sides caused such a destruction of property. All last Saturday and Sunday the mountain belched forth great masses of rock, ashes, hot cinders and floods of red-hot lava. Some of the red-hot stones were hurled two thousand feet into the air and came down onto the buildings in the surrounding cities with a crash. The huge volcano is surrounded by populous cities and a fertile country. Orange groves, olive orchards and vineyards abound. Some cities have already been destroyed and others are threatened. Vast streams of lava are spreading over some of the fields at the base of the mountain, destroying charming groves, orchards, vineyards and residences. Rivers of red-

hot lava run through the streets of some of the cities. The people, terror-stricken, have fled by the thousands. One city of thirty thousand inhabitants has been entirely forsaken.

POMPEII, completely covered by a destructive eruption, A. D. 79, but partially excavated during recent years, is again threatened. Should the ruins be buried a second time the city is not likely to ever be uncovered again. In 79 A. D. there was a terrible eruption. A mass of hot ashes, hurled from the crater, came down onto the doomed city, and quickly covered the place to a depth of twenty feet. The people were caught like rats in a trap and perished on the spot. So complete was the destruction that the exact location of the city was lost sight of for centuries. But it was finally discovered, and about two-fifths of the place uncovered at an immense cost. Everything not destroyed had been preserved, and thus the modern traveler has been permitted to see just how cities were built and how people lived two thousand years ago.

ASHES from the volcano are falling nearly all over southern Italy. Showers of ashes came down all over the city of Naples, and the atmosphere is greatly charged with electricity. The unpleasant odors filling the air make breathing difficult. The mountain is enveloped in a dense smoke, and the roar of the volcano, when belching forth, is startling and terrible. Thousands of people, from distant elevations, are endeavoring to watch the mad performance of a volcano in its rage. At times the earth trembles, then there is a terrific roar and the crashing of rocks. The sight is grand, terrible and fearful.

MONDAY morning it was thought that the volcano had spent most of its force and was then subsiding. But the lull did not last long. It burst forth with increased fury. Six hundred feet of the cone blew off, and the smoke from the burning mountain is thought to have risen to the height of 25,000 feet. Ten cities have been more or less damaged, some of them almost destroyed, five hundred people killed and thousands injured. The streets of several cities are covered with ashes and cinders to the depth of four feet. Naples, nearly ten miles away, seems to be in no immediate danger, but the whole city is covered with ashes four inches deep. King Victor Emmanuel and Queen Helena came from Rome to the scene. They even visited some of the cities towards which great streams of red-hot lava were flowing, and at times their journey was impeded by banks of ashes and cinders. They came to console the people and did what they could to comfort and encourage their terror-stricken subjects.

THE world is witnessing a strange religious upheaval in the Dowie community at Zion City. The thousands of earnest followers of Dowie have repudiated him, deposed him and now charge him with damaging sins. We may say something when the atmosphere clears a little.

✻ ESSAYS ✻

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

EASTER EVEN.

Hallowed forever be that twilight hour,
When those disciples went upon their way;
The deepening shadows o'er their spirits lower,
The tender griefs that come with close of day.

A gentle stranger tarried by their side,
And asked them sweetly why they were so sad.
"Hast thou not seen our Master crucified?"
They answered; "how can we again be glad?"

"Oh, children," said the stranger, "do you read
The things which all the holy prophets said,
How he would suffer, and would die indeed,
But yet should rise in glory from the dead?"

And when the little village came in view,
They said, "Abide with us, for it is late";
So he went in, and sat down with the two
And took the bread, and blessed it ere they ate.

Their searching eyes were fastened on his face,
They caught the look which chained them as of old,
Only it wore divinest, loftier grace;
Their glorious risen Master they behold!

And when they knew how strangely all the while
Their spirits burned within them as he talked,
Or listened to them with that very smile,
Explaining all the Scriptures while they walked,

They felt reward for all their bitter pain,
When, lo, he vanished softly from their sight!
But they could never be so sad again,
Who had the memory of that blessed night.

—Martha Perry Lowe.

THE POWER OF HIS RESURRECTION. Philipp. 3:10.

BY J. EDWIN JONES.

AMONG the festivals of the church of Christ none commemorate a more wonderful event than Easter. The incarnation was a great event; the ascension was a great event; but if from between the incarnation and the ascension we remove the facts of Christ's death, burial and resurrection we take from the history the great facts that change our faith in Christ and our labors for him from vanity to victory.

Emphasizing the great fact of his resurrection and our own hope of immortal glory at his coming, of which it was the earnest, characterized the preaching of the apostle Paul. The fact of his death was established upon the evidence of the entire populace of Jerusalem with the assembled Jews for the passover feast. The fulfillment of his promise concerning the power to come to his disciples after his death was possible only through the resurrection. The witness of all the apostles to the resurrection was demonstrated by the power of the Holy Ghost working in them. The gift of the Holy Ghost and his assistance in working miracles; the gift of tongues and its marvelous effect in turning the people to God on and after Pentecost; the boldness of the apostolic preaching under persecution were monumental demonstrations of the transforming power of the resurrection. Without it they could have had no existence. When Jesus lay in the tomb the words that had been spoken by him were without effect on the apostles. But through his resurrection and the gift of the Holy Spirit they recalled not alone what he had said concerning these things, but every command and every promise held for them a new and vital significance. Perhaps no greater witness to its power could be found than the transformation in the lives of the apostles. From broken-spirited, fugitive disciples they were changed to bold and fearless apostles, rejoicing to be accounted worthy to suffer shame for his name.

But power in the abstract is of small value. The great waterfalls awe us by their magnificence, but they become useful only as their power is connected with some instrument through which it may manifest itself. We measure power by what a thing will do. The theory of power is valueless without practical demonstration. Latent power is valueless until utilized through some form that gives evidence of its existence. The idea of an endless life in fellowship with Christ and kindred spirits amid the wonders of heaven excites our imagination. The fact of the judgment made possible and reasonable by the resur-

rection of Christ makes men and devils tremble. But men trembling in awe at the great fact of the resurrection, with a mind acute to conceive wonderful possibilities because of it, may neither comprehend nor manifest its power in their lives.

The power of the resurrection is manifest in us only when it becomes the means of revitalizing us as it did the apostles, until we are ready to lay down our lives for the teachings it confirms. The idea of exaltation through humility and suffering for the sake of Christ and the Gospel would hardly appeal to men were it not for the example of the humiliation of the risen and exalted Lord. But with the hope of our resurrection begotten through faith in Christ's resurrection and promise to us it becomes the power to purify our lives through obedience to the truths which he taught. 1 John 3:3.

The fact of the resurrection established in the mind makes a foundation upon which the Christian graces follow naturally. We strive to grow into Christ's ideal life because he lives and we hope to live with him.

Through the power of the resurrection the apostles were begotten again into a lively hope, which became an anchor to their souls. The hopeful life! How it manifests the power of the resurrection. Not in word, but in deed.

The steam that hisses from the safety valve of a boiler indicates wasted power; but when controlled and passed through the cylinder of the engine it manifests power. So to manifest the power of the resurrection it is necessary that the teachings of the Christ which it confirms are made valuable by entering the heart and regulating the life of the Christian. The hope of the resurrection becomes a power to transform its possessor by renewing the mind and to influence men to forsake sin and prepare to enjoy eternity with the redeemed. May it possess us until we are made willing to count all things but loss "that we may know him and the power of his resurrection and the fellowship of his sufferings."

Grundy Center, Iowa.

SORROW TURNED TO JOY.

BY KATIE FLORY.

ANGELS came to announce the birth of our Lord, and with what joyful hearts do we celebrate his birthday, the happiest day of the year. Angels also came to announce his resurrection, and as Easter day approaches there comes a mixed feeling of sadness and joy. Sadness when we think of his sufferings and death; joy when we remember he arose victoriously out of the grave. As surely as Jesus has lived and died on the earth, that surely is there salvation and hope of eternal life. If there had been no resurrection, our teaching, preaching and faith would be vain; we would yet be in our sins; they who have died are perished, and we would be of all men most miserable. Thousands of years ago holy men looked forward to the time when there would be a reuniting of body and soul after death. "After my skin worms destroy this body, yet in my flesh shall I see God," says Job.

The most lonely of all sabbaths was when our Savior lay silent in the tomb. What weeping eyes and bleeding, suffering hearts there were on that sad day. Our sins have cost this suffering and death, and while his love is so great, there should be responsive love and devotion on our part. Out of love Mary comes weeping, early in the morning, to the sepulchre. The other women bring sweet spices as tokens of their love. How quickly was their sorrow turned to joy, when the angels convinced them that "Jesus is risen." With fear and great joy they did "run to bring his disciples word."

Not many are the homes on earth where there has not been some sorrow caused by death. The vacant chair reminds us of a dear mother, the innocent voice of a little child is heard no longer, the pleasant smile of a kind wife, or the good counsel of a father is missed. Our sorrow is great, we grieve and lament. In sorrow and tears we visit their lonely graves, but should we continue to weep? In these afflictions let us console ourselves with the thought that the saints shall live again to die no more. The bodies of our

loved ones shall not be forever in the grave. Jesus was very near to Mary as she looked through her tears into the grave; so he is near to those who are of a broken heart and those who weep for missing saints. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

We should rejoice in the thought that we shall be emancipated forever from the toils and cares, when we shall be free from this prison-house and be crowned with immortality. Hasten that glad resurrection morn when our clouds, troubles, tears and sorrows shall be turned to eternal joys.

Let us who are here below lift our voices in glad songs at Eastertide, joining with the heavenly host above. From everlasting to everlasting may praise be to him who died and rose again, and has the "keys of hell and of Hades." He it is "who giveth us the victory through our Lord Jesus Christ."

Union, Ohio.

THE HEART OF MAN.

BY W. R. DEETER.

Keep thy heart with all diligence, for out of it are the issues of life.—Prov. 4:23.

It is said the Hebrews used the word heart for the soul in all its feelings and faculties. Hence are derived many modes of expressions in which the word heart is used, as in the following: "Every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5), meaning his meditations were continually wrong. "An honest and good heart" (Luke 8:15), meaning a heart that was willing to accept the truth in all its fullness and live it. "The heart is deceitful above all things and desperately wicked." Jer. 17:9. This shows the depravity of man, unregenerated. "Blessed are the pure in heart; for they shall see God." Matt. 5:8. The heart is made pure by obeying the truth, and thus having the blood of Christ applied to it.

In speaking of the Jews Jesus said, "This people's heart is waxed gross, lest they should understand with their heart." They had so hardened their hearts that the truth made no impression whatever on them, and they could not be reached in their degeneracy. The false prophets "prophesied out of their own hearts." Ezek. 13:2. "Out of the abundance of the heart the mouth speaketh." "A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things." Matt. 12:34, 35. If a man has a good heart, his conversation, his daily walk, and his dealings with his fellows will clearly manifest it. Just as clearly as the fruit locates the tree, does the fruit of a man's life locate him and show the kind of a heart he has. We do not gather grapes of thorns or figs of thistles. When the mouth of the fool pours out foolishness, he is bearing fruit in harmony with his heart. When the man of God manifests the fruit of the Spirit, he shows the condition of his heart and is easily located. In harmony with the above is the language of Jesus: "But those things which proceed out of the mouth come forth from the heart, and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornication, false witness and blasphemies." Matt. 15:18, 19. Christ said these things came forth from the heart and defile the man.

God wants our heart in all his service; otherwise it is not acceptable. We may keep all the ordinances mechanically, but if the heart is not in the work it will avail us nothing. "But ye have obeyed from the heart that form of doctrine which was delivered unto you. Being then made free from sin, ye became the servants of righteousness." Rom. 6:17, 18. God looks on the heart, and many men who have not committed the overt act will be found guilty in the great day. See Matt. 5:28. It is a very common saying, "If the heart is right, all is right." It is also a true saying; but the soul that is not willing to follow Jesus in all the teaching or ordinances that he gave his people to observe, is not right. "Keep the heart with all diligence, for out of it are the issues of life."

Milford, Ind.

The Ministerial Problem

By GALEN B. ROYER

The Author kindly asks that the readers reserve the forming of opinion and criticism until the last article is read.

- I. The Condition of Our Ministry.
- II. The Need of the Church.
- III. Why are not More Ministers Called?
- IV. The Kind of Minister the Church Needs.
- V. The Church's Part.
- VI. The Minister's Part.
- VII. Some Suggestions Looking Towards Remedy.
- VIII. The Real Difficulty and Its Remedy.

IV. THE KIND OF MINISTER THE CHURCH NEEDS.

IN the former article the needs of the people were especially studied and emphasized. In this a closer analysis of the minister is sought, though it is hard to draw a line between the needs of the church and the proper minister, for the one should be and in his place is the counterpart of the other.

This question has many answers, all owing to the surroundings and training and application of the individuals giving them. One can find plenty of members who would say, "The kind of minister we should have is a man of middle age or past, so that he is safe." Safety is valuable everywhere, but such safety is the ruin of the progress of the church. This view is held honestly by most of those advocating it, but their hearts have not been opened to see the larger need of a wide world. In fact, they are not much concerned about the enlargement of the kingdom in their own county, much less in their State, and still less in the wide world.

Perhaps swinging to the other extreme is another class that insist on having none other than college bred men in the ministry. This side has been greatly strengthened of late years by the fact that many of our most successful church workers are educated men, and all of our representatives on foreign soil must be classed with those who have been more or less in college.

Knowledge is power, and rightly used, as in the case of Paul, it becomes a gracious blessing to the church everywhere. And in the present day there are examples of educated men who seek the spirit of sacrifice and service, not being lifted up and dictatorial through their attainments, but rather humbled and lowly, because God has thus favored them. Strange as it may be, however, they are so comparatively few who thus use this power that one wonders after all whether education is all that some would make it appear to be. At least education alone is far from all that the church and God are needing in men.

It is the one constant temptation to which our schools give way too much, that education alone will do. The constant tendency of all educational institutions is to emphasize and enlarge on the intellectual, and this makes it so easy to forget and neglect the spiritual. This condition should be no surprise to any one; for in our schools the struggle between the intellectual and spiritual reaches its highest pitch. The law of teaching is to develop the intellectual first; often there is little or no time left for the spiritual, and it goes by untouched. This emphasized, too, in the fact that not all the teachers in our schools are spiritual men, and how can they impart the spiritual?*

Such intellectual training too often so encases the young minister that it takes years to overcome his dependence upon it, and during this time he has lost his grip on God and God's directing influence over his life.

Education properly directed is all right, and it is not probable that there are a greater number of brethren "spoiled" with the riches of education in proportion to those seeking it, than there are those "spoiled" with wealth compared to the number who have thus been blessed of God. In fact, if anything, the riches of acres, dollars and cents have spoiled more men for the church than education ever has or ever will.

However, where either education or money spoils a man it were many fold better had neither been given him. And when one must choose between the

two, always take the uneducated man full of the Spirit rather than the educated one without the Spirit.* There is just one good reason for such a choice, and it is final. The Spirit-filled man the Lord can use to work out his purposes according to his own will and pleasure.

Education is far from all that is necessary to make a successful preacher. Jesus, knowing how learning alone usually preoccupied the mind and heart of a man, to make sure, sought the "unlearned" fishermen of Galilee to be the founders of the work he was instituting. Even here in this virgin soil there was much to overcome in order to impress the truths rightly. Their comprehension of truth was narrow, their conception of the kingdom bounded by the confines of their small "promised land," and their faith was so weak that Christ marveled and praised the faith of the centurion instead. But follow these untutored men past Pentecost and note the new power within them. The Holy Ghost did not give these men learning now, nay, verily, but impressed deeply the power of God.

Learned men from a college standpoint are not essential to a successful ministry. Come to modern times and allow me to illustrate from other ranks than our own. There was the not college trained Moody of whom one of his biographers said: "What though he has murdered all of the king's English, he has pointed many a soul to the Lamb of God," and we have one who moved the hardest of sinners. Yet among his listeners were always those "learned men," college bred, with divinity school training, who never had the power with God which he always manifested in his work. Where is a more striking illustration of contrast between learning and the unlearned in the ministry?

Once upon an occasion in discussing this very subject with a brother who has some education and who has been permitted to hear repeatedly the "great preachers" of our cities, the theologians after whom the daily newspapers run to meet a popular demand, he said, "I have heard them nearly all; but when I want a good, soul-feasting sermon, let me drop in unexpectedly some Sunday morning in the country church and hear one of our better farmer preachers, every time."

Did it ever occur to you that in a deeply spiritual sermon errors and incorrect gestures are never seen? The truth, the spell upon the soul, the fragrance of heaven, the infilling, the sweetness of nearness to God, these all so fill one that he has neither time, thought nor disposition to see anything else.

I would to God that my brother ministers could realize this more and more in this day of possible "transition" of the church. The 2,722 ministers of the Brethren church to-day are for the most part men called of God, and the great lament is that they are not willing to be used by God. The sentiment in favor of education has made many of our dear brethren, pure in heart, having a portion of power with God, timid and fearful in service, and as a result the church is losing some of her good talent,—talent, too, that would be a great force for the church.

If all the Brethren ministers who class themselves as one-talented would quit their sin of hiding their talent in a napkin and thereby earning for themselves condemnation, and humbly take that talent and use it for God's glory in service, the church would awaken to a new force everywhere. That parable of the talents is to teach the average preacher that unless he goes to work with the little ability he has,

and makes use of the opportunities of service to the extent of his ability, he will be cast into outer darkness. No one need be concerned one bit about the three and five talented preachers, unless it should be that being puffed up from success they should fall. But the church is suffering a dearth in her ministerial force and a proper distribution of the same, simply because the one-talented men have become discouraged and disheartened in the work. There are a few five-talented men, a little larger number of three-talented men, but the rank and file from California to Delaware is made up largely of the one-talented man who gets away from home little, and his efforts are little spoken of. But these are the very ones needing help the most.

The minister of to-day, to be successful, must have the courage of his convictions. Joshua was next to Moses all the way along. He had caught the spirit and intent of the Lord. God knew how much opposition he would meet in the camp, and so he said, "Be of good courage." Never were these words more fitting to the minister of to-day. There are always two tendencies strong in the church,—a part, usually the older, drifting into formalism and lifelessness in Christianity, and the younger into worldliness and pride. The true minister of God stands between these two, and with proper teaching and reproof brings them both into oneness in Christ Jesus. But it takes courage to withstand the complaint and severe criticism of the older ones when they are stirred in their formalism to a better life, and to hear the sneer of the young about the reforms sought among them. Then be courageous and of good cheer. God will reward a loyal service of that kind.

Anyhow, the church is not needing preachers so much as leaders and teachers, or suggesters. He is not necessarily the most powerful in life who can give the most powerful address from the pulpit. It is he who leads the people in service, in sacrifice, in devotion, he who teaches by daily walk and conversation a better life. He is the best preacher who can in a kind of confidential way get near that wicked neighbor and show him how wrong is his way and tell him in a manner that takes hold that he must do differently, and the man does it. So true is this that as a rule the best preachers are the poorest "housekeepers" or bishops, while many a poor elder preacher is a most excellent head of the congregation. He leads, he sets a commendable and inspiring example, and all are glad to follow him.

Reared as I have been in the atmosphere of education, and if anything being prejudiced in favor of it, I cannot help but feel to-day that the great need of the church is that the one-talented ministers take new courage and not lament their lack of training and education, but go to work with a loving will to do God's service as best they can, and trust the rest to God. That means much. That means personal sacrifice that costs heart drops in life's labor; that means denying one's self many of the things of this life that we may have the help of the hope of the life to come. But the reward comes to him who will fill up in his body of the sufferings of Christ which are lacking in him (Christ) to make salvation complete to the world, and only through the sacrifice of humble workers for the Lord can the world be saved.

My dear one-talented brother, go to your prayer closet at once. Ask God to forgive your neglect and indifference of the past for not making use of the talent he has given you. Then next Sunday start out to some new place, call together the people where they have heard little preaching and tell them the story of the dying love of Calvary as it will there come to you, and you will find a new joy in the service of the Master.

Elgin, Ill.

THE STORY OF THE YOUNG DISCIPLE.

BY WEALTHY A. BURKHOLDER.

IN December, 1875, H. B. and J. B. Brumbaugh, in whose employ and home I had spent five successive years, asked me to edit and take charge of a paper they expected to issue for the young people of the

*One of the most hopeful signs just dawning in our colleges is the unusual interest taken in mission study. This will greatly help to correct the over-intellectual side.

*There are many uneducated ministers not Spirit-filled, and it might be difficult to decide which does the greater harm to Christianity, the educated or uneducated minister, not Spirit-filled.

church, and which was named the *Young Disciple*, knowing I had a desire to try to do something in that line. This was in Huntingdon, Pa., where they were at that time publishing the *Pilgrim*, a weekly church paper.

No doubt had there been the calls for young people to enter mission work as there are to-day I would have been a candidate, and yet when this special work was offered I at first refused, feeling I was too weak and unprepared for a task of such importance—that of training the young people of the church. However, they promised to help me, and trusting in the Lord for guidance and strength I consented and wrote my first editorial entitled "Our Mission." I remember distinctly after having it prepared I had them read it and asked if I must be responsible and have everybody know I was the author, so fearful was I of critics, and that I could not fill the position with credit. But I overcame that feeling and entered upon my duties with the thought that I would make an honest effort and do the best I could. I had now the work of the *Disciple* assigned to me, first to edit the paper, prepare my own articles, correct for composition all others sent in, set the type, make up the form and after the press work mail the paper to the subscribers. What time was left I was to work on the *Pilgrim*.

Again the old people came forward to help, and in looking over my bound volumes I find articles written by D. P. Sayler, James Quinter, Isaac Price, F. P. Loehr, Leonard Furry and A. H. Cassel. These, with the exception of Bro. Cassel, have all passed over, and the young people or children now will not remember them. Then there was a body of younger men and women who are the old people now, who gladly assisted in different ways, and we had quite an original paper when in its infancy. Then we had the Letter Casket, and the boys and girls from the Atlantic to the Pacific were the contributors. To me it was quite an inspiration to feel that the old and young were so much interested in what I was trying to do, and it was an incentive to make still more efforts. When Bro. Stover was home from India he told me of a "Reminiscence Meeting" held in Philadelphia when he was present, and one read a little letter he had written for the *Disciple* when he was ten years old. Here it is:

Dear Editor:—I received the third number of the *Disciple*, read it and like it very much. My uncle subscribed for it for me. I found the concealed sentence. It was "Seek Christ while you are young." Please let us have more of the same kind, as I like to hunt them out. I am ten years old. Our school closed on the 16th of March. I study five branches; have been going to school four years and have only missed eight days. I have three little brothers; one is eight years old and goes to school with me. I have no papa. He died about a year ago. He was a kind papa and we miss him every where. I have a kind mamma to take care of me, and other friends. This is the first time I ever tried to write for a paper.
Greencastle, Pa. Wilbur Stover.

When putting that letter in type how little we knew of the future and that that fatherless child should be the pioneer missionary to India.

Sister Mary Quinter, now in India, when a little girl wrote the following, which I find in the Letter Casket:

Dear Young Friends:—As I have not written yet and the Editor wants me to do so, I will try. We are holding a series of meetings in the *Pilgrim* chapel. One of our young associates, and also a member of our Bible class, came out on the side of the Lord and was baptized last Sunday. How I wish more would begin to think of the danger they are in, for they are certainly in danger as long as they do not seek the Lord. Christ said: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." O, what a solemn thought that any should go to ruin, when there is such a great salvation! We are told, too, in the Scriptures that we shall "lay up treasures in heaven where moth and rust doth not corrupt and where thieves do not break through and steal." Dear young people, let us try to lay up treasure in heaven. And "when Christ, who is our life shall appear, then shall we also appear with him in glory." What a consoling thought to the Christian.
Huntingdon, Pa. Mamie Quinter.

Mary came to church when very young and from a child her life has been given for the cause of right. This was written soon after coming to Huntingdon.

Here is a sample of the thoughts of our secretary of the Mission Board, when he was a child:

Dear Editor:—I have been reading the *Disciple* and like it very much, better than any in the house. I am not going to school now but I am working for father and mother. I was sick last fall and was kept in the house until nearly Christmas. I am well now and hope all the readers of my letter are the same. I hope all the readers of the *Disciple* will write a piece for the paper. I have written but very little, but it is some.
Monticello, Ind. Galen B. Royer.

The above shows that in very early life there was a disposition to do something to help along a good work, so I will count Bro. Galen one among my supporters in the work. Little by little he has improved until he has creditably filled the position of minister and secretary of the Missionary Board.

Here is a letter from one who I think is now Dr. G. H. Van Dyke, a minister and also has charge of the dispensary in Chicago. His wife was Sister Cassie Beery, who spent some time with us at Huntingdon in the early days of Juniata. At the time the letter was written the Van Dyke family lived some miles from Huntingdon.

Dear Editor:—As there is still a call for more letters I will write, and if all the young readers would add one to the number the Casket would soon be full. The *Disciple* is still welcome to us. I have seven brothers and six sisters. There has never been any called away by death, but our Father above only knows how soon there may be. On the 18th of December we were all home together, but on the 20th of February our dear brother Perry started for Illinois, and O how we miss him. If we are never so happy as to meet again in this world, may we meet where parting is no more, is the prayer of your young friend and brother.
Petersburg, Pa. George H. Van Dyke.

Here is a letter from a minister, one of our boys, who is down in Mexico trying to tell the old, old story, and so it does not matter where we work, so we are doing what we can to help the cause along. I am glad to know that very many of the boys and girls who filled the Casket are home-makers, because the home is where the good work always begins. We cannot all go to foreign lands, but we can all be missionaries in the true sense. Let us hear something of the childhood of this worker:

Dear Editor:—When I was quite young I had a kind mother to love, as I suppose the most of our little friends have, but when I was about eleven years old the good Lord saw fit to call her from us and take her to himself. I have also three little sisters and a little brother who have passed over. May the Lord help me to live faithful and meet them. After mother's death my uncle lived with us awhile. I was young and careless, but I soon after began to study about my condition. I saw that I was not living as I should, and at the age of fourteen I became very uneasy and determined that I would not live outside the church very much longer. In the Autumn of 1876 I heard that there were to be some young people baptized and I thought I would put it off no longer, and I was baptized and never have regretted it, and hope I never shall.
Roann, Ind. James M. Neff.

I give these letters to show the young people of to-day something of the early life of those who are in the front of the battle, also to encourage them to take an interest in the papers that are now printed for their benefit. There are hundreds of others—men and women now filling positions of trust, many in the ministry, some as teachers, at the head of our colleges, missionaries in our own land, and others making homes pleasant and helping to further the cause in every way they can. At Frederick City, Md., at the Annual Meeting Bro. Neff taught the Sunday-school class and that was the only time I ever saw him, but when the name was called I remembered of him when he worked for the *Disciple*; and as I read of these men and women in the home and foreign lands, I remember we were once working together making the *Young Disciple*.

Around Huntingdon are some fine secluded nooks, where in the summer evenings and Sunday afternoons many an hour was spent with paper and pencil preparing matter for the paper. One of my favorite resorts was on the hillside overlooking the town, the river, railroad and the fine scenery all around, for which the place is noted. Under the branches of a large tree was my summer home for my outings alone with nature and God, and yet in sight of the town.

Three years ago I attended Juniata commencement after a lapse of eleven years, and one of the most pleasant services I enjoyed was spent on "Round Top," where the school spend an hour previous to commencement exercises. Their location is not far from my shady nook. At the time I worked on the hillside where the college grounds now are there was then thrown open to the public a poor barren piece of ground. As I stood in that group of three hundred, composed of teachers, students, and visitors, and listened to the songs, prayers and talks from those who were soon to leave for India, and looked down at the stately buildings of Juniata, the Home for the orphans, and the comfortable residences lately erected, thoughts of the day of small things entered my mind, and I looked back to the day when our publishing interests, the church and school in Huntingdon were young and very small compared with the present. There were in that company those with whom I had been associated in Christian work for years. I had been there through the beginning of all these enterprises and knew something of the struggles and trials incident to starting. The pleasure of seeing the success that had attended honest efforts was great. Let us never despise the day of small things.

During the time when I had charge of the *Disciple* I think that which most impressed and interested me was the intense interest by the old people, and the unanimity of sentiment by all, old and young, manifested in the training of the young over twenty-nine years ago. The aged who had been in the heat of the battle for years fully realized that soon their work would be done, and they wanted to impress the children of the church with the great importance of early filling up the ranks and helping further the good cause. Their wise counsel and Christian examples were safe to follow and their memory is blessed.

The work was still improved as the years passed by and others had charge of it, and a new generation of workers took an interest in it and were the helpers. We always enjoyed reading the paper and shall ever feel an interest in the publications for the young people. Although my head is silvered with grey, I still read the little letters and try to keep in touch with the children. Our prayer is that the work so humbly commenced may prove a great blessing to the church and the world.

Newburg, Pa.

ANOTHER AMEN TO BRO. DEETER'S ARTICLE.

BY A. G. CROSSWHITE.

REGARDING the traffic in various kinds of goods on or near our conference grounds, it may not be out of place to give some reasons why such practice is called in question.

First. It detracts from the tabernacle service itself. Those who attend these great religious gatherings are supposed to go there to be fed *spiritually*, but this semi-camp life has its attractions and diversions, and before one is aware of it the mind is wandering off into different avenues of worldliness. The way the tabernacle is usually constructed the people can see a good deal that is going on outside.

Second. All secular business invites controversy and competition. Our people are clothed with humanity, and by no means immune to temptation. There is business permitted on these sacred grounds that we would look on with disfavor at home. It is a known fact that stock in various enterprises has been solicited on the conference grounds in past years; and that inducements have been held out for the investment of money in lands and stock corporations: that put money into the pockets of the solicitors, and sorrow in the hearts and homes of good, unsuspecting brethren and sisters. These religious grafters are successful at such places. A few testimonials from high church officials go a long ways; and so many cannot see that *personal gain* is at the bottom of it all.

Third. It appeals to carnality. We have only to consider Satan's arguments to old mother Eve, and

also to our blessed Savior, to see how we are prone to yield to carnal desires on such occasions. While the spirit-filled minister invites the hungry and thirsty soul to partake of the bread and water of life, others, at the same hour, are catering to the demands of the physical man. Just one little item. Orange cider, which is such a favorite drink with our people, is classed among the "soft drinks," and is just as appetizing when found among a whole row of such beverages in more questionable places. I must confess that I feel better when I see our godly people drink pure cold water where it can be had. Then there is the "Sunday traffic." After all that has been said against the desecration of this holy day, it does seem to me that the time has come to make other provisions.

Fourth. It divides the crowd and also the interest from religious centers. A crowd will be gathered about the lunch counters at unseasonable hours, another about the emigration offices, another at the clothing tent, another about some brother who is working up an excursion, and so on, and all during important sessions of the meeting. Better "put the lid on," brethren.

Fifth. It gives license to the church "lobbyist." This is "the man that has an axe to grind." He wants some measure to go before the meeting and there must be advocates of his cause and this calls for some electioneering. There is no telling what might not occur on these sacred grounds if all was not thoughtfully guarded. We should remember what Jesus did with the traffickers at the temple in Jerusalem. After all, it occurs to my mind that such meetings could be made more spiritual if our people would secure some suitable location in each Annual Meeting territory; and either erect or rent a large auditorium, where the services could be held, and let the people secure board and lodging as other religious bodies do, and leave all business at home. We could thus avoid the temptation to throw these meetings on the market to the highest bidder.

Flora, Ind.

SOME WAYS OF CONDUCTING PRAYER MEETINGS.

BY NANCY D. UNDERHILL.

HAVING some time ago considered (under other titles) some of the erroneous ways of conducting the weekly prayer meeting, so as to make this kernel of church life a sad failure, let us now look at some of the better ways.

A minister who scarcely knew such a word as "failure" organized a church in a partially civilized place, where his members were few and poorly equipped for Christian service. He told a certain friend—in confidence—that he could count all the spiritual members on one hand, and have two or three fingers left over. Some time after one of the two or three who were spiritually inclined said to him, "We ought to have a weekly prayer meeting; we need it; why don't you organize one?" He replied, "I fear we could not maintain one. There is so little interest, so little spirituality, so few would care to attend." "But we must have a prayer meeting; without it we fail as a church; our Sunday devotions are not enough," replied the laymember; "we need to meet together in the middle of the week to encourage one another, to receive strength and grace for the remainder of the week."

So a midweek prayer meeting was announced. With much trepidation the minister prepared for the service. His most spiritual members, having come from another denomination, he did not know how far he might trust them to use proper wisdom and discretion in leading the weaker ones. But trusting all to God, he went ahead. About a dozen persons came. Taking a seat in the midst of a little cluster, the pastor talked to them as friend to friend. Songs—old, familiar songs—were selected and sung. The minister did not select all; no, he announced the first, a favorite of his, and then he let the others know that he would be pleased to have them select their favorites. So the hearts of the members were warmed by

the singing of their favorite hymns. They all had to take part, for, naturally, each one would be expected to lead his favorite hymn. By this time the modest reserve had melted away, and the members of the little group had ceased to be afraid of their own voices, or of one another.

After the pastor and one or two of the leading members had led in prayer, the pastor, opening his Bible, began to give to each one present (whether member of the church or not) certain passages of scripture to read; for he expected everyone to have equal liberty in the dear little family gathering of his church, so that every one might feel free to express his thoughts. Thus all read some portion of scripture, and if they did not offer some words of comment upon it, he drew them out by smilingly asking some direct question. Soon they all became much interested in the topic under discussion, and some would ask questions, while others would tell their idea of its meaning, often presenting some apt illustration. The preacher felt a need of increased faith. Hence his topics were usually chosen along that line. If, however, he saw some other great need, his topic was chosen accordingly. The members all carried their Bibles, because they had use for them. They would have been ashamed to appear before their pastor in prayer meeting without a copy of the Scriptures in their hand. And he never once thought of such a monopoly of God's Word as reading it all himself.

After sufficient time had been thus employed in the study of some portion of God's written Word, another song was sung, and the members were assured that their pastor would be glad to hear some word from every one of them, either in prayer, song or testimony, exhortation or whatever they might feel like saying. At first only the few leading members who considered it their duty thus to improve every opportunity of witnessing for Christ felt brave enough to say anything. But the wise pastor never made them feel that their little talk was unwelcome by curtailing their liberty and monopolizing the whole service himself the next time. No; he encouraged them, so that sometimes they spoke more than once, and led in prayer too, at the same meeting. Thus the conversation became somewhat interesting, and the more timid began to join in the service. To draw out the latter, some remark, ending in a question, was often put to them personally, by the pastor, who was only sitting among them, and talking with them, as one of them. When conversation lagged for a moment, some member would start some old familiar hymn, in which the others would freely join. The younger members, and even the boys and girls who were not members of the church but who came with those who were, began to feel at home,—to feel that they, too, had an interest there,—and consequently the weekly prayer meeting increased in numbers and interest, and the cause was greatly strengthened thereby.

The minister found out, in these little home talks among the faithful ones, what the real needs of his individual members were: he learned about their trials, their crosses, their weaknesses, their struggles, failures and victories, their hopes and longings, their sorrows and their joys. Thus he was able to help them far more than he could otherwise have done. Knowing their needs, he could arrange his sermons accordingly, and expect fruit from the sowing. The seeds that fall upon stones do not bear much fruit, nor do those that fall upon the road. Even the weeds are a hindrance. Every preacher should try to find the good soil—the tender spot—in the heart of his congregation, so that his work may be effectual; else who is to blame if he prove a failure in the Lord's service? What if he discourages those who long to serve, to help in the good cause? Then can he expect other results than quiet reserve upon the part of those who, being hurt or frightened, have drawn themselves into their little dark shells of adamant?

There are also other successful ways of conducting a prayer meeting, some of which we may consider later.

Without a successful prayer meeting, a church is like a home without a housekeeper to prepare the midday meal. The members of that church or family

must go hungry; and what wonder if they cease to turn their footsteps homeward when they find no comfort there?

••••• CORRESPONDENCE •••••

"Write what thou seest, and send it unto the churches."

FROM PITTSBURG, PENNSYLVANIA.

The reports from this place have been somewhat infrequent, in fact, so much so that some have inquired as to the reason. First, let me say, the work is still being continued. Nothing of unusual interest has occurred since my last report. Five have been received by letter and one letter granted. The work is holding its own and is being pushed in every department.

A much appreciated visit in January from Bro. L. J. Lehman, our district Sunday-school secretary, failed to be reported. He preached twice and addressed the Sunday school.

At our quarterly council it was decided to hold our love feast May 27 preceded by a week's meetings. We also hope to have a two weeks' meeting in the autumn. S. S. Blough has been chosen delegate to district meeting. The church decided to represent at Annual Meeting by letter.

Our Sunday school has been reorganized for one year with Brethren A. O. Honer and W. P. Dickey as superintendents.

Ed J. B. Brumbaugh was with us March 25 and preached two very helpful sermons. No one who has not been the only minister in a congregation for six years, preaching twice each Sunday much of the time, can tell how we appreciate these visits from our good brethren. Bro. Brumbaugh and I attended a three days' Sunday-school institute in the old Ten Mile congregation. Here is where Bro. V. C. Funnell has been doing effective work for two years. This is a line of Sunday school work that might well become more general.

April 1 we began another church year. Six years have been completed in the work of the Pittsburg mission church. As we look back and meditate it scarcely seems possible. When we came, we expected to remain one or at the most two years. We are still here and are requested to remain another year. We can only say, The Lord's will be done.

Now a few words to the brethren and sisters of Pennsylvania. This work is not self supporting, though the local support has greatly increased during the last year. We desire that when you are prompted to give, "as the Lord has prospered you," you will not forget the needs of this city. We are ready to receive anything you may be able to give. All money or other donations sent to the writer will be promptly receipted. Money will also be received by P. J. Blough, Hooversville, Pa., district mission treasurer. Our brethren and sisters or their children are moving into the cities and the church must keep in touch with them. To all who have friends or who know of members or members' children in this city or vicinity, I will say, Send me their names and addresses, then send them mine and urge them to come to our services. Do this at once, as soon as you read this item. By doing this diligently you will help them and the work here, and be serving the Lord. May those who love the Lord's work remember us in their prayers often! S. S. Blough.

1120 Greenfield Ave.

NOTICE TO THE CHURCHES OF KANSAS.

The committee, appointed at our last district meeting to procure homes for orphan and homeless children, are now chartered under the law of the State of Kansas and have entered into our work. We have placed several children in members' homes, and have several more we would like to have homes for. We have two boys of a brother who lost his wife and must part with his little boys, and break up the family altar established before the children were born.

While we want to locate all if possible in Brethren's homes, we would consider other Christian homes. Could our members living in the country witness what we see in city work they would realize the importance of home society work as they never did before. We will give one case as a sample of many.

See that little boy nine years old left an orphan taken to his uncle's home. See him after the drunken uncle beat him until he could hardly walk; follow him to a stairway and see him passing the night in cold and fear. Now it is morning and hunger has come. Watch him go from door to door, but turned away without a bite to eat and not a kind word. Four o'clock comes, when a pie in a baker's shop tempts him. Prompted by intense hunger, he steals. Then he is put in the hold over night with older boys hardened in crime. There he spends the second night after leaving the drunkard's home. Nine o'clock comes the next morning. We go to the juvenile court and hear his pitiful story. We are made to exclaim, "My God, is there not a Christian home for such a boy?" I. H. Crist.

25 S. Boeke St., Kansas City, Kans.

IT DIDN'T WORK.

BY J. S. FLORY.

It is said that quite recently the different denominations of the town of Riverside, Cal., held a meeting for the purpose of uniting their purses and hiring one minister to do their preaching, thus uniting the people in one congregation and saving expense. Enthusiasm seemed to be at a high point until an election was held for a choice for pastor out of the many preachers. A Methodist minister was selected, having the majority of the votes cast. As a result there was quite a decided dissatisfaction, and the union was not a union after all.

After a season of "confusion worse confounded," a committee was appointed to see if a suitable minister could not be found to look after their spiritual wants and deal out to them spiritual food *who belonged to no denomination*. Doubtless it was thought the originator of that idea made a happy hit. A minister called of God (?) and belonging to no kind of a religious sect would be, it seems to me, a twentieth century curiosity. Now in apostolic times the saints of God belonged to a "sect" that was spoken evil against. The only way, it seems to a person "up against" the gospel truth after the old-time order of things, to bring about a union and religious harmony is to adopt the constitution laid down by Christ and his apostles. Most every religious enthusiast can talk for weeks on union until he gets red in the face, but as to yielding one jot or tittle of his articles of faith, that is another proposition. It is doubtful to the mind of the writer if any such scheme as alluded to above will ever accomplish much in the way of evangelizing the world for Christ. At all events, he prefers a union on apostolic grounds. That is undoubtedly safe. The present order of terrestrial things may pass away, but the truth as spoken by the Lord and Master will remain, because it embodies the essence of things eternal.

Los Angeles, Cal.

SUGGESTIONS FOR CHRISTIAN WORKERS' MEETINGS.

BY FLORA E. TEAGUE.

GENERAL observation proves that most of us are inclined to grow "rutty" in our lines of labor. Especially is this true in spiritual work. Notice how similar each prayer meeting, each Christian Workers' meeting, and each teaching of the Sunday-school lesson is to preceding ones. This is largely due to the ease of staying in the ruts. It requires too much effort to pull out. Again, it is partly due to the lack of originality on the part of the leaders. Again, to the fear many have of creating opposition by those who are inclined to be rutty. Older people may not grow restless because of monotony. In fact, they are usually averse to changes. But younger people must have variety if we desire to hold and interest them.

For the present my suggestions are simply for the Christian Workers' meetings. In many places a committee is chosen to select leaders, and then place their names on a bulletin board in the church. This is good so far as it goes, but usually the leader only knows his subject about a week prior to his meeting; hence he is unable to prepare a good program and secure prepared speakers in so short a time. The way to obviate this difficulty is to have the committee and each leader supplied with the little booklet, "Outlines of Topics for Christian Workers' Meetings," published by the Brethren Publishing House at Elgin. These booklets cost but four cents each and contain the outlined subjects for six months ahead. Having these at hand each leader will have ample time to prepare a good program, select his helpers, and put forth efforts to make his meeting better than the last one. A curiosity would be manifested as to what each leader would prepare, and would therefore call out an interested audience. If you can do so, occasionally select nonprofessors to assist in the program in order to get them more interested. Let each one do his

best to improve on the old methods, and make our services helpful, attractive, original, and inspiring.
Lordsburg, Cal.

THOUGHTS ON ACTS 5:30-32.

BY PAUL MOHLER.

I HAVE always admired successful men. I like to think of their overcoming all their enemies, and pushing on to success. I think if I were to follow a leader to-day, in any cause, I'd want him to be a winner. I'd want to feel sure he could put up a hard fight, and overcome in the end.

I have always enjoyed Christ's successes. Isn't it fine to see how he outwitted the scribes and the Pharisees, the doctors and the lawyers—even Satan himself; and how he walked right through the angry mob which was going to take him, without being touched? That's a glorious record. But the last fight was the best one. When those great enemies of all men, who lie in wait for all of us, and whom none of us can resist; when death, hell and the grave rose up against him and were overcome, ah, that was the glorious victory; that's the leader for me. I can follow him and not fear.

I'd like to have witnessed Christ's victory. I'd like to tell you just what I saw. I believe the story as the Book tells it, but I believe I could tell it better if I had seen it myself. I feel the same way about the promises. I know they are true, because he says so; but I can tell of them better after they have come true for me. Christ has promised to help all who come to him, and I know he has helped me; therefore I think he will help you. I want all his promises to come true for me. I want to be a witness.

Cando, N. Dak.

PEOPLE JUDGE BY THE APPEARANCE.

BY J. H. MILLER.

LET your light shine, says Jesus. Some years ago as I was traveling on the Big Four Railroad, south, I came to Wabash; here they changed engines and allowed twenty minutes for dinner. A number stepped off to get lunch. I had mine with me. As I was sitting in the coach, near some six or eight ladies, one, a very fashionable lady, came to me and asked me if she could place her two valises in my care until she would go and get her lunch. I told her, "Certainly." She brought them to me, and left the coach. Those other ladies were dressed as she was, though they all seemed to be strangers to each other. I was surprised to see this, and doubtless those other ladies were made to wonder why she came to me. The lady soon returned, took her valises and thanked me for the care and respect I showed her. After she sat down she never said a word to the other ladies, which proved to me that she was an entire stranger to them. Why place her valises in my care? Let the reader be the judge.

Goshen, Ind.

WHAT! INFALLIBLE?

A ROMAN CATHOLIC priest of St. Louis is quoted in the *Globe-Democrat* as saying: "The Roman Catholic Church is the only church on earth that claims to be infallible, and to associate with the so-called 'Federation of Churches' would be an act of disloyalty to Christ, our great Founder." Could we get the holy (?) father's ear we would remind him that it is one thing to claim to be infallible, and quite another thing to make good the claim. Think of the church which murdered the Waldenses, planned, perpetrated and endorsed the bloody massacre of St. Bartholomew's night, and set up and worked the monstrous, inhuman inquisition claiming to be infallible! The very thought is enough to make devils blush. It will be a long time before intelligent, free Americans will be able to treat in any way, other than with contempt, the brazen claim of infallibility set up by the Roman Catholic Church.—*Religious Telescope*.

CHRISTIAN WORKERS' TOPIC.

BY FLORA E. TEAGUE.

For Sunday Evening, April 22, 1906.

"APRIL SHOWERS MAKE MAY FLOWERS."

Scripture Reading, Job 42.

I. There Must be Clouds.

1. They Make Shade, 2 Cor. 4: 17
2. Are Essential to Growth, Heb. 10: 32
3. They are Indications of Prosperity, 2 Cor. 12: 10
4. Vehicles of Blessings, 1 Peter 1: 7

II. They Have Silver Linings.

1. The Sun is Behind Them, Rom. 8: 28
2. They are Only in Patches, Job. 23: 10
3. We Soon Forget Them, Rom. 8: 37-39

III. We Must Get Above Them.

1. Then Look Up Instead of Down, Psal. 121: 1
2. Gather the Flowers and Use Them, Luke 10: 33
3. Consider the Blessings of Adversity, Isa. 43: 2
4. Thank God that it is no Worse, Acts 28: 15

I. There Must be Clouds. Yes; but do not be one yourself. Do not help to make clouds for others either. There are always more than they want anyhow. Be the sunshine and lighten up the dark places.

"If all were rain and never sun,
No bow would span the hill.
If all were sun and never rain,
There'd be no rainbow still."

The dark clouds that pass over us and empty out their contents upon us leave a purer and clearer atmosphere behind them. We appreciate the sun so much more after it has been hidden awhile. So adversities make us stronger than prosperity. For the time being the former are very unpleasant to bear, but after they have passed over our heads, we, in the new, pure light, can clearly see God's loving hand has led us safely through all. 2 Cor. 4: 17.

II. They Have Silver Linings. Yes, indeed they do. Never yet was cloud so dark that the sun was not shining behind it. Only one cloud comes at a time and is soon forgotten. So, too, come our trials and with them promises of God's help and presence in time of trouble.

III. We Must Get Above Them. Happy is he who, like the eagle, can outstride the storm and flit far away above all. If you are caught, hold hard to the anchor and bless God that you can come out more than conqueror through him that loved us. Take warning of the wrecks around you and come safely through smiling as the sun. Never give way to discouragement, gloom, and morbidness. They are all steps towards a suicide's grave. "Trust (thou) in God, and do the right."

THE PRAYER MEETING.

For Week Beginning April 22, 1906.

EVERY-DAY LIFE MADE EASY.—Psa. 37: 1-19.

1. **Go Forward Courageously.**—Isa. 50: 7-9. God helps those who are steadfastly doing his will. The only safety in this world is in courage. Cowardice means defeat. Remember, this is God's world; he has not deserted it, but is still causing "all things to work together for good to them that love God." Never mind about the "prosperity (?) of evil-doers." Wicked men may apparently prosper while good men pass through hours of trial, yet the end will prove that God is still at the helm. Some day the good man, who went bravely onward in the battle for the Lord, will come out victorious, his face shining as the sun, because the Father's smile is upon him.
2. **Keep the Heart in Tune with God's Will.**—Prov. 4: 23. God always wants us to do right. If we do this every day, our hearts will echo the sweet refrain of the angelic choristers on Bethlehem's plains. No storm of trouble can beat about us so fiercely that angels may not visit us in its midst, as they did Paul on shipboard, or Jesus in the garden of Gethsemane. In the midst of every trying experience, if the heart is at peace with God, there will be melodies of golden harps,—foretastes of heavenly joys to come.
3. **Be Quick to Make Amends for Any Blunder.**—Psalm 32. We are but human, and prone to make mistakes as the sparks are to fly upward. Well it is, to pray for a disposition of mind like David's, who was a man after God's own heart, not because he never blundered, but because he was quick to repent, confess his sin, and make a fresh start.
4. **Have Forbearance and Patience.**—Col. 3: 12, 13. Restrain the quick word, hold it back, and you will thank the Lord that, by his grace, you were kept from wounding the hearts of those around you. 'Tis but a little while till we pass through the lone valley. Then we shall cherish the blessed memories of the deeds of kindness, by which we made sunshine for weary hearts and aching brows.

HOME AND FAMILY

EASTER.

The moon was sinking in the west—
Not yet the dawn foretold the day—
When love's last tribute, to their Lord,
The faithful women came to pay.

Lol in the darkness then a ray
Broke from the tomb; so dazzling bright,
Their eyes were blinded; and they fled,
Not knowing whither, in their fright.

Recovering sight, they henceforth walked
Secure, illumined by that ray;
Its holy light dispelled the shades,
And made for them eternal day.

Down through the ages have its beams,
Amid the darkness, shone serene;
The way to truth, to life, to God,
By them alone is truly seen.

—Thomas Hill, D. D.

BENEDICTION OF OLD AGE.

BY C. H. BRUBAKER.

MEN and women will grow old. There is no denying the fact. But happy is that son or daughter or the community in general who has been blessed with the presence of those who have grown old gracefully in their midst. There is such a thing as growing old gracefully. Whitened hair and trembling voice or tottering steps are natural results of old age. But these are but the exterior aspects of a life full of years. They do not of themselves breathe out a benediction. The quality of soul which is back of them either mars or makes them beautiful. If the soul has grown old gracefully it will beautify and bless all who see its form and hear its voice.

The question is, How can one grow old gracefully? Do you imagine that bad temper, crabbedness, stinginess, hatefulness and cheerlessness are characteristics which naturally come with old age? Do you suppose a hateful old man is the product of an amiable boy, a lovable young man and a kind-hearted middle-aged man? To grow old gracefully, then, is to grow day by day, cultivating the sweet-tempered disposition and the various Christian graces which enter into any life to make it beautiful. By so doing the whole life is graceful and old age is but the natural ripened blossom yielding sweet fragrance all around.

Would you have your life be a beautiful benediction? Then take time to think of the nature of your present growing, and do not make the mistake of thinking that the growth will be materially different from the growing. Do not expect to live the best part of your life in fretfulness or melancholy and then when old age comes think your nature will suddenly be transformed to calmness and cheerfulness. If you do, disappointment will be yours. A beautiful character grows very much like a beautiful plant, by cultivation.

The cheerful countenance of an old person, although the brow is wrinkled and the form is bent, is a constant benediction. Rich in experience, wise in council and full of inspiration are the aged fathers

and mothers in Israel. Let us revere them. We may be sure they will not despise the youth. Let us so shape our lives and adorn them day by day with the fruits of the Spirit that we may grow old gracefully and thereby be a benediction as our Christian fathers and mothers have been.

Berkeley, Cal.

PUSHING WINS.

THE *Youth's Companion* says: "A Greek, still only forty years old, began his business life in America as a push-cart fruit-peddler, with earnings of nine dollars a week. Of that sum he saved seven dollars. He is now worth fifty thousand dollars, all of which he has made in the fruit business. And yet there are American boys who complain that there is now no longer a chance to get ahead. They ought to get a push-cart and push it."

The above, says the *Religious Telescope*, is a demonstration of the facilities which are afforded industrious, thrifty boys and young men in this country for getting on in the world. Thirty-five years ago we knew a poor little "Jew peddler" boy, carrying all his goods on his back, who is now a thrifty, wealthy merchant in one of our Western towns. How did he succeed? To our personal knowledge it was by industry, economy, and by being strictly honest, fair, upright, and trustworthy in all his dealings.



LOG CHURCH AMONG THE MOUNTAINS.

In Bays Mountain, Tenn., is a small body of earnest members of the Brethren church, that assemble from week to week to worship. As early as 1865 Brethren F. W. Dove and Conrad Bashor commenced preaching in this locality, holding their meetings in private houses. About the year 1880 the few members composing the congregation erected the log meetinghouse shown in the illustration given above.

Hearing of this log church we wrote Bro. S. H. Garber to send us a photograph of the building, for in these days of advance ways of doing things log meetinghouses are rarely seen. The picture was taken at a meeting held on Saturday, and gives us some idea of the class of people who assemble to worship in some of the rudely-constructed buildings among the mountains of the South.

There is hardly a preacher among us who would not enjoy preaching to this assembly of honest, earnest and hard-working people in their log church. Alongside of the most of our modern churches this log meetinghouse would have

no showing whatever, but when it comes to the spirit into which they worship here may stand just as well in the sight of God as those who worship in the costly structures, supplied with stained windows and carpeted rooms.

So far as we can understand there is no better place for our people to carry on mission work than among the mountains of the South and East, where the people are only too glad to worship in log buildings and other cheap structures. We regret that the Brethren do not have a dozen earnest, but humble, self-sacrificing ministers to carry the whole Gospel to the dwellers among the mountains. There are thousands of them and with outstretched arms and open hearts they would welcome men of God, whose lives accord with the teaching of the New Testament.

Among the mountains of Tennessee, Virginia and North Carolina we have a number of faithful ministers, but there are not enough of them to reach one-tenth of the people standing in need of correct teaching. Let us pray God to send more missionaries to the mountain people. —Ed.

CLING TO JESUS.

God gives in a wonderful way: from the heart, completely for nothing, to the unworthy. And he gives effectually. What he gives he will really make entirely our possession. To take Jesus and to hold him fast and use him when received is our great work. And that taking is nothing but trusting. He is mine with all that he has.

SISTERS' AID SOCIETIES

Lima, Indiana.

During the year 1905 the Sisters' Aid Society of English Prairie congregation held eleven meetings, with an average attendance of 23. Total collection, \$34.24. Total expenditures for charitable work, \$11.59. Amount in treasury at close of year, \$22.65. Our work consists mostly of quilting, sewing carpet rags and knotting comforters. We feel much encouraged when we see how much good can be done by our meetings. —Pearl E. Agley.

Salmonie, Ind.

The sisters in the Salmonie congregation, at the Loon Creek house, organized a Sisters' Aid Society March 15, 1906. The following officers were elected. Sister Moss, our elder's wife, president; Sister Lula Funderburg, vice-president; Sister Mary A. Shideler, secretary and treasurer; assistant, Sister Phoebe J. Paul. Business committee, Sisters Laura Eckman, Mary A. Shideler, and Phoebe J. Paul. We decided to meet every first and third Wednesday of each month. As this is our first experience in this line of work, we haven't a very large sum of money on hand yet. We have had only one meeting since we organized. There were thirteen members present at that meeting. We hope and trust, the Lord being our helper, that we may succeed in our work. Sarah A. Heaton, Huntington, Ind., March 27.

Linville Creek, Virginia.

Since last March the Linville Creek Sisters' Sewing Society has held twenty meetings, with an average attendance of eleven. We received \$2.05 donations. Our collection was \$20.49; for work done and sold, \$27.03. We paid out for goods, \$8.35; \$1 to send the Gospel Messenger to a sister; \$15 to ward buying and improving the mission home at Newport News; \$2.50 for the mission at St. Joseph, Mo.; \$5 for Harrisonburg church; \$5 for Orphans' Home; \$5 for Boys' and Girls' Bible School, under the care of Bro. James Quinn, Baltimore, Md. Amount in treasury, \$7.72. Our work consists of making quilts, comforters, counterpanes, stocking bags, covering, etc. During this time Sister Sarah F. Zigler has been our president, Sister Josie Myers vice-president, Sister Anna R. Roller treasurer. We still hope to continue our work with as much earnestness as has been shown in the past year, and to see others become interested in this work. Mattie F. Roller, Sec., Linville, Va.

Canton, Ohio.

The Sisters' Aid Society of the Canton church has an enrollment of 40 members. We have a fair attendance at our meetings once a month. Each sister pays five cents a month. During the year we have met fourteen times. We make cornstalk bonnets mostly, which sell readily. We also piece some quilts and comforters and did some work free of charge. We have sent \$32 for support of two orphans in India, \$5 for charitable purposes, and have some money in the treasury. Our president, Sister Goughenour, has done much toward the success of our society. May God's richest blessings rest on the aid societies of the Brethren church. —Rachel A. Mohr, Sec.

Pittsburg, Ohio.

Since the last report of our Sisters' Aid Society we have held twenty-nine meetings, with an average attendance of eleven members. We held ten all-day meetings and sewed three days in homes where we were called to sew. Our work consisted of piecing and quilting quilts, making comforters and clothing. We have sent two boxes of clothing and have another almost ready to send. We have also made forty-four gingham bonnets this spring. The society is looking after some poor children at home, who are in need of clothing. Amount in the treasury, \$19. At our last meeting we reorganized, with Sister Ella Delk president; the writer vice-president; Sister Mary Belle Hess, superintendent; Sister Myrtle Niswonger, secretary, and Sister Dora Coul treasurer. We also have sewing for the little girls during the summer months, conducted by Sister Lydia Stauffer. —Dora Niswonger, Sec.

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DURING a revival meeting held in the West Conestoga church, Pa., there were seventeen conversions.

BRO. J. W. LEAR, of Cerro Gordo, Ill., is now engaged in a series of meetings in the Mulberry Grove church, Bond county, Ill.

BRO. H. F. CRIST, formerly of Gardner, Kans., wishes it announced that he should now be addressed at Olathe, R. R. No. 8, same State.

BRO. GEO. L. STUDEBAKER is holding a series of meetings in Goshen, Ind. Several have applied for membership and others are near the kingdom.

BRO. D. S. FILBRUN, of Tippecanoe City, Ohio, has been engaged as pastor of the Chicago church, and is to enter upon his work after the Annual Meeting.

BRO. JAMES M. MOORE, formerly of Stanley, Wis., but later of Chicago, is now located at Batavia, Ill., though he continues his work in the Bethany Bible School, Chicago.

BRO. D. M. MOHLER, formerly of Missouri, is now located at Grand Junction, Colo., and says that he will soon be looking after the Master's work. It is good, on settling in new localities, to become zealous regarding the interest of the kingdom.

BRO. H. C. EARLY, of Penn Laird, Va., has made a little change in his location, moving onto a place nearer the church than where he resided before, and hereafter should be addressed at Harrisonburg, Va., R. R. No. 1. It will be observed that his place of residence is still in the country.

LAST week Bro. Galen B. Royer and wife started for California for the purpose of meeting Brother and Sister Miller, who are expected to reach San Francisco April 14, and accompany them on their way home. The party may spend one week on the coast before starting east.

ON the first Sunday in April the Brethren organized a Sunday school at Omaha, Cuba, this being the first Brethren Sunday school ever held on the island. Bro. G. A. Shamberger, of Canada, being present, preached. This little settlement of members is in the Province of Santiago, in the eastern part of Cuba.

ON account of the continued illness of his mother, who spent the winter in the South, Bro. Grant Mahan made a second trip to Pensacola, Fla., last week, his wife having gone down several weeks ago. Soon after his arrival the mother closed her eyes in death. The remains were taken to Colorado for burial. Sister Mahan has returned home and Bro. Mahan is expected this week.

AMONG the oldest preachers in the United States is Elder John Schaeffer, of North Benton, Ohio. He was born in 1805, commenced preaching when twenty-one years old, and has now been engaged in ministerial duties for eighty years. In all probability he has filled the pulpit longer than any other man on this continent. Until 1834 he preached for the Lutherans and then identified himself with the Disciples. He is a well preserved old man and his mental faculties are not seriously impaired.

BRO. T. A. ROBINSON, of Mansfield, Ill., is holding a series of meetings at Rockport, Pike Co., this State. It is an isolated point. He found but two members there.

IN the course of a few weeks we are to take a run down to Springfield and will then tell the MESSENGER readers something about the place where the Annual Meeting is to be held. The indications are that there will be a large attendance and every necessary effort will be made to have things pleasant for those who go.

BRO. FREDERICK FESLER, of Anderson, Ind., gave us a short call last week. He was on his way to the West and is likely to be from home quite a while. He seemed to enjoy his visit here at the House very much. He has long been one of the close readers of the MESSENGER and took pleasure in seeing where the paper is made.

SISTER MARGUERITE BIXLER writes us from Cambridge, Nebr., saying that since October, with the exception of a few weeks, she has been kept quite busy conducting song revivals among the churches, and finds the people hungry for helpful music. From Nebraska she goes to Colorado, and from there to Utah, to spend a few weeks before starting to Annual Conference.

BRO. J. G. ROYER is looking up the Annual Meeting railroad interests, and in due time will have us publish in the MESSENGER the arrangements that have been made in some of the associations. On account of the growing stringent regulations it becomes more difficult each year to secure the rates desired, but we think the rates for this year will be such as to please our people. At least they will be the best that can be had.

The Brighter Day is the title of a new paper published by Miss Evangeline Booth, 122 West Fourteenth St., New York. The real purpose of this little magazine is to enable the Salvation Army people to reach the inmates of prisons, in the hope of surrounding them with help and encouragement on their liberation. There is said to be no other paper just like it. It is one way of visiting those who are in prison, a work that is greatly neglected by Christian people the world over, our people along with the rest.

BRO. S. S. BLOUGH, of Pittsburg, Pa., writes that he had planned to enter the evangelistic field for a year or two, do some traveling among the churches, both in the East and West, with a view of studying the conditions and needs of the Brotherhood, and at the same time help save all the souls possible. But he has decided to remain by the work at Pittsburg another year. Still he may make a few trips and in that way do what good he can. His idea about studying the conditions and needs of the Brotherhood is commendable. All of our preachers should know more about the Brethren church than many of them do, and then they would be able to accomplish only the more good. For want of information of this sort the best of methods at times fail to be employed, and the results are by no means satisfactory. But while studying the conditions and needs of the various parts of the Brotherhood it is needful that we also study the gospel principles and methods set forth in the New Testament. For this our people have been noted, and it is to be hoped that this may continue to be our fixed policy. Study the Scriptures to learn what God would have us do, and then study the people to learn how we can help them in the application of the Gospel.

EASTER.

ON the day following the date of this issue the Christian world, in most lands, will celebrate Easter. This they will do in memory of the resurrection of Jesus from the dead, for it was on Easter Sunday, as we now designate the day, that the crucified Master came alive from the tomb, into which his lifeless body had been carried late Friday evening, soon after it was taken from the cross. The tomb is pointed out on the north side of Jerusalem. Here is a ten-acre knoll about thirty or forty feet high. The south side

of this knoll, facing Jerusalem, opposite the Damascus gate, is a bluff, composed of huge rock. Into this bluff a door was cut and then a room, about fourteen feet square, chiseled out of the solid stone. This was done by a wealthy Jew, Joseph of Arimathea. He intended it as a private burying place for his family. The tomb was new when Jesus was put to death, and he was the first one to be buried in it. The tomb was closed by a large stone, the shape of a huge grindstone, being rolled and placed in front of the door, or opening. This tomb is still shown the traveler who visits Jerusalem. There is a garden in front of the tomb and the place is visited by hundreds, who desire to see where their Lord and Master was laid, and from which he arose on the third day. He came forth on Sunday, Easter morning, and with reverence and great humility we observe the festival in memory of the great event.

THE SUMMER SUNDAY SCHOOL.

IN the spring it is as natural for new Sunday schools to open up as it is for the flowers to bloom. For the lack of interest hundreds of schools close when winter approaches, only to be revived when the summer days come. While this may not be the better way still there is something inspiring about the opening up of the Sunday-school season in the spring of the year. The warm days, the green grass, the trees putting forth their foliage, the blooming of the fruit trees, the coming forth of the fragrant flowers, along with the rippling brooks and the singing of the birds, put new life into the boys and girls who meet at the church or some schoolhouse to organize a Sunday school to run a few months. The inspiration may not last more than half of the year, but it does good. The young people may not learn as much of the Scriptures as should be desired, still what they do learn will prove helpful to them in life. In later years, when in the midst of the busy scenes of life, they will often think of the charming Sundays when they met with the other young people of their neighborhood to help start the little Sunday school that proved so enjoyable. They may not remember all they learned in these little gatherings, but there are sure to remain with them impressions that will make life sweeter and purer as the years go by.

ABOUT THE YOUNG DISCIPLE.

ON another page Sister Wealthy A. Burkholder, of Newburg, Pa., tells an interesting story about the early life of the *Young Disciple*, the paper that was changed into *Our Boys and Girls* a short time ago. Twenty-seven years ago our sister was known all over the Brotherhood as Sister Wealthy A. Clark, and is still remembered by hundreds who read the *Young Disciple* when they were children. Some months since we asked Sister Burkholder to tell the MESSENGER readers how the little paper happened to start and what part she played in its early history. The story she tells this week is an interesting one, is new to most of our readers, but will revive old memories from the Atlantic to the Pacific. In her younger days our sister helped to interest and inspire the men and women who are now serving the Brotherhood in the active departments of church work. The paper she edited was a small affair, it did not contain much reading, but it put many a boy and girl to thinking along right lines, and the church at this time is reaping the fruits. After reading what Sister Burkholder has written, along with what we are saying, a score or more of the MESSENGER readers, who read the *Young Disciple* when they were children, will feel like writing their old editor a letter and telling her how much they appreciated her efforts of nearly a generation ago.

THE WEST GOSHEN INCIDENT.

LAST week we were told about the explosion of the acetylene lighting plant in the West Goshen church, Ind., which came near wrecking the entire building and destroying many lives. This prompts us to say that it might be wise for all the churches, employing this method of securing light, to have their plants

thoroughly examined in order to determine whether they are absolutely safe. We ought not to install in our churches plants of any kind that are not known to be in safe condition. This may apply to heating as well as to lighting plants. We invite people to church to feed their hungry souls and save them, but not to endanger their lives, hence the importance of having everything as secure as possible. Besides, there is, in case of a loss of life, a criminal side to matters of this sort. The law holds churches responsible for any neglect that might result in the loss of life. Not only so, but there is a moral side that is of supreme importance. We must be concerned about the comfort and safety of the people who enter our churches Sunday after Sunday to engage in religious services. It is not a matter of religion alone, but a matter of physical protection and comfort as well. We are not saying that there was any neglect upon the part of those in charge at West Goshen, but the unfortunate incident gives us occasion to impress upon our people, in all sections of the country, the importance of examining any plant installed in the church with a view of avoiding accidents that might result in bodily injury or the loss of life.

RETURN OF THE JEWS.

THE JEWS are returning to Palestine much more rapidly than most people have been led to think, and this, too, in spite of the fact that the Turkish government has been trying to keep them out. There are considerations that combine to make the law, forbidding Jews to purchase and own land, a dead letter. The Jews are purchasing large tracts right along and forming settlements. It is said that they now own immense stretches of territory in the fertile plains of Jezreel. They are settling on the plain of Merom, to the north of the Sea of Galilee, and quite a number are making homes for themselves on the charming plain of Sharon. At this date there are probably more Jews in Palestine than returned from the captivity, fully half of them residing in or near Jerusalem. They are engaged in various pursuits, not a few of them tilling the soil. When they get a good foothold they soon crowd out the Arabic farmers and help to develop the country. Thousands of them use the Hebrew language, and thus the language of the Old Testament is again becoming a living tongue. It now looks as though the Jew is in Palestine to stay. Any attempt to drive him out might be strongly opposed by the other powers. Possibly we may be approaching the time when the Hebrews, from all parts of the world, shall be welcomed to the country given by the Lord to Abraham and his seed forever. While Turkey at present holds the title to the land, the Jews claim a title that is still older, and with God behind this title the believers in prophecy are confident that the decision of the Supreme Court of heaven will go against the sultan and the seed of Abraham will be declared the rightful owners. When handed down the decision of this court is going to be unanimous.

ON THE SEA.

FOR the last five days we have been sailing southward towards the island of Jamaica, our objective point. The weather thus far has been rough and the sea choppy, so that the passengers, many of whom are seeking pleasure, have enjoyed but little indeed, and a number have promised the Lord that if he will return them safely this time they will say farewell to the ocean forever. We, however, who have had a little experience in ocean travel, have not been so rash in our promises.

This afternoon the clouds have subsided, the sea softened down and a more cheerful countenance is depicted on the faces of our traveling companions. And so it goes in life. Like children, our sorrows are soon dispelled after our storms cease.

So far we have seen but little on the outside to break the monotony. The little flying fishes that spring to the surface as the waves crest and white-cap, or the never-tiring sea gulls that tip their wings on the briny surface to catch their meals as they are

dropped from the ship. Occasionally a larger fish, smaller than the one that took up Jonah, springs to the surface to catch a breath of air and then sinks again to the depths beneath.

On our way we have passed some three or four vessels on their return trips to New York and more northern ports. These are always interesting sights because of our natural desires to see signs of life outside of our own realm. On yesterday we passed by the San Salvador islands and were made to think of the gladness realized by Columbus and his crew as he saw in these the partial realization of the hopes and dreams of his life, after weeks and months of hopes delayed and extreme sufferings. We thought also of the wonderful advance made in the art of navigation and the attending conditions.

This morning we passed the northeastern end of Cuba. There being a shower at the time we could see but little of the island though quite close to it. After the shower the weather was pleasant so that the sailing was more inviting and the sea view was grand.

On Sunday morning our company of eight, among whom were Eld. W. S. Long and wife, of Altoona, Pa., gathered into one of our rooms and enjoyed the Sunday-school lesson. We were somewhat crowded, but this did not affect the interest of the lesson, though it was quite an unusual place in which to hold a Sunday school.

The chief steward, learning that there were several ministers in our company, insisted on our having a preaching service in the dining room, though it was not their custom to hold religious services on the ship. He said that he would make the preparations and do the inviting. Of course we accepted the invitation and at 10:30 the bell was rung throughout the ship for church. The invitation was heeded and most of the crew assembled, and a more attentive audience we ever had. As the preaching was entirely informal we will say nothing about our texts. But we tried to preach Christ—the approach to him, and the beauty of his religion. Between us we made a sermon of the usual length, and we hope, to some benefit. Having with us some Pentecostal hymns our song service was quite as good as some that are held under more favorable circumstances.

Although entirely unexpected, we were glad for the privilege because it afforded us a good opportunity to make the acquaintance of the better people on the ship; also, to let them know who we were as a church people. We are glad to believe that the religion of Jesus Christ when given by word and action is very generally accepted kindly by all good thinking people. So that, no matter where we are or what the conditions may be, we should never be ashamed to let the people know that we belong to the church of Jesus Christ.

We have on board an old gentleman who is past eighty-four, and as he did not learn of the service he came to me the next day to offer an apology and express his regret. He said that he united with the church at sixteen, and all through his life his religion was a great blessing to him in many ways. He gave a very full history of his long life, and to me it was very interesting. It always does the soul good to receive such evidences from the aged ones. He seems to be enjoying a very cheerful and happy life, such a life as only the religion of Jesus Christ can give. How blessed it is to fully trust in him who is the God, not only of the hills, valleys and plains, but of the seas as well.

Two days more and we hope to land at Kingston, Jamaica, where we expect to remain several weeks and if spared may tell you about the land. H. B. B.

CANTON AND SAM SHUI, THE STRANGEST OF ALL STRANGE CITIES IN THE WORLD.

Number One.

THE Chinese New Year, which occurs the last half of January or the first half of February, is the occasion of great festivities and immense gatherings in China. The Great Powers, including America, entertained fears that the assembling of so many people

might result in the much talked of outbreak against foreigners. A score of warships anchored at Hongkong and Canton, a hundred miles up the river of the same name, had a deterrent influence. At Canton, a center of foreign hostility, a dozen of these powerful peace compellers lay at anchor with the city under their guns. It was a powerful argument in favor of peace well understood by the Cantonese. The day passed without disorder. I saw the stars and stripes floating from the mastsheads of four armored ships. For good or ill our country has become a great world power. If the principles of the Gospel of the Prince of Peace prevailed in the hearts of all his professed followers these precautionary demonstrations would be entirely unnecessary.

Having come to China for the purpose of becoming better acquainted with the mission field and to learn more of the ways of the people of the country it was a grievous disappointment when we were told that the doors would be closed against us. We found a good deal of feeling at Hongkong and the English papers had editorial leaders on the prevailing unrest among the Chinese and of the threatened outbreak against foreigners. Yet we did not feel that we were taking undue risks in visiting Canton. Trusting in the Lord we went, had an interesting time, a profitable visit and returned unmolested and unharmed.

The distance from Hongkong to Canton as the steamers run is about one hundred statute miles. A number of comfortable passenger steamers have supplanted the Chinese sampans of the olden time and daily runs are now made between the two cities. The fare is from one fifty to four dollars first class, fifty cents second and still cheaper third class. We took passage on the steamer *Fatshan* with eleven hundred and twenty Chinese and four white passengers. The boat left the dock at Hongkong at eight thirty in the morning and at five in the evening we were in the Victoria hotel at Canton.

The day was heavy with clouds, rain, mist and fog. Once we narrowly missed a collision in the dense fog. The engines were suddenly reversed at full power, the boat trembled and shook as if in the grasp of a great giant, but the danger was happily averted. We saw but little of the country as the fog was so dense as to hide the shores of the river. This was disappointing and yet the trip was not without interest. When the fog lifted, as it did several times, we caught glimpses of miles upon miles of rice fields on the shores and of the Chinese sampans, house boats, on the river. At places the stream was literally covered with them from side to side.

Where the river flows into the estuary there are a number of ancient forts of considerable interest to the traveler. They were built centuries ago for the defense of the river. A short distance from the forts the stream has been filled with great stones with only a narrow, unobstructed channel left for the passage of steamers. This is to prevent the ascent of the river by a hostile fleet.

At Whampoon about five hundred of our Chinese passengers disembarked. We cast anchor in mid-stream and in a few minutes were surrounded by Chinese boats to land the passengers. It was a stirring scene only to be witnessed on the rivers of China. Here one sees how the Chinese have learned the art of packing themselves away in the smallest possible space. It seemed incredible when we were told that we had over eleven hundred souls on our small steamer, but when I saw them scramble out by the hundreds, filling scores of the small river craft, I was compelled to believe.

Approaching Canton one finds boats everywhere. There are myriads of them and are to be counted by tens of thousands. As far as the eye can reach one sees them moored along the banks of the river. They are arranged in streets and alleys with space for the passage of the river craft and are regularly numbered as are the houses of a city. Canton has a floating population of over three quarters of a million, so it is said. It is a floating population in the fullest sense of the word and presents a phase of life to be found in no other city of the world. On the house boats all the activities of family life are carried on. Here generations have been born, lived, labored, loved, suf-

ferred and died knowing no other retreat or home than the boats of their fathers. Circumscribed by the limits of a boat from twenty to thirty feet in length and eight or ten in width, covered with a semi-circular roof made of bamboo basket work, so closely woven as to be rain proof, people live with their pigs, chickens, ducks, geese and children and they seem to get on well together. The camera would have revealed some interesting details of this strange life, but the continual rain and mist made the use of the kodak impossible.

We left the steamer at the dock and entering one of the small boats were rowed and poled to the hotel, passing en route through street after street of house boats. Some of these, the flower boats, were handsomely decorated, and looked like floating palaces with their gaudy colors and superabundance of tinsel, the abode, we are told, of the least reputable class of society. The hotel was crowded and we slept on bunks in the dining room. No! It was only an attempt at sleep. The policemen passed and repassed the house every half hour, each sounding a small drum which the officers carry, doubtless to warn evil doers and to remind others of their presence; also to keep the newly arrived traveler awake.

Historians say that Canton was founded B. C. 300. In those ancient days it bore the name of Nan-Woo-Ching—"The Martial City of the South." From its start, it would not be correct to say from its foundation, it was a floating town of moored house boats and its site was moved from place to place to suit the convenience of its inhabitants. Gradually buildings were erected on the shores of the stream and to-day Canton is one of the most interesting and fascinating cities of its kind in the world.

The first care of the traveler who wishes to see the old city is to secure a competent guide, a sedan chair and men to carry it when you have taken your seat. We secured the service of Woo Chow, a noted guide, whose English was fairly good, and three men to do the carrying. The chair is securely fastened to two long, springy bamboo poles and hangs in the center. The ends of the poles are fastened together by bars wide enough apart so that one rests on each shoulder of the carriers. After you are seated the poles are raised to the shoulders of the men and they trot off with you, apparently with great ease. They are strong, muscular fellows and never seem to tire. And yet my three men had gone only a short distance before complaint was made that "Melican man was too much big," and a fourth carrier was at once secured. I afterwards learned that this was a method they have of securing employment for more of their class. The guide, chairmen and chair cost four and a half taels or about one dollar and fifty cents per day.

I had read much of Canton and its environments. I had talked with travelers who had visited the strange city, and had listened to glowing accounts of its wonders, but I confess I never realized what surprises the city had in store for the visitor until I saw it for myself. It was a revelation in more ways than one. I never understood the meaning of the term, density of population, until I was carried through the maze of narrow streets, many of them less than six feet wide, and saw the teeming multitudes thronging the narrow passageways of the old Chinese city.

There are miles and miles of streets in this vast city, with a population estimated as high as three million, so narrow that but a mere strip of blue sky at the tops of the high buildings can be seen, and in many places this is shut out by matting stretched from roof to roof casting deep shadows and intensifying the mass of rich color below.

The long, broad signboards add much to the quaintness and rich color of the street views. They are not placed horizontally against the walls of the buildings, as in our cities, but are raised perpendicularly, facing the street from both sides of the board. They are some twenty feet in length and about two feet wide. Bright colors in deep red, scarlet and yellow with much gilding in gold make them really gorgeous in appearance. The signs are usually surmounted with the image of some lucky sage or the god of wealth and at the lower end are spread out two gaudy

fans. Beautifully colored paper lanterns hang in front of the shops both for ornament and for lighting at night.

The Chinese are adepts in the use of stilted phrases and are decidedly poetical in the selection of the names of their shops. Here is a weaver of silks and he has given his shop the name of "Prospered of Heaven," while the ivory carver over the way has chosen the title of "Ten Thousand Times Fortunate." Then there are the shops of "Never Ending Good Luck," "Great Gains," and "Market of Golden Profits." In the latter one is left in doubt as to whether the owner gets all the profit or whether the buyer also shares in the streams of gold.

If the names of the shops are peculiar, the names of the streets are none the less so, and if these names indicate the character of the Chinese they must be a peace-loving people. As matter of history they did have uninterrupted peace for a space of two hundred years before the Europeans began their encroachments and robberies. You will find such names as these given to the streets of Canton: "Ten Thousandfold Peace," "Everlasting Love," "Accumulated Blessings," "Refreshing Breezes," "A Thousand Beatitudes" and "Heavenly Rest." The love for children's names is manifest in the streets named "One Thousand Grandsons," "One Hundred Grandsons."

But here this letter must close. In the next we shall have more to say about Canton and a trip to Sam Shui. At this writing all is uncertainty as to the future. We are leaving Hongkong for Shanghai. The English papers are recording the fact that America has ordered a fleet to China and forty thousand soldiers to Manila. An English official advised us not to make an attempt to go into the interior. It is very uncertain and somewhat risky, he said. We shall go on to Shanghai and there ascertain the condition in Northern China. The Lord blesses us with our usual health and we praise him for all his goodness to the wanderers.

D. L. M.

Hongkong, Feb. 20.

THE RESURRECTION.

FROM the time the Roman soldiers went into Jerusalem on that morning nearly nineteen centuries ago to report what had taken place at the grave, there have always been men interested in trying to make others doubt the resurrection. And all along the line money has been spent to get men to believe that Christ never rose. This has been done by men who did not want to believe on him, and as an excuse for their unbelief denied the one fact on which the whole of Christianity depends; for as Paul says, if Jesus did not rise our faith is vain, we are yet in our sins and are of all men most miserable.

But the fact is established, and that by proofs much stronger than those supporting much of ancient history, which is sometimes taught as unquestionably true by the very men who will not believe that Christ rose from the dead. They say his followers wanted to believe he rose, and therefore believed it. That is not what the New Testament teaches. Some of them were not easy to convince. No one denies that he was crucified, that he died, that he was buried, for this often happened to man; but to come forth from the grave was something new, something the wise and prudent are not ready to accept. However, we need not concern ourselves with these, except to show how inconsistent they are in firmly believing some things for which there is little evidence and doubting one thing for which there is an abundance of evidence.

Christ has risen! He has triumphed over hell and the grave. O death, where is thy sting? O grave, where is thy victory? To him has all power in heaven and earth been given. He conquered the greatest enemies of the human race when he overcame sin and death, and his victory is our victory. He took away the sting of death, which is sin. And his power is our power, if we want it. Paul wanted to know the power of his resurrection; so should we. As Jesus came forth from the grave, we should come

forth from burial with him in baptism, not to walk the old ways any longer, but the new way, the narrow way, the only right way. Only thus is his power at our disposal, only thus can we know the blessedness of the new life.

We do not often enough consider what the resurrection means to us, what we should be without it, what a very different world this would be if this one fact were unknown. Without the light of the resurrection morning death would be a dread thing to think of, and the grave, instead of being the entrance to a better world, would be a horrible place. It is no wonder that men without God, without Christ, without hope dread to shut their eyes and go they know not whither. Their spiritual eyes have not been opened; they cannot see anything beyond—a dark hole in the cold earth is all the future they can see, unless they catch a glimpse of something more to be dreaded. Paul when close to death could say, I know there is laid up for me a crown of righteousness. He was looking beyond the grave. He knew nothing could separate him from the love of God, and this knowledge made him the man he was and the power he was.

We cannot tell in words what the resurrection is to us. One word might tell it all and yet be indefinite, and that word is *everything*. And it is for us to live as if we did not doubt, as if we could not doubt this all-important fact. As Christ was raised from the dead, so shall we be. Sometimes we do not estimate things rightly, but place too high a value on some and too low a value on others. To know Christ and the power of his resurrection corrects our judgment and causes us to give forth the kind of light he desires. We no longer question, "If a man die, shall he live again?" but say with full assurance of faith, "When Christ, who is our life, shall appear, then shall we also appear with him in glory." "If we be dead with him, we shall also live with him." With Christian living the resurrection is *everything*; without that it is nothing to be prized, for there will be some men who will prefer destruction to facing the Judge when all are called to appear before the judgment seat of Christ; for they will call to the rocks and the hills to fall upon them and hide them. But we like to think and write only of the resurrection of the just, and in this resurrection each one who will may have a part.

G. M.

THE OPENING EXERCISES.

A CORRESPONDENT calls our attention to 1 Tim 2: 1, 2 and wishes to know what bearing this scripture should have on the manner of opening a religious service. The two verses read thus: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

While the instructions given by Paul refer to the first part of general religious services, they admit of considerable latitude respecting the songs, reading of appropriate scripture, prayers and even introductory remarks. Much depends upon the occasion, the man conducting the devotional part of the service and the audience assembled for worship. There are times when some remarks, before calling to prayer, are in place, and are sure to prove edifying; then there are other times when it would be wise to omit remarks altogether. The one conducting this part of a service should be able to determine what will be the most helpful to the congregation. As a rule the commonplace remarks, often designated as exhortation to prayer, are not helpful or edifying to a real devotional service. Then there are some ministers who know just how, by a few appropriate remarks, to put an audience in a most excellent frame of mind for prayer. On the other hand, there are those who, in their exhortation to prayer, make the congregation nervous. It mainly depends upon the conditions, but it is nearly always safe, after the opening song and the reading of a Psalm, to call to prayer. Nine-tenths of the devout worshipers in any religious assembly will appreciate brevity and great reverence in the introductory exercises of a public religious meeting.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, - Illinois H. C. EARLY, - Virginia
S. F. SANGER, - Indiana A. B. BARNHART, - Maryland
JOHN ZURE TOWNS

WHO WILL TAKE THEIR PLACES?

Occasionally it has been my privilege to get into the homes of some of our veteran ministers whose visits to the Wisconsin mission are among my earliest recollections. All of them have lived beyond man's allotted time, and all of them have been strong men in and for the church. It is a pleasure to be with them and hear them tell of things that happened long ago. Only a few of them are left. Bro. D. E. Price is one of these few. Their days of active service are past and they are waiting, not idly however, for the call from labor to reward.

The question naturally arises, Have we men in the prime of life who are taking the places of these and of others in the district who have already passed over? And it is a question not in our district alone, but in every district of the Brotherhood, for each year sees in the ranks of God's army gaps which must be filled if victory is to be gained. The battle is on and will not slacken until the church militant becomes the church triumphant. Are there men now who are as ready to give of their time and substance as were many of these old standard bearers? Are they as willing to deny themselves the luxuries, the comforts of life? Do they deny themselves and their families as did their predecessors in order that the cause might prosper?

Sometimes we grow pessimistic and are inclined to think that the desire to make money has become universal and that not even God's ministers are free from it. Perhaps the love of money is more general than it was in the time of our fathers and grandfathers. Or if not, at least the love of the things that money will buy is more pronounced. We think we need and must have comforts of which they willingly deprived themselves; and they were the better and the stronger, the more Christlike, for so doing. He might have had all these things for which the flesh longs, but he chose rather to deny himself, to have not where to lay his head. And by so doing, he appealed to all men; he set an example for his ministers, and if they had followed it the world would be much more nearly ready for the coming of the kingdom. This does not mean that poverty is a virtue, but it does mean that overanxiety for the luxuries of life is destructive of spirituality. The tendency is to lay too much stress on living as the wealthy do. The men who live in palaces are not the ones who will reach the common people and lead them from sin to salvation.

But what of the future? What is the attitude of those on whom the burden of responsibility will rest in coming years? What is their first and main purpose? Is it souls or is it a place where they may be sure they will always be provided with the things they need to make them comfortable? Are they willing, are they able, to take up the burden which is fast slipping from the shoulders of the generation before us? These are questions which must be answered in the fear of God. On the answer, on the amount of self-denial of our ministers, depends the destiny of the church. The next few years will be among the most important, the most decisive, of our history so far; for we are in what is generally conceded to be a transition period.

It would be interesting and inspiring to have lives of our ministers of former generations. What were their trials? What sufferings did they undergo in order that the scattered ones might be encouraged and that those living without God might learn to know him? What opportunities to acquire the wealth of this world did they let pass in order to give others the riches of heaven? We never shall know more than a small part of their trials as long as we sojourn here. Sometimes their methods are laughed at by thoughtless and irreverent persons who profess the same faith, but who haven't learned the alphabet of Christian living. In some things we may be wiser than they were—we ought to be with all our advantages. But the wisdom of this world is one thing and Christian living is something entirely different. No; the work of these whose places are so rapidly becoming vacant, whose faces we shall soon see no more in this world, is not to be lightly spoken of. They did their work well and they deserve and should receive all honor from us. If we fill our places as well we shall be blessed. Are we ready to take up their load?

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SOME NEWS FROM THE JUNGLE.

We call it the jungle back in here, not because it is all grown up with brush and tangled vines, and tigers and snakes can be seen at every turn as some people imagine

every place called jungle must be, but because it is far away from the railroad both on the west and south and it is also far from other Europeans.

There are tigers or panthers a few miles north, for the collector, an English government officer, saw one when he came from the native state above. There are no doubt snakes too, but "we are not looking for snakes."

We can see mountains on nearly all sides. There is one range between us and the sea and then to the east are the high peaks of the Western Ghats.

If we go thirty-two miles south we come to the G. I. P. railroad and thirty-two miles west is the B. B. C. I. railroad. To the northwest is Dahanu, and if we could "cut across the woods" we would not be so very far from the rest of the folks after all. The reason that it seems a little farther away from the central station here is because we came by cart instead of by train. We are at the back side of the field instead of at the front side, and we are beginning to feel that the back side is a very nice side too. Of course it is not so convenient and it is much more expensive to live here than at the other side; but souls are to be saved out in the jungle just as well as along the railroad and the sea, and our people are reaching out to these backwoods fields. It is very nice to feel that there is a nice, restful place among dear ones along the railroad to whom we can go sometimes, and it makes us glad that we have a central station of which we are really proud. We all feel kind of a claim on Bulsar, and it seems not unlike a mother to us. On holiday seasons children gather to the old home, and so here we from the out stations feel that it is nice when the time comes to make a visit home—at Bulsar.

Our people here are of various castes, Brahmin Agri, Kunbi Marathi, etc., but there seems to be more of a common union among them than one notices at many other places.

There is a cleanliness among the people that we scarcely expected to see back here. At first they were very timid, but they are becoming much more friendly now.

We had difficulty in procuring a house of any kind, and it was almost providential that we got the one we did. After the house owner had written out a contract and signed it and taken ten rupees for advance rent he wrote and said he did not want to rent to us for our "jot" would make it inconvenient for the neighbors.

After we moved in he came and took the rest of the money and decided to let us stay in his house a year.

The house is long and low and has two windows, each two feet square, in each end. It was very dark, but now we have made it very comfortable by using a liberal supply of lime and putting mats overhead.

The people come in and look around the room, then go and open the bedroom door and go and examine the bed and articles of different kinds on the table, then go to the kitchen and look around. If we ask what they want, they say, "Nothing."

The people take off their shoes and leave their hats on their heads in this country.

Some Brahmins came in and did not remove either their hats or shoes. They were asked if it is not their custom to take off the shoes when entering a house and they said, "If we sit on the floor it is, but if we come where there are chairs we have our shoes on our feet." Since that they take off their shoes when they come in.

We have a Brahmin teacher and we were discussing a word which means modesty. He said this is found in Hindoo women, but not among Europeans. "Why," he says, "our women always stand up when a man is in the room, or else they leave the room entirely. They are very modest, but your English and American women do not do this. They are not modest like our women."

We women sometimes have quite a difficult time with the teachers, for they think the women are not capable of getting their lessons as well as the men are. Sometimes on the same exercise our teachers grade us down low even if we have the work done just as well as the men do it.

Sometimes they find out after awhile that we have a little ability after all in getting a lesson. I suppose if we were great advocates of woman suffrage we would get into lots of disputes with these fellows; but we are all glad enough to leave our husbands carry off the laurels. Everything is Marathi here, and we have plenty of practice in the language as we meet the people each day. We long to be able to speak freely in this new tongue.

We had a great difficulty in getting a water-carrier when we first came, but now we have one at last. Some were afraid they would have their caste spoiled and one was afraid we ate pork and would defile him if he came. We can usually say that we do not eat it, but a nice lot of smoked bacon had just come from home and we could not well say then that we eat no pork. The water question is a great one sometimes. Christians dare not go to the wells and draw water in many places, and this is one of the places.

Rice is raised quite extensively all around us and the Kunbi or farmer villages are quite prosperous. They are a fine people. There are no gardens here and all vegetables are brought in from the railroad towns thirty-two miles away.

We can get plenty of rice here and we buy the wheat and have it ground on a hand mill and bake the whole wheat or brown bread. This, of course, is not so good as the white bread we get along the railroad, but I am sure we shall get accustomed to it.

There is plenty of that which we came for—souls to save for the Master—and we need more of the spiritual food day by day to help us do the work before us. We are the only Christians for many miles around, and will you not pray that we may be so filled with the Holy Spirit that we may be used as God would like to use his children in bringing souls to him? Pray that the idol temples may be razed to the ground and altars to the living God be erected in their places.

Nora E. Berkebile.

Vada, Thana Dist., India, Feb. 18.

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MINNEAPOLIS MISSION, MINNESOTA.

We have been very busy the past two months calling, helping the poor and visiting the sick.

The Sisters' Aid Societies have been very liberal in sending money, clothing and bedding, also quilt blocks for the industrial classes. We desire to again express our thanks for their kind remembrances, and we know that our good Master will bless all who remember his missions. Thank God for the "Aid Societies." Eternity only will reveal the results of their labors. Many homes are comforted, hearts gladdened, souls saved through these grand institutions.

During the very cold days in January the home of a widow with eight children was visited. Only two of the children are barely old enough that by the mother's pleading she is able to secure permits to keep them out of school, as they are her only means of support, they being able to earn nine dollars per week.

When the home was visited it was found destitute of fuel and not clothing sufficient to keep them comfortable, much less to send them to school. It was a pitiful sight to see the mother and little ones sitting around the stove with only an armful of wood in the house, putting in one stick at a time to keep just enough fire to keep from freezing. Words cannot express the joy and comfort that came to that home by the means of the Aid Societies.

We are well satisfied with the gradual growth and interest in our industrial classes. New girls are coming in and old ones are becoming more interested. The little girls are making Easter cards, the older ones are working at aprons, piecing the quilts sent us by the sisters and making test blocks. There has been inquiry as to the needs of our class. We are making aprons, piecing quilts, making sweeping caps, half sleeves, towels, pillow cases, handkerchief bags, and most all simple articles that can be made by children. We would be glad to be remembered with calico, gingham, muslin, toweling and quilt joining.

Sisters Hattie Allen, of Dumont, Iowa, and Mary Moore, of Park Rapids, Minn., are with us now and expect to remain some time. We are made to feel glad when others come in to help us. As spring work is beginning, Brethren Percy Dage and Guy Barnett have left for their homes.

Bro. Shamberger, from Canada, spent Sunday with us and delivered two very inspiring sermons. It is very encouraging to have the brethren and sisters stop with us while passing through the city. Ida A. Brubaker.

1210 25th Ave., N., Minneapolis, Minn., March 27.

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FROM SOUTHERN IOWA.

The mission board for Southern Iowa met March 24 in Ottumwa. The work there seems to be in a prosperous condition, under the care of Eld. C. E. Wolf. The work is moving steadily on. The increase has not been great, but Bro. Wolf has been distributing tracts and doing much other work this winter among the people, thereby laying the foundation for more effective work soon. The work there is also at this special time meeting with much opposition from other denominations.

The board believes that the most fruitful way of doing mission work is to locate workers where needed, and have succeeded recently in locating Bro. J. D. Brower and wife at Mt. Etna, Iowa, with fair prospects of their doing much good there in the Master's vineyard.

We have several other places in the district where a work of this kind is needed and would be the means of doing much good if the right kind of workers, who are willing to consecrate their lives to the work, can be obtained. Another indication of permanency and of effective work is our increasing endowment fund, which was started a few years ago with \$175 by an aged brother who has now gone to his reward; but the fund has since grown until it now figures between two and three thousand dollars, only the interest of which can be used for mission purposes.

Our apparent greatest need at this time is more consecration in the district, members that might be willing to use their means and their lives for the spread of the Gospel and the upbuilding of his kingdom, that the church might be able more fully to fulfill her mission in the world in saving sinners and glorifying God's name.

South English, Iowa,

Peter Brower, Sec.

Notes from Our Correspondents.

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

Denver church met in council March 29, Eld. L. F. Love presiding. A very encouraging feature of the routine of business was the fact that the mortgage is now in the hands of the clerk to be destroyed and the title for the church property is now free from any encumbrance whatever. This is of special advantage, as a contemplated change in location is strongly urged on the part of some to a more favorable part of the city. The date of our next love feast has been decided for May 27, 1906.—J. H. Royer, 2525 Champa St., Denver, Colo., April 4.

First Grand Valley.—We met in council March 31, Eld. S. Z. Sharp presiding. We received letters of membership from Eld. D. M. Mohler and wife from Missouri. They expect to locate here. Brother Mohler being here, Bro. Sharp tendered his resignation of the oversight of the church, since he lives in the Fruita congregation. Bro. Mohler was chosen for that office for the remainder of the year. Hall Van Dyke is president of the Christian Workers' meeting. Our Sunday-school quarterly report showed an average attendance of ninety-four, with an average contribution of eighty-nine cents. It was decided to hold a love feast May 5, beginning at 10 A. M.—Anna L. Bryant, Grand Junction, Colo., April 3.

Good Hope church met in council at this place March 29, Bro. Joel Kinzey presiding. Letters were granted to three. Five letters were received. This is a promising place and we would like if more of the Brethren would locate here, especially a minister.—John H. Bloch, Sterling, Colo., April 2.

Smith Fork church met in council March 24, Bro. Geo. Dove presiding. We decided to have a series of meetings when our elder, N. F. Brubaker, from Fruita, Colo., can arrange to be with us.—Malissa Dove, Hotchkiss, Colo., April 3.

IDAHO.

Clearwater church met in council March 31, our elder, J. N. Gwin, presiding. Our clerk having moved away, Bro. John Harlach was chosen to fill that office. Five letters of membership were granted. Bro. J. N. Gwin stayed with us over Sunday, preaching three soul-cheering sermons, Saturday evening, Sunday morning and evening. Our next council will be June 30. Carrie E. Herring, Teakcan, Idaho, April 2.

Payette.—The Payette church met in council March 31, with our elder, J. U. G. Stiverson, in charge. There was considerable business before the meeting, all of which was disposed of in a creditable and Christian-like manner. Twelve letters of membership were granted, while four were received by letter. The time for our love feast was set for May 19, examination services to begin at 6 P. M. Church officers were elected as follows: L. B. Pratt, clerk; T. J. Beckwith, treasurer, and the writer church correspondent. A committee was chosen to visit the homes of the uninterested people here, inviting them to Sunday school and other church services. J. C. Himler, Payette, Idaho, April 2.

ILLINOIS.

Cerro Gordo church met in council March 31, with Eld. John Arnold presiding. Six letters of membership were granted and one received. Two have been received by baptism since our last report. Our delegates to Annual Meeting are Brethren S. Heitz and D. Mohler. It was decided to have a series of meetings next fall, beginning the first Sunday in September, Bro. J. W. Lear to conduct them. Our Sunday school and Christian Workers' meeting are moving along encouragingly under the direction of Bro. Andrew Blickenstaff and Bro. Hugh Heckman. The mission study class meets once a week under the leadership of Bro. Lear.—Anna Bingham, Cerro Gordo, Ill., April 2.

Dixon.—We have Sunday school and church in the morning and Christian Workers' meeting in the evening at 7:30; prayer meeting Wednesday evening. We feel very much encouraged with our little mission point in Dixon. Our missionary, Sister Trostle, is getting along splendidly, we think. We hope the time is not far distant when we can have a churchhouse of our own, which we need very bad.—C. C. Berg, Dixon, Ill., April 6.

Naperville church met in council March 31. The annual visit had just been paid and the brethren reported all in peace and union. The other business that came before the meeting was adjusted in a friendly manner. W. S. Barkdoll was chosen delegate to district meeting and the writer to represent the church at Annual Meeting. We also decided to hold a series of meetings, beginning June 9, A. D. Sollenberger, from Nebraska, to do the preaching.—Harvey M. Barkdoll, Naperville, Ill., April 3.

Mt. Vernon church met in council at Pleasant Grove March 24. Our elder, not being present, the meeting was conducted by Bro. D. Uery. Considerable business came before the meeting which was disposed of very pleasantly. We organized Sabbath school March 18, with Bro. Robert Wells superintendent. Though our school has barely begun, the attendance and attention are good. Our next council will be held in Mt. Vernon June 16.—Amy Uery, Sheller, Ill., April 2.

Oakley church met in council March 31. W. T. Heckman was chosen delegate to Annual Meeting. Christian Workers' meeting was organized with S. G. Nickey president.—Emma Sensenbaugh, Oakley, Ill., April 2.

Panther Creek church met in council March 31, Eld. J. W. Switzer presiding. Bro. W. Q. Calvert was chosen delegate to Annual Meeting and Bro. J. E. McCauley alternate. Our spring love feast will be held May 5, at 6 o'clock. We also decided to have a series of meetings the last of September or the first of October. One letter was received and one granted. After the business was finished we had several good talks in the Sunday school and prospects are encouraging for more work in the near future.—Jessie Switzer, Roanoke, Ill., April 4.

INDIANA.

Kewanna congregation met in council March. Eld. J. H. Wright presided. One letter was read. Bro. D. Henricks was elected Sunday-school superintendent and

Bro. John Blessing assistant. The meeting was a pleasant one. Bro. Wright gave us two very good sermons Sunday and Sunday evening.—D. Henricks, Bruce Lake, Ind., April 2.

Ladoga.—Our communion at the Ladoga church is set for May 31. Bro. Ezra Goshorn is our delegate to Annual Meeting. Our Sunday school is moving along nicely with good interest under the superintendency of Clayton Mahorney. We are starting a teachers' meeting with Bro. Goshorn as leader. Sister Lydia Minnich has charge of a growing Home Department.—O. L. Minnich, Ladoga, Ind., April 5.

Monticello church met in council March 24. Brethren G. B. Heeter, of Burnettsville, and W. S. Toney, of Walton, were with us. Our elder, David Dilling, presided. The time appointed for our love feast is June 16. Eld. David Dilling represents us at Annual Conference. One sister was reclaimed and one letter granted. In the forenoon an election for deacons was held, the lot falling on Brethren Joseph Kellenburger and John L. Hibner. Bro. Toney staid and preached Sunday morning and evening.—Mae Dilling, Monticello, Ind., April 3.

Scottsburg.—I live fourteen miles from any congregation and no members closer than four miles from me. The good neighbors and my wife helping, we met March 4 and organized a union Sunday school in a schoolhouse near by. I then made arrangements with Bro. W. L. Ross, of Seymour, Ind., and he came down last Saturday and preached that evening, Sunday at eleven and at night, and each sermon was good enough for a king, and seemed to think it a feast. Our Sunday school numbered fifty-two last Sunday and the house was filled with earnest listeners that evening. I think the Messenger could find a storehouse for all good news.—W. H. Friend, Box No. 34, R. R. 4, Scottsburg, Ind., April 3.

IOWA.

Franklin County church met in council March 29. Our elder, Wm. H. Pyle, being unable to be present, Bro. P. J. Sutter presided. We decided to have our spring love feast May 26, services beginning at 10:30 A. M., preparatory services 2:30 P. M. We decided to represent at Annual Meeting by delegate. Three letters of membership have been received since our last report. We feel greatly encouraged for the new workers.—Elsie A. Pyle, R. 5, Hampton, Iowa, March 31.

Greene church met in council March 31, Eld. J. F. Eikenberry presiding. One letter was received, and a short time ago one granted. Our love feast will be held June 16, beginning at 11 A. M. A series of meetings, conducted by Bro. Mishler, of Cambridge, Neb., will be held in connection with the love feast.—Myrtle McRoberts, Greene, Iowa, April 5.

Waterloo church met in council March 27, in the city church, with Eld. A. P. Blough in charge. Eld. D. C. Campbell, of Indiana, who happened to be among us, also gave words of encouragement and advice. The machinery of the church is in good working condition and business passed off smoothly. A great deal of the work is done by means of committees. Then the church hears reports and acts, thus economizing time. Such a spirit of love is manifested at our business meetings that it is with a feeling of pleasure that we look forward to them. It was decided to buy the new book for both the country and city churches. Elders A. P. Blough and W. H. Lichty were elected delegates to Annual Meeting. Love feast to follow a series of meetings by Bro. M. W. Emmert, at country church, in June.—Lizzie A. Witter, 1002 Randolph St., Waterloo, Iowa, April 2.

KANSAS.

Altamont church convened in council March 31. Two letters were received, one from brother and wife, from Missouri. We selected June 16 as the time for our spring love feast, to begin at 6:30 P. M. Members passing near us from Annual Meeting, especially ministering brethren, are requested to stop with us. Those coming by rail will be met at Altamont by addressing E. E. Joyce, R. 1, Box 12, Altamont, Kans.—Katie Joyce, Altamont, Kans., April 3.

Grenola church enjoyed a very pleasant members' meeting March 31. The time of our communion meeting was changed from June 2 to June 9, to begin at 5 P. M., with a local Sunday-school meeting, June 10, beginning at 9:30 A. M. A cordial invitation is given to all. Perhaps some could stop on their way from Annual Meeting. Christian Workers' meeting has the following new officers: President, Sister Addie Schul; vice-president, Bro. Charles Wise; secretary, Sister Bertha Schul. Sister Addie Schul was chosen church literature agent and George Eller was chosen elder for the ensuing year. Our Easter exercises promise to be a success. Bro. C. A. Miller, of McCune, Kans., will conduct our series of meetings, beginning Sept. 22.—Geo. Eller, Route 3, Moline, Kans., April 2.

Kansas City.—A very sad accident occurred recently in our midst. Last Sunday night, while returning home from church with her friend, Sister Gullah Dick was instantly killed by a street car. They stepped from one track to the other to avoid the car approaching in front of them. As the night was rainy and a strong wind blew the sound away, they did not hear nor see the fast approaching car behind them until they were struck by the fender and in a moment she fell under the car and was crushed to death. Our dear young sister, though but sixteen years of age, was very active in the work of the church. She taught a class in Sunday school, and in the Christian Workers' meeting and prayer meeting was always ready to speak a word for Christ.—Viola Cline, 8 S. Boeke St., Kansas City, Kans., March 31.

Maple Grove church met in council March 31. We decided to hold a love feast June 2, to begin at 2 P. M. We invite all that can to be with us. Emma Blickenstaff, R. F. D., Norton, Kans., April 4.

Monitor church met in council March 31. The meeting was well attended by both young and old and we felt it was good to be there. The deacon brethren made the annual visit and reported all in harmony with the church. We appointed our love feast for May 12 at 6 P. M. Bro. M. J. Mishler was chosen delegate to Annual Meeting.—Emma Yoder, Route 2, Conway, Kans., April 3.

Pleasant View church met in council March 31. Four letters were received. Bro. A. F. Miller was chosen delegate to Annual Meeting with Bro. D. M. Negley as alternate. Our love feast was set for May 5. Our Christian Workers' meeting is progressing nicely.—Lottie Rexroad, R. F. D. 1, Box 20, Darlow, Kans., April 5.

Prairie View church met in council March 31. Our elder, S. E. Thompson, presided. Eld. J. E. Crist and wife, of Paola, Kans., and three others were received by letter. One letter was granted and one was relieved of church membership. Bro. T. E. Crist was chosen delegate to Annual Meeting and Bro. S. E. Thompson alternate. Church decided to hold our love feast May 19. Bro. Kindig, of Nebraska, on his way home from California was with us over Sunday and preached two good sermons for us.—Katie Roesch, Friend, Kans., April 4.

Scott Valley church met in council March 30, with our elder presiding. One letter was granted. We decided to hold our love feast May 19, beginning at 6 P. M., with a local Sunday-school meeting on the following day, May 20. We decided to have meeting on the Fourth of July.—Frank R. Smith, Waverly, Kans., April 4.

MARYLAND.

Beaver Creek.—Our Sunday school at the Mt. Zion church was reorganized yesterday with Brethren John Fahrney and George Richard superintendents. Our Christian Workers' meeting is moving along nicely. We meet every two weeks.—Katie S. Grossnickle, Boonsboro, Md., April 2.

MICHIGAN.

Black River church met in council March 31, with our foreman, B. I. C. Snavey, presiding. All business was pleasantly disposed of. Our love feast was appointed for May 5, commencing at 5:30 P. M. We have an evergreen Sunday school, which is increasing both in interest and attendance.—Ellen Stoneburner, R. F. D. 4, South Haven, Mich., April 2.

Chippewa Creek.—We had our council in March. Considerable business was done. March 31 Bro. Geo. Deardorff, of Brethren, Mich., paid us a pleasant visit, preaching for us three soul-cheering sermons. The attention and attendance were excellent. Our Sunday school is improving. Church services every two weeks. Christian Workers' meeting each Sunday evening.—N. F. Johnzen, Rodney, Mich., April 4.

MINNESOTA.

Hancock church met in council March 31. Our elder being absent, Bro. S. H. Schechter presided. All business was disposed of in a pleasant manner. One letter was granted. We decided to hold our love feast May 19, services to commence at 6:30 P. M.—Bertha Schechter, Hancock, Minn., April 2.

MISSOURI.

Cabool church met in council March 31. In the absence of Eld. F. W. Dove, assistant elder, J. P. Harris, presided. Owing to the inclement weather and bad roads the church was only fairly represented. Only the urgent business was transacted. Three were received into the church by letter and one restored. District mission contributions amounted to \$13.61. Nine dollars was collected toward paying for cemetery.—Henry H. Garst, Cabool, Mo., April 2.

Carthage church met in council March 31, with our elder, Geo. Barnhart, presiding. We decided to hold a love feast May 26, beginning at 4 P. M. Sunday, April 1, at 3 P. M., we met at the home of Mr. George Hays and had preaching for the benefit of Sister Minnie Wassam, who has been in poor health for sometime.—Edwin Groff, 1045 Cedar St., Carthage, Mo., April 3.

East Prairie.—Bro. Eby just closed a short series of meetings at this place with two additions, one being the little daughter of the writer. We are surely rejoiced, as the harvest is ripe and the laborers are few. Who will come and help us, as we have no residing minister here? We have a new house of worship, good, fertile land and a country fast improving. Letters of inquiry will be answered by the writer.—Naomi Morris, Aniston, Mo., March 30.

Mound church met in council March 29. Two were received by letter. Sunday school was reorganized. Bro. Irvin Enos was chosen superintendent and Oscar Wagner assistant. Collection for mission work, \$13.95. Bro. Ira Witmore will represent us at Annual Meeting.—Mollie Lentz, Adrian, Mo., April 1.

Prairie View church enjoyed a very pleasant council meeting March 31. Sunday-school work is progressing nicely. We decided to have Sunday-school meeting April 29. Appointed a committee to secure a minister to hold our series of meeting in August.—Vina Schlichting, R. F. D. No. 3, Versailles, Mo., April 2.

Walnut Creek church met in council March 31. All business was pleasantly disposed of. Two certificates of membership were granted. Sunday school was organized and began the following day with a profitable session. We are purchasing a copy of Stout's map of Bible Lands for Sunday-school use.—Cora L. Wampler, Knobnoster, Mo., April 2.

NEBRASKA.

Beatrice.—There was a good attendance at the council meeting last Saturday afternoon. The usual business was considered. Love feast was set for May 12, 6 P. M. Elder Miller, of Lincoln, was elected overseer of the church. Eld. A. D. Sollenberger resigned, as he is going away. Under the management of the present pastor the work of the church is pressing forward.—E. J. Kessler, Beatrice, Neb., April 5.

Sappa Creek church met for council March 24 in Beaver City. Our elder, Levi Snell, from the Afton church, was with us. One letter of membership was granted. Church decided to have our love feast June 30, six miles north of Edison.—John Petters, Beaver City, Neb., April 4.

NORTH DAKOTA.

Rock Lake church met in council at the Pleasant View house March 31. Considerable business was disposed of. Two letters of membership were granted. A number of committees were appointed for various purposes. Sister Della Risner was elected agent for the church papers. The church also called for the district meeting for the year 1907. Bro. Charles Deardorff and Sister A. B. Miller were appointed speakers at the district Sunday-school convention, subject to appointment by the committee. Bro. Charles Deardorff and J. Fike were appointed to get the services of a minister to hold a series of meetings in the district. It was decided to hold the communion July 14, 15 at the Ellison house. Brethren Charles Deardorff and John Brubaker were chosen delegates to district meeting with Brethren Joseph Burkholder and Albert Sharp alternates. Bro. A. M. Sharp was elected delegate to Annual

Meeting and A. P. Puterbaugh alternate. Bro. William Deardoff was elected president of the Christian Workers' meeting.—Clem Puterbaugh, Egeland, N. Dak., April 5.

Salem church met in council March 29. There was considerable business before the meeting and everything was disposed of in a Christian manner. Bro. John Brooks presided over the meeting. Bro. Deardoff, of Rock Lake church, was with us. Being without an elder, Bro. John Diehl, of Snyder Lake, was chosen. Brethren C. F. and L. W. Boyd were chosen delegates to our district meeting. We are preparing to have children's exercises on Easter Sunday.—Sadie Boyd, Newville, N. Dak., March 31.

Surrey church met in council March 31, Bro. Geo. Strycker presiding. Four letters were granted. Bro. Geo. Strycker was elected delegate to Annual Meeting. Brethren W. R. Brubaker and C. E. Dresher will represent us at district meeting, and J. W. Deeter and Sister Emma Hewitt at the Sunday-school meeting.—Bro. J. W. Deeter was called to the ministry and duly installed. A number of us agreed to give our Gospel Messengers after we had read them to a certain brother appointed for that work, to be distributed in the city of Minot. We will have a series of meetings in connection with our love feast, which will be sometime in July.—Manerva Lambert, Surrey, N. Dak., April 2.

Turtle Mountain. Permit me to rectify the mistakes in Gospel Messenger No. 13. Eld. John Haysong is delegate to Annual Meeting, Bro. Mike Blocher delegate to district meeting and Bro. George Deardoff delegate to Sunday-school meeting.—Saloma Fisher, Perth, N. Dak., April 3.

OHIO.

Correction.—In our last report from the Sidney church we stated that our new churchhouse was free of debt. We had reference to debt reported on day of dedication. Sufficient money has been received to clear said debt. Later the purchase of furnace was made by mission board, which account was not included in other report. We are pleased to report more young men have received into the church to-day by baptism.—Cora A. Z. Smith, 1016 Grove St., Sidney, Ohio, April 6.

Donnels Creek congregation met in council March 31, our elder, David Leatherman, presiding, assisted by Eld. J. D. Sandy. Bro. J. E. Barnhart was chosen delegate to Annual Meeting and Brethren D. S. Dredge and J. D. Sandy to district meeting. Our spring communion meeting will be held at New Carlisle May 12, at 2 P. M. Last Sunday two were received by letter.—Hettie Barnhart, R. F. D. 4, Box 95, New Carlisle, Ohio, April 3.

Greenville.—The members at this place were favored with a sermon by Eld. Jonas Horning April 1 at 10:30 and also at the Brethren's Home at 2:30. Bro. Hollinger preached in the evening, at which time we held a collection for the sufferers in Japan, amounting to \$10.93. Our Christian Workers held a collection recently for the S. Joseph mission, amounting to \$3.85. Several families of members have recently moved to this city.—Mrs. Anna Witwer, Greenville, Ohio, April 12.

Hickory Grove.—We were rejoiced in receiving four more into the church by baptism March 18. Bro. I. J. Rosenberger, of Covington, was with us to-day and gave us two very instructive sermons.—Ella Neher, Tippencanoe City, Ohio, April 1.

Lower Twin.—Our church met in council to-day. All business was pleasantly disposed of and much love was manifested throughout the meeting. One letter of membership was given and five were received. Decided to have our love feast in spring, instead of fall and appointed it for May 10, 4 P. M. A committee, previously appointed, reported a plan for raising funds for the annual support of the church, which was adopted. Delegates to district and Annual Meetings were chosen as follows: Annual Meeting Eld. D. M. Garver, district meeting Eld. Jonas Horning, Bro. J. Franklin Brubaker. Since last report one precious soul has accepted Christ, and been baptized.—Elizabeth Garver, Farmersville, Ohio, April 3.

Middle District.—April 1 Bro. Ezra Flory, of Union, Ohio, gave us an instructive sermon in the morning and Bro. D. C. Hendrickson in the evening. Bro. D. C. Stutsman, of Dayton, Ohio, promised to be with us April 15 at 10:30 A. M. May the Lord continue to bless the efforts of these dear laborers.—Joseph H. Stark, R. R. 1, Box 79, Tadmor, Ohio, April 2.

OKLAHOMA.

Mound Valley church met in council March 31, our elder, J. Appleman, presiding. One letter was received and two granted. All business passed off in a pleasant manner. Sunday school was reorganized. Bro. Appleman, who does not reside in our congregation, preached us three sermons which were much appreciated.—A. J. Rodes, Thomas, Okla., April 2.

OREGON.

Newberg church met in council March 24, with Eld. D. A. Norcross in charge. Five letters were granted and four were received by letter. As Bro. Norcross and family are moving away, Bro. P. S. Van Dyke was appointed foreman of the work here. A collection, amounting to \$36, was taken. Two families of Brethren have moved here recently, namely Bro. Gockly and family, of Rockyford, Colo., and Bro. W. Brunton and family, of New Plymouth, Idaho. Four in each family are members of the church. We are made to feel sad that Bro. Norcross and family are leaving us. We will miss them very much.—Ella Morman, Newberg, Oregon, March 30.

Portland.—Bro. Winklebleck, of Indiana, while visiting his brother here in the city, preached one sermon in the mission that was much appreciated by all. We hope that more of our ministering brethren will call this way, and preach the Word. At present we are holding services on each side of the river. As soon as the way can be opened for the building of a house of worship, that soon more and better work can be done. Rent is high, and the money to buy a lot and build a good house of worship is much needed. Building material is cheap in Portland, but what can be given in exchange for a lost soul?—Geo. C. Carl, 1125 Albina Ave., Portland, Oregon, April 2.

Rogue River church met in council March 31. We decided to hold a communion meeting May 19. Also decided to invite Bro. A. Hutchison to call when he passes through Talent and hold some meetings with us. Members traveling through Talent are invited to call on us and take a look at our country.—Nancy Bahr, Talent, Oregon, April 2.

Weston church has just closed a very interesting series of meetings conducted by Eld. L. E. Keltner, of Payette, Idaho, preaching in all twenty-eight sermons. Eld. D. M. Click, of Tekoa, Wash., conducted the singing. The attendance and interest were good. Four persons united with the church. The members are much encouraged at this place. Eld. D. M. Click is conducting a class in vocal music now. Our new churchhouse is nearing completion and the work here is in a very prosperous condition. Truly this part of Oregon is a great field for the Brethren to occupy to do mission work. We need more consecrated workers here.—E. L. Withers, Weston, Oregon, March 30.

PENNSYLVANIA.

Ephrata congregation met in council March 31. Eld. I. W. Taylor presided. Bro. David Killeffer was chosen delegate to Annual Meeting. Brethren Jerome Miller and Harvey Gible were chosen delegates to district meeting. One was received into the fold by baptism and another has applied. The "Little Workers" had their meeting on Sunday evening from 6 to 7 P. M. The subject was "Happiness." There was a good attendance. The weekly prayer meetings are very interesting and the attendance is increasing. The Sisters' Missionary Society met on Monday evening and the subject, "Systematic Giving" was discussed in a very interesting manner. Mazie Martin, Ephrata, Pa., April 6.

Indian Creek congregation, of western Pennsylvania, met in council to-day, with Eld. Silas Hoover, of Somerset, presiding. Much business came before the meeting. Brethren Elmer F. Nedrow and Irvin R. Fletcher were set forth to the ministry, both of whom were duly installed. The church also decided to elect six deacons, but three of the brethren voted for had a tie and it was decided that all be installed, thus making the number newly elected eight. Only two of these have been installed, as some were not present. Brethren R. A. Nedrow and W. M. Knopsider are to represent at district meeting. One paper is sent to district meeting.—R. A. Nedrow, Jones Mills, Pa., March 31.

Lewistown church met in council March 30. Our elder, Bro. S. J. Swigart, presided. We decided to hold our communion May 25, commencing at 10 P. M., at the Dry Valley church. On the afternoon and evening of May 26 we will hold a Sunday-school convention. Lord willing. Bro. J. M. Mohler is to represent us at Annual Meeting. Minnie E. Howe, Maitland, Pa., April 4.

Perry congregation met in council March 17, our elder, E. D. Book, presiding. All business passed off in a pleasant manner. At the same time we organized our Sunday school. Bro. Charles Neibley was elected superintendent and Bro. Edward Roth assistant. Yesterday was the first day of the school. The prospects are for a good Sunday school.—Alton J. Shumaker, Blain, Pa., April 2.

Philadelphia (First Brethren).—March 25, from the Bethany mission, conducted by Sister S. B. Croft, two more precious souls were baptized. Christ was chosen April 1 we were favored with an excellent sermon in the evening by Bro. P. J. Blough, from Hooversville, Pa., after which one more brother was added to our number by baptism. Two letters of membership were granted. Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., April 4.

Reading.—This morning we gathered in our churchhouse and had an excellent and spirited Sunday-school service, after which we listened to an able and soul-inspiring sermon by Bro. Hiram Gible, Manheim, Pa. One precious soul came out on the Lord's side and more are under conviction. Saturday evening we had our council, where the Sunday school was reorganized. Two were admitted by certificate. This congregation will be represented at district meeting by two delegates. Our love feast will be held May 19, 20.—H. H. Moyer, 834 North 6th St., Reading, Pa., April 1.

Springfield church held her spring council yesterday. Bro. Alfred Landis was elected superintendent of the Sunday school and Bro. Amos Bradford assistant. Brethren John Ackerman and Henry K. Yoder were elected delegates to district meeting. The church extends a call for the Annual Meeting of 1908, to be held at Allentown, Pa.—H. F. Rosenberger, Allentown, Pa., April 3.

Springville.—Our council after annual church visit was held March 24, at Mohler house, with Eld. John Herr, of Myerstown, presiding, adjoining elders also being present. One was reclaimed and a number of letters were granted. Delegate to Annual Meeting, Eld. John Herr delegates to district meeting, J. Bitzer Johns and Aaron Royer. Love feast at Mohler house May 9 and 10, 9:30 A. M.—Aaron R. Gible, Ephrata, Pa., April 2.

West Conestoga.—March 18 we opened a series of meetings in the Litzitz house. Brother Hutchison preaching for us. He continued the meetings each evening till March 30 when his health failed him. Bro. David Weaver, of Lancaster, then preached for us one evening and Bro. Samuel H. Hertzler, of Elizabethtown, continued three more evenings. We enjoyed fine weather and a crowded house almost every evening. The brethren surely did not hesitate to preach all the counsel of God. The immediate results of the meeting were seventeen conversions. We held our spring council March 26 at Middle Creek. Everything was satisfactorily adjusted. Eld. J. W. G. Hershiser was elected delegate to Annual Meeting and Brethren E. B. Brubaker and George Schreiner to district meeting. Sunday-school officers were elected for another year. Our love feast will be held at Middle Creek May 7, 8 at 9:30.—Linn H. Nies, Litzitz, Pa., April 5.

TEXAS.

Manvel.—Feb. 24 my husband, J. A. Miller, arrived at Louise to hold some meetings. He utilized two men and wife. March 21 he arrived at Monterey, Texas, to have meetings, and on the next day made the good choice and was baptized. He is at Timpon now holding meetings. There are only two members at this point, and two at each of the other points named. I just received a letter from Timpon, Texas; there is one applicant for baptism and more seem almost ready.—Jennie C. Miller, Manvel, Texas, March 31.

Saginaw church met in council, March 31, our elder, P. R. Wrightman, presiding. Considerable business was attended to, all of which passed off quite pleasantly. Bro. J. H. Baker and wife, from Kansas, were with us. Sister Baker gave us words of encouragement at the close of

the meeting. Bro. A. J. Wise preached a good, helpful sermon on Sunday. Bro. Glick favored us with an instructive temperance sermon March 25. The regular missionary collection was taken.—M. C. Wrightman, Saginaw, Texas, April 3.

VIRGINIA.

Antioch church met in council March 31, with Eld. Jeremiah Barnhart presiding. One letter was received and two granted. Two queries were sent to district meeting. Bro. J. Bowman and the writer were elected delegates to district meeting. Sunday at 9:45 A. M. we met in a large and wide-awake Sunday school after which Bro. S. M. Kenberry preached to a large and attentive congregation.—J. A. Naff, Boone Mill, Va., April 2.

Beaver Creek.—March 30 and 31 the district Sunday-school meeting was held at Beaver Creek church. We had good attendance and an excellent meeting. Most of the speakers were present and responded nobly to the subject assigned them. The meeting was highly enjoyed by those present and we think will inspire all to do more and better Sunday-school work. Sister Mary Shuckel, who has recently been engaged in mission work in Newport News, was present and gave a talk concerning the work there. Sunday morning at nine o'clock we met for Sunday school. At ten Bro. D. H. Zigler preached an excellent sermon on missions.—Nannie J. Miller, R. D. 18, Bridgewater, Va., April 2.

Fairfax church met in council April 7, Elder S. A. Sanger presiding. Two letters were granted to Brother Linger and wife, we feel sorry to have them leave us. Delegates to district meeting B. F. Miller and I. M. Neff; alternates I. M. Bowman, J. M. Kline. Delegates to Annual Meeting S. A. Sanger, alternate I. M. Neff. Our love feast will be May 5. We expect Bro. H. G. Miller to be with us the first part of August to begin a series of meetings. Stella V. Bowman, Oakton, Va., April 7.

Topeco church met in council March 31, Bro. L. M. Weddle presiding. Four were received by letter. One query was sent to district meeting and Brethren N. E. Weddle and J. F. Harmon were elected delegates. We reorganized the Sunday school for Sunday school with N. E. Weddle superintendent. After meeting one precious soul was baptized. Sarah L. Platt, Topeco, Va., April 3.

WASHINGTON.

Ash Ridge. March 31 Bro. D. A. Rowland came and presided over our council in the afternoon. All business was pleasantly disposed of. Bro. G. L. Pratt was chosen delegate to both district and Annual Meetings. Our love feast will be held June 23.—Allie Ekleberry, Viola, Wis., April 5.

Centralia church is progressing nicely. What we most need is two or three active ministers. We have more call for preaching than we can fill. Levi Whitler, our elder, has all he can do in town. Traveling ministers stop off and preach for us occasionally. There is an unoccupied field of two miles west of Centralia, on Fork Prairie, for our people to occupy; it is very thickly populated and there is no church nor Sunday school. Our district meeting will commence July 10. Ministers traveling from the East and the South and those seeking homes, are cordially invited to attend these meetings. We anticipate a large attendance and a glorious meeting. We have one of the finest, healthiest and most prosperous countries in America. Bro. Finander S. Martin is our Sunday-school superintendent. Mrs. Alice S. Christlieb, Centralia, Wash., March 30.

WASHINGTON.

Wenatchee.—We held our council March 31. Two were added to our number by letter. At the church service Feb. 25 five letters were handed to our elder. We are glad to have brethren from the East locate in our midst. Eld. A. B. Peters is chosen to represent us at the Annual Meeting. One of our ministers, Bro. John Teeter, has located about twenty miles north of the home of the present congregation. He has begun holding church services near his home, which we hope will be the means of spreading the Gospel in that community.—F. E. Ulrich, Wenatchee, Wash., April 3.

WISCONSIN.

Barren church met in council March 31. Sunday-school officers were continued for the next quarter. The writer was elected delegate to district meeting; also to hold series of meetings, commencing May 27 and to close with communion June 9 and 10. We hope to have all our isolated members at this feast and to be with us at as many of the other meetings as possible. We want every brother and sister in this part of Wisconsin to consider this a special invitation to be with us. T. D. Van Buren, Barren, Wis., April 2.

Maple Grove. We held our council March 31. Our elder, Bro. John Heckman, was not with us. Bro. Byer presided and also preached three sermons. We decided to hold our love feast May 20, to begin at 6:30 P. M. Bro. Byer is to represent us at district meeting and also Annual Meeting. We reorganized Sunday school.—Katie Mock, R. R. No. 1, Stanley, Wis., April 2.

Worden church met in council March 31. We had a very pleasant meeting, with Bro. John Patten presiding. Bro. John Heckman, of Elgin, whose term as elder had expired, was retained for the coming year with Bro. W. I. Buckingham assistant. Four letters of membership were received. Sunday school was reorganized for the coming year with Bro. Henry Stricker superintendent and Bro. Elh Ulrey assistant. Bro. W. I. Buckingham was elected delegate to district and Annual Meetings. The writer was chosen correspondent.—Mamie Buckingham, Worden, Wis., March 31.

WEST VIRGINIA.

Bean Settlement.—We met April 1 for the purpose of organizing our Sunday school. J. W. Riggelman and J. R. Riggelman were elected superintendents. Other officers were elected and the classes arranged and teachers appointed. We hope to see our Sunday school move along nicely. We have preaching twice a month by our home preachers.—Susie Arnold, Kirby, W. Va., April 3.

Pleasant View.—We met in council March 31, with Bro. S. W. Riner presiding. One letter was given. Several queries were sent to district meeting. The delegate to district meeting is Bro. James W. Rogers; Bro. Joseph M. Crouse alternate. We decided to have a love feast at Chestnut Grove May 5. Bro. C. M. Driver, of Barrenridge, Va., is to be with us.—Anna F. Sanger, Piro, W. Va., April 2.

MATRIMONIAL

"What therefore God hath joined together, let not man put asunder."

Younce-Wine.—At the home of W. R. Benedick, Lyon county, Kansas (this being the home of the bride's parents), Bro. James O. Younce and Sister Sadie Wine, both of Kansas City, Kans. W. H. Leaman.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death Notices of Children Under Five Years Not Published.

Aumiller, George, died near Waynoka, Okla., aged 79 years and 5 months. He was born at Racine, Ohio, and came to Kansas for his health in 1895, and to Oklahoma in 1901. He was twice married and has several children. His last wife still survives him. He was a faithful member of the Brethren church. Funeral services by W. Barker, of the Christian church. Margaret E. Wright.

Bashor, Anna, wife of Bro. David Bashor, born in Armstrong county, Pennsylvania, died March 26, 1906, aged 85 years, 2 months and 1 day. She was the daughter of Bro. John Shoemaker, of Smithville, Ohio; married to Bro. Bashor Nov. 17, 1846, and came with him to Iowa in 1850, since which time she has resided in Iowa and Nebraska. Her death occurred at the home of her daughter, Sister Gaston, near Bentonsport, Iowa, in the bounds of the Pleasant Hill church. Although for some years isolated from the church, she remained firm in the faith. Deceased united with the church while young in years. Funeral services by the writer, from Rom. 8:35. E. G. Rodabaugh.

Blickenderfer, Sister Mable A., daughter of Brother Elias and Sister Jane Blickenderfer, of Altoona, Pa., died March 3, 1906, at 951 1/4 17th St., aged 18 years, 3 months and 25 days. Besides her parents she is survived by five sisters and one brother, all of this city. Funeral services by Eld. J. W. Wilt, assisted by Eld. W. S. Loomis. Interment in Fairview cemetery. S. N. Brumbaugh.

Brock, Catharine, nee Vantrump, of Norborne, Carroll Co., Mo., died of cancer of the stomach, March 14, 1906, aged 78 years, 8 months and 15 days. She was born in Rockingham county, Virginia, and married Bro. Adam Brock in 1849. They moved west in 1854 and lived in Missouri since 1870. She was a member of the Brethren church and lived a faithful, consistent life. She was the mother of seven sons and three daughters, all of whom, with her husband, survive her. Funeral oblation improved by the writer, assisted by Bro. J. S. Kline, from Rom. 13:11. S. B. Shirky.

Broughman, Sister Eliza, died of old age in the Mt. Joy congregation, Virginia, March 17, 1906, aged 87 years and 5 months. She was a widow for many years, during which time she had made her home with her youngest son, where she was living and tenderly cared for. About fifteen years ago she received a fall from which she suffered the remainder of her life. But a more patient and submissive Christian I never remember of seeing. She was buried at Rapps church by the side of her husband, ten miles from where she was living at her death. Funeral to be held in the future. A. F. Pursley.

Click, Sister Clara, wife of George W. Click, died March 27, 1906, aged 38 years, 6 months and 18 days. She was united in marriage to George W. Click Nov. 27, 1887. To this union were born two sons and two daughters. She united with the German Baptist Brethren church in 1884 or 5 and remained true to the faith and died in full fellowship with the church. The disease from which she died was progressive paralysis. She is survived by her husband and four children, her father, A. H. Snowberger, one sister and one brother. Funeral services at the White church five miles southeast of Huntington, conducted by Eld. Aaron Moss, from 1 Thess. 4:18. Sarah A. Heaston.

Correll, Mrs. Ida, died at her home in Rice county, Kansas, March 23, 1906, aged 33 years, 2 months and 21 days. She leaves her husband and four small children. She had made a confession of faith sometime ago and had even suggested a time when she thought she would be baptized into the Brethren church, but death came too soon. Funeral services at the Brethren church by Bro. F. H. Crumpacker. Sadie Drescher.

Cripe, Henry M., born in Montgomery county, Ohio, died in the home of his son, Jonathan Cripe, near North Liberty, Ind., March 19, 1906, aged 89 years, 5 months and 7 days. At the age of fourteen years he emigrated with his parents to Elkhart county, Indiana. In 1837 he was united in marriage to Mary Magdalena Miller, which union continued for sixty-eight years and was blessed with twelve children, of whom four have preceded him. He is survived by his aged wife and eight children. With his companion he united with the church in 1839, and served in the deacon's office for fifty years. His last illness lasted two weeks. Funeral services were conducted at the Oak Grove church by Brethren Jacob Hildebrand and Daniel Whitmer, from 2 Tim. 4:6, 7. Interment in North Liberty cemetery. Winnie Cripe.

Dick, Sister Gulah, daughter of friend Alvin and Sister Lizzie Dick, died in the Kansas City, Kans., church March 27, 1906, aged 17 years. Gulah united with the church when she was twelve years old, and developed into one of our very best workers. Her life and work were of great influence for the church. She met her death Sunday evening going home from meeting at the church. She and a friend were walking on the street car track. They stepped off of one track to let an approaching car pass and another car coming the opposite direction ran them down from behind. The young man escaped with only slight injury, but Sister Gulah was instantly killed. This was the third death in this family, the other two perishing in a blizzard in western Kansas. She leaves father, mother, two brothers and one sister. L. H. Crist.

Giveler, Bro. Thomas, of the Lower Cumberland congregation, died at his residence in Mechanicsburg, Pa., March 20, 1906, aged 75 years, 10 months and 28 days. Funeral services by Bro. Henry Beelman, from John 14:2, 3. Clarence E. Long.

Goodwin, Sister Lettie, nee Norman, died of lung fever in the Kaskaskia congregation, Fayette Co., Ill., March 24, 1906, aged 20 years, 11 months and 16 days. She united with the church over two years ago. Funeral services by Eld. D. T. Wagner, from Rev. 22:14. Mary Waddelow.

Hamm, Jacob Henry, departed this life March 25, 1906, near Baders, Ill., aged 46 years, 3 months and 26 days. In 1882 he was united in marriage to Sister Catharine Stuffer. To this union were born three sons and one daughter, all of whom with the mother remain. The deceased had been an invalid for fifteen years, and for the last four years was confined to his bed. Funeral services by Eld. J. H. Baker, assisted by J. D. Miller (Old Order). Interment was made in Old Order cemetery. Pay A. Rohrbach.

Hawkins, Sister Eliza, wife of Bro. Geo. W. Hawkins, died at her home in Muncie, Ind., March 14, 1906, aged 70 years, 9 months and 17 days. She was afflicted with rheumatism and had been confined to her bed for almost five years. She was married to George W. Hawkins Feb. 11, 1858. Seven children were born to this union, three of whom preceded her in death. She united with the Brethren church Feb. 26, 1897. A husband, three sons, one daughter and one sister survive. Funeral services in the Brethren church in Muncie, Ind., by the writer, from 2 Cor. 5:1. Geo. L. Studebaker.

Hoffman, Sister Catharine Anne, nee Thomas, died in the bounds of the East Nimishillen church, Stark Co., Ohio, March 21, 1906, aged 66 years and 5 days. She was married to John Hoffman, June 25, 1874. She was the mother of three children, one of whom preceded her to the spirit world twenty years ago. Her husband preceded her nineteen years ago. She has been a member of the German Baptist Brethren church for nearly thirty years, a devoted member. Funeral services were held March 23. A short sermon was preached at the house, after which the remains were taken to Valley Chapel, east of Canton, where the services were conducted by Eld. S. Sprankle, from Philipp. 3:20, 21, assisted by S. S. Shoemaker. A. J. Carper.

Houseberg, Sister Mahala, nee Enlis, died March 24, 1906, at her home in the Wyandott church, Ohio, aged 50 years, 7 months and 5 days. She was united with the Brethren church in 1873. She was united in marriage to Bro. John Houseberg Sept. 17, 1876. This union was blessed with four daughters and two sons. One little daughter preceded her to the world beyond twenty-one years ago. She is survived by her husband and five children. Funeral services at the M. E. church, by Bro. J. L. Guthrie, from Luke 12:40. Interment was made in the Benton cemetery. Laura A. Cook.

Kalebaugh, Sister Rosa Linda P., nee Cassel, died at her home in Olathe, Johnson Co., Kans., March 25, 1906, aged 59 years, 1 month and 3 days. She was born in Harleysville, Pa. She was a sister of Bro. F. P. Cassel, of Lansdale, Pa. She was united in marriage to Bro. Samuel S. Kalebaugh Jan. 18, 1872. To them were born eleven children, the leaves afflicted with cancer, two sons and two daughters. She united with the Brethren church in early life and lived a devoted Christian life till death. She was anointed during her sickness. Funeral services in Olathe church conducted by the writer, assisted by Bro. Charles Wampler. Text, Psa. 116:15. Interment in the Gardner cemetery. H. F. Crist.

Kinzie, Sister Sarah, daughter of Amos and Anna Connell, was born in Columbiana county, Ohio, and died at the home of her daughter, at South Whitley, Ind., March 30, 1906, aged 76 years, 2 months and 13 days. She was united in marriage to Levi Fox in October, 1848. To this union were born nine children, three of whom have preceded her to the spirit world. Her husband, Bro. Fox, died April 30, 1875. She was again united in marriage to Bro. John Kinzie, in 1880, who died in 1884. She united with the German Baptist Brethren church when young. Funeral services by the writer from 2 Tim. 4:7, 8. Interment in the Spring Creek cemetery. Daniel Snell.

Lesley, Rebecca, died at her home near Delphi, Ind., of cancer, March 31, 1906, aged 59 years, 9 months and 7 days. She was married Samuel Lesley March 5, 1862. To this union ten children were born. The husband and one daughter preceded her. Nine children, one sister and two brothers remain. Interment in the Pymont cemetery. Services by Eld. L. T. Holsinger, from Gen. 2:18. Ellen Blickenstaff.

Longanecker, Maurice E., born in Miami county, Ohio, died near Lone Star, Kans., March 23, 1906, aged 38 years, 10 months and 7 days. He was sick just one week with pneumonia. He was a member of the U. B. church. A widow and seven children survive. Funeral conducted by W. A. Kinzie, assisted by L. L. Hoover, from John 14: Burial in Fairview cemetery. Chas. M. Ward.

McDaniel, Eleanor A., died at her home in the Sugar Ridge church, Ohio, March 8, 1906, aged 70 years, 7 months and 5 days. The deceased was a widow, her husband having died twenty-five years ago. She united with the Brethren church nine years ago and lived a consistent member until her death, which came with but a few minutes' warning. She was totally blind eight years and bore her affliction with patience. Funeral services conducted by the writer, in the Brethren church, to a very large congregation. Text, Psa. 116:15. E. H. Rosenberger.

Miller, Sister Mary C., of the Greenmont congregation, Rockingham Co., Va., died March 15, 1906, aged 60 years, 7 months and 23 days. She was a member of the church for thirty odd years. Her father, Michael Miller, mother and two brothers preceded her to the beyond. One sister is the only survivor of the family. Funeral at Greenmont by Eld. I. C. Myers, from Isa. 26:19. Interment in Greenmont cemetery. L. Katie Ritchie.

Miller, Sister Mary, died March 17, 1906, at the home of the homeless near Manheim in the bounds of the Fairview congregation, Pa., aged 69 years, 2 months and 6 days. She leaves a husband and two stepchildren. Funeral services were conducted at Fairview church by Brethren S. Zug and L. N. H. Beahm. Her body was laid to rest at Chiques cemetery. Henry U. Hummer.

Mohler, Sister Anna, nee Nill, wife of Ephraim Mohler, deceased, died March 17, 1906, at the home of her daughter, Mrs. J. C. Wenzel, near Leeton, Mo., aged 79 years, 7 months and 21 days. She was born in Wurttemberg, Germany; came to America with her parents when three years of age. When eighteen years of age she united

with the Brethren church, in which connection she remained until her death. She leaves nine children. Services by Eld. E. E. John. Interment in Mineral Creek cemetery. Lulu C. Mohler.

Mohler, friend Milton, died of heart failure at his home near Springfield, Pa., March 24, 1906, aged 37 years, 5 months and 25 days. He leaves a wife and six children to mourn their loss. Services conducted by Elders Israel Wenger and I. W. Taylor, at Mohler meetinghouse. Text, Heb. 12:1-9, 28, 29. Interment in adjoining cemetery. Aaron R. Giddel.

Petry, Anna, born in Preble county, Ohio, died March 14, 1906, aged 77 years, 9 months and 23 days. She was united in marriage to Solomon Petry, Dec. 24, 1846. To this union were born three sons and three daughters. Two sons and two daughters preceded her to the spirit world. She moved with her husband to Jay county, Indiana, in 1856; in 1903 to the home of her daughter, Mrs. George Strausburg. She was a member of the German Baptist Brethren church for more than fifty years. She leaves one son, one daughter, one brother and four sisters. Services conducted by the writer. Harvey Mote.

Reist, John E., was born in Canada and died in Elkhart county, Indiana, March 26, 1906, aged 82 years, 9 months and 21 days. He was the father of one son and four daughters. His life companion and one son preceded him to the spirit world. Funeral services by Eld. John Stafford. Alvin B. Cripe.

Rhodes, Sister Catharine, died at the home of her son, Jacob Rhodes, near Welsh Run, Pa., March 19, 1906, aged 84 years, 10 months and 24 days. Services were conducted at the house by Elders John Rowland and D. M. Zuck. Text, Job 5:26. Interment in graveyard adjoining Welsh Run church. John E. Rowland.

Saxton, Sister Susan, nee Young, born in Virginia, died in Leeton, Mo., Jan. 13, 1906, aged 63 years, 9 months and 22 days. In November, 1893, she was married to James Saxton, who survives her. She joined the Brethren church at Centerville, Mo., and for thirty-five years was a faithful member. Services by Eld. E. E. John. Text, 2 Cor. 5:1. She was laid to rest in Mineral Creek cemetery. Lulu C. Mohler.

Shindle, Bro. John H., died at the home of his brother William, at Upton, Pa., March 21, 1906, aged 24 years, 8 months and 21 days. He united with the church while attending school at Union Bridge, Md. Funeral services by Bro. Wine, of Union Bridge, from John 11:28. J. B. Oellig.

Shockey, Sister Catherine, wife of Bro. Daniel Shockey, died at her home in Washington, D. C., March 13, 1906, aged 56 years, 10 months and 20 days. She was a devoted member of the church many years. For several months previous to her death she was a constant sufferer. She is survived by a husband and two daughters. Services were held in her old home church in Waynesboro, Pa., conducted by Eld. J. B. Ruthrauff. Interment in Prices graveyard. Sudie M.-Wingert.

Seiber, Enoch, died near Camden, Ind., March 23, 1906, of paralysis four weeks previous, aged 62 years, 8 months and 19 days. He was born and raised in Juniata county, Pennsylvania; was next to the youngest of thirteen children. Three brothers and three sisters survive. He was married to Mary Yordy, near Camden, Ind., in 1860. To this home came eight children. The wife, four daughters and three sons remain. He united with the Lutheran church in 1888. Services at the house by his pastor, H. C. Struckenberger, from Gen. 5:24. D. A. Mertz.

Siders, Bro. Harvey, of Portland church, Indiana, born in Ohio, departed this life March 12, 1906, aged 61 years, 11 months and 8 days. He was twice married and his second wife and four children by his first wife survive him. Bro. Siders has been afflicted for many years, and when he united with the Brethren church was carried into the water and out of it on a chair. He called for the elders and was anointed sometime previous to his death. Funeral services were conducted by Bro. Joseph Spitzer, of Summitville, Ind., and interment made in the Green Park cemetery. Mary Garber.

Steele, Sister Sarah, widow of Harrison Steele, died at the home of her son at Stearns, Pa., March 25, 1906, aged 65 years. Three sons survive. Funeral services by Bro. John Schlosser and Mr. James Heitter at Springfield church. Interment in cemetery near by. Aaron R. Giddel.

Thornburg, Bro. W. S., died at his home, Muncie, Ind., March 29, 1906, aged 72 years, 4 months and 24 days. While walking along the streets of the city he sank to the pavement and passed into eternity. He had been in his usual health, Sister Thornburg stating that he left home in good spirits. He was united in marriage first to Rasher Thompson. This union was blessed with ten children. His wife died Sept. 10, 1901. His second marriage was with Mrs. Sarah Bailey. He with this wife united with the Brethren church in the city of Muncie, Ind., July 17, 1898. He was much interested in and greatly loved the church of his choice. He leaves a sorrowing wife, five sons and four daughters. Funeral services by the writer in the Brethren church in Muncie. Text, Isa. 3:10. Geo. L. Studebaker.

Ulrick, Anna Laura, daughter of Brother Fred and Sister Georgia Ulrick, of Fairview, Iowa, died March 2, 1906, of diphtheria, aged 6 years and 20 days. G. Gire.

Waide, William C., born in Mason county, West Virginia, died Feb. 18, 1906, at his home in Peek, Idaho, aged 63 years, 1 month and 26 days. He was married to Rebecca Suiter, Feb. 28, 1867. To this union were born eight children. He was a member of the Brethren church for about thirty years. His body was shipped to North Yakima, Wash., for burial. He was a great sufferer. He was anointed before he died. He leaves a wife, eight children, one brother and two sisters. Funeral services by Brethren J. N. Gwin and George E. Wise. Dora B. Day.

Weaver, Sister Carrie, wife of Bro. Willis Weaver, died of pneumonia, March 19, 1906, at her home near Hillsboro, Pa., aged 24 years, 8 months and 19 days. Sister Weaver had always been a helper in Sunday school and church work. She is survived by her husband and four children. Funeral services were conducted by Bro. J. F. Ram, assisted by Bro. Peter Knavel. Text, Psa. 90:12. Interment was made in Berkey cemetery. Maude Johns.

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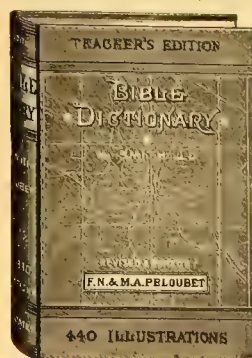
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NOTES NOT CLASSIFIED

Spring Creek church met in special council March 29, with our elder, Daniel Snell, in charge of the meeting. The report of annual visit was given. Two members were received by letter, and five letters were granted. Decided to organize a Sisters' Aid Society; also decided to hold meetings at So. Whitley in the near future.—Nora Ross, Kinzie, Ind., April 5.

Austin church met in council March 17, Eld. H. J. Lilly presiding. All business was pleasantly disposed of. We organized our Sunday school with the writer as superintendent and T. L. Woodiel assistant. We are to use the Brethren literature. Our love feast is set for June 18. If any members should be passing through our country at that time we would be glad to have them stop with us, or pay us a special visit for those meetings.—Robert Woodiel, Austin, Ark., April 7.

Lordsburg.—At the close of our district meeting, March 22, Bro. Ikenberry, from Arizona, preached for us, services beginning at 7:30 P. M. Sunday evening, April 1, the College Christian League gave a missionary program, beginning at 6:30 and occupying the Christian Workers' and preaching service time.—Grace Hileman Miller, Lordsburg, Cal., April 3.

Ray.—March 25 a few members of the east part of the Williston district met and reorganized our Sunday school; as some of the members had gone east it was discontinued during the winter. Bro. Bottorff was elected superintendent and the writer assistant. April 1 Eld. J. G. Wagenman came to us and delivered a very interesting discourse. Other members are moving among us for which we are very glad. We are much in need of a suitable place to hold services, as there is not even a school building convenient; but we hope for better things in the future. The members here are scattered but we feel that if we each do our duty God will bless our feeble efforts.—Morris Lough, Ray, N. Dak., April 7.

Boones Creek.—We began a revival meeting March 13, Bro. S. J. Bowman preaching until the 17th, when Bro. J. D. Clark, of Pleasant View, came to assist in the meeting, which continued until March 25. A good interest was manifested and three dear souls made the good confession. On the night of March 25 Brethren Clark and Bowman went to Oak Grove to begin meeting and continued until April 1. At this place two made application for membership. On Sunday, April 1, four were baptized at Knob Creek and four or five others were to be baptized in the near future.—Mary White, Jonesboro, Tenn., April 3.

Lick Creek church met in council April 8. Our elder, Christ Krabill, presiding. Business passed off in a Christian manner. Seven letters were granted. Delegate to district meeting Bro. William Krabill, and to Annual Meeting Bro. D. P. Koch. We decided to repair our church this spring. We elected Bro. Clyde St. John superintendent of Sunday school for the next six months. Arthur Sellers assistant.—Ida Esther Kintner, Bryan, Ohio, April 9.

Winona.—Yesterday husband was permitted to attend services after an illness of ten weeks. We feel very grateful to our heavenly Father for his recovery. Two doctors after consulting regarding his condition agreed there was no help for him only to undergo an operation. This we did not consent to. That same evening he was anointed. We dismissed the doctors and ever since he has been improving. I say again, God be praised for his goodness to us. The evening of March 28 we called a little council and reorganized our Sunday school. Bro. Keller was chosen superintendent and Bro. Albert assistant. We are putting forth an effort to have a series of meetings in the near future. Since my last report we have received some money from the Sisters' Aid Society of Greene, Iowa, one bag of clothing from Juniata, Nebr., and one box of quilt pieces from Sister Keller of Tip-ton, Iowa. We are very grateful for all these means of help to us in our work here.—Lizzie Hilary, 808 West 7th St., Winona, Minn., April 9.

Salem church just closed a series of meetings of one week, conducted by Bro. James W. Norris, of Donaldson, and Bro. A. J. Terrell, of Culver, Ind. Two were baptized and several others are near the kingdom, expecting to be baptized soon. We were all strengthened greatly by the meetings.—Sarah A. Hapner, Donaldson, Ind., April 9.

Blue River.—Our second quarterly council meeting for the year 1906 occurred April 7. Our church was well represented and much business transacted. We reorganized Sunday school with Bro. Loren Humbarger superintendent and Bro. Walter Swihart to represent us at Annual Conference. Two letters of membership were granted and one received. We agreed to hold our spring love feast June 9, 3 P. M.—Levi Zumbum, R. R. No. 12, Columbia City, Ind., April 9.

Erwin.—March 26, I started to Midway, Hawkins Co., and commenced the meeting March 27, continuing until April 2. During this meeting three souls were made willing to give their service to the Lord, two were baptized, one reclaimed.—A. M. Laughrun, Erwin, Tenn., April 6.

FROM CHICAGO.

A number of weeks ago Bro. Brallier, one of our students, in the Bethany Bible School, began a Bible class in the home of a family that has been interested in the Sunday-school work of the church here. The class has been kept up regularly, week by week, ever since. For some time the mother of the home has been more or less interested about her personal salvation, and a week ago applied for membership. Last evening she was baptized.

When a couple of the sisters went to visit her to talk over with her further about the step she was about to take, a young woman of about sixteen years came and also expressed her wish to be received into the church. A couple weeks ago her father had come home crazed with drink and beaten his wife so badly she was afterwards taken to the hospital and is now thought to be lying at the point of death from injuries received, and this girl has the support of a family of six children upon her-

self. Saturday evening when two of our sisters called on her she had three large clothes baskets of wash to iron. At eight o'clock Bro. Hoff and another brother called to examine her, preparatory to being received into the church. She then was to go to see her mother at the hospital, and one of the boys had run away from home and she had to hunt him. In all of this burden, which most of us who are older and more experienced would find a considerable strain to bear, she is standing up most bravely and sensibly to her duty. To those who knew the facts in the case, therefore, the baptismal scene last evening after the evening service was a very touching one. Will you not pray with us that he who said: "Come unto me all ye that labor and are heavy laden," may put his neck into the yoke with her that she may find rest, strength, comfort and wisdom through him as her personal Savior and Friend?

The students of the school have Bible classes in other homes where the need is almost as great. And when we consider, there are a hundred homes and more within reach if we had people to go into them where similar work might be done, carrying the Gospel from house to house, to the people who will not come to church to hear it, and yet whose hearts are starving for want of the Good News, and they are willing to listen to it when told sympathetically. How we long to have the hundred students to be the messengers of the Gospel in these places of darkness and burden and sin.

The readers of the Messenger can easily understand how we feel the burden of the responsibility in this and a dozen other ways that come upon us in our working together in this great city to help a little in redeeming humanity. And as you feel the burden with us sympathetically we are sure you will not wonder why we ask you continually to pray for the work of the church, the mission and the school.

Bethany Bible School, Chicago, April 9.

PITTSBURG, PENNSYLVANIA.

I spent last Sunday, April 1, in Pittsburgh. I see no reason for discouragement in the work there. The services on Sunday morning and evening were well attended. There are a number of young brethren and sisters located in the city, and I was glad to see so many of them present at the services. The trouble is, the membership is very much scattered, and sometimes a number of them are not present. Then, too, a few are indifferent; in fact, the Brethren church hardly suits them in the city. Brother Blough tells me, however, that there are some who stand by the work nobly, and are a great encouragement and help to him. The Sunday school and Christian Workers' meeting were fairly well attended, and on the whole I felt that the Pittsburgh mission is doing well. Brother Blough is determined, by the help of God, to do more and better work this coming year. His district should give him more encouragement and help. An earnest, consecrated sister could do a good work there. I spent Thursday at a Sunday-school institute held in the Pigeon Creek church, Washington Co., Pa. Bro. Virgil Finnell preaches there. He has a large territory and hard work; indeed I felt that there are few brethren making greater sacrifice for the cause than he is. This church was, at one time, large and flourishing, but from some cause it has diminished until now there are but few members. It will require hard work and correct living on the part of those who remain to revive it.

Huntingdon, Pa., April 2.

FIRST BRETHREN CHURCH, CHICAGO, ILL.

Our quarterly council convened March 31, with Bro. E. B. Hoff presiding. We were glad to have with us Bro. I. B. Trout, of Lanark, Ill., who gave us a short talk on B. B. report of the visit, enjoyed by all. There was an unusual amount of business before the meeting, all of which was disposed of in a pleasant manner. The report of the visiting brethren was one of the best that has ever been given in the Chicago church. Love and union exists throughout the membership.

This being the meeting preparatory to district meeting, there were three queries came before the meeting, two of which passed and go to district meeting. Delegates were elected to both Annual and district meeting, Eld. A. C. Wiand to the former and the writer to the latter. At our last quarterly council Bro. Hoff tendered his resignation as pastor and elder, to take place April 1, and at that meeting the work of securing a new pastor was given into the hands of a committee of five who reported that the services of Bro. D. S. Filbrun, of Ohio, had been secured, which was unanimously adopted by the council. It is impossible, however, for Bro. Filbrun to begin the work till immediately after Annual Meeting, therefore Bro. Hoff consented to continue till that time.

The report of the locating and soliciting committee for the new church on the west side was read, but owing to the lateness of the hour was not discussed and a special meeting was appointed for Friday evening. Nearly \$5,000 has already been subscribed by the members of Chicago church and we hope to have the immediate assistance of others, so that this much-needed churchhouse may be built at an early date. Our love feast was appointed for May 5, at 6 P. M.

Since our last report one dear young sister has been baptized into Christ and another came out at the close of Sunday school last Sunday and awaits the rite. We had hoped to have a series of meetings this spring, but so far have been unable to secure the services of an evangelist.

March 3.

A. F. Wine.

TO THE SUNDAY SCHOOLS OF MIDDLE IOWA.

I come to appeal to you in behalf of our work in India. We are lacking \$34.13 to make us able to support our third worker. God has so wonderfully blessed us, let us not dishonor him by doing less than we did last year in his field in India. Have we not more of this world's goods than last year? Can we give less to the Lord? What would this life mean to us without the knowledge of God and his free salvation and love for us? The same it does to the poor people of India! Let us improve our opportunities and create for ourselves greater possibilities, that we may glorify our Father more. What school will be the first to respond?

Mrs. S. B. Miller, Dist. S. S. Sec.
1060 Third Ave., Cedar Rapids, Iowa, April 2.

ANNOUNCEMENTS

- DISTRICT MEETINGS.**
April 17, Eastern Maryland, Frederick City.
April 18, Middle Pennsylvania, in the City.
April 19, Middle Maryland, in Broadfording congregation.
April 20, Northwestern Ohio, in the Logan ch.
May 1, Southern Ohio, in Wolf Creek congregation.
May 2, Southern Pennsylvania, in the Back Creek congregation, Upton house.
May 2, Northern Illinois and Wisconsin, in Milledgeville congregation.
May 2, 3, Eastern Pennsylvania, in Lancaster.
May 8, Western Pennsylvania, Manor congregation, Penn Run house.
May 10, 11, Second District of Virginia, in the Mt. Vernon congregation.
LOVE FEASTS.
Arizona.
April 14, Glendale.
Arkansas.
June 18, Austin.
California.
April 21, Glendora.
May 5, 2 pm, Tropic.
May 6, 11 am, Lordsburg.
May 12, 6 pm, Oak Grove.
Colorado.
May 5, team, Grand Valley.
May 27, Denver.
Idaho.
May 5, 6:30 pm, Weaver.
May 19, 6 pm, Payette.
Illinois.
April 28, 5 pm, Pleasant Hill.
May 5, 6 pm, Chicago.
May 5, 6 pm, Panther Creek.
May 6, 1 pm, Pine Creek.
May 26, 6:30 pm, Polo.
May 26, 27, 3 pm, Hickory.
May 26, 27, 1 pm, Yellow Crk.
May 26, 30, 1 pm, Cherry Grove.
June 9, 6:30 pm, Naperville.
Indiana.
April 21, 5 pm, Four Mile, White Water house.
April 28, Nettie Creek.
May 5, 3 pm, Pleasant Hill.
May 5, 6 pm, Mississinewa.
May 6, 1 pm, English Prairie.
May 6, 12 pm, Summit.
May 12, 4 pm, Salimonia.
May 17, 4 pm, Pipe Creek.
May 20, 6:30 pm, Ft. Wayne.
May 26, 1 pm, Tippecanoe.
May 26, 5 pm, Bethel Center, 2 mi. W. of Hartford City.
May 29, 4 pm, Bachelor Run, at Flora.
May 30, Baugo, 3 mi. N. W. of Wakarusa.
May 31, Ladoga.
May 31, 5 pm, Rockrun, 5 mi. S. E. of Goshen.
June 16, 5 pm, Elkhardt Valley.
June 16, Monticello.
Iowa.
May 5, Maple alley.
May 5, 3 pm, South Keokuk.
May 19, 4 pm, English River.
May 26, 6 pm, Prairie City.
May 28, 10 am, Iowa River.
May 26, 2 pm, Kingsley, east of Ottawa.
May 26, 27, 1 pm, Coon River.
May 26, 10:30 am, Franklin county, Des Moines.
May 30, 31, 2 pm, Panther Creek.
June 16, 10 am, Greene.
Kansas.
April 28, Appanoose.
April 28, 2 pm, Larned.
May 3, 5 pm, Fredonia.
May 4, 2 pm, State Creek, at Conway Springs.
May 5, Pleasant View.
May 5, 9 am, Quinter.
May 5, 2 pm, Eden Valley.
May 5, 6 pm, Fredonia.
May 5, 6 pm, Morrill.
May 5, 6 pm, Peabody.
May 5, Kansas Center.
May 6, Ottawa.
May 6, McPherson.
May 12, 4 pm, Cedar Creek.
May 12, Verdigris.
May 12, East Maple Grove.
May 12, 2 pm, Holland.
May 12, 3 pm, Newton.
May 12, 4 pm, Salem.
May 12, 6 pm, Parsons.
May 12, 6 pm, Monitor.
May 13, Prairie View, Scott county.
May 19, Kansas City.
May 19, 1 am, Bellevue.
May 19, 4 pm, Pleasant Grove.
May 19, 6 pm, Scott Valley.
May 2, 2 pm, Maple Grove.
June 2, 5 pm, Manitowish.
June 16, 6:30 pm, Altamont.
Maryland.
April 28, 1:30 pm, Pipe Crk.
May 5, 2 pm, Meadow Branch.
May 12, 6:30 pm, Baltimore, Fulton Ave. house.
May 19, 2 pm, Pleasant Hill.
May 26, 27, 1:30 pm, Manor.
June 2, 2 pm, Brownsville.
Michigan.
May 5, 5:30 pm, Black River.
May 26, 6:30 pm, Woodland.
Minnesota.
May 19, 12 pm, Hancock.
May 26, 2 pm, Wroughton.
Missouri.
May 3, 5 pm, Peace Valley.
May 26, 4 pm, Carthage.
Nebraska.
May 5, 5 pm, South Beatrice.
May 12, 6 pm, Beatrice.
May 26, 2 pm, Goodbury.
May 27, 6 pm, Lincoln.
June 30, Sappa Creek.
Ohio.
May 2, 4 pm, Wolfe Creek.
May 5, 6 pm, Logan.
May 10, 4 pm, Lower Twin.
May 12, 4 pm, Donnels Creek, New Carlisle house.
May 12, Rome.
May 19, 10 am, Swan Creek.
May 19, 2 pm, Hickory Grove.
May 26, Pleasant Valley.
May 26, 4 pm, Bear Creek.
May 26, 10 am, Wyandott.
May 28, 2 pm, Newton, Sugar Grove house.
Oklahoma.
April 22, 4 pm, Hoyle.
April 28, Mt. Hope.
May 5, Monitor.
May 5, Big Creek.
May 6, Guthrie.
Oregon.
May 19, Rogue River.
Pennsylvania.
April 28, Greentree.
April 30, and May 1, 1:30 pm, Philadelphia, Dauphin St. above Broad.
May 5, Big Creek.
May 5, 2 pm, Hardsell.
May 5, 4 pm, Maiden Creek.
May 6, 1 pm, Harrisburg.
May 6, 6 pm, Roaring Spring.
May 7, 8, 9:30 am, Middle Creek.
May 7, 8, 1 pm, West Greentree, Greentree house.
May 7, 1 pm, Fairview, (Eastern Pa.)
May 9, 1 pm, Mountville, East Petersburg house.
May 9, 10, 11:30 am, Springville, Mohler house.
May 13, 4 pm, Big Swatara.
May 13, 5:30 pm, West Johnstown, Roxbury house.
May 19, 2 pm, Reading.
May 19, 4 pm, Carson Valley.
May 22, 23, 9:30 am, Tulpehocken, Heidelberg house.
May 23, 24, 2 pm, Lost Creek.
May 25, 4 pm, Dry Valley.
May 26, 2 pm, Woodbury.
May 26, 4 pm, Ephrata.
May 26, 27, 1:30 pm, Welsh Run.
May 26, 27, 2:30 pm, Perry, Farmers Grove house.
May 27, Pittsburg.
May 27, 28, 10 am, Upper Codorus, at Black Rock.
May 27, 6 pm, New Enterprise.
May 29, 30, 9:30 am, Conestoga, Bridland house.
May 29, 30, 10 am, Black Creek, Upton house.
May 29, 11:30 am, Little Swatara, Zeigler house.
May 31, 9:30 am, Spring Grove.
June 1, 2 pm, Buffalo Valley.
June 2, 3, 10 am, Hade.
June 2, 5 pm, Manor, Penn Run house.
June 5, 6, Midway.
June 5, Glenhope, Cheat Crk. house.
June 9, 10, 10 am, Lower Cumberland, Mohler house.
Virginia.
May 5, Fairfax.
May 5, 3:30 pm, Flat Rock, at Timberville.
May 5, Mill Creek.
May 12, 2:30 pm, Beaver Crk.
May 19, 4 pm, Botetourt, Valley house.
May 28, Midland.
West Virginia.
May 5, Chestnut Grove.
Wisconsin.
May 26, 6:30 pm, Maple Grove.
June 9, 10, Barron.
June 23, Ash Ridge.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil 1:17.

VOL. 45.

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AROUND THE WORLD

THE ant is a wonderful, industrious little creature, certain species of which have an almost incomprehensible amount of power in their way. Scientists, in studying the life and ways of these little creatures, find them to have a strong tenacity of purpose, and such a warlike spirit that within their circles they support armies of idle and otherwise useless fighters, not only for the purpose of defense or protection, but to infringe upon their neighbors as well. It is astonishing what prodigious strength and activity they display in everyday life. By close study it has been demonstrated that the ant is able to support in the air a globe weighing eight hundred times its own weight. As a fair comparison a man, assumed to weigh one hundred and sixty pounds, would have to be able to lift a weight of nearly one hundred and thirty thousand pounds, or a seventy-five-ton locomotive. They possess such a remarkable amount of strength in their jaws that they are able to grasp and hold a coin weighing over five hundred times their weight and hold it while suspended in the air. This species of ant is found in South America, and it is claimed that it is the custom of the natives, in case of a wound in the flesh, to induce these insects to bite the two lips of the wound, after which the body is severed from the head, thus serving the same purpose as stitching.

AN ant has been seen to drag, or pull across the ground to its little nest a small coach set on four wheels, weighing about thirteen hundred times the weight of the ant, which again would place man, by comparison, in possession of such an amount of strength as to enable him to pull a hundred-ton-railroad train. The ant is numbered among the fiercest fighters of all living creatures, man included. In many instances they are able to outdo the caterpillar and drag to their nest the mangled body. Oftentimes they get into combat among themselves, and with their strong fighting instinct, the battle does not cease until one or the other has succumbed. They are also found to be partial to sweets in general, and in some instances they keep in their colonies small louse-like insects, which are to them what the cow is to the farm family, from which they extract the sweet fluid in their bodies. It is remarkable that God should give to the ant more strength than he has seen fit to give to man, considering his weight, but such is known to be the case.

LAST Saturday night a shocking crime was committed in Springfield, Mo. A mob took three negroes from jail, hung them and then burned their bodies in public. Intense excitement prevailed in the city all day Sunday. Troops were rushed in to prevent a threatened conflict between the whites and the blacks. The Governor has offered a reward for the arrest of the leaders in the crime, and is determined to punish the guilty parties to the full extent of the law. The strong feeling of hatred between the two races is to be deplored, for it is certain to lead to trouble on a large scale in the future. This race hatred, however, is no worse in the South than in the North. What occurred at Springfield, Ohio, a few weeks ago, shows that the mobs in one section of the country are as capable of visiting vengeance on the colored man as the other.

LATE reports indicate that the violent eruptions at Vesuvius have subsided after devastating a section of country seventeen miles square. In this territory were a number of large cities, and some of them have been completely destroyed. The railroad around the mountain was put out of service for the time, and the line running to the summit was completely destroyed. Pompeii escaped with little damage, but on account of the strong southeast winds ashes and cinders were spread all over Naples to the depth of six inches, and resulted in the destruction of considerable property. The loss of life will exceed one thousand. In some of the cities ashes are piled up to the depth of ten and even twelve feet. Though the danger appears to be past, the mountain is still enveloped in a thick haze, and a great volume of black smoke is steadily emitted. There were two streams of lava that flowed down the sides of the volcano, varying in depth from ten to forty feet, and in places the red-hot mass was several hundred feet wide. It will require months for this molten matter to cool, and years to repair the damage done to the section of country disturbed.

THE Supreme Court has handed down a momentous decision regarding divorces granted to parties outside of the state in which they reside. It is decided that such divorces are not valid. The effect of the decision therefore is that divorces like those obtained in South Dakota by the acquisition of a temporary residence for that purpose are valid in the state in which the couple resided only so long as their legality is not attacked. It follows, therefore, that a divorce in order to be beyond attack, must be obtained in the state of which both parties are residents. It is estimated that at least 20,000 children are affected by this decision. These are offsprings of marriages based on divorces granted when but one of the parties resided in the state issuing the decree of separation. This may yet pave the way for a general divorce law, such as will be legal in all the states, and thus do away with the loose marriage regulations found in some of the states.

PUBLIC buildings in various parts of the United States have cost the government an immense sum of money, and there are constant demands for more. The buildings now owned by the government cost \$134,791,300; the building sites cost \$30,430,212; extensions and alterations cost \$8,146,996; for maintenance and repair the government has spent \$154,472,462, and the annual expense on this account is now more than eleven and a half million dollars. Of the total amount Illinois has received over nine and a half million dollars. Some of the oldest buildings still occupied are found along the New England coast. In Alaska buildings are still in use which were acquired from Russia in 1867. The public buildings of Monterey and Santa Fe, New Mexico, were acquired

from Mexico at the close of the Mexican war. Those at St. Augustine and Pensacola, Fla., were acquired from Spain in 1821 and are among the oldest buildings still in use for public purposes. The Hawaiian public buildings were acquired by annexation in 1898.

SOME men have a very exalted idea of the dignity of labor, when that labor is their own. Their idea is so exalted that with little or no provocation they will quit work, loaf around the streets and in the saloons, and let their families go hungry and without sufficient clothing. That is why many women go out and work wherever they have a chance or take washing home. They more often have the sense to see that they can get along with a little less dignity much better than they can without food and clothes. Recently a judge in sentencing a man to jail for thirty days said: "This morning I saw a contractor almost begging men to work for him. He was offering a good price for common labor. Yet he didn't seem to get it. Men would rather stand up against a lamppost or against a wall than accept this honorable employment in lieu of anything better. That is the kind of men that these wash-women and these cooks about town support." It might be a good thing if there was a legal and simple way to make a man work enough to provide for himself and family.

JAPAN will not lose its camphor laurel trees, for there is a stringent law that when one of the trees is cut down, another must be planted in its place. The tree is hardy and long lived, and attains an enormous size. It is covered with a small leaf of a vivid green color. The seed, or berries, grow in clusters, resembling the black currant in size and appearance. The wood of the tree is very useful, being employed for every purpose, from cabinet-making to shipbuilding. This is the best possible way to prevent the destruction of a very desirable kind of timber. It would be well if care of this kind were used in America, for at the present rate of destruction it will not be many years until some of our most useful trees will be practically destroyed. Some of the people are realizing this, and it seems probable that some laws will be enacted to protect the best woods of our forests.

THE Russian mutineers were tried and some of them executed for their crime. But there were many people in the country who thought they were patriotic men who had died for the good of their native land. So much reverence was shown them that the bodies of four of them were taken from their graves, carried out to sea and buried there. The authorities at Otchakoff issued a public order that visits to the burial place of the mutineers and the placing of wreaths on the graves must cease. The burial of the bodies at sea at night surely is a good way to keep people from going to their graves, but it will not change the minds of the people regarding them. Time and the trend of events in Russia will decide whether these men who are now called mutineers are to be considered patriotic or criminal.

OHIO seems determined to put a stop to hazing by college students. The legislature has passed a law making hazing a misdemeanor punishable by a fine of \$200, or imprisonment for six months, or both if deemed advisable. But the law goes further. It fines the teachers who knowingly permit hazing. It will thus be seen that both the students and the teachers are to be dealt with in case of a violation of the law. But the law is a reasonable one and ought to be rigidly enforced. Paul, the inspired man of God, says that the law is made for the disobedient, and that it is good if used lawfully.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE HEADLIGHT.

BY ADALINE HOHF BEERY.

Springing from out the darkness,
With rumble, shriek and roar,
A train spurs down the valley,
With blazing eye before;
No beetling cliff disturbs it,
Before no chasm it quails,
Assured of speed and safety
While clinging to the rails.

Unblinking in the tempest,
The great eye forward leaps,
In level stretch rejoices,
Thro' midnight tunnel peeps.
Till like a panting victor,
With shout and ringing cheer,
The terminal it reaches,—
The run is clean and clear!

O soul, with zeal abounding,
In whom high motives burn,
Do thou look straight before thee,
Nor right nor leftward turn;
Thy path leads to the city
Where Christ the Lord doth shine;
Thine eye fix on its towers,
Nor waver but a line!

Here looms a threatening trouble;
There frets a constant care;
Here thoughtless, gay companions
Thy holy purpose dare;
But if thine eye be single,
And meet the Master's gaze,
Nor wreck nor dark can hinder
The overcomer's praise!

Huntingdon, Pa.

STICK TO YOUR COLORS.

BY W. B. STOVER.

THERE comes a time in the life of nearly every person who grows fuller and fuller with the great idea of work for the Lord, fuller and fuller with the lofty conception of missions to all the world, a time when he is confronted with the question as to whether he had better work all he can with the church, and the order of the church, and the missionary machinery of the church, or step out for fields that look wider than any the church presumes to occupy.

Such a time does come to most people who are active and burning at heart to do more and be more for the Master, and we need not try to deny it. It does not come repeatedly, but that thought comes once in a lifetime to most of us. And that it comes is no discredit to a man.

May I recall a bit of our own experience? It is this. Twelve or more years ago I was anxious for the greater work of the greater fields, and it seemed to me that the hope of moving rapidly was not bright. I loved the church as I do now, but I had not a wide experience.

I read all the mission magazines I could get,—and the Bible. I was full of missions. I volunteered to go to the lands north of Calcutta, and had some correspondence with the Mission Board. The Mission Board did not show themselves running over with the idea of getting me to go quick, and I felt disheartened. I confess it now. And if I were on the Mission Board now, and had to deal with the question as they had to deal with it, I think I would be doing just as they have done. I did not see it so then.

Well, I got it into my head that better than to wait and wait and wait, no one was sure what for, as I thought, it were better for me to glorify God by going out under the Missionary Alliance, or some other good mission board, of which I had been reading not a little. And I was in earnest about it.

Somehow, praise the Lord, I did not offer my services under the Alliance, and neither did I do that foolish thing which looks so sweet in the eyes of innocence when nestled in a good American home,—go independent, but I waited, was appointed by our

Board and our general church assembled, and was sent to India.

Now the Alliance people are splendid people. There are none on the field here whose associations we enjoy more than theirs. They are plain mannered and plain lived, and that strikes a Dunker brother where he usually stays.

And as to independent work, one needs only to look at the proposition from the India side more, and from the America side less, to see where that lies. I have had contact with so many dear misled independent missionaries that I simply sorrow for those who contemplate the so-called life of faith, where you don't trust any mission board, nor any man, but God alone!

Really, there are so many sides to the question, and so many unfortunate sides to it, to going independent, that I consider a man is putting his spiritual life into jeopardy when he sets out for a heathen field on such lines. Why? He will see the other side of the picture here, and then his first sincere faith, never sincerer, will be called into question, the leading of the Lord God will be called into question, and his whole religious belief will follow, going right into the same crucible. That's hard on a man.

Moreover, when here, on the field, we meet not a few well-educated, very finely cultured native people, whom we have always called heathen while at home. When you refuse to work in harmony with other workers of your own precious faith, do you think these bright-minded heathen will suppose they could find congenial companionship with you? They see through us quicker than we see through them, for we are not given to judging the motives of others.

I am glad every time I think about it, and I think about it frequently, that I did not waive some precious gospel doctrine in order that I might be a missionary quick-off, and glad that withal I did stand by my colors. Now it seems to me there is more in that faith and more in that form of doctrine that there used to be. I know, too, that if I had stepped aside just a little, it would seem to me now that there was less in that faith and in that form of doctrine than there used to be.

I want to say to our young members who are full of the missionary spirit,—*Stick to your colors.* There are doubtless those who think we ought to be going faster. Grant that we ought to be. I am not arguing to slow up. But the way for effectual speed is to stand together, and work together, and run together. Is the church not praying enough? *You pray more.* Is the church not doing enough? *You do more.* Is the church not giving enough? *You give more.* Is the church not alive enough? *You live more.* Does the church not sacrifice enough? *You sacrifice more.* The church is made up of such as you. When you are more, the church will be more. Do not blame another for what you see is lacking.

Stick to your colors. By doing so you can be of more glory to God among men than by your not doing so. In the first place, whether one is with his church or quite independent, he will grant that he can do as much work in the field if with it as if not with it. I would say he can do more, but we will say for argument that he can do as much. In the second place, working with his church, he is a constant influence for good to the home body of believers, which influence is about as large as his influence on the mission field will be. If you count this reflex influence at all, the influence for good, as I see it, is twice as much when a brother works with the Board as when he works independent of the Board, or with some other connection. I am speaking of our own people, and of our own Brethren. It is more than twice as much, but we will say only twice as much.

Stick to your colors. Suppose a brother willing and able to support himself, and willing and able to go to some foreign field for the work. The thing to do is to say what you have to say to our own Mission Board, and if you go out at all, go out under the Board. They will not take it amiss if you come offering to support yourself! They will not be offended at that! Why should any one do so under other Boards, and you not do so under the direction of our Board? The Lord will be better pleased with

you now, and after ten years you will be better pleased with yourself for not having gone on a tangent, and perhaps your work may become something permanent, which would not happen if you were alone. There is a lot more might be said on this question, but it sums itself up into one general conclusion: *Stick to your colors.*

Bulsar, India.

A MAN AFTER GOD'S OWN HEART.

BY GEO. D. ZOLLERS.

SUCH a man was David the son of Jesse, not because he was more angelic and superhuman in make-up, for he was a man "subject to like passions as we are," but when he communed with God he did it with a well-rounded-up confidence, and his prayers were heard. He did not parade his statesmanship and kingly prowess before the populace, and secrete the defects of his weak humanity beneath a public exterior, but he weighed the weak side of his life on the balance and often deplored his defectiveness at the penitential altar. Said he, "Behold, thou desirest truth in the inward parts, and in the hidden parts thou shalt make me to know wisdom." A man of wisdom, with rare gifts loaned to him by his Maker, will scrutinize the depth of his heart to effect a cleansing throughout, so as to adapt himself to the purpose of his God.

Too many achievements, we fear, do not emerge from the internal source of a purified heart; and hence are not permeated by the Divine Spirit. So it cannot be said of us when in that wayward trend that we are men after God's own heart. It means strength to learn our weakness, as the cable of the mariner's anchor in the hideous storm shock is determined by the uniform strength. Make the weak parts strong, and aim at well balanced character. Many a poor creature has paraded his strongest faculties before the public, and charmed himself and his adherents for a time, and ended his career with a fearful collapse.

David was a man after God's own heart, because he studied his weakness, and confessed his faults. When this human sentiment blends with the divine, "the Spirit helpeth our infirmities," and God himself will shine in the gifts which he has imparted to man. "Who maketh thee to differ from another, and what hast thou that thou didst not receive? then if thou didst receive it, why dost thou glory as though thou didst not receive it?" "We are not our own," and our dependence upon the divine support should permeate every message, written or verbal.

Men who have been the world's greatest benefactors have been men who have weighed their lives upon God's balance, for as he "weighed the mountains in scales, and the hills in a balance, and holdeth the waters in the hollow of his hand," and as scientific disclosure indicates that even the Sahara Desert is recognized in the equiposed plan, therefore the elements of human character must be weighed or it will be found "wanting in the ultimate, like frail Belshazzar." When David sinned he avowed that he was the identical man, and excused the innocent sheep in glorying contrast to King Saul, who said the "people did it," hence his humility, penitence and confession rendered him a man after God's own heart.

South Bend, Ind.

THIS DAY ONLY.

TO-DAY is the only assured opportunity we have for expressing our love to our dear ones. Yet few of us live and love in full recognition of this fact. The illness of a loved one is a reminder that speaks this message to us. To enter the home and realize that the familiar voice of welcome is silent just now, helps one to ask himself whether there would be longings for the return of unused opportunities if that voice should never speak again. To-day is filled with opportunities that are still ours. To use them to the limit of our loving powers, as though these opportunities were our last, is only to live as God would have us live. And if they are the last, what blessed memories they will make!—S. S. Times.

The Ministerial Problem

By GALEN B. ROYER

The Author kindly asks that the readers reserve the forming of opinion and criticism until the last article is read.

- I. The Condition of Our Ministry.
- II. The Need of the Church.
- III. Why are not More Ministers Called?
- IV. The Kind of Minister the Church Needs.
- V. The Church's Part.
- VI. The Minister's Part.
- VII. Some Suggestions Looking Towards Remedy.
- VIII. The Real Difficulty and Its Remedy.

V. THE CHURCH'S PART.

If the church's method of caring for her ministers in the past has not been in every particular up to the standard taught in the Bible, it must be remembered that the plan has done much to maintain a humble, unpretentious corps of men who had more power with God than they have had the praise of men. If the method has been such that aggressive work on the frontier has not been carried on as it should have been, it is a fact that the plan has maintained purity, simplicity and nonconformity to the world fairly successfully, and has through other influences spread the faith into new parts.

No method is without faults, weaknesses. To be without these is perfection; and perfection is not attained in this life. This admission, however, should not discourage us to seek that method of caring for our ministers which will by God's grace come nearest the Bible plan both in spirit and letter.

If we look simply at the letter of the law, even under the old dispensation, nothing is more plainly taught than that the ox which treadeth out the corn must not be muzzled, that they who labor in the temple live by things offered to the temple. If the law which is a schoolmaster to Christ teaches anything on this subject at all, it teaches that he who serves the church in spiritual things is to live from the temporal things of the people thus served.

Will the dispensation of grace be different? During the ministration of Christ with his apostles, they took neither scrip nor purse with them as they went forth. This shows clearly that they expected to get their living from the people for whom they labored. When the seventy went out it was on the same terms. It is true they did not send word ahead to the places they expected to visit, "Now we will come that way providing you raise so much for our support, or for our labor." Yet right on the face of their going it is plainly stated, not in words but in acts, "We must have our food and lodging from you since we labor for you." There is no record of this ever failing for them, either.

Paul is a remarkable example, and too often but one side of his life is emphasized by the Brethren. It is true that on one occasion he lived and labored for a church upwards of two years, making his own living at his trade, thus not being chargeable to any one. But no one will for a moment think that he followed his trade among all the churches which he established. Far from that. Paul is not known in the first century as a great tentmaker, or tent merchant, a central factory at Corinth, and sub-offices where he dealt out his goods in the various church centers he established over Asia Minor. No such thought ever enters the mind as one reads the Acts and epistles. On the other hand, he was known as the Gentile apostle, the founder of churches, a sufferer for Christ Jesus, a hero for Christ, and so on. Now such thoughts of him arise because he gave himself wholly and solely to the preaching of the Gospel and depended upon the charities of the churches, or perhaps more specifically, some of their members, to afford him his living, shelter and clothes. These things came to him, too, in such a way that he was under no obligations to the parties thus rendering him aid. He was grateful to them, understand,—very appreciative was the old apostle,—but he never felt his hands tied and his lips sealed against the truth because of such help. The help came after the service, voluntarily rather than stipulated beforehand.

Collections for the work of the church were not an uncommon thing in Paul's day. There was no sur-

prise on the part of the churches to whom he appealed in behalf of the poor in Jerusalem; but had this been the first collection there would have been a refusal at least among some.

Jesus emphatically says (Luke 10:7), "The laborer is worthy of his hire." Now the church's part is to furnish the "hire" to those who labor for her. Any other course is not according to the Word or the will of God. Let the church drive that stake so deep she can never pull it up, but shall hereafter use it as one guide in her work.

But neither this statement, nor the teachings of the scripture, necessarily means that the church shall turn over a new leaf and begin with a supported or salaried ministry. The history of the past, the teachings of the New Testament would not justify such a conclusion. That method must be sought which will keep down to a minimum the evil and hold up to a maximum the good.

The church has two kinds of problems before her, each needing just a little different treatment. The city requires one and the country another.

The city church, where the concentrated forces of evil are at work, needs every moment of all her time to fight. Her pastor should be diligent from early morn till late in the evening,—in the early morn, instead of sleeping away precious hours uselessly, communion with God so that he may be a mighty force against evil during the day. Just as soon as he can, he should leave his home and be out striving against sin everywhere. The truly wide-awake city pastor has no time to make his living and should be fully supported and well supported in his work. There is no assurance of success otherwise.

But it does not follow that the country churches should be likewise treated. Here again there seem to be two conditions arising requiring just a little different treatment. There are congregations without a minister at all, and in a run-down condition. The best and only thing to resuscitate quickly such a body is to have some minister move in, and his temporal wants be supplied while he gives his entire time to its spiritual needs. Such a minister should during this period work for two things,—a revival of grace in the rank and file of the membership, and the calling of men to the ministry. Having succeeded in calling two, three or five to the ministry, he should stay just long enough to get them started in the good work. Then either take equal place with them without a direct support or else move into another congregation where there is no minister and seek to repeat the result.

How, then, shall the church having the five ministers help bear the burden of the ministerial labors if they are not to have any support? This can be easily managed in a number of different ways. These ministers can be exempted from paying their share of church expenses in consideration of their preaching at their regular appointments. The church can create a fund and call it the home church ministerial and missionary fund. When the minister must drive far on Sunday to meet his appointment, from this fund the deacons can hire a man and team the Saturday before to go into the minister's field and labor for him and his horses while he is preparing to preach the Word. Different congregations have already adopted some such measures of sharing the burden of labor with their ministers, and it is working well. It shares the load. Where the congregation has shown a disposition to help the ministers, there has never been a lack of method of doing it in a most acceptable manner.

But some of the ministers are so well off they do not

need help. They have a driving team and they can as easily afford to lay off a day to get ready at their own expense as the membership can raise the fund. This does not excuse the church from doing her part. If the minister does not need this help, let the church show enough life and interest in the spread of salvation that she will raise the necessary amount and send it to some struggling congregation whose minister is poor, and then help will come in well. The point is "the church's part," and there cannot be a condition arising in which a church is fed spiritually, but that she should turn right around and share of her bounty.

On the other hand, here is where the church has signally failed in the past. She has asked her ministers to do her preaching for her, pay their full quota of church expenses, feed the people each Sunday after services, should the minister have the fortune of living near the meetinghouse, and often show no appreciation for all this labor and sacrifice. Shame should cover the faces of the majority of the churches for this thing actually occurring. To-day the shortage of ministers and their lack of reaching out may be lying far more at the door of the church than she is willing to accept at first thought. How many elders past seventy have been called to the ministry, labored all their lives for their home congregation, preached the funerals of their families and never received a cent for the entire time. If the minister gets any encouragement he usually must go from home to receive it.

Now, Brethren, do not resent this statement because it touches your pocketbook. One miserly deacon or laymember who is grabbing everything for himself, trades with the minister of his own congregation in such a way as to get the best of the bargain every time he can, does more to retard the growth of the church than all the labors of the ministry combined can do towards advancement. It is sad, sad that such are in the church. The only remedy in such instances is that the better element must outstride such penuriousness and render such assistance as is due the minister for his home labors.

The most striking thing yet is that a home minister will go away and hold a series of meetings in a strange congregation where he does not know the conditions, throw himself into the work, and a glorious revival will follow, when at home he never undertakes such a thing. Why? The home church does not invite him in the first place; and her past record is that she would not in any way help bear the burden of the meetings even if he should take hold. There are here and there some noble exceptions to this custom.

Proper helpfulness on the part of the church would put an end to the disposition on the part of some newly-elected ministers not to accept the call because they do not feel able to serve the church and take care of their families. The spirit of service would be begotten in them and they would take hold earnestly and hopefully.

This spirit of helpfulness would train men rapidly, and it would not be long until the church would have a force of active, stirring ministers to preach the Word everywhere.

To conclude the church's part in this great work, one cannot help but believe that for the highest purity, the freest Gospel, and the greatest power of the church in the world, the country congregations as much as possible should all be equipped by a "free" ministry. This of course can be maintained only by a goodly number being called and properly encouraged.

The country church in all probability will always be the backbone of the Brotherhood. The power of the church will rest with the kind and quality of the country membership. To make these the best it is necessary that the minister be unhampered in his teaching and be allowed to rebuke in all "long suffering and kindness" without any restraint. This can only be done by a "free" ministry.

Elgin, Ill.

INDIVIDUALITY is everywhere to be spared and respected as the root of everything good.—Richter.

THE NEW MEXICO MISSIONS.

BY JAMES M. NEFF.

SINCE the writing of my last communication that appeared in the MESSENGER, Bro. C. H. Brown, of Hope, Kans., has removed his family to Lake Arthur and is now located with us. Bro. Amos Leedy, of Navarre, Kans., spent several days with us and March 11 Bro. Leedy accompanied the writer to a new schoolhouse a distance of fifteen miles by private conveyance and preached to a very attentive audience. This was the first service held by the Brethren, and indeed the first religious service of any kind held at that point, and a very encouraging beginning we feel we have made. If the Lord will, we will keep up a regular appointment there. Eld. Jacob Wyne, of Lintner, Ill., was with us over Sunday, March 25, and preached for us in the hall here in town. Both Bro. Leedy and Bro. Wyne purchased property near us, as other members have done since my last writing. There are six Brethren ministers already owning property in Lake Arthur, so we are encouraged with the hope that we will soon have strength sufficient to accomplish something worth while in this new field. On the Sunday last mentioned there were four Brethren ministers in Lake Arthur. The M. E. minister preached in the morning and Bro. Wyne at night, and the rest of us listened. So you see with four of our own ministers and one sermon a Sunday the state of things is becoming so much like what we have been used to back in the older churches that if we preachers can succeed in shutting our ears to the cry of the unworked fields around us we will soon begin to feel very much at home. But I certainly cannot believe that this is to be the rule here. We are not thoroughly organized for work yet. When we are, we expect to average better than one sermon a week to every four preachers.

And yet I suppose there are places where no better an average of work is made. And it looks to me sometimes as if the preachers feel easy and satisfied with such a state of things. I wonder if they really do, and if so, how they can. If a man feels that he is really called of God to preach, how can he be satisfied and conscience-easy at doing so little in his holy calling? If he doesn't feel that he is called of God to preach, how can he try to preach at all? These are questions which I cannot answer.

But some of you are perhaps wondering how we have been enjoying tent life in winter during these few weeks of my silence. Well, we have been surprised at the ease with which we have been able to keep comfortable both day and night in a tent, but we are now living daytime in a little box house, seeing shingles instead of canvas as we lean back on our camp stools and look up; and this change is one of the reasons why I have not taken time to write for awhile. With a view of going back to the mission wagon soon, and wanting a place more secure than a tent for the storage of a few things we will not need on our trip, we secured a lot and built a little box house twelve by twenty feet with a one-slant roof nine feet high in front and seven feet high in the rear, retaining the tent as a sleeping apartment.

Do you wonder why we did not build something more commodious and commanding? Well, because we are getting used to "roughing it" because we live in New Mexico, and incidentally because we could not afford anything better. Some of our neighbors live in similar houses, some in tents, while in the village are some very beautiful homes. But the number of new beginners and poor people is sufficient to save us any great embarrassment on account of our humble manner of life. For seventeen years I have had a right good opportunity of observing that health seeking and money getting do not go well together; but in all these years my family has been above want for life's necessities and we have had a thousand things to be thankful for. Some days have been very dark and we have suffered some afflictions which seemed specially heavy at the time, but now we can see that the Lord has been unchangeably good and merciful.

Now we can look out the door of our humble cabin

which stands on an elevation just sufficient to command a view of the wide expanse of level valley that stretches away to the north. A few miles to the east and beyond the river rises a low bluff which marks the line between the valley and the "staked plains" of country, which extends far into Texas, hundreds of miles to the north and east of us. Looking southward the waters of the Pecos river may be seen sparkling in the sunshine and the next town nine miles away rises plainly into view.

To the west the prominent objects are the El Capitan and White mountains, and the appearance of a ragged edge is given to the whole western horizon by other ranges of mountains which are more than a hundred miles in the distance. Near by and in full view is one of these wonders of the Pecos Valley, an artesian well that throws its column of water five feet above the ground, and then falls in sparkling sprays into a pool and sends out little rivers of refreshing water which flow by on either side of us to bless us and our fellow-townsmen throughout the village. We are even in hearing of the sound of its perpetual gush, which again and again reminds us of the unlimited resources of the Almighty, who while he blesses one land with showers from above, refreshes others with fountains from beneath, and so shows his goodness to us all in measure far beyond our deservings.

I have just returned from a hurried trip to Kansas City, where I went to look after the shipping of my library and some household goods which have been in storage there for a year. On the way I tarried over Sunday, March 18, and worshipped with the Lord's people in the Pleasant View church and the Old Folks' Home, Darlow, Kans., where I had the pleasure of again meeting our aged father in Israel, Eld. John Wise, who has been sojourning at the Home each winter for several years. On the night of the 21st it afforded me much pleasure to again worship with the saints in Kansas City.

Those of my readers who have some of the student's tastes and inclinations will realize something of my situation when they remember that I have been a whole year in exile from my books with which I had been enjoying almost daily companionship, and now have prospect of doing little more than getting them arranged on some hastily improvised shelves in Lake Arthur before we start again upon a journey that is likely to involve an absence from them of weeks or months. But in all our wanderings the Book of books is with us, and through it and through nature and through fellowship with his people we enjoy many occasions of sweet communion with the Lord. May his name be glorified in all we do.

Lake Arthur, New Mexico.

HIGHER CRITICISM.—THE STATE CHURCH IN PRUSSIA THREATENED.

BY J. J. ROSENBERGER.

Berlin, March 24.—Emperor William and his counsellors are at this moment far less concerned about the Moroccan Conference and naval increase, than over the imminent church crisis in Prussia, the gravest since the Reformation. The question of the divinity of Christ now threatens to rend German Protestantism. The revolt in the liberal churches against the narrow limits of orthodoxy has been fanned into a flame by the refusal of the State Church Consistory and the Prussian Supreme Court to sanction the selection of Rev. Rowen as pastor of the Church at Tetscheld, in Westphalia. His offense was that he preached sermons in which he repudiated the divine parentage of Christ, characterizing it as a myth-inspired by Græcopagan influences. More than one thousand three hundred mass meetings have been held to discuss the religious situation. Taken together they form an astonishing revelation of the enormous extent of the growth of the so-called higher criticism. The ferment is increasing daily, hourly. . . . The correspondent, in conversation with a leading theologian who occupies a university chair, was informed that out of eight thousand German Protestants pastors, in active service at the present time, not over one-fourth are believers in the literal text of the Apostles' Creed. And only one-tenth holds to the divine inspiration of the Bible.—Cincinnati Enquirer.

THE foregoing is painful reading because of the possibility of its far-reaching influence. It not only includes the German clergy, but their lecturers and

writers on theology, whose able volumes are scattered all over the reading world. It includes a large per cent of the instructors in their famed institutions of learning. There seems to be no limit to the harm these men can do with their giant intellects and their vast opportunities. These institutions have students from all parts of the literary world. A number of our brethren have attended German schools.

This evil originated in official ranks. That is where the major part of the trouble originated in the time of Moses, and where a large part of our trouble originates now. I locate their trouble in their schools,—bad teaching. The schools have led the German Empire into its present sad dilemma, and the most difficult questions confronting the church to-day originate in connection with our schools. This heresy of higher criticism, so-called, has not only been taught in the schools of Germany, but in our own country, and I have been definitely informed that some of those same authors are used in some of our own schools.

An aged Methodist lamented the degenerated state of his church, and then added, "Our schools have brought us to where we are." Should we not look upon the foregoing as knells of warning, relating to our own schools and the church?

I have before me a sermon delivered by Dr. Burns, pastor of the M. E. church, at Woodlawn, Chicago. He says: "It will be a dark day for the church when the universities shall dominate the church, when the scholars shall hold the key that interprets the Bible. . . . They claim the Bible is fallible. . . . They minimize the supernatural to fit the evolution theory. . . . They can tell us what parts of certain books are inspired. . . . They can tell us what are facts and what are fiction. I claim that there are things that cannot be analyzed, and should not be. . . . They are trying to reconcile faith and science; to confuse religion with philosophy, critical learning and the Scriptures. . . . Unless the present tendency is resisted, we will rush into unbelief."

How much Bible teaching is set aside through higher criticism! How much more is set aside through unbelief! The mild way of telling it is, "Don't think it is necessary." Another large part of Bible teaching is passed over without giving it attention. These are all branches of the same evil tree, whose fruit has thrown Germany and other parts into sad confusion. It is well to remember that "we are persons of like passion as they are," and living under the same degenerating influences. Do we not hear it said, "Don't say anything about this or that, for we cannot control it anyhow, just let it go," etc.? This is the bee-line that led Germany to where she now is. This evil has been approaching for years, and no doubt repeated warnings were given, but on they heedlessly went until the pending crisis has overtaken them. "And what I say unto them, I say unto you all, Watch." "Nevertheless, when the Son of man cometh shall he find faith on the earth?"

Covington, Ohio.

ANSWERS TO A FEW QUESTIONS.

BY A. HUTCHISON.

1. Where is the harm, if I live a moral life, though I do not serve the Lord according to his Word? I do no harm to any one. Morally, socially and financially this may be true. But how about your own case? Are you in a saved state while living that way? Jesus says, "He that is not with me is against me." Matt. 12: 30. Here you can see where the harm comes in. You are not for Christ, and he says you are against him. How then can he save you, if you are against him? So the one living out of covenant with Christ cannot be saved while living that way. Hence great harm comes to every one who lives out of Christ. Jesus says again, "Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." John 15: 4. Lost, with all your good moral qualities. There are so many good people misled here, that we must give it more than

a passing notice. Again, Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7: 21. The plea is often made by those who live out of covenant with the Lord, that they are as good as, or better than, some who are in the church. That may all be true. But why compare yourself with hypocrites? They will miss heaven too. So the great harm that will come to you will not only be failing to enter heaven, but you will have to dwell with hypocrites in a very uncomfortable place. You can't afford it. Think of the crown of thorns Jesus wore in order to purchase a crown of glory for you. The harm that will come to you, if you live out of Christ, is too great for you to take any such chances.

2. I am asked this question: What harm can there be in wearing a gold ring on the finger? And Luke 15: 22 is cited. It says, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." And we are further informed that a ring is a symbol of love. This may all be true. But for whom do we show our love when we wear a gold ring? Madam Fashion says, "Wear the ring. It is your own." In 1 Tim. 2: 9 we read, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array." Saint Peter also says, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel." 1 Peter 3: 3. Then when we wear the rings or jewels we show love for this world, and further show that our love for the teaching of Madam Fashion is not dead. Let us hear St. Paul on the two spirits. He says, "Now we have received, not the spirit of the world, but the Spirit which is of God." 1 Cor. 2: 12. Now it is clear that if we wish to wear the gold ring we are not dead to the world,—our love for the world is like the ring, so far, at least, it has no end. Rom. 8: 10 says, "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." It must be clear to all careful thinkers that as long as we are hankering after those things which the New Testament rules out the body is not dead. 2 Cor. 5: 17 says, "If any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new." Gal. 5: 16 gives a rule by which to walk. It says, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." This is the safe rule. Thus walking, no failures will be made.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM KANSAS CITY, KANSAS.

Yesterday Eld D. L. Mohler, of Leeton, Mo., conducted the morning service at the church, and the evening appointment at the mission. We had a pleasant council, at which time we decided to hold our spring love feast May 19, at 7 o'clock.

The Lord's work is moving slowly, but we hope forward and upward. Since our last report three were baptized, and one to be restored. We are very thankful to those who responded to our call for Bibles and Testaments. We have supplied about seventy-five families, who had none in their homes.

During the last month our calls for clothing, provisions and coal have been many, and much that was sent has been placed to give comfort to the sick and destitute. Recently an elder, who wondered what use we make of your donations, went with us part of one day, visiting sick, praying with them, and administering to their temporal needs. Afterwards he said, "When I get home I can encourage giving to the children's mission as I never did before." I. H. Crist.

25 So. Boeke St., April 9.

A REQUEST.

Will the Messenger please say to the brethren in the Northwest, that my promise for this summer, was made specially for Oregon. And the work that is now called for between home and Oregon would keep me out of Oregon all summer and fall. I must push on to meet my promise. If I keep able to work, I hope to fill those calls in Idaho and Washington later, but cannot this summer.

I would love to attend the district meeting in Centralia, Washington. Possibly I may be able to do that and then go home with the Oregon brethren. This we possibly may be able to arrange at Annual Meeting this spring. Please don't make any more calls for my work between here and Oregon this summer. Andrew Hutchison.

NOTES NOT CLASSIFIED

McPherson church met in council April 2, Eld. Levi Mohler presiding. Delegates to represent this church at Annual Meeting are Elder Mohler and F. H. Crumpacker. The following young men were called to the ministry: Herbert J. Dietrich, Conrad D. Rasp and John E. Throne. J. H. B. Williams, S. C. Miller and H. A. Hoffert were advanced to the second degree. The installation of the above officers took place on Sunday evening, April 8. Fifteen have recently united with the church at this place, making a sum total of fifty-one since the beginning of the school year. On Thursday evening, April 5, Christian Workers' meeting was organized. Lizzie M. Neher, McPherson, Kans., April 13.

Notice.—To the Sunday schools of Northern Indiana: Our last Sunday-school meeting decided that each local Sunday school should take up a collection for the support of a missionary. Already \$41.65 is on hand and the few schools that have responded have done well. Now since the good work has begun let every Sunday school respond. At the Sunday-school meeting much enthusiasm prevailed. Let us do what we there advocated. Our Sunday schools can easily support several missionaries. It is good for our children to be brought up with a missionary spirit.—Christian Metzler, Dist. S. Sec., Wakarusa, Ind., April 15.

Philadelphia (First Brethren).—April 2 the church met in council, our elder, S. R. Zug, presiding. The church officers were re-elected for the coming year. Decided to represent at district and Annual Meetings Brethren T. T. Myers, James Harley (William Davis alternate) to district meeting and Bro. T. T. Myers to Annual Meeting. One letter of membership was received. The building committee for the new annex to our church gave their final report, reporting that the debt is canceled which gave general rejoicing. Our spring love feast will be held May 3.—Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., April 14.

Middletown. Bro. Jacob Swoweland, of Buck Creek, preached for us at the Honey Creek church last Sunday. Bro. Smeltzer and wife were called last week to Noblesville on account of the death of her brother, Samuel Hince. Funeral services were conducted by Bro. Levi Holsinger. The first Sunday of this month, Bro. Smeltzer preached here in the morning. In the afternoon we met with Sister Alice Fink and had a little service for her which she greatly enjoyed. Next day she was taken to Indianapolis to have an operation performed. Since then she is improving and we have fair hopes of her recovery.—Florida J. E. Green, Box 125, Middletown, Ind., April 11.

Covina.—Sunday evening, April 8, our elder, G. F. Chemers, preached a stirring foreign missionary sermon. A few such sermons in each congregation would soon awaken us so there would be no lack of workers or means to carry the good news to those sitting in darkness. Our Christian Workers expect to organize a class in vocal music April 13, Prof. B. S. Haugh, of Lordsburg, being the instructor.—Jennie Brubaker, Covina, Cal., April 9.

Notice.—District meeting of Eastern Pennsylvania is to be held May 2, 3 in Lancaster city church. Elders' meeting May 2, 9 A. M. Elders wishing to be present at said meeting, coming over Pennsylvania R. R., eastward must arrive at 7:45 A. M.; coming westward 5:25 A. M.; of district meeting at 3 P. M. May 2.—H. B. Yoder, 333 N. Mary St., Lancaster, Pa., April 12.

Ft. Wayne church had occasion to rejoice Sunday, April 15, when four of her Sunday-school scholars were made willing to forsake sin and unite with the people of God, under the very spiritual direction and preaching of our elder, Bro. Hiram Forney. The work shows a steady growth. Sunday school is growing in numbers as well as interest.—J. Ahner, 2346 Walton Ave., Ft. Wayne, Ind., April 16.

North Yakima church met in council April 1. Bro. George E. Wise took charge of the meeting. All business was disposed of in a spiritual manner. Four were received by letter. We are always glad to have members move in with us. We have decided to have our love feast May 12, beginning at 5 P. M.—Dora B. Day, Box 581, North Yakima, Wash., April 9.

Hagerstown.—Bro. C. Fahney, of Chicago, Ill., met with us at the White Branch house April 15 and gave us two soul-cheering sermons. Bro. A. D. Bowman, who was raised here, but moved with his family to Wenatchee, Wash., some three years ago, was also with us.—N. J. Paul, Hagerstown, Ind., April 16.

Nampa church met in council April 7, Bro. J. H. Graybill presiding. Three letters were received and four granted. Our spring communion is appointed for May 12, beginning at 4 P. M. The new church at Fairview, nine miles north of Nampa, is nearly completed.—Edith Troyer, Nampa, Idaho, April 13.

Roanoke church met in council April 14, our elder, J. C. Minnix, presiding. Five members were received by letter; one letter granted. Bro. R. M. Harris was chosen delegate to represent us at Annual Meeting. Time set for our love feast June 16.—J. I. Miller, Roanoke, La., April 15.

Stiversen.—We met in council April 7. Bro. M. F. Woods presided. Our meeting was much enjoyed as we had not been permitted to meet in council during the winter months. Sunday we had preaching by Bro. J. B. Simmons.—Ann C. Castle, Fulda, Wash., April 11.

Darlow.—A good Brother and wife wanted to superintend the Old Folks' Home, at Darlow, Kans. For further information in regard to salary, etc., address Bro. A. G. Miller or D. M. Negley, trustees, at Darlow, Kans.—D. M. Negley, Treas., April 14.

McPherson. I wrote concerning the date of our love feast, saying it was one week later than May 6, but that was a mistake; it is a week earlier, making it April 29.—Lizzie M. Neher, McPherson, Kans., April 13.

ANNOUNCEMENTS

DISTRICT MEETINGS.

May 1, Southern Ohio, in Wolf Creek congregation.
May 2, Southern Pennsylvania, in the Buck Creek congregation, Upton house.
May 2, Northern Illinois and Wisconsin, in Milledgeville congregation.
May 2, 3, Eastern Pennsylvania, in Lancaster.
May 9, Western Pennsylvania, Manor congregation, Penn Run house.
May 10, 11, Second District of Virginia, in the Mt. Vernon congregation.

LOVE FEASTS.

Alabama.
April 28, Fruitdale.
Arkansas.
June 18, Austin.
California.
May 5, 2 p.m., Tropic.
May 8, 11 a.m., Lordsburg.
May 12, 5 p.m., Oak Grove.
Colorado.
May 5, 10 a.m., Grand Valley.
May 5, 6, 6 p.m., Provers.
May 27, Denver.
Idaho.
May 5, 6:30 p.m., Weiser.
May 12, 4 p.m., Nampa.
May 15, 9 p.m., Fayette.
Illinois.
April 28, 5 p.m., Pleasant Hill.
May 5, 6 p.m., Chicago.
May 5, 6 p.m., Panther Creek.
May 12, 4 p.m., Blue Creek.
May 26, 6:30 p.m., Polo.
May 26, 27, 3 p.m., Hickory Grove.
May 26, 27, 1 p.m., Yellow Crk.
May 27, 30, 1 p.m., Cherry Grove.
June 9, 6:30 p.m., Naperville.
June 10, 7 p.m., Hudson.
June 16, 17, 1 p.m., Waddams Grove.
Indiana.
April 21, 5 p.m., Four Mile, Waterhouse.
April 28, Nettie Creek.
May 5, 3 p.m., Pleasant Hill.
May 5, 6 p.m., Missisquoi.
May 6, 5 p.m., English Prairie.
May 6, Muncie.
May 12, 4 p.m., Summit.
May 12, 4 p.m., Ballmont.
May 17, 4 p.m., Pipe Creek.
May 19, 5 p.m., Burnett Crk.
May 20, 3 p.m., Ft. Wayne.
May 26, 2 p.m., White, 4 m. E. of Colfax.
May 26, 4 p.m., Zel River.
May 26, 4 p.m., Clear Creek.
May 26, 5 p.m., Tippecanoe.
May 26, 5 p.m., Bethel Center, 2 m. W. of Hartford City.
May 29, 4 p.m., Bachelor Run, at Hills, Moller house.
May 30, Baugo, 3 m. N. W. of Wakarusa.
May 31, 14 p.m., Blue River.
May 31, 5 p.m., Rockrun, 5 m. S. E. of Goshen.
June 2, 3 p.m., Blue River.
June 4, 6 p.m., Upper Fall Crk.
June 14, 4 p.m., North Manchester.
June 16, 5 p.m., Elkhart Valley.
June 16, 10 a.m., Greene.
June 30, South Waterloo.

Michigan.

May 5, 5:30 p.m., Black River.
May 26, 6:30 p.m., Woodland.

Minnesota.

May 19, 6:30 p.m., Hancock.
May 26, 2 p.m., Worthington.
June 30, Root River.

Missouri.

May 3, 5 p.m., Peace Valley.
May 20, 4 p.m., Carthage.

Nebraska.

April 29, North Beatrice.
May 5, 8 p.m., South Beatrice.
May 12, 6 p.m., Beatrice.
May 26, 6 p.m., Alvo.
May 27, 6 p.m., Kearney.
May 27, 6 p.m., Lincoln.
June 30, Sappa Creek.

North Dakota.

July 14, 15, Rock Lake, Etelson house.
July 14, 10 a.m., Turtle Mountain.
July 21, Deslacs Valley.

Ohio.

May 2, 4 p.m., Wolfe Creek.
May 5, 6 p.m., Oak Grove.
May 10, 4 p.m., Lower Twin.
May 12, 2 p.m., Donnels Creek.
May 12, 10 a.m., New Carlisle house.
May 12, Rome.
May 19, 10 a.m., Swan Creek.
May 19, 2 p.m., Hickory Grove.
May 26, Pleasant Valley.
May 26, 4 p.m., Bear Creek.
May 26, 10 a.m., Westcott.
May 29, 2 p.m., Newton, Sugar Grove house.
May 29, 2 p.m., Sugar Creek, near Lima.
June 16, 2:30 p.m., Oakland.

Oklahoma.

April 22, 4 p.m., Hoyle.
April 28, 3 p.m., Hope.
May 5, Moulton.
May 5, Big Creek.
May 6, Guthrie.

Oregon.

May 19, Rogue River.

Pennsylvania.

April 28, Greentree.
April 30, and May 1, 1:30 p.m., "Chiques."
May 3, 7:30 p.m., Philadelphia, Chiquita St., above Broad.
May 5, Hill Creek house.
May 5, 1 p.m., Upper Cone-wago, Mummert house.
May 5, 4 p.m., Clover Creek.
May 5, 2 p.m., Hatfield.
May 5, 4 p.m., Juma Creek.
May 5, 4 p.m., Sugar Creek, Mohrville house.
May 6, 6 p.m., Roaring Spring.
May 7, 8:30 a.m., Middle Creek.
May 7, 8:30 a.m., West Greentree, Greentree house.
May 8, 9, 1 p.m., Fairview, (Eastern Pa.).
May 8, 1 p.m., Mountville, East Petersburg house.
May 8, 10, 9:30 a.m., Springville, Moller house.
May 9, 4 p.m., Elizabethtown.
May 10, 11, Elk Swatara.
May 13, 4 p.m., Johnstown.
May 13, 4 p.m., Norristown.
May 13, 4 p.m., Harrisburg.
May 13, 4:30 p.m., Wood, Johnstown, Roxbury house.
May 19, 3 p.m., Reading.
May 19, 4 p.m., Carson Valley.
May 20, 6:30 p.m., Altoona.
May 22, 23, 9:30 a.m., Tipton, Hodelberg house.
May 23, 24, 2 p.m., Lost Creek.
May 25, 4 p.m., Dry Valley.
May 28, 4 p.m., Woodbury.
May 26, 4 p.m., Ephrata.
May 26, 27, 10 a.m., Ridge, Forcmaner house, 3 1/2 m. north of Shippensburg.
May 26, 27, 1:30 p.m., Welsh Run.
May 26, 27, 2:30 p.m., Perry, Farmers Grove house.
May 27, 30, 10 a.m., Johnstown, Walnut Grove house.
May 27, Pittsburg.
May 27, 28, 10 a.m., Upper Codorus, at Black Rock.
May 27, 6 p.m., New Enterprize.
May 29, 30, 9:30 a.m., Conestoga, Birdinhand house.
May 29, 30, 10 a.m., Black Creek, Upton house.
May 29, 30, 9:30 a.m., Little Swatara, Zeldier house.
May 31, 9:30 a.m., Spring Grove.
June 1, 2 p.m., Buffalo Valley.
June 1, 2:30 p.m., Clear.
June 2, 4 p.m., Pleasant Hill.
June 2, 4 p.m., Hader.
June 3, 7 p.m., Lemonsville.
June 3, 4 p.m., Hanover.
June 3, 4 p.m., Manor, Penn Run house.
June 5, 6, Midway.
June 9, 2 p.m., Sugar Creek, near Lima.
June 9, 4 p.m., Meyersdale.
June 9, 4 p.m., Glenhope, Cheat Crk. house.
June 9, 10, 10 a.m., Lower Cumberland, Mohler house.
June 23, 24, 10 a.m., Mt. Vernon.

Virginia.

April 28, Newmarket News.
May 5, Fairfax.
May 5, 3:30 p.m., Flat Rock.
May 5, 3 p.m., Timberville.
May 5, Mill Creek.
May 12, 2:30 p.m., Beaver Crk.
May 19, 4 p.m., Botetourt, Valley house.
May 19, 4 p.m., Manassas.
May 26, Midland.
West Virginia.
May 5, Chestnut Grove.
Washington.
May 12, 5 p.m., North Yakima.
Wisconsin.
May 26, 6:30 p.m., Maple Grove.
June 9, 10, Barron.
June 23, Ash Ridge.

CORPORAL PUNISHMENT.

BY J. S. FLORY.

At the present time there seems to be quite an interest taking hold of the minds of the people who are inclined along humanitarian lines, to do something for the betterment of the human race. There is Judge Lindsey, of Denver, Colo., who, it seems, has practically demonstrated, in a measure, that corporal punishment is not the best way to develop the incorrigible youths of the land, especially the bad boys and girls of the cities. Having for some months had our home across the street from Judge Lindsey's headquarters for his boys, I can speak knowingly of the good results of his work. His school is made up of boys who were among the worst in the city, such as were arrested for misdemeanors and brought before him for trial and sentence, as is usually the way according to our civil law.

His theory is that there is no boy or girl so bad but that there is some good in them, and the right way to suppress the bad and develop the good is to put them on their honor and get the youths to do the work of overcoming the evil themselves. In fact, it is the theory of Emerson practically carried out: "*Never bark against the bad, but chant the beauty of the good and keep at it.*"

Those same boys, taken from the streets as vagabond waifs, are now growing up with honorable purposes in their hearts to be men of use in the world. I noticed they were always in their pleasant quarters soon after nightfall. No revelry did we ever see manifested among them. There is a large class among them practicing music as a band, and when they play on the streets or in the parks they are cheered by the onlookers. In every way they are encouraged to be good. Seldom does one of them ever come before the judge as an offender the second time. They are out on parole, their own conscience their watchman, accusing or excusing their conduct. It does seem that this man is solving one of the great problems of the age, and demonstrating the falsity of the doctrine of "total depravity."

We do know from experience and what has come under our notice that corporal punishment is not the best way to correct the average child. "Barking against the bad" continually will soon destroy the tenderness of the conscience in any child and prepare the way for a "tough" character. By no means does this judge ignore the necessity of chastisement for wrongdoing, but he would so direct the chastisement that it would bring the *smart* to the conscience rather than to the corporal body. Those boys love the judge because they see he loves the good in them, and each is striving to outdo the other in pleasing him. How careful they are to do nothing that will be distasteful to him or contrary to his counsels. How different this from the harsh whip and lash of the civil law as we usually see it used, and as we have seen practiced by parents claiming to be Christians.

I have often thought how short-sighted often we seem to be in church government along lines of correction. We do not seem to realize that the spiritual man needs to be chastised by or through spiritual forces. Often the tender spirit of love is crushed out by harsh judgment and uncharitable actions. I judge from the character of the man that when Paul says rebuke the offender "sharply" he meant to let them know there is no one thing that cuts to the quick so thoroughly as *love*; and by all means let the offender know you love him dearly. Nothing will so completely break the strong heart or so fully open up the fountain of penitential tears as unfeigned love.

Los Angeles, Cal.

A SUBJECT FOR THOUGHT.

BY AMANDA WITMORE.

Nor long since we bought a box of apples. On top they were all right, but as the top layers were taken off they were not so good, knotty and smaller; some were specked and others were even rotten. While I sat there and picked them over it gave me a subject

for thought. I wondered whether the dealer was honest or perchance the packer was the man. Then my thoughts wandered back to my youthful days in remembrance of that good old father and mother who taught us by precept and example to be strictly honest. Would that we had more such teachers to-day; not that there are not just as honest persons now, but it seems there are far more dishonest people according to population than of yore.

I remember well my father's dealings out on the good old farm where many edibles were raised. When any were taken to market, father would tell the boys, "*Now don't put the largest on top,*" and be careful to put only sound goods in the sack." He was happy with the thought when he was told that he brought the best vegetables, the best fruits, also best measure, to market of any in the neighborhood.

I remember the time when a merchant who bought wool offered a prize to the farmer who brought the best, cleanest and neatest put up wool to market. He did this to get the salesman to be careful and honest and not to sell refused wool which was rolled up inside and could not be seen by the purchaser. My father put up his wool as usual, not thinking to work for the prize. At the end of the season the merchant handed him a pair of the best blankets in his store. It pays to be honest. It certainly is a comforting thought to know that in all things we are strictly honest with our fellow-men, with ourselves and with our God.

Long Beach, Cal.

TAKE HEED WHAT YE HEAR.

BY PAUL MOHLER.

WHAT effect do words have? How many lives have been changed by a few words? How many have been saved; how many have been ruined by a word? When we get on the other shore, perhaps we'll know. What a story it will be!

We are all of us influenced by what we hear. We can be talked into a good many things against our own judgment. We can be prejudiced for or against certain persons or ideas by a very few words. Since that is true, we should take heed what we hear.

People call it "broadmindedness" to go and hear the infidel lecturer. They are mistaken; it is pure recklessness for most of them. They may not admit it; may not believe that he has had any effect on their faith: but if he is a good, strong orator, he will make some of his ideas stick in the minds of most of his hearers. Some day they may bear fruit. Most of us have doubts enough of our own without inviting any more. Whenever we know that a man is on the wrong side of the question, we had better pass him by without hearing him.

Take heed what ye hear; when you hear a good man talk. I believe that it would be a good thing for a minister, when he prays that the truth may fall into good ground, to pray also that the error which he may ignorantly teach, may fall by the wayside. There are so many people who have a faculty for either hearing all the wrong things that are said, or hearing the right things wrongly, that a man can't be too careful of what he says. Take heed that ye hear what the good man intends to teach, and let his errors escape you.

Cando, N. Dak.

THE past is written, the future is beyond our control, but to-day is ours, and is an opportunity to bestow a gift which will be more welcome than any which money can purchase. There should be no guesswork concerning affection; "make it plain," "write it large." Silence is golden when it represses bitter words or ignorant comment, but it sinks like lead into the heart which has a right to expect tender and trustful utterances.—*Christian Advocate.*

FOR it is a very true saying that man's happiness lies within himself. The joys which heaven bestows upon him only make him happy when they are rightly used; and the bitterness and sorrow which fate may allow him to experience, it is his own power greatly to alleviate.—*Von Humboldt.*

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, April 29, 1906.

FAULT-FINDING.—Matt. 7:1-13.

I. Murmuring Against God.—Jude 16.

1. About the Weather, Job 37:21
2. Our State of Health, Lam. 3:39, 40
3. Clothing and Food, Ex. 16:3

II. Finding Fault With Neighbors.

1. Mote-hunting, Luke 6:41
2. Meddling, Prov. 26:17
3. Persecuting, 1 Cor. 4:12

III. Kicking Ourselves.

1. For What we Didn't do, Ex. 9:27
2. For What we Did do, Ps. 51
3. For Being Blue and Pessimistic, Jonah 4:8
4. For Being too Hopeful, Luke 22:33

IV. The Remedy.

1. Get Rid of Satan, Ps. 51:13
2. Take Christ In, Ps. 19:12-14

Introductory:—A grumbler in the home, the church, or the neighborhood is as irritating to his fellow-men as proud flesh is to a sore. Let every one be happy or optimistic, he is sure to be pessimistic. Say what you will, he always replies with "Yes; but—" and oh, how annoying this is to you in both word and tone. He never thinks of enjoying the pleasures he has, but is too busy thinking of the expected trials and sorrows that he imagines are to follow. He is often successful in getting the worst side out of those with whom he comes in contact.

I. Murmuring Against God. God never made a grumbler. All grumblers are self-made men and women. Then they dare murmur against God because the result is a failure. Isa. 45:9. Do not forget that all your fault-finding and whining changes nothing. It is the happy, active man who makes things go to suit him.

II. Finding Fault with Neighbors. If you are given over to this ugly practice, read daily 1 Cor. 13, considering all the time how far short you come of the high standard there laid down. With but few exceptions our neighbors are good, if we are good.

III. Kicking Ourselves. Yes; do, and keep it up until all the meanness is kicked out. That will surely afford you a better pastime than fault-finding. The results may be far better in the end. No one else need be forced to bear the ugly venom of your tongue then.

IV. The Remedy. Repeat many of David's good prayers over and over, especially Ps. 51:10 and 150. Sing unto the Lord a new song, Ps. 149:1. Read often Philpp. 4:8 and Matt. 5:37.

PRAYER MEETING

For Week Beginning April 29, 1906.

OUR NEEDS.—Hosea 14.

1. What Are We Doing for Our Souls?—A question of the greatest interest. Paul says: "Ye are God's husbandry (or tillage)." 1 Cor. 3:9. If we submit ourselves to him with loving obedience, he will superintend the culture of our spiritual life, and will bring forth as a result something far more beautiful and splendid than we had dared to hope for. Through the mouth of Hosea the Lord says he will be "as the dew" upon his people. The dew comes in the dry seasons when showers are lacking. God does not forget those who trust him in times of drought. His dew refreshes, sustains, strengthens.
2. Christian Character Must be Growing.—Ever Enlarging.—"He shall grow as the lily." Hosea 14:5. The lily grows rapidly and blooms in fragrance, so those who trust God shall have abundant growth.
3. Well-rooted Convictions and Perfect Confidence.—"He shall cast forth his roots as Lebanon." Those tall, splendid trees of old Lebanon had great roots, to hold the tree secure in time of storm. But the roots do more. They tap the hidden streams of water "in the deep that coucheth beneath," thus giving life to the tree amid the drouth of summer. So a Christian's roots of faith run down deep into the soil of God's promises; they tap streams of communion with God, of fellowship with Jesus Christ. Eph. 3:17-19. Earthly promises may fail, but the Christian's hope is not destroyed, because of the comfort drawn from the hidden confidence in God.
4. Beauty and Fragrance in Christian Character.—"His beauty shall be as the olive tree and his fragrance as Lebanon." As the olive tree, beautiful in the graceful drooping of its branches and the glossy coloring of its leaves, and as the cedar, famous for the fragrance of its branches,—so should the Christian be. In the heart of God is cherished an ideal of us that is beautiful and fragrant like that. Oh, that we might realize it! The world needs to rest its languid eyes on the beauty of Christian character. It needs to be refreshed by the fragrance of unselfish deeds and Christlike conduct. Such a life is as an oasis in the desert, a life-giving stream to weary pilgrims.

HOME AND FAMILY

APRIL SHOWERS.

BY MARGUERITE BIXLER.

April showers make May flowers,
Don't repine;
Sweetly resting 'neath the dark cloud
Smiles sunshine;
Hearts bowed down with burdens heavy,
Lift your eyes;
See the health and wealth and splendor
Of golden skies.

April showers make May flowers,
Don't repine;
Nestling 'neath earth's velvet mosses
Breathes springtime;
Hyacinth and crocus golden
Violet combine
To perfume the earth with gladness,—
All are thine.

April showers make May flowers,
Don't repine;
Heav'n and earth in sweet communion,
O, springtime!
Emblematic power portraying
Love divine
Of returning Resurrection,—
Glorv sublime.

East Akron, Ohio.

MY NEIGHBOR—BABAJE'S WIFE.

BY NORA BERKEBILE.

PERHAPS if you could see her you would wonder at first how it is possible for me to like her so well. She wears the usual dress of the Hindoo women when at work, for she seems to make the most of the living. The dress is the sardé and she wears it wrapped over the chest and down about as far as the knees. Then under this she wears a short jacket with sleeves coming about half way from the shoulder to the elbow. She combs her hair, which lots of the Hindoo women who work all the time do not often do.

She rubbed my hair one day and said, "Put some coconut oil on your hair and that will make it nice. That is the way I do." I told her I used water and buttermilk instead.

She was quite timid at first, but we had her help whitewash our mud walls and in that way she became quite well acquainted and now feels very free to come in.

Her hands got sore from rubbing the mud on the walls and from the lime, so we gave her some oil to put on them. Now they hunt up all the sick ones of their caste and have them come and get medicine. We tell them our "big doctor" is at Bulsar and we give them medicine that he sends and they seem to think it is a great help and are glad to get the little remedies for their ills.

One day Babaje's wife told her neighbor to come and get something for earache. And we knew a bag of heated salt and some good oil poured in the ear used to be good at home, so we tried it here, and the ear was soon relieved of all pain. We do what we can this way and then ask God to bless the remedy. This way and in other ways, too, Mrs. Babaje is helping us to get acquainted.

Yesterday she came in from the jungle where she and some other women had gone for fuel. They were quite tired and after throwing the wood in the backyard my friend came in and sat down. We talked about the wood and other things and then her only daughter, a child of seven years, came in and said, "My husband is over in the house."

Then her mother repeated it to me.

"Dune's husband is here. He just came."

"Husband?" I said. "Surely she is not married, such a little girl as she is?"

"O yes, she was married four years ago to a man from Shahapur and in a short time she will go to his father's home to live."

As she said this she wound her arm around the child and she in turn put her arm around her mother's neck in a loving embrace.

There was lots of meaning in this to me as I saw the look of love that passed from one to the other.

Their caste rules may so order the marriage, but after all down deep in the mother's and daughter's hearts there is a dread of the separation that must come. These people love their children, I am sure, even if they often show a cold exterior and do lots of scolding and beating.

I said, "In our country children do not marry. We would not think of such a thing."

"O well, madam, you see this is the way our caste does. See this string of beads on Dune's neck? She had these put on when she was married. See, I have the same kind on my neck, and we wear these bangles on our arms, too, when we are married."

Soon the child must go, perhaps to a home where she has never been and may become the family drudge. If her husband's mother takes a fancy to her then it will not be quite so bad.

One day when both Babaje and his wife were helping us they came over quite late and she said to me: "I did not eat yet." Upon being asked why she said, "I had to cook his dinner and there was none left after he had finished, so I had to cook more for myself and it is now time for work and as mine was not cooked yet what could I do?"

She was told always to eat before she came, even if it was late.

This is the way. The Hindoo woman is no companion to her husband, she is his servant. She cooks his food and would not dare think of eating with him. When we sit down to the table the people look in with a look of wonder on their faces to see the husband and wife sitting at the table and both eating at the same time.

Not long ago a low-caste man came to the door and when Mrs. Babaje started out he acted as if he would touch her. This would defile her, of course, to let him touch her, so she came back where I was standing. He asked her why she touched me. She put her arms around me and said, "O, she is my friend."

She saw some corn that had been sent from home and when I told her what it was she wondered if I would give her some. She has a little plot back of her house and so have we, and she is making great plans about how we will stand out in our garden and visit with each other across the back fence.

Well, I don't know when anything seemed so home-like as this. We do not always find these people so loving, industrious and neighborly as this woman, and to hear her say this gave me more of a home feeling than anything else I have heard or seen since being in India.

You women in the homeland do not know just what it is to miss the talks across the garden fence or the pleasant chatting to each other as you hang out the clothes. 'Tis not the easy rockers, the good houses, the nice carriages that we miss so much here as it is the little neighborly visits where we can pick up a little sewing and run in for a short time to our nearest neighbors and talk about our gardens, our sewing, our flowers, our cooking and the church work that we may be doing.

Then when you know that the missionaries miss all these things—this mingling with our own people and the talking over of our household duties and giving and taking advice on these little things so dear to the housewife's heart, can you wonder why this made me so glad?

I have a real true neighbor and we will stand in our gardens and call to each other across the fence. We will plant our corn and I promised to give her a few squash seeds, too, so you see we will have a little garden all our own.

My neighbor wears a breastpin or brooch in her nose and she smokes some too, but I love her just the same as if she were dressed in clothes like my own.

Then, too, I have one privilege you have not as you talk to your neighbor. I can tell the story of our Savior to one who has never heard it as we talk across the cactus fence between us. She loves me, and I love her, and after all it is LOVE that makes good neighbors.

Voda, India.

A NEW HAMPSHIRE woman, prominent in church affairs, stood leaning over her big five-year-old boy, who, when he had finished saying his evening prayer with an irreverent drawl and his amen with a yell, asked her: "Mother, why do you make me say my prayers when you never pray at evening or any other time?" Her lips were closed. There are entirely too many Christian women who never pray except in public.

SISTERS' AID SOCIETIES

Surrey, North Dakota.

Our Sisters' Sewing Circle was reorganized Jan. 3, 1906, with the election of the following officers: Sister Margaret Shorb president, Sister Manerva Lambert vice-president, Sister Nora Petry treasurer. Since that time we have held five all-day meetings with an average attendance of ten, and have made forty-one garments, pieced thirty-four quilt blocks and made one comforter. We also donated \$5 to the South St. Joseph mission. We hope we can do more work in the coming year than we did in the past.—Bessie Cover, Sec.

Elizabethtown, Pennsylvania.

The Sisters' Sewing Circle, of the Elizabethtown church, met semi-monthly throughout the year ending March 1906. Average attendance eight. We open our meetings with singing, scripture reading and prayer by different members of the circle. Our work consists of making aprons, sunbonnets, quilts, etc. We made ten dozen sunbonnets for which we had ready sale, also bed clothing which we donated to Elizabethtown College; sent one box of clothing to Chicago mission, another to Brooklyn mission and paid sixteen dollars for supporting an orphan in India. Also helped to pay for matting in our church, leaving a balance of \$23.89 in the treasury. We feel encouraged to press on in this good work.—Salome R. Engle, Sec.

Nezperce, Idaho.

Our Aid Society was organized Nov. 10, 1904. Since that time we have had forty-three meetings; quilted nine quilts, tied seven comforters, pieced five quilts and made two aprons, beside doing other sewing for which we received pay. Our total cash receipts up to Feb. 28, 1906, were \$47.15. Amount paid out, \$39.15, leaving \$8 in the treasury. We meet every week when we can and look after the needy ones in our neighborhood as well as elsewhere.—Fannie McCullih, Pres.; Sadie Johnson, Sec.

Nappanee, Indiana.

Our Sisters' Aid Society was organized last August, by electing a president, vice-president, superintendent, assistant superintendent, secretary, and treasurer. New officers are elected every three months. We meet at the homes of the sisters every Thursday afternoon, with an average attendance of nine. Our collection on an average has been fifty-four cents. The purpose of this organization was to help the needy. Our work has consisted of making aprons, sunbonnets, clothespin sacks, stocking bags, comforters, quilting quilts and sewing carpet rags. Two barrels of clothing were sent to the Chicago mission. We feel the Lord has blessed our efforts, and we hope to be able to do more good to our fellow-men by our united efforts as an aid society.—Sister Anna Light, Pres.; Sister Nettie Johnson, Sec.

March 29.

Lewistown, Pennsylvania.

Our Aid Society reorganized Oct. 26, 1905, with \$32.95 in the treasury. Since then we have held ten meetings, with an average attendance of eight. We meet every two weeks in the afternoon except two days when we meet the whole day. Amounts received by work done and donations \$24.15, for dues \$5.30, making a total of \$62.40. Expenses since then for goods \$11.79, for repairing of our home church \$33.75, sent to Brooklyn \$5, Baltimore \$5, St. Joe mission \$2.25, New Mexico \$2.23; there remains in the treasury \$2.37. May the Lord bless our humble efforts in doing his service. Annie M. Spanogle, Pres.; Fannie M. Yeatter, Sec.

Independence, Kansas.

Our Sisters' Aid Society has now been working about six months. Since our organization we have held twenty half-day meetings, with an average attendance of six. Our principal work has been making bed clothes. The amount received by collection and from the sale of comforts was \$7.80. We received by donation from other churches and individuals \$12.95. Total receipts, \$20.75. We paid for material with which to work \$4.53 and to the missionary cause \$15. Total expenditures, \$19.53; leaving a balance of \$1.22 in the treasury. We also received a sack of clothing from the Parsons church, and a quilt top from a sister in the Hutchinson church, besides several articles of clothing and material for other work from home members.—Mary Goff, Pres.; Ada Williams, Sec.

April 6.

THE GOSPEL MESSENGER

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DURING revival services in Boone Chapel, Va., five united with the church.

BRO. T. S. FIKE, of Elklick, Pa., should now be addressed at Detour, Carroll Co., Md.

BRO. J. EDSON ULERY, of Brethren, Mich., should hereafter be addressed at Onokama, same State.

We call special attention to certain railroad announcements found on the last page of this issue.

BRO. W. R. MILLER is delivering his illustrated talks in the Batavia church, Ill., this week. He commenced last Monday evening.

THE district meeting of Northern Illinois and Wisconsin is to be held at Milledgeville May 2. The elders are to meet at 1 P. M. the day before.

BRO. P. F. ECKERLE, of Lanark, Ill., gave us a short call a few days ago. He may possibly take up pastoral work and give his entire attention to that line.

FIFTEEN recently united with the church at McPherson, Kans., making fifty-one that have been added to the church since the beginning of the school year.

BRO. IRA WITMORE requests us to announce that the next district meeting of Middle Missouri will be held in the Mound church, Adrian. The date of the meeting is not given.

BRO. C. H. STEARMAN, of West Virginia, has us to announce that hereafter he should be addressed at Martinsburg, that State, where he is now located on account of mission work.

BRO. JOHN HECKMAN, who was with the House last winter, is now at his home near Polo, Ill. He has not been in good health of late, and since leaving the House does not appear to be improving.

BRO. T. T. MYERS, of Philadelphia, has been called to take the chair of New Testament Exegesis in Juniata College, Huntingdon, Pa. Sister Mary Geiger, of Philadelphia, recently endowed the chair to the amount of twenty thousand dollars, and this will enable the school to have special attention given to New Testament work.

THE Christian Workers of Chicago, Elgin, Batavia and Naperville held a joint meeting in the south side church, Chicago, last Sunday evening. The attendance was good and the program rendered one of the best. Those present pronounce the speaking excellent. These joint meetings are held every three months. The next one will be held in the Batavia church.

CONGREGATIONS having new churches in view should plan well for Sunday-school rooms and plenty of them. In these days the needs of the Sunday school must not be overlooked; to do so is church suicide. There was a time when a large single audience room was deemed sufficient for most religious purposes. But that time is past never to return. We now do our most effectual work in small rooms and that is why each house of worship should contain several.

THE Bolivar church, Pa., has forty members, four deacons and no resident minister, yet there is a movement on foot to build an addition to their church. The room is needed for Sunday school. This does not look like disorganizing for the want of a resident minister.

BRO. ALBERT HOLLINGER, of Vienna, Va., has moved to Howard Co., Md., and settled in a section of the country where the Brethren are not known. His purpose is to preach the Gospel and build up a congregation. We have not yet been informed of his post-office address.

BRO. SAMUEL MURRAY, as stated week before last, was born April 1, 1806, and died March 31, 1906. Some of our correspondents say that he rounded out a full century, while others maintain that he should have lived until April 1 in order to complete a full hundred years. We have articles on both sides intended for publication, but our readers may settle the matter among themselves. It is not necessary to consider the question in our columns.

OUR people want to be a little careful about how they hand out money to strangers who travel over the country claiming to be collecting aid for this, that and the other good cause. Some of them are gathering money for the Armenians, others for the persecuted Jews and some for the starving in Japan. As a rule these traveling strangers who address religious meetings and Sunday schools in order to raise money are frauds. Let all of our congregations make it a rule to raise money for such needy people as they know, and for causes that they know something about. When a stranger needs food, clothing and lodging, see that his wants are supplied, but it is not generally wise to give such men money. A number of our congregations have been taken in by strangers and the object of this is to put all of them on their guard. If they should be deceived after reading a warning like this they have no one but themselves to blame.

BRO. J. S. SECRIST, of Myrtlepoint, Oregon, has moved to Olympia, Wash., where he purchased a lot and will build during the summer. There are now nineteen members in the city, and Bro. Secrist goes to help them in their work. They have no meeting-house at this time, but he says they must have one at the earliest possible date. The intention is to build a house in a part of the city where there is no church. And by the way, there is an interesting unwritten history about Olympia and vicinity. About ten miles from the present city are ruins of an ancient city probably belonging to prehistoric times. It is presumed to have contained not less than one hundred thousand souls. Something about this city of the remote past is to appear in the Brethren Almanac for 1907. While the world knows little of the people who inhabited the Pacific coast in the centuries of the mysterious past, still it must be interesting to preach the Gospel in these sections, and help build churches upon the ruins of a by-gone civilization.

A NUMBER of our sisters are receiving an interesting letter from a so-called mission field in the West. The letter does not exactly call for money, but, reading between the lines, one can easily understand that to be the purpose. The mission is not one conducted by our own people, but by those of another persuasion. Sisters receiving this letter need be a little cautious about sending money. In fact, make it a rule to place money intended for mission work in the hands of those you know something about. The country is full of frauds, and the evil has even found its way to some of the mission fields. We do not say that the letter our sisters are receiving is meant to deceive, but so many of them have received the same letter, from the same party, that the thing looks a little suspicious. It is a stencil letter, and it would appear that a number have been sent to our readers. A sister sends us a copy of the letter and others are inquiring about the author. At the place where the letter is mailed we have no subscribers from whom to secure additional information, and can therefore do no more than give a little caution.

BRO. LEMUEL HILLERY is now at Goshen, Ind., where he should hereafter be addressed. After spending some time at Peace Valley, Mo., he found it necessary on account of his failing health to close his labors and return to Indiana. While his diseased limb is better than it was a few months ago he is still suffering, and does not feel himself altogether out of danger.

WHEN members who move into your locality do a good deal of talking about the members in the church where they formerly lived, you may rest assured that what they say should be taken with considerable allowance. The members in the old church may not at all times behave like spotless angels, but it should also be borne in mind that the brethren and sisters, who on moving into other localities, then make a business of talking disrespectfully about those left behind, are not angels either. Exemplary members usually have something creditable to say about those of like precious faith from whom they have been separated, and if there should be those about whom but little good can be said, they generally have grace and charity enough to avoid telling the bad. At any rate it pays to place but little reliance in people who do much uncomplimentary talking about old neighbors or old friends.

BROTHER MILLER AND WIFE IN AMERICA.

AFTER an absence of nearly two years Bro. D. L. Miller and wife have returned to their native land. Bro. Galen B. Royer and wife went to San Francisco to meet them when they landed. The following press dispatch from Bro. Royer to the MESSENGER tells the story of their safe arrival, after having made a second circuit of the globe:

On Friday, April 13, one day before due, the Mongolia of the Pacific Mail Steamship Company, with its eleven hundred passengers arrived in the harbor of San Francisco, Cal. Among the number sighted on deck, long before words of greeting could be exchanged, were Brother and Sister D. L. Miller. Though absent for nearly two years, during which time they have visited many lands and climes, both north and south of the Equator, they come back to their native land hale and hearty and with little indications of being older. After greetings with Bro. Brubaker, of Berkeley, Cal., and two others who were there to meet them, their inquiry was concerning their host of friends, the progress of the missionary and publishing interests and the church in general. Their prolonged absence has not lessened their interest in the welfare of the kingdom. They bear greetings from all missionaries in lands visited to respective personal friends in America. Their journey has been signally prospered and they were richly blessed. The voyage from Bombay, India, was stormless and delightful. Walking up from the wharf in San Francisco, Bro. Miller remarked: "After all, America is good enough for me." Two weeks more will find them at their home in Mount Morris. They are quite anxious to meet and worship with those who may be permitted to attend the coming Conference at Springfield.
Galen B. Royer.

THE DISTRICT MISSION BOARDS.

A DISTRICT mission board wishes to know the best way of getting their plans before the members of their state district, so as to give out full information, and then secure the sympathy and coöperation of the entire district. In the first place the board should present at its district meeting a careful report of what has been done, what it proposes to do and what is needed. Let them be frank about it and take the district into their confidence. Then they want to push their work, make a wise use of the money placed in their hands and see to it that thorough work is done by the workers they employ. And last, but by no means least, they want to tell the MESSENGER readers what they are doing. We do not mean that they should make their financial reports through our columns, for that properly belongs to their report to be made at the district meeting, but they should tell about the mission points opened up, who is in charge of the different points and how the work is prospering. Some of the district boards do this but most of them do not. It ought to be borne in mind that through the MESSENGER nearly every active family in the Brotherhood can be reached, hence the importance of district boards using our columns in order to reach

the members of their respective districts. While we receive an abundance of matter for publication, still we always take pleasure in making room for communications that will prove helpful to the mission cause either at home or abroad.

FEET-WASHING IN HIGH PLACES.

LAST week the emperor of Austria did what thousands of Christian people in this and other countries would not consent to do. He washed the feet of twelve aged men. This he did to carry out a long-established custom in his country. The custom points back to the washing of the disciples' feet by Christ. Once a year the pope at Rome washes the feet of twelve men. The same thing is done by the patriarch of the Greek church. Each year the feet of aged men are washed at the church of the Holy Sepulchre in Jerusalem. Those engaging in the ceremony mean to perpetuate the example set by the Master in the upper room in the holy city. It is not feet-washing as he intended, still there is an element of service and devotion about the ceremony. While it may be easy enough to get the emperor of Austria, the pope of Rome, and a few others in high places, to wash the feet of a dozen aged men, it is no easy task to induce the Christian churches of the world to take up the practice and carry it out in the churches as Jesus directed when he instituted the rite on the night of his betrayal. Men in high stations, by washing the feet of a dozen aged people, show more respect for tradition than most of the Christians who reject the feet-washing of John 13 show for the plain teaching of the Christ himself. Jesus told his disciples that he had given them an example that they should do as he had done to them, that they should wash one another's feet. This ought to be the end of all controversy, and if it were, then the Christian people of the United States and the rest of the world would let the emperor of Austria and other men of station follow their traditions, while they would cheerfully follow the instructions of their Lord and Master, and as a religious rite and ceremony wash one another's feet.

KING VICTOR EMMANUEL OF ITALY.

IN the midst of the suffering caused by the eruption of Vesuvius King Victor Emmanuel is greatly endearing himself to his people. In the immediate vicinity of the volcano three hundred square miles of the country have been devastated. Cities have been destroyed, a thousand people killed, many more injured and several thousand have been rendered homeless. There was great grief, much want, and the excitement was intense. It was dangerous to visit any part of the affected district, yet the king left his comfortable palace at Rome, went to Naples and proceeded to visit the cities in distress. Mounted on his horse he went through beds of ashes and cinders where it would have been impossible to drive a carriage. At times he would be exposed to the dangerous showers of ashes, cinders and sand. Still he proceeded, comforting and encouraging the suffering and terrorized people as he went. His calmness in exposing himself to dangers, his encouraging words and presence in the midst of suffering and distress greatly nerved hundreds and they took new courage. Some of the people on seeing their king said, "He comes, but the pope stays at home." That was true. While thousands of his most loyal spiritual subjects were suffering and stood in need of help and encouragement, the pope remained in his secure and comfortable quarters. Even many of the priests forsook their flocks and fled to places of safety. But the king, to his credit, staid by his suffering people, and even severely rebuked one of the priests for not remaining with and administering to the spiritual needs of his flock. The example of the king and queen, for she too gave personal attention to the needs of the suffering, is having a good effect not only in Italy but in other countries. People in high places, whether they be kings, queens, emperors or popes, can render the world no better service than to get down among the suffering and help relieve the unfortunate in the times of great and distressing calamities.

LIFE INSURANCE.

Since the Brethren church has taken a decided stand against life insurance, what shall be done with officials and others who carry life insurance policies?

DURING the last year we have received a number of letters regarding the church and life insurance. Several came to our desk within the last few days. One writer wants scriptural authority for defending the position which the church has taken. Another, having changed location, says the church from which he moved will not grant him a letter of membership unless he drops his life-insurance policy. Others say that since ministers and even elders carry policies, unmolested, why should any of the churches attempt to enforce the decision. Now, in answer to all such inquiries, the MESSENGER has this to say: The Annual Meeting makes decisions to be respected and obeyed, not to be ignored and deliberately violated. It is the duty of all the members, and especially the officials, to help carry out the decisions. This thing of making a decision and then permitting members to do as they please about obeying it, is what weakens the influence of the conference. Better not have a decision at all than to have it standing on the minutes as a dead letter.

The ruling of the conference against life insurance in some congregations is lived up to and in others it is absolutely ignored. This is no way to treat an Annual Meeting decision. If the purpose is not to carry out the decision why not repeal it and get rid of it? We believe that the better way would be for all of the churches to carry out the rulings of the conference. If there are members, and particularly officials, who do not propose to respect the rulings of the Annual Meeting on the subject, let them carry their cause up to their district meetings, and from there to the Annual Conference, then it can be determined whether the conference proposes to stay by her former decision, repeal it, or leave it stand as a dead letter. We do not believe in going up to conference, year after year, discuss grave questions concerning the policy of the church, ask the Holy Spirit to guide us while making wise decisions, spread the same on the minutes, send these minutes to all the churches and then permit certain decisions made, in good faith, to die by the inch. This is no way to treat sacred questions. It is not right in the sight of God, nor is it right in the sight of just men.

What we say regarding the decision relating to life insurance may well apply to all other decisions standing on our minutes. Either carry them out, or repeal them. But so long as the conference considers them in force it is the duty of all members, and especially those who in good faith have accepted official positions, to live up to these decisions. It is a duty that they owe to the church as well as to the God who is directing the church in her work.

THE GREAT SOUTH.

THE South's record for the last twenty-five years in material development is little less than marvelous. Its growth since the war and the reconstruction days, a period of forty years, is unprecedented. Soon after the close of that bloody struggle in which the whole South was made a waste and her sturdy young men, the nation's hope, were shot down on the battlefield, the industrial spirit revived. And especially during the last twenty-five years has the growth been rapid and permanent.

Cotton, coal and iron are the South's three great staples. Capital invested in cotton mills in 1880 was \$21,000,000; in 1905, \$225,000,000. Value of cotton crop in 1880, \$313,696,000; in 1905, \$680,000,000. Tons of coal mined in 1880, 6,000,000; in 1905, 70,000,000. Tons of pig iron made in 1880, 397,000; in 1905, 3,100,000. Wonderful growth in other interests also.

Value of lumber products in 1880, \$39,000,000; in 1905, \$250,000,000. Capital invested in manufacturing in 1880, \$257,000,000; in 1905, \$1,500,000,000. Value of manufactured products in 1880, \$457,000,000; in 1905, \$1,750,000,000. Value of farm products in 1880, \$660,000,000; in 1905, \$1,750,000,000. Railroad mileage in 1880, 20,000; in 1905, 60,000.

Barrels of petroleum produced in 1880, 179,000; in 1905, 42,495,802. Capital invested in cotton-oil mills in 1880, \$3,800,000; in 1905, \$54,600,000. Assessed property valuation in 1880, \$3,051,175,000; in 1905, \$6,500,000,000.

The meaning of these figures, striking as they are, can not be understood without some study of the growth of the country at large. Between 1880 and 1905 the South increased the number of its cotton spindles from 667,000 to 9,205,000, and the consumption of cotton in its mills from 225,000 to 2,163,000 bales. New England and all the country outside of the South in 1880 consumed 1,350,000 bales, or six times as much as the South, and in 1905, 2,282,900 bales, or but a few thousand bales more than the South. In the last fifteen years the South nearly quadrupled its consumption of cotton, while New England increased only twenty-eight per cent. The 3,100,000 tons of iron produced now by the South is nearly as much as the production of the entire country in 1880, and the 70,000,000 tons of bituminous coal now mined in the South, and increasing rapidly year after year, is 28,000,000 tons, or sixty-six per cent more than the output of bituminous coal for the United States twenty-five years ago.

These figures are great; they show great things. But what is to be measured in figures in material advancement is as nothing compared with the value of the experience gained, the capital accumulated and the realization of power and strength as against weakness and hopelessness of twenty-five years ago. And who is prophet enough to tell the South's growth for the next twenty-five years?

When the resources of the South in comparison with the North and West in coal, iron, oil, phosphates, timber, water power, cotton, rice, factories, railroads, fine cities, schools, markets, investment of foreign capital, its rapidly increasing population, with its genial climate, are studied it is easy to see its future. The tide of population has already turned southward, and it will turn more and more as the South is better understood year after year. And vast capital, now working elsewhere, will be invested in the South. And this is not to set the South against the North in competition, enriching one section at the impoverishment of the other. It is the enrichment of the whole nation, especially in a broader national spirit, bringing into closer union and friendship the people of all sections and making no North and South, except in latitude.

Now how ought these conditions, both actual and prospective, to affect our mission work? Does not great material prosperity need strong spiritual influences to sanctify and direct it? Would it not be the part of wisdom so to plan our mission work in the South that it may grow up with the country? And is it not easier to gain a footing now than it will be later when wealth and prosperity become entrenched?

To-day we have strong and growing churches all over the central States. The Brethren moved westward and westward, little colonies were formed, and these were the beginning of churches. They stuck, they grew up with the country, they helped to form public sentiment, and to-day there is the strong church. This is the way it was done.

Nearly the whole South is unoccupied by the Brethren church, just a few little spots covered. It is a large field with millions of inhabitants right at our door; people who speak our language and who have much of the church's spirit and genius. It promises to be a fruitful field. Worked with the same strength it is equal, I should think, to any field abroad.

The district boards should work southward, and in this great movement there should be, and there will be, the fullest coöperation between the district boards and the General Board. Immigration in colonies should be encouraged. The whole South invites immigration, and this plan of mission work will be found the most successful in this field. What immigration has done for the church in the fields it now occupies, it will do in the South, if it is given a trial.

For the foregoing figures I am indebted to R. H. Edmonds, Editor of the *Manufacturers' Record*, Baltimore, Md.

H. C. E.

CANTON AND SAM SHUI, THE STRANGEST OF ALL STRANGE CITIES IN THE WORLD.

Number Two.

THE general feeling of unrest prevailing in China to-day is the evidence of the awakening of a great nation from a lethargic sleep of centuries. The American boycott, the disturbances at mission stations and the hostility shown to foreigners indicate the depth of the feeling. Many causes are assigned for the awakening, but the principal reasons are three in number. The efforts of the missionaries, the contact of the Chinese with Western peoples and ideas, and last, but by no means least, the influence of the Russo-Japanese war. For the first time in centuries an Asiatic, heathen nation has been conqueror, on land and sea, in a series of the most brilliant victories of modern times, over one of the strongest, nominal Christian countries of Europe. This has made a profound impression on the Asiatic mind and has awakened a feeling of pride that is sure to carry the Chinese far in advance of their former conservatism, inactivity and exclusiveness. It is settled that in the future the nations of Europe will not deal with China as they have in the past.

My last letter closed on the eve of our departure from Hongkong for Woosung, Shanghai and possibly Hankow. We spent a day at Macao, a port twenty-seven miles from our starting place, taking on a cargo of thirty tons of opium for San Francisco. The drug is considered so valuable that a squad of twenty armed soldiers stood guard over it on the Chinese junk. The stuff will cost the consumers over a quarter of a million of dollars, and except the modicum used for medicine, will do no one any good but an incalculable amount of harm.

The opium was produced in India by a Christian (?) government that monopolizes the business and receives a vast revenue from it, and shipped to China and prepared by the "heathen Chinese" for use in another nominally Christian country. Strange combination, isn't it, to carry on the destruction of soul and body of hundreds of thousands of opium victims? But there's money in it, and you couldn't run a government without money.

After a pleasant voyage of four days we reached Woosung, where the *Coptic* cast anchor, and we were transferred to a small river steamer and came up the Yangtze-kiang to Shanghai, distance fourteen miles.

Now return we to Canton and its strange sights. Not the least interesting phase of the visit was the skill with which the chairmen threaded their way through the narrow streets, thronged as they were with the vast hordes of people. Crying out continuously the words "Yoh-Hai-Yo," they jogged along at a half trot where open space afforded the opportunity, or squeezing through the throng when necessary, they made rapid progress. At the sound of their cry the people plastered themselves against the walls on both sides of the streets opening a passage-way just wide enough to allow the chair to go through. Once we met a chair coming from the opposite direction and it was only with the greatest difficulty that we passed.

Canton is said to be a center of unrest, but I never saw a quieter or more orderly crowd of people. Everybody appeared to be intent on his own business. There was no lounging on street corners, no drowsiness, no lagging, but a hurrying to and fro all in the most striking contrast with the movements of the people in India, where energy, push and doing things in the least possible time seem to be lost virtues. The people were kind and courteous and in not a single instance was the slightest disrespect shown. When I stepped out of the chair to walk through the most interesting places progress was made at a slow pace. One of the Chinese said to me, "Melican man vely old, no must walk fast." After seeing the city I dismissed the guide and was carried back to the hotel entirely across the town alone. But the unrest is among the educated and ruling classes and they control the minds of all others.

In the narrow, dirty, dingy streets are little shops by the thousand where, with the crudest tools, the Chinese workman produces marvels of workmanship

and skill in carvings, painting, weaving, embroidery and silks; products surprising to the beholder and astonishing to the world.

The shops are not merely places for the sale of manufactured articles and wares but factories as well, and if you have time and care to wait you may witness the making of the curious things offered for sale. The salesroom is usually in the rear of the workshop and back of this the family living rooms. At the threshold of the house is a tablet to the earth gods, inside the ancestral tablet, and in the living room the kitchen god. The god of plenty is also in evidence. In front of tablet and image, at stated periods, red tapers and incense sticks are burned. It reminds one of the incense and candle burning of the Greek and Roman churches. The Chinese are said to be a very religious people.

The chair stops in front of an ivory carver's shop. Four men are at work cutting great elephant tusks into suitable shape for their purpose. Others are carefully working on images and figures which when completed will represent years of patient toil. One is working on a ball turned from the tusk. It is about five inches in diameter and has been polished until its surface is as smooth as glass. He cuts fourteen quarter inch holes to the depth of an eighth of an inch equally distant apart into the surface of the solid ball. Through these openings he proceeds to carve another ball inside the first, and incredulous as it may seem, continues the process until he has carved nineteen balls each within another, and the last not larger than a pea. Then the outer ball and the larger inner ones are carved into a perfect lace work of the most delicate and perfect figures. He may spend a year on his task and when completed it sells for about forty dollars in gold.

Our next halt is in the street of the silk weaving shops. Here in dimly-lighted, damp, gloomy, filthy rooms weavers are at work with the primitive hand looms, in use in China when our forefathers lived in caves, wore the skins of wild animals and worshiped pagan gods in northern Europe, producing some of the finest and most costly silks manufactured. Two men work the loom. One seated above pulls the necessary cords to produce the beautiful figures, while the other seated below thrusts the shuttle through at the proper time and place. It's really all hand work. In America and Europe the machine does the work and the man is simply an auxiliary attendant. Here the man does the work and the machine is auxiliary. They were weaving flowered silk dress goods, the flowers being raised slightly from the surface of the goods. These silks were of the most delicate shades of color and of the most beautiful designs imaginable. The wonder was that such work could be done with such machinery and such environments. It is the perfection of human skill resulting from heredity and continual practice, for the weavers of to-day are the descendants of the weavers of a thousand years ago and no change has been made in the looms since the days of the fathers.

The street of the jade stone workers is also well worth a visit. Here are rows of shops where this precious stone is cut, carved and polished. It is highly prized among the Chinese and is sold at prices even higher than those secured for diamonds. The stone or mineral is found in the Kuen-lun mountains in Turkestan. It is rarely found in any other part of the world and none has ever been discovered on the American continent.

It is not often found over two inches thick, and when larger blocks are discovered, if without flaws, they are kept for the Emperor. On such a block an artist may spend a lifetime in producing a sculptured figure to suit the imperial taste. When, in 1860, the great summer palace of the Emperor at Peking was looted and burned by the English, many of these priceless art treasures were taken to England and sold at a nominal price to any who desired to purchase. Mrs. Cumming Gordon in her book, "Wanderings in China," alludes to this act of vandalism in a paragraph in which reference is made to jade and the appointment of an artist by the Emperor to work upon a block of the precious stone. She says: "Such an imperial commission is equivalent to a life work, for

although when first broken from its rocky bed the jade may be easily scratched with a knife, it soon hardens, so as to become the most difficult of all the minerals for the sculptor's art. Hence, such vases and other ornaments as became familiar to us after the looting of the summer palace, each represented twenty or thirty years of ceaseless toil at the hands of a faithful and diligent worker. And yet I have seen some of these priceless art treasures in British homes, where their value in this respect was undreamt of."

One would think that the purchase and keeping of these treasures of art, so highly prized by the Chinese, in English homes, would bring the blush of shame to the cheeks of the receivers of looted property. But these things are done in time of war by Christian nations. A nation may steal and at the same time have laws that transport a man for life for shooting a deer. The opening of the present century also witnessed the looting of the Imperial Palace at Peking by people calling themselves Christians. Is it any wonder that the Chinese look with great distrust upon the so-called Christian nations of the world?

A string of beads made of the best jade will be sold to a wealthy Chinaman for about five thousand dollars. Buttons of ordinary size, such as are used to designate rank and scholarship among the Chinese sell for seventy-five dollars each. The very finest vivid green, like unto an emerald sea, is the most highly prized and an ornament of moderate size without flaw will readily bring three thousand dollars. Mrs. Gordon may well call the jade ornaments stolen from the summer palace "priceless art treasures."

Many barber shops are to be seen in Canton and the tonsorial artists all seem to be doing a thriving business. A national and semi-religious custom makes it imperative that the hair be allowed to grow only on about two-thirds of the scalp. Draw a closely-fitting skullcap over the head, leaving uncovered a narrow strip of hair all around it, and then shave the uncovered part of the head to the edges of the cap and you have the Chinese cut. The rest of the hair is allowed to grow long, reaching, in some cases, the knees, and is combed smoothly back and carefully braided into the well-known queue or pigtail as it is called in ridicule. But why pigtail is hard to tell. It no more resembles the caudal appendage of that animal than do the braided tresses of beautiful hair worn by many Christian women. Fashion dictates that the shaving and hairdressing must be attended to with great regularity; hence the demand for barbers. A man may shave his face, but hardly a narrow swath entirely around his head. Prices for shaving and hair dressing vary as to the rank of the customer. The laborer pays about one cent and others from that up to five and ten cents.

The queue is really a badge of servitude. When the Tartars successfully invaded China and brought the people under subjection in 1615 they imposed the wearing of the queue on the men. Following this imposed custom for centuries has made it the recognized order of wearing the hair, and now no Chinaman would think of making the change to the old way. To lose the queue is considered a great misfortune, only short of death and one who meets this calamity does not venture to be seen in public until his hair has grown long again. In this respect they somewhat resemble the ancient Jews who placed great store on the beard and when some of King David's men had their faces shaved by their enemies they were commanded to remain at Jericho until their beards grew again.

But time and space both fail to tell of all the strange sights of this strange old Chinese city. There are the gruesome execution grounds where offenders against the law are beheaded or strangled, as the judge may determine; the prisons where instruments of torture are applied, for the stocks and the heavy wooden collar are still in use in China; the temples stocked with idols, one of them has five hundred images crowded into it, where the people worship; the many storied pagodas of beautiful design and fine workmanship; the homes for aged men and women, for the Chinese show great respect to the aged, where the infirm are cared for; and the palaces and

gardens of the wealthy are full of interesting and strange sights.

Then there are the old curios offered for sale at prices beyond the reach of any save the very wealthy, also bronzes, embroideries old and new, silverware, black-wood furniture polished like unto the finest ebony, beautiful screens of rich silk and satin, grass matting of curious design, feather work, fans, paper lanterns, and scores of other things, including the shops where dried rats, dog meat and edible birds' nests are offered for sale, the very mention of which brings a revolting feeling to one's inner anatomy, and the factory of Chy-Loong, where the luscious preserved ginger, so well known to epicures everywhere, is prepared. All these and many more, but never a saloon did I see in all the tour through the old town, nor a drunken man in China save three whites who had imbibed too freely. There is a saloon in the English quarter, but if there is a single one in the Chinese city I did not see it.

So page after page might be written descriptive of Canton and still the subject would not be exhausted. It is a city of ancient ways and ancient days brought into the living present. As we passed and repassed the vast multitudes of human beings we were impressed with the truth of the statement that "these speak of a great nation that has been, a nation that in its day was the greatest, as it is to-day the oldest living nation of the world."

Scott, who visited Canton in 1893, says of it: "Canton is one of the most fascinating and curious cities in the world—a city of the dead ages still alive! Canton with its six-foot-wide streets and dazzling succession of dazzling signboards! Canton with its temples and wondrous idols! Canton with its gruesome execution ground, and mortuaries gay with burial feasts! Canton with its hidden treasures of embroidery in its thousands of unexplored shops! Canton with its life on the river—a city of boats inhabited by mermaids and mermen, with its flower boats floating palaces indeed, full of luxury and ease! I am glad I visited China and did not miss Canton."

Long before this letter reaches the readers of the MESSENGER they will have heard of the outbreak at Nanchang, the burning of the cathedral, churches, schools, missionary property and the cruel murder of ten missionaries. As I write, the wires are carrying an account of the horror to all the civilized world. The leading English papers published here contain particulars of the outrage and the editorial comments seem to place the blame on the missionaries. The *Times* says: "No matter how carefully or gently the onlooker surveys the situation, he is forced to the belief that this is a deliberately-thought-out plan for the extermination of the foreigner. If it should happen that the consummation of such a calamity should take place, it will undoubtedly be due to the missionaries of France, England and America. This is a strong statement to make; but we will give further proof in a future issue."

I shall await with interest the further proof alluded to by the editor. So far as my own observations go, I am decidedly of the opinion that if the Gospel of the Prince of Peace had been brought to China in one hand and the olive branch of peace and love and good will in the other, none of these difficulties would have been encountered, and China might be a Christian nation to-day. A great statesman once said: "In apostolic days the missionary went out to preach the Word of God. Behind him was the Almighty. Nowadays the missionary goes out, knowing that behind him is a cruiser, a torpedo destroyer, or a battleship." A stronger sermon for the peace principles of Christ could not be written or spoken. If my life is spared I shall revert to this in a future letter.

This recent outbreak precludes all possibility of our going to Hankow, as Nanchang lies between this place and that and is no great distance from us. The Lord willing we leave here on the fifth inst, for Japan and home. We feel that there is no occasion for alarm as to our safety. We have long since committed our going and coming into the hands of the Lord and whatever comes all will be well. D. L. M.

Shanghai, China, March 1.

General Missionary and Tract Department

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NOT ASHAMED.

That the cause of Christ is hindered at home and abroad by the inconsistencies and unfaithfulness of his professed followers is a fact generally admitted. This has been true in all ages of his church—from the time Peter said he knew him not, was not one of his disciples, unto the present day—and no doubt there will be such to the end of time. Men and women are sometimes placed in positions where they decide it is not advisable for them to show their true colors. And quite often the reason is that they fear their profession will make them unpopular, will keep them from taking part in worldly amusements of those with whom they are for a short time thrown in contact.

We despise such faithlessness to the Master and are ready to condemn it in unmeasured terms. But are we always true ourselves? Do we fear man so much that we are silent when we ought to state our position and give our reasons? This occasionally happens. A brother talked with an influential man who was telling the good things about the lodge to which he belonged. He compared their lodge meetings to church services, and not to the discredit of the lodge. Was our position stated? Very weakly. It was said that the church was opposed to secret societies, and the assertions respecting the good things of the lodge were accepted at their face value. The man's influence was wanted, and so, when he upheld the lodge, the evils of the lodge were not even hinted at.

We need not go out of our way to antagonize people; but when they make to us statements which are not true, then it is time to tell what we believe and why, and not allow them to form the opinion that we think the church is wrong. Such a milk-and-water imitation of Christianity was not the kind Peter had when on Pentecost his words pricked men to their hearts and made them cry out and want to know what they should do to be saved. Such a brand of it would not have turned the world upside down as was done in the days of the apostles. We need men of conviction and who have the courage to express their convictions even if it should cost them the favor of some persons who stand in opposition to what we believe and teach.

It is not a question of our pleasure or of the favor we may gain from the world and worldly men and women, but of changing the world, of making it less worldly, of converting it to Christ. And this never can be done by feeling ashamed of our profession or fearing, on occasion, to give a reason for the faith that is in us. We believe we are obeying the Gospel of Christ. We could not be satisfied if we left undone a part of the things he has commanded us to do. Can we with full assurance say as did Paul, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone who believes?" If we can, happy are we; if we cannot, may the Lord pity us and give us courage to live and teach our profession.

What we believe has about it nothing which should make us ashamed. Ours is the purest and best doctrine in the world, for it was given by the Lord himself, and if lived out in everyday life here it assures us a peace now and evermore. What more can one want? What else is there that is really worth striving for? And why should we who profess to live for eternity rather than for time hide our faith when in the presence of those whose main hope and ambition is to gain the wealth or the honor of this world? What we have is better, is worth infinitely more than what they have, and there is no comparison between their hopes and ours. We know all this and yet so often we allow our light to be hid. Our faith in God is not as great as our fear of men—that is the main trouble with us when we are put in difficult and trying situations. Sometimes it is hard to tell what to do or say. But if when in doubt about the best thing to do for the honor of our Master, we would withdraw and seek communion with him, pray for the guidance of the Holy Spirit, sin would be rebuked in the most effectual manner.

This concerns not only ourselves, but our religion. It is judged by what we do and are. The world doesn't need the kind of Christianity that is too often lived by men and women of all denominations. There is nothing of salvation about it: it is false through and through. The pity of it is that it cannot be shown as it really is, as it will be seen and known by everyone on the great day when

everything is revealed. But the world does need and must have the genuine kind, the kind taught and lived by Christ and his apostles, if it is ever to be saved. It matters not so much where a man is placed or what position he occupies: these things count for comparatively little. But it is of very great importance how he lives. If he is ashamed of his profession he will drive men away from Christ instead of drawing them to him. And thus he hinders instead of helps the cause for which Christ came, suffered, and died. Theoretically none of us want to be guilty of doing such a thing, but it is to be feared that our theory and our practice point in different directions, that our light is darkness.

The home lands and the heathen lands need out and out living for Christ. The mission of the church is to convert the world, and the best way, the only way in which this can be done, is by church members living up to the standard, following the example of him who went before and marked out the way. We have had the faith delivered to us, and we have been delivered to it. Do our lives, our words and actions on all occasions, show that this indeed is true? Or is it still evident to the world that we do not believe in cutting ourselves off from that which is unbecoming, being a separate people? If the heart is searched in all honesty we can tell just where we stand, whether we are really for or against Christ. May we not be ashamed of him and his doctrine; for if we are our lives here will be failures and he will be ashamed of us when he comes in the clouds with power and great glory.

G. M.

PENTECOST AT SPRINGFIELD.

At this time the greater portion of our beloved Brotherhood is thinking about the coming Annual Conference. That is right and altogether as it should be. We would to God that every member, to a unit, were looking forward to, and praying for, the results of the meeting to be strictly in harmony with God's Word. The Holy Spirit will be there to meet us and we would not be in a proper frame of mind to meet him on that occasion should we neglect the proper preparation before going.

I take it to be our purpose in thus holding this meeting from year to year to be better prepared to save the souls of our fellow-men. In this connection I have been strongly impressed for a number of years with the necessity of making a special effort to teach those at the place of each meeting who are desirous to know God's Word more fully, or in whom such a desire might be aroused, by following up the meeting with a special series of revival services.

I believe this to be strictly in harmony with God's wishes. This belief was greatly strengthened when at our last meeting, at Bristol, we observed that many of the residents of that fair southern city repeatedly begged and, I dare say, prayed that we might conduct such meeting among them.

I see no just reason why this should not be done at the meeting this year at Springfield. We have sufficient ability in the church to assist the Holy Spirit in a veritable pentecostal service upon this occasion. I do most earnestly pray that those in charge may even now be making such arrangements and I am sure that if we are willing to do our part, the Holy Spirit will open the way and make such a meeting possible. The salvation of one soul would certainly be worth the effort.

We hope we need not leave Springfield this year feeling as we did when leaving Bristol, that a golden opportunity had been lost. God help us to grasp the opportunities as they come to us. Chas. W. Eisenbise.

Chicago, Ill.

THE HELPING HAND SOCIETY, WASHINGTON, DISTRICT OF COLUMBIA.

During the quarter, ending March 31, we have been able to reach out and help many, who, we believe, fully appreciated our efforts. We received, during the quarter, one barrel of clothing from the Sisters' Missionary Circle, of Waynesboro, Pa.; one box of clothing including \$1.50 from Midland, Va.; one box of clothing from the Sewing Society at Brownsville, Md.; one quilt from Sister Reed, Washington, D. C. We made thirty aprons, quilted two quilts, and made five comforters, and for all of the clothing made and sold by our society, we received \$19.73. We purchased shoes, clothing, etc., where needed, to the amount of \$8.69; had a balance of \$15.34 in the treasury from the year ending Dec. 31, 1905, leaving a total of \$27.88 in the treasury at present. During the quarter we held twelve meetings, with an average attendance of six. We extend our hearty thanks to those who so kindly remember our work here, and pray that we may do much good.

Carrie A. Westergren.

822 C. S. E., Washington, D. C.

There are thousands of ways in which people can show without knowing it that they do not love God.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Beaton.—We are somewhat isolated, living about thirty-five miles from the church, and about twenty-five miles from any of the members, except our family. We would indeed be glad to have any of the brethren come and labor with us at any time. We have a healthful climate here, and believe a great deal of good could be done in our midst. We have, on the average, one appointment each month, and would be glad to care for any of the ministering brethren who may be passing through this way.—S. D. Hall, Beaton, Ark., April 10.

Pilot Knob.—I have lately moved from the Kingman church, Kingman Co., Kans., among a small band of twelve or thirteen members living here. Last Sunday, April 8, we organized a Sunday school with a prospect of having an attendance of twenty-five or thirty. We are calculating on finishing the meetinghouse which will cost us about \$75 and we need some song books. When I came I brought a dozen Gospel Songs and Hymns, No. 1, with me and I thought perhaps some congregation might have some they are not using. If so we would be glad to get a few dozen and would be willing to pay the express on them. Our means are limited and we can do very well for a while with those if we can secure them. This is a rough country, but a good fruit country and a place where a lot of real missionary work ought to be done. There is room for several hundred if they could be satisfied with conditions.—J. J. Bowser, Batavia, Ark., April 9.

CALIFORNIA.

Pomona.—We again call the attention of members contemplating coming to California, to Pomona, not that Lordsburg is not a good place, but we have a membership of about one hundred and seventy-five, with more preachers than are needed while Pomona is in need of more workers. We have a neat churchhouse and paid for, and our prospects are now better than at any time before, as several members have located in and near the city. We now have a resident minister, Eld. J. A. Brubaker, and Bro. E. R. Yundt, since his return from the Philippines, has decided to locate in Pomona, has purchased property, and is now in business. We have a live Sunday school and prayer meeting and we see no reason now why a strong church cannot be built up in this city.—H. R. Taylor, Lordsburg, Cal., April 5.

COLORADO.

Prowers church met in council March 31, with our elder, Michael Keller, presiding. All business was disposed of in a Christian manner. The annual visit was made and all was reported in love and union. One letter was received and four granted. We decided to hold our love feast May 5, 6, commencing at 6 P. M.—Mary Norris, R. R. 1, Prowers, Colo., April 7.

DISTRICT OF COLUMBIA.

Washington City church convened in council April 9, at 7:30 P. M., Eld. A. F. Snader, of New Windsor, Md., presiding. Considerable business was transacted and a Christian spirit characterized the meeting. One certificate of membership was received and one granted. All the officers of the Christian Workers' meeting were reelected for a term of six months. Bro. John A. Garber and the writer are our delegates to district meeting and Bro. Chas. D. Bonsack to Annual Meeting. One paper of local import goes to district meeting. Bro. Charles D. Bonsack is now among us, administering to our spiritual needs, having taken up the pastorate of this congregation. May the Lord richly bless his efforts in his new field of labor.—M. C. Flohr, 338-8th St., S. E., Washington, D. C., April 12.

IDAHO.

Nezperce church met in council March 31, Bro. B. J. Fike presiding. We have adopted the assessment plan as a means of raising money for church purposes. We decided to hold a spring love feast, the time to be decided on later. We raised \$40 to send to Spokane, Wash., to aid in building a church at that place.—Fannie McCahill, Nezperce, Idaho, April 9.

ILLINOIS.

Camp Creek.—Recently Bro. M. L. Hahn, of Pleasant Mounds, Ill., came to us and delivered ten highly-appreciated discourses. As Elder Hahn is thinking of changing location, we hope, with the help of the mission board, to hold out inducements to have him locate in our church. We need him very much and we believe he can do a noble work in the Camp Creek church if he will locate here.—S. S. Hummer, Colchester, Ill., April 9.

Franklin Grove.—A special council was held at this place March 31. The purpose of said meeting was to elect more church officials. Brethren John Heckman and A. C. Wicand were present, assisting in the election, which resulted in calling Bro. Edwin Knouse to the ministry, and Brethren Frank Wingert, Ira J. Trostle and Geo. Blocher to the office of deacon. Brethren Blocher and Wingert with their wives were duly installed. But as Brother Knouse and wife and Sister Trostle were not present they were not installed. We also considered taking further steps towards trying to build a churchhouse in Dixon, Illinois, and much interest was manifested in the same. In all we were made to feel that we had a very spiritual meeting.—C. M. Suter, Franklin Grove, Ill., April 14.

Hudson church met in council April 7. The reports of the different solicitors and treasurers were heard and accepted. Elder J. H. Neher was chosen delegate to Annual Meeting and Bro. Wm. Blough alternate. Our love feast was appointed for June 10. A solicitor was appointed to gather a missionary collection to be sent to Annual Meeting.—Ida L. Thompson, Hudson, Ill., April 8.

Notice.—The mission board of the Northern District of Illinois and Wisconsin will meet in semi-annual sessions at Milledgeville, Ill., April 30 and May 1. All business intended for board meeting by correspondence should be in the hands of the secretary not later than April 28.—C. H. Hawbecker, Sec.-Treas., Franklin Grove, Ill., April 10.

Rockport.—I commenced meeting at a schoolhouse in the Mississippi bottom April 5. This is a new point for the Brethren doctrine and it seems a new place for any

doctrine, as some say that it is difficult to get a preacher to come in here to hold meeting. People dance and drink whisky. The first night I preached there was a dance right close, and there were twenty persons at meeting. The next night there were about thirty out and although it rains most every other day and the mud is bad to get through, yet people come to meeting and give good attention; some have never missed a night. I overheard some men talking in a store, saying, "That man preaches the Bible all right, and his doctrine is good and all right, but it is a little hard to live up to." Well, I think it would be for a natural or carnal minded man or woman, but for one that is born from above it is not so difficult. A young brother and sister moved in here a year ago and they made request to the mission board for some meetings and I was authorized by the board to hold some meetings and see what the prospect would be. I find many precious souls here that need salvation, but the Lord only knows what the result will be. Brother and Sister Howard seem anxious for the salvation of their neighbors and are doing their part of the work.—T. A. Robinson, Mansfield, Ill., April 13.

INDIANA.

Buck Creek church met in council March 24. Our elder, D. H. Replogle, presided. Our communion is appointed for May 26, at 6:30 P. M. The church elected Bro. Anson Priddy delegate to Annual Meeting; also elected officers for Sunday school, Bro. L. L. Teeter and Phebe Teeter superintendents. Bro. L. T. Holsinger was with us March 25 and preached one sermon.—Phebe E. Teeter, R. F. D. 2, Mooreland, Ind., April 9.

Nettle Creek.—March 25 we enjoyed a well-prepared sermon on "Christian Zeal," delivered by Bro. John A. Miller, after which a young man was received into the church by baptism. Sunday, April 1, we held our first local Sunday-school meeting for this year. It was well attended. April 7 the church met in council. Considerable business came before the meeting. We elected Eld. Abram Bowman and J. A. Miller delegates to Annual Meeting.—Chas. W. Miller, R. R. 1, New Lisbon, Ind., April 7.

North Liberty church met in council at the Oak Grove house April 7. The small amount of business presented was disposed of in a pleasant manner. Five letters of membership were granted. Bro. Daniel Whitmer will represent us at Annual Meeting.—Winnie E. Cripe, R. R. 2, North Liberty, Ind., April 8.

Pleasant Valley.—Bro. S. Z. Smith, of Sidney, Ohio, formerly of this congregation, recently gave us two interesting sermons. He and his son came here to visit his daughter. We hope he will make many more such visits; it is the first he has preached for us since he moved to Sidney.—Mrs. Lizzie Rhoades, R. R. 41, Box 98, Union City, Ind., April 8.

Pymont church met in council yesterday. Bro. A. G. Crosswhite presided. Four were received by letter and four were granted letters. Bro. David Barnhart was selected delegate to Annual Meeting.—Ellen Blickenstaff, Pymont, Ind., April 9.

Spring Creek.—Our sisters met April 5 for the purpose of organizing a sisters' aid society. Our elder, Bro. Daniel Snell, was with us and assisted in the organization, which resulted as follows: President Sister Nancy Hardman, vice president Sister Hattie McConnell, secretary Sister Elta Ross, assistant secretary Sister Eva Cirkle, treasurer Sister Mattie Cirkle. "May the good Lord's blessings be with us in our efforts."—Elta Ross, Sec., Kinzie, Ind., April 9.

Springfield.—Last evening, Eld. G. D. Zollers, of South Bend, closed a week's meetings here. Interest good, considering the inclement weather and much sickness in this community. We organized Sunday school with Jesse Miller and L. O. Ebey superintendents; we will use the new Sunday-school song books.—Elta Elson, Wawaka, Ind., April 12.

Sugar Creek church organized Sunday school April 1, with Sister Linnie Rensforth superintendent. Eld. A. Bowman, of Hagerstown, Ind., came to us April 7 and preached three sermons for us.—Hattie S. Null, Fortville, Ind., April 14.

IOWA.

Mt. Etna church met in council April 7, Bro. J. M. Follis, our elder, presiding. Considerable business was disposed of; two were received by letter, and one letter of membership was granted. Love feast was appointed for May 26, at 4 P. M. Bro. J. D. Brower was chosen delegate to Annual Meeting, and the writer church clerk.—Fannie M. Brower, Mt. Etna, Iowa, April 9.

KANSAS.

East McPherson.—This church convened in council April 8. All business was satisfactorily disposed of. Bro. J. P. Harshbarger was elected elder for another year. Although few in number we are still trying to do what we can.—J. C. Ulrey, R. R. 7, McPherson, Kans., April 9.

Victor church met in council March 17, Elder Dagget presiding. We decided to hold our semi-annual love feast May 26. A series of meetings will begin one week prior. One applicant is soon to be baptized.—Genevieve Winder, R. R. 1, Waldo, Kans., April 14.

MARYLAND.

Middletown Valley church met in council April 7, our assistant elder, Geo. S. Harp, presiding. Our aged elder, Geo. Leatherman, who has nearly reached the eightieth milestone of life, was with us. Brethren J. C. Leatherman and T. F. Grossnickle were elected delegates to district meeting. We decided to hold our love feast May 19. Bro. D. C. Flory, of Virginia, will hold a series of meetings here, commencing about May 5, and continuing until the love feast. We are now using "Song Praises" and think them very appropriate for Sunday-school work.—C. N. Frushour, Myersville, Md., April 9.

MICHIGAN.

Crystal.—April 7 the Crystal church met in council. Everything passed off in peace and love. Two added by letter. Brother and Sister Lechner, of Illinois. Our communion was set for May 19, at 10 A. M. Will adjoining churches make a note and come? Our Sunday school is doing fine under the superintendency, Bro. R. B. Noll, with a good interest and attention at preaching services. Our Sunday evening services, song service and prayer meetings are doing much good to bring to use dormant talent.

Bro. Stone gives one-half hour practice on board so the younger can learn the rudiments of music.—Tillie Stone, Crystal, Mich., April 11.

MINNESOTA.

Root River church met in council April 7, Bro. J. F. Souders presiding. One letter of membership was received. Delegate to Annual Meeting Bro. J. F. Souders. A series of meetings, conducted by Bro. J. G. Royer, will begin June 16, closing with a love feast June 30.—Ella M. Ogg, R. R. 2, Preston, Minn., April 10.

MISSOURI.

Deepwater church met in council April 7, with our elder, David Bowman, presiding. Church decided to hold a series of meetings some time in September. We reorganized Sunday school by electing Bro. Jacob Fahnestock superintendent and Bro. Will Hougendouglar assistant, school to open April 15. We decided to use the Brethren literature. Bro. Bowman gave us two sermons.—W. T. Bray, Montrose, Mo., April 8.

Lone Star.—We met in council March 2, with Bro. Martin Mohler in charge. There were not many out on account of the inclement weather and not much business before the meeting. We reorganized our Sunday school with Bro. John Sproat superintendent; will use the Brethren's literature.—Susan Long, R. R. 6, Box 38, Warrensburg, Mo., April 9.

NORTH DAKOTA.

Deslacs Valley church met in regular council April 7, our elder, J. C. Forney, presiding. All business was disposed of in a pleasant manner. Two letters were granted. One brother who wandered away from the fold, while here among us, and who now resides in California, was granted permission to be received into the church there. Bro. J. C. Forney was elected delegate to Annual Meeting. Brethren M. F. Harris and Ira Michael to district meeting and Bro. Lewis Hyde to district Sunday-school meeting. We reorganized Sunday school for the remainder of the year, with Bro. Lewis Hyde superintendent and Bro. Clifford Morton assistant. Decided to have our love feast July 21 and to have a series of meetings begin two weeks previous to love feast. Bro. J. C. Forney was retained as our elder indefinitely.—Jennie Harris, R. R. 3, Kenmare, N. Dak., April 8.

NEBRASKA.

Kearney church met in council April 7. Our elder, S. M. Forney, presided. We decided to hold our love feast May 27, at 6 P. M. Four letters were received and three granted. The annual visit is to be paid and a special council held May 19, at 2 P. M., preparatory to the love feast.—Martha E. May, R. R. 1, Kearney, Nebr., April 9.

North Beatrice church met in council April 5, Bro. A. D. Sollenberger presiding. Decided to hold our communion services Sunday evening, April 29. There was not much business before the meeting and Bro. L. D. Bosserman being present, gave us a short address which was much appreciated by all present. Two letters of membership were granted.—Lizzie S. Price, Pickrell, Nebr., April 8.

OHIO.

Ashland.—We met in council April 12, Eld. W. F. England presiding. As Bro. Harp, our minister at the Oak Grove house, has moved to Canada, letters of membership were granted to himself and wife. Eld. T. S. Moherman was chosen delegate to Annual Meeting. An offering of \$115.25 has been given for the \$100,000 collection at Annual Meeting. Since our last report the Volunteer Mission Band, of Canton, Ohio, was with us and gave us two very interesting missionary programs. A collection of over \$10 was given them.—Jennie Helm, R. F. D. 2, Ashland, Ohio, April 13.

Mercer church met in council April 7, Bro. Jacob Heistand, of Middletown, Ohio, presiding. He remained one Sunday and gave us four good sermons. J. J. Shellabarger was elected delegate to district meeting. We also elected officers for Sunday school. The church decided to have series of meetings begin May 5. Bro. Jacob Heistand is to do the preaching.—Katie Shellabarger, Mendon, Ohio, April 9.

Oakland.—Bro. I. J. Rosenberger, of Covington, Ohio, preached an excellent sermon for us at our regular services yesterday morning. We have also been favored with a missionary sermon recently by our elder, J. H. Christian, after which a collection was taken, amounting to \$11.82.—Ella Maurer, Versailles, Ohio, April 9.

Salem.—We met in council to-day, with Jesse Stutsman and Dr. C. Hendrickson with us. Enos Brumbaugh and David K. Rinehart were selected as superintendents for the following year. Delegates to district and Annual Meetings are Wm. Minnich and J. H. Brumbaugh. Bro. Homer Bright and wife were advanced to the second degree of the ministry, and Enos Brumbaugh and wife with Bro. Stanley Wenger were duly installed to the office of deacon. Sister Schuff who has ill health was baptized recently. Our Sunday schools of the district are growing in interest and spirituality.—Katie Flory, Union, Ohio, April 7.

OKLAHOMA.

North Star.—Our love feast and local Sunday-school meetings, of April 7 and 8, are now numbered with the things of the past. We feel that we had good meetings; such that will long be remembered. Twenty-four surrounded the Lord's table.—Daniel Niswander, Caldwell, Kans., April 12.

Oak Grove church met in council March 24, our elder, G. W. Landis, presiding. Three letters were received. We have received nine letters since last December. We also reorganized our Sunday school. We kept our same superintendent for next quarter. We decided to hold our love feast in August. We are having an encouraging Sunday school.—Edith Landis, Chuckabok, Okla., April 12.

Prairie Lake church met in council March 17, our elder, H. Booze, presiding. Owing to the inclemency of the weather there were not many present. We expect to begin work at our new churchhouse soon. Our church work is encouraging here. There have been several additions to the church in the past year. We also expect several members to locate with us in the near future. We would be pleased to answer any correspondence from members that are interested in this country.—J. M. Ford, R. R. 2, Carmen, Okla., April 9.

OREGON.

Myrtlepoint.—Quarterly council convened March 31. Officers for the Bible society were elected for the next quarter; Darius Neal president, Cora Widby secretary. We send a letter to Annual Meeting instead of a delegate. Delegate to district meeting, Charles Barklow. Bro. Seerist and his sister will soon leave us for other fields of work. And we will feel the loss very keenly. Our Sunday school and Bible society are moving along nicely; also the preaching services, as well as the Wednesday evening prayer meeting. We always have good crowds. We have of late taken up several collections at different times for different purposes. As for the Sisters' Aid Society, we are not idle if we have not given a report lately.—Anne Barklow, Myrtlepoint, Oregon, April 3.

PENNSYLVANIA.

Altoona.—April 6 the Altoona church met in council. The business of the meeting passed off pleasantly, Bro. B. F. Ranck presiding. May 20 was the time set for our semi-annual communion; examination services at 10:30 A. M., communion 6:30 P. M.—S. N. Brumbaugh, Altoona, Pa., April 12.

Bolivar church met in council April 7, our elder, A. Fyock, presiding. Eld. John D. Myers was also present. Bro. Robt. T. Brendlinger was called to the deacon's office. Our Sunday school was reorganized with Bro. Elvin McGraw and Chal. Brendlinger superintendents. Eld. A. Fyock and Chal. Brendlinger were elected delegates to district meeting with Brethren Robt. T. Brendlinger and Harry P. Donahue alternates. Brethren Robt. T. Brendlinger, Elvin McGraw and the writer were appointed a committee to raise funds to build an additional room to our churchhouse to be used as a primary Sunday-school room. The Bolivar church now numbers about forty members, with four deacons, but no minister. We have an evergreen Sunday school and preaching every two weeks, by our elder, A. Fyock, of Johnstown, Pa. The congregation is a mission point supported by the District of Western Pennsylvania. Here Elders Jos. Berkey, Geo. Hanawalt, Joseph Holsinger and A. Fyock have put forth some of their best efforts. We decided to try to engage a minister to hold a series of meetings, to begin near the middle of May.—W. J. Brendlinger, Robinson, Pa., April 9.

Chiques church convened in a special council April 13. Eld. J. H. Longenecker, Hiram Gible, D. M. Eshleman and H. H. Hertzler were present. We elected a minister and two deacons. Bro. S. S. Eshleman for the ministry and Brethren H. B. Shearer and S. G. Wenger as deacons. Delegates for Annual Meeting Eld. S. R. Zug and the writer; for district meeting the writer and Bro. J. C. Zug. The writer was appointed corresponding secretary for Chiques church.—Henry S. Zug, Mastersville, Pa., April 13.

Claar church met in council April 7. Bro. O. S. Corle, our new pastor, presided. Five were received by letter and one letter was granted. Brethren A. I. Claar and O. S. Corle were elected delegates to district meeting; the church decided to represent at Annual Meeting by letter, accompanied by a donation for missionary purposes. We decided to hold our love feast June 2. Church, Sunday school and Christian Workers are all in a prospering condition.—E. F. Claar, Klahr, Pa., April 9.

Elizabethtown.—The time for our love feast has been fixed as May 9, beginning at 4 P. M. On April 8 another outpost Sunday school was organized at the Stevens Hill schoolhouse, a point about four miles from town. Bro. A. G. Longenecker was elected superintendent. The Sunday school at Neville is now in charge of the assistant superintendent, Bro. Charles Bower.—Martha Martin, Elizabethtown, Pa., April 13.

Fairview.—At the close of preaching services April 1, we were addressed by an Armenian missionary. He was born in Armenia but educated in United States. He is traveling for the cause of Armenian relief and education. The Armenians are going through persecution, many giving their lives for Christ's sake. A collection was taken, amounting to \$11.—Henry U. Hummer, R. R. 5, Manheim, Pa., April 10.

Hanover church met for council April 7. Bro. John Utz presiding. Bro. D. H. Baker was chosen delegate to district meeting. One letter was granted and the following received by letter: Bro. Silas Utz (minister) and wife, and Bro. Jesse Webster (deacon) and wife. There are now three resident ministers and five deacons here. We were glad to welcome Brother and Sister Webster into the Hanover church again, they having lived in the West for three years. Our series of meetings will begin May 27, followed by a love feast June 3, beginning at 4 P. M.—W. B. Harlacher, Hanover, Pa., April 13.

Jacobs Creek.—Our council met March 31, Eld. U. D. Braucher presiding. We considered the matter of securing a resident pastor. Bro. Levi Stoner was elected delegate to district meeting. We decided to make some improvements in the churchhouse this spring. Interest and attendance in the Sunday school are increasing.—Frank B. Myers, R. R. Mt. Pleasant, Pa., April 9.

Johnstown congregation met in council at Walnut Grove March 31. The usual business was transacted and two deacons were elected but not installed. Bro. Michael Kyle who was previously elected was installed into the deacon's office and Bro. John Mills was installed in the first degree of the ministry. Our love feast will be held May 27, beginning at 4 P. M.—Elizabeth Wertz, 721 Railroad St., Johnstown, Pa., April 9.

Lebanon.—April 8 we baptized a precious soul into Christ Jesus. This makes four baptized in what we may call the city of Lebanon since we have resided here. We labor here under great disadvantages, not only without a meetinghouse of our own, but without a regular place for holding all our services. But the Lord has been with us. Under the oversight of a wise elder, one loyal to the Brethren church, our growth here must be for the welfare of our beloved Brotherhood.—J. G. Francis, 139 Salem Ave., Lebanon, Pa., April 9.

Meyersdale.—Our council was last Saturday. Good turn-out, good meeting, business all disposed of with good feeling. Delegate to Annual Meeting, Eld. E. K. Hochstetler, to district meeting Eld. E. F. Maust and Daniel Clapper. We decided to have three love feasts, two at Meyersdale and one in Greenville. The first at Meyersdale June 9, at 4 P. M. The others will be later in the season. We also decided to purchase six

dozen hymnals to be placed in the church, more especially for those of our friends who come to worship with us. Yesterday morning the Sunday school decided to purchase 150 "Song Praises" to be used in school, etc. April 1, on his way home from evening services, Bro. C. A. Just, one of our deacons, took hold of a live electrical wire which shocked him so severely that many feared he might not recover, but at this writing he is doing very well.—C. G. Lint, Meyersdale, Pa., April 9.

Norristown church met in council last evening with Eld. F. P. Cassel, of Lansdale, presiding. Much business came before the meeting but all was disposed of with a Christian spirit. The church met the 26th of last January, as Bro. A. L. Grater resigned the eldership last January. Since last report three have been received by letter. Report of annual visit and auditors was presented and accepted. A Sewing Society and mission work generally is to be pushed forward. The love feast is to be May 13, at 4 P. M. Children's meeting on same day at 9:30 A. M. Two delegates were sent to district meeting.—T. F. Imler, Norristown, Pa., April 13.

Notice.—The East Pennsylvania Mission Board will meet at the Brethren church, Lancaster, Pa., May 1, at 1 P. M. All business intended for the board should be in the hands of the secretary on or before May 1.—I. W. Taylor, New Holland, Pa., April 7.

Notice.—District meeting for Southern Pennsylvania will convene at Upton church, Back Creek congregation, May 2, 8 A. M. Elders' meeting May 1, 10 A. M. Delegates coming over the Western Maryland will come to Waynesboro, take trolley to Greencastle and will be met 2 P. M., April 30; also May 1, 2 P. M. Delegates coming over Cumberland Valley will change cars at Chambersburg for Williamsport and will be met at 5:30 P. M., April 30; also May 1, 5:30 P. M.—John Lehner, R. R. 1, Greencastle, Pa., April 9.

Notice.—For those wishing to attend the district meeting of Eastern Pennsylvania, to be held at Lancaster May 2, 3, Joint Card Orders have been issued by the Trunk Line association, covering all lines interested, for which the holder of an order, on presentation to ticket agent, can secure a ticket for a fare and one-third for the round trip, to be sold and good going May 1, 2, returning to May 4 inclusive. These orders will be sent to the elders or pastors of the various churches of the Eastern District of Pennsylvania for distribution and to all others who may apply for them, while they last, as a limited number only have been arranged for. Address T. F. Imler, Norristown, Pa., April 14.

Pleasant Hill.—We met in council at this place April 13. Eld. E. S. Miller presiding, our senior elder, Moses Mummert, being present also. Elders J. H. Utz and C. L. Baker assisted. Bro. S. K. Jacobs was elected to the ministry and Brethren D. W. Hoover and J. K. Sweitzer to the deacon's office. Bro. H. M. Baugher was elected delegate to district meeting. Decided to have our spring love feast June 2, 4 P. M. Since my last report we organized a Sunday school at this place, Eld. Moses Mummert being superintendent, assisted by Bro. Henry R. Miller. Parents came along with their children and also take part. Attendance good thus far.—Amanda K. Miller, R. F. D. 2, Spring Forge, Pa., April 14.

Ridge congregation met in council in Shippensburg church March 24. Eld. J. D. Barnes presiding. One letter was received. Eld. J. D. Barnes and deacon Wm. H. Foglesonger were elected delegates to the district meeting. Our love feast will be held May 26, 27, commencing at 10 o'clock A. M., at the Foglesonger home, three and a half miles north of Shippensburg.—D. C. Burkholder, Newburg, Pa., April 11.

Ten Mile congregation met in council at the Pigeon Creek church April 7. Our pastor, Bro. Virgil C. Fennell, presided. Quite a good bit of business came before the meeting which was disposed of pleasantly. We decided to represent at Annual Meeting, Bro. V. C. Fennell delegate, S. W. Bail alternate; also district meeting by the same delegates. Two solicitors were appointed, one for each church, whose for the general expenses of church, Rebecca Wonsettler of Pigeon Creek and Richard W. Swisher for Ten Mile. Bro. A. W. Arnold will commence a series of meetings at the Ten Mile house June 10. Preparatory council June 20, and love feast June 23. A Sunday-school institute was held in this church March 28, 29. The speakers from a distance were Brethren S. B. Blough, of Pittsburgh, Pa., J. B. Brumbaugh, of Huntingdon, Pa., and Mr. E. M. Adair, of Washington, Pa. It was a very good institute but few in attendance, owing to very bad condition of the roads.—Rebecca Grable Wonsettler, R. D. 4, Scenery Hill, Pa., April 12.

Uniontown.—The Brethren of the Georges Creek congregation met in council in Uniontown April 7. Brethren F. F. Durr and B. B. Ludwick were chosen delegates to district meeting; the writer was chosen delegate to Annual Meeting. We also arranged for a series of meetings in Uniontown for September or October to close with a love feast. The writer was again unanimously chosen pastor for another year. Bro. H. S. Replogle is to preach a series of sermons at Fairview in June, closing with love feast. After paying all indebtedness there remains a nice surplus in the treasury. The church is now doing good work; some of the old brethren are now some of the best and most spiritual counsels ever held in this church.—Jasper Barnthouse, 8 West Craig St., Uniontown, Pa., April 8.

Upper Conewago church met in council April 7, at the Hampton house, with Eld. C. L. Baker presiding. Six letters were granted; two were received by letter, and one that had wandered away was received. All business passed off in a pleasant manner. Intend to organize Sunday school in the near future at the Latimore house and at the Hampton house. Delegates to district meeting are C. L. Baker and Geo. M. Resser; will represent by letter to Annual Meeting. Our spring love feast will be at the Mummert house May 5, commencing at 1 o'clock P. M. We adjourned to meet at the Mummert house April 14, preparatory to our love feast, and for the purpose of holding an election for help in the ministry.—Andrew Bowser, East Berlin, Pa., April 9.

TENNESSEE.

Pleasant View church met on April 7, with elders Vines and McKeehan. Our Brethren at this point are somewhat scattered, yet we still have a reasonable gathering at our church meeting. Brother A. M. Laughrun gave us an excellent sermon on Sunday and the congregation

seemed to be greatly built up and we hope that there were good and lasting impressions made.—A. T. Larimer, R. R. 3, Jonesboro, Tenn., April 9.

VIRGINIA.

Beaver Creek. To-day we met in our visit council meeting. The attendance was very good. A number of ministering brethren were present from other congregations and favored us with excellent remarks and kindly admonitions. The visiting brethren gave in a good report. Only a few members were missed and love and union exists with few exceptions. Delegates for Annual Meeting are Brethren A. S. Thomas, M. B. Miller; alternates, J. D. Glick, H. G. Miller; for district meeting Brethren J. D. Glick, S. T. Glick; alternates, J. S. Zigler, S. E. Garber. One letter of membership was received and four given. Arrangements were made for our communion of May 12. Bro. M. J. Cline was advanced to the second degree of the ministry. An election was held calling Bro. J. S. Zigler to the ministry and Brethren C. P. Cline and C. C. Wright to the office of deacon. At the close of the meeting a collection for missionary purposes was held, amounting to \$22.30.—Nannie J. Miller, R. D. 18, Bridgewater, Va., April 13.

Boone Chapel.—Bro. D. Price Hylton, of Daleville, Va., conducted a series of meetings for us, beginning March 11, and closing March 18. He preached ten instructive sermons. Five precious souls united with the church.—Cora Boone, R. R. 3, Boone Mill, Va., April 9.

Manassas church convened in council March 31. All business passed off pleasantly. Delegate to Annual Meeting E. E. Blough; delegates to district meeting S. C. Hartman and Jacob Holsinger. Love feast was appointed for May 19, at 4 P. M. Bradley Sunday school was reorganized. E. E. Blough and L. F. Messelrodt superintendents. E. E. Blough, Manassas, Va., March 31.

Notice. The district meeting of the Second District of Virginia will be held at Mt. Vernon May 10, 11. All who attend by rail will be met at Stuart's Draft, on N. & W. R. R. unless a stop can be had at crossing, one mile from the church.—E. D. Kendig, R. 3, Staunton, Va., April 11.

Newport News. We are still pressing onward in the Lord's work, though our progress is slow. Our services are small but good, especially our Christian Workers' meetings. I feel to make special mention of Bro. Miller who comes from Portsmouth every Sunday, and helps us in every possible way. All are working in a commendable way. Thank God for men of enthusiasm! Eight of us met in our council Saturday night, April 7. Arrangements were made for a love feast to be held April 28. It will be the first ever held in this city. We pray that it may impress many hearts for good. We also discussed our series of meetings to begin April 22. Brethren and sisters, pray for us in this meeting. Bro. N. J. Miller was elected president of Christian Workers' meeting. A collection of \$15 was taken for current expenses.—Wm. K. Conner, 1110 26th St., Newport News, Va., April 11.

Redoak Grove. April 8 Eld. Chas. M. Yearout preached us a good sermon from 1 Kings 18, 21. April 15 we expect to organize our Sabbath school. On the second Sunday in May we expect to dedicate our new church. Eld. Chas. M. Yearout will preach the dedicatory sermon. Donations for mission work amounted to \$6.30.—Ella Bowman, R. F. D. 5, Box 44, Floyd, Va., April 12.

Sangerville church met in council April 12. This being our annual visit meeting, the brethren who visited the numbers made a good report. One brother who had strayed away resolved to return to the fold and was welcomed to full fellowship. Ministering brethren present from adjoining congregation were Elders H. G. Miller, A. S. Thomas and Brother M. B. Miller from Beaver Creek congregation, and Brother D. C. Zigler from Elk Run congregation, Va. Delegates to Annual Meeting are A. L. Miller and J. W. Hess. Delegates to district meeting J. S. Knacoff and K. P. Cool. One letter of membership was received and three were granted. A collection was taken which is to be divided, one-third each to go to Annual Meeting, district meeting and home mission, amounting to \$25.32.—Annie R. Miller, R. D. 18, Bridgewater, Va., April 13.

WASHINGTON.

Tekoa church met in council April 7. All business was transacted in the spirit of love. It was unanimously decided to advance Bro. John G. Miller to the second degree of the ministry. We are anxiously looking forward to a promised visit by Brethren A. Hutchinson and S. F. Sauer, sometime during the summer, at which time a series of meetings will be held; also a communion. Our church clerk, Bro. B. F. Zimmermann, expecting to move to another locality, resigned his office and the writer was chosen in his stead.—Jennie K. Hale, Tekoa, Washington, April 9.

WEST VIRGINIA.

Mt. Union church met in council March 31, our elder, Jasper Barnthouse, presiding. Two letters of membership were received. Bro. Barnthouse remained over Sunday and preached an interesting sermon Sunday morning. Bro. Obed Hamstead came to this place March 30 and preached three interesting sermons. He was also at our council. The free-will offering was twenty dollars. We organized our Sunday school April 8.—Kate Fugh, R. R. 3, Box 24, Morgantown, W. Va., April 9.

Pleasant View Sunday school met April 8, to reorganize with Bro. F. Rogers superintendent and Bro. T. A. Prather assistant. Our Sunday school, which is evergreen, is progressing nicely and prayer meeting is well attended. We have lately lost quite a number of members by emigration to the southwest.—Anna F. Sanger, Firo, W. Va., April 10.

Smiths Chapel.—Bro. J. H. Wimmer came to our place April 7 and preached two excellent sermons; baptized one, received one by letter. May God ever bless the work here.—Cynthia J. Kahle, Littleburg, W. Va., April 9.

WISCONSIN.

Elk River church met in council April 7 at the home of Bro. J. H. Wallace. We had a very pleasant time. Bro. C. C. Price sent in his resignation as elder, which was accepted and the writer chosen for one year; also to represent the church at district meeting.—T. D. Van Burden, Phillips, Wis., April 8.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

LAST DAYS OF ELDER SAMUEL MURRAY.

At father's funeral service it was my privilege to tell the many friends present something about his last days. I knew many questions would arise and I tried to anticipate and answer them. I was afterwards requested by several of the ministers present to write out for the Messenger what I had said: This I am glad to do for the many friends who could not be present then, but are equally interested in everything concerning his remarkable life. May not this also be a reply to the many letters that have come addressed to father congratulating him on his approaching one-hundredth anniversary? There is something very sweet and precious in the devotion and love thus shown by his brethren. They came from the east and west,—from Virginia and Pennsylvania to Nebraska and Iowa and even California. I want to thank you all for this commendable effort to bring good cheer to him in his solitude and affliction. He loved his brethren and next to his own family the face of one of the members of his own church was most dear to him. In this respect Bro. J. W. Rarick, pastor of the Brethren church here in the city, was most helpful. He often called and sometimes brought brethren with him. We shall always cherish a reverent regard for the church that was so dear to him and from which we, his children, received our first religious impressions. Let me also say here that the memorial service conducted by his brethren under the efficient direction of Eld. Aaron Moss in which nine or ten ministers had part, were in every respect all that we could have asked. They were admirably appropriate and were what we think father wished when he planned for his funeral service. We feel especially grateful to Bro. Bailey, of Huntington, who so perfectly carried out father's directions in respect to his burial. We tried to do everything as father had planned it.

In July, 1903, father and mother came to live with me and my sister, Mrs. Susie Leedy, who like myself had been bereft of her companion years ago. Father was then very feeble. It was with great difficulty that he was able to walk from the train to the carriage, waiting outside the station. He was ever complaining a great deal and taking medicine of various kinds, which we gradually eliminated from his daily fare. (I am glad that the Messenger does not publish patent medicine advertisements. A religious paper that can't live without them ought to be suspended.) Father grew better as to his general health and the last year was almost free from affliction of any kind except the infirmities of old age.

The weight of years pressed constantly more heavily upon him and he became ever more feeble and helpless. He was able to do his own writing until a few months ago. He used to spend much time in writing to his friends and always enjoyed their letters. During the past winter he spent most of the day lying on his couch and slept a great deal. He insisted on rising in the morning and being dressed, and with remarkable determination was able to do this until Saturday, March 17. On that day he could eat no breakfast and was unable to sit up. It was the beginning of the end. His intense desire to live to round out the century, I think, had sustained him lately. He frequently asked when his birthday would be. He was unable to keep note of the time. The doctor was called, but said he was not sick and that we could do nothing but give him tonics and such nourishment as he was able to take.

He ate no solid food and took very little nourishment in the two weeks. On Thursday night of the second week, March 29, he became quiet after a period of restlessness, and, apparently, slept naturally. But he did not awake as usual. All day Friday he was unconscious and was unable to take even a sip of water. He rallied slightly in the evening and we arranged him more comfortably for the night. Two brothers, Abram and David, arrived that evening from Oklahoma and watched by him to the end. In the night they were rewarded with some sign of recognition. At seven o'clock Saturday morning, the last day of his century, his life on earth peacefully closed. It was the most peaceful and beautiful death we ever witnessed. There was not a struggle. Life's taper just burned lower and lower and then went out.

Five of his children were with him at the time of his death. Hettie had been with us for a week; Abram, who had come from Oklahoma to help celebrate his one-hundredth anniversary, and David who had been informed of his condition and had come to help take care of him. Ezra arrived after his death. Seven of his eleven surviving children were present at his funeral,—the six already named and Jacob, the oldest. Nancy was kept away by sickness and Absalom and Nora in Louisiana and Samuel in Montana were too far away to come.

My sister and I have received many expressions of sympathy from other members of the family and from friends because of the necessary burdens and privations attending such a service as ours has been—caring for the helpless. But I want to say for the encouragement of any who may sometime have to meet such conditions, that

there is a compensation in it that is more precious than any earthly treasure. There have come to us and will abide with us some experiences and impressions of unspeakable value. The tender appeal of helplessness, the look and words of gratitude, the spirit of resignation and patient endurance, the fervent prayers, the familiar scriptures and old hymns so often quoted, the tender ministries we were able to render that called out all that was best in us, opening and enlarging our hearts,—these have brought to us a peculiar and priceless legacy. "It is more blessed to give than to receive." Those of his children who, because of the distance, could not be with him and minister to him in his last years have missed much of the very best of that long and useful life.

It was most sad that father and mother were obliged to be separated the last year. Mother has also been quite feeble and desired to be with her own children. She is now at Lanark, Ill., with her daughter, Mrs. Kate Strickler. Bro. Samuel Eshelman had intended to bring mother to be with father on his one-hundredth anniversary which is also her eighty-seventh anniversary, but she was too feeble to come. May the Lord comfort and sustain her.

L. E. Murray (his son).

Indianapolis, Ind., April 4.

FROM CUBA.

Our last letter left us at the city of Havana. We passed through the custom house in a short time, without any trouble; found the officers very courteous and obliging; stayed with our baggage until it was all through, thus insuring prompt attention. We were then conveyed in a "coache" to the Todd hotel at 89 Prado, where we secured a room and took a short and much-needed rest. The "Todd House" is a large three-story building, of white stone and marble, and is a very good place to stop while in the city. Mr. Todd, the proprietor, is an American.

The "Prado" is the finest street I have ever seen in any city. It is from three to four hundred feet wide, has a wide promenade in the center, and on either side a row of beautiful shade trees, little parks, pools, shrubs, flowers and rustic seats; also a driveway on either side next to the sidewalk. It is a beautiful sight, especially when lit up with electric lights, and was well patronized too. I never saw so many fine horses and "coaches" and automobiles. We stood on the veranda of the Todd House for perhaps an hour, watching the vehicles. Every horse, no difference to what they were hitched had from one to a dozen little bells. Not all the streets, however, are as nice as this one. Most of them are very narrow. Our first impression in passing through them, was of Palestine.

We took the train at 9 P. M. and came on down to Omaja, our new home. And, after spending twenty-one hours on the cars, among a people whose language was foreign to us, we were very glad to stop where we could call it home, and we have found the old saying true, "Be it ever so humble, there is no place like home."

We are all well pleased with the country so far, and the climate is delightful. We organized Sunday school with Bro. George W. Snell superintendent, Sister Kreider assistant and Miss Mable Strawn secretary and treasurer. Had a good attendance to-day, after which Bro. Shamburger, M. D., of Nanton, Canada, gave us a good talk on the thought in the Sunday-school lesson of being deceived. We will have Sunday school at 9:30 A. M. and preaching at 10:30 each Sunday, to which all the Messenger readers are cordially invited. Landa U. Kreider.

Omaja, Cuba, April 1.

THE DISTRICT OF OREGON, WASHINGTON AND IDAHO.

The district meeting of 1905 authorized the clerk of the district to collect and keep on file a copy of all the district meeting minutes as far back as obtainable. Our work is completed this far: Through the kindness of Bro. J. A. Royer, of Powells Valley church, we have collected all the numbers from 1883 to the present time except 1884 and 1889. If any one has these numbers or any previous to 1883 he will confer a favor on the district by sending them to the writer.

For the benefit of those who have not the privilege of reading these minutes we glean the following:

April 20, 1883. The district meeting of Oregon, as it was then called, was held in the Lebanon congregation. Bro. David Barklow was moderator. Four churches were represented by seven delegates. Two papers were considered.

April, 1884. Meeting was held at Rogue River. No minutes collected.

June 26, 1885. They gathered in Bro. David Early's home in the Salem congregation. Bro. David Barklow was moderator. Four churches were represented by six delegates. At this meeting the "missionary and church erection committee" originated, organized and adopted by laws. D. M. Brower foreman. They asked that each member give one cent per week for the support of an evangelist.

June 25, 26, 1886, finds them gathered at the church at Lebanon, with Eld. David Brower as foreman. Six papers were disposed of. The report of the church erection and mission work committee was read and accepted for the first time.

June 24, 25, 1887, we find the members of the Powells Valley church entertaining the meeting, Eld. David Barklow moderating. Eight papers came before the meeting. M. M. Bashor was chosen missionary under the mission committee. \$142.65 was received for mission work during the year, and \$68.99 expended.

Sept. 21, 1888, the meeting was held at Rogue River, M. M. Bashor presiding. Six churches were represented. G. W. Hoxie was chosen missionary. S. S. Barklow evangelist. \$25.45 was raised for mission work.

September, 1889. The Coquille church had the meeting. No minutes.

Sept. 26, 27, 1890, the Salem congregation had the meeting. M. M. Bashor moderating. Six churches were represented with seven delegates. District meeting assisted the churches of Oregon one hundred dollars to pay S. S. Bark-

low's expenses to Annual Meeting. We presume this is the first personal representation from the district to Annual Meeting. Also the General Mission Board gave two hundred dollars to forward the work in the district.

Sept. 25, 26, 1891, the meeting was held in the Lebanon church, S. S. Barklow moderator. Seven churches were represented by eleven delegates. Here the ministerial meeting was brought in connection with the district and program prepared. The churches raised \$45.55 for mission work and received five hundred dollars from the General Board; \$141.40 expended.

Sept. 23, 24, 1892, the meeting goes back to Powells Valley church, S. S. Barklow moderator. Seven churches were represented by ten delegates; \$50.25 was contributed for mission work.

Sept. 7, 8, 9, 1893, Rogue River Valley has the meeting, S. S. Barklow moderator. Seven churches were represented by eight delegates; \$20.18 was raised for mission work.

Sept. 20, 21, 22, 1894, the meeting convened at Coquille congregation, David Brower moderator. Seven churches on roll, three churches represented by seven delegates; \$12.75 donated for mission work. We find the board working hard to get the district to contribute more.

Sept. 12, 13, 14, 1895, the meeting goes to Salem church again, Eld. John Bonewitz moderator. Seven churches on roll and all represented by delegates. Five papers considered. S. S. Barklow was located at Moscow, Idaho, and G. C. Carl at Centralia, Wash., as missionaries. The General Mission Board contributed \$250 to aid their support.

Sept. 25, 26, 1896, meeting convened at Mohawk Valley church, John Bonewitz presiding. Eight churches are on roll and all represented by delegates. Seven papers were considered, some of which dealt with the qualification of missionaries and interest on money loaned. The churches of the district and General Board supplied the local board with \$254.85, of which \$221.80 was used.

The next meeting was held Sept. 17, 18, 1897, in the Rogue River church, Eld. David Brower conducting the meeting. Four churches were represented by seven delegates. Five papers were passed upon. The mission board is supplied with \$431.86; \$350 was furnished by the General Board.

Sept. 17, 18, 1898, the Coquille church has the meeting, John Bonewitz in charge. Seven churches were represented and six papers were considered. J. U. G. Stiverson was chosen evangelist for Washington, Enoch Faw for Idaho. Again the board was supplied with funds from the General Board and district to the amount of \$874.70. This gave a new stimulant for more and active work.

Sept. 29, 30, 1899, the meeting assembled at Lebanon, Eld. D. B. Eby moderator. Thirteen churches are enrolled, ten represented by delegates. The treasurer showed \$691.27 collected, \$528.46 spent; one worker in the field all the time and three part of the time. Fifteen papers came before the meeting.

Sept. 21, 22, 1900, the meeting goes back to Powells Valley, John Bonewitz moderator. The list of churches has risen to sixteen, twelve being represented by eighteen delegates. The missionaries reported 292 sermons, 825 days spent in active mission work, 6,999 miles traveled, 900 Gospel Messengers distributed; \$896.54 had passed through the treasury for the purpose of teaching the whole truth.

Sept. 27, 28, 1901, the meeting goes to Salem church. Seventeen churches on roll; D. B. Eby moderator. \$777.30 of the \$878.42 had been used for mission work. Four papers were considered.

June 27, 28, 1902, for the first time in the history of the district the meeting moved out of Oregon and held with the Stiverson church, Washington. Eighteen churches on list, G. C. Carl moderator. Seven papers were disposed of; \$958.54 had been spent for mission work during the year.

June 26, 27, 1903, the meeting was held at Snnnyds, Wash. Nineteen churches on the list, Bro. J. U. G. Stiverson moderator. Eleven papers were disposed of, some of far-reaching importance; \$1,235.25 collected during the year, \$500 of which was given by the General Board; \$1,116.75 expended. Here it was decided to alternate the holding of the meetings in the three states, thus: Idaho, Oregon, Washington.

Sept. 7, 1904, the meeting was given to Idaho for the first time. It assembled with the Nampa church, D. B. Eby moderator. Only two new papers were presented. Twenty-two churches on the list, represented by fifteen delegates, \$1,908.70 collected and \$1,717.98 expended during the year.

July 12, 13, 1905, the meeting went to Oregon; and assembled with the Newberg congregation, L. E. Keltner moderator. Twenty-four churches on the list, represented by twenty-five delegates; \$1,341.67 collected; disbursements \$1,218.03.

Now if you will compare the figures herein given you will be able to decide as to the progress of our district. Of our dear old elders and members that pioneered and advocated the cause they loved so well and strove so hard to make a success, some of whom can no longer assemble with us, some are gone others are going to their reward. Their work is about finished; ours is to continue. As one soldier falls we believe that God has another prepared to fill the ranks. The preparation is our part, the disposing is God's.

As to the mission money collected, the figures given speak for themselves.

We also note an increase in the number of churches and members. Certainly the twenty-two years have not been spent in vain.

Clerk of the District.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Eisenbise-Fike.—At the home of the bride's parents, in Carleton, Nebr., April 4, 1906, by the undersigned, Bro. Royal E. Eisenbise, of Morrill, Kans., and Sister Ada P. Fike, of Carleton, Nebr.

A. D. Sollenberger.

Harader-Bingaman.—At the home of Bro. and Sister G. W. Long, March 31, 1906, by the writer, Bro. Edwin Harader and Sister Salome Bingaman, both of Payette, Idaho.

L. E. Keltner.

Moyer-Merkey.—At the home of the writer near Portis, Kans., April 1, 1906, John H. Moyer and Mary M. Merkey, both born near Portis, Kans. J. S. Lerew.

Wray-Coons.—At the home of the bride's parents, near Bowbells, N. Dak., by the undersigned, April 4, 1906, Bro. Huston Wray and Miss Annie Cree Coons, both of Bowbells, N. Dak. J. A. Weaver.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Andrews, Bro. Charles, after a prolonged illness, due chiefly to old age, died at the Old People's Home in Mt. Morris, Ill., March 29, 1906, aged 86 years, 8 months and 15 days. He was born at Toronto, Canada, and removed to Illinois many years ago and previous to his removal to the Home lived in Rockford, where his wife is survived by seven children. His funeral was held at the home of his daughter, Mrs. Grimmer, in Rockford, Elder D. E. Price officiating. During his life he enjoyed a large circle of friends and during his stay at the Home won the respect of all with whom he came in contact. Lizzie Shirk.

Berkey, Bro. Noah S., of Dunlap, Elkhart, Co., Ind., born in Pennsylvania, died on his sixty-sixth birthday, Sister Berkey, one son and four daughters are left to mourn his departure. He was a faithful servant of the Lord for thirty-eight years. He was afflicted for twenty-six years and suffered much. Funeral services conducted in the Goshen church by the writer, assisted by Bro. F. Krider. Text, Job 14: 14. I. D. Parker.

Bosler, Joseph, born in Dauphin county, Pa., died at his home in Stark county, Ohio, of infirmities of old age, March 15, 1906, aged 87 years, 5 months and 4 days. He was united in marriage to Lydia Beam, of Lake township, with whom he lived until Feb. 9, 1890, when she was called to the spirit world. To this union were born five sons and one daughter. Jan. 15, 1891, he married Sister Lydia Lawver, of Canton, Ohio, who survives him. Services were held at Fairhope church and were largely attended. John F. Kahler.

Bowman, Sister Sue V., wife of Eld. S. J. Bowman, died March 28, 1906, in the Knob Creek congregation, Washington Co., Tenn., aged 42 years, 10 months and 12 days. Deceased was the only daughter of Eld. G. C. Bowman and was married to Bro. S. J. Bowman Aug. 26, 1886. To them were born seven children. Her death was due to heart failure, having just retired for the night, seemingly as well as usual and being dead in a few minutes. She was a faithful member of the Brethren church for about twenty-six years and was an earnest church and Sunday-school worker. She leaves a husband, four sons, three daughters and four brothers. Funeral services by Eld. J. D. Clark, assisted by C. H. Diehl and D. F. Bowman, after which the remains were laid to rest in the Boone's Creek cemetery. Mary White.

Claar, Sister Matilda, died at the old Claar homestead in Claar congregation, Pa., March 11, 1906, aged 56 years, 2 months and 16 days. She was a consistent member of the Brethren church for about thirty-six years and was an invalid for the last thirty years. She bore her affliction with fortitude. Funeral services conducted by Bro. O. S. Corle, from Job 7: 16. E. F. Claar.

Croft, George F., born in Frederick county, Maryland, died at his home near Bradford, Ohio, March 31, 1906, aged 82 years, 4 months and 7 days. In 1837, he came with his parents to Ohio, locating near Bradford. March 1846 he was united in marriage with Mary Mohler which union was blessed with six daughters, three of whom preceded him to the spirit world. He leaves a wife, three daughters, and two brothers to mourn his departure. Services at the house by Brethren J. H. Christian and Devault Crowell. Interment in the Sugar Grove cemetery. Belle Maurer.

Dishong, Sister Cora, died March 30, 1906, at her home in the bounds of the Richland church, Ohio, aged 47 years, 9 months and 2 days. She was united in marriage to Thomas Dishong in 1874. To this union were born three sons and one daughter. She with her husband united with the Brethren church in 1875, of which church she was a truly devoted Christian. Her husband preceded her to the spirit world Aug. 8, 1894. She was taken ill with measles which afterward terminated in pneumonia. She was ill only four days. Funeral services conducted by Eld. A. I. Heestand, after which her body was laid to rest by her husband's side in the church cemetery. R. A. Fulwider.

Derrick, Sister Julia A., died April 1, 1906, at her home near Midway congregation, Tenn., aged 71 years, 6 months and 26 days. She was a member of the Brethren church forty-four years. Funeral services at the church, from Rev. 14: 13, by the writer. A. M. Laughrun.

Dulabahn, Sister Rachel, born in Lancaster county, Pa., died at her home in the bounds of the East Nimishillen church, Stark Co., Ohio, March 30, 1906, aged 76 years, 8 months, and 28 days. She was married to Cyrus Dulabahn in the year 1851, who preceded her in death ten years. In the spring of 1850 they emigrated to Summit county, Ohio. To this union were born five sons and five daughters, of whom four sons and two daughters survive her. She united with the Lutheran church at the age of fifteen and remained a faithful member of that church until the year 1864 when she and husband united with the German Baptist Brethren church, of which she remained a faithful member. Funeral services at the West Nimishillen church by David Young assisted by Samuel Sprankel, from 2 Tim. 4: 6-9. Eli Brumbaugh.

Ellrod, Lucinda Marshall, born in Jefferson county, Pa., died in the bounds of Pleasant View church, Phillips Co., Kans., March 25, 1906, aged 59 years, 10 months and 20 days. She was married to Joseph B. Ellrod Nov. 12, 1874, at Kenesaw, Nebr. To this union were born one son and four daughters, all of whom with her husband are still living. She united with the Presbyterian church at the age of twelve years. She with her family moved to Phillips county, Kansas, in 1894 and united with the Brethren church in spring of 1896. Sister Ellrod was a devoted member and consistent Sunday-school worker. Funeral

services conducted by undersigned from 1 Thess. 4: 13, 14 in the Friends church after which her remains were laid to rest in the cemetery near by. J. W. Jarboe.

Ferguson, Sister Ella, died of paralysis at her home in Ebensburg, Pa., March 30, 1906, aged 59 years, 2 months and 6 days. She died on the thirty-second anniversary of her marriage. She was the youngest of the twelve children of Emanuel and Mary Brallier. One brother survives her, and a husband and four children. Her father was a deacon in the Brethren church; all her brothers were church officers except two, they were physicians; two were elders. All her sisters were married to deacons. Mr. Ferguson was a deacon in the Baptist church. She was a faithful member of the Baptist church until last July when she united with the Brethren church. Funeral services in the Ebensburg Baptist church by the writer, from 1 Cor. 13: 12, assisted by Dr. James, of the Baptist church of Altoona. Interment in the Ebensburg cemetery. H. S. Replogle.

Fosburg, Sister Nancy, nee Mote, died at her home in the bounds of the Thornapple congregation, Ionia Co., Mich., April 2, 1906, aged 50 years 9 months and 9 days. She was born in Indiana and with her parents moved to Michigan in early life. She united with the German Baptist Brethren church when young. In her later years on account of her poor health and crippled condition she was often prevented from attending services. She was united in marriage with Bro. Levi Fosburg, Feb. 1, 1873, who with a large circle of relatives and friends is left to mourn her departure. Funeral services by Bro. S. M. Smith, assisted by other home brethren. Text Philp. 1: 21. Peter B. Messner.

Gault, Bro. Samuel, died March 30, 1906, in the Bowbells congregation, Ward Co., N. Dak., aged 65 years, 2 months and 22 days. He was the father of five sons and four daughters, of which seven have united with the church. Two daughters preceded him in death. Bro. Gault and wife united with the Brethren church in the Mohican congregation, Wayne Co., Ohio, in 1870. They moved to Spring River church, Jasper Co., Mo., in 1884, where he was chosen deacon the same year, and was chosen to the ministry Dec. 15, 1888. In 1900 he and family removed to the Bowbells congregation, N. Dak. Funeral at the Brethren church, conducted by Eld. J. C. Forney, assisted by Eld. Weaver and Bro. John Lesh. He is survived by an invalid wife and seven children. Interment in the church cemetery. Abram Miller.

Kilhefner, Bro. Henry, son of Christian Kilhefner died in the bounds of Springville church district, Pennsylvania, March 30, 1906, aged 52 years, 1 month and 18 days. Heart failure was the cause of his death. He lived with his parents who survive him; also brothers and sisters. Funeral services conducted by Brethren Israel Wenger and John Schlosser at Mohler church. Interment in adjoining cemetery. Aaron R. Gibbel.

Leezer, Sister Maggie, nee Hang, died March 8, 1906, at her home in the bounds of West Nimishillen church six miles north of Massillon, Ohio, aged 30 years, 6 months and 21 days. She was the daughter of James and Catharine Hang. She leaves husband, two children, a father, mother, one brother and two sisters. Her infant child was laid by her side fifteen days afterward. She was a member of the German Baptist Brethren church. Funeral services by the writer and Brethren Young, Kahler and Weirich. Samuel Sprankel.

Lizer, Sister Mary, wife of Bro. John Lizer, died Feb. 24, 1906, in Mt. Morris, Ill., aged 65 years, 11 months and 23 days. Mary Lloyd was born near Greencastle, Pa., and was married to John Lizer, of near Hagerstown, Md., Jan. 5, 1865. To this union were born ten children, four of whom preceded their mother to the grave. The deceased was a zealous member of the Brethren church for more than twenty years. During the later years of her life she was a constant sufferer, but bore her affliction with Christian fortitude and patience. The funeral services were conducted in the College chapel by Eld. D. E. Price, assisted by Eld. E. P. Trostle. Lizzie Shirk.

Lizer, Sister Susan, after about seven weeks of severe suffering, died at her home in Mt. Morris, Ill., March 9, 1906, aged 60 years and 29 days. Her maiden name was Susan Hartman. She was born in Fulton county, Pennsylvania, and was married Feb. 22, 1870, to A. Middleburg, Pa., to Bro. Jeremiah Lizer, nee D. D. 8, 1902. She was the mother of seven children, two of whom are dead. Sister Lizer was a devout member of the Brethren church for twenty-seven years. Her funeral was conducted in the College chapel by Eld. D. E. Price, assisted by Eld. E. P. Trostle. Lizzie Shirk.

Mack, Sister Sarah, born in Fayette county, Pennsylvania, died March 19, 1906, aged 77 years, 8 months and 6 days. She was married to George W. Mack in Pennsylvania in 1867. The same year they came to Licking county, Ohio. The last twenty-eight years they resided in Brownsville. To this union three children were born. Her husband preceded her to the spirit world twenty years ago. She was a member of the German Baptist Brethren church. Funeral services conducted by the writer. Samuel Sprankel.

Martin, Bro. William, of Chippewa Creek church, Mich., departed this life March 20, 1906, aged 56 years 8 months and 6 days. Deceased was born in Germany. He met with a very sudden death by epilepsy. Bro. Martin was the father of six children; four of whom preceded him to the spirit world. His wife, two sons and one brother remain to mourn their loss. He was a loving husband and kind father and will be missed by all who knew him. He united with the Brethren church at this place about four years ago and proved faithful. Funeral discourse by Eld. Frank Sliter, of the Evangelical church, near Howell, Mich., near which place Bro. Martin lived nearly a year. W. F. Jehnzen.

Metz, (Stutsman), Mary, born in Elkhart county, Ind., died March 31, 1906, aged 63 years, 7 months and 29 days. She was united in marriage to Francis Metz in 1867. Sister Metz joined the church of her choice at about twenty-three years of age and lived within the Rock Run congregation all her days. Sister Metz had several surgical operations in the past few years and survived all. Her death was a shock, as she was found dead by her husband on rising in the morning. She leaves a husband, one brother and two sisters. Services conducted by Eld. I. L. Berkey, from Job 7: 10; 14: 10. R. W. Davenport.

Miller, Sister Anna Mary, died at the home of friend Jacob Rhodes (who is married to her sister), near Welsh Run, Franklin Co., Pa., March 31, 1906, aged 62 years, 3 months and 9 days. The funeral services were conducted by Eld. John Rowland in the Welsh Run church. Interment in graveyard adjoining. John E. Rowland.

Murry, John, son of William and Sister Matilda Murry, died at his home near Waterside, Pa., March 29, 1906, aged 14 years. John died on his fifteenth birthday, being struck on the temple by a ball while playing ball at school. Funeral services in the Waterside house of the New Enterprise church by Eld. L. F. Holsinger. Interment in the Keagy cemetery near Woodbury, Pa. W. H. Mentzer.

Myers, John Francis, died at the York Hospital, York, Pa., March 16, 1906, aged 48 years, and 3 months. Services in the Reformed church, Bermudian, Pa., by Geo. M. Russell, assisted by Abraham Hill. Andrew Bowmer.

Prickett, Burnie D., adopted son of friend and Sister Prickett, died of typhoid fever, in Payette, Idaho, April 1, 1906, aged 17 years, 10 months and 7 days. Funeral services conducted by the writer in the Christian church, assisted by Mr. Davidson, of that denomination. L. E. Keltner.

Puterbaugh, Bro. John, was born in Cass county, Indiana, died in Oklahoma-City, Okla., April 1, 1906. He had an operation for appendicitis and obstruction of the bowels two days before his death. Funeral April 5, at the Pipe Creek church, Miami Co., Ind., conducted by Bro. Wm. Toney. Mary J. Stutesman.

Replogle, Sister Mary S., died at her home in Waterside, Bedford Co., Pa., March 16, 1906, aged 84 years and 22 days. Funeral services were held in the Waterside house of the New Enterprise church, conducted by Eld. D. F. Detwiler. Interment was made in the Replogle graveyard near the church. W. H. Mentzer.

Ruth, Sister Susanna, died at the home of her sister, in Ephrata, Pa., March 27, 1906, aged 68 years, 7 months and 8 days. The deceased is survived by one brother and three sisters. The funeral was held from her late home with interment at a private cemetery near Denver. Eld. Isaac Taylor officiated. Mazie Martin.

Shockey, Catherine Rinehart, wife of Daniel Shockey, died at Washington, D. C., March 13, 1906, after a lingering illness, aged 50 years, and 11 months. She was a faithful and beloved member of the Antietam church for about twenty-five years and the body was laid away March 16, at Price's church, Waynesboro, Pa. "None knew her but to love her." G. M. Brumbaugh.

Shanks, (Davis), Sister Ida M., of Sidney, Ohio, born in Huntington county, Indiana, died April 3, 1906, aged 39 years, and 7 days. She was the wife of Bro. J. D. Shanks, he being a resident of Sidney and the father of three motherless children. Funeral services at the new church, house conducted by S. Z. Smith, from 1 Thess. 4: 13-14. Cora A. Z. Smith.

Snider, Bro. John, died at his home in the Donnels Creek church, Clark Co., Ohio, March 6, 1906, aged 86 years, 1 month and 2 days. He was married to Rebecca Heck Sept. 28, 1843, who preceded him Sept. 15, 1901. He united with the Brethren church in 1869 and lived faithful. He leaves three sons and four daughters. Funeral services were conducted by Bro. David Leatherman. Text, 1 Peter 1: 23-25. Interment in the Myers cemetery. Hettie F. Barnhart.

Smith, Michael, born in Clarion county, Pennsylvania, died March 9, 1906, aged 74 years, 4 months and 15 days. He moved to Delaware county, Indiana, some time in the year 1852. July 2, 1854, he was married to Margaret A. Shafer who was deceased some thirteen years ago. To this union were born three sons and six daughters. In 1880 he moved to Wayne county where he resided until death. Funeral service was held at the Brick church conducted by Eld. L. W. Teeter, assisted by Bro. J. A. Miller, from Ps. 39: 4. The remains were laid to rest in the cemetery near by. Chas. W. Miller.

Walter, Sister Sarah, in the Claar congregation, Pa., died at her home March 26, 1906, aged 73 years, 4 months and 17 days. She spent the best part of her life in the service of her Master. Funeral services conducted by Brethren J. A. and David Sell from 2 Tim. 4: 7-8. E. F. Claar.

Welty, Mary A., nee Fickell, of Bremen, Ohio, died March 23, 1906, aged 68 years, 3 months and 21 days. She was married to John W. Blosser May 29, 1856. Five children were born to this union. He died in 1864 and in 1866 she married Noah Welty. Five children were born to this union. Five children are left to mourn their loss. She was a consistent member of the (Progressive) Brethren church. Funeral services by the writer at the Marion house of the Rush Creek church, Ohio. Interment in the cemetery near by. E. B. Bagwell.

Willets, Catharine, daughter of Peter and Fanny Wisler, died March 19, 1906, about five miles southeast of Germantown, Ind., aged 75 years, and 2 days. She was again married to Gideon Crull. After his death she was again married to Nelson Willets who survives her. She also leaves five children of the first husband. Funeral service was conducted by Eld. L. W. Teeter, from 1 Cor. 15: 5-7, at the Franklin church south of Germantown, Ind. Chas. W. Miller.

Whetstone, Nancy Agnes, nee Baker, died within the bounds of the Lewiston, Minn., congregation April 4, 1906, aged 81 years, 1 month and 1 day. She united with the Brethren church in 1845 and was a consistent member. Oct. 3, 1844, she became the wife of Eld. David Whetstone who with nine children survives her. Four children having preceded her. Sister Whetstone was afflicted much during the latter years of her life suffering intensely prior to her demise. Funeral occasion improved by Bro. D. H. Keller, from Rev. 14: 13. Martha Hilary Keller.

Wine, Bro. Benjamin, departed this life March 31, 1906, at his home near Moores Store, Shenandoah Co., Va., aged 77 years, 5 months and 13 days. The deceased was the oldest deacon of the Flat Rock congregation, and he served the church in that capacity for more than thirty years. He leaves three sons and three daughters. The funeral services were conducted at the Flat Rock church by Eld. D. H. Zigler, from Rev. 14: 13, assisted by Bro. J. Carson Miller. J. D. Wine.

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SOUTHEASTERN B. R. ASSOCIATION ANNOUNCEMENTS.

The following railroad companies in the Southeastern Association have named dates for sale of tickets and rates to the Annual Meeting at Springfield, Ill., this year.

P. S. Miller.

NORFOLK & WESTERN

For the Annual Meeting of the German Baptist Brethren, which will be held at Springfield, Ill., beginning June 3rd, the Norfolk & Western Ry. will adopt a rate of one first-class fare plus \$1 for the round trip.

To members of the Executive Committee we will sell tickets on May 23-29-30 and on account of the General Meeting May 31 and June 1-2-3: all tickets limited to June 15th, 1906, for return passage with privilege of depositing return coupons with special agent at Springfield and upon payment of fee of 50 cents at the time deposit is made secure extension of return limit to June 30th, 1906.

W. B. Beville,

General Passenger Agent.

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Our rate from Staunton, Basic and other points in Virginia from which travel is expected, will be one fare plus one dollar, which would make the rate from Staunton and Basic to Springfield, Ill., and return, \$21.65, dates of sale June 1-4, limit June 15th, with privilege of extension to June 30th by deposit with joint agent and payment of 50 cents fee, with additional dates of sale of May 23, 30, and 31 for members of National Missionary Committee and advance delegates on presentation of certificates.

We have asked the B. & O. to concur in this arrangement from Harrisonburg and adjacent points in the Virginia Valley.

Trusting this arrangement will be satisfactory, and that our route will have the usual favorable consideration from Virginia Valley points, we are,

Yours truly,

H. W. Fuller,
General Passenger Agent.

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Last year Annual Meeting adopted a certain form for all delegates to use at coming Annual Meetings. We were authorized to publish these credential blanks and now have them ready for mailing.

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are being introduced in the Brethren Sunday schools very rapidly. Every school ought to arrange to introduce them as soon as possible.

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Enclosed find check for which send me eighty copies of "Song Praises." After perusing the pages of the book sent for inspection and seeing the many familiar names I fell in love with the book at once. I think it should be placed in all of our Sabbath schools at once, so when we meet together at our next Annual Meeting that we may do a great work in song service. I think the songs, both words and music, are up to the standard of any that I have seen of late and I use a great variety of music. I bespeak for it a great sale and the first issue will soon be exhausted.—John H. Basinger, Music Conductor, Brethren Zion Hill Church, Calla, Ohio.

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THINK THEY ARE FINE.

Find enclosed a money order of \$2.50 for which send me one dozen "Song Praises" at once. We have already received 56 books and think they are fine.—W. A. Miller, New Lisbon, Ind., April 9, 1906.

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RAILROAD RATES FOR THE ANNUAL MEETING.

Western Passenger Association.

Rate.—One lowest regular first-class tariff (not temporarily reduced) fare plus \$1 from points in Association territory to Springfield and return, except open rate of fare and one-third for the round trip to apply from points from which the local one-way rate to Springfield is \$3 or less. The additional \$1, included in the rate from points outside of the \$3 radius, to be reported by the selling line to the Springfield terminal line.

Dates of Sale.—Tickets to be sold on June 1-4, inclusive, also to members of the National Missionary Committee and advance delegates on May 28-31, inclusive, on presentation and delivery of certificates of identification. (Signer of certificates to be designated later.)

Return Limit.—Tickets to be good to return leaving Springfield until and including June 15, 1906.

Extended Return Limit.—By deposit of ticket with Joint Agent at Springfield on or before June 15 and payment of fee of 50 cents at time of deposit, an extension of return limit to leave Springfield until and including June 30, 1906, may be obtained.

Transit Limits.—Tickets to be limited for going passage commencing date of sale and for continuous passage in each direction.

Form of Ticket.—Iron-clad signature form of ticket, providing for punch description of passenger, going and return transit limits and execution by Joint Agent at Springfield, for which no fee will be required, and extension of return limit by depositing ticket with Joint Agent and payment of fee of 50 cents at time of deposit, to be used from all points from which the local one-way rate to Springfield is more than \$3, also from commercial centers within that radius. From other points open form of local excursion ticket to be used. Exchange orders must also require execution by Joint Agent at Springfield.

Joint Agency.—Location of Joint Agency and office hours to be announced later.

Connecting Lines.—The above rates and arrangements to be tendered to connecting lines for basing purposes.

CENTRAL PASSENGER ASSOCIATION.

Springfield, Ill., May 31-June 5, 1906.
German Baptist Brethren.

One and one-third fare for round trip from points in that portion of Central Passenger Association territory within a distance of 100 miles of Springfield, on the basis of fares effective March 1, 1906, tickets of form 3 to be sold, except that form 2 is to be used from commercial centers.

One fare plus \$1 for round trip on basis of fares effective March 1, 1906, from points in Central Passenger Association territory beyond the radius of 100 miles referred to above; iron-clad tickets of form 2 to be sold, the additional \$1 to be reported to Springfield terminal line.

Tickets from all points in Central Passenger Association territory to be sold June 1, 2, 3 and 4, return limit June 15, except that by deposit of ticket with Joint Agent and payment of fee of fifty cents at time of deposit, an extension of return limit may be secured of not later than June 30, 1906.

Tickets under the above conditions will also be sold to members of the National Missionary Committee and advance delegates on May 28, 30 and 31 on presentation and delivery of certificates of identification. (Signer of certificates to be designated later.) Name, address and other details of Joint Agency will be announced later.

Chicago, Ill., March 30th.—The Passenger Department of the Chicago & North-Western Railway announces that the opening of the Wind River or Shoshone Reservation public lands in Wyoming has been postponed until August 15, 1906, by joint resolution of congress.

Railroad construction to the Reservation border is being pushed rapidly, and will probably be completed within a few weeks.

Third Edition of

Christian Workers' Outline Booklets

In order to accommodate many Christian Workers' Societies who have just recently organized we have published another edition of outline booklets.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 45.

ELGIN, ILL., APRIL 28, 1906.

No. 17.

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AROUND THE WORLD

THE Argentine Republic and Chile, two South American nations which are not included in a list of the "powers," have set the world an example in disarmament. They have reduced their land forces and several of the war vessels have been turned over to the commercial fleets. "With the money saved by the lessening of military and naval expenses, internal and coast improvements have been made. Good roads have been constructed. Chile has turned an arsenal into a school for manual training. She is building a much-needed breakwater in the harbor of Valparaiso, and has commenced systematically the improvement of her commercial facilities along the coast." The old feeling of bitterness and distrust has passed away. This year the Trans-Andean railway through the mountains will be completed, bringing Buenos Ayres and Santiago within eighteen hours of each other and binding the two countries more closely together. That is practical disarmament, and it has brought blessings. It will do the same elsewhere. The world needs it.

SAN FRANCISCO is an old city, compared with most of those of the West, but it did not amount to much until after the discovery of Gold in California. Since then it has increased until it numbered nearly half a million inhabitants. The city was affected to some extent by earthquakes, but people seemed to think they would do no great damage, and built accordingly. A shock was felt in 1897 which for a time kept the inhabitants in terror; but comparatively little harm was done. But there was a sudden and terrible awakening from fancied security early in the morning of April 18. In a short time the streets were filled with men and women wild with fear. The shock awakened them, and they rushed forth without waiting to dress. Buildings fell, the water mains were broken, and when fires broke out in many places they had to be fought for the most part without water. Large buildings were destroyed with dynamite in a vain attempt to stay the flames. The city hall, the post office and customhouse, newspaper buildings, hotels, offices, stores and residences were destroyed by the earthquake or the fire, the latter completing the destruction begun by the former. The business section of the city was left a heap of ruins. Chinatown was blotted out. It was thought that the fine homes of the wealthy

could be saved, but the flames were insatiable, consuming everything in their path and constantly reaching out for new prey. Only outlying suburbs remain of what a few days ago was the pride of the Pacific coast, a city of wealth and luxury, and also of pleasure and sin.

WORDS cannot picture the desolation left in the track of the destroying monsters. No one knows—probably no one will ever know—how many lives were lost; but no doubt the number far exceeded a thousand. Two hundred thousand people, or more, were rendered homeless. Thousands were injured more or less seriously. More than two hundred million dollars' worth of property was destroyed. And what makes the destruction worse is the uncertainty of the future. Chicago rose from ashes after its great fire thirty-five years ago, and Baltimore has been rebuilt. Protection against fire has been sought, and in neither city could so much harm be done by fire again. But what protection can be sought against the earthquake? No doubt San Francisco will rise again, but it will be a long time until full confidence is restored. Another convulsion of the earth may come at any time and in a few hours or moments leave as a smoking heap of ruins what man has spent years of time and millions of money in building.

SAN FRANCISCO was the greatest sufferer, not less than ten square miles being left a heap of smoking ruins, but by no means the only one. Some damage was done at Sacramento and Stockton; San Jose, Gilroy, Salinas, Santa Cruz and other places suffered. And the Leland Stanford Junior University at Palo Alto had nearly all of its buildings injured, some of them entirely destroyed. The memorial chapel built by the late Mrs. Stanford almost regardless of cost is left in ruins. Shocks were felt at Fresno and Los Angeles, and the people were badly frightened, but comparatively little harm was done. So violent was the earthquake that the seismograph at Washington, D. C., was injured by it. In violence the shock was something like the ones experienced in Italy and Formosa not a great while ago. All of them show the irresistible power of nature and the weakness and helplessness of man. When the earth shakes and reels to and fro like a drunken man, then men feel the need of something more stable, a home whose foundations cannot be shaken.

It is good to see the readiness of the American people to come to the rescue of those who are in want because of the earthquake and the ensuing fire. The very day of the calamity the military supplies of the government were placed at the disposal of the stricken city. The next day congress appropriated a million dollars to help. The president, the governors of States, the mayors of cities, commercial and charitable organizations telegraphed immediately to know in what way they could best help, with money or supplies. Thousands upon thousands of dollars have been contributed and many carloads of supplies have been rushed forward to relieve the distress of those who have met with so great loss. The railroads are carrying relief supplies free. Contributions are not confined to the United States. Messages of sympathy have been sent from many countries, the heart of the world being touched by the great calamity. And the need of help is very great, for many thousands of people have lost their all and have no way of earning a living until they can get away or work is begun. Much help will be needed for some time to come; but the American people are able and willing to give it. To the sufferers from the Chicago fire more than seven million dollars, besides supplies, was given.

Twice as many people are homeless at San Francisco, and already more than eleven million dollars, in addition to many trainloads of supplies, has been pledged.

THERE has been no let-up in the divorce industry because of the recent decision of the Supreme Court. Men and women seeking freedom are willing to take their chances of any trouble arising. The only one to make trouble would be the former husband or wife, and there is not much danger of that. The marriage relation is not held as sacred as God intended it to be. Probably the present confusion will make the necessity of a uniform divorce law evident. The more nearly it can be made to conform to the divine law, the better will be its results. Divorce is but one of the many things in which men have gotten very far away from God. And this getting away from him is the one great cause of sorrow and suffering.

THERE will not be many more opportunities for men to secure homesteads. There are some Indian reservations to be opened up, and among them is the Shoshone Reservation in central Wyoming, which is to be thrown open to homesteaders some time during the coming summer. There has been no railroad near this body of land, but now the Wyoming & North-Western Railway is being laid to it. This new line of railway is opening up some rich agricultural lands and millions of acres of sheep and cattle range. Most of the Indians living upon the reservation have taken up land by allotment, preparatory to abandoning the reservation. The State of Wyoming controls the waters of Wind River and Little Wind River, and the state engineers are making surveys and preparing for irrigation projects under state supervision, by which a large proportion of the reservation will be placed under water and thereby made very valuable. Agriculture on the reservation without irrigation is out of the question, and the land that does not come under the proposed ditch will be used for grazing, for which it is without a superior. The land will cost the settler a dollar and a half an acre, payable in easy installments. This does not include the cost of water rights.

MARRIAGE and service in the United States army do not seem to go together. Some years ago General Corbin was severely criticised for advocating the enactment of regulations which would prevent young officers from getting married without the consent of the war department. But Secretary of War Taft seems to hold the same opinion about their marrying unless they enjoy an income over and above the salary of their grade. The pay of a subaltern officer in the army is not large, though sufficient to support him. But he must maintain a certain style of living, whether married or single, and his salary alone will not permit him to do this when married. The consequence is that he goes into debt, and a man in this position, unable to meet his obligations, cannot give the best of service. We are of the opinion that young army officers would as a rule be better men and do better for their families if they were in private life, and not training for an occupation in the following of which they must violate the commands of God.

AFTER many months spent in investigating the Standard Oil Company, it is claimed that Commissioner Garfield has evidence to prove that the company has been guilty of granting and receiving rebates, restraining trade and commerce, and crushing competition. The report has been submitted to the president. The result of the prosecution which is to follow will be waited for with great interest. If there is a way found to enforce the law against this giant corporation, it will not be difficult to stop some of the lawlessness of other trusts.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

TO THOSE WHO WAIT.

BY LOIS L. THOMAS.

Long he has called;
Aye, long, since first thou knew
The good of right, the harm of wrong.
See! thou hast kept him waiting long;
Make right that wrong, be true
To him who called.

What of the path
Which he would have thee tread?
Dost know, dear heart, he went before?
The things thou dread'st pierced his heart's core,
But he endured; and thou hast said
What of the path!

He leads the way.
Ah, lift thine eyes to him;
Where pierced the thorns now rests the crown;
He went before, nor heeded the world's frown.
Let not thy faith be dim,
He leads the way.

Harrod, Ohio.

JESUS' METHOD.

BY O. PERRY HOOVER.

JOHN THE BAPTIST had a remarkable career. But in the gloom of Prison life in Castle Marcharus, into which he had been thrust for denouncing the tetrarch's sins, the extraordinary events in his career seemed to take on a different meaning. He had discovered a New Prophet in his carpenter cousin, and in a moment of religious enthusiasm had declared him to be the "Lamb of God," for he had heard a voice call the Baptized One a "beloved Son." These and other events had aroused in him a feeling of certainty that God's kingdom would soon appear; for had not the Expected One, too, taken up the cry, "Repent, for the kingdom of God is at hand"? Why, then, this disappointing delay? Why did he not do something to confirm his claim to the Messiahship?

The Baptist was clearly in the distress of doubt, or at least of impatience. His life seemed to him to be ending in unfulfilled promises. Naturally he wanted to put an end to this doubt, so he sent two of his disciples to Jesus with the inquiry, "Art thou he that should come, or do we look for another?" Matt. 11: 3. Jesus returned answer in the language and spirit of Israel's greatest prophet. Isa. 35: 5, 6. "Go and show John . . . the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Matt. 11: 4, 5.

It was during a busy day that John's disciples came. Jesus proceeded with his works of mercy which may have been a sufficient proof to them. No doubt, though, they were disappointed because they saw no display of Messianic authority. It was the Fore-runner's method in the reformation which he had started to awaken men by startling acts,—this would naturally lead men to expect the same methods in Jesus. But the contrast is surprising. Where John was ascetic and startling, Jesus was social and calming, interpreting and fulfilling the law by making its miracles the natural acts of a great religious reform.

To-day, as in the yesterdays, men persist in taking the kingdom of God by their emotional appeals. Recently a Harvard man said to me after a revival sermon, "I might be willing to join the 'Army of the Lord,' but I don't want to join the navy." The preacher had bombarded us for fifty minutes. It is the same spirit in kind which led the multitude to try to take him by force to make him king. But they misunderstood his spirit and the method by which the eternal work was to be done. It is the same spirit which led men to expect the kingdom of God to come by observation. Cf. Luke 17: 20. It is so often expressed in song and sermon, even in prayer, that the church should manifest a power which would be obeyed by mankind and which would silence all criticism by showing all others to be wrong. But John's

impatience and man's wrong notions of God's methods must be removed, not radically, of course, but in the spirit of "blessed is he whosoever shall not be offended in me." In this spirit Jesus cured the suffering of their physical and spiritual diseases without proclamation. Others might have done much of this work for humanity, but their methods were generally wrong. The practical question, then, arises, Are her methods the cause of the church's failures to do these works which she ought in order to fulfill her mission? But it is encouraging that this field for the investigator in religion is being studied closer to-day to discover the divine method and to remedy the weaknesses of applied Christianity. The function of mental processes, says the latest psychology (Thorndike), is not to gain knowledge, but to learn to do; we may add, too, that the function of spiritual processes is not to discover dogma, which makes men sectarian and narrow, if not negligent of spiritual needs, but it is to learn to do the work which Jesus sent word to John was being done.

To-day John's question, different only in form, is addressed to the followers of Jesus who regard the church as the final organized order of salvation: Is your teaching the final message for humanity in its present method of working, or are we to expect a higher order to grow out of the evolutionary forces now leading life to some unknown goal? What shall the answer be, since it must state the actual work done, just as Jesus did to John's question? This work, too, must continue to fulfill prophecy and to prove its divinity by its method.

It must have been annoying to Jesus to have his method misunderstood. No doubt it brought the temptation to alter the method and adjust his aim to harmonize with what men expected of him. But instead the adjustment was in harmony with the method which issued in that spiritual miracle—the poor had the good news preached to them. Jesus didn't come with a revolutionary doctrine, but he saw that the methods of religious work and instruction must be revolutionized. He taught the utility of religion for everyday life by his method which was a severe condemnation of the priesthood. Men always emphasize the ceremonial and formal side of religion; but Jesus emphasized service as the power to uplift mankind. It was not the doctrine preached, but the life lived and practiced which was to convince John. In comparison the modern world is not harder to convince, but the charge is made that the works are lacking.

The world needs the most effective and intelligent methods in the work of salvation. In other departments of knowledge the organization is splendid; but in the religious field the organization has mainly denominationalized men. Possibly a closer study and investigation of Jesus' method may discover better methods than now used to apply the "power of God unto salvation." Better instruction, better methods! Back to Jesus' method.

McKinley High School, St. Louis, Mo.

SCRIPTURE MEANINGS.

The Strait Gate and Narrow Way.—Matt. 7: 14.

BY JOHN E. MOHLER.

"STRAIT" and "narrow" are not the same.

"Strait" is something made narrow from outside forces. It is said of that whose sides are held or squeezed together by outside means. As a "strait" of water, a financial "strait," etc. It is narrowness forced from the outside.

"Narrow" is the property of a thing itself. As a "narrow" ribbon. A "narrow" leaf, etc. It is therefore not narrowness from squeezing, or outside pressure, as the former is.

The text is to be considered in this light.

The "strait gate" refers to the entrance into eternal life. Since the fall, the way to heaven had been closed, and it was opened by Christ. He became the "gate" or "door" as he elsewhere calls himself. It is this "gate" to heaven that is "strait." That is, it is made narrow, or compressed, by the hand of God, who holds it so.

God has made the gate so strait that no one can come to the Father except by Christ.

So strait that our merits are left out of consideration.

So strait that our works make us no passport.

So strait that neither sex, race, station, nor service makes any difference.

So strait up and down that there is only one entrance for all. The exalted must be brought down, and the abased, in the mire of sin, must be lifted up, and all sit at the feet of Christ.

After one has entered the way of life through the strait gate, the way then leading heavenward, through this present life, is "narrow." That is, it is so from the nature of things. It is not held narrow by God. The "way" is naturally narrow, because heaven would not be heaven were there not restrictions on what we carry to heaven. God need not force us to unload, in order to keep the "way" to heaven narrow. For if we carry things which do not belong there we are shut out simply because they would destroy heaven. And this independent of God's decree. For example:

We try to carry quarrelsome natures to heaven. Then others may do the same. Then heaven would be filled with quarrelsome natures, and it would not be heaven at all. Then from the simple nature of things the "way" to heaven is too "narrow" to admit such natures, were God even to allow it.

Or, in the church we gossip, find fault, and backbite, as we try to carry such natures to heaven. Others may do the same, and it would destroy heaven.

Or, we parade above others, putting ourselves first and best, and try to carry such natures along the way to heaven. Others may do the same. Then what a failure heaven would be.

Or, we carry selfish natures along the way, desiring the first and best things in the church, and the easiest lot. Others carry similar natures. Then what a heaven there would be at the end!

Thus we see how wisely the Great Teacher distinguished between the gate which is made "strait" by God, and held so, and the "way" which is narrow of its own accord, simply from the nature of heaven. And so faulty are we all that there would be no possibilities of a heaven for us were it not that "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Blaney, Mich.

WERE ALL CHRISTIANS LIKE ME.

BY FLORA E. TEAGUE.

HAVE you ever thought what a difference it would make in the world were all Christians like you? This thought came to me one Sunday morning as I was wending my way to the teachers' meeting. Loafing along the railroad track, carrying a Sunday paper he had just purchased, I saw a brother. From past observation I knew that would be likely the last I would see of him that day, as he rarely was present at the church services. I thought how much more his needy family needed his investment, and then I said: What if all professing Christians were like him? and I shuddered at the result. Then I turned upon myself and said: What if all Christians were like me? Would the world be nearer the millennium or farther away? Would there be better attendance at religious services or poorer? Would there be more zeal and enthusiasm for the cause, or would there be more coldness and indifference? Would more sick, needy, and poor be visited and relieved, or would there be more neglected? Would there be more Brethren's and orphans' homes built, or would there be none? Would there be more missionaries or would there be fewer? Would there be more money raised for missionary work, or would there be less? Would there be more charity, or would there be more fault-finding? Would there be more aggressive home work, or would there be less? Would the world be better because of me, or would it be worse?

Those were some of my thoughts and I hope I may profit by them. What can you say, brother, sister?

Lordsburg, Cal.

The Ministerial Problem

By GALEN B. ROYER

The Author kindly asks that the readers reserve the forming of opinion and criticism until the last article is read.

- I. The Condition of Our Ministry.
- II. The Need of the Church.
- III. Why are not More Ministers Called?
- IV. The Kind of Minister the Church Needs.
- V. The Church's Part.
- VI. The Minister's Part.
- VII. Some Suggestions Looking Towards Remedy.
- VIII. The Real Difficulty and Its Remedy.

VI. THE MINISTER'S PART.

THE minister's part is by far the graver of the obligations, if there be a difference between those laid upon the church and upon the minister. For in whatsoever manner the church may prove faithless in discharging her part, it is still more serious if the minister in addition fails to do his part. No minister can excuse himself before God because the church did not do her part. At that tribunal the church may be responsible for neglect, lack of encouragement and so on, and the just Judge will settle with her righteously for her attitude. But when he turns to the listless, careless, lukewarm, uncourageous preacher, these things will have no avail for him. The parable of the talents plainly teaches that no matter how ill equipped educationally, financially or socially the minister is, or how neglectful the congregation may be in supporting him in his work, in these unfavorable circumstances it is his business to do the best he can. In no other way can he receive the "well done" of the faithful servant.

The minister is the leader, and it is his business to lead, no matter what it costs him. He is to walk right out into every field within his reach and count on the church following. If they do not follow, take the matter to the Lord and with his direction rebuke the church and show her the more excellent way than that in which she walks.

Now I am not going to say that such a course is going to keep the minister in a good home, enable him to drive good horses and enjoy the best surroundings. It did not earn such returns for Paul. It brought him imprisonment, stonings, shipwrecks, lashings, and an abundance of the grace of God and the power of his presence. These things come, too, only through such boldness for the Master.

The ministry of to-day is too much looking out for the financial side of the whole proposition. It is reported on very good evidence that certain evangelists will not go to a place to hold a series of meetings unless a certain amount is guaranteed them beforehand. Some, too, of these very evangelists may be the loud-est in crying out against a supported or salaried ministry. Consistency is a jewel that here is sadly missing.

Brethren, there is utterly a fault somewhere. The true minister of the Gospel goes and preaches the Word. He believes the laborer is worthy of his hire, but trusts God as to what it shall be. If he says he must have so much or he cannot come, he admits point blank the following: "I have no faith in my ability to present the message to you people in such power that God will prompt you to give me as much as I want, and hence my demand." It also argues that the amount demanded is beyond the "hire" the minister really deserves. There is no faith in the whole business. It is making the ministry a matter of dollars and cents, and is as bad as any salaried ministry can make it.

The minister's part is to go forth in faith, happy in the "hire" that comes to him through his labors. If that is persecution, disappointment, trial, false brethren, hunger and cold, suffer it and be glad. But such a proposition at once sets aside every minister who is seeking an easy place. But why not? Such has neither the faith nor the spirit of Christ and the apostles. He is not fit for the office. If there is a way of getting hold of him and he would not be converted to real Christian activity HE SHOULD BE SILENCED AT ONCE.

"Go forth in faith." Ah, that means much. The weary drive through the hot sun when the member-

ship is resting Sunday in the cool shade; or in the cold when others are comfortable around the hearthstone of their own homes; or against a sleeting rain when his faithful horse almost shivers and he is chilled to the bone, while most of the congregation stayed at home because of the "inclement weather." These come up at once to the faithful preacher. Praise God, many and many are the ministers who have humbly gone forth in faith, and their communion with God and blessings, though of a spiritual nature, have been many fold the suffering they endured.

There is too much to-day of a sentiment of "Yes, I will come and preach for you a year providing you will pay me so much." Brethren, that is the wrong end foremost. It was not Christ's way, nor is it gospel. The ideal of the Word and the spirit thereof is, "Yes, I will come to you and labor for you. I shall trust the Lord and he shall send through your hands all things to supply my daily needs." There might be times when the minister would be put wonderfully to the test, but if promises of God are worth anything at all, if the experience of the lives of trust on record to-day count, though such ministers may be tried to the limit of faith, yet just as the limit is reached God will step in and all will be well. Brethren, if this is not Bible doctrine to the very heart then let us close our Bibles and say we do not understand its spirit and teaching. The great trouble is we fear to trust God; instead of walking by faith, we will not go further than we can see compensation for our labors. God forgive our lack of faith and "increase" our faith.

Then there must be something deeper and more abiding in the life of the minister than faith in order that he may walk by it in its best sense. It is a love for souls. There are ministers who love souls and seek them; but there are many who love argument, proselyting, numbers, praise of men more. There are ministers whose hearts are consumed with the Master's compassion for the lost world; but there are a great many that can plow, sow, harvest, raise stock, sell goods, and so on and give soul-saving very little thought. This latter class may make a long-faced appearance at church on Sunday, but they know not the love of Christ which brought him on earth, or the love of Paul which "constrained" him to go preach the Gospel to the churches in Asia. A real, true love for souls is going to make every minister a soul-seeker. He can't help it. It becomes instinct with him. It is a homely illustration; but as the terrier by instinct cannot help but strive to his utmost to catch rats when they are within reach, so the true minister can't help himself; he will be catching souls. Any and every minister can measure his love for Christ and the degree of consciousness of his important and responsible calling by noting just how many persons he speaks to about accepting Christ or to how many in Christ he speaks words of encouragement or reproof.

It is the minister's part to love the lost and win them to Christ, and any neglect which he shows should be alarming symptoms of his loveless spiritual condition. Every minister who reads these lines cannot take them home to himself too seriously. A neglect of his calling is followed by awful results. This love will then prepare nicely and fully the way for the next thing that must be the minister's part; that is, the sacrificing phase of his life. Sacrifice has the ring of no joy in it at first; but then one is thinking of the flesh. Pass over into the spirit world and with an eye of faith behold the Father upon his throne and you his humble, sacrificing servant before him. Where can there ever be anything so hard to endure

in this life that will not be joy that it was endured when we come to judgment? Our only regret, if regret comes to our hearts at such a moment, will be that we did not sacrifice more.

Ah, my brother, at the bar of God we shall see in all its terribleness the sin of indifference and neglect of which we were guilty when we stayed home from preaching because "the weather was inclement," or, "I had worked hard all week and needed rest," or, "I feared I would take cold," or, "I had taken a cold and stayed at home to doctor it," or, "I lay down to rest a little and fell asleep and did not waken in time for the service," or, "I do not like to put myself to such inconvenience as is required for that appointment," etc. How unlike Paul. Listen: "And I would gladly spend and be spent for you; though the more abundantly I love you, the less I am loved."

While it is the duty of the minister to take care of himself, there is no greater giving away to temptation than is seen in the minister's excuse for Sunday absence, but which has no force whatever on Monday morning when he appears at his place of secular labor. Brethren, more faith in God will make us more courageous on Sunday; more love for souls will expose us more, leading us to sacrifice,—ah, to that spirit of sacrifice in service that Paul-like we shall not count our lives dear at all for the Master's sake.

If it be true, and verily it is, like shepherd like sheep, the minister's part is to lead the church to see her duty in all things. In practically every case it is the minister's fault that the church does not do her part. They have not been taught in word; they have not been led by example. The minister looks out for number one, and the congregation does likewise.

Let the ministry turn over a new leaf in service. Instead of six or more sitting behind the table listening to one preach, let the idle ones start out to make a new appointment and some sacrifice of missing the "home service" while taking up the work at a new place. It will not be long till the congregation will miss them and follow after in prayer and help. When once such an example is set and the spirit of sacrifice has been proven by the minister, he can turn round to the congregation who follows him in such service and in plain, unmistakable terms tell them their privileges and duties in such work, and it will not be misinterpreted.

Look at this ministerial question from any standpoint whatever, the burden of responsibility rests with the minister himself. More faith in God's promises and less desire for ease; more love for souls and less thoughtfulness for self; more willingness to be of use to God and less concerned about the ability God has given each one, will solve the ministerial question as no Annual Meeting decision can.

Elgin, Ill.

A FIRM STAND FOR TEMPERANCE.

By J. U. SLINGLUFF.

[Bro. J. U. Slingluff, of Sidney, Nebr., has something of special interest to say about his experience with men who use liquor. We glean the following from one of his letters.—Ed.]

I NEVER could understand how a person, professing to be a Christian, could be anything else but a radical advocate of the temperance cause. When a boy eighteen years old I went to learn stone cutting and masonry. At that time it was fashionable to have the whiskey or brandy bottles in the hay fields and at building raisings.

I was working for an old gentleman that my wife was taught to call "Grandpa ———," though at that time we were entire strangers. I refused to take brandy. The old gentleman brought out a very handsome decanter of wine and one of the old-fashioned wine goblets; he came to me with what he said was sweet currant wine. I refused to take it. He said it would not hurt me even if I would drink the whole bottle full. But I refused to touch it. He thought I was a very singular boy.

In this way my wife heard of me long before we had seen each other, she also being a teetotaler. Mother Nice was an old-time Mennonite, and warm

on the temperance principles. A reputation sometimes goes a great ways ahead of a person, either for good or for bad.

When I started out in life for myself I was a boy of nineteen. My oldest brother had a threshing machine, and he wanted me to run it for him. I decided I would not thresh where there was any drinking of liquor; I would not lift a barrel of whiskey nor would I handle a man who was full of the stuff. I followed threshing for twenty-three years, and threshed for as many as fifteen different tavern or saloon-keepers in a year. All I had to do was to give them to understand that no liquor should be drank by any one on the place or else I would load up my machine and make for another place. I have always felt like carrying my religion with me wherever I went, so that I could have this peace within me and know that I was living for Jesus, and that no one was happier than I in his service.

I must tell of one special circumstance that happened in the year 1862, during the terrible war. A man by the name of Mr. ———, a stranger to me, left word with a neighbor at Marble Hill Plains that when I came into the neighborhood he wished me to do his threshing. About the middle of the afternoon of one day I arrived at his place. There was no one about the barn. I went to the house and found Mrs. ——— and inquired for Mr. ———. She said he was back in the diggings, digging iron ore, and I would find him there. I followed a wagon trail, found a number of men working, and the man for whom I was looking was pointed out to me. I told him I had the threshing machine at the barn, and that I wanted no help to set the machine, only to know where to set it. Going with me to the barn, I found that he was under the influence of liquor.

About one hour before sunset I had the machine set, ready for work. I said to Mr. ———, "All is now ready." So he brought his men over to help, about forty in number. Such a drunken crowd as they were I never saw in all my life before or since. When they were all together Mr. ——— acted the most simple in the whole crowd.

The next morning I was up early, fed my horses and put the belt on, all ready to go to work. I went to the house and found Mrs. ——— busy getting breakfast. I told her that I did not feel very good; she wished to know whether she could help me. I told her I wished to see Mr. ———. "He is not up yet," she said. I then told her the men were all drunk the evening before, and that I never threshed where the people used liquor at the time, and that I intended to tell Mr. ——— if he did not promise me that there should not be a drop of any intoxicants drank while I was doing his threshing, by any of the men about the machine, I would leave before breakfast,—go right out and load up and leave at once. She appeared to be wonderfully pleased, and said, "I am so glad some one is going to interfere with this drinking. No one knows how I have to suffer with these drunken men."

I at once told Mr. ———, when he got up, just what I had been telling his wife, and that I did not intend to eat any breakfast if he did not assure me of a sober crowd of men. I further told him that the men were all drunk the evening before, and that I had made up my mind I would not thresh where liquor was used around the machine, and that he was the worst one in the crowd. He hung his head for a moment and then said, "If you say so, there shall not be a drop of liquor drunk by a man about the machine while you are doing my threshing. I am decided upon that."

He had one man stand on the bridge-way of the barn and gave orders to stop every man, as they all had to pass that way, for he wished to see them before they went back to the diggings. About ten minutes before the time the man came to Mr. ——— and told him that the men were all there.

Mr. ——— went out and said, "Gentlemen, I promised Mr. Slingluff to be a sober man while he is here doing my threshing; he said we were all drunk last evening, and he would not thresh with a set of drunken men. I must tell you also that he said I was

the most drunken man among you. Now all of you who can do as I promised to do, be temperate while he is doing my threshing, can fall in and help, but you who cannot may go back and you shall have all the whiskey you want." The whole crowd fell in, and I was never better treated in my life than by those men. I did the man's threshing as long as I followed the business.

I then quit threshing and went to Philadelphia and marketed for eight years, then moved out here on the frontier. After being here for two years, I went back and found this Mr. ——— living in one of the suburbs of Norristown. He has a fine building, with a beautifully-arranged lawn. After hearing that I was boarding in the town, he left word at the house he would like to see me in the evening. I called on him and spent the evening with the family. Mrs. ——— thanked me very much for doing such a good work for her husband. He gave up his drinking and their lives have been happy ever since.

So much for taking a firm stand against the use of whiskey.

Sidney, Nebr.

OPEN THE CHURCHES TO DANCING.

BY S. S. W. HAMMERS.

WE notice by a recent special to the Philadelphia Record, where Rev. R. A. White, of Chicago, in an open sermon, advocated the opening of the churches to dancing and card playing, and all other forms of worldly amusement. He says that by the "tabooing" of dancing and cards, on the part of the churches, they are driving the young people away from religious gatherings.

Suppose the young men do leave the church on this account, it would be better for them to thus leave, than to ride away on camels and flee. In 1 Sam. 30: 16, 17, we read: "And when he had brought him down, behold, they were spread upon all the earth, eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight, even to the evening of the next day; and there escaped not a man of them, save four hundred young men who rode upon camels, and fled." This was not a religious dance, nor was it a religious exercise, but we see the result; it was regular reveling. The people were eating, drinking, dancing and carousing. In the midst of it their fate came. Destruction came and swept them away. Certainly neither Mr. White nor any other apologist for dancing will attempt to find any support in this scripture for any of the kinds of dancing practiced in our day. The dances outside of the religious dances were followed by a terrible retribution. But the reverend gentleman thinks if dancing and cards are not brought into the church the young men will go away from the church.

In Gal. 5: 19 we read of the works of the flesh, and among those are revelings and dances; and here we have this awful sentence: "I have also told you in times past that they who do such things shall not inherit the kingdom of God." Will this satisfy the gentleman? If the Word of Christ will admit dancing or reveling, to keep young men in the church, when they are tired of these, then would Mr. White suggest the introduction of the rest of the list of evils, such as adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, and drunkenness? Here we have revelings; the original word, "*komos*," and the English word, "revelings," include dancing. No minister has any right to divide the works of the flesh, or world, into different kinds, and take what he thinks most favorably of into the church.

The reader will observe that when the apostle closes the list we have enumerated, he says, "And such like." This, then, includes not only the list enumerated, but all of that kind. We often hear it said, in regard to dancing and revelings, that it is no more than some plays and performances about which

nothing is said. It is a poor compliment to dancing to say that it is no worse than something else. That is entirely wrong. But these other things are included in the words, "And such like."

With these and numerous other scriptures like 2 Peter 3: 11, 12, that can easily be produced, we cannot clear our skirts without warning all against the follies of the world, especially the folly of dancing. All Christians, in the spirit and love of Christ, have no love for the dance; it is perfectly insipid to them. May we, as brethren and sisters, all be saved from the follies of the world, and be prepared to meet him at his coming.

Gettysburg, Pa.

A NEW MEXICO FUNERAL.

BY JAMES M. NEFF.

It was a little child but six weeks old. At the time of its birth the family lived in a little hovel in the village. My wife had carried dainties to the mother and ministered to her several times during her sickness. The only acquaintance I had formed with the family was by chatting with the children now and then as I passed them on the street or as they at times wandered far enough from home to be seen playing about our tent door. They had moved four miles into the country now and there was no special reason why they should have wanted me to conduct funeral services over their dead baby. They had not been to preaching since I came into the community and knew only by hearsay, if they knew at all, that I was a preacher. They wanted a minister now, but they were poor people, and what matters it whether or not a father and mother with the same kind of love for their darlings as yours, get their choice of preacher to pray over their dead if they are poor? But in this case no one else would consent to go, and I went.

The hour announced for the service was 1 P. M. But there is no undertaker in the town, the expense of getting a fine coffin from a neighboring town was not to be considered by a really poor man, and so one was ordered made by one of the carpenters of the village. But the order was placed late, and the work was for some reason delayed, and one, two, three, four o'clock came, and still no coffin. Several of the women in attendance were of the old-time Southern type, and they dipped snuff, rubbed their yellow teeth still more yellow and squirted the saliva accurately into the spot where they wanted it to go here and there, while the hours dragged slowly by.

It was near five o'clock and at last the coffin came. Neatly covered and lined with cambric and trimmed in lace, it was a really pretty little thing. Into it the infant form was placed by kind and willing hands who carried it thus to the bedside of the mother who still lay ill, that she might look upon the form of her darling through her tears for the last time. The poverty, the sickness and the sorrow each added to the other to make the scene pathetic. Then we hurried through a brief service—a few verses of song, a few words of comfort, a prayer—and the coffin was closed, wrapped in a quilt and shoved under the rear seat of a spring-wagon to which was hitched a pair of small mountain burros. Into this vehicle climbed seven people, and the father of the dead baby, being the only one acquainted with the road, acting as driver, led the procession, which consisted of two buggies and a farm wagon. Five long miles were ahead of the little burros and the procession which they led. Much of the distance was across a flat covered with bunch-grass. The trail was new and rough with the bunch-grass knobs, and hence our progress slow. We had covered much less than half the distance when darkness overtook us. One can always wish on a funeral occasion when clouds of grief envelop us, that the physical world should be especially bright, the sun high and the sky clear; but now the king of day had turned his back upon us and disappeared; even the moon was hiding his face behind the clouds, a rather unusual thing in this land of clear skies and starlit nights. Look. In thought you can see us, a funeral train with a little coffin and a little corpse moving

slowly across the plains through the darkness which the occasion rendered doubly dense.

Coming to within a mile of the graveyard, we halted by a neighbor's tent, borrowed a lantern and some shovels, and as no one in the procession felt quite certain that he could find the place in the dark, we took the neighbor with us to serve as pilot. Proceeding some distance, our pilot decided we were following the wrong trail, and leaving it we started across the open prairie with nothing to guide us but the guess of the man who was trying his best to be a faithful leader. By and by we came to another trail, but our pilot was still beset with doubts. He bade us halt. Accompanied by two others from the procession, he left us standing in the darkness while he made a detour afoot in the hope of finding some familiar object by which he might get his bearings. We waited. We were lost. We were out in the dark with a little corpse, in search of a grave where we might leave it to silence and to rest till Gabriel comes. It was not long till the men returned, having decided that the general direction we were taking was right, but that we had some distance yet to go, and we proceeded slowly across the open, with a feeling of rather serious uncertainty as to whether or not when we would find the place we sought. "Ho!" shouted the man ahead. We all drew in our reins. A wire fence stood square across our path ahead of us. What enabled them to decide which way to turn, I did not learn, but to the left we turned and followed the fence as it seemed to me a long distance. Finally coming to the corner of this inclosure, we passed on and were again out on the open plains apparently without any landmarks whatever to guide us.

But now very soon we brought up by an open grave. Two men descended with the lantern and removed the lid from the box that had been snugly set in the bottom. Another man assisting me, we removed the coffin from the spring-wagon and carried it to the men in the grave who in turn lowered it into the box below, fastened the lid and four of us with shovels filled the grave. Then a prayer, a few more tears and the occasion closed in darkness.

But you perhaps think this is the usual way of doing things in this new, strange land. No; in another hundred funerals, I would expect to find no other quite like it. It was one of the incidents, many of the details of which, as we often say, "just happened to turn out so," and one which goes to make up a life of widely varying experiences in this great world of ours. But mind you, the rule is everywhere (isolated exceptions granted), that sickness and pain, death and sorrow, funerals and tears are pairs which go together, and experiences like this are what makes the whole world akin.

Lake Arthur, New Mexico.

TWO SIDES.

BY J. W. LEAR.

It has been said by some one that every question has two sides. Whether that be true or not, the proposition concerning traffic on Annual Meeting grounds has a side that has not been exposed by the earlier writers as strongly as it deserves.

Everything that has been said has been well grounded, but the weight of responsibility in each article seems to slide in the direction of the committee of arrangements. It is admitted, even by themselves, that in part it rightly belongs there; and I think they feel it so keenly that they will in a Christian spirit endeavor to shoulder the same. However, if they are to regulate the action of every one that may come onto or about the grounds and see that everything is done decently and in order, the committee ought to be increased from five to five hundred.

Past precedent has demonstrated that the trafficking on or near the grounds has been handled by ministers, deacons and laity of somewhat advanced age; all of whom have had sufficient experience to interpret the minutes for themselves and have lived long enough in the church to have a deep love for her welfare. This class, I am heartily in favor, instead

of the committee, shall be held responsible for the minute so often cited.

What right has any member of the body of Christ to ask our committee for a privilege that they know will be contrary to the wishes of the more spiritual in our Fraternity? Again, what spirit would lead them to lease ground, just outside the grounds, over which the committee has no jurisdiction, when they know it is against the spirit of the Brotherhood, and a source of annoyance to the managers as well?

Rebellious members in a congregation can cause tears of sorrow to flow from the eyes of the good elder, and supplant many a night's repose with a wakeful, distracting one. The less thoughtful may sit back and censure the poor bishop, and try to place all the responsibility at his door, but the record over there may appear differently.

Now if all our brethren will leave their personal matters, business enterprises, land schemes, etc., at home, and come for the good of the meeting, I repose enough confidence in our present management that they will endeavor to "put the lid on," as Bro. Crosswhite expresses it, against the non-member vender.

"Render therefore to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13: 7. And I might add to this, responsibility to whom responsibility.

Cerrogordo, Ill.

RIGHT ADJUSTMENT TO GOD AND MAN.

BY T. S. MOHERMAN.

THE past is well known, her memories come to us as whispers of yesterday. The present is but a span, but the soul, not content with the music of the past and the fleeting breath of the present, looks upward and asks what lies beyond. Is it a region of eternal silences? Are there no traces that indicate that some one has passed that way? Tune your heart to sing its best praise, and your mind to give forth its best thought, you will find the heavens declaring the glory of God, and his handwriting everywhere portrayed. The higher you rise in your imaginations the finer the touches of divine glory.

Looking outward you behold your field of service, and upward your transfiguration. Adjustment is a serious matter as one moves out to become a potent factor of society. It becomes doubly serious as one contemplates the ascending, because the nearer stained hands approach the great white throne the greater the agony. We should relate ourselves rightly to conditions; we will grapple with affairs; it becomes a struggle for the mastery.

This world is sometimes looked upon as a cold and hard one, but we want you to look upon it as having a loving heart and a noble purpose, an ally worthy of your highest ambition. It gives to you your arena for action, the best possible for you to realize a proper unfolding of your personal powers. It places a premium upon the high standards of personal worth because the true man is the only legitimate inheritor of the earth. Be honest, she says, in every lawful pursuit. Be truthful, she says, or ye fall. Be kind by alleviating distress. Lend a helping hand in building the worthy institutions of the land. This is a great and grand universe. The overhanging expanse yields to you her wisdom, and the footstool of your feet is rich with the pearls of great price.

How is the adjustment to be made? By faith. Faith in whom and what? Faith in God. Faith in Jesus Christ. Faith in the spirit of regeneration. Faith in man, and the reality and unity of the universe. Insignificant must that faith be that looks upon this world as a failure, that sees nothing that is worthy of God's goodness and love, not even the Maker's image in the soul of man which is capable of an unfolding into the divine; who has not thought of this material world as possessing spiritual significance. He who does not believe that God is able to finish that which he has begun,—having begun the race in purity is not able to bring it to a glorious consummation,—is surely lacking in the right adjust-

ment to God. He who looks upon man, though sinful as he is, as incapable of an unfolding that is Christ-like and divine, has not found his rightful bearing with his brother. God purposes finishing that which he has begun, and his purpose comprehends the glory of man. If we adjust ourselves with a living faith to this double thought a crown of glory will be ours.

Canton, Ohio.

UNEQUALLY YOKED.

BY PAUL MOHLER.

WHenever I think of Paul's words, "Be not unequally yoked with unbelievers," I think of a great big, headstrong ox and a smaller, weaker ox yoked together, and the strong ox going where he pleases with the weaker one in tow. That may not be the right idea for that sentence, but I've seen a good many people yoked up that way. In fact, I suppose that the most of the people are being led in some ways by some one. I don't think that is necessary, especially for the Christian. He should be yoked with Christ, and follow him. Yet we see Christians tied up in business with unbelievers who are having their own way with the business; with wives who are having their own way with the family; entering social circles in which unbelievers are the majority; as well as with secret societies that are entirely controlled by unbelievers.

It is very hard for a man to keep both his Christian character and reputation and remain in such a union.

I know several ministers and laymembers of other denominations who are very much troubled because they cannot keep the members of their churches from dancing and card playing. The dancers and card-players are in the majority. There are a few earnest people yoked up with a lot of unbelievers, and the unbelievers run things to suit themselves.

A church can live and get along well with one or two unbelievers; it can even live with a large minority of them, but it is in a sad state when the unbelievers are in the majority.

There are many who would make it easier for people to join the Brethren church, and hold membership in it. I should not. I want to feel sure that every applicant for membership understands that as fast as he learns the will of the Lord he is expected to obey it. Disobedience is unbelief, and we always want the unbelievers in the minority. We cannot have too many new members enter the church, if they really believe, and intend to obey. We cannot have too few if they do not intend to obey.

I believe in revival meetings, in powerful sermons, in personal work and all legitimate means for inducing people to accept Christ as their Master; but I am quite sure that a great many people enter the Brethren church during these meetings through the influence of the meeting more than real determination to follow Christ. The church can stand a certain amount of that, but not too much.

"Be not unequally yoked with unbelievers: for what fellowship hath light with darkness? or what portion hath a believer with an unbeliever?" 2 Cor. 6: 14, Am. Rev.

Cando, N. Dak.

GETTING READY FOR BIGGER THINGS.

MOST of us think that we could do bigger things than we are doing. Many a man thinks so much about those bigger things that he has not time or patience to do well the things which he has been set to do. As a consequence, he never gets the opportunity he longs for, to show what he might do. For it isn't the thing a man "could do" that counts; it's the thing he *does*. And the young man in business who neglects the trifling details of his everyday work because he is confident that his ability deserves a much more responsible position, is judged, after all, by those trifling details, and is passed by when promotion day comes. The surest guarantee of promotion is to forget all about promotion in one's absorbing attention to the thing in hand.—S. S. Times.

CALL TO THE MINISTRY.

BY I. A. GRISE.

IN the minister of Christ we should have, in a special sense, God's ambassador on earth, not only as a teacher of sound doctrine, but also as an example of practical piety in his daily life. He should possess certain natural gifts, and these should be augmented by the richer grace of God. These qualifications are best recognized by those who are associates and observers.

Most men, almost unconsciously, place too much value upon their own excellence along some lines of activity, and we often look upon our most intimate friends as possessing rare virtues. The *real* man, the man as he is, can best be known by the compact association in which he mingles. Here is the impress of his real character, and in the thought of these observers may be found an unwritten epitome of his worth and work.

And is it strange that God, in choosing his ministers, should call in requisition the force of this very law of observation? He knows the strength and integrity of the true church, and delegates to them this sacred prerogative.

No committee of elders, nor indeed any other representatives of the church, can perform this function without causing probable disaster to the spirituality of the church and the efficiency of the ministry in the Bible sense.

The sacredness and true dignity of the ministerial office can best be conserved when the church feels that upon herself rests the responsibility, under God, of choosing her servants.

The growth and influence of the Brethren church are largely due to the devoted ministry who recognized in the call of the church the voice of God bidding them to be zealous and faithful in their heaven-sent calling.

When we contrast this Bible plan with those followed by the popular churches we are given an object lesson as to results. When the ministry is chosen as a profession or a vocation the pulpit is likely, by a series of wire-pulling, to go into the hands of the hireling who will "prophecy smooth things" that he may hold his position and bring to himself the emoluments of his vocation.

A modified form of choosing the ministry as a profession is from those who "feel called to preach the Gospel." This plan may be less objectionable, because it generally comes from persons with a good degree of piety and devotion. But this plan, too, often follows in the wake of the former or leads to a condition of fanaticism that must end in confusion and final silence.

No, let the God-honored and time-tested plan of choosing the minister still be held as a sacred heritage, and let those who become the chosen servants accept humbly and faithfully the divine trust.

With such a ministry, the consecrated servants of the faithful church, there will be crystallized into reality a holier life, a deeper zeal, and a more profound spirituality.

Canton, Ohio.

THE LORD'S PRAYER.

BY HENRY THOMAS.

IN MESSENGER No. 12, I see an editorial under this heading, "Using the Lord's Prayer." Some inquiring brother asks for some scripture for the change that was made at the Annual Meeting at Bristol, Tenn., in opening and closing the general services. In reply our editor makes the statement that it has long been the custom among the Brethren in a prayer service for the Lord's Prayer to be used by a second brother or sister as a closing part of the service, and then adds, "Just how this custom got started we know not."

Neither do I know, but I will offer an opinion. When our forefathers organized themselves into a

band of worshipers, they felt the need of many things. They remembered the promise found in Matt. 18: 19, "Again I say unto you, that if *two* of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." I believe it was on this scriptural basis that the custom was founded. Hence their needs and wants were brought before the Lord in public and were agreed to by a second brother or sister, as instructed in Matt. 6: 9, "Pray after this manner, Our Father," etc.

I think the custom of our early brethren to mutually agree and concur with what had been asked for was well founded. I know of no scripture against it, but think that there is at least one scripture in support of the custom.

Dayton, Va.

TEMPTATION.

BY CEPHAS FAHNSTOCK.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Rev. 3: 21.

We learn from the sacred Word that when Jesus fasted forty days and forty nights, he afterward hungered. Satan then beset him with three temptations, and Christ in reply to each quoted the Divine Word, which completely defeated Satan in his attempt to overthrow the divine power on earth. If we, when tempted, put dependence in self to overcome temptation, can we expect to succeed? Would it not be far better to put entire dependence in God? Do not let us be faint-hearted when tempted. Let us be like Christ and quote scripture in the very face of Satan.

Do not let us think that there is not work to do to withstand temptation. It is a work of itself, and a Christian work. We need to work in prayer and watchfulness, for the adversary is shrewd in besetting us. He will tempt us in such a way that it will appear to be the right thing to do, but when we come to analyze it sin appears. If we fail, let us not be discouraged and fall back to the world, but be like Peter when he denied Jesus. Christ then caused him to know his sin, so he repented in tears. To surrender to temptation is sure to bring sorrow. It brought sorrow to Judas Iscariot, to king Saul, and numbers of others. It is this very day bringing anguish to many a soul. Right now is the time for us to strive to resist the devil; not a day, yea, not a moment of our lives can we live over. A moment that is lost to sin is lost forever.

Winchester, Va.

A GENTLE REBUKE.

BY J. S. FLORY.

A PROMINENT man, resident of Fayette county, West Virginia, joined the Brethren church in his later years. Being always of a moral turn of mind, he much disliked profanity in conversation. One day while riding along with an old-time friend who made use of many profane words he suddenly propounded to his friend the following question: "What would you do if you were riding along the road with a friend and that friend was continually abusing his best friend?" "Well, I would think he ought to be ashamed of himself, to say the least." "Well, now, I hope you will excuse me, but you have been using the name of the best friend I have in vain, and in a disrespectful manner talking about him."

He seemed astonished and said, "How is that?" "Jesus Christ," said he, "is the best friend I have in this world or expect to have in the next, and you have been continually profaning his name." The man blushed and confessed he was right, and the little incident caused the man to think, and the result was he quit the habit, always thinking the more of the old brother who long ago died triumphing in the faith, and "his works do follow him."

Los Angeles, Cal.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, May 6, 1906.

WHAT IS A MISSIONARY?—Rev. 5.

I. "One Sent" to Propagate Religion.

1. The Work is Important, Acts 11: 17
2. The Call is Divine, Acts 13: 1-4
3. The Preparation Should be Thorough, Acts 22: 3

II. The Successful Missionary is—

1. Thoroughly Consecrated, Acts 20: 22, 23
2. Willing to Go Where the Spirit Leads, Philpp. 1: 21-25
3. Anxious Only for Lost Souls, James 5: 20

III. The Church's Responsibility.

1. To Elect to Office the Spirit-filled, .. 1 Tim. 3: 1-8
2. To See to Their Education.
3. To Neglect Them Upon the Field, 1 Cor. 9: 7-15
4. Encourage the Missionary Sentiment, Acts 21: 1-7

Let no church be content with raising up at least one son or daughter for the mission field.

I. "One Sent" to Propagate Religion.—In the mind of some youths there is a glamour and romance connected with being a missionary, that may lead them to offer themselves as such. They have either forgotten the unpleasant features of "roughing it" in a foreign land, busily engaged in hard and often unappreciated work, or they are ignorant of the true conditions. The careful observer readily detects that they have not been Spirit-called, hence they are likely to remain awhile "unknown to fame." The one truly called is plodding on faithfully and loyally in his sphere, doing the good that comes to his hand in an unostentatious way. Surely and slowly he is cultivating his mind and soul. Step by step he is quietly advancing. Unconsciously God's Spirit hovers over him, leading, directing, guiding.

II. The Future Successful Missionary is now the embryonic missionary who reads his Bible much, communes often with his Father, becomes more and more submissive to his will, pores over books treating of missions and their work, deploring the conditions of the heathen, prays for laborers in the vineyard until he himself is ready to say, "Here am I; send me."

III. The Church's Responsibility.—Then comes in the responsibility of the church. Knowing how few the laborers are, it behooves every congregation to encourage, assist, and help prepare for mission work, the promising youths of their congregation. Speak often in a commendable way of those already in the field; solicit funds for the work; encourage a missionary sentiment; call young men to the office of the ministry, or set them apart as missionaries; and thus help along the work of the Lord.

PRAYER MEETING

For Week Beginning April 29, 1906.

"GREEN PASTURES AND STILL WATERS."
Psalm 23.

1. Rest for the Soul.—"He maketh me to lie down in green pastures, . . . beside the still waters." The Lord is everything to us. Ps. 34: 10. A deceived heart, which is led astray to seek its best good in this world, in sensual, earthly pleasures, "feedeth on ashes," but the real Christian feeds on God's pastures.
2. Refreshing Strength.—Isa. 40: 31. Even the most earnest are oftentimes weary and ready to faint and need to have their enthusiasm and hopefulness restored. This is all arranged for in God's plan. David says: "He restoreth my soul." The Lord "remembereth that we are frail," and he is willing to take us into the highlands of faith and hope and restore our souls.
3. A Reliable Guide.—There are many perplexing paths, and it is not always easy to know which path to take. Sometimes when we pray, our prayers do not seem to come in touch with God's heart. Ps. 32: 8. Then comes the blessed promise that the Holy Spirit shall help us in our infirmities, and the Psalmist says, "He leadeth me in the paths of righteousness for his name's sake."
4. Fellowship with the Lord.—Often the world is cold and barren,—we get homesick for sympathy. Dark places are before us,—times of sickness, pain and death,—and we want somebody that can go with us all the way. Look at David's loving confidence, "I will fear no evil, for thou art with me." Ps. 23: 4. Ps. 63: 3.
5. Heavenly Comfort and Joy.—"Thy rod and thy staff they comfort me." "My cup runneth over." God always deals with us that way when we open our hearts to him and surrender ourselves unconditionally. Jude 24, 25. Blessed thought that God is ready to give all that we need to make us completely happy, here and hereafter.

HOME AND FAMILY

OCEAN FLOWERS.

BY AMANDA WITMORE.

"Only a bit of sea moss—
But it hath its mission to fill—
It is the bearer of beautiful thoughts,
That will fill any soul with a thrill.

"It is single in its beauty,
In forms of rare design,
Comes from nature's bounty store,
To fill your heart and mine.

"It left its home in the briny deep,
And came with the swelling tide,
To bear a message of truth and love,
Wherever it may abide.

"It filled my heart with love for God,
Love for beauty, truth and right,
It whispered, 'You've a mission too,
Begin work this very night.'"

The above is very appropriate to the scene of the grand old ocean as one stands and beholds its mighty billows which carry the great ships to and fro, and knows that concealed beneath its swelling bosom is such a grand and beautiful garden with its various flowers and mosses which far surpasses a description. It must be seen to be known. Those only who have seen it through a glass-bottomed boat, or the diver who ventures to seek out the hidden treasures of the all-knowing God, can have a glimpse of what is stored under this vast body of ever-restless water.

Portions of this beautiful moss often wash to shore and are gathered by the lovers of the beautiful, pressed and mounted. This makes a more beautiful picture than art can paint or mind conceive. It tells its own story in the following beautiful lines:

"Call us not weeds; we are flowers of the sea,
For lovely and bright and gay tinted are we;
And quite independent of sunshine and showers,
Then call us not weeds, we are ocean's gay flowers."

Long Beach, Cal.

HOME HARMONIES.

BY ELIZABETH D. ROSENBERGER.

"There is beauty all around
When there's love at home.
There is joy in every sound
When there's love at home."

THE children about the house sing the above song and they know that when everybody is good home is a delightful place. And when they are cross and angry everything goes wrong and they want to go out on the streets or call on a neighbor. We find discord in a home sometimes, because parents can be just as aggravating as children and we hate to admit it. We remember all the wise proverbs that Solomon wrote about foolish sons, but we are inclined to forget the apostle's admonition that we provoke not our children to wrath. It is almost impossible to be good-tempered all of the time, but parents should not take the high ground that because they are parents the children have no rights that they are bound to respect. Indeed there is no phase of the art of living so difficult to master as the one of living at peace with one's family. It is a sad state of affairs where the older the boys and girls are the harder it is for them to get on with their fathers and mothers.

We like to enter homes so delightful that children shall have no disposition to wander from them, but prefer them to any other place. If the house all day long is the scene of pleasant words, if the voices of the children are modulated so that tender tones are used when speaking to each other, if the father is slow to wrath, and the mother loves her children and her home better than any outside round of duties or pleasures, you have a home so attractive that the children cannot be tempted away from it. Remember that many a boy goes astray not because there is a lack of prayers or virtue at home, but simply because home is gloomy. More laughter and sunshine are needed. Never think anything which affects the happiness of the children too small a matter to claim

your attention. They have a right to ask questions and to be fairly answered. Do not snub them as if they were guilty of an impertinence or ignore them as if their desire for information were of no consequence.

The first essential of the proper relations between parents and children is confidence. There must be a companionship between them that stands for entire sympathy. The parents must be interested in the friends of their children. They must listen enthusiastically to their accounts of the ball game at school, or of a day spent in the woods, hunting nuts. But sympathy and confidence are not enough. We may hold our children by these, but we cannot make the best of them. So from the very beginning they must train their little ones in obedience. A painfully small number of children are trained in obedience, but it stands for even more with a boy than it does with a girl. A child is not a horse or a dog to be controlled by a whip under all circumstances. Give him the reason for any command when he asks for it. Do not rely upon the rod and so govern him from the outside, but give him proper motives for self-restraint, and so govern him from the inside. If you have displayed strength as well as tenderness in your dealings with your children they will respect your judgment and come to you for counsel. Accustom them to make their own decisions and then abide the consequences, and they will learn self-control and the art of weighing things properly.

The spell of home is powerful, make it pleasant and lovable, so that the children will gladly turn their steps homeward after they have found their own place in the world. On a white tombstone in a little country churchyard was inscribed this epitaph, "She made home pleasant." And is not that a glorious thing to do? No matter how humble the home is, if there is some one there to make it pleasant the members of that family will face the world with a high courage and a determination to succeed; they will be better men and women because they renew their strength in a home where Jesus Christ dwells and rules.

"Sweet is the smile of home, the mutual look
Where hearts are of each other sure;
Sweet all the joys that crowd the household nook,
The haunt of all affections pure."

Covington, Ohio.

THE MOTHER'S EXPERIENCE.

A YOUNG mother has had a sad experience, yet in it all she sees the hand of God, and humbly bows to the will of her Maker. Here is her sad and touching story:

It has been said that "amid our deepest sorrows we meet with the sweetest experiences of the love of God." Our own experiences are oftentimes our best teachers. Several months have now passed since God, in his infinite wisdom, has taken from our loving embrace our darling child (a son), not quite four years old. "Surely goodness and mercy have followed me all the days of my life," for before this child ever breathed a breath of air of this world of ours, I prayed that he might be blessed with a bright, happy disposition and a healthy body. The Lord answered my unworthy prayers, and how my heart went up in thankfulness to him.

As the boy grew into that happy disposition and bright, intelligent mind, my thoughts would often go up in silent prayer to him who gave him to us, that rather than have him grow up and be misled by the sin and temptation of this world, I prayed that he would take him in his infancy. Again my prayer was answered, and yet when those last moments came on that beautiful Sunday morning, how I gave vent to my grief through sobs of anguish and tears. Then came the comforter in the form of a man who had had a like experience, and said: "God's grace will be sufficient for you to bear this, if you will just let it."

Now I have since found comfort in those words, though at first how rebellious I was and how dark the world did seem, and I felt as though I had no friend anywhere. I feel that it has all been well done,

for now we think of heaven more than ever before, for we have a treasure there. After the first stroke of grief was past, began the work of grace in my heart, and now I can say to those who have "borne the burden and heat of the day," and to the younger ones as well, that God's Spirit has not ceased to strive with men. I now feel as Bro. S. N. McCann said in an article not long since, that for some the grave only opens a new life and new inspirations. I think not of our little one in the grave; I think of him as having just crossed over the river awaiting our coming, which will not be long, even though I live the allotted age of man, as compared with eternity. I have had tastes of what I shall enjoy when my temple is fully prepared for the indwelling of his Holy Spirit. And I also know what it means to experience that change of heart which is so important toward the perfect plan of salvation. In the beginning I thought of the many sacrifices and duties that would be mine to do, and then this little verse would come to me over and over again:

"I want to live for those who love me,
For those whose hearts are kind and true,
For the heaven that smiles above me,
And the good that I can do."

AID SOCIETY OF SASKATCHEWAN, CANADA.

MARCH 8, 1906, the sisters of the Fairview Brethren church organized an aid society with Sister S. A. Ullery president, Sister Olive Baker vice-president, and Sister Jennie Heckman treasurer. We now have thirteen members and as a crowd of people were expected on the five o'clock train from the United States this evening we hope others will soon join our circle and help on the good work. Regular meetings the first Thursday of each month; have held two half day and one all day special meetings. Our work thus far consisted of making and knitting comforters, making aprons, overalls, children's clothing, piecing a comforter top, etc. This is the first attempt to carry on an aid society at this place, yet with our faithful workers we hope to succeed. Small beginnings sometimes make great endings. May the Lord continue to bless our work. MRS. EFFIE PETERS, Sec.

A SWEET VOICE.

BY KATIE FLORY.

ONE of the sweetest of voices was heard in our home a few days ago, and it is very doubtful whether that voice was ever trained and cultured by a teacher of voice culture.

She was a middle-aged mother who has had sorrow upon sorrow. As I listened to her sweet voice there came an inspiration into my soul. It seemed to me that a clearer, sweeter, softer-toned and more melodious voice was never heard. What was it that made her voice so soft and refined? If we were to judge we would doubtless say that her voice had been subdued by a heart-broken life. The more I think of that mother's voice, the more I think our voices need refining, if it takes sorrow and affliction to make them so. Our voices are often discordant, out of tune, harsh and loud because they have not yet been tuned by the greatest of musicians.

We pity and sympathize with one who has such sorrow, but we wonder if there isn't sweet music in such a soul and life. Yes, there is, when such a life can cause another life to chord and vibrate harmoniously to things divine.

But there is another "still small voice" that has been softened and subdued, and is sounding and vibrating in sweet strains through all the world. It comes to the saint when in communion with the Father, and to the heart of a sinner, when in the still hour of the night on his bed he ponders about his or her unsaved soul. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Dear sinner, how can you bear to turn the kind and gentle pleadings of such a voice away?

Union, Ohio.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. A. B. BARNHART is to represent Middle Maryland on Standing Committee at Springfield.

BRO. J. W. TROSTLE is to represent California and Arizona on Standing Committee at Springfield.

BRO. A. HUTCHISON is to begin a series of meetings in the Northwest Baltimore mission, Md., May 6.

BRO. E. A. BRUNNER is to represent the Eastern District of Maryland on Standing Committee of 1906.

The district meeting of Middle Maryland was held at Broadfording, Md., April 19. A pleasant meeting is reported.

BRO. D. D. THOMAS will represent Northwestern Ohio on the Standing Committee at the Annual Meeting of 1906.

A two weeks' series of meetings held lately in Philadelphia, Pa., by Bro. T. T. Myers resulted in eight coming out on the Lord's side.

ELDERS P. S. MILLER and C. M. Yearout will represent the First District of Virginia on Standing Committee at the Annual Meeting of 1906.

THE ministerial and Sunday-school meeting of the First District of West Virginia is to be held in the Tearcoat congregation, May 25 and 26.

THE district meeting of Northwestern Ohio, held in the Logan church April 20, is reported to have been a pleasant one, though not largely attended.

BRO. J. A. GLICK changes his address from Bridgewater, Va., to Brightwood, Va. He is laboring under direction of the mission board of the Second District of Virginia.

TEN were added to the church by baptism at Markle, Ind., the result of a series of meetings conducted there by Bro. D. B. Garber from March 25 to April 17.

THE district meeting of Eastern Maryland was held at Frederick City, April 17. The reports made to the meeting show that the district is moving forward in the Lord's work.

THE district meeting of the First District of Virginia was held with the Germantown congregation. A pleasant meeting is reported. One query goes to Annual Meeting from the district.

BRO. C. H. BROWN changes his address from Hope, Kans., to Lake Arthur, N. Mex. A number of our members are turning their faces toward the great South and Southwest. There is plenty of room for them in those sections, and their lives and teachings are sadly needed. More should go and possess the land.

CLERKS of district meetings should be prompt in sending to the Publishing House any queries intended for Annual Meeting, so that all queries may appear on the program printed for the delegates and members of Standing Committee. Almost every year some query fails to appear in print. Why not all make an effort to be on time this year? The time is short: improve it.

It is a good thing for one who makes a profession to live up to it. Failure to do this has brought reproach upon every denomination and has kept away from Christ many souls who would have come to him. Inconsistency in little things is almost as harmful as in big things; and some things that we call little may be, often are, really vital.

We believe our patrons wish to help us, and therefore we make a suggestion to them, now that warm weather is coming on. A good many when sending small orders enclose stamps to pay for the goods ordered. We do not object to the stamps, but shall be very glad if those sending them will use a little more care. Oiled paper should be used to keep the stamps from sticking. Once in a while it happens that the time expended in separating stamps which have stuck together or to some part of the letter costs the House more than their value. We are sure that no one desires that to happen.

If our correspondents in sending us church news, in which they report the election and installation of a minister, would give us his name and correct address on a separate sheet of paper, signing it, they would greatly aid us in securing a correct list. When the address is not given with the name we must guess at it, do without it, or write the correspondent to secure it for us. This latter method is the one we employ, and it takes considerable time and requires money for postage, both of which would be saved if a little effort were put forth to secure us correct information and send it with the notice of election and installation.

MEMBERS of Standing Committee and others who find it necessary to start for Springfield earlier than the regular time for tickets to be sold at reduced rate can be accommodated provided they have an order signed by Bro. J. G. Royer, Mt. Morris, Ill., stating that they are required to be at the meeting early. Any one wishing an order of this kind should write to Bro. Royer and tell him why it is necessary to go before the regular time. He has the blank orders and will fill them out for all who are entitled to them. When writing him for an order, enclose stamp for return postage. And do not wait till the last moment before writing.

In this issue of the MESSENGER Bro. J. W. Lear considers a phase of trafficking at Annual Meeting which is too often overlooked. The committee of arrangements are responsible for most things that are found on Annual Meeting grounds, but not for everything. Let not all the burden of guilt be placed upon them. And let us not forget that we can have at Annual Meeting just what we want. The way to get rid of the things which detract from the meeting is for members not to take such things there, and for the whole body to turn a cold shoulder to those who do. The trouble is that too often we go up to this meetings with hearts prepared for the business of this world instead of for the Lord. If each one going will hold a little consecration meeting before starting out, we shall have more interest shown in the spiritual and less in the temporal. The Annual Meeting will be just what we individual members make it.

MANY congregations are making changes on their meetinghouses this spring, some perhaps for looks, but generally on account of convenience. Thousands of good people are working their old residences over in order to add certain improvements and make them better. We know more about building commodious houses than was known several years ago. This is also true of meetinghouses, and it is just as wise to work some of these buildings over as it is to remodel our residences. But while making these changes we need be careful that we do not seek to please the eye rather than the Lord. If our idea in working the old meetinghouses over is to seem more like the proud churches then we are prompted by unholy motives. But if we feel confident that by making some changes and adding some desirable improvements we can do better work for the Lord then it is right and proper that the changes should be made. Much indeed depends upon the motives.

IN GOSPEL MESSENGER No. 11, current volume, Bro. H. C. Early had an article on "Improvement in the Manner of Observing the Love Feast." The spring love feast season is at hand, and it will be well for our members to re-read the article and follow the suggestions made. Our feasts are not always as spiritual as they might be made. Before leaving the house of God we seem to forget why we came together, and so fail to carry away with us the spirit of reverence and devotion which strengthens the inner man.

THE calls made for Annual Meeting by western districts show that the members there think themselves able to manage the meeting, and also that they believe the meeting would advance the cause in their district. Such a meeting could not be held in a community without arousing interest and causing men and women to search the Bible to see whether our claims and our teaching are founded on the teaching of Christ. And that is just what is needed. We ought not to fear investigation, we ought not to be ashamed of the record made by our fathers in the faith, and we will not if we are truly converted. This is not saying there is no room for improvement—far from it. But it is saying that in great part the good record of the church has been made by the purity and simplicity of the lives of the members, by their opposition to the show and fashion of the world, by their belief that the "be ye not conformed to the world" meant that the inner and outer life were to be different from the lives of people of the world, some of whom profess Christ. The world is to be converted by the church, and not the church degraded by the world.

DISCUSSING METHODS.

OUR people should not be afraid to discuss the better methods of doing things. We are at liberty to consider and adopt the best methods for carrying out gospel principles, and to even change methods when wisdom would dictate, but we cannot change the principles. These are fixed and we must accept them as presented in the sacred record. It is not our privilege to set any of them aside, nor are we to adopt methods having for their purpose the ignoring of settled gospel principles. While it is our privilege to change methods when we can change for the better we must in every instance keep the principles affected in view. Years ago we changed from the double to the single mode of feet-washing because the latter was regarded as the better method. The change did not affect the principle in the least. After due consideration we have made other changes, but in no case did we change or set aside a gospel principle. This has been our policy in the past and it is to be the policy of the future. We are looking around for the better methods, and when found they should be adopted. When our people see in the MESSENGER suggestions regarding the better methods let them not conclude that there is on foot a movement to do away with some of our time-honored gospel principles. If we are as wise as serpents and as loyal as we should be we can discuss the question of methods without endangering the well-settled principles in the least.

BISHOP POTTER AND THE CLERGY.

BISHOP POTTER would have all the clergy well educated. He would not consent to entrust the preaching of the Word to men who have not been favored with a first-class college education. It would be altogether proper to commit the preaching of the Gospel to the finely educated men of this or any other country, if they would only preach the whole truth, but many of them, like Bishop Potter, are too high minded to do anything of this kind. Their superior mental training helps them to evade a part of the "all things" enjoined by Jesus and the apostles. We would be glad indeed to have all the pulpits filled by men of learning if they would preach sound doctrine like Paul did. Were it not for some of the uneducated preachers going about preaching the whole truth, many of the New Testament requirements would be entirely ignored. We do not mean to underrate the value of

education, we merely mean to impress upon all the fact that if the Lord must depend wholly on the educated for the preaching of the Gospel, comparatively little of it is going to be done. Let Bishop Potter, and others of his literary attainments, go to preaching the whole Gospel, then they will have some grounds for insisting on all the preaching being done by the educated and gifted. But so long as the great, the rich and the learned refuse to heed the call of the Almighty, they need not think it strange that God should call many of the poor and humble to make known his will to the children of men.

DISCOURAGING NOVEL READING.

THE growing demand for fiction is playing havoc with the better class of books. In most of the public libraries the books that people should read are being crowded back to the inner shelves, while works of fiction stand out in front. A large per cent of the books in the libraries, intended for the public, are novels, and the young people call for this class of literature more than for any other class. Even the Sunday-school libraries are made up largely of story books and books that must be classed as novels, and thus in the religious circles we are training the children to love fiction more than facts in their reading. Measurably to overcome this dangerous demand for fiction the great Washington library last year reduced the open shelf space devoted to fiction by about one-half. There has been a corresponding increase of space for books of a better character. Books on history, travel and moral questions have been brought to the front where people can see them. This has greatly increased the demand for this class of literature. Other libraries all over the country should follow the example set in Washington. Then the novels in the Sunday-school libraries ought to be weeded out and valuable books on history, travel, religion and morals secured to take their places, especially on the front shelves. Let parents encourage their children to read the better class of literature. A boy may not be inclined to read a book treating religious and moral questions. Give him a book of travels, or up-to-date history, like the history of Japan, Russia, Africa, or something of this sort. Let him have an interesting biography to read. This will cultivate a taste for the more helpful reading and in the end the boy will be benefited rather than injured.

SENDING OUT WOMEN.

Did Jesus ever select any women as ministers and send them out to preach the Gospel?

Jesus first selected the twelve apostles, then the seventy, and sent them forth to preach. They were all men, there being no women among them. The time for woman's work, in helping to rescue the perishing, had not yet fully come. After the resurrection some of the believing women took a very active part spreading the good news in a local and private way. They were also prompt in attending the religious services.

Prior to the crucifixion, however, there were certain women, just how many we do not know, who followed Jesus from Galilee, and ministered unto him. Matt. 27: 55. They probably looked after his temporal needs, but so far as we understand they took no part in the regular preaching of the Gospel. Yet it would hardly seem possible that several earnest women, of good financial standing (Luke 8: 3) and full of zeal, could spend a year or more with the Master and his disciples, going from point to point, mingling with the people, and not have much to say in the interest of the kingdom.

On the memorable day of Pentecost Peter told the people how the Spirit would be poured out upon all flesh, and that the women as well as the men should prophesy. Acts 2: 17, 18. Under the guidance of this Spirit, we find four daughters of the evangelist Philip engaged in prophesying. It would seem that these holy women gave themselves to the work of teaching. Acts 21: 8, 9. Paul recognized Priscilla, a devout and gifted sister, as a helper, along with her husband, in the work in which he was engaged.

Rom. 16: 3. This same sister assisted her husband in expounding unto the talented and eloquent preacher, Apollos, the way of the Lord more perfectly. Acts 18: 26. Paul writes of Phebe, as a servant of the church at Cenchrea, and then tells us about the women that labored with him in the Gospel. Philpp. 4: 3.

All of this leads us to conclude that while Jesus did not set apart women to the ministry, and did not send them out to preach the Gospel, as he sent out the twelve and also the seventy, yet there came a time when the Spirit was poured out upon the women as well as upon the men, and then it was that they were employed by Paul and others in teaching the people and rescuing the perishing.

CANTON AND THE OPIUM HABIT, THE OPIUM WAR, AND THE EFFECTS OF THE DRUG ON THE USER.

IN our last letter it was stated that no saloons were seen in Canton, and it is to be emphasized that during a stay of a month, less two days, in China, but three drunken men were seen and these were English. But if Canton is free from the curse of the saloon, opium dens abound and tens of thousands of the Cantonese patronize them. Opium smoking is the great national sin of China and the dens are to be found in nearly every town and city in the empire, but perhaps at no other place are there so many as at Canton.

It may be of interest to the MESSENGER family to read the story of the introduction of the poisonous drug into the province of Canton. It may also serve as a warning against the use of this insidious body and soul destroyer, which is making its victims by the thousands in our own land. Think of the thirty tons of opium being taken to San Francisco on one ocean steamer. Look at the rapid increase of the importation of the drug into America in the last ten years. Unless something is done to prevent its use we are likely to become a second China in the use of opium.

It was at Canton, the one open port in China at the time, that the British East India Company first introduced India opium into the Chinese empire. The trade was fostered for the money there was in it and no thought seems to have troubled the traders as to the result on the Chinamen. When Great Britain took over the East India Company and with it the India Empire, she kept up the trade and entered into the business of raising opium, thus securing annually a large revenue for the government.

When the effects of the drug became apparent the Chinese officials, and finally the emperor himself entered plea after plea and protest after protest against the opium trade. Laws were passed against its use and a number of those who used it were put to death. Finally when plea, protest, and law failed the emperor caused 20,291 chests of the poisonous drug to be seized at Canton and destroyed. Deep trenches were dug in the earth, the opium balls were broken into pieces and thrown in and covered with quick lime. Then water was turned in upon the mass and the destruction was complete. And so some millions of pounds of the stuff went up in smoke, but poor, weak China had to pay the bill. She had a strong, warlike nation, professedly Christian, with which to deal, and what did the protest of the heathen amount to? Simply nothing. England wanted the revenue and the Chinese must suffer.

The result of this righteous act on the part of the Chinese emperor was the Opium War. Canton was bombarded by the English, some thousands of Chinese were slaughtered by their enemy, who scarcely received a scratch in comparison, the emperor was compelled to pay an indemnity of \$21,000,000, to cede the island of Hongkong to Great Britain and to open the ports of Canton, Amoy, Fuhchan, Ningpo and Shanghai to British trade and indirectly for opium. So the dignity of England was sustained and her opium monopoly revenue protected and increased in the end by tens of millions.

The treaty following the one-sided conflict was made on the part of the English by Sir Henry Pottinger, who met the Chinese commissioners. When it came to the discussion of the opium the emperor's

commissioner asked this question: "Why can you not act fairly toward us by prohibiting the growth of the poppy in your dominions and thus effectually stop a traffic so pernicious to the human race?" The reply to this plain, simple question, a question worthy the highest possible consideration, was, "If we do not raise opium and bring it to your people the trade will fall into other hands. Some one will bring it to them. If your people are virtuous they will desist from the evil practice. The remedy rests with you and not with us. Quit the use of opium and the demand will cease and the drug will cease to come to your country." It will be noticed that this is exactly the same kind of an argument used by the rum-seller when the starving mother and children of a drunken husband plead with him not to sell father whiskey.*

The English commissioner urged upon the Chinese to legalize the importation of opium at the five treaty ports before named, setting forth that by legalizing it and charging a tariff a large revenue would accrue to the government, that the drug would be brought in anyway and they might as well make its importation legal and so secure the revenue. This the Chinese absolutely refused to do and so for many years the British continued to furnish the Chinese people with opium contrary to law.

History is searched in vain for a parallel of the Opium War. On the one side is the heathen emperor striving in vain to protect his people from a great evil, the curse of the opium habit. On the other a Christian (?) nation forcing the poisonous drug upon them. Then when from sheer desperation the opium is destroyed, a braver act than the destruction of tea in Boston harbor, the strong nation pounces upon the weak, robs it of a portion of its territory, compels it to pay a large indemnity and forces it to open five ports for trade and opium. The Chinese were but as children compared to the English. For nearly two centuries they had lived in peace. They were entirely ignorant of the art of modern warfare. The war was a one-sided slaughter of the innocents. No darker or deeper stain of dishonor rests upon any nation in the world than the Opium War has cast upon the British. Will it not be more tolerable in the day of judgment for the Chinese, heathen though they were and are, than for those professing Christians who engaged in this terrible crime and frightful sin? And what was it done for? Only that the English government might have a little larger revenue.

The enormity of this crime of the centuries will be better understood when the effects of opium on the human system are considered. An eminent physician who has made a careful study of the effects of the drug on the human body says the effects of this habit on the constitution are displayed by stupor, forgetfulness, general deterioration of all the mental faculties, emaciation, debility, sallow complexion, lividness of lips and eyelids, languor and lack of lustre in the eye, and the appetite either destroyed or depraved. To this may be added these words of a Chinese writer: "When first taken it raises the animal spirit and prevents lassitude, but afterwards it exhausts the animal spirit, impedes the regular performance of business, wastes the flesh and blood, dissipates every kind of property, renders the person ill-favored, promotes obscenity, discloses secrets, violates laws, attacks the vitals and destroys life. The smokers doze for days over their pipes without appetites. When the desire for opium comes over them they cannot resist the impulse. Mucus flows from their nostrils and tears from their eyes. Their very bodies are putrid and rotten. The poor victim who has pawned every article in his possession still remains idle and when the thirst comes on will pawn his wife and children. I knew a poor fellow who smoked away all he had, then sold his wife and child for thirty dollars, smoked that away and then went out and hanged himself."

No wonder the heathen emperor labored so hard to save his people from this worse than living death. Let those who read beware of this insidious habit. The increased importation of the drug into our country tells its own sad story. Physicians prescribe it to relieve pain and in this way the habit is often fastened unwittingly on the poor victim. Could the story of

*The "Middle Kingdom."—Williams

the lives and homes destroyed by opium be written it would cause strong men to weep.

The Opium War led to complications and in 1860 England was again at war with China to maintain her dignity. This time she was joined by another Christian nation of Europe, France. The chief actor in this war was Lord Elgin. A private letter to a friend tells how he felt about it. He writes: "On the afternoon of Dec. 20th I got into a gunboat with Commodore Elliott, and went a short way up the river toward the barrier forts, which were last winter destroyed by the Americans. When we reached this point, all was so quiet that we determined to go on, and we actually steamed past the city of Canton, along the whole water front, within pistol shot of the town, in front of which were now anchored a line of English men-of-war. I never felt so ashamed of myself in my life. Elliott said to me, 'This trip seems to have made you sad!' There were accumulating the means of destruction under the very eyes and within reach of a population of about one million people, against whom the means of destruction were to be employed! 'Yes,' I said to Elliott, 'I am sad, because when I look at that town I feel that I am earning for myself a place in the litany immediately following after plague, pestilence and famine.' I believe, however, that as far as I am concerned, it was impossible for me to do otherwise than I have done. When we steamed up to Canton and saw the rich alluvial banks covered with luxurious evidences of unrivalled industry and natural fertility combined, I thought bitterly of those who, for the most selfish objects, are trampling under foot this ancient civilization."^{*}

Here spoke the better nature of Lord Elgin and if he had followed his convictions of right the result would have been different. A soldier's duty, it is said, is to do and die. Elgin did the bidding of England. A furious bombardment was opened on Canton, driving the people like frightened sheep to the western suburbs and destroying a large portion of the city. Canton was again taken, and later on the summer palace of the emperor was looted and burned at Peking, and some thousands of the Chinese were killed. The allied forces escaped without serious loss and the ancient civilization of China was trampled under foot for the most selfish objects of the Christian(?) nations of Europe. Is it to be wondered at that the Chinese distrust and look with suspicion on the nations of Europe and the type of Christianity they represent?

Russia, Germany, England and France have, in turn, by force of arms taken from China large portions of her ancient empire. It was the strong coveting the possessions of the weak and taking them under the false principle that might makes right.

By the treaty of peace following the second war, China was bound over to keep the peace, to tolerate Christianity in the empire, to allow foreign ministers to reside at Peking and the right of foreigners to travel through the land. The toleration of Christianity was forced on China as opium had been by war. Is it to be wondered at that the Chinese are in a state of unrest and that she distrusts Christianity? Every missionary is a reminder of her humiliation, for right or wrong the Chinese associate the missionary and the war power of Europe as forming part of the same system from which she has suffered so much wrong in the last sixty years.

One of the great hindrances to the introduction of Christianity into China is the treatment she has received at the hands of nations with whom she associates Christianity. To the ruling and educated classes the missionary is not only a religious teacher but a political propagandist as well. It is probable that the Roman Catholics with France behind them have done more to confirm the Chinese in this opinion than any other power. A few years ago an irresponsible mob killed two German missionaries at Shantung. China did all in her power to make amends, but Germany only satisfied herself by seizing a port and taking a slice of Chinese territory which she holds to-day. The mailed fist, the battleship and the sword followed in the footsteps of the missionary. And the

Chinese without noting distinctions look upon the one as the concomitant of the other. The Chinese charge all the outrages of the last sixty years against Christianity. Oh, how the cause of the Prince of Peace has suffered and is suffering because of the wrongs done by his professed followers!

If the Gospel of Jesus Christ had been carried to China in one hand and the olive branch of peace, good will and brotherhood in the other, if the greed, avarice, and covetousness of professed Christian Europe had been curbed, China might have been won for Christ long ere this. But war, bloodshed, robbery and all attendant evils have followed the advance of the white race, the recognized representatives of Christianity. Our own century of dishonor in dealing with the red man, the murderous wars in Africa, the stamping out of the aboriginals of Australia, and the injustice done the Chinese are all in evidence against the cruelty of the white man's advance and entirely contrary to the teachings of Jesus Christ, the Prince of Peace. If the advance had been made as William Penn sought to make it in America, and as Livingstone made it in Central Africa, without the sword, the name of Christianity would not now be stained with the crimes of modern times. But while the cause of Christ has been made to bleed in this way I rejoice to know that there is a people in the world who protest against this wickedness. I rejoice also that the principles of peace, for which Christ's teaching stands, is gaining ground in the world. May God hasten the day when the sword shall be beaten into plowshares and nations shall no more learn the art of war.

D. L. M.

Yokohama, Japan, March 19.

JAMAICA JOTTINGS.—Number One.

For several weeks we have been spending our time on this island of the Caribbean Sea, some fifteen hundred miles south of New York and almost directly south of Cuba. Why I came here I could hardly tell, unless it be because of a natural longing I seem to have for seeing strange sights and exploring places and conditions not so generally known by those with whom we associate and for whom we live. I have always had some of the Columbus spirit of discovering. And, by the way, this island is one among his first discoveries in 1494. And it was on this island that he met some of his sorest disappointments and endured his hardest trials.

But we shall not burden you with its history or a description of its discoverer. It is comparatively an old country as far as its history goes, and we are now looking at it as it is after over five centuries of civilization—a beautiful summerland in the tropics.

The approach, after some five days of sea travel, is interesting and inspiring. Especially so after leaving a winter land of snow a foot or more deep and the next land to be seen is a land of green hills and mountain sides, ever blooming with flowers and the trees bending with their fruits. The first land sighted was the Watling Island, an island discovered by Columbus, and on which was erected by the publishers of the *Chicago Herald*, in the year of the Columbian Fair, a suitable monument of its illustrious discoverer. The ship people on hearing of the island were out on deck with their glasses, and many were the exclamations of wonder and surprise—and we may add, of joy—at the thought of soon landing again on solid ground. We had experienced some storm, and some of our own party made very serious vows that if the Lord would spare them to get home again they would never, never go to sea again. But the Lord will not hold people responsible for vows made when "seasick." The season of calm that follows sweeps the sickness and the vows made overboard, and they are no more. And so it goes in this world of change. To-day we may be down in the depths of the sea with our heads wrapped in sea weeds and our hands and feet scurrying to get away from the sharks and whales that threaten to devour us. On to-morrow we may be scaling the mountain tops, viewing a paradise of surrounding beauty.

A few hours more and we are shown "Bird Rock,"

on which is erected a large lighthouse to direct the mariner away from the craggy shoals that endanger the ships and the lives of their passengers. They form the star that directs the seeker to the haven of safety and rest. It is a good thing for us all to keep our eyes steadily fixed on our star of hope and life.

We next came to Fortune Island, where mail is taken from the ship to be returned to the States by a returning steamer.

Our next island is Cuba, of which we have a very fine view, as we pass around its northeastern end. We now go to bed to dream of our landing the next morning in Jamaica, our objective point. And through the kindness of our Father we see the morning and are not disappointed. We are in one of the finest harbors of the seas and ready to land on this island paradise, so represented to the tourist desiring to get away from the rigors of the northern winters.

And now we are landed at Kingston, the capital city of the island. And the first feeling that comes to us is that we are in the tropical world and among the Orientals. Those who have visited Palestine and Egypt will here find, in many things, a striking resemblance. The climate, seasons, trees, vegetables, fruits, donkeys and people—the laboring classes—are much the same. Everybody is ready to serve you and take for it all they can get. Your own eyes must be your lord and master or else you will have hard taskmasters. They are ready and willing to tax the tourist up to the limit of the law and add to it all that your sympathy and ignorance will allow you to give.

As to the people here and their origin, what shall we say? The island was originally held by Spain, and it is said that they gradually killed off the original people who were here when it was discovered by Columbus; so that to-day, out of the thousands that justly possessed the island only about one hundred, called Murroons, remain. A history of these people would be very interesting, but we don't have the space to give it. On its falling into the hands of the English, to whom it now belongs, thousands and thousands of African negroes were imported as slaves, but in 1834 were liberated and are now free. These, with the English and Scotch, some Germans, and a sprinkling of other nationalities, form the present population, and are classed as the white people and the colored. But just where the line between the whites and colored lies is not easy to determine. The word "colored" here admits of a very wide interpretation because in this class we have all shades from yellow, light brown, brown to glistening black, and the social classification depends more on education, religion and wealth than on any special shade of color. All may hold positions in business, trade and government, as they have push and ability to occupy.

When we tell you that sixty-two per cent of all the births on the island are illegitimate it will give some idea of the origin of the different shades of color and development of higher views of positions. While this mixture of the races has somewhat deteriorated the white population it has wonderfully developed the life and standard of the negroes, as most of them are well formed, fairly intelligent and courteous. And most of the government positions are filled by them. Postmasters, clerks, conductors, police and, in fact, the colored people are found in all of the honorable positions of the island, with one exception, we have not, as yet, seen a colored minister. The clergymen of the different churches are imports from England and America.

There still remains a very large class among the so-called laboring class, generally negroes, that the forces of education and religion have not yet reached. The spirit of the age is, however, taking hold of even the low down parents and their desire is to have their children educated and prepared for the professions. And the sacrifices that these parents make for the education of their children would put to shame hundreds and thousands of our people who boast of a higher civilization and greater concern for the welfare of their children. In our next we may try to tell you about the life and condition of these people.

H. B. B.

^{*}Quoted from "Middle Kingdom,"—Williams.

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WORK AT HOME.

There are so many calls from so many places that the average person is likely to become confused and have difficulty in deciding where he ought to help. Week after week there are calls in our paper for preachers. Members have sought homes where we have no organized churches, and they feel the need of spiritual food for themselves and their children. Persons without any church relation hear of our doctrine, and they want to have some one sent to them so that they may learn more about the way of salvation. And then mission boards are constantly needing and calling for men who are in all ways qualified to go to some city or country location and do work for the Master; the demand has been and is greater than the supply; and for this reason many fields which might prove to be very fruitful are left untilled.

We as a church need to do some systematic work to change this condition. Sometimes we have covered too much territory and done too little. The great commandment is not obeyed by scratching the ground, dropping in a few seeds and then moving on to another locality to repeat the process. The people are to be preached to and baptized, and then taught all things commanded by the Master. And this means cultivating the soil, seeing that the thorns and briars do not spring up and choke out the good seed after it has sprouted and begun to grow. To do otherwise is to waste time and money and fail in the great object of the church.

But the problem is to find the best way in which this can be done. We have tried various ways, and have met with some success and some failure in all of them. For lack of continued effort we lose much; and we cannot afford to lose. For some time, and especially since studying the mission field of our own district, it has seemed to me that there is a way out, a plan which if put in operation would solve some of our problems and be the means of doing much good. On the frontier there is a lack of preachers; in many of the older congregations there are too many preachers. On the frontier there is nearly always a lack of funds; in some congregations there may be more money than is used to the glory of God. The few poor members cannot pay a minister for his time and expense, and so they are nearly always without one. The wealthy congregation could send the man and be none the poorer financially while at the same time laying up treasure where moth and rust are not found and where there are no thieves to break through and steal.

Why should not the congregation with a surplus of men and money support workers where they are so sadly needed? If a church would pledge itself to support a worker at some point where there is a chance to do good and teach the people the whole New Testament, only eternity could tell the extent of the work. There are a good many congregations in the Brotherhood which could add this much to what they spend for the Lord, and yet not be in any way burdened. In that way the man who has been elected to preach would have the opportunity, would develop his talent, and would give those left at home more opportunity to develop theirs. There are places where the right kind of a man would in five years have a congregation able to support its home work and help the more needy places. We might be developing many such places instead of the small number at present supported or partially supported by congregations.

A strong ministry is desirable, and numbers sometimes add strength; but it is not well to keep at one place a half dozen or more ministers, while other places are without ministers. It is hardly right to overfeed a few congregations, let them rest at ease, while others are deprived of that which is so necessary for their welfare. We cannot now supply all the places where help is needed and asked for, but there is no good reason why we should not do much more than we are doing. Some day we may be told, "You could have sent teachers, you could have led to Christ those who were longing for him, earnestly desiring a way of escape from the power of the devil; but you would not." How shall we feel after such words are spoken to us? What will our answers be? There is much work at home which we can do, and therefore should do. The question is whether we are going to do it. If we do it, blessings unnumbered will come to us and others; if we fail, we and they shall have sorrow instead of joy. The way is plain, will we walk in it?

G. M.

VULI NOTES.

It seems very trying to be housed in with fever so much of the time but I am thankful now that fever is staid and that we had some time for reading and meditation which we would not have had otherwise. If you knew just how many days wife and I have been laid on the shelf you would say, Surely you have had ample time for meditation, and that we did during the time we did not have the characteristic "Don't care spirit." But as for books, as in other lines, the doctor only recommended "light diet" and "judicial exercise" neither one to be carried out, of course, at least we did not. The balm of health has worked slowly in Sister Lichty's case. She has now been home a week. Owing to her first severe illness she has more to gain than I. We are regaining our strength but we both still need that you pray that we may glorify him whether we be ill or whether we be in health, dead or alive. Lord, thy will be mine.

Did the work stop while we were absent? Did the people miss us? Well, all that I know is that on my arrival home they asked how mamma, as they call her, was and as for myself I am only glad that they did not express their minds verbally. It might have been humiliating.

Just here I stop to humble myself by saying that when sickness first took hold of me I could not quite see how the work could keep alive for several months. Whether it be merely a change in me or in the people, that I cannot tell, but since I am back things have made a change for the better. The hand of the living God was in it and Sisters Miller and Quinter were not idle. What with teaching, preaching, directing, rendering kindly advice, studying and praying, and with some suffering and a few tears, not a few people of this village and of others have a warmer feeling towards Christianity than before.

We do not have a bungalow yet to live in but we are nearer it than if we had not taken ill. There are a few things that Sahib cannot do which are not impossible to a native contractor who knows his own people and how to deal with them. One objection to him, however. His policy is wrong. Look out for the man who says that he wants to act "white" before a white man and "black" before the black ones. Be careful that he be not black before you, ere you have paid him his last wages or thereafter. To be just, you have to look out for both black and white in this country. Europeans, Parsees and Eurasians pride themselves greatly in that they have been born white, but oh! the various shades of white! Some you would not recognize as such if you were asked to believe it.

Pardon me for taking advantage of the only Parsee living in our village, he who has a Parsee wife and at the same time is the father of a Bhil woman's daughter. The poor Bhil woman of course kept the child until the girl could drudge for her white father's wife. This evening our white neighbor, on the pretense of inquiring about my health, made haste to ask the great favor that I keep the Bhil women from drawing water from our well while his Bhil daughter drew. Their vessels were likely to touch and in fact did touch each other. Here is a problem. Solve it. In the meantime we believe that it is more consistent to be clean blacks than to be dirty whites. Like some of our Christians at home some of our native Christians follow their example. Such is one of our neighbors. He would drink liquor, beat his wife and curse her. He was also conspicuous for his absence from all services, so one evening we had a friendly talk over his spiritual condition. He frankly confessed all, declaring that he could stop all this but he said, "I must tell a lie occasionally." Why? "Well, it is like this, Sahib; if I take grain or wood to town and offer it for the correct price, do you suppose that I ever would get it? No. The Varinia puts the price low and I put it away up. He comes up a little, I come down a whole lot, we meet and then the deal is done. I get nearly what is right, but that is lying, Sahib, and I cannot do without it."

The following is an example of how most Bhils have to struggle to see the necessity of keeping Sunday. Dunabhai had only been baptized a short time. It was in monsoon season when the weeds grow faster than the cotton. One bright Sunday morning after he earnestly debated the matter in his mind he decided that it was more important for him to go and pull weeds than to go to church. But no sooner had he uprooted the first bunch of weeds than his conscience smote him. "What, have I sinned?" Down went Duna to the ground and carefully replanted the weed; he was disappointed to see it wither. Water is what it needs, he thought, and away he went to bring water and watered it, but alas, it died. Now what to do? The plant was dead and he must confess his guilt and he did before the mission agent without delay. What advice would you give to a brother in such circumstances?

It is interesting to sit and watch the villagers pass the door as they go to draw water from the well. All kinds, both large and small, some dressed and others mostly undressed. And how different, too, is the expression of their faces! Some bright and hopeful and others telling of sin and despair, while still others have very beautiful countenances. When spoken to a good many literally

cover their heads and faces or look some other way and they call it modesty, no matter how much of the body is without clothing. Here goes one now with two water-pots on her head, a three-year-old boy astride her right hip and her left hand pulling her sari tightly over her face, but not too tight to keep the smoke from her "beedi" (cigarette) from emanating. Such people can generally be scented if not seen. I am glad that we have some Christian women who can look you in the face and give you a decent answer when questioned.

Over last Sunday Sister Sadie Miller was with the native brethren at Kumeigam. One day this week she and myself were at Raj Pardi, another of our stations.

Last night Bro McCann was with us. We are always glad to have our brethren come, for it not only encourages us but the Christians get encouragement from it too.

Sister Quinter is with us now and she and Sister Miller will spend a great deal of their time in the different villages. May their work be a success. There is work to do here and in other villages and by dividing our forces a little we hope that we may accomplish something for the Lord.

D. J. Lichty.

Umalla, India, March 23

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BROOKLYN NOTES.

Sister Elizabeth Howe who has been at her home for some time to rest and recuperate from her too strenuous labors here, has returned to the mission. Sister Howe is looking well and has about recovered from her illness. She is very glad to be back again at the mission, and we are equally happy because of her return. All the children of the Sunday school were delighted to see her.

Recently three more precious souls were baptized into our church. One of these is an aged woman who came to the mission about six months ago for the first time. She was so well pleased with our services that she made this her place of worship. She admired our sisters' uniform. She is very happy in her new experiences. This dear sister enjoyed our love feast so much that at its close she remarked, "Well, I never was so near heaven in my life." Our love feast, which was held on Easter Sunday, was very inspiring and impressive to us all. Elders S. R. Zug, of Elizabethtown, Pa., and G. S. Rainigh, of Denton, Md., were present. The members of the Brooklyn church were well represented and every available space was taken at the Lord's table. Also several members who were visiting here enjoyed the service with us. These occasions are of primal significance to our Brooklyn people. The sacred ceremonies of our love feast certainly have the desired effect upon our new members. Prof. D. Emmert, of Huntingdon, Pa., visited the mission and also attended our love feast. We have a few applicants for baptism who will soon be added to our number. Pray for these souls that they may be able to live the true Christian life amidst the wickedness of their surroundings.

The Brooklyn mission is my "church home." Although I am not here all the time, yet I love to spend my vacations here and make as frequent visits as possible.

I am glad to say that the work here is growing encouragingly in all lines. It is most inspiring to me to see the tireless and painstaking efforts of our "workers" here rewarded by souls saved and prepared for the kingdom. May we all support the work and the workers with our daily prayers.

D. W. Kurtz.

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CHICAGO, SOUTH SIDE MISSION.

Last Sunday night the Union Christian Workers' meeting was held in the South Side church. The meeting was certainly a good one and I think every one thoroughly enjoyed it. I am certainly glad we could have this meeting here, for the people that attended from this neighborhood were quite favorably impressed with our people.

There were seventy one at Sunday school Sunday. We seem to increase a little every Sunday. If we can keep this up for a while we will soon reach the one hundred mark.

Several months ago we organized a Junior Christian Workers' meeting for the boys and girls. We have this meeting at 3 P. M. Sunday. The children take quite an interest in this work.

One of the mothers in this neighborhood came to our services once or so and was so favorably impressed with our people that she told me when I called upon her soon afterwards that she and her husband had decided to give one dollar each month towards the support of the work. So the first Sunday of every month little Jennie brings one dollar in an envelope and hands it to me. These people that are not members of our church are willing to do more for the church than some of our own members. They are not wealthy people either, by any means, but from the working class.

Hetty Wampler.

6437 Washington Ave., Chicago, Ill., April 18.

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Stubbornness and firmness are as unlike as a poker and a backbone.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Notice. Those going to Annual Meeting from Oklahoma, Texas, Louisiana, and Arkansas, via Memphis, Tenn., will please notify the undersigned. We expect to have a car run through without change and would like for all to go together.—H. I. Buechley, Carlisle, Ark., April 18.

CALIFORNIA.

Bangor.—The brethren churchhouse in the Fruitdale congregation was dedicated April 1 by Eld. C. S. Holsinger, followed by a series of meetings. We had good attendance and attention. We held our love feast April 10. Twenty-two surrounded the Lord's table, twelve sisters and ten brethren. Our council was held April 4, presided over by Eld. C. S. Holsinger. Bro. M. E. Andrews was ordained to the eldership. Bro. A. J. Peebler and Benton Myers were advanced to the second degree of the ministry. One was received by letter; four more letters will be handed in at our next council. Bro. C. E. Gillet has lately located among us. We would like others seeking homes in the West to locate among us. Any information regarding the country will be given by Alice Myers, Bangor, Butte Co., Cal., April 14.

Princeton. Six new members from the southern part of this State have come to us. Others expect to move among us as soon as they can dispose of their other property. We are now maintaining preaching services at three different places, besides our regular meetings here in the colony. There is still room for more consecrated workers. We need them.—W. M. Platt, Princeton, Cal., April 17.

COLORADO.

Fruita church met in council April 9. Six were received by letter. One is an elder and one a minister in the second degree. Our Sunday-school report for the first quarter shows an average attendance of sixty-three; average collection, \$161. Our love feast is set for May 12, beginning at 2 P. M.—D. C. Glick, Fruita, Colo., April 20.

Palisades. March 31 the church met in council at the residence of H. H. Winger. A majority of the members were present and the elder, W. A. Rose, presided. It was decided to have a communion, the date to be appointed later when a house can be secured for the purpose. Decided to use the Mt. Garfield schoolhouse for our regular services until we can do better or until we can build a churchhouse. A strong missionary spirit was manifested. It was decided to begin regular appointments in the Plateau Valley, one at Mesa, near Bro. J. L. Elsherry's, and another near Plateau City as soon as the schools close and arrangements can be completed for appointments. There was \$22 a year pledged for five years to the support of the Denver, Colo., mission and there will be more. Every family in the Palisades church takes the Messenger and that means love and energy in church affairs. Sister Mary Hornbaker was elected missionary solicitor. Two were received by letter and we receive so many inquiries from members and others regarding our country and church privileges that we feel hopeful that by next fall many more will be here to help us. We are not in the real estate business and never get any commission. We ask that all inquiries be accompanied by a stamp.—H. H. Winger, Palisades, Colo., April 15.

IDAHO.

Twin Falls.—Brother and Sister Myers, from Lake Park, Iowa, arrived here a few weeks ago. This gives us five members in Twin Falls at present. We are expecting more in the near future. Bro. Heckman and family, from Kansas, are visiting at Murtagh. They expect to spend the summer in Idaho. This makes nine members that we know of. We are looking forward to the time when we can organize a church. We long for church privileges. We attend the other churches, but we do not enjoy the meetings as well as if it were our own fraternity.—H. A. Swab, Twin Falls, Idaho, April 12.

ILLINOIS.

Lanotte Prairie church met in council April 14. Eld. J. C. Stoner in charge. Bro. Jacob Swinger was chosen delegate to Annual Meeting.—Mary E. Weller, R. R. 2, Palestine, Ill., April 17.

Mulberry Grove.—Bro. J. W. Lear, of Cerrigord, Ill., came to us April 3. He preached in our house here in town until yesterday evening when the meetings closed. We feel that much good was done. We had large and attentive congregations all the time. He preached the funeral of Sister Mary Hodson while here. Mrs. N. E. Lilligh, Mulberry Grove, Ill., April 18.

INDIANA.

Lower Fall Creek church met in council April 14, with Bro. J. Greenhalgh officiating, assisted by Bro. Jacob Sweetland. Bro. J. Greenhalgh was elected delegate to Annual Conference.—Laura Chamberlin, R. R. 12, Anderson, Ind., April 16.

Markle. I just closed a very pleasant and encouraging series of meetings here at home. We began March 25 and closed April 17, preaching twenty-eight sermons, ten of which were doctrinal. Ten dear young people accepted Christ and were baptized. These young people have been active in Sunday school, Christian Workers' meeting and prayer meetings. On the evening of March 15, instead of Christian Workers' meeting, Bro. Frank Henderson, the wheel-chair temperance lecturer, delivered one of his interesting and instructive talks to a full house.—D. E. Garber, R. F. D. No. 2, Markle, Ind., April 20.

Somers.—A special meeting was called April 7 for the purpose of electing a minister and two deacons. Bro. S. S. Wily acted as moderator, assisted by Brethren Noah Crumrine, John Straubinger, Mrs. Kendall and Ellis Brubaker. The officers were filled by Brethren Elzie Weimer as minister, and Obed Rice and W. L. Essert as deacons.—Elzie Weimer, R. F. D. 9, Box 57, Wabash, Ind., April 16.

IOWA.

Monroe county church met in council with our elder presiding. Our Christian Workers and Sunday school continue with good interest. We are hoping and praying for the advancement of the right in the community.—Willis Rodabaugh, Fredric, Iowa, April 12.

KANSAS.

Fredonia.—Bro. S. A. Honberger and wife, of Wichita, Kans., spent a week recently visiting friends and old acquaintances in Fredonia. Bro. Honberger broke to us the Bread of Life each evening during his stay. From here they went to Missouri and will go from there to Annual Meeting. Bro. A. C. Root, of Ames, Oklahoma, also gave us a call and preached one sermon. Bro. Roy Murray, of Parsons, Kans., is expected to come to us April 30 and conduct a series of lectures and Bible Land views, to continue till the time of our love feast, May 5. We have decided to have a local Sunday-school meeting July fourth. A cordial invitation is extended. Bettie Root, Fredonia, Kans., April 17.

MARYLAND.

Beaver Creek church met in council April 7. Our elder, A. B. Barnhart, presided. Business was all pleasantly disposed of. May 17, at 10:30 A. M. was appointed for our love feast.—Katie S. Grossnickle, Boonsboro, Md., April 16.

Detour.—Eld. Tobias S. Fike and family, of Elk Lick, Pa., are now resident members of the Monocacy church, Md., post office, Detour, Md. We held each Sunday at Detour, Md., was organized March 15, by appointing Bro. Tobias S. Fike superintendent and Samuel Weybright assistant.—Samuel Weybright, Detour, Md., April 16.

MICHIGAN.

Ann Arbor.—We are still here in Ann Arbor, anxiously awaiting the time when we can go home and resume our labors for the Lord. It is now over eight weeks since my wife's operation, and the wound is not yet healed. We can't tell how long it will be till we can go home. We very much desire the prayers of the dear brethren and sisters in her behalf, that if it is the Lord's will she may be restored to health. We desire our friends to write us. We will answer all letters when we get home.—Israel and Esther Cripe, 1017 E. Catherine St., Ann Arbor, Mich., April 17.

Blaney.—Our first preaching service at Blaney was held in the town hall on the evening of Easter Sunday. The seats were about all filled, and the interest could not have been better. Service was held each Sunday hereafter. The hall is well fitted for preaching services, but this fall a union church building will be put up. We are well pleased with this locality, and several families of members are contemplating settling here, and paying for their homes in work.—John E. Mohler, Blaney, Mich., April 21.

MINNESOTA.

Deer Park.—We held our council April 12. Granted one letter of membership; also decided to hold a series of meetings, commencing June 24 and continuing until July 4, which is the date of our love feast. Although we are few in numbers we have an evergreen Sunday school and preaching every Sunday. If any of the brethren and sisters are thinking of changing location, we earnestly invite you to come to this country before buying. Homes can be bought cheap and we need your help in church work.—Etta Flora, Barnum, Minn., April 15.

MISSOURI.

Kidder church met April 8 and organized Sunday school for this summer, with Bro. Roland Miller superintendent. Preaching every two weeks, at 11 A. M. The following Sunday we organized a Union Sunday school in the brick schoolhouse, about five miles north of Kidder, with Bro. D. A. Miller superintendent. There will be preaching there every two weeks in the afternoon.—Lizzie Oaks, R. R. 1, Kidder, Mo., April 17.

Peace Valley.—We arrived here safe, and the Lord blessed us with health and a pleasant trip. We were at Sunday school and church on Easter, and found an earnest band of workers. Pray for us.—Phineas L. Fike, Peace Valley, Mo., April 15.

Poplar Bluff.—Our last trip to the East Prairie with a few meetings at the home of Sister Naomi Morris resulted in three more putting on Christ for baptism. April 1, in the presence of three hundred or more people, we had for their audience room the railroad track, and I for a pulpit a store box. I talked on baptism. April 11 I left for Frisco to hold a few meetings for the members living at Marco, or what is called Nettle Ridge, four miles from where our church is built. I preached four sermons there and two at the church, which resulted in nine accessions to the Broadwater congregation. Two others desired union but will wait awhile. Returning home April 16 I found our grandchild at death's door. Truly our joys and sorrows mingle in this world.—Ira P. Eby, Poplar Bluff, Mo., April 17.

Shelby County church met in council April 7. Bro. N. C. Folger was chosen delegate to Annual Meeting. It was decided to hold our spring love feast at Steffenville, June 16, commencing at 6:30 P. M. Laura E. Folger, Cherry Box, Mo., April 19.

NEBRASKA.

Lincoln.—Easter service was conducted by Sister Boone, our missionary sister; a good program. The children did excellently. The church was well filled. After the exercises all the children were invited to the mission room for dinner. Our pastor, S. C. Miller, assisted in the work. About forty children enjoyed the Easter dinner. The attendance since Sister Boone is here is growing in Sunday school and in church.—D. K. Reasy, Havelock, Nebr., Box 165, April 15.

NEW YORK.

Brooklyn church enjoyed a pleasant council April 14. Elders G. S. Rainigh and S. R. Zug were with us. Brethren M. B. Miller and D. W. Kurtz were advanced to the second degree of the ministry. We also held a choice way for a preacher, the lot having fallen upon Bro. J. H. Hollinger. He with his wife was duly called. As we are still in need of funds to build our much-needed church, we decided to place in the field Bro. D. W. Kurtz, to do some soliciting for Brooklyn. Also Sister Eliza Beth Howe was appointed as a solicitor. The writer was chosen delegate to district meeting, also to Annual Meeting. Kurtz Miller, 5901 Third Ave., Brooklyn, N. Y., April 19.

NORTH DAKOTA.

Bowbells church met in council April 14, with our elder, J. A. Weaver, presiding. Three letters were received and one was granted.—Bro. J. S. Culp and the writer were elected delegates to our district and Sunday-

school meetings. We expect to begin a series of meetings June 9 and close the meetings with our communion June 23.—Abram Miller, Bowbells, N. Dak., April 17.

Cando church at both of her houses of worship is enjoying good services, with a fair attendance. Many new faces are present this spring. The Sunday-school collections are still growing better. S. W. Burkhardt is the superintendent of the Zion school; P. Mohler of Cando. At our coming quarterly council we intend to elect a new elder, as our present elder is too far away from home and may not return. M. P. Lichty, Zion, N. Dak., April 16.

Red River Valley church met April 7 in council, our elder, Bro. Swihart, presiding. Officers were elected to fill vacancies caused by several of our number moving away. Bro. Emmons Swihart was chosen as secretary in place of Sister Bertha Brower. Bro. Parker as trustee in place of Bro. Brower and the writer as correspondent in place of Sister Bessie Brower. Sunday-school superintendents were elected, Bro. Bobb superintendent and Bro. Shobe assistant. Church decided not to represent at Annual Meeting. Bro. Geo. Swihart was elected delegate to district meeting. The church was unanimous in favor of the State making a call for Annual Meeting to be held in 1907 or as soon as possible afterward. Bro. I. A. Brower and family have moved to the Rock Lake church. Bro. Brower was one of our ministers, and the family were faithful workers.—Susie Adaline Bobb, R. F. D. 2, Mayville, N. Dak., April 14.

White Rock.—April 15 Bro. A. Shatto preached for us in the morning, and Bro. Luther Shatto at night. Our average attendance at Sunday school the past quarter was twenty-nine. Three have been received by letter, and two letters granted since my last report. Hannah Dunning, Denbigh, N. Dak., April 17.

OHIO.

Bellefontaine.—The district and missionary meeting for Northwestern Ohio has just closed a very pleasant season at the Logan church near here. The attendance was not as large as at some former meetings, but the spirit manifested was very commendable. Eld. D. D. Thomas was selected as delegate on Standing Committee. One paper is sent to Annual Meeting.—John R. Snyder, 803 No. Main St., Bellefontaine, Ohio, April 20.

Blanchard church met in council April 14, with our elder, Daniel Prowant, as moderator. Brethren Frank Leatherman and Elmer Prowant were chosen as our superintendents. Our elder will represent us at district meeting. June 9, at 5 P. M. is the time set for our communion.—D. P. Welles, Route 7, Continental, Ohio, April 16.

Lima.—A number of eager listeners came to the sanctuary this Easter morning to hear the Word of God as Bro. I. E. Long delivered it. We are thankful we have a located pastor here. Three letters of membership were received this morning. Our Sunday school is rapidly growing; instead of three classes we have five.—Minnie Jacobs, 325 South Pine St., Lima, Ohio, April 15.

Middle District.—Bro. D. C. Stutsman, of Dayton, Ohio, gave us a very interesting sermon April 15, at 10:30 A. M. Our Sunday school is moving along nicely, with fair attendance. Since my last report one letter was received.—Jos. H. Stark, R. R. 1, Box 79, Tadmor, Ohio, April 18.

Rush Creek church met in council April 14. We elected our Sunday-school superintendents for the summer, and a delegate to district meeting. The finances of the church were looked after and some money was raised toward meeting our present needs. To-day we had a sermon on the resurrection of Christ.—Lizzie Bagwell, Bremen, Ohio, April 15.

OREGON.

Coquille church held her love feast April 7. Meeting was presided over by Bro. J. S. Secrist. About eighty communed. One wanderer returned to the fold on the day of our council meeting, and one got weary of sin and was taken into the church by holy baptism the day of the feast. Our Sunday-school convention was all that could be expected. Brother and Sister Secrist and some others soon go to other fields of labor. Bro. Secrist will fill the pulpit here next Sunday morning and Sunday evening for the last time.—Anne Barklow, Myrtlepoint, Oregon, April 11.

Weston church met in council March 31, our elder, John Bonewitz, presiding. All business passed off in a pleasant manner. April 1 Eld. D. M. Click, of Tekoa, Wash., preached for us both morning and evening. The work here is moving along nicely and the prospect for the Weston church is good.—E. L. Withers, Weston, Oregon, April 13.

PENNSYLVANIA.

Back Creek church had the pleasure of having Eld. W. A. Anthony, of Shady Grove, with us April 15 at the centennial schoolhouse. He preached a very effective sermon, after which four young sisters were baptized.—D. A. Foust, R. F. D. 1, Williamson, Pa., April 16.

Codorus church met in council April 16, with Eld. D. Y. Brilhart presiding. Two letters of membership were received and five were granted. Eld. D. Y. Brilhart was elected delegate to Annual Meeting. Bro. J. H. Keller and Bro. I. M. Bower were elected delegates to district meeting. Sister Lizzie Knepper Keller was installed, now being the wife of Bro. J. H. Keller who is a minister in the second degree. The amount collected for home missions was \$43.25. We decided to hold our love feast May 29 and 30, at 7:30 A. M. J. L. Myers, R. F. D. 3, Glen Rock, Pa., April 17.

Lancaster church met in council April 11. Our city missionary, Elizabeth Miller, reported having visited 121 homes and the General Hospital during the last quarter. Harry H. Keller was elected president of Christian Workers for ensuing quarter. An election was held to decide whom we would recommend to district meeting to be sent as a missionary to the foreign field from this district. Sister Katie Ziesler was elected. May 20 is the date of our love feast.—Emma C. E. Landes, 219 College Ave., Lancaster, Pa., April 18.

Mason & Dixon.—Our district meeting of Middle Maryland convened at Broadfording, Md. We send no query to Annual Meeting. Our district will be represented on Standing Committee by Eld. A. B. Barnhart, of Hagerstown, Md.—Harvey J. Martin, Sec. of D. M., Mason & Dixon, Pa., April 19.

Mingo church met in council March 17. Eld. Abram Grater presided. We decided to hold our spring love feast May 26, beginning at 2 P. M. Eld. Jesse Ziegler was elected delegate to Annual Meeting. Bro. P. A. Smith and William Gottshall were elected delegates to district meeting. During March our Sunday schools were reorganized. Brother Joseph Cassel was elected superintendent at Skippack, P. A. Smith at Gratersford, and the writer at Mingo. April 14 we held an election for a deacon, choosing Bro. Samuel Gottshall, who was installed by Brethren F. P. Cassel and T. F. Imler.—Harry H. Ziegler, R. D. No. 1, Royersford, Pa., April 17.

Philadelphia (First Brethren Church).—We just closed a two weeks' series of meetings. The preaching was done by our home minister, Bro. T. T. Myers. Eight came out on the Lord's side. Five more have been buried with Christ in baptism, three April 11 and two on Easter, expect to have baptism next Wednesday.—Sallie B. Schnell, 1544 N. Marine St., Philadelphia, Pa., April 20.

Pittsburg.—The time for holding our love feast was changed to May 20. Bro. C. O. Beery, of Tyrone, Pa., is to preach for us beginning May 13 and to continue over the love feast. There is much sickness in the city at this time.—S. S. Blough, 1120 Greenfield Ave., Pittsburg, Pa., April 15.

Upper Canowago church met in council April 14 at the Mummert house preparatory to our love feast, to be held at the Mummert house May 5 and 6. We held an election for help in the ministry. The lot fell on two of our deacons, namely, Samuel S. Miller and Daniel Bowser. Then we held an election for two deacons: A. D. Brown and Samuel H. Baker elected. We expect Bro. I. N. H. Beahm to be with us at our love feast.—Andrew Bowser, East Berlin, Pa., April 16.

Upper Cumberland church met in council at Huntsdale April 7. One certificate was received and nine were granted. Our love feast will be May 23 and 24. Brethren John Gayman and Edward Hollinger are our delegates to district meeting, and Eld. Samuel Stouffer to Annual Meeting. The church chose Samuel Stouffer as the leading elder. Our Sabbath school and Christian Workers' meetings are progressing nicely.—A. A. Evans, Mooredale, Pa., April 14.

York.—We held our spring council meeting April 12. Our Eld. Long and the writer will be sent to district meeting. The church granted the privilege to open a mission Sunday school in East York. At this writing there is a series of meetings in progress at this place, conducted by Andrew Hutchison, of Kansas. The prospects for the meeting are good. The manner in which Bro. Hutchison quotes scripture is surprising to all. Our love feast will be held May 13.—Abraham S. Hershey, York, Pa., April 17.

VIRGINIA.

Cooks Creek.—This church met in council April 14. Report of the visiting brethren was good. Delegates elected to Annual and district meetings; Brethren J. M. Kagey and P. S. Thomas to the former and D. S. Thomas and J. A. Wenger to the latter. Bro. John S. Flory was elected to the ministry. Love feast to be at the Garber church, May 19, at 2:30 P. M. Decided to repair the old Garber church this summer. Work has already begun on the new church building in Harrisonburg. Bro. J. Carson Miller is to preach for us in Dayton, several weeks, in the near future. Will also have meetings at Bridgewater and Hinton Grove if ministers can be secured to conduct them. All the Sunday schools are doing good work.—S. I. Bowman, Harrisonburg, Va., April 18.

Evergreen church assembled in council April 16, Bro. S. A. Sanger presiding. Sunday school was reorganized, Bro. Henry Knight superintendent. Delegates to district meeting are Henry Knight and E. S. Geer. Sisters Maggie Bowman and Merdie McMullen, of Fairfax county, are with us and will remain several months to assist in the work of the church.—E. S. Geer, Geer, Va., April 18.

Linnville Creek church met in council April 14, Eld. J. P. Zigler presiding. One letter of membership was presented; four were given. Four queries were passed to district meeting. Decided to have love feast at Fair View house April 28. Brethren J. P. Zigler and J. S. Roller were elected delegates to Annual Meeting; Jos. Driver and J. S. Wampler to district meeting. Sister Catharine R. Kline was appointed correspondent to Messenger, your present one having asked to be relieved.—Michael Zigler, Broadway, Va., April 19.

Peters Creek church met in council April 7. Bro. C. C. Eller presided. Almost the entire day was spent in the work of the Lord. One letter of membership was granted. Bro. John Garst, who had been called to the ministry some time ago, accepted, and was installed. Brethren John Garst and C. F. Webster were elected delegates to district meeting; Bro. J. S. Showalter to Annual Meeting. A collection was taken for district meeting and Annual Meeting expenses.—John H. Wimmer, R. R. 1, Salem, Va., April 13.

Trinity. March 26 I went to the Back Creek church, in Botetourt Co., Va., to assist Eld. George Graybill in a series of meetings. This church belongs in part to the Botetourt congregation and is under the care of Bro. Graybill. We have only a few members living in this section. The first week we had much rain, but continued services each evening with small congregations. The second week we had larger crowds. One was baptized; promises of others soon.—C. D. Hylton, Trinity, Va., April 16.

Valley congregation met in council at the summit churchhouse April 14. We elected superintendents for Summit and Glade Sunday schools, D. L. Evers and J. T. Glick for Summit, and I. B. Williams and William Glick for the Glade. Elders H. G. Miller and Levi Garber being present from a distance helped our home ministers in the election of a minister and a deacon. Bro. John T. Glick, who has been attending school at Bridgewater College, was elected to the ministry, and William Glick, his brother, to the deacon's office. Two letters were granted. Our Christian Workers, Guy Brown president, Benj. Craun vice-president, and Emma Glick secretary, with about thirty-five members—meet regularly and take a great interest in the work. Our Sunday schools have organized a teachers' meeting.—P. B. Williams, R. D. 17, Bridgewater, Va., April 17.

WEST VIRGINIA.

Crab Orchard.—Our council convened March 31. Eld. S. W. Riner presided. The writer was appointed correspondent. Bro. C. M. Driver, of Barren Ridge, Va., will take charge of the work here for one year. He preached on Sunday, and Bro. Riner on Sunday evening. We appreciate ministerial help. We are also building a new house of worship to accommodate the increasing attendance. A Sunday school will be organized soon. Two were received by letter.—M. Snuffer, Ghent, W. Va., April 18.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

THERE IS NO NEW THING UNDER THE SUN.—Ecl. 1:9.

So much is being written for the Messenger against trafficking on the Annual Meeting grounds that the writer is led to recall something that occurred on this line some years ago, which caused the passage on the Minutes of 1890 that are being quoted for our guidance at this time.

In 1889 the Brethren of Missouri decided to call for the Annual Meeting of 1890. To that end they appointed a committee, of which the late S. S. Mohler was made chairman, whose duties were to seek a suitable location, arrange for railroad rates, etc.

The writer, at that time not a member of the Dunkard church, merely a railroad man, was invited to meet and confer with the committee at each session. He arranged for a conference of the committee with the officials of the different railroads, and when they were at the Missouri Pacific headquarters, he said to Mr. B. A. Caldwell, then Assistant General Passenger Agent of that road, "Mr. Caldwell, one thing that this committee will insist on, if they decide to locate the meeting at Warrensburg, Missouri,—on your line,—is that there shall be no Sunday excursion train, or Sunday excursion rates on regular trains to the meeting." His answer comes as plain to me as if it were but yesterday. "We will heartily agree to that. It has often been a mystery to me why the Dunkard people who are as a rule so strict in most things, have permitted Sunday excursions to their Annual Conference, and also participated in the earnings of these excursions, by accepting a percentage of the earnings of the excursion trains."

Later on when the committee were at Harrisonburg, Va., to appear before the Annual Meeting to lay their proposition for the 1890 meeting before it, the late Bro. S. S. Mohler, in speaking of the large crowds who were brought to that meeting on Sunday excursion trains, said in substance, "If next year's meeting goes to Warrensburg, Mo., there will be no Sunday excursions." And went on to tell of the interview the committee had with the railroad officials.

His talk on the subject of Sunday excursions and similar subjects was the cause of the query going from Virginia the following year to the Annual Meeting at Warrensburg, which resulted in the passing of the minutes that are being so widely quoted.

Now, why cannot our Brethren who have the subject of rates to the Annual Meeting in hand take the same stand on Sunday excursions that was taken by this committee in 1890?

Geo. L. McDonald.

FROM EASTERN MARYLAND.

The Eastern District of Maryland convened in the Frederick City church at 9:30 A. M., April 17, with twenty-three delegates. The elders of the district were about all present. Eld. A. B. Barnhart, a member of the General Missionary and Tract Committee, and Eld. Isaac Frantz, of Ohio, were also with us. Eld. T. S. Fike, late of Elk Lick, Pa., now of Maryland preached an earnest sermon last evening to an interested congregation, prior to the council session.

The officers of the district meeting organization were Eld. E. A. Brunner moderator, C. D. Bonsack reading clerk, W. E. Roop secretary.

The district Sunday-school secretary, Eld. W. P. Englar, read his annual report, showing a very encouraging increase in this part of the church's work. Two thousand seven hundred and fifty-one pupils are enrolled in the different Sunday schools of the district, forty-eight of whom became members of the church within the past year. The schools have given two hundred and eighty-three dollars and twenty-two cents in the past year for missionary and benevolent purposes.

The Trustees of the Fahney Memorial Home for the aged made a satisfactory report. The home is likely to be enlarged by more buildings in the near future. A sufficient quantity of valuable land has been acquired within the past year.

The report of the missionary board showed encouraging results. Six mission points are in operation. The committee on incorporation of the district reported the completion of its work, which was accepted, and the trustees of the corporation were elected, as follows: Elders E. W. Stoner, T. J. Kolb, Uriah Bixler, A. P. Snader, S. H. Utz, G. K. Sappington, Dr. P. D. Fahney, G. S. Harp and C. D. Bonsack.

The committee appointed to inquire into the feasibility of establishing a Brethren's hospital in the East reported progress, and the work is to be pushed further for another year. The project will include about thirteen church districts east of the Ohio.

Other elections are as follows: Delegate to Annual Meeting at Springfield, Ill., Eld. E. A. Brunner; Eld. S. H. Utz and Jesse P. Weybright were re-elected members of home mission board; District Sunday-school secretary, J. Welty Fahney; trustee to Old Folks' Home, Eld. G. S. Harp. Eld. Isaac Frantz, of Ohio, brought the meeting to a close after a few appropriate remarks.

Thus ends another annual round of work in the service of our Lord, amidst the pleasant surroundings and lavish hospitality of the dear brethren and sisters of Frederick City.

As the burdens of the church are fast slipping from the shoulders of the generation passing before us, shall we not continue more and more earnestly to work and to pray that there be even a more shining radiance of the love of God shed abroad in the hearts of the coming generations?

W. E. Roop, Sec.

Westminster, Md., April 18.

TROTWOOD, OHIO.

Trotwood is a thriving little town on the Pan Handle and Dayton and Union railroad, six miles west of Dayton, Ohio. Its founding dates from the building of the Little Miami railroad, connecting Xenia, Ohio, and Richmond, Ind. It was then but a water station and stopping place known as Higgins' Station, mention of which is made in the "Life of Eld. John Kline." It was the railroad point nearest the home of Eld. Peter Nead, long the faithful overseer of Lower Stillwater church. Bro. Kline often stopped off here in his western travels.

By and by a country store was started, long conducted by the late L. R. Ploutz and sons. Then a blacksmith and wagon shop came and the place grew as such towns grow. Being located in the midst of a strong Brethren community they came in for a fair share of the town's population and business.

About 1892 Eld. John Smith retired from active farm work and located in the town and later Bro. G. W. Munnich engaged in the mill and elevator business there and Bro. A. W. Shafer in the undertaking and furniture business. With the increasing number of members in and around the town came a desire for more convenient church advantages.

Sister Sidney Pfontz donated grounds upon which to build a church. The deed lay in escrow for some time and in 1899 the building of a church became an active canvass. Trustees were appointed by Lower Stillwater church in whose bounds the house was located. A substantial frame church 36x60 feet, with basement, furnace and gas equipment was completed and furnished ready for service by the close of the year.

In January, 1900, Bro. D. S. Fillburn preached the dedicatory sermon, following it by a series of meetings. Regular services were established on the evenings of first, third and fifth Sundays of each month, with Sunday school each Lord's Day. Later Sunday morning services were added on first and third Sundays of each month. Among others, I. B. Trout, J. G. Royer, Samuel Hanning and Chas. D. Bonsack have done efficient work there in series of meetings.

It so happened that in the drawing of territorial lines years ago, the corners of Lower Stillwater, Bear Creek and Wolf Creek churches met in Trotwood. In the growth of interest it was felt that better work could be done by having a community of interest centering at Trotwood instead of diverging from it to outlying churches from three to six miles distant. About a year ago petitions were presented to the three churches interested and after being considered and deferred several times and making a few modifications, a territory, practically three miles square, with Trotwood as a center was set apart to be organized into a new local church.

March 28 a very pleasant meeting was held at Trotwood church and the organization formally completed. A number of elders were present, from whom Jno. Calvin Bright was chosen foreman and John W. Beeghly secretary.

The territory was found to comprise about one hundred and twenty members, including three ministers and four deacons. Eld. Jno. Smith was chosen for house-keeper, but accepted for only one year. Being now past seventy-one years old, he felt that the work should fall on younger shoulders. He has G. W. Munnich and Wm. Swinger as assistants in the ministry. The deacons are W. H. Munnich, A. W. Shafer, Samuel Vaniman and Jas. P. Haines. A treasurer, clerk and trustees were elected. G. W. Munnich was elected delegate to Annual Meeting and John Smith and Wm. Swinger to district meeting.

Thus the Trotwood church takes her place among the sister churches of Southern Ohio and the Brotherhood. While it was no light matter for the surrounding churches to give up old associations in our local work, yet in the wider view of "more and better work for Jesus," there is cause to the smiting, and we say, "God bless and prosper the cause in the Trotwood church."

L. A. Bookwalter.

R. R. 10, Dayton, Ohio, April 16.

FROM THE DECATUR MISSION.

Over one year has passed since we came to this city to make this our home.

Our work here in this busy city has been progressing as well as could be expected under existing circumstances. We have no house of worship of our own, only a rented one. Our services up to last October were held on Bradford street, but since then they have been held on Cor. E. Leafland and Warren Ave., in the old Christian church, which is a much better place for us than the former, as it is in a part of town where there is no other church.

Sister Watson, of Girard, Ill., was with us for a while this winter doing mission work. Her work was somewhat hindered on account of the bad weather, but she did a great amount of good while she was here. Her work was closed for lack of funds to carry it on further.

There is a great work to be done here in our city, if we only had the means to carry it on. There are many hundreds of boys and girls who never see inside of a church and have no more regard for the Lord's Day than for any other day. Oh, if we only had the means and help, what a grand work we could do here!

Our Sunday school is progressing very nicely and is made up mostly of boys and girls from four to twelve years of age who never attended Sunday school before.

We have about forty members here in the city and are under the Okaw congregation's care.

We would be glad to welcome others in our midst, especially young members who would like to help work up a large congregation at this place. Employment is plenty here and wages fair for those who want to work. "Who will come help us?" Rufus A. Robinson.

256 E. Waggoner St., Decatur, Ill., April 9.

KANSAS CITY MISSION, KANSAS.

Our sewing classes meet each Saturday afternoon, both at the mission and at the church; we have some very energetic workers. The class at the mission had been making comforters for the poor. Our children's Bible training class meets each Tuesday at four o'clock, and is growing in numbers and interest.

While our attendance at Sunday school is not as large as we would like to see, yet we feel that we are making progress along some lines. The order especially is improving. The Sunday school at the churchhouse is growing in numbers and interest since Sister Cline has been working in that vicinity. Three of our young members have been taken into country homes.

March 14 Bro. James M. Neff, the founder of the Children's Mission in Kansas City, visited the mission and then in the evening gave us a soul-cheering sermon at the church. We would be glad to have him with us often.

There has been much sickness during the last two months, and a great portion of our time has been taken up in visiting the sick and trying to relieve their wants. Sister Cline has also had much sickness to look after in the vicinity of the church.

We are very much in need of clothing, especially for children; either secondhand or new clothing will be gratefully received. I wonder if our sisters can realize the wonderful amount of charity work they are doing in their different Aid Societies, by making garments and sending them to these city missions. We believe that as Dorcas of old received her reward, so will all those who do what they can to help in this way. Josie Powell.

418 Shawnee Ave., April 9.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Anderson-Johnson.—By the undersigned, at their home in Chicago, Ill., Bro. Oscar L. Anderson, formerly of Malmö, Sweden, and Lydia M. Johnson, formerly of Obey, Finland. E. B. Hoff.

Beck-Bricker.—Near Colchester, Ill., April 11, 1906, by the undersigned, at his home, Mr. Martin Beck, and Miss Nannie E. Bricker, both of Astoria, Ill. S. S. Hummer.

Cornelius-Wood.—At the home of the bride, near Cedar Falls, Iowa, by the undersigned, March 29, 1906, Bro. Albert R. Cornelius and Sister Winnifred Wood, both of Blackhawk county, Iowa. A. P. Blough.

Dilling-Lee.—At Martinsburg, Pa., April 4, 1906, by the undersigned, Clayton E. Dilling and Sister Anna Lee, both of Martinsburg. Orville V. Long.

Eikenberry-Brown.—March 1, 1906, by the undersigned, at the residence of Bro. John Brown, near Cedar Run church, Bro. Isaac Eikenberry, of Lovington, Ill., and Sister Minnie C. Brown, of Rockingham county, Virginia. D. Hays.

Nickel-Libby.—April 12, 1906, at the home of the officiating minister, Bro. Greene Shively, Bro. George A. Nickel, of near Mifflinburg, Pa., and Sister Anna J. Libby, of Weikert. Adda M. Shively.

Richards-Fryfogle.—March 14, 1906, at the Christian parsonage by Mr. Cornelius, Ebert W. Richards and Leora I. Fryfogle, both of Dodge City, Kans. Barbara Fryfogle.

Steiner-Engle.—At the home of the bride's parents, Brother G. S. and Sister Elizabeth Engle, by the undersigned, March 14, 1906, Wm. Steiner, of Stark county, Ohio, and Mary Engle, of Westmoreland county, Pennsylvania. R. A. Nedrow.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Burger, John S., of Baltic, Ohio, died at his home, April 9, 1906, aged 80 years, 5 months and 24 days. He was united in marriage with Sophia Kensler April 28, 1842. To this union were born two sons and one daughter. His wife, daughter and one son preceded him in death. Of the above family but one son survives him, Samuel J., who has lived with his father to the time of his death. He was again united in marriage to Hester A. Beistel Nov. 5, 1885. He leaves a wife, one son and one sister, to mourn his departure. He united with the Brethren church Nov. 15, 1863, and lived a consistent Christian life. He was afflicted for several years. Funeral services were conducted in the Suber creek church, by Eld. M. H. Shutt, Bro. R. R. Shroyer, Mr. A. Fair, and the writer.

Driver, Bro. Lewis J., died in the Linville Creek church, Virginia, April 5, 1906, aged 50 years and 21 days. Bro. Driver lived all his life on the place of his birth one and one-half miles east of Timberville. His wife, who before marriage was Ellen Click, and three children survive him. Funeral services and burial at the Linville Creek church conducted by Elder D. Hays and Bro. D. H. Zigler.

Eshelman, Perle Mae, daughter of Brother D. E. and Sister Emma Eshelman, died near Avon, Ill., April 9, 1906, aged 17 years, 7 months and 27 days. She was born near Astoria, Ill. Her disease was tuberculosis. Her mother and infant sister preceded her. Funeral services at the Brethren church at Astoria by Bro. J. H. Baker. Text, 1 Cor. 15. Interment in Woodland cemetery. Susie N. Sheckler.

Fleming, Sister Martha A., nee Griffith, died at her home Weaubleau, Mo., of pneumonia, April 9, 1906, aged 43 years and 7 months. April 6, 1884, she married W. M. Fleming. About the spring of 1886 she joined the Brethren church and lived a consistent member. In 1889 she moved with her husband to Hickory county, Missouri, where she spent the remainder of her life. She leaves a husband, two sons and four daughters to mourn their loss, one son having preceded her to the spirit world. Services held at her home by L. B. Ihrig. L. B. Ihrig.

Foglesonger, Sister Minnie A., wife of Bro. George Foglesonger, died March 27, 1906, of pneumonia, at her home near Shippensburg, Pa., aged 38 years. She was a consistent member of the German Baptist Brethren church for a number of years. She is survived by her husband and several small children. Funeral services at the home, conducted by Eld. J. D. Barnes. Interment in the Shippensburg cemetery. D. C. Burkholder.

Gibble, Sister Sarah, nee Fry, died of pneumonia, April 9, 1906, in the bounds of the Upper Cumberland church, Pa., aged 48 years, 11 months and 4 days. She is survived by her husband and two children. She had moved home to take care of her aged mother about ten days previous to her death. She was anointed during her sickness. Funeral services at the Hunsdale church by Bro. Noah Cockley, from Isa. 38:1. A. A. Evans.

Hanna, Sister Elizabeth, nee Bright, born in Montgomery county, Ohio, died at her son's home in Burlington, in bounds of Howard church, Ind., April 2, 1906, aged 72 years and 26 days. She was married to Joseph C. D. Hanna in July, 1854. To this union were born two children who survive her. Funeral services were at the Christian church in Burlington by Eld. A. G. Crosswhite. Burial in Union cemetery, four miles east of that place. Mattie Welty.

Hodson, Sister Mary M., nee Mumper, born in Adams county, Pennsylvania, died in Mulberry Grove, Ill., April 6, 1906, aged 75 years, 5 months and 25 days. She united with the Brethren church about twenty years ago, and remained a faithful member. A few days before the end came, she called for the anointing and seemed to derive much comfort from it. She leaves five sons and one daughter to mourn their loss. Her husband, Nathan Hodson, preceded her to the spirit world twenty years ago. Funeral services in the Brethren church in Mulberry Grove, by Eld. John W. Lear. N. E. Lilligh.

Hoover, Sarah Leininger, of the Cedar Lake church, Ind., daughter of Daniel and Susannah Leininger, born in Lancaster county, Pennsylvania, died April 2, 1906, aged 64 years, 4 months and 6 days. While young in years, she with her parents moved to Stark county, Ohio, where they resided until the spring of 1865, when they removed to DeKalb county, Indiana, where she lived until her death. She was united in marriage with Joseph Hoover Dec. 30, 1866. To this union were born four sons and four daughters; the four daughters and one son preceded her to the spirit world. She with her husband united with the German Baptist Brethren church in the spring of 1876 and remained a faithful member. She was afflicted for some years with a complication of diseases. She was anointed a few weeks previous to her death. She leaves a loving husband and three sons to mourn their loss. Services held in the Richland Center house, conducted by Brethren Amos Budd and Alva Long, from Rom. 14:8. David Hoover.

Hunt, Mary Jane, nee VanArsdell, born near Gettysburg, Pa., died at her home in Franklin Grove, Ill., March 17, 1906, aged 61 years, 2 months and 18 days. One of thirteen children, she was the first to be called home. In early life she came with her parents to Illinois, and on Nov. 5, 1868, she was united in marriage to Gilbert Hunt. Three children blessed this union. Two survive her. She united with the Brethren church in 1865, in which she lived a consistent member. The funeral services were held from the Brethren church, Bro. Levi Trostle officiating. C. M. Suter.

Lape, David, died Feb. 14, 1906, at his home near Milford station, Pa., aged 50 years, 11 months and 23 days. He is survived by his wife, a faithful sister in the church, five daughters and three sons. Funeral services at the

Pleasant Hill church by the writer. Interment in the cemetery near by. Silas Hoover.

Lyons, Emma Elizabeth, daughter of friends Frank (M. D.) and Julia Lyons, born near Kokomo, Ind., died in Lordsburg, Cal., April 6, 1906, aged 28 years, 10 months and 27 days. At the age of thirteen she united with the Baptist church and was an active member so long as physically able. She came to Lordsburg last autumn from Flora, Ind., and while here attended the Brethren church. Tubercular meningitis was the direct cause of her death. She leaves a father, mother and two sisters. Two sisters preceded her to the spirit world. Services in the Brethren church by Bro. S. E. Yundt, assisted by Bro. J. M. Cox, from Rom. 8:38, 39. The remains were taken to her home in Flora, Ind., for interment. Grace Hileman Miller.

McCune, Sister Mary Ellen, wife of Eld. R. F. McCune, daughter of John and Susan Rowland, deceased, died at her home in Ottawa, Kans., April 8, 1906, after an illness of about seven months, aged 53 years, 9 months and 11 days. She united with the Brethren church at the age of fourteen years, and was married to R. F. McCune Nov. 16, 1871. To this union were born five children, all of whom survive her. Funeral services were held in Ottawa by Eld. P. E. Whitmer, from Rev. 14:13, after which the remains were taken to Cherry Grove, Ill., for interment. Services again at Cherry Grove by Eld. Frank Myers, assisted by D. E. Rowland. W. B. Devilbiss.

McMullen, Bro. Joseph, died in the Linville Creek church, Va., March 22, 1906, aged 57 years, 9 months and 6 days. Bro. McMullen became a member of the German Baptist Brethren church in the Midland, Va., church. He with his family came to this congregation some four or five years ago. He was sick only two days with gripe and heart failure. His wife, who was Lydia Garber before marriage, and seven children survive him. Funeral service and burial at the Linville Creek church, conducted by Eld. D. Hays and Bro. D. H. Zigler. Michael Zigler.

Miller, Sister Sarah, nee Arnold, wife of Abram Miller, died at her home near Preston, Minn., March 29, 1906, aged 83 years, 7 months and 21 days. She lived a consistent helpful life. Funeral services by the writer. J. F. Souders.

May, Chester Lee, born in Oswego county, New York, departed this life April 8, 1906, aged 69 years, 7 months and 29 days. At the age of nine years he came with his parents to Indiana, settling near Maysville. Some time afterwards he moved to the home on which he remained the rest of his life. Bro. May was never married, always remained at home with his parents while they lived. After the death of his parents he and his sister Nancy remained on the farm until his departure. He leaves one sister. Bro. May united with the German Baptist church in 1878 and was a consistent member. Funeral by the writer, from Rev. 14:13. John Stafford.

Neher, Eld. Samuel, of Petroleum, Ind., was born in Clark county, Ohio, in 1833 and died March 9, 1906. He was stricken with paralysis several years ago and became almost helpless a few months before he died but passed away in the embraces of a dear Savior. The third of March his wife preceded him. They were with their youngest daughter and son-in-law, Ida and Charles Dyson who waited on them so patiently in their last illness. Their wedded life was blessed with eight children. Two preceded them to the spirit world. In 1875 Bro. Samuel Neher moved to Wells county, Indiana, where he lived until the time of his death. He was active in the ministry, never failed to meet an appointment if it was at all possible, preached in schoolhouses, and would travel for miles through bad roads to fill his appointments. At one time he had oversight of four churches. He was a very pious man, and thought a great deal of his word. His sincere desire was for the spread of the Gospel and the prosperity of the church. Milda Marsh.

Rhodes, Sister Anna, wife of Bro. Noah Rhodes and daughter of Samuel and Sister Mary Kline, died in the Linville Creek, Va., church March 12, 1906, aged 73 years, 3 months and 11 days. Her husband, with whom she had lived fifty-two years and six children survive her. She was a member of the Linville Creek congregation for over fifty years. She was the fourth one of brothers and sisters that passed away in the last twelve months. Funeral service by Elder H. C. Early and Bro. Jno. F. Driver, at the Linville Creek church. Michael Zigler.

Sommers, Michael, died near Gideon, Pa., Feb. 13, 1906, aged about 68 years. He leaves a widow. Funeral services in the Sippsville church by the writer, assisted by Bro. John Darr. Interment in cemetery near by. Silas Hoover.

Stouffer, Sister Sarah A., wife of Bro. Alfred W. Stouffer, died near Funkstown, Md., Feb. 5, 1906, of paralysis, aged 68 years, 5 months and 27 days. Funeral services in the Lutheran church, Funkstown. Services conducted by Bro. Caleb Long, from Heb. 11:16. Katie S. Grossnickle.

Stouffer, Bro. Alfred W., died near Funkstown, Md., March 29, 1906, of paralysis, aged 71 years and 28 days. Funeral services in the Lutheran church, Funkstown, conducted by Bro. Caleb Long. Text, 2 Cor. 5:4. Katie S. Grossnickle.

Wampler, Sister Catharine, daughter of Samuel Wampler, died in the Linville Creek church, Va., April 7, 1906, aged 56 years, 8 months and 6 days. She became a member of the church early in life. Three brothers and one sister survive her. Funeral and burial at the Linville Creek church. Service conducted by Elder J. P. Zigler and Bro. John F. Driver. Michael Zigler.

Wampler, Sister Nancy C., nee Wenger, wife of friend John Wampler, of the Elk Run congregation, died April 7, 1906, aged 73 years and 29 days. Her companion, two sons, four daughters and one sister are her survivors. Sister Wampler died very suddenly at the home of their son-in-law, Bro. Charles Zimmerman. The deceased was a faithful and consistent member in the church of her choice for a considerable number of years. Funeral services were conducted at Bro. Charles Zimmerman's home, by Bro. D. C. Flory, of the Middle River congregation. Text, John 11:25, 26. Interment at Wenger's family cemetery, near Spring Hill. D. H. Smith.

Wisler, Sarah, died in Hanover, Pa., April 6, 1906, in her sixty-eighth year. She was a member of the Menno church for many years. Services at Bear's meeting-house by Mr. J. H. Harlacher and Mr. Stump. Mennonite ministers, and Bro. D. H. Baker. W. B. Harlacher.

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SOUTHEASTERN B. B. ASSOCIATION ANNOUNCEMENTS.

The following railroad companies in the Southeastern Association have named dates for sale of tickets and rates to the Annual Meeting at Springfield, Ill., this year.

P. S. Miller.

NORFOLK & WESTERN

For the Annual Meeting of the German Baptist Brethren, which will be held at Springfield, Ill., beginning June 3rd, the Norfolk & Western Ry. will adopt a rate of one first-class fare plus \$1 for the round trip.

To members of the Executive Committee we will sell tickets on May 28-29-30 and on account of the General Meeting May 31 and June 1-2-3; all tickets limited to June 15th, 1906, for return passage with privilege of depositing return coupons with special agent at Springfield and upon payment of fee of 50 cents at the time deposit is made secure extension of return limit to June 30th, 1906.

W. B. Beville,

General Passenger Agent.

CHESAPEAKE AND OHIO RY. CO.

Our rate from Staunton, Basic and other points in Virginia from which travel is expected, will be one fare plus one dollar, which would make the rate from Staunton and Basic to Springfield, Ill., and return, \$21.65, dates of sale June 1-4, limit June 15th, with privilege of extension to June 30th by deposit with joint agent and payment of 50 cents fee, with additional dates of sale of May 29, 30, and 31 for members of National Missionary Committee and advance delegates on presentation of certificates.

We have asked the B. & O. to concur in this arrangement from Harrisonburg and adjacent points in the Virginia Valley.

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H. W. Fuller,

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Springfield, Ill., May 31-June 5, 1906.
German Baptist Brethren.

One and one-third fare for round trip from points in that portion of Central Passenger Association territory within a distance of 100 miles of Springfield, on the basis of fares effective March 1, 1906, tickets of form 3 to be sold, except that form 2 is to be used from commercial centers.

One fare plus \$1 for round trip on basis of fares effective March 1, 1906, from points in Central Passenger Association territory beyond the radius of 100 miles referred to above; iron-clad tickets of form 2 to be sold, the additional \$1 to be reported to Springfield terminal line.

Tickets from all points in Central Passenger Association territory to be sold June 1, 2, 3 and 4, return limit June 15, except that by deposit of ticket with Joint Agent and payment of fee of fifty cents at time of deposit, an extension of return limit may be secured of not later than June 30, 1906.

Tickets under the above conditions will also be sold to members of the National Missionary Committee and advance delegates on May 29, 30 and 31 on presentation and delivery of certificates of identification. (Signer of certificates to be designated later.) Name, address and other details of Joint Agency will be announced later.

RAILROAD RATES FOR THE ANNUAL MEETING.

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Rate.—One lowest regular first-class tariff (not temporarily reduced) fare plus \$1 from points in Association territory to Springfield and return, except open rate of fare and one-third for the round trip to apply from points from which the local one-way rate to Springfield is \$3 or less. The additional \$1, included in the rate from points outside of the \$3 radius, to be reported by the selling line to the Springfield terminal line.

Dates of Sale.—Tickets to be sold on June 1-4, inclusive, also to members of the National Missionary Committee and advance delegates on May 29-31, inclusive, on presentation and delivery of certificates of identification. (Signer of certificates to be designated later.)

Return Limit.—Tickets to be good to return leaving Springfield until and including June 15, 1906.

Extended Return Limit.—By deposit of ticket with Joint Agent at Springfield on or before June 15 and payment of fee of 50 cents at time of deposit, an extension of return limit to leave Springfield until and including June 30, 1906, may be obtained.

Transit Limits.—Tickets to be limited for going passage commencing date of sale and for continuous passage in each direction.

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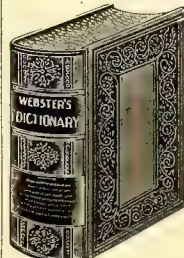
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Fraternally,

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Post Office,..... State,.....

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1:17.

VOL. 45.

ELGIN, ILL., MAY 5, 1906.

No. 18.

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AROUND THE WORLD

THE story of the earthquake in San Francisco, followed by the burning of the greater part of the city, was told last week. The fire lasted four days, laying in waste about ten square miles, embracing the best built section of the largest and finest city on the Pacific coast. The loss of property may exceed \$250,000,000. The number of lives lost may never be known. Nearly 600 bodies were found and buried. Many were doubtless consumed by the fire. Fully 300,000 people were rendered homeless; many of them are completely destitute. Over 50,000 left and went to other cities, while thousands camp in the parks and are fed by charity. The calamity opened the hearts and purses of the American people from one end of the land to the other. Several million dollars were raised and sent for the relief of the needy. But San Francisco is to rise again from her ashes, a greater, grander and better-built city. The improved steel structures stood the shock better than any other class of buildings. The skyscrapers suffered little beyond the loss of parts of their stonework. The new city will be made principally of steel, stone and cement. Men have already gone to work. The streets are being cleared and contracts for new buildings have been let. We look forward to the new city at the entrance of the Golden Gate. Still there remains the remembrance of the four awful, sad days, when the earth shook with rage and the fire swept everything in its path. The property may be replaced, but nothing can compensate for the loss of life.

THE average person living in the country or in the small town knows little about the amount of canned goods used. And sometimes when he sees the figures he thinks there is a mistake somewhere, that the amount cannot possibly be as large as the figures say. Take condensed milk as an example. Just what a commodity it is in the world's markets was illustrated not long ago by the agent of a box factory who left New York with an order for the year's supply of boxes, or "shooks," as the trade calls them. The nine factories in one combination figured out that to supply this year's demands for condensed milk it would take four hundred carloads of "shooks," each

car containing five thousand boxes all "knocked down." As the average freight train is made up of thirty cars, it would take more than thirteen such trains to carry these boxes. The gross number of boxes that these nine factories will use in the year 1906 will be an even two million. When the boxes are put together and filled with cans of condensed milk, the four hundred cars would not hold a very large part of them. This will give some idea of the amount of condensed milk used each year.

A SHORT time ago a stableman in the employ of the emperor of Germany was sentenced to three weeks' imprisonment because he addressed a vile name to a favorite horse of the emperor. This is perhaps the first time a man has been imprisoned for this cause, though there are other places where employés are forbidden to speak harshly to the horses. Animals as well as human beings have their rights, and in some places they receive better treatment than men and women do. In Belgium on the railroads a dog if provided with a ticket is allowed to occupy a whole seat, but a child under twelve years with a half-fare ticket is allowed only half a seat. In some German universities the corps dog is said to have lavished on him all the available financial resources. In England cruelty to animals, especially to horses and dogs, is punished by the magistrates with much greater severity than the ill treatment of women and children. In India English soldiers stand guard over cows at certain times of the year to keep the Mohammedans from killing these animals which in the eyes of the Brahmmins are sacred.

CONCERNING an American conference to be held at Rio de Janeiro, South America, the New York *Independent* says: "The most serious task before that conference ought to be the reduction of expenses for armies and navies. The insistence on heavier and heavier taxation for ever larger war budgets is making for socialism more than any other cause, and the cabinets do not seem to know it." It is time for the government to begin to realize the fact that the people will not stand for their programs. And they ought not to. The people are the rulers and they should say that the burden has already been made too heavy; and they should take right steps to bring about a reduction of it. The increasing of taxation and national debts in order to prepare for war will not cease until the people say it must.

IT is said that within the past fifty years not a student at Harvard University who used tobacco has been graduated at the head of his class, though, on an average, five out of six use tobacco. Investigations at Yale University show that cigarette smokers are the inferiors, in weight and lung capacity, of the non-smokers, though they average more than a year older. The principal of a great business college says: "Cigarettes bring shattered nerves, stunted growth, and general physical and mental degeneration. We refuse to receive users of tobacco in our institution." The superintendent of a street railway in St. Louis says: "Under no circumstances will I hire a man who smokes cigarettes. He is as dangerous on the front of a motor as the man who drinks. In fact, he is more dangerous; his nerves are apt to give way at any moment." The effects of tobacco are harmful; we do well to take a stand against its use by our members.

THERE is much dishonesty among men in responsible positions in church, state and business; but that is no reason why every man in a place of trust should

be called a rascal. The president has called attention to the fact that if we call every man a rascal there is no way to distinguish between the honest and dishonest, and the dishonest are the gainers. The cause of reform is retarded when too sweeping charges are made. And what is true in the state is equally true in the church. There are more than enough disloyal men, but that is no reason for making charges too sweeping, saying that none are loyal. And to call a man disloyal is a very effective way of making him so. The dishonest and disloyal should be pursued until they reform or get out of the positions in which they are doing harm instead of good. But the true and faithful should not be made to suffer because of false sweeping accusations.

AFTER the pope lost his temporal power in 1870 the cardinals did not take part in diplomatic functions. But last week, April 25, when the American ambassador to Italy gave a dinner in honor of Archbishop Ireland, four cardinals were present. The rule of the past thirty-six years was broken for the United States. It seems reasonable to suppose that hereafter representatives of the pope will mingle with others at these functions. The spirit of the age is against the claims that have been put forth by the popes during the years since Rome became the capital of Italy, and it is useless for the pope to make himself a prisoner and not let the cardinals associate with representatives of the nations when there is occasion. His influence will be greater if he bows cheerfully to the inevitable. He has more than he can do to look properly after the spiritual interests of the members of the Roman Catholic church, and has no time to waste in lamenting the loss of or seeking to regain temporal power. Pius X seems inclined to be more liberal than Pius IX or Leo XIII. The civil and religious powers should work together.

AN English scholar living in New York, John Spargo, advances the idea that children are born equal, and that the differences that are seen later are due to the food given them and not to heredity. And poverty and ignorance are the cause of a great many deaths among children. Ignorance keeps the mother from knowing what she should feed her young child, and poverty keeps her from getting for it what she knows it should have. Mr. Spargo says that poverty is annually responsible for the death of more than eighty thousand children under five years of age. This means that every hour of every day in the year sees nine children die of diseases which would not attack them if it were not for poverty. To remove some of the causes of mortality among children he advocates several reforms. The most important of these is the securing of pure milk for children. Another is municipal school kitchens, such as are in operation in the public schools of France, Belgium, and a few cities in Italy, where the pupils are served an appetizing noonday dinner at the cost of the state.

THERE has been considerable controversy as to what should be done with the seven million dollars, paid by the United States for the friars' lands in the Philippines. The Vatican has definitely settled the question of the division of the money, having decided that the interest on the amount shall be divided into three separate sums and be distributed yearly by the Vatican, one to the Philippine dioceses, according to their need, another to the institution erected by the religious orders in the Philippines, and the third to the orders largely for their missions in the far east, and also to support the aged friars who were in the Philippines.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

OUR ONE LIFE.

SELECTED BY EDGAR M. HOFFER.

'Tis not for man to trifle! Life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.
We have no time to sport away the hours,
All must be earnest in a world like ours.
Not many lives, but only one have we,—
One, only one;
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.
Our being is no shadow of thin air,
No vacant dream,
No fable of the things that never were,
But only seem.
'Tis full of meaning as of mystery,
Though strange and solemn may that meaning be.
Our sorrows are no phantom of the night,
No idle tale;
No cloud that floats along a sky of light,
On summer gale.
They are the true realities of earth,
Friends and companions even from our birth.
O life below—how brief, and poor, and sad!
One heavy sigh.
O life above—how long, how fair, and glad,—
An endless joy.
Oh, to be done with daily dying here;
Oh, to begin the living in yon sphere!
O day of time, how dark! O sky and earth,
How dull your hue;
O day of Christ—how bright! O sky and earth,
Made fair and new!
Come, better Eden, with thy fresher green;
Come, brighter Salem, gladden all the scene!
Elizabethtown, Pa.

GIVE ATTENDANCE TO READING.—1 Tim. 4:13.

BY D. M. MOHLER.

THIS is Paul's advice to Timothy, a young minister, and we think he had reference to other books besides the Jewish law, of which, according to Eccl. 12: 12, there were plenty,—good, bad and mixed. It is the mixed book that is the dangerous book. Books are educators, and a good education is a good thing and will enlarge one's usefulness, and *vice versa*. To be educated in the bad is dangerous and often ruinous.

Reading is mind feeding. The mind gets hungry as well as the body, and mind hunger sometimes leads to insanity and even suicide. There is much said at present about the importance of pure food, and we even have legislation on the subject. Our legislative bodies are responsible for the welfare of the people, and the welfare and prosperity of the nation depends largely on good health. Those who manufacture prepared food generally follow the business for the profits, and sometimes color and flavor the food to enhance the sale, regardless of the welfare of those who use it. This is why we need law to regulate them.

So many of the books which are published are colored and flavored to suit the carnal world, consequently are dangerous to Christian people. The mind may be poisoned as well as the body. The Christian religion is a religion of intelligence; it challenges investigation. Read! Study! The church that keeps her members in ignorance will prove a failure. The success of the church depends much on a conscientious, well-informed and correctly instructed membership. Not only should the minister know, but the laymembers as well.

The future of the church depends much on what the members and their children read. Some books teach religious error in disguise. These are the most dangerous books; and some books must be read through before we can judge them correctly. This makes the selection of books by members for themselves a matter of a good deal of importance. Some families have a

rule to buy a book for each member of the family for a Christmas gift, which, by the way, is a good rule, if the book be good; but where the family is large it requires a good deal of time to make the selection.

Now, in view of all this, would it not be quite a help and safeguard to the church to have a committee of competent brethren to select books from among the many published, which teach in harmony with the gospel teaching for the members and their children to read? A supply of such books as they should approve could be kept in stock at the Brethren Publishing House, and the profits of the sale of such books be used in the world-wide mission. It might prove quite helpful in many ways. What would the profits be? We will suppose that each member of the Brotherhood, numbering about one hundred thousand, would buy a book each year, at a cost of one dollar, at a profit of twenty-five cents (and we consider this estimate low), it would amount to twenty-five thousand dollars annually. All clear money. The cost of handling these books would be considerable. But there would be enough left to be a great blessing to the heathen and make angels rejoice, and encourage a church in conflict with evil.

Under the present management we are in danger of buying the wrong book, and after we discover our mistake we hardly know what to do with it; and the greater part of the profits are lost to the church. We offer these suggestions to the Brotherhood for consideration. We may be wrong in our views and theories, but come and let us reason together. It may help us.

Grand Junction, Colo.

JUSTIFICATION.

BY JOHN R. SNYDER.

CAN man stand before God a justified man? If he cannot, all efforts of a reconciliation between God and man have been a failure. Before sinful man can partake of any of the blessings promised him by the atonement of a sinless Christ the law must be satisfied. Justification was promised to Israel in the person of Christ. In Isa. 45: 25 it is said, "In the Lord shall all the seed of Israel be justified," which thought is enlarged in Isa. 53: 11 by these words speaking of the coming Messiah: "He shall see the travail of his soul and shall be satisfied: by his knowledge shall my righteous servant justify many: and he shall bear my iniquities."

Again, justification is primarily and definitely an act of God's. Man has nothing to do with his justification save in a passive sense only. But to attain to this standing before God there are steps which man must take to be qualified for this divine favor. Faith and regeneration are not justification, but, in a measure, means to that end.

God requires implicit obedience to his teachings. Read Lev. 18: 5; Rom. 10: 5; 2: 13; James 2: 10. It is not the theoretical believers in the law, but the "doers" that attain to this exalted position before God. Everywhere the Scriptures abound with the demands of the law, its penalties and its judgments. God upholds sin nowhere, even to the smallest word. He winks at wrongdoing nowhere, and the demands of justice cannot be passed over. Adam failed in his first estate, and ever since that man cannot perfectly keep the law. All men are sinners. "There is no difference," says Paul, and all the blood of slain sacrifice from Adam to Christ was not able to place man in a position of reconciliation before God. The way of salvation through the law was closed. But "man's extremity is God's opportunity," and right here is the place where Christ by his atonement made reconciliation and justification possible. Through Christ man may be free before the law. Man must repent of his sins and lay hold of Jesus Christ in faith; these things he can do, but they are not the ground of his justification, but precedent to it. Why? Because justification is an act of grace on the part of God toward sinful man. Naught that man can do will bring about such a condition, but the righteousness of Christ alone. According to the civil law the one who

disobeys must suffer the penalty upon seizure by proper authorities, no matter how much he may repent of his wrongdoing. But God is more merciful than human law, and in place of the penalty being inflicted the requirements of the law are appeased and Christ has become our righteousness. See John 3: 17, 18; Rom. 5: 18-21.

Again, justification produces no outward change in a person. Its effect cannot be seen. In this matter it differs from regeneration. While regeneration is not an outward act, yet it is bound to manifest itself by its subject's attitude to those about him. Neither can justification be considered an act of pardon, but rather as a proclamation from the Judge saying that by the act of One paying the penalty once for all the law was satisfied.

Nowhere in the New Testament is there any other ground for justification save the righteousness of Christ. By his perfect obedience he accomplished what man failed to do. For man sinned and came under the penalty of the law. But through his righteousness Christ endured the penalty for us once for all. Again, man cannot attain, under any circumstances, to justification in any sense. Read Rom. 3: 20 and Psa. 143: 2. There is no chance for justification by works or by the law, for it was through them that came the knowledge of sin. Paul sought to impress this thought strongly upon the church at Galatia as well as the church at Rome. See Gal. 2: 16. When we appear before the bar of God we cannot plead our own merits, but the merits of Christ. Man went as far as he could, but it was leading him farther and farther from God. So God saw fit to send Christ to do the redemptive work for us. Man could not redeem himself. He took our sins upon himself. We take his righteousness upon ourselves. He is our only hope, our Anchor, our Rock, our Fortress. In him is our very life. Old things have passed away. "If any man be in Christ he is a new creature." 2 Cor. 5: 17-21.

Paul's argument in Romans is to prove beyond a doubt that Christ is the ground for justification. He says all are guilty before God, and that all need a Savior. That Savior came and died for all, and through faith in him and the washing of regeneration his righteousness is imputed to us and we stand justified before God. The whole book of Romans is a blessed exposition of this glorious theme.

Some benefits of justification. It takes us from under the reign of the law. Through Christ the law has no power over us. When once fully and truly in Christ we are free from the penalties of the law. Read Rom. 6: 12-25. By looking at it in this light we can understand how Paul could so earnestly say, "Stand fast therefore in the liberty wherewith Christ has made us free, and be not again entangled with the yoke of bondage." Again, it frees us from condemnation. Read Rom. 8: 33, 34; Isa. 50: 8, 9; 54: 17. It reconciles us with God and permits us to have fellowship with him. We are anxious about his work and enter earnestly into his plans for the redemptive work of saving a lost world. We are truly his children. Gal. 3: 26; Rom. 8: 15. Then, if children, it leads us into a more blessed relationship with him. It entitles us to an inheritance. Paul in writing to Titus says, "Being justified by his grace, we might be made heirs according to the hope of eternal life." Tit. 3: 7. Also read Rom. 8: 17, 18; Rev. 22: 14. This is a most blessed thought. Justified by grace through faith in Christ. No work of man can accomplish it; no penalty to be inflicted; no sentence to be served as under the law. Christ our vicarious substitute has made it all possible. "For I reckon the sufferings of this present time are not to be compared to the glory that shall be revealed in us." With these fortifications, kept by the power of his might, can we not say with Paul again, "Who can separate us from the love of Christ? I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Blessed be the Christ who is our justification.

Bellefontaine, Ohio.

The Ministerial Problem

By GALEN B. ROYER

The Author kindly asks that the readers reserve the forming of opinion and criticism until the last article is read.

- I. The Condition of Our Ministry.
- II. The Need of the Church.
- III. Why are not More Ministers Called?
- IV. The Kind of Minister the Church Needs.
- V. The Church's Part.
- VI. The Minister's Part.
- VII. Some Suggestions Looking Towards Remedy.
- VIII. The Real Difficulty and Its Remedy.

VII. SOME SUGGESTIONS LOOKING TOWARDS REMEDY.

If preachers, from a financial standpoint, may be studied on the basis of government statistics, then fifty-three per cent do not own their own homes, and fourteen per cent more own them but over them hovers the grim monster of a mortgage.

In the light of these figures, a church that proposes to stand for a "free" ministry and continues to call young men to this "free" service, should ever be ready to consider seriously any suggestions that would help to lighten the burden and advance the cause as rapidly as possible. For, say what one will, the preacher without a home, or deeply in debt, is just as human and has as many feelings and desires for comforts as the laymember who lives in the comforts of a home "all paid for." The consideration of these suggestions is emphasized, too, in the fact that most of the best preachers in the church to-day are men who do not own their homes or do not have them paid for.

First, then, the church should stand ready at all times to keep a goodly number in the ministry so as to divide the labor just as much as seems best. There are those who are ready to say that to have two, three or five preachers in a congregation is not the best plan of serving the church. In answer to such statements let it be noted that such persons talk against the history of the church,—a history, too, that has shown a growth comparing favorably numerically with the growth of all other denominations. The theory may appear good: the historical fact is a stubborn one.

But this calling of young men, while it should be done carefully, should also be exercised in as freely as possible. Congregations should cease holding back because "we have enough preachers." A really live, working congregation never has "enough" of them. For the spirit-filled minister finding only a small portion of his time occupied in his home congregation will sally forth into fields beyond the home boundary and there become effectual for the Master. Further, "how can they preach unless they be sent," and how can the church "send" preachers until they are called? This calling men to the ministry is at the very foundation of this ministerial question. The more men that are called, the more avenues there are for God to use such men in the field. Multiplied instances can be produced where men who in their youth gave little promise of amounting to anything have turned out humble, mighty men for the Lord. But they never would have been found had not the church called them, many of them even when not needed at home.

In this connection, too, it should be emphasized again that the attitude of the church should be such that any good brother in good standing who feels called of God to preach should not be timid about letting it be known, and then he be called. Of course there will be those who will cite to a few instances where men thus "called of God" made a total failure and proved in their instances, perhaps, that God never called them. But it is the height of absurdity to make these few instances the rule and keep back the young men from the ministry who by proper encouragement at proper times would have become mighty for the Lord. There are plenty of instances on the other side of this question as well. Saul was so "backward," "modest," or whatever it may be called, that when he was chosen he hid among the "stuff." But he was a signal failure as far as being God's loyal vicar among his people is concerned. On the other hand a Samuel, a David, a Daniel, and a host of other men who from their youth had every environment in home and church leading towards service for God, made

the greatest possible success of their work for the Lord. In taking a large number of instances there is more chance for the man who knows in his heart he is called of God to preach making a success of his ministry, everything else being equal, than there is for the man who never thought in that direction, has spent his youth in other lines, prepared himself for other lines of work, and is so involved in these other pursuits that he can give the ministry only a half service.

Simply because the church has followed this rule is no saying she has not in her calling put to work a great many preachers who felt called beforehand, prepared for the ministry, but hid their soul-stirring ambition so deftly that the church never surmised it. There are ministers in the church to-day who had sermons outlined, and in a measure were ready to preach their first sermons, before the church elected them. Had they ever revealed the secret they likely would never have preached the sermons; but keeping it they became useful men to the church. Were they wrong in thus preparing to throw themselves into the conflict soon after the election, or is the church wrong in her custom or mode of thinking when she refuses to call such?

In this connection, then, the attitude of the congregations in calling men to the ministry should be such that any brother in good standing who feels called of God to preach should not feel timid about letting it be known and he be called. It is such a pity that so many members act towards these spirit-filled members much as David's older brothers in Saul's army did when the lad came with food for them. Instead, a spirit of gladness that one is moved to offer himself should fill every heart, and the young brother should not only be called, but rendered every encouragement possible.

Second. The minister should have a goodly portion of encouraging words and help. For a congregation to call a man to preach for them, ask him to do this work for practically nothing, and then sit off unsympathizingly, perhaps now and then criticising his endeavors, is simply suicidal. Many a one has been called, who, had he been encouraged properly, would have made a valuable man to the world, the church, and God, but who for the want of this helpfulness, abandoned his ministry and went "fishing." Then, too, some public speeches and articles favoring so strongly a better-educated ministry, in themselves very good and every word meant, have in many instances, it is feared, done more to dishearten the humble, earnest, self-sacrificing preacher than they have proved helpful.

Added to kind words, which cost only a breath, if now and then a little help in labor, or at "interest due" time, or "rent due" time, a little lift would be given, it would be one of the best investments for the Lord which a membership could make. There are many preachers whose days are followed by a continual struggle to hold to a good work which is almost too much, who could be greatly helped were this done. Do not scorn the idea. There is no one living who did not have his trying times,—times when a friendly word or a little help bridged over the hard place.

Therefore stand by your minister in word and deed, and he will not be fearful of holding his audience against the "paid" preacher of another denomination who not only through spiritless, flowery discourses, but by "special" music and decorations, tries to draw the crowd from an outward rather than inward force.

Third. The minister should be advanced to the full ministry just as rapidly as his own development will

allow. Promotion encourages. It did so when we were all boys in school. Imagine how any one of us would have felt if we had been kept in the second reader for ten years simply because there were already a half dozen in the third. Or suppose the public school system was so framed that a child was not allowed to pass into the fifth reader and on to examination for license to teach only by consent of the teachers of the county, where would we get our teachers for our public schools ten years from now? And while these words are written with the greatest possible respect to the eldership body, is there not danger lurking in the fact that no one can be advanced to the eldership without the consent of those holding that office in his district? The "elders' meeting" was organized for a good purpose. The Brotherhood was after a very good thing,—avoiding the reckless ordination of unsuitable men. May the hint be dropped that while watching this danger the church has exposed herself to a worse evil. In this elder body there is room for exclusiveness, the monopoly of power, the carrying into effect of personal feelings, the possibilities of which promise ill for the future of the church. There are districts against whom such remarks do not apply at the present; there are other districts in which, to an outside observer, some of these very conditions already are manifest. Viewing this phase of the question, it sometimes looks as if there was more encouragement for the younger ministers and more advance in the rank and file of the church, before the elders' meetings were organized than there is since.

The writer is well aware that on this subject there are two schools of thought extant in the church, the one advocating just what this proposition states and the other maintaining that no one should be advanced to the eldership until he was needed in his home congregation for an overseer either because the overseer had died, moved away, or become too old to act. While the former class is rapidly increasing the latter class has prevailed in times past and as a result in 1905 over one-third of the congregations were without resident elders. It is needless to enlarge on the great drawback to the church such a condition is. Any wide-awake minister knows it. One elder keeping watch over two, three or five flocks far apart from each other, and the flock doing the best it can but not well cared for. Whatever may be said in favor of the plan because of the past custom of the church and so on, it has not proved as beneficial as it should. On the other hand, if going forth is to be free and voluntary on the part of the minister then he should be encouraged, clothed with full authority so that he can go with all the might and power that is in him. Paul perhaps never had a home church and so never was bishop over it. His calling was to go forth and he was father of many congregations, and in a sense overseer of all of them until he closed his eyes in death. Yet he placed the bishopric in the hands of resident elders just as fast as he could have them installed.

Necessity often accomplishes what no other method can accomplish. Hence on the frontier men are advanced to the eldership fully as rapidly as they are qualified. But that cannot be said of the older districts. In fact, some of the strongest men of the Brotherhood are held back from the full ministry. A few of them are indifferent to advancement; but for the most part the most of them would be greatly encouraged if their labors were appreciated to the extent of advancement.

Why are they held back? Look at some of the reasons. First and most common is that it is not well to have two or more brethren in the same congregation in the full ministry. It creates jealousies, etc. Well, pity the servants of God who cannot overcome that. Such a reason, too, would have some weight if it were not that in a goodly number of congregations there are two, three or more elders living, and as far as can be observed they get along peaceably and work together as well as that many brethren in the second degree.

In fact, what is there peculiar about the eldership that would beget more jealousy there than among

those in the second degree, or between those in the second degree and the eldership? While the notion may be held by some very faithful, well-meaning brethren, because they have always thought that it is the best, an analysis of the situation surely reveals uncalled for fear. It is a poor plan. Better many times over that younger men be ordained and trained under the loving tuition of senior elders than to hold them back until the latter are gone and then the new men be advanced into authority without training.

But perhaps the real reason for slow advancing of the younger men comes along a little different line. More often it is said that the younger minister is not sound in the faith. Now unsoundness in faith is not to be desired or encouraged. But let there be care taken what is pushed under that general statement. Think of men being held back because they favored Sunday schools, missions, etc., too much, as was the case often not very long since! The objectors were well-meaning and their motives are not to be impugned in the least; these are instances of the past; but it is feared that similar things even to-day are operating against the proper promotion of brethren.

If a minister is not sound on the cardinal doctrines of the Lord Jesus Christ, do not advance him; but otherwise it should be done. It is the one glaring inconsistency of to-day that a minister in the second degree can go from church to church, hold successful series of meetings, have the seal of God's approval upon his labors, and simply because some one at home has what might almost be termed a grudge against him, he is not permitted to be advanced. As one bishop said of a certain brother's advancement, "As it were but a straw stands in his way, but that straw insists on not being removed."

Then, too, nothing is more natural than that as one grows older he becomes more conservative, sees more and more the folly of his younger years, and the importance of living up to the higher ideals of his maturer years. And it is feared that many of our elders forget their younger years and condemn now in others what they formerly allowed in themselves. The assertion is ventured, though no proof can be presented, that the ideals that many bishops to-day want younger men to have before they may be advanced, if applied to themselves at the time of their advancement, would have kept them from the bishopric.

Brethren, there is much room for helpfulness in the ministry that will lighten the burdens of the "free" minister greatly and give him inspiration to work. Will the laity take up her part, and the officials do their part after the manner outlined here, and greatly improve the conditions that are now confronting the church? To do so will be a long step in the direction of the remedy outlined in the next article.

Elgin, Ill.

HOW D. L. MOODY ONCE TOOK ME BY SURPRISE.

BY J. T. MYERS.

THE Torrey-Alexander meetings now held in Philadelphia bring afresh to our mind an experience with Moody we shall never forget.

Some time before the death of the noted evangelist I attended a special meeting of his during a revival meeting conducted by him and Dr. McNeal. The particular meeting we wish to refer to took place from 10 A. M. to 12:30 P. M. Dr. McNeal, a noted divine and orator from Scotland, was to preach from 10 A. M. to 11 and Moody from 11 to 12:30 P. M. We went to the place of meeting fully two hours before the time to open the services, so as to secure a good seat not too far away from the pulpit, as we were desirous to see and hear the noted divine and pulpit orator of world-wide fame, Dr. McNeal. We cared more to hear and see him than we did Moody, as we had heard and seen Moody before.

At the very moment of the opening of the doors of the building where the meetings were held, and the building was said to seat about ten thousand, I was one of the first to enter and I at once marched right down the main aisle to within about a dozen or so

pews of the pulpit. We were hardly seated half an hour when the large auditorium was filled to its utmost capacity. About half an hour before opening the services Mr. Moody came on the platform and said in a loud voice, "We want the ministers down there in the audience to come up here with the choir on the platform." One after the other, minister after minister got up and started for the platform. Soon Mr. Moody again came forward on the platform and announced that he wanted all the ministers to come up on the platform with the singers, the platform itself having a seating capacity of about one thousand or so. A few more ministers started for the platform, I still keeping my seat. Soon again and just before opening the services Moody again came out on the platform near the pulpit and in a loud voice said: "We want all of you ministers down there in the audience to come up here on the platform and make room for the people in the audience room; now don't wait, please, but come right along, and make room for the people."

A few more ministers got up and started for the platform, while we sat still, not wishing to leave our good seat as a hearer for even a more conspicuous place among the preachers on the platform. Turning at last his eyes right on me and pointing his finger towards me Mr. Moody said in an earnest tone of voice, "Here, brother, won't you please come right now up here on the platform?" We did not wait for a second invitation, but got up and started for the platform and sat down in the far corner of the singers away from the rest of the ministers. No sooner rightly seated Mr. Moody announced a hymn and said, "After the singing of this hymn Dr. Dixon of New York will lead us in prayer."

After prayer, quick as a flash, Moody turned right around and made his way through the crowd of singers and preachers on the platform right by my side and putting his hand on my shoulder said, "Here, brother, please come forward and open the services; you have a strong voice, give out, GIVE IT OUT TO THE PEOPLE." Without any excuse we made our way through the crowd to the pulpit and opened the services of the most wonderful meeting we ever attended, and never, as long as we shall live, will we forget the wonderful thrill of feeling that came over us as we stood before that great sea and mass of people, and the query was and still is why Mr. Moody should single me out as he did and know that I had a strong voice when I knew that he never knew me or heard me before.

Philadelphia, Pa.

THE SECOND COMING OF CHRIST.

BY I. J. ROSENBERGER.

Tell us when shall these things be? and what shall be the sign of thy coming and of the end of the world?—Matt. 24:3.

THE event of my subject is a momentous one, well deserving careful thought. It is true, "of that day and hour knoweth no man, no, not the angels in heaven, but my Father only." However, Christ gave signs which indicate the time of this event, as the tender branches and leaves of the fig tree indicate the approach of summer. Christ is said to come as a thief; but it is on condition that we do not watch. Of the faithful it is said: "But ye brethren are not in darkness that that day should overtake you as a thief." When Paul says, "As ye see the day approaching," he implies a possible knowledge of the event. Hence, Christ's words: "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." God never allowed a universal judgment or calamity to come on the people save he notified them. The antediluvians were warned by Noah; Sodom by angels; Nineveh by Jonah. Of the judgment, of his second coming, he has left timely warning by signs and wonders.

I. OF THE DESTRUCTION OF JERUSALEM CHRIST LEFT TWO SIGNS.

1. "When ye see Jerusalem compassed with armies, then know that destruction is nigh."

2. "When ye therefore shall see the abomination

of desolation, spoken of by Daniel, the prophet, stand in the holy place; then let them which be in Judea flee to the mountains: let him which is on the house-top not come down to take anything out of his house."

As to the first sign, none could be plainer. As to the second, Josephus says: "The Romans brought their ensigns into the temple and set them over the eastern gate and there did sacrifice to them." No greater abomination could have befallen the sacred temple. Upon the approach of these signs, the faithful who heeded Christ's signs fled. Dr. Clarke says: "It is remarkable that not a single Christian perished in the destruction of Jerusalem."

II. "WHAT SHALL BE THE SIGN OF THY COMING AND OF THE END OF THE WORLD?"

1. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come." Matt. 24:14. Campbell's translation says: "And this good tidings of his reign shall be published throughout all the world, for the information of all nations, and then shall the end come." This text does not say, "to every creature," but, "in all the world." It was said on Pentecost, "There were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." And they all heard the preaching in their own native tongue. Again, Paul says, "Their sound went into all the earth, and their words unto the end of the world." With the foregoing and missionaries in every land and nation on the globe, and the Gospel translated into their native tongue, it seems to me, all that remains in fulfillment of the foregoing prophecy is perhaps yet to reach a few scattered tribes.

2. "For then shall be great tribulation, such as was not since the beginning of the world to this time nor ever shall be." Matt. 24:21. The tribulation of the Jews that followed the destruction of Jerusalem for long centuries is painful to contemplate. Fleetwood gives their history thus: "When Titus destroyed Jerusalem, the political existence of the Jewish nation was annihilated. The temple smouldered in its ruins; and the priesthood was buried in its rubbish. Those who did not perish during the war were made captives and were dispersed to the four winds of heaven. . . . They were despised, forsaken and persecuted. . . . In the crusade of Adrian avenging the Romans, 580,000 Jews were butchered. . . . Many were sent off to the unhealthy climate of St. Thomas as slaves. . . . Multitudes were set off on African soil destitute and were devoured of wild beasts." The sad story of their suffering continued without cessation until the eighteenth century their condition began to improve. "In 1753 in time of George II a bill was passed for their naturalization." "In 1780 under Joseph II Germany considered the Jews as citizens." During the foregoing long years the hands of entire Europe were stained with the innocent blood of these defenseless, persecuted sons of Abraham.

3. "Immediately after the tribulation of these days the sun shall be darkened." Matt. 24:29. On May 19, 1780, there was a most remarkable fulfillment of this prophecy, this sign. "Between the hours of ten and eleven A. M. . . . the darkness became so great that men could not tell the time of the day by their watches without the light of a candle. Travelers stopped, schools closed, houses were lit up, fowls went to roost." General alarm seized even the most profane. "That the darkening of the sun of May 19, 1780, was not caused by an eclipse is most manifest. . . . for the moon was more than one hundred and fifty degrees from the sun all that day, and more than forty hours motion past her opposition."* Two facts give this occurrence prominence. First, it was a most literal fulfillment of the prophecy—the sun was darkened. Second, as to time, "Immediately after the tribulation of those days." The event definitely fulfilled the prophetic time.

4. "The moon shall not give her light." Matt. 24:29. "The moon shines with a borrowed light; therefore if the sun from whom she borrows her light is turned into darkness, she must fail of course."—Matthew Henry. "The darkness following the eve

*"Great Events of the Greatest Century." p. 40.

(Continued on page 285.)

THE PERSON OF JESUS.

BY C. L. MOORE.

Of all the great personages of history there is no one of whom so individual and living an idea may be had as of Jesus. Napoleon, Alexander and Cæsar have all founded great empires, but upon what did these creations of genius depend? "Upon force." Jesus alone founded his empire upon love and to this day millions would die for him. Napoleon had powerful armies at his command who were ready to die for him, but he inspired them by his presence and force. When he saw the men and spoke with them, he lighted up the flame of self-devotion in their hearts. Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand above all others difficult to satisfy. He asks for the human heart; he will have it to himself. He demands it unconditionally and forthwith his demand is granted. Wonderful!

In defiance of time and space the soul of man, with all its powers and faculties, becomes an annexation of Christ's kingdom. All who sincerely believe in him experience that remarkable supernatural love toward him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish this sacred flame. Time can neither exhaust its strength, nor put a limit to its rage. Paul said "that this Jesus whom I preach unto you is Christ." Enough, we believe, and many in high life as well as in low believe and join in loud hallelujahs for the name of Jesus. For more than eighteen hundred years this Spirit of flame, the person of Jesus, has outridden the tempestuous tide of oppression and persecution and the power of his name is still sweeping over the earth as a mighty whirlwind. Souls by the million are getting out of the mad, roaring torrents of sin, fleeing to Jesus with outstretched arms with the same trusting faith as those who met him face to face centuries ago, clinging to the foot of the cross and crying, "What shall I do?" while millions of others are marching steadily onward and up toward the jeweled city of heaven where they may realize their fondest hope in the person of Jesus.

Ellison, N. Dak.

SYSTEM.

BY M. G. GIBBLE.

We should have some system in all lines of our affairs, both temporal and spiritual, even in our retiring for the night and rising in the morning. If some secular work should happen to demand an early rising in the morning, we should not allow our minds to become so absorbed as to neglect to read a part of God's Word, and especially engage in family worship. We should so systematize our morning devotion that every member of the family is present, unless hindered by sickness. There are some families, we are sad to say; that do not place much emphasis on exercising care that all the members of the family are present in the worship. The children are here and there, engaged in something that keeps them from completing the family circle, and perhaps never at one time has the entire family engaged in the morning worship.

I was told many years ago of a minister (brother) whose daughter was of such a haughty disposition that she would remain seated during the time of the morning worship. Poor system! Are there many homes like this? Who is to blame for the waywardness of such children? Parents should cultivate system in early life, not wait until their family is partly raised, then undertake to reform the government of the home.

I am aware, too, that there is a large per cent of our members' families who do not engage in this blessed worship,—cold formality. Every brother and sister should have enough heart religion to be willing to prostrate themselves before a throne of grace with

grateful hearts, at least once each day, for the bountiful blessings conferred, and ask the Lord for grace and guidance to live more exemplary lives; that we be as "lights to the world" and "the salt of the earth." I would, with all sincerity and kindness, ask that every family of the Brethren church establish a family altar.

Mastersonville, Pa.

THE DEMAND FOR RELIABLE MEN AND WOMEN.

BY ABRAM S. HERSHEY.

The demand for reliable men and women is as great to-day as ever. Who has ever heard of a business man wanting an unreliable, dishonest man or woman; such are not wanted. Crooked timber can sometimes be used where it is not much seen, or where the consequences are not great, but who can use a "crooked" man or woman! A man, however, may not be reliable and yet not be a thief. You tell an employé to attend to a certain work, which may be very important; he says he will do so, but being careless, neglects the matter, and after such repeated actions on his part he will be considered as not reliable. In some other respects he may be an excellent man.

The business men of to-day want employés who obey orders, as a consideration, and who perform their work as well in their absence as when they are present. Some employés are not as much concerned about how well they can do their work as they are about the quitting hour.

There are so many working people who are continually shifting from one thing to another. Once they work in this shop, then in that; in this store, then in another store; always changing places, learning to do a little of everything, and know not much of anything. This shifting from one place to another is no benefit, in many cases, to anyone. I like to see a young man to consider well, find a trade that he likes, learn it out and out, and then it will be of some value to himself and his employer. These are the men who become experts, and will readily be considered as worthy of confidence and reliable. But on the other hand, the "shifter" on a railroad never reaches an important position. So is the man or woman who is always looking for a better job. In fact, I know people of this sort, who never seem to be able to find their place, but are everlastingly on the hunt. These cannot be relied upon because where is the business concern who want to place a man into a responsible position, and he might otherwise fill the position well, but being a "shifter" he is not considered.

The business men of to-day, and we presume always did, want men and women who are strictly honest, sober and reliable. Such who can be trusted with the firm's cold cash without being watched and tracked. Really honest and reliable from the heart. Not because of policy (I do not like the idea of a man being honest because it may be policy) or because he fears the law, but he should be honest because he fears God, and because of keeping his character and reputation intact. For such people there is a great demand.

York, Pa.

LOOKING UP.

WHAT inexpressible joy for me to look up through the apple blossoms, and the fluttering leaves, and to see God's love there; to listen to the thrush that has built his nest among them, and to feel God's love, who cares for the birds, in every note that swells his little throat; to look beyond to the bright blue depths of the sky, and feel that they are a canopy of blessing—the roof of the house of my Father; that if clouds pass over it it is the unchangeable light they veil; that even when the day itself passes I shall see that the night itself only unveils new worlds of light; and to know that if I could unwrap fold after fold of God's universe I should only unfold more and more blessing and see deeper and deeper into the love which is at the heart of all.—Elizabeth Charles.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, May 13, 1906.

OUR EXAMPLE.

Scripture Lesson, Luke 2:41-52.

I. "I am the Way."

1. Through Him we Believe, John 1:7
2. Through Him we Repent, Mark 2:17
3. His Blood Cleanses, 1 John 1:7
4. We are Baptized in His Name, Rom. 6:3

II. "The Truth."

1. Other Religions are False, Gal. 1:8, 9
2. His Word is True, Matt. 24:34
3. He is a True Friend, Prov. 18:24
4. His People are Like Him, 1 Cor. 6:17

III. "And the Life."

1. The Law Contained no Life, Rom. 8:3
2. Grace and Truth Came Through Him, John 1:17
3. A Lamb Without Blemish, 1 Peter 1:19
4. Present and Eternal Life, 1 Tim. 4:8

I. "I am the Way." Yes; and our perfect example has given unto us a most beautiful and easy way. What a refreshing Elim to the weary traveler is Matt. 11:28, 29. While Jesus is the way, he has also trodden in the way he invites us to pass over. He has thus shown us by example how we may follow him. He has made the way exceedingly plain, safe, and attractive. Isa. 35:8, 9; Prov. 2:8. Again, he is the only way. Acts 4:12. Wicked designers and false prophets or professors may seek other ways, but will make failures. John 10:1; Matt. 7:21-23.

II. "The Truth." We surely desire to build our structure for eternity on the solid Rock of Truth (Deut. 32:4); one that cannot even be shaken, but will stand eternally. God cannot lie (Titus 1:2), hence naught but truth is in him. His promises are then inviolate. Therefore we should accept them and walk in the way of truth, and become like him. If we are not true, we shall not enjoy heaven, for God the true one dwells there. Jesus our example is also there.

III. "And the Life." Our lives came from God and must return to him. Happy will it be for us if they can be returned pure and holy as our pattern desires they should be. If we enjoy everlasting life now we certainly shall hereafter. If that life is not yours now, O hasten to receive it. It may be had for the asking. Our Savior came to give us life and that we might have it more abundantly. John 10:10.

PRAYER MEETING

For Week Beginning May 13, 1906.

Correction.—The prayer meeting subject, "Green Pastures and Still Waters," as published in last week's issue (No. 17), is intended for week beginning May 6. The error in the date was not noticed until that part of the paper was printed.

WORKERS OR SHIRKERS—WHICH?—Eph. 2.

1. We Must Know Our Place.—The splendid figure at the close of the above-named chapter compares the church to a growing temple, and every member of it to a stone which fits into its place and helps to make the wall of the Lord's house strong and beautiful. Isa. 35:3. Every stone must be alive, and conscious of its importance and value in the building, so as to really strengthen the wall of the temple.
2. We Must be Workers Together with God.—Paul had positive convictions on this matter of building up the kingdom of God in the earth. He was a great spiritual organizer. He knew how to gather men together, that, by the strength of the Lord, they might do valiant work. His idea was that every member of the church should give himself completely to the work of the Lord, and fully discharge the duties devolving upon him. 1 Cor. 3:9, 14.
3. No Room for Shirkers.—Deborah (Judges 5:23) was told to pronounce a woe upon the inhabitants of Meroz, "because they came not to the help of the Lord against the mighty." Meroz stands as a symbol of the shirker throughout the centuries. In every church we find the people who shirk their part of the work. They talk well, and perhaps have good impulses, but when it comes to sharing the self-sacrifice, and really going out to battle for the Lord, they stay at home and take good care of their scalps. The church could do twice the work were it not for the shirkers.
4. False Humility Causes Shirking.—People say, "I can do so little, that I will be only in the way." You imagine that if you could do a great deal, you would do it for the Lord, while at the same time you are selfishly keeping back from him the little you could do. Away with such false humility! Zech. 4:10. Bring what you have to God's altar! He will use it at the right place and bring victories that you never dreamed of.
5. Laziness Means Defeat.—People love to be at ease. Amos 6:1. They long for quietness and peace, and forget that Jesus put aside the glory of heaven to suffer and die upon the cruel cross that we might have the joy and gladness of salvation. When you are tempted to be "at ease in Zion," think of Christ, lonely and heartbroken, in Gethsemane, and then go forward bravely in life's battles.

HOME AND FAMILY

"WILL THEY MISS ME AT HOME?"

BY CLEMMIA PEEBLER.

When life's pilgrimage is ended,
And I've reached the riverside,
And, alone with Christ, my Savior,
I have crossed the rolling tide;
They will take me to the graveyard,
Place my body in the tomb;
Then, when all is sadly over,
Will they miss me much at home?

Yes, a few short years they'll miss me;
Some dear ones will miss my face.
But in this great world of people,
Another soon will fill my place.
Years pass on, and changed the scene is;
Round the fireside others come.
Then, ere long, the fact is certain,
None will miss me much at home.

Time wings on, and those who've loved me
Will cross the river one by one,
Till at last e'en those who knew me
With this life will have been done—
Faintly my soul cries out in anguish,
Must that awful time e'er come,
When my life shall be forgotten
By the ones in my own home?

THE PASSING OF ORPAH.

BY D. C. MOOMAW.

ORPAH was a dear, sweet soul, and she lived in a most beautiful casket painted and decorated in an artistic manner by a celebrated artist. She came to a near neighbor of mine some months ago, and told them she would stay awhile if they would please take her. She had such a winsome way, and she smiled so charmingly and put up the cleanest lips for them to kiss, all so lovingly, that they were ever so glad to keep her.

She was not large when she came, but she was treated so kindly by her new friends that she began to grow real fast and was getting to be quite a goodly-sized girl. She had a pretty way of saying "Father" and "Mother" to the dear people with whom she lived, and they grew to be exceedingly fond of her. She always stayed in her casket; it was so cunningly devised that it did not hinder her moving around the least bit. It just fit her like her clothes, and, most remarkable to relate, it seemed to grow as fast as she grew. It must have been something like the clothes the Hebrew girls wore when they were traveling in the wilderness.

She told them they must help her take good care of the casket, for if it would get damaged so that she could not stay in it she would have to go away and get another, and then she never would come back to them. You may be sure they were very careful that nothing would bring harm to it.

One day not long ago, by some unforeseen mishap, it seemed to be doing very strangely, and Orpah was disturbed and told father to send for some one to repair it. However, it could not be fixed, and one morning she told father and mother and little brother that she must leave them, that the casket was so frail that she could not stay in it long. The kind neighbors did all they could to induce her to stay, and when the moment came for her to go, father, mother and all their loving friends wept bitterly because they loved her so. She told father to tell all the people, who lived with little boys and girls, not to set their hearts on this world, and not to grieve when God took their treasures from them. She said she was going where there were many beautiful boys and girls and grown people, and she knew she would be very happy there. She said she would tell her little sister, who went there some time ago, that father and mother were coming, and that they were trying to persuade everybody to come with them.

When she came out of her broken casket, a most beautiful young man, clad in white robes, put his arms about her most affectionately, and bore her away, with her head on his breast, smiling sweetly and waving loving adieus to her weeping friends.

Messages were sent throughout the neighborhood that Orpah was gone, and they all came, and with tears in their eyes they talked together about the importance of living right, so that they would go and live where their little neighbor had gone. A venerable man among them was very earnest in exhorting them to love each other, and told them of one who lived many years ago, who loved everybody, and he said that people who did not love everybody could not go where Orpah had gone.

Then they took up the beautiful, broken casket and put it in a little chamber by itself, which some good people had built for it, and everyone wept, some because they loved the little girl so much who had lived in it, and some because the father and mother were so exceedingly sorrowful.

The sad circumstance will be long remembered by the people round about here, and I have no doubt that the blessing of dear Orpah's short, sweet sojourn amongst us will do us all very much good, and be helpful in bearing the heavy burdens of life, and when "our earthly house of this casket is dissolved" may we be as ready as she to enter "the building of God, eternal in the heavens."

Roanoke, Va.

LIFTERS AND LEANERS.

BY DAVID M. SHORB.

"There are two kinds of people on earth to-day, Just two kinds of people, no more, I say.
Not the rich and the poor, for to count a man's wealth You must first know the state of his conscience and health.
Not the humble and proud, for in life's little span Who puts on vain airs is not counted a man.
Not the happy and sad, for the swift flying years Bring each man his laughter and each man his tears.
No; the two kinds of people on earth I mean, Are the people who lift, and the people who lean.
Wherever you go, you will find the world's masses Are always divided in just these two classes.
And, oddly enough, you will find, too, I ween, There is only one lifter to twenty who lean.
In which class are you? Are you easing the load Of overtaxed lifters who toil down the road?
Or are you a leaner, who let others bear Your portion of labor and worry and care?"

Did you ever see a boy leaning on his neighbor in school? Of course you did. But if school days were to end this spirit of leaning, then it might be a trivial affair; but this same spirit is exhibited in all avenues and walks of life. In a certain sense we are all dependent upon one another. "No man liveth to himself." But in another sense we ought to be able to help ourselves and others instead of being leaners and dependent upon others. The reason why there are a score of leaners to one lifter is found in the fact that there are so many who are willing to be helped by others, rather than help themselves. Much of the misery and suffering brought about by poverty could be averted were there not such an inclination to lean. Others have plenty, and why do they not owe us much of that which they cannot use? To depend upon them seems so much easier than to struggle for oneself. At the bottom of the make-up of these leaners there is always a large vein of laziness. The man that is tirelessly industrious has no time to lean. He is always helping himself and is looking around to help someone else.

Are there leaners in the moral and religious world? Who has not seen them? Not in the prayer meeting, for they are too busy to attend; not in looking after and caring for the sick and neglected ones, for they believe in delegating that work to others better fitted. These leaners are always ready to take the credit to themselves when anything of note has been accomplished, but when earnest, hard labor is at hand they are wanting. Oh, these leaners! What burdens they might lift from the shoulders of others if they were only to do their part in lifting. Lifters or leaners, which shall it be?

Leaners, always borrowing but never lending. Leaners in business affairs, depending upon others to carry them through financial straits. Leaners in politics, always voting the party ticket, because others do. Leaners in church and state. Leaners everywhere.

What a motley crowd! Be a lifter, and benefit the world by your living in it.

Surrey, N. Dak.

BE KIND TO THE AGED.

THE loneliness of age! How few think of this and treat with due tenderness and consideration those who have outlived their generation, and where early companions and friends have been taken from them! Unable to engage in the activities of life, they are no longer brought into contact and sympathy with those around them, and no tie of common interest and mutual dependence binds them together. Their views and tastes have naturally grown apart. They share but little in common with others. The future of this life has nothing to inspire their ambition or excite their hopes. What calls forth the energies of others has no inspiration for them. They necessarily, to a great extent, live in a world of their own, with which those around them are not familiar. The communings of their hearts are with the scenes of the past and the companions of other years who have long ago passed away. Lover and friend has been taken from them, and their acquaintance laid in darkness. The forms they admired and loved are gone, the eyes that looked into theirs with the tenderest affection are sightless, and the voices that cheered and stirred their souls have long been silent. Their early world of hope and joy has become a desolation, and they sit in silence contemplating the ruin that has been wrought. They have but little to interest them in this world. They are

"Only waiting till the shadows
Are a little longer grown."

to pass on to the reunion that awaits them, and the glad greetings of those they love. Who would not do what he can to cheer the loneliness of age, to smooth their pathway, and comfort them in their declining years?

SISTERS' AID SOCIETIES

Chicago, Illinois.

The Sisters' Aid Society of the Chicago church has been working with a will. For more than six months it has been our purpose to donate \$100 toward the erection of a new church on the west side. At our last meeting our treasurer announced that sum on hand, for which we were glad. It will at once be paid to treasurer of church building fund. We meet every two weeks for an all-day meeting, with an attendance of from ten to twenty. Making aprons, comforters and piecing quilts has been our principal work. May God bless our time and our needles to his glory.—Lulu V. Sanger, Cor. Sec.

Bridgewater, Virginia.

In 1905 the Sisters' Aid Society of Bridgewater held twelve regular meetings. The officers were, president, Mrs. Justus H. Cline; secretary, Mrs. Geo. B. Holsinger, and treasurer, Miss Ida Fry. We had an enrollment of twenty active members. Our work consisted principally in making comforters, bonnets, caps and clothespin aprons. During the year the amount of fees received was \$22.20; donations, \$43.80, and amount received for things sold was \$71.90, making a total of \$138.21. We spent \$55.29 for mission work, \$16 of which was sent to India to support an orphan, and the remainder was used for home mission work. We paid out for material and freight \$61.59. We sent away three boxes containing clothing and bedclothes, one to Baltimore, one to Chicago and one to Brooklyn. We still hope to continue our work with increasing interest.—Committee: Mrs. John C. Myers, Mrs. Justus H. Cline.

French Broad, Tennessee.

Since our report in January we have held eight meetings with an average attendance of six. We sent one box of clothing to St. Joseph, and now have on hand two new comforters and several new garments which we send to the poor and needy. This box of clothing is valued at \$11. We gave some clothing to some poor children in our midst, so they could attend our Sunday school. Two quilt tops have been donated to our society. Our collection fees for the last three months amounted to \$4. We have been holding our meetings every Thursday afternoon, but during the summer months we will meet about twice a month. We hope to continue our work with as much earnestness as has been shown in the past few months. There are others we would be glad to have in our society and see them become interested in helping to do all we can for suffering humanity.—Mollie Satterfield, Pres., Dandridge, Tenn.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. J. E. CRIST, of Paola, Kans., should now be addressed at Friend, same State.

BRO. J. B. BRUMBAUGH has been chosen to represent Middle Pennsylvania on the Standing Committee.

A REVIVAL meeting was recently held in the Glendora church, Cal., and eleven came out on the Lord's side and were baptized.

BRO. J. KURTZ MILLER, of Brooklyn, N. Y., is to conduct a ten days' service at the Pleasant View church, Cedar county, Iowa, beginning June 10.

THE Huntington City church, Ind., recently closed a series of meetings conducted by Bro. L. H. Eby. Sixteen were added to the church by baptism. The outlook is encouraging.

BRO. G. J. FERCKEN writes that he has opened up a new mission at Nantau, France, across the lake from Montreal. Eight members are living there. He thinks this a good place to hold services.

BRO. I. N. H. BEAHM is thinking of visiting Palestine the coming fall. He is booked for a talk, May 9, in the Moody Church, Chicago, on, "Lodge Glory vs. God's Glory." May 20 he is to begin a series of doctrinal discourses in Springfield, to continue until the Annual Meeting.

A DISCUSSION of considerable interest was recently held in Ames, Okla., between J. A. Lawson, of the Disciple church, and Bro. G. A. Shamberger, of the Brethren. The Disciple preacher is said to be a man of marked ability, yet Bro. Shamberger was prepared to meet him at all points, and showed most clearly wherein the Brethren live up to the New Testament requirements. Our people are pleased with the results of the discussion.

BRO. GALEN B. ROYER and wife, after a pleasant sojourn in California, reached their home in Elgin last week. They were in the southern part of the State when the earthquake occurred, and were therefore not exposed to any of the dangers. This was Bro. Royer's first visit to the coast and he expresses himself as very well pleased with the conditions as he found them in California.

A NUMBER of our sisters are receiving letters from Persimmons, Okla. The letters are of an interesting and friendly character, being written by the young wife of a missionary. Several of the letters have been forwarded to us, our sisters seeming not to understand their purpose. Suffice it to say that these letters are not written by a member of the Brethren church, and so far as we know we have no members in that locality.

THE railroad rates generally agreed upon for the Annual Meeting at Springfield are one fare and a third on the short distances, and one fare plus one dollar from all points over one hundred miles from Springfield. This of course means for the round trip. The rate may not be as low as the rates in former years, but they are as good as could be secured by working through the associations, and that is the only way to arrange for special rates these days.

AFTER spending several weeks in Jamaica Bro. H. B. Brumbaugh has returned to his home at Huntingdon, Pa. He enjoyed his trip very much, and is saying some very interesting things about the island and the people living in that part of the world.

BRO. T. A. ROBINSON closed his series of meetings in Pike county, Ill., with eleven applicants for membership. This is an isolated point, and ought to have special attention from now on. These new converts need help in the very beginning of their Christian experience, and it is to be regretted that Bro. Robinson cannot spend more time with them.

THE Norfolk & Western Railway company is preparing to accommodate hundreds of our people who expect to attend the Springfield conference. We are requested to say that Mr. M. F. Bragg, traveling passenger agent for the road, will be at the district meeting at Mt. Vernon church, Va., May 10 and 11, to confer with those interested regarding rates.

THE Annual Meeting, to be held at Springfield, Ill., opens on Tuesday morning, June 5, but the Standing Committee meets and organizes Thursday, May 31. Beginning with May 31, if not before, there will be meetings in the large, well-arranged Coliseum. Then the special Bible term, to be conducted by Bro. Wieand, will be full of interest. There will be other spiritual attractions, mention of which will be made later on.

WE close this issue on Monday evening and start to the district meeting of Northern Illinois and Wisconsin, to be held in the Milledgeville church May 2. The members in this part of the Brotherhood always take a special interest in these meetings from year to year. Next week we are to have something to say concerning the gathering.

It is inspiring to note the interest manifested in home mission work when the members of a district come together for a missionary meeting. And the fact that the brethren and sisters do not wait for a missionary meeting to express their sentiments speaks well for their zeal. We need to be told times without number what it is our duty to do.

BRO. D. L. MILLER and wife are now at their home in Mt. Morris. They were absent nearly two years, and find it pleasant to be with their old friends again. We know nothing concerning Bro. Miller's plans for the future any further than that he is to attend the Annual Meeting, and is to represent India on the Standing Committee. He is also booked for a sermon in the tabernacle on Sunday morning, June 3.

MEMBERS who attended the Annual Meeting of 1903 at Bellefontaine, Ohio, will be pleased to learn that a minister is to be located in the city. Where an Annual Meeting has been held ought to be a good place to start a mission, if one is not already there. And the sooner this can be done after the meeting the better it will be. People can be more easily interested in our work just after a large number of our members have been among them, for a good impression is nearly always left; and this should not be allowed to wear away before earnest efforts are put forth for Christ.

THE Gish Committee has arranged for an excellent little book for the benefit of our ministers, viz., The New Topical Text Book, recommended by Rev. R. A. Torrey, and containing an introduction by him. It is a well-arranged text-book for ministers, teachers and Christian workers of all classes. It is the best text-book we have yet seen and will prove a great help to every minister who makes a wise use of it. The book contains over 300 pages and will be sent to any minister in the Brotherhood on receipt of the cost of postage and packing, twelve cents. Let every minister order a copy without delay. If our ministers understood the value of this book the House would receive orders for over 2,000 inside of one week. Let the cash, in stamps or otherwise, accompany your order, and address the Brethren Publishing House.

APRIL 22 Bro. J. M. Shively and wife returned to their home at Cerro Gordo, Ill., after an absence of several months in California. Bro. Shively is very much interested in the Springfield conference, and will aid the Committee of Arrangements in every way possible.

NEXT week we shall publish several queries intended for the Annual Meeting. We have a few of them on hand now and others are likely to reach us before going to press. Some of the papers going up to the conference are sure to receive considerable attention, for the reason that they open up questions about which our people have been thinking for years. Some of them are old questions in a new form, but none the less interesting.

THE General Missionary and Tract Committee of the Brotherhood is to meet in Elgin Monday, May 28, and probably complete their work in time to go to Springfield on Wednesday. Some of the members of the committee are to serve on the Standing Committee, and it is needful that they be present for the organization on Thursday morning. The committee had intended to meet in March, but in order to have Bro. Miller present the meeting was deferred until the date named.

ON another page will be found a few railroad advertisements calling attention to the lines our people can use in going to the Annual Meeting at Springfield. All of the roads advertising in the MESSENGER can be depended upon, and we are certain that the different companies will do what they can to make it pleasant for our people. Other advertisements may appear later. Our readers can consider the inducements offered, study the different lines and make their own choice. All of the lines will be well patronized.

BRO. D. B. GIBSON, of Girard, Ill., was seventy years old a few days ago. He is about as full of life as many men who have seen only half that number of years. He preaches nearly every Sunday, seldom misses an appointment though seven miles away, and when he wrote us he was preparing two sermons for the Sunday following. He says that he expects to be at the Springfield meeting and may have something to say on some of the questions coming up for consideration. Bro. Gibson has been an active worker among us, and is one of those men who do not complain because the work happens to be a little hard now and then.

THE churches in the different parts of the Brotherhood should begin planning for the Annual Meeting collection to be taken up this year. For some time it has been the custom of a number of congregations to take up a collection a few weeks prior to the conference and send the same with their delegates, to be placed with the contributions given at the missionary meeting on the conference grounds. The purpose is to take up the usual collection at the Annual Meeting this year, and hundreds of churches will be represented by the contributions they send with their delegates or otherwise. Some of the churches send their contributions to the General Missionary and Tract Committee, Elgin, and have the amount reported along with the collection taken at the Annual Meeting. Either way will do, just so there is a liberal remembrance of the missionary cause in all of the congregations of the Brotherhood.

OUR TRIP TO SPRINGFIELD.

WEEK before last we had occasion to spend two days at Mexico, Ind., and went from there to Peru, for the purpose of going to Springfield, Ill., to look over the conference grounds and say something about the conditions and the outlook.

From Peru to Springfield we made use of the Wabash road, which, by the way, runs from Pittsburg, Pa., to the place of the Annual Meeting, and has lines reaching out to Kansas City, Omaha, Des Moines, St. Louis and Chicago. A few thousand of our people will make use of this road when they go

to the conference, and they are certain to find the accommodations all that need be desired.

Between Peru and Decatur we passed over as fine a section of farming land as may be found in this country. We were especially interested in that part of Illinois between Danville and Tolono. Over much of this country we rode on horseback and preached the Gospel thirty-four years ago. It was in Danville that we had most of our pamphlets printed when we commenced the tract business.

We had not seen this part of our early field of labor for thirty years, and as we viewed the different familiar points of interest from the rapidly moving train we reflected concerning the results of the gospel seed sown in the years gone by.

It was on Saturday, April 21, that we made this trip, and at Cerrogoro we stopped off over Sunday, and were with the Brethren in their morning and evening services. Here is one of the largest congregations we have in Southern Illinois. The membership is active and earnest and an excellent work is being accomplished.

We lodged with Bro. J. W. Lear, whose wife is both a Martha and a Mary, about as much one as the other, and we found their home a most excellent resting place for the spiritual as well as the temporal man. We visited several families and regretted that we could not visit more.

On Monday morning, accompanied by Bro. Lear and others, we continued our trip on the Wabash to Springfield. There we met Bro. S. S. Brubaker, Bro. J. H. Baker and others. Bro. Brubaker is a member of the Committee of Arrangements and took us over the conference grounds, showing us one building after another, and explained the plans for the meeting so far as they had been mapped out.

The Annual Meeting is to be held on the state fair grounds, about two miles north of the center of the city. The place is easy of access by electric lines capable of handling ninety thousand people.

The place is a large, well-kept enclosure, provided with buildings enough to shelter the entire Dunker church. In fact there are more buildings on the grounds than can be used by our people.

The conference itself is to be held in the large Coliseum, a building capable of accommodating 30,000 people. About half of this is to be especially arranged for the conference, though all of it can be used in case of necessity.

The dining hall may be installed in the large dome building, where there is room enough to feed a thousand people, run a lunch counter or two, afford accommodations for the post office, ticket office, MESSENGER office, baggage quarters and lodge several hundred people besides.

Then there are other buildings where thousands of men and women can be lodged in curtained rooms, furnished with good cots. These buildings are well constructed, convenient, neat and otherwise arranged for the accommodation of large crowds.

There is also a large, well-roofed space, paved with brick, where scores of tents are to be pitched, and rented to those desiring tents, with fine protection against the rain and sun.

There will also be special rooms for special purposes. A large room, filled with easy chairs, is set apart for ministers who desire a quiet place for study.

Commencing about May 30, and continuing of evenings during the conference, and also regularly during the remainder of June, Bro. A. C. Wieand is to conduct a Bible school. An ideal room has been secured for that purpose.

In fact the arrangements are such that on entering the buildings one need not go from under shelter until he packs his grip to start home.

Outside of the buildings may be found plenty to interest those who admire the beautiful in nature and art. There is a finely-kept lawn of many acres, also beds of flowers, good walks, many trees and other things that are certain to be admired.

Should the weather prove dry, there can be but little dust, and in case of rain there will be the best of shelter for all. One can go from tent, dining hall or lodging rooms to the Coliseum under shelter.

The city runs up to the fair grounds. There are many homes in easy reach, but it is the purpose of the lodging committee to lodge most of the visitors in the buildings on the grounds. In a short time they will announce the arrangements in full.

In the inclosure there will be plenty of water, and all the buildings including the grounds are to be lighted up by electricity.

The railroad conveniences will be the best we ever had. Some of the lines are to discharge their passengers right at the place of meeting.

Looking the fair grounds over it occurred to us that this year we are to have an ideal place for the Annual Meeting. The Committee of Arrangements will do their utmost to make things pleasant and give us a clean conference, for there is to be no trafficking in or about the enclosure.

There is also a committee on preaching, whose business it is to look after the services. They are going to give us some fine meetings this year, seeing to it that good speakers are secured, and that they have ample time to prepare for their work.

We returned home on Tuesday over the Wabash, leaving Springfield at 9:30 A. M. and reaching Chicago at 5 P. M. The trip was a pleasant one, and we are now looking forward to our meeting at Springfield with much interest.

FROM CANTON TO SAM SHUI.

At Canton I had the pleasure of meeting Mr. Joseph Lind, General Manager and Superintendent of the Canton and Hankow Railway. A Pennsylvanian by birth, Mr. Lind has spent a number of years in China, knows the people and is well acquainted with things Chinese. Upon comparing notes we found our native States separated only by Mason and Dixon's line, also Maijce being a Philadelphian; all of which established an immediate acquaintance between us. At home we live in the same town for years with people and do not know them personally, but let us meet in the antipodes and a close relationship is at once established. One feels at times that he would travel miles to meet a fellow-countryman of the right type. So we felt when we met Mr. Lind.

He very kindly invited us to make a tour of the railway in his company, an invitation highly prized and gladly accepted. Mr. Lind is so well acquainted with all the conditions in China, and was so kindly communicative that it was really a great privilege to travel with him. It afforded an excellent opportunity to see something of the country and to become acquainted with the homelife of the people from one who knows. On every hand Mr. Lind was shown the greatest respect by the Chinese. They hold him in high esteem, for he has been just and generous in his treatment of them and they are as amenable to kindness as any people in the world.

The Canton and Hankow Railroad was surveyed and partly constructed under a concession granted by the Chinese government to a company of American capitalists. Later a large amount of the stock was sold to the Belgians. Now comes the awakening of China with the cry of "Asia for the Asiatics," and the agitation of the question of cancelling all foreign concessions and the determination of the Chinese to build and control their own railroads. Here was an opportunity to practice a bit of high finance. China paid six and a half million dollars for the cancelling of the concession for building the Canton and Hankow Railway. Only a million and a half had been spent on it. A clear profit of five million to the American company. This deal was carried through by well-known New York financiers and is said to have done incalculable damage to the good name of our country in China. Business knows no patriotism, and high finance has lost all sense of honor and old-fashioned honesty. We are living under the rule of gold instead of the golden rule.

Leaving Canton the road passes through a rich alluvial country given almost wholly to the cultivation of rice and the mulberry tree, the leaves of which are fed to the silk worm. So well is the soil cultivated and so careful are the Chinese in saving any and

everything in the shape of fertilizers that two large crops are harvested each year. The water supply of the district through which we passed is superabundant. Instead of droughts floods are almost feared. Instead of acres of rice here is rice by the square mile, and in this part of China, at least, the people are prosperous.

In many of the fields women were at work turning over the soil and getting it ready for the water. This is hard work. Armed with a long-handled, fork-pronged hoe, the tines of which are driven into the baked earth, the women succeed in pulling clod after clod over until in this slow way the entire field is turned over. Most of the women at work had each a child strapped to her back. The weight of her babe seemed to help her in turning over the ground. After her work is done water is turned into the field and earth and water mixed to the consistency of a bed of thin mortar into which the young rice plants are stuck in rows.

The women also do all the work in raising silk worms, gathering the mulberry leaves, feeding them, and when the worm has spun his cocoon, in winding the silk in skeins and getting it ready for the market. Canton is the center of the great silk industry of China. When our forefathers lived in caves and wore the skins of wild animals for clothing the Cantonese spun and wove fine silk for their robes. Mr. Lind tells me that the Chinese are the most prolific, industrious, quiet, peaceable people in the world. While the women are turning over the soil of the rice fields or gathering mulberry leaves and rearing silk worms the men and boys and girls old enough are hard at work in other lines of industrial activities.

Another of the interesting industries carried on by the Cantonese is that of duck farming. Immense numbers of these fowls are reared along the waterways in the district. For hundreds of years the Chinese poultry men have been using the incubator, not the complicated incubator of our modern civilization, but one of which the man himself is an important part. The eggs are placed in baskets and moved from place to place in a heated room so that the required temperature may be secured. The man has no use for a thermometer to indicate the degree of heat. He has by long usage learned to tell when the eggs are too hot or too cold by the sense of touch and so finely has this sense been developed that he succeeds in having ninety per cent of the eggs hatch.

After the ducklings have attained the proper size they are placed on flat boats and taken along the streams to gather their food. In the early morning a plank is laid from the boat to the shore and they march down and out as orderly as a file of soldiers. When the day's feeding is over the plank is again laid down and the fowls march on board to their roosting place for the night. They are so well trained that as soon as the plank is placed there is a rush among them to get on board, and this rush is to be accounted for by the fact that the last ones on the plank always get a whipping. A ready and profitable market is found for ducks and eggs in Canton.

Sam Shui, "Three Waters," so named because of the junction of three rivers at the place, is the present terminus of the Canton and Hankow Railroad. The Chinese are poetically inclined in giving names to their towns and cities. Not far from this place is a station on the railway called Men Shui, "Five Eyed," so called because of a beautiful five-arched bridge which spans the river at the place. To the poetic imagination of the people the arches are five great eyes, hence the name of the town.

The terminus of the railroad is an ancient, walled Chinese city outside the beaten line of travel, hence seldom seen by the world tourist. It is an interesting old place and is well worth a visit. Outside the principal gate of the city is a fine type of the ancient temple of the country. It is centuries old and shows how little change there has been in Chinese architecture in a millennium. At the time of our visit the place was crowded with worshipers, mostly women, making offerings to the god of maternity.

Behind a small counter in one corner of the inclosure stood two fat, sleek-looking priests who were

kept busy receiving "cash," a small Chinese coin worth about a mill, and handing out large sheets of paper and joss sticks. On the counter stood several wooden boxes containing a number of flat strips of bamboo, about three inches in length, on which were written Chinese characters. The women came up to the counter, took the boxes in their hands, shook them so as to thoroughly mix the pieces of bamboo, drew out a strip and handed it with their money to the priest. He at once copied the inscription, which was supposed to bring to the worshiper the desire of her heart, on a large sheet of paper which with a handful of joss sticks were handed back to the woman. The sheet of paper she burned on an altar in front of the god and the joss sticks, a kind of a candle, she lighted and stuck into holes at the feet of the image. Apparently this completed the act of worship. The burning joss sticks at the feet of the image reminded me of the lighted candles at the shrine of the Virgin at Lourdes in France.

In the temple one heard a continuous clatter of tongues punctuated every few minutes by the discharge of a bundle of fire crackers, which added greatly to the general confusion. The Chinese have a Fourth of July, so far as fire crackers are concerned, every day they worship in their temples, and that is about every day in the week. The people came and went, thronging the place all the time we were there. It was as noisy and at the same time as good natured a crowd as one could wish to see. Many of the people recognized Mr. Lind with a smile, and the words, "Chin-chin," a form of salutation, were heard from many lips. One would never suspect harm from these people, and yet who can forget for a moment the horrors of the Boxer massacres?

At the outer door of the temple, beneath the corridor, a vegetable market was being held. What fine vegetables the Chinese raise, the finest in the world. After seeing their gardens, their methods of cultivation and the vegetables they raise I no longer wondered why the market gardens of California have been captured by the patient Celestial. As the worshipers came out of the temple they made such purchases as they desired, and so departed to their homes in the city.

Returning to Canton we had only time to catch a belated boat for Hongkong. It was late in the evening when our steamer turned its prow down the river. Before proceeding many miles a heavy fog came down and we tied up at the shore for the night. Owing to the great number of small craft on the river it is unsafe to run in the fog.

At Canton a number of missions are located, and these all report a successful year's work. Indeed, all the missionaries with whom I conversed in China were hopeful of the future. At the Baptist mission I met the manager of the Baptist Publishing House, Mr. Brown, who very kindly gave me information as to their work and showed me over their printing establishment. The Chinese printed from movable type long before the discovery was made in Europe. I was interested in examining a font of Chinese type in which there were eleven thousand different characters. I do not intend to say that I examined the entire eleven thousand pieces of type. But I looked over the collection and thought of our types at Elgin and wondered how long it would take one of them to learn to set type in Chinese. Here the typesetters were busy at work, not perched on stools, but running hither and thither picking out the required character on the run. All these thousands of ideographs are to be remembered before one can set type in a Chinese printing office. And then to make the whole thing still more confusing many of the characters have half a dozen different meanings and uses.

The printing press is not in evidence in the Chinese office. The work is literally done by hand. I watched the real printer at work. He was making a page of the New Testament and making one page at a time. He had the page in type on a table in front of him and a pile of paper cut to the proper size at his right hand. He inked the type with a little whisk broom, then without other gauge or guide than his hand and practiced eye he laid the sheet on the type and passed

a brush over it, and so the printing was done. This is real handwork and for accuracy of register and evenness of impression it equals some of our best work done at home. We regretted very much that our time was so limited at Canton, for we wanted to see more of the missions. Instead of a month we should have had a year in China.

This letter will reach America by the same steamer, the Lord willing, that is to carry us to the homeland. On the eve of our departure from the "Land of the Rising Sun" this is written and mailed. These days we are counting our blessings over and over, for surely the Lord has been very good to us and we praise him for his goodness and mercy.

D. L. M.

Yokohama, March 28.

JAMAICA JOTTINGS.—Number Two.

As we begin to tell you about the life and condition of this lower class of working people we scarcely know where to begin. They, as a rule, come nearest to the original negro, though better formed. Their living and mode of life have changed but little because there was a time in which there was no possibility of bettering their condition, and they have lived so long as slaves and servants that they have lost the desire for better things. In other words, they seem to be satisfied. And as long as people are satisfied why should they desire to do that which might change them for the worse?

They are peaceable, quiet, inoffensive and courteous. The laws of marriage are observed among them, because the women take pride in feeling that they have husbands. But this is about all that marriage means to them. The husband adds some little dignity to the woman, but that is about all that it means, because to her he is more for ornament than for use. And the children, when asked about their parents, know who their mother is, but when it comes to telling about their father they shake their heads. He either died on the sea or is away from home. The social relation is very loose and the men and women seem to live as if all things were held in common. But they have children, they are as plenty as flies and are intelligent far above what would be expected considering their home life, if such it can be called.

And the children are thoughtful and stand by their mothers. On one of our drives a little black fellow stuck himself to the hind part of our wagon. He had some books in his hands, a reader, Bible and a catechism. He was on his way to school where both the Bible and the catechism are used. About this we may tell you further on. He also had a few pence and with these he said he would buy a fish for his and his mother's supper. On getting a few more pence from our party he was highly pleased because with them he could add to his mother's happiness. It meant more happiness in the home. And when boys think of sweetening the home there is hope for development in the right direction. The boy was courteous, thoughtful and bright, and so were some of his fellows. Further, he said that he attended Sunday school.

Now what kind of a home do you suppose this boy had? The house, we mean. Well, we will try to tell you. As we get out into the country we find little houses perched among the trees of the hills in most unthinkable places, sometimes on hillsides so steep that you would think it necessary to have a ladder to get to them. They range from eight to ten and twelve feet square, one story high.

The first thing is to level a foundation. This is done by clearing away the brush and stones and making a flat ground floor. Some add mortar and cement to this, while a few build a wall from six to eight inches above the ground and then fill up to this height. On this they stand poles about three feet apart, and then weave in and out, basket fashion, split bamboo poles, thus forming a fairly good shell of a house or hut. Of course such walls don't form much of a protection against wind and storm. But, as they have summer here all the year round, protection of this kind is not needed. For a roof long grass, that grows plentifully here, is used and answers the purpose very

well. For doors and windows in most cases they put holes. These houses have no chimneys, so that when fire is made for cooking purposes the smoke manages to get out of the nearest hole.

The fire for cooking is made either on the ground or they have a small range made of light bars of iron, the fire made underneath, and the cooking done on top. Firewood being very scarce on the island great economy is used in fuel. A handful of twigs, roots and dried limbs is sufficient to cook a meal, as they cook.

The furniture used—and how shall we describe it?—is—well, for chairs, sofas, lounges, etc., they use the bare floor or perhaps a few small boxes. And their beds, when they have any, we shall not attempt to describe. And this is all. This means the cheapest and most primitive style of houses, and a very large number are of this kind.

House No. 2. Take the house just described and plaster it on the inside. Give it a cement floor and a little better bed as described, if you can imagine what that was, and you have a house style No. 2.

House No. 3. Take the number two house and plaster it on the outside, adding to it a better roof, shingles or sheet-iron, with a little better furnishing, and you have a house style number three.

These houses placed on the hillside, the mountain tops or by the wayside form the homes of the bulk of the laboring class of the colored people of this country.

Some of these homes are made on the estates of the planters who employ them to work their plantations, others have inherited small plots from their parents, for which there are no titles. And still others have small plots by purchase.

On these they raise bananas, coconuts, vegetables, etc., and market enough of it to meet their wants. For a large bunch of bananas, such as we see hanging in our home grocery stores, which they carry to market on their heads anywhere from eight to twenty miles, they receive from twelve to eighteen pence. For coconuts they receive at market about two dollars per hundred, a tree producing from twenty-five to forty nuts per year. The nuts grow and ripen throughout the year. Trees, as we now see them, contain some ripe fruit and also all the intermediate growths down to the blossom, so that it requires large orchards of them to make the growing of them profitable.

We have hinted at the manner in which this people do their marketing. But that you may know more about their mode of life we shall give you a little more in detail. The bulk of their products are taken to market by the women and on their heads. And the strange part about it is that they so balance it there that they seldom touch it with their hands. They walk quite rapidly and make a peculiar swing of the body which seems to be helpful in maintaining an easy balance.

As we said, these loads are carried long distances. On one of our drives we met a young girl with a large bunch of bananas on her head, nine miles out of the city, and she told us that she had already come twelve miles, making in all twenty-one miles of a carry for about thirty cents in our money.

And that we might have some idea of the number of women that thus do their marketing, on our return drive, and nine miles out of the city, we commenced counting the women returning homeward from the market, and we counted two hundred and fifty. A small number of these were leading donkeys on which part of their return load was placed, such things as were purchased for their in-load. In what this consisted we could not tell, as it was in baskets, cans and wrapped in a way that it could not be seen.

The same is true of the in-load. We could not see all, but were told that all the fruits and vegetables were included, and also many cans of sugar made of sugar cane grown on their small plots.

You may wonder how people, under such conditions, can live and raise children. Well, it is a wonder that we cannot explain beyond telling you that it is a warm country all the year, and that the wants of the people are few, simple and cheap.

H. B. B.

(To be continued.)

General Missionary and Tract Department

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TELL THE CHURCHES.

The mission work of the church, home and foreign, depends on the interest of the members. Once in a while a person may give to a cause in which he feels little or no interest; but he will not give often and he will not give much. It doesn't appeal to him. So the most important thing to do is to inform the people what is being done, and let them know why.

Sometimes district boards complain because the members of the district do not take in the work of spreading the Gospel the interest they should. The way in which a congregation pays its apportionment comes pretty near telling whether or not that congregation is really interested in the mission work of the district. The talk of the members may seem to indicate that they are interested; but talk won't pay the house rent and living expenses of the missionary and his family. Talk is cheap, but it takes money to buy flour and potatoes and meat and clothing, to say nothing of other things. It is with good reason that some boards are dissatisfied with the manner in which their appeals are met, and they are right in seeking the cause, for the cause must be found and removed before the effect will cease to be felt.

But it is possible that in some instances the boards have not taken the best way to arouse the interest of the members of the district. To what extent have they been kept in touch with the work? What do they know of the board's plans and purposes and reasons? The preaching of the Gospel to those living within certain bounds is not the work of the five or six men who have been selected to direct the work. It isn't man's concern, or the concern of any group of men, but it is yours and mine, and we include everyone who has united with the church. The thing to do is to make us feel this; and the mission boards and the ministers should be the leaders in bringing this fact home to the remainder of the body. The unwillingness to take up the burden and move forward is due for the most part to a lack of teaching, though of course man's selfishness is an important factor that must always be taken into consideration.

As a rule the boards do not make as good use of the Messenger as they might. They are in constant touch with conditions from which they could draw practical and helpful lessons. It ought to be some one's business to write these things up for publication. This does not mean long and tiresome articles the substance of which could be given in a more effective way with one-third the words. But it does mean articles with a point to them, written in order to call the attention of the Brotherhood in general and some district in particular to some locality which has been neglected or to some method which has been tried with success or promises success. A man in one section may make a suggestion or start a train of reasoning which will be of great benefit to other sections, and even where conditions are not at all similar.

There ought to be on every mission board some one capable of doing this writing, and he ought to be officially delegated to do it. In most cases this one would no doubt be the secretary, as is the case now. But that should be a matter of concern to every member of every board. And if there is some one of more ability as a writer who will make it his business if appointed to seek to interest the people in the cause, the secretary will be as ready as any one else to have that one selected. It is not a question of one man or another, but of talent, of using the best means to reach a desired end. Every one whose heart is in the work desires that the best means be employed; and the more we depend upon divine guidance the more nearly we shall think and see alike.

Tell the churches what has been done, what you expect to do, what the expense is at each place helped. Of course there are things coming up once in a while that cannot be made public; but they come up in spite of the mission board. The great purpose should be to lay the work before the various congregations in such a way that they can see that the mission board is giving thought and prayer to its work, and has but one object in view, namely, the purity and prosperity of the church, the bringing of souls into the kingdom.

G. M.

WHO SHOULD EMIGRATE?

This is a question that should be seriously considered at the present time. In the past only those who wished to do so have emigrated. Whatever of influence has been

exerted to control emigration, has been selfish. Those going to the new location have taken with them the best they could; those staying at home have kept as many of the best members as they could. So far, I think, with all respect to the members who have come west, that the strongest, ablest, wisest members have generally staid behind.

Now it may be a good thing for both the old churches and the new that this be so, but I do not think so. I feel sure that the new churches would have done much better than they have done, if they had had more of the leaders in church work with them. It is a fact that even at the present time, the newer districts are short of experienced workers, though full of zealous ones.

Now it may be that the older churches are better off for having kept their strongest members, but not in all ways. Selfishness does not pay a church. Where churches have deliberately used every influence to keep their strong members while willingly letting the weaker ones go, they will surely sometime, in some way, suffer for it.

I think I will always remember the self-sacrifice of a certain sister who came to North Dakota several years ago to work. She had a good home in Missouri; she had influence in the church, and she was a strong Sunday-school worker. Her position in her home, in the church, and in the community was secure, and very pleasant. She came up here and worked at the only thing she knew how to do for a living—housework. She was among strangers, she had to gain respect in the community, and influence in the church, with no favoring circumstances. Yet she did all this cheerfully for the benefit of her younger sisters at home. There were more girls at home than were necessary to carry on the work. While she was at home, the younger girls leaned on her, and carried no responsibility. They were not learning to manage for themselves. She saw that either they must go out and learn away from home, or she must go away and let them learn at home under the pleasant and safe conditions of home life. She chose the latter; the younger sisters gradually became responsible; and the home suffered no real injury.

Now I think that a great many members refuse to emigrate because they are afraid to leave the work of the old church in the hands of the younger and less experienced members. I think that the same wisdom and self-sacrifice should guide their choice that guided this sister. The weaker members need to bear some responsibility. Let them learn it at home, and if necessary let the stronger members go away. It is much better to do that than to send the weaker ones away into the new field without experience of responsibility.

People often refuse to emigrate because they are satisfied where they are. That is not always a valid reason. We are sometimes satisfied with conditions that are not the best. Once in awhile we see a church that is practically controlled by a number of leading members who agree well; are perhaps related by blood or friendship so closely that they will stand together through all conditions. Those who belong to that relationship are naturally well satisfied; but the church would be better off for a little emigration.

There are people who should emigrate for the good of the cause, and there are others who should stay where they are for the same reason. What I wish to say is, that the question should be studied and decided unselfishly, and with the best interests of the local congregation, and of the general Brotherhood in view.

Cando, N. Dak.

Paul Mohler.

ANKLESVAR NOTES.

During the last ten days we have again been devoting our time to the villages around Anklesvar. Almost every day we run upon smallpox, as it has been more or less epidemic here. The people seem to have no fear of and take no precaution against the disease. They feel that it is a visit from the goddess of smallpox, and they count it almost an honor to die of the disease.

A donation of fifteen thousand rupees has lately been made to build a "panjarn pol" or hospital for animals in Anklesvar.

I noticed where some home writer recently praised the Hindu people for their mercy to the dumb animals, referring to their hospitals for proof of their charity and mercy. I am sure the writer never visited a panjarn pol, never saw the howling, mangy curs, the diseased, crippled, fly-tortured cattle, nor the many other sights of distress long drawn out that such institutions favor! Such institutions are a mock at real charity and love, and deserve no words of commendation. The low caste poor and widows are often left to die while the mangy, snarling dogs are huddled into small pens and fed in the name of charity.

One day this week one of the liquor inspectors of Rajpila state asked me about our work and why we worked among the poor, degraded people. I told him we worked because our Lord promised that our Gospel should finally triumph, and that practically the whole world would accept Christ and his teaching. I told him that if the people would hear us he would go out of business, for we

preach against drink and the drink evil. He said that might be true; said his father lost his life by drink, that he believed it was evil, but a good way to make money; that the poor Bhils would drink and spend all they could get for it. He said: "How can you stop or hinder it? The traffic is growing." He said that five years ago the state sold out her traffic in spirits and intoxicants to the highest bidder for twenty thousand rupees. Two years ago the same contractor bid it in for fifty thousand rupees; one year ago, eighty thousand rupees. This year he bids it in for one hundred and thirty thousand rupees. He farms out the traffic to 136 saloon-keepers who in the main sell on commission. Thirty five of these are opium and gangi shops. The liquor contractor has done well financially, his saloon-keepers have done well, the state has had her revenue increased \$50 per cent, and of course feels she is doing well.

"With this rapid growth of the liquor business what can you do preaching to these poor, ignorant people?"

For answer I could only fall back on the promises of Jesus that the Gospel should triumph. And I must confess that the promise of its triumph took on a new meaning and was precious to me, though the way seems dark indeed.

Looking at the work from a human standpoint, we would give up in the face of such facts as meet us here; but, trusting God, we can press on. S. N. McCann.

Anklesvar, India.

REPORT OF THE MISSION BOARD OF NORTH-WESTERN KANSAS AND NORTHERN COLORADO.

Board met March 28 at the home of Bro. G. I. Ackley, Portis, Kans. The board is trying to push the work in the district as they can. All calls but one for preaching have been filled, and we are endeavoring to secure some one to preach the Word of Life at that place. Sickness has interfered with the work in Western Kansas. So far the work has been done by four brethren. We glean from their reports that they have paid 177 visits, preached 154 sermons, baptized 17, reclaimed 2. Thus the Lord is blessing the work of the district in saving souls.

The board is trying to carry out the wishes of the district in locating ministers. Three points are under consideration, one in Maple Grove church, north part of Quinter church, near Moreland, and one in the east part of Salina Valley church, near New Cambria. We think this the best way to do mission work. The pastor is there to feed the flock. Thus he develops them in the divine life, and he is there to preach the Word so others will have faith in the Master. Rom. 10: 17.

Dear brethren and sisters, the district meeting last fall said we would raise \$500 a year for a term of five years for the spreading of the Gospel in the city of Denver, Colo., where thousands are going down the broad road to destruction. The Master went into the cities to proclaim his story, so we should follow his example. The district said the board should take the subscription. We are trying to, but some of you have never answered our letters or given any reason why the wishes of the district should not be carried out. Come, let us not rob God any longer; let us come with our tithes and offerings for the thousands that are in Denver, and God will open the windows of heaven and pour out a blessing upon us. Mal. 3: 8-12.

A. C. Daggett.

Covert, Kans.

FROM ARKANSAS.

A great deal has been written in the Gospel Messenger during the past year about the Brethren coming south and occupying this country as homes and for the Brethren church.

I wish especially to speak of Arkansas as one of those places. Our climate is good; not too hot in the summer or too cold in the winter. As to the land, you can either have prairie as nice as there is in Kansas or timber with rich bottom soil, or you can get rough, hilly and mountainous country where the finest fruit in the United States grows. So you see there is variety enough to suit anyone. The people are of the good, common, sociable kind, and it does not take a university man to reach them. Now why come to Arkansas?

1. We have already five organized churches in the State, and in each one we need a score of Brethren families to locate in order to give the native churches, which are all very small in numbers, more strength and power to go on in the work.

2. The doctrine of the church is already established in a good many places; so there is something to build on.

3. You are needed here, and you may not be doing any good where you are; and it would do you and possibly the church good if you went where needed.

You may be contemplating a change. Why not turn your face southward? I am informed that cheap rates will be made from Springfield, Ill., to Arkansas, and if you are thinking of taking a side trip why not make it to Arkansas? I am not in the land business, but write it in the interest I feel in the mission work of Arkansas. Anyone wishing any further information address me with stamp enclosed.

H. I. Buechley.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Glendora church met in council April 18, our elder, Bro. J. S. Brubaker, presiding. Five were added by letter. Bro. D. A. Norcross and family are again among our number, which we are greatly rejoicing over. Bro. W. E. Trostle just closed a three weeks' revival meeting. Eleven precious souls came out on the Lord's side. Saints were built up. April 21 was our love feast. Bro. Galen B. Royer officiated. Sunday morning, April 22, Bro. Vaniman gave us a talk on Denmark and Sweden. Sunday evening closed Bro. Trostle's labors among us.—Clara Yost, Glendora, Cal., April 23.

Lordsburg.—Thursday evening at 7:30 (April 19, 1906), Bro. D. L. Miller gave us an interesting talk on his recent trip around the world. Friday evening at 7:30 Bro. Galen B. Royer preached a thrilling sermon from John 15:7 at Pomona. He filled the pulpit at Lordsburg on Sunday morning and took for his subject "The Transformer of Life." So ably did he handle it that all classes of Christians and sinners were given food for thought. At the usual hour for services at Pomona on Sunday afternoon he drew lessons from the life of David which were listened to by the largest audience we have had at this place. We took a collection of about \$27 for the San Francisco sufferers at our morning service at Lordsburg. Bro. Stephen Yoder dealt out the Bread of Life for us on Sunday evening at 7:30.—Grace Hileman Miller, Lordsburg, Cal., April 24.

Reedley church met in council, Eld. I. F. Betts presiding. Thirteen letters were handed in and a collection was taken of twelve dollars to buy song books for the church. We now have thirty members, two preachers and six deacons. Bro. D. L. Forney was chosen elder. There was a committee appointed to see about getting some lots to build a churchhouse on.—Franklin Davison, Dinuba, Cal., April 19.

COLORADO.

Palisades.—We now have preaching at the Garfield schoolhouse every Sunday at 11 A. M.; Sunday school at 10 A. M. We reorganized our union Sunday school last Sunday. Bro. Walter Hornbaker was elected superintendent and J. W. Griffin assistant. Our Methodist friends, who have had the schoolhouse every alternate Sunday for preaching and worked with us in union Sunday-school capacity, have secured a hall at Clifton where they will hereafter conduct all their services, which gives us the use of schoolhouse until we can build a churchhouse of our own, which we hope won't be long. Bro. Salem Beery preaches quite regularly at a union church near his home and has also charge of the Bible class there. There are many calls for the Brethren, and Bro. Beery is doing much of the preaching thus called for. We willingly submit to his absence from our services, as we have our elder, W. A. Rose, with us regularly and also Eld. Joel Garber, who preached for us last Sunday. Our prospects for building up a large church here are good and we still invite others to come and help us.—H. H. Winger, Palisades, Colo., April 26.

IDAHO.

Idaho Falls.—April 7 we met in council, with Bro. W. D. Byer presiding. Two letters were granted. April 15 the Sunday school rendered an Easter program to a full house of attentive listeners. A collection for the worldwide mission was taken amounting to \$412, the Sunday school giving \$125, giving their sacrifice in place of receiving Easter cards. The interest is steadily increasing. We would be very thankful if a Swedish brother or one that could speak the language (a minister) could locate with us, as our Swedish friends are without a minister.—Myrta Leavell, Idaho Falls, Idaho, April 16.

INDIANA.

Beaver Dam church met in council April 21. Our elder, S. Leckrone, was once more with us. Sister Celia Switzer was elected superintendent for the summer. Sister Perilla Kline is to represent the church at Annual Meeting. Bro. Leckrone preached for us at the church, and the writer preached the funeral of Bro. Abraham Peck about ten miles west of the church at a private house.—John L. Kline, R. F. D. No. 2, Akron, Ind., April 22.

English Prairie.—Yesterday we were favored with the presence of Brother and Sister J. Appleman, from the Mexico Orphanage. He told of the home and its work.—Samuel J. Burger, Lima, Ind., April 23.

Four Mile.—We met April 21 at the White Water house to hold our love feast. Ministers present from other congregations were Eld. D. F. Hoover and Levi S. Dilling. The latter officiated. Our local Sunday-school meeting will be held at the Four Mile house May 13.—J. E. Fiant, R. R. No. 10, Connersville, Ind., April 25.

Osceola congregation met in council April 21. Our elder, H. M. Schwalb, being absent, Eld. John Metzler, of Wakarusa, presided. It was decided to hold a series of meetings and our love feast sometime during the latter part of the summer.—David Motts, Osceola, Ind., April 27.

IOWA.

Brooklyn church has decided to hold their love feast June 9, at 4 P. M. We would be pleased to have any one returning from Annual Meeting stop with us, especially ministering brethren.—Rose Connell, Brooklyn, Iowa, April 23.

Dry Creek church convened in council April 7. Our elder, F. M. Wheeler, not being present, Bro. G. B. Hagerman presided. We decided to represent at Annual Meeting by delegate. We selected June 9 and 10 for our spring love feast, to begin at 10 A. M. We also decided to hold a revival meeting in the early part of the fall.—Minnie Metzler, Robins, Iowa, April 23.

Fairview church met in council April 7, with A. Wolf presiding. Two members were received by letter, and Christian Workers' meeting was reorganized.—A. S. Whisler, Udell, Iowa, April 17.

Salmon.—We expected to hold our love feast June 9 and a local Sunday-school meeting the day following. Bro. W. G. Caskey is our delegate to Annual Meeting. We have lately received one and granted three letters of membership.—Mamie Sink, Lenox, Iowa, April 23.

KANSAS.

North Star congregation was again made to rejoice on the evening of April 22 by two little girls, not yet in their teens, coming forward and expressing a desire to unite with the church. They were baptized next day; one of them is the writer's granddaughter.—Daniel Niswander, Caldwell, Kans., April 27.

Larned church met in council April 24 preparatory to our feast, our Eld. G. W. Weddle presiding. Three members were received by letter. Our membership now numbers eighty. All necessary arrangements were made for our feast, which is April 28. Bro. F. H. Crumacker, of McPherson, will be with us at our feast. The church raised \$1015 to send to a brother and his family in Morris county, Cottonwood church, to help them, as they had most of their property destroyed by lightning.—Cassie Martin, R. F. D. No. 2, Larned, Kans., April 25.

Walnut Valley church met in council after church April 15. Two were added by letter, Brother and Sister H. M. Barwick. He has come to preach for us. There will be meeting every two weeks in the church. Delegate to Annual Meeting is Bro. H. M. Barwick. Any members wishing to change locations would do well to write to Bro. Barwick, Heizer, Kans. Our love feast will be May 12, at 5:30 P. M.—Beckie Boshell, 1107 Holland St., Great Bend, Kans., April 21.

MARYLAND.

Detour.—I am glad to report the work in Harford county, at Belair, very promising. Sunday we organized a school with thirty children; held two preaching services and baptized Bro. John Dayhoff's daughter Theresa who is a bright Sunday-school worker of eleven summers. She had expressed a desire for baptism several months ago, but owing to a spell of sickness was unable to have the work done till Sunday. This is a mission started last July, since which time three have been added to the number, making eight members.—John S. Weybright, Detour, Md., April 24.

Pipe Creek.—We are in the midst of a glorious meeting. Bro. Isaac Frantz of Pleasant Hill, Ohio, has been with us since Easter. Sunday morning, April 22, he gave an illustrated talk to the children, associated with parental duty. Another feature in our work is the daily visits made into homes of those who need spiritual food. To-day two dear souls were buried with Christ in baptism. April 28 we will meet to enjoy the Lord's supper and communion.—Rachel A. Pfoutz, R. F. D. No. 15, Linwood, Md., April 25.

MICHIGAN.

Notice.—The communion in the Crystal church, as announced in Gospel Messenger, has been postponed indefinitely. Adjoining church please note.—Tillie Stone, Crystal, Mich., April 30.

Middletown.—April 22 we were favored with a sermon by Bro. E. J. Sherrick. We also received the letters of membership of Bro. Geo. Sherrick and wife, of Goshen, Ind. Our series of meetings will begin Nov. 10, to be held by Eld. J. C. Murray of Indiana.—J. W. Chambers, Middletown, Mich., April 24.

MISSOURI.

Bethel.—April 22 we had the pleasure of seeing one dear soul buried with Christ in baptism. This was the first one received into the fold for some time in this congregation. Easter exercises were held at both Bethlehem and Squaw Creek churches, which were much enjoyed by the many who were present.—Sallie E. Miller, Skidmore, Mo., April 23.

Oak Forest church met April 21 in called council. Bro. Frank Gochenour acted as moderator. We were glad to have our elder with us, Bro. J. B. Hylton. Beth Harman was elected delegate to Annual Meeting. We decided to have a love feast in September. The brethren preached Saturday evening and Sunday at eleven. Sunday school was organized with Bro. Luther Duncan superintendent. We also have Sunday school at Glendale schoolhouse, with Bro. John S. Early superintendent. We use the Brethren's literature at this place.—Nannie A. Harman, Denlow, Mo., April 22.

OHIO.

Bellefontaine.—April 22 Bro. Edward Kintner preached to us. Bro. David Byerly, of Lima, Ohio, is expected to preach for us during May. The district meeting of Northwestern Ohio was held in the Logan church April 20. It was decided to locate a minister at Bellefontaine in the near future. The work is moving along nicely.—E. P. Yoder, R. R. 7, Bellefontaine, Ohio, April 23.

Old Folks' Home.—The board of trustees of Old Folks' and Orphans' Home, at Fostoria, Ohio, reorganized by electing their officers: Bro. S. B. Newcomer chairman, A. B. Witmore vice-chairman, J. S. Baumbaugh secretary, H. E. Witmore treasurer. All moneys donated or subscribed for the maintaining of the home should be sent to the secretary.—J. S. Baumbaugh, Sec., Fostoria, Ohio, April 28.

Special.—The trustees of the Old Folks' and Orphans' Home of Northwestern District of Ohio hereby announce that they will receive applications and bids for a superintendent for the home, beginning April 1, 1907. This proposition will be open for the above until Oct. 1, 1906.—J. S. Baumbaugh, Sec., Fostoria, Ohio, April 28.

OKLAHOMA.

Hoyle.—We, the members of the Hoyle congregation, with a number of visiting Brethren, met on Monday evening, April 23, to partake of the emblems of the death and suffering of our blessed Lord. It was indeed a feast to the soul. Our dear Bro. Emanuel Smith and family were with us. Bro. Smith officiated.—Hattie Peters, Box 84, R. F. D. No. 1, Ames, Okla., April 27.

PENNSYLVANIA.

Antietam congregation met in council April 21. Bro. C. R. Oellig was elected delegate to Annual Meeting. Eld. J. B. Ruthrauff and Bro. C. R. Oellig were elected delegates to district meeting. Another one returned from the Old Order church. Three who had been dismembered were reclaimed. Sister Mary Newcomer was appointed assistant Messenger correspondent.—Sadie M. Wingert, 203 S. Broad St., Waynesboro, Pa., April 27.

Bolivar.—R. T. Brendlinger, Elvin McGraw and W. J. Brendlinger, the committee appointed at our council April 7 to raise funds to build an additional room to our churchhouse, to be used as a primary Sunday-school room, began work at once and now have almost sufficient funds

in cash and pledges to purchase the material, part of which is now in the ground; the remainder will arrive this week. Funds to hire workmen have not been solicited, for the Brethren will do all the work. Bro. R. T. Hull, of Somerset, Pa., came among us April 21 and preached three sermons. Bro. H. S. Replogle, of 1316 Virginia Ave., Johnstown, Pa., will commence a series of meetings here about the middle of May. Our love feast will be held May 26. We are also endeavoring to hold a series of meetings in the West Bolivar schoolhouse sometime in the near future.—W. J. Brendlinger, Robinson, Pa., April 23.

Middle Creek church met in council April 16. Eld. S. W. Hoover presided. Our delegates for district meeting are S. W. Hoover and H. A. Stahl, and for Annual Meeting Elders Josiah Berkley and S. W. Hoover. Our love feast will be held May 26. Council prior to the feast will be held May 19. Eld. Tobias Myers was with us during our council; also preached for us on Sunday morning.—Carrie Walker, Glade, Pa., April 18.

Philadelphia (First Brethren).—Since our report last week four have been added to our number by baptism. We had the pleasure of having Bro. David Emmert from the Orphan Home at Huntingdon, Pa., to give us a very inspiring talk at the close of our Sunday-school lesson. We took up an extra collection for the San Francisco sufferers which amounted to \$138.87.—Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., April 27.

Spring Run church met in council March 31, with Eld. J. C. Swigart as chairman. We had a very pleasant meeting. Our love feast will be held in the Pine Glen house June 2, commencing at 4 P. M.—Cora E. Ruble, McVeytown, Pa., April 23.

Stonerstown.—We expect Bro. H. S. Replogle, from Johnstown, to begin a meeting April 30. The time for our communion service is set for May 19. Our Sunday-school report of the first quarter shows an average attendance of one hundred three, which is superior to anything we have had in the past.—Dessa P. Ritchey, Stonerstown, Pa., April 27.

Tower City church met in council April 21, our elder, E. M. Wenger, presiding. Several certificates were granted to members. Brother and Sister S. S. Beaver were elected delegates to district meeting.—Cora McKinney, Shamokin, Pa., April 23.

Upper Canawago church met on Sunday afternoon, April 22, at the Hampton house for the purpose of organizing a Sunday school at that place, with a fair attendance. Bro. Amos M. Wolf was chosen superintendent and Bro. Noah H. Arbaugh assistant.—Andrew Bowser, East Berlin, Pa., April 23.

SOUTH DAKOTA.

Sioux Falls.—Sunday, April 8, we enjoyed two soul-cheering sermons, preached by Bro. J. E. Ralston, of Sheldon, Iowa. Only those who are isolated from the Brethren church can fully appreciate services conducted by the Brethren. There are four members residing near Sioux Falls. We earnestly pray the good Lord to open a way for a mission to be started at this place.—Elizabeth Timmerman, Sioux Falls, S. Dak., April 26.

Willow Creek.—Our love feast is to be June 30 at 4 P. M. We shall be pleased to welcome all who will come and spend the glad time with us.—Maud Hurst Horning, Delhi, S. Dak., April 26.

TENNESSEE.

Erwin.—Bro. J. M. Griffith, of Brummetts Creek, N. C., came to us April 13 and staid till April 20. He and Bro. A. M. Laughrun held a very interesting meeting. One was received by baptism and two were reclaimed. We had a real old-time revival. Our church has been greatly strengthened by this meeting.—D. S. Banner, Erwin, Tenn., April 23.

VIRGINIA.

Botetourt.—At a special called council April 21 a large number of our brethren and sisters met at the Valley church and transacted the following business: Brethren C. S. Ikenberry and L. C. Coffman with their companions and D. P. Hylton were advanced to the second grade of the ministry. Brethren J. M. Henry and John Crumacker were elected and installed into the ministry and Brethren George Kinzie and Eugene Riley were elected deacons and they with their companions were installed. At this meeting Bro. Jonas Graybill was authorized to attend the district meeting of the Second District of Virginia in order to confer with them in regard to the line between the First and Second Districts of Virginia.—B. R. Ikenberry, Trinity, Va., April 25.

Penn Laird.—Bro. S. G. Cline, of Harrisonburg, conducted a singing convention at Mt. Pleasant during the Easter holidays for the benefit of the Sunday school at that place. It was very profitable to the school. Bro. G. W. Flory, assisted by a band of Christian Workers from Bridgewater College, rendered a special program April 21 at the same place. Bro. Flory organized the Christian Workers at Mt. Pleasant six months ago.—R. L. Myers, Penn Laird, Va., April 23.

WEST VIRGINIA.

Alleghany.—April 21 we met in council, with Eld. W. F. Nine presiding. Bro. Wm. Cosner, from Fairview congregation, Md., preached on Sunday. March 25, Sunday school was reorganized, with Bro. Job M. Cosner superintendent. Our Sunday school, which is evergreen, is progressing nicely.—Ora Nine, Gorman, W. Va., April 25.

Bean Settlement.—We met in spring council April 22, Eld. Geo. S. Arnold presiding. Missionary collection was taken up amounting to \$240. Bro. Arnold preached for us Sunday morning and Sunday night; both sermons were excellent. Our Sunday school is increasing in numbers and interest.—Susie Arnold, Kirby, W. Va., April 24.

Notice.—Parties coming by rail to attend the ministerial and Sunday-school meetings of the First District of Virginia, held in the Tarcoat congregation May 25 and 26, will take B. & O. to Romney, W. Va., where they will be met with a conveyance if they notify the writer. No trains met after May 24.—A. W. Arnold, Augusta, W. Va., April 28.

Prince.—Bro. Crouse, of Oak Hill, came back to us at the regular appointment April 15. Services on Saturday evening, Sunday at 11 A. M. we met for services. The house was filled with the people of Prince and Quinnmont. The towns were eager to hear Bro. Crouse on an Easter service. Bro. Crouse is liked very much here.—Thomas Harrow, Grand View, W. Va., April 21.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM PIKE COUNTY, ILLINOIS.

I arrived home April 25 from the Pike county meeting. I preached twenty-three sermons and had nine applications for baptism. I baptized seven and one lady was visiting in the community from Farmer City that aims to come to Mansfield next week to be baptized. This lady is fifty-two years of age and joined the M. E. church at the age of twelve and says she felt that she was a Christian until she heard me preach on "Baptism by Immersion," and the "Essentiality of Baptism and Trine Immersion," and a discourse on the prayer veil. All of which, she says, makes her know that she has never been on the right track yet, and wishes to be baptized soon, so as to return to that community and assist those new members in Sunday-school and Christian Workers' meeting. She lost her husband a short time ago and now says that this meeting has changed all her future plans, and now she has promised God to spend her time to his service in mission work. She is a lady of ability and mission spirit; and when she comes fully in subjection to God's commands and gets the power of the Holy Ghost upon her, she will make a useful worker in the Lord's cause.

This causes me to believe that there are hundreds of other honest souls that would accept the commands of God and get on the right road if they could come in contact with our Bible doctrine. For this reason I can't feel satisfied to be idle. I have fought full submission to making full proof of the ministry for twelve years, but the first day of April I felt to give up to my convictions and I feel God is my power and ability and he will pave my way for future work. The Pike county meeting was the most remarkable one I ever held, taking everything into consideration, being a new point and a busy time of the year, rain and mud, with dark nights, whiskey drinking, and dancing, and Sunday work. Some told me in the start that if I could hold a meeting there to success without being disturbed or run out I would be the first one to do so. April 5 the meeting commenced with twelve present, and a dance in sight of the schoolhouse. The next night thirty-five were present, with some little disorder inside and out. Next night an increase still with the best of attention inside but some disorder outside. I then made a special, but a kind request for order, and the meeting was not disturbed any more. From that on the spiritual atmosphere seemed to fill the community and the spirit of conviction appeared to be getting into every heart when we closed. I baptized one of the fiddlers for their dances and we elected him superintendent of the Sunday school. He is thirty-five years of age and came in whole soul for the Lord. I closed the meeting against the wishes of the people on account of the busy time and feeling worn out. Some made promises to come in the near future if I would come back. This teaches us that there is much to do and we should not be idle.

T. A. Robinson.

Mansfield, Ill., April 27.

MISSIONARY AND DISTRICT CONFERENCE
MEETINGS OF NORTHWESTERN
DISTRICT OF OHIO.

These services were held in the Logan church, near Bellefontaine, Ohio, April 19 and 20. The missionary meeting was called to order at 1:30 P. M., and after devotional exercise an organization was effected by electing Bro. G. A. Snider moderator and Bro. Ira E. Long clerk.

The reading of the report of the district mission board revealed the fact that we have plenty of work to be done and plenty of funds to work with, but a sad lack of consecrated workers to place in the field. With the treasurer's report showing a balance of \$962.58 funds to work with and plenty of places calling for help, we certainly should feel to pray the Lord of the harvest that he would send more laborers into the field.

Considerable business came before the meeting, including several papers from the mission board, one of which was passed to district meeting for further consideration and action.

The remainder of the day was spent in the discussion of topics along missionary lines, and excellent thoughts were presented on each.

"How can we prove our Faith in Christ and our Love for him?" It was shown that we prove our faith by our works and our love by the amount of sacrifice we are making for him.

The next topic, "City Missions; Our Duty to them and What we May Expect from them," brought out the thought that in our State of Ohio twelve cities contain one-half the population of the State. Christ went to the people. Paul preached in the cities, and we must do likewise. We should not expect too much of our city missions, as there are there more things to draw the minds of people away from Christ. Theaters, saloons, fraternal societies, etc., being in closer proximity to the

people, exert a greater influence than in the rural districts.

"What is my Duty to my Unserved Neighbor?" Answered: Warn him. Do unto him after the example given by Christ in his parable of the good Samaritan.

The last topic, "Our Influence; Its Power in Mission Work," brought out the thought that it is not so much what we do or say as what we are that counts for Christ, that our lives must be lived for him and each thought and deed be for mission work.

Our meeting closed with a very interesting and instructive sermon from the subject, "Jesus the Great Missionary," by Bro. D. D. Thomas. An inspiring meeting indeed.

The district meeting was called to order at 8:30 A. M. the next day and opened with the usual devotional exercises. Eld. D. D. Thomas was then chosen moderator, Bro. J. I. Lindower reading clerk, and Brethren Ira E. Long and G. A. Snider writing clerks.

The first business was the reports of the various committees. The report of the mission board was read and accepted. The report of the trustees of the Old Folks' Home shows that the business of the home has been conducted very discreetly and Brother and Sister Snider as superintendents are to be highly commended for the excellent report they have been able to present. Their report shows that the home lacked in the last year only \$272.02 cents of being self-supporting. The Brethren of the district should surely rally to the support of this good work.

The report of the treasurer of the foreign mission fund shows that our missionaries are not forgotten, his books showing a good balance on hand for their support. After hearing some other reports and electing officers for the coming year, including member of Standing Committee to Annual Conference, which fell to Eld. D. D. Thomas, Harrod, Ohio, the meeting took up the consideration of papers from the churches.

The meeting decided to make a decided change in our method of raising mission money, setting aside the apportionment plan and adopting the gospel plan as per 1 Cor. 16:2, elders and ministers being urged to press upon the members this plan. One paper was answered by district meeting and passed to Annual Conference.

After the reading of a letter of greeting and encouragement to our missionaries in India, sent in answer to a very interesting one received from them, and the offering of resolutions of thanks to the gracious Father for his blessings during the services, the meeting was closed by prayer and all went to their homes filled with inspiration for the work of the blessed Lord and Master.

Ira E. Long, Writing Clerk.

310 Harrison Ave., Lima, Ohio.

DISTRICT MEETING OF MIDDLE
PENNSYLVANIA.

This meeting convened with the Brethren of the Clair congregation, Blair county, Wednesday, April 18.

Twenty-one of the twenty-four churches of the district were represented by delegates. Considerable business came before the meeting, one paper being sent to Annual Meeting.

The report of the mission board showed increased interest by the various churches in this branch of the work. We note from it 264 baptisms during the year. Present membership of the district, 3,396. Total contributions for mission work, \$710.94.

The report of the trustees of the Home for the Aged and Infirm at Martinsburg, Pa., was a very favorable one, showing more interest by individual churches than any former report, and received attention from the large audience present. These reports were accepted by the meeting and will become a part of the minutes of the same. They brought out considerable discussion, and those in charge were commended for their interest in the work.

Bro. J. B. Brumbaugh was elected member of Standing Committee, with Bro. W. J. Swigart alternate. Bro. Edgar Detwiler, of the New Enterprise church, was elected Sunday-school secretary. Eighteen of the forty-one elders of the district assembled the day previous in elders' meeting and disposed of several matters belonging to their part of the work. Love and good will characterized both meetings. J. C. Swigart, Sec.

Lewistown, Pa.

WESTON CHURCH, OREGON.

Feb. 26 we went to the above-named church to assist them in a series of meetings. We remained there for four weeks, preaching each evening in the Baptist church. We were greeted each evening with large congregations. At times not all were able to get in, for want of room.

We tried to deliver a complete line of doctrinal discourses as practiced by our church. The efforts were well received. Four dear souls were made willing to accept Christ.

We consider the Weston church a promising missionary field, the only organization in the entire eastern half of Oregon, a field truly ready for a harvest. The people seem eager to hear the whole Gospel preached.

Through the assistance of many of the dear brethren and sisters of our beloved Brotherhood, and especially the help given by our dear aged brother, Ira Hopkins, formerly of Dayton, Wash., they have succeeded in building them a neat church building in the city of Weston. The church will be completed as means can be secured. It will be dedicated just as soon as the building is near enough completed so it can be used.

The church is presided over by Eld. John Bonewitz, assisted by Brethren Frank Barklow and Clifford Metz. These brethren all seem full of the missionary spirit and we expect to hear good news from this field from time to time. L. E. Keltner.

MANCHESTER, OKLAHOMA.

Bro. J. H. Gordon, of Nashville, Okla., commenced meetings for us March 25 and closed April 8. A part of the time it was too bad to be out on account of inclement weather. The attention and attendance were very good. The meetings were held in the U. P. church seven miles southwest of Manchester. There has not been any preaching at this place for some time, as they have no regular preacher. Some made request for some of our preachers once a month which the Brethren would like to do, but is not possible at all times as the Salt Fork river is between here and there.

We are in the bounds of the Monitor congregation but live twenty miles north of the church. There are ten members on this side of the river, living from one to ten miles apart and we cannot meet together very often, as we attend Sunday school at different places. But on preaching days most of us get together and enjoy hearing the Word as the Brethren preach it. Bro. Gordon gives no uncertain sound, but tells what we all must do to be saved. He preaches to the people of to-day and not so much of the people of the past. We wish all the Brethren when they go in a place like this where the Brethren are not much known would preach the same way.

R. E. Hite

April 12.

FROM TEXAS.

Since my last notes I have been at Saginaw, Promised Land schoolhouse and Johnson Station, Tarrant county; Kleburg, Irving and Elm schoolhouse, Dallas county and Sand Hill schoolhouse, Denton county. Bro. Joseph Glick baptized a young man April 1 at the latter place. We organized a Sunday school last Sunday evening. Sister Morse is superintendent. April 8 one was baptized at Kleburg, a young man who had been a preacher in another church. Bro. Glick preached about two weeks at this place early in March. Others seem interested at both these places, as well as the other mission points.

I arrived in San Antonio this morning; go to Lytle tomorrow. I expect to return to the city last of next week to baptize one or more, Sunday, May 6.

Everything looks fine. Saw corn as I came near the city, knee-high. I may go farther south again before I return north. I am arranging with the railroads for a very low rate from Springfield, Ill., after Annual Meeting to points in Texas. A. J. Wine.

Ft. Worth, Texas, April 27.

ANNOUNCEMENTS

(Continued from page 277.)

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| May 26, 27, 1:30 pm, Welsh Run. | Cumberland, Mohler house. |
| May 26, 27, 2:30 pm, Perry, Farmers Grove house. | June 10, 4 pm, Quomahoning, Shipville house. |
| May 27, 3:30 pm, Johnstown, Walnut Grove house. | June 16, 4 pm, George's Crk., Fairview house. |
| May 27, 28, 10 am, Upper Codorus, at Black Rock. | June 23, 7 pm, Mile, Carber house. |
| May 27, 6 pm, New Enterprise. | July 1, 4 pm, Brothers Valley, Pike house. |
| May 29, 30, 9:30 am, Codorus. | |
| May 29, 30, 9:30 am, Conestoga, Birdinhand house. | |
| May 29, 30, 10 am, Black Creek, Upton house. | |
| May 29, 30, 9:30 am, Little Swatara, Zoigler house. | |
| May 31, 9:30 am, Spring Grove. | |
| June 1, 2 pm, Buffalo Valley. | |
| June 2, 4 pm, Spring Run, Pine Glen house. | |
| June 2, Glade Run. | |
| June 2, 3:30 pm, Clair. | |
| June 2, 4 pm, Pleasant Hill. | |
| June 2, 6:30 pm, Coventry, at Harmonyville. | |
| June 3, 9, 10 am, Hude. | |
| June 3, 7 pm, Leamersville. | |
| June 3, 4 pm, Hanover. | |
| June 3, 5 pm, Manor, Penn Run house. | |
| June 6, Sugar Valley. | |
| June 6, 6, Midway. | |
| June 9, Plum Creek. | |
| June 9, 4 pm, Meyersdale. | |
| June 9, Glenhope, Chest Crk. house. | |
| June 9, 10, 10 am, Lower | |
| | South Dakota. |
| | June 30, 4 pm, Willow Creek. |
| | Virginia. |
| | May 6, Fairfax. |
| | May 6, 3:30 pm, Flat Rock, at Timberville. |
| | May 6, Mill Creek. |
| | May 12, 2:30 pm, Beaver Crk., May 19, 2:30 pm, Cooke Crk., Carber house. |
| | May 19, 4 pm, Botetourt, Valley house. |
| | May 19, 4 pm, Manassas. |
| | May 26, Midland. |
| | West Virginia. |
| | May 6, Chestnut Grove. |
| | June 9, 10, 2 pm, Berkeley, at Vanceville. |
| | Washington. |
| | May 12, 5 pm, North Yakima. |
| | Wisconsin. |
| | May 26, 6:30 pm, Maple Grove. |
| | June 9, 10, Barron. |
| | June 23, Ash Ridge. |

OUR PART IN THE MISSION WORK.

(After the death of Sister Bowman, March 28, 1906, the following was found among her papers. It had been prepared for and read before a ministerial meeting, and is now published by special request.—Ed.)

"Jesus Christ was the first foreign missionary." The Father and Son comprised the first missionary board. The Father gave; the Son came to a lost world. Bethlehem of Judea was the first mission station. Here he increased in "wisdom and stature, and in favor with God and man," watched over by the saintly Mary whom God had chosen for this work, thus highly honoring and showing the duty and beauty of motherhood in missions. Here he was about his Father's business, reaching out in all directions with this blessed light.

Jesus Christ created sentiment for all other missions. He called men to follow him, and he taught them the principles of holy living. He gave them his Father's command, "Go ye into all the world, preaching the Gospel to every creature, baptizing them and teaching them to observe all things whatsoever I have commanded you"; and our missionaries, to-day, are receiving the promise, "Lo, I am with you even unto the end of the world."

Mission work in all its phases is a positive work; the doing of something. Religion means service. Love means sacrifice. There may be some virtue in the keeping from evil, but it produces no growth to the individual or the church. If you want to grow, take exercise, do something. There are few better things to do here in the South than to encourage mission giving and missionary collections. Give, ask, help, and teach someone else to give! There is no quicker way to kill missions than to let them alone. We need to give; it brings a blessing. Let us read Malachi 3:7-12. Not to rob God and his work is one good way to lay up treasures in heaven. Matt. 6:19 reads, "Lay not up for yourselves treasures on earth, where moth doth corrupt and thieves break through and steal; but lay up for yourselves treasures in heaven."

The tithing system was established before Christ. The Jews were commanded to give one-tenth of their earnings; that was the law; after this came the burnt offerings that could be called a sacrifice. This law was never repealed by Christ or the apostles. We are commanded to lay by in store, on the first day of the week, as the Lord hath prospered us. A penny, if that is all the Lord hath prospered us, is acceptable; but not pennies for Christ and dollars for self meets God's approbation.

The Christ-life is one of giving; no reserves for self. Who can read the pitiable plight of India's sons and daughters and not rejoice that we have missionaries for light in that benighted land, where millions bow down to heathen gods and customs, having no knowledge of the true God and Jesus Christ, the hope of the Christian? What mother or father that stood by your graves out here in your graveyard, but must praise God for the hope of the resurrection, immortality and the life beyond? No wonder a heathen mother tears her flesh and pulls her hair and has her life willingly crushed out by the juggernaut in the agony of despair that overwhelms her soul.

Paul and Barnabas were sent out to the Gentiles by the church at Antioch, according to Acts 13:17, and they were to be for salvation to the ends of the earth. The persecuted went everywhere preaching the Word. The apostles visited the churches they had organized, to see how they did. Some had spiritual visions of men or angels, saying, "Come over into Macedonia and help us!"

Needs for this great work are supplied by the church. Their manner of life justified a support, and money was cast at the apostles' feet and divided as every man had need. When the Spirit of God, my brother, has a message, he uses you to deliver it. Every Christian is a missionary. "If ye have not the Spirit of Christ, ye are none of his."

Christ came, sent from the sweet homeland of heaven, from the Father's house of many mansions, from the worship and service rendered by angels, to a hostile land to bring light and hope and love to his enemies, because of their need and his great love. Do not India and the dark continents have this great need? Will you share Christ's sacrifice, that others may hear? Some can go, most all can give; but all can pray and share in the joys of the harvest-home.

Let us look at foreign missions in God's light. We need to keep posted on the mission work of the church, and also the needs of missions. Take the Gospel Messenger and keep in touch with the church. The description given last week by Bro. D. L. Miller of the Sunday's meeting at Bulsar, India, is an inspiration and well worth the price of the paper. After the song service, reading of scripture and prayer, seven questions were asked as an inquiry as to how the natives had lived since the last meeting. These are the questions:

How many have been guilty of smoking?
How many have forgotten to pray at morning and evening?
How many have read a portion of scripture each day?
How many have spoken a word of warning and encouragement to sinners?

How many have used slang?

How many have been guilty of lying?

There were confessions to all of these sins, and yet most all had spoken to sinners. How would that compare with the home church? I am afraid we would not so humbly confess to our sins. Would we so universally speak to sinners? Here is the good wine reserved to the last. When the invitation was given by Bro. D. L. Miller in our language, a little boy of one of the missionaries responded, and when Brother Stover interpreted the invitation into their language, fifty-eight natives stood up for membership; and on examination were found ready for baptism. If you had been there would you not have blessed God for that experience? Would a little money and labor have balanced here the sweetest experience? My hearer, if you have never sacrificed to give something to foreign missions, begin now. When you are tempted to spend money selfishly, lay it up for our Annual Meeting collection, if the opportunity does not come sooner. The spending of the first dollar for foreign missions gave me more joy than many another spent for self and children. I had held to it quite a time for this purpose. If I can get you to succeed in trying this experience, as a body, for yourselves, I am not troubled about the outcome. You'll want to give again. If we want joy we must give until we feel it. We ought to fill full all the measure God has given us, through his Son.

Again, it is said that only about two and one-half cents out of the dollar ever reaches the heathen in the popular churches of the day. Every cent given of our money goes direct to the preaching to the heathen. The cost of transportation being provided by consecrated ones.

We all ought to be readers of the Missionary Visitor. It is within the reach of the poorest members. Will not the agent in each church congregation try to get the paper into each home of the Brotherhood? For the money that is spent for the luxuries in every home of our farmer brethren in the South, we could support an orphan in India, train him for God, that he may go unto his brethren with the Gospel. Brethren, are we robbing God? Do we work as we pray? We have money for our own needs and luxuries and unnecessary things. Sisters, do we love our ribbons and laces and our soft raiment less than we love Christ? My brother, how about tobacco? We bless the kind hearts that so bountifully spread their tables for us, but let us count a little. Twelve cakes a year is a small estimate for the majority of homes, counting each to cost twenty-five cents,—which is a low estimate,—we have three dollars for missions, for cake alone, which is useless, as well as the rich sweetmeats that are prepared in all of our homes. This amount given from the families in half a dozen churches would keep several evangelists in the field.

Sisters, let us go back to the simple ways of hospitality of our mothers. Let us hasten that we may help that God's kingdom may come. The Lord has given us minds, ability to organize our forces in a worldly way. Has he not given us power to do the same in our work for him? Every Christian must take hold. When Uncle, here, wants a man to help him he asks him to help. It is not enough that the elder, minister, deacon or private member does nothing to hinder; each must do something to help. No elder has discharged his duty and can stand acquitted before God, until he has brought this question of ways and means before every member of the church. I believe in lack of personal effort and organization lies our cause of failure in missions in the South. I do not believe our members are less liberal here than elsewhere. Where can you go that the same hospitality is shown you? Our people, as a whole, share their best with one another. Do you care less for your minister because he is your servant?

I want to be represented in coming years in the saving of souls in a heathen land. I want to be represented also in the homeland. I want to see the work of the Master carried on by my earthly father in his life, go forward here in the South. That our needs are great, we all feel. That our ministers cannot wholly give their time and means to this work without help, is evident. Let us all come to the rescue. Let each minister do what lieth in his power, and let us all send the Word to those who have not heard the Gospel as we believe it. Every lost soul is a foreigner—away from God. Nothing but a hand-to-hand conflict for souls will ever let you go free. You may frame excuses to shield your conscience, but will they answer in the great judgment?

Our Father has left this important work to us. What unbounded love and confidence he had in us! Will we betray the trust? If we are in the kingdom of God, we are working for that kingdom with our might. Let us look around us; the fields are white unto the harvest!

Here in the South we have churches without a pastor, her members being led into captivity by the divide; her sons and daughters lost to the church for lack of consecrated workers. We have lost souls wandering in sin and wretchedness, crying, "Come over and help us." May the Holy Spirit impress you with the work and open your eyes to the wants of dying souls and your hearts to Christian giving.

Jonesboro, Tenn.

Sue V. Bowman.

DEDICATION OF THE IDAHO FALLS CHURCH.

Bro. Galen B. Royer and wife reached Idaho Falls April 7, and in the evening Bro. Royer richly fed the people from the text of the healing of the centurion's servant. Sunday morning at 10 o'clock was our Sunday school. At the close of the school Sister Royer gave us a very interesting talk and several facts of the lives of the children in Elgin which awoke a new interest in the hearts of the children, making them more thankful for their homes and pity for those who cannot have such pleasures. At 11 o'clock the house was filled with happy, thankful people eager for the services. Bro. Royer preached the dedication sermon. We shall never forget the words uttered as to the landmark our brother hoped our church would ever be and the type it should be of our everyday lives. Our hope and aim is that the first Brethren church in the great Snake River Valley may reach out and broaden to such an extent that ere many years the whole valley may be dotted with other congregations, and that we may keep it pure and undefiled, a living monument for the power of Christ.

Our church is completed inside, papered and fitted with gas lights. The outside remains to be painted and the grounds arranged and fenced, and we are only about fifty dollars in debt. Several parties sent in contributions to help with the work. Little do we know how much good we are accomplishing by our daily and yearly efforts, weak though they be. Sometimes we have felt that the year spent in Nebraska was almost fruitless, but now we are made to see that we were a little help to them and they in return a great one to us. Truly we are thankful for the blessings offered unto us from those far and near.

Again on Sunday evening Bro. Royer gave a sermon to the young people from the life of David and Saul, which was very highly appreciated. Bro. Royer and wife left us at midnight. May the Lord bless them as they go on with the Lord's work.

Myrta Leavell.

Idaho Falls, Idaho, April 16.

REPORT OF THE MINISTERIAL, SUNDAY-SCHOOL, MISSIONARY AND DISTRICT MEETINGS OF THE FIRST DISTRICT OF VIRGINIA.

These meetings were held in Germantown church, Franklin Co., Va., April 12 and 13. At 9:15 A. M., April 12, the ministerial meeting was organized by appointing Eld. Jonas Graybill moderator and C. E. Eller clerk. This program was ably carried out:

Qualifications of ministers were given in such inspiring speeches that every minister present seemed to realize that he had need to heed Paul's advice to Timothy and follow Jesus more closely.

Some very helpful suggestions were given on doctrinal preaching, admonishing us to teach all that Christ and the apostles taught, thereby giving a balanced ration to the flock, that they might be as calves of the stall, having the image of Christ restored in us, that we may have the Spirit of Christ and walk therein. It was clearly shown by the scriptures that we can and should live the Christ-life in the flesh.

Sunday-school meeting in the afternoon began with increasing interest and enthusiasm. The blessings of the Sunday school to the church, to the community and to the country at large, together with proper cooperation to secure these blessings were held forth with such power and Christlike spirit that many if not all were stirred in their innermost soul to do more and better work.

At 7:30 P. M. missionary meeting convened, with Eld. D. N. Eller in the chair. A special feature of this meeting was a description of the First District of Virginia, given by Eld. C. D. Hylton, showing our very large territory, and in so much of it the Brethren are practically unknown. There is a population of more than two million, a membership of about three thousand seven hundred, with not over one hundred active ministers, giving twenty thousand to each minister. With this very impressive and practical lesson and some well-directed remarks by the moderator an offering of over eighty dollars was gathered for mission work in our district. This closed, as many thought, the most inspiring and profitable day's work ever spent by us in these meetings.

The district meeting was called to order and opened at 8:45 A. M., April 13. A number of queries came before the meeting and were disposed of, some being returned, some passed, some to be considered for one year and one was sent to Annual Meeting. Quite an interest was manifested in the deliberations of the meeting and a very excellent spirit prevailed. As many expressed it, "The meeting was inspiring and uplifting." One could not go away from the meeting without feeling that he had received much spiritual strength and was better prepared to labor in the vineyard of the Lord. Brethren D. H. Zigler and ——— Kindig were with us from the Second District of Virginia, and added much interest to these meetings. Elders P. S. Miller and Chas. M. Yearout are to represent the district on the Standing Committee at Annual Meeting.

D. C. Naff, Clerk of D. M.

FROM HUNTINGTON, INDIANA.

April 21 the Brethren in Huntington enjoyed one of the best love feasts the congregation has held for several years. A number of ministers and laymembers from adjoining churches were present. About 135 were at the tables and at least twenty-five others could not be accommodated for lack of room. A large audience of people from the city were present to witness the services. Eld. L. H. Eby, of Ft. Wayne, officiated. The following day Bro. Eby closed a three weeks' meeting with this church, and it has proven one of the most successful series of meetings the congregation has enjoyed for some time. Sixteen precious souls were buried with Christ in baptism. Bro. Eby gave us a number of inspiring sermons and we feel the church has been greatly encouraged.

Sixteen months ago the writer came here to labor as pastor of the congregation and we rejoice to see what the Lord has done for this people in that time. There has been a gain of forty-two members, twenty-one by letter and twenty-one by baptism. Others are preparing to locate here.

The Sunday school has made rapid progress and the attendance now breaks the record of several years. Most of the recent converts were young people from the Sunday school and Christian Workers' band. We now have a membership of one hundred and fifteen. The spirit of consecration and loyalty to the church seem to be increasing.

At our last council, in the absence of our regular elder, Bro. G. B. Heeter, Bro. W. S. Toney presided. A committee was appointed to secure a speaker for another series of meetings, and arrangements were considered for repairing the parsonage. The writer was chosen delegate to Annual Conference, and Sister Cora Emley alternate.

This is a city of about twelve thousand souls and has fifteen organized churches with good house of worship. The Brethren have a large brick structure in the heart of the city, within two squares of five other large churches. With all church facilities, yet it is said about one-third of the population make no profession. The city is surrounded by a good farming country and there are in the county five other congregations of the Brethren, with a total of approximately 550 members. Surely the lines have fallen to us in pleasant places.

33 Marshal St., April 24.

Walter J. Barnhart.

STERLING, ILLINOIS.

Sterling church convened in council March 30, with our elder, A. C. Wieand, assisted by Bro. Ephraim Trostle, of Mt. Morris, presiding.

Four letters of membership were granted and one was received.

Bro. Ira F. Hoke was elected delegate to Annual Meeting, and Brethren Samuel Myers and Wm. Buchley to district meeting.

Visiting brethren reported all in peace and union.

Collection for Annual Meeting is to be taken last Sunday before Annual Meeting.

Brother Trostle remained with us over Sunday. He preached a very strong sermon on "Temperance" Sunday evening.

Bro. Suter, of Franklin Grove, was with us April 8. He gave us an excellent sermon on the prayer veil in the morning. It was very much enjoyed by the members.

We are very glad to report that Bro. J. G. Royer is now able to fill his engagement here at Sterling. He has given us good sermons both morning and evening. We have had meetings in the afternoons of April 15 and 22 for the purpose of increasing interest, attendance, etc., in our Sunday school. Bro. Royer gave us much helpful instruction along those lines. We hope to have a more wide-awake Sunday school as a result of them.

Our Christian Workers' services are well attended. Good interest is manifested.

Since council we have granted four more letters of membership.

Bertha G. Dutcher.

309 Sixth Ave., April 24.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Fitze-Spencer.—At the home and by the undersigned, near Westminster, Md., April 8, 1906, Mr. John U. A. Fitze and Miss Goldie E. Spencer, both of Carroll county, Maryland. W. E. Roop.

Kingery-Ulery.—At the home of the bride's parents, in Fyrrmont, Ind., by the undersigned, April 15, 1906, Mr. John H. Kingery, of Bringham, and Sister Laura E. Ulery, both natives. Jasper J. Cross.

Ritchie-Joseph.—At the home of the bride's parents, April 12, 1906, by the undersigned, Mr. William E. Ritchie and Sister Grace Joseph, both of Lima. S. I. Driver.

Schrock-Weaver.—At the home of the undersigned, near Middlebury, Ind., April 22, 1906, Mr. Cornelius I. Schrock and Miss Pearl E. Weaver. J. H. Fike.

Troyer-Shively.—At the home of the bride's parents, in Marshall county, Indiana, April 18, 1906, by the undersigned, friend Nathaniel O. Troyer, of Howard county, Indiana, and Sister Pearl Mable Shively, of Marshall county, Indiana. H. H. Brallier.

Weybright-Wymer.—In Hanford, Cal., 818 N. Redington St., at the home of Mrs. Wendling, April 11, 1906, by the undersigned, Bro. Herbert E. Weybright and Sister Sady F. Wymer, of Fresno county, California. Samuel Henry.

Weaver-Sherck.—By the undersigned April 15, 1906, at the home of the bride's parents, near Middlebury, Ind., Bro. Ira E. Weaver and Sister Della A. Sherck. J. H. Fike.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Bankert, Sister Anna Mary, nee Menthey, born in York county, Pennsylvania, died at her home in Astoria, Ill., April 14, 1906, aged 67 years, 7 months and 2 days. She was a faithful member of the German Baptist Brethren church. She was united in marriage, Dec. 31, 1860, to Bro. John D. Bankert, who with six children survives her. One child preceded her. Deceased was found in an unconscious condition and never revived. Funeral services held in the Astoria church by Brethren A. H. Lind and J. H. Baker; interment in South Fulton cemetery.

Fay A. Rohrbraugh.

Bushong, Catherine, born in Shenandoah county, Virginia, died at the Brethren's Old People's Home, Indiana, Feb. 26, 1906, aged 84 years, 10 months and 9 days. She was the daughter of Peter and Elizabeth Bushong. In the spring of 1859 she with her parents came to Indiana. She made her home mostly with her brother, Andrew Bushong. The first of September she was taken to the home. She was a member of the Lutheran church. Out of the family of eight children only two brothers and one sister are left. Funeral services were conducted at St. Johns Lutheran church by Mr. J. Wesner, assisted by Bro. Moses Smeltzer. Job 16:22. Interment at Miller cemetery. Florida J. E. Green.

Boysd, Sister Eliza, died at the home of her son Edward in the bounds of the Middle Creek church, Pa., April 14, 1906, aged 85 years, 7 months and 17 days. Her husband preceded her nine years ago. She leaves one son. Four sons and one daughter preceded her. She was a consistent member for many years. Funeral services at the Lichty Evangelical church by the writer, assisted by Bro. Isaiah Ferguson. Interment in the cemetery near by. Silas Hoover.

Dodd, Sister Lucy, died in the Mt. Joy church, Va., April 14, 1906, aged 54 years. Her sufferings were severe for about six months. She leaves a husband and eight children. Funeral by the Brethren in the Baptist church in Buchanan. Burial in the Buchanan cemetery. A. F. Pursley.

Eby, Sister Annie, wife of Bro. Samuel Eby, died at her home near Bird-in-hand, Pa., in the bounds of the Conestoga church, April 10, 1906, aged 68 years, 9 months and 9 days. She was the mother of twelve children. Her husband, four sons and three daughters survive. She was a devoted sister. Services at Eby meetinghouse, conducted by the brethren, from Eccl. 7:1, 6. Interment in the adjoining cemetery. Sallie Pfautz.

Eckman, Sister Alma Eliza, nee Barr, born in Montgomery county, Ohio, died at her home in the bounds of the Salimonic church, Huntington Co., Ind., April 13, 1906, aged 66 years, 5 months and 26 days. She was united in marriage, Nov. 28, 1859, to Jonathan Eckman. This union was blessed with three sons and three daughters, all of whom are yet living. Her husband preceded her in death twenty-eight years. She united with the German Baptist church in the early years of her married life, and remained faithful. Funeral services were conducted at the Lancaster house, by Eld. Aaron Moss, assisted by Eld. H. B. Wike, from Psa. 116:15. Millie Wike.

French, Bro. Andrew, died at the home of his daughter, Mrs. John Treaster, in Lewistown, Pa., April 13, 1906, aged 71 years, 4 months and 6 days. Interment in Spring Run cemetery. Services conducted by Eld. J. C. Swigart, assisted by John E. Kauffman of the Amish church. Text, Job 14:14. Cora Ruble.

Frantz, Sister Minnie May, daughter of Brother Samuel and Sister Susan Frantz, born in Clark county, Ohio, died at the home of her parents in Rockyford, Colo., April 17, 1906, aged 28 years, 3 months and 9 days. She was sick but a few days, but her sufferings were intense. She united with the Brethren church at the age of thirteen years and lived a devoted Christian life. She was church correspondent at the time of her death. She leaves father, mother, brothers and sisters. Funeral services were conducted by Bro. G. Nevinger, assisted by Bro. J. C. Funderburg. Text, 2 Tim. 4:6-8 and Rev. 14:13. Zoia Talhelm.

Fry, Isaac W., son of William and Phoebe Fry, born in Shenandoah county, Virginia, died at Middletown, Ind., Feb. 13, 1906, aged 78 years, 11 months and 9 days. He was a member of the Lutheran church. He came to Indiana in 1854. He made his home with Enos Lindamood since 1874. Services at the St. Johns church, conducted by one of his former pastors, Mr. Wesner. Interment in Miller cemetery. Florida J. E. Green.

Harman, Bro. David S., born in Dauphin county, Pennsylvania, died April 14, 1906, in the bounds of the Camp Creek church, Kosciusko Co., Ind., aged 84 years, 1 month and 11 days. He was married to Susan Bordner, of Crawford county, Ohio, Dec. 25, 1848. To this union were born six sons and five daughters. Two sons and three daughters received him to the spirit world. Four sons, two daughters and wife survive. He with his companion united with the Brethren church in 1855. Funeral by the undersigned at Stony Point, assisted by J. W. Shively. Daniel Wysong.

Hershberger, Sister Catharine, nee Snavely, died in the Salem congregation, Marion Co., Ill., aged 77 years, 6 months and 3 days. Deceased was born in Lebanon county, Pennsylvania; moved to Crawford county, Ohio, with her parents in 1847; was married to Henry Hershberger in 1848; moved to Illinois in 1866. She was baptized into the Brethren church in 1850 and lived a Christian life. She was anointed Jan. 29, 1906. She was the mother of nine children, eight living, of whom three belong to the Brethren church. Funeral services at the residence of her daughter, Mrs. Samuel Shanafelt, by Eld. J. W. Harshbarger, of Wayne county, Illinois, from Rev. 14:13 and 1 Cor. 13:12. Jacob Hershberger.

Kimmel, Jacob B., died in his home near Elderton, Pa., in the Plum Creek congregation, April 12, 1906, aged 64

years and 23 days. He united with the Plum Creek Brethren church about forty-five years ago, and was an active and consistent member, serving in the capacity of trustee till the time of his death. He was united in marriage to Sister Maria Shoemaker, of the Red Bank congregation, who survives him. He is also survived by two sisters, four brothers, three daughters and a son. His brothers and his children are all active members of the Brethren church at Plum Creek. The funeral services were conducted by the writer. Text, 1 Thess. 4:13. His body was laid to rest in the Elderton cemetery. Lewis M. Keim.

Livingston, Sister Susan, died at the home near Honey Creek, Ind., April 17, 1906, of cancer of the stomach, aged 80 years and 5 months. She was born in Fayette county, Pennsylvania. At the age of eighteen years she was married to John Sink. This union was blessed with three children. All with their father have gone to the great beyond. In 1865 she was married to John Livingston, who preceded her March 23, 1878. She came from near Clay City, Ind., to the home Sept. 17, 1904, where she remained until death. She was a member of the Brethren church for a number of years, and lived a consistent life. Funeral services at the Honey Creek church, conducted by Bro. D. F. Hoover. Text, 2 Cor. 5:1. Interment in Miller cemetery. Florida J. E. Green.

McDougall, Grace, daughter of Brother and Sister J. D. McDougall, died at the home of her parents, near Lewistown, Minn., April 13, 1906, aged 15 years and 6 months. Three weeks before her death she was baptized. Monday previous she was anointed. Sister Grace was a patient sufferer from the effects of quick consumption. Funeral occasion improved by the writer, from 2 Kings 4:26, last clause. The remains were laid to rest in the Brethren cemetery. D. H. Keller.

Miller, Bro. Martin F., died of rheumatism, near Saugerville, in the Sangerville congregation, Rockingham Co., Va., April 20, 1906, aged 55 years, 3 months and 1 day. He was the oldest son of Brother Joseph M. and Sister Anna Miller. He is survived by a wife, four sons and one daughter, mother, seven brothers and two sisters. His first wife and several children preceded him about ten years. His father also died nearly four years ago. Funeral services were conducted at Beaver Creek church April 21 by Eld. H. G. Miller. Text, 2 Cor. 5:1. Annie R. Miller.

Mohler, Sister Sarah, of Ephrata, Pa., was found dead in bed early on the morning of April 19, 1906, aged 59 years. She had been attending her duties around home on Wednesday as usual and her sudden departure was a great shock. She was an active member of the Brethren church for a number of years. She is survived by her mother and one daughter. The funeral services were held by the Brethren. Mazie Martin.

Nell, Geula Elizabeth, daughter of Charles and Sister Annie Nell, of Washington township, York Co., Pa., died of lockjaw March 28, 1906, aged 10 years, 8 months and 6 days. One week previous to her death she was helping her father to shell corn but her hand was accidentally caught in the sheller, which was the cause of the disease. She is survived by her parents and several brothers and sisters. Services at Mummers meetinghouse by Eld. C. L. Baker. Margie V. Wright.

Null, Mr. Samuel, of Reitz, Pa., died April 19, 1906, aged 81 years, 4 months and 26 days. Funeral services by the writer in Shade Lutheran church. P. J. Blough.

Snell, Bro. Geo. W., died at his home in Dayton, Virginia, of paralysis, April 14, 1906, aged 69 years, 2 months and 11 days. The deceased was a faithful member of the Brethren church for thirty-eight years. He is survived by wife, three daughters and three sons. Funeral services and interment at the Bridgewater church, conducted by Bro. W. B. Yount, from Job 16:21, 22, assisted by A. S. Hammock of the U. B. church, and H. A. Brown of the Methodist church. S. I. Bowman.

Peck, Abraham, of the Beaver Dam congregation, Ind., departed this life April 19, 1906, aged 81 years, 5 months and 16 days. He was married twice, both companions preceded him to the spirit world. In 1870 he with his second wife united with the Brethren church and lived faithfully. Bro. Peck was blind the last few years of his life. John L. Kline.

Rensberger, Emanuel, born in Kosciusko county, Indiana, died April 3, 1906, in Elkhart county, Indiana, Rock Run congregation, aged 46 years, 3 months and 21 days. Brother Rensberger united with the Brethren church at twenty-four years of age and lived an exemplary life. He was anointed a few weeks before his departure. He had been in ill health for the past ten years and a constant sufferer for three years. He is survived by his wife, one son and two daughters, his mother, four brothers and three sisters. Services were conducted by Eld. Hiram Forney, of Ft. Wayne, Ind. R. W. Davenport.

Swigert, Bro. John A., died in Shady Grove, Pa., March 30, 1906, aged 76 years, 7 months and 28 days. Bro. Swigert was one of our most earnest church workers and will be greatly missed. He served in the deacon's office faithfully for upwards of twenty-five years. He was married to Catherine Etter, and this union was blessed with six sons and six daughters. His body was laid to rest in Cedar Hill cemetery, Greencastle, Pa. Services by the writer, assisted by Eld. Wm. C. Koonitz in the Shady Grove church, from Matt. 25:21. Wm. A. Anthony.

Slifer, Bro. Esrom, died April 13, 1906, at the home of his daughter, Sister Gertie Gilchrist, aged 78 years, 4 months and 9 days. He was born in Frederick county, Maryland; married to Mary Summers March 8, 1849; moved to Montgomery county, Ohio, in 1852. He united with church in 1854. In 1855 he removed to Carroll county, Illinois, and in 1882 to Marshall county, Iowa. From there he moved to Bird City, Kans., in 1886. He was elected to the office of deacon in 1888 and faithfully discharged his duties until death. He was the father of twelve children, five of whom preceded him to the spirit world. Those living are all members of the Brethren church. He also leaves his faithful companion and youngest brother. Funeral services conducted by Bro. C. E. Wolf, of Ottumwa, Iowa, from Isa. 57:1. Remains interred in Fairfield cemetery, Kansas. C. H. Slifer.

Wygant, Israel, born in Pennsylvania, died near Huntington, Ind., April 17, 1906, aged 83 years, 7 months and 10 days. Although Mr. Wygant lived to a ripe old age he never joined any church, but always expressed his preference for the Brethren. Funeral at the White church by the writer, from Rom. 6:23. D. B. Garber.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 45.

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AROUND THE WORLD

FOR weeks there has been talk of a strike among the anthracite coal miners, and it was feared that people might have the experience of a few years ago repeated. The miners have fared well in recent years, and they were not all in favor of the strike. Besides, public sympathy was not with them as it was four years ago. The men were out for a month, and then upon the advice of their president, John Mitchell, decided to return to work. The decision was a wise one. A strike of this kind concerns not merely the strikers and their employers, but the public. Coal is one of the things that people must have or suffer inconvenience and hardship. One great trouble with many laboring men is that in good times, such as we have been having of late years, they do not provide for the seasons of depression and low wages which are sure to come. They live up all they get, and when the amount is decreased it is natural for them to object.

PEOPLE are beginning to feel the need of more religious instruction for the young, as was shown last week in New York, when a Catholic priest, a Jewish rabbi and representatives of six Protestant denominations united at a meeting to plead for a more thorough religious education of children. It is proposed that the public schools shall so arrange the schedule of studies that subjects of relative unimportance shall come on Wednesday afternoons, and that such students as desire it, or whose parents desire it, shall be then free to go to the churches of their choice to receive religious instruction without loss of public-school standing. It is a good thing that parents are awakening to the fact that it will not do to let children grow up without learning that they have a soul that needs instruction in divine things. The tendency of schools, from lowest to highest, is away from God and his Word. This tendency needs to be checked. Former generations did not thus neglect the highest interests of the young. Sometimes they went to the extreme; but their extreme was better than is that of to-day.

DE WITTE, who for some months has been at the head of the Russian cabinet, is now out of office and has been succeeded by his old-time political enemy. Some think the change means reaction, that since the revolutionary movement has not succeeded the government will be as despotic as it was formerly. It is likely that the grand dukes would like a return to conditions which were so profitable to them in more ways than one. But the czar seems really to desire to make some improvements and to have more of his subjects take part in deciding questions that concern the nation. Whether he will be strong enough to carry out his purposes remains to be seen. De Witte is probably the ablest man in Russia, and his absence from the government will be felt. It is not improbable that events will force the czar to recall him and allow him to direct the affairs of state during the period of change from autocracy to a form of government more in keeping with the spirit of the twentieth century. Russia needs a strong hand at the helm, for the days of violence and terror are not yet ended. The spirit of revolution by violence is not dead, not even sleeping.

COMMISSIONER GARFIELD'S investigation of and report on the oil companies revealed conditions which led President Roosevelt to send Congress a message in regard to it. The report finds that both secret and open rebates to the Standard Oil Company have existed all over the country. The discriminations by secret tariffs alone have aggregated seven hundred and fifty thousand dollars a year. Several recommendations are made. One is that the fee to oil or coal lands held by the government should be kept by the government. Another is that examiners under the direction of the interstate commerce commission should examine the affairs of a railroad as thoroughly as bank examiners investigate banks. These and other recommendations will be considered, and it is to be hoped that a way will be found to remove the evil in the company's business. Some of the leading oil and railroad men make light of the report and of the president's message concerning it. They probably overestimate the power of their money. The people are still the masters in the United States, and their will is law.

THE earthquake in California showed that dishonest work had been done in erecting the buildings of the Leland Stanford Junior University. The mission style of architecture had been selected. The missions have withstood earthquakes, and if the university buildings had been of massive stone construction as was supposed, they would have been but little injured by the recent shock. But what appeared to be massive walls consisted of a veneer of stone, covering rubble, chipped stone and cement. Six million dollars was paid for the buildings which probably did not cost the contractors more than half that sum. An effort will likely be made to punish those responsible for the fraud. The loss is a serious one, for no provision had been made for rebuilding. The university has a very large endowment fund to support it, but not to meet the present great loss. The men who are responsible for the ruin should, as far as possible, be made to pay the damage. It is a sad commentary on the spirit of the age, that half the money given to erect buildings to educate young men and women should be stolen, as was the case at Stanford University.

ONE writer thus calls attention to the progress made in a few respects in the past century: "Not a steamer on the ocean, not a railway on land, not a telegraph across the continent, not a cable beneath

the seas had mother earth in 1805. One hundred years later she owns over 18,000 steam vessels, 500,000 miles of railroad, over 1,000,000 miles of telegraph, and more than 200,000 miles of ocean cable. The world's international commerce, which a single century ago was less than \$2,000,000,000, is now \$22,000,000,000, and the commerce of the orient, which was less than \$200,000,000, now nears \$3,000,000,000." The past century certainly was one of vast material advancement. If the world had advanced as much in spiritual matters it would be a blessed place. But progress in the material and spiritual do not as a rule go together.

CHARLES FRANCIS ADAMS, great-grandson of the second president of the United States, has changed his views with reference to the negro since the time he put forth his efforts to have the race emancipated. He has visited Africa and seen the black man at home; and now he says: "Contact with the white race is necessary to keep the negro from retrogression. He has never invented anything, . . . nor has he voluntarily adopted anything except rum and firearms." There are many tribes of black men in Africa, and they are said to differ greatly from each other in some respects. Undoubtedly some of them are more nearly capable of self-government than others, but no one can tell when any tribe of them will be able to govern themselves. That is not the main thing for the white race to consider. What the negroes need is help—teaching—to make the most and the best of themselves. Let them receive justice, let them be given the training they need, let them be taught spiritually as well as intellectually. One generation will not be able to judge as to the capacity of the negro. The only right thing to do is to help him to reach the highest plane he is capable of occupying. If this is done it will be well with both races.

PEOPLE who buy eggs notice that there is a great difference in the size of them and that the kind they buy are not the largest, and sometimes they feel that they do not get the worth of their money. The Iowa legislature has passed a bill calculated to relieve just such people. The bill provides that a dozen eggs must weigh at least twenty-four ounces. The eggs ordinarily found on the market come short of this weight. It would not be a bad idea to buy eggs by the pound. Then the purchaser would get what is coming to him, which he fails to do when he gets seventeen or eighteen ounces of eggs for a dozen. No one would think of buying apples or potatoes by the dozen, unless they had been assorted and were practically of a size; and there is no good reason why eggs should be bought in this way if they fall below a given standard.

ARABIA has been considered the hottest part of the world and parts of Siberia the coldest. At Werchojansk a temperature as low as 69.8 degrees centigrade below freezing has been registered. But this has been matched by the Russian artist Borrisoff in Nova Zembla. During an excursion to the Straits of Matouchin he found in an explorer's cache a box containing two thermometers for recording maximum and minimum temperature. It is supposed that they belong to Hofer, the Austrian geologist who made an expedition to this spot in 1872. One of the thermometers registered fifteen degrees as the maximum and the other registered the minimum of seventy degrees below freezing. This temperature would be the lowest experienced there from the time the thermometers were left until they were discovered, a period of more than thirty years.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

TOWARD THE GOAL.

BY LOIS L. THOMAS.

Oh, rest for weary hearts,
Haven for storm-tossed souls,
Thy distant lights the marts
Of toil reveal.
And though they seal
Our anguished lips, we gaze,
With longing eyes, across
The unknown stretch of days
Darkened with fear.
Only by what has been
Do we the future read;
We dread the snares of sin,
And pain and grief.
And for relief
Oh, Father, let the lights
Shine clearly through the gloom;
We ask but this, then nights
Will not be long.
Though to the dust we keep
Eyes that desire the light
Of love's own glow, we reap
In heart that gift,
And praise we lift.
Oh, rest for weary hearts,
Haven for storm-tossed souls,
Shelter that a peace imparts,
Guide us to thee.

Harrod, Ohio.

RETIRE HUNGRY AFTER THREE FULL MEALS.

BY J. HARMAN STOVER.

A SHORT time ago my railroad connection, or rather disconnection, placed me in a city of eighty thousand people at 9:30 A. M., on a Lord's Day, to wait for an outgoing 4 P. M. train. To make the best of the situation, I quickly glanced over the church announcements in the morning paper and selected where I thought I might spend in worship the 11 A. M. hour. My selection happened to be one of the leading churches of the city. The building was superb; everything looking to convenience and comfort had been well considered in its construction.

When I entered Sunday school was well under way, but I was met at the door and politely escorted to the Bible class and seated comfortably. I thought here some of our own people might improve a little. For I have been in congregations of our Brethren where strangers were left sitting alone during the whole session, no one inviting them to come into the classes.

Instruction in the class was good, at least what I heard of it. The rest of the service was highly *entertaining*, because symmetrically theatrical. Communion was administered, but in a way so foreign to biblical instruction that to a spectator, such as I was compelled to be, it lost its sacredness in a measure and seemed to be a part of the routine performance that seemed to characterize the whole service.

Then came the collection and announcements. In this too I thought we as a church could improve. I watched closely and every one that I could see contributed except one. What I so much admired was each seemed to give as if it was as much his duty and privilege as it was to sing.

Then was played that most peculiarly inappropriate part, the solo. What there is in the solo as used in present day worship in some churches that inures to worship or service is beyond my comprehension: without articulate words, without melody, without rhythm, and destitute of the very spirit of worship, it has for its sole purpose, in my judgment, the vain entertainment of the human mind. I felt that the old colored preacher was about right who on introducing a distinguished solo singer of his congregation, not having the best knowledge of words, instead of saying, "We will now *enjoy* a solo," said, "We will now *endure* a solo by Prof. M——." The solo was not in keeping with true worship, but I

must confess that the seemingly get-rid-of-quick twenty-minute sermon was more in keeping with the solo singing. Whether there was something wrong with the service, or whether I was wrong, one thing I know, I went away hungry, *I was not fed*.

After lunch at a near-by restaurant, I sought out the Salvation Army barracks, hoping at least to hear the humble and destitute invited to the Savior. I was disappointed. It seemed to have been a gala day, given over to lauding the army and to commendations of certain ones in the company. I have often attended their meetings, but never saw so many things done that seemed so far from the true spirit of worship. The forenoon meal was anything but palatable, but the 3 P. M. lunch, served amid tooting horns, screeching violins, banging tambourines and beating of the drum, became decidedly nauseating. I went away unfed. *I was indeed hungry*.

Boarding the 4 P. M. train for a ride of seventy-seven miles, I broke my fast by reading the MESSENGER through, and felt more comfortable. I reached my destination at 7 P. M. and found I must wait till after church before I could get transportation nine miles across the country to the point to be reached. Invited to church, I went. The service throughout was in German. I did not understand a dozen words in the whole service. But their modest demeanor, their manifest earnestness, the modest but emphatic manner of the speaker, and congregational singing, all made me feel more as if I had really found true worshippers. I longed to know what was being said, but had to go away decidedly hungry in my spirit. *I was not fed!*

And I wonder if thousands do not turn away from garnished walls, showy pulpits and gilded worship with an aching void this world nor such attempt at worship can never fill. There is plenty of preaching, some praying and an abundance of song singing, but no food that nourishes the soul. Everywhere I go, in the hotels, on the streets, on the trains, I meet men and women longing for a deeper, clearer, fuller message from heaven—a better *menu* than is offered in popular Christendom with its legion of creeds and conflicting claims.

The common people deserted the established worship in the chapels and stood spellbound for hours while Bunyan with untutored lips and in the simplest dialect fed them with the bread from heaven. Where do we stand along these lines? Are we feeding or entertaining?

Odessa, Wash.

MY JOY.—John 15:11.

BY C. H. BALSBAUGH.

THERE is nothing so deep, so difficult, so glorious as to be filled and sustained by the very joy that constitutes the essence of God in the flesh. There is not a more heavenly spectacle on earth than to see a soul, in deep trial and suffering, cut off from earthly comfort and hope, rejoicing in the Lord always. Philpp. 4:4. This is the mystery of martyrdom. The sword and the cross and the fire do not extirpate but animate this joy. The unregenerate cannot experience it. When Christ "was made sin for us," he felt a momentary eclipse of this joy. 2 Cor. 5:21; Matt. 27:46. As our substitute he felt as though the sins of the human race were his own.

There is nothing I am better acquainted with throughout the Brotherhood than the sorrows and heartaches of the saints. There is nothing in which I have greater delight than to try to awaken in such hearts the joy of Christ. What made Paul so emphatic when he wrote Philpp. 4:4? Is not this repetition urgently needed to-day? Always. Not a word in the Christian vocabulary demands profounder study than this. There is only one way in which Christ's joy may be repeated in us, and be full. Christ himself is our life, and that which he brought into the flesh and manifested while here becomes our birth-right and eternal inheritance. The *sabacthani* of the cross belongs exclusively to Christ. He was "a man

of sorrows, and acquainted with grief" long before he reached Calvary. Isa. 53:3. But in all his heartaches he was filled and sustained with his conscious identity with the Father.

This is the blessed secret of the Christian life. "To me to live is CHRIST." Philpp. 1:21. Our joy is full in the midst of the most depressing circumstances, because it is Christ's joy, begotten and maintained by the Holy Ghost. The same Agent that brought the second Person in the Godhead into the virgin Mary will bring Christ into every soul that has faith to receive him. Reason must stand aside and say, "Be it unto me according to thy word." Luke 1:38. If we are crucified with Christ, and our life is hid with him in God, our joy will be full. Gal. 2:20; Col. 3:3.

If we sin, then sorrow comes, and condemnation, and joy will not return until we repent in dust and ashes and give ourselves anew and unreservedly to the claims of the cross. Our affections belong to Jesus. Col. 3:1, 2. Our thoughts must be brought into captivity to the obedience of Christ. 2 Cor. 10:5. Our words must all be weighed in the balances of eternity. Matt. 12:36. It cost Christ his life to make his joy ours; and if we would share it, we must share his willing, joyful sacrifice on Golgotha.

Truly, the saints are a peculiar people. 1 Peter 2:9. They rejoice in tribulation, because sustained by the hope of the glory of God, and the certainty of the indwelling Christ. Rom. 5:2, 3; Acts 5:41. My joy in you is a personal reality. John 14:20. Without controversy great is the mystery, but the fact remains, and "we rejoice with joy unspeakable and full of glory." 1 Tim. 3:16; 1 Peter 1:8. Our joy is full, and it is the fullness of God. Eph. 3:17, 18, 19. Humanity enshrining Deity is salvation. Without this the name of Jesus Christ would never have been known in heaven nor on the earth. He is the First-born among many brethren. As the First, so are all that follow. Rom. 8:29. As he is, so are we in this world. 1 John 4:17.

What is the joy of Jesus? "I delight to do thy will, O my God." Psal. 40:7, 8; Heb. 10:7. That will took him to Bethlehem, to Gethsemane, to Golgotha. So great was the strain that he cried out, "O my Father, if it be possible, let this cup pass from me;" but in the joyful anticipation of a multitude of redeemed souls which no man can number, he said, "Nevertheless, not as I will, but as thou wilt." Matt. 26:39; Rev. 7:9, 10. What took Jesus out of his Father's bosom into a nature a little lower than the angels, and into a position which for humiliation and derision was never exceeded? Psal. 8:4, 5; Matt. 8:20; Philpp. 2:7, 8. The joy of saving lost souls, and glorifying God, and making eternity resound with the Alleluias of redemption. The joy of holiness, the joy of love, the joy of sacrifice, the joy of bringing righteousness and peace to millions of souls forever and ever; this is the joy of Emmanuel, and of this joy he wants us to be full. Do we realize our high calling in Christ Jesus? 1 Thess. 2:12; Philpp. 4:13. Let us repeat, in heart and life, the apostle's life motto: to me to live is CHRIST. Then the family will become the soul-training institution for eternal glory. Then the Sunday school will be its faithful and efficient auxiliary. Then the ministry will indeed be as though God did *beseech* the people by us. 2 Cor. 5:20. Is this the witness we bear for Jesus? Is this the spontaneous and daily outburst of our consciousness? Is our joy full and is it the joy of Christ?

Union Deposit, Pa.

STRANGE CREDULITY.

WHEN Napoleon Bonaparte was once listening to a very improbable story, related by Marshal Duroc, an avowed infidel, who protested that the story was true, the emperor quietly remarked: "There are some men who are capable of believing everything but the Bible." This remark finds abundant illustration in our age. The capacity of some persons to accept any theory of the physical world except that which makes God its author is simply boundless.

The Ministerial Problem

By GALEN B. ROYER

The Author kindly asks that the readers reserve the forming of opinion and criticism until the last article is read.

- I. The Condition of Our Ministry.
- II. The Need of the Church.
- III. Why are not More Ministers Called?
- IV. The Kind of Minister the Church Needs.
- V. The Church's Part.
- VI. The Minister's Part.
- VII. Some Suggestions Looking Towards Remedy.
- VIII. The Real Difficulty and Its Remedy.

VIII. THE REAL DIFFICULTY AND ITS REMEDY.

HAS the church belittled the ministry so that herein lies the secret of the whole problem? Strange question. But let us observe a little.

Nothing is more common in life than that both saint and sinner jest in some manner or other about the most sacred relation among men,—the marriage state. Need there, then, be any surprise if in stepping into the realm of spiritual things we find saints, yea, even those who would think themselves least guilty, having their hands stained with belittling the ministry?

You have heard mothers in Israel say, "Oh, save my son from being a minister! The life is so full of deprivations, and the preacher gets so little for his services and must shift along so poorly that I never want him to be called to that work." Or, "My daughter may marry most any man just so he is not a minister," and then the mother recounts similar reasons. Have not fathers argued something after this manner? "No, I do not want John to be a preacher. He can do better than that. He is born a money-maker, and I want him to be a — and make money to help keep the preacher. A preacher is all right, but he must live on so little that my son shall never be a minister." Or a company of young sisters are together and some one drops a remark that calls forth the reply, "No, save me from being a preacher's wife. He cannot have many things I would like to have in life. And then a preacher's wife has a hard row to hoe, looking after affairs in the absence of her husband who is gone so much." Yea, even to the writer's utter surprise, a gray-haired bishop in writing on this ministerial question referred to that large class of preachers who do not receive a stipulated support as "tramp preachers," indicating the beggarly condition of their lives.

Such sentiments escape the lips and pens of well-meaning members of the church, members who are devoted enough in other particulars, perhaps secretly counting themselves among the "pillars" in the church.

But look at the sentiments expressed by these three classes. "Deliver my child from such misfortune!" "Save me from such a life of privation!" rings in them all. These very sentiments have taken hold of the entire congregation in some places, and the membership have banded together against holding elections. The writer knows of churches which for this very reason,—not wanting to assume the responsibility of the ministry,—have not had an election in ten years.

This belittling, however, does not stop with parents and their children. The whole church is guilty of the same thing. What is it but belittling the ministry when a church asks a man to preach and does not make good the loss of time and expense he has been to in doing that preaching? What else can it be but belittling the ministry when any organization within the church asks a minister whose time and labors are worth at least three dollars per day in his home to provide for his needy, large family, to go out and hold meetings, paying him \$1.50 per day and expenses for actual time on the field? Perhaps some of the readers will at once think of some district mission boards who are trying to do just such things. But stop! Do not lay the blame on those boards. They are offering not what they know the minister's time is really worth to himself and family, but what the district, whose servants they are, will stand for. It is the WHOLE DISTRICT composed of too many members willing to belittle the ministry, which is

guilty of thus bringing the work of the Lord into such disrepute.

There is no greater injustice and more thoughtlessness, if not heartlessness, manifested in any part of the church's work than is expressed in the sentiments of the good deacon who once prayed, "Lord, if you will keep our preacher humble we will see that we will keep him poor." Members are not satisfied with a year's labor in their business if they have not made a living and laid by in most instances a thousand or more. Yet these same members want their missionaries and ministers to live on a bare support and the scantiest comforts possible. Not until the people see to it that the preacher fares as well as they themselves have they shown the real spirit of brotherly love to God's servant. This helpfulness, however, should be voluntary as much as is possible and not a matter of bargain.

Lest I be misunderstood at this point, another phase of this question must be mentioned. From different parts of the Brotherhood come sentiments that a supported or salaried ministry will settle the question of ministerial supply and distribution. Whatever of right there is in proper compensation, and however important it may be to every minister, the matter of support or salary is one of the farthest from settling this question of supply and distribution.

For a moment investigate the conditions in other Protestant denominations, and what is the situation where salaries are the biggest? Is the question of supply settled and is the distribution satisfactory? For the last two years and more religious papers have had some strong articles bearing on the danger of the next generation being without a properly qualified ministry. The theological schools are decreasing in attendance; the Bible departments of other colleges have such small numbers that the few become the butt of ridicule. Now this condition obtains where salaries are the largest, church buildings the finest, and all the learning of the world is at the command of the clergy and the sons of prominent, wealthy church members.

Whatever lack there has been in times past on the part of the Brethren in not making proper compensation, this is not the real difficulty, as it is not in other churches struggling with some phases of this same question. Let a quotation from Prof. Matthews in the Chicago *Standard* speak for other denominations as well as outline forcibly how he looks at this same question:

"The office of the minister as such demands rehabilitation in the mind of the church. You can get good men to suffer privation, actually to be heroes and indeed martyrs, where there is an opportunity to accomplish something; but you can not get good men to sacrifice themselves for a cause they are practically told is not sacred. The church that belittles and mistreats its leaders; whose members do not desire their children to become pastors; whose attitude towards its pastors is niggardly, critical, and unappreciative rather than respectful and cooperative, is simply practicing suicide. It will get men, but it will get men who are ready to submit to such treatment. . . . The revival of interest in the ministry will have to begin in the revival of respect for the office which the minister holds. You cannot turn a prophet into a hired man. . . . Give his office the honor it demands—I will not say the salary it demands—and the question of the ministerial student will be solved. But the church will not get the men it needs until it holds their office sacred and desirable."

Let another spirit than the belittling one take hold of the church. Instead of fathers saying before their

sons or about them, that they should not be called, let these same fathers pray earnestly that their sons be favored with this holy office of service, privation and self-sacrifice. Instead of saying the sons are naturally adapted to making money, and therefore they should make money and some one else preach, let these fathers conquer their own pride and ambition until they can say, "Though John is a natural born money-maker, I want him to bring that 'natural man' under subjection and be a minister of the Gospel." "What! is it wisdom to take a man out of his natural bent?" asks some one. Yes, every time when that taking is for the honor and glory of the Lord and the advancement of his church. It is wrong the whole way through that a man to be a successful and powerful minister must have no gift of money-making; or that because he is a money-maker he is excused from the work of the Lord in preaching. Let the money-makers be preachers, bring all their tact and talent into the pulpit, consecrate their all to his service there, crucifying the desire to make money and take up the better work,—to seek and to save that which is lost,—and they will be at least twofold more powerful as preachers than the men who could not make money and took up the ministry as the next best thing. This is true for the reason that the more one conquers the "natural man" within himself the more power he has with the Lord. Jesus met every phase of the natural man in three princely temptations of the wilderness, and came down "in the power of the Spirit" simply because he had conquered. And when the membership will awaken to this view of life and duty there will be no lack of prophets in Israel who will cry aloud and spare not.

Furthermore, instead of mothers weeping regrets because their sons are called, and sometimes discouraging them after they do their best in the work, let there arise in the church hundreds and thousands of mothers who, Hannah-like, go to God in prayer, saying, "Lord, let thine handmaid, if it please thee, be given sons that they may be given back to thee for the service of thine only dear Son in world-wide evangelization."—indeed sons sought for the Lord's sake, the preparation of whom is begun before birth in a holy life and godly desire, and after birth cradled into their very being even until manhood. Such a course would in the next generation bring forth a band of preachers of righteousness who would have power with God such as has not been witnessed since the days of the early church fathers. Reader, did it ever come to you that the greatest men of the church since the days of the apostles are found as sons and grandsons of the mothers who received the powerful influence of the Spirit immediately following the days of Pentecost; mothers, too, who asked God to give them sons that they might rear them to testify for Christ and earn a martyr's crown? In what striking contrast are the desires of these early mothers compared to the ones generally expressed by mothers of to-day. And this grows more striking as one thinks how strongly the Brethren claim to be apostolic in practice.

Dear young sisters, you perhaps little realize how much your words of disparagement about the burden of the ministry have caused young brethren to "become worldly" so as not to be called. You need not be told what would be the effect if there quietly went out from your lives the spirit of sacrifice and service, "to be meet for the Master's use" wheresoever he calls you, and in such a way that any suitable brother would find in you a proper helpmeet in spiritual things at least. In carnal conflict men old and young fight till the death for their homes and loved ones. Modern history is full of the noblest heroism of that kind. But I tell you, when the sons of God feel that by their side stand daughters of God more noble than earthly ones, because of their faith, there will be no sacrifice too great, no hardship too hard to bear, no privation too severe to endure for the Lord Jesus' sake. On the walls of Zion men will flock almost without number and engage in the conflict manfully.

Verily, the day of heroic faith is gone by, simply because the church has made of none effect the highest office in her gift. It is after the carnal man; it is

of the world. We may have sinned unthinkingly; but sinned we have. God forgive us all.

Then when we are forgiven, let each one take up the better life anew. Let due honor be paid the faithful men in their callings on Zion's walls. Let the church stand behind them or by their side, holding up their hands. Then will young men find their way into the ministry without delay. Then will the efforts of the weakest minister be appreciated and his best qualities developed. Then will the fathers in Israel not retard the progress of the younger men. Then will the minister not seek ease in Zion, but the hard places to testify for Christ. Then will there arise a generation of preachers with more power with God than had our fathers. The power of the Spirit will be abroad in the church. The world will see a great light. Ministerial supply will be ample, for even laymembers will be humble yet faithful witnesses in the world. Then there will be such distribution as will be effectual, and none will lack.

That I may not be misunderstood, briefly this is what I have sought to press in these articles: 1. That all are to blame for a lack of ministerial distribution, and hence every one should seek reform in himself first. 2. That there is room for improvement in the matter of remuneration for services rendered by our ministers, but it should be done as much as possible on the basis of labor rendered first, and trusting God for such comforts as he deems best to send for it. 3. That in this reform movement herein discussed, the ministry must lead,—must suffer even until it is grievous to the flesh,—for in no other way are true reforms brought about. 4. That there are many phases of our church life that are auxiliary to this one great question, some of which, if improved, would greatly lessen the difficulty now shown in this problem. 5. And lastly, when the office is honored as it should be, and every member longs to do more for the sake of the Gospel, all other phases of the question will settle themselves.

Elgin, Ill.

TRAFFICKING AT ANNUAL MEETING.

BY JAMES M. NEFF.

INSTEAD of simply saying amen to the good things which other brethren have been saying on this subject, I suppose that justice to the facts in the case would require that a part of what I say should be of the nature of a confession. During the last fifteen years I have been absent from but one Annual Meeting, and at most of these meetings I have had more to do with the jingling of the coin than simply paying for meal tickets, lunches and orange cider. Sometimes I sold books for the Publishing House, sometimes I sold books on my own account and sometimes I sold subscriptions to the Annual Meeting daily, and so from experience I know something of the influence of this traffic upon those engaged in it. I know that the average man cannot count money (especially if he is counting it to himself) and at the same time be taking deepest draughts of spiritual things. Often while many another poor brother staid at home because he could not afford to go, I went to the Annual Meeting because I could not afford to stay at home. Or again, even when the interests of some business in which I was engaged did not require that I go, I found it necessary to do some such work while at the meeting to defray the expenses of the trip. Of course I have found arguments all along that have been reasonably satisfactory to my conscience. In my case it was often either to engage in something of this kind while at the meeting or stay away from it; and I can even yet say that I have enjoyed considerable spiritual benefit from these meetings in spite of the hindrances mentioned. Then again the business carried on by the Publishing House at the place of Annual Meeting and the conduct of an Annual Meeting daily are considered necessary to the convenience of the delegates and the success of the meeting. And this latter consideration renders the lines of business last named entirely legitimate and proper in the minds of most of our people. But I am inclined to the view

that we often make a distinction where there is no difference. My experience is that counting cash in the MESSENGER office, post office or the office of the conference daily is as inconsistent with the spiritual enjoyment of a service in the tabernacle as is looking after some private business just outside the grounds. I have never found it in me while engaged in any of these lines of business provided for by the committee of arrangements to condemn the brother who was selling clothing or lemonade outside the gates.

The fact is, we need to keep on agitating this question till we are able to make improvement all around. The financial side of our entire conference arrangements is being given too much prominence. Each committee of arrangements vies with its predecessors to make the present meeting the greatest financial success, and this is made so apparent often by the prices charged for accommodations that nearly every one in attendance gets a little more of a rub on the mercenary side than is conducive to the highest spiritual enjoyment. Contributing to this is the keeping of post office and meal ticket office open on Sunday, which is not necessary. All this business activity tends to encourage the brother who has a business of his own to get busy with it while he has such a good opportunity.

This year 1906, when we are all thinking about it, is a good time for us to inaugurate a general reform. Let all who go up to Springfield this year go praying as they go, let those who stay be praying where they stay, and when the day of Pentecost is again fully come, with all our hearts wholly and with one accord turned to the Lord, mayhap he will pour out upon us such a fulness of blessing as shall mark an epoch in our history and give us a power for the accomplishment of his purposes in the world such as we have never had before.

Lake Arthur, New Mexico.

ACCEPTING THE LORD UNDER DIFFICULTIES.

BY J. S. FLORY.

It was nearly forty years ago, while I was holding a series of meetings in Greenbrier county, West Virginia, that the following incident took place. A young lady living in the neighborhood became much concerned in regard to her soul's salvation. When her father heard she was under conviction he was very wroth and told her if she joined in with those people he would at once go and kill himself. Her mother was not living and she was keeping house for her father and brother. Her brother told her she could do as she pleased, but under no consideration would her father give his consent.

On Sunday morning before the hour of service she came to the house of Bro. Frantz, where the meetings were being held, and sought advice from me as to what she should do. I gave her the best advice I knew and told her to "take it to the Lord in prayer." She walked away weeping bitterly. I noticed she went upstairs. I had no doubt but what she was seeking a closet where alone she could seek in secret the Lord's help in this trying hour. Some other one had sought his closet and pleaded her case before the bar of God's mercy. *The battle was on*, and who should come out conqueror—the Lord in his saving might or the adversary with his cunning devices?

As she came out into the yard where I was sitting reading, one glance at her tear-stained face was enough, *I knew she had conquered*. I shall never forget her words declaring her decision. Said she with cheerfulness of voice: "I have decided to be baptized to-day if you will take me. My father cannot save me, but my Savior can." That settled the matter with her and my purpose. As soon as her associates found out she intended to unite with the church that day they filed strenuous objections on account of her feeble bodily strength. They said she had lung trouble, and cold water would be death to her. I did what I could to allay their fears. I told them people near by she was "buried with Christ in baptism" and arose to a newness of life. In the evening she said

she never felt better in her life. It seemed a turning point not only in her spiritual life but also in her physical, as is often the case, because a satisfied mind is one of the things conducive to good health. Then to live soberly, righteously, temperately, and free from rioting is surely good for the temporal body.

Many years after I learned she was living a devoted life in serving the Lord and was respected by all her friends and associates.

Naturally the reader will have a desire to learn what her father did. He did not know for some time after it occurred that she had taken the step she had. He was eccentric and no one cared to inform him. However, some years afterward he did commit suicide, no doubt the result of harboring such a wicked thought,—not by any means on account of his daughter becoming a Christian. But when once the tempter gets such a *seed thought* in the mind it will continue to grow unless the evil thought is eradicated by the good Spirit.

Los Angeles, Cal.

HONESTY.

BY NOAH LONGANECKER.

WHAT a lasting amount of good in the familiar maxim, "Honesty is the best policy"! True, policy without principle is not honesty. An honest man does right from principle, and not from mere policy. "He that walketh uprightly walketh surely." While there is a great cry of dishonesty in this age, yet there are many who do justly, and love mercy, and walk humbly with their God, from the principle of right. *Right, not might*, is their inner and outer life.

What Sunday-school teacher failed to impress this truth on the minds of his pupils on November 12, 1905? The great amount of wealth that was entrusted into the care of twelve priests in their long journey from Babylon to Jerusalem, afforded an opportunity for a dishonest Judas, seldom excelled. But every ounce was preserved inviolate. Who, in the face of such a lesson, will presume to say there are no honest men living? In the lesson of yore, entitled, "Honesty Rewarded," many seeds of honesty were sown that may be even *now* maturing. So of the above Bible lesson.

Cook gives the following: A young man in business was entrusted with a large amount of money. He failed in business. If he would have used about one-fourth of the funds of *trust* he could have saved himself from making an assignment. But honesty prevented him from such an act. He ascribed his victory to the aforesaid Bible lesson. We briefly referred to Cook's illustration in our own words. No wonder that the officers of the First National Exchange Bank of Traceyville sought Herrick Townsend for cashier of said bank!

Judas Iscariot pretended to be honest, but it was only for policy; hence hypocrisy in the extreme. He was not honest. He did not walk surely. He fell. Not from state, or condition; but from office. The eleven apostles were honest. The seventy disciples were honest. True, there were some in the early Jerusalem church who were not honest; hence *justice, mercy, and humility* were wanting. Seven *honest* men were selected to settle the difficulty that was the outgrowth of dishonesty.

In the parable of the sower Christ says, "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Here we see the stress Christ places on an honest heart. Again, we see that Christ looks at the heart. Honesty of heart is what Christ demands. The Bible places a high value on honesty. Why should not the church of Christ labor to excel in honesty? We certainly need a revival of the Christian religion, which is always followed by honesty and truth. That wonderful exhortation in 1 Tim. 2: 2 is given, "that we may lead a quiet and peaceable life in all godliness and honesty." How many of us feel the need of living an *honest life*, when we make the supplications, prayers, intercessions, and giving of thanks, referred to in said exhortation? Do you? Do I?

Honesty is seldom "the missing link" of our profession; but how often is the link missing in our practice! We should be as honest in our practice as we pretend to be in our profession. "Providing for honest things, not only in the sight of the Lord, but also in the sight of men" is God's rule. God and all men make much allowance for us when they know we are honest. There is a shade of dissimilarity between hypocrisy and dishonesty; but in the main there is a great similarity between the terms. In the last discourse that Christ preached in Jerusalem before his crucifixion he eight times said, "Woe unto you, scribes and Pharisees, hypocrites!" The proverb says, "The first step toward greatness is to be honest." How much does the world frown on us and the cause we profess, if they doubt our honesty!

Hartville, Ohio.

"BE COURTEOUS."—1 Peter 3:8.

BY JOHN E. MOHLER.

"Be courteous," is Peter's command. The Holy Spirit directed it. It is as much a command as the Christian salutation, or baptism.

And yet why is it that this is so often lightly regarded, or entirely disregarded while they are esteemed so highly? Is it not so? Have you not noticed it? Or have you not thought of it at all? If you have not, that is conclusive evidence that the command, "Be courteous," is more lightly regarded than the other commands mentioned, for every member of the Brethren church has thought seriously of the others until they are almost a part of himself.

How many of you glibly quote, "He that offendeth in one point is guilty of all," having in mind a certain list of commandments, and at the same time openly violate the command, "Be courteous"? I am not innocent, and I dare say you are not. And I have often thought how prevalent is disobedience to this command, or its neglect, in our own church.

I thought of it when a minister in a certain state district had spent years serving the district as a city missionary, and reported in the MESSENGER that he had to quit the mission to earn a living, as he already had had to borrow upwards of one hundred dollars to meet his personal expenses. And yet not a word appeared from the district expressing its appreciation of his sacrifice. Now was there any courtesy in that? Was not the whole district guilty of disobedience to the command? And when that same brother, after a few years of retirement, presumably to better his financial condition, is now again serving the same district, in the same city, what word of appreciation do you hear for his self-sacrifice renewed? None! Is that being courteous?

And we wonder why younger brethren shrink from the ministry! And we talk of how the church needs a Paul in her midst again! But what good would the spoken words of a present Paul do when we will disregard the blood-sealed words of Peter who liveth forevermore?

I thought of the command, "Be courteous," when a part of our Brotherhood was tickled by the compliments of the governor of Pennsylvania. It was nice to be patted in that way, wasn't it? And yet, would it not have been common courtesy for us to have responded, showing our appreciation of the good things he had done in his office, as governor? Was it done? Why not? "Be courteous."

I thought of the command when that Methodist gave you a slap on your back, and said, with unfeigned heartiness, "I like the simplicity of your people!" You failed to respond, didn't you, by saying, "I like the way you Methodists push into new fields and plant churches where there are none." And yet would that not have been only courteous? Considering also that they often open the way where we follow.

I thought of the command, when it was proposed at Annual Conference to commemorate the founding of the Brethren denomination by a special program in 1908. I wonder if, were those early Brethren among us, the conference would have taken action showing

our appreciation of their Christian integrity and sacrifices in founding it. Surely it would have been only courtesy to have done so. And because they are gone before, do we regard them as dead? And is it not worth while enthusing the younger generation of the church, and rekindling our own church patriotism, by special services showing our appreciation of the deeds done so long ago? Would not such a course "be courteous"? And is not a failure to take any action really prompted by a spirit of indifference, rather than of courtesy?

You will think of other ways in which is disobeyed the command to "be courteous."

Now, I know we are commended among ourselves for being a plain-spoken people. We do not varnish our lives, and we are usually straightforward in our words. We are not noted for saying a thing is nice when we think it is ugly. We may even take a certain pride in speaking from our hearts.

I would not have this manner changed, for an instant. I find no fault with our speech. I believe we usually do as our hearts prompt us. But this makes a lack of courtesy in words all the more frightful. For if there is no courtesy shown in our words, it is a sure index that courtesy is absent in our hearts. Then disobedience of the command is from the heart, and not from mere neglect of courteous words.

Then how we are condemned!

But if our hearts have the spirit of courtesy in them we must at least try to express it in words, if we would heed the command, "Be courteous."

Blaney, Mich.

ANNUAL MEETING QUERIES.

We have already published more than a dozen papers that are to be considered at the Springfield conference. Others have come to hand since, and will be found below:

India.

The First District of India asks Annual Conference to allow the missionaries to vote at the district meeting.

Answer.—All the missionaries in India appointed by the General Conference shall have the right to vote at the district meeting.

Northern Iowa, Southern Minnesota and South Dakota.

We, the sisters of the Grundy County church, knowing that the Brethren in the beginning of our church gave the sisters the same privilege that the brethren enjoyed in acknowledging Christ as their head in the breaking of the bread and passing the cup, as they were commanded, "This do in remembrance of me," Luke 22:19, and we sisters, seeing that we have made the same covenant with God in Christ Jesus that the brethren have made, petition Annual Meeting, through district meeting, to grant us the same privilege in the breaking of the bread and passing the cup that the brethren enjoy in fulfilling the Word of the Lord. 1 Cor. 10:16. (Passed by Grundy County church.)

Passed to Annual Meeting.

Southern Indiana.

The Pyrmont church, feeling the need of a more suitable lesson leaf for the use of our Sunday schools, ask Annual Meeting, through district meeting to authorize the publication of a leaf containing two lessons: the lesson of the present Sunday and the lesson of the following Sunday, with notes.

John L. Wagner, Clerk.

Passed to Annual Meeting.

First District of Virginia.

Whereas, the work of the committee of arrangements at our Annual Meetings is a very important work, and, whereas, it is of general interest to our Brotherhood that the management devolving upon said committee should be the very best possible, and, whereas, men with experience would be much better suited and have many advantages over those with no experience as committeemen, now, therefore, will this district meeting ask the Annual Meeting of 1906 to appoint a committee of three brethren, one each from the eastern, middle and western divisions for such a term of years as may seem best to Annual Meeting? The duties of said committee to be:

1st. To assist the district in which the meeting is to be held in deciding upon the most suitable location, the number and size of buildings and how to be prepared and fitted up for use.

2nd. To appoint, organize, instruct, etc., the district

forces to be used in the various departments during the preparation of, and during the progress of the meeting.

3rd. To arrange with the railroad companies when possible for commissions on tickets, sold on account of Annual Meeting.

4th. To supervise and direct the entire management of the Annual Meeting incumbent upon the committee of arrangements.

5th. The district where the meeting is held to bear all expenses of the committeemen and to pay them for their actual time employed, such an amount per day as may be decided upon by the Annual Meeting.

Answer.—By district meeting: Request granted. Sent to Annual Meeting.

Northern Illinois and Wisconsin.

(From Elgin, Ill.) We ask the district meeting of Northern Illinois and Wisconsin, to petition Annual Meeting of 1906, to appoint a committee of three to draft and offer for adoption a plan that will enable the churches of the Brotherhood hereafter to elect all ministers and deacons by the majority of the votes cast.

Answer.—Northern Illinois and Wisconsin does so petition. Sent to the Annual Meeting.

Southern Ohio.

We, the members of the Wolf Creek church, ask Annual Meeting, through district meeting, to have Art. 19 of 1874 reconsidered, and grant a church the right, when a member resides in her territory six months, refusing or neglecting to present a letter of membership, and violates the precepts or principles of the Gospel, as understood and defined by the Brotherhood in her Annual Meeting, to investigate and try the case.

Sent to Annual Meeting.

Middle Pennsylvania.

Inasmuch as there is great inconsistency and much trouble and dissatisfaction in our beloved Brotherhood because of a growing dissatisfaction with Annual Meeting's rulings as pertains to the dress question, Therefore we, the Clear congregation, of Middle District of Pennsylvania, do petition Annual Meeting, through district meeting, so to change or modify her decisions as to remove the dissatisfaction and bring about a condition of things that will maintain the principle of plainness and preserve more union and harmony and consistency in our beloved Fraternity.

Answered.—This district meeting approves the request. Passed to Annual Meeting.

California and Arizona.

We, the Los Angeles church in council meeting assembled, petition Annual Meeting, through district meeting of California and Arizona, to locate the Annual Meeting of 1907 in the District of California. Sent to district meeting of California and Arizona.

Passed by district meeting and sent to Annual Meeting.

Northwestern Ohio.

We, the members of the Poplar Ridge congregation, of the Northwestern District of Ohio, in council this tenth day of March, 1906, ask Annual Meeting, through district meeting, to prohibit the sale of ice cream and all luxuries on Annual Meeting grounds on the Lord's Day as we believe it would save the Brotherhood many hurtful criticisms, and is also in accordance with the Gospel.

Answered by district meeting.—Whereas this question has caused much grievance and trouble in local congregations, therefore we decide that the committees of arrangements of future Annual Meetings shall prohibit on the Lord's Day the sale of ice cream, candies, peanuts and such other things as in their judgment are not necessary.

PATIENCE.

PATIENCE is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues; she bridle the tongue, refrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the church, loyalty in the state, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful and invites the unbelieving; she adorns the woman and improves the man; is loved in a child, praised in a young man, admired in an old man; she is beautiful in either sex and every age.—Bishop Horne.

SEEKING GLORY.

BY D. E. CRIPE.

Jesus says: "He that speaketh of himself seeketh his own glory." John 7: 18. He states a principle that is true in life, that the man who speaks about himself is seeking for himself glory or honor of man. It was one of the sins of the Pharisees that they sought the praise of men. As it was wrong for them to seek their own glory, it is likewise wrong for Christians to do so.

There is nothing more common than for a man to speak of himself. No doubt this is often done innocently, from the force of habit, without any conscious desire to seek glory for himself. Perhaps he speaks of himself because his heart is more full of self than of anything else, and out of the "abundance of the heart the mouth speaketh." However, men whose business it is to proclaim the Word of Truth ought to have the heart so filled with the divine message that there would be little room left for self, and then there would be little necessity to seek their own glory by speaking of self. As proof of the truth of the statement of Jesus, it will be noticed that a man very rarely says that of himself which will humble or humiliate him in the eyes of others, but will tell that which is intended to give them a good opinion of him.

We often see this in private conversation. A man is much interested in telling about himself, his experience and his work, but says little about the work of others, and does not even manifest much interest in hearing about it. A company of brethren, some of whom were strangers to each other, once passed a day together in conversation. Among them was a minister with some local reputation for ability. He occupied much of the time in telling of his various experiences in church work. When anyone else talked, and even when scriptural subjects were discussed, he appeared listless and absent minded, and several times fell asleep. It looked much as if he were seeking his own glory more than the glory of God or of any one else.

The command is, "Preach Christ," "Preach the Word," yet sometimes the minister in the pulpit tells more about himself than he does about Christ. He frequently relates conversations with others, and how he vanquished an opponent. This is one sided and unfair to the opponent, for he is not there to give his side of it, and, besides, it is unnecessary. If the arguments were good and convincing then, they will be just as good produced at first hand and fresh. Then, too, if the opponent had vanquished him, he never would have related the conversation. Perhaps he, too, is seeking his own glory.

In writing some tell much more about themselves than they do about Christ and his Gospel. They tell about the work they do or have done, and the great suffering and trial and hardship that they endure for Christ's sake. Even Paul who endured a hundredfold more hardships than any of our day, and who spoke of his sufferings to stimulate others to faithfulness, asked the Corinthians to bear with his foolishness when he told them of what he had endured.

It were well if all would set a guard to their lips when they want to speak about themselves, and question very closely whether they do not desire to do it because they are seeking glory for themselves.

Sparks, Okla.

THE CONDITION OF THE WORLD WHEN CHRIST COMES.

BY J. S. MOHLER.

JUDGING from the teaching of Christ and the apostles, the world will be entirely unprepared for the coming of Christ, as well as surprised and dismayed. Christ compares the condition of the world at his second coming to the days of Noe, and of Lot, when the wicked miserably perished. Luke 17: 27, 28. Christ means that the world of sinners at his coming shall also perish.

Note also the teaching of Paul concerning the same

event: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8. "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30. Again, "And said to the mountains, and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. 6: 16.

If ever there will be a time in the history of the world when the pride and haughtiness of man will be brought low, it will be at the coming of Christ. It must be apparent to all Bible readers and observers of the times that the second coming of Christ is drawing near. The signs that are to precede his coming have nearly all been fulfilled, and those which are not fulfilled may be in a brief period of time.

It is evident from the words of Christ that even Christians may be disappointed as to the time of Christ's coming. Note the following: "For in such an hour as ye think not the Son of man cometh." Matt. 24: 44. Then what religious or practical attitude should Christians assume relative to the coming of Christ, so as to be found ready and watching for his coming?

We believe the correct attitude is to be in a frame of mind so as to have Christ's coming vividly before us, liable to occur at any time; to be watchful and prayerful, and to be engaged in some useful vocation in life, so as to provide things honest in the sight of all men; and when Christ comes he will find us, whether we are in bed, in the field, or at the mill, or anywhere else. It does not matter so much *where* we are, as *what* we are.

Christ's purpose in coming. Paul, in 1 Thess. 4: 16, 17, informs us as to his purpose thus: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

The primary purpose of Christ's coming, according to the above scripture, is to raise the dead in Christ, in the glory of the resurrection, and to change the living saints from mortality to the glory of immortality, and all of them to meet Christ in the air, and so ever be with the Lord. The judgment of the wicked and the destruction of the world will follow.

If there ever was a time since the introduction of Christianity when Christians need to be more than ordinarily watchful, it is now. The love and greed for money have taken hold of all classes of people. There is no crime too great for men to commit if they can be enriched thereby. Adultery, fornication and divorces have polluted the whole social fabric. "The whole head is sick, and the whole heart is faint." True, we have many professing Christians, but "cross-bearing Christians" are few, and far between. May we all be ready for the coming of Christ.

Fairview, Kans.

BEGINNING AT JERUSALEM.

I CAN imagine, when Christ said to the little band around, "Go ye into all the world and preach the Gospel," Peter said, "Lord, do you really mean that we are to go back to Jerusalem and preach the Gospel to those men that murdered you?" "Yes," said Christ, "go, hunt up that man that spat in my face, tell him he may have a seat in my kingdom yet. Yes, Peter, go find that man that made that cruel crown of thorns and placed it on my brow, and tell him I will have a crown ready for him when he comes into my kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into my brow, and tell him I will put a sceptre in his hand, and he shall rule over the nations of the earth, if he will accept salvation. Search for the man that drove the spear into my side, and tell him there is a nearer way to my heart than that."—D. L. Moody.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, May 20, 1906.

THE THREE CHRISTIAN GRACES.

Scripture Lesson, 1 Cor. 13.

I. Faith.

1. Its Importance, Gal. 2: 20
2. How it Comes, Rom. 10: 17
3. Dead Without Works, James 2: 17
4. The Kind Job Had, Job 13: 15

II. Hope.

1. As an Anchor, Heb. 6: 19
2. Ground of Hope, 1 Cor. 15: 19
3. Gives Encouragement, Col. 1: 27
4. Paul's Hope, Heb. 6: 18

III. Charity (Love).

1. Definition of God, 1 John 4: 16
2. Casts Out Fear, 1 John 4: 18
3. Assists the Needy, James 2: 15, 16
4. Makes Due Allowance, 1 Cor. 13: 4, 5

I. Faith. Faith, hope and love. Abounding in these three essential characteristics the child of God is fitted to be acceptable in his sight. Without faith it is impossible to please God. Heb. 11: 6. Having even a small portion of faith enables one to do the seemingly impossible. Luke 17: 6. Read Heb. 11 to see what the faith of the patriarchs enabled them to do. True faith gives evidence of itself by its works. James 2: 14. The church member who declares loudly his faith and love to God and sits down idly proves his assertions untrue and his faith dead. James 2: 17.

II. Hope. Through hope the Christian may be cast down but not destroyed. 2 Cor. 4: 7. Like Paul in Rom. 8: 35 he still hopes on and is cheered on to the end of his Christian pilgrimage. Were it not for this glorious abounding hope we have of Jesus and heaven in the end, many a weary pilgrim would sink under the burden. But since we know in whom we have believed (2 Tim. 1: 12) and that all of God's promises are yea and in him amen (2 Cor. 1: 20), we have an inward monitor that enables us to overcome all things.

III. Charity. Notwithstanding that I might have faith enough to remove mountains, and hope enough to buoy me up to the end, yet if I have not charity, I am nothing. 1 Cor. 13: 2. Truly then "the greatest thing in the world is love!" The love that seeketh not her own, the love that is willing to sacrifice its best (John 3: 16), the love that never tires, is the great characteristic the Christian must possess.

PRAYER MEETING

For Week Beginning May 20, 1906.

HOW TO GET RID OF FEAR AND ANXIOUS CARE.—Luke 12: 1-32.

1. "Perfect Love Casteth Out Fear."—1 John 4: 18. Distressing fear is always due to a sense of insecurity of some kind. If we trust perfectly, we have no fear. If we have doubts about our acceptance with God and the forgiveness of our sins, we have fears of condemnation. All is dark until Christ dispels the gloom.
2. Christ Says: "Fear Not."—We are urged by our blessed Master to have no fear of our enemies, who hate us because we are trying to walk in the light, as Christ has pointed it out to us. The hand of persecution may, indeed, be heavy upon us, but we shall come out triumphant after all. James 1: 12.
3. We Need Not Fear in Sickness.—When Christ went to heal the daughter of the ruler, he said to the father, "Fear not; believe only and she shall be made whole." Christ may not always heal our sick ones in the same way, but there is no cause for fear if they are in his hands, for either here or in heaven they shall be recovered from all their suffering and their sorrow, and his will is the best thing that can come to them or to us. We are not to fear, because we are frail, or weak or poor, but we are told to rejoice because Christ is ready to help our infirmities and make us strong through his might. Heb. 4: 15.
4. Why Fears Come Upon Us.—If fears torment our souls, we either are not doing right or we do not trust God fully. As long as our consciences condemn us for doing wrong, we shall be harassed by fear, and we ought to be. Heb. 10: 26, 27.
5. The Sovereign Remedy.—If in the wrong, we must get right again. Christ is willing to take us by the hand and lead us in the paths of peace. God's promises are ever beckoning us to rise above fear and rejoice in redeeming love. Heb. 10: 23, 24.

HOME AND FAMILY

CHOOSE THOU MY WAY!

BY MRS. F. C. FERGUSON.

Choose thou my way from day to day,
For my feet are tired of the way,
Which, in my weakness, I have sought,
And found the path with danger fraught.
Choose thou my way!

Tho' friends forsake and riches fail,
Thy goodness ever shall prevail;
Thy gen'rous hand provide for me,
If I have faith and trust in thee.
Choose thou my way!

My faith is strong, I've learned to trust
In thee who art supremely just—
Tho' not one step ahead I see,
Divinely led I know I'll be.
Choose thou my way!

Nashua, Iowa.

A GLOOMY HOME.

BY ELIZABETH D. ROSENBERGER.

"When foes are strong and danger near,
A voice falls gently on my ear:
My Savior speaks, he says to me
That as my days my strength shall be."

You felt it just as soon as you entered the door. It was like going out on a street that is enveloped in a mist or a fog. You couldn't get away from it because it surrounded you on all sides, and affected you in spite of yourself. When you looked at the quiet, subdued children and the patient mother, you said to yourself, These would be cheerful if they could.

When the father came home to dinner, the room grew darker, and the air chillier as he shook hands solemnly with you, and you felt sorry for a man who could check the laughter on the lips of little children and create such a murky home atmosphere. Yet he was to be pitied, because he never let his heart grow light, or his steps free. He was afraid to be glad and joyous to-day, for fear he might have trouble to-morrow; he kept a sharp lookout for trouble all the time. His religion was a joyless one, this earth literally a vale of tears. God had never been to him an affectionate Father whom he could trust. He was constantly on the watch trying with his poor, weak hands to keep off trouble and pain,—a task which God alone can perform. This constant watchfulness against evil, this constant carelessness made him selfish. If he could only learn to believe that God will supply strength for every day of need.

There were dark days in another home. Mother was troubled. She had to decide an important matter upon which the welfare of others depended, and she was heavy-hearted. She dreaded the outcome and she forgot that to just such burdened hearts comes the message, "Cast all your care upon him, for he careth for you." When it was all over, she saw very clearly that her worrying and sighing had not helped the matter. Then very humbly she said to herself, "For who of you by taking thought can make one hair white or black, or add one cubit to his stature?" She went about the house singing. She drove the clouds away by her faith in Christ's promise to the heavy-laden, and so she found rest and joy. Sisters, we must not forget the old hymn,

"Singing, if my way is clear;
Praying, if the path is drear;
If in danger, for him call;
Trusting Jesus, that is all."

A gloomy home is responsible for some wandering boys and girls who never want to go back to the old house that sheltered them when children. It is worth while to make every effort to let the blessed sunshine in, to make of the old home the very cheeriest, happiest home on earth.

There is a dark side to your life and mine, dark hours in our home when like one of old we refuse to be comforted. We live in a world of sadness; sin has brought disease and want and cruelty. It seems as if the angels of heaven with their quick sympathies

might grow very unhappy over the woes of this earth and fill the courts of heaven with lamentations; but I do not believe that they do. Neither have we the right to let them affect us further than to make our hearts tender in sympathy and our hands active in relieving the distressed. All things are possible to him who believes.

"Let us be like a bird one instant lighted
Upon a twig that swings;
He feels it yield, but swings on unaffrighted,
Knowing he hath wings."
Covington, Ohio.

"APRIL SHOWERS MAKE MAY FLOWERS."

BY SUE BLATTENBERGER.

I WAS very deeply impressed while studying the above topic. We have had the showers, and the May flowers are coming forth. I am a great lover of flowers. I had some seeds which looked so very small, but by the use of the magnifying glass I saw they were nearly all perfect, ready to germinate if properly cared for.

In conversation with a dear old sister one day, she said she thought I took too much pride in my flowers. I told her I thought not, that God gave them to us and it is proper that we should care for them. I can see so much of God's nature in them, teaching me many good lessons. What would this land be without the flowers and green fields? God's nature in all!

Before planting my seeds I take the soil, heat it to destroy every seed or root of weeds, and thus take it through a refiner, which teaches me that we should cleanse our hearts from all the evil germs and put them through a refining process, that nothing may come forth but that which is good. The seeds are sown and I eagerly watch the coming forth of tiny plants, which again show me that in our new-born life there is a resurrection both in our spiritual life and in the life to come. I watch the new sprouts mature into plants. Soon they will put forth their flowers in all their majestic beauty.

When I place my plants in the light I notice they draw close to the sun's rays; turn them away from the light and they will turn back again. Should not we, as Christians, draw toward the Son of God? If for some reason we should be turned from that great light, can we not, as those plants, turn right around to our blessed Savior?

On the other hand there are some plants which if turned from the light will remain so, and as a result the buds will become blighted and fade away. The same is true in our Christian life, if we turn from the light of our Savior we will fade and die spiritually, but if we constantly drink in the spiritual April showers, they will make of us May flowers.

Marks, Pa.

THOUGHT PICTURES THAT KILL.

SOMEONE has said: "The mortal enemy a man can have is the friend who meets you and says: 'You are not looking well to-day; what's the matter?' From that moment you don't feel well. He has blasted your hope and spread a green scum over your brain."

In a home where I was visiting recently, the mother kept reminding her little boy how ill he looked and asking him how he felt, and giving him doses of this and doses of that. At least half a dozen times during the evening she asked the different children of the family how they felt, if they had a headache or a cold. She said she was worried all the time about her children, afraid they would get into draughts, go outdoors bareheaded, or get their feet wet, and that she was never easy a minute while they were out of her sight.

This mother was always telling her children that they would get their death of cold, that they would get croup, or pneumonia, or that something terrible was going to happen to them. In other words, she kept the picture of physical discord constantly in their minds. The result was that some member of the family was sick about all the time. The mother said

she could not go out much because there was so much sickness in her family.

The father was almost as bad as the mother in worrying about the health of the family. He would call his little boy to him, feel his pulse, tell him his skin was hot, that he was feverish; he would look at his tongue and remark that he was a sick boy. The result was the boy actually thought himself sick and had to go to bed.

How little parents realize the harm they do in projecting their own discordant thoughts and fears into their children's minds, thus tending to develop the very thing they are trying to avoid!

Think of children being brought up in such an atmosphere of fear and anxiety, constantly warned of danger, and cautioned all the time not to do this or that, until they begin to think there are very few things that a person can do with safety! They grow up with a terrible fear of disease that becomes a perpetual nightmare.

If parents only knew what an unmitigated curse fear of disease is, they would try to drive it out of children's minds, they never would picture symptoms of physical discord of any kind.—*Success*.

THE INDIAN CREEK WILLING WORKERS.

ONE year has elapsed since the organization of our little band of workers. The term of two of the officers having expired, there was an election held, resulting in the reelecting of Sister Sarah Halteman treasurer, and the electing of Sister Lizzie Shelley assistant superintendent. The former assistant superintendent, Sister Mary Steyer, has been unable to fill her position owing to a long siege of sickness. Since we organized we met twenty-three times, with an average attendance of sixteen. At these meetings we quilted quilts and made comforters. Several comforters and a number of shirts and aprons, also a number of little boys' pants and one whole suit were made in private homes. Some of these articles were donated. Received for work, articles sold, and donations, \$83.92. Paid for material and rent, \$27.94, leaving a balance of \$55.98. Donated to missions, home for the homeless, our home church, etc., \$50. Balance in treasury, \$5.98. Stock on hand valued at about \$10.

Telford, Pa.

PRISCILLA STAUFFER, Sec.

GERMANTOWN, PA., AID SOCIETY.

OUR Sisters' Aid Society has now been working for some time. We meet twice every month. On April 26 we reorganized for the coming year. Our work consists of making aprons and doing work of various kinds. We gave clothing to the Home for the Prevention of Cruelty to Children. We also gave one dollar to have an aged sister, past eighty-nine years, hauled to church. We received in all \$24.55 the last year. We have our laymembers who cannot meet with us and help to sew, but they pay in ten cents every month, which is indeed a great help to our society.

May we still have more come in and help us this coming year, that we may be able to do more. May the Lord bless our humble efforts in doing his service. —MRS. M. C. SWIGART, Pres.; MRS. R. W. NEFF, Sec.; MRS. MARGARET BRIDLING, Treas.

AID SOCIETY OF NORTH ENGLISH, IOWA.

OUR aid society has an enrollment of seventeen members. We organized Dec. 7, 1905. The following officers were elected: Sister R. Seibert president and superintendent; Sister M. Fry vice-president; Sister Bessie Miller secretary; Sister Lottie Miller treasurer. March 15 old officers were reelected. We meet once a week at 1 P. M. and work three hours. We close our meetings with scripture reading and prayer. Our average attendance has been ten. We have sewed 160 pounds of carpet rags, pieced two comforters and knotted them and quilted one quilt. We sent one box of clothing to the mission in North St. Joseph, Mo. Amount in treasury, \$12.72.

April 19.

BESSIE MILLER, Sec.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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NINE recently united with the church at Pleasant Hill, Ind.

BRO. ALBERT HOLLINGER's address is now R. F. D., Box 43, Laurel, Md.

BRO. C. L. BAKER is to represent Southern Pennsylvania on Standing Committee at Springfield.

BRO. HUTCHISON is at the Fulton Avenue church, Baltimore, Md., where he is to remain until he starts to Springfield.

BRO. AARON D. SOLLENBERGER, of Nebraska, is now in Northern Illinois, and for the present may be addressed at Batavia.

A CONGREGATION was recently organized at Princeton, Cal., and in due time we may look for a strong church at that place.

BRO. GEO. L. STUDEBAKER closed his series of meetings in Goshen, Ind., with fourteen added to the church by confession and baptism. One was restored to fellowship and one awaits baptism.

BRO. J. B. EMMERT writes that the water supply at Bulsar, India, is deficient, but they have no famine conditions as yet. In some of the provinces help is being given the people to keep them from starving.

We are to bring out a full report of the proceedings of the Springfield conference. The price will be the same as heretofore, 25 cents per copy, postpaid. The work will be ready to mail shortly after the close of the meeting.

THE district meeting of Southern Ohio is reported to have passed off very pleasantly. One paper goes to the Annual Meeting. Brethren J. C. Bright and Jesse Stutsman are to represent the district on the Standing Committee.

WORD comes to us that Bro. G. G. Lehmer while riding on his bicycle in Los Angeles, Cal., was run over by an automobile and seriously injured. Several months ago Bro. Lehmer went from his home at Mechanicsburg, Pa., to California.

BRO. JACOB WITMORE, and his wife, Sister Amanda Witmore, who have been residing at Long Beach, Cal., for some time, may now be addressed at McPherson, Kans., R. F. D. No. 7. They expect to attend the Annual Conference at Springfield.

THIS week we are placing before our readers all of the Annual Meeting queries that have not yet been published. If there are others they should be sent in without delay, so they can appear in the booklet which we are preparing for the use of those who may attend the conference.

LAST fall the district meeting of the Second District of Virginia decided that the several congregations should be more concerned about representing at the Annual Meeting by delegates. The action was a proper one. If the different churches mean to keep in touch with the work of the Brotherhood they should be prompt about sending delegates.

EIGHTEEN baptized during the past month is the report from the Salem congregation, Donaldson, Ind. Some came out who had long been prayed for. This should encourage all to pray and not doubt that in his own good time and way God will give the increase.

ALL of the thirty-eight churches of Eastern Pennsylvania save one were represented at the late district meeting by delegates. The meeting is reported to have passed off very pleasantly. Bro. J. H. Longa-necker and I. W. Taylor were chosen as members of the Standing Committee.

WE wonder whether those who closed their Sunday schools for the winter have felt, on reorganizing, that they have lost anything. For some months they were in winter quarters. But not one of them ever heard of the adversary going into winter quarters. He is always found on duty, busy twelve months in the year and seven days in the week.

At Girard the Brethren of Southern Illinois have a well-prepared home for the aged poor and for orphans also. The main purpose of the institution is to care for the poor members who cannot care for themselves. We are in receipt of a neat little booklet containing the rules and regulations of the Home, as it is called. Any of the members in Southern Illinois desiring a copy of these rules should address Bro. S. S. Brubaker, Girard, Ill., enclosing stamp.

ON another page the lodging committee has something to say that will be of interest to those who are preparing to attend the conference at Springfield. The rate for lodging in private homes is not as low as we have been accustomed to, but that is the best that can be had in the city of Springfield. The citizens have been charging this amount for other gatherings, and our people cannot expect any better rates. However, the accommodations on the grounds will be found good and most of those who attend the meeting will likely lodge there.

MEMBERS of the Standing Committee, and others, desiring to start to Springfield before the regular conference tickets are placed on sale should write Bro. J. G. Royer, Mt. Morris, Ill., for order to purchase tickets at reduced rates. Do this soon, and do not fail to send a stamp or two. Some who have written for their orders neglected to enclose the required stamp, and probably failed to receive what they wrote for. Bro. Royer is doing his work free and ought not to be expected to be at the expense of mailing the orders required. Two or more stamps would not come amiss.

THIS week Bro. Neff has something to say about trafficking at the Annual Meeting. This will probably be the finishing touch of the very interesting and helpful discussion started by Bro. W. R. Deeter. We have permitted each writer to present his views in his own way and say just what he thought should be said. We are confident that the discussion has done good by putting our people to thinking along right lines. Public sentiment in the right thing has been strengthened, and hereafter it is not going to be so difficult to keep secular business away from the Annual Meeting grounds. Trafficking at conference has never been in keeping with the taste of our people, and they will be only pleased to learn that we are to have no more of it.

BRO. D. L. MILLER and wife were with us over last Sunday. Sister Miller gave a short but interesting talk to the Sunday school. In the forenoon Bro. Miller spoke of the importance of little things, and in the evening he had something to say about the long sojourn abroad, from which he has just returned. He spoke mainly about China. The Elgin congregation and friends very much enjoyed what was said, an unusual number coming out to listen. This return of our brother and sister brought special pleasure to those of our number who have been intimately acquainted with and have labored and worshiped with them for a quarter of a century. They have a warm place in our hearts, and their presence is always enjoyed.

ON page 299 Bro. C. H. Hawbecker tells our readers what his mission board is doing in Northern Illinois and Wisconsin. His report is certain to prove satisfactory to members of the district he is serving. We suggest that the members of other mission boards examine this report, and consider whether a similar report, from each of the state districts, would not prove both interesting and instructive. The boards sometimes wonder what is the best way of reaching the members of their respective districts. Let them do just like Bro. Hawbecker is doing this week, tell the members what is being done, and they will solve the problem. Since the MESSENGER goes into fully three-fourths of the families in the Brotherhood, it will be easy enough to reach nearly all of the members through its columns. Let all of the district boards test this way of interesting the members of their respective districts.

BEGINNING May 31, and continuing each evening during the Annual Meeting at Springfield, there will be special Bible classes to be conducted by Brethren A. C. Wieand and E. B. Hoff. There will be lessons on the parables and miracles of Jesus, the art of soul winning, Sunday-school pedagogy, prayer as taught and practiced by Christ and the apostles, the New Testament ordinances, and special lectures on the Bible lands. All of this is to be followed by systematic Bible study to continue until the end of June for the benefit of those who desire to remain after the conference is over. An ideal room has been secured for this work. Those wishing to go early so as to start in with the classes formed May 31 should inclose stamp and address Bro. J. G. Royer, Mt. Morris, Ill., for an order which will enable them to purchase tickets as early as May 29 and 30. Write early for your order, saying when you desire to start, and why you are going earlier than the usual time. Please do not forget the stamp.

THE management of Mt. Morris College has always kept in close touch with the district meetings of Northern Illinois and Wisconsin. We seldom have a meeting in which the college is not in some way represented on the organization. At the Milledgeville meeting both the reading clerk and the writing clerk were from the college. We do not mean to say that a special effort should be made to place some of our college professors in the organization of our district meeting, but it will be found good for those having charge of our educational interest to keep in very close touch with all district work. In this way they become better acquainted with the members of the district, and thus prevent the forming of a gap between the members as a body and the educational workers. Between the religious and educational interests in Northern Illinois there is no friction whatever. We are all one and when we get together the stranger would not know how to tell one from the other. We think this is as it should be.

OUR DISTRICT MEETING.

THE district meeting of Northern Illinois and Wisconsin was held in the Milledgeville church May 2.

Here we have a body of earnest and enterprising members, who worship in an old-fashioned but cozy country church, located in one of the finest farming sections in the State of Illinois.

Many years ago a number of families, principally from Somerset county, Pennsylvania, settled here and laid the foundation for a prosperous community as well as for a strong church.

Until the division it was one of the strongest churches in Northern Illinois. But in the early part of the movement that separated a few thousand members from the mother church, a number went with the Progressives and now worship separately.

However, the church is still strong and wields a good influence in the community. Bro. C. B. Smith is the pastor in charge, giving his entire time to the church and its interests, and is doing a good work.

On Tuesday, May 1, the elders held their meeting; there being about twenty-four present, and nearly every church in the district was represented.

The elders talked on the various lines of work coming within the range of a meeting of this sort. Among other things it is their duty, on these occasions, to look after the ordinations that are deemed advisable.

In the way of ordaining elders the district has been more than ordinarily aggressive, for the reason that the elders themselves lead out in making the recommendations.

Then there are always those who seek advice on some perplexing cases in the matter of church government, and come to this meeting for advice.

It is the duty of the elders in our district to put in nomination the brethren from whom the delegates can choose, in open council, members of the district mission board, as well as the trustees of the Old People's Home.

There is at this time a strong, and even a growing, sentiment for the elders in their meeting to put in nomination members to fill all the positions pertaining to the work of the district.

It is the custom to nominate three members for each position, and then let the delegates by open ballot select the one desired.

Before any one, however, is put in nomination, his fitness is thoroughly discussed by the elders, so that there is not much chance for making serious mistakes in choosing men to fill important positions.

At 2 o'clock on Tuesday there was a funeral at the meetinghouse. Bro. Samuel Fike, an aged and devout deacon, was laid to rest. He was looked upon as one of the most exemplary men of the community. The elders exceedingly regretted that their work did not permit them to attend the funeral.

In the evening there was a well attended missionary meeting, presided over by Bro. John Heckman. Addresses were made by Sister Eva Trostle, Bro. Nelson Shirk and Bro. D. L. Miller. Then followed fifteen short speeches made in eleven minutes. A collection was taken and nearly \$40 raised for mission purposes.

The district meeting was opened on Wednesday morning at 8 A. M., with Bro. P. R. Keltner, the retiring moderator, in the chair.

Bro. D. L. Miller, who still holds his membership in India, being present, was accorded the courtesy of the meeting. The same courtesy was extended to Bro. Aaron D. Sollenberger, of Nebraska, who is sojourning in Northern Illinois at this time.

The roll call showed that all the churches in Northern Illinois and several from Wisconsin were represented by delegates.

By open ballot, which is our custom, Bro. I. B. Trout was chosen moderator, Bro. M. W. Emmert reading clerk and Bro. J. E. Miller writing clerk.

This is a fine way to organize a meeting; it is quickly accomplished and enables every one present to see just what is done, and to understand how the results are brought about.

Nearly all of the forenoon was taken up in hearing and considering the reports of the various departments of the district work.

The first report read was that concerning the Old Folks' Home, located at Mt. Morris. The home contains thirteen inmates, there have been but few deaths during the last year, and the conditions around the home are said to be steadily improving.

The mission board made a good report, showing that while new fields are being opened up, some of the older points have become self-supporting.

A special effort is to be made to place the work at Rockford on a good footing. The Silver Creek church, in whose territory Rockford is located, may take the initiative step in the way of building a meetinghouse in the city, and so far as is necessary the different churches in the district may be solicited.

In carrying on the various lines of mission work in the district about \$3,000 was raised and expended. For the work during the present year the board was authorized to raise \$2,400.

Efforts will also be made to increase the endowment fund, and thus give the board a steady and reliable income for the support of at least a part of its growing work.

We have a district solicitor whose duty it is to solicit and encourage contributions for the General Mis-

sionary and Tract Committee. His report showed that during the year the district had contributed over \$3,300, being about \$1.08 per member. Some of the congregations gave nearly four dollars per member.

If all the districts of the Brotherhood could do as well the \$100,000 called for by the General Board would be forthcoming.

Our district Sunday-school secretary reported that he could not spend as much time among the churches as desired, yet he succeeded in visiting a number of schools and reported an increased average attendance and some encouraging contributions for the mission cause.

There is at this time a move on foot to place in the field a secretary who can give all of his time to the Sunday-school interest, and a committee was appointed to take the matter under advisement and report at the next district meeting.

The first business in the afternoon session was the selecting of an elder to represent the district on the Standing Committee. Bro. I. B. Trout was chosen.

He carries with him one paper, having the endorsement of the meeting, calling for a plan that will permit the churches to elect their ministers and deacons by the majority of the votes cast.

Bro. O. D. Buck was elected district solicitor. Bro. J. B. Wine is the new member of the auditing committee. Bro. P. F. Eckerle succeeded himself as secretary of the Christian Workers. Bro. Noah Blough is to serve as Sunday-school secretary another year. Bro. A. L. Clair is one of the trustees of the Old People's Home. Bro. Grant Mahan was reelected a member of the district mission board, and by the board was chosen secretary-treasurer.

Several papers were discussed, a few of them a little vigorously, but everything was done with the best of feelings. The entire meeting was conducted on a high Christian plane and proved helpful to the influence of the Brethren in the community.

The meeting closed about 4 P. M. without it being known just where the next district conference is to be held. It properly falls to the Arnold's Grove church, but that congregation does not feel prepared to take it. Rock Creek comes next in line. The officers of the meeting will await her report.

The members of the Milledgeville congregation entertained us royally. They know just how to do this and at the same time make every one feel welcome. Everybody present took part in tendering the members a vote of thanks for their generous Christian hospitality.

The ticket agent of the C., B. & Q. railroad at Milledgeville proved himself an accommodating gentleman. He came out to the meetinghouse, two and a half miles, stamped the tickets of all needing his attention, sold tickets to those needing them, and then had the train stop a short distance from the church, when nearly seventy of us stepped aboard and went on our way rejoicing, and at the same time feeling very grateful to the C., B. & Q. for the kindness shown.

DOCTRINAL SERMONS.

DOCTRINAL sermons have grown to mean preaching on subjects on which the churches differ, particularly such as involve the conditions of salvation. In this sense I use the term.

In the last years it has been recommended through the GOSPEL MESSENGER, ministerial meetings and otherwise that more doctrinal sermons should be preached. It is taught that such teaching is on the wane; it is taught also that strong doctrinal teaching is essential to the permanency and identity of the church. Altogether a very powerful influence on this point has been brought to bear on the ministers of all the congregations, and all have been made to feel the need of more such teaching. The recommendation is timely; it is needed. But it has not been without bad results.

There is a class of inconsiderate ministers, who, under this influence, jump into it, head and shoulders, and preach doctrinal sermons for the sake of doctrinal sermons, and they knock things right and left. In

their judgment things ought to be made plain and strong, and everybody should be made to see where he stands and what is what. They cut and slash and parade themselves and vaunt the doctrine of the church until everybody is heartily sick and breathes a sigh of relief when the end comes. They adopt the policy of Sam Jones, who says, "If you don't want to be hurt, keep out of my way." They do much harm, much more harm than good; it is in fact an unspeakable misfortune.

Once in a while the young preacher, a mere beginner, is struck with the notion that he ought to preach doctrinal sermons. He feels in his very soul that the church is going to pieces and that ere long her distinctive features will be gone and she will be in the tide and drift of the popular current, all for the want of sound doctrinal teaching. He judges that he has the wisdom to supply the present need, but acknowledges and deplores his want of experience. But he reasons that he can't get the experience younger, and time is moving rapidly. He goes at it; he preaches a few powerful doctrinal sermons, sufficient to settle things for everybody. It is kept up for a while. Results are expected. They come. The congregation grows smaller and smaller, interest less and less. The young man is disappointed, badly so. His eyes begin to open. He sees. And after floundering around a few years in things he understands not, attempting the work of strong, experienced men, he is convinced that getting wisdom is attended with "ups and downs." The result of it all is the young man grows wonderfully in wisdom and humility.

Preaching doctrinal sermons is difficult, exceedingly difficult, the most difficult work of the ministry, especially where denominational prejudices run high. Much experience and the best judgment are necessary that the desired end may be reached. Not many men can preach sermons of this kind successfully. So few have the necessary fitness. It requires the rarest ability. Such sermons poorly preached are much better not preached at all. Sympathy commanded by a sermon on common ground atones in a measure at least for its weakness, but not so of doctrinal sermons. They must stand on their own strength, if they stand at all.

The doctrinal preaching should be done by those having peculiar fitness for such work. It should be done with the utmost care. The most thorough preparation is necessary with much prayer and consecration. The matter of the subject should be carefully collected and arranged in a manner easy to understand and to give strength to the subject. The effort to preach should not be attempted before this is thoroughly done. Then it should be presented in the spirit of investigation and truth. Stubbornly avoid the spirit of controversy. Don't give it out in statement or manner that you think you are gaining ground over opponents. Nothing so quickly destroys the real purpose of preaching. Let it appear plainly and let it be true in heart that the interests of truth and righteousness are your motives.

When a doctrinal subject is taken up it should be treated as thoroughly and ably as the minister is capable of doing after an honest effort at preparation. He should leave other things alone for the time. Mixing up a number of subjects in one talk is bad at any time; but it is unpardonably bad in doctrinal preaching. The habit of touching doctrinal subjects in bits in almost every sermon is a bad practice; and when it is done for the purpose of chafing some one in the audience it is unpardonable. The act of choosing a subject imposes upon the minister the duty to put his life, heart and soul into that subject for the time.

As to the management of this part of the ministerial work, it would be well, it seems to me, for the ministers of each congregation in conference together to make out among themselves what and when and where. A series of doctrinal sermons now and then is profitable, if it is done with good judgment. In special work, such as protracted meetings, mission fields and special appointments, it must rest chiefly with the one doing the preaching. But even in such cases a little consultation with others may be of much value. The

point I insist upon is that this class of preaching should be done with care and judgment. Doctrinal sermons are necessary; they should be preached; but it should be done to edification, and not in a manner that does more harm than good. H. C. E.

JAMAICA JOTTINGS.—Number Three.

WE have been telling considerable about the life and condition of the laboring women here. A little more and we will have something to say about their men.

The other day we met a woman carrying a bundle of wood on her head for market. We asked her how much she would get for it. The answer was, "A pence," or two cents in our money. And yet these people live and wear good clothes—on Sunday, but during the week they are not at all careful as to the appearance of the dressing. One of our landladies told us that they lived for Sundays and the holidays. And you would be surprised to see how well they do dress, considering the means which they have at their command.

On the whole, considering everything, we have come to the conclusion that perhaps they are about as good as we could expect them to be. They seem to be leading a happy-go-easy life; yet almost every one that you speak to wants to go north to the States.

Our women seem to take to them and think they could be trained and managed into desirable helps. But as a rule strangers know better how to manage the colored people than those who have been raised up among them. In some of these cases ignorance is bliss, and if we want the bliss we had better continue in the ignorance.

As to the men on the whole, we can speak only from the little we have seen and the much we have heard. To the tourist and stranger they seem to be quiet, peaceable and courteous, with perhaps one noticeable exception, and that is when traveling in railroad coaches; then they invariably make for the best seats and keep them. Age and sex have no claim on the colored man. Even the white "sport," worth his thousands, is left to stand or ride backward while a barefooted, half-clothed negro leans cosily back on his seat and smokes his pipe or cigarette. There are no smoking cars on their railroads, as people are allowed to smoke everywhere. Mr. Colored Man is in the majority here, holds the public positions and is the gentleman of the land by right and birth. He holds this position not only in relation to the stranger, but to the women as well. Wives, sisters and sweet-hearts must always be made to feel that the woman was made for the man. They interpret the Pauline doctrine in its most literal sense. They accompany their women to town and market, but while the women carry the loads on their heads, often dressed in most shabby clothes, the men walk along generally dressed in their best and often riding on a donkey. In other words, they believe in women's rights by letting them do the work. We have a few such men in our homeland. But we are glad that they form the exception. And it would be a good thing to have these exported to Jamaica where they could enjoy life in the society of their brethren.

And yet even these men have some commendable traits. They are well-behaved, kindly disposed, civil and accommodating on general principles. And, as a rule, temperate. As yet we have not seen a drunken man on the island. They have strong drinks, especially rum, which is made of sugar cane. They also have licensed hotels, but the penal code is so severe and the police so rigid in enforcing the laws that the violations are few.

We visited some of their prisons and were shown the modes of punishment for criminals, and it is quite severe. Every man and woman that passes through the prison door is subject to a whipping as they go in and as they come out. The number of lashes depends somewhat on the character of the crime. For stealing it is fifteen each way, making thirty in all. This is done by strapping the culprits over a barrel naked, where he is given the number of lashes named with a whip of nine thongs that often draw the blood at each stroke. Though it seems cruel, yet it has the

desired effect and we are not sure but what it would have a wholesome effect on some of our criminals up in the North, as in many cases mere imprisonment doesn't seem to reach the end desired. We saw in this prison a boy of ten years who had been given fifteen lashes for stealing a dozen coconuts, and after ten days of close confinement he will receive fifteen more. Boys going through a process of this kind don't feel like having it repeated. How would this do for some of our drunken sots, who give vent to their ugliness by beating their wives? A few doses of this kind of medicine would doubtless go far towards giving a permanent cure.

What about the religion of the people here? We have now spent our third Sunday on the island and have been carefully inquiring after the religious bent of the people. We have attended some six church services and have found large congregations of seemingly devoted and worshipful people. The services are held largely after the Episcopal form, and we have in the towns and cities a good showing of the parish churches, although the Baptists seem to lead in membership. In addition to those there are Wesleyans, Adventists, Moravians, Presbyterians, Catholics and Jews. Also the Salvation Army is found in all the cities and towns. And though there are so many different denominations represented we are told that they work together in a very Christian spirit.

Most of these churches have been laboring for these people for years and centuries, and the secret of their working together so harmoniously is that they have plenty of hard material and it requires all their time, effort and patience to work what they have got up to a respectable standard in Christian living. It is not the work of a few years, but generations are required to lift a people from a state of slavery and ignorance into the realm of Christ living. In some ways the work seems easy, in others very hard. They are religiously inclined, responsive and imitate readily, so that ritualism is readily accepted with them and they heartily fall in with the formalities of this kind of church service, and to see them as they are in the church and during the services you would look upon them as model church members. In all the churches which we attended, as they came in, they went quietly to their seats and bowed in a short prayer before even looking around, as too many Christians do. The same devotional spirit is maintained throughout the services. They come to church cleanly and modestly dressed, especially those who sing in the choirs and are active in church work; we mean while in the church and during the services. H. B. B.

HOW SELECT THEM?

Why not select our ministers the way Matthias was chosen to take the place of Judas? He was chosen by lot. This was the way the apostles did. Should we not follow their example?

MATTHIAS was not chosen to the ministry by lot. He was probably a minister already. He was selected to fill a vacancy in the apostolic order. In the first place all the apostles were appointed by Christ personally. The members of the church took no part whatever in their selection. So when one should be chosen to take the place of Judas it was proper that the choice should be left entirely to God, hence the casting of lots. As a rule casting of lots is a matter of chance, but in this instance God directed the results and Matthias was selected, not as the direct choice of the eleven, but as the choice of God. As we view it this has nothing to do with our method of electing ministers or deacons.

Referring to Acts 6 it will be observed that seven men were chosen for a certain work. The apostles said to the church: "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6: 3. Further on we read, "And they chose Stephen," etc. There were no lots cast in this case. It was an intelligent selection of men having certain qualifications. The men selected were doubtless chosen by vote, so that each member knew for whom he voted.

Later on in the New Testament record we are told

what kind of men should be set apart to the ministry, ordained to the eldership and selected for deacons. All of this indicates that intelligence must be employed in order to make the selections recommended. This can be done only by voting, and not by the casting of lots. Were the choice to be left to God alone then the casting of lots might be employed, but since the church is instructed to select men having certain qualifications, it follows that the men must be chosen by vote, and that too in view of their filling the requirements set forth in the Scriptures. We believe the Brethren are right in selecting their permanent officials by vote rather than by lot.

SIN AGAINST THE HOLY GHOST.

A CORRESPONDENT wishes to know what is sin against the Holy Ghost. He is wondering if one should say that the Holy Ghost has filled his heart with the love of God, that he is happy, and another should declare that such love and happiness is the work of the devil, and not of the Spirit, whether that would be sinning against the Holy Ghost. What the Master designates as sin against the Holy Ghost is attributing to Satan that which is done by the Holy Ghost. In view of this fact it behooves men and women to be careful how they pass judgment on things they do not fully understand. The Spirit may be working with people in ways we cannot comprehend. So long as their conduct accords with the Bible, even though they may have done some other things not in keeping with our ideas of right, it will not be safe for us to attribute the moving cause to Satan. If we are in doubt as to the influence at work in the heart we can afford to wait and see. Possibly some people have sinned against the Holy Spirit by being just a little too free about expressing themselves regarding matters of this sort.

ADDRESSES OF MISSIONARIES IN INDIA.

SINCE the publishing of the Brethren Almanac for 1906 some changes have been made regarding the addresses of our missionaries in India. Bro. A. W. Ross sends us the following as containing the correct addresses of the several missionaries. Those who do not preserve the MESSENGER should cut out the list and paste it in their Almanacs, and when they write any of the workers address them accordingly:

Berkebile, S. P., Vada, Thana District.
Blough, J. M., B. B. Ry., Bulsar.
Ebey, Adam, B. B. Ry., Dahanu.
Eby, E. H., B. B. Ry., Anklesvar.
Emmert, Jesse, B. B. Ry., Bulsar.
Lichty, D. J., Broach District, Umalla.
Long, Isaac S., Surat District, Jalapor.
McCann, S. N., B. B. Ry., Anklesvar.
Pittenger, J. M., B. B. Ry., Dahanu.
Ross, Amos W., Surat District, Vyara.
Stover, Wilbur B., B. B. Ry., Bulsar.
Yereman, Dr. O. H., B. B. Ry., Bulsar.
Miller, Eliza B., B. B. Ry., Bulsar.
Miller, Sadie J., Broach District, Umalla.
Quinter, Mammie N., B. B. Ry., Anklesvar.

THE COMMUNION BREAD.

What should be done with the communion bread left after the close of a love feast? Would it be proper to burn it, or may it be given to others?

WE certainly would not recommend the burning of the bread. That would be an unnecessary waste, to say nothing of the impropriety. The bread that is left might be given to the children present, provided it can be done in a reverent manner. Some of it should be sent to the absent members, especially the aged and sick. Parents having children in their families, that are not members, might be given some of the bread to take to their homes. The use of some of the bread in this way makes good impressions. At the close of a communion meeting we have known elders to invite the children of the congregation to come forward and receive a portion of the sacred bread. It will be found neither wise nor becoming to hand it out to the congregation in a miscellaneous manner. Neither is it proper to give that which is holy to the irreverent and scornful.

General Missionary and Tract Department

COMMITTEE:

D. L. MILLER, • • Illinois • • H. C. EARLY, • • Virginia
S. F. SANGER, • • Indiana • • A. B. BARNHART, • • Maryland
JOHN ZUCK, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

REFLEX INFLUENCE OF MISSIONS.

Some years ago, when foreign missions were talked about among us, there were some good members who feared that to give any considerable amount for the work across the seas would mean less money to spend in the home field. This would mean less work done and fewer souls in our homeland brought into the kingdom. This was a condition they did not like to contemplate, and so in different ways they set themselves in opposition to foreign missions. It seemed to them that the resources of the church were not sufficient to carry on the work at home and abroad. They were honest in their convictions, but were mistaken.

Gradually more and more was said about our duty to the heathen, and the number of those who longed to send them the Gospel increased. The agitation of the question did not cease, but continued until now practically the whole church is in favor of foreign missions. Of course, there is still, and perhaps always will be, a difference of opinion as to the amount of work that should be done in each field, but not many can be found who will not say both fields have their claims. And this is the right conclusion to reach, for no true church can long neglect one for the other.

But though comparatively large sums are each year sent to proclaim the glad tidings of salvation to those who have not heard them, the work at home has increased in extent. District mission boards have been organized from the Atlantic to the Pacific, and the favorable locations are being sought out. The interest in and support of the home work have increased in spite of the doubts and fears of some. Our church has experienced what others did before us, namely, that foreign work has exerted a reflex influence which has been for good, which has led us to strive more earnestly to fulfill the great mission of the church of Christ.

It could hardly be otherwise. It was natural that our feelings should go out first toward those who have never had an opportunity to learn the truth. Their condition certainly was much worse than that of the multitudes in our own land who from childhood up had heard the Word of God preached; who knew their duty; who knew the love of God as manifested through his Son Jesus Christ; who in the judgment day could not come up and say they had never heard the glad tidings. But it was impossible that concern for those unsaved in one nation should not lead to concern for the unsaved of other nations; for we must recognize the fact that one soul is worth as much as another soul, that our interest cannot depend on the nationality of the one needing salvation. And the more we think on these things, the greater will be our desire to bring to Christ those around us who are living in sin and who in their present state have no hope in this life or the life to come.

So we need not fear that sending money to lands other than our own will keep us from seeking to save the lost at home. Efforts to do good increase rather than decrease one's desire to do good. It is the beginning that is important, and not the place. And so it has come about that what was considered an evil, so far as work in the United States is concerned, has turned out to be a blessing to the whole body. We may well thank God that we made a beginning of foreign mission work; for if it had not been for the foreign interest we may well doubt whether the interest in the home field would have been anything like as great as it is at the present time. We need not fear for any particular place, for in God's own time, if we are faithful to the trust imposed in us, all places will be reached and all men will have an opportunity to accept him who came to seek and to save the lost. Only one thing need concern us, and that is that we do what we can somewhere. Then will blessings come to us and to those with whom we come in contact. Will we do this?

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MISSION NOTES OF NORTHERN ILLINOIS AND WISCONSIN.

Sterling, Ill.—Dec. 31, 1904, the mission board in session took under advisement the placing of Sterling mission on her own resources and support, believing the time had come when this should be the proper thing to do. Therefore it was decided that the Sterling church support its work from May 3, 1905.

Chicago.—Sept. 2, 1904, the Chicago church accepted the decision of the General Missionary Committee to be turned over to the district of Northern Illinois and Wisconsin. March 4, 1905, a reconsidering of the former decision resulted as follows: "Committee in consultation believe the time has come when the First Brethren church of Chicago should become self-supporting and it recommends that we reconsider our former action in the council of Sept. 2, 1904, in regard to being turned over to the Northern District of Illinois and Wisconsin, and that we support our work from July 1, 1905."

Dixon, Ill.—At this mission, Sunday school and preaching services have been carried on each Lord's Day by the Rock River ministry, they also furnishing the place for holding the services. Two years ago this congregation called for assistance from the district mission board to assist their ministry by placing a sister in the city to work up such interest as only our sisters are capable of doing. Sister Eva L. Trostle, of Mt. Morris, was secured, with satisfactory and gratifying results. Efforts are being put forth by Rock River and Pine Creek churches, in whose territory this mission is located, to build a house of worship in the near future. It is possible ere long to know of another congregation being added to Northern Illinois and Wisconsin list; forty-seven members worship at this place.

Rockford, Ill.—The services of Bro. P. R. Keltner, formerly of Sterling mission, have been secured and he is now located with the faithful few to build up the cause of the Master with appreciated endeavors.

Batavia.—This mission is still presided over by Bro. G. M. Lauver. Arrangements have been made by the board with Bro. James M. Moore to take Bro. Lauver's place about July 1, 1906. Bro. Lauver expecting to devote his time and interests to the Bethany Bible school, of Chicago, in the future.

Freeport.—It is expected in the near future to open up a mission at this place, when the place and brother can be secured.

Mt. Carroll.—Responsive to a call from Arnold's Grove for financial assistance in Mt. Carroll, Ill., the board continued the assistance for the time arranged for, which contract closed Oct. 15, 1905.

Irvin Creek, Wis.—At this point there are about fifteen members much scattered. Some members have moved away and some have died in late years. The work here has had difficulties to encounter such as are common to isolated and neglected places. Two meetings in a serial way have been given them by Brethren D. A. Rowland and T. D. VanBuren. The best possible way to accomplish the desired end is to secure some one—when it is possible—to locate with them. The congregations are always encouraging when it is known that the brethren are to hold meetings. Who is it will answer to the Master's pleadings, "Here am I; send me?"

Phillips, Wis.—This mission was organized into a separate congregation from the Barron church May 11, 1904, known as the Elk River congregation. All are in peace and union. Efforts are put forth to construct a church this summer on the foundation started. Bro. T. D. VanBuren, their pastor, has been transferred to Barron, the mother church, that he may be more centrally located and do more effective work with his collaborators filling the surrounding "Macedonian" calls. At Ladysmith, Hannibal, Rice Lake, Chetek, Spooner, Gordon, and other places, the Brethren will be welcomed received. See how "great the harvest and the laborers are few," oh, so few.

Ashridge, Wis.—For the past two and a half years Bro. D. A. Rowland has been pastor of this mission, doing appreciative and acceptable work. He has now closed his immediate relations with them. Bro. G. L. Fruit, a young brother elected in this congregation, is serving them acceptably, with Bro. Rowland being retained as their elder, rendering their assistance occasionally in the ministry.

Maple Grove, Wis.—In the fall of 1904 at the opening of the school year of Mt. Morris College, the Missionary Society of the school took under advisement the supporting of a missionary in this mission. The raising of the funds seemed to be an easy thing to do, for these young people had the cooperation of the churches in the district responding readily with pledges, and donations. By request of the society the mission board secured their minister, Bro. James M. Moore, to serve them from June, 1905, to March, 1906, when the services of Bro. Wm. H. Byer and wife, of Ramey, Minn., were secured, taking charge in March. These young people taking hold "of the hand of faith" have had their sanguine hopes realized by the fruitful results of souls gathered into the church militant. We trust the pledgers and donors will never grow weary in the work they have so nobly contributed to.

Worden, Wis.—This is the new organization from the Maple Grove church. While this is not a mission point under the direct supervision of the mission board, a voluntary act of Bro. W. I. Buckingham is highly appreciated by the board, and those that felt they needed his services. Who will be the next to make the voluntary effort?

C. H. Hawbecker.

Franklin Grove, Ill., April 26.

DAHANU NOTES.

The hot season is again upon us. As I sit writing the hot air sweeps through our room. It reminds us somewhat of "bake-days" in August at home.

The Lord is blessing us. Bro. Pittenger is not so strong at times, yet able to be about his work. Those of us who have had good health all along have great reasons for being thankful.

We are spending upon our language study all the time that can be spared from the other duties which press upon us.

We have in the dispensary the Sunday-school picture cards which our dear friends have sent us. People come for medicine and often these cards are given out. Yesterday "Lucka," the native brother who helps us, gave to a man a card with the picture of the Christ-child upon it. Lucka told the story of the Christ and said: "Now take this picture and tack it up in your house and whenever you feel like stealing or lying, just look at this picture and remember that God sees you and it will help you to be good." The man threw up his hands and said: "I don't want the picture." He was not ready to give up his bad habits and he felt that if he should put this picture into his house and still continue in his bad work then some great calamity would befall him. Others take the pictures gladly and listen to the story patiently. We must all pray much that the seed thus sown may bring forth fruit.

A few days ago we had a rather unique experience. A mother died in child-birth, leaving a fine baby boy and three other children. The question then arose in the father's mind: "What shall we do with the baby? If we keep it then the dead mother's spirit will come each night to get the baby and thus the whole village will be disturbed." He then came to us and said: "If you won't take the baby I will kill it at once." He was in earnest. We took it, bathed it and put some clothing on it, as it had none on before. It drank its milk just like any other baby and indeed it proved to be such a dear little fellow that we quite forgot that it was brown. But we could not keep it ourselves, so we gave it to the Vanguard mission. These people have arrangements that enable them to take in quite small babies. It was hard to give it up. They call the baby "Prame Das," meaning servant of love. We trust that this little child who was saved from death by love may some day become a useful worker in this needy field. Pray, dear ones.

For the last few days our village has been swarming with people. Oh, such a noise and fuss as they do make! This is the season when hundreds and hundreds of people make a pilgrimage to Mahalaksmi, a shrine about sixteen miles out from here. People come here on the train then go out by cart. It is sad to think of the thousands and thousands of rupees that are spent at this time in drunkenness and revelries of all kinds, and it is all done in the name of religion. Poor, ignorant people spend all their living. They think they are giving it to the gods, but lo, the rich and greedy gobble it up and spend it in debauchery. Our hearts cry out, When will all this be changed? Not until Jesus Christ be enthroned in the hearts of this now deluded multitude.

Some one may wonder if there is still room in India for more workers. Yes, room for hundreds; and a great need for more means and prayers. Are all doing what we can to save India for Christ?

Florence Baker Pittenger.

Dahanu, India, April 6.

FINANCIAL • REPORTS

ACKNOWLEDGMENTS FOR MARCH, 1906.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of March, 1906.

WORLD-WIDE.

Pennsylvania—\$272.83.—Eastern District, Congregations: Springfield, \$13.10; Malden Creek, \$10; Connecticut, \$13.35; West Greentown, \$20.52; Elizabethtown, \$53.75; Mountville, \$12.70; Spring Grove, \$6.42; Chiques, \$17.50. 163.34
Individuals. Mrs. C. B. Snyder, Durlach, \$1; Geo. S. Rowland, Mountville, \$25; Eli Cassel, Norristown, \$1; Mary A. Land, Mountville, \$1; Chas. D. Bonacker, Lancaster, \$1.18; Sallie E. Schaffner, Harrisburg, \$1; H. J. Hutchinson, Cor-dova, \$10. 23.50
Dist. Sunday School. L. R. Brailer's Class, Johnstown, \$10; D. L. Miller, conference, \$6; Mary C. Leo, Mt. Pleasant, \$1; Mrs. Geo. White, Mahanoy, \$1; E. Mocham, West Johnstown, \$2; Mrs. W. K. Cunningham, Birdville, 50 cents; Joseph G. and Leucetta C. Cover, Smithfield, \$2; Mrs. Susan Harrison, Johnstown, \$2; 11.90
Middle Dist. S. S. Keating Springs, 11.90
Indiv. Mrs. Adam H. Imler, Imler, \$1; Eld. Michael Clair, McKees Gap, \$1; S. S. Gray, Warriorsburg, \$1; Miriam Warriorsburg, \$1; Abraham Steele, Yellow Creek, \$1; Miriam M. Clair, Queen, \$1; Nancy Madison, Birmingham, 50 cents. 23.50
Miss and Temperance Society of Martinsburg, 16.50
Indiv. Mrs. Milton Brumbaugh, Chambersburg, \$2; Mrs. L. R. Brailer, Johnstown, \$1; D. H. Baker, Hanover, \$1; D. H. R. Brailer, Johnstown, \$1; D. H. Baker, Hanover, \$1; Isaac Riddleberger, Jankov, Hanover, \$1; Marriage Notice, 50 cents; G. H. Arbogast, Mechanicsburg, \$1; J. R. Stayer, Woodbury, \$3.91; Hettie Potter, Newport, \$1. 10.91
Ohio—\$246.40.—Northern District, Cong. Ashland, 115.25
S. S. Freeburg, 59.25
Individuals. Mrs. Ellen Fendley, Baltic, \$1; Geo. H. Irvin, Orville, \$13.50; Anna Garver, Rogersville, \$40. 24.50
Southern Dist. Cong. Union City, 1.25
Christian Workers' Meeting, 2.85
Indiv. S. Book, Dayton, \$1; Lizzie Wandle, Arcanum, Marriage Notice, 50 cents; Joseph Graft, Covington, \$1; A. Broder and Sister, Alexandria, \$10; David Hollinger, Green-Carville, Marriage Notice, 50 cents; M. Missigman, New Carlisle, \$3.50. 4.00
Northwestern Dist. Indiv. W. A. Ziegler, Union, \$3; Man-vel Smith, Wausau, \$1. 4.00
Iowa—\$107.11.—Middle District, Congregation. Panther Creek, 13.00

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| Kansas | \$8.00—Cong. Austin, | | 3 00 | | |
| Indiv. | Isalah and Rachel Plant, Springdale, | \$2; | Viola M. Wheeler, Springdale, | \$1. | 3 00 |
| Indiana | \$5.50—Cong. Ashbridge, | | 5 00 | | |
| Indiv. | W. I. Buckingham, Worden, Marriage Notice, | | 1 00 | | |
| Iowa | \$5.16—Cong. Nampa, | | 1 00 | | |
| Indiv. | Sarah Garmay, Fayette, | \$2; B. J. Pike, N. C. Ercc, Marriage Notice, | 50 cents; Lizzie Greene, Lewiston | 1 35 | |
| West Virginia | \$5.00—Second Dist. Indiv. W. L. Kigle- | | 5 00 | | |
| Indiv. | Rocky, | \$3; Tilla Stanton, Morgantown, | \$1; A. S. aureidaie, | \$1. | 5 00 |
| Minnesota | \$4.00—Indiv. Geo. Drury, Preston, | \$2.50; Lou Smith, Washburn, | 50 cents. | 3 00 | |
| New Mexico | \$2.00—Indiv. A. Brother and Sister, | | 2 00 | | |
| Arthur, | | | 1 00 | | |
| Philippine Islands | 1.00—Indiv. Chas. S. Shively, Buena- | | 1 00 | | |
| Visayas, Culmaras, | | | 1 00 | | |
| Tennessee | \$1.00—Individual. Carrie Gary, Pitts- | | 1 00 | | |
| North Carolina | \$1.00—Individual. C. J. Harris, Green- | | 1 00 | | |
| Texas | \$1.00—Indiv. Emma Ruddin, Louisville, | | 1 00 | | |
| Unclassified | \$1.00. A Sister, | | 1 00 | | |
| Total for March, | | | \$ 1613 92 | | |
| Previously reported, | | \$20418 42 | | | |
| J. H. Dillon, A. M. Pledge re- | | | | | |
| ported twice, | \$5 00 | | | | |
| J. A. Glick, A. M. Pledge re- | | | | | |
| ported twice, | 1 00 | | | | |
| Unpaid Pledge, | 5 00 | 11 00 | 20407 42 | | |
| Total for the year, | | | \$22021 34 | | |

INDIA ORPHANAGE.

| | | | |
|---|---|-----------|------------|
| Ohio | \$105.78—Southern Dist. S. S. Painter Creek, \$16; Zula Miller's Class, Dayton, \$11.63; Clara Hornings' Class, Cookeville, \$8.55. | | 35 13 |
| Indiv. | Klepinger, Dayton, \$3.50; J. R. Halladay, | | 21 00 |
| Western, \$2; S. D. Royer, Bradford, \$15. | | | 1 00 |
| New Eastern Dist., Cong. Maple Grove, \$16; Mahoning, | | | 32 00 |
| Northern Western Dist. Indiv. Sarah Eversley, Lima, | | | 16 00 |
| Pennsylvania | \$98.72—Eastern District, S. S. Coventry | | 32 00 |
| Urberville, \$16; Lebanon Brethren, \$15. | | | 32 00 |
| Hittstown, \$16, Lancaster, \$15; Eld. J. F. Hetrick and | | | 32 00 |
| Middle Dist. Sisters Aid Society of Spring Run Congre- | | | 16 00 |
| gation, Missionary and Temperance Association of New Engle- | | | 6 72 |
| Indiv. CX, | | | 16 00 |
| Southern Dist. Indiv. Bessie Rohrer, Wayne, | | | 16 00 |
| Iowa | \$84.00—Northern District, Waterloo Sewing Cir- | | 16 00 |
| culation, Mrs. G. A. Moore, Eldora, \$25; Lottie Miller, Water- | | | 26 00 |
| S. S. Waterloo, | | | 32 00 |
| Middle Dist. Indiv. "2730," | | | 5 00 |
| Virginia | \$12.46—Northern Dist. Elizabeth Gable, Oille, | | 18 48 |
| Pleasant Valley Sisters Aid Society, | | | 16 00 |
| Indiv. Mrs. L. N. Moomaw, Roanoke City, \$16; A. Sister, | | | 48 00 |
| Urberville, \$16; Lewisburg, \$16; Vienna, \$16. | | | 16 00 |
| Middle Dist. Young People's Missionary Associa- | | | 16 00 |
| tion, Eastern Dist. Indiv. W. H. Swan, Beckleyside, \$16. | | | 16 00 |
| Creek, \$22.00—Northern Dist. S. S. Infant Class of Yel- | | | 8 00 |
| low, A. Sister, for Somio, Elgin, \$4; S. E. Netzelz, | | | 21 00 |
| North Dakota | \$23.25—Emmert, Mt. Morris, \$15. | | 25 25 |
| South Dakota | \$25.55—Sunday Schools, Salem, \$16; Can- | | 25 30 |
| adiana | \$16.00—Southern District, Congregation, Middle | | 30 00 |
| Illinois | \$15.00—Indiv. A. J. Nickey, Alvo, | | 16 00 |
| Missouri | \$2.00—Indiv. J. S. Shelby Co., | | 5 00 |
| Oregon | \$4.50—Indiv. J. H. Kraps and Wife, Independence, | | 2 00 |
| Kansas | \$3.55—Southwestern Dist. Sunday School, State | | 3 55 |
| Arkansas | \$3.50—Indiv. Geo. Drury, Preston, | | 5 00 |
| Wisconsin | \$3.50—Indiv. Geo. Drury, Preston, | | 5 00 |
| Total for March, | | | \$ 4157 96 |
| Previously reported, | | \$ 504 56 | |
| J. H. Dillon's A. M. Pledge re- | | | |
| ported twice, | 5 00 | 4152 96 | |
| Total for the year, | | | \$ 4657 52 |

BROOKLYN MEETINGHOUSE.

| | | | |
|---|---|--|------------|
| Ohio | \$24.75—Northeastern Dist. Indiv. Charles and Au- | | 10 50 |
| drey, Elmville, \$6.56, | | | 14 25 |
| Indiana | \$2.00—Northern Dist. Castine, | | 12 11 |
| Pennsylvania | \$14.24—Western District, S. S. | | 2 13 |
| Virginia | \$14.50—Dry Valley, | | 12 13 |
| Allegheny | \$1.00—Southern District, S. S. Pleasant | | 1 00 |
| Valley, E. E. Liskey, Defiance, \$1.50; Jacob S. Zigler and | | | 5 50 |
| E. Bridgewater, \$2; Savilla Wenger, Weyers Cave, | | | 7 60 |
| Indiana | \$13.10—Northern Dist. Sunday School, Indian- | | 5 50 |
| apolis, \$16; Sister Davy, Indianapolis, \$6; Kate Roeger, Mar- | | | 5 50 |
| quette, \$10.00—Southern Dist. S. S. Young Ladies' Class, | | | 4 00 |
| Indianapolis, \$10.00—Middle Dist. Individual. J. B. and Minnie Spurgeon, | | | 4 00 |
| Northwestern Dist. Indiv. A. G. Messer, Granger Center, \$2; | | | 4 00 |
| C. Whitmer, Curlew, \$1; Katie Whitmer, Curlew, | | | 4 00 |
| California | \$9.00—Indiv. S. G. Lehner, Los Angeles, \$5; | | 9 00 |
| J. C. Gillett, Holtville, \$1; J. N. Statler, Holtville, | | | 9 00 |
| Indiana | \$5.00—Indiv. Abram and Sarah Buck, Francis- | | 5 00 |
| k, \$3.00—Indiv. Geo. W. Hilton, Pace, \$2; | | | 5 00 |
| A. C. Henricks, Crocus, \$1. | | | 5 00 |
| Missouri | \$2.00—Middle Dist. Indiv. Solomon Stump, | | 2 00 |
| Illinois | \$1.00—Northern District, Individual. A. Sister, | | 1 00 |
| Carolina | \$1.00—Individual. A. B. Coker, Seven- | | 1 00 |
| nings, | | | 1 00 |
| Total for March, | | | \$ 97 59 |
| Previously reported, | | | \$ 2870 47 |
| Total for the year, | | | \$ 2968 06 |

INDIA MISSION.

| | | | |
|---|--|--|-------|
| Iowa | \$10.00—Middle Dist. Cong. Iowa River, | | 10 00 |
| Indiv. "2730," | | | 10 00 |
| Virginia | \$18.50—Second Dist. S. S. Salem, | | 3 00 |
| Indiv. C. Bowman and Wife, Fairfield, \$2; Savilla Wen- | | | 3 00 |
| ger, Cave, \$1. | | | 3 00 |

| | | |
|---|----------------------|------------|
| North Carolina—\$1.00.—Individual. | A. B. Coker, | Seven |
| South Carolina—\$1.00.—Indiv. | Sister Marie Person, | 1 55 |
| Total for March, | | \$ 82 86 |
| Previously reported, | | 1211 43 |
| Total for the year, | | \$ 1294 29 |
| CHURCH EXTENSION FUND. | | |
| Indiana—\$5.00.—Southern Dist., Indiv. C. C. Petry, Kitchel, | | 5 00 |
| California—\$5.00.—Indiv. Laura Eby, Tustin, | | 5 00 |
| Iowa—\$1.00.—Middle District, Individual. Sada Andes, St. Louis, | | 1 00 |
| Pennsylvania—\$5.00.—Eastern Dist., Indiv. Mary C. Lee, Mt. Pleasant, | | 5 50 |
| Total for March, | | \$ 11 50 |
| Previously reported, | | 52 60 |
| Total for the year, | | \$ 64 10 |
| COLORED MISSION. | | |
| Illinois—\$5.30.—Northern District, Sunday School. West Branch, | | 5 30 |
| Ohio—\$2.00.—Southern Dist., Indiv. F. C. Margaret, | | 2 00 |
| Puterbaugh, Greenville, | | 2 00 |
| Total for March, | | \$ 7 30 |
| Previously reported, | | 194 84 |
| Total for the year, | | \$ 202 14 |
| BULSAR MEETINGHOUSE. | | |
| Pennsylvania—\$3.90.—Western Dist., Christian Workers. Ten Mile, | | 3 90 |
| Kansas—\$1.00.—Creek, \$2.53.—Indiv. Clara T. Brandt, Minneapolis, | | 1 00 |
| Total for March, | | \$ 4 90 |
| Previously reported, | | 32 00 |
| Total for the year, | | \$ 36 90 |
| HOSPITAL IN INDIA. | | |
| Indiana—\$1.00.—Northern Dist., Indiv. Mrs. Mary A. Connell, Pierceton, | | 1 00 |
| Total for March, | | \$ 1 00 |
| Previously reported, | | 127 00 |
| Total for the year, | | \$ 128 00 |
| BROOKLYN MEETINGHOUSE FUND FOR MARCH, 1906. | | |
| California.—Mrs. Clara Yost, \$1.25. | | |
| Iowa.—Lydia E. Taylor, \$1; Catharine Bluebaugh, .25; Eld. John Zuck, \$.33; W. E. West, \$.4; G. B. Replogle, \$.1. | | |
| Indiana.—Aaron W. Kinzie, \$.3; Edl Y. Schrock, \$.2. | | |
| Kansas.—Pearl Stauffer, \$.2. | | |
| Maryland.—H. S. Coleman, \$.2; Susan Wolf, \$.2; Laura E. Jennings, \$.5; Geo. W. Fouck, \$.25; Geo. W. Kaetzel, \$.1; Susie Miller, \$.1. | | |
| New York.—Vertlie Neff, \$.2; Emily Short, \$.1; Eld. M. B. Miller, \$.15. | | |
| Ohio.—J. L. Yoder, \$.3; W. A. Ziegler, \$.2. | | |
| Pennsylvania.—A. C. Landis, \$.1; M. Kate Famous, \$.1; Belle Rhoads, \$.2; Lottie A. Taylor, \$.1; Emma Toy, \$.5; Lizzy Christner, 50 cents; T. R. Coffman and Wife, \$.3; Paul G. Esleman, \$.1; "East Petersburg Family," \$.5; Mrs. John M. Widders, \$.2. | | |
| Virginia.—Arthur W. Long, \$.3; Barren Ridge Sister, \$.5; Nannie A. Brower, \$.5; Greenmont Sisters' Aid Society, \$.25; D. R. Miller, \$.2; Susan Miller, \$.2.10; S. M. Miller, 55 cents; | | |
| S. L. Garber, \$.15; J. W. Clinch, \$.5. | | |
| West Virginia.—Sandy Creek congregation, \$.5. | | |
| Total for March, | | \$350.66 |
| Correction.—Mrs. S. Swartz, Waterloo, Iowa, \$.4; instead of \$1, as reported in Brooklyn of the Visitor. | | |
| J. Kurtz Miller. | | |
| \$301 3rd Ave., Brooklyn, N. Y. | | |

at Sapps schoolhouse, conducted by T. A. Robinson, of Mansfield, which proved to be quite a success. They have not been accustomed to having worship at the schoolhouse, and some remarked they would run the preacher out. But he presented the Gospel to them in a way that not only brought conviction, but conversion. Quite a number gave God their hearts and were baptized. They were very loath for the meeting to close. Several expressed a desire for Bro. Robinson to come again soon and hold another meeting. The members also organized Sabbath school and Christian Workers' meeting, making prospects much brighter for the faithful few who worked there last year, as the new converts are willing to lend a helping hand. I expect to join them again in the near future.—Mrs. J. S. Hubbard, Farmer City, Ill., May 1.

INDIANA.

Goshen.—Bro. G. L. Studebaker, of Muncie, Ind., began a series of meetings March 24 and continued three weeks. Fourteen were received into the church by baptism, one was reclaimed, one awaits baptism. The interest and attendance were good. The members were much built up.—Emma Garver, 720 S. Main St., Goshen, Ind., May 1.

Nettle Creek.—Since my last report we have received two precious souls by baptism. The evening of April 28 the church held her love feast. Nearly 240 members surrounded the table of the Lord. Ministers present were Elders D. S. Replogle, D. F. Hoover and Moses Smeltzer, the latter officiating. The next day Bro. Moses Smeltzer preached to us and in the evening Bro. Hoover preached.—Charles W. Miller, R. R. 1, New Lisbon, Ind., May 1.

Pleasant Hill congregation met for special council April 28. We made arrangements for our love feast, which will be held May 5. Bro. Carl Fair, of Garrett, Ind., and Bro. Eby, of Ft. Wayne, were present at our council. On the Sabbath following Bro. Eby delivered a noble sermon, after which an invitation was given. Nine precious souls came out on the Lord's side. Arrangements for baptism were made and the ordinance was attended to the following afternoon.—Effie McBride, Ari, Ind., April 30.

Pleasant Valley.—We met in council April 28. Four were received by letter; one was restored. Several letters were granted. Bro. J. H. Pike was chosen as delegate to Annual Meeting. Officers for Christian Workers' meeting were chosen, Bro. Clarence Troyer president. The deacon brethren made a report of the yearly visit which proved the church in good working order. April 29 two were baptized, one being a mute. We had Sister Susie Platz, of Laporte, with us to interpret. Six mutes were present.—Orpha Mishler, R. F. D. No. 2, Middlebury, Ind., May 1.

Spring Creek church met in council with our elder in charge. Two members were received by letter. Bro. Chester Brallier was chosen delegate to Annual Conference. Bro. I. B. Wike is to hold our series of meetings this fall. Our meeting days are first, third and fifth Sundays of each month, morning and evening. Since our last report one soul was received by baptism.—Nora Ross, Kinzie, Ind., May 3.

South Bend.—Bro. Greenawalt, of Milford, Ind., gave us two good sermons Sunday. Our Sunday school continues to grow. 119 in attendance Sunday. Our industrial work with the children continues with interest. We have many one comfort and eighteen towels.—C. May Manners, 1315 Miami St., South Bend, Ind., May 3.

IOWA.

Des Moines City.—We met in members' meeting. Our feast will be May 27. We reorganized the Sister Sewing Society and elected Sister Snowberger president. We also empowered our Sunday-school superintendent to appoint a special committee to go out and seek and gather in little children for our Sunday school and to look after their needs in way of clothing. We are located here in the interest of the mission work. The brethren who have been here before us have done some good work and we only hope to carry forward the work that has been so nobly begun.—A. C. Snowberger, 1643 E. Lyon St., Des Moines, Iowa, May 2.

Grundy County church chose Bro. J. Edwin Jones for delegate to Annual Meeting. We expect to hold a series of meetings in June. Bro. Levi Holsinger, of Indiana, to lead the preaching. After the usual expenses the Sunday school still had funds left in the treasury and decided to send that to three city missions, Brooklyn, N. Y., and Winona and Minneapolis, Minn.—Hannah Messer, Grundy Center, Iowa, April 29.

South Ottumwa.—April 28 church met in council, Eld. J. M. Pollis presiding. There is fair attendance at the preaching services. The Sunday school and Christian Workers and the midweek prayer meeting are on the increase. We have prayer meeting and Bible normal combined on Thursday evening. We are studying the Gospel of St. Matthew. We expect to have Bro. C. S. Garber, of St. Joseph, Mo., to hold a series of meetings during the summer or fall, closing with a love feast. Eld. J. M. Pollis said over Sunday with us, preaching two sermons for us.—C. E. Wolf, 223 S. Moore St., South Ottumwa, Iowa, April 30.

KANSAS.

Burroak church met in council April 28 with our elder presiding. We decided to have a love feast May 26, beginning at 4 P. M. We also decided to organize a Christian Workers' meeting.—Elnora Barringer, Burroak, Kans., April 30.

Larned.—We held our love feast April 28, Bro. F. H. Crumpacker, of McPherson, officiating. About eighty-five members surrounded the tables. Bro. Crumpacker preached for us on Sunday, both morning and evening.—Cassie Martin, R. F. D. No. 2, Larned, Kans., April 30.

Osage.—We had our children's day exercises April 29. We had visitors from Pittsburg, Parsons and McCune. The children and young people rendered their parts well, after which they received an orange treat. At our last council meeting we decided to have a spring love feast May 26, at 5 P. M.—May Neher, R. F. D. No. 4, McCune, Kans., May 3.

Pleasant Grove.—We are now located in the Pleasant Grove church, near the meetinghouse, nine miles southwest of Lawrence. This is one of the oldest churches in the State, and at one time was a very large congregation; but at the present our number is small. We have a fine Sunday school and preaching service every Sunday.—Bro. I. L. Hoover is our elder. Prospects for the future are

very encouraging.—Byron Talhelm, Lawrence, Kans., April 28.

MARYLAND.

Brownsville.—At our recent council meeting Bro. N. P. Castle was elected delegate to Annual Meeting. April 29, after an excellent sermon by our elder, Eli Yountee, two sisters were baptized, making three since my last report.—Geo. W. Kaetzel, Gapland, Md., May 1.

Monocacy church at Rocky Ridge reelected their Sunday-school officers April 29, Brethren J. S. Weybright superintendent, A. D. Hoover assistant. The Monocacy church has for Thurmouth house appointed their love feast May 26 and 27, at 2 P. M.—Samuel Weybright, Detour, Md., May 3.

MICHIGAN.

Riverside.—Under directions of the mission board, Bro Isaac Deardorff, of Brethren, Mich., came to this place April 28 and remained over Sunday, preaching three sermons. The mission board keeps up monthly appointments at this place. We are sadly in need of workers. Our Sunday school is doing well.—Harvey Good, Galt, Mich., May 2.

MINNESOTA.

Winona.—Along with many other duties during the past eight months we have had a well-organized "Girls' Mission Band and Industrial Class." In this time forty-six girls have received instruction. Thirty meetings were held with an average attendance of sixteen. The girls have been taught to make useful articles. Over one hundred articles were finished, and were usually bought by the mothers or friends interested in the girls' work. Thus we have about twelve dollars for the India mission. Besides reading to the girls as they worked, a half hour was devoted to special study of mission fields. A series of talks was also given on "The Responsibility of Girls," also scripture verses committed, etc.—Eva Heagley, 808 W. 7th St., Winona, Minn., April 30.

MISSOURI.

Oak Grove church met in council April 21. Owing to bad weather and roads we were not able to meet March 3, the time for our council. Two letters of membership were granted and one was received. Decided to hold series of meetings sometime in August; also to change time of our council one month later, making the first council of the year come on the first Saturday in January, instead of March.—Anna E. Moats, Polo, Mo., April 30.

NEBRASKA.

Afton.—Since April 15, Eld. L. T. Holsinger has been with us preaching. The revival of song, conducted by Sister Marguerite Bixler, had prepared us more fully for the meetings we now enjoy. Sister Bixler's work was much appreciated. At a recent council Sister Lizzie Mishler was chosen delegate to Annual Meeting.—Anna M. Snell, Cambridge, Nebr., April 25.

North Beatrice church held her semiannual love feast April 29. About seventy members surrounded the tables. Bro. L. D. Bosserman officiated. Bro. Urias Shick, of Holmesville, was also with us. The house was filled with attentive listeners.—Lizzie S. Price, Pickrell, Nebr., April 30.

NORTH DAKOTA.

Pleasant Valley.—April 29 Bro. J. M. Myers, of Cando, N. Dak., gave us a missionary sermon at the Hill church, after which a collection was taken which amounted to \$14.60, to be sent to Annual Meeting contribution to foreign missions. Bro. Myers also preached at the York house in the evening. Sunday school and Christian Workers' meetings and church work in general are moving along nicely.—Bessie Blocher, York, N. Dak., April 30.

OHIO.

Beech Grove.—We had a very interesting Sunday school. We were glad to have Bro. Berger with us, who gave a good sermon and encouraged us in our church work. Our Bible meetings Sunday evenings have proven very successful.—Andrew A. Petry, R. F. D., Hollansburg, Ohio, April 29.

Cottage Grove.—To-day we were favored with a sermon by our elder, Bro. Carey Toney. Last Sunday another dear one was added to our little band of workers by baptism.—Ethel Fitzsimons, College Corner, Ohio, May 6.

Ludlow.—Since our last report three have been added to the church by baptism. Arrangements have been made to erect a new churchhouse at Painter Creek. The coming Sunday the last services will be held in the old church.—Lydia Stauffer, Arcanum, Ohio, April 30.

Middle District.—Bro. Elmer Brumbaugh, of Tippecanoe City, Ohio, gave us an interesting talk April 29 at 10:30 A. M.; also we had one in the evening by Bro. D. P. Sollenberger. Our Sunday school is progressing nicely. We had seventy-two scholars last Sunday.—Jos. H. Stark, R. R. No. 1, Box 79, Tadmor, Ohio, April 30.

Notice.—The mission board of Northwestern Ohio desires to secure a minister to locate in Bellefontaine, Ohio, to take charge of the mission for one year or longer. Correspondence is solicited, with persons who desire to enter the mission work. Address, J. I. Lindower, Sec., Fostoria, Ohio, April 29.

Wheatville.—Bro. Daniel Snell, of North Manchester, Ind., came to us April 28 and staid until the next evening. He gave us three sermons. Our council meeting will be held at the Sugar Hill house May 17. Our Sunday school and Christian Workers' meetings continue to increase in attendance and interest.—Hannah Anna Deaton, R. F. D. No. 10, Eaton, Ohio, April 30.

OKLAHOMA.

Mt. Hope church enjoyed a love feast April 28. Eld. J. F. Neher, Eld. J. Lehman and wife, and Bro. A. P. Neher and wife, of the Guthrie church, were with us. Eld. J. F. Neher officiated. Only sixteen were communed. We need more members. We need more workers. Any inquiry in regard to the church or country will be cheerfully answered by the writer, if accompanied by a stamp.—H. H. Ritter, R. R. 4, Crescent, Okla., May 4.

PENNSYLVANIA.

Germantown.—In the beginning of April I moved from our home at McVeytown, Pa., to Germantown, Philadelphia, to take charge of the church at that place. We found the church in a live working order. There has been received by baptism since we are here. The interest and attendance are on the increase. The Sunday school is

well attended, especially by the children. Prayer meeting, Christian Workers' meeting and Sisters' Aid Society are all a part of the work here.—M. C. Swartz, 6611 Germantown Ave., Philadelphia, Pa., April 30.

Georges Creek.—Bro. H. S. Replogle, of Johnstown, Pa., will begin a meeting in the above-named church June 10, preaching each evening for two weeks, one week before and one week after the feast. Meeting is to be held in the Fairview house.—Alpheus DeBolt, Masontown, Pa., May 5.

Mechanic Grove church met in council April 29. We agreed to start up a home department in our Sunday school. The same officers for Sunday school were continued. Bro. U. C. Fasacht and P. M. Habecker were appointed delegates to district meeting. Our love feast will be held June 2 at the Grove house. Notice will be given about the trains later.—Mary P. Habecker, Quarryville, Pa., April 30.

Yellow Creek church met in council April 28. There were six certificates granted. One was received by letter. We decided to have our love feast at the Bethel church, June 3. Examination services 10:30 A. M.; communion services 6 P. M.—Elder D. A. Stayer presided.—G. S. Batzel, Batesville, Pa., April 30.

TENNESSEE.

Bristol.—By request of some of the people of Bristol to have a German Baptist preacher preach at Bristol, the writer secured A. M. Laughrun, of Erwin, Tenn., last Sunday, April 29. Had services near Willy, Boone Station, morning and night. Two joined by profession and one by letter. They will be baptized the second Sunday in June by Brother Laughrun. There are more to follow if the Brethren get started right. We hope the meeting that was sown at the time of the Annual Meeting here will bring forth much fruit.—J. S. Good, Bristol, Tenn., May 4.

VIRGINIA.

Flat Rock church convened in council preparatory to our love feast at Timberville April 27, with Eld. D. P. Wine presiding. A dear brother who had wandered away from the fold was restored. J. D. Wine, Forestville, Va., April 27.

Madison.—April 7 we had our council, Eld. A. Conner presiding. Sunday-school superintendents elected are Bro. H. B. Utz, Sisters Mollie Yager and Bertha Thomas. Sister Thomas is coming to spend a few months to assist in the work here. She comes under the directions of the district mission board. We need all the help and encouragement we can get. Bro. J. A. Glick and wife are with us now. Bro. J. A. Glick was elected delegate to district meeting. Bro. T. M. Sparks was elected president of the Christian Workers' meeting. The sisters were given permission to organize a Sisters' Aid society. We have arranged to have a series of meetings, beginning the latter part of August. Bro. B. B. Garber, of New Hope, Va., has been secured to do the preaching. Since my last report one dear sister, wife of Bro. F. N. Utz, has passed over to the other shore.—Clara C. Utz, Madison, Va., April 25.

Mine Run church met in council May 2, Eld. M. G. Early moderator. Bro. John A. Glick and wife were with us. One brother was restored to full fellowship. Two letters were received. Bro. L. E. Quann was elected assistant superintendent of the Sunday school, which is evergreen. Sister A. M. Chambers was elected church secretary, and the writer corresponding secretary. Bro. G. W. Chambers was appointed delegate to district meeting. Wednesday evening we had services at the home of Sister R. A. Britton. She cannot attend services at the church on account of age and bad health. Thursday morning Sister Alice Chambers was anointed by Eld. M. G. Early and G. W. Chambers. Wednesday Bro. Thomas Britton's house was burned. They lost about everything.—Ina C. Jones, Locust Grove, Va., May 3.

Mt. Zion church met in council April 21, Eld. Martin Rothgeb presiding. Eld. J. B. F. Huffman, of Rileysville, was with us. Four were granted letters. Our elder goes to district meeting on Sandling Committee. Brethren D. N. Spitzer and George Painter were elected delegates to district meeting.—H. F. Sours, R. R. No. 4, Luray, Va., May 2.

WASHINGTON.

Spokane.—The mission work is moving along nicely at this place. The average attendance at our Sunday school for the first quarter was twenty-nine. Easter was a very pleasant and interesting day. There were forty-three present at our Sunday school and preaching, at which time Bro. John G. Miller, from Tekoa, Wash., preached, and at 2:30 P. M. there was a very interesting program given by the Sunday school. At 7:30 P. M. Bro. Miller preached at the schoolhouse at the east end of the city, about six miles from here, where the Brethren preach in the evening of each meeting day, that is, the first and third Sundays of each month. The work on our new churchhouse is moving along nicely. We hope soon to announce the time for dedication. Our donors have been very liberal both in money and work. One aged sister seventy-eight years old and isolated from the church on hearing of the work here sent us five dollars for the erection fund.—G. D. Aschenbrenner, S. 109 G St., West Grove Add, Spokane, Wash., April 30.

Wilsoncreek.—This is an isolated place in Douglas county; there are six members living here, including two at Hartline, ten miles north of us. We have our membership in the Wenatchee district and are now located about seventy-five miles northwest of Wenatchee and are nine miles north from the town of Wilsoncreek. We have a union Sunday school organized at our schoolhouse and have a good attendance. We are greatly in need of a resident minister at this place. Bro. A. B. Peters, of Wenatchee, Wash., came to us April 28 and preached three soul-cheering sermons. This was the first time for any of our Brethren to preach in this part of Washington. Minister who are contemplating a new location, we would be glad to have you come among us. We are in hopes we can have an appointment at this place each month in the near future.—Isabell Howell, Wilsoncreek, Wash., May 1.

WEST VIRGINIA.

Mountaine church met in council April 21. Our elder, Jeremiah Thomas, was present. We decided to begin a series of meetings Aug. 18, to have two weeks' meeting, and to close with a love feast which will be Sept. 1.—E. F. Sisler, Friendsville, Md., April 29.

THE LAWSON AND SHAMBERGER DISCUSSION.

The religious debate between J. A. Lawson, of Denton, Texas, for the radical party of the Christian church (Campbellites) and Eld. G. A. Shamberger, of Nanton, Canada, for the German Baptist Brethren church, took place in the Hoyle congregation, Okla., in the Brethren's house in Ames, April 16, and continued for six days of two sessions each day. The challenge came from the Christians.

Mr. Lawson first affirmed: "The church with which I am identified is the one established by Christ and the apostles." The usual effort was made to prove that the church or kingdom was established on the first Pentecost after Christ's resurrection. The usual disastrous explosion of that theory followed in the denial by Shamberger, with a decided improvement on the blast that has never been published if ever before used. We were confronted by perhaps one of their ablest men in all their fraternity for their purpose in debate. Keener witicism for the dodge and the twist can scarcely perhaps be produced in Irish mother wit or in the practice of law, nor better aptness in the citation and quotation of scripture; and hence a better opportunity could not perhaps be easily found for the adjustment of scripture applications than was found here, and it was well attended to by Bro. Shamberger; and very marked credit to his terrible criticism was shown and expressed by representatives of other denominations whose fabrics were also shattered by history and the Word.

Next our name and date of reorganization were assailed at their best. But when the characteristics of apostolic succession down through the wilderness for 1260 years were mapped out by history, and the mistakes of Alexander Campbell, with the date of his reformation, were exposed, their floundering attempt on the history, mode and law of baptism, together with other pitiful dilemmas into which they were driven in their affirmative and into which they were coaxed and led in their negative pursuit, was such as to bring out concessions from the different denominations that greatly strengthened the cause of truth.

It was claimed, for instance, that feet-washing was a matter so delicate and private that it took place where men only were present, and that dirty feet only were washed, and that it took place at the supper in Bethany. Upon which it was shown that at the supper in Bethany Martha and Mary with Lazarus were present, and that from the pressure of the command and the authority and import of the example it would then be necessary to proceed at once and all their brethren wash one another's defiled feet as far and as long as any filthy feet could be found.

When the flounder on the holy kiss was reached the usual turn on improprieties and partiality was made which always indicates failure. In the case of the prayer covering, the best that could be done against it was the usual claim of the hair being the covering indicated; and when the failure became manifest Mr. Lawson conceded by fun making.

When the objection to the anointing of the sick with oil, having design other than the natural healing, was met by "the elders only being the named administrators," and it having to be done in the name of the Lord and for the remission of possible sins, the objection was ended by silence.

Upon the whole we believe the discussion resulted in a decided credit to the Brethren's cause and work in these parts, and the confirming of members who were "sickly and weak among" us, and others being helped to a final decision of the great question, "Where is the church established by Christ and the apostles?" C. C. Root.

Ames, Okla., April 21.

ANNUAL MEETING LODGING NOTES.

We desire to announce to those coming to Annual Meeting the arrangement and rate for lodging. We will have a large number of tents on the grounds under cover, on brick or board floor which can be rented at the following rates: 10x12 tent \$1.50, 12x14 \$2.25, 14x16 \$2.50. Straw can be used in these tents provided it is used in ticks.

Rooms and curtained apartments in Exposition and Dome building can be had at following rates: 8x12 \$1.50, 10x12 \$2.00, 12x14 \$3.00, 14x16 \$3.50, 16x18 \$4.00. No straw can be used in these buildings but an ample supply of cots, bed springs, comforts, blankets and pillows will be found on the grounds. Price of cot, (including pad, pair of blankets and pillow) 80 cents; price of double bed spring (including comfort, pair of blankets, and two pillows), \$1.25. Any part of these furnishings can be had at a corresponding rate.

Those desiring cheaper lodging can be supplied in other buildings furnished with straw or hay at a reasonable figure. Those wishing to lodge in private families in the city can be accommodated near the grounds or near the street car lines at 50 cents per night; also a number of the leading hotels have agreed to make a 50-cent rate for our people.

The Lodging Committee headquarters will be found in the Dome building and in order to facilitate business and avoid delay, we request those coming to form themselves in groups as they may desire to be lodged.

Further information given on request.
Cerrogordo, Ill. Geo. W. Miller, Sec.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Pratt-Glick.—At the home of the bride's brother, Joseph Glick, at Nampa, Idaho, April 18, 1906, by Bro. J. C. Neher, Bro. Eugene W. Pratt, of Weiser, Idaho, and Martha A. Glick, of Nampa, Idaho. Della Neher.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Bender, Bro. Joseph, of near Salunga, Lancaster Co., Pa., in the bounds of the Mountville church, died in the hospital at Lancaster (in having an operation performed) April 26, 1906, aged 77 years, 10 months and 11 days. He was married three times. With his first wife nine children were born. Two wives and one daughter preceded him to the spirit world. He leaves a wife, four sons and four daughters. He was a member of the German Baptist Brethren church for many years. Funeral services conducted at the Brethren church in Salunga by Eld. H. E. Light, H. S. Sonon and the writer, from Phil. 23, after which his remains were laid to rest in the cemetery adjoining. A. S. Hottenstein.

Bowman, Barbara, died of old age at McLouth, Kans., April 6, 1906, aged 81 years, 1 month and 10 days. She was born in Lancaster county, Pa. She was married to Abraham Bowman, who died at McLouth, Kans., in 1887. Nine children were born to them, six of whom survive. She was anointed shortly before she died. Funeral conducted by the writer from 1 Cor. 15: 20. Other churches dismissed their services and attended the funeral.

J. A. Root.

Clark, Bro. Edward F., died of consumption in the Beaver Creek congregation, near Montezuma, Rockingham Co., Va., April 14, 1906, aged 35 years, 6 months and 28 days. He was married to Sister Alice Lee, formerly of Spring Creek, Va., who with one son survives him. One little son preceded him several years ago. He is also survived by his parents, Mr. and Mrs. William Clark, five brothers and four sisters. He has been a consistent member for several years. Funeral services at Beaver Creek by Elders H. S. Miller and A. S. Thomas, from Psa. 23. Nannie J. Miller.

Cooper, Sister Mariah, died April 21, 1906, at the home of Arnold Cosner, near Bismarck, W. Va. She was about ninety years old and had been blind for over twenty years. Burial services conducted by Eld. J. T. Cosner. Ora Nine.

Flory, Bro. Isaac, died April 10, 1906, at his home in Denbigh, Va., aged 58 years, 1 month and 4 days. He was brought to Defiance County, Ohio, for burial as he formerly lived here. He was chosen to the deacon's office about twenty-eight years ago. The last couple of years of his life he spent most of his time in mission work at Newport News, Va. He leaves a wife and one son to mourn their loss. Funeral services conducted by Eld. David Lytle, from 1 Peter 1: 24.

Sarah M. Hornish.

Elliott, Mary Catherine, wife of Charles Elliott, and daughter of Bro. A. B. and Sister Rachel Wales, died April 27, 1906, aged 31 years, 7 months and 7 days. She leaves a husband and three children. Funeral services by the writer. A. L. Snoeberger.

Frantz, Sister Minnie, born in Clark county, Ohio, after several days of intense suffering, died at her home in Rockyford, Colo., April 17, 1906, aged 28 years, 3 months and 9 days. Her death was due to meningitis. Her sudden death was a shock to all and most keenly felt, as she was a faithful member since uniting with the church at an early age. Sister Minnie was the daughter of Bro. Samuel and Sister Susan Frantz who came from Burlington, Kans., a short time ago at her earnest solicitations to spend the remaining years of her life here that she might minister to their needs and wants. Six brothers and five sisters mourn for her but not as one without hope. Services were held from the church Friday morning, conducted by Brethren Nevinger and Funderburgh. Clara Hochstedler.

Harman, Bro. Lewis, died at his home in Woodberry, Baltimore, Md., April 23, 1906, aged 69 years and 4 days. Three sons and three daughters, two brothers and two sisters survive him. Sister Mahala, his wife, and one son died some years since. One son and the youngest daughter are members of the Brethren church. Funeral services in the Pipe Creek church by Elders Isaac Frantz and E. W. Stoner. Interment in Pipe Creek cemetery.

J. S. Geiser.

Heeter, Sister Eve, died at her home near Laketon, Ind., April 15, 1906, aged 68 years, 10 months and 1 day. Dec. 9, 1860, she was married to Uriah Heeter. To this union were born four sons and three daughters. Three sons and two daughters preceded her in death. She united with the Brethren church the same year of her marriage and ever remained a consistent member. The funeral services were conducted by Eld. A. L. Wright from 2 Tim. 4: 8, which she had selected to be used.

Mary E. Neher.

Hess, Sister Lavina C., of Waynesboro, Pa., died of pneumonia April 8, 1906, aged 67 years. Sister Hess united with the church forty-seven years ago and lived an upright Christian life. Her husband died about four years ago. She is survived by a son and daughter. Services were conducted by Bro. F. D. Anthony.

Sadie M. Wingert.

Holben, Sister Sarah, of North Manchester, died at the home of her daughter, Mrs. Clara Shanefield, near Kinsey, Ind., April 8, 1906, aged 42 years, 9 months and 23 days. She had been in ailing health for some time and while at her daughter's home took worse and died. Funeral services took place at the Brethren church in North Manchester, conducted by Eld. A. L. Wright. She was the wife of Wm. Holben and to them were born two daughters, who with the father mourn her departure.

Mary E. Neher.

Hummer, Sister Susan K., widow of Bro. Aaron Hummer, died at the home of her son-in-law, Bro. John Snader, Akron, Lancaster Co., Pa., April 21, 1906, aged 68 years, 2 months and 12 days. She had been a sister in the Springville congregation for a long time; lately moved to Akron, Pa. Funeral services held by the Brethren, Eld. Israel Wenger and Bro. Cyrus Gible, at Brick meetinghouse. Interment in adjoining cemetery. Aaron R. Gible.

Imler, Bro. John S., died at his home near Immlerton, Bedford Co., Pa., April 9, 1906, aged 81 years, 8 months and 11 days. Brother Imler was one of the leading members of the Immlerton branch of the New Enterprise church and will be much missed. Funeral services held by the Immlerton church, conducted by Elders D. T. Detwiler and C. L. Buck, from John 14: 2. W. H. Mentzer.

Jelleff, Sister Mary Ann, daughter of Josiah and Susannah Cook, was born in Preble county, Ohio, and departed this life at her home in the bounds of the Portland church April 5, 1906, aged 50 years, 10 months and 26 days. She was married to Linares Jelleff Dec. 11, 1881. To this union was born one son who with his father is left to mourn their loss. She was a worthy member of the Brethren church. Funeral services were conducted by Bro. Wm. L. Hatcher, after which she was interred in Green Park cemetery. Mary Garber.

Keith, Bro. William Bennet, died in Rosalia, Kans., April 20, 1906, aged 85 years, 3 months and 9 days. Bro. Keith was a member of the Brethren church about fourteen years; he came from the Baptist church. Ever since he was in the Brethren church he has been located in the Spring Creek church. Funeral conducted by Mr. George Fullenwider, an M. E. minister, in the M. E. churchhouse in Rosalia. He left a wife, four sons and three daughters. N. P. Nelsen.

McBride, Bro. James, died April 21, 1906, at his home in Spring Creek, Rockingham Co., Va., aged 81 years, 4 months and 4 days. He was born in Lancaster county, Pennsylvania, and later lived at Hazelville, Ill. Eight years ago he moved to Spring Creek, where he has resided since. April 1, after attending preaching services at Beaver Creek, in attempting to lift his buggy around he fell, dislocating his hip and fracturing the bone to such an extent that it would not stay in place. He suffered intensely for three weeks when he died. His first wife was Sister Elisabeth Breneman, of Ohio. His second wife was Sister Hannah Areon, of Rockingham county, Virginia, who with eight children by his first wife survive him. He held the office of deacon and lived an exemplary life while among us. He was taken to his former home in Illinois for burial. Nannie J. Miller.

Miller, Bro. James, of the Indian Creek congregation, Pa., died of pneumonia April 11, 1906, aged 55 years, 11 months and 1 day. In 1881 Bro. James became sorely afflicted with rheumatism which rendered his left side entirely helpless. During these twenty-five long years he was confined to his bed. He leaves a wife and one son. Funeral services were conducted by the writer from Job 5: 26. R. A. Nedrow.

Martin, Sister Mollie A., of the Huntington church, Huntington county, Ind., born in Clark county, Ohio, died April 24, 1906, aged 63 years, 5 months and 29 days. Several years ago she came to Indiana and Sept. 2, 1876, she was married to Ruben Martin. To this union one child was born which died in infancy. Twenty-two years ago she united with the Brethren church, in which she lived faithful. Her disease was creeping paralysis; she had been a sufferer for one year. Her husband preceded her six years. March 23 she was anointed. Four sisters and two stepchildren survive her. Funeral in the North Manchester church by the writer from Rev. 14: 12, 13. Interment in cemetery by the church. I. B. Wike.

Mohler, Bro. Levi, died in the bounds of the Springville church, Lancaster Co., Pa., April 24, 1906, aged 81 years, 5 months and 29 days. He was born and raised on the old Mohler homestead and lived there all his life in Ephrata township. He had been a consistent member forty-six years. He leaves a widow, two daughters and one son and two brothers. Funeral services were conducted by Eld. Israel Wenger and Bro. John Schlosser, at the Mohler meetinghouse. Text, John 16: 16. Interment in adjoining cemetery. Aaron R. Gible.

Petry, Bro. Adam, died in the bounds of the Prices Creek congregation, April 24, 1906, aged 86 years and 1 month. He was born in York county, Pennsylvania and at the age of twelve came to Preble county, Ohio. In 1840 he was united in marriage to Susannah Weherley. To this union were born five sons and three daughters. One son and one daughter preceded him to the spirit world. Bro. Adam was a faithful member of the Brethren church for about fifty-five years. Funeral services conducted by Bro. Joseph Longanecker. Interment at Castine cemetery. Herschel Weaver.

Schuff, Sister Minnie May, nee Gerber, died of consumption in Salem congregation, Darke Co., Ohio, April 24, 1906, aged 30 years, 9 months and 4 days. She united with the church April 4, 1906. She leaves a father, mother, husband and three small children, three children having preceded her. Funeral services by the Brethren, from Heb. 12: 1-4. Katie Flory.

Smith, Forest B., died in Clark county, Ohio, Jan. 30, 1906, aged 34 years, 1 month and 8 days. Upon returning from his day's labor to his home in Medway, Ohio, on the D. S. & U. traction line, in alighting from the car before it had come to a standstill he tripped and fell under the running wheels, receiving injuries from which he died a few hours later. He was married to Florence Whipp, Dec. 15, 1897. To them were born five children. One preceded him in death. He leaves a wife, four children, a father and one brother. Funeral services were held at New Carlisle, Ohio, by Eld. David Leatherman.

Hettie Barnhart.

Wakefield, Sister Mary, nee Swayne, wife of Eld. R. M. Wakefield, died March 30, 1906, at the Aughwick congregation, Pa., aged 70 years, 4 months and 17 days. Interment in the Germany Valley cemetery. Funeral services by the writer and Bro. J. E. Garver, from Job 5: 26. Sister Wakefield united with the church when thirteen years old and was faithful till death. She has been nearly blind for years. She was the mother of six sons and two daughters; one son dead, the rest all married and have united with the church; one son called to the ministry. S. A. Norris.

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NOTES NOT CLASSIFIED

Sunnyside.—We decided to hold our love feast May 19, at 5 P. M. We extend an invitation to any visiting Brethren coming this way.—E. Stanley Gregory, Sunnyside, Wash., April 30.

Paradise Prairie congregation held her council May 4 preparatory to the coming love feast, which will be May 12. Our elder was in the chair. Two, man and wife, were reclaimed. The church decided not to be represented at Annual Meeting. Our series of meetings will commence about the middle of September. Bro. A. J. Smith will do the preaching. We have a good Sunday school with a good attendance, and the young people's meetings are also progressing nicely. The mission board would be glad to locate some good evangelist in the district to do mission work, as we have a large field and hard to get anyone to do the work. I will also say there are several good farms here in the Paradise Prairie congregation that can be bought cheap and I have a good four-room house that I will donate the balance of this year free of charge to a good minister that will do mission work in our district. Would be glad to correspond with anyone.—J. H. Cox, Coyle, Okla., May 5.

Snake Spring Valley church holds its love feast June 9, 4 P. M. Our church does not send delegate to Annual Meeting but represents by letter, accompanied by contribution of over six dollars. We have recently repaired our church. Sunday school is going very pleasantly with effective interest and good attendance, with R. S. Hersberger superintendent.—Howard Hersberger, R. R. No. 1, Everett, Pa., May 3.

Pipe Creek.—We enjoyed a spiritual feast April 28. A number of visiting brethren and sisters were with us. Bro. Isaac Frantz officiated. Our meetings continued until Thursday evening. Three more precious souls came out on the Lord's side since our last report, making five received during our meetings. Bro. Frantz labored earnestly for the cause, visiting in more than fifty homes during his stay. He delivered twenty-three sermons, including the funeral sermon of Bro. Lewis Harman, of Baltimore, whose remains were brought to Pipe Creek for interment. One grand feature of our meetings was the verse service which many took part in.—Rachel A. Ploutz, R. F. D. 15, Linwood, Md., May 4.

South Los Angeles.—In accordance with decision of the Los Angeles church we met at Vernon mission Easter Sunday to organize South Los Angeles into a church. Elders S. E. Yundt and A. W. Vannman, as a committee, assisted us. It was voted and passed to name it the Vernon church. Eld. Wm. Trostle, of Pasadena, was chosen elder in charge. Besides one deacon located with us, two were elected.—A. L. Davison and Harvey Snell. Asa Trostle is church secretary and W. H. Keim treasurer. It was decided to hold our regular council the second Friday of the last month of each quarter. There were fifty-three members enrolled for organization in Vernon church. A year ago last January the Vernon mission was located at 50th and Hooper streets. Bro. Wm. Wertenbaker and wife, of Lordsburg, had charge of it and have done excellent work in so short a time. Bro. Wertenbaker will be our pastor. April 30 at 7:30 P. M. we convened in our first council. It was reconsidered and passed to change the name from Vernon church to South Los Angeles church.—Daisy B. Evans, R. F. D. No. 2, Los Angeles, Cal., May 2.

Libertyville.—We have set Oct. 5 as the time for our love feast and a series of meetings to commence about Sept. 29, to be conducted by Bro. C. C. P. Rowland, of Lanark, Ill. Our Sunday school is moving along nicely in charge of Brethren H. B. Johnston and M. D. Peebles. Two have been received by letter since our last report.—W. N. Giotfely, Batavia, Iowa, May 5.

Salem.—Since my last report, April 9, there have been eighteen baptized, and still others are awaiting baptism in the near future. Bro. James W. Norris, of Donaldson, and Bro. A. J. Ferrell, of Culver, have been conducting a meeting for a week at the schoolhouse two miles west and two miles north of the Salem church. Four of those baptized were between sixty and seventy, and several heads of families. Some were young. Our congregation has been highly blessed.—S. A. Hapner, Donaldson, Ind., May 7.

Pasadena church met in special council previous to our love feast. One letter of membership was granted. Eld. A. Vannman was chosen as overseer for the next year. It was also decided to organize a sisters' sewing society. One week before three precious souls came out on the Lord's side and were baptized April 27. Two weeks ago the Pasadena people enjoyed an interesting lecture by Bro. D. L. Miller.—Fanny E. Light, 752 Hull St., Pasadena, Cal., May 4.

Winona.—We have decided to commence a series of meetings May 9, conducted by D. H. Keller; also we will hold our love feast May 19 and 20. All are invited.—Lizzie Hilary, 808 W. 7th St., Winona, Minn., May 7.

Muncie.—Easter Sunday, April 15, we enjoyed a sermon by our young minister, Bro. Saylor Greyer. The evening services were conducted by Eld. A. C. Young, of Shideler, Ind., after which three were received into the church by baptism. We will hold our spring love feast Sunday evening, May 6, at 6:30 P. M.—Mary E. Hooke, 803 Powers St., Muncie, Ind., April 30.

EASTERN PENNSYLVANIA.

The district meeting of Eastern Pennsylvania was held in the Lancaster City church May 2 and 3. The thirty-eight churches of the district were all represented except one, and that one had elected delegates but could not attend. Much business was transacted. Several papers tending toward more aggressive work were thoroughly discussed in the spirit of zeal and charity. No papers for Annual Meeting. The work of the district meeting as a whole was pleasant and likely will result in much good.

Arrangements were completed for the support of a foreign missionary by the Sunday schools of the district. Sister Catherine Zeigler, of the Lancaster church, was recommended as a candidate and endorsed by the home

mission board and district meeting. A committee was appointed to formulate plans to carry out the recommendations of last Annual Meeting as it relates to the work among orphan children. Geo. W. Henry was reelected Sunday-school secretary for three years. L. R. Brumbaugh and Jeremiah Shelby were elected members on home mission board for three years.

Elders J. H. Longanecker and I. W. Taylor were elected as members on Standing Committee for 1906.

The organization of the meeting was J. H. Longanecker moderator, I. W. Taylor writing clerk, G. N. Falkenstein reading clerk.

New Holland, Pa., May 3.

NOTICE TO SUNDAY SCHOOL SECRETARIES.

All information concerning district Sunday-school work should be forwarded at once. While most of the reports have been received, four or five secretaries have not yet responded, and a few remaining items from others were to have been sent by this time.

Send all Sunday-school correspondence to my residence and note change of address. H. P. Albaugh.

278 Irving Ave., Chicago, Ill.

BIG FOUR ROUTE TO THE ANNUAL MEETING.

One fare plus \$1.00 from all points on the Big Four System. Tickets will be on sale to Missionary Committee and delegation May 29th, 30th and 31st, and to members and the public on June 1st to 4th, good to return until June 15th, with privilege of extension until June 30th.

For the accommodation of the Brethren in Southern District of Ohio, on Saturday, June 2nd, special through car will be run.

| | |
|----------------------------------|------------|
| Leaving Springfield, Ohio, | 7:50 A. M. |
| " New Carlisle, | 8:12 A. M. |
| " Troy, | 8:30 A. M. |
| " Ludlow Falls, | 8:44 A. M. |
| " Arcanum, | 9:08 A. M. |
| " Dayton, | 9:10 A. M. |
| " Trotwood, | 9:25 A. M. |
| " Brookville, | 9:36 A. M. |

Arriving at Springfield 6:30 P. M., before dark. Brethren leaving Bellefontaine at 7:05 A. M., Sidney, 7:38 A. M. and Union City, 8:35 A. M., can connect with the special train at Indianapolis.

For further information apply to any agent of the Big Four or D. & U. R. R. or to

J. L. MILLER, D. P. A.,
Dayton, Ohio.

W. J. LYNCH, Pass. Traf. Mgr.
H. J. RHEIN, Gen. Pass. Agt.

SPECIAL TRAIN VIA THE WABASH-FORT WAYNE TO SPRINGFIELD-TO ANNUAL MEETING.

The indications are that a large number of Brethren from Indiana will attend the Annual Meeting to be held in Springfield, Ill. In order to secure the very best accommodations and the quickest time, the Wabash Railroad Company will run a special train through to Springfield.

The Brethren will appreciate the advantage of having a through train to themselves, without any change of cars from starting point to the meeting grounds.

The Train

will consist of good, first-class coaches and one chair car. to be reserved for the older ladies and gentlemen. The train will be in charge of a Wabash passenger representative, who will look after the comfort of the Brethren.

Special Cars.

Special cars will be placed at Fort Wayne, Huntington, Peru and Logansport, also on the line of the Vandalia at North Manchester and Mexico, from the latter points to run through via Clymers. A special coach will be placed at Clymers for the accommodation of the Brethren from Flora and vicinity, joining the special train at that point.

Schedule and Rates.

Saturday, June 2, 1906.

| | | |
|---------------------------------------|-------------|--------|
| Leave Fort Wayne, Ind., | 11:15 A. M. | \$9.05 |
| " Huntington, | 11:50 A. M. | 8.35 |
| " Wabash, | 12:14 P. M. | 7.80 |
| " Peru, | 12:37 P. M. | 7.35 |
| " Logansport, | 1:00 P. M. | 6.90 |
| " N. Manchester, Vandalia Line, | 11:48 A. M. | 8.05 |
| " Clymers, | 12:31 P. M. | 7.40 |
| " Delphi, | 1:10 P. M. | 6.70 |
| " LaFayette, | 1:27 P. M. | 6.30 |
| " Attica, | 2:30 P. M. | 5.15 |
| " Williamsport, | 2:36 P. M. | 5.05 |
| " West Lebanon, | 2:43 P. M. | 4.90 |
| " Danville, Ill., | 3:14 P. M. | 4.40 |
| Arrive Springfield, Ill., | 6:20 P. M. | |

For further details, write

R. G. Thompson, P. & T. A.,
Fort Wayne, Ind.

Thos. Follen, P. & T. A.,
LaFayette, Ind.

ANNOUNCEMENTS

| | |
|-------------------------|--------------------------|
| LOVE FEASTS. | Canada. |
| Arkansas. | July 7, 10 am, Fairview. |
| Austin. | |
| California. | May 12, 2 pm, Fruitla. |
| May 13, 6 pm, Pasadena. | May 27, Denver. |

Idaho.
May 12, 4 pm, Nampa.
May 19, 6 pm, Payette.

Illinois.
May 19, 6 pm, Pine Creek.
May 20, 6 pm, Batavia.
May 26, 6:30 pm, Polo.
May 26, 1:30 pm, Sterling.
May 26, 27, 3 pm, Hickory Grove.
May 26, 27, 1 pm, Yellow Crk.
May 27, 6 pm, Elgin.
May 29, 8, 1 pm, Cherry Grove.
June 2, 10:30 am, West Branch.
June 9, 6:30 pm, Naperville.
June 9, 7 pm, Hudson.
June 16, 17, 1 pm Waddams Grove.
June 23, 4 pm, Rock River, Franklin Grove.

Indiana.
May 12, 4 pm, Summit.
May 12, 6 pm, Salomonie.
May 17, 4 pm, Pipe Creek.
May 19, 6 pm, Burnetts Crk.
May 20, 6 pm, South Bend, Second Brethren church.
May 20, 3 pm, Ft. Wayne, near Clark.
May 26, 2 pm, White, 4 mi. W. of Colfax.
May 26, 4 pm, Del River.
May 26, 4 pm, Clear Creek.
May 26, 5 pm, Tippecanoe.
May 26, 5 pm, Bethel Center, 2 mi. W. of Hartford City.
May 26, 4 pm, Springfield, near Wawaka.
May 27, 5 pm, Hartford City.
May 29, 4 pm, Bachelor Run, at Flora.
May 30, 6 pm, 3 mi. N. W. of Wakarusa.
May 31, 6 pm, Rockrun, 5 mi. S. E. of Goshen.
June 9, 3 pm, Solomon's Crk., 3 1/2 mi. S. of New Paris.
June 9, 3 pm, Blue River.
June 9, 3 pm, Upper Fall Crk.
June 14, 4 pm, North Manchester.
June 16, 6 am, Camp Creek.
June 16, 6 am, Yellow River.
June 16, 6 am, Union Center.
June 16, 5 pm, Elkhart Valley.
June 16, 6 am, Monticello.
June 30, 5 pm, Killbuck, Antioch house.

Iowa.
May 19, 4 pm, English River.
May 20, 6 pm, Prairie City.
May 26, 10 am, Iowa River.
May 26, 2 pm, Kingsley, east of Iowa.
May 26, 4 pm, Mount Etna.
May 26, 21, 1 pm, Coon River.
May 26, 10:30 am, Franklin.
May 27, Des Moines.
May 30, 31, 2 pm, Panther Creek.
June 9, Salem.
June 9, 4 pm, Brooklyn.
June 9, 10 am, Dry Creek.
June 13, 14, 2 pm, Dallas Center.
June 16, 17, Pleasant View, 6 1/2 mi. S. W. of Clarence.
June 16, 10 am, Greene.
June 16, 10 am, Harlan.
June 23, Sheldon.
June 30, South Waterloo.

Kansas.
May 12, 6 pm, Cedar Creek.
May 12, 6:30 pm, Walnut house.
May 12, Verdigris.
May 12, East Maple Grove.
May 12, 3 pm, Newton.
May 12, 4 pm, Salem.
May 12, 6 pm, Parsons.
May 12, 6 pm, Monitor.
May 19, 4 pm, Arkansas City.
May 19, 11 am, Belleville.
May 19, 6 pm, Pleasant Grove.
May 19, 6 pm, Scott Valley.
May 26, 6 pm, Ramona.
May 26, 6 pm, Osage.
May 26, 2:30 pm, Victor.
May 26, 6 pm, Bay Creek.
May 26, 5:30 pm, Vermilion.
May 26, 2, 2 pm, Maple Grove.

Louisiana.
June 16, Roanoke.

Maryland.
May 12, 2:30 pm, Baltimore, Fulton Ave. house.
May 17, 10:30 am, Beaver Creek.
May 19, 2 pm, Middletown Valley.
May 19, 6 pm, Pleasant Hill, Buck Creek congregation.
May 24, 4:30 pm, Hagersville.
May 26, 27, 2 pm, Monocacy, Thurmont house.
May 26, 27, 1:30 pm, Manor.
June 2, 2 pm, Brownsville.

Michigan.
May 26, 6:30 pm, Woodland.
June 9, 10:30 am, Thornapple.
June 16, New Haven.

Minnesota.
May 19, 6:30 pm, Hancock.
May 19, 6 pm, Winona.
May 26, 2 pm, Worthington.
June 30, Root River.
July 4, Deer Park.

Missouri.
May 19, 4 pm, Bethel, Bethel house.
May 26, 2 pm, Carthage.
June 9, 2 pm, Smith's Fork.
June 16, 6:30 pm, Shelby Co., at Steffenville.

Nebraska.
May 12, 6 pm, Beatrice.
May 19, Octavia.
May 26, 6 pm, Bethel.
May 26, 6 pm, Alvo.
May 27, 6 pm, Kearney.
May 20, 6 pm, Lincoln.
June 30, Sappa Creek.

North Dakota.
June 21, 4 pm, 9 1/2 mi. W. of Williston.
June 23, 2 pm, Bowbells.
July 7, Snider Lake.
July 14, White Rock.
July 14, 16, Rock Lake, Elkhorn house.
July 14, 10 am, Turtle Mountain.
July 21, Deslaca Valley.

Ohio.
May 12, 2 pm, Donnels Creek, New Carlisle house.
May 19, 10 am, Swan Creek.
May 19, 2 pm, Hickory Grove, West Charleston house.
May 26, 2 pm, Pleasant Valley.
May 26, 10 am, Eagle Creek.
May 26, 10 am, Bear Creek.
May 26, 2 pm, Wyandott.
May 27, Maple Grove.
May 29, 2 pm, Newton, Sugar Grove house.
June 9, 10 am, Sugar Grove.
June 9, 6 pm, Canton, Center house.
June 9, 2:30 pm, Loramies.
June 9, 6 pm, Blanchard.
June 9, 3 pm, Sugar Creek, near Lima.
June 16, 2:30 pm, Oakland.
June 16, 6 pm, Seneca, 1 1/2 mi. N. of Elmville.
June 23, 10 am, Richland.
June 23, 10 am, North Poplar Ridge.

Oklahoma.
May 12, Paradise Prairie.

Oregon.
May 19, Rogue River.

Pennsylvania.
May 13, 4 pm, York.
May 13, 4 pm, Norristown.
May 19, 6 pm, Harrisburg.
May 13, 5:30 pm, West Johnstown, Roxbury house.
May 20, Lancaster.
May 19, 4 pm, Carson Valley.
May 20, Pittsburg.
May 20, 6 pm, Altoona.
May 22, 23, 9:30 am, Tulpehocken, 3 mi. S. of Pottsville.
May 23, 24, 2 pm, Lost Creek.
May 23, 24, 2 pm, Upper Cumber.
May 25, 4 pm, Dry Valley.
May 26, Middle Creek.
May 26, 6 pm, Bolivar, Robinson house.
May 26, 27, 1:30 pm, Marsh Creek, Gettysburg.
May 26, 2 pm, Mingo.
May 26, 4 pm, Woodbury.
May 26, 4 pm, Ephrata.
May 26, 4 pm, Ridge.
May 26, 4 pm, Portersburg, 3 1/2 mi. north of Shippensburg.
May 26, 27, 1:30 pm, Welsh Run.
May 26, 27, 2:30 pm, Perry, Farmers Grove house.
May 27, 3:30 pm, Johnstown, Walnut Grove house.
May 27, 3:30 pm, Ridge, Codorus, at Black Rock.
May 27, 6 pm, New Enterprise.
May 29, 30, 9:30 am, Codorus.
May 29, 30, 9:30 am, Conestoga, Birdland house.
May 29, 30, 10 am, Black Creek, Upton house.
May 29, 30, 9:30 am, Little Swatara, Zeigler house.
May 30, 31, 9:30 am, White Oak, Graybill house.
May 31, 9:30 am, Spring Grove house.
June 1, 2 pm, Buffalo Valley.
June 2, Mechanic Grove, Grove house.
June 2, Warriorsmark.
June 2, 4 pm, Spring Run, Glen house.
June 2, Glade Run.
June 2, 3:30 pm, Clear.
June 2, 4 pm, Summit Mills.
June 2, 6:30 pm, Coventry, at Harmony house.
June 3, 3:40 pm, Hade.
June 3, 2, 3:30 pm, Aughwick, German Valley, Stone house.
June 3, 7 pm, Leamersville.
June 3, 4 pm, Hanover.
June 6 pm, Manor, Penn Run house.
June 5, Sugar Valley.
June 5, Plum Creek.
June 8, 6 pm, Genolia.
June 8, 4 pm, Snake Spring Valley.
June 9, 4 pm, Meyersdale.
June 9, Glenhope, Cheat Crk. house.
June 8, 10, 10 am, Lower Cumberland, Mohler house.
June 10, 4 pm, Quemahoning, Spiesville house.
June 16, 3:30 pm, Altamont.
June 16, 4 pm, George's Crk., Fairview house.
June 16, 27, 10 am, Pottsville.
July 1, 4 pm, Brothers Valley, Pike house.

South Dakota.
June 30, 4 pm, Willow Creek.

Virginia.
May 12, 2:30 pm, Beaver Crk.
May 19, 3 pm, Pleasant Valley, Lebanon house.
May 19, 2:30 pm, Cooks Crk., Garber house.
May 19, 4 pm, Botetourt, Valley house.
May 19, 4 pm, Manassas.
May 26, Midland.
May 26, 4 pm, Woodstock.
June 4, Antioch house, 3 mi. W. of Woodstock.

West Virginia.
May 5, Chestnut Grove.
June 9, 10, 2 pm, Berkeley, at Vanceville.

Washington.
May 19, 5 pm, Sunnyside.

Wisconsin.
May 26, 6:30 pm, Maple Grove.
June 9, 10, Barron.
June 23, Ash Ridge.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1:17.

VOL. 45.

ELGIN, ILL., MAY 19, 1906.

No. 20.

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AROUND THE WORLD

MAY 11 the douma met at St. Petersburg, Russia. It comprises the men selected as representatives according to the directions of the czar. He convinced the members that he is in earnest in his efforts to improve conditions in Russia, and if there is a unity of purpose much good will come. Among the men elected are some who are very radical, and there always is danger that they may at any time precipitate trouble. One of the things asked of the czar in the reply to his speech from the throne was full amnesty for political, agrarian and military crimes. It was recommended that the death penalty for all offenses be immediately abandoned. Many peasants were elected to the douma, and they probably will wish to have the land question settled among the first. More than a hundred of them voted not to attend a banquet given Saturday night by the city council in honor of the douma. They could not approve of the expenditure of thirty-five hundred dollars for a banquet when so many people of the nation are on the verge of starvation. The proceedings of the douma will be watched with interest the world over, for Russia is a vast country with wonderful possibilities. It is to be hoped that the czar and his advisers and the douma will have the wisdom needed to start their country on the road to liberty and prosperity.

THE Count and Countess de Lesdain are two new Thibetan explorers. They recently made an adventurous journey from China to India via Thibet. Leaving China proper, they entered the Gobi desert, and after making a circuit around Koko Nor reached the salt swamps of Tsaidam. They next visited the sources of the Yangtse, and during this trip passed through a region desolate of inhabitants. For seven weeks they did not encounter a human being. In another part of the journey they traversed a mud plateau nearly twenty thousand feet high, and during the crossing lost all but six of their baggage animals. They then crossed a succession of lakes until they came to Tangri Nor, and on reaching the Sanchu river they followed its valley to a point near Shigatse. They continued their route into India by Gyantse and the Chumbi valley. They report that the Thibetans whom they met on the journey were friendly. The regions through which they journeyed are not often visited and but little is known of them. Interest has been aroused concerning Thibet, and it will not be many years until something definite as to its resources will be known.

INVESTIGATION of the Standard Oil Company's methods of destroying competition and building up a monopoly is attracting much attention and bringing to light some things that seem hardly credible. The main part of the information is gathered from those who have been in the employ of the company and who ought to know the facts in the case. Just how much of the evidence will be upset by the defense remains to be seen. The independent oil men are to have a chance to give their side of the business, and no doubt what they have to say will not be to the credit of the oil trust. There is something radically wrong with our laws or the administration of them when such a monopoly can be built up by such a means and those responsible for it escape prison. The attempts made by the government to investigate these large corporations which ignore and defy the laws are a move in the right direction. The few have been too long allowed to heap up enormous wealth at the expense of the many. No man and no body of men should be allowed to crush competition.

PROFESSOR CURIE, of the University of Paris, who with his wife discovered radium, was run down and killed a few weeks ago. Now his wife, who worked with him in his experiments has been appointed to the position left vacant by his death. This is the first time a woman has occupied this high position. It is a tribute to her, but it is one that she deserves. Scientists who believe she has still a great work to perform are petitioning the state to provide and support a laboratory for her. Her husband left a mass of notes on experiments they had made, all directed toward discoveries which may be of as great importance as radium. No one else is so well qualified to continue the experiments as is Madame Curie. Women have played an important part in politics and religion in France; to make important scientific discoveries would add to their glory.

In New York several important insurance laws have been passed and signed by the governor. The new statutes provide for true naturalization and for the real representation of the policyholder in the management of his company. They limit the salaries of officials, prohibit syndicate transactions, compel better methods of accounting and require all companies to dispose of such speculative stock as they may have and go out of the speculative business definitely. These reforms have been brought about in spite of the money and influence of the officials in the leading companies. A year or two ago such results would have been deemed impossible, would have been impossible without the exposures, which were at first laughed at. The exposures aroused public sentiment, and "it was public sentiment which supported the legislative investigating committee all through its long inquiry and compelled the insurance magnates to vacate their offices. It was public sentiment which, in the face of the most determined opposition the beneficiaries of the old system knew how to offer, has secured from the state legislature laws compelling reform in the New York companies and indirectly benefiting every policyholder in the country. The result is a remarkable demonstration of the power which lies in the people if they will but exert it."

FOR some time it looked as if there might be trouble between England and Turkey because of the occupation by and declared intention of the latter to fortify Tabah on the gulf of Akabah, the eastern projection from the north end of the Red Sea. The Sultan also declared himself dissatisfied with the English position in Egypt, of which country he is nominal ruler. The Turks were given ten days to vacate Tabah. The

Sultan put up his usual bluff, but vacated within the time limit. The English felt that to have a strongly fortified place on the gulf and a railroad connecting it with the Mediterranean, as was planned, might sometime prove disastrous to them. There is to be a commission to fix the boundary. It will be well if this is done, and also if England's title to Egypt is settled. She is still without legal title to the country, and her only excuse for remaining is that her administration is far better for Egypt than would be that of the titular sovereign. Disputed boundaries have been a frequent cause of war.

THE failure of the German revolution in 1849 caused many who had been engaged in it to flee from their country. Among the number was Carl Schurz, a man of unusual ability. In 1856 he took part in the campaign, and of course on the anti-slavery side. He had sought liberty at home, and been defeated; he would naturally seek it for others in his new home. He was a man of independent views, which led him to change sides more than once in politics. He had little patience with those who differed from him. That was his weakness. But he acquired prominence. He was an editor, a political speaker, a foreign minister, a major general, a senator and a cabinet minister in turn. He performed valuable services for his adopted country, which will not be forgotten. America offered him opportunities which were denied him in his native land, and he profited by them. Monday of this week he died at his home in New York City.

JOHN ALEXANDER DOWIE was hurried from the tabernacle at Zion City last Sunday afternoon for fear he would be attacked. He had come out ahead of his enemies in the courts and was allowed to return and preach. In the forenoon service there was no disturbance; but in the afternoon when he called some of his enemies thieves and liars and other uncomplimentary names a riot started and eight persons were more or less seriously injured. Some of his enemies did not hesitate to call him names, interrupting him and telling him to pay his debts. He was carried from the building and taken home. The drive was in striking contrast to his homecomings in the days of his power. Then the streets were lined with enthusiastic friends, but this time with jeering enemies. He has lost power in his own city, and will not be able to regain it. The end was to be expected. Without him there would have been no Christian Catholic church. It was a church built by a man and for a man, and not by and for the Lord.

UNION labor has certainly gone to the limit in proposing to boycott a Methodist revival meeting because the Methodist publishing house does not pay the union scale of wages to its printers. One would hardly suppose that men in their senses would suggest placing a line of pickets around the place of meeting to prevent, as far as possible, attendance upon the meetings. The attempt to keep men away from a place where they may be converted and made better citizens will not meet with public sympathy. Commenting upon the proposed boycott, the *Chicago Tribune* says editorially: "The church, under whatever name it is organized, exists for the good of mankind. No other organization which professes to exist for the good of its own members more particularly can afford to shut out the church. A picket line to keep men from hearing the words which, perhaps, would turn a drunkard from his filth, a broken-hearted man from his sorrow, or a hopeless man from his despair, which might give a new meaning to life for the man absorbed in dusty, sordid cares, such a picket line is not ordered by regard for men's happiness but by pride."

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

VOICES OF GOD.

SELECTED BY EDGAR M. HOFFER.

There are voices of God for the careless ear,—
A low-breathed whisper when none is near;
In the silent watch of the night's calm hours,
When the dews are at rest in the deep-sealed flowers,
When the wings of the zephyr are folded up,
When the violet bendeth its azure cup;
'Tis a breath of reproof—a murmuring tone,
Like music remembered, or ecstasies gone.
'Tis a voice that sweeps through the evening sky,
When the clouds o'er the pale moon are hurrying by;
While the fickle gusts, as they come and go,
Wake the forest boughs on the mountain's brow;
It speaks in the shadows that swiftly pass,—
In the waves that are roused from the lake's clear glass,
Where the summer shores, in their verdant pride,
Were pictured but late in the stainless tide.
And that voice breaks out in the tempest's flight,
When the wild winds sweep in their fearful might;
When the lightnings go forth on the hills to play,
As they pass on their pinions of fire away;
While they fiercely smile through the dusky sky,
As the thunder-peals to their glance reply;
As the bolts leap out from the sombre cloud,
While midnight whirlwinds sing wild and loud!
'Tis a voice which comes in the early morn,
When the matin hymns of the birds are born;
It steals from the fold of the painted cloud,—
From the forest draperies, sublime and proud;
Its tones are blent with the running stream,
As it sweeps along, like a changeful dream,
In its light and shade, thro' the checkered vale,
While the uplands are fanned by the viewless gale.
In the twilight hour, when the weary bird
On its nest is sleeping, that voice is heard;
While mist-ropes are drawn o'er the green earth's breast,
And the sun hath gone down from the faded west;
In the hush of that silence—when winds are still,
And the light wakes no smile in the babbling rill;
Through the wonderful depths of the purple air,
O'er the landscape trembling—that voice is there!
There are whispers of God in the cataract's roar,—
In the sea's rude wail on its sounding shore,—
In the waves that melt on her azure isles,
Where the sunny south on their verdure smiles,—
In the oceanward wind from the orange trees,
In the Arabian odors that load the breeze;
'Midst the incense that floats from Arabia's strand,
That tone is there, with its whispers bland.
And it saith to the cold and the careless heart,
How long wilt thou turn from "the better part"?
I have called from the infinite depths of heaven,—
I have called,—but no answer to me was given;
From many a hallowed and glorious spot,
I have called by my Spirit,—and ye would not!
Thou art far from the haven, and tempest-tossed,—
Hear the cry of thy Pilot, or thou art lost.

Elizabethtown, Pa.

LOSING YOUR LIFE.—Luke 9:24.

BY C. H. BRUBAKER.

THE great question that has been agitating the minds of men for years and years has been, "What shall I do to be saved?" This question has come with greater force, and no doubt with a deeper sense of need, to the individual who has stood between life and death, and realized more and more the stern reality of death, as he had never done before. I would not have you think that this question becomes a serious one only to him who is near death's door. But I do believe that every time death knocks at the chamber door of our friend, neighbor or our own house, the question presents itself to us with greater force. This is especially true if we feel that we are lost. But it is not alone on special occasions or at times when we are forcibly impressed with the doom of the lost or the happiness of the saved that we think of being saved. It seems to be a daily thought. We have a mania for being saved. The cry goes out all over the land in actions if not in word, "I want to be saved! I want to be saved!" There is that conscious self-seeking idea of salvation pervading all our thoughts and acts. I am going to love my neighbor in order to be saved; I propose to attend church each

Sunday so that I might not be lost or appear to grow cold in the church; I shall attend the love feast this fall and keep the ordinances of God's house, for I believe by so doing and by being obedient to the church my salvation will be assured.

Notwithstanding all this eagerness and anxiety to save ourselves, we are pursuing the wrong course. We can't save ourselves, it is useless to try. If you and I are to be saved it will be by God through his Son Jesus Christ. *God saves*, and it is by his grace that we are saved. Eternal salvation is the gift of God. "Well," you will say, "will God save a man against his will?" No. "Is the gift to all?" Yes, but he does not compel you to take it, and you cannot take it until you have done something. "And what is this, until you have saved your life?" No, the opposite, until you have lost your life, lived with Christ, hid your life in God, and been resurrected with him in glory.

So another question of supreme moment urges itself upon us: "*How can I lose my life for Christ's sake?*" After all, is not this the practical question for us all? We have already seen that the first question followed up independently by man led not to salvation but to the opposite of salvation. This question answered, and lived out, is the cause producing the effect or the thing sought in the first. We can readily see the futility of trying to procure an effect, at the same time paying little heed or ignoring altogether the cause producing the desired effect; yet that is just what we do if we would save our life by saving it instead of saving our life by losing it. Paradoxical as this may seem, it is an axiom of daily life. The strong, muscular man knows that if he would save his muscle he must lose it, use it, spend it. And he also knows that if through laziness, or fear of losing his muscle he saves it, or withholds his muscular activity—the very principle which increases it—his muscle softens and shrinks. The same is true in the mental sphere. The man who would save or hoard up his mental energy loses it. Does the principle obtain in the physical and mental spheres and fail in the spiritual? Verily nay.

But what is it to lose one's life? How does one go about to accomplish this end? No doubt you have seen people who have lost their life. By way of illustration let us look at the man who has lost his life for the sake of his business. From early morning until late at night the man who is spending his every energy to amass a fortune is undergoing the process of losing his life for fortune's sake. When he comes home at night it is late and the children have all retired for the night. He gets up early in the morning and is off to his business before the children are up. On Sunday morning he accompanies his family to church, to keep up appearances, but when the minister gets up to preach the business man does not hear him. He is a *consecrated* business man and during the service some great business transaction or proposition is occupying his mind. On returning home he is still absorbed in business thought, so he has no time to spend with the children, and if they make too much noise he turns them over to his wife or else sends them outdoors to play. He is losing his parental life. Month follows month. The routine is kept up and soon a year passes by. The good wife says to her husband, "We have been working hard all year; let us take a little outing and rest ourselves. I know you need it and it will do us all good. We can take the children along and I am sure we shall all enjoy life together for a week or two." The devoted business man says, "Really, wife, I don't see how I can go now. You see I have made arrangements to complete that great transaction that I spoke to you about last week and I must be here. You get ready, fix the children up and go just the same, and if I can find time I may come and enjoy a day with you. But don't look for me too much, for it is quite possible that I shall be detained and can not come." Thus the man loses his family and social life all for the sake of his business. This illustration is an example of the man who loses a real life to gain a fictitious one, for we hear Christ saying, "A man's life consisteth not in the abundance of things he possesseth." And

you will notice that my text does not say that a man who loses his life for business' sake shall find it. It is to be lost for Christ's sake.

Many lives are being lost every day, but not every one that loseth his life shall find it, the Christ life. There are lives lost for pleasure's sake; lives are lost for popularity's sake; lives are lost for creed's sake; lives are lost for fear's sake, but how few, oh, how few lives are lost for Christ's sake.

If we as *Christian* people could lose ourselves as completely for Christ's sake as the moneyed man loses himself for the acquisition of more money, what a beautiful, happy life we would find. Words cannot describe the ecstatic joy of such a find. The finder alone can comprehend the divine joy to his soul. He can tell you something of the effect upon him but there is that feeling that cannot be transmitted to other souls. Imagine the miner picking up a large gold nugget while lost in the intricate mazes. He can tell you of it afterward, but you will never know what it means to make such a find until you have found one yourself. Your supremest joy comes not when you hear him tell about it, but when you find a nugget yourself. Even so it is in finding life by losing your life for Christ's sake. I can not impart to you the blessedness received by making such a find, but I can assure you that the blessedness accompanies the find, and can only entreatingly invite you to lose your life for Christ's sake, and thereby find it.

Losing life for the sake of anything is finding the thing for which the life is lost. Thus he who loses his life for popularity's sake finds popularity; he who loses his life for pleasure's sake finds pleasure; he who loses his life for opinion's sake finds opinion; he who loses his life for his creed's sake finds his creed; he who loses his life for intellect's sake finds intellectuality; he who loses his life for morality's sake finds morality, and he who loses his life for Christ's sake finds the Christ. Popularity is fleeting, and often changes sides with unpopularity; pleasures are transient, and may be either good or bad; opinions are changeable, and may be correct or false; creeds are man-made, and will vanish away; intellect is a power, wielded for good and evil; morality is a quality, and is descriptive of all character, but Christ is the way, the truth, and the life, and to know *him* is life eternal. Therefore if we lose our life for the sake of anything aside from Christ and his Word, we do not find life. Then what a noble thing it is to lose one's life for Christ's sake.

If you should say, "Is there no other way to find Christ except to lose self or die for Christ?" I would say there is no other way. Christ died to save life. We also must die to save life. Nature teaches this lesson and Christ illustrates it from nature. The apostles teach it from their experiences. Listen to Christ's own words uttered only a short time before his crucifixion: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." The principle here is clear. If the grain of wheat is to live it must first die, else it remains alone. That living germ may live alone for many years, but it will not always live. The planter at seedtime recognizes this fact. He goes to his granary and selects nice, fine seed wheat and puts it into the ground for the sake of reaping more wheat. He realizes that the seed wheat will be lost, but he also knows that if it is not lost or if it does not die he will not gain anything. He loses his wheat for the sake of finding more wheat, and he finds more wheat. A little insignificant life has been lost, but a grander, sublimer life has been found.

Exactly on the same principle, unless a *man* loses himself, he abideth alone. And as the grain of wheat had to be lost in order to find the head of wheat, so man must lose his life in order to find his head—Christ—his life. The similarity is very marked, yet there is a difference as to the power of planting and the length of time required for death to take place. The grain of wheat has no power of planting itself or unburying itself after once being planted. Man has the choice of being planted and the power of uprooting himself when planted before death takes place.

The grain of wheat dies in a few days or weeks; man requires a lifetime for dying.

This suggests the nature of the death. It is not a sudden affair taking place in an hour, a day, a week, or a year. It is a constant daily dying during the life of man. Some people have the notion that the old man dies when a man is baptized into Christ. He does no such thing. He has been buried, it is true, but he has only chosen to be buried that he may die. If after burial death does not commence, or he refuses to die, he abideth alone and bringeth forth no life. Then after the burial a constant daily dying must take place if we are to find life. Like Paul we should be "always bearing about in the body the dying of the Lord Jesus," that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Another time Paul says, "I die daily;" and again, "For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

You may say, "This thing of dying by degrees must be painful. I had rather die all at once and be done with it." To this I would say, Carnal life is so tenacious of life that we do well if we succeed in holding our body in subjection during our mortal existence. It is worse than the cat with nine lives. When we have subdued one part of our carnality another is ready to assert itself. There are some individuals, I believe, who claim they are entirely dead to self, and that no sin or temptation can come near them. I verily believe they are deceiving themselves, and from the very fact of their claim it seems to me I can see signs of the life that ought to die. The self-assertive righteousness and holiness of a human being is the very essence of the life that we must lose in order to find life. Paul realized the necessity of keeping his body in constant subjection, lest after he had preached to others he himself might become a castaway. We have no room for boasting, for after we have done our duty we are then to consider ourselves only as unprofitable servants.

Berkeley, Cal.

(To be continued.)

MEMORIES OF BRO. JAMES QUINTER.

BY WEALTHY A. BURKHOLDER.

My first knowledge of this good man was derived from reading the *Gospel Visitor*, the paper he published in Ohio, and the pioneer of the Brethren's papers. Several families of the Brethren lived near, or rather my parents moved into a locality where the Dunker people resided. One of the families nearest were readers of the *Visitor*, and in bringing their mail with ours, the paper was read by the child of twelve years who then never thought of being a member of the church whose doctrines the paper advocated.

The first time I remember seeing him was on a train going from Mt. Union to McVeytown to a love feast some years later. Bro. Geo. Hanawalt was at the train to convey the Quinter family out to the church, as the meeting had been in progress in the forenoon. Sister Quinter and Mary, then perhaps three years old, accompanied him, and they were en route to Philadelphia.

The next time I remember seeing him was at a love feast in Germany Valley, and on Sunday evening he preached in the Methodist church in the town of Shirleysburg. Very distinctly do I remember the text for that evening. It was, "For God has not given us the spirit of fear, but of love, and of power, and of a sound mind."

I saw him at several Annual Meetings, but do not remember ever speaking to him until he and Sister Quinter came to Huntingdon in July, 1876, to confer with the Brumbaugh brothers in regard to consolidating the church papers. He preached on Sunday morning in the Pilgrim Chapel from the beautiful lesson of Christ talking to the woman at the well. The following October the family moved to Huntingdon, and as I was then one of his employes, I had many opportunities of seeing his walk and conversation in everyday life—the life that tells the true story. Bro.

Quinter did not keep his kindness and courtesy to exhibit when in the company of people of dignity and culture and away from home, but those who were working for him, and who made it possible every week to send out the church literature, he treated with marked kindness and never overlooked any little thing we tried to do that he thought was an improvement to the work. He was not a man who would stop long to talk, but he never failed to make us feel by his manner that we were remembered and that he was interested in our welfare.

A little incident I will relate to show his humility and meek spirit. On one occasion he walked into one of the busy rooms where a number were at work on a very cold morning. For some reason his attention was called to something and he did not at once close the door. The foreman of the room, who sometimes forgot to be polite, in a loud, boisterous voice, and not seeing who had come in, said, "Shut that door." Bro. Quinter quietly closed the door, walked up to the man and gently said, "Please forgive me." What a lesson to all!

One of the beautiful traits of Bro. Quinter's life was his humility, that kind that is not only shown by the absence of display in apparel, but the true heart humility. He had so much pity and tender sympathy for those who knew so much less than he did. We all looked to him as one who was far above all in Christian and intellectual attainments, and yet we were not afraid to do and say what little we could when in his presence, because we were assured of his sympathy and help. Once in the prayer meeting, to encourage the young and timid, he told of his early life and first public work. He said he could feel for others because he once was young and trembled when he first tried to talk and pray in public. He often said we should encourage every spark of goodness we would discover in the lives of those around and about us.

For a number of years it was my privilege to live under his ministry, and I always esteemed it a great benefit. To-day I can take up his biography which contains a number of his sermons which I heard him deliver, and Bro. Quinter, his voice and gestures are before me. The earnestness which he used in preaching his sermons was particularly fascinating to me, and, however long, they were always too short. His wonderful interest in the presentation of the subject bordered on the sublime, and he would hold his audiences almost spellbound. It was his element. In his quiet room his Bible was studied and in the sanctuary we were the ones benefited.

All those around and about him who were sharers of his beautiful Christian life could not help but see that Bro. Quinter was aging. The white hair and patriarchal appearance told that plainly, but in the pulpit there was so much of the fire of youth about him that we failed to realize that we would so soon be called upon to live without his help and that his last sermon was so near at hand. It came on the 13th day of May, 1888, a beautiful Sunday morning when the earth was clothed in spring garments of wondrous beauty, and the fragrance of the lilacs and fruit blossoms was in the very air we breathed. And such a sermon! Never can I forget that morning. More than usual did he seem to be impressed with the grandeur of his subject. His text was James 1: 25, "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." It occurred to me that had he known that would be the last sermon he could not have made the occasion more impressive.

He related an incident in the life of Eld. D. P. Saylor, who had long been a warm personal friend. Bro. Saylor had a much-loved daughter, Mary Susan, who was very sick, and he could not feel reconciled to her death should it occur. Finally, as she grew worse, he went into a room, closed the door, knelt down and asked the Lord to make him submissive before he would arise, and, should his daughter die, that he might be able to say, "Thy will be done." The prayer was answered and he had the trusting, humble spirit when her death came. Bro. Quinter then said and it seemed to me as he looked into the faces of his family that sat directly in front of the rostrum,

"And that is what we must do when our friends are taken from us. We must exercise a Christian spirit of submission to God's will and not murmur." He dwelt particularly on the clause, "shall be blessed in his deed." It was a memorable sermon, as his whole physical being seemed to be in harmony with the subject—the last sermon on earth.

The following Monday morning he conducted the chapel exercises in the college and that was the last time he crossed the threshold of the sanctuary he so much loved. Being at the time matron of the college, I was engaged in planting out flowers in the beds along the walk, and as he passed along he spoke pleasantly of the beauties of the springtime, the green grass on the campus—and Bro. Quinter walked from the college grounds never to return. On the following Friday morning, although not feeling so well, he felt he must meet his brethren in conference, and bade his family an affectionate farewell and started alone to North Manchester, Ind. He arrived safely the next afternoon and went to the tabernacle to hear Bro. Vaniman (now deceased) preach. He closed the services and with these words on his lips, "Lord, we thank thee that we have met—" and that voice that had so often been vocalized in prayer and praise was stilled forever. Then on that peaceful springtime Saturday evening, in the presence of several thousand of like precious faith, his life work was ended.

The body was brought to his saddened home, and later a large and sorrowful congregation gathered in the college chapel where the remains lay in state, so quiet and peaceful. His long, temperate, clean, pure life made him beautiful when seen in everlasting repose. Soon a funeral cortege was slowly moving towards Riverview Cemetery on a beautiful hillside overlooking the town, and to-day honeysuckles twine around the humble monument, and emit sweet fragrance over the grave of Eld. James Quinter.

Eighteen years have passed since Bro. Quinter went home, and yet these scenes are still fresh in my mind, for he being dead yet liveth—liveth in the hearts of those who were helped by his consecrated ministry and holy life. His example of Christian integrity and spiritual attainments should be an incentive to those who are following to greater and grander aspirations, and in the end God will be honored and the cause he so dearly loved will be furthered.

Newberg, Pa.

FURTHER DEVELOPMENT OF HIGHER CRITICISM—SKEPTICISM.

BY I. J. ROSENBERGER.

In a recent number of the *GOSPEL MESSENGER* we gave a brief outline of the sad condition in which the State Church in Germany has been thrown under the growth and spread of higher criticism among her clergy. Their clergy are products of their universities and seminaries where this heresy has been taught. I wish to give a little information of the presence of that same infamous doctrine in some of the seminaries, universities and pulpits of our own country. I quote from the *Union Gospel News*, April 25, published at Cleveland, Ohio:

"Does the church in our day really care to be regarded as having any clear message of divine truth for a world that knows not God? If so, it is time to cut loose from such educational institutions as Chicago University. The fact that the name of a particular denomination attaches to this school is of no importance, for other institutions of learning in the church have a similar taint. When a secular newspaper speaks against the continued employment, by a church divinity school, of teachers who belittle Christ and Christianity, it is time for true Christians to demand why infidelity in such places goes unrebuked. After referring in a strong editorial to a sensational lecture delivered by an infidel professor in Chicago University about a year ago, the *Chicago Chronicle* of February 10 last says: 'Things were comparatively quiet after that until the appearance a week or two ago of a book called "The Finality of Christian Religion"; written by Professor George Burman Foster, of this same divinity school.'"

ity school, in which he flatly decided that Christianity was not the final form of religion. In this book the professor denies the inspiration of the Bible, pronounces all miracles incredible, and almost ridicules the resurrection of the body. In a magazine article published within a few days, he denies also the immortality of the soul. About the same time Professor Gerald B. Smith, the successor of Dr. Harper in the divinity school, said in an address in the chapel, "It is now recognized that the word quoted from the Scriptures is not identical with the Word of God."

Dear Brethren, with the above facts around us, before us and among us, is there any wonder that there is such serious apprehension felt among us as to results of the influence of our own schools upon the church? Surely with the facts as we have penned relating to the influence that other schools have had on their respective churches, and then seeing the painful trend of some of our own schools, there is just cause for some feeling of alarm. No wonder that last Annual Meeting was confronted with five weighty papers relating to the unsatisfactory trend and government of some of our schools. The church has felt this weight in some measure, and hence has committees, whose duty has been to help guard the moral and religious interests of the schools. The results of a church's committees like national committees are far reaching. With what credit did our peace commissioners meet Spain's commissioners at Paris. Laurels of honor were heaped upon them for the credit their services brought to our nation. Count Witte as chairman of the Czar's commissioners at Portsmouth last summer stood up like a stone wall against Japan's demands, repeating, "*Not a foot of land nor a dollar of indemnity.*" And although his support was a nation whose fleets were destroyed, her armies defeated, her treasures bankrupt and her subjects honeycombed with dissension and insurrection, yet through his devotion he won at Portsmouth a greater victory for his country than was ever won by the whole Russian army on Manchurian soil. The faithfulness of committees is so vital to the welfare of any body, either civil or religious. It is a sad sight to see a committee's work not vindicate the principles of the church, but only strengthen the hands of those who oppose the principles of the church.

Covington, Ohio.

AT THE MERCY OF THE STATE.

BY A. A. BERRY.

A wonderful and a horrible thing is committed in the land . . . and what will ye do in the end thereof?—Jer. 5:30, 31.

We have for so many years heard such varied and terrible things of the legalized liquor traffic that our brains have grown stupid at the repetition. And the horrors of the frightful conditions brought about by it, under sanction of the laws, fail to arouse in us that fierce wrath which, once thoroughly aroused, means the death of the whole hellish business. Let us for a few moments try to grasp the horror of this monster iniquity of the age.

There is in a certain great industrial center a covered passageway that leads from the fresh air of a world teeming with life to the well-ordered chambers of a certain and foreordained death. Over this covered wooden bridge from early morning until the sun drops behind the roofs and smokestacks in the west, the clatter of feet sounds, as by the hundred and thousand creatures are driven to their doom, and from the death chamber the shrieks of these animals blend in one prolonged death wail from morning until evening, as they are swung onto the wheel that turns them swiftly into the hands of the master slaughterer who plunges his two-edged knife into each throbbing, gasping throat that comes within his reach.

"In that place blood is on every side, on every hand, under every foot, staining every board and dripping from every knife. Blood and screams and struggles—and stiff death.

"But these are only animals. Let us picture another sight. Let us put boys where we have seen

swine stand—boys with bright eyes, pure hearts, fond hopes, immortal souls.

"There is another bridge—unseen but real, and built of days and months and years, braced with opportunities, girt with hopes and breathed upon by mothers' prayers. This is the bridge of life, and over it the boys of a nation are making their way. Need I tell you that these boys—by the thousand, from morning until sunset and even through the night—are leaving the open fields of purity and the fresh air of hope and traveling their certain way to the pauper's grave and the drunkard's hell, and that the two-edged knife that stabs this vast array of manhood, that pierces the heart and bleeds the soul, is held in the hands of a legalized traffic, and the master slaughterer of the age, the saloon, holds and wields its weapon by consent of the sovereign states?

"Every fifteen minutes, from sunset until sunrise, a murder is committed in our land, and three-fourths of this number are easily due to the legalized liquor traffic. Every ten minutes that I sit writing the legalized saloon robs some man or child or woman of his immortal soul and sinks him deep into the abyss of everlasting woe.

"Is it horrible?

"Horrible with such black horror that no pen or tongue can write its horror or describe its pangs!

"Let us see if it is wonderful.

"The state, the sovereign state, proud, mighty, invincible, declares herself the protector of the defenseless ones,—the mothers, the infants. But the state, the sovereign state, sells the right to that master slaughterer, the saloon, to wield his two-edged knife of sure destruction. For a stipulated sum she gives this arch foe of the human race the right to wreck and ruin, to coax the endless procession of boys over the bridge into his deadly places, there to deal them certain death. The state, that should protect the weak, sells to the strong the legal right to deal out death, and flings her citizens, to fight or die, into the teeth of a traffic with a heart of iron and with fangs of brass. Is it not wonderful to see the state in partnership with this breeder of vice, this debaucher of purity, this father of poverty, this mother of lust, this certain ally of damnation?

"I say to you to-day that the mothers of a nation are at the mercy of the state that as yet seems not to know what mercy is. The manhood of the nation is at the mercy of the state. The happiness of our daughters is at the mercy of the state. The welfare of our sons is at the mercy of the state.

"The butcher of our modern civilization procured the right to use his deadly weapon from the state. It is your place and mine to wrench this weapon from his hand. It is your place and mine to meet this deadliest enemy of the home, the church and the human soul, at the ballot box, for there only can we wound him.

"And what will be the end thereof? The end of sin is death. Individual sin brings individual death. National sin ends in national death. The saloon is the great social anarchist of the age. It defies every law, it laughs at every prayer. It is the main source of corruption in politics, and by so much as it corrupts politics it dominates there. If it shall be allowed to walk roughshod over opinion and defy every law it chooses to defy, the spirit of anarchy it begets will grow and flourish until human life will scarce be worth the counting. Men in high places will be struck down like dogs, and public institutions will be but tools used to manufacture spoils.

"The time will come when from under every stone on every highway, when from under every clod on every byway the voice of a brother's blood will call to Almighty God for vengeance, until he will in justice wipe out the nation that mocks him by its abominations. The time will come when every passing breeze that blows will be heavy laden with the increasing wails of cursed men and broken-hearted women—when every passing summer breath will be burdened by the voices of men dead and damned. The time will come when the nation that sows the seed of unrighteousness will in the end reap the whirlwind of desolation.

"Christian voter, what have you done to keep the saloon with all its blighting powers from fastening itself into the heart of your neighboring town? What are you doing to keep it from entering your own fair town, should it so choose? Will you wait until the whetted knife has been struck into the heart of some son or daughter of your town? Will you wait until the blood of some one of your own children spatters on your hands before you act? Will you wait until some one, or many of the immortal souls by whom you are surrounded, join the ranks of the drunkards in hell before you act the Christian part?

"God forbid. But we are at the mercy of the state, and we are the state."

Bowling Green, Ohio.

WHO IS TO DECIDE IT?

BY A. HUTCHISON.

How are we to settle the disputed questions? People talk, and the preachers unite with the people in saying that it will not do for us to take the New Testament just as it reads. A preacher said to me some time ago, "It will not do to understand the language as it stands in the Book." And I said, "Why not?" And he answered, "If you allow it to have its first meaning, it will prove that a man's sins are not pardoned until he is baptized." "Well," I said, "what is wrong about that?" He cited me to Acts 2:38. It says, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

"Now," said the preacher, "that will never do." And I said, "Why not?" And he said, "The idea of a man not having the pardon of his sins without baptism is all wrong." And I said, "Who says it is all wrong?" And he said, "I say so." "Then we have only you for our authority. So you and the Holy Ghost for it. He says one thing, and you say another. Who is to settle the case?"

Next let us see John 3:5. It says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." A preacher said in Ephrata, this winter, that a man "born of water could not be human." So Christ was turned down by the preacher. What a pity that Jesus did not know what words to use. I heard a preacher say in the pulpit that any man with common sense ought to know that the word water, in that case, did not mean the element of water. Now who is to settle this? Jesus, or the preacher? Jesus says, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48. Somebody is going to be fearfully mistaken in the last day when all shall stand before the great white throne.

Two men attended our meetings some time ago, as critics. They cited me to Acts 9:17, 18, and said, "Now prove that Saul was not baptized standing." That scripture reads thus: "And Ananias went his way, and entered into the house, and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized." I said, "We will let Paul speak for himself, as he was the one who was baptized. He says, 'Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Paul says he was buried with Christ by baptism. Then he must have been buried standing, if he was standing up when he was baptized."

And another demand is made by the preacher. And that is to prove that John the Baptist was ever in the water when he baptized. He says Christ was in the water when John baptized him, but John was only near the water, and that he dipped up a little water

and poured it on Jesus. But Paul says, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12. Pretty hard for John to bury Jesus in baptism by pouring a little water on him. And if Jesus were not buried in baptism, it would be rather difficult for others to be buried with him in baptism. But it is said that John baptized with water, not in water. So the washerwoman washes her clothes with water, but she puts them in the water. When people learn to allow God's Word to interpret itself, they will have no further trouble in understanding it.

THE ABLE MINISTER.

BY PAUL MOHLER.

THERE is so much effort to learn spiritual things, and develop spiritual power among us to-day, that I think the question of method is a very important one. Everywhere there is such a strong demand for well-prepared Bible teachers and able preachers that I think we should really make up our minds before we try to supply the demand as to whether that is really the thing we want after all. I have been in a congregation where there was an earnest and intelligent minister who was not a very powerful speaker. I have seen several such congregations. In some of them the members wished very much for a better speaker. What their minister said was all right, but his manner of saying it was so tiresome, or so quiet, that they couldn't become interested. I even knew one church to hire another minister to move in to preach to them, and then try to arrange for the other (first) minister to keep up some outside appointments at his own expense. Now in such a church, I am sure that the demand is not a proper one, and I think it should not be supplied.

It has been observed that certain ministers always have large and attentive audiences. From that it is easy to argue that the way to have interesting services is to have that kind of a preacher. That, however, is not necessarily true. If we say that the way to have the most profitable services is to have an interesting preacher, it is not true at all. If we are going to find the best way to develop ourselves spiritually, let us learn from the Lord.

In Mark 5: 24, 25 he says: "Unto you that hear, more shall be given. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." Whether Christ intended to do so or not, he here states clearly and correctly the principle of all development, as we understand it. The man that uses his bodily strength receives more, until that body is fully developed, and as strong as it can be. The man that uses the powers of his mind receives greater power, until his mind is fully developed. It is true in spiritual development, also. The man that studies and obeys the Bible, prays, and works for God, will receive more power to do the same thing and will develop into a powerful man in Christ Jesus.

If this is the law of development, spiritually—and I say it is—and if the spiritual development of ourselves and others is the thing we are working for—as I believe it is—then the demand for able preachers may well be questioned. I think that the demand very often comes from spiritual laziness—the desire to have someone else do the Bible studying, the meditating, and the praying, as well as to furnish faith, courage, and enthusiasm. Wherever this is true, an able preacher is not a blessing, but a curse, and all the greater curse if he does the work free of charge. What they need in the line of a preacher is a man who will tell them the plain, blunt truth when he preaches, and who has a good faculty for getting other people to work in Sunday school, prayer meeting, etc. If those people would read their Bibles and pray every day, then practice what they learn, all they will ask of the preacher on Sunday is plain, quiet teaching; and instead of depending on him to warm them up, they will unconsciously warm him up by their own enthusiasm. That, by the way, is the greatest tonic in the world for a weak preacher. I say again that

an able preacher is not a necessity in a well-established church, and may easily become an injury. "Unto those that hear, more shall be given; for he that hath, to him shall be given." If the members of a church will carry on all the varied lines of Christian work recommended by the Brethren, and will at the same time spend the time they should every day in private study and devotion, they will develop into strong, all-round Christians with the aid of a very poor minister indeed, and perhaps even none at all.

Christ also states here the law of degeneration: "He that hath not, from him shall be taken even that which he hath." We know that that is also true. The man who does not use his bodily strength will lose it; the man who does not use his mental strength will lose it; the man who does not exercise himself in spiritual things will just as surely lose his power to do so. Ask any preacher who has not preached for six months, any man who has not prayed for six days, to exercise in those things, and you will find them unready and out of condition.

I think Mr. Drummond does well in likening Christians who depend on the minister for everything, to the parasite—the plant or the animal which attaches itself to the living body of another plant or animal and lives off the life fluid of that other. We are most of us well acquainted with a very common parasitic plant, the dodder, a slender, golden-hued vine-like plant that twines in around among the weeds along the roadside or in the fence corner. It has neither roots nor leaves of its own account. It uses neither, because it draws its strength from some plant to which it is attached. We suppose that some time in the past that plant had both roots and leaves, and that it could reach down into the soil and get food, and reach up into the air and get the gases, and by the power of the sunshine and the life within itself combine them into the body of the plant. Thus it grew, a strong, independent and respectable member of the plant world. When it began to draw strength from other plants its own roots and leaves began to fail. Thus it came to rely more and more on other plants, until the roots and leaves that "it had not" were taken away. Now, it lives while it has a living plant to feed upon, but it has a very weak and puny body, and, if left to itself, it will surely die.

I can find no better comparison for a degenerated Christian. For awhile he had the power to reach down into the Word of God and get the particles of truth; to reach up to God in prayer for the influence of his Spirit, and by the power of God, and his own nature, build up therefrom a spiritual man, a new character, able to stand against evil, and for the right. Then he began to slacken on his efforts; to read his "quarterly" instead of studying his Bible; to let the "abler brethren" lead in the prayer meeting; to ask the minister what his duty was, instead of asking God; to neglect his daily prayer; until finally he lives a weak life all through the week, and goes to church on Sunday to be warmed and fed. No doubt that man enjoys a good sermon, probably gets much inspiration from it, but that is the kind of men who are very particular about the kind of preacher they have. That is also the kind of men who, when they get to North Dakota, or some other new country, never feel at home in the new church, who fail to attend services, are easily offended, and are soon lost to the church. Their only hope is to attach themselves quickly to some good, hardy Christian before they die. They may give their money freely to the church, and even to the minister, and they may not. Some do, and some do not. The man who does is probably not a parasite from intention, because he thinks that he has made a fair trade—carnal things for spiritual—but he has made a mistake. He can no more get spiritual power by paying the preacher to study and pray during the week, and then go to church to get what the preacher has found, than he can get physical strength by hiring a gymnast to go through his exercises. I mean power, you understand. I do not mean that he cannot get a knowledge of the Scriptures, or inspiration, help, and comfort; for he can get those things; but I do mean that he cannot get the power to study the Bible, and get its hidden riches, and to pray, by paying someone else to do it for him. The dodder lives,

you notice, and grows on the strength of other plants, and so I suppose a Christian can grow on the strength of the minister; and if the majority of the members of a church are going to get their living in that way, I am sure there will be a great and increasing demand for able preachers. But I don't think the church wants that. I think it wants all its members to be workers, Bible students, personal workers, prayerful and active in public and private Christian effort. If an educated, salaried, supported ministry will bring us this condition, then we want it; but if it will make us willing to turn the work of the church over to them, we don't want it at all.

Now a word about the salaried ministry. I think that, for fear of spoiling the ministers by giving them a good living, the church has spoiled itself by accepting spiritual alms. Many congregations have become spiritual paupers: always asking and receiving spiritual food from their ministry and never making any return of either spiritual or carnal things. They even manifest the pauper spirit which criticises the food received. I am not very old, and have not had much experience; but I believe that a minister can afford to give his services to the church free of charge, as so many of the Brethren have done, and are still doing. I am sure, however, very sure that the church cannot afford to take from them as a great many of the churches are now doing. It means loss, degeneration and death. "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath."

Cando, N. Dak.

NOTES NOT CLASSIFIED

Tropico. Our love feast May 5 was an enjoyable one. About eighty surrounded the Lord's table. Eld. Jacob Witmore officiated. On Sunday morning a special meeting was called at which Bro. Wm. M. Stutsman was advanced to the second degree of the ministry. He and wife were duly installed. In place of the regular Sunday-school lesson, Brother and Sister Vannan and Bro. Bashore gave talks to the children, after which Bro. Vannan preached an excellent sermon, at the close of which one dear soul applied for membership. The rite of baptism was administered on Monday evening by our elder, S. G. Lehmer, making two baptized since our last report.—Clara B. Wolf, Tropico, Cal., May 10.

Cedar Lake church met in council May 14. Decided to hold our communion services May 31, beginning at 4 P. M.; also to hold a series of meetings at the union church sometime in October. We expect Bro. Ira Long, of Postoria, Ohio, to hold the meeting. Bro. Alva Long, was chosen delegate to Annual Conference.—Ellen Eldridge, R. R. No. 2, Kendallville, Ind., May 14.

Lincoln church met in called council May 11, our elder, S. C. Miller, moderator. One letter was granted. The church visit, made prior to the feast, May 20, found all in love and union. Church decided to elect two more deacons Sunday, May 20.—D. K. Reasy, Box 165 Havlock, Neb., May 12.

Pleasant View congregation met in council with Bro. A. J. Vines, after which it decided to install Bro. Thomas Bell into the office of deacon. Bro. C. H. Diehl gave the church an interesting talk and good advice.—N. T. Larimer, R. 3, Jonesboro, Tenn., May 12.

Knob Creek.—May 5 we met in council, Eld. J. B. Bowman presiding. Visiting elders, S. H. Garber and A. E. Nead. Three letters of membership were granted. The erection of a new churchhouse near Austin Springs was under consideration, and the privilege to build one was granted. Two young sisters were baptized.—Mary White, Jonesboro, Tenn., May 8.

Portland. May 5 we held our council meeting. Our elder, D. B. Garber, presided. We have lost within a short time six of our number; three of our most active members were called away by death, and three have moved away. Notwithstanding we decided to have a love feast this fall, Sept. 29, at 4 P. M. Bro. Garber remained over Sunday and we had some very interesting meetings with a larger attendance than usual. A collection was taken up to help with the great collection at Springfield.—Mary Garber, R. 2, Portland, Ind., May 12.

West Greentree.—At our regular church services April 29 ten applicants for baptism were received by the church, and were baptized the same day in a stream on the farm of our elder, D. M. Eshelman. On the day of our love feast two more made application for baptism and were received and baptized. Our love feast May 7 was a season of joy. Among the ministering brethren present from other congregations were Hiram Gible, Cyrus Bomberger, Amos Hottenstein, Henry Zug, John C. Zug, S. R. Zug, Samuel Eshelman and Samuel Fahnestock. Since our last writing several certificates were presented and received.—S. R. McDannel, Elizabethtown, Pa., May 11.

Kansas City church met in business meeting May 11, preparatory to our love feast May 19. Bro. O. R. McCune was chosen delegate to Annual Meeting. We decided to try to secure a minister to conduct a protracted meeting this fall. Letters were granted to Brother and Sister Keim, who soon will take charge of the Old Folks' Home at Darlow, Kans. A committee was appointed to arrange program for a local Sunday-school meeting, to be held here July 4.—Viola Cline, 8 S. Boeke St., Kansas City, Kans., May 11.

PERILOUS TIMES.

BY J. H. MILLER.

PAUL in the spirit says that in the last days perilous times would come. Hear him as he particularizes: "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." What a catalogue of crimes the apostle calls up.

It is true that we are in the last days; by observation it is true that we are in "perilous times." Some people have lost their natural affection; there is a disposition by some not to care for the old; and some children cast their parents away; some have no feeling for those who have passed the age of usefulness, and would sooner see them in their graves, as expressed by one of late. A man who recently died had not lived as required by the Gospel. Word was sent to the relatives to attend the funeral. A nephew from a distance sent word he would not be there; he gave his reasons and said he would not spend car fare and time to attend his uncle's funeral. He further said that his uncle should have been dead ten years ago. How sad to think, if a man did sin his day of grace away, that some should lose the "natural affection." Is it not true that some who have lost their "natural affections" have in the meantime become "lovers of their own selves"? They have become "proud and covetous," some are "heady and high-minded." No wonder they have lost their natural feelings. We are living in an age when some are "lovers of pleasure more than lovers of God." Such do not like to be bothered with those who are helpless.

Parents should look well to the interests of their children, both spiritually and financially. The spiritual should come first. I was told of a man who had in mind to start his children well, and gave them much of his means; when this man became old he gave all his means to his children, it being done by a written contract. After awhile the man became helpless and had to be carried on his chair. He seemed to be a burden to his children, so they took him to the county infirmary, much against his will. Here was a whole family of children who had lost their "natural affections." Why do not parents see to this and so arrange matters that they can live of the means first, while they live.

In these last days of "perilous times" who can tell what children may grow cold and indifferent towards their parents? The sin of covetousness is growing in these perilous times. It is difficult for us to know what the love of money will do; hence let us watch and pray not to be overtaken in this great evil of covetousness and lose our natural affections.

Goshen, Ind.

BE NOT CONFORMED TO THE WORLD.

BY E. J. REECE.

Not long since, in company with some of our members and others, a Christian (Campbellite) minister of considerable note and an editor of one of their religious journals made the remark that there was something peculiar about the Dunkards. He said he did not know what it was, but he could surely tell them.

Two things pressed upon my mind, although I made no reply to him. First thought: I always know a sheep wherever I see it. I need not be told what it is. The next thought: Well, the Brethren try to make practical the *all* things which we are told to do in the New Testament. Matt. 28:20; Acts 3:22. So it is; when we are obedient to the *all* things we will not conform to the world. Rom. 12:2. Unbelievers conform to the world. Believers should come out from among them and be a separate people. "Whosoever therefore will be a friend to the world is the enemy of God." James 4:4.

Again, if we are obedient we will not fashion ourselves after our former lusts, because the Apostle John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that are in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." So it is, we cannot conform to the world if the love of the Father is in us. 2 John 2:15, 16. The Savior says of his disciples in Matthew, fifth chapter: "Ye are the light of the world: a city set upon a hill cannot be hid; neither do men light a candle and put it under a bushel."

I believe there should be as much difference between God's children and the world as there is difference between the sheep and the goat; and all we need to make the difference is simply to obey from the heart that form of doctrine that has been delivered unto us. May the Lord help us all so to live that we may be known and read of all men. If we are transformed as the Bible teaches we should be, we will not be hid; just as the city on the hill cannot be hid.

THREES; THREE IN ONE, ONE IN THREE.

ARRANGED BY S. W. GARBER.

1. In the creation we have
 - (1) Land, (2) water, (3) firmament.
2. In the firmament,
 - (1) Sun, (2) moon, (3) stars.
3. There are three kingdoms of nature.
 - (1) Animal, (2) vegetable, (3) mineral.
4. There are three orders of beings.
 - (1) Deity, (2) angelic, (3) human.
5. There are three persons in the Godhead.
 - (1) Father, (2) Son, (3) Holy Ghost.
6. Divine powers in the Godhead,
 - (1) Creative, (2) redemptive, (3) salvation.
7. Divine dispensations,
 - (1) The Father's, extending from creation to the baptism of his Son.
 - (2) The Son's, extending from his baptism to the day of Pentecost.
 - (3) The Holy Spirit's, extending from the day of Pentecost to the end of time.
8. Man is of threefold nature.
 - (1) Body, (2) mind, (3) soul.
9. Three conditions of man,
 - (1) Present, (2) intermediate, (3) eternal.
10. Conversion consists of
 - (1) Faith, (2) repentance, (3) baptism.
11. In the act of baptism we recognize
 - (1) Father, (2) Son, (3) Holy Ghost.
12. There are three that bear record in heaven.
 - (1) The Father, (2) the Word, (3) the Holy Ghost.
13. There are three that bear witness on earth.
 - (1) The Spirit, (2) the water, (3) the blood.
14. In the Christian abideth
 - (1) Faith, (2) hope, (3) charity.
15. In consecration
 - (1) God commands, (2) man obeys, (3) God grants the divine blessings.

Decatur, Ill.

LEAVE TO-MORROW WITH GOD.

WOULD it not be better to leave to-morrow with God? That is what is troubling men; to-morrow's temptations, to-morrow's difficulties, to-morrow's burdens, to-morrow's duties. Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth; it is my little tame robin, who preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops to a little tree close by and lifts up his voice to God and sings his carols of praise and gratitude, tucks his little head under his wing and goes fast to sleep, and leaves to-morrow to look after itself. He is the best preacher that I have on earth."—H. W. Webb-Peplow.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, May 27, 1906.

THE PROPER KIND OF DECORATION.

Scripture Lesson, Ruth 1.

I. Practice at Home First.

1. Kind Words, 1 Cor. 13:4
2. Erect a "Sunshine" Factory, Jer. 2:2
3. Be Polite, 1 Peter 3:8, 9
4. Don't Get Old and Cross, 1 Thess. 4:6

II. Next to the Family is the Neighbor.

1. Don't Stand on Formality, 1 Thess. 2:4-7
2. Make Visits that are Helpful, James 1:27
3. Watch Only for the Good in Others, Matt. 7:1-6

III. Faded Flowers.

1. The Hand that Gave them is Remembered, Heb. 11:4
2. They are More Acceptable in the Sick Room than on the Tomb.
3. God Sees Better than Our Neighbors, 1 Sam. 16:7

I. Practice at Home First. The best decoration for any Christian is the one placed upon him by his family. When his relations there are so Christlike that we know he has been with the Master, that he is like him, that he is sincere in his motives, it does not take long to convert every other one in that family to Christ. Neither will it take long until the saintly character shall be known for good outside of his home, outside of his community. Even a man's cat and dog, his cow and horse ought to know their master is a Christian. If these things be in one he will have the proper decoration or "ornament of a meek and quiet spirit."

II. Next to the Family is the Neighbor. You will find "neighbors" everywhere. There are always opportunities for being helpful to them. Be the good Samaritan. You will then grow more liberal, broader-minded, more sympathetic. Don't do these things simply for the praise of men, but for your love to Christ and his little ones.

III. Faded Flowers. Some of the least of kind deeds we have done may long since have been forgotten by us, but they will not be by the recipient. Neither will they be by the loving Master if they were done in his name. They may have become "faded flowers" to us, but in the great hereafter Christ will so restore them that they will become our starry crowns. Go on, then, and speak the kind word, the helpful word, lift up the fallen, cheer the faint, scatter smiles and sunshine, forget self and live for Christ.

PRAYER MEETING

For Week Beginning May 27, 1906.

"PROVOKING ONE ANOTHER TO GOOD WORKS."—Heb. 10:24.

1. Let Your Life be Positive and Aggressive.—If you would have your life give fresh impulse to others, it must, in its nature, be positive and aggressive. It must not only be good, but it must be so far-reaching and permeating that others are reached by it and impressed for good. Gal. 4:18.
2. What Must I be to Others and What Can I Do for Them? This is a real question to the earnest believer. We need to take up the Christian character and life with such a devotion and enthusiasm, and wear it with such love and fidelity, that it will seem beautiful and attractive to the people who behold us. It is not enough to be true and honest in a limited degree—we must be beautifully true and graciously honest. We are urged to live so attractively that we "adorn the doctrine of God our Savior in all things." Titus 2:10.
3. Learn Life's Great Lessons from its Greatest Teacher. Christ made the one great sacrifice for mankind, but there is still abundant opportunity for helping others. Love will not rest content until all are brought to drink from the fountain of everlasting life. It is a most inspiring thought that never yet did God put any high emotion in the soul of any of his children, that God's Word did not instantly stand before that child with a duty in its hand, saying: "This is the task which belongs to your new impulse. Do this task, and love, God's greatest gift, shall be really yours,—a perpetual sunshine in your heart." Let us be in our place as Christ's real representatives, and God will give us Christ's work to do in our day and time. And he will let none of our work, done in his spirit, be lost. 1 Tim. 4:8.

HOME AND FAMILY

THE SOUL'S SOLITUDE.

SELECTED BY HATTIE DELL.

The song thy spirit sings to thee
 Cannot be heard by alien ears;
 That song was meant alone to be
 Thy message from the other spheres.

When thou dost see a sunset's glow,
 And thrill before its majesty,
 Its beauty to no soul will seem
 Exactly as it seems to thee.

For thee alone thy spirit sings
 Its undertone of joy or woe;
 For thee alone the message brings,
 Thou only canst its meaning know.

True, friends who know thee as thou art,
 And mark thy doings day by day,
 May sometimes dimly read thy heart,
 And understand each word and way.

But down within thee still there lies
 A self, an ego, all thine own,
 A scared thing from human eyes,
 Whose thoughts none e'er have heard or known.

'Tis here when thou art tired of sin,
 And all thy daily paths are trod,
 That thou mayst shut the silence in,
 And rest thee on the heart of God!

FRIENDS WHO LOVE US SO!

BY NORA E. BERKEBILE.

JUST wait until I get married! I have lots and lots of friends who love me so; and when they hear of my getting married they will send me presents and presents, and O, won't that be nice!

The dear little boy's big dark eyes danced as he said this, and I just wondered what a picture he had in his mind's eye as he danced around me and said these things. I'm quite sure the future wife who would necessarily be a part of the wedding was altogether out of the picture; but I am not quite sure if the cake and other "goodies" were excluded from it; for where is the little boy who does not think that the necessary things at a wedding to make it enjoyable are the sweetmeats, cake and fruit? Well, this little fellow was getting ready for the wedding near by, and why should his mind not run ahead, as well as girls' minds do, to the time when he should be one of the two prominent persons at a wedding?

But it was not the boy's thoughts of a good time when his wedding day comes and of the presents he is to get that impressed me with his enthusiastic little speech; but it was an inspiration to look into the big, wide-open eyes fringed with their beautiful long lashes and see the happiness on his face as he said, "Auntie, I have so many friends who love me so!"

As he said it I thought, "O you dear little boy, how I hope you may always have this spirit within you and how I wish every one could and would feel the same!" What a cheerful, happy world this would be if we would all feel that we have so many friends who love us so. I wonder if the discontented man and woman have not begun a discontented life by thinking that this one dislikes me, and that one does not love me, and another one is unfriendly to me, when instead of looking for this they should be looking for the expressions of love, the kindly greetings and pleasant smiles from these same people whom they think love them not.

We too often look for slights, non-attentions, and little acts of unfriendliness instead of watching for all the nice things our friends say to us and the kind acts they do for our pleasure. We forget that there are "many who love us so!"

Not all of us have that open and free disposition which helps us to make many friends quickly; not all of us can sit down and talk and make ourselves friendly as others can; but that is no reason why we need sit back in a corner and feel that we are not wanted, not loved and that we are slighted and others noticed.

If we have the still, silent disposition which holds

people at a distance and which keeps them from being as free to speak to us as to others, it is not that they dislike us that they can more easily talk to others. Of course we look at the loving and free little body who can make friends with everyone and who is always at ease everywhere, and we cannot help but wish it were so easy for us to talk to people and get acquainted; but not all of us have this disposition, and we are conscious of it, and if we are not careful we will get to thinking that we are not loved well, and by brooding over this it will make us crusty, crabbed and sour so that people cannot love us even when they try.

There are those who seem to have thousands of sensitive nerves, and these on the surface, so that every little thing is taken as a slight, and immediately the impression is carried where it will work the person into a state of discontent with both himself and everybody else. Let us be as sensitive of the goodness shown us as we are of the slights and unkindnesses, and soon we will be forgetting injuries and looking for deeds of kindness and little acts of love which are shown us each day. Let us feel that we have lots of friends and that "they love us so," and it will only help us to have more and more friends to love us.

The dear little boy seems to love everyone and to love God so much, and I wonder if this is not the real secret of it all. If we have the love of God in our hearts it will cause us to suffer long and be kind, to think no evil, to seek not our own and to be simple, unassuming and loving and good.

Only by loving others can we be loved; and with what measure we mete out love to those about us, with the same measure will they return their love to us. We must love to be loved, and when we love lots of people and God, then we shall have "lots and lots of friends who love us so."

V'ada, Thana District, India.

"I BELIEVE IN YOU AND TRUST YOU."

A YOUNG man who had served a term in a penitentiary went to his native town to seek employment and to start life anew; but everybody was suspicious, and pointed the finger of scorn at him. Nobody wanted to have anything to do with him. In despair he went to an old lady who had known him as a child.

"Why, Harry," she said, "I'm glad to see you. I didn't know you'd come back. Where are you staying?"

"On the street," said the young man.

"Dear me! That's no place for anyone to stay. Come home with me, and stay to supper. You're welcome to what I have."

"Aren't you afraid I'll rob you?"

"Why, Harry, I'm no more afraid of you than when you used to sit in my lap in your baby dresses. Come right along."

After he had eaten his supper the old lady said, "Now, Harry, you must stay here to-night, and sleep in the little room my own boy slept in before he died."

In the morning she said, "You'd better stay here till you find something to do."

"Do you suppose anyone would give me anything to do?"

"No, I don't. I thought about that while you slept, and I'll tell you what you would better do."

She went to her bureau, took from it something in an old silk handkerchief, containing a roll of bills.

"Now, Harry, here's one hundred dollars which I've saved penny by penny, as the savings of my life. I've been saving it up to be used in my last sickness, and to give me a decent burial. I didn't want the town to bury me. I want you to take this money, go away off where you're not known, and begin life over again. I can trust you to pay me back. I ain't afeared to trust you."

Harry was completely overcome, and fell on his knees, his face in her lap, crying as he had not since the days of his childhood.

He went away to another town where he was not known and started with a determination to be a new man and to lead a different life. Before many months

the old lady received a letter containing the money with interest.

"I owe my salvation to three words you spoke," he wrote, "when all the world was against me, you said, 'I trust you.'"

If every boy or girl who has made mistakes and gone astray could have such a friend a great many of them would return to normal life.

The feeling that somebody believes in us, trusts us, —no matter what others believe or say,—touches the heart. Criminals are sometimes totally reformed through the consciousness that somebody still believes in them, no matter how low they may have fallen.

Could we realize how much this trust and confidence would do for a man when everything else has failed, we should be more generous of our confidence in our fellows.—*Success.*

WALBRIDGE, OHIO, AID SOCIETY.

THE Sisters' Sewing Circle in the Black Swamp church was organized May 26, 1904, with Sister Maggie Crago president, Ella E. Garner vice-president, Elizabeth Wagoner treasurer, Anna Baker secretary; committee, Ella E. Garner, Asenath Baker, Jennie Crago. Since that time we have met twenty-eight times. Our work consisted of making ten comforters, nine sunbonnets; we quilted one quilt, sewed 264 pounds of carpet rags, made thirty-five aprons, pieced four quilts, besides donated some work. Amount received, \$81.21. Paid out for material, \$8.83; for repairing our church, \$16.50, and the balance is to help build a kitchen to our church. We reorganized our Circle April 24, 1906, with the following officers: President, Ella E. Garner; vice-president, Maggie Crago; treasurer, Elizabeth Wagoner; secretary, Anna Baker; committee, Asenath Baker and Mary Baker. May the Lord bless our humble efforts in doing his service.

ELLA E. GARNER.

April 27.

AID SOCIETY, HARRISONBURG, VIRGINIA.

THE sisters of the Harrisonburg mission organized an aid society the first of February, 1906, with eight members. Sisters Lizzie Thomas and Fannie Adkins were elected president and vice-president, Sister Bettie Adkins secretary and treasurer for three months. Friday (the first Thursday of May is the regular meeting day) we reorganized. The officers were reelected for six months. The membership has increased to twenty-three. We have \$7.60 in the treasury. The object of the society is to help the needy and furnish the new church with carpet when it is finished. The members range in age from fifteen to seventy-five years of age. Each member takes a very great interest in the work.

BETTIE ADKINS, Sec. and Treas.

LIFE A SUCCESS.

A LINCOLN, KANS., woman recently won a prize of \$250 for the best essay on "What Constitutes Success?" Here is the essay: "He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men and the love of little children; who has filled a niche and accomplished his task, who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciations of earth's beauty or failed to express it; who has always looked for the best in others and given them the best he had; whose life was an inspiration; whose memory a benediction."

OUR thoughts are often worse than we are, just as they are often better than we are. And God sees us as we are altogether, not in separate feelings or actions as our fellow-men see us. We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We don't see each other's whole nature.—*George Eliot.*

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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THE Brethren are arranging to build a church in Garden City, Kans.

BRO. R. R. GOSHORN, of Clay City, Ind., is spending a few days in Elgin this week.

BRO. W. R. MILLER was in Elgin over last Sunday, and preached for us both morning and evening.

BRO. ANDREW HUTCHISON closed his protracted meetings at York, Pa., with five accessions to the church.

ON account of the smallpox the church at Belleville, Kans., has decided not to hold a love feast May 19, as announced.

LAST Sunday Bro. I. D. Parker commenced a revival meeting in Lanark, Ill., with the intention of continuing a few weeks.

THE General Missionary and Tract Committee will be with us in two weeks. They commence their work on Monday morning, May 28.

ON another page the secretary of the Committee of Arrangements has something to say to those who are planning to attend the Annual Meeting.

You will want the full report of the Annual Meeting. So send in your order, accompanied by twenty-five cents, and the work, as soon as printed, will be mailed to you free of postage.

BRO. L. T. HOLSINGER has been doing some revival work in Nebraska. He recently held a series of meetings at Afton which resulted in seven accessions to the church. One awaits baptism.

THOSE who attend the Annual Meeting at Springfield are requested to bring their Hymnals, for both the Hymnal and the Song Praises are to be used in our song services. Come prepared to take part in these services.

BRO. I. N. H. BEAHM was in Chicago last week and gave a very interesting talk on the lodge question. Some of our members were in to hear him and report a most interesting and instructive lecture. After the talk he returned to his home in Elizabethtown, Pa.

THE auditing committee is with us this week. Each year gives them an additional amount of work to do, for our business is steadily increasing. The books show that the year ending March 31, 1906, was the most successful year ever known in the history of the House.

THE Brethren in Middle Iowa are calling for the Annual Meeting in 1907. Should the request be granted the meeting is to be held in Des Moines, using the commodious state fair grounds for the purpose. This is the decision of the committee appointed to look up and decide on a suitable location.

BRO. A. G. CROSSWHITE, of Flora, Ind., is to conduct an Annual Meeting daily at Springfield during the conference week. There are to be seven issues. But no paper will be published or sold on Sunday, nor will Bro. Crosswhite take subscriptions for the paper on that day. The price will be twenty-five cents for seven issues, and our brother will do his utmost to give you a good newsy daily. The purpose is to make the paper clean, creditable, interesting and helpful.

LAST week, referring to Bro. S. S. Brubaker's connection with the Old People's Home in Southern Illinois, it was stated that he could be addressed at Girard. His correct address is Virden, Ill.

FROM Chicago there are three good roads to Springfield, viz., the Chicago & Alton, the Illinois Central and the Wabash. Either road can be depended upon to carry our people to Springfield and favor them with excellent accommodations.

SISTER MALINDA J. GREENE writes us from Kingfisher, Okla., saying that her city is a place of several thousand inhabitants and no members of the Brethren church. She would be pleased to have one of our ministers locate in that part of the Southwest, believing that he could do as well there temporally as in other sections, to say nothing of the good that might be accomplished spiritually.

BRO. L. H. EBY assisted in a three weeks' meeting at Huntington, Ind., closing April 22. Eighteen came out on the Lord's side. In the Pleasant Hill church, Ind., after morning services April 29, he gave the invitation, and nine stood up for Christ and were baptized in the afternoon. April 15 he administered baptism to four at Ft. Wayne. Certainly he has experienced a season of refreshing.

CHURCHES that have not yet taken up the usual collection to be sent to the Annual Meeting should bear in mind that there is no time to waste between this and the conference. The enthusiastic annual missionary meeting is to be held on Monday, June 4, and all the collections from the churches should be in and reported before that date. Give your churches a chance, and the results will be gratifying. Let not one church be deprived of the opportunity to give.

AT the Pleasant View church, N. Dak., the graduating exercises of the Sunday-school normal training class are to be held May 27. A number are to take part in the exercises and a good program will be rendered. The object of this training work is to prepare better Sunday-school workers, and where the training is thorough we may always look for good results. We are pleased to see our people interested in this line of Sunday-school preparation.

WE must again ask our patrons not to send us anonymous communications for publication. It is the invariable rule of the MESSENGER never to publish matter of this sort, whether it be an essay, an item of church news or an obituary. We must know the source of everything that we give out to our readers. We receive plenty of matter, accompanied by the names of the writers, to fill the paper twice over, and it need not be expected that we will brush this aside and take up anonymous productions.

THERE should be a good attendance at the annual Sunday-school meeting to be held on the conference grounds Monday morning, June 4. The entire forenoon is to be given to this interesting meeting. Let all the Sunday-school workers do their utmost to make this meeting a success both in numbers and spirit. There should also be a strong representation at the educational meeting, to be held on Saturday, June 2, commencing at 1:30 P. M. It will require a special effort to get the educational workers on the ground in time to attend this meeting, but it should be done.

THERE is so much wife desertion in the United States that it would be well if our country would enact some laws similar to those found in places in Europe. There a deserting husband, on conviction, is sentenced to prison at hard labor. The state or municipality allows a daily wage for his work, but instead of paying it to him pays it to his family. When a man finds that he cannot escape the support of his family he usually prefers to work outside the prison rather than in it. There are men almost everywhere who are seeking to escape their obligations to God and man, and the large majority seem never to be called to account in this world. Justice demands that they give an account of the deeds done in the body, and some day they will be brought before a court from whose decrees there is no escape.

A BROTHER writes us that he has succeeded in introducing the MESSENGER into some families in his town, and he is going to try to get it into others where there are no members. That is the kind of a worker we need in every locality. In order to do the people good we must reach them; and we cannot reach them without going out after them. The MESSENGER will help them to understand our claims and will make them desire to know more about the New Testament. Our church paper has been a good missionary in many homes. It is exerting its silent but powerful influence in homes all over the land. But there are a great many others where it should be read. The offer of the General Missionary Committee to send it into families where there are no members for fifty cents a year should be taken advantage of by many more of our members. Effective work can be done at small expense.

THE mission board of Northern Illinois and Wisconsin believes in business methods along with religious methods in carrying on mission work. The board enters into a written contract with each worker on the field, it being distinctly understood what the workers are to do, and what they may expect. They are to preach the Gospel, maintain regular appointments and labor in the interest of the Brethren church and in harmony with the Gospel as understood by our people. These workers are not only to live in harmony with our nonconformity principles, but it becomes their duty, as missionaries, to teach the same to others. There is nothing wrong about selecting workers who are known to be in sympathy with the clearly-defined principles and methods of the church. It is really the only right and safe thing to do. It is the very thing that should be done in every department of labor, spiritual and educational, where the church furnishes the money to carry on the work. We want men and women everywhere who give no uncertain sound in their teaching.

AT Eaton, Ohio, the vote went in favor of license. This stirred up the young ladies of the city, and a number of them signed a pledge to the effect that they would not associate with any young man who is not upright in morals, and that they would not marry a man to save him. By this the public is made to understand that these young women will not associate with or marry men who patronize saloons. The pledge is a good and proper one, though it is unfortunate that the women of a city must set the moral standard for the men. It looks as though we had reached a time when man must cease to be the head of the woman. But this is what the use of liquor leads to. Men do all the voting at the polls, they favor license, and the influence of the saloons lowers the moral standing of them to such an extent that the young women are driven to the unpleasant necessity of combining in order to compel the young men to reform sufficiently to be regarded as suitable for companionship and the marriage relation. Strange conditions, when whiskey rules the men!

WRONG TEACHING ABOUT THE JORDAN.

SOME weeks ago a minister in Ephrata, Pa., made quite a display of his amazing stupidity by informing his congregation that the River Jordan is a shallow stream, and not over shoe-mouth deep. There was a time when few travelers visited Palestine, and a stupid preacher might now and then be excused for saying that the Jordan contains little water, but in these days, when men and women by the hundred visit the Bible lands, and on returning affirm that the Jordan is not only a strong stream, but not even fordable in most places the greater part of the year, there is no excuse whatever for such ignorance. The writer saw the Jordan at the close of the dry season, and he can testify that near the middle of the stream, at the traditional place of the Savior's baptism, the water was then too deep to be waded by an ordinary man. No man of truthfulness, after seeing the Jordan, will affirm that the water is not of sufficient depth to immerse people even in a standing posture. If the preacher referred to continues to go about the coun-

try teaching that the water in the Jordan is not shoe-top deep, it might almost pay his own members, in the interest of truth, to raise money and send him to Palestine and let him have a chance of testing the depth of the stream. He would return a much wiser man.

THE STANDING COMMITTEE FOR 1906.

1. North and South Carolina and Georgia, ... S. P. Jones
2. Tennessee, ... A. E. Nead
3. First District of Virginia, ... P. S. Miller, Chas. M. Yearout
4. Second District of Virginia, ... (Not heard from.)
5. First District of West Virginia, ... D. B. Arnold
6. Second District of West Virginia, ... D. M. Kirk
7. Eastern Maryland, ... E. A. Brunner
8. Middle Maryland, ... A. B. Barnhart
9. Western Maryland, ... I. W. Abernathy
10. Eastern Pennsylvania, ... J. H. Longenecker, I. W. Taylor
11. Southern Pennsylvania, ... C. L. Baker
12. Middle Pennsylvania, ... J. B. Brumbaugh
13. Western Pennsylvania, ... D. H. Walker
14. Southern Ohio, ... J. Calvin Bright, Jesse Stutsman
15. Northeastern Ohio, ... James Murray
16. Northwestern Ohio, ... D. D. Thomas
17. Southern Indiana, ... L. W. Teeter
18. Middle Indiana, ... Frank Fisher
19. Northern Indiana, ... S. F. Sanger
20. Northern Illinois and Wisconsin, ... I. B. Trout
21. Southern Illinois, ... Solomon Bucklew
22. Southern Missouri and Northwestern Arkansas, ... J. B. Hylton
23. Middle Missouri, ... M. S. Mohler
24. Northern Missouri, ... John Mason
25. First District of Arkansas and Southeastern Missouri, ... J. W. Gephart
26. Southern Iowa, ... Peter Brower
27. Middle Iowa, ... J. Q. Goughnour
28. Northern Iowa, Southern Minnesota and South Dakota, ... O. J. Beaver
29. North Dakota, Northern Minnesota and Canada, ... D. M. Shorb
30. Michigan, ... A. W. Hawbaker
31. Nebraska, ... George Mishler
32. Northeastern Kansas, ... R. F. McCune
33. Southeastern Kansas, ... E. E. Joyce
34. Northwestern Kansas and Northern Colorado, ... D. A. Crist
35. Southwestern Kansas, Southern Colorado and Northwestern Oklahoma, ... S. J. Miller
36. Texas and Southwestern Louisiana, ... M. H. Peters
37. Oklahoma and Indian Territory, ... A. J. Smith
38. California and Arizona, ... J. W. Trostle
39. Oregon, Washington and Idaho, ... L. E. Keltner
40. Denmark, ...
41. Sweden, ...
42. First District of Switzerland and France, ...
43. First District of India, ... D. L. Miller

BIBLE WORK IN SCHOOLS.

THEOLOGICAL departments in schools are doing good, then on the other hand some of them are doing harm. It depends upon what is taught and the purpose of the teaching. In some of the Bible departments fundamental gospel principles are being undermined. Young men enter these departments with safe religious ideas, but leave them with their minds filled with doubts. Some of them have their faith in certain essential Bible doctrines all torn to pieces, and they become spiritual wrecks all the remaining days of their lives.

Most young men, raised in Christian communities, have been taught to believe in the miracles of the Bible. Their faith in these miracles becomes a strong stay in their lives, and becomes the means of keeping them in closer touch with the divine idea. In school they are gradually led into the cunningly devised methods of accounting for the Bible miracles on natural grounds. The gifted teacher, who at heart does not take any stock in these miracles, but is too crafty to come square out and confess his infidelity, pretends not to understand just how Jesus could raise one from the dead, or how he could heal the sick, or even quiet the angry waves on the tempestuous Galilee, yet he is certain that it was all done in harmony with some natural laws not fully understood at this time. The Bible is thus studied with the miraculous feature eliminated.

The next thing is to gradually discredit the virgin birth of Jesus, and the divinity of Christ. All of this may be done mildly, learnedly and even reverently.

This makes their dangerous teaching only the worse, and to the young man having a strong leaning towards the pleasures of the world, the new method of disposing of Bible difficulties(?) becomes immensely enticing. He reads late books on the recent developments in the interest of the new theology, with all the powers of an earnest but deluded soul.

He may graduate with honors, may even enter the pulpit, but as a power for strengthening the faith of the saints, comforting the needy and saving sinners, he is a ruined man. He may be a learned man, an eloquent and gifted preacher, a pure-minded man, but the fire on the altar of his heart has gone out. In his preaching he may entertain, may instruct, and even purify the moral atmosphere, but he can never set his congregation on fire. Men and women may admire him, devout saints may love him, and listen to him with interest, but they will feel keenly that the old-time religion, the religion that used to bring the divine fire into the congregation, is all gone. When the miracles and divinity of our Lord were removed from the soul the fire on the altar went out and there is naught left but cold formalism.

Let all of us pray that this may never be the fate of the Bible departments in the Brethren schools. May they keep the old-time religion to the front. May the divinity of Christ, the inspiration of the sacred Scriptures and the all sufficiency of the Bible as our rule of faith and practice, stand out prominently in the preparation of young men for the ministry. May the efficiency of the blood of Christ, the certainty of the atonement, the importance of the commandments, the facts regarding future rewards and punishments and the power of the Holy Ghost never be overlooked in the course of instruction planned for our people.

LONGEVITY.

No subject of so much interest. Life is the priceless gift of God. It stands preëminent above all things. In fact it is the one thing that gives to all else a necessary existence. Of what use is dead matter without life? Of what use the air? Of what use the firmament above us? Is it that the Creator may revel in the aggrandizement of the work of his own hand? Is there aggrandizement with him apart from life? Not so. Life is the highest thing known even to God. Material things are but conditions in working out eternal aggrandizement.

God is the Creator, the source of all life. After creating all other things and giving life to them according to their place in creation, he lastly made man. Out of the dust of the ground he formed him and breathed into his nostrils the breath of life, and man became a living soul; and God said unto him, "Be fruitful and multiply and replenish the earth." And so it is. God the Creator, man the creature; God the source and cause, man the product.

In life, the precious gift, there is the desire to keep it. It is inherent in all forms of animal life. It springs from the Creator; it is right therefore. Satan understood it and he declared that "all that a man hath will he give for his life." True, true; nothing truer. Look around you. See what effort and outlay of money to keep life. How man holds to it and how he shrinks from death. If the mystic fountain of perennial youth had been found, it had been the Mecca of the race. No distance would be too long, no effort too great to reach it; for in its waters we might bathe and live ceaselessly in everlasting youth.

The Lord God knowing man's desire to live, drove him out of the garden of Eden after he had sinned, and set cherubims and a flaming sword which turned every way to keep the way of the tree of life, lest man should eat of it and live forever in his sinful state.

But why is it that man does not live to the mature age of the generations of the past? Thirty-four centuries ago Moses declared, "The days of our years are threescore years and ten." The meaning is, I think, that seventy years were the average length of life in that day. It can not be accepted to mean that seventy years were the utmost limit of life then, for that has never been the case in any age. Moses himself, if it be granted that he is the author of the 90th

Psalms, reached one hundred and twenty years. Now the average age of life in our country is about one-half. In thirty-four centuries it has dwindled one-half. At that rate what will be the condition of the race thirty-four centuries hence, if time continues? What does it mean? Where falls the responsibility? Ponderous questions these are.

At the close of the civil war the mortality line was down to about thirty. Under the scourge and destruction of one of the bloodiest wars in all history, men and women died before they began really to live. Foodstuffs became scarce and of poor quality, sanitary conditions were overlooked: The development of medical science received a deadly check, and under the heart-crushing bitterness of giving up husbands and sons to be slaughtered on the battlefield the people died like flies. Surely it was the day of death.

But to-day in "the land of the free" all this is changed. Peace and prosperity move as a river. The most bountiful tables, sanitary conditions carefully guarded, medicines never so well understood as now and physicians never so faithful, and yet the average age of life does not reach the zenith of man's power. Or, in other words, man dies before he is done growing. Is it not sad to contemplate? Why this degenerateness of the race?

Look at Moses at one hundred and twenty, his eye not dim, nor his natural force abated. A record full of years, full of faith, full of good works. What a splendid life! No need of glasses, his eye not dim, his body and mind with the vigor of a man of forty, his natural force unabated. Father Abraham lived to be one hundred and seventy-five years old. Noah nine hundred and fifty and Methuselah, Noah's grandfather, nine hundred and sixty-nine. And so on.

History records a few beautiful examples in our age. Mrs. Somerhill, of Bristol, England, died in 1790 at one hundred and six years old. She never wore spectacles and could read the smallest print up to the time of her death. She heard John Wesley preach in 1739 and was so impressed that she walked 120 miles to hear him again. Thomas Parr, also of England, lived to the age one hundred and fifty-two. He died in 1635. At the age of eighty-eight he married his first wife, at one hundred and twenty he married his second wife, a widow woman. At one hundred and thirty he could perform all kinds of manual labor. He saw ten of England's kings and queens. Peter Toston, a peasant in Hungary, died at one hundred and eighty-five in 1724. He exceeds the age of Isaac five years; of Abraham, ten; falls short of Terah's, Abraham's father, twenty; and exceeds that of Nahor, Abraham's grandfather, thirty-seven years.

If the proper estimate were placed upon life, good judgment exercised in marriage, the laws of generation obeyed in the marriage state, the laws of health regarded, the teachings of Christ lived, why could not the race be so improved by "the survival of the fittest" that men and women would live to such ages to-day? Our teaching needs to be revolutionized; we need to be forced to place a just estimate upon life. Murder in any form is a monstrosity, suicide the deepest stain upon history, the greatest crime in the list of human transgression. We need to be brought back to the fundamental and inherent love of life, the desire to live to do good, to live to complete our preparation for the next state, to work out God's purpose in us. Let no man think to take his life in his own hands. On the other hand let us strenuously cultivate the spirit to live. A hoary head is a crown of honor if directed in wisdom's ways. H. C. E.

JAMAICA JOTTINGS.—Number Four.

We are glad that we can say so much good of this people. And, indeed, it is a great credit to the churches of the island that they have been able to do as much for them as they have. But, as we said once before, they live largely for Sunday, so that the other six days are lived in a different atmosphere. And it is during these days that their spiritual directors experience their tribulations and must exercise their patience. Like the Apostle Paul, they must forget the things that are behind, and labor to make things that are to come. There are a few things that those

who would make Christians out of this people must do. They must not inquire into their home life, their family relations or their parentage. The divorce question cannot be pressed beyond what we call "the principle of plainness." And further, there are many things connected with their everyday life and their social relations that we must either not know, or know only to try to mend and make better. When we repeat that sixty-two per cent of all the children born on the island are illegitimate you will understand, to some extent, what we mean. And yet the churches and their work have been a wonderful blessing to this people. And their moral and religious condition has been wonderfully improved. And to bring them up to this standard has required untold labor, patience and sacrifice on the part of those who have labored here as missionaries.

Good churchhouses are found in the cities, towns and villages and along the main roads out in the country, and on the hills and mountains. And religious services are held regularly in them. They also have their Sunday schools. In most of the towns you will find at least three and four different churches,—the Episcopal, Baptist, Methodist or Wesleyans, and Catholics. Besides these we have missions by the Adventists, Moravians and a few others. We have used all of our opportunities in attending these services, and in every case found large, orderly and worshipful congregations. The ministers are all white, largely English, wear the clerical gown and use, generally, the parish church forms. The psalms are chanted and the prayers and sermons are read. They are a church-going people and the Lord's Day is well kept.

What more shall we say? You may ask, Would it be a good place for missionary effort? Our answer is, Yes and No. On asking a representative colored man whether most of the people were church members, his answer was: "Much people go to church, and much people don't go." From our observations we would say that as large a percentage here are professing Christians as at home. No doubt many are unsaved and need the Christ teaching. If we have anything better to give and could give it in a way that would be received by them, we should give it. But we, as a church, would have much to learn before we could adapt our views and feelings to the people in a way that they could appreciate and accept. The approach would be difficult. Though the large majority of the people are low down in morals and intelligence, yet they are aristocratic in feeling and want the very best in connection with their religion,—good houses, much form, learned preachers and a large amount of show. Their hearts are reached more readily through their eyes than through their intelligence and reason. Their religion must be made attractive in order to appeal to their needs. The different churches here have learned this and are catering to their wants and fancies as far as possible—even in the character of their preaching. The two sermons we heard on yesterday were both along this line. They set before their hearers the joy and happiness which the religion of Jesus Christ affords, carefully keeping in the background the sacrifices and the crosses to be endured. One of the ministers thought that he could give good circumstantial evidence that Jesus enjoyed good jokes if they were of a high order. The bent of both sermons was to show to the young people who were outsiders that there was more happiness to be had and enjoyed in the church than out of it,—which is true if it is understood in what true happiness consists. But in our estimation this was not clearly shown by either of the ministers.

Therefore, because of the natural inclination of the people towards carnal happiness and because of the catering to this feeling on the part of the churches that are laboring to save them, it would be hard work for our church to present the Gospel to them in a way that would appeal to their needs.

As we now see things Jamaica would not now be a very attractive field for our church in which to do missionary work. But being on the island only a little over three weeks, our views, both of the people and their religious needs, are necessarily very imperfect and our conclusions may be proportionately

wrong. Future developments or a longer and more careful study of the situation may change the character of the field and our duties towards it.

A few thoughts as to the educational advantages and we close our hastily-made jottings. Their educational system seems to be fairly good. They have here a system of school work that corresponds to our common schools. And these are so arranged and located that all the children can attend them down to the very poorest. And in addition the books are supplied free of any charge. Here at Kingston are two colleges which we visited and had a pleasant interview with the men in charge. First, "Jamaica Church Theological College," the object of which is to prepare young men for the Episcopal ministry of the island. The buildings are good, but not very large. The present attendance is ten and the limit is thirteen. Their course of study is the same as given in their colleges in England. The president in charge was very courteous and gave us all desired information.

We next visited "The Lady Mica College," which has a history too long to give. Its purpose is to prepare teachers for the island schools. Everything is free to those who make a life work of teaching. Their courses given are similar to our normal schools, but nothing but the English is taught. Both ladies and gentlemen are admitted and teach in the schools. The stipulated wages are low—from twenty to forty dollars. But they have here what is called the "credit system." They have superintendents whose duty it is to visit the schools, and on examination of the work done by the teachers they give credit marks as to work done. Every credit mark means five dollars, twenty shillings, to the teacher's wages, so that the best teachers, in this way, greatly add to their wages, some making as high as one hundred dollars and over per month. While this seems to be a good system and is theoretically good, it also has its faults, as it gives room for unfairness on the part of the superintendents,—being partial in favor of some and against others. Even if they were disposed to do fairly by all it would not be so considered by those deserving the credit desired. And because of these things many are more or less dissatisfied. And so it will always be when merits and demerits are made from human judgments.

In connection with the teaching of rudimentary education a church catechism, gotten up or approved by the clergy of the different denominations, is taught. The Bible is also read in the schools. This has caused a little friction between the Protestants and Catholics, but as sectarianism is not taught by any, it is claimed that the Catholics should not have any advantage in their teaching, and this seems but right and fair. Men in this world should learn to give as well as take as long as gospel principles are not violated.

As we expect to start for home on to-morrow we now close our jottings from this land of strange peoples and customs, hoping that what we have said may be of some interest to those who are anxious to know about the people and customs of other lands. To us the things have not seemed so strange as to others who have not traveled through tropical climes and observed oriental life, as things here, in many respects, are similar to those found in Syria, Palestine and Egypt. And yet they are sufficiently different to make our trip both interesting and beneficial. H. B. B.

WHAT LEADING MEN SAY.

HERE is what some leading men have to say concerning the oath administered by secret societies. We clip from the *Christian Cynosure*:

R. A. Torrey, Evangelist: "I do not see how an intelligent, consecrated Christian can belong to a secret order. It is an expressed disobedience to God's plain command (2 Cor. 6:14). Furthermore, the awful mockery of the profane prayer in the pretended resurrection scene in the initiation ceremonies of the Master Mason degree must shock beyond measure any man of real spirituality. Some of the oaths in higher degrees of Masonry must be horrible beyond expression to any man possessed of genuine Christian sentiment."

Dwight L. Moody: "Give them the truth anyway, and

if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members."

Joseph Cook: "Of all I wish to say of secret societies, this is the sum: Secret Oaths—(1) Can be shown, historically, to have led to crime. (2) Are natural sources of jealousy and just alarm to society at large. (3) Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions. (4) Are dangerous to the general cause of civil liberty and just government. (5) Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers. (6) Are opposed to Christian principles, especially to those implied in these two texts: "In secret have I said nothing." "Be not unequally yoked together with unbelievers." (7) Are forbidden to church members by some Christian denominations, and ought to be by all."

James M'Cosh, D. D., LL. D.: President of Princeton, in his work, "Psychology; the Motive Powers," page 214, says: "I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, . . . have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

E. G. Cooley, Superintendent Chicago Public Schools: "Are secret societies, fraternities and sororities helpful or detrimental to high school pupils, to the pupils of the common schools? . . . Parents should clearly understand that the high school 'frat' means an early and a liberal education in snobishness, in loafing, in mischief and in the manipulation of school politics."

John Quincy Adams, Sixth President of the United States: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land."

FOR THE REMISSION OF SINS.

Are there any denominations, besides the Brethren, holding that baptism is for the remission of sins?

THE Progressives and Disciples teach that baptism, preceded by faith and repentance, is for the remission of sins. The Brethren have always held that faith, repentance and baptism are New Testament conditions of pardon. When Alexander Campbell set forth his views regarding the teachings of the Gospel, baptism for the remission of sins was one of the cardinal tenets. Most of those belonging to the denomination he founded still teach the same doctrine, and in this respect agree with the Brethren. The New Testament makes it clear that in the time of the apostles baptism was looked upon as one of the conditions of pardon. This is also verified by ancient church history. In the primitive church baptism was performed by trine immersion, was intended for penitent believers only, and was everywhere regarded as the initiatory rite into the church, and for the remission of past sins.

OLD-FASHIONED HONESTY.

It is said that forty years ago Robert E. Lee was offered the presidency of a northern insurance company at a salary large enough for those days. He wrote that he hadn't the ability or the experience to command such a salary. He was told that his name was worth it. "What influence I have with the southern people is not for sale," said Lee. That ended the negotiations. It might be helpful to society if all men, having a good influence, would refuse to sell. Hundreds have sold their influence for a few dollars, and that was the end of them for good.

GAMES IN THE HOUSE OF GOD.

SOME one asked the editor of the *Christian Herald* if it is right to have games in the house of God. Here is his reply:

"It is unqualified desecration, as far as the church itself is concerned, converting God's house into a place where, instead of teaching the way of holiness, games are to be taught to the young members. We should like to ask the pastor and elders of any such church upon what scriptural grounds they can justify such a course."

General Missionary and Tract Department

COMMITTEE:

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S. F. SANGER, • Indiana • A. B. BARNHART, • Maryland
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Address all business to
General Missionary and Tract Committee, Elgin, Ill.

A WORK FOR CONGREGATIONS.

There are a good many places in the United States where well equipped congregations are near cities; in fact, the cities are strictly within the bounds of the congregation. And if there is one place in our country which needs help more than another it is the city, be it large or small; for there the forces of evil are unchained and temptations must be met which are unknown in the rural district. The country has some kinds of sin, but no one district has all kinds as does the city, and at all times.

What is to be, what should be, the attitude of the local church toward the neighboring city? That is a question which concerns us now, and will concern us more and more as time goes by. We have some congregations in Northern Illinois which are considering the question, and a few have already set about answering it. One city has received especial attention from the nearest churches, and the results are good. The city is Dixon, and the churches are Rock River and Pine Creek. It is some years since ministers began to preach there, at first especially for members located in the city who could not attend services elsewhere. Two years ago a call was made on the district mission board to locate a sister there, and this was done. The brethren from Franklin Grove supplied the preaching. More members have moved to the city, an interest has been aroused among the children and others. The field is promising.

But the fact that nearly fifty members now live in Dixon has not decreased the interest of the members who have done so much to build up the cause there. This year the Rock River congregation asked the district board whether they would take charge and support a minister there in case the congregation, with help from Pine Creek, would build and pay for a house of worship in Dixon. That is the kind of a spirit that is needed in a great many places, for it is the kind that leads people to do things. It will cost several thousand dollars to build the kind of a house that is planned, but the money will be forthcoming and we may reasonably expect that within a few years we shall have in Dixon a congregation strong enough to support its own work, and to form an independent organization. It will take time to accomplish these ends, but they are not to be lost sight of.

What has been done and is being done in one place can be done in others. And what can be done to promote the Lord's cause should be done. Many excuses are found or made for coming short. Some say they have not the talent in the ministry; they could not supply regular preaching anywhere except at home. Others say they have not the means, they are not financially able to erect a meetinghouse in the neighboring city, no matter how badly it is needed. But in both cases the excuse is a poor one. They all have one talent in money and ability—unless they have kept it buried so long that the Lord has taken it and given it where it will be used for his glory and the good of men. It is not so much a question of not having as of not using. The blessing does not rest upon that which remains idle. The Lord never gives talents of any kind without expecting them to be used in a way that will be pleasing to him, and he will some day demand an accounting for every talent given out.

There would be a great awakening all over the Brotherhood if the right kind of effort were put forth by a few congregations in each of our districts. There are many cities of twenty thousand and more population which are in the territory of organized churches. Perhaps all these cities have in them members and members' children, and other people who know us and would be glad to worship with us. What are we going to do, what effort are we going to put forth to keep these children for the church and induce our neighbors to join our band? That is the question which presents itself to every congregation in the land; and every one is answering it day by day, either by doing something or nothing. The record is being made up as the weeks go by, and any and every effort to avoid answering will forever prove futile. The question comes now as never before, What are we going to do for our cities, great and small?

ANKLESVAR, INDIA.

In preaching to a number of native brethren on prayer this week we said to them, "If Jesus stood in your midst

with the assurance that he would give you your request, what would you ask?" Two answered, "We would ask him to forgive our sins." I said, "Do you pray every day?" They said they did. I said, "Do you pray, 'Forgive my sins,' then at once go and sin again and thus every day keep on praying for forgiveness and every day keep on sinning?" One of two things must be true, either you do not believe the Lord (Mark 11:24; John 14:13), else you just keep on sinning expecting him to forgive you."

I again said, "If Jesus were here ready to give just what you ask, what would you ask?" Again two other brethren answered, "We would ask for our daily bread." Jesus is here ready to give you what you ask; only believe him.

This week we visited one of the large religious festivals of India at Chandode on the sacred Narbuda.

One can have some idea of the crowds that came for worship and bathing in the sacred river when the railroad rebates show on the morning of the second day that 16,000 have come on the road. Perhaps not over half of the crowd came by rail. It hardly seems possible that so many people are here, yet they scattered along the river for about a mile, coming and going like an army. On Monday morning, the chief day of the fair, we went early to the riverside to see. The numerous temples along the way were thronged with worshipers; thousands were on the banks of the river washing away their sins in full faith.

In many places we saw from one to twelve persons kneeling in the water facing a priest who sat on the bank reading and chanting their sacred books to the kneeling worshipers who had lain alms at his feet.

I asked them what they were doing. They said they were doing worship for their dead.

Upon the bank a little away a crowd of worshipers were trying to exorcise an evil spirit who had been in a man for some time. They sang and prayed and went through various ceremonies and when the demon was exorcised the man would go into a frenzy that required two men to hold him. I watched them a while and felt very sad indeed that they could not look to Jesus to take away their evil spirits. The next time I passed the place they were gone. I suppose they felt they exorcised the evil spirit.

I followed the thronging crowd up to the top of a little hill about one-half mile away, and on either side of the road were strips of cloth about three feet wide and by this at intervals sat holy men and sadus. Every worshiper kept throwing grain or small coin on these sheets. At the top of the hill is a perfect city of temples and priests. I stood in one place and counted thirty large temples. One sadu who keeps one of the temples said there were over fifty large temples, and large and small over 150. The throngs of worshipers passed around throwing some grain into every temple, stopping occasionally at the large ones and worshipping.

To see the earnest devotion of these people one's heart is moved to pity that they cannot be made to worship the true God. We were impressed with the temple service, the show of priests and holy men, and the great gatherings as some of the strong links that bind these people to their idolatry. The people love show and noise, and here they get it. Besides, they get much of social enjoyment out of these great festivals. The alms-giving binds the priest to the people and their benedictions seem to satisfy.

S. N. McCann.

April 13.

PALESTINE MISSION—PAST AND PRESENT.

About forty years ago the negro slaves were freed from physical bondage. Many white philanthropists contributed of their wealth to build schoolhouses and churches so that the slaves might be liberated spiritually and intellectually. To be sure, the people's hearts were filled with praise and thanksgiving. They worshiped God to the best of their ability. Their preachers and teachers knew little more than their followers. They knew but little about the Bible, hence were able to give the people but little instruction. Nevertheless, all were very enthusiastic religiously, and things went well for a number of years.

But alas, little by little the leaders became corrupt by putting money and other evils before right, and for the sake of these wrongs dropped off from correcting faults and preaching plain truths, and allowed wrongs to creep into the churches until they became terribly corrupt. So when the Brethren opened this mission here at Palestine the people would not "endure sound doctrine but had heaped unto themselves teachers after their own lusts." Because we preached sound doctrine and allowed the people to see themselves as God saw them and preached holiness of life and thought, we met much opposition. Many of them did not want the light because the "idols" of their hearts would be so plainly visible. A few of them, however, saw their undone condition and were hungry for truth.

They came to our meetings, and five renounced Satan and his pernicious ways and united with the Brethren for the purpose of living closer to gospel teaching and for the betterment of their spiritual condition. As colored people generally are of an emotional disposition,

many of the leaders have taken advantage of it and made them think this is religion. Since we have tried to teach them that less shouting and purer living is what they need we have not been able to arouse them to so great an extent as do those who keep up a great noise. We have not worked by starts and jerks, but have kept constantly at it, working earnestly, quietly and steadily, praying much, for we know there is great power in prayer. The leavening power of the Holy Spirit has been doing effective work in the hearts of the people. This is clearly shown in their lives and conduct.

In November, 1903, Sister Mattie Cunningham and Eld. James H. May were sent here by the General Missionary and Tract Committee to open a mission and conduct a series of meetings. Eld. May conducted meetings two weeks then left us. The writer was the only applicant for baptism. After his departure I set to work, studying my Bible, especially the distinctive doctrines of the Brethren church, that I might be of use to Christ and the church. After reading the Gospel Messengers and the different tracts and books treating on the doctrine of the church, and then comparing them with the Bible, I readily accepted it as the church of my choice and set to work at once for its permanent establishment here, and have been working at it ever since.

In 1903, in the month of November, a Sunday school was started here of only three little children, with Sister Mattie Cunningham and myself as teachers. By our untiring efforts the school has been kept up and has increased to thirty pupils. Prior to this a little Sunday school had been conducted by myself. It consisted mostly of older people who were also applicants for church membership. But, sad to say, as the most of them lacked sufficient faith they dropped out from the Sunday school and but a few of them joined the church.

I must distrust right here. I shall ever feel thankful to Eld. J. H. Nehrer for his good words and advice for his doctrinal instruction and for the use of the books that he loaned me treating on the distinctive doctrines of the church. May he live long to do service for the Master, is my prayer.

Our church and prayer meeting attendance has been on the increase; notwithstanding this is a small town with three other colored churches, our church and Sunday school work have been kept evergreen a practice uncommon to other churches here.

In the summer of 1904 Eld. James H. May returned and conducted a series of meetings. At the close of the meeting five were baptized and we were organized into a church body with myself as pastor. Since that time I have been striving to break the thread of life to the people. Much good has been accomplished. Through the liberality of the Brotherhood and friends thereof we now have a house to worship in owned by the General Missionary and Tract Committee. As the children receive very little home instruction, we thought it expedient to give them daily training. By consent of our beloved H. C. Early a day school was opened about the middle of January, this year. The following is the course of instruction: (1) A Bible lesson each day. (2) A distinctive Bible lesson on the Bible as we as a church understand it. (3) Lessons from common text books as taught in common schools; lessons in sewing, quilting and the like, and lessons on agriculture. A small patch near the church is being cultivated, from which ample opportunity for instruction is obtained. Daily lectures are given on truthfulness, modesty, industry, and so on. We have an enrollment of forty pupils, with an average attendance of about thirty pupils.

Two years ago there was no churchhouse, no church property and but one member. Let us thank God that the good already accomplished. We are now conducting a series of meetings. May it result in the conversion of many precious souls, is my prayer.

D. C. Clark.

Palestine, Ark., May 2.

EASTERN PENNSYLVANIA.

The home mission board of Eastern Pennsylvania met at Lancaster, Pa., May 2. Reports of the several points were closely examined. We found some progress made; not so much with additions to the church as in sentiment created in favor of the church. At one of the points a brother and wife were restored to fellowship, he having been a minister of the church when he left it.

In our district (being largely made up of laboring classes) the greatest hindrances confronting the efforts are secret societies and labor unions, the former being the greater from the fact that in them are found all classes of society except one. The board continues Brother and Sister S. S. Beaver at Shamokin, Pa. The present conditions surrounding the work there are rather unpleasant on account of the disturbances among the coal miners. It is astounding to see how tenaciously the human mind seeks after and clings to that which is only perishable.

A call came to the board for preaching from an entirely new section of the district, which shall be looked after. The missionary sentiments are improving throughout the district which can in a measure be attributed to the Sunday-school work of the district. Arrangements have been made for the Sunday schools to support a foreign missionary.

Our board finds the best results are realized when ministers are located at places rather than to make periodical trips. Our board also gives some support financially to the work in New Jersey, under the direction of an Annual Meeting committee, where Bro. Seth Myers has been located; also to Norristown, Pa., where Eld. T. F. Imier has been laboring for some time. The prospects at that place are at present much more favorable than when Bro. Imier went there, that being none of the easiest fields to work. Two new members were elected on the board for three years, viz., L. R. Brumbaugh and Jeremiah Shelly. Other members of board are J. H. Longanecker, J. H. Witmer, D. Killefner, J. W. Myer. Organization: J. H. Longanecker, chairman; J. W. Myer, treasurer; I. W. Taylor, permanent secretary.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Lordsburg.—Our spring love feast was held May 6. Examination services were held at 11 A. M. Bro. H. R. Taylor preached. The evening services began at 7 with Bro. Jacob Witmore in charge. About one hundred and sixty surrounded the tables.—Grace Hileman Miller, Lordsburg, Cal., May 7.

Santa Ana.—Our elder, Bro. W. J. Thomas, of Inglewood, was with us again last Sunday and gave us two encouraging sermons. We took up a collection for the San Francisco sufferers which amounted to \$40.20. This we spent for material which we made up, and with the donated garments we sent 475 articles to the relief committee.—Laura Eby, Tustin, Cal., May 5.

COLORADO.

First Grand Valley.—We held our love feast May 5. Eld. Henry Brubaker officiated. Prior to the love feast six letters of membership were received. Four ministers were present from adjoining congregations, Elders Joel Garber, Salem Beery, Henry Brubaker and Noah Brubaker. On Sunday after the services a young man was baptized. Our regular meeting was increased and the churchhouse is too small comfortably to accommodate the regular attendance.—Anna L. Bryant, Grand Junction, Colo., May 7.

IDAHO.

Weiser.—To my many correspondents throughout the Brotherhood I will say that I expect to be at the Springfield Conference. We have just passed through a blessed season of refreshing from the Lord. We held our communion service last Saturday evening. The spirit of the meeting was excellent. Our little chapel in which we have worshipped the past two years is getting too small for us, and we trust we can soon have larger quarters. Our Sunday school is on the increase, both in attendance and interest. Brethren and sisters traveling through over the O. S. L. R. are invited to stop off and see Weiser.—J. U. G. Stiversen, Weiser, Idaho, May 8.

ILLINOIS.

Chicago (First Brethren church).—May 5 Chicago church met at 6 P. M. for the purpose of communing with God and one another. The meeting was a very enjoyable one. About one hundred members surrounded the tables. One more dear soul came out on the Lord's side and was baptized before the love feast. This is the second one since our last report. The one just baptized was the husband of Sister Norton who was baptized several weeks ago, to whom Bro. Wiand referred in his article two weeks ago.—A. F. Wine, 921 Spaulding Ave., Chicago, Ill., May 12.

Macoupin Creek church met in council May 5. Three letters of membership were granted. Our May and September appointments for the Old Folks' and Orphans' Home in Girard was raised in full. Bro. Henry Roesch is our delegate to Annual Meeting. A missionary meeting for Annual Meeting collection was appointed for May 27. Bro. Isaac Crist has been secured to hold our series of meetings, beginning Aug. 18. The meetings open with our annual communion, Aug. 18.—Aurelia Brubaker, Farmersville, Ill., May 7.

Notice.—This notice is given more particularly to the churches of Northern Illinois and Wisconsin, that Bro. Grant Mahan, of Elgin, Ill., is elected secretary-treasurer of the district mission board. All business intended for the district through the board should be addressed to the above.—C. H. Hawbecker, ex-Sec.-Treas., Franklin Grove, Ill., May 8.

Oak Grove.—We met in council April 22. For expense of painting, etc. \$26 was subscribed and others are giving. Eld. Bucklew not being present, the writer presided. The following day, Sabbath, we reorganized our Sunday school; D. E. Eshelman superintendent and S. S. Holman assistant. We are using Brethren's literature. In afternoon of same day one dear soul was born into the kingdom.—Barbara and Emmert Eshelman, Avon, Ill., May 9.

INDIANA.

Bethel church met in council May 5, with Eld. Manly Deeter presiding. Two letters were received. Bro. Manly Deeter was chosen delegate to Annual Meeting. Our love feast will be held at the Salem house June 16.—Bertha M. Weybright, R. R. No. 1, Milford, Ind., May 7.

Fairview church met in council April 28. Eld. Benj. Wray presided. Two were received by letter. Bro. D. F. Hoover is to conduct a series of meetings for us in September. Bro. J. Barnhart was elected delegate to Annual Meeting.—Anna E. Wagoner, R. R. No. 19, Colburn, Ind., May 7.

Mississinewa.—Bro. J. W. Miller will represent us at Annual Meeting. Our Christian Workers' meetings seem to be increasing in interest. We had about one hundred and eighty-five communicants at our love feast last Saturday. Visiting ministers present were Lee Winklebleck, I. E. Branon, Geo. L. Studebaker, J. A. Miller, David Miller and L. Moss. Bro. Winklebleck officiated. Brethren J. A. Miller, Lorain Moss and David Miller remained over Sunday and gave us some good counsel. The sermon in the morning was preached by Bro. J. A. Miller and in the evening by Bro. Lorain Moss.—John F. Shoemaker, Shideler, Ind., May 8.

Mt. Pleasant church met in council April 28, presided over by our elder, Bro. S. D. Stoner. Two letters were granted. Sister Mary A. Neff was elected delegate to Annual Meeting. Brethren J. W. Rarick, of Indianapolis, R. R. Gosforth, of Clay City, and W. R. Harshbarger, of Ladoga, assisted with the work of the meeting.—Nellie Ronk, Ladoga, Ind., May 7.

Muncie church held their semiannual love feast May 6. Bro. J. Q. Helman, of Union City, Ind., officiated. The meeting was a very pleasant one, there being about one hundred and thirty communicants. Many were present from neighboring churches. Two sisters made application to be reinstated in church fellowship.—Mary E. Hooke, 803 Powers St., Muncie, Ind., May 11.

South Bend (Second Brethren church).—Yesterday we had the pleasure of listening to a sermon by Eld. Daniel Whitmore, after which baptism was administered to a

man of eighty-four years. Our love feast will be held May 19, at 6 P. M.—W. H. Johnson, 625 W. Cushing St., South Bend, Ind., May 7.

Walnut Level church met in council May 4. Our elder, Jesse Stoneburner, was with us. We decided to hold a series of meetings sometime this coming fall.—Malinda S. Studebaker, R. R. No. 2, Keystone, Ind., May 6.

IOWA.

Franklin.—At our regular services yesterday, conducted by our home ministers, L. M. Kob and A. L. Sears, we organized a Sunday school, with Brethren A. L. Sears and S. H. Duffield superintendents.—Jemima Kob, Garden Grove, Iowa, May 7.

Sheldon.—We expect Bro. D. C. Zigler, of Churchville, Va., to hold a series of meetings immediately after Annual Meeting, closing with a communion June 23.—J. E. Rolston, Sheldon, Iowa, May 7.

South English.—Please change love feast notice in Messenger for English River congregation, Iowa, from May 19 to May 26, at 4 P. M.—Peter Brower, South English, Iowa, May 7.

South Keokuk.—Our love feast was May 5. Visiting ministers were Abram Wolf, J. C. Seibert and Albert Miller. Our elder, E. G. Rodabaugh, was also present. Bro. Wolf officiated. Bro. Wolf also preached for us two evenings prior to the feast.—Ida M. Brown, Ollie, Iowa, May 10.

Waterloo.—Two more precious souls were received into the church yesterday. Baptism was administered last evening after regular church services. We were also favored yesterday by a sermon in forenoon and lecture on the Holy Land in evening by Eld. D. C. Campbell, of Colfax, Ind.—Lizzie A. Witter, 1022 Randolph St., Waterloo, Iowa, May 7.

KANSAS.

Altamont Sunday school still continues interesting. We are to have a local Sunday-school meeting June 17. Adjoining congregations are cordially invited to be with us.—Katie Joyce, Altamont, Kans., May 7.

Chapman Creek church met in council April 28, with Eld. J. F. Hantz presiding. Visiting committees reported all in peace and union. We decided to represent at Annual Meeting by delegate, Eld. J. F. Hantz is delegate; also decided to have our love feast this fall, Oct. 27, at 2 P. M.—Isaac Kauffman, R. F. D. No. 1, Abilene, Kans., May 5.

Eden Valley church met in council April 21, Eld. G. W. Weddle presiding. The visiting brethren reported all the members in love and union. Three dollars and forty cents was raised for district mission work. April 22 two more souls were received into the church by baptism. May 5 we held an election for a deacon. Bro. W. S. Crissman was elected and installed and the writer advanced to the second degree of the ministry. Bro. J. H. Shamberger officiated at our love feast.—T. J. Miller, R. F. D. No. 4, St. John, Kans., May 9.

Fredonia church met on a love feast occasion May 5. Fifty-three surrounded the Lord's table. One special feature of the meeting was that all were members of the home congregation. A number were not permitted to be with us on account of sickness. This was the first meeting of this kind for a number of our young members. Bro. Murray did not get to come to us at the stated time on account of unavoidable circumstances, but we expect him in the near future.—Bettie Root, Fredonia, Kans., May 8.

Garden City.—The Brethren met Monday evening to make arrangements to build a meetinghouse in Garden City, which is needed very much. Members are still buying homes here, and this with the good prospects of a large crop of all kinds of grain and fruit makes us all feel good. Arrangements have been made to run a low rate excursion from Springfield after the Annual Meeting to Garden City, Kans., to accommodate those that wish to visit this place.—J. W. Wampler, Garden City, Kans., May 8.

Peabody church convened in council April 26, with our elder, J. A. Thomas, presiding. Three letters of membership were received. Visiting brethren reported all the members in peace and union. We decided to hold a series of meetings commencing about Sept. 23, providing we can secure a minister. We enjoyed another love feast May 5, a very spiritual feast. Visiting ministers present were F. H. Crumpacker and W. S. Royer. On Sunday morning Sister Crumpacker gave an excellent talk on the needs of the Sunday school, after which Bro. Crumpacker preached on missions. In the evening Bro. Crumpacker talked on the needs of sending missionaries into the foreign field.—Katie Yost, Peabody, Kans., May 7.

Pleasant Grove church met in council May 5, our elder, Bro. I. L. Hoover, presiding. A spirit of love prevailed. Two members were received by letter and two letters were granted. Our love feast is to be May 19, instead of May 12, as noted before. Brother and Sister Talhelm have located here and we can now have regular preaching services. It was decided to-day to have preaching every Sunday and Sunday night. Our Sunday school is progressing nicely under the care of Bro. Talhelm. Bro. A. F. Miller, of Darlow, Kans., was with us last Sunday. He gave us two sermons. We are always glad to have Brethren stop with us.—Martha Forth, Baldwin, Kans., May 5.

Pleasant View church met in council on Tuesday preparatory to love feast, which was held May 6. We had a large meeting and we can now have regular preaching services. It was decided to-day to have preaching every Sunday evening before preaching. It is progressing nicely.—Lottie Rexroad, Route 1, Box 20, Darlow, Kans., May 11.

Olathe church met in council May 5, with Bro. Henry Crist, our elder, in charge. One letter of membership was received. We will hold our love feast Oct. 27. May 6 one of our Sunday-school scholars was baptized. Bro. H. F. Crist was chosen as delegate to Annual Meeting.—Lilly M. Riffey, R. R. No. 1, Olathe, Kans., May 8.

Ottawa church convened in council April 28. Two were received by letter. Bro. R. F. McCune was chosen delegate to Annual Meeting. It was decided to hold a series of meetings beginning Oct. 1. April 22 another precious soul was made willing to accept Christ and was added to our number. May 5 we held our communion.

Owing to the inclemency of the weather only a few were present from a distance.—W. B. Devilbiss, Ottawa, Kans., May 8.

Special.—The impression has gone out that I am engaged in the real estate business, but I want to say that is a mistake. I have no land or property for sale, am not interested in real estate at all; only like to see the country built up. But I am interested in building up the church here at Garden City, having been placed here by the district mission board, and we devote our time to the interest of our blessed Master. I think brethren who are changing location might do well to consider this place before locating. We will cheerfully answer all questions of inquiry regarding the country and church, if those who write will enclose stamp. The members here in Garden City are making an effort to build a churchhouse. We are now soliciting funds for that purpose. Two more have been baptized here since our last report. Another brother and family will locate here soon, having already bought land, also lots in town where he will build.—S. E. Thompson, Box 64, Garden City, Kans., May 8.

Wichita church met in council April 28. Decided to elect a minister at our love feast; also elected a delegate to Annual Meeting. Our love feast was held May 5. Our aged Bro. John Wise was all the visitor present. The choice for minister resulted in the election of Bro. James Wine. He was installed after the Sunday morning sermon. A local Sunday-school meeting was held in the afternoon. Meetings continue with interest at the mission. Two ladies came forward for baptism, which will take place soon.—Susie Jacques, 1708 Wall Ave., Wichita, Kans., May 8.

MARYLAND.

Baltimore.—May 12 is almost gone, a glorious day indeed, and a feast for the soul to about one hundred and twenty-five members with ministering brethren E. W. Stoner who officiated; A. Hutchison, J. Y. King, J. Kurtz Miller, A. P. Snader, W. P. Englar, Jeremiah Brown, W. M. Wine, Uriah Bixler, and J. A. Smith, present among a number of other visitors who enjoyed this grand love feast with us. One week of good meetings by Bro. Hutchison is gone, and now we enter upon the next two weeks, closing May 27, and May 29 we hope to accompany Bro. Hutchison to Springfield, Ill.—J. S. Geiser, 1607 Edmondson Ave., Baltimore, Md., May 12.

Meadow Branch.—The love feast held at this place May 5 and 6 was very largely attended; quite a number of ministering brethren from adjoining congregations assisted in the services. Eld. Tobias Fike officiated. Elders Albert Hollinger and E. W. Stoner preached to a large and deeply interested congregation on Sunday morning. Bro. Hollinger gave us a very fitting sermon in our churchhouse in Westminster Sunday evening. At a special council called May 8 Bro. C. D. Bonsack, who recently moved from here to Washington, D. C., was ordained to the full ministry. Brethren E. W. Stoner and T. J. Kolb assisted in the above service. Five letters of membership were granted. The Sunday school at Beggs Chapel reorganized with Bro. John T. Royer superintendent and Bro. John S. Myers assistant. The Sunday school at Union Mills reorganized with Bro. John Bemiller superintendent and Bro. Frank Garner assistant. These schools opened with encouraging interest and attendance. The Medford Sunday school will reorganize on May 13. For the latter place the church has chosen Bro. William A. Roop again as the superintendent.—W. E. Roop, Westminster, Md., May 9.

Ridgely church met May 5 at the Boonsboro house to hold our love feast. Ministers present from other congregations were Elders Isaac Rairigh, Allen Oberlin and Bro. Fike. Bro. Fike officiated. One letter was granted and two were received.—D. S. Stayer, Ridgely, Md., May 10.

MICHIGAN.

Berrien church met in council May 5. One letter of membership was granted. We decided to hold our love feast Sept. 29. Trains will be met on the M. C. R. R. morning and afternoon.—Ida Shreve, R. F. D. No. 2, Buchanan, Mich., May 10.

Black River.—We held our love feast May 5. Our elder, Bro. R. H. Fike, officiated. He also preached two sermons on Sunday. We had \$365 as use mission money. Our Sunday school is still growing, with Bro. A. Fisher superintendent. Bro. I. C. Snively is teaching a class in vocal music. The class meets on Tuesday night of each week.—Ellen Stoneburner, R. F. D. No. 4, South Haven, Mich., May 10.

MINNESOTA.

Morrill church met in council to-day. Our elder, I. N. Wagoner, presided. A good missionary spirit was manifested. We decided to have a week's meetings prior to our feast, which will be June 2, at 6 P. M. Arrangements have been made and material secured to fence the cemetery which has lately been purchased by the Brethren. We elected our Sunday-school officers for six months, Bro. Henry Martin superintendent, Bro. Ira Mansfield assistant. Our Sunday school is in a prosperous condition with a growing interest. Bro. J. C. Auker was advanced to the second degree of the ministry. Four letters were granted since our last report.—Sadie Auker, Morrill, Minn., May 5.

MISSOURI.

Notice.—We hereby call the attention of the members of the Middle District of Missouri and all those interested in the work in Kansas City, Mo., that Brethren I. H. Crist and W. Brunk, and Sister A. Berar are a committee for the distribution of contributions for a destitute relief fund. Sister I. H. Crist is treasurer. By order of mission board of Middle Missouri.—C. A. Lentz, Sec., Leeton, Mo., May 7.

Rockingham church convened in council May 5, with our elder, S. B. Shirkey, presiding. Sunday school was reorganized, with Bro. Gideon Shirkey superintendent, Bro. D. W. Falls, assistant. Officers were also chosen for our Christian Workers' meeting. Bro. S. B. Shirkey will represent us at Annual Meeting.—Mittie F. Sandy, Norborne, Mo., May 7.

Warrensburg church met in council May 5, with Bro. Crist acting as moderator. Bro. Markey was elected delegate to Annual Meeting. May 6, Bro. Crist gave us a missionary sermon, after which we took a collection which amounted to over eleven dollars. It will be used for

THE PECOS VALLEY CHURCH.

The members of the Brethren church in New Mexico now look forward hopefully to a future such as will render of special historical significance a little meeting that was held in an upper room in Lake Arthur, April 22, 1906. It was then and there that the first church of the Brethren was organized in the Territory of New Mexico and was named the Pecos Valley church. While the local significance of the name selected applies to but a comparatively small corner of New Mexico, yet by the decision of the Brethren in council upon the day named, the entire Territory is comprised within the bounds of this congregation, which gives us an area of 122,580 square miles over which are scattered a diversified population representing a considerable variety of languages and national peculiarities; but among them thousands of Mexicans, perhaps the most conservative, exclusive and un-American of all who enjoy the blessings of our citizenship. There are nineteen members, including one elder, three other ministers and two deacons, residing in the Pecos Valley within easy reach of the points where services are now regularly held. But in selecting the name "Pecos Valley church" we were not unmindful of the few scattered members who may reside among the mountains, upon the mesas or in other valleys of New Mexico, and we hereby invite any other members of the Brethren church who may reside within the Territory of New Mexico, though hundreds of miles away, to come to the Pecos Valley and settle sufficiently near us that we can enjoy each other's fellowship; or if this is not possible, we shall be glad to have them send us their certificates of membership and have their names recorded and become members of the Brethren's only New Mexico household.

In our organization Bro. C. H. Brown was chosen elder, Bro. M. M. Brunk secretary, Bro. C. C. Hoyt treasurer, and the writer correspondent. The Sunday following we met in the hall and organized a Brethren's Sunday school, electing Bro. D. A. Gordon superintendent and Sister Nora Brown secretary and treasurer. Already we are equipped with Brethren's literature, and the first Brethren's Sunday school in New Mexico is launched, and under the blessing of our heavenly Father we hope for a most gratifying success. On the first Sunday in May, 1905, one week less than a year previous to the organization of the Brethren's Sunday school, Bro. D. A. Gordon gathered together all he could of the few families of the then newborn town of Lake Arthur and organized a union Sunday school, the first of any kind attempted in the place. A part of the time it was held in private houses, and even with the help of the good people of all other denominations here represented it was with difficulty that it was kept alive during the first few months of its existence. Now the Baptist people have erected a churchhouse and to this the union Sunday school and the preaching services of the other denominations have been moved, leaving the hall to the use of the Brethren, where we can have Sunday school and preaching services of our own every Sunday.

On the day of the Sunday-school organization (April 29), the writer immediately after Sunday school left the further service in charge of Bro. Brown and drove fifteen miles, where at 3 P. M. in a new schoolhouse, which for size, finish and equipment would be a credit to any country, surrounded by waving alfalfa fields almost ready for harvest, young orchards and a most magnificent country, he preached to an intelligent and appreciative audience. Returning, we reached home in time to enjoy the night services at Lake Arthur. Thus little by little we are invading this great land for the Lord and endeavoring by his help to extend the borders of Zion. Pray with us for his blessing upon his workers in all fields.

James M. Neff.

Lake Arthur, N. M., May 1.

GETTYSBURG CHURCH, PENNSYLVANIA.

Gettysburg is a name dear to many fathers and mothers all over this land, for here upon these hills and in these valleys is the place where the blood of their beloved sons and husbands colored the water till it ran red. This is a sight-seeing town; there is the National Park, the battlefield country of twenty-five square miles, with four hundred or more monuments and probably twenty miles of macadamized roads, and the United States government is spending from fifty to seventy thousand dollars a year to purchase land and build anew. Many visitors are seen at this place; fathers and mothers come here and shed their silent tears over the little marble posts in the National Cemetery which mark the spot where so many unknown bodies are buried, besides a multitude that are known.

Gettysburg is within the bounds of the Marshcreek church. Having no churchhouse in Gettysburg, the Brethren thought the building of one would be a move in the right direction, and so acted accordingly. We now have a meetinghouse 32x48, with a seating capacity of about three hundred, two small Sunday-school rooms and a vestibule. On March 25 Bro. I. N. H. Beahm, of Elizabethtown, preached the dedicatory sermon to a large

and attentive audience. We have organized a Sunday school, have preaching services each Sunday evening and every two weeks at 10 A. M. What the result of our efforts will be remains to be known, but we have this consolation, that we have done our duty.

Pennsylvania has her loyal sons and daughters scattered all over the land, and the Marshcreek church has sent out noble-hearted men and women—men who are standing on the walls of Zion preaching the love of Jesus to a dying world.

The Marshcreek church is not as strong as it once was; the members are dropping out of the ranks one by one. Brother Bosserman, Brother Shuffs, Brother Bushman, Brother Blocker, Brother Trostle, and others, have all gone to their reward. May those who yet remain be as faithful as those gone on before.

We would like our ministering brethren to remember us in passing through this country, and stop and give us some crumbs from the Master's table. J. F. Lighton.

May 3.

TIMES OF REFRESHING.

The apostle Peter impressed the Jewish mind relative to responsibility for condemnation and death of Christ; he then pressed home the idea that by means of repentance and thorough conversion refreshing times would come. By the same means every soul is insured refreshing to-day when Peter's instruction is obeyed—"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sin."

When congregations awaken and revive, and sinners repent and become converted, then comes the glorious refreshing of Acts 3:19, so much enjoyed by the home and church.

Such was the joy of the Huntington City church, Ind., during a three weeks' meeting in which we assisted and closed April 22, during which sixteen souls were received by Christian baptism and two await the rite.

All these newly-born souls and seven others from adjoining churches were for the first time at the Lord's table in the communion April 21. Refreshing indeed was the occasion. One of the sixteen was a bright little daughter ten years old who bravely stepped out and four more of the same family followed.

April 15 we were also refreshed in spirit when privileged to administer baptism to four dear ones at home in Ft. Wayne, Ind., out of our Sunday-school family, especially so when we remember how hard it is to gain the decision of the young in our cities for Christ.

Again, April 29, at the close of the morning services in the Pleasant Hill church, Ind., where our dear old Eld. Jeremiah Gump resides, we extended the usual gospel invitation and instead of two confessing Christ as was expected, eight precious souls stepped out and one more after the close of services. At 3:30 P. M. we met at the water for baptism and beheld the beautiful sight of nine buried with Christ in baptism. We thank the Lord for these refreshing seasons, made possible by the good work of the Lord through parents in the Lord, Sunday-school teachers and the sacred ministry. L. H. Eby.

May 6.

FROM BETHANY BIBLE SCHOOL.

Whether you have heard from us or not, we have been continuing in our work here. And to those who have been with the work from the beginning the interest is growing more intense and eager, for even after so short a time we are gathering fruit. Those who have been reading the notes from here will remember the sister, who, before her baptism, several weeks ago, won another soul, who came with her. Our latest news is that now her husband has accepted Christ. And if you are interested in soul-saving we suggest that you, too, pray, right now, that Christ may be crowned Lord in deed and in truth in that home. It would be a far different one than it has been in the past.

Only a few more weeks and our family here will be widely separated. Almost everything we do now is tempered with that thought. Sometimes it is with glad anticipation of leaving our cramped quarters for light and sunshine. Then again leaving means more than turning away from class and study; it is leaving "souls that are sick and in the darkness undone." Already people are asking, When will school begin again? Is Bro. ——— coming back? The Chicago church has many faithful workers, but there is, oh, so much for her to do!

A number of the students are planning to go to Annual Meeting, and to remain for the Bible conference and Sunday-school institute, which is to be held on the Annual Meeting grounds June 7 to 29, or within the limits of the excursion tickets. Both Bro. Hoff and Bro. Wiand will have classes there. Besides the other advantages, the work is very largely devoted to the Sunday-school lessons for the remainder of the year and we consider it one of our best opportunities to prepare for that work. Georgiana Hoke.

188 Hastings St., Chicago, Ill.

DEDICATION OF THE OLIVET BRETHREN CHURCH, NEAR THORNVILLE, OHIO.

The above is the name given to the new churchhouse erected by the Jonathan Creek congregation upon the same site occupied by the old sanctuary.

For four evenings, beginning April 23 and continuing until April 26, Eld. E. B. Bagwell, pastor of our neighboring congregation, the Rush Creek, preached good sermons. On Friday evening, April 27, a sermon was preached by Bro. S. U. Snavely, of Republic, Ohio. On the evening of April 28 Eld. E. S. Young preached to another good audience.

Sunday, April 29, the time of dedication, was a beautiful spring day, with nature at her best. For miles Brethren, neighbors and friends came to attend, giving us an immense audience, many people being obliged to remain on the outside.

The Sunday-school lesson was taught by Bro. T. S. Heffner, of Homeworth, Ohio, after which the dedication sermon was preached by Eld. E. S. Young.

During the noon hour tables were spread on the front lawn and all participated in a good dinner. Reassembling at 1:30, the audience was again addressed by Bro. Young, and also in the evening.

The house was crowded for all the Sunday services. Quite a number of members came in on trains from adjoining churches.

The new house is large, commodious and excellently arranged for the Brethren's purpose, and will stand as a monument of the energy and enterprise of the congregation as well as be, we hope, a place where great things can be accomplished for the Master's cause.

A. W. Dupler.

Thorntown, Ohio, May 4.

ANNUAL MEETING NOTICE.

The ministerial committee of the coming Annual Meeting at Springfield have secured the services of Elders A. C. Wiand and E. B. Hoff, of Bethany Bible School, Chicago, during the entire month of June.

They are to conduct a Bible conference and Sunday-school institute. During the week of Conference they will have sessions every evening. After June 8 they will conduct sessions day and evening until the close of the month.

Ministers, missionaries, Sunday-school teachers and church workers in general over the Brotherhood, can't you so arrange matters at home that you can take advantage of the extension of your tickets, which will be until June 30, and bury yourself for one month in this most helpful work?

The series of sessions will begin Thursday, May 31. All those wanting to be on hand for the beginning, write to Bro. J. G. Royer, Mt. Morris, Ill., stating that you purpose to attend this institute, and he will help you to secure a ticket for that early date.

For further particulars write A. C. Wiand, 188 Hastings St., Chicago, Ill. J. W. Lear, Sec. of M. C. Cerrosgordo, Ill.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Applegate-Albin.—At the residence of and by the undersigned, April 29, 1906, Mr. Homer Applegate and Sister Edith Albin, both of Norcatur, Kans.

A. J. Wertenberger.

Kingry-Ulery.—At the home of the bride's mother, in Pymont, Ind., April 15, 1906, by J. J. Cross, Mr. J. H. Kingry, of Flora, Ind., and Sister Laura Ulery, of Pymont, Ind.

Dora Hooker.

Smart-Niswonger.—April 26, 1906, at the home of the bride, Dr. Niswonger, north of Dayton, by Eld. Jesse Stutsman, Mr. George A. Smart, of Dayton, and Miss Edna Niswonger, of Irvington, Ohio.

Lydia Stauffer.

Weybright-Delk.—April 29, 1906, at the home of Mr. Charles Delk, in Pittsburg, Ohio, by Eld. Jesse Stutsman, Bro. Philip H. Weybright, of Trotwood, Ohio, and Sister Altha Delk, of Pittsburg, Ohio.

Lydia Stauffer.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Arnett, Benjamin, born in Preble county, Ohio, died at his home in Rossburg, Ohio, May 5, 1906, aged 71 years, 3 months and 14 days. He was married to Louvina Reyer, April 15, 1861. To this union were born four sons and three daughters. He united with the German Baptist church at North Star, Ohio, Sept. 15, 1891, and has been loyal to his church. He was anointed three years ago at his home, and from that time till his departure has been a sufferer. He leaves a wife, four sons and three daughters.

L. Arnett.

Baker, Bro. Emanuel, born in Frederick county, Maryland, died at his father's home near North Manchester, Ind., April 28, 1906, aged 43 years, 11 months and 16 days. It was a sad accident which ended the life of Bro. Baker. He was helping stretch a wire fence when under the high tension a link in the chain broke, letting the anchor post fly back striking him over the temple. He lived seven hours after the accident, but never regained consciousness. He united with the Brethren church fifteen years ago. He leaves a father, five brothers and five sisters. Funeral services were conducted by Eld. A. L. Wright.

Mary E. Neher.

Bowman, Carrie, the daughter of Daniel and Catharine Houser, of Hagerstown, Ind., born in Wayne county, Indiana, died at Wenatchee, Wash., aged 35 years and 12 days. Dec. 21, 1890, she was married to Abraham Bowman. In 1893 they moved to Muncie, Ind., where they lived until 1902, when they emigrated to Washington. July 19, 1896, she with her husband was received into the church by baptism and continued faithful. During the winter months she enjoyed a pleasant visit with her numerous friends in Indiana. About five weeks after returning home she took sick; her sickness lasted but a short time. She was anointed. She leaves husband and two sons. Her remains were brought to Hagerstown, Ind. Funeral services were conducted by Eld. L. W. Teeter, at the brick church, from 1 Thess. 4:13-14. Interment in the Hagerstown cemetery. Charles W. Miller.

Bowman, Sister Barbara, nee Hoerner, born in Lancaster county, Pennsylvania, after an illness of six weeks, died in her home, McLouth, Kans., April 6, 1906, aged 81 years, 8 months and 10 days. She was the mother of nine children. Her husband, A. L. Bowman, and three children had gone before. Services were held in McLouth Brethren church, conducted by Bro. John A. Root. Text, 1 Cor. 15:5-7. Mary Hickerson.

Brandt, Harry T., died of typhoid fever April 21, 1906, at his home at Newmanstown, Pa., aged 28 years, 6 months and 14 days. He is survived by his wife and two children. Funeral services at Fairview church by Hiram Gible, A. S. Hottenstein and Charles C. Maderia. Text, Isa. 55:8, 9. Henry U. Hummer.

Campbell, Sister Elizabeth, died of pneumonia in the Mt. Zion congregation, Page Co., Va., April 13, 1906, aged about 75 years. She united with the church about twenty-five years ago. She lived a consistent member. Her husband, Isaac Campbell, preceded her to the spirit world many years ago. She leaves three sons and two daughters. Funeral services by Bro. Walter Strickler, assisted by Bro. Joseph Foster, Sr. Interment in Mt. Zion cemetery. H. F. Sours.

Curry, Sister Lucy, nee Good, died at the home of her son-in-law, Bro. Stuart Cupp, near Ottobine, Va., in the bounds of the Sangerville congregation, April 30, 1906, aged 51 years, 7 months and 6 days. She was the wife of Bro. John Curry, and has been a widow about sixteen years. She united with the Brethren church when quite young and has lived a consistent member. She is survived by two sons and two daughters, three brothers and two sisters. Two children preceded her to the spirit world. Funeral and burial at the Branch church, conducted by Eld. G. W. Wine. Text, 2 Sam. 14:14. Annie R. Miller.

Deets, Sister Florence E. wife of Henry Deets, departed this life April 19, 1906, in the Bethany congregation, Taylor Co., W. Va., aged 28 years, 6 months and 3 days. She was a patient sufferer with tuberculosis for many months. The deceased was a daughter of Bro. A. B. Dancer. Her husband, two children, father, mother, four brothers and one sister survive. She united with the Brethren church when young. Funeral by the writer from Rev. 14:13. Interment in Blumfont cemetery. Z. Annon.

Dundore, Bro. Jacob K., born in Lebanon county, Pennsylvania, died April 23, 1906, aged 86 years, 3 months and 16 days. For the last three years he was an inmate at the home of the homeles near Manheim, Pa. Old age was the cause of his death. He leaves one daughter. Services at the home. Interment in the U. B. cemetery, Myerstown, Pa. Henry U. Hummer.

Engle, Bro. George W., died at his home near Shepherdstown, in the Lower Cumberland church, Pa., April 26, 1906, aged 62 years, 4 months and 11 days. He was married to Caroline Miller, April 14, 1844. He was the father of ten children, four of whom preceded him to the spirit world. He united with the church in 1844. In 1865 he was called to the office of deacon, which position he filled with honor to the church and credit to himself. In 1870 he moved from his home in Pennsylvania to Carroll county, Illinois, where he resided till his death. Grandpa's last days were days of intense physical suffering. He was a man of strong convictions of duty and right, yet was noted for his kindly nature and genial disposition. Funeral services were conducted by the writer, assisted by J. H. Moore, of Elgin. Remains interred in God's acre by the church. C. B. Smith.

Fike, Bro. Samuel J., died at his home near Milledgeville, Ill., April 30, 1906, aged 86 years, 3 months and 10 days. He was born in Somerset county, Pennsylvania; married to Caroline Miller, April 14, 1844. He was the father of ten children, four of whom preceded him to the spirit world. He united with the church in 1844. In 1865 he was called to the office of deacon, which position he filled with honor to the church and credit to himself. In 1870 he moved from his home in Pennsylvania to Carroll county, Illinois, where he resided till his death. Grandpa's last days were days of intense physical suffering. He was a man of strong convictions of duty and right, yet was noted for his kindly nature and genial disposition. Funeral services were conducted by the writer, assisted by J. H. Moore, of Elgin. Remains interred in God's acre by the church. C. B. Smith.

Gordon, Bro. David F., died Jan. 19, 1906, in Philadelphia, Pa., aged 84 years. Bro. Gordon had a very sweet Christian spirit and he died in the blessed hope. Funeral services by the writer. T. T. Myers.

Craft, Sister Rachel, died in Philadelphia, Pa., April 12, 1906, aged 74 years. Our dear sister suffered much during the past two years. She was ready and willing to pass over. Funeral services by the writer. T. T. Myers.

Harley, Sister Anna Kauffman, wife of Daniel Harley, died at Bourbon, Ind., May 1, 1906, aged 69 years, 4 months and 21 days. She was at times a great sufferer for over two years, yet she bore it patiently. She was a faithful wife and an earnest, consistent member of the Yellow River congregation, Ind. Funeral services in the Mount Pleasant Brethren church by the writer, assisted by Mr. Wones, of the Methodist church. S. F. Sanger.

Hoover, Rankin, born in Henry county, Indiana, died at the home of his son in Wabash county, Indiana, April 8, 1906, aged 77 years, 5 months and 7 days. He was married to Polly Hardman, Jan. 6, 1850. To this union were born two children, one daughter who died in infancy, and one son who survives him. His wife died Dec. 5, 1900. He united with the German Baptist or Brethren church in his early life, and the God he served in life he trusted in death. He leaves three sisters, two brothers, one half brother, and one son. Funeral services by the writer, assisted by S. S. Ulrey, from Job 14:14. John H. Wright.

Hufford, Sister Christina, nee Nuding, died April 22, 1906, at her home in Cerrogrado, Ill., aged 84 years, 2 months and 6 days. She was born in Württemberg, Germany. With her parents she came to America at the age of nine years; was married to Solomon Hufford in Fairfield county, Ohio, Jan. 1, 1846. He preceded her in death over fifteen years. To them were born ten children, five of whom are yet living. In 1868 they moved from Ohio to Macon county, Illinois, near where place she has since made her home. She united with the German Baptist Brethren church soon after her marriage, and proved a faithful member. Funeral services were conducted by Bro. Daniel Mohler, from 1 Cor. 15:48. Anna Bingham.

Jacobs, Obadiah, died near York Springs, Adams Co., Pa., April 23, 1906, aged 71 years, 3 months and 20 days. He is survived by his wife (a sister); she is a daughter of Eld. J. P. Lerew, deceased, son and daughter. Services at the Latimore meetinghouse by Bro. D. H. Baker. Andrew Bowser.

Kendric, Anna, nee near Cambridge City, Ind., daughter of John and Sallie Groves, born at Bainbridge, Lancaster Co., Pa., died April 2, 1906, aged 75 years, 8 months and 22 days. She married Samuel Kendric Aug. 22, 1830. They moved to Miami county, Ohio, and after a stay of fifteen years moved to Indiana and lived the most of the time in Wayne county. To this union were born six sons and four daughters. The husband and three children preceded her to the future world. She united with the Brethren church about twenty-two years ago. Funeral services conducted by Bro. John A. Miller assisted by Bro. D. E. Bowman, from Rev. 14:13, at the Locust Grove house. Interment in the cemetery near by. Chas. W. Miller.

Kister, Leo, died in the bounds of the Reading church, Ohio, of the infirmities of old age, May 1, 1906, aged 87 years, 10 months and 26 days. In 1843, he was married to Mary Wert. To this union were born six children, one of whom preceded him to the spirit world. His first companion died Nov. 9, 1862. In 1863 he married Caroline Hudlmyer. To this union were born eight children, of whom five with the mother survive. He lived and died on the farm where he was born. Buried in the cemetery near the Reading church, in Columbus Co., Ohio. John F. Kahler.

Kline, Elizabeth R., wife of Bro. Henry Kline, died April 28, 1906, at their home in Reading, Berks county, Pa., after an illness of some time, aged 54 years, 7 months and 28 days. She was married May 13, 1871, her maiden name being Wagner. To this union were born six children. One preceded the mother to the spirit world. The husband and five children survive. Funeral services were held in the Lutheran church near their home by Mr. Charles E. Kissler and the writer. Interment in adjoining cemetery. Wm. H. Oberholtzer.

Landis, Bro. Jacob, died April 30, 1906, at his home in Union Deposit, Pa., of a complication of diseases, aged 82 years and 26 days. His first wife preceded him in death in 1894. This union was blessed with nine children, of whom seven are living. In 1896 he married Sister Kate Spogle (nee Sweigert) who mourns his departure. Bro. Landis was a member of the Brethren church for fifty-six years. Services and burial at Spring Creek church, conducted by J. H. Witmer and the writer, from Rev. 14:13. A. M. Kuhns.

Landers, Jacob M., born in Monroe county, West Virginia, died April 26, 1906, at his home near Forest City, Mo., aged 57 years, 8 months and 25 days. He united with the Brethren church at the age of nineteen and notwithstanding the fact that he was somewhat isolated he held firmly to the church until his death. In August, 1869, he came from Virginia to Kansas and was married to Ellen Reavis Oct. 8, 1871. From there he moved with his wife to Holt county, Missouri, in October, 1879. Bro. Landers was the father of seven sons and one daughter. He leaves a wife, one daughter, four sons, one sister and two brothers. The funeral occasion was improved by the writer from John 11:25. D. W. Crist.

Leer, Sister Catherine, died very suddenly at the home of Mr. Bushy, in Dillsburg, Pa., May 3, 1906, aged 61 years, 1 month and 29 days. Her husband preceded her many years ago. She leaves three sons and three daughters. She lived a faithful life. Funeral services conducted by the writer, assisted by Bro. Hezekiah Cook, from Matt. 24:44. Levi S. Mohler.

Lingle, Bro. Levi, died May 1, 1906, at his home in Union Deposit, Pa., of heart trouble brought on by a shocking accident twelve years ago by being caught with a trolley while driving, aged 70 years, 9 months and 20 days. His first wife preceded him in death thirty-three years ago. To this union were born nine children. In 1875 he was married to Sister Katrine Fox, who with six of his children survives. Bro. Lingle was a consistent member of Brethren church for twenty-nine years. Services and interment at Hanoverdale, Pa., by J. H. Witmer, and the writer, from Psa. 71:9. A. M. Kuhns.

Lutz, Daniel R., born in Lancaster county, Pennsylvania, died in Elkhardt county, Indiana, April 24, 1906, aged 70 years, 6 months and 5 days. Bro. Lutz came to Elkhardt county, Indiana, when a young man. He was united in marriage to Susan Ulrey. To this union were given ten children, four of whom preceded him to the spirit world. Wife, three sons and three daughters remain. Bro. Lutz united with the Brethren about forty-five years ago; was a man of strong religious convictions. Services were led by our elder, I. L. Berkey, from 2 Tim. 4:6, 7, 8. R. W. Davenport.

Metz, Sister Rebecca, died of pleura-pneumonia at the home of her nephew, within the bounds of the Coventry church, Pa., April 25, 1906, aged 88 years and 11 days. She united with the church when young. She was never married, but spent a long, cheerful life in humility and helpfulness to others. Funeral by Bro. I. C. Holsapple, from Job 5:26. Esther B. Kulp.

Mishler, Bro. Benjamin, died in the Springfield church, Portage county, Ohio, May 5, 1906, aged 60 years, 8 months and 8 days. He united in marriage with Nancy Young, Feb. 28, 1869. To this union was born one son who with his mother survives. Bro. Mishler was a member of the German Baptist Brethren church for many years. Services were conducted by Bro. C. F. Kinsley, assisted by Bro. Wm. Bixler, from 2 Tim. 4:6-8. Harvey E. Kurtz.

Phiels, Bro. Samuel W., born in Franklin county, Pennsylvania, died at the home of his daughter, in the bounds of the English Prairie church, Lagrange Co., Ind., April 26, 1906, aged 75 years and 8 months. In 1853 he was united in marriage to Isabel Maurer. To this union were born ten children; five have preceded him. In 1866 he united with the Brethren church. In 1867 he was called to the ministry; was ordained elder in the same year. He was an able and faithful worker. He held many series of meetings in his earlier years. Many came to the church through his influence. He leaves one daughter and four sons. Services at the English Prairie church by S. J. Burger, Ben Leer and Peter Long. Y. D. Yoder.

Reedy, Sister Elvina, born in Henry county, Indiana, died near Honey Creek, Ind., May 5, 1906, aged 58 years, 4 months and 18 days. She was the daughter of John and Sarah Strough, and was the eighth of fifteen children, five of whom are living. She was married to George Reedy, Sept. 21, 1871. This union was blessed with three sons and three daughters. Two preceded her to the beyond land. She united with the Brethren church in 1876 and lived a devoted Christian life. Her last illness was of six weeks duration. Her sufferings were intense. A few days before her departure she was anointed. She leaves a husband, two sons and two daughters. Funeral services at the Honey Creek church, conducted by Eld. Smeltzer, assisted by Bro. Hoover. Text, Rev. 14:13. Interment in Miller cemetery. Florida J. E. Green.

Seseman, Bro. Alfred, born in Dauphin county, Pa., died at the home of the homeles in the bounds of the Fairview church near Alanheim, Pa., April 22, 1906, aged 79 years. The deceased is survived by four sons. Funeral services at Grayhills, conducted by Eld. Hiram Gible, Nathan Fahnstock and Israel Graybill. Interment in adjoining cemetery. Henry U. Hummer.

Shoemaker, Sister Sophia, died at the home of her daughter, at G. S. Leubach, near White Pigeon, Mich., May 2, 1906, aged 73 years, 10 months and 24 days. She was a faithful member of the Brethren church. Her husband, Bro. John Shoemaker, preceded her to the spirit world a number of years ago. Two daughters survive her. Funeral services conducted by the writer and Bro. J. H. Schrock, from Matt. 24:44. J. H. Fike.

Snyder, Sister Barbara, nee Detrick, died April 30, 1906, of the infirmities of old age, in the Logan congregation, Logan Co., Ohio, aged 83 years, 3 months and 5 days. She united with the church about 1865 and lived an exemplary life. She was united in marriage to Bro. John Snyder, June 1, 1842. This union was blessed with eleven children, five of whom, with her companion, preceded her to the spirit world. She leaves six children. Funeral services in the Logan church conducted by Bro. J. H. Dickey, of Alvada, Ohio, assisted by Bro. William Bean, of De Graff, Ohio. Bertha L. Yoder.

Stephens, Nancy, died in the Bethany congregation, Taylor Co., W. Va., April 2, 1906, aged 64 years and one day. She was the mother of nine children, all living. Her husband preceded her about twenty-one months. She was a member of the M. E. church. Funeral by the undersigned, assisted by Eld. G. W. Annon, from Job 1:21. Z. Annon.

Wassam, Sister Minnie, nee Keller, born in Licking county, Ohio, died April 20, 1906, aged 26 years, 7 months and 9 days. She with her parents moved to Coffee county, Kansas, in 1881, and there united with the Brethren church in the Scott Valley congregation at twelve years of age. She has been a faithful member. In 1897 she moved with her parents to Dade county, Missouri, in 1898, to Carthage, Mo. She was united in marriage to Bro. Vint Wassam, July 21, 1904. She leaves a husband, one child, parents and six sisters. Services were held in the Carthage church by Bro. Barnhart, from 1 Thess. 4:14-18. Edwin Groff.

Weaver, Bro. John, born near North Georgetown, Ohio, died April 15, 1906, aged 73 years, 6 months and 16 days. In 1855 he united in marriage with Nancy Stoffer. To this union was born one daughter. Feb. 9, 1889, his companion crossed the river of death. Bro. Weaver united with the church in his youth and lived a consistent Christian life; filled the office of deacon. While engaged in unloading gravel from a car a shifter struck the train throwing Brother Weaver off of the car and the wheels crushed his left limb so that it had to be amputated. The shock was too much for him and he lived only a few hours. John F. Kahler.

Wolf, Sister Anna, nee Bartholomew, died at the home of her son, Jeremiah Wolf, near South English, Keokuk county, Iowa, May 2, 1906, aged 86 years, 2 months and 10 days. She was married to Bro. Peter Wolf, June 14, 1835. Eight children blessed this union. The husband and five of them preceded her. She united with the church when twenty years old, living faithful until death. She moved to Iowa from Ohio in 1854, and was one of the pioneer members of the English River church, where she continuously resided. Funeral at the church east of South English by the undersigned, assisted by Eld. Samuel Flory. Text, John 9:4. Peter Browder.

Wellington, Bro. John R., died in St. John's Hospital, Muncie, Ind., April 12, 1906, aged 65 years, 9 months and 5 days. He was born near Pittsburg, Ohio, from which place he moved with his parents when quite young to near Summitville, Ind., where his father, William Wellington, served as a justice of the peace for many years and was also proprietor of a saw mill where the deceased served as head sawyer. His opportunity for education in those pioneer days was quite limited, yet by close observation and extensive reading he became thoroughly informed on all the live questions of the day. In 1859 Bro. Wellington was united in marriage to Miss Malinda Holt, daughter of D. Holt, minister of the Christian church. To this union were born eight sons and one daughter, three of whom have died. At the age of twenty-three years Bro. Wellington united with the German Baptist Brethren church, being soon called to the ministry. He served as elder of the Anderson congregation for nine years. For the last four years Bro. Wellington resided in Muncie, Ind. A short funeral service was held at the home of his daughter by Eld. David R. Richards, of Ingalls, who also delivered the funeral discourse upon arrival at the Pleasant Run church. His remains were laid to rest in the Pleasant Run cemetery. J. S. Alldredge.

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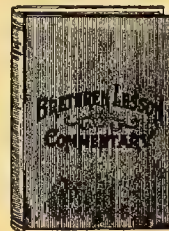
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No. 21.

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AROUND THE WORLD

For two years or more the board of education in Chicago has been having trouble with high school fraternities. The board was of the opinion that the fraternities were a positive evil as well as a nuisance, and made an effort to get rid of them. The plan of the board included preventing members of these societies from representing the schools in public appearances, athletic or otherwise. The student was to choose for himself. But before the board could put the plan into operation, one of the judges granted an injunction to restrain them from doing so. The question is not yet decided. Most educators agree that the proposed rule is a good one. But the point of law should be settled definitely and not allowed to drag along as has been the case in the past. It seems strange that men who are members of secret societies will take sides against the same kind of a society for boys. And yet men do that way in other things. They use intoxicating liquors and tobacco, and go to places they should not, at the same time telling their boys not to. Their example would be worth far more than a precept which they themselves violate. We agree with those who say that high school fraternities are evil, but we do not stop there: we stand in opposition to secret societies wherever found, for what can be objected to in the one as evil will be found, though it may be in modified form, in the other.

In answer to the injunction suit of the parents of high school fraternity boys, the school authorities say: "The existence of fraternities and Greek letter societies among pupils of the high schools is causing a retrogression in the conduct and scholarship of the high schools; the existence of the societies creates cliques and factions, and destroys the unity and democracy of the school life. It has become necessary for the preservation of the high standard of conduct which has existed in the Chicago public high schools to enact some rule for the government of pupils who are members of the secret societies. The opinion of educators in the Chicago public schools is unanimous in deeming the existence of fraternities and Greek letter societies as injurious to the public schools. The scholarship of members of these fraternities is lower than the scholarship of pupils outside the fraternities."

RUSSIA is planning to rebuild her navy in the coming nine years at an expense of two hundred million dollars for new vessels. This with current expenditures will make an annual cost of about eighty million dollars. The new naval vessels will not be patterned after the English *Dreadnaught*, but will be considerably smaller. To rebuild the navy and pay interest on debts already incurred, with government expenses which are enormous, means the placing of a very heavy burden upon the people. Still the new navy is deemed a necessity, for other professedly Christian nations continue to strengthen themselves in the same way. The appropriation for the navy of the United States this year comes but a very little short of a hundred million dollars. That is not setting a very good example to the world. The greatest enemies of America are not those against which armies and navies are of any avail.

THE Interstate Commerce Commission has been investigating the management of the Pennsylvania Railroad and has found some things which show that shameless dishonesty has been engaged in by some of the officials. "According to the testimony offered, officials of the railway, including men of prominence on its executive staff and the son of the president of the road, have accepted gifts of cash or stocks from coal-shipping companies, the presumption being, of course, that the shippers receive special favors in return." One form of the return favor was to grant cars when they were denied other shippers. The president of one coal company said he had given five thousand dollars to an influential officer of the railroad in order to secure transportation favors. A division superintendent, a trainmaster, a car distributor and a clerk received similar favors. One division superintendent in this way became interested in seven coal companies. And it is to be supposed that these railroad men favored the companies in which they held stock. That placed the other companies at a disadvantage. It also made the public pay too high a price for coal. The whole subject of coal-carrying roads should be investigated, and no doubt it will be.

THE number of saloons in Chicago is not to decrease very much on account of the increase of the saloon license. It is said that usually about a thousand saloons close each year the first of May, when their leases expire. This year 1,354 said they were going out of business, and instead of the thousand new ones, there are but six hundred applicants this year. This would leave a loss of 754. As was expected, there will be a large increase in the revenue from saloons. It is probable that saloon-keepers will be more careful to obey the laws, for the citizens seem to be in earnest. The outrages committed have roused them thoroughly. And they need to stay roused. Eternal vigilance is the price of freedom from the evils which come from the saloon. Even when men have done all they can to prevent the evils which go with the saloon, no home is safe so long as a business of this kind is allowed in a community. No one has ever named or can name one good product of the saloon—grapes do not come from thorns, nor figs from thistles. The saloon is good for nothing but to be cast into the fire.

It has often been said in the newspapers that Germany would like to secure a foothold in the western hemisphere, and in support of the statement we have been told that large numbers of Germans were settling in Brazil and that their object is to revolt when the time comes, and of a part of Brazil or the Argentine Republic or Chile form a German colony. Baron Speck von Sternberg, ambassador from Germany to

the United States, denies this and says that the Germans who emigrate to South America should be judged by what those who came to the United States have done. And then as to the destination of the emigrants he says: "It is a statistical fact that of its entire emigration Germany, in the average, sends over ninety-six per cent to the United States." According to the census of 1900 the number of native Germans in the United States was 2,663,418. The Germans who have made our country their home have done much to develop it, and as a body they have been loyal to their adopted home. Judged by their record here, they will be a benefit to the South American republics to which they may go.

At the annual meeting of the Protestant Reform Society of the clergy of the Church of England much opposition was shown to the approaching marriage of Princess Ena of Battenburg to the king of Spain. A resolution was passed condemning the alliance as a slight and insult to the Church of England and a danger to the British nation. Here are some of the things said: "The unholy alliance was not worked up in England, but was engineered in Rome, and the black hand was behind it all." "The peace of England, which came through the Bible, is endangered." "Our ancestors already have suffered from a member of the royal family having married a papist." "The pope has won an English princess to his side who will be a valuable agent in bringing other converts to the church of Rome by the vows she has taken." But the protests of the clergy come too late, and probably would not have had any effect if they had come earlier. The future must decide whether good or evil shall come from the alliance.

For a short time it looked as if the czar and the douma might disagree with serious results before work was fairly begun. But the cooler heads in the douma were able to control the more radical. The trouble came because the czar refused to receive a number of members of the douma who had been selected to deliver the reply to the speech from the throne. He had specifically provided that communications from the house should go through the president. When the members decided to drop the question they took up the land problem. But in this they are not as radical as it was supposed they might be. Confiscation of private lands is not the object. They desire to appropriate at a fair price certain private properties, which, with the state, crown, monasterial, and ecclesiastical lands, will be converted into a state reserve, from which the peasants will be able to obtain allotments of long leases under the supervision of local committees. The aim is, mainly, to secure parts of large holdings of land which are not cultivated by their owners. That seems reasonable. The peasants of Russia certainly need a change in the land laws of their country.

THE condition revealed by the investigations of the Interstate Commerce Commission make it probable that some restrictions will be placed on officials of railroads which carry coal, particularly in the anthracite region. One suggestion is national legislation providing penalties, forbidding not only the direct or indirect ownership of coal mines by railroad companies but the direct or indirect ownership by officers of railroad companies. Such a law, if honestly enforced, would prevent much of the discrimination between shippers. They would have more nearly a fair field. Whether violators of present laws will be punished is for the future to tell. But there is need of a law of some kind that will insure a man the rights and privileges of his competitors.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

BREATHE ON ME.

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldest do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with thee I will one will,
To do and to endure.

Breathe on me, Breath of God,
Blend all my soul with thine,
Until this earthly part of me
Glows with thy fire divine.

Breathe on me, Breath of God,
So shall I never die,
But live with thee the perfect life
Of thine eternity. —E. Hatch.

THE LOST CHILDREN OF THE ALLEGHANIES.

BY JAS. A. SELL.

ON the 24th day of April, 1856, in Bedford county, Pennsylvania, George and Joseph Cox, aged respectively five and seven years, followed their father into the woodland and were lost. The towering peaks and deep ravines of the mountain were covered with tall trees and a dense thicket of underbrush that stretches for many miles. The fact that the little boys were lost was soon spread abroad and thoroughly aroused the people of three counties. Volunteers by the thousands were out in earnest search. This was kept up for fourteen days, and they were at last found through a dream that was repeated the third time. The man who had the dreams acted as guide to a party and led them to the place that the visions of the night revealed to him, and, true enough, at a foot of a tree in a deep hollow between two towering hills, by a little gurgling brook lay the little brothers side by side in the dreamless sleep of death. It never will be known how long they wandered around before they died. The air was cool all the time they were gone. A light snow fell and several nights were freezing cold. They were found about five miles from home and had crossed a stream of water that was thought to be impassable for children of their age (and this was the reason they were not found sooner). What was left of their little garments was torn into shreds. From appearances the younger died first, and the elder pillowed his head with a stone and watched over him in fear, hunger and loneliness. Strangers who read the history as it was graphically told did not believe it to be a true story. But it is true. And nothing ever occurred in central Pennsylvania that touched more hearts to sympathy and moistened more eyes with tears than this.

The footsteps of industry and civilization are advancing and the heavy timber is falling under the woodsman's axe, and a railroad has penetrated the very place where the children were found. The owner of the land very generously donated a plot, and others by contributions erected a monument with appropriate inscriptions on the spot where the children lay. May 8, 1906, was the fiftieth anniversary of the finding and the fulfillment of a remarkable dream. On that day there was a great gathering of people. Men, women and children to the number of thousands came to this sacred spot. All were anxious to see the monument and the tree under which the brothers lay, and touch the stone used for a pillow. Many tears were shed. All seemed to catch the inspiration that here the angel of death took two little innocent sufferers to the sweet home of the blessed Jesus who said, "Of such is the kingdom of heaven."

Fifty years have come and gone, and some of us who were children then are beginning to feel the weight of time. Those who helped to search for the lost ones have mostly passed over the river that separates this world from the next. Those who are left

are stooped with age and wear silver locks about their heads. For fifty years the winds have swept up the forest aisles and played among the branches of the trees sweet music as a requiem over the place. The snows of fifty winters have robed it in purity—beautiful emblem of the pure souls that here left the earth for the home of the pure above. The little brook still gurgles its liquid song, and makes music sweet and sad. It reminds one of the stream that issues from the eternal throne along which for fifty years, as we measure time, the lost children are basking under fairer skies and roaming over lovelier landscapes in the enduring home from which they shall never wander to suffer fear, cold and starvation.

These lofty heights have witnessed the sunsets of fifty years as the sun has flashed down his light and painted a halo of glory around these cliffs and hung great pictures on the walls of the sky. It makes one feel after all that our kind Father who knows what is best brought the children out here to meet the ministering angel to impress those who visit the place that there is a land over which his glory sheds a light that is more glorious and beautiful than the fiery dawns and sunsets among the mountains of a sin-cursed world. For fifty years the trees have put forth their leaves which have turned to crimson and yellow and gone back to dust, emblematical of us all.

"Our little, little life is but a gust
That bends the branches of the tree
And trails its blossoms in the dust."

The tree under which the lives of the little sufferers went out is an evergreen. Beautiful emblem, too, of the soul that never dies and of the home of ever-blooming flowers and unfading verdure.

"And all whose hopes are centered there
Shall rise o'er grief and pain,
For in that land no earthly care
Shall vex our souls again."

When the stillness of this vast wilderness was broken by the dolorous sound of the piping horns and the muffled drum a solemn stillness fell upon the vast assembly and tears fell like autumn rain. The surrounding heights that often took up the sound of the hunter's gun and echoed it through their fastnesses at once entered into the spirit of this occasion and bore through all their corridors the sweet cadences of the music and rolled them back to the rapt assembly. We were made to think—and there was joy in the thought—of the music of heaven when the redeemed shall break loose on the new song and the sweet strains like the voice of many waters rolled upward in the volume of a great thunder, and attended with the harpers, heaven's dome will be filled and the echo will fill the soul with an ecstasy that will last through eternity.

After the children were found and affectionately buried, other children were born to the parents who were present at the dedication of the monument. The father and mother are both dead and are laid to rest beside the dear ones who were taken from them under circumstances of indescribable sadness.

"The storm that wrecks the wintry sky,
No more disturbs their sweet repose,
Than summer evening's latest sigh,
That shuts the rose."

The day of dedication was pleasant, the company agreeable, the ceremonies impressive and the occasion produced a mingled feeling of joy and sadness. We mingled our prayers, our sympathies and our tears. The experience of the day strengthened our faith in humanity and made us feel more than ever the preciousness of the salvation brought by the blessed Savior. "All we like sheep had gone astray." He "came to seek and save that which was lost." And when he at last shall take us home the wondering angels will say, "Who is this that cometh up from the wilderness leaning on her beloved?"

To visit the place where the children were found, with congenial friends who have been there before and some who assisted in the search, is a privilege worth many times its cost. It forms an epoch around which cluster our sweetest joys, our tenderest emotions and purest faith.

Holidaysburg, Pa.

LOSING YOUR LIFE.—Luke 9: 24.

BY C. H. BRUBAKER.

THE expenditure of energy in thought, word, or deed is truly losing life. So then in a general way all activity means a loss of life, and all withholding of activity is an attempt at saving life. This being the case, the emphasis must not be placed on the loss of life alone, as we have already noted, but on the coupled phrases, "loss of life for Christ's sake." If man's every thought, act and deed centers in self-aggrandizement, then instead of finding Christ—the life—he is finding self, the very thing he must lose to find life. The solution of the question before us then resolves itself into a life of service not for one's self but for others for Christ's sake. "If you do it unto one of these the least of my brethren, you do it unto me." If you speak a kind word to one of Christ's children in his name, you speak a kind word to Christ. And if you think or speak evil of your brother, you think and speak evil of Christ. We are much more closely related to Christ than we are apt to think, and if we realized that we were offending Christ when we offend one of his disciples, oh, how careful we would be! Every time we think an evil thought or speak an unkind word it is that carnal life, that must die, trying to gain supremacy over us. And right here arises the need of the daily death to which I referred before. Until mortality has put on immortality this dying process continues.

Our lives should not be lives of spasmodic service, but of continuous consecration. *Self-denial and consecration* are the watchwords of a useful Christian life. Unless we take up our cross daily and follow Christ we are not worthy to be his disciples. If parents, friends or neighbors stand as a barrier to our following Christ, we must forsake them for Christ's sake. This may seem at first thought like seeking to save one's life by placing one's self above his parents or friends. Really in the last analysis it is losing one's life for Christ's sake. Are not your parents a part of your own life? Certainly they are, and when you give them up for Christ's sake and the Gospel's you are in perfect harmony with the all-wise principle: "Whosoever shall lose his life for Christ's sake shall find it."

There are certain moral and Christian duties a man owes himself, from the virtue of his relation to his Maker, which must be held inviolate. They do not center in the selfish self, but coexist with the divine in man. Then there are certain moral privileges or rights belonging to men, which from a mere moral point of view they have perfect liberty to enjoy. These rights center in self as the isolated *ego*. A man can enjoy them regardless of what others think or say and be considered a good moral man in common parlance. But a Christian goes beyond this. He will waive such personal moral rights for Christ's sake. He will deny himself certain privileges if it causes his brother to offend, and on the other hand—guided by the same principle—his brother will allow certain privileges in him to guard against offense. This constitutes one of the essential differences between the good moral man and the true follower of Christ. The moral man stands up for his rights which are rooted in self; the Christian man stands up for the rights rooted in Christ.

When I see two professing Christians wrangling or disputing until their anger is raised, over some work pertaining to the church, somehow I am made to think that these people are trying to save their lives. What! You don't mean to say that people engaged in church work trying to settle difficulties are in danger of losing their lives by trying to save them? Yes, that is just what I mean to say. I thought you said that losing one's life was a life of service? So I did, but you remember I said losing it for Christ's sake. It may be a startling fact to say a man may have worked in the church almost all his life and yet not have done much of anything for Christ's sake. Take Judas for instance. He was the Lord's treasurer and in the end sold his Master for thirty pieces of silver. When Mary anointed the feet of the Lord with precious ointment we hear the complaining voice

of Judas saying, "This is a waste of money. This ointment might have been sold and the money distributed to the poor. I think it too bad!" Amid the dying echoes of complaining Judas's voice rings out in accents sweet and clear the voice of our Master, "Let this woman alone; she hath done what she could. The poor you have always with you, and whosoever ye will you may do them good. But me ye have not always with you."

When the church wanted to send men and money to heathen lands to give the heathen the light of the Gospel in direct harmony with Christ's last command, have you ever heard Christian (?) people saying, "The Lord's money is being wasted. We have plenty of heathen and poor right at our own door. This money could be distributed at home?" I have. We shall always have the heathen and poor at our own door, and whosoever we will we may do them good; but this is no reason we should ALL stay and keep them company while our brethren yonder are starving for the Bread of Life. Send the light! Send the light!

Did you ever see church members who labored long and hard, not to lose their own life, but to have their brethren lose theirs? It is a pretty hard thing to do, to persuade some one else to lose himself if you are unwilling to go through the same process yourself. This thing of spending one's life in trying to crucify other people instead of crucifying self with Christ accounts for the great lack of the Christ-life in Christians.

If we could all lose ourselves in church councils or leave our selfish selves at home on such occasions, I am convinced that we could do more and better work for the Lord. The nature of the work would also change. Instead of a long list of painful, personal difficulties to settle we could devote our time to plans and methods of enlarging Christ's kingdom, and thereby enlarge our field of usefulness for his name's sake. Would it not be worth the effort?

When I speak of losing one's self in his work for Christ's sake I do not mean that he should lose his sense or become insane over his religion. You know there is that zeal and earnestness that sometimes carries people away and causes them to do very unwise and unchristian acts. A sound and well-balanced mind is the Christian's best instrument of service for his Master. Our zeal and consecration should be constantly seasoned with the knowledge of our Lord and Savior Jesus Christ. Paul, you remember, had occasion to refer to some workers who manifested a great deal of zeal, but not according to knowledge. "Zeal without knowledge is like fire without light." The Lord does not discredit anyone for using good judgment. Calm and deliberate thought for the advancement of Christ's work is not inconsistent with the principle of losing one's life to save it, but is in perfect harmony with it, and represents the highest type of danger for Christ's sake. But on the other hand the most profound thought which looks forward toward self-glorification must be labeled "seeking life," with the unhappy end, "a lost life."

As a matter of fact the more consecrated a person is in his work for Christ, the less conscious he is of himself, and the less he worries over what he shall eat, drink or wear. To him the clothing of the body is a secondary matter. He has neither time nor thought to give to the multitudinous fashion plates of the world. He has something more vital to engage his mind. His heart is burdened with the souls of men for whom Christ died. I remember that the disciples came to Jesus one time and wanted him to eat, for they thought he must be hungry. Christ said, "I have meat to eat that ye know not of." And his meat was to do his Father's will. I think it is quite possible that each of us has meat to eat that others know not of, and I am quite sure the Christian has meat to eat of that the sinner cannot even conceive the taste of until he comes to the foot of the cross and eats of it for himself. If you are such a one, dear reader, you are invited to come and eat.

This question of losing one's self seems almost a hopeless task at times, and I dare say we would have to give up in despair if we had to rely on our own strength; but we, like Paul, can do all things through

Christ who strengtheneth us. Do you try to measure yourself by others or think of judging others by yourself? This is not wise. You are not the Lord's standard of measurement. Losing your life of presumption is in order here. Are you inclined to spend your energy in formulating excuses for not living up to your Christian privileges and duties? Better *spend* your life for Christ's sake. Are we as a people trying to make sheep out of wolves by demanding them to wear sheep's clothing? Wisdom dictates that the clothing of a sheep will naturally grow on the back of a sheep. Are we spending our lives uprooting the tares from the wheat? The Master has said let them grow together until the harvest. I suppose he is a better harvester than we, and, besides, he has other work, better adapted to our capabilities, for us. He would have us lose our life for his sake.

When I stand on the other shore face to face with my Savior—and we shall all stand there some day—and the Lord says, "Inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me," I want to be one of those, and I want you to be one who has so completely lost himself that I can say with you, "Lord, when saw I thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and ministered unto thee?" Then shall he say, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We do not need to keep a record of all the good we do here. The Lord records it all over there. The most consecrated man dwells least on the good he has done. The person filled with the Christ Spirit will do good, not as a means to an end, but as a result of a cause. This cause is the love of Christ in the heart. The man who loses himself for Christ's sake need not be compelled to do good. The love of Christ constraineth him. He can not be hindered from doing good.

What do you wish to do, my dear reader, save your life or lose it? I want to lose mine. Let us remember the words of the Lord Jesus, "He that *would save* his life *shall lose* it, and he that *would lose* his life for Christ's sake *shall find* it."

Berkeley, Cal.

TITHING.

BY L. ANDES.

SHOULD we be tithed in the church, to fulfill our true Christian worship, to make up sums of money—the \$100,000, for instance? I would say No! by no means. Why? Because tithing does not belong to the Christians, but to the Jews. It is not a part, nor does it belong to the service of Christ, but to the old law, and by this law we cannot expect to be saved. See Acts 13: 38, 39; Rom. 3: 19, 20; Gal. 2: 16.

We must, by faith, believe in Christ, for he is the "way, the truth, and the life." No one can come or be reconciled to the Father but by him. He is a rewarder of them that diligently seek him. Matt. 10: 42. If we are true Christians we will prove by our works that we believe in him. We must be in Christ with our whole heart and soul, *i. e.*, we must love and obey him and serve his cause. If we do this, we will be willing to sacrifice to him or his cause for the needs of the church, and will be willing to offer of our substance to the best of our ability, whenever it is needed. The rich may give much, the poor little; but every one will be rewarded according to his or her motive in giving. See Mark 12: 41-44. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living." See also 1 John 4: 16, 17.

Now the Savior did not find any fault with the woman, or say she gave too much, but rather commended her. There are none too poor to give something, but whatever you give, give it willingly. The one giving five cents may be more dear in the sight of the Lord than the one who gives a thousand dollars.

I have frequently heard brethren and sisters say, "Well, I guess I can give as much as the poor widow," but I am sure they did not consider what they were saying, for when done they did not give nearly what the poor widow did, not even the half, nor one-tenth, for she gave *all* and they did not, but simply what they pleased. I know there are many members well pleased because they have tied themselves down to give one-tenth, but I say, Beware! Whatsoever you give, give it willingly, "for the earth is the Lord's, and the fullness thereof." It is not yours, therefore be not satisfied to give but the one-tenth of what you are worth, but according to the needs of the case, much or little.

Newton, Kans.

GOD HIDING HIS FACE.

BY JAMES M. NEFF.

A PART of my library had arrived at Lake Arthur from Kansas City and had been placed upon the shelves. A little time between other duties being left me, I sat down and reached for a volume in which I thought I might find something good and helpful bearing upon the current Sunday-school lesson; but before I found what I was looking for, my attention was attracted by a rather remarkable prayer, a part of the wording of which seemed to me almost irrelevant. The author came so near charging God with unkindness and cruelty in his manner of dealing with us at times that I felt I would hesitate long before talking to my heavenly Father in that kind of way.

It was only a day or two later that a letter came bearing the sad news of the sudden and violent death of our dear young sister, Gullah Dick, in Kansas City, account of which appeared in the MESSENGER recently. Then I thought of the awful visitations of sorrow that have come to that (as we are often in the habit of saying) unfortunate family of which she was a member. Some years ago they lived on the plains of western Kansas. One pleasant winter evening two of the children were sent after the cows. When they had reached some distance from the house, as sometimes happens on the western plains, there came with fearful suddenness and without note of warning one of those blinding blizzards which endanger the life of every one who is not well sheltered. All efforts to find those little wanderers proved unavailing till the following day after the storm abated, when they were found clasped in each other's arms, cold in death.

Later the parents with four surviving children removed to Kansas City. By hard work and frugality they had acquired a humble but comfortable little home in the city. Then came the flood of 1903, drove them from their home and carried away or rendered valueless nearly everything they had except the lot upon which their buildings had stood. Now the oldest daughter, just verging into womanhood, so promising, such a sunbeam wherever she went, so helpful both in the home and in the church, is suddenly snatched away. She is on her way home from the house of God. She and a friend who accompanied her are struck by the same trolley car. He escapes almost uninjured, she meets sudden death. If we dared to, we would ask why.

As in a flash all these things came to my mind even before I had finished reading the letter, and with them came the prayer that I had just read. I returned to the house and read it again. Here it is: "Almighty God, truly is our life a great mystery, and there is no answer to it in ourselves, but in thy sweet gospel do we find the whole explanation, yea, we find the infinite light. Thou hast set our life strangely so that we know neither the beginning nor the end of it. Thou dost fix our abode, and thou dost determine our lot upon the earth and we are not our own, we are wholly thine. Surely this life of ours is cruel; thou dost afflict us sorely, and by many a deprivation dost

thou bring us to poverty extreme. Sometimes thou seemest to have no mercy upon the children of men. Thou dost scourge them to the flowing of blood, and when they turn up their eyes in faint prayer, the sky is dark and sullen. Behold thou dost separate us one from another, and care not for our Farewell; thou dost dig the grave at the very foot of our pleasure, and in the middle of the feast thou dost blight us with great fears. Yet thou art full of compassion and loving-kindness: we see it not wholly just now—we see glimpses and sharp glances of thy love, quick lights that flash and flare a moment, and we believe that thou wilt by-and-by explain it all, and show that thou hast done all things well. Thou dost rule us with a rod of iron, and thou dost touch us with a sceptre of love. This is our life, a pain, a joy, a night, a day, a thrilling fear, an inspiring hope." And now I was ready to say amen to the prayer which I had at first questioned.

And in my reflection and study since, I have been surprised at the frequency with which the prayer recurs in the Scriptures, especially in the Psalms, that the Lord might not hide his face from us. And I remember in this connection the passionate, pathetic plea of Jesus on the cross, "My God, my God, why hast thou forsaken me?" There sometimes comes to us in the hour of deep trial a sense of desertion and a keenness of agony that would find expression in the same words. The Lord does hide his face from us at times (or seems to), and when he does, the sense of darkness and desertion is awful, it is a most dreadful hour. How natural and how legitimate the desire to be spared such a fearful trial. "Lord, hide not thy face from thy servant."

There have been times in my own experience, when under some great sorrow or trial,—times when no possibility of human logic could convince me that God as a loving Father was looking upon me with any care or concern; and yet I do not remember ever in the least doubting God's love and care. Sometimes this assurance must come to us by faith and not by sight. And a faith that can stand the strain of such trials is unthinkable both in its mystery and its blessing. The faith by which we believe, by which indeed we know that God lives and loves, even though we cannot see, exceeds in value the price of a thousand worlds. It is this that enables us, even when God seems to be indeed verily slaying us, to look up confidently and say, "Though he slay me, yet will I trust in him." And in this lies the truth that "earth hath no sorrows that heaven cannot heal."

Lake Arthur, N. Mex.

TWO PICTURES.

BY MILLARD R. MYERS.

I.

CLATTER, clatter, clatter, go the hoofs.

Tramp, tramp, tramp, go the feet.

Straight coats and black bonnets are leaning over the fence, while the trainers are speeding their well-bred steeds about the track.

Ring, bang, dash! "What is that?" say a hundred voices. Dinner hour? Away they go, jamming, crowding and pushing like a thousand hungry pigs at the first rattle of the wagon laden with corn.

Talk, talk, jabber, jabber, jabber.

What a mixture of discussion. Lands in Canada, lands in Dakota, lands in California, emigration, merchandising, farming, schools, scholars and trash. Yonder by the vacant house a coarse, broad laugh that speaks the rude joke or careless witticism. Yonder go the gay young people, seeking a quiet corner out of the sight of the crowd, to spend the day in dreaming.

The chapel, yes, I hear them singing, but the session is too long, and the benches too hard, so the crowd seeks amusements; and all this happened at Springfield, Illinois, in the year of our Lord, 1906.

II.

The sun came out bright; the birds sang in the trees; the dew still lingered on the grass, but through the quiet of the early morning rang out a song of

praise, borne upward on the wings of prayer, making sacred the groves, which were God's first temple. The first and best thoughts of the day by all visitors were consecrated to God.

Yonder a little group with their Bibles gathered to read a few verses alone. Still further on, beneath the large, spreading trees kneels a young man struggling with himself as to whether his life shall be given to missions. A stillness pervades the atmosphere, and those coming from the early morning trains feel like they have stepped upon holy ground. Quietly and almost unnoticed comes the call to breakfast, and without confusion the Bible classes adjourn, the consecration meetings are broken up, and the young man leaves his place to join in the song at the table and to listen to the prayer. The discussions at the table are all about the coming of the kingdom and the coming of the King.

Just before the services open in the large tabernacle, the postman hands out a hundred letters coming from home. As they are opened by the friends upon the grounds and read, this sentence is found among them all: "We are praying that God will sanctify and bless you in the meeting at Springfield." The hour arrives, the tabernacle service begins and no one is seen loitering about the grounds, but with a heart and a mind fixed on the saving of the world for Christ and the church, every soul has gathered and united with every other in the devotions of the morning.

Earnestly, seriously, yet devotedly, each query and petition has been handled by the Standing Committee and is discussed in the open conference. At last the schools have held their meetings, the questions have all been decided, and with a new song in their hearts and new prayers upon their lips, and a larger and better devotion to the truth, these quiet, godly people, who have sanctified the fair grounds for a few days, take their departure.

The stablemen say they were interested in their religion, the traffickers at the gates say, "Will you not come back again next year?" These people are a godly people and come together to honor and serve him. People at Springfield say, "Let the Bible term continue." Many who are dissatisfied with the lack of religion in the churches they have been attending and studying are now willing to give up the lodge, to forego the pleasures of the theatre and dance hall, and the worldly life, to cease to gamble and play the races, and to join themselves with a church which has humility, true consecration and devotion, and all this happened at Springfield, Illinois, in the year of our Lord, 1906.

Chicago, Ill.

"THE PRINCE OF PEACE."

BY WILBUR B. STOVER.

WE had the privilege of hearing William Jennings Bryan in Bombay town hall last Tuesday night. Mr. Bryan is on a tour around the world, and is spending this week in Bombay, after which he sails for Egypt and Palestine, then Europe. He has spent about a month in India. When asked to give a lecture in Bombay he consented, saying all the seats must be free, and on the plan of everybody being equal. That is to say, "Come early if you want to get a good seat." He added, as the American consul told me, "I see all the Americans I want at home. I am going to Europe and expect to see Europeans there. What I want to see here is the native peoples." And so he insisted on the seats being free, and everybody being treated alike.

As soon as some of us heard that Mr. Bryan was to deliver his lecture on the subject announced, we said we must hear him. We have teaching and preaching to do all the time, and hearing only one's self at it one becomes anxious to hear another, especially one fresh from home, and from other than the missionary walks of life. And so it came about that when we met in Bombay who could get off at all there were seven of us together. And we seven called on Mr. Bryan in the Taj Mahal Hotel at noon Tuesday and had a pleasant little chat. We then told him how

much gratified we as missionaries were that he, a man of politics, in making a visit to a country like this, should give his strongest lecture on so high a religious topic. For most travelers do not let much light shine when they come over here, where it needs to shine if ever it does. He said he talked on this because he really knew nothing else to talk about. He said the sound of our cannon is not heard around the world, but, what is better, the voice of our preachers is.

The lecture was to be at six, and at half past four we went to the town hall. And it was good we did, for we were then just in time to see the crowds assemble. And O what a time! The hall would comfortably seat one thousand they say, but the papers estimate that there were fully three thousand there, not mentioning the many who gave it up without trying to get in at all. Before the time, even at half past five, every available space was well taken up, but the people jammed in, and waited patiently. Just a minute after six the consul came in, with Mr. Bryan following. And we felt a measure of joy not often experienced as we thought of these three thousand about to be given strong meat.

He began by saying he could hardly decide what he should talk about to a company like he knew would assemble to hear him to-night. It would not do to discuss American politics here, that would be out of place and misunderstood. He did not want to discuss the politics of this country, he was too much in favor of home rule for that. And so the only thing left for him, the one thing that touched a responsive chord in the heart of every man, was religion, and he would discuss a religious subject. "Whether he stands with his face toward Jerusalem, or bows with his face toward Mecca, or wades into the sacred waters of the Ganges, or repeats his prayers before the evening sun, or whether he worships before image or worships more perfectly without any image at all, man all the world over is essentially a religious being."

When a boy in college he had passed through a series of doubts about the creation story. He supposed most boys had troubles of the same kind sometimes. But after going back of it all, back to where there was nothing else, there he found God, and he set his faith on him. He had heard the miracles of our Lord called into question, as if it were impossible for One who made the world to do a miracle in the world he had made. The greatest of miracles is being performed right in our midst every day, if we have the eyes to see it. The greatest of all miracles is that of a transformed life. When a man takes Christ into his life and becomes a new creature, this is a wonderful thing. "I ask not for the argument of the creation. I ask not for the argument of miracles. To me the greatest thing in all the world to establish truth is a Christian life. No school of atheists, however intelligent, can upset that. Many a man disposes of Christ, really rejects the Christ, by saying he will not decide the question at the present time. That is rejecting him. He who decides not to accept him now then and there decides to reject him now."

Some people, he said, have trouble over the doctrine of vicarious suffering. They say they cannot quite accept the idea of one suffering for another. Do you know there is nothing more common all around us? Do you know that in the home, and in society, the one suffering for another is a constant thing? "No boy can ever pay his mother back. No man ever tries to pay his mother back." The sufferings of one generation for another are not paid back, but each in turn suffers freely for the one which is to follow. Herein comes the test of love, that one man is willing to suffer for another. Is it hard to see that if we love we suffer for that love most willingly? And if we love Jesus it becomes a matter of willing that we suffer for him. He himself has expressed this idea in the words: "He that would save his life shall lose it, but he that will lose his life for my sake shall save it."

Four great truths about Jesus are well worth our serious consideration: his purity, his humility, his forgiving spirit and his boundless love.

On one Christmas day I was thinking of the words

of the Lord when there came into my mind those grand series of words in Isaiah. Christ has earned the title of Prince of Peace. It is he that brings peace to the heart. There is no use talking, wealth brings no peace. When a man spends his whole life in getting wealth that life may be divided into two equal parts. In the first half he does all he can to get money from others. In the second half he does all he can to keep others from getting money from him. And it is coming to be a not infrequent thing in my country that a money man has another trouble in the latter half of his life; he can't get any one to accept of his money as a gift. People would buy at any price, but peace is not on the market. Jesus gives this peace to every man who would have it.

There are only two ways known to make a man think as you do. The first is to take a club and hammer it into him. If you can scare it into him, because you are bigger than he is, why, the hammering may not be a necessity. But if he won't scare, and if he thinks he knows as well as you do, then the one way is to hammer him down. The trouble with this way is that he often thinks he is as intelligent as you are, and when you get your club he gets his. And when you set out to fill him with your opinion, he begins the same process in order to fill you with his opinion. And the result is an increase of sorrow. The other way is to do him good. No one can resist that. It is the divine plan. And there will be no permanent settlement of any problem until it is settled on the true basis of the brotherhood of man. This idea is growing throughout the world, and I am glad to see it here in India too. But there is yet room for development, the good of all is not the thing usually sought after. The ideal is, "Thou shalt love thy neighbor as thyself."

Some weeks ago I sat eating a nice big slice of watermelon, and there were so many seeds we thought we'd count them. And then we dried them and weighed them. We had before us a mathematical proposition. A little over three hundred seeds weighed one ounce. And each seed was capable of putting out a vine, and on it building up another forty-pound watermelon. Each seed is capable of producing a watermelon 200,000 times its own weight. There are people who say they do not know about the resurrection to the future life. There are scientists who doubt the possibility. But until they can explain the problem of the watermelon they had better let some of these other questions alone. If in a little dried-up watermelon seed lies hidden a whole watermelon and its vine, what may not lie hidden within these lives of ours?

"But I do not think I am wrong in saying that the jewel of the evening was the speaker's beautiful eulogy of peace: 'Every heart that ever beat has sought for peace,' a marvelous passage following and leading up through the stages of a sweetly-phrased panegyric to the ultimate victory of peace and the final triumph of love over force."—*Advocate of India*.

A Gujarati newspaper puts one of the leading sentences of the lecture so as to make very palatable reading to the Hindu public in these words, which I translate literally: "Some look toward Jerusalem and some look toward the sun to say their prayers, while some stand in the holy waters of the Ganges, but it is all the same, for in these different ways worshippers worship the Creator."

"Mr. Bryan spoke for exactly one hour, and throughout the whole of his oration he had the undivided attention of his audience. Those who are best calculated to know affirm that the company last night was the largest ever gathered within the town hall, and it consisted of divers races and creeds. It consequently speaks much for the magnetic influence of the man when it is remembered that for one hour Mr. Bryan held this varied gathering under the spell of his eloquence, while he discoursed on a subject in which at least two-thirds of those present could have but little, if any, sympathy. He had a difficult task to fulfill. Many of those present were of a totally different way of thinking to the great statesman, and that he succeeded in keeping all more than interested to the end can not but be classed as a remarkable

oratorical feat. It was a brilliant speech, and freely acknowledged by all so to be."—*Times of India*.

Bulsar, India.

EARTHQUAKES!

BY S. S. W. HAMMERS.

And after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice.—1 Kings 19: 12.

God has spoken to the people of San Francisco with terror, but in the Gospel of Christ, which was to be introduced by the Spirit and power of Elias, he would speak by a still small voice, the dread of which should not make us afraid. How true the saying of the above verse, "After the earthquake a fire; and after the fire a still small voice." The still small voice is a fitting token of God's presence at San Francisco. Earthquakes convey the idea of some universal and unlimited danger, and denote revolutions and commotions in states and empires, and of the coming of God.

When the Lord went out of Seir, and when he went out of the field of Edom, the earth trembled, and we believe that he went out of San Francisco. We conversed with a gentleman recently who was from San Francisco. He said he saw a whole vessel of Chinese girls land; and they were met by agents of houses of ill fame and low resorts, and conveyed to their places. If such is the case, the still small voice is now being heard, and he caused the earth to shake and tremble because he was in wrath. God did not only awaken and terrify the people of San Francisco with this earthquake and fire, but he must depend upon that still small voice to convince and persuade them. Now where should the people of San Francisco go but to the Master? He has spoken to them, and loudly.

But our great men will tell us how the earthquake occurred; they will explain away the still small voice of God. Scarcely had the earthquake at San Francisco taken place when the scientist and smart men began to give their opinions about it. Several of them contended that the Vesuvius disturbance was the true cause. But we believe the voice of God was heard in this earthquake. We notice where some ministers of the Gospel have pronounced this one of the worst earthquakes known. We will give the readers of the MESSENGER a bit of history of past earthquakes. We have an old history that treats on past earthquakes.

The first great earthquake we have any account of occurred in the year 373 B. C., when the ancient cities of Helice and Bura were destroyed. The former was one of the chief cities of Achaia. In 115 A. D. Antioch was destroyed, and in 1147 Catania was swallowed up. In 1783 the fearful earthquake at Calabria happened, which destroyed forty thousand persons. In 1811 South Carolina and the valley of the Mississippi were visited. Our scientists in their discussions about Vesuvius and the earthquake at San Francisco should take into consideration when it comes to natural earthquakes that all craters of volcanoes act as safety valves, and where there is no safety valve there must be an earthquake. Sixty-one earthquakes have occurred on the coast of Chile.

An earthquake at Lisbon, capital of Portugal, in 1755, shook all the seas of Europe, the north of Africa and the West Indies, and even Lake Ontario. It lasted six seconds, but in that time it destroyed one quarter of the dwellinghouses and all public buildings and 30,000 of the inhabitants of Lisbon. During an earthquake at Lima, the officers of a ship say that the ship was violently tossed, the surface of the waters boiled, and was covered with dead fish. In 1796 three-quarters of the city of Lima and one hundred and twenty thousand of its inhabitants were destroyed by the earthquake. At San Francisco only a few hundred were killed, being perhaps one of the least destructive to lives known. In 1822 an earthquake destroyed the greater part of Aleppo in a few seconds, together with 30,000 persons. On the 18th day of January, 1837, an earthquake visited the countries along the eastern extremity of the Mediterranean. The towns of Damascus, Acre, Tyre, and Sidon suffered great damage, and Tiberias and Safed were en-

tirely destroyed, with 6,000 souls. On the 29th day of September, 1717, the town of Guatemala was greatly damaged by an earthquake, and entirely destroyed by another on the 29th of June, 1773. Caracas was destroyed by an earthquake, with 12,000 of its inhabitants, in 1812. During an earthquake in 1797, Quito was greatly damaged and Red Camba leveled to the ground, and 40,000 persons were buried in the ruins.

The town of Lima has always been very subject to earthquakes. Besides the earthquake already mentioned it was almost entirely destroyed on the 20th day of October, 1687, and again on the 28th day of October, 1746. During the latter, the port of Callao was inundated by the sea and every soul perished. Concepcion, in Chile, was destroyed in 1730, 1751, and 1835 by earthquakes and inundations. Islands have been formed by the force of volcanic action, and it is a curious fact that earthquakes frequently have an opposite effect. For instance, in the year 867, Mt. Arcaroy fell into the sea. Many towns in Japan and in China were covered by the sea in 1596. In 1638 St. Eapheme settled into a lake. In 1642 Port Royal sank into the sea. In 1819 a large tract of land at the mouth of the Indus sank.

Earthquakes sometimes cause a rise in the land. During the one on the Chilean coast a tract of land one hundred miles long was elevated from two to seven feet. At the same place in 1835 the land was raised ten feet. This caused a monster wave of the sea twenty-eight feet high, which rushed in and over the town of Jalcagnano.

We might have mentioned many more earthquakes of smaller character, but we think the above sufficient to convince the reader that God is in the earthquakes and rides upon the storms.

Gettysburg, Pa.

ANNUAL MEETING QUERIES.

THE following are from the Second District of Virginia, being the last batch of queries to be published in the MESSENGER before the Springfield conference:

(1) Whereas immigration in colonies is the most permanent and economical method of mission work; and, Whereas there are Brethren in the old established churches who would change location for the sake of church work when it can be done without financial loss if the Annual Meeting adopts some general plan for its protection and control. Therefore we petition Annual Meeting, through district meeting, to adopt the following plan:

Appoint three brethren who shall constitute an Immigration Bureau who shall serve for a term of five years except those first appointed, one of whom shall serve five years, one four and one three.

North America shall be divided into three sections, the divisions to be made by the Annual Meeting, and the brethren appointed shall be chosen one from each section and each shall have the exclusive right in the section in which he lives in locating colonies, but may secure immigration from any territory.

The duties of the Bureau shall be: (1) To investigate fields open to colonization and if possible secure by option or otherwise control of such as are judged to be suitable for the purpose when it is thought proper to do so. (2) To make reasonable effort to form colonies and assist in the purchase of homes. (3) To arrange the sales on such a scale that there will be sufficient margin to pay itself for service and all expenses incurred in the work.

It shall be the duty of the General Missionary and Tract Committee to cooperate with the Bureau as good judgment may dictate in inaugurating and maintaining this plan.

Answer by the district meeting.—Sent to the Annual Meeting with the recommendation that the plan be adopted.

(2) Whereas in time past the custom among our Brethren in public prayer was that one would lead in prayer and another would follow, closing with the Lord's Prayer, but the tendency now is to depart from this custom, that is, the one leading in prayer to close with the Lord's Prayer; Therefore, will the district meeting of the Second District of Virginia ask Annual Meeting to say which should be the rule among the churches.

Answer by District Meeting.—We see no scriptural reason why the Brethren should depart from the time-honored practice of the church in the use of the Lord's Prayer. Therefore would recommend the continuance of our ancient custom.

"KEEP US FROM BEING LAZY."

BY KATIE FLORY.

THESE words have impressed me ever since I heard them prayed the other evening in a meeting in our little town near by. What prompted the one to pray these words we cannot tell. Possibly the one who prayed felt that he had not been as diligent in serving God as he should have been.

We all know and have seen a few people who are lazy in temporal things, so much so that we get disgusted at their way of doing and getting along financially. We doubt if such persons can be called Christians in the true spirit.

A man or woman who is too lazy to provide for his or her family, and takes things just as they come and go, always at ease, depending on their good parents and others for food and money in times of emergency, are not the ones always to be helped and pitied. The man who is working and *trying* to get along in a temporal way is the one likely to receive help and pity from his neighbor.

Solomon's advice to the lazy is a good one: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Paul has given some inspired advice to those who are touched with the spirit of laziness. "Study to be quiet, and to do your own business, and to *work with your own hands*; that ye may walk honestly toward them that are without." "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." It is honorable to be employed in an honorable business, for even Paul found it no disgrace to work. "Yea, ye yourselves know that these hands [his own] have ministered to my necessities, and to them that were with me." "Neither did we eat any man's bread for naught, but *wrought with labor* and travail night and day, that we might not be chargeable to any of you." Again he says: "But if any man provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel."

Parents sin against their children when raising them up in idleness. "It is good for a man that he bear the yoke in his youth." Even Jesus worked as a carpenter. Adam and Eve had a very pleasant place to live, and must dress and keep the garden; but after they sinned, God said, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground."

There are some people who seem to be interested in the Lord's work and try to make it go, but in their home, at the barn, in the garden, fields and orchards idleness manifests itself to the passer-by. Thorns, thistles, weeds and trash are everywhere to be seen. The wise man said he passed by just such a field; then he considered and looked upon it and received instruction. It led him to say of the owner of that field, "Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelleth, and thy want as an armed man." "He that is slothful in his work is brother to him that is a great waster." Paul says: "Be not slothful in business." Solomon says of the industrious woman: "She looketh well to the ways of her household and eateth not the bread of idleness." "She is not afraid of the snow for her household: for all her household are clothed with scarlet."

Sinners who are industrious in worldly matters and become converted to the Lord will likely be busy workers for the Lord. Is there any danger of men and women being lazy in spiritual things? We read of those who are "at ease in Zion," and of the man who did not improve his talent, and the woe and doom pronounced upon both.

There is a gospel call to each of us to work in God's vineyard. Go—work—to-day. Some are so busy and interested in the business of this world that they forget the Father's business, and are standing idle. They are so busy that they take no time to study or read the Bible, neither pray, nor give, nor work in the Sunday school, nor take any active part in religious serv-

ices. Above everything else, let us neglect not the interests of our souls and the souls of those about us. We should be constantly engaged in the Lord's work; for soon our day will be over; then will come the night "when no man can work." To-day, the present time, now, not to-morrow or next year.

Union, Ohio.

SUBSTITUTES AND AMENDMENTS.

BY J. H. LONGENECKER.

WHAT is the ruling of Annual Meeting relative to an original motion when a substitute, or an amendment, is voted down, and what is the difference between the two? It may be just now an opportune time to know, and will no doubt be helpful to our work at the conference if those who expect to attend, especially the officials and delegates, will inform themselves on the above question. I refer the reader to Annual Meeting Report of 1901; where the ruling of Annual Meeting is clearly defined and exemplified. (See pages 43 to 66 inclusive.) For the benefit of those who do not have the said report, I quote from page 46 the language of Eld. Daniel Vaniman, who was moderator of the meeting that year:

"All the difference that I know between a substitute and an amendment is this: In parliamentary ruling you may amend something, but you must retain a part of what you had before, even if it is a single word. A substitute may take the place entirely; that is all the difference. If you have a part of your first answer without a substitute, you have just what is an answer. Now about the question. If an amendment fails, we fall back on the original. If the substitute fails we do the same thing. Very little difference in a substitute and an amendment—only in name. The only difference I know of is that the substitute may make a clean sweep without retaining one word, but an amendment must have one word in it, according to parliamentary ruling. Our ruling at Annual Meeting is, we have entertained a substitute the same as we have an amendment, and if it fails we fall back on the original decision as in the case of an amendment."

Palmyra, Pa.

AN EXPLANATION.

Rossville, Ind.

P. B. Fitzwater, North Manchester, Ind.

My dear Brother:—In your article on the eighth commandment you say in substance that by taking or securing usury we violate the eighth commandment. Please tell us through the columns of the Messenger what usury is. We want a Bible definition.

Yours fraternally,

D. D. Hufford.

Answer.

The meaning which was attached to "usury" in my article on the said commandment is that derived from a word in the Hebrew which means to bite or sting. When applied to the loan of money, it means to exact interest. To oppress with interest on a loan. To make an unlawful contract by which an exorbitant increase is exacted. It is the same as extortion. In making a present-day application it would mean the extortion of an illegal rate of interest. That scheme used by some in loaning money which makes the borrower pay both the tax on the money and the interest. Surely such a man violates the eighth commandment.

The law of Moses forbade the taking of usury from the poor. Lev. 25: 36, 37; Ex. 22: 25; Deut. 33: 19, 20. Permit me to say at this point that the word "usury" sometimes means simply rightful interest. The taking of interest at all from the poor was forbidden.

P. B. FITZWATER.

HOPE is on high within the veil, where Christ sitteth at the right hand of God. Grovel not in things below, among earthly cares, pleasures, anxieties, toils, if thou wouldst have a good strong hope on high. Thou canst not soar to heaven and stoop to earth. Lift up thy cares with thy heart to God if thou wouldst hope in him.—Dr. Pusey.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, June 3, 1906.

GATHERED SHEAVES.

(Missionary Number.)

I. Precious Jewels.

1. Their Value, Matt. 16: 26
2. Doomed to Ruin, Acts 4: 12
3. Our Unconcern, Psal. 142: 4

II. How Rescued.

1. By Personal Effort, James 5: 20
2. By Earnest Prayer, Psal. 2: 8
3. By Our Means, 2 Cor. 9: 5-8

III. Reward to Rescuer.

1. Shall be Wise, Prov. 11: 30
2. Shine as Stars, Dan. 12: 3
3. Hide Multitude of Sins, James 5: 19, 20

Have I ever been the means of saving one soul?

I. Precious Jewels. The owner of a section of land, or of a million dollars, or a valuable diamond, may feel himself very rich, but either of these or all put together and set in contrast with the wealth of the world are very insignificant. Yet how hard the owner probably labored to secure them. There were days of toil and labor and nights of thought and sleeplessness. After all of this the wealth of the whole world fades in dimness when one soul is balanced against it. But who thinks of toiling and exerting himself for his soul as he does to accumulate that wealth that is so fleeting and unsatisfying? A soul secured for heaven is a jewel one can possess in this life as well as through all eternity. Not so the world and its possessions.

II. How Rescued. Awake thou that sleepest. Eph. 5: 14. Go to work. Matt. 21: 28. Gather in the precious souls for the Master's garner and thus save your own. Talk, plead, preach, pray, urge, and give yourself or your means. Something will then be done.

III. Reward to Rescuer. It is always a wise thing for us to heed the Lord's commands and calls. By so doing we secure great blessings here as well as hereafter. The teaching of the Bible rather indicates that those who are instrumental in saving souls have a glorious eternity awaiting them.

If heaven is moved to rejoice over the saving of souls, why should we not find enjoyment therein? The main question is, Are we interested in soul-winning? If so, we will find many ways and means for working. "Am I my brother's keeper?"

PRAYER MEETING

For Week Beginning June 3, 1906.

MAKING THE MOST OF THINGS.—Luke 9: 10-17.

1. A Feast from Small Resources.—The incident of the loaves and fishes is in harmony with God's providence everywhere throughout all time. God is not stingy, but neither is he wasteful. There is abundance, but nothing is thrown away. At this feast which Christ produced from the five loaves and two fishes, there was such an abundance that no hungry man or woman was tempted to stint in eating, and yet Christ was careful to have the fragments gathered up.

2. Small Resources no Hindrance.—The larger the worker, the smaller the resources really needed. Five loaves and two fishes were entirely inadequate to feed the multitude, if Peter had been host, but with Jesus at the head of the table, they were more than sufficient. A large man, with wide horizon, with immense capacity to work, can do great deeds with almost any equipment. Eccl. 9: 10.

3. Make Your Own Opportunities.—It is a characteristic of great men and women, that they make a great deal more of the work to be done than of the method of doing it, or the tools by which it is to be accomplished. See Gideon, with his three hundred men, each with his pitcher, and the little lamp inside of it. The ingenuity of Gideon was worth tens of thousands of soldiers. With Gideon to direct, the simple equipment was like the five loaves and two fishes in the hands of Jesus. Judges 7: 15-23.

4. Quit Grumbling, "Count Your Blessings," and Use Them.—Have you ever seen him—the grumbling church member—who always looks on the dark side and prophesies the downfall of the church? Better "take stock" of your many blessings, and see how much there is within you to help and cheer others. Have you a kind word? Speak it. Can you help the fallen, the weary? Do it. God does not want his children to be weights in the upward flight, but wings to rise to heaven's glory! Use your blessings.

HOME AND FAMILY

THE BEST THING TO HAVE.

BY NANNIE D. UNDERHILL.

Some wish they had a carpet
Of beautiful design:
Some want a handsome parlor,
A picture, or a mine.
Some want a set of dishes,
A big, fine house; a dress:
Thus many are the wishes
For what each one likes best.
Some wish they had some cattle,
Some, horses, strong and fleet:
Some think success in battle
Would make their joy complete.
Some think a lot of ranches,
Or city real estate
Their happiness enhances:
Some crave ancestry great.
Some long for education,
Some, honor, title, name;
Some crave men's adulation,
Some seek for wealth and fame.
Some seek for fleeting pleasures,
Some idleness would crave:
Some look for hidden treasures;
Some strive to be thought brave.
But there's one thing better far
Than all: It does transcend
These as pebbles—it is a star—
That one thing is a friend.
Not a chance acquaintance, mere—
A neighbor whom you've met;
But one who loves deep, sincere—
Who never will forget.
One who thinks of you each day,
Who longs to have you near:
One who kneels for you to pray—
Such a friend is most dear.
Such a precious Friend I have:
What a boon to own him!
From what troubles he can save:
In thy heart enthrone him.
Collbran, Colo.

REVERENCE—AN OLD-FASHIONED VIRTUE.

BY ELIZABETH D. ROSENBERGER.

THIS hurrying, rushing age we live in is not conducive to the spirit of reverence. Mothers used to take time to talk to their children about God, and they hallowed his name in the home circle by teaching them to be reverent in their worship. The old white meetinghouse was a sacred place where they must be quiet and solemn, because God himself was there. And, like Moses, they really felt that it was holy ground. While some of this may be lost, yet there are many homes to-day in which reverence is still cultivated and found indispensable to their joy and happiness. There are households in which morning worship gives the keynote and attunes every spirit for harmony through the day. There is less fault-finding, less scolding, the various members of the family are more united, and as the Israelites in the wilderness were attended by the pillar and cloud, so these are constantly overshadowed by the peace of the Lord.

Mothers and fathers should teach their children the commands of God for their everyday guidance, as well as the righteousness of God, his love for the good, his hatred of lying and all wickedness. If they are lovingly taught these things they will honor their parents and show proper respect for old people. One boy who had been taught to reverence the Bible and sacred things became the professor of science at a college in the east. When his father came for a visit, he treated him with all filial reverence, and introduced him to his friends, although his manner was uncouth and his speech betrayed his lack of schooling. The professor realized that his father had toiled and slaved and denied himself many things in order that this son should aspire to something better than he had known; the memory of these sacrifices invested even the bad grammar with a certain dignity and pathos. To hurt the feelings of one who is old, and homely, and awkward, who is broken-spirited and cowed already, should

be almost considered a crime. Such people are morbidly alive to slights and unkindness. If we have the spirit of Christ we will favor them with little attentions and go to some trouble to make their lives less barren and desolate. We have seen some boys and girls who did not appear to think that the souls of their old aunts and other poor relations had any sensitiveness. They would prick them with indifference, unkindness and humiliating remarks just as calmly as if they were thrusting needles into a pincushion. These children need to learn that

"The joy that you give to others is the joy that comes back to you;
And the more you spend in blessing the poor, and the lonely and sad,
The more of your heart's possessing returns to make you glad."

In this age we spend time and means in educating the head, but there is a more important education necessary for the heart. To teach our children to reverence holy things is to open up their hearts to good impressions and pure ideals.

Ruth possessed this spirit of reverence. When she went into the fields to glean barley because they were poor and somehow they must live, she proclaimed herself a pauper, only a beggar maid. She did the work she could do, after consulting Naomi, in a quiet, modest way; she surrendered to the custom of the time and place without complaining. When Boaz came into the field she recognized him as her benefactor. She did not say as many do to-day, "Why shouldn't he give me some of his grain, he has plenty and to spare." No, she fell on her face and expressed the gratitude of her heart and said, "Why have I found grace in thine eyes, seeing I am a stranger?" Do you not see that it is the possession of this quality of reverence that marks the highest and noblest types of manhood and womanhood? It is possible we are full of anxiety to do our best and to make our homes sacred to the children. Let us learn that it is the shadow of our inmost, holiest self, that which is to us what the perfume is to the flower, that influences those about us. When our lives show forth our veneration for the things of God our children will reverence them too.

"There's nothing high which has not first been low;
"My humbleness, said One, has made me great!"

Covington, Ohio.

THE BIBLE ON TOP.

BY MARTHA B. LAHMAN.

Is the Bible the most sacred of books? There may be no virtue in kissing the Bible or in kneeling before a cross, but we certainly could have more reverence for the Bible and things sacred than is sometimes manifested.

A Presbyterian lady once told me we should never place anything on top of the Bible. It is a deplorable sight to enter a library and see a fashion plate, cheap novel or comical or light literature upon the Bible.

Sisters, when through with your prayer veil, do not put it thoughtlessly into the rag bag. It is a sacred thing and has answered its purpose; so burn it.

When you are in the house of God do not turn your head every time the door opens or a child makes a noise. And after services, do you block up the aisles, thereby detaining the janitor and others because you wish to visit? You may be caused selfish if you do not stop to talk, but choose the lesser of two evils, avoiding extremes.

There was once a sexton who would not allow loud talking or laughter in the house of God. Of course there were those who did not like him, but there was order and silence nevertheless.

Do not leave quarterlies lie on the floor to be tramped on, nor give them to the baby to play with. Pick them up reverently, and file them. Parts of the Word of God were very precious in time of persecution when the Bibles were destroyed.

Let us teach our children more of a reverence for sacred things by example. These are not twentieth century ideas, but old customs that should be reinstated. As we would have the Bible on top on our

center tables, let us strive to have its contents uppermost in our hearts and lives.

Franklin Grove, Ill.

MUNCIE, INDIANA, AID SOCIETY.

THE Aid Society of the Brethren church was organized soon after the mission was opened in our city, in the fall of 1897. We have had some discouraging features to meet. We feel, however, that by the Lord's help we have been able to accomplish some little good. We send the following report for the year closing May 1, 1906: Amount on hand at the beginning of the year, \$122.85; amount received during the year, \$104.21; paid out during the year, \$208.74; balance in treasury, \$18.32. We carpeted our churchhouse and bought shoes and clothing for the needy. We made 27 floor pillows, 21 comforters, 3 bonnets, 5 garments, 44 aprons and 50 yards of carpet. We held forty-seven meetings, with an average attendance of eleven. The first Wednesday of each month the society meets at the home of one of the members and a literary program is rendered, with proper devotional exercises. All other meetings are held in the basement of the church. The society organized a calendar work and secured \$85 for the repair of our churchhouse during the year. Since our church property is now in good condition we hope to be able to assist the work from home some. May the Lord bless the dear sisters in their work. MARY E. STUDEBAKER, Pres.

117 S. Council St.

HINDRANCE TO MISSION WORK.

ONE of the hindrances to the work of missionaries from the so-called Christian nations is the glaring fact that many things are found in these nations wholly inconsistent with the spirit and Gospel of Christ. A Mohammedan, writing in the *Hibbert Journal* upon Christianity, expresses in the words below the effect the money-getting craze among Christians has upon Mohammedans:

"In view of the denunciations of the Nazarene prophet against the rich, and the promise of the kingdom of heaven to the poor and the humble, the Moslem fails to understand the feverish pursuit of wealth in the Western world, the devotion to luxury, the unregulated dispensing of charity, the callousness to distress and suffering, the contempt for the virtues which Jesus inculcated—patience, meekness, and humility of spirit; or why the system which styled its Founder 'the Prince of Peace' should not be able to suppress war and rapine among his followers."

AID SOCIETY, FREDONIA, KANSAS.

THE Sisters' Aid Society of the Fredonia church met weekly throughout the year ending May 4, 1906. We have held fifty meetings, with an average attendance of eight. Our work consists of making quilts, clothing, carpet, etc. We sent a box of clothing to the St. Joseph mission, also one to Kansas City mission. Our collection on an average is \$1.50; amount received for work done and donations, \$76.31; amount paid out for furnishings for the church and charitable purposes, \$53.36; balance in treasury, \$21.70. We enjoy our work very much and we hope the Lord will continue to bless our efforts in the future as he has in the past.

MINNIE BRAMMELL, Sec.

ELLISON, N. DAK.

THE Ellison Aid Society met March 14 to elect new officers; Mrs. Annie Burkholder president, Mrs. Lovina Whipkey vice-president, Mrs. Carrie Weller secretary and treasurer. These were elected for six months. The last six months we met sixteen times. We have twenty-eight members enrolled and an attendance of twelve. We made five comforters, quilted two quilts, sewed nineteen pounds of carpet rags and made fifty pieces, of which some were donated. We received \$20.80 for our work and paid Bro. Albert Sharp for present \$10, and material for society \$4.87, leaving a balance in the treasury of \$5.93. May the Lord bless our work

ADA SPOHR.

THE GOSPEL MESSENGER

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At the Newton church, Kans., six recently put on Christ in the holy rite of baptism.

FIVE were recently received into the Salamonia church, Ind., by confession and baptism.

BRO. H. S. REPGLE held a revival at Stonerstown, Pa., and twenty-three were added to the church.

BRO. A. D. SOLLENBERGER is to hold a midsummer revival at Naperville, Ill., in June and another at Batavia in July.

BRO. SIMON E. YUNDT, of Lordsburg, Cal., should hereafter be addressed at Pomona. The latter place is only a few miles east of Lordsburg.

THE Second District of Virginia is to be represented on the Standing Committee by Brethren H. C. Early and Daniel Hays. Two papers are sent to the Annual Meeting.

IN the absence of any revival in the Prairie City church, Iowa, six young people signified their purpose to walk with the people of God and were buried with Christ in baptism.

THE communication of last week from Gettysburg, Pa., was written by Bro. B. F. Lighton, and not J. F. Lighton. The name Shuffs, in the body of the article, should have been Sherfy.

So far we have received the minutes of but few of the district meetings held this spring. We would like to have copies of the minutes of all these meetings. Address them to the GOSPEL MESSENGER, editorial department.

THE district of North Dakota, Northern Minnesota and Canada is calling for the Annual Meeting in 1907. See special mention of the call elsewhere in this issue. This is the first time the extreme northern part of the Brotherhood has put in a call for the conference.

BRO. A. C. ROOR has located in Alva, Okla., and may be found or addressed at 404 North Main St., on northeast corner of the square. He would be pleased to hear from the members residing in or near the city, it being his desire to become acquainted with as many of them as possible.

WRITING from Rossville, Ind., under date of May 21, Bro. John E. Metzger says: "We held our special council meeting May 19. Our committee reported \$4,000 subscribed for a meetinghouse in Rossville. A building committee was appointed and the house is to be built this year. Ten dollars was raised for the Annual Meeting collection. Bro. J. D. Mishler presided in the meeting."

THE Second District of Virginia has a Standing Committee composed of the elders, connected with the work of the district meeting. The organization of that committee this year was as follows: H. C. Early moderator, Daniel Hays reading clerk and S. A. Sanger writing clerk. The meeting was held in the Mt. Vernon church, Augusta county, and is said to have passed off very pleasantly.

BRO. A. W. VANIMAN, who is now residing at Pasadena, Cal., writes that he is slowly improving in health, and that he is beginning to feel a little like himself. He was recently chosen elder of the Pasadena church.

WITH a view of getting more of our members to settle in Texas, and for the purpose of building up more churches in that section of the southwest, Bro. A. J. Wine, of Fort Worth, Texas, is planning to take a number of members into the Lone Star State after the close of the Annual Meeting. He thinks that the round trip can be made for about \$23.50.

IN the MESSENGER office there is a constant demand for three classes of articles:

1. Articles that will teach sinners how to become Christians.
2. Articles that will edify and encourage Christians.
3. Articles that will teach Christians how to keep themselves unspotted from the world and help save others.

OUT of the five members composing the General Missionary Committee four of them are on the Standing Committee this year, viz., A. B. Barnhart, D. L. Miller, H. C. Early and S. F. Sanger. Three of these have served as moderator of the conference. There are also two other ex-moderators on the Standing Committee. Never before in the history of the Brotherhood have there been so many ex-moderators on the Standing Committee at one time.

BRO. NOAH BLOUGH, our district Sunday-school secretary, was with the Elgin congregation last Sunday morning and delivered an interesting address on Sunday-school work. At the evening service Brethren L. R. Peifer, A. L. Clair and A. C. Wieand were present. Bro. Peifer preached an excellent sermon, having for his subject, "What to Think About." The discourse was listened to with unusual interest and is certain to prove helpful to those who heard it.

AT the Springfield conference there should be present members from every district mission board in the Brotherhood. Without fail these members should attend the mission boards' meeting to be held on Saturday, June 2, at 3:30 P. M. This meeting ought to be the beginning of a united effort upon the part of the different boards to get together each year, on the conference grounds, and discuss the various lines of work that may interest them. We feel that much indeed depends upon these boards and that the more they can exchange views and confer with each other the greater work are they going to accomplish in the United States and Canada.

DURING the next few months we want to secure several young men, members of the Brethren church, to take up work in the Brethren Publishing House: some to learn the printing business, and linotype work, others the book-binding trade, and one or two to work in the mailing department. We want young men mechanically inclined, but they must be in good standing in the church. We prefer them to be from nineteen to twenty-five years old. Those who may attend the Annual Meeting at Springfield, and wish to apply, can meet the Business Manager at the MESSENGER office in the Dome building on the grounds and talk the matter over. Others can apply by letter in their own handwriting, addressing the House at Elgin.

THE members at Batavia think the love feast held in their church last Saturday evening was the best they have attended in many years. There were members present from Chicago, Naperville, Elgin and other parts of Northern Illinois. There were also ten ministers in attendance, Bro. E. B. Hoff officiating. Bro. A. D. Sollenberger, of Pickrell, Nebr., preached on Sunday morning, and was listened to with marked attention. The good attendance at this feast, along with the number of ministers present show that the Brethren church is growing in influence and numbers in this part of Northern Illinois. The ten ministers referred to are now residing within the bounds of the Elgin, Batavia, Naperville and Chicago congregations, and in the same territory there are about ten others.

IN a private communication to this office Bro. W. B. Stover makes this good point:

It was during the Hayes and Tilden campaign when one of the big boys came to me and said one morning, "Stover, are you a Republican or a Democrat?" I said, "What?" When the question was repeated, I said, "I am neither of them. I am a Dunker." Then I went home and asked my mother what I was, and she cleared the matter for me. But I've been a Dunker ever since.

It would be a fine thing for the cause of the Master if every member could affirm that, so far as worldly parties are concerned, he belongs to neither, but is a Christian, or a Dunker, if it comes convenient to put it that way.

LET the conference week, beginning May 31, be a week of special prayers. May 31 the Standing Committee will organize, and continue its work throughout the meeting. On Friday those interested in Bible study will get down to work. Saturday will be a day of several meetings. Sunday is to be a day of many meetings in the tabernacle and in the churches in the city. Monday forenoon will be taken up with the Sunday-school meeting and the greater part of the afternoon will be devoted to the missionary meeting. The conference opens on Tuesday morning and may close on Wednesday evening, or Thursday forenoon. Those who cannot attend the conference may accomplish much by praying for those who go, and especially should they remember the business part of the meeting.

JESUS did not have his disciples to hand out the loaves and fishes in order to draw a large crowd of people. He did not believe in that way of doing. He believed in feeding the body, but did not encourage that kind of inducements with a view of having men and women to come to meeting. We look upon his method as the better one for our age as well as the age in which the Master and his apostles lived. This thing of coaxing people to meeting with oysters, ice cream, candy and sweet cake is to appeal to their lower and not to their higher and better natures. As a rule people who follow Christ on account of the temporal inducements offered seek only the loaves and fishes and not the bread of life that is for the good of their souls. When thus appealing to the lower nature we do not help fallen humanity in the way the Master intended we should. He wants us to appeal to the higher and better part of humanity.

SPECIAL ANNUAL MEETING NOTICES.

ON account of the near approach of the conference and the importance of the following notices we make room for them on this page. The first notice is from the secretary of the Committee of Arrangements and the second one is from the secretary of the Lodging Committee.

The Committee of Arrangements

request that as many as possible try and arrange to arrive at Springfield before Sunday, that we may avoid, as much as possible, the selling of meal tickets on that day. We also ask that those piloting parties to the meeting in special cars arrange for the unloading of their baggage at the grounds. Those having baggage unloaded in the city can give their baggage checks to our Transfer Manager at the grounds, who will see that all baggage is properly delivered. I. D. Heckman, Sec. of Com.

Oakley, Ill., May 18.

Lodging Committee.

Since sending in our last report we have been granted permission to use straw in ticks in any of the buildings on the Conference grounds. Those wishing to save lodging expenses are urged to bring tick and covers with them. Straw will be on the grounds. The prices quoted in the last report are for the entire meeting. To those who have decided on what they want, who have not already engaged lodging, the Secretary would urge them to write, stating what they want, then it will be ready for them when they arrive. Geo. W. Miller, Sec.

Springfield, Ill.

A TWENTY-FIVE-CENT PROPOSITION.

LAST year we gave those of our readers who attended the conference at Bristol the privilege of donating the MESSENGER the remainder of 1905 to any

family with whom they lodged for the small sum of twenty-five cents. As a result hundreds of papers were placed in Bristol homes, and the people were so well pleased that a number of them renewed their subscriptions and are now paying for the MESSENGER.

The same proposition will hold good for those who attend the Springfield meeting, provided there are no members residing permanently in the families receiving the paper. Hundreds of our readers will lodge in private homes. Let them secure the names of such families, and hand the same, along with twenty-five cents, into the MESSENGER office, in the large Dome building on the conference grounds, and the paper will be sent the remainder of the year.

This proposition is also open to any one in the United States or Canada, desiring to have the MESSENGER sent the remainder of this year into families where there are no members. The General Missionary Committee is behind the proposition, believing that by a very liberal use of the MESSENGER among those not members of the church some very effectual missionary work may be accomplished. In addition to the offer stated above, see another offer on the last page of this issue.

DOWIE'S DOWNFALL.

"WHOSOEVER exalteth himself shall be abased," has proven true of John Alexander Dowie as it has with hundreds of others before him. During the World's Fair Dr. Dowie established himself in Chicago as a divine-healer. He was born in Scotland about sixty years ago, went to Australia, where he became a preacher and healer. He came from there to San Francisco, and a year or two later located in Chicago, as stated.

He was a man of education, a good speaker, amazingly zealous in his way, outspoken, combative, domineering, independent and possessed an enormous development of self-esteem. He was originally a Congregationalist, but being convinced that trine immersion was the New Testament mode of baptism he had S. J. Harrison, now of Sunnyside, Washington, baptize him. He then baptized his followers in the same way.

People flocked to him by the hundreds and money came pouring in by the thousands. From a poor man, hardly able to procure food for his family, he soon became a millionaire. He rented the Chicago Auditorium, paying about \$300 a Sunday for its use, and preached to the largest audiences in the city. He got into law suits with the city, one hundred in a year, was arrested scores of times, but won his case in the end.

Lifted up in his high estimation of himself he proclaimed himself the promised Elijah, the Messenger of the Covenant, the First Apostle of his reign, and a prophet, priest and king. He went forty miles north of Chicago, purchased thousands of acres of land, built Zion City, a city of ten thousand souls, keeping the place free from doctors, drugs, tobacco and whiskey. He established factories, built a large tabernacle, published several papers and increased in riches until his wealth was estimated at over \$20,000,000.

He ruled his people with a stern hand, for his word was law, maintaining that he spoke only as God directed. He lived in luxury, wore costly robes, rode in a fine carriage, was attended by a bodyguard, had his police forces and posed as a king more than as a humble minister of the lowly Jesus, whom he pretended to worship. He rode over the country in costly private cars, went around the world in pomp and display, stirring up excitement wherever he went.

To do all this required enormous sums of money and gave rise to much dissatisfaction in Zion City and elsewhere. Some of his people went back on him, while others became much dissatisfied and restless, but they feared the self-styled Elijah and his iron will. He stood against the opposing element, working day and night to overcome friction and manage his immense business. Last fall he collapsed on the tabernacle platform, was carried to his home, and later went south for his health.

He left the affairs of Zion City in charge of a young

preacher, W. G. Voliva, giving him the power of attorney. During Dowie's absence the feeling against him increased, and finally in a great mass meeting he was denounced and declared to be extravagant, a hypocrite, a misuser of public funds, a tyrant and a believer in polygamy. By use of the power of attorney Voliva transferred all the property owned by Dowie to Mr. Grainger, a man in full sympathy with the revolt, and Grainger in turn transferred the same to Voliva.

Dowie, on hearing this, hastened home, broken in health, but full of fight. The matter went into court, Dowie was granted the use of the tabernacle half the time and power to select one of the three men to manage the affairs of Zion City hereafter. In the meantime the two leaders have been denouncing each other in public, accusing each other of unchristian conduct until Zion City has become a place of strife rather than the clean city of peace that it was claimed to be. Most of the people, however, support the new leader, while the true followers of Dowie number only a few hundred. For a time even his wife and son were against him.

Two Sundays ago, in the afternoon, matters in the tabernacle came to a climax. Dowie was on the platform in charge of the meeting, with a thousand people present, most of them being his opposers. He declared the leaders opposed to him to be robbers and thieves. This and other occurrences of like character led to a tumult, in which men and women were knocked down and trampled on. Dr. Dowie was carried from the tabernacle, the meeting broke up and the building closed for the day. The whole city was in a state of excitement, and for a time it looked as though the deposed prophet and leader might be mobbed.

This is near the closing scene of one of the most remarkable religious deceptions in the history of this country. Here was a man making himself equal with the chosen prophets of God, setting himself up as God's spokesman, ruling his people like an autocrat, growing rich and extravagant at the expense of the poor as well as at the expense of the well-to-do. He posed not as a humble, self-denying servant of his Master, but as a rich and self-lauding and self-indulging leader and prophet.

It is surprising how people from most of the persuasions flocked to his standard, laid their wealth at his feet, and regarded him as a divinely commissioned prophet and teacher. Even some of our own people were misled and swept off their feet. We repeatedly warned our readers, and some of them even censured us for opposing the man of God, as they regarded him. Most religious journals said but little about him, knowing that the man must run his course and come to naught sooner or later. And so it has come to pass. Dowie exalted himself, but he has been abased, denounced and set aside by the very people who believed in and trusted him for years. A few stand by the deposed Elijah, but the rank and file denounce him as the founder of no other religious body has ever been denounced by his own loyal and self-sacrificing followers.

We are now near enough the end of the startling fraud to understand the moral. When men set themselves up as commissioned by God to denounce and oppose everything in sight, good and bad alike, they may be set down as false leaders, with the assurance that God will bring them to naught in due time.

We pity the misled people. Hundreds of them have been deceived, scores have been pauperized, some have had their faith in religion shaken to the foundation, while all have been shocked and amazed at the fraud, mismanagement, extravagance and brazen authority displayed by one man, to say nothing of the rumors of immorality and sumptuous living. At this time Zion City is all torn up. Will order be restored and the work set on foot by the deposed First Apostle move on, or will the whole thing come to an inglorious end? Should the movement revive and succeed, the people who embrace the teachings of Dowie can never look back to the history of the founder of their church with any degree of pride. It is a dark chapter in the history of the Christian Catholic church. We know of no religious movement having such a dark chapter in the very beginning.

But what of the example? Will the people take warning and shun self-styled and self-divinely commissioned leaders in the future? Probably not. There is always a class of people ready to turn their backs on the tried and true and take up with the new. Some religious genius, having just enough of insanity in his make-up to attract unusual attention, imagines that he is commissioned of heaven to sweep aside all previous teaching and set up a new order of things, comes before the world and demands respect, homage and money. Deluded people will flock to him just as they have to Dowie, and in the end be deceived as thoroughly. And thus deceiving and being deceived will go on until Christ shall come and put an end to the work of all such pretenders.

IS BAPTISM FOR THE REMISSION OF SINS AND THE GIFT OF THE HOLY GHOST?

THE only answer to the question is the Bible itself. Here is what it says about it:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mark 1: 4. John was the beginning of the Gospel. His teaching was in the nature of an introduction to what should follow. Much importance, therefore, is given to his teaching on fundamentals that the people might understand the way of pardon and hope. He taught that baptism, "the baptism of repentance," the baptism that belongs to repentance and follows after it, is for the remission of sins. Luke states John's doctrinal teaching in the identical language of Mark. Luke 3: 3.

On the day of Pentecost when Peter preached with such power in the Holy Ghost that the multitude became pricked in heart and cried out to know what to do to be saved, this man of God said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

The teaching of Peter to the Pentecostians is of the greatest importance on the point before us. The Holy Ghost was just entering upon his glorious reign, Peter had been charged with the special work of this day, the full opening of the Gospel on Pentecost, also to Cornelius, Matt. 16: 19, and the multitude, under the deepest conviction, pressed to know the way. Would a man of God, full of the Holy Ghost and wisdom, mislead such people under such circumstances? He plainly affirmed to them that baptism is for the remission of sins and the gift of the Holy Ghost.

Jesus teaches that his blood was shed for many for the remission of sins. Matt. 26: 28. He uses the same words and the same form of language to state the design of the shedding of his blood that Peter uses to state the design of baptism, and the Greek is the same in both passages. If the one is to be taken on its face, is not the other also?

To prove that the meaning of "for" in Acts 2: 38 is "in order to" and not "because of," it is only necessary to note that Jesus teaches baptism as a condition of salvation and essential to it. In the commission, which is a statement of the law of regeneration and church membership, he says, "He that believeth and is baptized shall be saved." Mark 16: 15. As salvation and pardon are nearly synonymous and as only pardoned persons are saved, it follows that if baptism is essential to salvation it is essential also to remission of sins. If a man can not be saved without baptism, can he be pardoned without it? In the text faith and baptism stand in exactly the same relation to salvation, only faith is first in order. If the one is taught the other is taught also, and for the same purpose.

In John 3: 5 which says, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of heaven," Jesus teaches that the water birth—baptism—is before the Spirit birth—the baptism of the Spirit. And all cases in the early history of the church, given in the Acts of the Apostles, in which statement is made on this point, agree with this order, except the case of Cornelius, and his is clearly an exceptional case for the purpose of showing that God's saving grace is to be extended to the Gentile

as well as the Jew. The divine order is the baptism first, then the Spirit.

These passages show plainly that "to be baptized for the remission of sins" means not to be baptized because our sins are forgiven, but to be baptized that our sins may be forgiven and that we may be saved.

In the spiritual world, as in the natural world, life is divided into two parts or stages, the birth stage and the full-life stage. The birth stage brings the sinner into life, the saved state, and sets in motion all the functions of life; the full-life stage grows him into Christian manhood and power. The mastery of the subject lies in determining what belongs severally to each stage and what belongs jointly to both.

Paul places baptism among the first principles, literally the *beginning*, or the birth stage, in the Christian system. John the Baptist and Peter give it the same place; for they teach that it is essential to pardon, and pardon depends upon the new birth. Baptism then belongs to the birth stage. It does not belong to the full-life part, like feet-washing, the Lord's supper, the communion, etc.; nor to both stages, like faith. The fact also that it is not repeating shows that it is belongs to the first stage only. It is to be done but once on the ground of faith and penitence as the last step in coming into the new life and as a means of putting on Christ. Gal. 3: 27.

Whatever belongs to the second stage is for purposes of growth and it is repeating, continuous with life. If baptism belonged to this stage it would be to advance growth in grace, and it would be repeated like the other institutions for that purpose.

The place that baptism occupies in the Christian system determines its design and shows what it is for. This seen, the subject is mastered. H. C. E.

ODDS AND ENDS.

UNDER almost all conditions in life the odds and ends are found; a kind of remnants, too small for whole purposes, but very good for fills and specials. And so it is in giving a general writing up of a touring expedition.

The first thing asked on the return is, "Does it pay?" A very proper question, but somewhat hard to answer, which depends on two things. First, the objective of the person going, and second, on what is to be meant by the word pay.

If a man were to go down to Jamaica to raise wheat, oats and corn, to hunt squirrels, turkeys, fish for bass and salmon or to find ideal society, ideal homes, ideal board and beds and a hundred other things that would be desirable, it would not pay. But if we go down there to escape the frost and snows of a northern winter or the capriciousness of early springtime, or if a man has a bad stomach that needs the sea storm for a general cleaning out, a salty sea breeze for a tonic and the soft, pure and sweet air of the island to give a new lease to life, it pays. And because of this you will find there, as tourists, largely the aged, the infirm, the halt and lame and those who are tormented with either the gout or bad cases of rheumatism. These say that Jamaica produces several good things: a delightful climate, pure, sweet and invigorating air and good bathing.

If pay means the acquisition of dollars and cents or material wealth, it won't pay to go there, because the average Jamaican expects the tourist to give them all the money you have. And to get it you will find open hands everywhere, from the little boys and girls that run after you on the street and bob up along the roads as you go out in the country, to the aged and almost naked women and smoked and dried men who say: "De Lord sends de white man of de Nort to care for his pore chillen down here in dis island." Then, too, we are met on the streets by the professedly sinister who is decrepit, has a bad liver, a stiff arm or knee joint, or some other malady that is opposed to effort and work. He taps you lightly on the shoulder, puts on a very pious face and says, "I take you to be a minister of the Gospel." On affirming, he says, "Thank de Lord, we are breddren in Christ Jesus, and belong to the same high and holy calling and live and labor for each other's good and for de salvation

of the world." Then he puts on a very sweet smile, reaches out his hand and says, "My dear brother, I am pore and debilitated and am sorry, but I must ask you for a little help. Will you not help a pore brudder a little?" Well, he is a fraud, pure and simple, and if you would respond to all the appeals made on the tourist for money you would be deeply confirmed in the fact that it doesn't pay—in money—to go to Jamaica.

But if we can go there to see a different world from ours, be able to adjust ourselves to conditions as we find them and to get a broader view of life and peoples, it pays, and pays to our satisfaction. There are a great many things in this world that pay better than houses and lands, gold and silver.

A Sunday Morning Church Scene. The last Sunday morning on the island we started out to attend church. And after a walk of some five squares we came to a Methodist church where we found a good-sized house full of people. And after a lengthy formal service of responsive reading and psalm chanting we had a short sermon, when it was announced that after the singing of a hymn there would be a children's baptismal service. And so there was. Six colored women with three little black babies came forward to the baptismal font, two women representing each child. Whether the mothers of the babies were husbandless we know not, as most children seem to be fatherless. So the children say and seem to be. After some remarks to the mothers as to their duties and responsibilities, by the minister, as a reason for baptizing the children he said that the scribes and Pharisees were indifferent to the welfare of children and did not want Christ to be bothered with them. But he said: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And he laid his hands on them and blessed them. Now, if Christ so loved and cared for children, don't you suppose that he would be pleased with a service of this kind when they are, in this way, brought into a living relation with the church and can be brought up in the nurture and fear of the Lord? Though such a reason is no reason at all, yet to these simple-minded people it was all right and they seemed very proud that they had the privilege of thus publicly presenting their children to the Lord.

These people have great respect for and confidence in their ministers, and readily accept almost any doctrine that may be presented. This goes to show the great responsibility assumed by teachers of the Gospel of Jesus Christ.

A Heated Discussion. As it happened, one of the guests of our hotel was present at the above service. And he objected to it from two standpoints. So in the evening, at the hotel, he discussed the service with one of the ladies of the house. He said it was wrong, first, because the mothers of the children had no legal husbands and therefore should not be permitted to participate in the rites of any church; that the children born of such parents were morally and religiously illegal, and because of this were not fit to receive the rites of the church. He took the position that a child could not be better than its mother until it could through its own volition, intelligence and desire repent and become good. In arguing this position he referred to Mary, the mother of Jesus, as being as good as and better than Christ himself. And therefore it was right and proper to pray to and worship her. He was no Catholic, but believed in virgin worship.

His second point of argument was that salvation was a personal matter and could only be received by those who knew the need of it and desired it. Though he was somewhat confused in his theology, he was a man of wide experience and said some sensible and good things. Human life and thought is a wonderful study. And the more we come in contact with it the wider grows our field of knowledge, and the less we think of our own wisdom. H. B. B.

PAY DEBTS AND GO TOO.

A CORRESPONDENT thinks that members, who owe debts that they ought to pay, and do not even try to pay, should not spend their money going to the An-

nual Meeting. He thinks that such should remain at home, save their money and cancel their obligations. Especially does he conclude that this should apply to preachers, and urges us to give in the MESSENGER a good admonition on the subject. We may not give the admonition desired, but we do say that it is the duty of Christian men and women to meet their obligations, whether they go to the Annual Meeting or not. There are those who can spare enough to go to the conference and then save sufficient to pay their debts too.

We rather like the idea of ministers, as well as others, attending the Annual Meeting from year to year. It does them good, gives them something profitable to think about, strengthens them in the faith, improves them mentally, and if they have debts makes them feel more like paying them. No man can be an ideal Christian who does not make a special effort to pay everything he owes. The better way would be to owe no man anything save to love one another, but it is difficult for some people to obey this New Testament commandment at all times, though it is as binding as that of repentance. If they do not care to pay debts, let them refrain from contracting any. If the Annual Meeting will cause men and women to think seriously about paying their debts, let them go, even if they must make a little sacrifice. This may prompt them to work only the harder, live more economically, so as to pay all they owe that much sooner.

We have scores of preachers who must devote so much of their time to the ministry free that they find it almost impossible to meet all their obligations. Some of them have been in debt ever since called to the work of the church, and are likely to remain in this condition until they enter the grave. This is not as it should be, but we know it to be the unfortunate case. Now and then one of these overburdened preachers saves up money enough to go to the Annual Meeting. He would like to apply the money on his debts, but he feels that he needs help and believes that a few days among his brethren at the conference will give him the aid he needs. Some may find fault with him, but we do not. We, however, would like to suggest that his members come to his assistance and help him bear some of his burdens. This would be far better than criticising him on account of his imperfect methods.

THE PLANET MARS.

PROF. M. CAMILLE FLAMMARION, a well-known French astronomer, has expressed the belief that the planet Mars is inhabited by a race far in advance of ourselves. They have the advantage, he says, of much longer experience, having come into existence long before man occupied the earth. Their lives, too, are more than twice the length of ours. They weigh less, and consequently are in a better position than we to free themselves more easily from the encumbrance of matter. Also they live in better climatic conditions, and can always know what the weather will be in any month of their year. They appear to have a better knowledge of the elements than we, and a more complete control of them and of their own powers than our race has attained. They are consequently able to undertake works of a vastness inconceivable to us, not only beyond our powers of construction, but beyond even our comprehension. The basis for this exact knowledge of the people and of the planet they inhabit, Flammarion does not give, but he appears to be very sure of his conclusions.

He probably draws largely on his imagination for some things he says. Yet we look forward to a time when the renovated earth will be in a better condition than he ascribes to Mars. Christ is to reign here one thousand years. The life of man in length may be as it was before the flood. Satan is to be bound, righteousness will reign supremely and both man and the earth will be at their best. The climate will doubtless be ideal, and all other conditions such as to render the earth a real paradise. So while our French astronomer is looking to Mars as the ideal place for man at his best, having the best possible environments, we, like Peter, "look for new heavens and a new earth," where the faithful shall be favored with conditions far surpassing anything ever conceived by man.

General Missionary and Tract Department

COMMITTEE:
 D. L. MILLER, * Illinois | H. C. EARLY, * Virginia
 S. F. SANGER, * Indiana | A. B. BARNHART, * Maryland
 JOHN ZUCK, Iowa

* Address all business to
 General Missionary and Tract Committee, Elgin, Ill.

WHAT DO YOU EXPECT TO RECEIVE?

The time is short now until several thousand members of the Brethren church will gather in the annual missionary meeting. Of late years this meeting has come to be one of the most important of those held at our great reunion. The meeting of this year ought to exceed in interest and spiritual uplift any that ever has been held by our people. A small number of brethren have been thinking about the meeting and planning to make it a success. They can do much to attain this object, but they should not be expected to do it all—they cannot do it all. Each brother or sister who intends to be there has an interest in what is to be done, a duty to perform. Even those who are to remain at home have their part. It will require coöperation on the part of all the members of the body to have the missionary meeting of this year bring about the results which it should, and which the more devout among us are praying it may.

It is none too soon to begin to prepare for the occasion. Ten days from the time the majority of our readers receive this issue of the Messenger the missionary meeting will have passed into history. So think now, prepare now, lest the opportunity to receive a great blessing come and go and you be none the richer spiritually. In most respects this meeting will not differ materially from other religious meetings. As a rule the one who goes receives about what he expects. So much depends on one's purpose in going; this applies especially to those who have taken upon themselves the name of Christ. It is a good thing to find out the real reason for our going or remaining away. There should be but one object in going, and that is the good to be derived from hearing and seeing. And the services of God's house would be infinitely more profitable to us if there were taken into the house of worship only the thoughts which belong there.

But why are you going to attend the missionary meeting at Springfield? What profit do you expect to gain? Is it to see a large number of people and compare the meeting in size with other meetings of like character which you have attended? Is it to see whether some devoted ones appear before the vast audience after having laid their lives upon the altar of service? Is it, perchance, to hear the clink of coin as it is dropped into the contribution baskets, and wonder how the amount this year will compare with that of last year and the year before? These are things which we do almost involuntarily, things which we cannot well help thinking about for a moment. But the question is as to our great purpose, our main object, the desire of our heart which prompts us to go. Would we be ashamed to confess the reason to our friends? If so, there is something decidedly wrong, and we need to remember that the best Friend in all the universe knows, whether we wish him to or not.

We do not get from divine services what we should, simply because our hearts are not prepared unto the Lord and our thoughts are not centered on serving him only. And the thing to consider now is whether we are going to the missionary meeting prepared to get out of it all the spiritual blessing we can. That is the question to settle first of all, and keep it settled. We need to keep the one thing in view every day, and to pray that the desire of our heart, as far as consistent with the divine will, may be granted us. Sometimes one gets something without expecting it, without making any preparation to receive it; but that is not the rule when spiritual blessings are dispensed to the believers, and especially must one guard against thinking that the blessing will come without preparation. To think thus comes near to tempting the Lord.

There is no reason to believe that the Lord will not be present at the meeting, and that to bless. And each one should go up to the tabernacle prepared for and expecting to receive a blessing. He who goes away unblessed will have only himself to blame. It will be a spiritual feast sufficient to strengthen the weary soul for many a future time of trial. But it will be so only if those who attend are prompted by the love of God and love of souls for whom his Son came into the world and died. What do you expect to receive when you attend this meeting? A blessing? It is there for you; and not for you only, but for every one whose heart is fixed upon God and whose desire is to win the world for him. The blessing will be there. The only question is whether we shall be in a condition to receive it. May he help us to get ready if we are not now.

G. M.

BULSAR, INDIA.

During the past two weeks we have had some varied experiences. Laka, the young brother who assists in the dispensary at Dahannu, came and received unto himself his young bride, Vali, one of the orphan girls. They are both good Christians. With best wishes of their friends for a happy wedded life they went to their home at Dahannu.

A few days later, Paul, the twenty-two months' old son of our assistant weaving teacher, was unexpectedly snatched away by the relentless hand of death. By telegram we called home his grandfather, Valji, the head carpenter of Bro. Ebey's building force. In the early morning hours a group of friends gathered to comfort the sorrowing ones, and help in the laying away of the little one. A short, simple service was held near the bed on which the child lay. The marks of sorrow were plainly visible on the faces of those present. The service over, the young father went to the bed, took his boy in his arms, folded him to his breast as he had so often done before, and started for the burying ground. Only the men and boys went along. Tenderly, carefully the body was placed in its cold resting place. Then, to prevent the ground from falling cruelly on the face, cloths were arranged round about and over the head and body. This much done, a call was again made for prayer. It is so encouraging to see our people appreciate and use this blessed privilege of bringing their joys and sorrows to the Lord. A native brother prayed. His prayer showed an insight into the great truths of Christ's death and resurrection and of their relation to us. Silently, sorrowfully, yet rejoicing in the great hope we have in Christ, we wended our way back to the bereaved home. To see our Indian brethren and sisters thus lay hold of and rejoice in Christ repays us for all it costs to lead them to this blessed relationship.

All this week and part of last week we have had several critical cases of sickness. They have needed care night and day. Dr. Yereman has been making daily trips, and some days comes two or three times. We are glad indeed for his untiring efforts. Two of these cases now promise to recover, but one succumbed and yesterday was laid away to rest. He was a bright, intelligent, promising Christian boy. It tore our hearts to see him in the clutches of death.

This is Good Friday. The government schools are all closed. We closed our schools and shop. This morning Bro. Blough and I took some boys and went out to do some village preaching. When we reached the first village we were met by a man in fierce anger because some of our other boys had a few minutes before knocked some green fruit from a tree as they went by that way. There was no opportunity to preach because of this thoughtless act of the other boys. We were forcibly reminded of how very often it happens that the good of some is counteracted by thoughtless, unbecoming conduct of others. How very careful we should always be.

Bro. Stover has again started on a trip to the Dang country. It is far back in the interior and great difficulty is experienced in getting native workers who are able and willing to go out thus into the jungle and brave danger and privation. The field is a promising one and great effort shall be made to work it.

The Famine Outlook.

In the Deccan and in Guzerat prices of food stuffs are from 15 to 150 per cent above normal. The water supply in places is deficient, and the numbers on relief works are increasing.

In the United Provinces there are now ten districts in receipt of famine relief.

In the Panjab and the North-West the situation is reported to have been relieved by recent rain.

There is much distress over a wide area, and cattle are sharing in the suffering.—Bombay Guardian, April 14.

In our immediate district the water supply is deficient and conditions are getting worse, but we have no famine conditions yet.

J. B. Emmert.

April 13.

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A TRIP TO MONTREAL (FRANCE).

[Our deacon in Geneva paid us a visit on Sunday before Easter, April 8, and wishing to tell the readers of the Messenger his impressions of this field at his first visit to us, he has requested me to translate for him the following article, which I herewith do with pleasure.—G. J. F.]

It was a beautiful spring day that, through green fields and valleys, hills and lakes, the train took me from Geneva to the little French village of Montreal where Brother Fercken resides and works, and where he and companion extended me a hearty welcome.

After a short rest and conversation, I was taken through the spacious and commodious building, visiting the apartments where the children work and eat, the dormitory with the neat little beds well ranged in line, the chapel where Sister Siebeck was at that moment teaching her Bible class, and the immense garden back of the building. The children looked very happy, and seem very fond of

Brother and Sister Fercken and of "auntie" Siebeck, as she is called by the orphans. If they have lost father or mother, they have certainly set their affection on those whom the Lord has given them as new parents and who take great pleasure in teaching them the truths of Christianity.

Then dinnertime came, and I was pleased to hear that every child has by turn a certain work assigned to her for the whole week—work which they all will surely appreciate later on in life.

After dinner we all went for a walk on a high hill from which the whole surrounding and picturesque scenery may be admired, the beautiful lake of Nantua, several scattered villages, hills covered with pine forests, the coquetish little village of Montreal where our Brother Fercken is exercising his ministry, a ministry very arduous at the start, but which, by the Lord's help, has witnessed souls won for Jesus.

But the sun was setting and, with regret, we had to leave those green fields where the dear children were picking so many wild, scented violets behind stones and rocks.

At 7:30, time appointed for the Sabbath evening service, the chapel was crowded with a public that had come to hear the divine message. After prayer, the reading of the Word, a few hymns sung with much life by all present, and a short address by Bro. Fercken, I, at his request, added a few words on this question of Pilate to the rabble on the eve of the crucifixion: "What shall I do with Jesus?" a question which, in this holy week, every one must answer for himself. And after a closing hymn and prayer we ended that Palm-Sunday with the feeling that we had derived a great blessing from it.

On the following morning I had to return to Geneva, but with a pleasant remembrance of my visit to Montreal. In closing I express my best wishes of success for the work Brother and Sister Fercken are engaged in, as well as Sister Siebeck. May the Almighty Father lay his loving hands upon them and bless them.

B. Reymond, Deacon.

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THE MINNEAPOLIS MISSION.

It was my pleasure recently to visit the mission at Minneapolis, Minn. As usual, the work is abundant and difficult. The workers are diligent and hopeful. The situation is good so far as discoverable. I was especially impressed by possible conditions. The pastor in charge, Bro. Peter Brubaker, gave me some details of a plan he is pursuing. I particularly call the attention of the district having the work in hand, and all interested, to the pastor's plan. Alongside the church property are two lots upon which is a fine brick building well suited for a home. Bro. Brubaker's purpose is to secure this property and found a Working Girls' Home. One can easily see how all of the helpful things of society and needed conditions of religion could be secured by this plan. No doubt about the presence of the girls in the city—girls wanting just such a home—needing just such influences. Conditions of admission would bring in the most desirable class. A strong, young, industrious congregation would result with ideal surroundings for the development of Christian character. A large measure of independency would exist from force of numbers, occupation and association. The property can be bought. It is beautiful for situation, will retain its value. Bro. Brubaker is the right man to push the work to a successful end. He has canvassed many of the business men of the city and has met with welcome substantial encouragement. From his canvass he is confident that if one thousand dollars is raised by the church as first payment, the balance—five or six thousand—will be subscribed in the city. My opinion is that in no other way can this amount of money be so well spent. Permanency and largeness of the work lies here as nowhere else. The Mission Board will do well to investigate this matter at an early day, since the opportunity may pass.

G. A. Shamberger

Nanton, Canada, May 9.

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COWORKERS.

By Marion Lee Stanford.

I only am a sower;
 The fruitage, Lord, is thine.
 I can not give the shower
 Nor cause the sun to shine.

I cast the seed in furrows,
 Thy truth, almighty, cleaves;
 Its eager rootlet burrows
 In earth for ripened sheaves.

Its blade springs to the sunshine
 In rapturous surprise
 Of mystic life. Lo, sometime
 Shall gleam fair harvest skies.

And thou, O gracious Father,
 Wilt watch the seed I sow
 And some full grain-heads gather
 Where I this toil bestow.

Newport News, Va.

Notes From Our Correspondents

"As cold water to a thirsty soul is good news from a far country."

ALABAMA.

Fruitdale church held their semiannual love feast April 28. We had a very quiet meeting. Thirty-two communion. Bro. M. Wine was the only minister present.—J. Z. Jordan, Fruitdale, Ala., May 13.

ARKANSAS.

Carlisle church met in council at Carlisle and decided to hold a love feast June 26. Sister H. J. Lilly was elected delegate to Annual Meeting.—H. I. Buechley, Carlisle, Ark., May 13.

CANADA.

Fairview church was favored April 8 with a sermon delivered by Bro. B. F. Sharp, of Arcanum, Ohio. One more young sister has joined in with the people of God. Our Sunday school and Christian Workers' meeting are increasing in interest and attendance. A collection was taken last Sunday night amounting to \$8.40, which will be sent to the San Francisco sufferers.—Minnie C. Fry, Osage, Sask., Canada, May 8.

COLORADO.

Fruita.—We held our spring love feast May 12. We had a very quiet and in-prime occasion. A goodly number of members surrounded the tables. Just before the evening services two were received into the church by baptism. Sister Bixler had just closed a term of singing lessons and remained with us for the love feast and led the singing. Palisades church will hold their love feast May 26, beginning at 2 P. M.—D. C. Glick, Fruita, Colo., May 13.

ILLINOIS.

Kaskaskia.—We met in council May 12 with our elder, D. T. Wagner, presiding. The business was disposed of pleasantly. We decided to have a series of meetings and love feast this fall.—Mary Waddell, Beecher City, Ill., May 13.

Lanark church met in special council May 18. Bro. D. L. Miller was with us at this meeting and the church consulted in regard to ordaining Brethren Joseph Stitzel, J. S. Snively and S. L. Newcomer. They were all installed except Bro. Newcomer, who was unable to be present on account of sickness in his family. It was also decided to hold our love feast May 26, at 6:30 P. M. Bro. I. D. Parker is now with us and we are enjoying good meetings.—Maud Newcomer, Lanark, Ill., May 19.

Mansfield.—Bro. J. Barnhart and I were called yesterday to anoint Sister C. Miller, who is declining in strength very fast. After being anointed she expressed herself fully resigned to the will of God, and said she was ready to die. She could feel death stealing gently over her frame. It was encouraging to see her call her children and grandchildren to her bedside and talk and admonish them to duty and faithfulness.—T. A. Robinson, Mansfield, Ill., May 18.

Pleasant Hill.—Our love feast held April 28, was well attended. We had a soul-inspiring meeting. Bro. Chas. Gibson officiated. Our church met in council May 12. Eight members were received by letter and one letter was granted. The Sunday school at the Girard house was reorganized. Bro. H. H. Vaniman was elected superintendent and Bro. J. Q. Bechtold assistant. Bro. M. Flora was chosen delegate to Annual Meeting. Bro. E. H. Brubaker was elected to the ministry, and he with his companion was installed the following day.—Ada V. Snell, Virden, Ill., May 14.

INDIANA.

Pipe Creek.—Our communion was held May 17. A large crowd was present. The ministerial force was not as strong as on former occasions. Bro. W. S. Toney officiated. Four have been added to the church by baptism since my last report. W. B. Dailey, R. R. No. 7, Peru, Ind., May 19.

Pleasant Hill.—Our love feast May 5 was a very pleasant meeting. Bro. Forney, of Ft. Wayne, officiated. Bro. Bock, an aged blind minister, of Ft. Wayne, and Bro. Walter Swihart were present. Our council occurred May 12. At that meeting we organized a Christian Workers' meeting. Bro. Andrew Schroeder, of Chubbuck, was appointed leader.—Effie McBride, Ari, Ind., May 14.

Salmonia.—Since my last report we have received six precious souls by baptism. The evening of May 12 the church held her love feast at the Loom Creek house. About 185 members surrounded the table of the Lord. Ministers present were Eld. Lewis Huffman, Bro. Miller, of Landessville, Bro. I. B. Wike and Bro. Garber, of Markle. Eld. Huffman officiated. The next day Bro. Miller preached to us.—Sarah A. Heaston, R. F. D. No. 5, Huntington, Ind., May 17.

Summit.—Our love feast May 12 was a feast to the soul. Bro. I. J. Howard, of Hartford City, officiated. We took a collection on Sunday for world-wide missions, to be sent to Annual Meeting; amount, \$6.67. Since our last report two precious souls have been received by baptism.—Jane Allen, R. F. D. 27, Summitville, Ind., May 13.

Taylorville.—We have had meetings at our place once more. Bro. Elias Sire feasted at the Anderson house. Our house May 10 and remained till May 14. Bro. W. L. Ross, from Seymour, Ind., came May 12 and remained till May 14. While here they preached five excellent sermons. On Sunday they baptized Andrew Cox, aged sixty-eight.—M. A. Goetz, Taylorville, Ind., May 15.

IOWA.

Des Moines Valley church met in council May 17. Visiting brethren reported all in love and union. The meeting was an enjoyable one. Our feast for the country house was set for Oct. 6 and 7, which will be in the midst of our series of meetings held by Bro. J. G. Royer.—Jas. Q. Goughnour, Ankeny, Iowa, May 18.

Garrison.—We received one into the church by letter since our last report, namely, Bro. Francis Edmister, a mini ter in the first degree. We are getting along as best we can.—Rachel C. Christy, Garrison, Iowa, May 16.

Indian Creek church has decided to hold their love feast June 16 and 17, commencing at 2 P. M. Dinner at churchhouse at 12 o'clock. Two have been received by letter since last report.—A. W. Flora, Maxwell, Iowa, May 15.

Prairie City church is moving along nicely. Our Christian Workers' meeting is increasing in interest as well as in attendance. Six precious souls came out on the Lord's side. There was no revival meeting in progress, but an invitation was given and these six accepted and were buried with Christ in baptism. Our love feast is just a week before Annual Meeting, and if any ministering brethren or anyone else should be coming this way going to the meeting, we would be glad to have them stop with us that week.—Lova Brubaker, R. R. No. 2, Monroe, Iowa, May 15.

KANSAS.

Cedar Creek church held their semiannual love feast May 12. About twenty-one brethren and twenty-seven sisters surrounded the tables. Bro. Root, from Fredonia, took charge of the services, assisted by others. May 13 we elected an elder for this church. The lot fell to Bro. J. A. Stouder. After the election Bro. Root gave us a very interesting sermon, and again at 8 P. M. he addressed the people. We appreciated his sermons very much.—Eitel M. McClain, R. F. D. No. 4, Garnett, Kans., May 16.

East Maple Grove church met in council May 4. We reorganized our Sunday school, with Sister Corda Crist superintendent and the writer assistant. Decided to hold a series of meetings sometime in October. May 12 we held our love feast. Forty-five surrounded the Lord's tables. Bro. Talhelm, from Pleasant Grove church, officiated. Sunday at 11 A. M. Bro. Talhelm preached for us, after which a collection of \$4.80 was taken to be sent to world-wide missions.—J. W. Brammell, R. F. D. 3, Gardner, Kans., May 14.

Parsons church is enjoying a spiritual refreshing. May 4 a young lady came forward after the morning service and was baptized. May 11 our business meeting was held. Our elder, Bro. E. M. Wolfe, was with us. Our Christian Workers' society was reorganized, with Bro. J. A. Campbell president for next quarter. Brethren S. E. Cornelius and J. S. Clarke were elected delegates to the district meeting. Bro. J. A. Campbell and wife will act as delegates to the Sunday-school meeting. Our church has undergone painting; a baptistry and primary room have been added. May 12 one hundred members, approximately, surrounded the tables of the Lord and enjoyed the holy communion. Elders E. E. Joyce, M. O. Hodgden and C. A. Miller, assisted by others, officiated. Our elder, Bro. Wolfe, was not with us on account of having to conduct a funeral. Visitors were present from Osage, Altamont, Neosho, Verdigris, Fredonia and Hepler, Kans. On Sunday morning a short program was given between Sunday school and preaching service, followed by discourse by Bro. C. A. Miller. In the afternoon a local Sunday-school meeting was organized, with Bro. C. A. Miller moderator. Four topics were fully discussed in an interesting manner. Two sisters who had wandered away from the church were received back into fellowship. Bro. Miller also preached during the evening service.—Ma Belle Murray, 2522 Stevens Ave., Parsons, Kans., May 15.

Salem.—May 9 we met in council. A report of the visit by the deacons was made. May 12 we met to celebrate the suffering and death of Christ. Bro. Edward Frantz conducted the evening services. On Sunday morning Bro. Frantz and Sister Mary Trostle gave good talks to the Sunday school. Bro. Frantz preached for us at 11 A. M.; also at 8 P. M. We feel very much encouraged.—L. E. Fahrney, Sterling, Kans., May 14.

Sedgwick.—Six have come out on the Lord's side at the Newton church, Kans., the result of a short series of meetings held by Bro. Jacob Funk, of Wichita, Kans.—Leora M. Wales, Sedgwick, Kans., May 18.

Verdigris.—Our feast was May 12. About forty-five members surrounded the Lord's tables. Visiting ministers present were Edward Steward and Frank Sargent, of Dunlap. Bro. Steward officiated. The pulpit was occupied by Bro. Steward on Sunday morning, and by Bro. Sargent in the evening. One dear soul came forward to walk as a child of God.—Lillie Miller, Madison, Kans., May 14.

Walnut Valley.—We had our love feast May 12. Bro. H. M. Barwick officiated. Twenty-eight surrounded the tables. Bro. Barwick expects to hold a series of meetings in Heizer in the near future.—Beckie Boshell, 1107 Holland St., Great Bend, Kans., May 14.

MICHIGAN.

Blaney.—A union Sunday school was recently organized in Blaney with the writer as superintendent. The attendance is encouraging. We have teachers who are efficient and regular, and a bright lot of pupils in the school. Preaching services continue each Sunday evening.—John E. Mohler, Blaney, Mich., May 14.

Bendon.—Bro. Levi Feightner, of Brethren, Mich., came to our place May 12 and delivered two sermons. They built up the members. Bro. Feightner will meet with us in two weeks again. We have a good Sunday school of about thirty scholars.—Frank Bottorff, Bendon, Mich., May 17.

Gagetown.—April 3, Bro. C. L. Wilkins, of Gratiot county, came to us to begin a series of meetings and decided best to close meetings on account of rainy weather and muddy roads. We hope Bro. Wilkins can be with us again sometime. May 5 Bro. J. E. Albaugh came to us. He preached three sermons. He expects to come again June 2. We are glad that the mission board has a way to give the scattered members meetings. We have a union Sunday school, which is quite interesting.—B. F. Switzer, Route No. 1, Tuscola Co., Gagetown, Mich., May 13.

Zion Sunday school is increasing in interest. Each Sunday we find seats filled with more new scholars. To-day we had forty-seven present. We still have regular preaching every two weeks. Bro. Geo. E. Deardorff of Brethren, Mich., preached for us to-day.—J. Emory Morpew, Mesick, Mich., May 13.

MISSOURI.

Aurora.—Bro. Honberger came to us May 7 and preached eleven sermons. One came out on the Lord's side and was baptized May 14. This is an isolated place. There are seven members living here. We feel greatly encouraged.—Dora Fortner, Aurora, Mo., May 16.

Cabool church met in special called council May 12. Eld. F. W. Dove presiding. F. W. Dove was selected as delegate to Annual Meeting. We are to have a series of meetings, to begin the last of September, by Bro. C. P.

Rowland. Near the close we will hold a love feast. Sixteen dollars and twenty cents was collected for foreign missions; \$2.95 for home treasury. But a small number were present.—Henry H. Garst, Cabool, Mo., May 15.

Fairview congregation met in council March 10. One letter of membership was granted. The Sunday school decided to have teachers' meeting on Sunday morning. We had preaching at the usual hour; also at one o'clock. Bro. J. B. Hylton preached the funeral of W. E. Taylor, one of our neighbors. We met in council May 12. Collection was taken up for home and world-wide mission. Sunday morning after Sunday school we had a good sermon from Bro. J. B. Hylton.—Lizena Hylton, R. No. 1, Macomb, Mo., May 14.

Peace Valley church met in special council May 3, preparatory to our love feast. Four were received by letter. At 6 P. M. the brethren and sisters surrounded the Lord's table. Those who had lately enlisted in the cause of Christ enjoyed a feast unto their souls. Our Sunday school is growing in interest and attendance under the superintendency of the writer, and our Christian Workers' meetings are a grand success, under the leadership of Bro. Samuel Detrick.—F. E. Cochran, West Plains, Mo., May 14.

Wakenda church met in council May 12. Our elder, Bro. J. H. Mason, was present; also Bro. G. W. Mason was with us. Decided to send Bro. J. S. Kline to Annual Meeting as delegate. We will have a special council May 26.—M. P. Hollar, Hardin, Mo., May 16.

OHIO.

Covington.—May 9 we met in a very pleasant council. Since our series of meetings three earnest workers have chosen to labor with us.—Oma Karn, Covington, Ohio, May 14.

Donnels Creek church held their spring love feast at New Carlisle May 12. About two hundred members surrounded the tables, with Bro. P. H. Beery, of Covington, Ohio, officiating. Brethren D. S. Filbrun and Aaron Coy were also present. Bro. Beery gave a talk to the Sunday school on Sunday morning and preached at 10:30. Since our last report two have been baptized at New Carlisle.—Hettie Barnhart, R. F. D. No. 4, Box 95, New Carlisle, Ohio, May 15.

Mercer church met in council May 5. Ministers present, Eld. D. D. Thomas and Jacob Heistand. Eld. D. D. Thomas presided. Jacob Heistand commenced a series of meetings May 5.—Katie Shellabarger, Mendon, Ohio, May 18.

Middle District.—Bro. D. P. Sollenberger, of Tippecanoe City, Ohio, preached for us May 13 at 10:30. A special council meeting was appointed for May 22 at 9 A. M. Bro. Ezra Flory promised to be with us May 20 at 10:30, also in the afternoon at the Quaker church at 4 P. M., near Chambersburg, Ohio.—Joseph H. Stark, R. R. No. 1, Box 79, Tadmor, Ohio, May 14.

Owl Creek church met in council May 5. Bro. G. S. Strausbaugh was received by letter, after which he took charge of the meeting. Our Sunday school and Christian Workers' meetings are moving along nicely. We appreciate the help of Bro. Strausbaugh, as we were in need of more help in the ministry.—Tena Whistler, Fredericktown, Ohio, May 14.

Rome congregation held their love feast at the Oak Grove house May 12. Eld. J. C. Witmore officiated. One precious soul was buried in baptism. Our Christian Workers' meeting, conducted by Bro. E. R. Cramer, is of much interest and well attended.—Fanny E. Schubert, Alvada, Ohio, May 16.

Salem church met in council May 17 at the West Milton house. Several letters of membership were received and several granted. Steps were taken to open a new preaching point a Gordontown. Two brethren were appointed to solicit the valuation of the church district. Brethren C. S. Petry and S. L. Brumbaugh were chosen Sunday-school superintendents for the coming year at West Milton. We had a very pleasant and spiritual meeting.—Mollie B. Flory, Union, Ohio, May 18.

Silver Creek church met in council May 12, our elder, J. W. Keiser, presiding. Eld. J. W. Keiser is to represent us at Annual Meeting. Five have been received by letter since our last report. We decided to organize a Sisters' Aid Society. Our communion meeting will be held June 16, commencing at 10:30 A. M.—Mrs. Etta Fisher, Pioneer, Ohio, May 14.

Springfield church met in council May 12. It was decided to hold a communion meeting June 16, commencing at 10 A. M. Bro. M. S. Young is delegate to the Annual Meeting.—Harvey E. Kurtz, Mogadore, Ohio, May 15.

OKLAHOMA.

Big Creek church met in council preparatory to our love feast May 5. Our elder, A. J. Detrick, presided. We reorganized our Sunday school for the next six months: Bro. Harve Fillmore superintendent, S. G. Burnett assistant. Our love feast was well attended. A few members from adjoining church were with us, among whom was Bro. Daniel Wolf, who preached for us the Sunday night after our love feast. Our Sunday-school meeting proved successful. All topics were well discussed. The members here are much encouraged.—Lela Edgcomb, Ripley, Okla., May 16.

Guthrie.—May 6 the members of Guthrie church, with a few visiting members from other congregations, met to commemorate the suffering and death of our Lord. It was a very pleasant meeting. Bro. H. H. Ritter, from Mt. Hope church, officiated. About forty members partook of the feast.—Lizzie M. Lehman, R. R. 9, Guthrie, Okla., May 10.

Monitor.—May 5 the church held their love feast. Fifty-three surrounded the table of the Lord. Ministers present were A. J. Smith and H. Booze, Bro. Smith officiating. The next day Bro. Booze preached to us in the morning, and in the evening Bro. Smith preached. Last Sunday evening after preaching a young man came out on the Lord's side. Arrangements were made for baptism next Sunday.—Sue Gordon, R. D. 1, Nashville, Okla., May 15.

Paradise Prairie church enjoyed a love feast May 12. Present from other congregations, Eld. J. F. Neher, A. L. Gorman and Oliver Austin. J. F. Neher officiated. Sixty members were seated around the table. A sister came

two hundred miles to be baptized from the Indian country where the mission board sent Bro. J. C. Ninninger last spring to hold some meetings. The sister says there are several more that will come into the church soon if they have the chance. The mission board is in need of more workers. Bro. D. Wolfe and Sister Wolfe were advanced to the second degree of the ministry.—J. H. Cox, R. R. No. 1, Coyle, Okla., May 15.

Turkey Creek church met in council May 12, our elder presiding. One letter was granted. Eld. A. J. Smith is delegate to Annual Meeting. As our elder's time had expired, we re-elected him for another year. It was suggested that we appoint a committee to confer with the mission board relative to establishing a mission in Tonkawa. Collection for Annual Meeting, \$2.50. Collection for home mission work, \$8.70.—M. E. Anglemeyer, R. F. D. 3, Ponca City, Okla., May 15.

OREGON.

Shiloh Sunday school, nine miles east of Weston, was reorganized this spring with Bro. Clifford Metz superintendant and Bro. Henry Rancier assistant. It was unanimously decided to use Brethren's literature. The work at Weston is moving along nicely. We expect to worship in our new churchhouse soon.—E. L. Withers, Weston, Oregon, May 11.

PENNSYLVANIA.

Everett.—Bro. W. A. Gaunt, of Huntington, held an interesting meeting of one week at this place, beginning April 29 and ending May 6, the day of our love feast. At the morning services of same day Bro. I. S. Ritchey was promoted to the second degree of the ministry. We also granted the same brother certificate of membership. He is moving to Scott City, Kans. Bro. Harry J. Cassaday, of Huntington, gave us an interesting sermon this morning.—W. L. Clapper, Everett, Pa., May 13.

Germantown.—Our love feast was held May 10. Sixty-five surrounded the tables. Eld. T. T. Myers officiated. Three other ministers were present. Eighty-two were present at our Sunday school yesterday, with a collection of \$1.65.—M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa., May 14.

Midway church hereby withdraws her announcement of the love feast which was to be held June 5 and 6 at the Midway house.—A. H. Brubaker, R. R. No. 7, Lebanon, Pa., May 14.

Norristown church held a children's service last Sunday, which was well attended; a printed program was given to each person; the collection was good. The number of Bibles in the hands of both young and old was much enjoyed. The occasion was quite fitting, as the love feast was held in the evening. Some were present who never attended a similar meeting. We were favorably assisted with ministerial help. Eld. Jesse Ziegler officiated. Since my last report two have been received by letter, and one young husband was baptized to-day. The occasion was a very happy one, especially to his mother, who was permitted to attend the son's baptism, the first service she has had the pleasure of attending for a few years.—T. F. Imler, Norristown, Pa., May 16.

Notice.—Bro. Edgar Detwiler, of Huntington, Pa., has been elected district Sunday-school secretary of Middle Pennsylvania in place of M. C. Swigart who has moved from the district.—M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa., May 14.

Pittsburg.—Bro. Charles O. Beery, of Tyrone, Pa., began a week's meetings for us May 13. The first meetings were very encouraging. Our love feast will be held May 20. Our expectations are for a profitable week.—S. S. Blough, 1120 Greenfield Ave., Pittsburg, Pa., May 15.

Stonerstown.—Our series of meetings closed last evening. Bro. H. S. Replogle worked earnestly with us for almost three weeks. The congregations were large and attentive. Twenty-three precious souls have made up their minds to serve the Master. Nineteen were baptized and four were taken in by reinstatement. Of these twelve are heads of families and the remaining eleven are scholars from our Sunday school. We all feel greatly benefited.—Dessa P. Ritchey, Saxton, Pa., May 19.

York.—Our love feast last Sunday evening was one of the best we have ever had. Bro. John Utz, of Hanover, Pa., preached for us on Saturday evening before the love feast. Sunday morning Bro. I. N. H. Beahm, of Elizabethtown, Pa., preached to a large and attentive audience. Besides these, a number of ministering brethren from adjoining congregations were present. About 225 members were at the tables. Eld. John Utz officiated. Another young man was baptized since our last report. The church sends two delegates to Annual Meeting. Eld. Chas. Baker has been chosen from this district to serve on Standing Committee at Annual Meeting.—A. S. Hershey, York, Pa., May 19.

TENNESSEE.

New Hope.—At our morning service last Sunday our elder, S. H. Garber, preached the funeral of a little boy to a very attentive audience. At the close of the meeting the parents of the deceased came forward and made application for baptism. One was received by letter.—A. T. Hilbert, R. R. No. 7, Jonesboro, Tenn., May 15.

TEXAS.

Ft. Worth.—One more baptized at Kleburg last Saturday, May 12, wife of the one baptized last month.—A. J. Wine, Ft. Worth, Texas, May 15.

VIRGINIA.

Beaver Creek.—Our love feast of May 12 was a pleasant occasion. A number of ministers were present from other congregations. Bro. Jacob Garber, of Greenmount, officiated in the communion services and also did most of the preaching. Sunday morning at nine we met for Sunday school. After the regular lesson we were favored with addresses from Brethren M. A. Good and W. B. Yount. Eld. H. G. Miller and Eld. Jacob Wine will start on a missionary tour May 16. They expect to be absent two weeks and will probably travel a distance of 250 miles by private conveyance and will cross a number of mountains. The brethren of the Beaver Creek and Sangerville congregations make two such trips yearly; besides they have six monthly appointments and two places that they preach twice a month during the summer in Virginia and West Virginia outside of their regular home ap-

pointments. These places all are only reached by private conveyance and across mountains, and none of them can be reached in less than a half day. One monthly appointment is forty-five miles distant, and several mountains to cross.—Nannie J. Miller, R. D. 18, Bridgewater, Va., May 15.

Fairfax.—Our love feast May 5 was well attended, fifty-six sisters and fifty-one brethren. Bro. Charles D. Bon-sack, of Washington, D. C., preached for us. We met again on Sunday morning for Sunday school and preaching. Bro. J. M. Cline gave us an interesting sermon.—Stella V. Bowman, Oakton, Va., May 16.

Flat Rock.—May 12 the church convened in council at Cedar Grove. Bro. A. B. Miller was elected to serve as moderator of the forenoon or topical session for the ensuing year. The topical committee was re-elected with one exception, after which the topic, "What shall we do with the brother or sister who does not pay his or her proportion of money for the support of the cause of the Master, including church dues, mission dues, etc.?" was taken up and well discussed. The topic for our next quarterly council, which will be held at Pleasant View Aug. 11, is, "How shall we secure a deeper spirituality among us?" The afternoon session was promptly opened with Eld. B. W. Neff presiding. Two letters were granted. Decided to hold a collection at the ten points where there will yet be regular meeting held before Annual Meeting, and send the same with our delegates as our collection. Bro. Arthur B. Miller was advanced to the second degree of the ministry, and Sister Effie Zigler, who was baptized since her husband was elected to the deacon's office, was also installed as his helpmeet. May 5 the love feast at Timberville was well attended, about two hundred and twenty-five surrounding the table of the Lord. Bro. Geo. W. Flory, of Bridgewater, congregations were present. Bro. Flory preached an able sermon on Sunday following.—J. D. Wine, Forestville, Va., May 12.

Glenlyn.—Bro. C. E. Eller came to us May 10 to see if the members wished to organize here. But the death of Sister Wade on that day prevented getting all the members together, but Bro. Eller gave us two interesting sermons.—S. C. Thompson, Glenlyn, Va., May 12.

Redoak Grove church met in council May 12. Eld. Chas. M. Yearout gave us an excellent talk. After that our elder, W. H. Naff, presided. We decided not to send a delegate to Annual Meeting this year. We will take the cooperative meeting of our subdivision, which will be held in August, and a Sunday-school meeting the day following. The old Messenger agent and church correspondent was reappointed for one year. Bro. Chas. M. Yearout began preaching for us May 10 and preached until May 13. He preached the dedicatory sermon for our new church May 13, after which a collection was taken amounting to \$14 to offset the little amount we owe on our new church building. We regret to have Bro. Yearout and wife leave us. They expect to go to Springfield Annual Meeting and from there to Kansas, where they may locate.—Ella Bowman, R. F. D. No. 5, Box 44, Floyd, Va., May 14.

WASHINGTON.

Correction.—In Gospel Messenger No. 19, May 12, I would say that we, the members of Douglas county, Washington, are northwest instead of northwest.—Isabell Howell, Wilson Creek, Wash., May 14.

Spokane church will be represented at the Annual Meeting this year by Eld. D. M. Click, of Tekoa, Wash.—Jennie K. Hale, Tekoa, Wash., May 16.

WEST VIRGINIA.

Smiths Chapel met in church council May 12, with Bro. C. E. Eller, this being the beginning of his year's work here. J. Dixon, of Bluefield, and C. J. Kahle were appointed solicitors for one year, in order that we may be more able to help district mission board bear expenses, and do some work on churchhouse. Bro. Eller preached three sermons for us.—C. J. Kahle, Littleburg, W. Va., May 13.

Harman.—Eld. John Fike came to this place May 12 and preached three excellent sermons. Sister Allie D. King addressed the Sunday schools Sunday morning and afternoon. Our young minister, Bro. S. P. Harman, has been preaching for us every two weeks.—Cora Harman, Harman, W. Va., May 16.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

CENTRAL PASSENGER ASSOCIATION ANNOUNCEMENT.

Chicago, May 14.
J. G. Royer, Chairman Trans. Com., Mt. Morris, Ill.

Dear Sir:—For your information we include herewith extract from our printed circular No. 3608 which will give you in detail arrangements as revised to date, which will apply for your gathering at Springfield from points in Central Passenger Association territory.

Your attention is specially directed to the side trip arrangements which may be availed of from points in Central Passenger Association territory.

Yours truly,
F. C. Donald, Commissioner.

Springfield, Ill., May 31-June 5, 1906. German Baptist Brethren. (File R 146.) One and one-third fare for round trip from points in that portion of Central Passenger Association territory within a distance of one hundred miles of Springfield, on the bases of fares effective March 1, 1906, tickets of form 3 to be sold, except that iron-clad ticket (of form prescribed in circular 3605) is to be used from commercial centers.

One fare plus \$1.00 for round trip on basis of fares effective March 1, 1906, from points in Central Passenger Association territory beyond the radius of one hundred

miles referred to above, iron-clad ticket (of form prescribed in circular 3605) to be sold, the additional \$1.00 to be reported to Springfield terminal line.

Tickets from all points in Central Passenger Association territory to be sold June 1st, 2nd, 3rd and 4th, return limit June 15th, except that by deposit of ticket with Joint Agent and payment of fee of fifty cents at time of deposit, an extension of return limit may be secured of not later than June 30, 1906.

Tickets under the above conditions will also be sold to members of the National Missionary Committee and advance delegates on May 29th, 30th and 31st, on presentation and delivery of certificates of identification signed by J. G. Royer, Mount Morris, Ill.

For form of ticket, location, office hours, etc., of Joint Agency, see circular 3605.

During the period June 1st to 30th side-trip tickets to points in Central Passenger Association territory to be sold at rate of one fare plus fifty cents on basis of fares in effect March 1, 1906, only to holders of tickets reading to Springfield, Ill., on account of Convention of the German Baptist Brethren, or on presentation of Joint Agent's receipt indicating deposit with Joint Agent of ticket reading to Springfield for this occasion.

Where tickets to Springfield have not been deposited with Joint Agent, passengers availing of side-trip must return to Springfield within such time as will enable them to have ticket validated by Joint Agent and commence return journey from Springfield not later than June 15th.

Where tickets to Springfield have been deposited with Joint Agent, passengers must return to Springfield within such time as will enable them to reclaim from the Joint Agency the return portion of original tickets reading to Springfield, and commence return journey leaving Springfield not later than June 30, 1906.

TRUNK LINE ASSOCIATION PASSENGER DEPARTMENT.

Subject: German Baptist Brethren, Springfield, Ill., May 31 to June 5.

New York, May 10, 1906.

I beg to advise that interested lines in this territory (the east) have authorized the following account of above occasion:

Fare and one third to Trunk Line western termini added to one first class fare plus \$1.00 tendered therefrom for the round trip from points west of Baltimore, Md., and Washington, D. C., west of and including Lancaster and Reading, Pa., and south of and including Sunbury, Pa.; tickets to be sold and good going May 28, 29 and 30 for members of the National Missionary Committee and advance delegates on presentation and delivery of certificate of identification signed by Mr. J. G. Royer, Chairman Transportation Committee, and on May 31, June 1 and 2 for the General Council, all tickets good returning not earlier than June 1 nor later than June 15, except that by deposit of ticket in person by original purchaser with Joint Agent and payment of fee of fifty cents at time of deposit an extension return limit may be obtained to leave Springfield not later than June 30.

Mr. F. C. Donald, Joint Agent, 321 East Monroe St., Springfield, Ill.; 8:00 A. M. to 10:00 P. M. week days and Sundays.

Very truly,

I. P. Farmer, Commissioner.

FROM SCANDINAVIA.

We are in receipt of the report from the district meeting of Sweden which was held, as usual, at Easter. On Easter day they held a meeting similar to a ministerial meeting, with a love feast in the evening. The following day the district meeting proper was held, and reports from the churches were taken up and recorded. They send a letter of greeting to the Annual Meeting at Springfield. The members in that field feel very grateful to the church in America for the help they have given them, and they are doing what they can to continue and develop the work.

A letter from Eld. Martin Johanson, of Denmark, with his quarterly report, gives the good news that three have lately been baptized in that church, where he lives and works. This is very encouraging news, and he says they are all young and unmarried. It is to be hoped that they may be a great help to the church there. He reports that there are prospects for others soon. Let us pray for the work in the foreign fields. No one can tell how many souls the Lord has among the people across the rolling deep.

The members of Southern California certainly enjoyed the short visit of Brethren D. L. Miller and Galen B. Royer and their wives a few weeks ago. The only regret was that their time was so limited that they were hurried in moving from place to place and were compelled to give so short a time at a place. If the joy of meeting for only a short time is so great here on this earth, how must it be on the other shore, where we can meet to part no more?

A. W. Vaniman.

Pasadena, Cal., May 14.

FROM NORTH ST. JOSEPH, MO., CHURCH.

We held our regular quarterly council and business meeting, transacting such business as came before the church.

We have decided to send the writer out as solicitor, for soliciting funds for a new church in the north congregation, or in St. Joseph proper.

Our work is growing and a great interest is manifested. Two precious souls came out on the Lord's side and were buried with him in baptism. The occasion was very solemn indeed. The applicants were baptized at night in the lake. The moon shone bright and a great number was present to witness the solemn rite. The services were enjoyed by all and many were impressed with the mode of baptism performed. There are several others who we think will unite with the church before long.

All donations for our part of the work here in the city should be addressed to Sister Mary C. Stouffer, 616 S. 11th St., St. Joseph, Mo.

We have a little evergreen Sunday school, and the ranks are enlarging and growing.

Bro. Jesse Shamberger, our elder, gave us two soul-cheering sermons, dealing out to us the Bread and Water of Life. Bro. Shamberger comes to us on the second Sunday of each month, which is very encouraging indeed to us all. Any of the ministers of the Brethren church have a cordial invitation to visit our work and see the interest taken. A warm welcome will be given them. Our services are held each Sunday in the courthouse, 5th and Jule streets. Sunday school at 10 and preaching services at 11 o'clock. We use the Christian Workers' subjects each Thursday evening in our prayer services.

May the Lord add his blessings, sending forth more laborers into his harvest, is our prayer.

Lock Box, 351, May 16.

M. R. Murray.

SOUTH ST. JOSEPH MISSION.

We held our regular quarterly council Saturday evening. Our elder, D. A. Miller, was with us. Business was disposed of in a friendly spirit. Bro. Miller gave us two good discourses Sunday. He will be with us again over next Sunday as our pastor. Bro. Garber, goes to Lincoln to be with the Brethren there in their love feast. Bro. Miller represents us at Annual Meeting.

Our work is moving on as usual now, but during the month of April we were greatly hindered by the small-pox, as the cases were numerous in our vicinity. The mission home was quarantined for four weeks and all of our work at the church was closed down for two weeks; so at this time it is taking a special effort to regain the interest in our Sunday-school work. Yesterday over one hundred were present at the Sunday school. Our services are increasing in interest and numbers, for which we feel encouraged. Our sisters are doing a good work in their aid society. Last week nearly thirty met at the home of the pastor and did considerable sewing besides spending a social day together.

Again we wish to thank the dear brethren and sisters for the many contributions sent us. At best it requires money to carry forward a work of this kind, and donations for the advancement of this work will be acceptable at any time.

Anna K. Miller.

May 14.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Lolling—Campbell.—At the home of the groom, near Nickerson, Kans., May 3, 1906, by the undersigned, Bro. Henry A. Lolling and Miss Nellie Campbell, both of Reno county, Kansas.

L. E. Fahrney.

McDaniel—Eby.—At the home of the undersigned, April 19, 1906, Bro. Matthew McDaniel, of Denton, Md., and Sister Cora Eby, of Canton, Ohio.

John F. Kahler.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Adams, Sister Sarah, died in the Wabash church, Ind., April 25, 1906, of heart disease, aged 76 years, 8 months and 9 days. She was the daughter of Christopher and Sarah Forney, born in Somerset county, Pennsylvania. At the age of four years she removed with her parents to Tuscarawas county, Ohio. She was united in marriage to Jonathan Adams, Oct. 10, 1850. They then removed and settled near Wabash, Ind., where she spent most of her life, living on the same place until the death of her husband, Aug. 13, 1900, when she lived with her daughter, Mary Arnold. She has been a faithful member of the Brethren church for fifty years and served in the capacity of deaconess for many years. A few days before passing away she was anointed. She leaves three daughters, her son having preceded her to the spirit world. Funeral services by the Brethren.

Kittie A. Hursh.

Boose, Sister Martha, wife of Bro. Jacob Boose, died May 6, 1906, at her home in Monterey, in the bounds of the Comestoga church, Pa., aged 77 years, 5 months and 9 days. Services by the Brethren at Eby's meetinghouse. Interment in the adjoining cemetery.

Sallie Plautz.

Brechtel, Bro. Christian, born in Franklin county, Pennsylvania, died in the bounds of the Monticello church, Ind., May 11, 1906, aged 77 years, 8 months and 28 days. He was united in marriage to Elizabeth Dilling, of Blair county, Pennsylvania, Oct. 24, 1850. She preceded him in death one year. To this union were born four sons and six daughters, of whom two sons and four daughters survive. He with his wife united with the Brethren church in 1852. With his family he moved to Carroll county, Indiana, in 1889, and to White county in 1899, where he lived until his death. He was called to the deacon's office in 1869. To this calling he was ever faithful. Funeral services were conducted at the Brethren church by Eld. G. B. Heeter, from Heb. 11: 10.

Mae Dilling.

Cowdrick, Sister Catharine, died in the Philadelphia church, Pa., April 19, 1906, in the 24th year of her age. We cannot understand why one so good and so promising should be taken so soon. God knows. In faith and trust we submit. Funeral services by the writer from Heb. 13: 14.

T. T. Myers.

Cunningham, Lily Richardson, daughter of Brother George and Sister Emma Cunningham, died May 2, 1906, at the home of her grandmother, Sister Ellen Long, aged 11 years and 8 months. She had given her heart to the Savior a number of years ago. She suffered for over a month from meningitis. Funeral services by the undersigned. Text used, Matt. 19: 14-16; Job 1: 21; 2 Sam. 12: 23.

S. S. Blough.

Davis, Sister Mary Emma, nee Ebert, wife of Bro. Benjamin Davis, died of heart trouble at her home in the Coventry congregation, Chester Co., Pa., May 5, 1906, aged 53 years. She leaves a husband, son and daughter, sister and brothers. Funeral services held at her home, conducted by Eld. J. P. Hetrick from 1 Cor. 13: 12.

Esther B. Culp.

Eberly, Mrs. Sallie, died of Bright's disease, aged 65 years, 3 months and 24 days. Since the death of her husband in 1892, she had resided on East Main street, Ephrata. She is survived by three children, two sisters and one brother. The funeral was held at her home. Services at Mellinger's church, near Schoenock, and interment in the cemetery near by. Bro. Isaac Keller and Bro. David Kilhefner conducted the funeral services. Text, Heb. 4: 9.

Mazie Martin.

Fike, Bro. Samuel R., died of heart failure in the Meyersdale congregation, Pa., May 5, 1906, aged 74 years, 4 months and 11 days. He was twice married. One son from the first wife, one son of second wife and the widow survive him. A week before he died he took a severe pain over his heart. But his physician soon gave him relief and May 4 he did a little outdoor work; and in the morning he went to do some chores. But not returning at noon search was made, and towards evening he was found in the buggy shed lying on his face, dead. He was a faithful member of the Brethren church for forty-five years. He was buried in Union cemetery. Occasion improved by D. Clapper and the writer.

C. G. Lint.

Freidline, Sister Elizabeth, nee Neff, born in Montgomery county, Ohio, died in the bounds of the Poplar Grove church, April 25, 1906, aged 81 years, 5 months and 10 days. She was married to John Freidline, in May, 1845. To this union were born eight sons and two daughters. Husband, two sons and one daughter preceded her to the other world. She leaves six sons, one daughter, one brother and one sister. Funeral services were conducted at her home near Hillgrove by Bro. S. W. Blocher, from Rev. 14: 13. Interment at Winchester, Ind., cemetery.

Cora Bollinger.

Gnagey, Homer McKinley, son of Brother and Sister Will Gnagey, of Meyersdale, Pa., died April 5, 1906, of diphtheria, aged 8 months and 8 months. Funeral services in the Meyersdale church by the writer, from Matt. 18: 6.

Daniel Clapper.

Hanon, Nancy Jane, of Edinburg, Ill., daughter of Nathaniel and Maria Hanon, died May 5, 1906, aged 71 years, 11 months and 20 days. She was united in marriage to Bro. B. F. Overton, Sept. 4, 1839. To them were born two children, both of whom preceded her several years ago. She united with the Brethren church about 1880, and lived faithful. Death occurred at her late residence in Edinburg. She leaves a husband. She died suddenly; was about her work and had prepared for dinner. Funeral services were conducted by Mr. Togg of the Methodist church. "Let not your heart be troubled." Interment in the Findlev cemetery, five miles west of Edinburg.

Mary Panter.

Herriman, Sister Sarah, wife of Bro. Elias Herriman, died May 9, 1906, near Abbyville, Kans., aged 58 years, 9 months and 29 days. Sarah Miller was one of the few of the Old Crown street members that remain. She was a faithful member of the Brethren church for about fifty-five years. She leaves a husband and a daughter. Her body was buried in the Brethren cemetery at Germantown. Funeral services by the writer, assisted by Bro. J. T. Myers, from Rev. 14: 13.

L. E. Fahrney.

Hunsberger, Sister Sarah, wife of Bro. Isaac Hunsberger, died in the Philadelphia church, Pa., May 1, 1906, in her 74th year. Sister Hunsberger was one of the few of the Old Crown street members that remain. She was a faithful member of the Brethren church for about fifty-five years. She leaves a husband and a daughter. Her body was buried in the Brethren cemetery at Germantown. Funeral services by the writer, assisted by Bro. J. T. Myers, from Rev. 14: 13.

Sarah Middaugh.

Middaugh, Sister Susanna, nee Platz, of Berlin, Ohio, died at the home of her daughter, May 2, 1906, aged 77 years, 10 months and 22 days. She was a member of the Brethren church for twenty-seven years. Her husband and two children preceded her to the eternal world. Eight children survive. Funeral services were held in the Bunker Hill church, conducted by Bro. Jos. Hochstetler, assisted by Fred Mast of the Mennonites church.

Sarah Middaugh.

Miller, J. H., died at his son's home in New Bremen, Ohio, May 11, 1906, aged 87 years, 2 months and 11 days. His remains were brought to Union City, Ind. Sister Miller preceded him to the haven of rest six years. There survive him three sons and one daughter. Funeral services at his son's residence in the city, conducted by Bro.

J. Q. Helman, assisted by S. S. Blocher, from 2 Kings 20: 1. Interred in the Union City church cemetery.

Maggie E. Helman.

Mock, Bro. George Golder, died of kidney trouble, in the Donnels Creek congregation, Clark Co., Ohio, May 9, 1906, aged 62 years, 8 months and 7 days. His death was a shock to the community he having been at church on Sunday. He took suddenly ill Sunday night and died Wednesday evening, Dec. 4, 1870, he was united in marriage to Margaret J. Davis, who died Sept. 3, 1876. This union was blessed with one daughter. He was married to Mary Ann Ammon, Dec. 23, 1886. He entered the service of the Lord early in life, identified himself with the Brethren church in 1903, and has been a most earnest member. He leaves a wife and one daughter. Funeral services at the country churchhouse by Eld. David Leath-erman from 2 Sam. 14: 14. Interment in the Myers cemetery.

Hettie Barnhart.

McLin, Nancy J., nee Taylor, born in Hocking county, Ohio, died in Jackson county, Kansas, April 25, 1906, aged 72 years and 6 months. She was married to Thomas McLin, Oct. 14, 1852. To this union were born nine children, who are all living. She with her husband united with the Brethren church in 1876, in which she lived a consistent member. Her husband preceded her in death twenty-six years ago. Funeral services held at the Olive Hill church, conducted by Bro. Wm. Davis, of Morrill, Kans., assisted by J. Wykert of the U. B. Church.

E. A. Osborn.

Perigo, Mary Anna, nee Peavers, born in Ross county, Ohio, died at the home of her only surviving daughter, in the locality of High Point, Decatur Co., Iowa, May 12, 1906, aged 103 years, 7 months and 1 day. Services at the home by the writer. Text, Gen. 25: 8; Job 5: 26. The immediate cause of her death was from blood poison, caused by a scratch of a kitten's claw on her hand.

L. M. Kob.

Rhodes, Henry L., died at his home, two and one-half miles east of Roann, Ind., May 6, 1906. He was united in marriage to Anna Maria Durnbaugh, Nov. 1851. To this union were born nine children. One little girl preceded him to the spirit world. The widow, five daughters and three sons remain. He was anointed five weeks before his death by Eld. Geo. Swihart and I. E. Warren. Deceased was born in Lancaster county, Pennsylvania, and with his wife united with the Brethren church forty-three years ago. He was a faithful member. His death was caused from a complication of diseases and old age. Interment in the Odd Fellows cemetery north of Roann. Funeral services were conducted by John H. Wright, from Job 14: 14.

Mrs. E. M. Strauss.

Ridenour, John, born in Preston county, West Virginia, died at Garrison, Iowa, May 8, 1906, aged 86 years, 2 months and 22 days. He was married to Elizabeth Frush at Aurora, W. Va., Aug. 14, 1856. To this union thirteen children were born, of whom eleven and the mother survive. He was installed as a minister of the German Baptist Brethren church in West Virginia in 1857, faithfully serving the church in this office nearly fifty years. They moved to Keokuk county, Iowa, in the spring of 1864, and located on a farm near Garrison in the fall of 1864, where they have since resided. Funeral by S. B. Miller.

W. B. Long.

Shock, Sister Hannah, wife of Jacob Shock, died of consumption in the bounds of the Poplar Ridge church, Ohio, March 29, 1906, at her home in Danville, Ohio, aged 61 years, 6 months and 14 days. She leaves a companion, two sons and one daughter. She was a faithful member of the Brethren church for about thirty years. Funeral services by Eld. G. W. Sellers. Sarah Hornish.

Snaveley, Sister Sally, nee Forney, born in Somerset county, Pennsylvania, died of kidney trouble at Reedley, Cal., April 30, 1906, aged 66 years and 14 days. Deceased was married to Moses Y. Snaveley, Dec. 8, 1861, and became the mother of twelve children, nine of whom are living. She and her husband were pioneers in church work, first at Hudson, Ill., then at Kearney, Neb., and later at Reedley, Cal., where her husband still resides. She was a faithful and active worker in the church. I. F. Betts officiated at the funeral, using Rev. 14: 13 as a text. Burial in Reedley cemetery.

D. L. Forney.

Trostle, Sister Elizabeth Catharine, died in the bounds of the Meadow Branch church, Md., April 23, 1906, aged 68 years, 8 months and 22 days. Her sufferings were severe for some months past. She was the widow of Eld. John Trostle, who died some years ago in the Marsh Creek congregation, near Gettysburg, Pa. Three married and one single daughter survive her. Funeral services were held at the Meadow Branch church, from Isa. 40: 1, by Eld. T. J. Kolb, assisted by Eld. Uriah Bixler, and the writer. Interment in the Meadow Branch cemetery.

W. E. Roop.

Wade, Sister Susannah, died at her home in Mercer county, West Virginia, in the bounds of the Oakvale congregation, of consumption, aged 32 years, 8 months and 24 days. She had lived a consistent member of the Brethren church for several years. She leaves husband and five children. Short burial services by Bro. C. E. Eller.

Lilly M. Thompson.

Weimer, Ira, of Wabash, Ind., departed this life May 9, 1906, aged 17 years and 12 days. Jan. 21, 1906, he united with the Somerset German Baptist Brethren church. He was sick four weeks. Ira leaves father, mother, two brothers and one sister. Services held in the Somerset churchhouse by J. D. Rife.

Whitmore, Sister Susan, died of apoplexy, at her home in Quincy, Pa., May 4, 1906, aged 65 years, 5 months and 7 days. She was a member of the Brethren church forty-two years, during which time she lived a consistent Christian life. She is survived by two daughters and one son. Services were conducted by Bro. Isaac Riddleberger. Text, Philpp. 1: 21. Interment in Price graveyard.

Sudie M. Winger.

Wonderlich, Bro. Gust, died at his home near Ollie, Iowa, May 1, 1906, aged 83 years, 9 months and 3 days. Deceased was born in Germany, emigrating to New York with his parents in 1836. He came to Keokuk county, Iowa, about sixty years ago and resided there until his death. In 1845 he was united in marriage with Sister Adeline Bottger, who together with eight children survives him. One son preceded him. He was entirely blind for several years. Funeral services were conducted at the South Keokuk church by Eld. Abram Wolf, of Udell, Iowa. Text, 2 Tim. 4: 6-8.

Ida M. Brown.

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Last year Annual Meeting adopted a certain form for all delegates to use at coming Annual Meetings. We were authorized to publish these credential blanks and now have them ready for mailing.

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TO THE

Annual Meeting at Springfield

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This train will be very convenient for German Baptists residing in Northern Indiana and Southern Michigan. Special Chair Cars will be placed at Goshen, Ind. to leave there via the Lake Shore, Friday, June 1, at 5:41 P. M., Elkhart, 6 P. M. and South Bend at 6:32 P. M. These cars will reach Chicago at 9 P. M. and will at once be transferred to Wabash Station and taken to Springfield in the Special Train.

Those living on the Detroit line of the Wabash can use train No. 13, due in Chicago at 9:30 P. M. Evening trains into Chicago on the Erie, Baltimore & Ohio, Nickel Plate, and other lines also make nice connection with the Special Train.

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| | |
|----------------------|-------------|
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| Versailles, | 9:52 " |
| Covington, | 10:17 " |
| Lima, | 9:30 " |
| Wapakoneta, | 9:53 " |
| Dayton, | 11:53 P. M. |
| Cincinnati, | 12:20 " |
| Indianapolis, | 3:30 " |

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This report will contain the full account of the Sunday-school, Educational and Missionary meetings which will be held on Monday, June 4. Then it will contain the entire proceedings of the General Conference. There are many live topics to come before the meeting this year that will be discussed quite thoroughly, pro and con, by some of our most able Brethren. Every member will be interested in these topics and will want to know the points in favor of and against the numerous queries to be discussed.

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hearing these discussions, but only a small percent of the members of our great Brotherhood will be permitted to do so.

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Forreston, 1:20 P. M.
Polo, 1:40 P. M.
Dixon, 2:05 P. M.

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Watch for our Proposition Next Week

NOTES NOT CLASSIFIED

Lower Deer Creek church met in council May 5. Eld. Henry Landis, of Flora, was with us. On account of Bro. Steinbaugh's poor health Bro. Wray was elected elder. We elected a delegate to the Annual Conference, also one to Sunday-school convention. Our missionary meeting was held to-day, and a collection of \$16.75 went to the world-wide mission fund. We expect Bro. John W. Lear to hold a series of meetings for us in August. The hour for our council meeting was changed from 10 A. M. to 1 P. M.—Josie Snoeberger, Camden, Ind., May 20.

Oak Grove church held their love feast May 12. A goodly number of visiting members were with us. Eld. D. L. Forney, of Reedley, officiated. Prior to the feast one brother was restored.—Martha Fike, Laton, Cal., May 16.

Lakeview.—Another dear young Sunday-school scholar who has been afflicted for some time was recently baptized. Her parents, members of another persuasion, have our deepest sympathy. That our elder may be with us, our council is changed from June 2 to June 8.—Irma J. Ebey, Brethren, Mich., May 19.

Wyandot church convened in council May 19, preparatory to our feast, our elder, J. E. Deary, presiding. The annual visit showed all the members in peace and union. We retained Bro. Deary as our elder for another year. On Sunday morning after Sunday school Bro. Deary gave us a good sermon.—Laura A. Cook, R. R. No. 2, Box 61, Nevada, Ohio, May 21.

Joint Sunday-school Meeting.—A Sunday-school convention of Pine Creek and North Liberty congregations was held in our churchhouse in North Liberty, Ind., May 13, and a very good program was rendered. The organization was as follows: Bro. Charles A. Cripe moderator, Sister Lizzie T. Sousely secretary. A number were on the program and each speaker was allowed ten minutes, followed by five minutes general discussion on each topic. The speakers gave excellent talks. The address by Millard R. Myers in the evening was intensely interesting.—Lizzie Sousely, R. F. D. No. 1, North Liberty, Ind., May 17.

Baugo.—We met in council to-day, with Eld. H. M. Schwalm presiding. Eld. John Metzler was elected delegate to Annual Meeting. Arrangements were made for a series of meetings at the Baugo house. The Sunday-school superintendents were given the privilege to see that a local Sunday-school meeting will be held sometime this year.—Christian Metzler, Wakarusa, Ind., May 19.

A CALL FOR ANNUAL MEETING OF 1907.

As the State District of North Dakota, Northern Minnesota and Assiniboia, Canada, belong to the Western Annual Meeting district, the voice of all the congregations of the above State district was recently taken by the officers of the district meeting to make a call for Annual Meeting of 1907. A large majority of all the churches voted unanimously in making the call. Our delegate on Standing Committee will carry a paper, signed by the officers of district meeting, making the call. We have very suitable places to hold an Annual Meeting. One is at Devils Lake, N. Dak., where there are Chautauqua grounds with suitable buildings for large gatherings. There are a large tabernacle which will seat five thousand people, a large hotel of two hundred rooms, two hundred tents and other buildings. The chairman of their committee offers the free use of all these to our people if we wish to hold Annual Meeting there. There are also other places, by putting up the necessary buildings. We feel an Annual Meeting in this great Northwest would do much to help build up the cause of the Master here, as such a meeting has never yet been held in this section of country. J. A. Weaver.

Bowbells, N. Dak.

SECOND DISTRICT OF VIRGINIA.

The district meeting of the Second District of Virginia was held in Mt. Vernon church, Augusta county, May 10 and 11.

We were glad to have with us Brethren Jonas Graybill and C. D. Hylton, of the First District of Virginia, who assisted in devotional exercises, which were both enjoyed and appreciated.

Some papers came before the meeting, the majority of which were returned. The work of the meeting as a whole was pleasant and likely will result in much good. Bro. J. Carson Miller, secretary of the mission board,

read his annual report, which showed an increase in interest in mission work. Bro. J. M. Kagey's report as treasurer was encouraging. A letter of greeting from Bro. I. S. Long and wife, of Jalalpor, India, to this district meeting was read and accepted. A missionary collection was taken up which amounted to \$218.

Delegates to Annual Meeting, Brethren H. C. Early and Daniel Hays.

Bro. H. C. Early was moderator, Bro. Daniel Hays reading clerk, and Bro. S. A. Sanger writing clerk. The meeting adjourned to meet at Nokesville in 1907.

Fishersville, Va., May 17.

Lula Loving.

ANNOUNCEMENTS

| LOVE FEASTS. | |
|--|--|
| Arkansas. | Nebraska. |
| June 18, Austin. | May 26, 6 pm, Bethel. |
| June 26, 6 pm, Carlisle. | June 28, 8 pm, Rivo. |
| | May 27, 8 pm, Kearney. |
| Canada. | North Dakota. |
| July 7, 10 am, Fairview. | June 21, 4 pm, 3/4 ml. W of Williston. |
| | June 23, 2 pm, Bowbells. |
| Colorado. | June 28, 8 pm, Creek. |
| May 26, 2 pm, Fallsades. | July 7, Snider Lake. |
| May 27, Denver. | July 14, White Rock. |
| Idaho. | July 14, 16 Rock Lake, Ellison house. |
| June 30, Nezperce. | July 14, 10 am, Turtle Mountain. |
| Illinois. | July 21, Deslacs Valley. |
| May 26, 6:30 pm, Lanark. | |
| May 26, 6:30 pm, Polo. | Ohio. |
| May 26, 1:30 pm, Sterling. | May 26, 2 pm, Pleasant Valley. |
| May 26, 27, 8 pm, Hickory Grove. | May 26, 10 am, Eagle Creek. |
| May 26, 27, 1 pm, Yellow Crk. | May 26, 4 pm, Bear Creek. |
| May 27, 6 pm, Elgin. | May 26, 10 am, Wyandott. |
| May 29, 30, 1 pm, Cherry Grove. | May 29, 2 pm, Newton, Sugar Grove house. |
| June 9, 10:30 am, West Branch. | June 9, 2 pm, Green-spring house. |
| June 9, 6:30 pm, Naperville. | June 9, 10 am, Sugar Grove. |
| June 16, 5 pm, Hudson. | June 23, 10 am, Canton, Center house. |
| June 16, 11, 1 pm, Waddams Grove. | June 9, 2:30 pm, Loramies. |
| June 23, 4 pm, Rock River, Franklin Grove. | June 23, 10 am, Sugar Creek, near Lima. |
| Indiana. | June 16, 10 am, Springfield. |
| May 26, 10 am, Cedar Creek. | June 16, 10:30 am, Silver Creek. |
| May 26, 2 pm, White, 4 ml. W. of Colfax. | June 16, 2:30 pm, Oakland. |
| May 26, 4 pm, Eel River. | June 16, 2:30 pm, 1 1/2 ml. N. of Bloomville. |
| May 26, 4 pm, Clear Creek. | June 16, 8 pm, Baker. |
| May 26, 6 pm, Tippecanoe. | June 23, 10 am, Richland. |
| May 26, 6 pm, Bethel Center. | June 23, 10 am, North Poplar Ridge. |
| 2 ml. W. of Hartford City. | |
| May 26, 6:30 pm, Buck Creek, near Wawaka. | Pennsylvania. |
| May 26, 4 pm, Springfield. | May 26, Middle Creek. |
| May 27, 5 pm, Hartford City. | May 26, Solivar, Robinson house. |
| May 29, 4 pm, Bachelor Run, at Flora. | May 26, 27, 1:30 pm, Marsh Creek, Gettysburg. |
| May 30, Baugo, 3 ml. N. W. of Wakarusa. | May 26, 2 pm, Mingo. |
| May 31, Ladoga. | May 26, 4 pm, Woodbury. |
| May 31, 5 pm, Rockrun, 5 ml. S. E. of Goshen. | May 26, 27, 10 am, Ridge. |
| May 31, 4 pm, Cedar Lake. | Fogelsanger house, 3 1/4 ml. north of Shoenburg. |
| June 3, 5 pm, Solomon's Crk., 3 1/4 ml. S. of New Paris. | May 26, 27, 1:30 pm, Welsh Run. |
| June 3, 8 pm, Blue River. | May 26, 27, 2:30 pm, Perry, Farmers Grove house. |
| June 3, 8 pm, Upper Fall Crk. | May 27, 3:30 pm, Johnstown. |
| June 14, 4 pm, North Manchester. | May 27, 28, 10 am, Upper Codorus, at Black Rock. |
| June 15, Camp Creek. | May 27, 6 pm, New Enterprise. |
| June 15, Yellow River. | May 29, 30, 9:30 am, Codorus. |
| June 16, Union Center. | May 29, 30, 9:30 am, Conestoga, Birdland house. |
| June 16, Bethel, Salem house. | May 29, 30, 10 am, Black Creek, Union house. |
| June 16, 6 pm, Elkhart Valley. | May 29, 30, 9:30 am, Little Swatara, Zeigler house. |
| June 16, Monticello. | May 30, 31, 1 pm, White Oak, Graybill house. |
| June 30, 6 pm, Killbuck, Antioch house. | June 1, 2 pm, Buffalo Valley. |
| | June 2, Mechanic Grove, Grove house. |
| Iowa. | June 2, Warfieldmark. |
| May 26, 4 pm, English River. | June 2, 4 pm, Spring Run, Pine Glen house. |
| May 26, 6 pm, Prairie City. | June 2, 3:30 pm, Ciaar. |
| May 26, 10 am, Iowa River. | June 2, 4 pm, Summit Mills. |
| May 26, 2 pm, Kingsley, east house. | June 2, 6 pm, Pleasant Hill. |
| May 26, 4 pm, Mount Etna. | June 2, 6:30 pm, Coventry, at Harmonville. |
| May 26, 27, 8 pm, Coon River. | June 2, 10 am, Hade. |
| May 26, 10:30 am, Franklin county. | June 2, 3, 2:30 pm, Aughwick, German Valley, Stone house. |
| May 27, Des Moines. | June 3, 7 pm, Leamersville. |
| May 30, 31, 2 pm, Panther Creek. | June 3, 4 pm, Hanover. |
| May 31, Salem. | June 3, 6 pm, Manor, Penn Run house. |
| June 3, 4 pm, Brooklyn. | June 5, Sugar Valley. |
| June 9, 10, 10 am, Dry Creek. | June 9, Plum Creek. |
| June 13, 14, 2 pm, Dallas Center. | June 9, 5 pm, Grenola. |
| June 16, 10 am, Greene. | June 9, 4 pm, Snake Spring Valley. |
| June 16, 6 pm, Harlan. | June 9, 4 pm, Meyerdale. |
| June 16, 17, 2 pm, Indian Crk. | June 9, Glenhope, Cheat Crk. house. |
| June 16, Pleasant View. | June 9, 10, 10 am, Lower Cumberland, Mohler house. |
| 8 1/2 ml. S. W. of Clarence. | June 10, 4 pm, Quemahoning, Sinesville house. |
| June 16, 17, Spring Creek, Fredericksburg. | June 14, 9:30 am, Spring Grove. |
| June 23, Sheldon. | June 15, 4 pm, Garrett. |
| June 30, South Waterloo. | June 16, 6:30 pm, Altamont. |
| | June 16, 4 pm, George's Crk., Fairview house. |
| Kansas. | June 23, Ten Mile. |
| May 26, 4 pm, Ramona. | July 1, 1 pm, Brothers Valley, Pike house. |
| May 26, 6 pm, Osage. | |
| May 26, 2:30 pm, Victor. | South Dakota. |
| May 26, 4 pm, Surruck. | June 30, 4 pm, Willow Creek. |
| May 26, 5:30 pm, Vermillion. | Virginia. |
| June 2, 2 pm, Maple Grove. | May 26, Midland. |
| | May 26, 4 pm, Woodstock, Antioch house, 3 ml. W. of Woodstock. |
| Louisiana. | West Virginia. |
| June 16, Roanoke. | June 9, 10, 2 pm, Berkeley, at Vanceville. |
| | Wisconsin. |
| Maryland. | May 26, 6:30 pm, Maple Grove. |
| May 26, 27, 2 pm, Monocency, Thurmont house. | June 9, 10, Barron. |
| May 26, 27, 1:30 pm, Manor. | June 23, Ash Ridge. |
| June 2, 2 pm, Brownsville. | |
| Michigan. | |
| May 26, 6:30 pm, Woodland. | |
| June 9, 10:30 am, Thornapple. | |
| June 16, New Haven. | |
| Minnesota. | |
| May 26, 2 pm, Worthington. | |
| June 2, 6 pm, Morrill. | |
| June 30, Root River. | |
| July 4, Deer Park. | |
| Missouri. | |
| May 26, 4 pm, Carthage. | |
| June 9, 2 pm, Smith's Fork. | |
| June 16, 6:30 pm, Shelby Co., at Steffenville. | |

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The books offered above are by standard authors and a volume would make a valuable addition to any library. They are a 16mo. book, bound in cloth and contain from 200 to 250 pages.

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VOL. 45.

ELGIN, ILL., JUNE 2, 1906.

No. 22.

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AROUND THE WORLD

Two weeks ago a prophetic and second advent conference was held in London England, and some dire predictions were made concerning what is to happen to the earth in the next twenty-five years. All agreed that the end of the world is near at hand. All that is lacking is the coming of antichrist, who is to make his appearance as king of Syria and in 1922 conquer France and then extend his rule over other kingdoms. The "prophets" say that there will be ten million Christians in the world, and that in 1924 or 1926 one hundred and forty-four thousand of them will be translated to heaven. The remainder will be transported to the desert near Mount Sinai, where they will have to wait three and a half years. And there are many people foolish enough to believe these predictions even though they are directly opposed to the statements of the Master. The time spent in speculating and guessing as to when Christ will come could be used to much greater profit in getting the world ready for him. When he comes everybody will know it, but no one can tell an hour ahead when he will come, for he has said that his coming shall be as that of a thief in the night.

COMMENTING on the downfall of Dowie Success says editorially: "There have been many Dowies in history. Some curious element in human nature, some craving for miracles and a short cut to happiness seems to welcome the false prophet whenever and wherever he appears. It is only half a century since 'King' Strong was killed, not so far from the latest 'Zion.' It is not a quarter of a century since George Schweinfurth blasphemously established a 'Heaven' in Northern Illinois. So the false prophets come, and so they go, all thriving for a time on the timid but undying hope, which was long ago planted in the breast of man, that one of them, some day, somewhere, however lowly and despised, may turn out to be a true prophet. Meantime, the younger among us will probably live to see a good many more

'miracle-workers' appear, blaze up for a while, and go out, leaving the sound of laughter, and of sobbing, behind them." Such men must be expected, for it was Jesus himself who said: "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

THE Presbyterians in their general assembly at Des Moines, Iowa, last week unanimously adopted a resolution forbidding all ministers and elders of the church to use tobacco. They have gone farther than the Brethren, but not too far. The assembly also passed a resolution providing for a combination of all evangelical churches against the liquor traffic. That is a good movement, but it would have been entirely unnecessary if all churches had taken the stand that the Brethren took on this question more than a hundred years ago. The regeneration of the world must be brought about through the churches, and every step they take forward is cause of rejoicing. There are still many evils tolerated, and some encouraged, by the churches. And this because they do not realize that they cannot be true without standing on higher ground than that occupied by the world.

Too many persons seek office for what they can get out of it. The city clerk of Chicago is an illustration. He was nominated and elected because he had for years been a popular captain of a baseball team, and not because he was specially qualified to perform the duties of his office. He is paid five thousand dollars a year for managing his office for the good of the public. But he seems more bent on winning friends who are in politics than on performing his duty. The city auditor recently made public the fact that in four months one employé was absent eighteen days; another was absent thirty-nine days, and another fifty days. Yet they received full pay. The civil service commission drew up charges against the three men and asked the city clerk to sign them; for some time he refused. In addition to allowing them full pay, it is said that he secured them passes to take trips. This shows the object he has in view; and it is not to serve for the money received, but to get as much as possible out of the office and do no more than is absolutely necessary. Official position is not a guarantee of ability or honesty. And as long as such is the case there will be graft and poor service. Men need to acquire a higher standard of right.

PASSES on the railroads will probably not be so common in the future as they have been in the past. The senate adopted an amendment to the railroad rate bill making it illegal for railroads to give free transportation to any but their own employes. Provision is made for lawyers while on legal business for the roads. Ministers may be carried free; also poor persons, ex-union and confederate soldiers and those traveling with live stock to care for it. Laborers can be carried at reduced rates to supply a special demand for labor. There may be some abuses under these exceptions. But one provision of the bill is that any person, not in the excepted classes, who uses, or solicits, or accepts for himself or another interstate free transportation shall be liable to a penalty of not less than one hundred nor more than two thousand dollars. Persons are not likely to solicit passes when so doing places them in the power of railroad officials. There will be less riding on passes than there has been. One of the worst features of the pass business has been the giving of passes to lawmakers, who were thus kept from being faithful to the people.

SOME time ago a book was published which gave a description of the way things are done at Packingtown, Chicago. Moved by reports about conditions there, President Roosevelt appointed two men to go and investigate. Their findings have not been made public, but rumor says they do not differ greatly for the better from the conditions described in "The Jungle." An attempt is being made to secure inspection which inspects, and if there is too great opposition from those interested in the beef trust the report of the two men probably will be made public. If this is done there will not be so great demand in Europe for the products of the houses of Chicago. The export trade in meat to Europe amounts to a hundred million dollars a year, and anything against the purity of the goods will divert trade to countries seeking it. It would be a severe blow to the business in Chicago and perhaps elsewhere in the country. But public health comes before private profits in the eyes of the law, even if it does not in the minds of those making the profits. Rigid inspection is needed.

THE investigation of Standard Oil methods of crushing competition is bringing out some facts that are almost incredible. At Cleveland, Ohio, testimony has been given, showing that men were put in charge in certain districts and given to understand that if they could not crush competition they were not wanted. Even ministers were bribed to help. One witness said: "We got preachers to give us letters to members of their congregations recommending our oil, and for this we gave them oil, some one gallon, some ten." The testimony shows also that the railroads have been closely allied with the oil trust. When a road withstood their demands pressure was brought to bear. There was no difficulty in extending the pipe line across the railroad right of way. The evidence goes to show that the oil company was capable of almost any act in order to get rid of competition. No doubt many more facts fully as bad will be brought to light. Whether the men responsible for them will be influential enough to escape punishment remains to be seen.

THE future looks dark in Russia. The czar refused the demands of the douma, one of which was for general amnesty. Then the douma, with only seven dissenting votes, demanded the resignation of the cabinet. That demand shows their temper, for they have not been given the right to interfere with the cabinet. There have been and are all kinds of rumors as to what is to be done. Some think the czar will disperse the douma by armed force and establish a dictatorship with General Trepoft at the head of it. The impression seems to be that the great conflict cannot long be averted, that there will be a revolution. On Sunday the terrorists were active; two persons were killed at St. Petersburg, one of them the prison warden; eleven were killed and a hundred wounded at Sevastopol, and one was killed and one wounded at Tiflis. At Tiflis the governor general and the chief of police escaped death by a narrow margin, two bombs being thrown at their carriages. And these outbreaks marked celebrations of the czar's coronation. What concessions will be made, only time can tell. The czar seems really to desire that his people be given a part in the government, but is not yet prepared to go the lengths they desire him to. And since the demands of the douma with reference to amnesty and the land question were so promptly refused, the government is likely to take a stand against the douma. If so, there is no doubt that a reign of terror will begin, and there is no telling how many thousands may lose their lives before the end of the struggle is reached.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE BURDEN-BEARER.

SELECTED BY A. HUTCHISON.

Oh, the blessed promise given on the hills of Galilee,
To the weary, heavy laden, still is made to you and me.
Many a heart rejoiced to hear it, many a tear's been wiped
away,
Many a load of sin been lifted, many a midnight turned to
day,
Many a broken, contrite spirit, lonely, sorrowing and sad,
Felt the mighty consolation, heard the heavenly tidings
glad;
And the dying gazed with rapture, trusting in the Savior's
name,
In the land of rest and refuge, when the Burden-Bearer
came.

Lazarus lies unfed and fainting, Peter sinks beneath the
wave,
Loving Mary lingers sadly, near the Savior's guarded
grave,
Blind Bartimæus by the wayside begs his bread disconso-
late,
For the moving of the waters, at the pool the suffering
wait.
In the wilderness the lepers wander, outcast in their pain,
Paul and Silas, in the prison, bear the fetter and the chain,
Mary Magdalene stands weeping, friendless in her sin and
shame,
But their burdens all were lifted, when the Burden-Bearer
came.

Every phase of human sorrow fills the path we tread to-
day,
Harps are hanging on the willows, souls are fainting by
the way,
But there still is balm in Gilead, and though on earth we
weep,
God, within the many mansions, giveth his beloved sleep;
On the cloud the rainbow glitters, shines the star of faith
above,
God will not forsake and leave us, let us trust his truth
and love;
And beyond the shining river we will bless his holy name,
That to bear our sins and sorrows, Christ the Burden-
Bearer came.

IS WAR JUSTIFIABLE?

BY D. M. ADAMS.

In considering this question the Word of God is the only safe and infallible criterion by which we may arrive at a correct conclusion. However, it should not be a question as to whether war may, under certain conditions, be justifiable from a financial point of view, but whether it is or is not at variance with the teachings of Christ and the apostles. Larceny, forgery, embezzlement, highway robbery and various other crimes may be sufficiently remunerative from a financial standpoint, yet who would assume that man would, for that reason, be justified in perpetrating any of the above crimes?

Therefore not every act or engagement performed by man, from which an ample compensation may be realized, will meet the approbation of God on account of its emoluments. Remember, what proves to be true of individuals must prove true of nations, whose prosperity and perpetuity depend upon the righteousness of their people. God says, "Righteousness exalteth a nation; but sin is a reproach to any people." Prov. 14: 34. Therefore let us pray for those who are in authority, those at the head of our government, that in effecting a reconciliation, pertaining to both national and international grievances, they may be controlled and influenced by the righteousness which is of God.

Feeling confident that in a former article, entitled "The Peace Question," adequate scriptural testimony has been advanced to convince the candid reader or inquirer after truth that war, as well as the spirit under which it is carried on, is incongruous with Holy Writ, let us now proceed and see if war is justifiable from a financial standpoint. Let us first note the results of some of the principal wars fought during the history of the thirteen original Colonies.

As a result of the French and Indian War the

colonists spent \$16,000,000, and England paid only \$5,000,000. The Americans alone lost 30,000 men, while they suffered the untold horrors of Indian barbarity. As a result of the Revolutionary War (1775-81), the States incurred an indebtedness of \$42,000,000, and suffered the loss of several thousand lives, while at the same time commerce was destroyed, the currency was worthless and the treasury was empty. In short, the situation of the United States at this time was perilous. Was it any wonder that the old doorkeeper of Congress died of joy when the last battle of this bloody war was fought—a war that could have been averted had the contending parties abided by the golden rule and settled their difficulties according to the gospel method of arbitration and learned to "follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. When the colonists declared, "These United Colonies are, and of right ought to be, Free and Independent States," we believe their claim was equitable, but a sacrifice of 8,508 American and almost 10,000 British lives, and an expenditure of untold millions of dollars, as a price paid to establish that claim, is extremely appalling—a claim which in the light of God's Word, and according to the law of expediency, should have been settled by arbitration, as were the *Alabama* claims between the United States and England in 1872.

The War of 1812 duplicated this slaughter and expenditure, there being 9,500 Americans and 10,804 British soldiers lost as a result of it; while "the national debt reached the enormous sum of \$127,000,000; at the same time trade was ruined, commerce was gone, no specie to be seen and a general depression ensued." (Barnes' History of the United States, page 171.)

Let us now refer to the same author on page 275, and note the cost and carnage of the Civil War (1861-65). "The public debt of the United States reached its ultimate height in 1865 as a result of its expenditures for the Civil War; its amount on August 31 of that year was \$2,844,000,000.

"In the Union armies probably 300,000 men were killed in battle or died of wounds or disease, while doubtless 200,000 more were crippled for life. If the Confederate armies suffered as heavily the country thus lost 1,000,000 of its able-bodied men."

Now we believe that the almost intolerable servitude under which the poor negro was placed should have been abolished, but let us observe the price paid for his emancipation.

A dear brother recently presented me with a "Comprehensive Cyclopaedia of Historical and Statistical Facts," a work issued by the Philadelphia Press Company, wherein I noticed, under the head of "Battles of the Rebellion," on page 336, that the total cost of the Civil War was over \$4,000,000,000.

In the year 1860 there were 3,953,760 slaves in the United States. It will readily be seen (in consideration of total cost of this war) that it necessitated an expenditure of over \$1,011 (to say nothing of the millions of dollars' worth of property destroyed) to liberate each slave. It will further be noticed that there was an additional cost of one soldier, being killed or crippled for life, for every four slaves that were liberated. It must also be remembered that there are yet subsequent costs as a result of this war. In the year 1896 (the year prior to the beginning of the war between United States and Spain) there was \$138,214,761 paid in pensions, the most of which was received by the survivors (or their widows) of the Civil War, there being a number of pensioners yet living who served in the more remote wars of the United States.

England abolished slavery in her West Indian dominions in 1838, their owners being paid \$1,000,000,000 indemnity. Again, in 1858 it was enacted that every slave belonging to a Portuguese subject should be free in twenty years from that date. Hence, is it not sad that slavery, the principal cause of the Civil War, was not abolished in a more scriptural, humane and economical manner?

In the first long and bloody revolution between Spain and Cuba (1868-78), Spain had laid upon the

island a public debt of \$200,000,000, while Spain's own debt increased to \$2,000,000,000. Spain lost in this war 150,000 men. The last revolution, which began in 1895, cost Spain 100,000 lives, while she issued at one single time \$120,000,000 worth of bonds which she sold at a sacrifice to carry on the war.

Some of the atrocities of these wars can be realized when we notice that Pedro Fardou, a Spanish officer, wrote on Sept. 22, 1869: "We shoot all those we find on farms, in the field and in the hovel. We do not leave a single creature alive where we pass, be it man or animal. If we find cows we kill them; if hogs, ditto; if horses, ditto; men, women or children, ditto; as to the houses, we burn them so every one receives his due—the men in balls, the animals in bayonet thrusts."

MESSENGER readers are familiar with the costs of the recent wars between the United States and Spain, and Russia and Japan; therefore we do not deem it expedient to occupy space in regard to these. Suffice it to say that Spain in one engagement in the Spanish-American war lost 1,800 men killed or wounded, and six ships, or a loss of \$12,000,000 worth of property; while the United States Congress found it necessary to vote an appropriation of \$50,000,000 for coast defense at the beginning of the war. In the Russian-Japanese war every Japanese killed or wounded cost Russia \$5,000, while every Russian killed or wounded cost Japan \$1,225. Could they afford this? We say no.

The expenditures of the war department of the United States in 1896 were \$50,830,921, while those of the navy department were \$27,147,738. Is this not alarming for a Christian nation—a nation proposing to follow the Prince of Peace? Twenty-six ships, a portion of the United States navy, cost the immense sum of \$48,074,500, while the amounts required to pay the annual salaries of the army and navy officers are as follows: general, \$13,000; lieutenant general, \$11,000; major general, \$7,500; brigadier general, \$5,500; colonel, \$3,500; lieutenant colonel, \$3,000; major, \$2,500; captain, mounted, \$2,000; captain, not mounted, \$1,800; regimental adjutant, \$1,800; regimental quartermaster, \$1,800; first lieutenant, mounted, \$1,600; first lieutenant, not mounted, \$1,500; second lieutenant, mounted, \$1,500; second lieutenant, not mounted, \$1,400; chaplain, \$1,500.

Naval officers: admiral, \$13,000; vice admiral, \$9,000; rear admiral, \$6,000; commodore, \$5,000; captain, \$4,500; commander, \$3,500; lieutenant commander, \$2,800; lieutenant, \$2,400; master, \$1,800; ensign, \$1,200; midshipman, \$1,000; cadet midshipman, \$500; chief engineer, \$4,400; fleet surgeon, fleet paymaster and fleet engineer, \$4,400 each; surgeon and paymaster, \$2,800 each; chaplain, \$2,500. Secretaries of war and navy, two of the cabinet officers, receive \$8,000 each.

In view of the above facts and figures I would ask the candid reader if nations are justified in resorting to war as a means to settle grievances, either of a national or international character, knowing that the same end can be accomplished by arbitration (the New Testament substitute for all wars) if only universally recognized and adopted?

We have now considered, in a brief way, a partial cost of various wars, most of which precipitated national bankruptcy, and resulted in the country or nations being depopulated of their noblest and most able-bodied citizens, while mothers wept and fields became a stench by the carnage of war. Beecher upon one occasion said, "Most of the debts of Europe represent condensed drops of blood." "Battles are never the end of war; for the dead must be buried and the cost of the conflict must be paid."—James A. Garfield.

It is sometimes said that in case every person believed and acted as we do, relative to war, some foreign power would "come and take away both our place and nation." This is just what the Jews thought (John 11: 48), and because they rejected Christ and the doctrine of peace which he taught, the Romans, under Titus, appeared before their city of Jerusalem in April (70 A. D.) and the most disastrous siege of all history began, which resulted in the Jews suffering just what they thought they would avoid by refusing

to hear Christ and the principles of peace which he taught. Remember, the strength of a nation lies in the righteousness of her people.

"A wise minister would rather preserve peace than gain a victory, because he knows that the most successful war leaves nations generally more poor, always more profligate, than it found them."—Colton.
Roaring Spring, Pa.

SCRIPTURE MEANINGS.

BY JOHN E. MOHLER.

Offend in One Point.—James 2:10.

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

THIS is a fearful scripture to some persons. Their lives are made almost miserable at times with the thought that they may have missed in one point, in keeping the commands of God, and be lost because of it. And yet they are told that a Christian should be the happiest person in the world.

Now these are both true—one offense not righted, committed ignorantly or knowingly, will doom a soul to death, and yet the Christian may and should be the happiest person there is on earth. The text may be understood in this light.

In getting at the meaning of the text it makes no difference whether we regard James as speaking of the Mosaic law or the Gospel. The Mosaic law was such a yoke that none were able to bear it. The gospel law has finer duties and subtler meanings than the Mosaic law, and no one is able to live up to it perfectly. I do not mean merely a few commands recorded for us, but the commands of the Holy Spirit in our lives, as well as any number of Christ's commands which we ignore. For who is it that perfectly heeds the command not to be overanxious for the morrow? Or to cast all your care upon him? Or to judge not, etc.? And to all such the text applies, that offense in one point makes one guilty of all. And there are others.

Then who can stand? Not I. Not you. Not a man. Not a woman. All offend in at least one point. And some who think they are so holy they cannot offend commit innumerable offenses. At any rate it is not possible, in human wisdom and inherited tendencies, to live without breaking God's holy law in some way. And though we do it in ignorance, it is a broken law and our ignorance does not heal the break. How then may we walk uncondemned before God?

It would be impossible but for the redemption and intercession of Christ. But through him it is possible for us to live without the slightest condemnation. Then we may be the happiest mortals living. We all come short, but no matter how little or great our shortcomings are, his righteousness is made ours and the gap between us and God's perfection is filled. The weakest, stumbling soul has the perfection of Christ to fill out his shortcomings, just as truly as the more upright who offends in but one point. What we do is not what makes us acceptable to God, for we can not live perfect. But what we lack of doing is bridged over by the redeeming blood of our Savior, and his power of intercession with the Father.

Then why not conclude we may do about as we carnally please, and look to Christ's sacrifice to cover our innumerable wrongs, if it may be done as perfectly as though we came short in only one point? Aye, but the thought is unworthy a right heart. When a friend pays a debt for you which you cannot pay, what a wretch you are not to do what you can to repay it, though you fall short. And when Christ has been such a friend, through his suffering, shame, and shed blood and broken body, what hard hearts we have not to spend our lives in his service to repay what we may! The very spirit of it will shut us out of heaven, regardless of his sacrifice.

Again, our eternal reward is more than salvation. We have characters to build to enable us to appreciate heaven, and the more we do perfectly God's will, the more we build eternal characters. Every deed we do according to his will develops our character, and the more our character is developed while here the greater will be our grasp of heaven's glories. Our Savior's

redemption does not build our characters. He only saves us. We have our characters to build, with his grace afforded, and the joys to come make it well worth while to exert every effort to do God's will.

But it is a blessed fact that through Christ our offenses may be all cancelled. How can we withhold our most devoted service in thankfulness for his grace toward us? What assurance we have, where doubts would exist otherwise! And what charity we may have toward our inconsistent, erring brother, who may be accepted through God's grace! Or toward the consistent worshippers in other faiths, who follow the best light they have received!

This fact makes our worship one of love, and not of fear. It makes obedience to every command a loving service, instead of propitiatory. It makes every ordinance observed our heart's sincere expression, instead of a work that must be done. It makes us "count the blessings" we are receiving, instead of cower at the mistakes we have made. It makes us realize our own shortcomings instead of those of our brother.

For none of us are perfect. No, not one!

Blaney, Mich.

EDUCATIONAL NEEDS.

BY W. L. EIKENBERRY.

AT this season of the year thoughts of the approaching conference and of the great interests which will be considered there are in the minds of all who have the work of the Brotherhood at heart. Not the least of these interests is the educational work. It has suffered in times past from the fact that many of those who were its chief advocates were also by force of circumstances owners of the institutions and in position to profit by any financial advantage resulting from the prosperity of the schools. These conditions gave their work a superficially selfish aspect, though in point of fact it is the very opposite. No more self-sacrificing band of workers has existed in the Brethren church than the school people. None but those who have been in the work can know how vain is any hope of reaping pecuniary rewards from our educational work. In these circumstances a few words may be pardoned from one who has spent some years in our schools as both student and teacher, but who is at present not connected with any of them.

The prime needs of our schools are two—patronage and endowment. Doubtless there are other needs which seem locally important or temporarily pressing, but these are the two general factors. Men may be needed for certain places in some of the schools, but there are people in the Brotherhood to fill most if not all of these positions if the conditions allow. Most of these conditions will be mentioned later.

Patronage is the first essential of a school. Young people are the material upon which it works and it evidently cannot exist without them. Unless a very large proportion of our youth attend our schools, these institutions cannot perform their mission in the church any more than a preacher can reach the people if they fail to attend his sermons. I shall not at this time argue the question as to whether the schools are a good thing or not. The time for that has passed. The majority of those who are leaders among active workers in the church have felt the influence of the schools, and the number is increasing each year. This preeminence of the school-trained was to have been expected, of course, for the schools exist for the purpose of increasing the power and influence of those who come under their influence; but when the short time concerned is considered the results seem very creditable. The schools are an accomplished fact, and it is our business to make use of them to the highest ends.

These institutions are not unworthy of the patronage they ask for. Each of the older schools at least has a standing in the community surrounding it as well as with higher institutions of learning which is sufficient tribute to its solid work. When I was in the work and keenly conscious of the limited facilities in some lines which were forced upon us by lack of

support, I was surprised at the ready acceptance of our students by all the higher institutions which knew of our work. Since seeing more of other schools I am no longer surprised. After an intimate acquaintance with some of the most notable schools of similar grade in the country, I am ready to say that I have not found anywhere else the superior of our own schools. What they might accomplish if given the best of material surroundings can only be guessed. And in this estimate I have taken account of the mental results only, though believing that the greatest good to be had by any pupil in our schools is his moral training. No parent in the Brotherhood who values mental and religious training should hesitate a moment when attempting to select the best school. If our own schools seem to cost much he should remember that they will give value received for every dollar expended on them.

A third reason why these schools need your patronage is that it is essential to their continued existence. It takes money to run a school as well as to run any other kind of business. The teachers and their families must live, the buildings must be heated, repairs and insurance must be paid, and books and apparatus must be purchased. If all of this were met by a tuition charge the institutions would be self-supporting and on the same basis as any other business. At the same time if the expenses were adequately met by this means in any of our colleges the rate would be so high as to be prohibitive in the eyes of most of the patrons. Evidently expenses must be cut down and this is done in the only possible place—the salaries of the teachers. In our schools the salary of a teacher has been at the lowest possible point and each teacher is obliged to do double duty in school, not to speak of the great demands made on his time by church work.

The wages in our schools are now not determined by the ability of the teacher, his experience or the value of his work, but solely with reference to the funds of the institution. They are about equal to the lowest wages which would be considered by the newly graduated youth totally without experience. For a man with a family they are not living wages. I am speaking from known facts when I say that I am sure that every man of experience of my acquaintance in the schools could very much increase his income within a few years and in the majority of cases add at least a thousand dollars per year to it within five years. In other words, my brother, these men are sacrificing a thousand dollars per year for the privilege of educating your children. Why do they do it? Because they are so thoroughly convinced of the value of this work to the church, so full of zeal for the welfare of the church and so fully possessed of a sense of their duty that they are willing to pay the price.

And paying the price means much more than the amount of money mentioned. The same conditions which force a low salary for the teachers make it necessary to load them up with an amount of work that no man should attempt. I know that it is often supposed that the life of a teacher is an easy one, but no one who has become intimately acquainted with it thinks so. To be sure, there is little hard manual labor connected with it, but mental labor is not less exhausting, and when pursued to excess it is infinitely more dangerous. It is not an easy task to work in any sort of employment if that work taxes one to the very limit of his endurance, and that is exactly what the work of our colleges requires. Add to this the usual burden of church activities, often the still heavier burden of the ministry, and you have a load that flesh and blood cannot endure. If the man has been blessed by the Lord with a strong constitution he may carry the load for a longer time than others, but sooner or later he will weaken under it. Do you think the picture is overdrawn? Go count the number of those who have gone down in the struggle, add to it those who have felt the approach of the inevitable early enough to retire with nothing worse than shattered health and impaired usefulness, and calculate if you can the suffering which is not known to the public, and you will not think it overdrawn. Not a year passes but someone within my own narrow circle of acquaintance is obliged to give up his life work

in our schools for this very reason. Whatever can be done to assist in bettering these conditions by giving the schools our fullest patronage and support is certainly their due.

It is not intended to say that increased patronage would right the whole matter. It would come far short of that, though it would do much. The present conditions in many if not all of our schools are such that a much larger number of students could be accommodated with very little increase in the fixed expenses of the institution, and the income from this greater number would do much to lighten burdens. But it must be evident that increasing numbers would finally increase the number of classes and hence the teaching force. Indeed, it is probable that the opening of new departments, agriculture, for instance, would tend to increase classes more rapidly than the number of students increased, and thus add to the difficulties. The meaning of these facts is simply this: so long as the charge for tuition at our schools is below actual cost, so long those schools cannot be self-supporting. For many good reasons it is not practicable to raise the tuition appreciably. It results that the schools cannot by any process of financiering be made to succeed under present conditions, and that if they are ever to accomplish the work in the church which many of us have fondly hoped to see and for which we have prayed earnestly, they must be provided with an independent income.

This brings us to the last point, which shall be very brief. The schools are doing a good and necessary work and are doing it well, but they are at present doing this at something less than an honest and fair price. Conditions demand and you, my brother, expect that this price shall be continued. If it is to be continued some one must make up the difference between the cost of the service rendered and the price paid. Shall this continue to be made up by the giver of the service or are you, the recipient, willing to do it? The times are beginning to make demands on the schools with respect to industrial education which they cannot meet at present, and so it will continue until we all realize that "the laborer is worthy of his hire."

The schools with which we come into competition and which set the price for tuition are supported by public taxation or have large endowments. A similar endowment is the only solution of the problem for us. A few noble and liberal men and women have provided a small fund in several of the schools. The total seems generous when we consider the small number of donors, but pitifully inadequate to the work in hand. There is no reason why an effective endowment should not be supplied for the schools. There is money in the church with which to do it and there are generous givers, but they have not made these institutions a subject of thought or have been deterred by the fact that the schools have been private property. This is no longer true in all cases, but even if it were, the fund established need not be placed in the hands of the school authorities. Such funds are often administered by a separate board of trustees, and the proceeds may be withheld whenever the institution does not measure up to the standard required.

The Brethren church has been doing wonderful things of late years, as the increase of our contributions to missionary work testifies, but have we not advanced far enough to be able to expand our interest to include the education of our children in our own institutions? If I can rightly interpret my own observations, the schools have proved themselves, and it is now time for us to give them our full sympathy and support.

St. Louis, Mo.

NEW LIGHT FROM OLD MONUMENTS.

Keys which have unlocked the Buried Treasures of Antiquity and how they were found.

"How do scholars learn how to read forgotten languages?" This question is often asked. Every intelligent person knows that the last century, and particularly the last portion of it, gave to the world much light from ancient monuments. But few people know how this light came and continues to come, or

what difficulties have confronted the archaeologists of the world in their effort to decipher inscriptions that have been preserved in Egypt and other lands.

The Rosetta Stone was found in 1799. It contained an inscription in three languages. One of these, the Greek, was easy to read. Another, the Demotic, was unintelligible and had no immediate value for scholars. But the third was the language of the ancient picture writing of Egypt. It was easy to see that this stone was the key to the monuments. But it was nearly thirty years before that key was fitted to its lock. For, in what way did these pictures record ideas? Were the pictures intended to represent the things depicted or the acts performed? Or were they suggestive of abstract ideas which the pictures somehow represented? Or were they alphabetic? Or were they syllabic? One scholar thought one thing and one another, and many learned books were written to show how one or the other of these theories must be correct. And so thirty years went by, and it seemed as if the ancient language of the Egyptians never would be read.

All of these theories were right. The same sign is used for different purposes. This fact, of course, increased the difficulty of the investigators, sending each off at a tangent in proof of his partially right but mostly wrong theory. But light came in the following of the alphabetic suggestion.

The first word to be deciphered was the name Cleopatra. It was first assumed that this was a proper name, for it was surrounded by an oval, separating its letter-pictures from those surrounding. There were two such ovals in the inscription, and there were two names legible in the Greek which the ovals were assumed to represent, Ptolemy and Cleopatra; for the stone was set up in the reign of Ptolemy Epiphanes, B. C. 198. The priests who made it thanked the king for remitting certain temple dues or taxes, and praised the monarch and his wife, Cleopatra. The name of the king was mentioned oftener than that of the queen; it was thus easy to determine which, probably, was his and which was her name. As the king's oval or "cartouche" contained his title also, it was harder to read than that of the queen; but assistance was afforded by the finding of some letters common to the two names, thus helping to identify sounds.

With this start, scholars made rapid progress. It was not long till the remainder of the Rosetta Stone was translated, and from it was learned enough to read the riddle of the sphinx as presented in the hieroglyphics of Egypt.

We cannot fail to marvel at the fortunate circumstance that gave this stone to the world at the time it was found. At any earlier period it would have been disregarded, and no stone since found could have furnished the same key to the locked libraries of the Egyptian tombs. That the stone should have been discovered far below mud and water, and in such a manner, by men engaged in a work so little akin to scientific research, is more wonderful than most that is recorded in fiction, and is only one of many wonderful things in this interesting story of a resurrected past.

We are able to identify the treasure city of Pithom, built by the Hebrews, and to read on each brick the cartouche of the great king, Rameses the Great. And it is a remarkable fact that while the lower courses of these bricks have straw, and the middle courses chopped reeds, or stubble, the top courses are laid of bricks without straw.

We have deciphered, also, from walls of tombs and rolls of papyrus buried with mummies, that ancient theological work known as "The Book of the Dead," in which the faith of the Egyptians found expression during long centuries. The deceased appeared in succession before forty-two gods, a god for each nome or district of Egypt, and made a negative confession, pleading innocence of forty-two sins; then he appeared before Osiris, god of the dead, and was judged, while his heart was weighed against the feather of truth. In short, the whole life, religion, and almost the whole history of Egypt from a time far earlier than we once imagined, is now revealed to us in outline, and the outlines are gradually filling in as new

discoveries are made. The very mummies of kings contemporary with Moses, including Rameses II, the Pharaoh of the oppression, and Menephtah, the Pharaoh of the Exodus, are now discovered, identified, and on exhibition in the museum at Cairo. We know that Egypt had a civilization hoary with antiquity when Abraham first went down thither.

A discovery hardly less remarkable than that of the Rosetta Stone, and perhaps of even more value to scholars, was that made in 1835 by a young English officer, Henry C. Rawlinson, in the mountains of Persia. On the face of a perpendicular cliff, three hundred and fifty feet above the valley, he found a section of the rock smoothed off, and inscribed with the picture of a king leading captives with a long rope about their necks. With the greatest difficulty he climbed the face of the cliff, and from a ledge fourteen inches wide, on which narrow breadth he placed a long ladder, he copied the inscriptions which he found with the picture. These were evidently in three languages, as kings were wont to record their deeds in as many tongues as were likely to be read in their own day. One of these languages was particularly desirable to be known, a language written in a wedge-shaped letter called cuneiform. Rawlinson studied for years all languages which he thought could help him decipher his records, from ancient Sanscrit to modern Persian. At length he tried his skill on what he guessed might be proper names, taking for his tests the names Xerxes, Darius, and Hystaspes. In the year 1847 he published the results of his years of patient toil. Four hundred lines of a long forgotten language were translated, and the foundation was laid for discoveries of vast import. The inscription, which proved to be the record of the victories of Darius, was in itself less important than what it made possible in the reading of other inscriptions.

Throughout the great valley of the Tigris and Euphrates, and at times as far away as into Egypt, the wedge-shaped character was in use. It was made with a metal instrument, usually on soft clay. Different groups of wedges, and wedges pointing in different directions, made the different letters. After the inscription was made, the clay was sometimes baked. Letters were written in this way, and after having been baked, the little rounded brick was covered with clay, the address and sometimes the name of the sender inscribed on the outside, and the envelope baked again. The letter was opened by cracking off the envelope. Some letters, among them one or two, apparently love letters, have been discovered, still unopened. One scholar keeps on his desk as a paper-weight an unopened letter from a man to a maiden of the olden time, restrained, as he humorously says, by a sense of delicacy from reading private correspondence on such a subject.

Among the rest, there has been discovered the royal library of ancient Nineveh, where are literally thousands of books of this cuneiform character. They embrace astronomical treatises, lists of plants and animals, records of contemporary events, chronological and genealogical lists of kings, hymns, prayers, incantations, and almost everything else that could become a matter of record in ancient time.

But the most wonderful of all these discoveries is that of the code of Hammurabi, who was king of Babylon, and a contemporary of Abraham. He erected a large stone on which were graven the principal laws of his kingdom that every man might know his rights under the law and bless the just king. The stone was carried away as a military trophy centuries afterward, and has been found in the ruins of the palace of Susa. It is no copy, but the veritable original. Two hundred and eighty-two laws have been deciphered and translated into various languages. The first English translation was made from the German in December, 1903, but in the year 1904 two or more translations were made into English from the original. These laws show us a surprising civilization, and it was even then an old one.

From the time of Ahaz on to the fall of Jerusalem, we find the name of almost every Jewish king on the Assyrian records. Assyria and Egypt were at swords' points in those days, and the little kingdoms between

were hard put to it to decide to which of these great powers they should look for protection. We understand now the fright of Ahaz when he appealed to Assyria, and Isaiah's advice to incur no obligations to Assyria, because they must be paid with heavy interest. And we understand why Isaiah in the reign of Hezekiah advised against the policy of the politicians of his day, who wanted an alliance with Egypt against Assyria. The invasion of Sennacherib is now a matter of familiar interest to us, for we have recovered the record of Sennacherib of the very campaign described in the days of the prophet, Isaiah.

We are quite well informed about the fall of Samaria, and the carrying away of a portion of its people, and also of the fall of Jerusalem, and the exile in Babylon. And we know about the fall of Babylon itself. We have, beside other records from the same king, the account of Cyrus of his capture of Babylon, and his edict permitting exiled peoples to return to their own lands, and these much resemble those granting similar favors to the Jews, as recorded in the Old Testament.

It will be noted that all these discoveries are made outside of Palestine. The Jews appear to have preserved less of their own history in tablets and inscriptions than any of their neighbors. There is a single exception. In 1880 boys who were bathing in the Pool of Siloam near Jerusalem discovered what proved to be a tablet commemorating the completion of the tunnel through which the water flows into the pool. This was made not later than the time of Isaiah, for he refers to it in his famous dialogue with Ahaz. The inscription tells how the tunnel was dug from both ends, and the workmen met in the middle, and their lines were only half a cubit out of the way. This is the oldest specimen of Hebrew writing known.

—William E. Barton, D. D., in *Ram's Horn*.

OUT OF THE DEPTHS.—Psa. 130: 1.

BY C. H. BALSBAUGH.

A MESSAGE to a soul overwhelmed with physical and spiritual agony. Oh, how I love, and sympathize with, those who are in the fiery crucible of refinement. I know what affliction means. But blessed be God that sickness, and suffering, and sorrow, are often the channel through which God communicates great blessings. All suffering is the fruit of sin. But God can use the fruit to destroy the sin. Was there ever a greater sin than the crucifixion of the Son of God? And was there ever a greater blessing than that very crucifixion? Let us rest assured that God will not forsake us, but will save us through the ordeal of tribulation. Röm. 8: 18, 28; 1 Cor. 10: 13; 1 Peter 5: 10.

We must not look back too much over our past, and halt there. We must look up. It is very well to look back if we look as far as Calvary. To stop short of that is to deluge our souls with misery and despair. To review my past would be hell on earth, could I not look back to Isa. 53: 4, 5. When the piercing beams of 2 Cor. 4: 6 shine into our hearts, then sin abounds. But blessed be God, the same illumination will also reveal the superabounding grace of Christ. Where sin abounds, *grace abounds much more*. Rom. 5: 20. We must fix our heart and mind on this glorious truth. There is not a Christian on earth that will not sink into gloom and wretchedness if he loses sight of the cross. Our only hope is in the crucified, risen, enthroned, interceding Godman—Jesus Christ. There is but one way of escape from hell—the imputation of the very righteousness of God by faith in him who is both God and man. 2 Cor. 5: 21. Without *him* we cannot be saved; in *him* we cannot be lost. Identified with him, his life, his glory, his eternity is ours. John 10: 27, 28, 29. In the midst of the fiercest storm of adversity let us hearken to the sweet words of John 6: 20.

The following poem I have repeated hundreds of times. It may be a comfort to others.

"When I in love am made to bear
Affliction's needful rod,
Light, sweet and kind the strokes appear
In fellowship with God.

"In fierce temptation's fiery blast,
Or dark desertion's road,
I am happy if I can but taste
Sweet fellowship with God.
"And when the icy hand of death
Shall chill my flowing blood,
With joy I will yield my latest breath
In fellowship with God."

Union Deposit, Pa.

THINK FOR YOURSELF.

BY A. W. ROSS.

SOME time ago I handed to our teacher the book, "Papers for Thoughtful Hindus." The other day when he brought it back I asked him whether he had read it or not, and if so what he thought of it. He said, "Oh, yes, I read it, but the whole book is given to upholding Christianity." But I replied, "Does it not tell the truth?" His answer was, "If you would give that book to some of the Hindu professors in Poona they would at once show you the falsity of it." But I said, "Does the book not tell the truth? Are you not able to think for yourself?" "No," said he, "I can not think for myself. I myself don't know what is in my religion." I then told him that it certainly was too bad for a man of his age and learning not to be able to think for himself on religious matters, and worse yet not to know what is in his religion.

Yes, this man is a Brahmin and yet does not know his own religion. Blind to what is in his own, and as yet unresponsive of Christian truth. He worships, but hardly knows what. He is an orthodox Brahmin, but does not know the grounds of his orthodoxy. He fulfills the requirements of his caste, pays his regular homage to the gods and priests, and seemingly is satisfied to move along in the old channel without looking out for anything better. He knows we are Christians, sees the superior position of women, knows that there is a wide difference of belief, but he thinks Hinduism is for India, and what is the use for him to bother himself? He is not an ignorant man by any means, but like many another he does not take time to read and think for himself.

In thinking of this man's condition, the words of Peter come forcibly to my mind: "Be ready always to give an answer to every man that asketh of you a reason for the hope that is in you, with meekness and fear." The Christian who can fully comply with this injunction of Peter is a great power in the church. He knows what he is doing, where he is going, and the world knows it too. There are too many of us, like this Brahmin, that don't know what we believe. We know we belong to the Brethren church, were baptized by triune immersion, that we observe this and that, and all in faith believing, but at the same time are not able to give a reason for this hope. We simply take in good faith what the leaders give us without "searching the scriptures to see whether these things are so." The only reason why we are Christians and not Mohammedans is because we live in a Christian country; the only reason why we are Brethren is because we live in a Brethren community, hear Brethren doctrine, our parents are Brethren, and so we became Brethren too; but if some one would ask us to define our position and give our authority perhaps many of us would have to take our friend over to our preacher and have him think for us. In our own minds we are satisfied, but we can't give the reason for our hope.

The present day interest in systematic and individual Bible study all over the world is hailed with great joy. We believe it to be a movement of most wonderful results for his kingdom in the hearts of men. From missionary quarters the cry of the day is to give the Bible to the world and let every man in his own tongue read it and think for himself. To-day there are thousands that are literally thinking for themselves, weighing their own religion in the light of the Bible and confessing Jesus as their Savior.

Let us think for ourselves, and not have to depend on other men to do it for us! Let us search out the reasons for our present status and see whether our ministers have been feeding us with the Word of Life or whether they have been giving us their own

interpretations in the light of their own fancy and according to the carnal desires. The thinkers for themselves, those who know their own religion and reasons for their hope, are the men through whom the power of the Spirit is convincing the world of sin and of righteousness and of judgment to come, are they who are using the very weapons of Satan for his defeat, are they who are impressing the world around that the Christian religion is a reality that can not consist in mere church attendance, faithfulness in all the affairs of the church, plain clothing, good moral conduct, etc., but that together with these and fundamental is a transformed heart given over to the will of God and full of love for the world. Let us search the Scriptures. Let us know where we stand, and then be firmly ready to meet every moment, whether it be trial or some blessed opportunity for good.

Vyara, T. V. Ry., India.

"DANCING MASTERS DEFEND THEIR SCHOOLS."

THE report of District Attorney Abbott, of Buffalo, N. Y., in which the fact was brought out that some of the dancing schools of the city were places in which many young girls took their first steps toward a low life, has resulted in a hearing, with a view to subjecting all dancing schools to license and supervision. At the hearing, recently held, one Mr. Bauer, a dancing master, appeared to defend the dancing school. The following is a sample of his defense, as published in the *News*:

"Referring to the charge that dancing schools breed immorality, Mr. Bauer, who is a teacher of dancing, said: 'At your so-called charity balls you find a moral state that would not be tolerated in a dancing school.' He added that dance halls and loosely-run public dances rather than dancing schools are responsible for the ruin of many young girls."

The reader will note that the defense consisted in showing that some other things—"charity balls" and "loosely-run public dances"—were as bad or worse than the dancing school.

Alderman Jerge insisted that "dancing schools are responsible for much waywardness on the part of young girls. He said it is customary for girls of tender years to go to cafés with men they meet at dancing schools."

While this charge was not denied, yet a Mr. Conley said that "the cafés received as much patronage from the theaters as from the dancing schools."

And yet there are professed Christian people who will insist that both the dancing school and the theater are eminently respectable places. We fully believe that many who make the above claim do so with a measure of honesty; yet it is honestly based on ignorance of actual conditions. The dancing masters who gave the above testimony *know what they were talking about*; and while not proving that the charges made against dancing schools were false; they found their defense in asserting that some other things in society were even worse than the dancing schools. Parents, be warned.—H. E. Thompson, in the *World's Crisis*.

THE DOLLAR MARK.

THERE are times when it is a duty to make money; but the man does not live whose chief duty it is to make money, nor whose chief attention can safely be given to money-making. If one gives money-making first place, both his work and his judgment are undermined and unreliable. If he lets the opportunity to make money be the usual determining factor in his decisions, he is building character on about as stable a foundation as that man used who heard Christ's words and did them not. In at least nine cases out of ten there is a better reason for or against any given course of action than a money-making reason. Those who will not believe this soon come to be recognized by their fellows as branded with the dollar mark. And such a mark is the sign of slavery which robs life of all its real richness.—S. S. Times.

THINGS TO THINK ABOUT.

BY Z. ANNON.

It is a sad thing to think that so many of our own church members prefer to read some trashy matter rather than to read the GOSPEL MESSENGER, *Our Young People* and the *Missionary Visitor*, and kindred papers. But such is the case nevertheless. Is it not a sad thing to see so many that belong to church so indifferent to their own and other's best interests, the religion of our Savior? Is it not heart-rending to see so many that profess to be "trees of righteousness, the planting of the Lord," and then walk so near the "danger line," so near that they often cross over, and are found in the "slough of despond"?

Let me relate an incident. A lady advertised for a coach driver. The next morning after the advertisement, at the time appointed, she had three applicants. To the first she said, "How near can you drive to danger and I'll be safe?" The reply was, "Only a few feet." "How near can you drive to danger and I'll be safe?" she said to the second. "Within a few inches," was the quick reply.

The third man was about to leave the room. The lady said, "Hold on, I want to hear from you." "I cannot just say. I never drive in that direction. I always keep as far away from danger as possible." The reply was, "You are the man I want." Don't you think a word to the wise is sufficient?

Is it not a grand thought to know that there are those that "offer their bodies a living sacrifice, holy and acceptable unto God, which is their reasonable service"? Brother, sister, is it you? Is it I? Can't we tell? Is it not a noble act to know that there are those that are ready to say when a call is made, "Here am I; send me"? "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." Philpp. 4: 8.

Thornton, W. Va.

INCIDENTS AND SAYINGS OF SOME OF THE OLD FATHERS OF THE CHURCH.

BY J. S. FLORY.

DURING the great rebellion of 1861 several of our old elders of the church were arrested and imprisoned in the Harrisonburg, Va., jail. I think Eld. John Kline was among the number. Their offense(?) was persuading our members not to enlist in the war. One day one of the Confederate generals was standing near by conversing with a county official. He looked up and his eye caught the appearance of the old brethren with long, flowing beards. One of them noticed he was looking at them and in a tone audible to the ears of the general said: "*We are all here.*" At once he made inquiry what those men were in prison for. He was told for persuading citizens subject to military duty from enlisting in the army. He at once gave orders to have them released, saying, "If the success of the Confederate cause is dependent upon such work the sooner we lay down our arms the better."

Just after the war and during one of the heated canvasses for the election of a president, Eld. D. P. Sayler was in his home post office as a listener to some of the arguments pro and con relative to who was most likely to be elected. One of the active talkers, hoping to draw Bro. Sayler into the controversy, addressed him rather brusquely, saying, "Well, Mr. Sayler, what do you think about it?" He who was seemingly always ready for an answer suitable to the occasion in a very calm but decided manner pointed his finger upward saying, "Gentlemen, it is all settled up there by him who rules the destiny of nations." Saying this he walked out.

One day, many years ago, Eld. D. Thomas, of the valley of Virginia, was riding along the road in com-

pany with a minister of the Presbyterian church. As they were nearing the town to which they were going it began to sprinkle. Bro. Thomas hurried his horse along, remarking, "If we don't hurry up we may get a wetting." His companion said in a jovial way, "Oh, you Baptists ought not to be afraid of a little water." "Yes," said Bro. Thomas, who was noted for his quick repartee, "but I never did like this *sprinkling business.*"

The same old brother was once traveling in the rough country of West Virginia in company with another elderly brother. Nearing the place of their appointed meeting, riding leisurely along on their tired steeds, they were overtaken by a boisterous fellow riding a horse at a breakneck gait over the rough roads. He inquired if they were going to the meeting at the schoolhouse just ahead. They said that was their intention. "Well, I want to say to you old slow mountaineers, if you don't hurry up the meeting will be half out before you get there." In a very meek manner Bro. Thomas said, "The meeting will not begin until we get there." "If you think so you will find out your mistake," and he hurried on at a great rate. It is needless to say that they had one listener that day that felt as if he wanted to hide—most likely from men more than from God.

Forty to fifty years ago traveling through West Virginia was mostly done on horseback. Two of our ministers were wending their way along over one of the turnpike roads that were common those days and known as toll-roads. Two travelers going the same way became companions in their travels and they kept together for several days. At the toll gates our brethren paid no toll, as that was the custom, not to charge ministers. In this way their companions found out they were ministers. They also found out they were nonresistant in principle. These newly-made friends both carried revolvers in their pockets for a day or so; but one day they frankly admitted they felt ashamed of the practice, at least while in their presence, and had placed their arms in their saddle pockets, feeling perfectly safe while in company with their new-made friends without arms in their pockets.

Los Angeles, Cal.

WASTEFUL.

BY ADA KIRCHER.

"WHAT have you learned of the lesson to-day?" (The Parable of the Sower.)

"I have learned that he was wasteful," said a practical little boy.

Wasteful; let us reflect. We often hear of people being wasteful in cooking, in dressing and in a great many other ways, but have you ever heard of anyone being wasteful in sowing the Word?

No, I sometimes fear that sowing the Word is our hobby on which we economize. I once heard an eminent professor say that every one has a hobby on which he economizes, also one on which he is wasteful.

One of the most forcible examples I ever saw of this was a little girl who when she handed in her written work at school always tore off every corner of paper that was not written upon and saved it; and on the other hand she would chew up her pencils, break them to pieces, or lose them at the first opportunity.

How like this little girl are we. Our weekly offerings are pennies, our pet hobby on which we economize; and during the week we spend our five and ten dollar bills on our hobby of extravagance.

How much more good we might do if our wasteful hobby were sowing the Word. It seems sometimes as if we are so economical in sowing the Word that our crops are almost a failure. Let us sow more seed, let us sow larger fields, let us not be discouraged if a few seeds are wasted, but let us sow all over the world. Let us be wasteful.

Harrisonville, Mo.

"DUTY loses its forbidding aspect when seen against the background of divine love and power."

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, June 10, 1906.

THE PRODIGAL SON.

Scripture Reading, Luke 15: 11-32.

- I. Home—Leaving Home.
 1. A Home of Plenty, Luke 15: 17
 2. Tired of Restrictions, Luke 15: 12
 3. Desire to Wander, Luke 15: 13
- II. In a Far Country.
 1. Evil Associates, Luke 15: 13
 2. Money to Squander, Prov. 18: 9; 19: 4
 3. Conscience Smothered, 1 Tim. 4: 2; Titus 1: 15
- III. In Want.
 1. Of Bread, Luke 15: 16
 2. Of Clothes, Luke 15: 22
 3. Of Friends, Job 19: 4; Psa. 41: 9
- IV. His Resolution.
 1. Arise and go to Father, Luke 15: 18
 2. Confess his Faults, Luke 15: 21
- V. The Reconciliation.
 1. Father Forgives Him, Luke 15: 22
 2. Clothes and Feeds Him.
 3. The Rejoicing, Luke 15: 32

I. When a sinner leaves his Father's house he leaves the best of everything this earth can afford. No one possesses the riches, the love, the many attractions as our Father. These are all ours to enjoy if we will but comply with some conditions that the Father has placed upon us in order that we may enjoy his blessings more. But we too often want our own way; we want to wander in new pastures that seem to be more attractive than our own, so we conclude to resist the counsels and wishes of our best Friend.

II. "Birds of a feather" are soon found. With them we squander lavishly all the bountiful supplies we have received from our Father and harden our hearts more and more against all his manifestations of love. We go into a far country, as far away from him as we can get.

III. Then the test comes. If love will not prevail probably want will. Our supplies are at an end. We are hungry, naked, friendless, destitute, miserable and undone. Nothing of the past is left us but yearnings and bitter regrets. We call a halt and come to ourselves.

IV. Down in the valley of humiliation we awake and see ourselves in the wrong. We become penitent and desire to confess our sins and plead for pardon. Anything we will bear and accept only to get back to the Father. We turn our footsteps homeward.

V. Will he receive me? Yes; joy of joys! He is out looking for me. He embraces me, dirty, ragged, wretched, sinful as I am. He pardons, clothes and rejoices over me and forgets the past. Oh, sinner, come and taste of this great joy in store for YOU.

PRAYER MEETING

For Week Beginning June 10, 1906.

THE IMPERISHABLE MAN WITHIN.—2 Cor. 4:16.

1. The Outward Man is Temporary, Perishable, Uncertain.—We have abundant evidence of this. Most of us are employing remedies to patch up deficiencies in this temporary house in which we live, but in spite of all we can do, it will steadily grow old and become more and more uncomfortable. The troublesome thing about the outward man is, that he is a great grumbler and through the ails and ills is perpetually reminding us that he is badly off and will not last a great while. It is well to take good care of him, but let us not make the fatal mistake of pampering him, while the splendid and noble man within is left to starve. 1 Peter 2: 11, 12.
2. The Strength and Beauty of the Imperishable Man Must be Renewed Day by Day.—Love, hope and faith,—the three great abiding factors in this world,—are capable of constant renewal. Their great source is in God, who is love, and who keepeth faith forever, and who is able to inspire hope in us under all circumstances. He who sent his angel to watch over Elijah under the juniper tree in the desert, when he was worn out and discouraged, feeding him and comforting him, as a mother does a fretful child, until his glorious strength came back again, has just as tender care and sympathy for us. Lam. 3: 22-26.
3. Daily Feeding Necessary for Strength of Inward Man. He must have his meals regularly. Many there are who, at times, go to church a great deal, hear many sermons and give themselves up to absorbing an abundance of religious teaching; afterwards they drop away from it and have long seasons of seeming indifference. There can be no strength under such conditions. Like David, let us morning, noon and night draw near to the banquet of heaven, and gain strength for our day and trial. Life need not be barren and wearisome if we meet its perplexities by heaven-born power. Isa. 40: 31.

HOME AND FAMILY

DO YOU WISH THAT YOU WERE BETTER?

BY W. H. ENGLER.

Do you wish that you were better?
I will tell you what to do:
Turn away from sin and folly,
Into paths divinely fair;
Set your mind on things eternal:
Let your motives all be pure:
You can make a little heaven
Of the place where'er you dwell.

Do you wish that you were wiser?
Let the Spirit lead you on,
In the way of heavenly wisdom:
It will make your lives sublime.
Do not waste your time in folly,
Live for others while you live;
If you want to serve your Master,
You must serve your fellow-men.

Do you wish to grow to manhood
In the service of your king?
Let the graces of the Spirit
Ever make you pure within;
It will prove the greatest treasure
That you'll gather here in time,
If your lives have been made holy,
And your actions all are clean.

Do you wish that all were happy,
And the world would better grow?
Then just scatter seeds of kindness,
As you on your journey go:
For the harvest that awaits you
Will depend on what you sow,
And your actions here shall either
Give you peace or give you woe.

Waynesboro, Pa.

I YELLED WHEN IT HURT.

BY NORA E. BERKEBILE.

Bess was sitting in the little country depot waiting for the train.

"Hello, Bess," said Nan as she came bouncing through the doorway to greet her friend.

"O, you are going to town, are you?"

"Yes, I must go to the dentist to get some repairing done to my teeth," said Bess with a shudder. "I dread it too, for it will take all day, I'm quite sure."

"Going to Dr. E—? Well, he is a good dentist. I went to him not long ago. But I tell you I screamed every time it hurt me the least bit. It pays to make them believe it hurts, Bess, and then they will be more sympathetic and careful."

"Well, Nan, you know father always taught us to bear pain with the least murmuring possible. Goodness! when we were little tots and would get out of bed on cold mornings, sit around the stove and shiver and whine without putting on our shoes and stockings as we should have done, papa would say, 'O dear me, what a lot of tenderlings you are! See what a nice snow. I'm sure none of you will dare run to the barn and back barefooted.' That was all we needed and out we would go to the barn as fast as our feet would carry us. Sometimes it would be a race around the house and when we came in papa would cheer us and we would forget all about having had the shivers. Often our toe marks were seen in the snow around the house and the path to the barn. Yes, I know some people would think it awful, but I guess you never see much healthier folks than we are in all the country round."

"I used to sometimes think papa was not always aware of how our aches pained us, for he would try to make us believe they did not hurt. Since I have grown older and see the same method used with the younger children I can see the concern and tender care behind the bright smile he gives and the 'O that is not bad. It will soon be better' that he says when they bring him a bleeding finger or toe or complain of an ache."

"My brother used to cut his finger and would say, 'Papa, does it hurt?' Papa would say, 'No, that does not hurt,' and away he would run after the finger had been carefully dressed, feeling that after all it did not really hurt so bad, for papa thinks it does not."

"Well, my mamma frets and frets and worries when anything gets the matter with us, and sometimes she gets so mixed up she scarcely knows what to do. I like to be petted and fussed over when I am sick," said Nan. "I want people to think I'm about dead, and then they will sympathize and send flowers and fruit, etc. But of course you know we are not really strong like your family. But remember what I tell you, Bess," she said as the train pulled out, "you better yell when it hurts."

All that long day Bess sat in the chair, feet braced and hands clasping the chair arms, while all the process of drilling, filling, pounding and brushing was going on. Two or three pieces of nerve had been removed, but she never moaned. Tears trickled down her cheeks and she clasped the chair arms tighter.

As one piece of nerve was removed that gave her almost unbearable pain the dentist said, "Miss Fulton, your teeth do not seem so sensitive as other people's do."

"Sensitive," thought Bess, "well, I just wish he knew how it hurt. He has been very careful, but after all perhaps Nan is right. Had I cried and given him lots of trouble he would have thought my teeth extremely sensitive. Next time I think I shall cry and moan too, and perhaps I will then get a little sympathy too."

Hearing the conversation between the two girls and knowing what Bess suffered I thought how many of us are like Nan. We scream at every little thing that hurts us and want every one to know how much abused we are. We are all too apt to tell our pains and aches when with a little forethought we would see that by talking of them to every one we only increased them and made life less pleasant for those about us.

If we do not have our own way, if we have made a mistake and want someone else to bear the blame, if someone has misunderstood us and we have become offended, we must run and pour it into the ears of all our friends. Telling only makes us think more about it and makes our troubles only look bigger to us.

If we have a headache and instead of taking a good dose of medicine and eating less we go to our friends and expect sympathy and petting, how can we hope to get better? They may be feeling just as ill as we are, but they must listen and pet us else we feel very badly abused.

If someone is sick we watch for all the unfavorable symptoms to report so that people will think he is in the most critical condition. Instead of cheering him up we whisper loud enough for him to hear that we think he has typhoid, smallpox or symptoms of cholera and keep feeling his head, making him stick out his tongue, telling him he is chilling or burning up with fever. No wonder lots of people die with such care. Overcare for sick people is almost as hurtful as lack of care.

We never see a good doctor or nurse going around with a "graveyard face" on them. They save their smiles and cheery words for the patient, even if they have doubts of his recovery. Many people are made invalids by this fuming and fussing, when if they had been cheered up and taken in the open air and made to look on the bright side they might have been well. Watch the children and take proper care of them, but keep their mind off of every little ache and pain.

One hardly dare go into some sick rooms and tell a patient "How much better you look!" without bringing down all the censure of his relatives, and they say, "Doesn't that fellow have any feeling or sympathy?" Too often we look at sympathy to come in the same worried, fretted tone in which we ask for it. The world gets blue because we only tell the blue side of things. The world needs sympathy, but we should not expect always to get sympathy by some one petting us at the other fellow's expense.

We may fret and fume and run to our friends with every little trouble and how dreadfully the other fellow has used us, and we will get sympathy, for they will believe us for a few times. In time our complaints get to be an old song and they will begin to think perhaps there is something wrong with us and it is not all the other one.

There are always people kind (?) enough to go and

tell the other fellow what has been said, but he keeps still although he knows he is being misunderstood and falsely accused. Had he yelled as Nan did perhaps he would have received sympathy; but he thinks, "Why burden others with my little troubles? If I tell them I must implicate those who speak evil of me, and I shall only tell that to God." He has learned that his pillow is softer at night when he has not spoken evil of anyone.

Exaggerating our troubles is next door to telling falsehoods. Someone said:

"Many a trouble would burst like a bubble
And into the waters of Lethe depart,
If we would not rehearse them
And tenderly nurse them
And give them a lodging place deep in the heart."

There are troubles that need the comforting words, sympathetic handclasp and loving embrace. We know these troubles when we see them. If in the imaginary troubles some people have a calm rebuke would be given it would lessen the future troubles. We get sympathy by screaming, but remember that before all our teeth are filled or removed the dentist shall have learned our trick.

I'ada, India.

MODEL GUESTS.

BY MRS. T. S. MOHERMAN.

THEY were girls, just happy, laughing, fun-loving girls. But they happened to come at a very busy season, and the lady of the house was sorely puzzled to know just how she should manage so as to keep the household machinery in motion, and at the same time see after the comfort and entertainment of her young friends in a suitable manner.

But fortunately this question was solved in a most unexpected way, for it so happened that these girls were good, sensible girls, with all their fun and chatter. So in the morning, instead of lounging about and dawdling the hours away, arrayed in big gingham aprons they took possession of kitchen and dining room, washing dishes, sweeping, dusting, or doing whatever they could find to do.

This gave the hostess time to see after many other household duties, arrange meals for the rest of the day, and set the house in order. And then the remainder of the day could be spent with her guests in calling, shopping, sight-seeing, or sometimes a quiet afternoon at home. And the time passed only too quickly for all. In fact the hostess who was tired and worn out when her young friends came found to her surprise that she was rested and refreshed. She, too, had enjoyed as it were a vacation in her own home, with congenial friends and pleasant surroundings.

And this was not all, for a dainty piece of china was added to the collection on the sideboard, "as a remembrance piece of their visit."

Dear girls, had they only known, it needed nothing of this kind to make their friend remember the time spent in her home. Their keen appreciation of what had been done for their entertainment and pleasure, and their happy helpfulness in return, had won all hearts, and all regretted when the time came for them to leave.

Canton, Ohio.

SISTERS' AID SOCIETY, MYRTLEPOINT, OREGON.

THE sisters in this congregation meet every Thursday afternoon to work for the Lord. When we have no particular work to do we solicit some. At our meeting last week the writer was appointed secretary to take the place of Sister Michael, who is going away. Sister Annie Reed resigned as president of the work in favor of Sister Chandler. When I took charge of the work assigned me there was \$11.45 in the treasury. We bought two pairs of wool cards at eighty cents; sent one dollar to a sister who used to live here. She is now isolated from the church and would very much like to hear from the brethren and sisters. We have \$10.60 in the treasury.

MRS. HENRY ROYER, Sec, and Treas.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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The district meeting of Oregon, Washington and Idaho is to be held at Centralia, Wash., July 10.

The members at Spokane, Wash., expect to have their new church ready for the dedication services June 24.

BRO. ELEAZAR BOSSERMAN, of Rawson, Ohio, changes his address to Williamstown, R. F. D. No. 16, same State.

BRO. A. C. WIEAND went to McPherson, Kans., last week to deliver an address at the college commencement.

THE Nampa congregation, Idaho, is erecting a new church eight miles northeast of Nampa. The house is to be dedicated June 17.

THE Christian Workers' and Sunday-school meeting of Northeastern Ohio is to be held in the Beech Grove church, June 13 and 14.

DURING a revival in Middletown Valley, Md., held by Bro. D. C. Flory, twenty-eight persons applied for membership and were baptized.

THE series of meetings in Pittsburg, Pa., closed with eleven applicants for membership. Nine have been baptized and two await the introductory rite.

THE members at Harrisburg, Pa., have reason to be encouraged. Recently four were added to their number, making twelve during the last six months.

BRO. I. D. PARKER closed his meetings at Lanark last Sunday evening and returned home on Monday morning. The meeting was attended with a good interest and two were added to the church.

WE close this issue on Monday afternoon and arrange to start to the Annual Meeting two days later. We go early with a view of picking up as much interesting news as possible for the next issue of the MESSENGER.

AFTER two years of evangelistic work in the First District of Virginia Bro. Chas. M. Yearout is returning to the west. From the Annual Meeting he goes to Kansas with the intention of spending the summer in that State and for the present should be addressed at Lyndon, Osage Co., Kans.

BRO. JOHN ZUCK, of Clarence, Iowa, is with the General Missionary Committee in Elgin this week. He is on his way to the Annual Meeting, and having been moderator of the Annual Meeting last year, will preside over the Standing Committee at Springfield until the new organization is effected.

BRO. S. F. SANGER, of South Bend, Ind., reached Elgin Sunday afternoon. He was with the Brethren in Chicago in their morning services, and preached for them. He is here on account of the meeting of the Missionary Committee, and after the close of this meeting goes to Springfield to represent his district on the Standing Committee.

SOME of our readers may not agree with Bro. Samuel Bower about his "Plan for Ministerial Distribution," but the article is going to put some to thinking, and we are sure to have other plans. Those who think they can offer something better might let our readers hear from them.

LAST week we were with the members at Wadams Grove, this State, in their quarterly council. Brethren P. R. Keltner and Jacob Delp, adjoining elders, were present. Bro. W. K. Moore tendered his resignation as elder in charge. The resignation was accepted, and Bro. P. R. Keltner chosen to take the oversight of the congregation.

SOME of the MESSENGER readers, who do not attend the Springfield conference, would probably like to have a copy of the little booklet containing all the queries and business coming before the Annual Meeting. The booklet may be ordered from the MESSENGER office. Price, by mail, five cents. At the conference a copy is furnished each delegate free and sold to others at three cents.

AT Portland, Oregon, in the Blessed Hope Mission, Burnside Street, between Fifth and Sixth Streets, the Brethren have preaching services every Sunday morning at 11 o'clock. At 3 P. M. the Sunday school is held in the Mississippi Avenue Hall, corner of Mississippi Avenue and Shaver Street. At 4 P. M. there is preaching in the same hall. The work in the city is in charge of Bro. Geo. C. Carl, residing at 1125 Avenue.

BRO. J. M. MOHLER, of Lewistown, Pa., called at the MESSENGER sanctum last Monday. We had a very pleasant talk with him regarding matters pertaining to the interest of the church. He preached in Batavia on Sunday morning, and decided to take in Elgin on his way to the Annual Meeting. He was accompanied by his wife. Bro. Mohler is not in the evangelistic field as much as in former years. He has much to do in his home congregation, and in that way most of his time is taken up.

BRO. H. C. EARLY, now of Harrisonburg, Va., spent last Saturday with the different departments in the Publishing House, preached an excellent sermon in the Brethren church on Sunday morning, and is now with the General Missionary Committee in a very important meeting held in the mission room. At the conclusion of this meeting he goes to the Annual Meeting where he is to serve as a member of the Standing Committee, being sent by the Second District of Virginia.

BRO. A. B. BARNHART, of Hagerstown, Md., reached Elgin last Saturday. He came to attend the meeting of the General Missionary Committee. In addition to the work entrusted to his committee he is much interested in the Fahrney Memorial Home for the Aged, located near Hagerstown. The Home is under the direction of Eastern and Middle Maryland, and is managed in the interest of the aged poor of these two districts. The condition of the Home is reported to be quite good and the management is giving excellent satisfaction. The trustees are planning to erect a large and commodious addition for the accommodation of the inmates. The addition is needed, and is certain to be greatly appreciated.

WRITING to *The Standard Evangelist* Ben-Oliel has this to say of the rapidly-increasing Jewish population in Jerusalem: "Of the Jews who are returning to Palestine the greater number are orthodox. Their return to the Holy City is rapidly changing it into a Jewish city again. Not only is the Jewish quarter of Jerusalem filled to overflowing with sons of Israel, representing every country in the world, but the outskirts of the town are dotted all around by little Jewish colonies. In these homes and synagogues of this ancient people one witnesses to-day many interesting and peculiar ceremonies, to each of which the people cling with much tenacity. Their religious life corresponds very nearly to that observed in Christ's day, and for this reason it is deeply interesting."

THIS week Bro. P. S. Myers, of Los Angeles, is having something to say about the call made by California for the Annual Meeting in 1907. His communication should have appeared last week, but it did not reach us until the paper for that week was on the press and partly printed.

THE General Missionary Committee met in Elgin last Monday morning and will continue in session until time to start to the Annual Conference. There is considerable business before the meeting and much of it is very important. We go to press too soon to say anything concerning the business transacted. Bro. H. C. Early presided.

OUR love feast in Elgin was held last Sunday evening, commencing at 6 P. M. *Sunday proved to be a very rainy and disagreeable day, causing the attendance to be much smaller than it would otherwise have been. Still the feast was a good one and the services greatly appreciated. Bro. J. M. Mohler, of Pennsylvania, who chanced to be with us, officiated in a way that made the meeting orderly and impressive.

BRO. D. L. MILLER is with us again this week. He came over from Mt. Morris last Saturday for the purpose of being with the General Missionary Committee in their meeting, this being the first meeting of that committee he has attended since he started on his trip around the world nearly two years ago. Last week he delivered a few illustrated talks in the college chapel at Mt. Morris concerning his late trip. He goes from Elgin to Springfield to attend the conference. Though a member of the Standing Committee, representing India, his health is such as not to permit him to take a very active part in the work of the committee or the conference. However, he is booked for a sermon in the tabernacle on Sunday morning.

CONCERNING one of the queries going to the Annual Meeting an anonymous circular letter is being widely circulated, for the purpose of creating sentiment in favor of the views held by the unknown writer. The sending out of this letter is a decided mistake. It is not a fair and brotherly way of doing church business, is looked upon as encouraging some underhanded method and gives rise to a good deal of suspicion. Most of those who see the letter will wonder who is the author, and in attempting to solve the problem may fasten it onto some earnest member who would not think of doing a thing of that sort. Then it might be well to bear in mind that the use of anonymous letters of this sort has just the opposite effect intended by the author. It is to be exceedingly regretted that any one should thus attempt to influence thinking men. We have an open conference where any member is at liberty to present his views on questions presented for consideration, and there is no valid excuse for resorting to the method referred to.

CANNOT SURRENDER GOSPEL PRINCIPLES.

IN order for us to enter into a compact with other denominations, with a view of Christian union and the conversion of the world, one of two things must happen: We must surrender the New Testament principles clearly taught in the Word of God, or the other denominations must agree to accept the whole Gospel. There can be no half-way grounds in a matter of this sort. Either we must surrender the Gospel, or others must accept it. If we once commence dispensing with the gospel principles there is no telling where we would stop, probably not short of giving up every New Testament ordinance taught by Christ and the apostles. Because of this we have urged our people to stand apart from every union or federation movement; not that we are opposed to a union of all Christian bodies, for we are in favor of such a union provided it can be brought about on gospel grounds.

This is the union that Jesus urged when he prayed the Father that his disciples might be one, as he and his Father were one. He did not mean that principles should be sacrificed, or that certain commands should be ignored in order to satisfy those who do not care to accept the whole truth. We are not going to throw a straw in the way of other religious bodies uniting,

for most of them have very few gospel principles to compromise. They can come together without surrendering any principle which they conceive to be vital. This cannot be said of the Brethren. We hold principles that are peculiar to ourselves and the New Testament, and these we must not think of surrendering for the sake of union or anything else. Our mission in the world is to preach the whole Gospel, and in this line of work continue faithful until the end of the age.

THE INCREASE OF CHRISTIANITY.

WHEN Christ was born there was not a Christian in the world. There were many righteous people who knew and feared God, but they were members of the Jewish church, and worshiped as directed by the Old Testament. The whole Jewish race consisted of a few million people, residing principally in Palestine. When John the Baptist commenced preaching a new order of things came into existence. His work was followed by the founding of the Christian church, with Jesus as the head.

When Jesus was crucified there were a few thousand Christians in Palestine, no one knows just how many. There may have been 10,000 or 20,000 for aught we know. But it is estimated that at the close of the first century there were about 500,000 people in the world who accepted the Christian religion, and many of these were Jews by birth. From the very beginning there has been a steady advance in the spread of the Christian faith, as shown in the following table:

| Century | Christians | Century | Christians |
|---------------|------------|--------------------------------|-------------|
| First | 500,000 | Eleventh | 70,000,000 |
| Second | 2,500,000 | Twelfth | 80,000,000 |
| Third | 5,000,000 | Thirteenth | 75,000,000 |
| Fourth | 10,000,000 | Fourteenth | 80,000,000 |
| Fifth | 15,000,000 | Fifteenth | 100,000,000 |
| Sixth | 20,000,000 | Sixteenth | 125,000,000 |
| Seventh | 24,000,000 | Seventeenth | 155,000,000 |
| Eighth | 30,000,000 | Eighteenth | 200,000,000 |
| Ninth | 40,000,000 | Present time (estimated) | 490,000,000 |
| Tenth | 50,000,000 | | |

The rapid increase during late years was caused by the marvelous growth of foreign missions. The mission spirit is in the air and new mission points are being opened up in various parts of the world. At this time there are not far from 100,000 missionaries at work in the foreign fields, and inside of a decade or two this number may be doubled.

The earth's total land surface is 50,000,000 square miles and in the year 1600 only about 3,480,000 square miles were under Christian influence. In 1900 the situation was almost completely reversed, nearly 41,000,000 square miles of the earth's land surface being under Christian influence and less than 9,000,000 square miles left to non-Christian control. All of this shows the steady march of Christianity, and in a brief time we may look for the entire world to be controlled by nations accepting the Christian religion.

This, of course, means nominal Christianity, for we have comparatively little of the New Testament article left. But let the nominal forces go on with their work of conquest and bring all lands under the control of Christian influences. This may give those standing for the whole Gospel an opportunity to do some effectual reform work that will make the world a great deal better than it now is or ever has been.

DOES THE CASE OF CORNELIUS TEACH THAT BAPTISM IS NOT FOR THE REMISSION OF SINS AND THE GIFT OF THE HOLY GHOST?

It is true that Cornelius received the gift of the Holy Ghost before his baptism; and the gift of the Spirit before baptism would logically imply the remission of sins before baptism; for it is not to be reasoned either according to scripture or logic that the Holy Ghost is given to persons without pardon. It follows, therefore, that if baptism is not for the gift of the Holy Ghost, neither is it for the remission of sins.

But does the case of Cornelius so teach? I think not. Let us look at it.

Cornelius was the first Gentile convert baptized into the Christian church. Miraculous means were employed to overcome the prejudice of the Jew against

the Gentile. The former regarded the latter as "dogs," "outcasts," etc., without God and without hope; they held that all the covenants and promises were to Abraham's seed; it required, because of this condition, the most unmistakable evidences of God's grace to the Gentiles, even to the pouring out of the Holy Ghost upon them, to convince Peter that they, too, should be heirs of salvation.

You remember that Jesus, during his ministry, toward the close of it, promised Peter the keys of the kingdom of heaven. Matt. 16: 19. A key is an instrument to open and close doors, and in this case it is a symbol of the church's power. It meant also, when the day of Pentecost was come when the Holy Ghost should enter formally and fully upon his office in dispensing the interests of the church, that Peter should be God's mouthpiece in unlocking the saving doctrines of the kingdom of heaven to the understanding of the Jews present "out of every nation under heaven." It meant, too, when the time came for the Gentiles to be brought into the kingdom, that Peter should be God's instrument in doing it. This was a great honor that the Lord designed to place upon Peter; but he was not ready for it. He was a steadfast Jew and set in his prejudice against the Gentiles, and he had to be powerfully convinced therefore.

Now read the tenth chapter of Acts carefully and see it for yourself. The Lord sent an angel to Cornelius when he was in a vision to assure him that his prayers and alms were acceptable in his sight and to instruct him to send at once to Joppa for Peter Simon, who would tell him what he ought to do. He called two of his faithful household servants, and after declaring unto them the wonderful vision, he sent them to Joppa. While these men were on their journey the Lord put it into the heart of Peter to go upon the house top to pray. It was about the middle of the day and he became hungry, and as he labored in prayer and supplication he fell into a trance, when the Lord showed him wonders. He saw a vessel as it had been a great sheet; wherein were all manner of beasts, tame and wild, creeping things and fowls of the air, many of these unclean to a Jew, and a voice was heard, saying, "Rise, Peter; kill and eat." But he declared that he had maintained his integrity as a Jew and had never eaten anything "common or unclean."

This was repeated as many as three times. It disturbed Peter greatly; he was in the deepest consideration, and while he doubted what it should all mean, the men sent by Cornelius stood at the gate and called for him. At the same time the Spirit said unto him, "Behold, these men seek thee. Arise therefore . . . and go with them, doubting nothing; for I have sent them." Isn't it wonderful? Wonderful experience, wonderful enlightenment, wonderful conviction, wonderful preparation for Peter.

On the next day when he reached Caesarea and went in unto Cornelius and the large number of his kinsmen and friends that he had called together, he began to tell at once how the Lord had dealt with him, stripping him of his prejudice and enabling him to see that the Gentiles were as clean in the sight of God as the Jews. He began, "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean. . . . I ask therefore for what intent ye have sent for me." In the meantime Cornelius was so full and so wrought upon that he could scarcely maintain silence. He at once rehearsed the angel's visit and message to him, declaring that Peter had well done that he came and that they were all present there before God to hear all things commanded of God. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted of him."

The meaning of the marvelous operations of the Spirit was breaking mightily upon his understanding. Never until now had Peter seen the Brotherhood of man, the common Fatherhood of God and the consequent universality of grace.

And now as he continues to speak, expounding the fundamental doctrines of Jesus, waxing powerful, he

climaxed in "Whosoever believeth in him shall receive remission of sins." Immediately "the Holy Ghost fell on all them which heard the word." And it was with great power. It astonished the other Jews present. But Peter said, "Can any man forbid water, that these should be baptized, which have received the Holy Ghost as well as we?" It was now all settled with Peter. Who can say now that God's face is set against the Gentiles? Who can withstand even the Holy Ghost? Is not his testimony unanswerable and final?

In conclusion it is clearly evident that the one purpose of this extraordinary transaction was to convince Peter and through him the Jews that the Gentiles were entitled to salvation. And who would attempt to establish such a precedent in interpretation as to say that an exceptional case, as this case is clearly shown to be exceptional, teaches and establishes a doctrine contrary to the regular doctrine taught by Jesus and the apostles, that baptism is for the remission of sins and the gift of the Holy Ghost? U. C. E.

ODDS AND ENDS.

A Beautiful Illustration. In a sermon by the bishop of the parish churches of Jamaica, in giving his early missionary experiences on the island, he said that much of his traveling to the different stations was done on horseback, and before the construction of the fine roads and bridges that are now seen everywhere in the country; and often it was necessary to ford swollen streams at the risk of his own life and that of his horse. On one Sunday morning he came to a river that was quite full, and to reach his appointment he must cross the river, which would require his horse to swim from shore to shore. He did not wish to disappoint his people, and yet it seemed quite dangerous to ford the river.

At the ford was a colored man who told him that he could cross safely if he would follow his directions, which he agreed to do. He then said to him, "Massa, do you see that big tree ober there? Now, when you start in, don't you look to de right or to de left, nor do you look down at de water, but fix your eyes on dat big tree, and keep them there till you strike de odder shore."

He said, "I took his advice and reached the other side in safety." His text was: "Looking unto Jesus." And he gave this illustration to show the necessity of God's children not being distracted by the things along the way, but ever to keep our eyes and hearts fixed on Jesus Christ. We were impressed with the aptness of the illustration.

A Commendable Custom. We have spoken before of the apparent devotedness of the church attendants on the island. And it was because of the manner in which they enter and deport themselves as they enter their places of worship. They enter reverently, go to their seats quietly, bow their heads and offer a short prayer. Of course we see some of this in our own country and some among our own people. But to see so beautiful a custom universally observed among this uneducated and simple people is an inspiration.

Compare this with the cold and seemingly thoughtless manner in which we see many enter our churches here, and what must be our decision? We have some, and even professing Christians, who, on entering church, remind us of the medical examiner on entering incoming ships to determine their physical health condition. The first thing they do is to gaze around to determine the spiritual condition of the worshippers by the manner in which they are clothed. And if they happen to see one or more whose appearance is not what they think it should be their peace of soul is greatly disturbed, and they can't sing, can't pray and can't listen to the sermon, just because they can't keep from thinking about those who don't look right.

You may say this is only a habit, an empty form, and doesn't add anything to the worshipfulness of the service. Perhaps some of it may be, and no doubt is, mere form, but it is a form, a habit, that should commend itself to worshipful people, because, in it a reverence is shown to the sanctuary and to God that is not shown by those who don't observe it.

Entering the Harbor. The entering of a ship into the harbor always seemed to us a very interesting occasion, because always to some it means a home going, the ending of a journey that in it has perils, privations, inconveniences and sickness. It means an end to these conditions and an entering into the realization of the things expected and desired. And while it most beautifully represents our life's voyage, we have been made to wonder why it is that we don't, seemingly, enter the harbor that lands us into the haven of eternal rest with the same longing desires and acclamations of joy. Is it because there is so much less prospectively before us, or is it because our spiritual vision is less clear? Perhaps a little of both. Our prospects on the landing are not as bright as they should be, because we don't fix our mind on the country to which we are going as we do when starting on earthly journeys. It is true, we have the heavenly home in view at times, but we don't look forward to the ending of life's journey as we do in our earthly voyages. And this is because our spiritual vision is somewhat dimmed. Yes, we see through a glass darkly, because of our low down, earthly environments. We are needed down here, and perhaps it is well that our vision of the other side is not too full, or we would become impatient and want to go before our work here is done. But these figures and types are helpful to us, and give us a taste of what the entering into the heavenly harbor will be when life's voyage will be ended.

The Gain of Contentment. Another lesson we learned on our recent trip, that godliness with contentment is great gain. It is true, we learn this at home, and every day. But when we see it practically illustrated it becomes more impressive. This people are poor, very poor financially, but with their religion and the little they have of earthly possessions they are contented. And in their daily life in their huts, with enough to eat and wear, they are happier many times over than our millionaires in their magnificent mansions, their grand surroundings and their overabundant supplies on every hand. Among us, with all our advantages and opportunities, life is a constant struggle. With them it is go easy, take life as it comes and be happy. In the end, who will be the better off?

H. B. B.

JEW IN THE EAST.

IN the year 722 B. C. the king of Assyria captured Samaria and carried the northern tribes of Israel away into captivity. It is not really known what became of the Ten Tribes who so very suddenly disappeared from history. In the year 597 B. C. Nebuchadnezzar captured the city of Jerusalem and took a part of the people with him to Babylon. There was a third deportation eleven years later, when Jerusalem was destroyed and the remaining Jews who did not escape to Egypt were carried away to the east. Most of the Jews, however, taken from their native land were settled in the vicinity of Babylon. They were back in the country from which their old ancestor, Abraham, came.

Ezekiel was carried away in the second captivity, 597 B. C., and while in Babylonia he lived near the river Chebar. This stream was probably not very far from the present ruins of Nippur, about twelve miles southeast of Babylon. Here is said to be a very fertile section, where grow the date palm and other fruits belonging to a mild climate. Ezekiel is presumed to have died and been buried in this locality, and to-day a large building marks the resting place of his remains. It is a square brick structure, inclosing an open court, surmounted by a large dome similar to the domes found on the tombs constructed by Arabs. Beneath the dome is the grave of the Hebrew prophet; it is a large chamber whose walls are richly decorated with bright-colored Hebrew inscriptions.

The building seems to have been constructed in the prosperous days of the Arabs, but it probably originated with the death of Ezekiel, for of all the tombs of the prophets none seem to be so well authenticated as this one. Many of the Jews came to this tomb to lament, worship and show their respect to the prophet

they held in such high esteem. Near by this river Ezekiel wrote his prophecies, which have come down to us and are read with interest by all lovers of the Bible. Here lived the Jews in the days of their exile, in a land where the summer heat was intense, a great contrast indeed to the cool and pleasant breezes which they often experienced among the hills of their own native land.

There are few sections of the country outside of Palestine with a history so sacred as this part of the East. Many Jews still inhabit this section of the old Babylonian region. They have been here since the days of their exile. When first carried away captives a number of them settled down to business, some became very prosperous and quite wealthy. Some reached positions of importance and exercised considerable influence in the business and finances of the East. When the time came for them to return to their promised land thousands of them refused to accompany their brethren back to Palestine. They remained in the East, identified themselves with the interests of the country, and their descendants are still to be found in the cities scattered up and down the Euphrates and Tigris valleys.

In Bagdad, a city containing more than one hundred thousand people, there are said to be over forty-two thousand Jews. There are cities in this section of the world composed almost entirely of the descendants of the Hebrew race. They are, however, generally ignorant and very much degraded. They still have some knowledge of the one true God, but do not worship him with the same intelligence which characterized the Jews in the days of their great prosperity in their own native land. In all probability many of the descendants of each of the twelve tribes may be found in this section of Asia. In fact, there are more Jews here than can be found in Palestine itself.

HOW FEDERATION WORKED.

IN the *Christian Standard* Mr. Willard McCarthy, of Richland Center, Wis., tells how church federation worked in his case. He says:

"When I first came to this place, I was invited to become a member of the ministerial association, an organization composed of the various preachers of the place, and having as its object the promotion of the temperance cause and such other work as might be of an interdenominational character. When asked to join the association, I found a by-law which forbade any preacher proselyting the members of another church, or allowing his members to do so.

"Believing thoroughly in our plea, I told the association that whenever occasion demanded, I should tell where and to whom I pleased the distinctive teachings of the Christian church, and just why we differed from others, and any person might accept, regardless of whether or not he had been in any other church. This was acceptable.

Things went smoothly until we announced a protracted meeting. At once, all kinds of rumors began to float about the teachings of the church, and about the evangelist (and no one in the city had even heard of him until our announcement). Tracing a few of the rumors, I invariably found them started by members of the sectarian churches. With the first sermon of the evangelist the storm broke.

The second week of the meeting was also the week of prayer. The custom here is to have union prayer meetings. Owing to the revival we did not enter into it. But daily we heard of the things said in the prayer meetings concerning the revival. One preacher thought the evangelist needed praying for, as he knew no better than to preach such stuff. The particular stuff was that the Holy Spirit speaks through the Word.

The members of the various churches were urged by their preachers to stay away. Such teaching was dangerous and would unsettle them. Much was said about the right of one church to speak in any way about the teachings of others.

Finally, at special meeting of the association, I was notified that unless we would retract and repudiate our evangelist and publish such a retraction in the city papers, the association would withdraw from us.

We had condemned confessions of faith and disciplines, and even held their names as unscriptural, had quoted from creeds, and compared them with the Bible, and this was the height of proselyting. To say they were wrong in doctrine or polity was to unsettle their minds, and hence we must retract or get out. We went out, but did not retract.

This is about what might be expected in any city

where a preacher has independence enough to preach what he believes. It is about what our ministers can expect should they suffer themselves to be drawn into the associations that lead to federation. The thing will work all right until they begin preaching the whole Gospel. That is more than a federation proposes to stand. This is one reason why our people cannot consistently become identified with the popular movement.

MAY REPENT.

Does Heb. 6:4-6 refer to those who have backslidden? If so, then there would be no use in the backslider trying to do right any more. Can the one who has fallen away repent and be forgiven for all his sins, and be restored to church fellowship the same as before?

The scripture named reads thus: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." The impossibility is not with God, for he is ever willing to forgive those who repent and live the righteous life, but it is with those who have fallen away, and willfully and deliberately turn their backs on God and his mercies. It is impossible to renew people of this kind for the reason that they cannot be induced to repent and forsake their sins. Should the backslider be encouraged to reform and return to the church? Most assuredly. He may rest assured that if he will repent, forsake his sin and ask for pardon, God is sure to forgive. All through the remainder of his life he may keenly feel the effect of his sins, but he should know that the great Judge of all the earth will not turn down a man who does his best to atone for the mistakes of the past. The church is always glad to restore the truly penitent to their former church relation. And yet there is a sense in which those who have sinned and fallen can never be fully restored to their former condition. Sin leaves its stain and scar. Legally speaking, the sin may be removed, but the terrible effect lingers.

SISTERS' AID SOCIETY.

The church in which I reside opposes the organization of a Sisters' Aid Society. Is the church disregarding the decision of the Annual Meeting by so doing?

THE conference in 1895 was asked "whether it is right according to the spirit of the Gospel to have sewing societies in the church." This answer was given: "Yes, if the sisters labor in union with the church, as expressed in the council, and according to the principles of the Gospel." This does not make it binding on churches to have sewing societies organized, but it permits and even encourages them to allow the sisters to have such societies, when they labor in union with the church. When the sisters desire to form a sewing society, and signify their purpose to conduct their work in harmony with the rules of the Brotherhood, it is a rare occurrence indeed for the church to deny them the privilege. We should think that no active church would oppose a request of the sort presented by a reasonable number of earnest and faithful sisters.

AFTER THE COMMUNION.

What should be done with the communion wine remaining in the cups after the communion service? Some preachers persist in pouring it back into the bottles in the presence of the audience, which is the cause of much criticism.

WITHOUT considering whether or not there are just grounds for the criticism referred to we suggest that the officiating ministers, at our communion services do not return the wine to the bottles. Place the cups by the side of the bottles, replace the cover and leave the wine in the cups to be disposed of by those who set the tables in order after the congregation has been dismissed. It is wise to avoid acts that will provoke criticism of the sort referred to by our querist.

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DO WHAT YOU CAN FIRST.

One thing that hinders the advancement of the cause in many places is the too great readiness of the members to ask for help. There may be a town near an organized church in which services should be held. The people need them, are asking for them; and some of them are seeking a church home. But because the ministers think they have enough to do, and because the Sunday-school teachers think it is enough for them if they teach in one school, the call goes unheeded, and souls which might have been won away from the world and to Christ are left to go their own unguided way. That is not the spirit of the Master and of those who are in earnest about obeying the great commandment. And it is not the spirit which overcomes evil and brings hope into the lives of those who know not the love of God and his Son. It is not the spirit of those whom John saw arrayed in white around the throne.

Instead of sitting idle when such a call comes, or asking for others to help, it would be well to start out and see what can be done by home efforts. As a rule we are too anxious to receive help; and the natural result is that we do not gain in strength, in ability to do things for the Lord, as we might and as we ought. We have not gotten away from childish things, for if a task seems hard we want help to perform it. We do not have any person or any body of persons who stand in the relation to the congregation that the parent does to the child. In some ways it would be well if we had, provided the person or body was wise in training us. It is the unwise parent who helps his child every time he asks for help. Some day the child is to be a man, and he never can become a real man until he meets and surmounts the difficulties which lie in the path of every one. My boy asks me to solve a problem for him. It would be the height of folly for me to do so without first finding out whether he has made an earnest effort, has done his best, to help himself. It is not one problem that is to be solved, but it is a life to be developed, which can be developed in the right way only by self-exertion.

And so it is with the congregations and districts. Help given at the wrong time, when not necessary, is a source of weakness rather than of strength. It diminishes dependence on self and trust in God. To go back to the illustration with the child: One of our children may see the time coming when he will want to use a hundred dollars for some good purpose, and he asks us to give it to him. That is done very often, and it is one reason why there are so many helpless people in the world. If we give the money when he by putting forth his best efforts could earn it himself, we do him a very great injury, for we make him a leaner instead of a lifter; and the world already has an oversupply of leaners. And if a congregation is helped before it is has done its best, if it is encouraged to send out solicitors every time a little extra expense is to be met, it cannot become the power it should; for this way of doing tends to weakness and not to strength.

We need to rely more on self and on Christ when a work for him is to be undertaken. Paul felt that he could do all things with Christ's strengthening power. That power is no less now than it was then, and the reason why not more of it is manifested is because we are not in a condition to let it work through us; and our being out of condition is due mainly to our lack of effort. When the prophet told the Jews to bring in their tithes, it was the Lord speaking; and the holding back of what they should have given was what kept them from receiving the great blessing which he was ready to pour out upon them. Our selfishness, our avariciousness, our laziness,—what else is it that keeps us from giving up more of self and the world for Christ? What else hinders us when we say a work ought to be begun in our neighborhood, and yet we do not begin it?

If we have not gotten up early and sat up late in order to do the Lord's work, if we have not reached deep into our pockets and given until we felt it, if we have not denied ourselves any of the luxuries and comforts of life in order to do the Lord's will, how can he give us of his abundance? He cannot give us what he would until we give to him. He cannot give us of his strength until we use our strength for him. This explains why the congregations which do most, if they do it in the right spirit,

are prospered most. There is more ability everywhere than is used for proper purposes. We sometimes hear persons say they are doing all they can to advance the interests of the kingdom, when they have not denied themselves a single comfort for Christ's sake. All of us need to learn of him what self-denial means, what we can do and will do if we love him with soul, mind and strength. By following in his steps we shall put forth greater efforts and not be so ready to ask help; we shall not be satisfied with ourselves until we have done our best.

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NOTES FROM DAHANU.

The Easter season is a time of rejoicing for all Christians. Because Christ arose, we know that we too shall rise and live forever with him. Blessed thought!

We were made glad to have Bro. Enoch Ebey's with us this glad day. We all went out to Bro. Adam Ebey's, where we had the services of the day together.

In the evening when the sun's rays were less piercing we all went to the river's bank where Bro. Adam administered baptism to a man who has become willing to profess Christ before the world. Yes, Moti (for this is his name) had known about Christ for some time. Lately he has become very weak. I think consumption has laid hold of his body. We wonder why he did not confess Christ sooner, yet we rejoice that he has accepted. Quite a number of natives came out to witness the scene. Just what impressions were made on these heathen minds we cannot tell. As we stood there on the river's bank our hearts went out to God in prayer that this may be the beginning of a great and glorious harvest of souls. Oh, that hundreds may gather on this very river's bank to receive baptism! The place is an ideal one.

Bro. Ebey's bungalow will soon be finished. They surely will be glad, for building in this land is trying work in many ways. As the hot days continue we feel more and more the need of good protection against the mighty rays of the sun.

Two weeks ago, Luca, the brother who helps us in the dispensary, was married. They live in one room of the house we occupy. I have watched with much interest this young couple, and I think that theirs is truly a happy Christian home. They would not think of eating their simple meal without first asking God's blessing upon it. One day they had company. After the plates were all filled and all were seated on the floor the company proceeded to eat. I then heard the young sister, Luca's wife, say, "We don't eat until after we pray." And she began praying in earnest.

Dear sisters, do you know of any homes where grace is not said? I am made sad when I think of some, and I pray that all sisters may have the courage of this native sister.

We have succeeded, after several attempts, in getting a school into operation in the village near by. The school is taught by one of our native brethren. In this village are about seventy-five small children, and very few if any of the parents can read or write. This morning the teacher took a Sunday-school chart and showed it to the children. They were much delighted. Oh, that these who are now in darkness may learn of the True Light!

The Lord is blessing us with health. For this we praise his name. May we all who represent the followers of Christ walk worthily before him.

Florence B. Pittenger.

Dahanu, India, April 20.

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NOTES FROM RAJPIPLA STATE, INDIA.

Here in Rajpipla these April days are hot—very hot—so hot that a rat in a trap set out in the sun died in less than half an hour. But in spite of hot days work on our new bungalow is progressing—not always as fast as we would like to see it, for native work is not characterized by swiftness, neither can it be hurried. Several workmen recently came from Bul-ar, arriving here on Monday evening just about dark. As they are Christians we had arranged for them to live with a couple of our Christian families for a day or two till a place could be prepared for them. But they preferred to live outdoors. The first item on their program was the cooking of their evening meal. Three stones were brought, the little earthen plate was set on them and a fire built under it, and almost in less time than it takes to tell it they were baking bread. The "hajere" flour was mixed with water, kneaded, and patted into flat cakes and baked over the little open fire—and it was good, too. When bedtime came they spread a cover on the ground, and went to sleep, perhaps better satisfied than you are on your springs, mattresses or feathers. The majority of the village people know nothing else.

Every morning we are greeted by people who come for medicine. Usually their ailments are simple, but occasionally there are cases beyond the reach of an amateur. The other day a leper came and begged so pitifully for help, saying, "If you do not help me who will?" His fingers and toes were already partly gone. Of course

we could do nothing for him and he was so disappointed. An old lady from a village about five miles away has been coming every day for several weeks to have a sore foot treated. Her whole heel seemed to be rotten, and at first I hesitated, fearing I could not help her, but it is now nearly well. When I asked her one morning how it was, she said, "It is getting well. I come every day, why should it not get well?" Since early in February we have been treating an old man of our own village who has had a very sore neck. He first had a large boil on the back of his neck, and it had been sore for nearly a month before we saw it. And because it did not get well in a few days he became discouraged and went back to his own remedies, but it got very much worse, and again he sent for us. It seemed as though his head was literally rotting from his body. From a space about three inches wide, from ear to ear around the back of his neck, not only the skin, but some of the flesh also was rotted off, and where the boil had been it was open almost to the bone. We have treated it by Dr. Yerman's prescription, and now the space is nearly covered with fresh, healthy skin. The old man was one of the worst men in the village and last year was one of their principal "dhoomers" at one of their heathen festivals. (You will find a description of "dhooming" in "India; a Problem.") Now he is quite changed and comes to our Sunday morning meetings. He does not know the days of the week and one Saturday evening we forgot to tell him that the next day was Sunday, and he was much offended and so sorry he had missed the meeting.

They have strange superstitions about their sicknesses. It so happened that we had a few cloudy days, and the old man insisted that his sore was always worse when it was cloudy. The other day a man with a bad headache came and he thought that there were insects inside of his head which caused his pain, and he wanted something to remove them. I gave him some medicine for his stomach and have not seen him since. Often they come with peacock feathers tied on their arms or legs, thinking that this will help the sore. This morning a woman was here who had a severe pain in her chest and there was the mark of a burn where the pain was. They burn their bodies with live coals, thinking this will relieve their pains, and we have seen children with several scars on stomach or chest, showing where they had been burned. Sometimes one who is more anxious for money than wise in healing lore per-suades them to buy a string of a particular color and tie it somewhere on their bodies, promising them that they shall thus be healed.

The wedding season is on in these parts. Of this we are forcibly reminded by the music (?) which we constantly hear. Little boys and little girls are being married, and the event is made the occasion of two or three days' feasting, drinking and making a great noise, which is their notion of a great time, and which usually ends in both families being so in debt that they can never get out, and then the debt rests on the children.

Little by little the work is growing. On Monday evening, April 2, one of our villagers was baptized. He has been coming to the meetings faithfully, and also to the Bible class for the little boys of the village, held here at the house every Sunday evening. The attendance at our meetings is increasing and we are glad. And in the homes around us we see here and there signs of improvement. But it is in the homes which have often been visited, and among the people with whom we oftenest come in contact, that we see the greatest change for good, showing us that our personal influence is the greatest force in our work.

In a village to which we have frequently gone for evening meetings, and in which an interest in the work has been growing, a village school was lately opened by one of our Christian teachers. And there is more hope in teaching the children than in trying to convert their parents.

Since I have been here Sister Sadie and I have had some pleasant trips among the villages. Early in April we spent several days at Koomers-gam, where one of our workers lives. We staid in his home, had some meetings there and made some visits in his village, and in the evenings we all went to the villages round about and had some good meetings. To see how they come and how they listen, to hear them say, "Tell us more, we never heard this before," this is a joy and an inspiration which must be experienced to be realized. But think not that such are ready to become Christians after once hearing the gospel story. No, they are not yet ready to break their caste ties, even though they are willing to say, "We know what you say is true." They must hear it many times before they are ready to accept it. "Here a little and there a little." In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether thou shalt prosper, this or that, or whether both shall be alike good." Mary N. Quinter.

Umalla, India, April 26.

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It is not a question of finding an opportunity to teach the Gospel, but of embracing the opportunities on every hand. No one can say there is nothing for him to do; he need only choose his place and do his best.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

First Grand Valley.—May 19 Bro. D. M. Mohler began a tent meeting in Grand Junction, which will continue two weeks or more. Arrangements have been made for regular preaching at the Teller Institute. This institution is a school for Indian boys and girls, and has several hundred students in attendance. Bro. A. A. Weaver preached there Sunday evening, May 20. D. M. Mohler preached in Grand Junction and J. E. Bryant preached a missionary sermon at the home church, after which a liberal collection was taken up for foreign mission work, which will be forwarded to the treasurer at Annual Meeting.—Anna L. Bryant, Grand Junction, Colo., May 23.

Prowers church met May 5 to hold our love feast, but owing to the bad weather we did not have a very large attendance. Ministers present from other congregations were Bro. Nevinger, Bro. Bjorkland and Bro. H. B. Mohler. Bro. Nevinger officiated. Bro. H. B. Mohler preached for us on Sunday morning. Seven letters were received. Christian Union meeting is progressing nicely. We took up \$3.65 May 6.—Mary Norris, R. R. No. 1, Prowers, Colo., May 22.

DISTRICT OF COLUMBIA.

Washington.—Two more precious souls were baptized last night after prayer meeting. Bro. Chas. D. Bonsack administering the rite. Since our last report four were received into our congregation by letter, including Bro. Chas. D. Bonsack who is an elder and now our pastor. We have now passed the hundred mark and there is room for more. Bro. Bonsack represents our church at Annual Meeting and will be out of the city about all of June, after that he would be glad to hear from anyone who may know of members living here who do not know how and where to find our church, 4th St. and N. C. Ave., S. E. Anyone knowing of members or members' children or others with whom he could come in contact please address him thus: Chas. D. Bonsack, 116 Fifth St., S. E., Washington, D. C., giving their names and addresses. M. C. Flohr, 338 8th St., S. E., Washington, D. C., May 25.

IDAHO.

Nampa church has under erection and near completion a new churchhouse situated eight miles northeast of Nampa, seven and one-half miles northwest of Meridian, fifteen miles west and two miles north of the capital, Boise. Said house is substantially built with good basement. It is to be dedicated June 17, with Eld. L. E. Keltner, of Payette, in charge. The great Boise valley is dotted in parts with members. Those looking westward might be benefited by investigating.—S. F. Brower, Meridian, Idaho, May 19.

ILLINOIS.

Hurricane Creek church met in council May 19. Eld. M. L. Hahn presided. The visit reported all in peace and union. Eld. Henry Lilligh was with us. Eld. M. L. Hahn gave notice that he would soon leave us. We will hold a communion June 9. The church decided to move their house of worship to the village of Fairview, about one mile north and a little east from where we now stand. It is about thirty-two years since it has been built. A committee was appointed to locate and see to having the work done. Cornelius Kessler, R. F. D. 1, Box 7, Smithboro, Ill., May 19.

Kaskaskia.—I sent in a report of our council meeting last night for May 12, but forgot some of the business. Bro. D. T. Wagner is to represent the church at Annual Meeting. We took up a collection for the Old Folks' and Orphans' Home. Bro. M. L. Hahn is expected to conduct our series of meetings next fall.—Mary Waddelow, Beecher City, Ill., May 25.

Waddams Grove church held her council May 25. The following elders were with us, J. H. Moore, P. R. Keltner and Jacob Delp. Eld. Wm. Moore wished to be relieved of the oversight of the church and his request was granted. Eld. P. R. Keltner was then elected to take charge of the church for one year. We will begin a series of meetings June 10, Bro. L. H. Eby, of Fort Wayne, Ind., to do the preaching. Our aged Sister Annie Eby, wife of Bro. Enoch Eby, is seriously ill at the home of their daughter, Sister Annetta Yarger, in Lena. A special train for the Annual Meeting at Springfield will leave Waddams Grove June 2, at 12:20 P. M.—Albert Myers, Waddams Grove, Ill., May 26.

West Otter Creek church met in council May 19, with Eld. I. J. Harshbarger presiding. Three letters of membership were received. Bro. I. J. Harshbarger was chosen to take charge of our church another year.—Maude Beckner, Virden, Ill., May 26.

INDIANA.

Taylorville.—The Brethren came to our place again and gave a few meetings. Bro. Smeltzer, of Hamilton county, came May 10 and remained over Sunday, and on May 12 W. L. Ross, of Seymour, came and assisted in the meetings over Sunday. They preached five sermons. Sunday afternoon Bro. Smeltzer led an aged man into the water and baptized him, witnessed by a number of anxious spectators, this being the first time the Brethren ever administered baptism in this part of the country (Brown county).—Ida B. Muldoon, Edinburg, Ind., May 23.

Eel River church met in council May 5, with our elder, Samuel Leckrone, presiding. Nine letters were received. Gabriel Uley and E. Leckrone were chosen delegates to Annual Meeting.—Tada Haines, R. F. D. No. 3, North Manchester, Ind., May 21.

Ft. Wayne church just closed a very interesting series of meetings conducted by Eld. Hiram Forney. Meetings closed with a communion service which was well attended by the city people, and also well represented by members from adjoining churches. Ministerial help was ample. Those present from adjoining churches were Brethren J. M. Voth, who also officiated, D. Hodgden, Christian, Emley, Cline and Hollinger. Their labors, as well as their presence were highly appreciated.—J. Ahner, 2346 Walton Ave., Ft. Wayne, Ind., May 21.

Fairview church decided to have their harvest meeting Sept. 2. Bro. E. M. Cobb, of Elgin, Ill., is to conduct the meeting.—Anna E. Wagoner, Colburn, Ind., May 22.

Huntington church convened in council May 19 with our elder, J. H. Wright, presiding. Bro. I. B. Wike was chosen delegate to Annual Meeting. Bro. John Wine was chosen church trustee. It was decided to have our love feast Sept. 29. The day following Bro. J. H. Wright preached. We have a good Sunday school, also teachers' meetings.—Rosella Shock, Huntington, Ind., May 25.

Ogans Creek church met in council May 24 with Brethren C. Murray, A. Wright, D. Hollinger and G. Swihart present with us. Seven members were dismissed by letter. Bro. Josiah Hoover was chosen trustee. Bro. Ira Kreider is our delegate to Annual Meeting. Bro. Elmer Gilbert was elected superintendent for Sunday school. Bro. Josiah Hoover assistant. Our love feast was appointed for Aug. 25, beginning at 2 P. M. Bro. S. S. Ulrey was chosen for our presiding elder.—Sallie E. Cart, North Manchester, Ind., May 25.

South Bend (Second Brethren church) met in council May 14. Report of visit showed the church in a peaceful and prosperous condition. Since our organization six months ago our membership has increased from forty to sixty members. Our love feast was held May 19. About one hundred communed. Bro. Felchus, of Elkhart, officiated. Visiting ministers were Brethren Kriehbaum, Borrough, Hartman, Whitmer, Ferrell, Steele and Cripe. Brethren Whitmore and Ferrell remained and held services for us on Sunday, Monday night, May 21, we met in special council to elect two deacons. Brethren Geo. Senseman and Jonas Shwalter were elected and installed. Eld. Kriehbaum and Bro. Howard assisted in the election. The Union Christian Workers' meeting of Northern Indiana will be held here over the first Sunday in July.—W. H. Johnson, 625 N. Cushing St., South Bend, Ind., May 26.

IOWA.

Curlew.—We met in council May 19, our elder, W. H. Pyle, presiding. He remained with us over Sunday and gave us a soul-stirring sermon. Bro. J. R. Allen, of Franklin county, Iowa, gave us some meetings in February and March. During that time three were added to the church and one was reclaimed. Bro. E. C. Whitmer was chosen delegate to Annual Meeting, and the writer church correspondent.—Jesse O. Don, Curlew, Iowa, May 24.

English River congregation met in council May 19, one week previous to regular session. Our elder, C. M. Brown, is severely afflicted and was not permitted to be present. Others had to take charge of the meeting. We decided to make some improvements. We also decided to have a fall love feast. Our collection for the Annual Meeting missionary collection was good. Bro. Homer C. Wenger was elected to the ministry and duly installed, Eld. J. C. Seibert officiating. We expect to have a Sunday school and missionary meeting July 4, under the supervision of our efficient Sunday-school superintendents. We expectings for us beginning about Oct. 1. We expect a good delegation to go from here to Springfield Annual Meeting.—Peter Brower, South English, Iowa, May 21.

Panther Creek church met in council May 23. Two letters of membership were received. We reorganized our Sunday school for the following six months. Bro. David Walker was elected superintendent and N. S. Eby assistant.—Minnie Eby, Adel, Iowa, May 25.

Pleasant Hill church reorganized their Sunday school April 29 by electing Bro. L. R. Glatfely superintendent, and Alice Rodabaugh assistant. May 18 Eld. Abraham Wolf was called to officiate in the anointing of Bro. Victor Anderson, who has been in poor health for several weeks. Bro. Wolf remained over Sunday and gave us three sermons which were listened to with interest.—Alice Rodabaugh, Birmingham, Iowa, May 24.

KANSAS.

Grenola church, Elk Co., Kans., will hold her spring love feast June 9, at 5 P. M., to be followed with a local Sunday-school meeting June 10, beginning at 9:30 A. M. Those coming from the east will arrive at Moline at 12:30, 2:40 and 5:57 P. M.; those coming to Moline will be met by notifying Geo. Eller. Do not come on 5:57 train on June 9, as it is at the time of the meeting. Those coming from the west will be met at Grenola by notifying W. C. Watkins. Grenola, Kans.—Geo. Eller, R. R. 3, Moline, Kans., May 22.

Scott Valley church held their love feast May 19. There was a good attendance both of our home and adjoining churches. In the afternoon prior to the feast one dear sister was baptized. Two others are waiting the rite as soon as circumstances permit. On the day following a local Sunday-school meeting was held. The interest was good throughout the meetings. A collection for world-wide missions was taken amounting to ten dollars. We expect to have a meeting July 4.—Frank R. Smith, Waverly, Kans., May 22.

MARYLAND.

Middletown Valley.—Bro. D. C. Flory, of Virginia, began a series of meetings May 7, continuing two weeks. Twenty-eight were received by baptism. The interest and attendance were unusually good for this time of the year. We held our love feast May 19, Bro. D. C. Flory officiating. Two hundred and thirty-eight members surrounded the table of the Lord. Our Sunday school now numbers 240 scholars. Three-fourths of the converts were from the Sunday school.—C. N. Frushour, Myersville, Md., May 23.

Pleasant Hill.—We had our communion meeting May 19 at Pleasant Hill. The attendance was very large but not as many members as usual. Visiting brethren, E. W. Stoner, Joseph Utz, Dr. P. D. Fahney and Calvin Main. E. W. Stoner officiated. They seem to have a wide-awake Sunday school; took up a collection for Chicago Sunday-school mission; also after services on Sunday took up a collection for the world-wide mission to be sent to Annual Meeting.—Maggie E. Ecker, R. 2, Mt. Airy, Md., May 25.

MICHIGAN.

Lakeview.—Bro. J. U. G. Stiverson and wife, who were here visiting her father (Bro. D. C. Cripe, who has been afflicted for some time), gave us some excellent sermons. A missionary sermon was preached Sunday evening and a collection of twelve dollars was taken for the Annual

Meeting missionary collection. Two more, husband and wife, were baptized, making fifteen baptized at Brethren and twenty in the whole congregation within the last five months.—Irrma J. Eby, Brethren, Mich., May 24.

MISSOURI.

Bethel.—May 19 our council was held at the Bethel-hem house. There were four letters received and one was granted. Bro. D. W. Crist is to represent us at the Annual Conference. Our elder, Bro. J. S. Mohler, presided. Bro. Mohler has resigned his eldership here and Bro. S. B. Shirkey was chosen as our elder. At 4 P. M. examination services for the love feast began. Bro. Shirkey led in these services. The meeting was enjoyed by almost the entire membership. On Thursday before the love feast one more dear young sister was buried with Christ in baptism.—Sallie E. Miller, Skidmore, Mo., May 21.

Kidder church met in council May 12. Two were received by letter. Decided to have a series of meetings this fall; also a love feast. All business was transacted with a pleasant spirit.—Mary Henry, Winston, Mo., May 24.

MINNESOTA.

Worthington church met in council May 19. As our elder, H. F. Maust, could not be with us, we called on Brethren J. E. Ralston, of Sheldon, and Dan Dierdorff, of Kingsley, Iowa, to assist. Bro. Ralston presided. Two letters of membership were received and one precious soul was reclaimed. Three letters were granted. The deacons' report was very favorable. Bro. Dierdorff preached a soul-cheering sermon for us Sunday morning.—Minnie Schechter, Worthington, Minn., May 22.

Winona.—Our meetings closed last night. Good interest was manifested all through. Four souls accepted Christ; three have been baptized and one awaits baptism. Our feast was a very enjoyable one. Thirty-three surrounded the table of the Lord. The house was filled with those who wanted to see and hear.—Lizzie Hilary, 808 W. 7th St., Winona, Minn., May 21.

NEBRASKA.

Notice.—All churches in Nebraska that have not sent in their apportionment for district mission work will please do so at once, as money is needed to carry on the work.—C. J. Lichy, Treasurer, Carleton, Nebr., May 21.

NORTH DAKOTA.

Berthold.—The work here seems to be moving nicely. Ten have been received by letter since last summer. Sunday school, with Bro. J. C. Cripe superintendent, is growing in interest and attendance. We succeeded in finishing our house and paying indebtedness on same, which cost over three hundred dollars. Last Sunday, Eld. Longanecker preached a missionary sermon, after which a collection was taken amounting to about forty-three dollars. This, with a collection taken some time ago, goes to Annual Meeting collection; in all nearly eighty dollars.—J. Hollinger, Berthold, N. Dak., May 21.

OHIO.

Black River church met in council May 5, with Bro. John Yoder presiding. We decided to hold a Sunday-school meeting July 4, inviting the adjoining Sunday schools to take part with us. Our love feast will be Sept. 29. May 19 and 20 three of the volunteer mission band from Canton, Ohio, were with us and gave us some very interesting and instructive talks. On Sunday forenoon Bro. Dupler preached a missionary sermon, after which a collection was taken up for the world-wide mission, which amounted to \$36.38, to be sent with our delegate, Bro. A. B. Horst, to the Annual Conference, to be placed in the general collection.—Lizzie Kilmer, Spencer, Ohio, May 21.

Ludlow church met in council May 19. Steps were taken to raise all church funds by equalized apportionment. Two were reinstated into church fellowship. May 24 we enjoyed a very quiet and spiritual home communion. The quietness being due largely to the early dismissal and the fatherly exhortation of our elder to regard the sacredness of the occasion.—Lydia Stauffer, Arcanum, Ohio, May 25.

Loramies church met in council to-day. Brethren Jonathan Hoover and U. R. McCorkle presided, our elder, I. J. Rosenberger, not being able to be with us on account of failing health. Bro. S. Z. Smith, of Sidney, Ohio, assisted in the work. We had the report of the yearly visit, which was pleasant. Two were added to our number by letter. Bro. U. R. McCorkle was chosen delegate to Annual Meeting.—Mary Hoover, R. 6, Sidney, Ohio, May 19.

Middle District.—Bro. Ezra Flory, of Union, Ohio, gave us a very interesting talk May 20 at 10:30 A. M., also in the afternoon at 4 P. M., at the Quaker church near Chambersburg, Ohio. We had a very interesting Sunday school at that church with eighty-nine enrolled and \$139 collection.—Joseph H. Stark, R. R. No. 1, Box 79, Tadmor, Ohio, May 24.

Mohican church met in council May 19. Our elder, Bro. Hoover, being absent, Bro. Worst presided. Bro. Bollinger will represent us at Annual Meeting. The writer was elected Sunday-school superintendent, with O. E. Frank assistant. The writer was elected correspondent to the Gospel Messenger. We decided to make a request for the district Sunday-school meeting for 1907, to be held in the Mohican church. We expect to take a collection May 27 for the general collection at Annual Meeting.—S. A. Showalter, R. R. No. 5, West Salem, Ohio, May 24.

Newton.—Our quarterly council was called yesterday at the Sugar Grove house. Those present came together early and prepared the house for our love feast, which will ensue May 29.—Mary I. Senseman, Pleasant Hill, Ohio, May 25.

Notice of the reorganization of the Mission Board of Southern Ohio. The full Board, consisting of the following brethren, viz., D. M. Garver, Adam Pfeiffer, Sylvan Bookwalter, Clarence A. Baker and H. C. Royer, convened at the home of D. M. Garber, and after electing D. M. Garver foreman and the writer secretary and treasurer proceeded to consider the business propositions which were referred to them; also looked into the condition of the work at the various mission points and the needs. Will the members of Southern Ohio please remember to supply the treasury at an early date with

funds so we need not ask for it? Send all moneys to H. C. Royer, Sec. and Treas., R. R. 40, Union City, Ind.—H. C. Royer.

Swan Creek church met in council May 12, our elder, Bro. Geo. Sellers, presiding. Bro. Perry McKimmy was with us. Visiting brethren reported all in love and union. We elected two deacons, the lot falling on Bro. Joseph Vonier and Bro. Samuel Wyse. Bro. Vonier was installed; Bro. Wyse will be installed later. May 19 we held our communion. Bro. Sellers officiated. Other ministers present were Perry McKimmy, John Flory and C. W. Stutsman. A young man signified his desire to enjoy the feast with us and was baptized before the evening services. On Sunday morning after some talks to the Sunday school we were favored by a stirring missionary sermon by Bro. C. W. Stutsman, after which two young girls made the good choice. A collection amounting to \$14.54 was taken for the Annual Meeting offering.—D. G. Berkebile, Wauseon, Ohio, May 22.

OKLAHOMA.

North Star congregation met May 19 in local ministerial meeting. Some good thoughts were presented on different topics. After noon we had our council. Sunday school was reorganized, with Brethren C. E. Flory and George Smith superintendents; also Christian Workers' meeting reorganized; Annual Meeting collection taken; local treasury replenished. Bro. Ennis, from Kansas, gave us some good thoughts, also preached for us Sunday morning and night.—Daniel Niswander, Caldwell, Kans., May 22.

OREGON.

Rogue River church held a communion meeting May 19. Two were received by letter. Bro. L. D. Minear was advanced to the second degree of the ministry. We also elected delegate to Annual Meeting. Eld. G. W. Hoxie and L. D. Minear were elected delegates to district meeting. Bro. Joseph Spitzer was chosen to the office of deacon. He and his wife were duly installed. Eld. J. P. Moomaw was thrown from his hack on nearing the churchhouse, coming to the communion, and badly hurt. By his request he was anointed. He was a little better when they started home with him, a distance of twenty miles.—Nancy Bahr, Talent, Oregon, May 21.

Portland.—This is to inform all members contemplating a visit to the Northwest where to find our mission in the city of Portland, Oregon. In our west side mission Sunday school there are Japanese, Chinese, colored, and the dialect of every tongue; children who are gathered from the street and brought to the Sunday school. Bro. Carl and wife are zealous workers in the cause. Brethren and sisters, come over and help us; a city of 114,000 souls. We have purchased a church lot and contemplate building soon.—Jennie Stephens, 890 Cleveland Ave., Portland, Oregon, May 18.

PENNSYLVANIA.

Harrisburg.—In the evening of May 6, Bro. A. L. B. Martin delivered a soul-inspiring sermon. Before he closed Bro. I. N. H. Beahm, from Elizabethtown, gave us about a fifteen-minute talk, after which he read Matt. 18 to two applicants who were awaiting baptism. Before the services were closed two more precious souls were willing to take up the cross and follow Christ. On the evening of May 8 we gathered on the banks of the Susquehanna river where the four precious souls were buried with Christ in baptism. This makes twelve added to the church in the last six months. May 13 we held our love feast and children's day. Both services were well attended.—Sallie E. Schaffner, 5 N. 13th St., Harrisburg, Pa., May 23.

Mechanic Grove church love feast June 2. The trolley leaves Lancaster and arrives at Quarryville every hour, on the half hour. From Quarryville take the narrow gauge and get off at Books Meadow. Trains leave Quarryville at 9:30 A. M., 1:40 and 6:40 P. M.—Mary P. Haebecker, Quarryville, Pa., May 25.

Pittsburg.—Our meetings closed May 20 with the love feast. The interest was good during the entire week. Bro. C. O. Beery gave us excellent service. On Sunday morning after the services nine were baptized and two await baptism. Six of these are married persons, and only one under thirteen years of age. The love feast was well attended by outside persons. Fifty-eight communed, this being also the largest number of any love feast. A prayer and praise service was held on Sunday afternoon, consisting of singing, prayers and a well-received Bible reading by Bro. Beery. About forty were present at this meeting, while in the evening the house was comfortably filled. Two church letters have been received since our last report. This makes the present membership fifty-six. The Sunday-school attendance has been increasing. We are still in need of an efficient, consecrated sister worker.—S. S. Blough, 1120 Greenfield Ave., Pittsburg, Pa., May 25.

Reading.—Saturday we were permitted to enjoy a glorious feast with Bro. John Herr officiating. One dear soul was buried with Christ in baptism preceding the evening services. Sunday morning services were also conducted by Bro. Herr. Our Sunday school is in a flourishing condition, new scholars being added from time to time, and the interest in the work of the school is good. Our midweek prayer meetings are not as well attended as could be wished for.—Henry H. Moyer, 834 N. 6th St., Reading, Pa., May 21.

West Johnstown.—Bro. A. W. Arnold, of Kirby, W. Va., began a series of meetings at the Roxbury house April 22 and continued for three weeks, closing with a love feast May 13. The meetings were largely attended. There were thirty received into the church by baptism; one was reclaimed. Most of them were Sunday-school scholars. Bro. Arnold officiated at the feast. Brethren D. S. Clapper, David Hilderbrand, J. E. Blough and L. J. Lehman assisted in the services.—H. S. Replogle, 1316 Virginia Ave., Johnstown, Pa., May 20.

York.—We organized a mission Sunday school in this city May 20, in the school building at the corner of South Sherman and East Poplar streets. There was an attendance of eighty-one. We are much pleased with the interest manifested.—Melvin A. Jacobs, York, Pa., May 25.

TEXAS.

Kleburg.—Two more baptisms yesterday—a man and his wife between twenty and thirty years old. Others are thinking of casting their lot with us.—A. J. Wine, Ft. Worth, Texas, May 22.

Notice.—To the brethren and sisters of the District of Texas and Southern Louisiana: Permit me to call your attention to the fact that the mission board of this district is keeping, or trying to keep, two missionaries in our immense field all their time, and that they are doing good work and ought to be sustained and encouraged in their labors, they having already baptized eleven in the course of this year. We need money to carry on the work, and several of the churches of our district did not contribute anything either last year or this year, and we hereby call on them to help us to present the doctrine of the New Testament as understood by the Brethren church at least in part of these two States that constitute our field. All money should be sent to Bro. J. M. Moore, Manvel, Texas, our treasurer. By order of the district mission board.—Geo. Marchand, Sec., Manvel, Texas, May 25.

VIRGINIA.

Botetourt.—Our church council was held at Bethel church May 12. Bro. Samuel Crumacker presided. The talk given by Bro. J. W. Ikenberry on the subject of our reputation before the world was practical. A committee previously appointed to repair Bethel church reported their work almost complete. The church is made more comfortable. A request from the New Mexico mission for funds was referred to the Sunday schools in our congregation, and all have responded. Two were baptized at the Valley May 13. May 19 our love feast was held at the Valley church. A large number of members were present. Our senior elder, Jonas Graybill, was on the account of affliction absent from this service, he being at this time in the hospital in Roanoke, Va.—B. R. Ikenberry, Trinity, Va., May 21.

Peach Grove church met in council May 19, our elder, Bro. B. W. Neff presiding. Final arrangements were made for our love feast, which is to be held May 26, at 4 P. M. An election for a deacon was held, the choice being Bro. P. M. Funkhouser, who, with his companion, was duly installed. Bro. N. D. Cool was advanced to the second degree of the ministry. Brethren J. F. Driver and A. B. Miller, of Timberville, were also with us. Bro. Driver remained with us over Sunday, preaching at Fahnstock's Chapel on Saturday night and Peach Grove on Sunday morning and evening. The writer was chosen church correspondent.—Daisy A. Cool, 405 S. Market St., Winchester, Va., May 22.

Pleasant Valley congregation met in council May 19. Eld. Wyatt Reed presided. On Sunday following, the funeral of our departed Sister Loula Reed was preached by Bro. W. H. Naff, assisted by Brethren S. P. Reed and A. N. Hylton.—Michael Reed, R. 3, Floyd, Va., May 25.

WASHINGTON.

Centralia church met in special council to arrange for district meeting, which will convene July 10. All arrangements were made and committees chosen to attend to the different lines of work. Meals will be served in a large tent fitted up for that purpose. Meal tickets will be sold for fifteen cents. All passenger trains will be met by a committee for that work. The lodging committee will see that all will have a place to stop. The district meeting will close with a love feast Saturday evening. We have a commodious churchhouse and are prepared to entertain a large crowd.—C. A. Wagner, R. R. 1, Centralia, Wash., May 19.

Spokane.—In order not to stop the work on the churchhouse, the members met at the residence of the writer in council, May 19. Eld. D. M. Click, from Tekoa, officiated. A spirit of harmony was manifested by all. The time set to dedicate our new church was June 24. We also decided to have a week's meeting previous to this, which will begin June 17, and in connection with this a love feast will be held June 23, and if indications are favorable the series of meetings will continue indefinitely. Eld. D. M. Click will have the care of these meetings and appoint his assistants. Five dollars and fifteen cents was the amount collected at the close of our meeting to-day at which time Bro. D. M. Click preached. This money will be carried to Annual Meeting by our elder for world-wide missions.—G. D. Aschenbrenner, S. 109 G St., Spokane, Wash., May 20.

Sunnyside church met in special council preparatory to love feast May 15, with Bro. D. B. Eby presiding. The deacon brethren brought in a favorable report. After council a young lady was baptized, the third one baptized during and since Bro. L. E. Keltner held the meetings. May 19, about sixty-five surrounded the Lord's table. Brethren Geo. Wise and P. H. Hertzog with others from North Yakima were with us, the latter officiating. Sunday morning Bro. Hertzog broke unto us the Bread of Life and Eld. John Early, of Monford, Mont., with Bro. Wise preached to us in the evening.—E. Stanley Gregory, Sunnyside, Wash., May 21.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM WAURIKA, OKLAHOMA.

I have been watching Brother and Sister D. L. Miller's writings in the Messenger and other papers, and followed them on their trip. I am thirty-one years old now. When I first saw them in Denmark I was fourteen years old and worked for fisher folks. Sister Miller thought I had such a hard time; I did not get to meeting very often, but when I did go my soul had a feast. Now when I think of it unbidden tears will start.

I came to America when I was seventeen years old; have lived here I could go to meeting regularly in Alvo, Nebr. I thought I would give myself up as a missionary, but instead got married. Then I thought if the Lord ever trusted me to raise any children the first one should be a missionary, if he willed it so. My oldest child, a daughter, is now nine years old, and by some is claimed to be a missionary at home and in school.

At present we are living where we do not have church privileges. I am trying by the help of God to get some

to believe in the whole Truth. My prayers have followed Brother and Sister Miller and are with all our missionaries. Elsie Nelson Anderson

R. F. D. No. 2, Waurika, Okla.

FROM CHICAGO.

Spring with her beauty and gladness has scarcely reached us away from the green lawns and sparkling flowers. There is so little around these dusty, crowded streets to remind one of this most glorious season of the year.

But we are glad it is here. Last week when the first basket of flowers came in for distribution we thought of the good they can do—the silent messages they bring of God's eternal care. How barren this world would be without flowers! Many faces smiled through pain when we gave them out at the hospital that afternoon and we went away feeling sure God would send blessings through the fragrant flowers.

On May 13 another dear soul was baptized into Christ. This one, a girl of fourteen, is a sister to the one received a few weeks previously as reported by Bro. Wicand. He told you how the mother was lying at the point of death in the hospital because of the brutal treatment inflicted by her husband.

The poor mother, after suffering intensely for weeks, died May 6. The father being such a confirmed drunkard does not stay with his children, and, though sad to say it, 'tis better so. The oldest girl, who is seventeen, simply cannot support the family. She is sick most of the time now as the result of worry and overwork. We want to place the three younger children in a home, but so far have not succeeded. Surely here are some of God's "little ones" needing and deserving our help.

Our corps of workers has been increased by the arrival of Sister Sylvia L. Cripe, of North Liberty, Ind., who came to us the last of April. May she be abundantly sustained and led by the Holy Spirit in this work of so far-reaching importance! Lulu V. Sanger.

188 Hastings St., May 25.

ANNOUNCEMENTS

| DISTRICT MEETINGS. | June 23, 2 pm, Bowbells. |
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| July 10, Oregon, Washington and Idaho, at Centralia, Wash. | June 30, Sappa Creek. |
| | July 7, Snider Lake. |
| | July 14, White Rock. |
| | July 14, 15, Rock Lake, El-Lan house. |
| | July 14, 10 am, Turtle Mountain. |
| | July 21, Desales Valley. |
| | Olo. |
| | June 9, Greenspring, Greenspring house. |
| | June 9, 10 am Sugar Grove. |
| | June 9, 6 pm, Canton, Center house. |
| | June 9, 2, 30 pm, Laramie. |
| | June 9, 6 pm, Blanchard. |
| | June 9, 2 pm, Sugar Creek, near Lima. |
| | June 16, 6 pm, Sugar Creek, Battle. |
| | June 16, 10 am, Springfield. |
| | June 16, 10:30 am, Silver house. |
| | June 16, 2:30 pm, Oakland. |
| | June 16, Seneca, 1½ ml. N. of Blountville. |
| | June 16, 6 pm, Baker. |
| | June 23, 10 am, Richland. |
| | June 23, 10 am, North Poplar Ridge. |
| | Pennsylvania. |
| | June 2, Mechanic Grove, Grove house. |
| | June 2, Warriorsmark. |
| | June 2, 4 pm, Raven Run. |
| | June 2, 4 pm, Spring Run. |
| | June 2, Glen house. |
| | June 2, Glade Run. |
| | June 2, 3:30 pm, Clear. |
| | June 2, 4 pm, Summit Hill. |
| | June 2, 6:30 pm, Coventry. |
| | June 2, 10 am, North Poplar Ridge. |
| | June 2, 3, 10 am, Hade. |
| | June 2, 3, 2:30 pm, Aughwick. |
| | June 2, German Valley, Stone house. |
| | June 3, 7 pm, Leamersville. |
| | June 3, 4 pm, Hanover. |
| | June 3, 6 pm, Manor, Penn Run house. |
| | June 5, Sugar Valley. |
| | June 5, Plum Creek. |
| | June 5, 6 pm, Gronola. |
| | June 5, 4 pm, Snake Spring Valley. |
| | June 9, 4 pm, Meyersdale. |
| | June 9, Glenhope, Chest Crk. house. |
| | June 9, 10, 10 am, Lower Cumberland, Mohler house. |
| | June 10, 4 pm, Quemahoning, Sipesville house. |
| | June 14, 9:30 am, Spring Grove. |
| | June 16, 4 pm, Garrett. |
| | June 16, 6:30 pm, Altamont. |
| | June 18, 4 pm, George's Crk., Fairview house. |
| | June 23, 4 pm, Elk Lick. |
| | June 23, Ten Mile. |
| | June 24, 6 pm, Mahoning. |
| | June 24, Shade Creek, Berkey house. |
| | June 24, 4 pm, Brothers Valley, Pike house. |
| | South Dakota. |
| | June 30, 4 pm, Willow Creek. |
| | Washington. |
| | June 23, Spokane, E St. and 5th Ave. |
| | West Virginia. |
| | June 9, 10, 2 pm, Berkeley, at Vanceville. |
| | Wisconsin. |
| | June 9, 10, Barren. |
| | June 23, Ash Ridge. |

"A PLAN FOR MINISTERIAL DISTRIBUTION."

These lines are written with the hope that they may help to solve this problem, at least in a measure. There is no doubt that many of our ministers, who live in congregations where there are several others, often feel that a change would be good, and even that they would like to give at least a portion of their time to the work over and above Sunday; at least enough to prepare good, clear sermons. But farming, as well as most any other business, is of such a nature that it is a little hard to do half-way, and to go into it in full does not give us the needed time for reflection, meditation and research. So we begin to think of it in another way, saying, I surely will quit business, throw myself upon the altar and devote my time to the Lord.

But at this point many of us are met with what I believe is the greatest hindrance we have to meet on this question, viz., What shall our children do? We must take into consideration their future. Some of us might be able to raise them without employment so far as finances are concerned, at least if we had an opportunity to put our money to work; but to hold our farms and rent them and let them by degrees go down or sell them and have no safe or profitable place to put the money is a sacrifice which not many of us are quite willing to make. And we cannot be blamed; for the laity would not like to. But even if we did, the question still remains as to the future of our children. If there would be inaugurated a plan for a supported ministry they will not likely all become ministers (especially the girls); hence if they are not brought up to know something about earning their daily bread they will be thrown onto their own resources very poorly qualified. And we are not, and I think should not be, willing to do that.

There is also another class of ministers whose hearts often ache to do more, but they are poor and cannot. The laity would like to help, the general Brotherhood would like to if there was a plan to overcome the above-named obstacles. The writer has finally thought of a plan upon which he would be willing to throw himself at any time. It will apply to farmers with or without money and would no doubt be made to fit some others, at least in a measure.

The Plan.

Let the congregations, especially those who have no minister and all others who believe in helping and sometimes changing ministers (for the writer believes that an occasional change would be good), buy a farm to be owned by the church. You need not go down into your pockets and pay out this farm unless you so desire. Let this farm for illustration be worth \$9,000. Bro. A. sells out in the congregation where he is not needed and agrees to put what money he has, being \$7,000, into this farm at the regular farm loan interest and rents the farm from the congregation. The regular rent for that farm would be four dollars per acre. The congregation says to Bro. A., "We will rent you this farm for three dollars per acre, which will enable you to devote at least one day out of each week to study and meditation; or we will rent it for two dollars and expect you to give attention to visiting among members and others, preach funerals, preach at our regular appointments and hold us one series of meetings per year." Or as he and the congregation may agree. You get the thought. This would enable each congregation to enable a minister to devote as much time to the cause as they desire. The minister would have a home, his boy could be brought up on the farm and kept in employment at home.

You now ask, Where shall the other \$2,000 come from? The members can pay that if they are willing and able; if not here is the opportunity for the strong to help the weak. Let there be a fund (general) for this purpose from which money may be borrowed at low interest or without interest at all, something like the meetinghouse fund. This amount should be borrowed until Bro. A.'s time expires, when possibly he or the congregation will want a change, and Bro. A. takes out his \$7,000, takes it with him and Bro. B. comes with \$9,000 and the \$2,000 can be paid back. Bro. B.'s time expires in three years, and Bro. C. comes without any money at all. The congregation borrows from the fund \$9,000 for three years, until his time expires, and so on. Samuel Bowser.

Maxwell, Iowa.

LUKEWARMNESS.

Why are we lukewarm? I am afraid this strikes too many of us. And why this? Is it because of want of love or faith? Christ said: "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Christ would not have us to be lukewarm. It is not his desire that we be slothful Christians. He would have us be up and doing, and full of the Spirit.

Do we not know that he never uttered a sentiment which his life contradicted, neither did he fail to fulfill all that the prophets had promised concerning him. If our Christianity is inconsistent it is mockery, not Christ-like, an empty profession without possession, the jewel casket without the jewel. Inconsistent church members

are like dark streaks through the marble, which spoil the beauty of the whole structure.

Lukewarmness or indifference in religion is the worst temper in the world. If religion be a real thing, it is the most excellent thing, and we should be in good earnest in it. If it be not a real thing, it is the vilest imposture in the world, and we should be as earnest against it. But all nature and God's holy Word prove to us that there is a reality in religion, and indifference is inexcusable.

Why are we lukewarm? Is it some trivial thing of this world that we have fastened our affections upon? Are we blinded by some vast possession that Satan holds up before us? Christ expects that we declare ourselves either for him or against him. A severe punishment is threatened: "I will spew thee out of my mouth." Lukewarm professors will turn the heart of Christ against them, and they shall be finally rejected. We have one cause of this indifference and inconsistency in religion and that is self-conceit and self-delusion. Do we not know that we are cheating ourselves by this delusion? Let us forget self, and turn our hearts wholly to Christ and work with renewed energy and with all diligence for him.

True religion which Christ requires and will accept, does not consist in weak and lifeless inclination raised a little above a state of indifference. Christ in his Word insists upon it that we should be in earnest, "fervent in spirit," having our hearts vigorously engaged in the work of our Master. Without this we are nothing as to spiritual work.

In nothing is lukewarmness so odious as in religion. To be slothful and careless in our religious duties is to forget God. Because we cannot go to some foreign mission or do some great thing, let us not sit down and grow cold or indifferent. There is something we can do for Christ. However small it may seem to us, it may add one star to our crown in the ever beautiful beyond. The true Christian can find happiness only when walking in the paths where fall the beatitudes of his Master and avoiding everything that is even questionable. The spectacle of a rational human being, who has entered upon an endless existence, questioning over abandoning anything so trivial as a mere form of amusement, is one over which men and angels might well weep. May no Christian ever consent to stand in such a position. Alas! the beauty of body, mind and soul fades alike under the glare and glimmer of the world's deceptive light, and sooner or later the soul has lost its Savior and takes up the despairing cry of Solomon: "I opened to my beloved, but my beloved had withdrawn himself and was gone; I sought him, but I could not find him; I called him, but he gave no answer."

My reader, give up the lower for the higher, and when Christ goes down into his garden, to the beds of spices, to gather lilies, he will choose thee as his own, and thy soul shall join with him in this sweet joy song of love: "I am my beloved's, and my beloved is mine; he feedeth among the lilies." I here walk with Christ, feed with him among the lilies of his purity, and thy steps shall be buoyant, thy pathway radiant, and thy destiny above that of angels.

DORCAS.

Of this most remarkable woman we have a very brief narrative. Concerning her parentage, her early education and the details of life Luke is entirely silent. But for her marvelous resurrection from the dead by the apostle Peter her name would have been lost to remembrance. Dorcas' kindness forever enshrines her in every Christian heart. She lived not unto herself, but, like our blessed Lord, she lived for the good of others? She lived to be a blessing to humanity. That woman is richest in soul who has given most to enrich other souls; that woman is a beggar in her spirit who has never done kindly ministrations to her fellow-wo-men.

Like all other truly devoted and truly consecrated disciples, Dorcas had no desire to seek the applause of the world. She entertained a much higher and loftier conception of life than wearing the applause of self. Her noble life was hid in Christ. Every life that is hid in Christ is a noble life. Many unseen flowers send forth the sweetest fragrance. Where her dust reposes no one knows, and no material monument is necessary. When granite and marble shall have perished the grateful testimony and loving gratitude to the poor will be monuments as enduring as eternity itself.

The poor and the unfortunate whom Dorcas had favored and relieved while with them, wept at her death, and no wonder; for they had lost a true friend. "And all the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them." Acts 9:39. Little do we know of the hard lot which many a widow endures; little do we know of the poverty, struggles and darkness through which many a lonely and dismayed widow passes. The cold, proud world contemptuously passes them by, which only aggravates their forlorn condition. But those unfortunate and needy ones at Joppa found a true friend and substantial helper in the person of Dorcas. She made garments for them and their desolate children. She no doubt assisted

them in many ways, for one so benignantly inclined would not confine her good work to making garments and distributing them. No doubt various other kindly and blessed ministries were rendered. The door was ever open, the heart willing and the hand swift to render all possible relief.

In Dorcas the poor always had a friend and helper. Possibly many wealthy people resided in Joppa, but the key of selfishness locked the heart, while many a lovely and desolate heart unbosomed itself to Dorcas, received loving sympathy, and, what was better still, food and garments. Well might the object of her benefactions weep at her early death. She, noble woman, was sadly missed for the good she had done. In death the truly good, who lived for the good of others, are always missed. How vastly different the departure of the truly benevolent and unselfish from that of the mere worldling! We turn away from their tombs deeply realizing in our hearts that we have lost a friend, that we have interred something that is worth remembering; while we turn away from the grave of the worldling who lived unto self remembering the rude, selfish life he lived.

Like Dorcas we may live in obscurity, and yet by bestowing benefactions others may be lifted into a higher and better life and eventually be robed and crowned immortal. Every community has its poor, its Joppa of widows and orphans; every community has its sick and afflicted, and hence every community has its need of benefactors. The race of noble benefactors will always be in demand.

We are not told whether Dorcas was an educated woman or not, but we know, by her life and noble deeds, that she was schooled in the school of Christ, the grandest of all schools. Every noble, consecrated Christian woman, consecrated to the work of her Lord and Master, like Dorcas, is an angel sent forth to make our world happier and better, purer and nobler. There may be only plain garments, but these preach Christ with power and effect. Plying the needle for the poor also embroiders names in heaven. Applied Christianity is the crying need of the hour. Little did Dorcas think, when she made garments for the poor and the unfortunate, that she was thereby immortalizing her name. Little did she dream of the mighty stream of influence for good she was starting by her humble labor of love. We often accomplish more than we know.

Dorcas must have been a woman of means, otherwise she could not have furnished so many with garments—a lesson for all who are blessed with material wealth. More Dorcas are needed to relieve and soothe this suffering and weeping world of ours.

It is the quiet doing of helpful things, so that one's right hand is not informed of what one's left hand does, that makes for the larger and better service of life. The best things that we do are not paraded into the newspapers; they are not displayed in the public advertisements on the walls of tumble-down buildings, but they are the quiet, humble service of the undiscoverable heart that finds its joy and comfort in the thought that it is helpful and useful to another in this world. What was her real life? It was a life of service instead of a life of selfishness. Hers was a life of giving and living. May ours be such, is our prayer. H. A. Stahl.

Glade, Pa.

FROM CALIFORNIA.

I noticed a query from Virginia asking for a committee of arrangements, etc. It does seem to me that much legislation brings about much complication. It is certainly evident that every district that has held our Annual Meeting has given general satisfaction, and to appoint a committee or absolute head is an uncalled-for appendage and has a tendency to lower the dignity, the honor of competition. The conditions in the various localities differ in many respects, and those living in the immediate vicinity have a better knowledge of the situation and of the spirit of the community than strangers, and to impose that expense is an uncalled-for burden. If any cognizance is taken of the matter at all I would desire to amend the proposition that the committee be appointed so in case the committee of arrangements desires counsel or advice they may call on them; but not to establish a statute that no district can arrange without this committee. There would be many strong reasons against such a precedent. As said, conditions differing so materially would be like Eastern farmers who never saw an orange grove coming out here to run and dictate the management, when practical horticulturists live alongside who know more in a minute than those sent do in a week. So in regard to holding Annual Meeting.

So far as Southern California is concerned, give us ten or twenty days' notice and we are prepared to receive, accommodate and entertain Annual Meeting at any time, unless it should come at the time of some other convention. Los Angeles has satisfactorily entertained some of the largest gatherings held in the United States. Just at the present time there would have been one of the largest assemblies of the order of Shriners, besides the thousands of tourists, in the world, but it has been largely cut

Witmyer, Sister Louisa, of Somerset, Pa., died May 7, 1906, aged 72 years and 23 days. Her sudden death was likely caused by apoplexy. Her husband preceded her some years ago. Four children survive. Interment in Pleasant Hill cemetery. Funeral services by the writer from Rev. 14: 13. **J. W. Wegley.**

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

THE people of the far East are slow and have for centuries been satisfied with the methods of their fathers. But contact with more progressive people seems gradually to be rousing them. One illustration of the fact is the automobile factory at Bangalore, India, where practically all the work is done by natives. When the prince of Wales was at Mysore, India, a car made entirely by native labor was placed at his disposal. It was equal in finish to the higher grade cars imported into the country, and the cost was less. The people of the East, the laboring classes, live on much less than the laborers of the West, and if they are once trained to become as good and as rapid workmen it is hardly possible for wages in the most favored countries to remain as high as they are. Those who have so few of our advantages certainly need to be trained and developed in many ways, but most of all to be led into the way that leads to life.

THE question of disarmament is receiving more attention than it did formerly. Not long ago it came up in the house of lords in England. No definite action was taken, but one of the speakers gave the real condition of affairs when he said: "The unrest in Europe, the spread of socialism, and the ominous rise of anarchism should be warnings to the governments and ruling classes that the condition of the working classes in Europe is becoming intolerable, and if revolution is to be avoided some steps must be taken to increase wages and reduce the hours of labor and lower the prices of the necessities of life. Europe is a great military camp. We have no peace; only an armistice with an unlimited expenditure. The result is that, instead of accumulating capital for our children we are piling up for them a debt of overwhelming responsibilities." When there is another Hague conference it is probable that the disarmament question will be one of the most important under consideration.

A PASTOR at Cincinnati, Ohio, tried to find out why so many men remain away from church, with the result that each man questioned gave one or more of the following reasons: (1) Work six days and reserve Sunday for recreation. (2) Church members too cold to make him feel welcome. (3) Church members do not show a willingness to pay debts. (4) Preachers' sermons are ancient and uninteresting. (5) Too many hypocrites in the church. These are the excuses made, and church members will be held responsible for keeping people away from Christ. But, after all, those who stay away must carry the burden of the

guilt. It seems strange that a man will refuse to be in a church with a hypocrite here, and at the same time live in such a way that he must spend eternity with hypocrites and other very undesirable companions. The fact that one man comes short of his duty makes it all the more necessary that other men and other women should live up to theirs.

ONE advantage of the electric locomotive over the steam is in the length of layovers at the roundhouse after a run has been completed. "Steam locomotives, after a run of a hundred miles or more, must lay over to enable attendants to examine and clean the boiler. This loss of time means a considerable loss of earning power of the equipment, especially in short runs, for the time required for the layover after a short run is about as long as after a long run. If the water of the district is poor the boiler must be washed, taking time for cooling and refiring. If the boiler is fired by oil the delay is longer than otherwise on account of the heavy lining of fire-brick in the fire-box, which holds its heat for several hours. With the electric locomotive, it is needless to say, loss of time for boiler-cleaning is done away with. This means that the capacity for earning dividends is increased." The electric locomotive has other advantages over the steam, and the experiments now being made will likely result in a type of electric locomotive which will gradually, and not slowly, replace the steam locomotive.

THE tobacco trust recently received quite a setback because of the decision of the supreme court of Massachusetts, by declaring constitutional and not in conflict with any federal statutes a statute passed by the legislature of Massachusetts "for the protection of traders." The tobacco trust had been giving a rebate of six cents a pound on plug tobacco to retail dealers who agreed to handle no other make of tobacco. The result was that in 1904 ninety-five per cent of the plug tobacco sold in the State was sold by the trust. The statute provides that no person, firm, corporation, or association of persons doing business within the State may make a condition of sales that the purchaser shall not handle the goods of other dealers. If a retailer can buy one article to advantage from one manufacturer or distributor and another to advantage elsewhere he cannot be refused the privilege. Making a condition that their dealers shall not sell the goods of a competitor has been a very common method on the part of some trusts to get rid of competition and make greater profits for themselves. The decision and the statute preceding it are moves in the right direction. The greed of some men and corporations is almost incredible. Laws are needed to keep them within bounds.

THE annunciator is an electrical device for cabs and carriages. It is of great convenience to the one riding and also to the driver. It consists of two distinct parts, one a keyboard carried inside the vehicle body, handy for the passenger. On the keyboard are six, eight or more directions, such as "Home," "Right," "Left," "Pass," "Slow," "Stop." On the dashboard is a similar keyboard with directions, but minus the keys. This has a glass cover and is in plain view of the driver, so that without effort his eyes are constantly upon it. The two keyboards are connected with a current furnished from a set of dry cells carried beneath the seat. A pressure on one key by the passenger lights a miniature electric light below the corresponding direction on the driver's keyboard, so that the particular command is illuminated, while the remaining ones are dark; and at the same time an electric bell rings.

SAN FRANCISCO ranked third in the number of saloons before the earthquake. It seems now that the number in the future will be much smaller, and that for a time there may be none at all. Mayor Schmitz suggested to the police commissioners that San Francisco be kept dry at least for the present. The commissioners considered the matter and decided to comply. They agreed that the absence of crime and the presence of order since the fire can be attributed to the fact that the edict against the selling of liquor has been rigidly enforced. Arrests for intoxication during recent years have averaged fifteen thousand a year. There is no doubt about it; saloons and disorder go together. The commissioners have warned saloon-keepers that it will be unwise for them to incur any expense in rebuilding with a view of reopening their saloons. San Francisco will be a much better city if saloons can be kept out. And the same is true of every other city and town in the country. Saloons are a curse.

IMMIGRATION records are being broken right along nowadays, and it seems probable that during the year 1906 more immigrants will come to the United States than ever before in one year, the number bidding fair to be more than a million. They come from almost everywhere—England, Scotland, Ireland, Norway, Sweden, Denmark, Germany, Russia, Italy, Greece, France, Portugal, Spain, Hungary, Switzerland—and they scatter over a large part of our country, though far more stay in New York than go to any other State. April 13, 1903, when 7,300 landed, was the record day until April 16, 1906, when 17,196 immigrants from all over Europe landed on our shores. This is a wonderful mass to be assimilated; and when they settle together, as they often do, the process is much slower and more difficult, for they then cling more tenaciously to their ideas and customs, which did very well in their former homes but are entirely out of place in America. These people need our civilization, and they need still more the religion of the New Testament.

THE sleeping sickness, of which we made mention several months ago, is not to be dreaded by natives alone, as the following item shows: To the excitement of big game hunting in Africa there will henceforth be added the knowledge that the hunter risks contracting one of the most dreadful of all known diseases—sleeping sickness—dreadful because it is incurable and ultimately fatal. Until very recently it had been supposed that Europeans were immune, but it has recently been proved that this belief was wrong. Sleeping sickness is caused by a parasitic protozoan known as "trypanosome" which infests the blood and the cavities of the nervous system—the brain and the spinal cord. These minute but terrible organisms are carried and distributed by the bite of a species of tsetse fly. This terror has appeared in Uganda, central Africa, only within the last year or two, having made its way along the river systems from the west coast of Africa. Yet during the first two years of its appearance in Uganda no less than thirty thousand of the native inhabitants have fallen victims.

LATE in the evening of June 4 another sharp earthquake shock was experienced at San Francisco, Cal. Buildings rocked and tottered, and the streets were quickly filled with terror-stricken people who rushed from their beds to escape injury. Many of the partially-demolished structures, left by the former earthquake, were entirely thrown to the ground. The extent of the damage is not known at this writing. This new calamity again brings to mind the insignificance of man, compared with the forces of nature. The universe is ruled by the mighty hand of the Lord.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE CRISIS (A Temperance Allegory).

BY JOSEPH OLIVER BARNHART.

Down through the Conemaugh's mighty flume,
The flood swept Johnstown to its doom.
With a mighty roar it onward leaped,
Till 'neath the waters fathoms deep,
At one wild dash from its solid piers,
Was swept the work of a hundred years!
Ten thousand souls, whom naught could save,
Were borne that day beneath the wave,
Who in the morn had mocked at fear,
And scorned the thought of danger near,
Although for days the clouds had poured
Till the brooks like torrents onward rolled,
And through the streets ran uncontrolled,
And the very hills seemed melted down,
And threatened to overwhelm the town,
Yet did they calmly fold their hands,
And stoutly say, "The dam will stand!"
Like warders in their turrets high,
The mountain stood against the sky,
And the thunder's voice gave warning call,
"Fly! Fly! The waters storm the wall!"
This one reply the warning met,
"Tis false! The dam is solid yet!"
But still the swelling currents rise,
And still the lightnings rend the skies,
And still the showers unceasing fall,
And still the waters storm the wall,
Until the long, wide breach is made,
And the peaceful vale in ruin laid.

O'er our proud land a flood is sweeping,
And high o'er hill and valley leaping,
Till every town in this broad nation
Is threatened with annihilation
Of all that good and true and pure is;
No, no, not one of safety sure is,—
From the raging tide from the still-house pouring,
When springtime floods their strength are storing,
Though many a town long, long and surely,
From storm and tide has stood securely,
Yet the streams of sin and woe and sorrow,
May be flowing through its streets to-morrow,
For days have clouds of evil, unsealed their inky fountains,
Till a great lake of destruction is gathered in the moun-
tains,
For days on the cloudy mountains we have heard the
thunder's warning.
Alas for those who hear the call, and answer back in
scorning!
And who is he would lend his aid the bulwark to destroy,
When Rum upon election day his forces shall employ,
With one last desperate effort the strongholds to tear
down,
And send the desolating flood upon a single town,
To tear from its foundations the work of many years?
Oh, is there one in mockery of woman's prayers and tears
Would seek to swell the current by his influence and his
aid,
And see one city with its homes in fearful ruin laid?
Once one to this, his native land wrought the fearful deed
of shame,
And History did hide her face when she wrote down his
name,
And every patriot blushes still the infamous name to hear,
Of him who sold this land for gold and died without a
tear.
And what is he who now will dare with the power of
wrong to stand,
Against his God, against his home and against his native
land?
Oh, tell me who and what is he who on election day,
The stronghold that protects his home, for gold will give
away?
Let his name also be forgot as future years shall come,
And be his grave an unmarked spot who dares to vote for
rum.
In the name of God and righteousness, let us boldly stand
for truth.
In the name of wife and mother; in the name of hopeful
youth.
Think of your town's fair prospects and of her well-earned
fame!
Then by her noble record and her old historic name,
By the homes that you have toiled to rear; by your daugh-
ters and your sons,
By all that you hold near and dear; by all that you have
done,
For home and country in the past, God grant you still
may stand,
And stay destruction's fearful tide now sweeping o'er our
land!
Think of the awful ruin that in its pathway lies,
And of the countless groans and prayers that unto heav-
en rise!
Oh, think of the slain innocents and think how Rachel
weeps,
Above ten times ten thousand graves where low the
drunkard sleeps.
Nor can she e'er be comforted, for they are doubly dead.
Oh, could the wealth of all the world pay for one tear she
sheds?
When the blood of all whom drink has slain shall cry from
out the ground
For their unnatural murder shall no excuse be found.
And he who for the cursed drink his brother's blood will
weigh,
At God's great day of reckoning the price must fully pay.
Then let your prayers and actions for truth and justice be,
Now, always, and evermore for hope and liberty,
Till a mighty flood of righteousness o'er our country wide
shall sweep,
And bury misery and woe ten million fathoms deep.

Cerro gordo, Ill.

THE COVERING.

BY B. E. KESLER.

PAUL evidently meant something by what he said on this subject. 1 Cor. 11: 4-15. See also 2 Tim. 3: 16, 17. What he said on this subject, then, had a meaning, was intended to teach us something—was a "doctrine," a "correction," or an "instruction."

The church has the right to decide what that something was, just what that doctrine, correction or instruction was. No one doubts the authority of the church to interpret the scripture on faith, repentance, baptism and other Bible doctrines. Then why may she not interpret Paul on this as well as on any other subject?

Just what that something meant or that doctrine to be taught was is fitly represented by the covering adopted by the church. It would be a reflection on Paul's sanity to say he was here using a set of meaningless terms, and if he were trying to tell the brethren to shingle their hair, and the sisters to wear long hair, he certainly used strange language to do so. On the contrary, believing he meant something, we try to represent that something by the use of the covering recommended by the church, as being as suitable as anything that could have been adopted.

But if it be not the exact thing Paul did mean, who ever has improved or who can improve it? When did those who oppose us in this doctrine ever offer as a substitute anything better than what we now have? And admitting for argument's sake that we have not the exact thing Paul did mean, are we not safer than if we did not try to derive any meaning or any good out of what he said?

Paul was not contrasting the long and short hair of men, but the natural distinction between the man and the woman, as shown by the difference in the length of hair of the two sexes, is used as the basis of an argument on the propriety of the use of the covering he is recommending. Man's hair is naturally short, and the woman's naturally long, as compared the one with the other, and from this natural distinction Paul reasons that the woman should wear a covering—for a purpose, as we shall see further on.

The hair is not the covering alluded to, else the man, being required to be uncovered, would have to take his hair off when he prays or prophesies (verse 4). The verb "cover" as here used expresses a specific act on the part of the person, and not a spontaneous covering by the growth of the hair. Paul certainly meant that there should be a distinction between the man and the woman in outward appearance when they pray or prophesy, and it would be strange indeed to claim that he was telling the brethren not to allow their hair to grow out and thus be covered, or the sisters that they should make their hair grow out and so cover them; and those who advocate this idea (and they who oppose the covering do it), must first practice it before we can believe it, for until this is done we must accept the idea only as a plea for neglect of duty, and as the head is the part to be covered, the man with his hair on his head would be covered the same as the woman, and he would have to take it off when he prays or prophesies to meet Paul's requirements to be "uncovered."

The man was to be "shorn," and if the woman be not covered she "also" must be "shorn." Verse 6 clearly implies that the man must be "shorn" (which means "to cut or clip with an instrument of two blades."—*Webster*), else the woman could not "also be shorn"; so that if the woman be not covered she must cut her hair off—be "shorn" as the man. The hair shorn, as the Brethren wear it, can never be condemned as being "long hair," for it is not long as compared with the long tresses of the woman as Paul did; neither is it "long" when compared with the natural length of men's hair; so that the Brethren are perfectly justifiable in following the established usage of the church in this matter, until something is put forward that more nearly meets the demands of the Gospel.

But it being "a shame" or mark of disgrace for the woman "to be shorn or shaven," Paul commands,

"Let her be covered" (verse 6). Now let us not make Paul ridiculous by saying he meant, "If the woman be not covered," i. e., if she have her hair cut off, "let her also be shorn," i. e., let her also have her hair cut off; or by saying, "Every woman that prayeth with her head uncovered" (her hair off her head) "is even all one as if she were shaven" (had her hair off), because there could then be no "as if" about it, for it would be one and the same thing.

Man "ought not to cover his head," for he, being the "glory of God" (verse 7), would then cover up or put away that glory he is intended to manifest to the world, for nothing God has made more fully sets forth his glory than a truly consecrated Christian man.

But the woman being the "glory of the man," it is fit, as Paul would reason, that she should be covered and thus put away or hide man's "glory" when we appear before God in solemn worship.

"The man is not without the woman, neither the woman without the man in the Lord" (verse 11), she being his equal, or one with him in the Lord, requires some sign, as Paul would reason, or mark of her power or equality with man in the Lord: "For this cause the woman ought to have power on her head, because of the angels"—a sign of authority, that as there is no difference among the angels, so "ye are all one in Christ," woman's right to heirship being equal with man's.

Also "her hair is given her for a covering," and as such is a "glory to her," or is woman's glory. How beautiful, then, this idea that the church gives us a covering that so completely meets the demands of Paul—covers, puts away, hides, or conceals not only man's glory (the woman), but the woman's glory (her hair), also when we assemble to manifest the glory of him for whose glory we are and were created.

Let us then, brethren and sisters, still hold on to this mark of distinction in worship, and sign of oneness in Christ, until he shall say, "It is enough, come up higher." Note, "man" and "woman" in this article is limited to believers, as I think Paul did.

Leachville, Ark.

THE GREATEST MAN EVER BORN.

BY D. C. REBER.

As forerunner of the Messiah, John the Baptist was the greatest of the Old Testament prophets. Matt. 11: 11. His coming was foretold by two prophets. Isa. 40: 3; Mal. 4: 5. In the last reference he is denominated as Elijah, which title was applied to him also by Christ himself. Matt. 11: 14.

This remarkable herald of the Savior was born, like him whom he came to proclaim and honor, in a very wonderful way. His father, a priest named Zacharias, was burning incense in the temple and the people were praying without when an angel appeared unto him telling him that a son would be born to him and his wife Elizabeth although well stricken in years. Upon this son God's grace was to be in a very striking manner; hence his name was to be John, which means the *grace and favor of God*. The title Baptist is given him by the evangelists to distinguish him from John the Evangelist who always refers to him as John. In Mark 1: 4, according to some manuscripts, he is called the Baptizer.

The father, though a good man, doubted the truth of the angel's message and asked for a sign by which he might have better reason to believe what was said to come to pass. As a sign he became dumb until the child was born, and this served also as a reproof for doubting the message God sent.

The son was born in the reign of Herod the Great, probably B. C. 5, about three months before Christ's birth. His birthplace was a village, Ain-Karim, a few miles southwest of Jerusalem, although Hebron, a priestly city, is accepted by many. At his circumcision on the eighth day, according to custom, his friends would have him called Zacharias after the father, but Elizabeth having been informed in writing by her husband of all that had taken place would have him

called John in obedience to the angel's command. The father's tongue was unloosed; God-fearing people were filled with awe at this extraordinary child and anxiously waited to see for what purpose he had come into the world.

The boy John grew up, but loved retirement. He went into the desert and lonely places, living the life of a Nazirite. In solitude he communed with God and studied the prophecies and the wickedness of the world until he went forth to preach Christ's coming in the wilderness of Judea. Thus prepared by God, he entered upon his mission of being a messenger from God preparing the way for the Messiah and witnessing for the Christ. Although born a priest of the order of Aaron, he never ministered in the temple or assumed the office of priest. Introduced by the prophet Isaiah as a voice crying in the wilderness, he never assumed any other rôle.

Looking at the life of John as a man, we find striking characteristics in a sterling character. Some one has said that the best thing about a sermon is the man back of it. If we understand John's character, we may better understand his great power as a preacher, his success as a forerunner, and his eminence as a prophet.

At the Levitical age of thirty, John the Baptist commenced his ministry in the same region which was the resort of his great predecessor Elijah. John adopted the manner of dress of an Old Testament prophet and of the men of Gilead. It was a plain dress consisting of a rough robe of camel's hair gathered in by a broad sheepskin girdle. It was a mark of austerity and self-discipline to wear this rough garment which had the advantage of turning rain better than any other material.

His food was simple and of the plainest kind, consisting chiefly of locusts and wild honey. He ate no bread and drank no wine, as it was enjoined upon all Nazarites. Judges 13: 5.

John's life was singular for its asceticism or otherworldliness. His mode of life was not of the highest type while that of Jesus who came "eating and drinking" was. Yet his simple food and desert life were befitting a preacher of repentance whose mission was to startle a sense-bound generation. In all ages and especially in this luxurious age, the man who would witness for God and rebuke the world must manifestly live apart from its self-indulgence. Men in soft raiment will not draw crowds to the wilderness.

John's character comes best to light by studying Christ's questions to the multitude in Matt. 11: 7-19. From these the people understood that John the Baptist was not a timid, wavering preacher shaking like a reed. He was quite a plain man who did not concern himself about making a show in the world, but only about preparing the hearts of the people to receive Christ. He was a person more excellent than a prophet, God's messenger to be the forerunner of his Son,—one who was prophesied of by the prophets and one whom the prophets never saw but were only honored to foretell.

With such a strong character as a man, John was eminently fitted as a preacher of Jehovah. His ministry was of nearly two years' duration. Though so short, yet it has many helpful lessons for the Christian ministry of the twentieth century. John's only message was repentance and baptism. He had a single mission and he confined himself to that. He did not seek a conspicuous place, but abode in the wilderness about the Jordan. As a preacher he was modest, humble, bold, fearless, respected, self-contained, stern, and hopeful. He magnified his office, not himself. He was contented to be only a voice in a desert place.

John's commission as a minister was from God. He was not self-appointed. He was sent from God and therefore approved by God. John 1: 6. His method of preaching was characterized by the use of vivid illustrations. He spoke of fire, vipers, winnowing fan, chaff, axe, tree. He did not go around the sins of the people, but he denounced particular sins. Too many preachers speak too much in glittering generalities and lack specific application of the truth to the needs of men's lives.

His work was effectual. He told men what to do. When they did that, namely, repent, he strengthened his converts and held them as disciples by baptism, which was only the seal or evidence of repentance.

John adapted his discourse to the various classes that composed his audience. Of the multitudes, he demanded fruits worthy of repentance and demanded it at once. The publicans were not to exact more tax than was appointed them. Injury and false accusation to no man, and contentment with their wages was his message to the soldiers.

What results were apparent from the fiery and fearless preaching of this great preacher of the old dispensation? Immediately his preaching attracted great crowds. His audience contained representatives of Jerusalem, Judea, and all the region round about the Jordan river. Men and women, old and young, rich and poor, Pharisees and publicans, people of all sorts, were warned to flee the wrath to come. These were drawn to him because he boldly denounced the sins of the people, because he gave hope with condemnation, because of the earnestness of the preacher, because he preached the truth and shunned not to declare the whole counsel of God, because the preacher's character was pure and noble, and hence his preaching was powerful. But there was more than hearing the word preached and giving assent. Converts were made among whom were Andrew, John and Peter.

The final result of John's ministry was martyrdom. The perpetrators of this crime were Herod the Tetrarch, Herodias and Salome. God punished them, however, for their sins. History tells us that Herod and Herodias were banished to Lyons where they died disgracefully. Salome also is reported to have come to an awful end; for going over the ice in winter, it is said the ice broke and she slipped in up to her neck and her head was cut off by the sharpness of the ice. "Thus," says a great writer, "God required her head for that of John the Baptist which, if true, was a remarkable providence."

Elicabethtown, Pa.

MODERN MYTHS OF UNBELIEF. Higher Criticism.

BY REV. A. C. DIXON, OF BOSTON.

Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ.—2 Corinthians 10.

"The higher criticism," says Dr. W. Henry Green, "is an inquiry into the origin and character of the writings to which it is applied. It seeks to ascertain by all available means the author by whom, the time at which, the circumstances under which, and the design with which they were produced. Such an investigation, rightly conducted, must prove a most important aid to the understanding and just appreciation of the writings in question."

"The books of the Bible have nothing to fear from such investigation, however searching and thorough, and however fearlessly pursued. They can only result in establishing more firmly the truth of the claims which the Bible makes for itself in every particular."

And yet Dr. Green is compelled to say "the higher criticism has been of late so associated with extravagant theorizing, and with insidious attacks upon the genuineness and credibility of the books of the Bible, that the very term has become an offense to serious minds. It has come to be considered one of the most dangerous forms of infidelity, and in itself very hostile to revealed truth. And it must be confessed in the hands of those who are unfriendly to supernatural religion it has proved a potent weapon in the hands of unbelief. Nor has the use made of it by those who, while claiming to be evangelical critics, accept and defend the revolutionary conclusions of the anti-supernaturalists tended to remove the discredit into which it has fallen. The genuineness and historical truth of the books of Moses have been strenuously impugned in the name of higher criticism. It has been claimed, and as one of its most certain results, scientifically established, that they have been falsely

ascribed to Moses and were in reality produced at a much later period. It is affirmed that the history is by no means reliable, and merely records the uncertain and variant traditions of a post-Mosaic age, and that the laws are not those of Moses, but the growth of centuries after his time."

We have tried honestly and fairly to investigate the claims of these higher critics, and to study the processes by which they have come to their conclusions, and we are compelled to say that we believe that their claims are myths, and their conclusions are moths which are eating away the texture of faith and character.

Let us look first at the myths and their origin, and then we will examine the moths and their doings.

Myth No. 1.

A critic can tell by the literary style of portions of the Scripture that they were written by certain persons that he has never seen, and of whom he has never heard.

The style of the Junius Letters did not reveal their author to the critics of that day, though he was a contemporary. They made their guesses, differing one from another, but no one could positively ascertain. An American firm published an anonymous book some years ago, which had been written by an author of national fame, and the public were invited to guess from the style of the book the author's name. The literary world sent in their guesses, most of which were wide of the mark.

Two pastors, one orthodox and the other a higher critic, were spending their vacations at a summer assembly, and they discussed in a friendly spirit the merits of "higher criticism." The orthodox pastor asked his higher critic friend whether he knew intimately two preachers whom we will call Dr. A and Dr. B. He replied that he was well acquainted with them, had heard them preach, had read from their pens, and had met them frequently in private.

The orthodox pastor went to Dr. A and asked him to write an account of one day's proceedings in the assembly. He then went to Dr. B and made of him the same request. The accounts were written, and the orthodox pastor then became a sort of redactor, and mixed up the sentences of the two writers so as to make only one story. He then handed it to his higher critic friend, and asked him to separate the mixed article and restore the original documents. The result was a dismal, ludicrous failure. And yet learned men seriously claim that they can decide as to the authorship of chapters, paragraphs, sentences and words simply on the ground of literary style.

Myth No. 2.

The Pentateuch or Hexateuch may be divided into two distinct documents written by two authors, one of whom used the word *Elohim* in referring to God, and the other the word *Jehovah*.

The originator of this myth was Jean Astruc, born in 1684, "a French physician of considerable learning but profligate life."

He wrote a treatise entitled, "Conjectures Concerning the Original Memoranda Which it Appears Moses Used to Compose the Book of Genesis." He believed that Moses was the author of Genesis, though he used material that was written by others.

Dr. Eichhorn, of Göttingen, adopted this theory and added many original guesses to the guesses of Astruc. This profligate French physician has the honor of being the father of the modern destructive higher critic movement. When a writer to-day uses in the same article or book referring to God the word "Almighty," "Creator," or "Father," no one suspects that two men were the authors of the article or book. But because the word "*Elohim*," which refers to God as the Almighty Creator, and the word "*Jehovah*," which refers to him as the covenant-keeping God, were used in Genesis, it is inferred that two authors must have written the book.

It is strange that Jean Astruc and his followers did not have discernment to see that the same man may use the word "*Elohim*" in referring to God as Creator, and "*Jehovah*" in referring to him as the covenant-keeping God.

Myth No. 3.

The document theory of Astruc and Eichhorn opened the way for any number of guesses. If Astruc had the right to guess that there were two authors to Genesis, why may not others guess that there were three or twenty? And what is known as the "Fragment Hypothesis" was not long in coming into existence.

Dr. Green fully characterized it as "the document hypothesis run mad, the *reductio ad absurdum* furnished by the more consistent and thoroughgoing application of the principles and methods of its predecessor." One of these critics claims that Genesis is composed of thirty-eight distinct fragments, "varying in length from four or five verses to several chapters." The names of these authors are, of course, not found in history; indeed, they are simply myths floating through the brain of a learned man whose imagination has been excited by the assumption that he has a miraculous discernment of style.

Myth No. 4.

The fragment hypothesis soon falls under the weight of its absurdities, and gives place to a simpler theory known as the "Supplementary Hypothesis." By this it is claimed that the author who used the word "Elohim" wrote the original document, and that the author who used the word "Jehovah," finding this Elohim document, supplemented it with his additions. But it is soon discovered that the Elohist refers to things written by the Jehovist who came after him, and this myth vanishes into thin air.

But the myth-makers are not discouraged; they give us the "Crystallization Hypothesis," which assumes that the Pentateuch is a "vast conglomerate including various accessions made in the course of many centuries." But this myth soon became old enough not to satisfy those who, like the Athenians, cared only for something new, and the "Modified Document Hypothesis" is born. That is a complicated affair. It assumes an "Elohist," a second "Elohist," "Jehovist," a second "Jehovist," a "Deuteronomist," a second "Deuteronomist," a "Priestly writer," a second "Priestly writer," and a third "Priestly writer," and as you read one of their pages with the letters, E, J, D, E 1, J 1, D 1, E 2, J 2, P 1, P 2, P 3, R, k, J, J E D, you can hardly help feeling that you have gotten into a puzzle book with many unknown quantities.

If these wild and fanciful speculations were kept within the brains of scholars, or locked in dusty books, read only by the learned, it would not be worth our while to preach a sermon on the subject. But they have been popularized, the magazines and even the daily press are full of them. What are the results?

1. These myths are moths which eat up the doctrine of the inspiration of the Scriptures, and, weakening faith, tend to destroy belief in their credibility and authority. The style of the Holy Spirit is not considered. The fact that he could, if he would, impress the writer to use one set of words in one place and another set in another place is not thought of. The natural and oftentimes unnatural are made to crowd out the supernatural. It is hard to believe that the Holy Spirit had anything to do with such a hodge-podge composition.

2. These myths are moths which eat away faith in the miraculous. God is driven out of his world, while his servants, natural laws, are deified. He is made the subject of his subjects. God is forbidden to work directly for the accomplishment of his purposes. The miraculous, which is simply another word for God's direct active agency in the world, must give way to the slow workings of the pagan theory of evolution. The resurrection of Jesus is in the way of this theory, and must be set aside. Birth from above must give place to birth only from beneath.

I heard a learned higher critic assert that Christianity was the evolution, and, to a large extent, the combination of all the heathen religions of the world which existed before the time of Christ. A revolution wrought by the power of God, like the conversion of three thousand at Pentecost, must give way to the evolution of pagan ideas. Everything and everybody,

even Jesus himself, must be the product of previous ages.

3. These myths are moths which insidiously destroy faith in the divinity of Christ. No one can continue very long to worship the Lord Jesus Christ after he had been led to believe that, though Jesus said Moses wrote of him, Moses really had nothing to do with the writing of the Pentateuch. To say that Christ knew better, but did not choose to inform the people, is little better than to say that he was ignorant of the facts.—*Union Gospel News*.

EARTHQUAKES.

BY S. Z. SHARP.

THE recent tragic events at San Francisco lend to this subject more than ordinary interest at this time. Logically it may be considered from a scientific, a historical and a biblical standpoint.

SCIENTIFIC. The general theory is that earthquakes are caused mainly by the shrinking of the earth's crust, although the accumulation of gases in the interior of the earth and an effort to escape is assigned as an additional cause. A study of the earth's surface reveals the fact that this globe has shrunk and formed mountains and valleys just as an apple drying will shrink and produce ridges and creases. This contraction of the earth's crust is still going on, but in no comparison to what it did in former times.

Earthquakes are more frequent along sea coasts than inland. Along the shores of the Mediterranean Sea, the east coast of Asia, especially in the Japan Island, and along the west coast of North and South America, have been the scenes of the greatest destruction and most frequent disturbances, supposed to be the result of the lateral pressure on the side of the deep sea.

The form of earth disturbances. From the slight tremors so faint as to be known only by an instrument called a seismograph to the terrible convulsions which rend the rocks, upheave the earth, forming deep chasms, or sink parts of continents, there are all degrees of agitation. In form they are mostly vertical, rotary, longitudinal, or wave-like. The recent earthquake at San José, California, began by a slow upheaval of the earth, then it went down suddenly, followed by jerks sideways, up and down, "as if some mighty giant were shaking the earth." At New Madrid, in Missouri, in 1811-12, the trees bent as the earth waves passed under them, immediately afterward recovering their position. Observations of this kind have led physicists to the belief that an earthquake is a wave or true undulation of the earth's crust.

Effects of earthquakes. Of all the calamities which befall man, none are so terrible as earthquakes, none less forewarned and none more destructive to life and property. Parts of continents are elevated or sunk, entire islands disappear and large cities with their inhabitants are destroyed. In Chili in 1822 an area of one hundred thousand square miles along the sea coast was elevated from two to seven feet. A thousand acres of land with the city of Port Royal in Jamaica in a minute sank beneath the sea. In 1755 the quay along the city of Lisbon sank six hundred feet. The effects of this shock, says Humboldt, were felt over an area four times the size of Europe. From Nov. 1, 1811, to March 26, 1812, the country from the mouth of the Ohio along the Mississippi to St. Francis River, three hundred miles in length and thirty miles wide, rose and sank in great undulations. Lakes were formed, great fissures miles in length were produced from which mud and water were thrown up. Many of these fissures remain to this day.

HISTORICAL. From a historical standpoint earthquakes have a peculiar interest. Among the first authentic accounts may be named that of A. D. 63, which gives the destruction of Pompeii and Herculaneum, sixteen years before those cities were buried with the ashes from Mount Vesuvius. The ancient city of Antioch, in Syria, was partly destroyed in 115, again in 458, but it met the most disastrous shock in 526 when, according to Gibbon, 250,000 people per-

ished. Of the modern earthquakes that of Lisbon in 1755 was one of the most destructive, as reported, 60,000 people lost their lives. In 1772 on the island of Java a mountain fifteen miles long and six miles wide sank, carrying down with it forty villages and thousands of inhabitants. In 1857-8 severe earthquake shocks were felt at Naples, in Italy, but the volcano Vesuvius in close proximity was very active at the time and is supposed to have aided as a safety valve letting off the accumulated gas in the bowels of the earth. It also showed the relation of the earthquake to the active volcano.

The sounds accompanying and often preceding earthquake shocks are similar to the rumbling of distant thunder or the noise made by the rush of great volumes of water. They are said to be transmitted along the solid crust of rock in the earth as the noise is transmitted by a log when scratched at one end and heard at the other.

The shock which occurred at Charleston, S. C., in 1886 afforded opportunity of measuring the speed at which it traveled and was estimated at 17,000 feet per second.

BIBLICAL. Viewed from the Bible standpoint, the greater interest centers upon the earthquakes mentioned in the Book of books, for they are mostly connected with momentous events. The first alluded to is that found in Gen. 7: 11, where it is said, "The fountains of the great deep were broken up." From what we know through science or the early history of this earth, this statement of the Bible corresponds with the records of geology—the dynamic and seismic changes of the earth's crust. There were subsidences and coverings with water to the tops of mountains and elevations of land again and the rolling back of the sea to its proper bed, just as the Bible record gives it. This was one of the greatest events in the world's history.

The second earthquake is mentioned in Ex. 19: 18, in connection with the giving of the law, which marks the beginning of another great era in the world's history. At this time there were present with the earthquake the thick cloud, and thunders and lightning and fire and smoke and voice with trumpet loud—all the elements of terror, so that even Moses said, "I exceedingly fear and tremble."

Passing by the earthquake which occurred when God spoke to Elijah on Mount Horeb, noted in 1 Kings 19: 11, and the one alluded to in Amos 1: 1 and Zech. 14: 5, we come to the one recorded in Matt. 27: 51, which marks another great event in the world's history. Not only were the rocks rent and the graves of the saints opened, but the veil of the temple was rent as well and "a new and living way" of salvation was opened for us when the Son of God laid down his life upon the altar to purchase ours. John 10: 18.

Another occurred and a new era was begun when the Son of man took up his life again, Matt. 28: 2. Amidst the quaking of the earth the angel rolled away the stone from the sepulcher and the Savior came triumphantly forth.

More terrible than any that have happened shall be the earthquakes yet to come. See Rev. 6: 12; 8: 5; 11: 13; 16: 18. The final earthquake shall be "such as was not since men were upon the earth, so mighty an earthquake and so great."

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

Fruita, Colo.

THE DIVINE FAMILY.

BY A. I. MOW.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.—Eph. 3: 14, 15.

SOME stubborn contests have been had over the question of our spiritual relationship. The question (as though it could be of importance) frequently arises, Is our ecclesiastical government that of an

autocracy, a monarchy, hierarchy, republic, democracy or a theocracy? The various notions gave rise to the papal, episcopal, presbyterian, representative and congregational forms. But, whatever the weight of the inquiry, there is a class of people to which it appeals but lightly—the class which has whole delight in keeping his Word.

Our text, however, has in it a delightful suggestion, that the whole heavenly relationship is a family, consisting of Father, mother, sons, children, heirs, brethren. This is apparent in: (1) "Our Father who art in heaven," and, "How much more shall your Father who is in heaven give good things to them that ask him?" (2) "And he stretched forth his hand towards his disciples, and said, Behold, my mother and my brethren! For whosoever shall do the will of my Father who is in heaven, he is my brother, and sister, and mother." See also Gal. 4: 26, 28; Rev. 21: 2. We all easily got into the way of thinking of Jesus as the Son of God,—the First Begotten. We do not so readily comprehend that we, too, are sons. Being begotten by God, by the Spirit, changes our being, and we are no more only of the flesh, but of God. Jesus habitually called God his Father, and himself his Son; and he recommends that we say, "Our Father." Naturally, children born into the same house and family address their parent as father.

(3) "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." "Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." See John 3: 3-7. The family consists of the parents and the children born to them.

(4) "As many as received him, to them gave he the right to become children of God, even to them that believe on his name." "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God: and such we are."

(5) "For as many as are led by the Spirit of God, these are sons of God." "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father." "For ye are all sons of God, through faith in Jesus Christ." "God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father."

(6) "So that thou art no longer a bond servant, but a son; and if a son, then an heir through God." "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him."

(7) "One is your teacher, and all ye are brethren." "For he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren." "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." Read also 1 Thess. 4: 9 and Rom. 12: 10.

Comprehending the tenderness and love inherent in this divine family, one would gratefully, joyfully acquiesce in all the relations incident to it. There is no feature in the nature of a kingdom, theocracy, republic or democracy which shares the solicitous loving-kindness of this family of God. In this, as in any well regulated family, the Father conducts affairs, directs the work, regulates our employment, supplies our needs, and devises our pleasure. No child of this family assumes preeminence, imposes labor, regulates activities, or prescribes rules of conduct. Each goes to the Father and says, "Dear Father, I would do thy will." The Father answers, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things written therein."

No attainment should be thought too high for such a child. Why should it be thought a thing incredible that a son should partake of the nature of, or be like, his Father? "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God,

counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross." Oh, the height, the depth of this new childhood! Can it be conceived, received and lived?

This thought eliminates from our conception of God all that dreadful autocracy, inexorable judgment and fearful vengeance. It sustains in him that fatherly solicitude, benign sympathy and tender indulgence which make him more to us than sovereign, and lifting from him all responsibility leaves us to dread, on our own account, our ignorance and waywardness.

Weiser, Idaho.

THE SPRINGFIELD CONFERENCE.

(Continued from page 361.)

abled us to meet with some people we knew in boyhood, for we, too, came to Woodford county in a very early day.

It had been arranged for Bro. H. C. Early to preach in the evening, but being overtaxed with labors and duties, his condition was such that he found it necessary to decline. Bro. I. B. Trout was induced to conduct the services and delivered an excellent sermon that was listened to by about eight thousand people. At the invitation there was one applicant for membership.

At these great meetings there is a disposition upon the part of many to retire at the conclusion of the sermon, thus affecting the spirit and solemnity of the occasion, while the invitation is being extended. To have members retire during the singing of the invitation hymn shows, however unintentionally, an indifference so marked as to make justifiable the rebuke which Bro. J. W. Lear saw proper to administer before closing the services.

The experiences of the day showed that the Coliseum is too large for a conference like ours. Only half of the building was fitted up, and even that proved too much for some of the speakers who at times occupied the platform. The human voice has its limitations, and we have but few men in the Brotherhood capable of reaching all the people filling an immense structure like this.

A building capable of seating about seven thousand would serve a more satisfactory purpose. That is about as many people as can be held by most good speakers, and to go beyond this limit is to lessen the possibility of holding the attention. However, the committee in charge of the Springfield preparations are in no manner to blame for the experiences of this occasion. They did just what any other committee would have done.

The scene, however, was grand and inspiring as viewed from the speakers' platform. We do not remember to have ever attended a gathering where the audience, arranged in an immense arena, and far up the sides of a building, showed up to better advantage.

Those leading the song services were taxed to their utmost to hold the assembly in line while singing. Still, this part could be managed better than the preaching.

The marked difference between the use our people made of the Coliseum and the purpose for which it was intended in its construction was the occasion of some comment. It is the appropriating of a thing from a worldly to a religious use, and there are very few questionable things that might not thus have their use and purpose changed to the betterment of society.

A number of the city pulpits were filled by our ministers both morning and evening. As usual on such occasions their sermons were listened to with marked attention and appreciated.

Monday at Conference is always a day of activity, and so it proved to be on this occasion. At 8:30 the Sunday-school meeting was called to order in the Coliseum by Bro. C. D. Bonsack, chairman of the

General Sunday-school Committee. At this early opening there were not more than 1,200 present, but before the close the audience had swelled to over 3,000.

Addresses were made by Brethren W. M. Howe, Millard R. Myers and J. J. Yoder. There were also a number of short talks by different persons present. Bro. H. P. Albaugh, secretary of the Sunday-school committee, read a very interesting report of the Sunday-school work in the Brotherhood. This report, along with the speeches made, will appear in the Full Report.

At noon it became known that the Standing Committee had decided in favor of California as the place of the Annual Meeting for 1907. The report created considerable sensation, for everybody seemed especially concerned about the location of the next meeting. This, of course, means that those from the east and middle States who wish to attend the next conference must cross the Rocky Mountains.

It is not known whether the meeting will be held at Long Beach or in Los Angeles. That part will be settled later and duly announced in the MESSENGER.

Soon after dinner the people commenced gathering in the Coliseum for the great missionary meeting arranged for at this conference. The meeting was opened promptly at 1:30, Bro. D. L. Miller presiding. Bro. L. H. Dickey, of Ohio, offered the opening prayer.

At this time there came onto the platform Frank and Hannah Crumpacker, of McPherson, Kans.; Emma Horning, of the same place; Ella Miller, of Nappanee, Ind.; Josephine Powell, of Kansas City, Mo., and C. H. Brubaker, of Berkeley, Cal.; they being the six missionaries selected by the Mission Board to be sent to India or possibly a part of them to China.

The missionary address was delivered by Bro. D. D. Culler, of Mt. Morris. The discourse was well delivered and was listened to and appreciated by fully 8,000 people. From the beginning to the close of the discourse there was almost perfect quietness in the great assembly.

At the conclusion of the address the audience arose and sang with enthusiasm,

"Praise God from whom all blessings flow."

An earnest appeal for funds was then made by Bro. Galen B. Royer, and the collectors, about thirty in number, proceeded to gather in the offerings. The collection is larger than at any previous Annual Meeting. The cash received, together with the pledges and what was expected to be handed in later on, will doubtless reach a grand total of nearly, if not altogether, \$10,000. Surely the Lord will be pleased with the consecrated offering of his children.

Bro. Miller spoke of the offering made, saying that God would most assuredly bless each one who had taken part in this collection. He then had the six missionaries stand while he introduced them, stating that these young members, laying themselves on the altar, were the greatest offering of the hour. After prayer by Bro. Isaac Frantz the meeting closed with a feeling for, and an interest in, the mission cause that will be carried from this gathering to all parts of the Brotherhood.

A little later in the day a number gathered in the Coliseum to listen to talks regarding the Gish Fund and its work. Few people know how much for good is being accomplished by this fund. With the meeting of the evening, Bro. Geo. L. Studebaker, of Muncie, Ind., preaching, the services of the day closed.

Thus far the weather has been all that could be desired for a meeting of this character. The members have greatly enjoyed the different gatherings, along with the social benefits of the meeting. We close these notes and send them to the printers so we may be able to give our readers some information this week concerning the meeting. Our next issue is to contain a further account of the proceedings and the work of the conference.

REMEMBER THE SABBATH DAY TO KEEP IT HOLY.

BY ELSIE K. SANGER.

A FEW weeks ago I heard a neighbor remark, "I tell you Sunday is a mighty lonesome day for me, but if I can get a lot of good newspapers to read I'm all right."

Is that neighbor *all right* at home all day Sunday reading newspapers when he could take his family to church? These words at once came to my mind, "Remember the Sabbath day to keep it holy." What does *holy* mean? Perfectly pure; consecrated; godly; sacred. How then can we keep the Sabbath day holy? Not by all day reading war news, murder cases, political news, stories, etc., for that keeps our minds too much encumbered with the things of this world. Not by so much Sunday visiting and keeping ourselves and others from the house of God when we should rather try to take others to church. Not by making the Lord's Day a day of feasting and eating so much that we would rather stay at home and rest or sleep than go to church.

On Sunday our conversation too often drifts to our farms, our business affairs, etc. Sometimes we hear a brother or sister spend most of the Lord's Day in talking about their farm, fine wheat or corn field, the chickens or hogs, the best way to do a certain piece of work and planning out the work for the next week. They seem to forget that "the earth is the Lord's and the fullness thereof," and that they are spending the Lord's Day in a selfish way.

"Six days thou shalt do thy work, and on the seventh day thou shalt rest." Then let us rest our bodies and minds from the busy cares and toils of this world and spend the Lord's Day in his service.

We are always safe in taking Jesus for our example. We learn that he often on the Sabbath day healed the sick and went to the synagogue and taught to the people the Word of God.

Thomas, Okla.

IRREVERENCE IN CONGRESS.

THE *Baltimore Sun* has some sensible things to say regarding the respect justly due the Holy Scriptures, and what is said respecting proper conduct in congress may well apply to other places. Some people are not as careful in the use of the Word of God in religious assemblies as they might be. But here is what the *Sun* says:

"Recently a member of the House of Representatives from New Jersey discussed the fundamental principles of Christianity in a speech in the House. His treatment of the subject shocked every member of that body who was brought up in the Christian religion. Last Saturday a member of the House from the State of Washington embellished an ancient joke with a citation from the New Testament. It is stated in the dispatches that the result was far different from what he expected it to be. "There was not a laugh, not even in the galleries. There was a dead silence and several persons went out. No utterance quite like that has been heard in the House for years." The Senate and the House of Representatives have chaplains, and it is the custom to have religious services daily in each branch of congress before the work of the session begins. It is assumed that these exercises are not merely perfunctory, but that many senators and representatives, devout and reverent men, have their hearts in the service. To such men the speech of the New Jersey representative and the flippant use of the Scriptures by the Washington member in connection with a coarse jest must have been very objectionable. No orator or thinker of the first class ever finds it necessary to ridicule religion or to treat the Scriptures in a vein of irreverent levity. The men who resort to such expedients show a certain poverty of intellect which is usually inseparable from a lack of respect for the things that millions of their fellow-citizens consider sacred. This is a free country in matters of religion as in other things. Nevertheless, he who is without religious conviction and,

therefore, under no restraint spiritually to refrain from attacks upon others who "hold to the faith" is bound by all the canons of good taste and high breeding to abstain from wantonly shocking the sensibilities of professing Christians. Congress is not the forum in which questions of theology should be discussed—it is not the place in which the Scriptures can be treated jocosely without giving offense to millions of Americans who have been taught from childhood that the Bible is the Holy Book. It is to be hoped that members of the House of Representatives who may hereafter be tempted to make a jest of the Bible will reflect that such irreverence will not add to the strength of their arguments, but will cause them to forfeit the esteem of all who believe that sacred things must not be the subject of buffoonery."

RAISING MONEY WITHOUT ENTERTAINMENTS.

So much has been written and said of late by those who deplore the seeming necessity of having entertainments, fairs, and so forth, for the purpose of raising money for church objects that it may be interesting to set down the experience of how the Oxford Presbyterian Christian Endeavor Society of Philadelphia, which leads all the Christian Endeavor Societies of the world in missionary offerings, raised its money without the aid of such things.

The society is fifteen years old. During the first four years of its existence, the members felt that it was necessary to have entertainments by which to raise their money, but the results were very unsatisfactory. There were the usual wear and tear and nervous strain incident to such affairs, and after four years they decided to try something else. They felt that it was not a worthy way to raise money for the Lord's cause, especially as he asks that whatever we give shall be a free-will offering, given cheerfully, not grudgingly. The subject was discussed at great length, some giving as their opinion that those accustomed to support these entertainments would rather give what they had to give right out than to go to all the trouble and expense of getting up the entertainments. But the idea was not at all popular at first, many arguing that the plan would not work.

Nevertheless it was decided to give it a trial for one year, and it proved so successful that the society has adopted the plan altogether ever since, with the result that the amount received from these voluntary contributions was greater the first year than the sum received from entertainments in any two previous years, and the third year it was tried the voluntary contributions exceeded by \$90 the \$252 received for entertainments in the entire four years they were given.

This amount has increased year by year, notwithstanding the fact that the membership of the society has somewhat decreased, until last year its gift to the cause of missions amounted to \$1,491.15. At a certain meeting during the year the raising of funds is the main object, sometimes having a returned missionary or other extra speaker address the society. During the evening members put their names down on cards passed around for the purpose, stating how much they will give for this cause, payable at the end of the year, and the amount put down is no longer the price of one, two, or three tickets, but as the Lord has prospered them they give, having learned something of the joy of giving for the love of the cause rather than for what they expect to get out of it, realizing that it is a privilege to give to the Lord's cause.—*S. S. Times*.

TALKING TO GOD.

It is said that while the venerable doctor Leonard Bacon was in Asia with one of his sons a number of years ago to visit the ruins of Nineveh, he and his little party were surrounded by a horde of ferocious armed robbers, and expected to be put to death. Their only resource was in the power and providence of God for protection. They all knelt down in the attitude of prayer and looked up, and Dr. Bacon

prayed earnestly, while the robbers were watching. "What are they doing?" said the robbers among themselves. The guide and interpreter of the caravan replied, "They are talking to God!" The robbers were afraid when they heard that. They dared not shoot men who talked with God. They set the little party at liberty and this company of Christians went on their way, rejoicing in the strength of him who smiled upon them while he frowned upon their foes.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, June 17, 1906.

TEN REASONS FOR BEING A CHRISTIAN.

1. Because Jesus First Loved Me, 1 John 4: 19
 2. Because of His Long Forbearance, Eph. 3: 18, 19
 3. I Cannot Afford to Offend Him, Rom. 8: 31
 4. His Service is Elevating, James 1: 21
 5. Many of my Friends are with Him, Matt. 18: 10
 6. Heaven is Such a Beautiful Place, Rev. 21
 7. I Shall Only Pass this Way Once, Eccl. 11: 3
 8. Jesus Expects my Service, Rom. 12: 1
 9. He is Entitled to it, Eph. 6: 7
 10. I Cannot be Saved Without Accepting Him, Acts 4: 12
1. In addition to John 3: 16, which tells us how greatly God loved us even in our sins, read 1 John 4. If this does not create a desire within you to love him in return your heart is surely steeled against him.
2. If God did not bear and forbear with us repeatedly not one of us could ever be saved.
3. Indeed we cannot afford to offend God, for our power is naught compared to his. (Read Rev. 6: 15-17.) We had far better try to serve him.
4. His service not only elevates, but cleanses and purifies. 1 John 1: 7-9. It fits us for the best companionship that can be found.
5. There are but few of us who do not have dear ones with him in heaven. If we are anxious to meet and dwell with them again we must engage in the Master's service now, so that where he and our loved ones are we may come.
6. When I leave this earthly home I want a better one—an enduring one. Heaven is such.
7. If I make a failure of this life I shall never be given an opportunity to try it again. Hence it behooves me to live the best I can now. It will bring me present as well as future happiness and joy.
8. After I have served my Savior the best I can I shall only be an unprofitable servant. Luke 17: 10. His grace and my acceptance of it will save me.
9. I am the Lord's because he created me. I want to be his by adoption also.
10. I desire to be with Jesus throughout all eternity. The only way I can do so is to serve him now.

PRAYER MEETING

For Week Beginning June 17 1906.

WHAT THE GIFT OF THE HOLY SPIRIT MEANS TO ME.—Acts 2: 38.

1. A Promised Gift.—Christ did not leave his disciples comfortless. In John 14: 16 he speaks of that great Spirit who after his departure would carry on the work. We rejoice to-day because the Spirit's leading is an ever-precious help.
2. A Powerful Gift.—Acts 2: 24-37. Two symbols, "wind" and "fire," indicate the range of power by which three thousand souls were pricked to the heart and convicted. By the power of the Spirit the disciples were turned from cowardice to courage. Filled with the Spirit we have power to witness for Christ. The world needs more Christians who have power because they are Spirit-filled within.
3. A Peculiar Gift.—Acts 2: 5-13. The multitude could not understand the wondrous workings of the Spirit. There was amazement and mockery. Spiritual discernment is a characteristic of those who have received the precious gift of the Spirit. It opens the hidden treasures of the Word.
4. A Prophetic Gift.—Acts 2: 14-21. The gracious promise given to Israel of old, in faint gleams of coming glory, burst into the full and glorious radiance of Pentecostal power when the Lord's time had "fully come." The promise is to those who are ready to consecrate their all. There are visions still for those who "draw near in full assurance of faith."
5. A Purchased Gift.—Acts 2: 22-36. The crimson flood of Calvary was the ransom by which the precious gift of the Spirit is ours. John 20: 22. It means much, yea all, to us.
6. A Proclaimed Gift.—Acts 2: 41-47. The gift and its blessings were shown to others: (1) In confessing Christ in baptism (2) having blessed fellowship with his people, with one accord; (3) consecration; (4) praise to the Lord; (5) souls added to the church of God.

HOME AND FAMILY

FINDING FAULT.

SELECTED BY FLORIDA J. E. GREEN.

In speaking of a person's faults,
Pray don't forget your own.
Remember those with homes of glass
Should never throw a stone;
If we have nothing else to do
Than talk of those who sin,
'Tis better we commence at home,
And from that point begin.
We have no right to judge a man
Until he's fairly tried.
Should we not like his company,
We know the world is wide.
Some have faults—and who does not?—
The old as well as young.
Perhaps we may for all we know
Have fifty to their one.
I'll tell you of a better plan,
You'll find it works quite well;
To try your own defects to cure
Ere other's faults you tell.
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The faults of others go.

FRIENDLINESS.

BY ELIZABETH D. ROSENBERGER.

YOUR house is in every sense your castle. And it is at your decree that the gates open wide or remain closed. Some houses stand as coldly and as lonely in the midst of a neighborhood and seem as thoroughly barred against neighborly approach as did the castle of Sir Launfal, that

"Alone in the landscape lay
Like an outpost of winter, dull and gray."

But a spirit of neighborliness may be cultivated. The temptation to live the hermit life, to withdraw from society, assails some people, but it should be resisted. Too much retirement leads to morbidness and is unwholesome. Any one of us, however naturally a separatist, can learn to love, and loving can win love. Friendliness may be an acquired grace. If it has been your habit to be curt in your greetings and abrupt in your answers; if you have passed by on the other side when you saw a friend coming, it is time to change your methods and show a genuine interest in your friend's welfare. Open brotherliness, the will to love and trust men can be acquired by the grace of God.

The apostle speaks about those who are "given to hospitality"; he seems to reckon it in among the Christian graces. Lonely indeed are the tables at which no stranger ever sits, and the hearthsides which welcome no wayfarers. Life is pinched by such narrowness. Open the doors; though the home be humble and the fare plain, let the glory of hospitality brighten and beautify. In this way you can break up the bonds of littleness and a self-centered life. Let the swift patter of children's feet echo through your rooms, take time to enjoy the trustful talk of friends. When you live alone, you reap the consequences in loss of influence. You are without power upon the world. You have lost your hold upon those around you; you are counted out of the ring. Yet we do not mean that you must always be surrounded by strangers, that is the other extreme. No home should become merely a barracks and tramping ground for the feet of strangers or neighbors.

In the city of Mahanaim long ago there lived a fine old gentleman who exercised this grace of friendliness. His name was Barzillai. One day he saw a tired, dusty throng of people approaching. Then he and two of his friends took beds, and basins, wheat, and barley, and flour, and honey, and cheese to them. Without inquiring who they were or whether they were worthy, they only said, "The people will be hungry and weary and thirsty in the wilderness." Now it turned out that these men were King David and his followers fleeing from Absalom. But Barzillai had given food and drink to many parties who

were forced to travel the wilderness way. We believe he was only a commonplace, average man, but his genius for kindness and helpfulness made of him a man of wide influence. After the forces of Absalom were defeated, David and his followers went back to Jerusalem, and Barzillai came down again, and went over Jordan with the king to conduct him over. And the king was touched by this kindness, and he invited Barzillai to come to Jerusalem and eat at the king's table. But Barzillai refused to do so. Almost any other man would have been glad for the opportunity, but Barzillai was content to travel on the dusty highway of life with multitudes of companions and be an everyday man. It seems to me that he was glad his house was so near the wilderness, where he could help and shelter wayworn travelers. Says Homer of Teuthra's son, "He was a friend to man and he lived in a house by the side of the road." And an American poet says,

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good and the men who are bad,
As good and as bad as I.
I would not sit in the scorners' seat
Or hurl the cynic's ban;
Let me live in a house by the side of the road
And be a friend to man."

"I see in my house by the side of the road
By the side of the highway of life,
The men who press with the ardor of hope,
The men who are faint with the strife;
But I turn not away from their smiles nor their tears,—
Both parts of an infinite plan;—
Let me live in my house by the side of the road
And be a friend to man."

Yes, it is better to live in an alley stayed all around with human loves, associations and ambitions than to dwell in a palace with drawbridge, moat and portcullis apart from the neighbors who breathe the same air and look on the same scenes. No man can go very far with strength and courage if he goes alone through the weary struggles of life.

Jesus spent part of the last week of his life with the friends he loved at Bethany, and we do not know how much their loving sympathy cheered him. The multitudes used to press closely around this Friend of sinners. If we love and serve as Jesus commanded, we cannot remain in the solitary places; we must live and labor among men.

Covington, Ohio.

MARY, THE PRAYING SERVANT GIRL.

A NUMBER of ministers were assembled for the discussion of difficult questions; among others it was asked how the command to "pray without ceasing" could be complied with. Various suppositions were stated. At last one of the number, was appointed to write an essay upon it and read it at the next monthly meeting. This being overheard by one of the female servants, she exclaimed, "What a whole month wanted to tell the meaning of the text? It is one of the easiest and best texts in the Bible."

"Well, well, Mary," said an old minister, "what can you say about it? Let us know how you understand it. Can you pray all the time?"

"Oh, yes, sir."

"What, when you have so many things to do?"

"Why, sir, the more I have to do the more I can pray."

"Indeed! Well, Mary, do let us know how it is, for most people think otherwise."

"Well, sir," said the girl, "when I first open my eyes in the morning I pray, 'Lord, open the eyes of my understanding,' and while I am dressing I pray that I may be clothed with the robe of righteousness, and when I wash I ask for the washing of regeneration; and as I begin work I pray that I may have strength equal for the day. When I begin to kindle the fire, I pray that God's work may revive in my soul; as I sweep the house I pray that my heart may be cleansed from all its impurities, and while preparing and partaking of breakfast I desire to be fed with the hidden manna and the sincere milk of the Word. And as I am busy with the little children I

look up to God as my Father and pray for the spirit of adoption, that I may be his child. And so on all the day, everything I do furnishes me with a thought of prayer."

"Enough, enough!" cried the old minister. These things are revealed to babes and often hid from the wise and prudent. Go on, Mary," he said, "pray without ceasing, and for us, my brethren, let us bless the Lord for this exposition and remember that he said, 'The meek will I guide in judgment.'"—*Selected from the Christian Family Companion of May 18, 1860, by Catharine Brant.*

DREAM OF A QUAKER LADY.

SELECTED BY KATIE SHIDELER.

THERE is a story of a pious aged Quaker lady who was addicted to smoking tobacco. She had indulged in the habit until it had increased so much upon her that she not only smoked her pipe a large portion of the day, but frequently sat up at night to smoke. So one night after she was through smoking she fell asleep and dreamed she had died and gone near heaven. She met an angel and asked if her name was written in the Book of Life. He went away, but on returning said he could not find it. "Oh," said she, "look again, it must be there!" He went and looked again, and returned with a sorrowful face, saying it was not there. "Oh," she said in anguish, "it must be there. Do look again."

The angel was moved to tears by her earnest appeals, and again went and looked. After some time he came back, all radiant with joy and said, "We have found it, but it was so clouded with tobacco smoke we could hardly see it." The woman, upon awakening, threw her pipe away and never indulged in smoking again.

This is only a dream, but it has a meaning to it. Will not some of our good brethren or sisters, who have a taste for tobacco, throw it away and ask God to give them strength to overcome the evil habit so they can tell the rising generation to abstain from the use of the weed?

Ashland, Ohio.

EEL RIVER SOCIETY, INDIANA.

ONE year has elapsed since we, the sisters of Eel River Aid Society, have given a report of our work. The term of two of the officers having expired there was an election held at our April meeting, resulting in electing Sister Etta Freed president, Sister Alice Tulley vice-president, Sister Etta Butterbaugh superintendent and treasurer, and Mary Freed secretary. We meet every second Wednesday of each month at 9 A. M. and close at 3 P. M. We held twelve regular meetings and one called meeting the last year. Our average attendance has been thirty-three.

At these meetings we quilt quilts and make comforters, make prayer coverings, different kinds of garments and sew carpet rags. We made 103 garments, 11 comforters, 6 quilts, sewed 100 pounds of carpet rags, and furnished dinners for five sales. Some of the articles were donated. Received for work, articles sold and free-will offerings, \$108.02; paid out for material, \$26.66; leaving a balance of \$81.36. Donated to missions and to our home church, \$81.92; balance in treasury, \$24.10. TUDA HAINES.

North Manchester, Ind.

SISTERS' SEWING CIRCLE, SOUTH POPLAR RIDGE, OHIO.

THIS report is from Nov. 2, 1905, to March 17, 1906. We held twelve meetings during the term. Our membership is sixteen; average attendance, six. Our work consisted in making quilts, comforters, and sewing carpet rags, which we sold, to the amount of \$7.67. We sent \$5 to the Kansas City mission; bought a clock for our church, besides other expenses which we paid off. Money in treasury at beginning of term, \$12.62; dues, donations, and amount of sales during the term, \$14.82; expenses, \$15.46; leaving in treasury, \$11.98. We reorganized at our last meeting.—EMMA SNYDER, Pres.; SADIE NOFFSINGER, Sec.

THE GOSPEL MESSENGER

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THE SPRINGFIELD CONFERENCE.

We closed our columns last week, as stated, while the General Missionary Committee was still in session. They finished their work, however, on Tuesday evening, and a part of them started to the Annual Meeting the next morning.

Instead of going on to the conference Bro. Zuck returned home. Bro. D. L. Miller did not go as anticipated. He decided that he would not attempt work on the Standing Committee this year, hence India will be without a representative.

On this occasion the Missionary Committee did a great deal of work, and some of it is quite important. We cannot take space to mention in these notes what was done, or what is to be undertaken. Of this we are to have something to say in another issue.

We left Elgin on Wednesday morning, May 30, and at Chicago were joined by Brethren J. B. Brumbaugh, J. Kurtz Miller, I. B. Trout and others.

In the Union Depot we boarded the Chicago & Alton train at 9 A. M., where we found ideal accommodations and the very best of service. The Alton trains run direct to Springfield and make excellent time.

The steady movement of our train showed the roadbed to be in splendid condition. The scenery along the line is enjoyable, especially along that part of the road skirting the Chicago drainage canal.

Later on the traveler is permitted to look upon a vast expanse of the best farming country in the great Mississippi valley, dotted with cities, villages, well-improved farms and picturesque homes.

As we approach Springfield, the place of our conference, we reflect upon the history of the Brethren church in Illinois. As we do so we are reminded of the fact that this is the seventh Annual Meeting for the State and the third one for the southern district.

The first Annual Conference for the State was held in the Waddams Grove church in 1856. In 1865 the meeting was near Franklin Grove and in 1874 near Girard. It was in 1880 that the meeting was held at Lanark, and the new, or, rather, self-supporting, plan adopted.

In 1895 the second meeting for Southern Illinois was held at Decatur and three years later we met at Naperville. This meeting will long be remembered because of the great rainfall and some other unforeseen inconveniences.

We are further reminded of the fact that our people first commenced settling in the southern part of the State. Eld. Geo. Wolfe, Sr., who moved from Pennsylvania to Kentucky in 1800, was among the first preachers to carry the glad tidings to the few people who then resided in the sparsely-settled country. Nine years later, while on a preaching tour, he took sick, died and was buried at Kankakee, on the banks of the Mississippi, being the first elder of the Brethren church to be laid to rest on Illinois soil.

Two years later his son, Geo. Wolfe, who then resided in Union county, became a member of the church, was elected to the ministry, and the first congregation was organized in Illinois. Two years after being called to the ministry he was ordained and entered upon his very active ministerial labors.

While in his prime as a preacher Eld. Wolfe held a meeting with a Baptist minister that gave rise to a widespread interest. At the close of this meeting the two men, on the platform, shook hands and separated. The county officials agreed that a picture of these two preachers shaking hands should form the central figure of the county seal.

Hence the engraver was instructed to form the stamp accordingly, and from that day to this every legal seal fixed by the authority of Union county contained a stamped picture of Eld. Wolfe, the first elder of the Brethren church to be ordained in Illinois.

In 1831 the greater part of the members left Union county and settled near Liberty. About this time a church was established in Macoupin county by Bro. Joseph Rowland, who came from Tennessee. While yet in Tennessee he baptized a young man about nineteen years old, named Isham Gibson.

One year later Gibson was chosen to the ministry, and ordained three years later. In 1834 he settled in Macoupin county, and in time built up a very large congregation. In the early forties churches were formed in Fulton and Bond counties. There were also congregations in Sangamon and Morgan counties.

In these days there were three strong preachers presiding over the work of the church in Southern Illinois, viz., Geo. Wolfe, of Adams county; Isham Gibson, of Macoupin county, and D. B. Sturgis, of Bond county. As preachers they could cope with anything in the west and under their leadership the church wielded great power.

Later the churches around Roanoke and Cerro-gordo came into existence and grew rapidly. The growth has continued, but not without drawbacks and hindrances.

Thus we reflected and scanned the history of our work in Southern Illinois as we approached Springfield, the capital of the State. The city contains 50,000 souls, many churches but more saloons. It is an enterprising city in a coal region, where hundreds of foreigners are employed.

On the north side of Springfield are the spacious fair grounds, well laid out and containing all the buildings needed for a conference like ours. We reached the city at 2:30 P. M., took an electric car and were soon on the grounds greeting the few members who had already arrived.

We were assigned quarters in the Dome building, where we had the most convenient room and the best accommodations we ever enjoyed for our editorial work at an Annual Meeting. Here we write, read and study during the day, when not in some service, and rest at night.

All of this is due to the accommodating Committee of Arrangements, as well as the lodging committee. Elsewhere in the same building others are most conveniently located in their temporary homes. Then there are other large buildings fitted up for the accommodation of hundreds.

Every nook and corner is curtained off and supplied with cots or springs. Mattresses, quilts, blankets and pillows are rented. Each one can get all he wishes, pay the rent and have about as many comforts as he may need.

Those coming first of course pick for the best. Still there is room for many in the buildings, to say nothing of the tents in the enclosure and the rooms that may be secured in homes in the city at reasonable prices too at that.

The Standing Committee has fine quarters. They never had it better, and for their commodious and well-located room they are very grateful to the Committee of Arrangements.

Soon after reaching the enclosure a very heavy rain commenced falling. We never saw it rain harder at an Annual Meeting, and it kept it up for hours. The lightning for a time was fearful. Yet the people went on about their business, being able to keep under cover all the while.

Bro. I. N. H. Beahm had been preaching for several days, holding his service in the Ladies' Building, as it is called. It is one of the best-built and best-arranged buildings on the grounds, and was never before opened for a miscellaneous gathering.

The attendance at these meetings increased from evening to evening, but on account of the rain very few of the city people could get out on Wednesday evening. There was, however, a good attendance of our own people, who were quartered in the buildings on the grounds. Bro. Beahm talked on the Lord's Supper, treating the subject altogether from a Bible standpoint, and made some excellent points.

Bro. Wieand had also commenced his Bible school work, a number of members finding it convenient to take advantage of the excellent opportunities offered for the study of the Scriptures.

On Thursday morning the Standing Committee met at 8 o'clock and after a season of devotion proceeded to organize by electing Bro. S. F. Sanger, Moderator; Bro. H. C. Early, Reading Clerk, and Bro. I. B. Trout, Writing Clerk. Later on in the day Bro. J. Kurtz Miller was chosen doorkeeper.

We have a very good committee this year, some of the elders being men of wide and varied experiences in church work, and a few of them have served on the committee a number of times. Most of the day was spent examining the queries sent up by the district meetings.

It was found that nearly all of these queries had answers and were therefore ready for the open conference and needed no preparation upon the part of the committee. It is the rule of the Standing Committee to spend no time whatever considering a query accompanied by an answer. During the day all of the papers needing consideration were completed.

A number of members arrived before the close of the day, most of them coming in the evening, and thus the number was considerably increased.

For the Committee of Arrangements and others entrusted with duties Thursday was a very busy day. Much indeed remained to be done before the coming of the large crowds, and every nerve was strained to get each department in readiness. Men and women alike worked, the sisters seeming to be as much concerned about the success of the meeting as the brethren. One seldom attends a conference where the sisters take such an active part in the preparations.

At eight in the evening Bro. Beahm had for his subject the Communion, having already discoursed on feet-washing and the Lord's Supper. He made it clear from the Scriptures that the communion is not the Lord's Supper, and that the former was instituted after the latter, and that under no circumstances can the loaf and cup serve the purpose originally intended in the institution of the supper.

He was listened to by a full house, all of those attending being greatly interested in the way the subject was treated. At the close Bro. J. W. Lear gave a warm but brief exhortation, and a man came forward applying for membership.

It looked as though the preaching part of our Annual Conference might yet be turned into a revival effort. And why not? Why not make it a point to convert people at these meetings. The members here in Southern Illinois are making a special effort along

this line. They are distributing tracts all over the city, and may follow up the work with evangelistic efforts, and thus lay the foundation for a church in Springfield.

Friday proved to be an ideal day and all the helpers made the best of it in completing the preparations. Before night everything seemingly swung into line, and the committee having the management of the meeting in hand felt that they were now prepared to take care of the temporal side of the conference.

On the grounds is an immense dome building about six hundred feet in circumference, with a cement floor and a spacious balcony. The dome is of glass and during the day the building is flooded with light. At night it is lighted with electricity.

Around the inside of this building are a number of permanent rooms and on the balcony many curtained apartments occupied by people attending the conference. Some of them sleep on cots and others on springs resting on the floor. A few place a chair under each corner of the spring and thus have their bed raised above the floor. Mattresses, blankets, comforters and pillows can be rented. In this way a good bed can be fitted out for two dollars.

In the same building are the post office, ticket office, ministerial headquarters, lodging committee office, office of the Committee of Arrangements, treasurer and the Brethren Publishing House. Hidden away under the same roof are large and commodious toilet rooms for both men and women.

In the center and on the balcony is room enough for thousands of people. Here they meet and greet. They can stand or occupy some of the seats, for there are many of them. All the while a great fountain, directly under the center of the dome, is playing. In one side of the building, but away from the noise of the crowd, the Standing Committee sits and deliberates.

Off to one side of this building, and under a vast covered structure, paved with brick, is the immense dining hall, where nearly a thousand people can be fed at one time.

This covered inclosure probably embraces fully five acres. A portion of it is paved with cement and other parts are laid with heavy plank. The sides are open and large skylights run from one end to the other of the different parts and ells.

Nearly four acres of this enclosure are set apart for tents, and here people enjoy tent life, with tents and all shielded from the rays of the sun and from the rain. Some of the tents are fitted up in a very cosy manner. Some parents are here with their entire families, taking in the conference and enjoying the ideal surroundings.

Those who take their meals in the large dining hall have to expose themselves neither to the sun nor to rain, should there be any. In fact they can pass from their rooms to the dining hall, to some of the lunch counters and to the coliseum, where the conference is held, without going from under shelter.

All the services of the day were limited to the Bible school under the efficient management of Brethren A. C. Wicand and E. B. Hoff. The different sessions were largely attended and the course of instruction highly appreciated.

Every few hours during the day, and far into the night, people came in groups, and before the day closed there were probably one thousand members on the grounds. It is unusual to have so many come early.

About five in the evening a very painful accident occurred. As the wife of Bro. J. S. Geiser was descending the stone steps to enter the restaurant under the women's building she fell and broke her left arm just below the shoulder. She is a large woman and the fall might have proved more serious than it did.

Bro. Geiser always attends the conference with his wife and daughter, usually occupying a tent. But at this meeting they took curtained apartments in the large exposition building, and were kindly entertaining and caring for Bro. Andrew Hutchison in their temporary home. In this affliction that has come to them they have the sympathy of hundreds of friends.

In the evening the first public service was held in the vast coliseum. It is a very large, oblong, brick structure, having a substantial, dome-shaped roof, supported by an immense steel framework. In the center is a large arena, and the sides of the building are lined with receding tiers of seats to the height of fifteen feet. In the center of the arena is a platform large enough for the entire Standing Committee. That part of the arena to the east of the platform is filled with chairs. In this manner only about half, the east half of the building, is fitted up for the conference, and fully 15,000 people can be easily accommodated.

Occupying an upper seat, against the wall, one can look down upon a sea of humanity. Then to think of the singing, led by an accomplished musician, where ten thousand voices are heard praising God in song, is inspiring indeed. A night view is also impressive, for the building is lighted with electricity and shows off a night assembly to fine advantage.

This first evening service was attended by fully twelve hundred people. Bro. Beahm preached on non-conformity to the world, and in his manner of treating the subject gave no uncertain sound. He is a man who does not mince words when treating doctrinal questions. Another invitation was given and one more, a fine-looking boy, signified his intention of becoming a member of the church.

Saturday morning ushered in another ideal day, which proved to be the most enjoyable, in a social way, of any of the days of the conference. Formerly Monday was the social day, but now it is Saturday. Here in the Dome building, and elsewhere on the grounds, are quiet nooks where relatives and friends can spend a few hours pleasantly together.

Commencing early in the morning, and continuing throughout the day, people poured into Springfield by the carload, and even by train loads. There were probably a dozen special trains that unloaded their passengers right at the grounds. Then there were possibly a score of special coaches, one of them coming all the way from Los Angeles, Cal.

The lodging committee was put to its wits' end to find places for all those who applied for lodging, and for a time it seemed that the committee might be snowed under. The crowd greatly overreached the preparations made, yet they finally mastered the situation and the late comers were grateful, though some did not secure the accommodations desired.

Before the Springfield conference a railroad accident, on a train carrying our people to or from the Annual Meeting, was an occurrence entirely unknown. On Saturday morning the unusual happened. A train on the Chicago, Peoria & St. Louis road, containing 125 members from Iowa, was wrecked at a small place known as Forest City, between Peoria and Springfield.

About five o'clock, while running at a high speed, three coaches left the track, on account of a defective switch, were thrown against a standing freight train and two of the cars badly demolished. The entire side was torn from one of the coaches. The broken glass and pieces of timber flew in every direction. Fortunately no one was killed, but a number were cut and bruised by glass and splinters. One had two ribs broken. It was all done in an instant, and for a time considerable excitement prevailed.

Escape from death in such a wreck seemed almost a miracle to those who saw the conditions. All of the passengers were brought to Springfield and the injured received the best of attention by the railroad officials, and physicians were detailed to look after them. The officials had the injured to name what they re-

garded as a satisfactory adjustment for the injuries received, and immediately settled the claims presented. Two cases are held over for future adjustment. Among those on the ill-fated train were Brethren John Zuck and S. B. Miller.

Bro. D. L. Miller and wife did not reach the conference grounds until Friday afternoon. They were greeted by their many friends. Bro. Miller is not with the Standing Committee, but during the day went before that body, made a short address and presented to each member of the committee a small Chinese coin, which he had procured in China. Ten years ago he treated the committee at Ottawa, Kans., in like manner. To-day he asked how many present were on the committee at Ottawa and Bro. P. S. Miller, of Roanoke, Va., proved to be the only one.

There was preaching in the Coliseum in the forenoon by Bro. Edward Frantz. The Missionary Reading Circle did not hold the forenoon meeting contemplated.

At 1:30 the Educational Meeting was called to order by the chairman, Bro. J. E. Miller, of Mt. Morris. Addresses were delivered by Bro. W. B. Yount, of Bridgewater, and Bro. T. T. Myers, of Juniata. Both addresses were scholarly and practical. Nearly 3,000 people were present and greatly enjoyed the exercises.

Shortly after the close of the Educational Meeting the members of the district mission boards and others interested in their work met. Bro. John Heckman presided. While the attendance was not as large as at the former meeting, still various subjects regarding district mission work were discussed in an earnest and intelligent manner. On the missionary page next week Bro. Mahan, our associate editor, is to say something concerning this meeting.

In the evening about 6,000 people gathered in the Coliseum to take part in the song service and listen to an address delivered by Bro. G. N. Falkenstein, of Elizabethtown, Pa. Thus ended the public labors of Saturday.

The Standing Committee continued in session until nearly eleven o'clock at night, there being important business requiring careful and intelligent consideration.

The people were astir early on Sunday morning. Most of them rested well and were full of good cheer. Those who lodged in the city came to the grounds for breakfast. All told there were probably ten thousand members in Springfield, and they were there from nearly every State in the Union.

In the forenoon there was a Sunday school in the Coliseum, with seven thousand people present and Bro. C. D. Bonsack presiding. Addresses on the lesson were given by Brethren A. C. Wicand and I. B. Trout.

At 10 A. M. the preaching service was opened, Bro. John Wise, of Conway Springs, Kans., leading in prayer. Bro. D. L. Miller then preached to about 9,000 people. He was at his best and delivered an excellent and touching discourse on visions. He was listened to with marked attention.

Bro. J. A. Dove addressed about 10,000 people at 2:30. His sermon was well received. There were as many more people outside of the building. On account of the many buildings it was difficult to determine the number in attendance, but the figures given can not be far out of the way.

Later in the afternoon we had the pleasure of attending a Roanoke reunion. All of those connected with the history of Roanoke, Woodford Co., Ill., were called together, there being nearly one hundred of them. Nearly sixty years ago members commenced settling in Woodford county, where Roanoke now stands. Bro. James R. Gish was among the number and his widow, Aunt Barbara, was present at this meeting. The meeting was a pleasant affair. It en-

(Concluded on page 357.)

BE SOBER.

THE apostle evidently meant what he said. And he said it for a cause. That is, there was a need for him to say it. And though drunkenness was a glaring evil then as now, he did not have reference to the over-drinking of intoxicating liquors, but to another kind of drunkenness that was in vogue then as now. There is a phase of moral and mental drunkenness that takes hold on the minds and hearts of men and women that most thoroughly unfits them for filling their places in life as the more apparent evils that disturb the peace of society and bring misery and ruin in their trail.

It is well that men and women should be earnest and full of zeal in any good cause in which they may direct their efforts. But the danger in all these things is the extremes. It is possible to become as thoroughly intoxicated with the business pursuits of life as through the drink habit. There always has been an inordinate desire on the part of men to hanker and thirst after position, honor and riches. And as the three, as the world goes, are more or less linked together, men become so infatuated with the desire to reach the end that no scheming is too mean or dealing too unfair to use that the desired end may be reached. It is the spirit of the age. Its deathly grasping is seen everywhere. It seems to be mixed in the very air we breathe. We grow on it. It becomes part of our life. Did we say part of our life? Nay, more, it is the whole of life. Men sacrifice for it, live for it and die for it.

And, like the Sodomite apple, tempting and beautiful to behold, we pluck it, only to have it crushed in our grasp and blind our eyes. It is an ambition that is sweeping through our land that like our forest fires leaves only blackness, loss and death; blind to the demand of the golden rule and deaf to the cries and the tears of the poor.

The disease is as contagious as smallpox and marks and scars the face of every soul it touches. The observing apostle no doubt saw the blighting effects it had on the lives of the people of his own flock. To see men and women start out in life in beauty, health and vigor of life, only to become drunkards on the imbibing of this fell spirit is a sad sight indeed. Yes, sad indeed. And yet are we not as a nation and a people drunken to excess on the wine of lust for riches, wealth and position?

One of the sad things of our own country is that our children, young people and older ones, must be surrounded by the saloons and whiskey shops and breathe into their nostrils the intoxicating atmosphere. But bad as this is, we have a more dangerous foe to meet and fight in the intoxicating spirit of the age as it enters our homes in the garb of innocent and commendable respectability and as the fountainhead of charity and Christian service. Its germs enter the mind and heart and so quietly take possession that before its power is recognized the sweet Christ spirit is driven out and nothing is left but a poor little shriveled, starved soul lashed and driven by the tyrannical spirit of the money grabber.

"Be sober," said to such souls, doesn't amount to anything. They have lost their will power. They are in the chains of a hard master whose cry is, day and night, at home and abroad, in the church—everywhere—"More! More!" Always room—never full.

These disciples are not found in barrooms, saloons and gambling dens. O no, they may never get there. Some of them graduate from Christian homes, the Sunday school, prayer meeting and churches. Have you ever seen such men die to the Master's service? We have, and that, too, in our own church. The more money they make the less they have to give to the Lord, either in money or service. They are so busy that they have no time for family worship, no time to go to church. And, worst of all, no disposition to go.

Some of our young brethren get tired of the old way of doing. They wander off into the more lucrative professions, because the chances for making money are better. And to help these along and get more leverage "on the ways and means" they barter their religion away for the secret societies, the church of

Christ for the lodge, and their loyalty to Jesus Christ for the soul-blasting oath-bound secrets that are becoming only to the servants of the devil, who alone would exact such pledges from rational souls whom Jesus died to liberate and set free. What abject fools men of intelligence and good breeding will make of themselves! And what is the secret of it all? Position, greed and unrighteous favoritism.

The intoxication of worldlyism is the soil from which all these evils grow; so that we need not wonder that the apostle was made to give the warning, and tell his people to "be sober."

This spiritual drunkenness is not found only among those who are classed among the rich, but many who are found among the more common walks of life are also tainted with the disease. Anyone who gives all his time, labor, energy and possibilities to the accumulation of worldly gain and preferments, in the eyes of the Lord stands in the same class, no matter whether he really possesses much or little. The Lord doesn't measure by the dollars, pounds, bonds and stocks, but by the condition of the mind and heart. As a man thinks in his heart, so is he. The merchant who takes advantage of the ignorance of his customers in weight, measure or value of goods, or the producer who squeezes for the highest price, puts the best on the top of scrimp measure, or any one who tries to get more than for value given, is a spiritual toper. And the longer he continues along such lines the more intoxicated he becomes.

Then, too, there is danger of becoming intoxicated for position and power in the church. As this position and power comes, men become selfish and are not happy unless they have their own way. This becomes a determined purpose, and it is pushed often to the detriment of the church and the loss of souls. To rob a man or woman of their Christ-given liberties is as wrong, and many times worse, than to rob them of their material wealth. Thoughtful and sober men are as desirous of others' rights as of their own. None of us have more than the Lord gives us.

H. B. B.

THE SUPREME NECESSITY OF WINNING SOULS.

ALL other things counted success only seem success if unattended by the conversion of souls. Financial prosperity, the building of church property, education, the multiplication of Sunday schools and workers, the careful administration of church government and orderly churches, more preachers and better finished preaching, the sending out of missionaries, and so on and so on, needful as these things are they are not success in themselves. They are but conditions to success, means to an end, and they must be loathsome in the sight of God if souls are not won to Jesus. Nothing can atone for lack of conversions and nothing else can permanently succeed if conversions be wanting. If not aggressive and fruitful the church is nothing.

The barren fig tree must be cut down, for it encumbereth the ground. It stands where a fruitful tree should stand and takes from the fatness of the ground that which should produce harvest unto the husbandman. He planted it only that it might bring forth fruit; he has no glory in it except that it bear fruit. Every branch in him that beareth not fruit he taketh it away and it is burned. The result is inevitable; none can escape. It is either to bear fruit or be cut off to be cast into the fire. The church must win souls or die.

To abide in Christ is the only condition of bearing fruit. He that abideth in him and he in him, the same beareth much fruit; so shall we be his disciples. Disciples only in the condition that we abide in him and bear fruit. Unless we abide in him we can bring forth no fruit, just as the branch cannot bear fruit of itself except it abide in the vine. The life, the power, by which fruit is produced is in God, and it is supplied to all those who by faith abide trustfully in him. Talent and learning, evangelists and preachers are of much value, but if we depend upon these, the conversion of souls can not be expected. It is by the Word of God with the Holy Ghost sent down from

heaven in answer to the ceaseless, agonizing prayer of faith that souls are born into the kingdom of Jesus. As the mother in anguish for the unborn, brings forth her children in labor and travail, so the church of the living God should labor in anguish and travail for unborn souls. It is God that worketh all and in all, but his people are his instrument. The church is ordained to the saving of men, and he has equipped her that she should go forth and bear fruit and that her fruit shall remain.

When souls cease to be born into the kingdom of God, certainly it is the time of distress. The deepest concern, the utmost anxiety, concerning ourselves and the church should be felt in all hearts. We should cry aloud in bitter pain to Almighty God. In sackcloth and ashes should we importune him for the windows of heaven to open in blessing upon his distressed children. As Jesus wept over Jerusalem and cried aloud so should we. How can his children, having his Spirit and his love of souls, forbear weeping and crying to God? How can we know the value of a soul, the love of God on the one hand and the awful doom of the wicked on the other, and be at ease in Zion? Contentment in the midst of unsaved souls is totally irreconcilable with the Spirit of Jesus. The heart of every true child of God must be given with anguish as souls spurn the love of God.

Nothing so much needed to-day as this travail of soul. The costly churches, the empty prayers, the Christless sermons, however cultured and polished, are but sepulchers for the dead worshippers. The baptism of the Holy Ghost, and only that holy unction that comes down from God, can inspire instinct for souls and put flame and power into the work of the church. On the day of Pentecost when the Holy Ghost filled the apostles and rested upon them as a flame of fire they witnessed so mightily for Jesus and plead with such interest for the salvation of souls that people were converted by thousands. Is the Holy Ghost no more with the people of God? Does he move with less power now than in the past? What's the matter?

H. C. E.

LETTERS OF MEMBERSHIP.

One who no longer has any interest in the church and her work calls for a certificate of membership. It is quite generally known that the full purpose is to hand the letter to the church of another denomination. Would it be proper for the church to grant a certificate of membership under these circumstances?

THE better way would be to have the brother visited to ascertain whether such is his purpose. If it is, he should be properly instructed and admonished. He should know that the Brethren do not issue letters for that purpose. If it becomes evident that the letter of membership is to be turned over to another denomination the church would have a right to withhold the certificate and at the same time labor with the brother for an increase of faith and holiness. Some think that since a letter of membership belongs to the party to whom it is issued, the church need not concern herself about the disposition to be made of it. It is, however, the duty of the church to see to it that members do not abuse the privilege made possible by letters of dismissal. The purpose of letters of membership is to enable a member to transfer his church home from one congregation of the Brethren church to another, and no advantage should be taken of the privilege.

COMMUNION WINE.

WE are asked to give directions for preparing and preserving the unfermented juice of the grape for communion purposes. There are two ways. One is to press the juice from the grape, with a hand press, or otherwise, strain and sweeten it to suit the taste, then heat and can the same as fruit. Another way is to pick the grapes from the stems, wash well, put them in a little water and cook until well done. Then pour the same into a sack made of thin cloth, let drain, then sweeten, heat and can it as you would heat and can fruit. The juice of the grapes, put up in this way, will keep fresh for years, and answers every purpose for communion occasions. It is better than the fermented wine, being free from intoxicating elements.

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ONE OUT OF FIVE.

"One-fifth of all the women are waiting, waiting in China, for the Savior who so long has waited for them. What a burden of responsibility does this lay upon the women of Christendom!"

Other nations might be brought in until we should lack little of making it three out of five of the women in the world who are heathen. That is a frightful condition for this age, nearly nineteen centuries after the way of salvation was revealed for the sole purpose of bringing men and women from darkness to light, after Christ came that men might have life and have it more abundantly. But to consider the one woman in five is enough, and more than enough, to consider at one time. The appeal is to the women of Christendom, and the question is as to the way in which they will respond to it, what they will do for their sisters in China who, through no fault of their own, are deprived of the things that make life most worth living for all of us.

Whose fault is it that they are left without a knowledge of the truth? That is the question for every Christian man and woman everywhere to answer honestly for himself or herself. We do not know why—in this world we never can know why—God saw fit to choose one nation rather than another as his people. And that is not a thing that we need to know, for it is in no way essential to our work or our salvation. No amount of theorizing and speculation can make known to us the things which God has seen fit not to reveal.

Perhaps it would be to the advantage of women who are church members, and especially those of our own church, if they would try to imagine themselves in the position of the Chinese woman as she has been for generations. How much money would one need to offer you to get your consent to change places with one of these heathen women? You would not consider such an offer for a moment, no matter how large the sum offered might be. The difference between your condition and hers is so great, so much in your favor, and of a character that money cannot buy. You love money it may be more than you should, but you do not love it more than your knowledge of the love of Christ. You may not be willing to put forth the effort necessary to obtain greater light, but you are not disposed deliberately to barter away any of what you have.

But look at it from the other side. Suppose you were in her condition, knowing what you do now, what would you give, what would you not give, to exchange that condition for your present one? We complain more than enough, more than we should because of our limitations in this life; but isn't it just a little bit strange that nearly all our complaints are about material things? We don't have as fine houses as we should like, and they are not furnished as well as we want them to be. We cannot have the luxuries that some of our friends and acquaintances have; our children do not have the advantages theirs have. Just as if these things were the main objects of life. We lament the lack of unattainable and perishable wealth, while an unlimited amount of eternal wealth may be ours for the taking. But down deep in our hearts we know which is the more desirable, and we shrink from bartering heaven for earth, though we are constantly in danger of losing the better for the worse because our afflictions have been misplaced. It is not a deliberate choosing of evil instead of good, but it is a choice, and a fatal one, none the less.

The wealth of Croesus would not tempt you to trade places with the heathen woman, to live without God and without hope in the world. If you value your present condition so highly, if it is worth so much to you, would it not be worth as much to her? You believe it would. Then what will you do, what will you give that she may be raised from her present state to that which you enjoy and prize so highly? That is the real test. If you think more of comforts for yourself and family than you do of the souls of these women without Christ, you have not yet learned him as you should. Their souls are just as valuable as yours; Christ came to be the Savior of these women who have never heard of him just as much as to be the Savior of the women of our favored land. And in proportion as the women of America realize their blessings, in that proportion, it seems, they will put forth efforts to give their less fortunate sisters the same bless-

ings. In China they are waiting—one woman out of every five in the whole world. Have they not waited long enough? Hasn't the time come for their spiritual eyes to be opened? Women's blessings are due more to the Bible than to anything else. It elevates the sex and places it on an equality with man—there is neither male nor female in Christ Jesus. May the day not be far distant when all women, and all men too, shall know Jesus as the Son of God who came to save them from sin.

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VADA NOTES.

Hot days are now on us in real earnest. Yesterday the thermometer hanging in our room above the study table lacked only about a hair's breadth of the 102° mark. Some of the nights now are quite warm, and we do not enjoy the same refreshing sleep as formerly.

Three months have now passed since we moved here to live and work among these people. The time has gone by very quickly. We have spent most of the time on our language study.

The other day a heathen man said, "You say your religion is best; the Mussulman says his is best, and we say ours is best." I said, "A religion is known to be good or bad among men according to the life of its followers." He said, "I know you people are honest and do as you say, but our fellows do not, neither do the Mussulmans." "Ye are the light of the world."

Although we are nearly thirty miles from the nearest railroad station, we have been visited by some of the workers from the other stations. First came Brother and Sister Blough, sometime later Brother and Sister Emmert and Brother and Sister Long. We enjoyed these few days of spiritual fellowship so much. We felt stronger for the brethren and sisters having been with us. "Truly our fellowship is with God the Father and with his Son Jesus Christ."

We give some medicines to the people in the evening only. In this way we are not kept from other duties during the day and at the same time it gives ample opportunity to become acquainted with and help the people.

A man who burned his hand badly comes daily to have it dressed. He became dizzy, fell over and his hand lay in red-hot charcoal. The tendon of one finger is burned off and the hand otherwise is terribly burned.

A little boy came to the door for "mullum" after a couple of a lower caste had stepped away, and said, "I am of the Marathi caste. I am no Mahar" (publican-like). I said, "What do I care? If you do good, you are good; if bad, you are bad; it makes no difference to what caste you belong." He agreed.

Our teacher tells us they think the monsoon will come earlier this year. It will be so good if it does, for the wells are all dry now except two, and one of those nearest our house will be dry in a few days. Steps were taken to have water piped from a river a few miles distant, but when a bottle full of it was sent to Bombay and tested it was found to be impure, and the people of the town will not give anything to have a filter put in, as they do not want the water piped to the house and thus destroy the custom of the women carrying the water on their heads. The old way is good enough.

In a few weeks we must go out to bring provisions from Bombay for the monsoon season; we cannot buy much in the bazaars here, and what they do have will be much higher priced during the rains, as the rivers become swollen and it is more difficult to go out, and, too, articles of food not canned do not keep so long at that time of the year.

This evening we went out for a short walk and out of town a short distance met a bridal party. After a few questions had been asked we learned that the young bride was eight or nine years old (they were not sure which), and we judged the bridegroom to be twenty or more. The girl ought to be at home with her mother; but such is India among the masses. May the day speedily come when, under the power of the Gospel and through faith in the Lord Jesus, a new order of things shall exist.

S. P. Berkebile.

Vada, Thana Dist., India, April 30.

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FROM JALALPOR, INDIA.

Of the several men we have had to teach us Gujarati, the one who most won our confidence and respect was married yesterday. After the custom, the wedding crowd went to the Hanaman temple to worship, and then to the bride's home where by the singing of a few mantras they were made husband and wife. In dozens of ways, I may say, he conformed to rules he has no faith in at all. A slave to caste! In bondage! Shackles heavier than Peter's in prison! And he is one of thousands of Hindus who know, and in their own minds have not the power to perform. The invitation to be present at the wedding closed with this beautiful sentence (in Gujarati), "One time written; you will count it 108 times."

In Novsari there are about five thousand Parsees. They are a very thrifty people, and often rich. A son of one of

these rich fellows was recently married to an English lady, a thing of which the majority would have rejoiced over, perhaps, had the lady become Parsee thereby. Instead, the Parsee became Christian, and as a result his numerous friends are furious. It is well for the boy that he is a few hundred miles away. He has received English education and is drawing high pay in civil service.

Last week there was a great assembly of Brahmans near Amalsad, a former out-station of Jalalpor. Representatives numbering about fifteen hundred from far and wide in Gujarat were present. About thirty years ago there arose a new party of Brahmans called Arya Samajees. In all India at present there are in round numbers one hundred thousand of these. They denounce idolatry, funeral rites for the dead and the need of gurus. They hold to widow remarriage and acknowledge no religious book except the Vedas, pure and simple, as worthy of credence. However, the majority of the Brahmans are of the orthodox party, called Sanatan Marga, or Old-Time-Religionists. For some time these two sects have been challenging one another to an open discussion of some of the vital differences between them. They agreed to meet and assemble till they had decided the questions, having the Vedas as authority and competent judges chosen from both sides to decide in the questions according to argument produced. Each had deposited ten thousand rupees. The leading pandits were present. The priest of Dvarkha, their pope (they call him), who is one of the four great leaders in all India of the orthodox people, was present. The writer had the privilege of hearing this "king of beasts," as he appeared. In stature he is very large, appeared before the public as nearly naked as he could well be, and all the while had two men fanning him as he, to the great satisfaction of hundreds present, oracular like, ever and anon spoke a few sentences. The orthodox people were greatly in the majority and so took the chief seats in the great tent erected for the occasion; and in the discussion were likely to win, taking more time for speaking than was allotted the other party. They were discussing idolatry and the value of the Puranas as a religious book; but instead of remaining till all was settled the meeting was dismissed, in the midst of the discussion, after three days' session. Both sides claimed the victory and so not only telegraphed it all over India, but published it likewise.

Nothing gained, and so why talk about it? some may ask. True, nothing was settled outright, but such a meeting shows the signs of the time. There are evidently great changes taking place in India; to mention revolutions are being wrought out silently but surely. I think the Hindus will work out their own salvation, but it will not be done in a day. Rome was long in budding. The Christian world has no reason yet for impatience. "The mills of the gods grind slowly." It ought to be enough that we be sure we have done what we could, leaving God to take care of the result. There is not an honest reformer in India, I dare say, but will confess that Christianity has prepared, and is ever making ready, the way for the new order of things. The all-inclusiveness of Christianity, the beauty and purity of her Christ, and the genuine sacrifice and large heartedness of many of his followers are things true Hindus much admire. The Arya Samajees especially confess that Christians, in hastening the overthrow of idolatry and superstition, etc., are making it easy for them; yet at the same time they scorn Christianity. In our neighborhood the Arya Samajees are making great inroads in the orthodox party. They are great figures. They challenge the world, are hardly less bigoted and furious than the Mohammedans. I have been asked honestly why I do not ally myself with them. "In the same way I was told by a common Mohammedan, "If, instead of being an ordinary merchant, I were a Padri, like you, I would convert you within a week." Everywhere and on every occasion, on a pilgrimage or business journey, the Mohammedan is anxious by force or love to make a convert to Mohammed. Give Christians such zeal, with only love as a working force, and the world within this generation would fall at the feet of Jesus and confess he is Lord to the glory of God the Father.

Recently Mr. Qazi Hussain, student of Aligarh College, India, was sent to Japan as a missionary with the avowed object of converting Japan to Islam. He wrote back to his friends saying that his efforts had proved fruitless, that he was tired owing to sheer disappointment, that nowhere among the Japanese did he find a leaning toward Islam, as was reported, and that the movement which was set up in India by the newspapers should forthwith be stopped. He further states that if Mohammedans wish to carry on mission work in Japan it must be on Christian lines. I for one do not deny that the defeat of the Mohammedan is sincere pleasure to me.

On the other hand many of the chief towns of India have been glad to welcome two Y. M. C. A. Japanese, for their lectures are said to be of incalculable advantage to mission work. They have met eager, sympathetic and cheering throngs everywhere. It is said that these lecturers, as the Japanese soldiers shoot, strike with unerring aim. Over and over must great hurras, they would say, "What Japan has done India can do." At such times, however, the lecturers never failed to point out that India must do what Japan has done, namely, accept the principle of the brotherhood of man in destroying caste, elevate women, educate the masses and leave every one the full right of choice in the pursuit of happiness. The acceptance of these evidently Christian principles, the lecturers declared, have made Japan what she is, and given her the place she occupies among the nations of the earth.

The following is the unusual. The writer had a talk the other day with an uneducated Brahman who concluded his talk by saying, "Sahib, you say there ought to be no such thing as caste. Moreover, you think us ignorant. But I say that man hasn't as much sense as the lower animals. God has made them different caste and lower animals recognize it. You don't acknowledge it, so animals have more sense than men. I say that our ignorance in keeping caste is intelligence and your intelligence is ignorance." He got the applause of several bystanders.

I. S. Long.

April 27.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ILLINOIS.

Astoria church met in council May 29, our elder, Bro. J. H. Baker, presiding. Four letters were received. Bro. A. H. Lind was elected as delegate to Annual Meeting; Bro. Theo. Price alternate. We expect Bro. G. N. Falkenstein, of Elizabethtown, Pa., to commence a series of meetings at the South Fulton house June 9. Love feast at South Fulton church June 14 and 15.—Fay A. Rohrbach, R. R. No. 2, Box 13, Brownsville, Ill., May 29.

Lanark.—Sunday evening, May 27, Eld. I. D. Parker closed a two weeks' meeting here with two accessions. The interest was good considering the rather inclement weather and busy season. Saturday the elder inducted. At the afternoon meeting Bro. S. I. Newcomer was ordained. Bro. Parker assisted by Bro. C. B. Smith, officiated at the evening meeting.—Maud Newcomer, Lanark, Ill., May 28.

Martins Creek.—We met in council May 26. Our elder, John W. Harshbarger, presided. All business was satisfactorily disposed of. Bro. C. A. Gruber was chosen delegate to Annual Meeting. We had preaching next day and in the evening a missionary sermon was delivered by our elder, after which a missionary collection was taken up.—Nicholas Eichenberg, Jeffersonville, Ill., May 29.

Polo.—The members of the Polo church held their communion May 26, the first one since the death of Bro. W. H. Hilary. Nearly all the members were present, but very few from a distance. Bro. C. S. Hilary and wife, of Winona, Minn., were with us. Bro. Hilary officiated. On Sunday Sister Hilary addressed the Sunday school. Sunday evening they went to Pine Creek, Sister Hilary's girlhood home.—M. Jane Stauffer, Polo, Ill., May 28.

Salem church met in council May 19, with Eld. J. W. Harshbarger, of Wayne county, present. We remembered Annual Meeting missionary meeting to the sum of \$8.41, and the home to the amount of \$1.45. David Hershberger was elected delegate to Annual Meeting.—Jacob Hershberger, Salem, Ill., May 25.

Spring Run Mission.—We number thirteen members here and have been trying to keep our Sunday school evergreen for more than four years. Have from beginning Brethren literature. In council May 12 it was decided to have our series of meetings in October, closing with a love feast. May 27 one who is the head of a family expressed himself tired of sin and put on Christ in baptism. Another father awaits the rite. We feel to take courage.—Barbara and Emmert Eshelman, Avon, Ill., May 5.

INDIANA.

Bachelor Run church held their council to-day. Our communion meeting is May 29. Eld. Crosswhite preached a missionary sermon at each house and a collection of \$86.76 was taken, to be sent to Annual Conference. Our elder also has an appointment for preaching at the county poor farm for May 27. This county infirmary is superintended by Brother and Sister Young.—Mattie Welty, Flora, Ind., May 24.

Bremen church met in council June 2. Our elder, John S. Kauffman, was not present. We decided to have a series of meetings, commencing Sept. 9. We also decided to hold our love feast Sept. 22. Two letters of membership were received. Bro. Marten was chosen as secretary.—Jesse G. Bollman, R. 3, Nappanee, Ind., June 2.

Eel River church held their love feast May 26. The members of the home congregation were well represented and quite a number of brethren and sisters from adjoining congregations. There were ten ministers present. Bro. J. U. G. Stiverson, of Weiser, Idaho, officiated. The following morning Brethren J. U. G. Stiverson, Daniel Wysock and I. B. Wike gave us some splendid talks. A collection was taken to be sent to Annual Meeting for world-wide missions, which amounted to \$26.60. The church has organized another Christian Workers' meeting at our Eel River house, with Bro. Quinter Browner as president.—Tuda Haines, R. R. No. 3, North Manchester, Ind., May 30.

Elkhart district met in council May 19. Seven letters were received and about the same number granted. The different officers and committees made their reports. June 21 was selected as the time for the communion.—Alvin B. Cripe, Goshen, Ind., May 27.

Fountain.—We have Sabbath school every Sunday at 3 P. M., with good attendance; also preaching on the second and fourth Saturday and Sunday nights at Conover schoolhouse and meetings on the second and fourth Sundays at another schoolhouse about four miles north-east, and on the first and third Sundays we have preaching at one of our brethren's houses, about three miles south. We have our church lot bought and paid for, and all the frame sawed out and on the lot and paid for. We need shingles and weather-boarding. We would gladly have an elder come to us and hold us a meeting.—Luther Bedel, R. F. D. No. 2, Holton, Ind., May 27.

Four Mile.—We met in council May 26. We decided to hold our communion Nov. 3, at 4 P. M. Two letters of membership were granted and one received. A collection of thirty-two dollars was taken to send to Annual Meeting.—Ethel Brower, Kitchell, Ind., May 30.

Laporte church met in council at Waterford May 26. Elders Wm. B. New Carlisle, Ind., and R. J. Shreve, of Buchanan, Michigan, were present. Brother Shreve was moderator. A choice for an elder to take the oversight resulted in a tie, Elders Neff and Shreve each receiving the same number of votes. The church accepted both parties for one year. Eld. Archie Van Dyke was chosen delegate to Annual Meeting.—Rachel C. Merchant, R. R. No. 9, Laporte, Ind., May 27.

Lick Creek church met in council May 26, with Eld. Hoover presiding. Bro. J. C. Mitchell will represent our congregation at Annual Meeting. We expect Eld. Hoover to conduct a Bible school, beginning Aug. 20.—Bessie Kieffaber, Coal City, Ind., May 28.

Middletown.—We had no meeting at Middletown on the third Sunday, on account of the funeral of Bro. Andes at the Honey Creek church. Bro. L. W. Teeter, of Hagerstown, and Bro. G. L. Studebaker were with us at our

called council, which was held on May 19. Bro. Teeter remained with us over Sunday, preaching the funeral in the morning and a sermon in the evening. Bro. Metzger, agent for the Brethren Publishing House, called on us a short time ago. We attended preaching services at Anderson Sunday.—Florida J. E. Green, Middletown, Ind., May 28.

Pleasant Dale church met in council May 26. Church decided to purchase new seats for church providing we could get enough money pledged. A solicitor was appointed. A committee of five was also elected to look after the arrangements and management of the district meeting to be held at this place in the fall. At the close of council meeting one young man asked to be received into the church by Christian baptism, which act was performed at close of services at baptismal pool near by.—Jesse S. Byerly, R. F. D. No. 2, Decatur, Ind., May 26.

Somerset.—Our church met for council May 26. Bro. J. D. Rife officiated. Four letters were granted and four received. Our love feast will be the last Saturday in September, beginning at four o'clock. All invited. The church has decided to repair our churchhouse soon. Bro. J. D. Rife was elected to manage the work. Two applicants have been brought into the fold by baptism since we last reported. Our Christian Workers' meeting and Sunday school are moving along with interest.—Elsworth Weimer, R. F. D. No. 9, Box 57, Wabash, Ind., May 28.

Sugar Creek church met in council Saturday, May 26. All business was disposed of pleasantly. Decided to hold our love feast Oct. 6, at 10 A. M. The writer was chosen correspondent.—Mrs. Harvey Kreider, South Whitley, Ind., May 28.

Tippecanoe church held their love feast May 26 and had a good meeting. All seemed to enjoy the feast that participated in it. The ministerial help was ample, consisting of Brethren W. R. Deeter, H. H. Brallier, H. Wysock and Levi Stoneburner. W. R. Deeter officiated. Next morning Brethren I. S. Grady and F. O. Richcreek were advanced to the second degree of the ministry. The sermon was by Bro. H. Wysock, concluded by Bro. W. R. Deeter.—Daniel Rothenberger, North Webster, Ind., May 28.

Upper Deer Creek congregation met in council May 26. Bro. Wm. Toney will represent us at Annual Meeting. We will organize a Christian Workers' meeting June 3. A collection was taken for world-wide missions.—John H. Gish, R. R. No. 15, Lincoln, Ind., May 28.

White.—Another council and communion season came with May 25. In the absence of our elder the work was led by Eld. A. G. Crosswhite, of Flora. The present corps of Sunday-school officers is to be continued. Communion services were observed May 26. Bro. John Mishler, of Middle Fork, with a few members accompanying, was with us. The Sunday services, with Bro. Mishler preaching were well attended. Our Sunday school continues vigorous, and church prospects are encouraging. A collection for Annual Meeting amounting to \$20 was taken up on Sunday.—Ira Fisher, Darlington, Ind., May 28.

Yellow Creek church met in council May 26. Eleven letters were granted and three were received. We reorganized our Sunday school. Sister Salome Neter was elected superintendent, Bro. Jacob Domer and John Frederick assistants. Our love feast was appointed for Oct. 27. Bro. I. S. Burns is our delegate to Annual Meeting.—Amanda Miller, Goshen, Ind., May 28.

IOWA.

Coon River.—On account of the special exercises of the closing schools the attendance at our love feast May 26 was not as large as usual, but we had a profitable and pleasant meeting. There being a number of feasts near caused our number of visiting ministers to be small. Bro. W. B. Devilbiss, of Ottawa, Kans., officiated. He was raised here and his labors were impressive and much appreciated.—J. D. Haighten, Panora, Iowa, May 28.

Des Moines.—The love feast held in the Des Moines City mission church on the evening of May 27 is among the things of the past. But we can look back to it as being a rich feast to the soul, for the good sermons delivered by the brethren, the spiritual songs sung and the performing of the ordinances of God's house, all contained heavenly bread of which all could partake. On Sunday afternoon a young sister was born into the kingdom by the order of Christian baptism which gave much rejoicing, and we are happy in the thought that our meeting made very good impression on those who came to see and learn. Other precious ones gave us their promise to come with us ere long which makes us take courage.—A. C. Snowberger, 1643 Lyon St., Des Moines, Iowa, May 30.

English River.—Our love feast was a feast to the soul. A severe electric storm just before meeting time kept some away who had a desire to be there. Brethren A. J. Smith, S. F. Niswander, S. B. Miller and J. C. Seibert, who also officiated, were with us. Bro. S. B. Miller gave a short talk to the children on Sunday morning, after which he preached an able discourse. Three were baptized in the evening just before the feast, from an adjoining point where our brethren have been preaching. Our elder, C. M. Brower, is severely afflicted, but is improving. Sunday evening a few met at his house and had a little feast for his especial benefit. Our brethren from a distance expect to give us a few more meetings before going to Annual Meeting.—Peter Brower, South English, Iowa, May 28.

Iowa River.—Our love feast of May 26 was attended by a large number of members and friends. Eld. Jacob Snyder, of Brooklyn, presided over the meeting. We decided to elect a deacon while Bro. Snyder was with us. The lot fell on Bro. A. H. Smith. Bro. D. C. Campbell, of Colfax, Ind., was with us a few days recently and gave us a very interesting talk on the Bible Lands that was highly appreciated.—Katie Himes, R. 7, Marshalltown, Iowa, May 31.

Mount Etna.—We enjoyed a very spiritual love feast on the evening of May 26. Twenty-five members surrounded the Lord's table. Visiting ministers were D. F. Sink, of Lenox, Iowa, and D. G. Couser, of Lincoln, Neb., the latter officiating. Our Sunday school and preaching services are increasing in interest and attendance.—Fannie M. Brower, Mount Etna, Iowa, May 29.

Prairie City church held her love feast May 26. There were fifty-five surrounded the Lord's table. Ministers

present were Brethren Bowser and Flora, of Maxwell, Iowa, and Buckingham, of Worden, Wis. Brother Buckingham officiated and on Sunday preached a missionary sermon, after which a collection was taken for the world-wide missions, to be sent to the Annual Meeting; amount, \$58.20. On Saturday before the communion we held an election for deacon. There was a tie and the church decided to accept them both; they were Bro. James Bowie and Bro. Elmer Fouts. They were installed. Since our last report three more have been received by letter.—Lova Brubaker, R. R. No. 2, Monroe, Iowa, May 29.

KANSAS.

Appanose church held their council May 26 with D. B. Barnhart moderator. Sunday-school officers were re-elected for six months, John Eller superintendent, Norman Flora assistant. Christian Workers' meeting was reorganized with Ernest Sherfy president. Bro. Chas. M. Yearout has decided to hold a series of meetings for us this fall. Two letters were granted. We are going to have a meeting July 4. Bro. C. W. Shoemaker will represent us at Conference with about \$23.85. Our love feast of April 28 was well attended.—Norman Flora, Route 1, Overbrook, Kans., May 28.

Burroak church enjoyed a love feast May 26. Thirty-three brethren and forty-five sisters surrounded the Lord's table. Bro. C. F. Dagget, of Belleville, Kans., officiated. At 10 A. M. instead of having our regular Sunday-school services we had children's meeting, which the little folks enjoyed very much. After these services Bro. Dagget gave us an interesting sermon. We received a collection of ten dollars and thirty cents for the Annual Conference.—Elnora Baringer, Burroak, Kans., May 28.

Fredonia church met in quarterly council May 26, our elder, E. D. Root, presiding. Much business came before the meeting, all of which was disposed of in the spirit of love. Elders John Sherfy and Geo. Eller were present to assist in the work; their labors were much appreciated. It was decided to call to office a minister and two deacons. The lot resulted in the election of Bro. Leonard Root to the ministry and Bro. Edward Sell and Arthur Robertson to the office of deacon. All were duly installed, the charge being delivered by Bro. Eller. Bro. W. B. Sell was also advanced to the second degree of the ministry. One was recently baptized. Fifteen dollars was donated for the missionary collection at Annual Meeting. Bro. Sherfy preached for us Saturday night and Bro. Eller remained with us over Sunday and gave us three sermons. Our Missionary Reading Circle has arranged to give a missionary program on the evening of June 3.—Bettie Root, Fredonia, Kans., May 29.

Vermilion.—May 26 Vermilion church met at 5:30 P. M. for the purpose of communing with God and one another. Sixty-two members surrounded the tables. Visiting ministers present were T. A. Eisenbise and Jacob Stambaugh. Bro. Stambaugh officiated. After preaching services Sunday a missionary collection was taken amounting to \$14.22. The Christian Workers' gave a missionary program in the evening. The collection taken after this meeting amounted to \$11.65. The Sunday school donated \$5, making a total of \$30.87 from this congregation to be sent to Annual Conference. Our Christian Workers' band was organized on last Easter Sunday and has prospered from the beginning.—Eva Lena Frantz, Bettie, Kans., May 28.

Wade Branch church met in council May 26. Our elder, R. F. McCune, presided. Two letters were received and one granted. We decided to hold a series of meetings some time this fall to close with a love feast, the time yet to be decided. Brother McCune remained with us over Sunday and preached both Sunday morning and evening.—Pearl Myers, R. R. No. 1, Paola, Kans., May 28.

Washington church met in council May 26. One letter of membership was granted. Decided to have our love feast Sept. 29, beginning at 10 A. M.—Mary G. Gauby, Washington, Kans., May 29.

MICHIGAN.

Little Traverse church met in quarterly council May 12. All business was pleasantly disposed of. We decided to have a series of meetings beginning Aug. 11 and continue for three weeks; also expect to have our love feast Aug. 25. Brethren S. Younce and L. Margrum, from Clarion, Mich., were with us. Bro. Younce held three meetings which gave us new encouragement to press on. A letter of membership was granted to a brother and his wife who have moved to Boyne City and are in the Bear Lake church. We decided to send for new singing books, viz., the Brethren Hymnal.—Cora E. Stutsman, R. F. D. 1, Harbor Springs, Mich., May 29.

Sugar Ridge church met in council this afternoon. Our elder, A. W. Hawbecker, not being present, Eld. J. M. Lair presided. Two letters were granted. One precious soul was received back into church fellowship. Bro. G. W. Teeter was elected Sunday-school superintendent, with Bro. Jerry M. Cable assistant. Our Annual Meeting collection last Sunday amounted to about ten dollars.—J. V. Felthouse, of Elkhart, Ind., was with us May 13 and gave us two excellent sermons.—Mary E. Teeter, Sugar Ridge, Mich., May 26.

Woodland.—Our spring love feast was held May 26. Three ministers of the Thornapple district were present; Eld. S. M. Smith, Peter Messner and David Sowers. Elder Smith officiated. Sunday morning Bro. Peter Messner preached us a very good missionary sermon, after which a collection of \$20.15 was received and our delegate, Bro. John M. Smith, carries same to Annual Meeting for the missionary collection taken there. A brother was restored to fellowship recently. Our church decided at last council to remodel our church building; re-elected Bro. Jesse Spindler as Sunday-school superintendent for next six months. We have decided to have a singing conducted by Bro. and Sister Geo. Culler. Eld. Isaiah Rairigh recently returned home from a visit to churches in Pennsylvania and Maryland.—Anna Christian, Woodland, Mich., May 27.

MINNESOTA.

Hancock.—We held our love feast May 19. Bro. I. N. Wagner, from Morrill, Minn., officiated and also preached three sermons while with us. We decided to have a series of meetings beginning not later than July 1.—Bertha Schechter, R. F. D. No. 3, Hancock, Minn., May 27.

Worthington church enjoyed another love feast May 26. The attendance was much smaller than usual, due to

stormy weather. Bro. H. H. Wingert, of Kingsley, Iowa, officiated. He preached three very able sermons while with us. Sunday morning we enjoyed a children's meeting. Members living thirty miles from here drove through the rain nearly all day in order to enjoy this feast with us.—Minnie Schechter, Worthington, Minn., May 27.

MISSOURI.

Mineral Creek church met in the usual once-a-month council May 26. A nice lot of business was pleasantly disposed of. We were all very much pleased to think we can start in on a year free of debt. Another important matter was the further planning of the organization of members at a mission point and the building of a churchhouse at that place. We have there an excellent summer Sunday school as well as at a place south. The Sunday school at the church is doing good work, holding its own, and did so all through the bad spring weather. Officers were chosen for the last six months of the year. The local Sunday school meeting held not long since was a great help. We had a good attendance. The Christian Workers' meetings are a source of help, the line of thought being good for all as well as the training of the young members. Eld. C. A. Lentz is our delegate to Annual Conference. Our love feast was held May 29. The service was very enjoyable. Ninety seven members communed. Eld. Amos Wampler, of Walnut Creek, was with us and officiated.—Lulu C. Mohler, Leeton, Mo.

Smith Fork church convened in council May 26. Eld. D. A. Miller presiding. Two letters of membership were received. Brethren G. W. Ellenberger and H. C. Orr were chosen delegates to district meeting; A. J. Puterbaugh and Ira Hoover to Sunday-school meeting. A collection for home and world-wide missions was recently taken, which resulted in \$17 and \$15 respectively. Bro. Miller remained with us over Sunday and gave an inspiring sermon on "Soul Winning."—Sudie E. Hoover, Plattsburg, Mo., May 29.

South St. Joseph.—Bro. J. S. Mohler, from Fairview, Kans., was with us last Sunday evening and gave us a good discourse on "The Way." Bro. D. A. Miller was also with us last week and gave us three well-delivered sermons. During his stay with us we made twenty-four visits among the brethren and sisters and friends. We had scripture reading and prayer in each home. It was left in the hands of the missionary committee to secure a pastor for the ensuing year and we saw fit to retain Bro. C. S. Garber. Two ladies came forward after the service Sunday evening, one the mother of a large family. In many ways we feel encouraged in the work here.—Anna K. Miller, Station D., South St. Joseph, Mo., May 30.

NORTH DAKOTA.

Bowbells.—Our elder, Bro. Weaver, was permitted to be with us yesterday in our regular church services for the first time since his leg was amputated. He gave us a very interesting and beneficial missionary discourse. A collection was taken, to be sent to Annual Meeting, which amounted to \$23.71.—Abram Miller, Bowbells, N. Dak., May 28.

Candor church at its last council selected Bro. Isaac Miller as presiding elder of this district for a term of two years. Bro. Geo. K. Miller was advanced to the second degree of the ministry and he and F. D. Saylor are our delegates to our coming district meeting. Bro. J. M. Myers is our delegate to Annual Meeting. Three queries are sent up to district meeting. The time for our summer love feast is set for July 28, at 4 P. M. Eld. A. B. Peters, of Wenatchee, Wash., stopped off on his way to Annual Meeting and kindly lent his presence and aid in our meeting. Fourteen letters of membership were granted and five were received. Two applications await baptism.—M. P. Lichty, Zion, N. Dak., May 30.

Notice.—To the elders of the several churches of the State District of North Dakota, Northern Minnesota and Assiniboia, Canada: See to it that the delegates to district meeting to be held at Berthold, N. Dak., June 28, bring with them the regular quota, twenty cents per member, if not already sent in.—S. S. Petry, Dist. Treas., Berthold, N. Dak., May 29.

Snider Lake church met in special council May 19 with our elder, John Deal, presiding. All business was disposed of in a Christlike manner. Several letters were read and accepted. One being that of an elder and wife. Last Sunday we were interested in a missionary sermon from Bro. E. H. Stauffer. A collection was taken which amounted to \$16.35. Bro. John Deal also preached a missionary sermon at the South Sidney mission point, the collection there amounting to \$5.65, making a total of \$22 from this church. Our Sunday school and Christian Workers' meetings are growing more and more interesting, with good attendance and attention.—W. A. Dear-dorf, Brumbaugh, N. Dak., May 30.

White Rock.—Sunday, May 27, Bro. Warren Sibaugh preached us a very interesting sermon, after which a collection was taken up for the Annual Meeting collection. Bro. Luther Shatto preached at night. Our church work is moving along nicely. One minister in the second degree and one in the first degree. We will dedicate our new churchhouse July 1.—Hannah Dunning, Denbigh, N. Dak., May 29.

White Rock church met in council May 26, our elder, Bro. J. E. Joseph, presided. Three letters of membership were granted. A number of our members are going to the Annual Meeting, among the number are our four ministers. Our elder, Bro. J. E. Joseph, will represent us as delegate.—Hannah Dunning, Denbigh, N. Dak., May 26.

NEBRASKA.

Glen Rock congregation met in quarterly council May 26. Our elder being absent, Bro. E. M. Reed presided. We decided to hold our love feast Sept. 1, beginning at two o'clock.—Mamie A. Dickerson, Box 44, Peru, Nebr., May 29.

Highland.—Eld. George Mishler came to us May 12 and began a series of meetings preaching in all sixteen sermons. Two were added to the church by baptism. We held our love feast May 26. Twenty-nine surrounded the table of the Lord. We also took up a collection to send to Annual Meeting which amounted to \$6.50. Eld. Mishler officiated.—Maria Lapp, Moorefield, Nebr., May 29.

Lincoln.—Our love feast was May 20. Eld. J. L. Snavely, of Alvo, Nebr., officiated. About forty surround-

ed the Lord's table. The very best of order prevailed. One old lady was baptized a few days before the feast. Two deacons were elected the evening of the feast. The church decided not to send delegate to Annual Conference.—D. K. Reasy, Box 165, Havelock, Nebr., May 28.

Lincoln.—The people of God were made to rejoice today when two dear souls gave their hearts to Jesus and were baptized. Also two weeks ago one was baptized, so we feel the Holy Spirit is gently working and leading souls to the higher life. Our Sunday school is progressing very encouragingly with an average of fifty-eight in attendance. A goodly number of the Lincoln brethren and sisters will attend the coming Annual Conference at Springfield.—Mrs. S. C. Miller, 323 N. 22nd St., Lincoln, Nebr., May 30.

OHIO.

Bellefontaine.—During May Bro. David Byerly, of Lima, Ohio, filled the regular Sunday appointments at this place. Bro. I. J. Rosenberger was with us May 6 and preached a very interesting sermon. One of our home ministers, Bro. B. F. Snyder, will preach during June. Solicitors appointed by the Logan church to solicit for a churchhouse in Bellefontaine are making favorable progress and work will begin this fall if possible. We shall rejoice when a minister will be located with us who can devote his whole time to the work. The prospects for the Bellefontaine mission have never been brighter.—E. P. Yoder, R. R. 7, Bellefontaine, Ohio, June 2.

Eagle Creek.—May 22 we met in council preparatory to the love feast. Four letters of membership were received. Preparations were made for the communion, held May 26, beginning at 10:30 A. M. Ministers present were Brethren Austin Snyder, E. R. Cramer, D. D. Thomas and A. J. Spacht. Bro. D. D. Thomas officiated. A pleasant and quiet meeting was enjoyed by all. We are studying the book of Acts in our Christian Workers' meeting. The work is prospering under the leadership of Bro. Anglemeyer.—Lois Spacht, Williamstown, Ohio.

Hickory Grove church held their love feast at the West Charleston house May 19. About one hundred and sixty surrounded the tables, Bro. D. S. Filbrun officiating. Sunday morning after regular lesson Brethren Isaac Beery and A. F. Wine talked to the church people and Bro. Jacob Coppock preached at 10:30. The church met in council to-day. There were three letters granted. Bro. Elmer Brumbaugh and Sister Brumbaugh were advanced to the second degree of the ministry.—Ella J. Neher, Tippecanoe City, Ohio, May 26.

Lima church met in council May 31, with our elder, J. R. Spacht, presiding. Our pastor, Bro. Ira E. Long, was elected delegate to Annual Meeting. Officers were elected for Christian Workers' meeting for the coming six months.—Minnie Jacobs, 325 S. Pine St., Lima, Ohio, June 1.

Logan church met in council May 26, our elder, Abednego Miller, presiding. Three letters of membership were granted. It was decided to hold a Sunday-school meeting sometime this summer. Our fall communion will be held Oct. 27, at 10 A. M. Solicitors for the building of a new church in Bellefontaine reported over \$650 subscribed.—Bertha Yoder, R. R. No. 5, Bellefontaine, Ohio, June 1.

Mahoning.—Our council meeting was held at Bethel house May 19, Eld. Jacob Kurtz presiding. The spirit of the meeting was good. It was decided to represent our congregation at Annual Meeting by letter and the usual donation for missions. Our communion will be held at the Bethel house June 24, commencing at 5 P. M. It was decided to secure the services of Bro. Wm. Wiley, of Ashland, Ohio, for a week's meetings preceding love feast.—Wm. P. Wertz, Columbiana, Ohio, May 27.

Mercer.—Our series of meetings closed May 23. Bro. Jacob Heiland worked earnestly with us for almost three weeks. The members were greatly built up; twelve were baptized. There are heads of families and the rest of them Sunday-school scholars. Bro. Heiland gave us twenty-six sermons. He will be with us again June 2.—Katie Shellberger, Mendon, Ohio, May 26.

Middle District.—Bro. D. C. Hendrickson preached for us, May 27, at 10:30 A. M. We took a collection for world-wide missions to be sent to the Annual Meeting; amount, \$4.25. A committee petitioned for at district meeting met with us at a special called council meeting May 22, which resulted pleasantly. Our quarterly council will be June 14, at 1:30 P. M.—Jos. H. Stark, R. F. D. No. 1, Box 79, Tadmor, Ohio, May 28.

Mogadore.—Bro. Reuben Shroyer, from Canton, Ohio, is conducting a series of meetings in Kent. The brethren and sisters of this place feel that they are in the midst of a glorious revival, as eleven precious souls came to Christ. The meetings commenced May 20 and are to continue a little while longer.—Harvey E. Kurtz, Mogadore, Ohio, May 28.

Newton.—Our communion May 29 was pleasant and strengthening. The attendance was good, particularly on the part of the young people. Many of the Covington church were with us and a number of other congregations were represented. Bro. S. Z. Smith and his wife, of Sidney, Ohio, were in attendance. Bro. Smith officiated at the evening and preached both in the afternoon and on the following morning.—Mary I. Senseman, Pleasant Hill, Ohio, May 31.

Oakland congregation convened in council yesterday, our elder, J. H. Christian, presiding. The annual visit prior to our love feast was made. The brethren brought in a good report. Two letters of membership were granted and one was received by letter. A missionary collection was taken to send with our delegate to Annual Meeting.—Belle Maurer, Versailles, Ohio, May 31.

Swan Creek.—Last Sunday three dear young girls were buried with Christ in baptism.—Sarah A. Smith, Wauseon, Ohio, May 29.

Upper Twin church met in council at the Sugar Hill house May 17, with Eld. B. F. Petry presiding. Fourteen letters of membership were received and four were granted. We expect to hold a local Sunday-school meeting at the Beech Grove house and a committee was appointed to arrange the program.—Jacob Nill, R. R. No. 4, Lewisburg, Ohio, May 28.

Wyandot.—Our love feast May 26 was a very pleasant meeting. Ministers present from a distance were L. H. Dickey, Joseph Robison, Wm. Guthrie, E. G. Sellers and

J. E. Deary. At the close of the morning service one precious soul came forward to unite with the people of God. Baptism was administered in the afternoon by our home minister, Bro. J. L. Guthrie. In the evening fifty members surrounded the tables of the Lord. Bro. Dickey officiated. We held a choice for a deacon; the lot fell on Bro. A. S. Myers, who with his wife was duly installed after evening services. Bro. Dickey gave us another good sermon Sunday morning after Sunday school. Bro. Guthrie remained and preached for us Sunday evening.—Laura A. Cook, R. R. No. 2, Box 61, Nevada, Ohio, May 29.

PENNSYLVANIA.

Carson Valley.—We held our love feast May 19. We had a quiet and inspiring occasion. There were four ministers present. Bro. D. M. Adams, of Roaring Spring, officiated. Bro. Adams preached eight sermons for us prior to the love feast, by which all were greatly benefited.—Janette Hoover, Duncansville, Pa., May 18.

Codorus.—Our love feast, May 29 and 30, was well attended. Bro. Levi S. Mohler and Bro. William Miller, both of Dillsburg, Pa., and Bro. J. A. Long, of York, Pa., were with us. Bro. Levi S. Mohler officiated. A collection for world-wide missions amounted to \$22.80.—J. L. Myers, R. F. D. No. 3, Glen Rock, Pa., May 31.

Bolivar.—Our series of meetings closed last evening. Bro. H. S. Replogle preached eight sermons. The congregations were large and very attentive. Seventeen precious souls were buried with Christ in baptism. Nine are scholars from our Sunday school. The entire membership felt greatly benefited. May 26 forty members, approximately, surrounded the tables of the Lord and enjoyed the holy communion. Bro. Replogle officiated. Our elder, A. Fyock, was also present.—W. J. Brendlinger, Robinson, Pa., May 30.

Ephrata.—Our love feast was held May 26. It was a memorable occasion for all of us as it was the first service held in the main room of our house of worship since the fire of Feb. 4. After being deprived of that privilege for such a length of time we appreciate the blessing all the more. Among the ministering brethren present from other districts were Eld. I. W. Taylor, Bro. J. K. Miller, of Brooklyn mission, Bro. S. Witmer, of Elizabethtown, and Bro. A. Hottenstein, of Petersburg. The Sunday school at 9 o'clock the next morning was well attended, also the preaching services at 10 o'clock, conducted by Bro. Witmer and Bro. Miller. A children's service was held in the afternoon. In the evening Bro. Miller gave us an encouraging and soul-inspiring sermon. The collections of the day were set apart for the Annual Meeting missionary collection.—Mazie Martin, Ephrata, Pa., May 30.

Fairview church met in council May 26. Elders James and David Sell and G. W. Brumbaugh, our elder, presiding. On account of old age our elder resigned his eldership and James Sell was chosen in his place and Bro. W. H. Holsinger was advanced to the second degree of the ministry. We also decided to have a love feast June 9 and a series of meetings, beginning Oct. 20. Bro. Davy Adams, of Roaring Spring, to do the preaching. We have a fine Sunday school of about one hundred and fifty scholars and also a good Christian Workers' meeting.—J. B. Snowberger, Shellytown, Pa., May 29.

Harrisburg church met in council Monday evening, May 28, Bro. A. L. B. Martin presiding. Our elder, Bro. S. R. Zug, was also with us. Four members were received by letter and one dear brother reinstated. We deeply feel the absence of our dear Bro. A. L. B. Martin, who will leave us for a few months to toil in other fields of labor. He will leave for Dayton, Ohio.—Sallie E. Schaffner, 5 N. 31st St., Harrisburg, Pa., May 31.

Lancaster.—Our love feast was held May 20. Over two hundred communed, every place at the tables being occupied. Bro. Levi S. Mohler, of Dillsburg, Pa., officiated. Other visiting ministers present were George N. Falkenstein, Elizabethtown, Pa., and Henry Hollinger, Lebanon, Pa. The visiting ministers preached for us in the afternoon. In the morning we had children's day. Addresses were made by the visiting ministers and Sister Cora Bruce. Miss Lottie Evans recited for us. The district meeting of Eastern Pennsylvania, held here May 2 and 3, was a successful one. We succeeded very nicely in caring for the large number of persons present. We gave over fifteen hundred meals in all. The meeting voted to recommend Katie Zeigler, of this place, to Annual Meeting as missionary to the foreign field.—Emma C. E. Landes, 219 College Ave., Lancaster, Pa., June 2.

Lost Creek church held their spring love feast May 23. Bro. William A. Anthony, of Shady Grove, Pa., officiated. The meeting was a very pleasant one, there being about two hundred communicants. One more precious soul was received into the church by baptism in the forenoon before the meeting.—J. B. Frey, East Salem, Pa., May 26.

Middle Creek congregation met in council May 19. We had a pleasant meeting. There was an election held for two ministers and two deacons. Mahlon Brougher and Jacob Sonner were elected to the ministry and William Taylor and John Reese for deacons. Our communion of May 26 was well attended, with Eld. S. W. Hoover officiating.—Carrie Walker, Glade, Pa., May 30.

Mt. Pleasant.—The writer began a series of meetings in West Johnstown, Roxbury house, April 23 and continued till May 13, closing with a love feast. As an immediate result thirty accepted Christ. We are now in the midst of a meeting in the Jacobs Creek congregation.—A. W. Arnold, Augusta, W. Va., May 29.

Philadelphia (First Brethren church).—Sunday, May 20, we had the pleasure of having Bro. C. C. Ellis, from Perkiomenville, Pa., with us. He gave us two inspiring sermons. May 14 we gave the Home Department of the Sunday school a reception, which gave quite an impetus to unite home and Sunday school more closely. Last Sunday, after the morning service, one dear brother was baptized.—Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., June 1.

Reading.—We just enjoyed a spirited midweek prayer meeting. On Sunday morning we were treated to a sermon that was upbuilding and uplifting. The interest of the Sunday school both by the teachers and the pupils is increasing.—H. H. Moyer, 834 N. 6th St., Reading, Pa., May 31.

(Concluded on page 368.)

FROM CHRISTIANSBURG, VA.

I have closed my work in the First District of Virginia, and we expect to go from the Annual Meeting to Kansas, and spend the summer in visiting. Our work in the mission field of the First District of Virginia during the past two years has been pleasant, though set about with some hardships and much exposure. The field is large, and its needs great. During the year just closed I spent two hundred and thirty-one days in the mission field; preached two hundred and thirty-seven sermons; held six church meetings; six church officers were elected; visited with two hundred and fifty families; traveled 2,673 miles; traveling expenses, \$64.35; donations in the field, \$75.90; additions to the church, thirty-six. My association with and labors under the direction of the mission board were congenial and pleasant to me. I was solicited to take the work another year, but owing to my being broken down and my health not good, I thought it not expedient or prudent for me to undertake the work another year. We have not decided as yet what we will do, or where we will locate. I have now spent over twenty years in district mission and evangelistic work, and sometimes feel I would like to settle down somewhere, where my labors are needed, and where I could work for the Lord and his church and be at home with my family more of the time. May the good Lord direct.

My address until further notice will be Lyndon, Osage county, Kansas. All those desiring to correspond with me will please make a note of this. God bless the Brotherhood in her great Annual Conference at Springfield, Ill. Chas. M. Yearout.

NORTHEASTERN KANSAS.

The mission board met in the home of Bro. Geo. Fishburn May 15, with board all present except Bro. S. J. Heckman, our secretary, who is spending the summer in Idaho. We are endeavoring to locate ministers as fast as we can. The report from the Kansas City work showed it to be moving along nicely. Bro. Byron Talmhelm being located at Pleasant Grove the work there has taken on new life.

On account of a lack of money we could not fill all of the calls, there being three places we could not supply at present. We urge the members of the district to come to our help with their means. At least raise your quota of the one thousand dollars asked for at last district meeting. If each member will give eighty cents the money will be raised; and you who are able to give many times that amount, don't forget to heed the apostle's instruction to lay by you in store on the first day of the week as the Lord has prospered you. Brother, elder and minister, please call attention to this, and please send your quota to the treasurer at once, and don't wait till fall. We do not want to call on the General Mission Board for help; so it depends on you. Don't forget the home work. Benj. Forney, Sec. pro tem.

Navarre, Kans., May 22.

DISTRICT MEETING OF WESTERN PENNSYLVANIA.

The Manor church, Indiana county, had the pleasure of caring for the district meeting this year. This was the first time for many years that the meeting was held here, being rather far away from the railroad. This church is under the care of our efficient brother, Eld. Joseph Holsopple, and seems to be in a prosperous condition. They seemed well pleased for having called for the meeting, and those attending were also pleased with the care received from them.

We were brought to the village of Penn Run, where the meetings were held, on May 7. Sermons were preached in the evenings by Brethren E. K. Hostetler, Silas Hoover and G. S. Rairigh, of Denton, Md.

All day on Tuesday the elders were in session discussing various questions, receiving and giving advice. Twenty-three of the elders were present. An elders' meeting should be quite beneficial to the work of the district, but sometimes it happens that some are more anxious to give than to receive advice. When an elder once knows best on every question, he is in danger of losing his usefulness.

At the district meeting a number of queries were presented for discussion. Of the thirty churches of the district, twenty-four were represented by thirty-seven delegates. Of these thirty were ministers. It seems that more of these delegates should be from the deacons and laity.

D. H. Walker was elected delegate on Standing Committee and Jasper Barnhouse alternate. One query was intended for Annual Meeting, but failed to pass.

Jasper Barnhouse was chosen moderator and J. F. Dietz reading clerk, while the writer acted in the capacity of writing clerk. The work of the mission board as presented by their secretary is encouraging and shows they

are doing good work with the funds in hand. There is need for a better response on the part of some churches.

The delegates voted to hold the next meeting in the Shade congregation. Notwithstanding the disagreeable weather the attendance was good. A part of the audience was not satisfied without being given the privilege of a collection for mission work. The opportunity was given. This shows a commendable spirit. May the time not be far distant when all the tithes shall be brought into the storehouse, and thus will be opened the windows of heaven! S. S. Blough, Clerk.

1120 Greenfield Ave., Pittsburg, Pa., May 25.

MAPLE GROVE CHURCH, WIS.

To the Mount Morris College Missionary Society and others who by their prayers, labors and gifts have made it possible for wife and me to give our time and attention to the Master's work at this place, Greeting:—

We were disappointed in not being able to secure Bro. Wm. Lampin to hold a few weeks' meetings for us. We hesitatingly took up the work, beginning on May 19, one week before the appointed time for our love feast, preaching each evening except one, when there was rain. The attendance was not what it would have been had the weather been favorable. There were only a few that were able to get there by the assistance of one of our deacons and his carriage. Eld. Henry Baker and Bro. Cripe, of the Chippewa Valley congregation, had driven all day in the rain and could not reach the place of meeting. We postponed the feast until Sunday evening. Sunday morning we met with a fair attendance, and after a refreshing sermon by Bro. Baker, the invitation was extended. Three precious souls gave their hearts to God; two lambs belonging to Brethren families and one mother. These were baptized in the afternoon by the writer. They enjoyed the feast for the first time. Bro. Baker officiated. Twenty-six members surrounded the tables. It was indeed a feast to the soul. The meetings will continue until time to start to Annual Meeting. W. H. Byer.

R. R. No. 1, Stanley, Wis., May 28.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Boyd, Nancy, ree Zuck, born at Welsh Run, Franklin Co., Pa., died in Cherry Grove township, Ill., May 19, 1906, aged 66 years, 3 months and 23 days. In 1847 she came with her parents to Carroll county, Illinois, where she lived the remainder of her life. December, 1864, she was united in marriage to Jacob Boyd. To this union two children were born; one daughter, who died in infancy, and a son. In June, 1866, she was united with the Brethren church, in which she lived a consistent member almost forty years. Dec. 16, 1902, she was stricken with paralysis, from which she never regained her former health. For the last eighteen months she has been helpless. A husband, a son, one sister and a brother survive. Funeral services at the Georgetown church by the writer, assisted by David Rowland and I. R. Young, from 1 Peter 1:24. Interment at cemetery near by. Franklin Myers.

Brundage, Charles Irvin, son of Joseph and Martha Brundage, died at the home of his parents May 9, 1906, near Union Center church, Indiana, aged 22 years, 2 months and 23 days. He leaves father, mother, four brothers and three sisters. One brother and one sister preceded him to the spirit world. A short time before his death he was received into membership with the River Brethren church. Funeral was held at the Union Center church by Benjamin Hoover from Heb. 13:14. Nina Newcomer.

Culp, Charles E., born near Delaware, Ohio, died in Dayton, Ohio, May 24, 1906, aged 42 years, 5 months and 17 days. He was married to Miss Lottie Gilbert by Eld. D. L. Miller, May 19, 1899, and to this union were born six children, all of whom survive him. At nineteen years of age he gave his heart to God and was baptized into the Brethren church by Eld. Joseph Amick, in which he remained and loved until his death. In the church of his training and choice he was an earnest worker in Sunday school and fourteen years ago was elected to the ministry. For this exalted calling he was well prepared intellectually by a course in Mount Morris College, in which he was for a time a teacher. Subsequently he moved to Ohio and later to Dayton where he has resided for a number of years. His illness was long, severe and trying. Funeral services from the West Dayton church, conducted by the pastor, from Rom. 5:1-5. Chas. A. Bame.

Drury, Bro. George, recently from Oregon, died at the home of his daughter, Sister Lizzie Broadwater, May 10, 1906, aged 75 years, 10 months and 20 days. Interment in Root River, Minn., cemetery. Funeral services by the writer. J. F. Souder.

Evans, Lewis, died at home near Piro, W. Va., May 20, 1906, aged 51 years and 10 days. He was a member of the Baptist church for fifteen years. He leaves a wife, four daughters and five sons. The deceased was afflicted for two years with stomach and heart trouble. He was laid to rest in the Chestnut Grove cemetery. Services by Eld. S. W. Riner. Anna F. Sanger.

Hoover, Sister Mary, died at her home near Saxton, Bedford Co., Pa., May 2, 1906. She had been sorely afflicted for the past three months with liver trouble and dropsy. She was married to Jonathan Hoover in 1872.

She was the daughter of John and Mary Dilling, and was born in Blair county, Pennsylvania. Her husband, two daughters, one son, four sisters and a brother survive her. She was a lifelong member of the Brethren church and served in the office of deaconess for a number of years. Funeral services were conducted in the Raven Run church by Elders D. A. Stayer, S. I. Brumbaugh and H. S. Replogle, from Rev. 2:10. Sadie V. Reed.

Izer, Luther Wesley, died at the home of his daughter, Susan Zebaugh, in Indian Territory, May 22, 1906, aged 81 years, 6 months and 28 days. He was born in Maryland. He was married to Miss Sidney Hamburg, of Waynesboro, Pa., and seven children were born to them, of whom five survive. Sister Izer preceded her husband to the spirit world several years, and was laid to rest in the Brethren cemetery near Robins, Iowa, where it was the request of her husband to be buried also. Funeral services by the writer. D. W. Miller.

McCallister, William, born in Perry county, Ohio, died at his home in Pulaski county, Indiana, April 27, 1906, aged 77 years, 7 months and 29 days. He was married to Naomi Bonham, Dec. 5, 1847. To this union were born five daughters and five sons. All except one survive, with his aged companion. He has been a member of the Brethren church for about seven years. Funeral services by Eld. D. Dilling. Hester Alexander.

Miller, Lorah J., nee Lister, born at Pittsburg, Pa., died in Andrews, Ind., as a result of injuries received in an accident May 22, 1906, aged 63 years, 8 months and 23 days. In 1862 she was united in marriage to Aaron B. Miller. To this union were born one son and three daughters. The son and one daughter preceded her to the beyond. She was a member of the Brethren church for nearly forty-three years. She leaves companion and two daughters. Funeral services were held in the Antioch church conducted by Eld. Noah Fisher. Interment in Riverside cemetery. Lydia Duncan.

Myers, Bro. J. W., died May 1, 1906, after an illness of three months from liver trouble. He is survived by a wife, two sons and two daughters. He served the church in the capacity of minister some thirty years, was elder in charge four years. Laid to rest in the family burial place on the home farm. Funeral services conducted by Elders Bucher and Herr and one of the home ministers, Bro. Pfoutz. Heb. 10:36-39 was read for a basis for the remarks. E. M. Wenger.

Rodebush, Sister Nancy, died in the Springfield church, Summit Co., Ohio, May 23, 1906, aged 58 years, 8 months and 16 days. She had a stroke of paralysis and lived but a few hours. The sister was well in the morning, and ere the close of that day she passed into eternity. Funeral services were conducted by Bro. Wm. Bixler. Text, Prov. 27:1. Harvey E. Kurtz.

Studebaker, Anna Warner, of Casstown, Ohio, born near Phillipsburg, Montgomery Co., Ohio, died April 25, 1906, aged 74 years, 9 months and 9 days. She was married to Isaac Studebaker, Jan. 25, 1848, and lived on the farm in Elizabeth township for a period of forty-two years. During the last fourteen years of her life she resided in Casstown, Ohio. She was the mother of ten children, seven dying in early childhood. Her husband preceded her to the great beyond about a year and a half ago. She is survived by one brother and three daughters. In 1850 she was united with the German Baptist Brethren church and remained faithful. Mother Studebaker was a sufferer for about twenty-five years, and during the latter part of her life was unable to walk, being almost entirely shut in from the world. The occasion was improved by the use of 1 Thess. 4:14, in the Casstown church. Interment in the Casstown cemetery. D. S. Filbrun.

Stoner, Mrs. Ada E., died May 18, 1906, aged 26 years, 3 months and 8 days. She leaves a husband. June 8, 1902, she was married to Isaac Stoner. At the age of twelve years she accepted Christ as her personal Savior and lived a devoted Christian life. Funeral services conducted in the United Brethren church in Sonisville by the writer, from Rev. 22:14. Interment in the Stoner cemetery. E. S. Young.

Taylor, Sister Sarah, died at her home near St. James school, Md., Manor congregation, May 13, 1906, aged 80 years, 11 months and 24 days. She was united with the church many years ago. One son survives. Funeral services at the Manor church conducted by Eld. D. Victor Long from Luke 12:35. Interment in Manor cemetery. M. Portia Rowland.

Weaver, David H., died May 16, 1906, aged 67 years, 2 months and 10 days. He was married Feb. 9, 1865, to Maggie J. Johnson, which union was blessed with seven children, six of whom survive. The one died in infancy. He was united with the German Baptist Brethren in early manhood and lived a consistent Christian. Funeral services at Reading church, conducted by the writer, from John 17:24. E. S. Young.

Welch, Bro. Thomas C., died May 20, 1906, at his home near Pymont, Ind., aged 69 years, 11 months and 16 days. He was united with the church about thirty years ago and was called to the deacon's office a number of years ago. He leaves a wife, one daughter, three sons and five brothers. Services in the Pymont church conducted by Bro. J. D. Mishler from Rev. 21:1. Interment in the Pymont cemetery. Ellen Bickensstaff.

Wells, Sister Keziah, widow of the late Bro. David Wells, died of debility incident to old age at the home of her niece, Mrs. Hannah Newlin, in Pottstown, Pa., May 20, 1906, aged 95 years, 8 months and 23 days. She was united with the Coventry Brethren church when young and lived a lovely Christian life. Her husband fell asleep about six years ago. They never had any children, but were Uncle and Auntie Wells to the whole neighborhood. She leaves two brothers. Funeral services by Bro. Jacob Conner from Psa. 90:12, assisted by Brethren I. C. Holsopple and J. P. Hetrick. Esther B. Kulp.

Wine, Bro. Charles Newton, died of internal cancer at his home near Timberville, Va., May 26, 1906, aged 42 years and 6 days. He was a consistent member of the Flat Rock congregation. He leaves a widow and four children to mourn his departure. The funeral services were conducted at Timberville by Prof. Walter B. Yount, of Bridgewater College, from Philp. 1:21, assisted by Eld. B. W. Neff. J. D. Wine.

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Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

(Continued from page 365.)

Shank—May 20 a husband and wife and a young lady were received into church fellowship by baptism. The work here is progressing nicely.—Frances M. Leiter, Milnor, Pa., May 23.

Upper Codorus congregation met in council at Black Rock, Pa., May 12. Elders J. H. Utz and C. L. Baker being present, Geo. M. Baugher was advanced to the full ministry, and A. S. Baugher to the second degree. C. Geiman and David Schmidt were elected to the ministry and Fremont M. Baugher and Daniel Royer to the deacons' office. All were installed in their various offices, after which we baptized two and made arrangements for the love feast, to be held June 27, which passed off very pleasantly as well as profitably, with good attendance. Our ministerial help was ample. Eld. Hiram Gible, of Manheim, officiated. We baptized two more before the feast.—E. S. Miller, Lineboro, Md., May 31.

VIRGINIA.

Basic City—May 13 the writer began a series of meetings at the above place, a mission point in the bounds of the Barren Ridge congregation. Seventeen sermons were delivered. As a direct result of our labors nine were received into the church by confession and baptism with two applicants awaiting the rite. There is now a band of twenty-five members living in this town. They have preaching services once a month. They want to organize a Sunday school to begin with the first of next quarter. Pray for the brethren and sisters that they may continue faithful in God's service.—N. W. Coffman, Barren Ridge, Va., May 28.

Bethlehem church met in council May 26, with Bro. George Bowman presiding. One letter of membership was granted and two received. Bro. L. A. Bowman was elected delegate to Annual Meeting. The church granted Bro. C. E. Chumney the liberty of conducting a Bible school at this place. On Sunday following we had a large attendance at Sunday school which was followed by preaching.—N. C. Peters, Boone Mill, Va., May 28.

Laurel Gap is a mission point located in a small valley of Highland county, Virginia, where we had only three or four members until quite recently. Bro. A. L. Miller, of Cotohine, Va., and myself left our homes May 12 for the above-named point. Bro. Miller labored earnestly for nearly two weeks. Eight united with God's people by being buried with Christ by baptism. Four others will join us in full fellowship the second Sunday in June. Others are near the kingdom.—C. M. Garber, R. R. No. 18, Bridgewater, Va., May 25.

Salem.—Bro. A. B. Miller, assisted in singing by Bro. L. D. Wampler, held a series of meetings for us in the Salem churchhouse. Bro. Miller preached eighteen sermons. Seven precious souls between thirteen and eighteen years old put on Christ and were baptized, all of whom came out of our Sunday school, and one was reclaimed. The meeting closed with many good and lasting impressions.—L. R. Dettra, Bartonville, Va., May 29.

Valley Bethel.—We met in council May 25, Brethren H. G. Miller and J. W. Wine, being present with us. We expect Bro. H. G. Miller to conduct a series of meetings for us this fall, beginning Sept. 15. The time set for our communion is Sept. 29. Our Sunday school is progressing very nicely.—Vena S. Bussard, Bolar, Va., May 26.

WEST VIRGINIA.

Seneca.—Jonas Fike, Albert Arnold and Obed Hamstead came to our congregation May 19 and held meetings at different points until Thursday, May 24, which was our council. Our elder, Jonas Fike, presided. All things passed off pleasantly. Bro. Jonas Fike tendered his resignation as elder in our congregation which brought sorrow to our hearts. We elected Bro. Obed Hamstead, of Eglon, W. Va., as our elder. The meetings continued until Saturday. Two young sisters came out on the Lord's side and united with the church by baptism. They met for communion services. Forty-four met around the tables of the Lord, which truly was a feast to the soul. We will have a love feast Sept. 15, at 5 P. M.—John Miley, Seneca, W. Va., May 28.

Tearcoat church has just passed through a season of refreshing. The ministerial and Sunday-school meeting of the First District of West Virginia was held here May 25 and 26 which was indeed a spiritual uplift to all present. We feel that "more and better work for Jesus" will be done. May 25 an election was held in this church for one minister and two deacons. The lot fell on Isaac I. Saville for minister and Geo. Wesley Grapes and D. A. Daugherty for deacons. They with their companions were duly installed in their respective offices May 27. C. S. Arnold conducting the installation services.—A. W. Arnold, Augusta, W. Va., May 29.

FINANCIAL • REPORTS

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of April, 1906:

WORLD-WIDE FUND.

Pennsylvania—\$125.60.—Eastern Dist., Individual, 100 00
Cassell, Harleysville, 12 50
Western Dist., Indiv., 10 00
E. Cover, McClellandtown, 32; Margaret Collins, Monitor, 32; R. A. Nedrow, Jones Mills, Marriage Notice, 50 cents, 11 35
Southern Dist., Cong., Upper Cumberland, 11 35
Indiv., Mrs. Sue L. Trostle, New Germantown, 15; Adda M. Shively, Mifflinsburg, Marriage Notice, 50 cents, 2 00
Middle Dist., Cong., Dry Valley, 2 00
Indiv., Mrs. Rachel Horner, Elton, 31; Orville V. Long, Martinsburg, Marriage Notice, 50 cents, 1 50
Illinois—\$99.50.—Northern Dist., Cong. Beck Creek, 32 50
Batavia, 58
Sunday School, Elgin, 48 00
Christian Workers, 12 50
Indiv., Bertha G. Dutcher, Sterling, 31; Geo. Hossack, Mt. Morris, 32; L. J. Gerdes, Coleta, 35; E. B. Hoff, Chicago, Marriage Notice, 50 cents, 1 00
Farling, Lena, 10
Southern Dist., S. S. Oakley, 2 75
Indiv., Mrs. Katy Cerrito, Cerro Gordo, 31; Benjamin Protzman, Argenta, 31; Gila Clark, Cerro Gordo, 31; Maria Elizabeth Hevner, Cerro Gordo, 31; Lavina Harper, Horatio, 31; E. Hummer, Colchester, Marriage Notice, 50 cents, 4 95

Indiana—\$56.73.—Northern Dist., Cong. Rock Run, 45 00
Indiv., Jasper J. Cross, Michigan City, Marriage Notice, 50 cents, 1 00
D. M. Weybright, New Paris, 31; J. H. Fike, Middleburg, Marriage Notice, 50 cents, 2 50
Middle Dist., S. S. Leola, 2 50
Indiv., J. D. Rife, Converse, 12; Mrs. Lucinda Fliet, Roann, 31; Mrs. H. F. Myers, North Manchester, 31; L. R. Myers, Anderson, 31
Southern Dist., Indiv., H. H. Brallier, Piercetown, Marriage Notice, 50 cents, 50
Virginia—\$47.00.—Second Dist., Christian Workers, Pleasant Valley, 1 00
Indiv., Jos. S. Foster, Surrey, 32; D. Hays, Broadway, Marriage Notice, 50 cents, 1 00
North Dakota—\$45.50.—Cong. Berthold, 34 00
Indiv., H. H. Johnson, Pleasant Lake, 31; Alma Slabaugh, York, 10; J. A. Weaver, Bowbells, Marriage Notice, 50 cents, 11 50
California—\$32.50.—Individuals, Fanny E. Light, Pasadena, 30; Samuel Henry, Los Angeles, 30; Susan Metzger, San Jose, 31; Margaret Norziger, Los Angeles, 31
Maryland—\$5.00.—Cong. Westminster, Marriage Notice, 50 cents, 50
C. Kootz, Detour, 50 cents, 50
J. J. John, Detour, 50 cents, 50
Wm. Swam, Beckleyville, 50 cents, 50
Missouri—\$21.50.—Southern Dist., Indiv., A. Brother, Capec, 10 00
Middle Dist., Indiv., Sisters of the Oak Grove church, 50 cents, 50
Emma Wyatt, Leeton, 31; David Bosserman, St. Louis, 31
Ohio—\$21.78.—Southern Dist., Indiv., Jonathan Hoover and S. W. Sidney, 12 50; Sidney E. Coffman, Trotwood, 32; S. W. Sidney, 12 50; Peter Neff, Sugar Creek, 35; A. Sister, 31
Northwestern Dist., Indiv., L. M. McGraw, West 50 cents, 50
Ethel Brennan,iffin, 31; Polly Bolin, West 50 cents, 50
Lodi, 31; Mary M. Somers, Republic, 31; Emma Taber, 50 cents, 50
Katie Snavely, 75 cents; Rebecca Loose, Bellevue, 50 cents, 50
Phyllis Strausbaugh, Republic, 50 cents, 50
Public, 12 25
Northern Dist., Cong. Maple Grove, 15 50
Indiv., Joseph Newcomer, Newberg, 2 00
Northern Dist., Indiv., S. J. Kepler, New Hampton, 2 00
A. P. Blount, Waverly, 50 cents, 50
Oklahoma—\$13.55.—S. S. Paradise Prairie, 8 80
Indiv., Samuel Edgcomb, Ripley, 31; R. L. Stuart, Coyle, 75 cents, 75
J. A. Nittinger, Coyle, 31; Susan Long and Kate Beckner, Wawakoma, 32
Idaho—\$7.67.—Cong. Idaho Falls, 7 67
Indiv., C. E. Sandy, Middle Idaho, 31; Della New, Nampa, Marriage Notice, 50 cents, 50
J. F. Buck and Wife, Nezperce, 32
Texas—\$6.00.—Cong. Grand Valley, 4 60
Indiv., L. E. Keltner, Hygiene, Marriage Notice, 50 cents, 50
Nebraska—\$2.00.—Indiv., Nannie G. Gausbaugh, Republic, 1 25
Mrs. Rachel Gillenwater, 31; A. M. Laughrun, Erwin, 90 cents, 90
Saskatchewan—\$3.00.—Indiv., George Fische, 3 00
Sask. 32; S. J. Kenepp, Tyvan, Sask., 31
West Virginia—\$4.00.—Second Dist., Indiv., Lucy A. Mauzy, Hostetter, 31; David Hevner, Hught, 31
Kansas—\$3.00.—Northern Dist., Indiv., Mary Peehler, 3 00
Martin Ross, 30 cents; Barbara Frycog, Dodge City, Marriage Notice, 50 cents, 3 00
Michigan—\$2.00.—Cong. Thornapple, 2 00
Nebraska—\$2.50.—Indiv., William Coughman, Holmesville, 32; A. D. Solenberger, Pickrell, Marriage Notice, 50 cents, 2 50
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South Dakota—\$1.00.—Individual, Daniel Horning, Del. hi, 1 00
Total for the month, \$ 562 54

INDIA ORPHEANAGE.

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Societies, Missionary and Tract Society of Lancaster, 15 15
Christian Workers, of Parkersburg, 31; Christian Endeavor, Philadelphia, 31
Indiv., Jacob S. Harley, Vennfield, 48 00
Western Dist., Walnut Grove, Sewing Society, 16 00
Indiv., Sarah Cover, Johnstown, 31; Mrs. J. H. Cable, Meyersdale, 16; P. C. Stayer and V. E. Minealy, 15, 48 00
Middle Dist., Christian Workers, 2 00
Indiv., C. K. Avis, 2 00
Southern District, Sisters' Sewing Circle, Waynesboro, 16 00
Kansas—\$135.00.—Northern Dist., Christian Workers, Morrill, 32 00
Sisters' Aid Society, 16 00
Sunday School, Morrill, 16 00
Indiv., R. E. Eisenblase, Morrill, 16; T. A. Eisenblase, Morrill, 31
Southwestern Dist., S. S. Pleasant View, 5 00
Indiv., M. J. and Mary Mishler, Conway, 31; Mr. and Mrs. J. D. Yoe, Conway, 31
Southeastern Dist., Indiv., Mrs. Susie Hollinger and a Friend, Princeton, 10 00
Ohio—\$100.00.—Northern Dist., Indiv., B. E. Bousman, Williamstown, 37; Isaac Miller and Wife, Beaverdam, 31; Mary Byerly Landes, Beaverdam, 31, 39 00
Southern District, Cong. Lexington church and Sunday School, 16 00
S. S. Happy Corner of Lower Stillwater, 16 00
Indiv., J. E. Etter, Dayton, 31; Susan Shellabarger, 31
Indiana—\$3.00.—Cong. Canton, 3 00
Nebraska—\$68.70.—S. S. Carleton, 32 00
Individuals, E. E. Young and Family, 25; J. N. and E. C. Bashore, Beatrice, 16; D. C. Bashore, Hardy, 18
Iowa—\$56.00.—Middle Dist., Indiv., S. B. Miller, Cedar Rapids, 16 00
S. S. Coon River, 16 00
Northern Dist., S. S. Iyester, 16 00
Indiv., E. S. and Flora L. Doughty, Eldora, 8 00
Virginia—\$48.00.—Second Dist., Sisters' Aid Society of Cook Creek, 16 00
Indiv., A. Brother, Linville, 16; Martin Barber and Wife, Sanererville, 31
Illinois—\$34.50.—Northern Dist., Christian Workers, Fayetteville, 16 00
Indiv., Lizzie Clair Studebaker, Pearl City, 16 00
Southern Dist., Indiv., Lydia B. Astor, 31
New York—\$3.00.—Brooklyn, 3 00
Indiv., W. M. Howe, Brooklyn, 16 00
California—\$18.00.—Indiv., Della M. Casadene, 18 00
F. C. Myers, Covina, 32
Maryland—\$17.25.—Eastern Dist., A. K. Graybill and Wife, Washington, 17 25
W. M. Lang, Middleville, 12 50
Michigan—\$10.00.—S. S. Sunfield, 4 00
Indiv., Maggie and Mina Glays, Brethren, 6 00
Washington—\$1.00.—Indiv., Mrs. Dora Whitaker, Bremerton, 1 00
Indiana—\$1.00.—Southern Dist., Indiv., S. Mahorney, Ladoga, 1 00
Total for the month, \$ 710 45

INDIA MISSION.

Virginia—\$93.31.—Second Dist., Mission Board, 89 06
Cong. Johnsville, 5 25
Indiv., W. H. Sanger, Bridgewater, 2 00
Ohio—\$3.60.—Northwestern Dist., Indiv., Lols W. Spach, Williamsport, 12 50; Clara W. Tiffin, 31, 2 50
Northwestern Dist., Indiv., A. Sister, Barberton, 2 60
Southern Dist., Cong. Union City, 2 10
Grenada, 7 24
Kansas—\$7.24.—Southern Dist., Indiv., Alma Slabaugh, York, 5 00
North Dakota—\$5.00.—Individual, Alma Slabaugh, York, 5 00
Illinois—\$3.75.—Northern Dist., Indiv., Bertha Longanacker, Morrison, 17 50; J. S. Longanacker and Wife, 65 cents; Clara and Loyd Longanacker, 2 50
Southern Dist., Indiv., Wm. Lehman, Pontiac, 1 00
Iowa—\$3.02.—Middle Dist., S. S. Garrison, 2 02
Indiana—\$1.00.—Southern Dist., Indiv., Mahorney, Ladoga, 1 00
Total for the month, \$ 121 92

BROOKLYN MEETINGHOUSE.

Iowa—\$10.00.—Northern District, Waterloo Sewing Circle, 10 00
Ohio—\$8.25.—Northeastern District, Sisters' Aid Society, 8 25
Maryland—\$8.00.—Eastern Dist., Indiv., J. H. Whitmore, 31; Sarah E. Whitmore, 31; Roy Whitmore, 31; Bruce Whitmore, 31
Sunday School, Rocky Ridge, 4 00
Illinois—\$7.50.—Northern Dist., Indiv., Geo. Hossack, Mt. Morris, 7 50
Massachusetts—\$5.50.—Southern Dist., Indiv., Lydia Bucher, Astoria, 2 50
Pennsylvania—\$3.00.—Eastern Dist., Indiv., Amos Beck, 3 00
Middle Dist., Indiv., Almon Christen, Conneville, 1 00
Indiana—\$1.00.—Middle Dist., Indiv., Sister H. F. Myers, 1 00
Oklahoma—\$1.00.—Individual, Samuel Edgcomb, Ripley, 1 00
Kansas—\$1.00.—Southwestern Dist., Indiv., Lydia Reif, McPherson, 1 00
Total for month, \$ 38 75

BULSAR MEETINGHOUSE.

Illinois—\$10.00.—Northern Dist., Indiv., Geo. Hossack, Mt. Morris, 10 00
Total for month, \$ 10 00

JAPAN MISSION.

North Dakota—\$10.00.—Individual, Alma Slabaugh, York, 10 00
Total for month, \$ 10 00

INDIA HOSPITAL.

Ohio—\$9.95.—Northwestern Dist., S. S. Wyandot, 8 95
Total for the month, \$ 8 95

COLORED MISSION.

Illinois—\$5.00.—Northern Dist., Indiv., Geo. Hossack, Mt. Morris, 5 00
Total for the month, \$ 5 00

CHINA MISSION.

Illinois—\$5.00.—Northern Dist., Indiv., Geo. Hossack, Mt. Morris, 5 00
Total for the month, \$ 5 00

BROOKLYN MEETINGHOUSE FUND FOR APRIL, 1906.

Iowa—J. F. Elkberry and Wife, 10; Elizabeth Gable, 35; Susannah Goss, 10
Indiana—E. G. Grafton, 31; Lottie Hummel, 31; Sisters' Aid Society, Mt. Pleasant, 44; E. Rowena Stoner, 31
Illinois—Mary Miller, 33; Florence E. Montgomery, 31; L. Hortense Lear, 31
Kansas—Frank Kline, 32; Emma Hass, 31
New York—Auburn Sisters, 32
North Dakota—Warren Slabaugh, 35; Surrey Church Sewing Society, 35
Ohio—Mary Miller, 32; Primary Class, Dickey's S. S., per Esther McDaniel, 32 50
Pennsylvania—Bethel S. S., Rockton church, 36; Sarah M. Atick, 33; Mary R. Charles, 35; Mary Spitzer, 35 cents; Lizzie J. Miller, 25 cents; Elizabeth J. Danner, 25 cents; A. B. Hornish, 25; Three Sisters, 32; Elizabeth and James Barnes, 22; A. E. Price, 35; John W. Rowe, 31; Sudie Needy, 32; Mr. and Mrs. Geo. Burner, 32; Sarah E. Sawyer, 32; "In His Name," 31; J. C. Mangum, 31; S. K. 44; D. M. Holstead, 31
New York—Auburn Sisters, 32
Total for the month, \$220 94
J. Kurtz Miller.
5901 3rd Ave., Brooklyn, N. Y.

ANNOUNCEMENTS

DISTRICT MEETINGS. Missouri.
July 10, Oregon, Washington and Idaho, at Centralia, Wash.
North Dakota.
June 24, 6 pm, 8 1/2 ml. W of Williston.
June 23, 2 pm, Bowbells.
June 30, Sappa Creek.
July 1, Elder Lake.
July 14, White Rock.
July 14, 15, Rock Lake, Elkhon house.
July 14, 10 am, Turtle Mountain.
July 15, Deslacs Valley.
July 28, 4 pm, Cando.
Ohio.
June 9, Greenspring, Greenspring house.
June 9, 10 am, Sugar Grove.
June 9, 6 pm, Canton, Center house.
June 9, 2:30 pm, Loraines.
June 9, 5 pm, Blanchard.
June 9, 2 pm, Sugar Creek.
June 16, 6 pm, Sugar Creek.
June 16, 10 am, Springfield.
June 16, 10:30 am, Silver Creek.
June 16, 2:30 pm, Oakland.
June 18, Seneca, 1 1/2 ml. N. of Bloomville.
June 16, 6 pm, Baker.
June 23, 10 am, Richland.
June 23, 10 am, North Poplar Ridge.
June 24, 5 pm, Mahoning, Bethel house.
Pennsylvania.
June 9, Plum Creek.
June 9, 4 pm, Snake Spring.
June 9, 4 pm, Meyersdale.
June 9, Glenhope, Cheat Creek house.
June 8, Fairview.
June 9, 10, 10 am, Lower Catoch, Berthel house.
June 10, 4 pm, Quemahoning, Spiesville house.
June 14, 9:30 am, Spring Grove.
June 16, 4 pm, Garrett.
June 16, 6:30 pm, Altamont.
June 16, 6 pm, George's Creek.
June 16, Fairview house.
June 23, 4 pm, Lick.
June 23, 4 pm, Ten Mile.
June 24, Shade Creek, Berkeley house.
July 4, 4 pm, Brothers Valley, Pike house.
South Dakota.
June 30, 4 pm, Willow Creek.
Washington.
June 23, Spokane, E. St. and 5th Ave.
West Virginia.
June 9, 10, 2 pm, Berkeley, at Vanoliveville.
Wisconsin.
June 9, 10, Barron.
June 23, Ash Ridge.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1:17.

VOL. 45.

ELGIN, ILL., JUNE 16, 1906.

No. 24.

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AROUND THE WORLD

THE committee on privileges and elections in the United States Senate on Monday of this week brought in their report concerning Reed Smoot. Five, a minority, think he is entitled to retain his seat. Seven think he is not, and following is a part of their reason: "That Mr. Smoot is one of a self-perpetuating body of men, known as the first presidency and twelve apostles of the church of Jesus Christ of Latter-Day Saints, commonly known as the Mormon church; that these men claim divine authority to control the members of said church in all things, temporal as well as spiritual; that this authority is, and has been for several years past, so exercised by the said first presidency and twelve apostles as to encourage the practice of polygamy and polygamous cohabitation in the State of Utah and elsewhere, contrary to the constitution and laws of the State of Utah and the laws of the land; that the said first presidency and twelve apostles do now control, and for a long time past have controlled, the political affairs of the State of Utah, and have thus brought about in said State a union of church and state, contrary to the constitution of said State of Utah and contrary to the constitution of the United States, and the said Reed Smoot comes here, not as the accredited representative of the State of Utah in the Senate of the United States, but as that of the chief hierarchy which controls the church and has usurped the functions of the state in said State of Utah." Other good reasons for their position are given by the majority.

BUT the minority say: "Aside from his connection with the Mormon church, so far as his private character is concerned, it is according to all the witnesses irreproachable, for all who testify on the subject agree or concede that he has led and is leading an upright life, entirely free from immoral practices of every kind. He is not a polygamist; has never had but one wife, and has been noted from early manhood for his opposition to plural marriages, and probably did as much as any other member of the Mormon church to bring about the prohibition of further plural marriages. So far as mere belief and membership in the Mormon church are concerned, Reed Smoot is within his rights and privileges under the guaranty of religious freedom given by the constitution of the United States, for there is no statutory provision, and could be none, prohibiting either such belief or such membership." What the senators as a body will decide upon remains to be seen. The case has been the cause of much controversy all over the United States. The women have been especially active in sending in petitions asking that he be not allowed to retain his

seat. Now that the committee has made its report, a decision should soon be reached, though the question may remain undecided until congress reassembles next December. For our part, we prefer not to have prominent Mormons (or any other kind) among our lawmakers.

THE attempt upon the life of the young king and queen of Spain just after their marriage has called the attention of various governments to the necessity of finding a more effective method of dealing with anarchists. During the nineteenth century not less than forty rulers were killed, and hundreds of attempts were made on the lives of others. Of all the suggestions as to methods of dealing with anarchists, the one made by the late Prince Bismarck when President Carnot of France was killed, is the one which goes to the root of the matter. He advocated that anarchy in Europe and America should be treated as thuggery was in India by the English. The thugs killed so many people that finally it was made a crime to belong to the thugs. Every native who could be proved to be a thug was arrested and hanged or imprisoned for life. It was not necessary to prove that he had committed murder. By this means the English government stamped out thuggery in India, where it had caused devastation for hundreds of years. That would be severe treatment but no doubt effective. It would be better to convert them, but that is considered a hopeless undertaking. It is hard to convert men who do not believe in the right of men to rule, and often do not believe in God.

THE United States Senate a few days ago passed a bill prohibiting contributions in connection with political campaigns. The bill reads as follows: "That it shall be unlawful for any national bank, or any corporation organized by authority of any laws of congress to make a money contribution in connection with any election to any political office. It shall also be unlawful for any corporation whatever to make a money contribution in connection with any election at which presidential and vice presidential electors or a representative of Congress is to be voted for or any election by any state legislature of a United States senator. Every corporation which shall make any contribution in violation of the foregoing provisions shall be subject to a fine not exceeding \$5,000, and every officer or director of any corporation who shall consent to any contribution by the corporation in violation of the foregoing provisions shall be subject to a fine of not exceeding \$1,000." If the bill becomes a law it ought to help to protect business men and the lawmakers.

THE House of Representatives refused to add twenty-five thousand dollars to the sundry civil bill for traveling expenses of the president and also to raise his salary after March 4, 1909. And ex-presidents, of whom there is but one living, are not to be pensioned just now. There seemed to be a pretty general feeling that the salaries of the vice-president, speaker of the house, representatives and senators are too low. The pensioning of government employees has often been considered. It is difficult to see any good reason for pensioning them, for their pay is good and their hours of labor very short; and they have time for vacation and are allowed a number of days out of the year for sickness without any reduction of pay. What they need is to be taught to live within their means. Many of them are not as deserving of pensions as the day laborer who receives not one-fourth as much. Pensions would encourage even greater extravagance than is at present indulged in. And extravagance is one of the great curses of our age and country.

THE Congo Commission, from whose report we quoted some time ago, of late have given out information which is more nearly in line with the truth than what they gave out before. Terrible charges are made. One is that the country is not ruled for the good of the people, but the profit of the rubber company, of which King Leopold is chief stockholder. Another is that when the people did not bring in the required amount of rubber, horrible massacres were committed in order to stimulate the others to work. The worst charge of all is that cannibals were officially employed to kill and eat the refractory inhabitants. Forced labor, amounting to practical slavery in its most revolting form, prevails almost everywhere. Because of the barbarities perpetrated, the population has decreased very much. Mild reforms are recommended; but King Leopold gives the powers to understand that they have no right to intervene. However, unless conditions improve greatly, some intervention will be made in spite of his protests. The people of this age will not tolerate such atrocities as he and his officials have inflicted upon a helpless race.

AT Hull house, Chicago, a national society was formed last Saturday for the purpose of giving the bad boys and girls of the cities a square deal. One of the leaders in the movement is Judge Lindsey, of Denver, Colo., who has been very successful in his work with boys. He strives to keep children out of corrective institutions. An effort will be made to improve the conditions surrounding all working children. The society will not interfere with the work in different cities for the improvement of the boy, but will cooperate in such a way as to bring about the best results. There is need of work such as is planned being done, for the boy problem is a serious one. In houses of correction the boy is often brought in contact with those more depraved than himself, and so is made worse instead of better. The conditions surrounding children in cities are anything but desirable. Any attempt to improve them should be encouraged.

QUEEN ALEXANDRA of England is said to have made an absolute rule that she will not receive a divorced and remarried woman, even though she may be innocent. King Edward, though head of the Anglican church, is not so strict. The looseness of the marriage tie seems almost to have reached the limit, and the indications are that there will be a change for the better. Uniform divorce laws throughout the United States will do much to improve conditions; and there is reason now to hope that such laws will be made in the not distant future. If the churches would all occupy the New Testament ground on this question the evils would be very largely reduced; but as long as the most prominent clergymen are willing and even anxious to officiate at weddings of divorced persons it is hardly reasonable to suppose that these persons will be looked upon with disfavor. The divine law of marriage is the only safe one.

THE investigations made at the packing houses in Chicago and the reports published concerning them have aroused much interest, and probably have injured the trade to some extent. The meat packers will no doubt improve conditions, making their packing houses cleaner and more sanitary. Charges that condemned meat finds its way to the market should be investigated, and, if found true, those guilty should be made to suffer the extreme penalty of the law; for the public health must not be endangered. No doubt more care will be taken for a time. But what is needed is rigid and permanent inspection, not the spasmodic kind.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

JOYOUSNESS.

BY B. F. M. SOURS.

Why should I not be happy
When all the world is glad?
Why should I not be joyous
With earth in splendor clad?
The birds in morning carols
Were loud a while ago,
And now the sun is climbing
In morning's splendid glow.

The trees are green and bearing
Their loads of precious fruit;
The stalk in blossomed glory
Sends forth the tender shoot;
The clouds collect in friendship,
And join o'er hill and plain,
To gladden wood and garden
With cooling drops of rain.

The chickens are in raptures,
Across the barnyard fence
They sing their exultation
In chorus live and tense.
Smoke from a thousand chimneys
Declares a day is born,
And dew, as gathered treasure,
Has cheered the fields of corn.

All nature in my vision
Is joyous every day.
A gladness, strong and stirring,
Drives every night away.
And then when shades of even
Come back, the bright stars burn
To cheer the weary traveler
Upon his home return.

No matter what the case is,
In light or gloominess,
A buoyant life arises
Above all short distress.
All clouds must part for sunshine,
All gloom the light dispels,
And over every sorrow
A soothing sunbeam dwells.

Why should I not be happy
When all around is glad?
When earth is full of praises
Why should one heart be sad?
God gives his blessed sunshine,
And life, and joy, to me
If I to him, my Master,
Will render loyalty.

Why should I not be happy?
'Tis mine to know his joy
In life all full of gladness,
Though little cares annoy;
For over all the trifles
Love's birds of prismatic wings
Are fluttering in gladness,
And still the glad heart sings.

Mechanicsburg, Pa.

MAKING MONEY.

BY JOHN E. MOHLER.

THE writer is not going to condemn making money. Money is needed in this world for many good purposes, and "clean" money is not a bad thing to have around. The evil which comes from making money is a love for it which leads to "unclean" money. That is, money which is gained at the loss of something better in ourselves, or at the unfair advantage of some one else. And there is more of such money being made by those who are classed among "the best members of the church" than many readers of the MESSENGER are thinking about.

For illustration, most of you would readily vote Standard Oil money to be "unclean," wouldn't you? And any money made by such methods would likewise be voted "unclean," wouldn't it? That is, money gained by an advantage secured by force, to the harm or ruin of other people.

Well, suppose the advantage were not secured by force, but it was taken because it could be done with-

out force, and was unfair and ruinous, just the same. Would it not be "unclean"? That is, suppose a man labored for you and left the payment of his wages entirely with you. And because he did this, at the end of his day's work you paid him fifty cents, while another man, who did no more valuable work and labored no harder, received \$1.50 for his day's work, because he demanded it as the customary wages. Now is it not true that the one dollar you saved in payment to the one man, because he left his wages with you, is "unclean" money? Think it over carefully. Is it not tainted with injustice, and therefore "unclean"? And would you not be severely condemned in the sight of God and man for such methods of making money?

Now, serious as is the charge, that is the kind of "unclean" money that is being made by hundreds of "consistent" members in our church. The laborer who is leaving the amount of returns for his services with those he is working for is your minister. And those who are making money for themselves by allowing him less than they would readily pay for equally valuable services, at the hands of other laborers, because it is demanded as the custom, are you good deacons and laymembers. Not all of you, of course, but you whom "the shoe fits." And there are a lot of you.

And while you are catching your breath over this statement I will say that some time ago I could not have said it with a very good grace. For it would have been thought that I was "fishing" for a more liberal support myself. But now that I am retired from the charge of a congregation, and where there are no members to appeal to in that line, I trust it may readily be granted that I have nothing personal whatever in what I shall say, as I really have not.

You probably read "The Preacher's Side of It," in GOSPEL MESSENGER No. 5, page 74. This illustrates the "unclean" money made by some of those to whom he ministered, who would readily have paid a day laborer from \$1 to \$1.50 for services no harder and really less valuable, because it was demanded. In sixteen years of service his loss was \$1,710, because he left his wages to be determined by those he served. That is, there was about \$1,710 of "unclean" money laid up by the people who would have paid it out to other laborers who got customary wages. And the minister received at their hands eighty cents per day for his services, where his actual family expenses were \$1.50 per day.

Now, what do you think of that method of laymembers and deacons in making money? And how many ministers do you know who have filled their weekly appointments serving you, at the cost of time and study which was money to them, without ever having received a cent? And not because it was not worth it to you, or earned by them. Oh, no! But because they left the wages with you! And how many ministers do you know who have suffered financial ruin by such sacrifices, because the ones they served laid up the money that should have been given to them, and would have been had it been demanded, or had some one else labored for the church at day labor in other lines? Is not such ruin wrought as criminal as the ruin the Standard Oil Company brings by force? Let the judgment day determine that, but be you warned now.

I hear the warning cry now of "A salaried ministry!" as though that were the most dreaded reptile extant. But where is the wrong in the salaried ministry system? Does it lie in the wrong of you paying a man what he earns? Or is it wrong for you to pay a minister what you would another man for equally valuable and arduous services? Is that what you are conscientious about? It is your right or wrong methods of money making we are talking about now. The minister's salary is to be left out of consideration, for the time being, while the light is turned on your methods of making money, and your treatment of him, as your voluntary servant. Are you doing right? Is the money you are saving by our "free ministry" system clean money? Would it be clean if you saved it out of the wages of your farm hand? Would it be clean if you saved it out of the needs of your horses?

Would it be clean money which you gain by starving them because they do not stipulate their rations?

No, it wouldn't. You would feel like a criminal to do it, wouldn't you? And is your minister and his family of less consideration than your animals? Oh, repent! Wash your hands and your purse bottoms of the unclean money you have saved through our "free ministry" system. It is the only way to get a clean heart.

"But will not the church be ruined by a salaried ministry if we give so freely?" Never! It is your withholding what is due the minister which is driving the church to a salaried ministry. If ministers were paid according to their dues as voluntarily as they give their services there would be no need of a salary. But it is because their just dues are withheld that some are led to demand a salary. And they have to, or sacrifice their families. The idea that you must rob the minister in order to keep the church pure is a thing to be repented of. It is as selfish and mistaken as the prayer of the man who asked the Lord to keep their minister humble, and added, "We will see that he is kept poor."

Now there will be some whose training has been such that they will be conscientiously troubled at the thought of a minister getting what his services are worth to the church, compared with labor in other lines. Would it not endanger the church in some way? But if you can show me a greater danger to the church than an unclean money-saving, money-making spirit I should like to see it. The church is dying in places because of a lack of capable ministers, and I do not see that it is an easier death than if it were from some other cause. I know it will be harder on some because of the help they have withheld from their ministers than if they had overdone it.

But you wonder, "Will it not spoil the minister?" Now, really, do you think there is more danger of spoiling a minister by giving him his dues than of spoiling yourself by laying up money which you have saved by robbing him? Or than there is in forcing him to leave the ministry and engage in other lines for a living? Candidly now? Of course prosperity will test some ministers more than poverty does, and some may not stand the test. But you will never be condemned for his fall when you have merely done your duty by him. And do you not know that many and many of our ministers, if they received a hundred-fold more for their labors would not become a whit more wealthy in this world? They would give it out to the needy.

How do I know it? From what other ministers have done, in other churches. Look at the examples of famous preachers, like Spurgeon, Moody, and others. Handling thousands of dollars freely given them in their ministry, and dying with no earthly fortunes left behind. And are not our ministers as consecrated, as a rule, as others?

Yes, I know there are earnest ministers who are ready to soothe your guilty consciences by rapturous pictures of the glory of their self-sacrifice, until the average laymember almost imagines that he is doing something noble in keeping his minister poor. You do not think a great deal of any minister, though, do you, who glories in greater sacrifices than he would have you laymembers and deacons make, when he knows he may expect a greater reward than you should receive, in the end? For this is selfish. And I do know that a number of our ablest ministers have decreased their efforts for the simple reason that they have been obliged to turn to labors for which they may receive the necessary financial returns.

And to their serious regret they subject themselves to the thoughtless accusation of giving undue attention to their farms six days of the week, or of neglecting their holy calling by receiving employment at the hands of some corporation. They are quiet in their own defense, and even their friends can hardly wring from them their reasons, but the facts are they have families to support, and they can not support them when engaged wholly or largely in the ministry. Therefore they turn to a world which, I blush to tell it, deals with them more according to their deserts than do their own Christian brethren.

Not that the world is better than the church, for custom and laws force the former to just dealings. But is it not a shame that Christian people will permit principle to be weaker in the church than custom or laws are in the world?

Then, make money, but see that it is "clean" money, such as the Lord will honor and bless.

Blaney, Mich.

WHAT IS NEW TESTAMENT BAPTISM?

BY L. W. TEETER.

Will you please read slowly and carefully the following?

1. Did God really mean that baptism should be performed in *more* than one way?
2. Why should there be *more* than one way?
3. Is not baptism intended to help *save* all sinners?
4. Is there *more* than one kind of sinners in the world?
5. Should not the *same* kind of sinners be baptized with the *same* kind of a baptism? Why not?
6. Was not God *acquainted* with all sinners?
7. Did not he *know* their ability to understand?
8. Was God *unable* to teach baptism so that all sinners could understand it *alike*?
9. Who is to *blame* for the different ways of baptizing?
10. Who will *venture* to blame God?
11. Did John Baptist baptize in *more* than one way?
12. How would you *rather* be baptized?
13. Would you not rather be baptized the way Jesus Christ was baptized?
14. How was he baptized?
15. Did John Baptist baptize him differently from the rest?
16. Would he be baptized differently from the way he afterwards taught others to be baptized (Matt. 28: 19)?
17. Did not God send John Baptist to baptize the Palestine people, and Christ, in the same way?
18. Did not God command Jesus to teach the same baptism that John Baptist brought from heaven?
19. How can one be baptized into Jesus Christ differently from the way he was baptized and taught baptism?
20. How can one put on Jesus Christ in baptism, if he is not baptized in the same way he was baptized and taught?
21. Can one be born into the family of God by baptism if he is not baptized in God's way?
22. Can one become a brother to Jesus Christ if he is not baptized in the way he was, and commanded baptism?
23. How can two or more men become real brethren in Christ if they are baptized in different ways from Christ's way?
24. What is Christ's way? What does he say about baptism in his great commission to the apostles (Matt. 28: 19)?
25. What does the word "baptizing" mean?
29. Why did John Baptist take the people down into the Jordan river to baptize them?
30. Why did he not sprinkle or pour a little water on the people, instead of going down into the river?
31. Why did John Baptist go "near to Salim" afterwards, to baptize?
32. Why did he need "much water" to baptize?
33. Did not Jesus come up "out of the water" when he was baptized?
34. Why did Jesus not have John Baptist to sprinkle or pour a little water on him instead of being baptized in the river Jordan?
35. How did Philip understand baptism to be performed when he went with the eunuch down into the water?
36. Why did Jesus say to Nicodemus that a man must be "BORN of water"?
37. Can a man be born of less water than it takes to cover him entirely?
38. How could a man be born of a few drops, or a pint of water?

39. Is it possible, reasonable, or natural, for that which is larger than its mother, to be born of her?

40. Does the New Testament teach that baptism should be performed by handling the water, or the person?

41. Which sounds the best,—"to *sprinkle* a man," "to *pour* a man," or "to *baptize* (immerse) a man"?

42. Which agrees best with New Testament teaching; to *sprinkle* a man into Christ, to *pour* a man into Christ, or to *baptize* a man into Christ?

43. Is it safe to sprinkle or pour water on persons for baptism when there is not one instance of such teaching or practice in the New Testament?

44. Well, how much, then, does it take to make New Testament baptism?

45. Does not Jesus say, in Matt. 28: 19, *into whose names* persons are to be baptized?

46. Was it not made plain at Jesus' baptism that those persons were three individuals?

47. Would it not require *one* action in baptism if Jesus had spoken of only *one* name?

48. Does it not, then, require *three* actions in baptism to baptize one into the *three names* he does give?

49. Does not Jesus say in the plainest manner possible that three actions in baptism are necessary?

50. Can any language expert, by any just analysis, show that Matt. 28: 19 means *less* than three actions in baptism?

51. But how shall the baptismal acts be performed?

52. Did Jesus not mean when he said, "Come unto me, all ye that labor and are heavy laden," that they should come to him face forwards?

53. Is there one instance of acceptable worship commanded, or practiced, by God's people, in all the Bible, other than forward action or movement?

54. Did not Noah and family go face forward into the ark—a figure of the church—when God said to him to come into it?

55. Were not the people of Israel baptized in the cloud and in the Red Sea, as they were going *forward* (a figure of New Testament baptism)?

56. Will you carefully read Rom. 6: 3-6; Matt. 36: 26-34; Luke 22: 41-44; John 19: 30, and see how nicely Paul's reference to baptism and Christ's death, and Christ's attitude, kneeling and falling on his face in his agonizing prayer, and bowing his head on the cross at his death, harmonize with the forward action in baptism?

57. Is not the forward action and kneeling posture even most natural and reasonable?

58. Is it not a fact that a very small man can baptize a very large person with ease by the forward action and kneeling posture?

59. Is it not a fact that a very small man could not possibly immerse a very large person by a backward action?

60. Does it not, then, look most reasonable, that God meant that New Testament baptism should be performed by three face-forward dippings while in the kneeling posture? Will you carefully read the scriptures as indicated here?

Question 1, John 14: 6; 1 Cor. 12: 13; Eph. 4: 5. Question 3, Mark 16: 16; 1 Peter 3: 21. Question 4, Rom. 9: 12. Question 5, Acts 10: 34, 35. Questions 6, 7, John 2: 24, 25. Question 8, Matt. 19: 26. Question, 2 Tim. 3: 4. Question, John 1: 33; 12: 49. Question 31, John 3: 23. Question 33, Mark 1: 10. Question 35, Acts 8: 38. Question, John 3: 5. Question 46, Matt. 3: 16, 17. Question 49, Matt. 28: 19. Question 54, Gen. 7: 1; 1 Peter 3: 20, 21. Question 55, Ex. 14: 15; 1 Cor. 10: 1, 2.

Hagerstown, Ind.

THE FUTURE OF THE CHURCH.

BY I. J. ROSENBERGER.

ALL considerate individuals make their future a matter of thought. All organizations direct their efforts and aims with an eye on their future condition. Legislation aims to better their future. Insurance companies are keenly interested in the future of their business. As to the church's future, there are two; the one relates to this life, the other to the life to

come. It is with the first directly we have to deal; and for this we are in a large measure responsible. The other we will have to face beyond the confines of time. The first is the seedtime, the second is the harvest. The first is a prophecy, the second is a fulfillment of that prophecy. Sages, prophets and even Christ himself left predictions that darken some phases of the church's future. "As it was in the days of Noah . . . as it was in the days of Lot, . . . even so shall it be in the day when the Son of man is revealed." These lend color to the statement made.

It is apparent that the young have a most important bearing on the future of the church. It is upon this phase of my subject that I wish to dwell.

The welfare of the young is being sought with increased interest. Philanthropists and legislators are spending large sums to save the young from the slums of vice and crime. Our government is seeking to elevate the red race of the western wigwam by taking their young under her own care in schools and reformatories. The great hope of the missionary is in his efforts among the heathen in moulding their young. Our own Brotherhood is awakening along these lines. A large list of consecrated young is a most favorable prophecy for any congregation. The following are some of the unhappy influences that beset the pathway of our young:

There is a tendency in our very natures to assimilate with our surroundings. This human trait has proven a tremendous snare to myriads of our race, both old and young. In defiance of good old Samuel's pleadings Israel said: "Nay, but we will have a king over us, that we also may be like all the nations." A desire "to be like other churches, like other people," is evidence of the presence of that pitiful, fallen trait of our human nature, which was a leading cause of ancient Israel's ruin, and is a woeful snare to the church to-day. The presence and visible influence of this tendency darkens the future of the church. How seriously was Israel affected with this tendency of evil while in the galling chains of Babylonian captivity. Our young with their utter lack of experience slowly and in a large measure unconsciously settle down to the level of their surroundings. How true was this of Lot's family. It is safe to say that the ruin of Lot's family, like many families to-day, was all due to their environment.

The influence of our fallen natures is against us. Our young with their lack of experience are ill prepared in many instances for the conflict. So many children fail to receive the necessary lessons of warning so essential for their moral purity; for "to be forewarned is to be forearmed." The critical years for the young are their "teens"—their formative period. Fixed habits of right formed and kept during this period are well-nigh a safe guarantee for the rest of life.

We have arrived at a period in which pride, fashion and amusement in religious society are allowed without rebuke or restraint. Many of our young are growing up and settling down and marrying under such influences, and are submerged in the whirlpool of their surroundings; they are lost to their early home training and to the church.

There are developments in the schools of to-day whose moral bearing on our young is to be feared. Among these we name baseball clubs, football teams, college teams, school fraternities, etc. Some of these have developed on such objectionable lines that the press has given public rebuke. There are instances in which promising young people have gone to school, and under these degenerating influences have returned lost to the home, to the church and the expectations of anxious parents.

A late and a successful scheme of catching the young with which I have met is an organization called "Knights of King Arthur," designed for boys over fourteen. Their lodge is called a castle. Allow me to pen you a part of their first degree of initiation. The applicant is led by one called "Kay," either blindfolded or the room darkened, and clad in a ragged coat. He knocks; to the response they enter.

Sentinel—"Who be ye, my sons?"

Kay—"We be tillers of the soil, who come to see

the glories of our king. Grant us to serve among thy kitchen knaves for meat and drink. Thereafter we will fight."

Sentinel.—"Go forward at your peril if ye be not true to men."

Kay.—"Let us hasten on under the cover of darkness, lad, we may yet have a day's journey to go and we have no provisions."

(Part of the inmates in the darkened room impersonate foes on a journey in conversation.)

No. 1.—"I fear that we shall meet with adventure this day. The time is near spent."

No. 2.—"Brother, yonder is a fair shadow, where we may rest ourselves and horses."

No. 3.—"Yes, let us tarry here for awhile, for all these seven years I have not been so tired."

No. 1.—"Look, brother, do you see that man crouching beneath that sheltering rock?"

No. 2.—"I do. Are not those the colors of our hated foe, King Arthur?"

No. 1.—"They are. Let us seize and kill him. (Aloud.) Up with King Modred. (All seize and bind him.)"

No. 1.—"Let us draw lots to see who will be the one who will hoist him."

No. 2.—"No, he is but a kitchen knave. Let us pierce him with arrows."

No. 3.—"Let us toss him over the crags."

No. 4.—"Comrades, we will burn him at the stake. Make sure he is well tied. Now pile him with fagots. Give me the flint and steel."

No. 1.—"Hark! Methinks I hear horsemen approaching. Let us leave him to his torture."

At this point the representatives of King Arthur rush up and of course rescue the poor man from the cruel hands of their enemies, sons of King Modred. The applicant is presented for admission into their lodge, with additional foolish sayings.

Let the reader bear in mind that all the foregoing hard sayings and meaningless words are said by boys in a room darkened or the applicant blindfolded. All this is endorsed by some of the leading ministers of our American pulpits and the Y. M. C. A. They pretend it is deeds of chivalry.

Further degrees I might pen, but we will let the foregoing suffice for a sample. The degenerating influence of such exercises upon the young, upon society, is apparent, blighting their taste and morals, thus darkening the future of both church and state.

Covington, Ohio.

HOW TO KEEP THE SABBATH.

BY T. S. MOHERMAN.

IN this we have the example of the Savior as our truest guide. A few Sundays ago we had the lesson entitled "A Day of Miracles at Capernaum." It occurs to us that the title of our article comprehends more nearly the truth intended to be conveyed because our blessed Master taught more by example than by word, and gives us the key to the solution of our Sabbath problems.

What were the outlines made by him on that memorable day? In the first place he had a custom, wrought through experience, that shaped the doings of the day. Here is where so many lose out; they have no fixed custom of doing things. His custom was to go to the synagogue. What is yours? His custom took him there. Where does yours take you? His custom got him there in time for the services. Does yours? Unless we scan faithfully this first outline of the Sabbath in our own experiences we will be miserably lacking in our fitness for the work of the following week.

The second great outline shows us what he did while at the services. He played the rôle of a teacher. What he did is not only an example for the minister, or Sunday-school teacher, but it is for you as well, my sister and lay brother. For every child born of God is to be a teacher, and unless he is not exercising his true function. To be a teacher along the line of our Savior means that we must do and say the things that will be a veritable uplift to our brethren and sisters, and cause the devils to cry out in those

who have them. Christ's life and speech on that Sabbath brought the devils from their hiding places. Are the devils perfectly secure in the services that you attend? Even if it doesn't fall on you to do the preaching, are the words that you utter and the things you do causing the devils any uneasiness? The sum of life is to build Christian character and help others to the same end, which can be easily done if we keep the demon of our souls from our own premises and those of our neighbors. Our Sabbaths should be made days of wonderful alarm to the devils.

The third line shows that our Savior went home with one of the brethren after the services. The fineness of our Master's touch here is that he didn't go to this home for dinner. That was not his purpose. His was to do good. The dinner came as one of the added things by the hostess. Sunday visiting is one of the grandest things we may engage in, providing it has for its purpose "good doing." We should at all times remember that such visiting according to the example of the Savior comes after the services are over. My dear reader, does your life measure up to this Christ standard?

Christ's closing labors of the day show a retouching of the picture of the entire day. His influence through the day brought the whole town out to see him in the evening. The people knew he was in town that day because of his good doing. Does your community know you have been in their midst on such days from your good doing? Is it disposed to be attracted to you by virtue of the purity of your spirit? He began the day right and closed it with a glorious benediction of righteous doing. These are the outlines of true living that will cause the kingdoms of this world to become kingdoms of righteousness. May Jesus' example be our pattern of Sabbath holy living.

Canton, Ohio.

THE LAKE MOHONK CONFERENCE ON INTERNATIONAL ARBITRATION.

A Review of the Proceedings of the Seventeenth Annual Meeting, Held at Mohonk Lake, N. Y., May 30 to June 1, 1906.

(Condensed.)

BY FRANK CHAPIN BRAY.

Two especially significant developments in behalf of international arbitration were revealed at the twelfth annual Lake Mohonk conference which closed its three days' session June 1; the increasing number of organized commercial bodies committed to this substitute for war, and the attention given to this subject by the colleges and universities. Fifty commercial bodies, representing every section of the United States, sent delegates to this conference.

One session of the conference was given over entirely to reports from these representative business men. The special committee having received endorsement the work from officers of over one hundred and twenty organizations in the form of standing committees, resolutions or active propaganda, declared:

"A large proportion of the leading business organizations of the United States are now in a position to take immediate action whenever they receive an appeal which commends itself to their judgment. It would be difficult to exaggerate the value of the influence which they can bring to bear upon the government, and upon the press and other organs of public opinion, in any emergency which may hereafter arise."

Dr. Daniel C. Gilman, of the special committee to encourage the giving of greater prominence to the subject of international arbitration in the colleges and universities, reported that one hundred and fifteen institutions in the United States, or nearly a third of the entire number addressed, took favorable action.

The attendance at the twelfth Mohonk Conference was the largest on record, considerably exceeding three hundred; some twenty national and state officials, a dozen eminent jurists, several members of congress, a score of lawyers, another score of editors among them. In welcoming the members as his personal guests, Mr. Albert K. Smiley laid stress upon the demand of the first and each succeeding Mohonk conference for a permanent international tribunal, and

urged the present peculiar fitness of the United States to take the initiative for its establishment.

Ex-Secretary of State, John W. Foster, presiding officer of the conference, endorsed the credit given to President Roosevelt for saving the first Hague conference from complete failure by setting the Hague court on its feet, whereas the original call had centered upon a proposal to limit armament. From the czar's call for a second Hague conference the question of limitation of armaments is omitted, but Mr. Foster predicted and argued for its consideration on the insistence of other powers. "The gratifying feature of this second conference in Europe is that it is responded to with alacrity by all the governments in striking contrast with the hesitation and jealousy which marked the first convocation. Another interesting feature is that while twenty-six governments were represented at the conference of 1899, forty-seven have been invited to participate in the second conference, including all the American states and Ethiopia. It will be the first time in the history of the human race when all the independent nations have come together to confer on their mutual interests."

In a review of "Another Year of Arbitration," Dr. Benjamin F. Trueblood, secretary of the American Peace Society, pointed out that China and Persia have ratified the treaty and appointed representatives in the Hague court which now contains seventy-eight judges representing twenty-five powers. The total number of treaties of obligatory arbitration now signed is forty-four, an increase of fourteen during the year. Two of these, between Denmark and the Netherlands and Denmark and Italy, are without limitations. They refer all classes of controversy for all time to the Hague court, and thus constitute the high-water mark of the arbitration movement.

Dr. Lyman Abbott's prophetic vision of the development of an international executive for an international will was an inspiration to the conference.

"The Significance of the Next Pan-American Conference," to be held in Rio Janeiro in July, was discussed by Ex-Assistant Secretary of State Francis B. Loomis, and by Charles M. Pepper, special Pan-American Railroad Commissioner. Fifteen or eighteen republics will take part.

Representative Richard Bartholdt, of Missouri, president of the American group of the interparliamentary union, described the work of preparing a program for the second Hague conference, and the success of the American group at the last Brussels conference in proposing and becoming commissioned to formulate a plan for transforming the second Hague conference into an international congress, this congress to appoint a permanent council to codify international law and secure continuity of influence, the interparliamentary union becoming a representative and quasilegislative lower house.

Cardinal Gibbons, of Baltimore, gave an interesting address on "The Triumphs of Peace," contrasting one hundred and twenty years of United States history with seven hundred years of the Roman empire. We have had twelve years of peace for one year of war, while the Roman empire enjoyed less than one year of tranquility for every century of war.

Addresses dealing with questions to come before the next Hague conference were delivered by William L. Penfield, formerly solicitor of the Department of State, and Hon. Clifton R. Breckenridge, of Arkansas, ex-Minister to Russia. Hon. James Brown Scott, Solicitor of the State Department, gave an address, "The American Society of International Law."

The introduction of a resolution to protest against naval appropriation for a battleship to outrival the British *Dreadnaught* aroused sharp division of opinion. The platform adopted made no reference to the matter. This platform refers to the steady progress which the world is making in the promotion of international arbitration; pays tribute to the services of the late John Hay; and expresses gratification over increasing interest in colleges and among business men; commends the Pan-American Congress; and continues:

"At the present time it is important that public attention should be concentrated upon the second

Hague conference, soon to be assembled. We hope and believe that the beneficial results of the former conference will be equalled and perhaps surpassed by further deliberations, in the land of Grotius, upon the principles of international law and the best methods for the pacific settlement of international difficulties.

"Especially we hope the second Hague conference will elaborate and propose a plan by which like conferences may be held at stated periods and that in the intervals appropriate offices may be maintained at the Hague, so that these conferences may become a permanent and recognized advisory congress of the nations.

"A general arbitration treaty to be formulated by the Hague conference is most desirable and will doubtless be accepted by all or nearly all of the countries represented in the conference.

"While we shall welcome any action taken by the coming Hague conference in the way of clearly defining the rights and obligations of belligerents, as to each other and to neutrals; of lessening the horrors of war; and of giving increased stability and protection to the Red Cross movement; it is our hope that the conference will remember it is consecrated to the great work of ending as well as softening war, and of subjecting the relations of nations to the dominion of law rather than force."

CHURCH EXTENSION.

BY JOHN B. OELLIG.

It certainly is gratifying to see progress made latterly by the church in the direction of home missions. I speak in reference to the establishing of churches in our towns and cities. In making a plea in this matter the writer does not wish to be construed as meaning an abatement in the work of foreign missions bravely undertaken by those who have severed temporal ties and risked health and life itself. But we cannot all be foreign missionaries, some of us simply because we won't, others owing to physical or temporal environment, fancied or real.

Why is it—and it is a fact—that here in our highly favored state that matured the infant church which has long since cast aside the habiliments of infancy and emerged into a strong and vigorous manhood, so to speak,—why is it we are but vaguely known as a church and much less regarding our church polity by a very large part of our population? The cause is not far to see. The Brethren are largely an agricultural people, followers of Abel in a secular sense, and are not so generally found in the marts of trade. But will this always obtain? Are not our young men getting into our towns and cities in a business sense? Thousands of our solid yeomanry are being absorbed by these centers of population, and, I might add, too often lost to the church. Here we have opportunity thrust upon us and the writer is optimistic enough to believe that we are upon the threshold of great advancement in this direction.

The times seem propitious. There has not only been a great awakening along political and civic lines, but in the religious world. Why has the proposed revision of creeds been taken up so generally by nearly every ecclesiastical body of late? The people are thinking, and while it is not our province to think for the people, we would like to have them think correctly; in short, we should more generally let it be known what we as a church stand for.

Greencastle, Pa.

THE SPRINGFIELD CONFERENCE.

(Continued from page 372.)

We came wonderfully near having a clean Annual Meeting this year. No trafficking whatever was permitted on the grounds, save what was deemed necessary for the meeting, though the committee of arrangements was constantly annoyed by people who persisted in being at the Annual Meeting for the purpose of making money. Some of them in a quiet way or outside of the grounds, carried on business in spite of all efforts to the contrary.

But it was a decided improvement over anything of the past, and paved the way for something better in the future. The members were loud in their praise and approval of the management and severely criticised those who tried to override the rules. At no distant day we look for the time when we shall have Annual Meetings with all trafficking, of every character, entirely eliminated.

The music at Springfield was not what it should have been. Bro. Geo. B. Holsinger's health was such as not to permit him to enter into the song service with the spirit and force that has heretofore characterized him in his work, while those who assisted him did not feel like leading out. Music ought to be a leading feature of our conferences, and there is nothing else that can contribute so largely to the interest of a meeting like this.

The preaching committee for the meeting proved to be just the thing. All of the preaching services were well provided for. The evangelistic side of the conference was more fully looked after than ever before. Thousands of tracts were distributed, and more along this line would have been done had it been possible to secure the desired assistance. But most people go to the Annual Conference to enjoy the services, and not especially to give time and attention to evangelistic efforts.

But considering the conditions the evangelistic side of the meeting was as well looked after as could have been expected. Those seeking light were visited and properly instructed. The applicants for membership received every needed attention. There is a chance for greatly enlarging and extending this line of work at our Annual Meetings. A wide-awake evangelist, who knows how to organize forces, with a dozen or more helpers, might easily take advantage of the interest created by the meeting, and so employ it, and his helpers, as to lay the foundation for a church in any city where the meeting is held. Tracts could be distributed, families visited, Bible readings held, preaching services conducted and instruction given on every hand. Programs could be printed, announcing special subjects to be treated and the people invited to attend the services. All of this and even more could be done if taken hold of in an intelligent manner.

The Springfield meeting however is being followed up by evangelistic efforts. Meetings are being held, more tracts are to be handed out, and the workers in the Bible school are to aid in all needed personal work. The opportunity for building up a church in the capital city of the State is not to be let go by unimproved.

In some ways the meeting was a revelation to the people of Springfield. It was the largest religious gathering ever known in the history of the place. Thousands of the citizens did not know there was a religious organization claiming to preach and carry out the whole Gospel as we do. They admired our earnestness and simplicity and especially the simplicity. They saw that there is a possibility of a separation between the world and the church, and they were pleased to see it carried out in their midst.

But there was one thing that puzzled them. Though some of the sisters were a little fussy with their dress and especially with their bonnets, still they could be known as members wherever seen, while on the other hand, there were hundreds of brethren having not one mark of distinction about them. So far as appearance was concerned, no one could tell whether they were members or not. It was thought that if we mean to show, by our appearance, that we are a separate people from the world, the brethren should manifest it as well as the sisters.

At the beginning of the meeting it was feared by a few of the more timid that the committee of arrangements might not prove equal to the occasion, but as the responsibilities came onto them in full force they buckled down to their tasks and kept everything moving and in line until the close. It is no easy matter to provide for, and take care of ten thousand peo-

ple and satisfy all of them. But very few complaints were heard on the grounds. The table service was good. The food was well cooked and there was plenty of it.

There was a little more crowding at the meal entrances than looked nice, but there is hardly any way of wholly avoiding it. The members of the Brethren church are like sheep. They can crowd together, if necessary, push each other around a little, and not think anything about it. It is sheeplike but not wholly in keeping with up-to-date Christian ethics.

But at any rate the committee of arrangements is to be commended for their labor, earnestness, kindness and willingness to do their best to make it pleasant for everybody. There was no attempt on their part at lording it over the crowds. They went about their work earnestly, and faithfully, and showed all necessary respect for the wishes and welfare of others. This is also true of all the other committees and their helpers. They were a kind, obliging and pleasing set all the way through. If there was anything to the contrary we did not observe it. And, by the way, when we go to the Annual Meeting we always look around for the better side of things and get all the good out of the conference possible.

The railroad companies treated our people very nicely. The rates were not as low as usual, but the service was excellent. Agents were sent to the grounds to stamp the return tickets, thus saving the ticket holders much trouble. Many special trains were run, and still more special coaches, but whether traveling in special coaches or not the accommodations were quite satisfactory.

The street car lines, running from the different depots to the entrance at the fair grounds proved a decided convenience, as well as a real necessity. Those attending the conference could be taken from any part of the city and landed right at the entrance. There were plenty of cars and they made good time.

The ministers who conducted services in the different churches received most cordial treatment. They were listened to with marked attention. The unusual appearance of our preachers and the simple story they told in the pulpit was in sharp contrast with the display so often witnessed in the city churches. No attempts at proselyting were made, but the gospel story was told in an earnest and forcible manner.

It was very kind of the State Fair Ground commissioners to give us the use of the grounds and buildings free. Generally speaking we never had better accommodations for a National Conference, and all of this came to us without any cost whatever.

The Bible school in charge of Brethren Wicand and Hoff, continues during the month. A number remained in order to enjoy the course of study provided. The Woman's building, an ideal place for Bible work, was placed at the disposal of the classes. It would be well if arrangements for a Bible course of this kind could be provided at all of the future Annual Meetings. At these conferences we need more evangelistic efforts, more fundamental preaching, more thoroughgoing song services and more Bible-school work. We look for all these lines to be most thoroughly developed in the future.

In company with many others we left the grounds on Thursday afternoon, returning over the Chicago and Alton, and found the accommodations fully up to what was enjoyed on the trip to the conference. After an absence of nine days we rested in our Elgin home. The next morning we reached our desk, and found a stack of matter needing editorial attention.

But now the meeting is over. The conference has done her work, and it remains to be seen how thoroughly, and in what good faith, we can carry out the letter and the spirit of the decisions made. It is one thing to make a decision, but quite another to carry it out. The decisions were made in good faith, and it becomes our people everywhere to labor in harmony with what the Brethren in council have seen proper to recommend.

J. H. M.

THE FAMILY—A DIVINE INSTITUTION.

BY S. N. McCANN.

God's first institution for man was the family. Upon this institution all other institutions, whether of God or man, if they make for righteousness and peace on earth, must depend for their strength and power. The foundation of all stable and true government is the family. Christ recognized the family as one of the essential principles of Christianity. Any violation of the sanctity of the marriage rite is one of the sins that brings the curse of God and the complete degradation of the individual.

God's first family in their primeval innocence were a type and a prophecy of the true family ever since—"They shall be one flesh." Because of sin and hardness, Moses, God's lawgiver, permitted divorce; but it was not God's plan. God's plan is that death alone dissolve the sacred marriage tie, and if those who enter into the marriage relation would allow God to direct, there would and could be no other cause for separation.

The family in its ideal state, as God designed and directs, is the fittest type of heaven of anything outside the church, and may well be used to illustrate the relation of the individual to Christ, and of Christ to the church. Whenever Christianity takes hold of a people or a country, there the family relation becomes more sacred. Wherever the family tie is loose, there Christianity makes slow progress, and its converts are hard to enthrone with Christian ideas.

One of the saddest outlooks for our beloved American homeland is her light esteem of the family institution. The number of divorces shows that Christianity is only a secondary matter with many people. In morals our divorce records indicate that we are on a very low scale.

The family tie, God's first institution, the foundation of both church and state, is weakening, and unless a halt can be called our grand government will come to disgrace and ruin. No church can stand upon the Rock which winks at the divorce evil. Her foundation is gone, and she must come to ruin.

The church is God's institution for the salvation of the human race, but wherever man is saved there God's first institution, the family, stands out pure, holy and sacred, a fit type of heaven.

"What is there in the vale of life
Half so delightful as a wife,
Where friendship, love and peace combine
To stamp the marriage bond divine?
The stream of pure and genuine love
Derives its current from above;
And earth a second Eden shows
Where'er the healing water flows."

Anklesvar, India.

A THOUGHT.

BY JOHN S. NOFFSINGER.

A THOUGHT—what is it? The most common thing in the world, because we all have thoughts. So small a thing that we take no account of it, and yet so large that we fail to grasp it,—as swift as the wind and as wide as the world,—fenced in nor out neither by wall, mountain or sea, and measured not by height or depth.

Lexicographers try to define it, but the thought signs which they use are as ambiguous as the word itself. They tell us it is a mental activity, a concept as the product of a conception. Yet after all how little do we know as to what a thought really is. Is it not strange that a thing so common to all should be so little understood? Some of us have too many thoughts, some too few; some good; some indifferent, and some bad.

We are told that as a man thinketh in his heart so is he, and for this reason it may be profitable for us to do a little thinking so as to know what we do think.

How often are we caught in the act of thought-making when alone or unengaged. The review may be unsurpassably sweet or as repugnant as the bit-

terest gall. Our thoughts become our lone companions, and we ourselves must determine what kind of companions they shall be.

Thoughts do not grow out of the fingers' ends, but are the product of soil from which they grow, and the soil in which good thoughts grow is silence; but as to the origin of the seed we shall not speak.

As we all sit quietly meditating, we are frequently asked, "What are you doing?" The answer generally is, "I was only thinking." Thus the answer is often evasive, and yet the truth. But what the thinking was is seldom disclosed, because we are not in the habit of thinking aloud. What a world of thoughts we do have. Perhaps it would be better for us in many cases if our minds were to speak loud enough to be heard by others. It would make us more guarded in our thoughts, and help us to form a habit of thinking along right lines.

A great deal of profitable thought may be devoted to reviewing the past. Experience gives wisdom, if properly used. As we know that cause precedes effect, so we understand that like begets like, or that like causes under similar conditions produce like effects. So we do not repeat the things that have brought us disappointment or sorrow, careful thinking will enable us to repeat only that which has brought us satisfaction and enjoyment.

Much of our trouble comes to us because we do not think. But this is no lawful excuse, because we have been endowed with the possibility of thinking, and our relation to each other and to our God is such that requires us to think. There are thoughts which give us joy and others that give us pain, as, in the quiet of evening, whether at the close of day or of life, we think over kind words spoken or of good deeds done.

Then, too, there are thoughts that bring trouble, and we would gladly keep them away if we could. But there is no defense which we can place around us thick enough, high enough, or strong enough, to keep them away.

The rich, impious king, guarded as he is by heavy castle walls and faithful soldiers, as he rolls from side to side on his easy and magnificent couch, is made to say, "My thoughts trouble me."

The same kind of thoughts that have troubled impious, pleasure-seeking men and women in all times come to each of us as forcibly as they did to the rich man of the parable, when it was said unto him, "Son, remember."

Let us think of our thoughts, and if they be not of the purest, try to eradicate them by filling up with the pure, for as we have said above, "As a man thinketh in his heart so is he."

Dayton, Ohio.

WHAT DO YOU THINK ABOUT?

BY PAUL MOHLER.

"Set your mind on the things that are above, not on the things that are upon the earth." Paul evidently knew the nature of man. He knew that what he thinks about is the thing that he wants. The man who is always thinking of the pleasures of a sinful life is the man who will find it hard to be a Christian. The man whose mind dwells on righteousness and love will find the Christian life a happy one. If Christian people felt as bad when the devil cheats them out of something good as they do when God forbids them to do something bad, there would be a good many lives changed.

We cannot afford to let our minds dwell on evil too much, even when we are fighting it. That isn't the best way to fight it. The best way to fight evil is to cultivate the good. Think of the crop of good qualities you want to raise, work to cultivate them, and the bad ones will be hoed up. By fighting evil all of the time it is possible to have our lives as bare as a garden whose master does nothing but kill weeds. It is not bare ground that we want; it is good fruit and lots of it.

It is possible to set our minds on those things that are above—even when they don't want to be so oc-

cupied. By the help of the Spirit we can master our own minds, can confine our thoughts to certain things to a very great extent. It takes will power, and watchfulness, but it can be done. What a blessing that is. It is heaven that we want after awhile. Let us seek heavenly things now.

Cando, N. Dak.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, June 24, 1906.

SHAMS.

I. Cheap Polish Will Not Last.

1. Different Forms:
 - (a) Counterfeits, Prov. 14:12
 - (b) Plated Goods, Matt. 23:27
 - (c) Changeable, Matt. 7:15

II. Reputation—Character.

1. Reputation—What is said of Us, Acts 5:34
2. Character—The Real Self.
3. Men see the Outside, James 2:2-4
4. God Reads the Heart, 1 Sam. 16:7

III. All Secrets Will be Revealed.

1. It May be Here, Acts 5:3
2. Sure at the Judgment, Matt. 10:26

I. Cheap Polish Will Not Last. The art of shamming or deception is not new. Satan set the example in the garden of Eden. The first pair immediately tried to follow suit, but made as big a failure as most of our modern deceivers do. Abraham and Isaac are recorded as guilty, as well as others. Gen. 20:2-18; Gen. 26:7-11; Gen. 27; Gen. 48:13, 14. Sooner or later all shams are detected; nothing is gained but much is lost. Notwithstanding this there are people who are always seeking to know the best ways to sham, and they always succeed in finding some poor dupes.

II. Reputation—Character. Reputation is what is thought about us, character is what we really are. We may succeed for a time in sustaining a good reputation even with an untrue character, but some day something will occur by which a revelation of the truth will be made manifest. If we are not what we profess to be it will be almost impossible for us to build up a good reputation after base evils have been recorded against us. Hence we want to start right in the beginning.

III. All Secrets Will be Revealed. Even should we succeed in securing a good reputation from men, if it is not deserved God knows it and will accuse us some day publicly face to face. Who can then stand his appearing?

How difficult a life a deceiver must live. Set aside all the denunciation in store for such, who would enjoy living such a strenuous life? It would be barren indeed of peace and joy. The gains would be transient and so insignificant. Frankness and sincerity bring greater rewards here and hereafter.

PRAYER MEETING

For Week Beginning June 24, 1906.

HOW TO MAKE THE BIBLE A PERSONAL BOOK.—Heb. 1:1-9; Psa. 42.

1. Come Hungry and Thirsty.—There is a message in the Word for every soul that is ready for it. God has infinite resources and in his Word he has a message for every mood, for every experience, for every longing of the soul—a message for the sad and the weary, a message for the glad and the strong, a message for the deep, earnest thinker, a message for the courageous and daring worker. If each one will come to the Book with his own honest longing, and let his hunger have full play, the Bible will give him the food he needs. Remember, the Lord wants you to be fed, but he also wants you to assimilate that of which you partake. He wants no spiritual dyspeptics, but happy, joyous workers. Matt. 5:6.
2. Read the Bible at First Hand.—The trouble with most people is that they read the Bible rarely, if ever, as they ought to read it—study it themselves. They read what this man or that man says about the Bible, until, if they do come at all to read it themselves, the mind and the heart are confused. They are trying to look at the Word through the spectacles of other men's thoughts, and as a consequence, they cannot get the right view. To get personal benefit from Bible study, we must give ourselves to personal research. Knowing our own peculiar environment, we must seek to adapt the trend of our lives to the blessed teachings of the Book. 2 Tim. 3:16, 17.
3. Read and Be Guided.—With too many the Bible is not read enough, and consequently it fails to guide when we most need it. We must make the Bible a personal book by translating it into our own lives. It must be a "light unto our pathway." Psa. 119:105.

HOME AND FAMILY

WHAT WOULD JESUS DO?

A young and earnest pilgrim,
Traveling the King's highway,
Conning over the lessons
From the guide-book every day,
Said, as each hindrance met him,
With purpose firm and true,
"If on earth he walked to-day,
What would Jesus do?"

It grew to be his watchword
In service or in fight;
Helped to keep his pilgrim garb
Unsullied, pure, and white.
For when temptation lured him,
It nerved him through and through
To ask this simple question:
"What would Jesus do?"

Now, if it be our purpose
To walk where Christ has led,
To follow in his footsteps
With ever careful tread;
O let this be our watchword,
A watchword pure and true,
To ask in each temptation:
"What would Jesus do?"

WORDS.

BY H. H. SHAW.

WORDS are vocal or combinations of vocal sounds, and are used to convey thoughts and ideas. There is a distinct tendency on the part of people of all nations to express similar emotions by similar words or sounds. A feeling of anger or hatred is expressed by deep, gruff, guttural sounds; fright or terror is expressed by a high, piercing shriek; we recognize pain or sorrow by a moaning or wailing sound. And so on through the multitude of thoughts and emotions of the human mind. And because of this natural and like tendency of speech on the part of all people we are able to judge character by the words and conversation of those with whom we come in contact.

We do this constantly, although for the most part we do it unconsciously. Who of us have not made a new acquaintance, and after the first impression has taken hold of us as the result of their personal appearance, have not been repelled or attracted by even a few minutes of conversation? As *we* are, so are our words. No matter how much we try to veil our character by a careful selection of words, sooner or later the good or bad that is in us will show itself through our language. Our character as men read it through our language, whether it be spoken or written, goes a long way in making for success or failure in life.

Our language, it is true, in a strict sense of the term, does not form our character, but it has a strong bearing upon it. You never see a person who is grumpy and grumbling or is always whining, whose whole life and way of living isn't equally grumpy and whining. You never see a person who uses bad language, that is, I mean evil language, whose actions and habits are not correspondingly evil. On the other hand, pure, clean words are almost invariably associated with a high and noble character. The two are closely related, the trend or tendency of the one necessarily producing a similar effect in the other. You can't be bad at heart and yet by your conversation with the world maintain a good reputation.

Were you ever angry, I mean real downright mad, and did you then try to sing a couple of verses of some beautiful hymn? If you never did, try it some time. It will either result in your losing that fit of anger, or else that singing will be a dismal failure, at least from an esthetical point of view. If we are attacked with hypochondria or blues, or if we are having a fit of ill temper for a season, or again, if we are tempted to do the thing we know we ought not to do, and we seem unable to resist doing that which our conscience tells us is wrong, I know nothing better to help us over either of these three troubles than that old receipt which you have all, no doubt, often heard before; that

is, sing or recite something, either aloud or quietly to yourself, that is uplifting and elevating in its nature. This may seem a rather foolish or childish method of overcoming some of our weaknesses, but I tell you we have need to use every means we can lay hold of that will help us keep our standard of living on a high plain; for every time we lose control of ourselves, taken from a temperate standpoint, or religiously speaking, we sink to a little lower level, and it will require a double effort on our part to regain the lost ground, and yet advance a little toward the final goal of life, which is the kingdom of Christ, as we all ought to do.

It is almost a universal rule in life that the greater possibilities a thing has within itself for good the greater are its possibilities for evil. The tongue is one of the greatest of these. In a sudden fit of anger man usually seizes the first weapon at hand for destructiveness; uses the quickest means of venting his spleen and securing revenge on the object of his anger. That weapon is most often the tongue.

How often do we see friends parting in hatred, homes broken, husband and wife separated, murder and suicide with its train of irreparable loss and ruin, reaching through eternity; all as the result of a few words uttered in a heat of passion. How often do we see words of deceit and hypocrisy from the mouth of some fiend blast the hopes, bring loss of character, loss of faith in God and man, and reduce some soul from hopes of heaven and happiness to a life of degradation and shame.

Many in this world, wearied with the struggle of life, burdened with sorrow and care, courage and faith all gone, standing on the verge of eternal ruin, have been shoved over the brink and precipitated into the depths of hell by a single cruel word. Does it pay to be careful of our words?

But they are not all evil. We have God's Word ever standing for the helping, encouragement and redemption of man. The cause of righteousness is upheld and forwarded by word of mouth by thousands of consecrated men and women throughout the land, making this world habitable for Christian people. Hundreds of wearied ones, who, in despair and discouragement, are ready to give up the struggle, perhaps try to end all in the grave, with its terrible consequences, rather than continue the, to them, hopeless battle, have been snatched, as it were, from the very mouth of perdition by a few timely words, kindly spoken; who have been encouraged to take a new grasp on life, and, with faith and hope revived, have gone on successfully to the end.

Again I say, be careful of your words; but don't be afraid to speak a few good, true and kind words to whomsoever you may come in contact with. You can't tell when those same words may save a soul for Christ.

Jesus' Call.

Won't you shun the words of Satan,
That in sin will you enroll,
Shun temptation that will surely
To perdition doom your soul?
Will you hear the words of Jesus,
Listen to his loving call,
Heed the pleading of our Savior,
Who has died to save us all?
When our mission here is ended,
And we close our eyes in sleep,
And the Master gently leads us
To that home where none shall weep,
Oh, the gladness of that moment,
When all sins are washed away,
And we dwell with Christ in glory,
In a land of endless day!

Altoona, Pa.

JESUS IS COMING.

BY MARY A. EVANS.

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

THE coming of Jesus will be in successive stages; he will come first to gather his saints. He will send forth his angels with a great sound of a trumpet, and

they shall gather together his elect from the four winds, from one end of heaven to the other. Matt. 24: 31. "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be. Then shall two be in the field, the one shall be taken and the other left; two women shall be grinding at the mill, the one shall be taken and the other left. Watch, therefore, for ye know not what hour your Lord cometh." Matt. 24: 38-42.

After Jesus had instituted the supper and instructed his apostles that they should do as he had done he said unto them, "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." After that he talked with them a long time, and told them that he was going away. They wanted to go with him, but he said, "Whither I go, ye cannot follow me now, but you shall follow me afterwards." He then comforted them by telling them that in his Father's house were many mansions, and he was going to prepare a place for them. He said, "If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." He told them that he was going to his Father. He also prayed that they might be with him and behold his glory, and not them alone, but all those who should believe on him through their word. John 17.

Paul says, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; so shall we ever be with the Lord." 1 Thess. 4: 14-17.

John, the beloved disciple, while on the isle of Patmos, saw in vision the one hundred and forty-four thousand which had been redeemed from the earth. They were the firstfruits unto God and unto the Lamb. They had followed the Lamb, and were without fault before the throne of God. Rev. 14: 1-5. They had come up out of all ages, out of every kindred and tongue and people and nation, from among patriarchs and prophets, apostles and holy men of old. They all died in the faith, not having received the promises, but having seen them afar off, and knew that they without us should not be made perfect. Heb. 11: 13-40. They had been sleeping in the dust of the earth until the time appointed, when the dead shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. This is the first resurrection, when Jesus will come to take away his bride, when those who obey all the commandments and who are looking for and love the appearing of Jesus, will be ready to meet the Bridegroom and will ascend with him to the Father's kingdom where the marriage will take place. Blessed are they which are called unto the marriage supper of the Lamb. Rev. 19: 9.

Eugene, Oregon.

A WAYSIDE MINISTRY.

By the use of flowers a lady in Maine has a fine way of conducting a wayside ministry.

"She puts in a can bouquets and loose flowers and places the can near the sidewalk, so that any passer-by may help himself, or herself, from the floral surplus of the kind-hearted lady's flower-beds. When Miss Huston first instituted the scheme, the plan not being understood, the flowers would remain for the most part undisturbed, but now that the scheme is more generally known people passing by make more free with the contents of the can. Those who take most of the flowers are laboring men, who help themselves to single flowers on the way to work in the early morning. These they generally put in the buttonholes of their coats. Children are the next best patrons."

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. D. S. FILBRUN, of Ohio, is now pastor of the church in Chicago, and has entered upon his work.

DURING a recent revival meeting in the Greentown congregation, Ind., twelve put on Christ in baptism.

BRO. GEO. W. SELLERS, of Bryan, Ohio, paid the Publishing House a brief visit on his return from the conference.

ON his return from the Springfield conference, Bro. Wm. Howe, of Brooklyn, New York, spent a few hours in Elgin, last week.

BRO. L. T. HOLSINGER, of Pymont, Ind., held a series of meetings at Carleton, Nebr., which resulted in sixteen accessions to the church.

BRO. O. V. LONG held an encouraging revival at Woodbury, Pa. Twenty were baptized, four reclaimed and two are yet to be baptized.

BRO. EDMUND FORNEY, and wife, of Lordsburg, Cal., visited friends in Elgin. They are to spend some time in Northern Illinois before returning to the coast.

BRO. D. B. ARNOLD, of Burlington, W. Va., father of our Business Manager, came to Elgin after the Annual Meeting and spent a few days. He preached for us last Sunday morning and started home Sunday night.

THE love feast at Naperville, Ill., last Saturday evening, was one of the best held in that church for some time. It was largely attended and the ministerial force ample. Bro. D. B. Arnold officiated. On Monday evening following the feast Bro. A. D. Sollenberger commenced a mid-summer revival.

THE Christian Workers of Batavia, Naperville, Chicago and Elgin held a joint meeting in Batavia last Sunday evening. The meeting is said to have been well attended and the program rendered both interesting and instructive. Sister Alice Boone was present and gave a talk that was well received.

WHEN we sent our Annual Meeting notes to the printer, last week, it was not known just what the conference collection would be. Including what was received here at the office, the amount is \$10,058.02. This is about \$2,300 more than was raised last year.

AT its late meeting the Missionary Committee decided to erect another building, as large as the one we now occupy, four stories high and to cost about \$30,000. Men are now at work on the excavation, and in a brief time the stone foundation will be up and ready for the brick structure.

OUR printers are at work on the Full Report, which will contain some interesting and helpful reading. In addition to a full report of the conference it is to contain the speeches made at the Educational, Sunday school and Missionary meetings. The publication will be mailed at the earliest date possible. In the meantime let us have your orders. Price of the Report 25 cents.

BRO. A. L. B. MARTIN, of Harrisburg, Pa., accompanied by his wife and others, was in the MESSENGER office for the first time last Saturday. He spent Sunday in Chicago and then went to Dayton, Ohio, where he is to remain in charge of the West Dayton church, as pastor, until September. Bro. Chas. A. Bame the present pastor, takes a vacation, and is to visit a number of the churches on the Pacific coast.

BRO. E. S. YOUNG, of Canton, Ohio, gave the MESSENGER office a short call on his way home from Mt. Morris. He was not at the conference, but took care of his three babies while his wife enjoyed the meeting. He reports that he delivered the triplets safe and sound to their mother, who is visiting with her parents at the Mount. He further reports that everything in his school, at Canton, is moving along nicely, and that the outlook is encouraging.

AT the Bristol conference it was announced that the General Missionary Committee desired to raise during the year, \$100,000 for missionary purposes. The attempt was made, but the one hundred thousand dollar mark was not reached, though enough was raised to show that our people are growing in the way of giving, and that they have their hearts in the spread of the Gospel. Counting the money received from all sources, for missionary purposes, the Secretary of the Board informs us that the different amounts will foot up to about \$70,000. While this is below the mark aimed at it is not discouraging in the least. The one hundred thousand dollar mark will be reached yet, and even surpassed.

THE SPRINGFIELD CONFERENCE.

OUR former report closed with the services of Monday evening, June 4. On the following morning the conference proper was opened shortly after eight o'clock. The weather was pleasant and everybody seemed cheerful.

BRO. J. G. ROYER opened the meeting, and Bro. John Zuck announced the organization, as reported last week, viz., S. F. Sanger Moderator, H. C. Early Reading Clerk and I. B. Trout Writing Clerk. A short address by the moderator, the reading of Acts 15, the reading of the rules, and the meeting was declared ready for business.

The Standing Committee had appointed a number of committees, filled several vacancies, and their action was presented to the open conference for confirmation. On the Tract Examining Committee Bro. A. C. Wicand takes the place of Bro. I. J. Rosenberger, whose time had expired.

There are two changes on the General Missionary Committee. Bro. A. B. Barnhart tendered his resignation, which was accepted, and Bro. C. D. Bonsack, of Washington City, appointed to fill the unexpired term. Bro. S. F. Sanger's time had expired and Bro. L. W. Teeter takes his place.

Bro. Charles M. Yearout was appointed on the MESSENGER Advisory Committee in place of Bro. Edward Frantz, whose time had expired. Bro. R. E. Burger takes the place of Bro. R. C. Hollinger on the Auditing Committee. In the place of Bro. C. D. Bonsack we have Bro. S. J. Miller on the Sunday-school Committee. There were a number of other appointments which we are not giving in this report.

The Annual Meeting Treasurer's report was accepted and a committee appointed to recommend for adoption a plan that will replenish the treasury and supply the funds needed for this department of church work. The report of the Missionary and Tract Committee was also read and adopted. Of this report we may have something to say later.

Several papers were presented by the Missionary Committee. One was in regard to bringing out another book of the Minutes brought up to date. The recommendation was accepted and a committee appointed to prepare the work for the press. It was also decided to send a trained nurse to India. The missionaries named last week were confirmed.

After some inquiry regarding rates the meeting voted in favor of confirming the action of the Standing Committee in granting permission to hold the next Annual Meeting in California. There was some opposition, but the proposition carried by a strong majority.

The meeting then took up the business left over from last year. A committee had been appointed to consider certain queries in regard to members engaged in the sale of playing cards, dice, diamonds, gold rings, gold chains, etc. The report of the committee did not give satisfaction, and after much discussion was resubmitted.

At the hour for adjourning for noon there were about 7,000 members in the Coliseum. The delegates from the churches numbered over four hundred, the largest delegation known in the history of our conference.

While waiting for the Standing Committee after dinner, Bro. D. L. Miller gave a short talk on China. In the meantime some of the members had made arrangements to go to the river-side, some distance away, to administer baptism to several who had applied for membership.

The Standing Committee reached the platform at two o'clock and business was resumed. The committee having the college papers in hand reported progress, adding that they were not ready for the final report, and would not be at this meeting. They are to be heard from at the next conference.

The committee on a plan for the effective distribution of the ministerial force of the Brotherhood presented a report that elicited considerable discussion, but was finally passed, and if wisely carried out may at least increase our working force, and will lead up to the necessary distribution.

The committee on the salutation question presented a majority and a minority report. The former asked for permission to have the kiss between the supper and the communion omitted where it can be done without disturbing the peace of the church. This report was discussed until the hour of adjournment. The next morning it was again taken up and the discussion continued. It was more closely and earnestly discussed than any question before the conference. The question was lost in the vote, and the report of the minority, to make no change, adopted.

The experience of Tuesday proved to all present that the Coliseum is not a suitable place for a conference, on account of the great difficulty of hearing the speaking. After the close of the afternoon session men were put to work, a stand was constructed on the north side and the seats adjusted to suit the new arrangements. This proved much more satisfactory than the former plan, and the speaking could be heard to much better advantage.

Bro. I. D. Parker preached in the evening. There was also preaching in the Dome building at the same hour. During recesses there were other meetings in the way of reunions, talks to women and talks for mothers. There were so many of these gatherings we could not keep track of all of them.

On Wednesday morning, at seven o'clock, Bro. D. C. Clark, our colored minister, of Palestine, Ark., preached to a large audience. He was listened to with a good deal of interest and left a very favorable impression.

It was only a few minutes past eight o'clock when the Standing Committee came onto the new platform, and after devotional services resumed business. The salutation question, as stated, was concluded, after which the committee on the classifying of the minutes was announced and confirmed, consisting of S. F. Sanger, D. L. Miller and L. W. Teeter. Some other committees having papers in hand were announced and the nominations approved.

The paper calling for a committee to aid in the management of the Annual Meeting from year to year was returned. The paper on emigration met

with the same fate, as did also the query which asked that in the prayer service one should lead in prayer and another should follow with the Lord's Prayer.

It was thought that the paper from Middle Pennsylvania, asking for some modification in our dress regulations, while still adhering to our principles of plainness, would draw out some vigorous and pointed discussion. But such was not the case. It was decided to recommend no change in our methods, but to urge the elders and others to teach nonconformity more fully and to labor in union for more peace and harmony in the church. The several speeches made on this question, as they appear in the Full Report, will be worth reading, though the merits of the petition were not especially discussed.

After dinner, and while waiting for the Standing Committee, Bro. John Wise, who was accorded a seat on the platform and who is almost blind, was called on for a talk. He gave a real interesting talk, and among other things said that he was born in Washington Co., Pa., in 1822, baptized in 1843, elected to the ministry a few months later and ordained in 1854. This makes forty-one Annual Meetings that he has attended.

The Standing Committee reached the stand later than usual. This was on account of the much business. A paper in regard to the course to be pursued with members who refuse to hand in their certificates when changing to other localities was then taken up and considered at some length. There are those who refuse to hand in their letters of membership on locating in another congregation. The question is what to do with them. According to our present rules their membership remains with the congregation granting their letter, and the church where they are located cannot deal with them without the consent of the former congregation. When members do not live an exemplary life the condition becomes very unsatisfactory. The paper was placed in the hands of a committee to report at the next Annual Meeting.

Another paper about the selling of ice cream and other luxuries on the conference grounds on the Lord's Day brought out some very pointed speeches. Some of the speeches were considered just a little too pointed. The paper did not pass, but it put people to thinking. While the Springfield conference was kept well within the bounds of reason, still there are those who think that it would be wise to attempt to improve the appearance of things, especially on the Lord's Day. It may not be easy for the conference to make a decision that will bring about the desired results, but it is possible for the committee of arrangements to do so. It would be in keeping with the judgment of thousands of our members for the committee to reduce the supplies for Sunday to actual necessities for the occasion. On the Lord's Day we need still more simplicity at the Annual Meeting as well as in some of our homes.

There was a call for a plan to elect all ministers and deacons by a majority of the votes cast. A committee was authorized to formulate such a plan, and present the same to the conference of 1907 for consideration and adoption.

The meeting did not deem it necessary to appoint a committee to pass on books offered for sale by the Publishing House, as asked for by one of the papers. The Publishing House already has a committee for that purpose.

In a paper passed up by the district of Northern Iowa, Southern Minnesota and South Dakota, the sisters of the Grundy County church asked that permission might be granted to them to break the bread and pass the cup at communion services, the same as the brethren. There was no discussion on the merits of the question, but the paper was referred to a committee, with instructions to make thorough investigations and report the results, along with recommendations, to the next Annual Meeting.

A few other papers were taken up and acted upon, and the meeting adjourned for the evening. During

the evening more than half of the members left for their homes, and among the number were over one hundred delegates. This was regretted, for if possible delegates should remain until the last of the business at the conference is disposed of. Bro. C. B. Smith, of Milledgeville, Ill., conducted the evening services.

Thursday morning ushered in the third day of the conference. However, of late years, a third day is not a usual thing. But this year we had considerable business, and some of it was a little perplexing. The thinning out of the delegates was quite noticeable, and called out some vigorous remarks publicly, not complimentary to the absent delegates. It was suggested and urged that the churches should select delegates who will make it their business to stand by the conference from the beginning to the end of its work.

The queries in regard to members engaging in the sale of playing cards, dice, diamonds, gold rings, gold watches, gold chains and other articles of display, had been resubmitted, and the committee again reported, but the recommendations offered were too mild to suit the delegates. The new report was discussed at some length and so amended as to prohibit members engaging in the sale of articles such as referred to. It was the decided opinion of the delegates that it is inconsistent for members to engage in the sale of articles which the Gospel clearly forbids Christians to use, and it was urged that this part of the Gospel be faithfully enforced in the church.

In view of our nonconformity principles this question was looked upon as of special significance. It was stated, and correctly too, that we cannot expect members to throw their influence on the side of plainness when they are financially interested in the sale of articles unbecoming a plain people. So marked was the sentiment against the flooding of the Brotherhood with advertisements of these forbidden articles that some of the delegates could scarcely be refrained from demanding a clause in the answer that would prohibit members from owning stock in business enterprises offering for sale the class of articles referred to in the queries. The decision, however, comes wonderfully near meaning this.

The long paper from Northwestern Kansas and Northern Colorado was referred to the school committee. And by the way this committee has a problem on its hands. The papers call for a more strict adherence to the principles of the church in some particulars, claiming that some of the principles are being disregarded by some of the schools.

The name question came up again, and the conference was asked to have the word "German" dropped from our name and leave it Baptist Brethren. From the few speeches made it could be seen that our people are growing very tired of this term "German," which has got fastened onto us. They say that it is not only misleading in this country, but it cannot be employed at all in our foreign mission fields. A committee was appointed to take the query under advisement and report at the next Annual Meeting. This is our second committee on the church name perplexity.

For the first time in our memory the tithing question came up for consideration. This means the giving of one-tenth of our income to the church and her work. The query is to be spread on the minutes for one year, and in the meantime something on the subject may be said in the MESSENGER. A paper, which did not find its way into the program booklet, calls for a church record. The request was referred to the Publishing House, and in due time will be considered by those having the work here in charge.

From Oklahoma and Indian Territory came a paper on one phase of the divorce question. It called for the opening of the door just a little wider. This the conference refused to do, and will continue to adhere to the decision made in 1898.

The query from Oregon, Washington and Idaho, about laying hands on ministers and deacons when installed, did not produce the discussion looked for.

It is known that some of our very best thinkers believe that hands should be laid on deacons, and some of them hold that ministers should be set apart after the same manner. There was no disposition to prolong the meeting, and this may have induced all parties to consent to the returning of the paper. A request from India was granted, letters of greeting for Denmark, Sweden and France were read, the resolutions read and passed, and the meeting closed by Bro. D. L. Miller at 10:45, with the announcement, the Lord willing, we shall meet in Annual Conference on the Pacific slope in 1907.

We never attended a more enjoyable Annual Meeting. While not up to the desired standard, the spiritual atmosphere was a decided improvement over much of the past. The brethren differed and at times a little sharply, but it was all done in love. Even the crowding to get to the first table in the dining hall was with the best of feelings, though it did not always look very nice.

The weather for the meeting was fine. Aside from the heavy showers in the early part of the gathering there was no rain to interfere with the meeting in the least.

The feeding of the multitudes taxed the committee of arrangements to its utmost. There was a large dining hall where a thousand could be accommodated at one time. Also a large, well-conducted restaurant where hundreds took their meals. Then there were several lunch counters and one restaurant where hot meals could be ordered. The latter was in considerable demand, and always crowded. Hundreds who would like to have taken their meals here were turned away for the want of room and accommodation. It was a new departure in the way of furnishing meals at the conference, but proved to be a decided success so far as patronage was concerned at least.

The numerous buildings on the grounds proved a great convenience, and were much appreciated. Thousands lodged in these buildings, and fared well with one exception. At the meeting were dozens of people who went to bed to talk rather than to sleep, and without any regard for the comfort of others they would persist in talking until late into the night and renew it early in the morning. On this account hundreds, who otherwise had excellent quarters, got very little rest. The committee of arrangements tried to put a stop to this night talking and disturbance, but they found the tongue to be a very unruly member.

The spacious Dome building was the center of attraction. Here everybody came to see everybody else. Thousands whiled away their leisure hours conversing with friends or forming new acquaintances. In one way it helped the meeting and in another way it was against it, for instead of attending the services some would remain in the Dome building where it was always pleasant.

The Woman's building was the sisters' haven. Here were large rooms and inviting porches supplied with comfortable rocking chairs. Many a tired sister found the comfort and rest here she so much needed, and hundreds of them carry home pleasant memories of the delightful hours spent in this building, or on the large porches, conversing with friends, or looking out on the constantly moving crowds.

(Concluded on page 373.)

DISCOVERY OF THE ANCIENT HEBREW TEMPLE IN EGYPT.

ONE of the most valuable discoveries of the British School of Archaeology in Egypt during the past winter season, says the *Scientific American*, was the identification of the ancient Hebrew Temple of Onias by Prof. Flinders Petrie. When the persecution of the Jews by Antiochus caused them to flee (about 170 B. C.), many of the fugitives settled in a remote corner in the east of the delta, and in this sanctuary Onias IV, of the high priests, erected a temple after the design of that at Jerusalem, in order that this spot might serve as a rallying point for those in flight. This tem-

ple is duly mentioned by the historian Josephus, who states that it was erected on the site of an old Egyptian town. Some time ago it was realized that the position of this settlement was the town of Tel el Yehudiyeh, which is some eighteen miles north of Cairo, but it has been left to Prof. Petrie to prove the identity of the location conclusively, and in this work he has found the closest corroboration, even to the minutest particulars, of the statements set forth by Josephus.

Prof. Petrie has published an account of his discoveries and thus another interesting link in Jewish history has been established. The ancient name of this town was Leontopolis, in honor of the lion-headed goddess "Bubastis," and this fact was irrefutably shown by the discovery of the statue of an admiral of the Mediterranean fleet of Psametek II, representing him holding a shrine of the goddess in question. Josephus also states that the place is "full of materials," a fact fully borne out by the finding of an extensive stone-built ditch, about one mile in length, extending round the ancient Egyptian town, and which would have furnished Onias with ample constructional material for his temple. Outside the confines of the town is a huge mound which constitutes quite an important landmark for miles around, and on investigation Prof. Petrie finds that its height is practically in accordance with the dimensions mentioned by Josephus, it being over fifty-nine Greek cubits above the level of the surrounding plain, the Jewish historian's figures being sixty cubits in height. Examination of the pottery that was found within this mound identifies it with the second century B. C., while the coins which have been brought to light are of the period of Ptolemy Philomator, whom Josephus states granted the whole settlement, while a sherd unearthed with building accounts, bearing among other names that of Abram, affords convincing testimony that Jews were employed. Under these circumstances the well-known archaeologist who has carried out the excavations is firmly convinced that this is the site upon which Onias erected his temple.

The ground plan of this settlement is roughly a right-angled triangle, and it was strongly fortified. On the eastern side was an eastern wall of stone 767 feet in length by at least twenty feet in height, and terminating in bastions at the ends. The entrance was at the west acute angle, while the temple was at the south point. The hypotenuse of the triangle was formed of an inwardly curving wall not less than twenty feet in thickness, rising to a height of sixty-eight feet, at an angle of over sixty degrees, to support the temple, entry to the court of which was attained by means of a stairway fourteen feet in width in the eastern wall.

The settlement covered an area ranging from three to four acres in extent, and the sacred edifice was exactly half the size of the Temple erected in Jerusalem by King Solomon. The rough lines of the structure built by Onias are now only visible owing to the vandalism of the natives in quest of earth, but about twenty years ago the walls were standing and the pavements and pillars were then extant. Prof. Petrie finds that the inner court of the Temple was sixty-four feet in length by twenty-four feet in width, while the outer court was forty-five feet long by thirty-two feet wide, inside measurements. The architecture was Corinthian with Syrian features in the battlements. When the natives first commenced excavating earth from the site some years ago vast quantities of burnt bones were revealed, and the probability is that they were the remains of the daily sacrifices. Evidences of this have been discovered in the foundations, since in the lower part have been unearthed on all sides huge cylinders of pottery sunk in the ground in which the sacrifices were celebrated, fresh earth being thrown upon each fire offering, in order to smother it, so that traces of sacrificial rites remain alternate with layers of earth. Unfortunately, however, the valuable work carried on by the school is hampered by the lack of funds, which is a regrettable fact, since the evidences of wanton destructiveness upon this site show the imperative nature of carrying out the excavation and research work in Egypt upon a thorough and more extensive scale than is at present possible.

THE ETIQUETTE OF THE PEW.

In the *Christian Herald* Margaret E. Sangster has a good article under the above heading. All she says may not apply to the Brethren and their manner of worship, but much of it does, and we take pleasure in recommending the article to the careful consideration of the MESSENGER readers.

"Is there such a thing as a code of etiquette for the pew? Is the pew a place where good manners are essential, or is it a place where people are privileged to be as rude and boorish as they please? Probably half our church-goers never think of manners as having any relation to conduct in church. There are, it is true, very many people who remember that the sanctuary is set apart for the worship of Almighty God; that in it they should not carry on private conversations or do anything either to disturb the devotions of their neighbors or to disconcert and annoy the minister in the pulpit. Universal reverence is not the rule among church-goers. On the highest plane, those who enter a church should do so with a feeling of awe in the presence of God and of humble expectation that they may receive a blessing. On the lowest plane, all who go to church should observe a few simple rules of good behavior.

First, it is extremely churlish to be inhospitable in the pew. Always treat strangers shown into your family pew with kindness and give them a cordial welcome. Make room for them and offer them a hymn book opened at the place; a Bible, a psalter, or whatever other book courtesy may prompt you to share with them. Next, do not fidget about in the pew; sit still. Do not stare about or take mental notes of other people's dress or of their absence or of their presence. Your mental attitude, although you are in the congregation, should be the attitude of one alone with God. Pay attention to the minister; pay attention also to the order of service; take part audibly wherever it is the duty of the congregation to join. Impress upon your mind the portions of Scripture read in your hearing. Impress particularly upon your mind the text and the theme of the sermon. In addition to these hints two or three others may be given. It is neither reverent nor courteous to turn the leaves of a hymn book while the minister is preaching, or while he is giving out notices. It is in very bad taste furtively to consult a watch during service. It is not in accordance with good manners to cough if one can help it, and people suffering from an irritating cough that cannot be suppressed are to be excused if they stay away from church. Never put on wraps until a few minutes after the benediction. To utilize the time of the doxology in preparing to leave the building is not only irreverent but is what is known as bad form. In leaving a church speak pleasantly to any persons whom you know, and if you can do so give a cordial hand clasp to those who seem to be strangers, and who may come again if they are affectionately greeted."

DELIVERING THE CHARGE.

WHEN men are called to the ministry, elected as deacons, or ordained to the eldership it is needful that a solemn charge be delivered to them in the presence of those they are selected to serve. This charge must always be delivered by an elder and should consist of three parts: the duties to the officials and his relation to the church; his solemn obligations to his God as well as to the church, and the duty of the church towards her officials. To deliver this charge and do it right and impressively requires preparation. Elders should never undertake to do a work of this sort without due preparation. It ought to be done reverently, understandingly and impressively. When two elders are appointed to conduct installation services it should be understood days beforehand, if convenient, who is to lead out in the work and deliver the charge. When this is done the necessary preparation can be made.

We have attended installation services that did not in the least prove a credit to the church. There have been instances where the lack of preparation and the presence of blunders were such as to render the services anything but impressive and edifying. Brethren

have written us about this matter and others have talked to us about it. We have heard members say that they were profoundly humiliated at the way the charge was given when certain officials were installed. Now there is no use of mistakes of this sort in the kingdom of God. The Lord does not wrongly impress people when he works, and why should his chosen servants?

An elder ought so completely to master the different parts of the installation services that he need not ask this, that and the other elder present whether he has omitted anything. We do not have to feel humiliated when one of our ministers performs a marriage ceremony or administers the rite of baptism, and why should we have to be annoyed by blunders in the presence of the church when officers are being installed? It is all for the want of necessary preparation. Not alone should the ceremony be mastered in all its parts, but the charge should be delivered impressively. No congregation or official can be helped by a charge delivered in a cold, formal and indifferent manner.

DENOMINATIONS AND GAINS.

It is a matter of interest to study the numerical strength of the different denominations and their gains. The following table will prove helpful for this purpose:

| Denomination | 1890 | 1905 | Gain per ct. |
|--------------------------------|-----------|------------|--------------|
| Baptist (13 bodies) | 3,594,023 | 4,974,040 | 38 |
| Catholic (Roman) | 6,228,579 | 10,785,496 | 73 |
| Christian connection | 90,718 | 101,597 | 12 |
| Congregationalists | 512,771 | 687,042 | 34 |
| Disciples of Christ | 641,051 | 1,242,690 | 94 |
| Dunkard (4 bodies) | 73,845 | 116,311 | 59 |
| Evangelical (2 bodies) | 133,313 | 166,978 | 25 |
| Friend (4 bodies) | 107,208 | 120,415 | 19 |
| German Evang. (Synod) | 187,432 | 222,002 | 12 |
| Latter-Day Saint | 167,125 | 344,247 | 106 |
| Lutheran (22 bodies) | 1,223,283 | 1,841,346 | 51 |
| Methodist (17 bodies) | 4,588,662 | 6,429,815 | 40 |
| Presbyterian (12 bodies) | 1,278,332 | 1,728,871 | 35 |
| Protestant Episcopal | 532,054 | 827,847 | 55 |
| Reformed (3 bodies) | 319,458 | 405,022 | 27 |
| United Breth. (2 bodies) | 225,158 | 274,012 | 22 |
| Unitarian | 67,749 | 71,000 | 6 |
| Universalist | 49,224 | 53,641 | 8 |

These figures are for the United States. The great gains for the Catholics must be ascribed to the heavy foreign immigration, about two-thirds of the immigrants landing on our shores being members of the Catholic church. A number of them are Lutherans, and this makes a good showing for the Lutherans. The Latter-Day Saints, or Mormons, report heavy gains, but this is largely on account of foreign converts, and the converts made among the ignorant in certain mountainous sections. The Dunkers make a fair showing, caused mainly by the converts made by the Brethren. It will be noticed that the Unitarians and Universalists are making poor progress. The Disciples are increasing rapidly, resulting from conversions. They make a specialty of evangelistic work, and sweep people into their congregations by the score. Other features of the table will be noticed by the observing reader.

WITHOUT A SALOON.

In the southeastern part of Illinois is Edwards county, noted for not having a saloon in the memory of the present generation, and, naturally enough, its jail is empty. The people are happy and prosperous, knowing that there is no place like a temperance county to develop sober and industrious young men. What a blessing it would be to the State if every county in Illinois could be induced to follow the example set by Edwards county! There would not be a saloon in the State and most of the jails would be without inmates. The number of the inmates in all of the poorhouses would be lessened, and not a few of the rooms in the insane asylums might be closed. The police force of the State could be cut down one-half and probably the taxes could be reduced fully as much. All of this, and even more, might be accomplished by doing away with the saloon. It is a case of men knowing to do good and willing not to do it. Even the church members are responsible for the condition. They know that by the ballots entrusted to them they could drive every saloon from the State, and yet they will not attempt it.

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THE MEETING OF THE DISTRICT MISSION BOARDS.

Saturday afternoon, June 2, a meeting was held in the tabernacle under the direction of the district mission boards. Bro. John Heckman presided. The number of people who gathered to hear the topics discussed was not large, but they came because they were interested in the meeting and wanted to gather strength and help for the new problems which every one feels are before him if he really purposes in his heart to be diligent in extending the borders of the Lord's kingdom.

On the first topic under discussion, "Problems of Home Missions," Bro. J. M. Kagey of Virginia, was the main speaker. He took the position that the logical place to begin the work is at home, in the territory closest at hand. Then there should follow a gradual reaching out until the whole world has heard the glad tidings. He called attention to the fact that only a very small per cent of the people of any district belongs to the church. In his own district there is but one in twenty. Here is a field that may become fruitful if proper attention is given to it. Those living outside the district cannot reasonably be expected to come in and do the work. There is not as much sentiment as there should be in favor of home missions. Bro. Yount said three things are necessary for success—grace, grit and greenbacks. Past time has shown that we have the grace and grit. We also have the greenbacks and are ready to use them if the matter is presented in the proper way.

Bro. J. C. Seibert of North Dakota, said that men and money are needed. One hindrance to the work on the frontier is that the members settle in such small groups that they are not able numerically or financially to do the teaching that should be done among their neighbors. He thinks a good way to develop workers is by organizing Sunday schools in the rural districts.

Bro. D. L. Miller said he hoped the time would soon come when the church would give a hundred thousand dollars a year to home missions and another hundred thousand to foreign missions. But the work is really one, though we designate it home and foreign, for the Master said to go into all the world and teach the Gospel to every creature.

Bro. James M. Neff was the first speaker on the second topic, "Qualifications of a Successful Home Missionary." There is a great variety of conditions, and it is well for the missionary to be able to adapt himself to the conditions he finds on the field; it is almost synonymous with a desire to be used. The worker must go and take his family into places where he would rather not go. Hardships must be endured, and the family must often be deprived of many things which they should have. Bro. C. H. Brown said that education, etc., are very helpful; but a man needs to be thoroughly converted and to have himself filled with the Holy Ghost. Bro. Zigler said success in the home field is essential to success in foreign fields. Too low an estimate is put on the qualifications of home missionaries.

On the third and last topic, "Making Mission Points Prosper and Become Self-Supporting," Bro. W. E. West of Iowa, said there would be no use in establishing a mission point if we did not expect it to prosper, become self-supporting, and in time help to support other new places. One reason why there has not been as much success as there should be is because there has not been enough confidence. Confidence should be established in the man sent to do the work in the mission board sending him, and between the man and the board. Implicit confidence in God will bring all other confidence. Bro. West also argued that the mission worker should have some occupation by which he might earn at least a part of his support, following the example of Paul. Thus he will gain the confidence of the men among whom he works. He should also give at least one-tenth of what he receives, for by so doing he will influence others to give of their means. He and others said the members at mission points should be taught to give, that they have their part to do. And they will respond willingly if approached and taught in the right way.

Judging from the number of short speeches made and the earnestness shown, our people are thoroughly awake to the importance of home mission work. Many helpful

suggestions were made, and the main thing to be regretted is that not more were present to hear them. This meeting in the future is likely to become one of the best of all that are held on the Annual Meeting grounds. The home country must not be neglected, but all the world must be reached.

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THE NEW MEXICO MISSION.

Several things have occurred recently that have helped me to appreciate something of the bigness of our field here in the Pecos Valley of New Mexico.

Bro. Chas. Miller and family having lately removed to Lake Arthur from Leesburg, Ind., in company with them I took a detour of about thirty miles by private conveyance over the country to the west of us. Most of the land over which we traveled, until a few months ago, was vacant government land utilized only by the prairie dogs, antelopes and vast herds of range cattle which still roam over these plains. Now most of the desirable lands for ten or fifteen miles back from the railroad have been filed on either as homesteads or desert claims, and the work of improvement is just begun and the country is still wild and new, and the prairie dog, the jack rabbit, the wild cat, the fox, the coyote and the antelope are still there. Upon consulting the records at the government land office I find that there still lies between us and the mountains tens of thousands of acres of vacant land. Farther back toward the mountains, however, fewer experiments have been made in an effort to secure water, and hence more uncertainty is felt about the water supply there than down here nearer the river where artesian wells are gushing forth on every hand.

To the north of us but nine miles is the little town of Hagerman. The Brethren had never held services there. I stepped on the train one morning and went up to see whether I could arrange for services. I found that there is a Baptist and Methodist church in the place where services are held alternate Sundays and that the Presbyterians have a Sunday school in the schoolhouse, but no preaching. I arranged for the use of the schoolhouse twice a month, posted a notice in the post office that I would preach in the town the following Sunday, and started for the hotel where I expected to get my dinner and await a train. I consulted my watch and saw I would have five hours to wait, the train, as I learned, being late. I like a new experience now and then and so I decided to try to walk home. And walk I did—nine miles it is—all the way, and that without stop for rest. The doctors say I need outdoor exercise and sun-shine, and that day I got it sure enough. The following Sunday we drove to Hagerman and at 11 A. M. held the first service ever conducted by the Brethren in the town, self and wife being the only members present, got dinner at the hotel, and in the afternoon drove six miles further to a schoolhouse near Dexter, where we addressed another attentive audience, and returned home the same evening. In this day's travel we passed a number of waving alfalfa fields and several fruit-laden orchards, but in most of this country, too, the improvements are just beginning.

Dayton is another newborn town farther down the valley, seventeen miles south of us. Another place, this, where the Brethren have never preached and are almost unheard of. I went down recently to see about it. They have no churchhouse. They have a Sunday school in the schoolhouse and two denominations hold monthly preaching services. I arranged to preach for them once a month. While there I made a thirty-mile drive through the surrounding country and in all directions from the town the land lies most beautifully, they get artesian water at a little more than half the depth to which they must go further up the valley and already the ditches are running bank-full of water in every direction and the virgin sod of the plains is rapidly giving place to orchards and growing crops.

And the above description brings us to the southern limit of the artesian belt of the Pecos Valley. But what lies beyond and further down? I went down recently to see. Twenty-five miles south of Lake Arthur the foothills of the mountains run down to the river, completely closing up the valley, and from there, for a distance of about fifteen miles, the country is comparatively rough and rocky. Then again there opens out a beautiful, broad, level, fertile valley. At the head of this lower valley a dam was thrown across the river years ago, the waters of the river were diverted by means of a canal and a large acreage of the lands below were irrigated by the water obtained from this source; but near two years ago a fresher of unprecedented magnitude carried away the dam that had been erected at a cost of thousands of dollars and the water company was left insolvent. Since then that country has been at a standstill. But now the government reclamation service has secured control of the entire irrigation system, \$600,000 is to be expended, the dam rebuilt, the canal enlarged and 20,000 acres more of fertile land is to be supplied with water. One need but see what is being done in parts of this valley where water is supplied, to foresee the suddenness with which this lower country will bound

into prosperity when the government work is completed, the head-gates opened and water carried out upon the fields.

And everywhere, everywhere I go in this great country this thought impresses me more and more, room for many more people. And not only room, but great opportunity, a magnificent climate, rich soil and a country capable of wonderful development. And yet all this would be of little significance to a missionary were it not that a field capable of great material and industrial development presents a great opportunity for church extension. For two years people have been pouring into this country by train loads, and still they come, and yet there is room for many thousands more. It is a great opportunity to the Brethren church, and if the next two years does not witness the organizations of a number of Brethren churches in New Mexico it will be because we have not lived up to our opportunity. This is an agricultural country and the Brethren are an agricultural people; so here, too, we shall pray that God's kingdom may come, his will be done, and through the humble efforts of his faithful people he may make for him self a great name.

James M. Neff.

Lake Arthur, N. M., May 19

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THE IMPORTANCE OF MISSIONARY EDUCATION.

Never was Christian philanthropy more plentiful than to day. And never did philanthropy call more for personal knowledge and service. If missions is to stand among the philanthropies or above all philanthropy, it must make its worth known in a way to appeal to knowledge, feeling, and action, as philanthropy is doing.

Just now it is the physical and mental needs of men that seem to arouse the quickest sympathy. The social settlement and the library movement are typical modern philanthropies. Missions must prove that needs that reach further into the heart of man, further back into human history, further forward into human hope, are still greater.

Because the world of to day does not know these things we need missionary education.

Then the present are boasts that it is practical. That is why it thinks physical and mental needs are all. It is patriotic rather than universal. It is rich, and hence unable, with penniless Peter, to say to the needy: "Silver and gold have I none; rise up and walk!" It is self-loving and it prefers giving to going, and it does not want to give very much, anyway. To the proud, rich, practical age "appeals" come and touch only the feeling and small change of the hour. It must really know before it truly feel, and truly feel before it really gives to missions.

But missionary education is important also for the sake of the church and the Christian. We have long uttered such truisms as the: The real Christian is a missionary Christian, the business of the church is missions, the coming of the kingdom means the progressive reign of Jesus over all peoples.

If these things are so, the future vitality of the church and of Christian character depends upon the perpetuity of the missionary enthusiasm. Just now this is endangered. More than that, unless the danger is met by a providing fore-sight, the future of the church is never safe. Missions present a permanent problem. Our question is not how to get money for to day, how to keep up the year book statistics, but how to train a missionary church for the never-ending campaign.

Behind the church stands the Christian. Of him too the vital question is not, How much does he give but, Why does he care? Are the motives that cause him to give to day so deeply rooted in intelligence, principles, and volitions that we may be sure he will always want to give? If we are sure of that, we are sure of our sons for all time. And the only way to be sure of the individual Christian is to educate him in missions.

Then we need missionary education for the sake of childhood. Have you realized the culture value of missions in the religious education of a child?

The child is in many ways contemporaneous with the heathen. He feels with them, and understands them better than any adult can. Through the knowledge of the savage, and he may learn to understand his own.

Missions have a profound effect upon the child interest. The difficulty of Bible teaching to day is that the Bible seems trite. It is half known, and hence the concerted child assumes that it is fully known. The difficulty of Sunday school methods is that they are traditionally limited in variety. Missions are not a substitute for, they are an extension of, the Bible. "I never knew the Bible until I knew Judson," said one. The Bible is chiefly a book of biography, and missions are an extension of Bible biography. They are the continuation of the book of Acts. They are the second volume of the Book of Life.

Missions have also a deep influence upon the mind and soul of the child. The life develops by periods. There is the feeling period, when physical need, appeal to his sympathy. There is the adventure period, when the child becomes an explorer of his world. For this age the study of the customs of other peoples is most educative. This leads to the geography period, when he more definitely places his world. Here he begins to learn of the extent of other lands. Then come the history period, when he passes from the geocentric to the Copernican realization and ceases to think the universe revolves around himself. Then the history of other peoples, and especially the missionary history, which is often the heart of history, becomes important. The child desires to receive more than pathetic stories and mite-boxes. If mythology, the study of dead religions, has value in high-school teaching, how much more does the study of the living religions of men, which are the deepest expressions of their nature, mean in education?—The Missionary Review of the World.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis.—We held our love feast May 26. Eld. H. J. Lilly officiated. We had a week's meeting preparatory to the feast. Bro. J. C. Ninninger gave us several soul-cheering sermons. May 25 we had a called council. Bro. Wilson Price, of Wynne, Ark., was with us Saturday and Sunday, and he gave us a few words of encouragement. —D. L. Burns, Palestine, Ark., May 31.

CALIFORNIA.

Lordsburg.—Our Annual Meeting collection amounted to \$36.46. It was given to our delegate, Moses Brubaker, to take to its destination. Bro. Minear, from Oregon, stopped off on his way to Annual Meeting and preached at the regular hour in Pomona Sunday a week ago. The Sunday previous Bro. J. Z. Gilbert, of Los Angeles, Cal., preached the baccalaureate sermon at the college.—Grace Hileman Miller, Lordsburg, Cal., June 5.

Pasadena church met in regular council May 31, with Elder A. W. Vaniman presiding. Elder S. G. Lehmer, from Los Angeles, was also present, as an election was held for two deacons. Brethren Fred Strohm and Irvin Schrock were elected and installed. One letter of membership was granted. Our love feast was held May 13 and was well attended. About eighty-eight surrounded the tables. S. G. Lehmer officiated.—Fanny E. Light, 752 Hull St., Pasadena, Cal., June 1.

CANADA.

Sharon.—The German Baptist Brethren met for church organization at Sharon schoolhouse, Alta, Canada, May 21. Eld. F. H. Bradley, of Surrey, N. Dak., acting as foreman. Fifty-one members were received by letter. The church then proceeded to elect its officers for a term of one year, as follows: Eld. Geo. A. Shamberger, shepherd; John M. Rupert, clerk; O. C. Tigner, treasurer, and the writer, corresponding secretary. It was decided to hold councils quarterly. Our first council will be the first Saturday of July, at 2 P. M. The church now has a resident elder, one minister in the second degree (W. H. Tigner), and three deacons. We have an evergreen Sunday school, Christian Workers' meetings, week-night prayer meetings and preaching every Sunday. A few meetings followed the organization of the church, resulting in seventeen accessions by baptism and one brother reclaimed.—N. T. DeWitt, Alta, Canada, June 2.

DISTRICT OF COLUMBIA.

Washington.—One was received by letter and should have been included in the last report. The church service May 27 gave way to children's day exercises, which was an enjoyable and profitable occasion to the children. After the children had executed their part of the program, our pastor addressed them, using objects to demonstrate the truths he advanced. Last Sunday Bro. S. P. Early filled our pulpit.—M. C. Flohr, 338 Eighth St., S. E., Washington, D. C., June 6.

ILLINOIS.

Rockport.—Bro. T. A. Robinson preached five sermons for us and baptized one. Several promised to come in the near future. He expects to hold us another series of meetings after harvest, and also to preach once a month for us. We have a nice Sunday school and Christian Workers' meeting, progressing nicely.—Mrs. J. A. Henard, Rockport, Ill., June 6.

Sterling.—We held our love feast May 26. About seventy-five were present. A very good spiritual feast was enjoyed. Visiting brethren were Jacob Myers, D. B. Senger and J. G. Royer. The latter officiated. The members met for a special meeting Sunday afternoon, May 20. One brother was received back into the church. Bro. Royer will be absent for two weeks, and in his absence Bro. D. L. Miller will fill his place June 10 and Bro. Galen B. Royer June 17.—Bertha G. Dutcher, 309 Sixth Ave., Sterling, Ill., June 5.

INDIANA.

Baugo.—May 24 Bro. D. H. Anglemeyer began meetings for us and continued until May 30, when our love feast was held. Three were received into the church by baptism. Our love feast was very much enjoyed by all. A number communed for the first time.—Christian Metzler, Wakarusa, Ind., June 8.

Buck Creek church held their spring communion May 26. Our neighboring churches were well represented. Ministers present from adjoining churches, L. W. Teeter, D. E. Bowman, L. S. Dilling, H. L. Fadely, G. L. Studebaker. The latter officiated. On Sunday a collection was taken for the mission fund, amounting to \$9.27. We have an interesting Sunday school. One has been received into the church by baptism since our last report.—Phebe E. Teeter, Mooreland, Ind., June 4.

Camp Creek church met in council June 6. Our quarterly collection was \$33.85. The annual visit reported all in love and union. Preparations were made for our communion June 15, to begin at 4 P. M. It was decided to have a harvest meeting the first Sunday in August.—W. E. Shively, R. R. 25, Box 20, Bourbon, Ind., June 8.

Nappanee.—I wish to correct place of communion given in Messenger. It should read June 16, one and three-quarter miles southwest of New Paris. It is also in Union Center district.—Jonas Frederick, Nappanee, Ind., June 7.

South Bend.—A few days ago we took a number of children of our industrial school to our city orphans' home to present a comforter which the little ones had made. The little children were delighted to take the trip and enjoyed it very much. Yet their little hearts were made sad when they saw so many little orphans. One little girl said, "Miss Manners, I am going to love my home more." May the doors throughout our Brotherhood be opened to the orphans. We have a good Sunday school; also a wide-awake Christian Workers' meeting. Our industrial work closed. I now go to my home at Milo, Iowa. There is a great work to be done in the cities.—C. May Manners, Milo, Iowa, June 8.

IOWA.

Franklin County church met in preparatory meeting May 24, previous to our love feast May 27, our elder,

Wm. H. Pyle, presiding. Bro. Wm. H. Pyle was chosen as elder of our congregation for one year. Notwithstanding the rainy weather, we had a very pleasant communion with a good representation from other churches. Bro. J. R. Allen represents us at Annual Meeting.—Elsie A. Pyle, R. R. No. 5, Hampton, Iowa, June 2.

Panther Creek church held their love feast May 30 and 31. We had a very enjoyable feast. Not many visitors were present. The visiting ministers were Brethren Jacob and Irving Haugheili, from the Coon River congregation, and Bro. Snowberger, from Des Moines. Bro. Snowberger officiated; he also gave us some very interesting talks during the meeting.—Minnie Eby, Adel, Iowa, June 7.

Beaver.—Last Sunday two of our Sunday-school scholars decided for Christ. Both were tender in years. About 3:30 P. M. we had a little meeting at Bro. S. A. Powers' home, and from there went to the water, where baptism was administered.—Belle Ruth, Grand Junction, Iowa, June 6.

KANSAS.

Kingman church met in council June 2, with our elder, I. Harris, presiding. Two letters were granted. Decided to hold our love feast Oct. 27, at township hall, three and one-half miles east of New Murdock, meeting to commence at 2 P. M.—S. E. Delp, New Murdock, Kans., June 4.

Maple Grove church held their feast June 2. Bro. J. R. Garber officiated. An election was held for three deacons, and as four were a tie they were all installed.—Bro. John Ankerman and wife, Bro. Ernest Album and wife, Bro. C. H. Garber and J. Roy Garber. Bro. B. E. Kesler and family have moved here to preach for us. Our Sunday school is increasing in number.—Emma Blickenstaff, Star Route, Norton, Kans., June 7.

Prairie View.—We held our communion meeting May 19. A number from other congregations were with us. Ministers present, Bro. S. E. Thompson, Bro. Geo. W. Armentrout, Sr., Bro. J. E. Crist and Bro. Isaac Ritchey, of Pennsylvania, who is now also located here in Scott City. Four members were received by letter. A collection was taken up on Sunday for Annual Meeting. We had a number of excellent sermons preached. There are places near by asking for meetings, and we hope that soon these may be filled.—Katie Roesch, Friend, Kans., June 3.

Verdigris church met in council June 2, our elder, S. E. Lantz, presiding. It was decided to hold a local Sunday-school meeting July 15. Delegates to district meeting are Brethren S. E. Lantz and J. S. Leaman: Brethren R. W. Quakenbush and B. S. Miller were elected delegates to Sunday-school meeting.—Lillie Miller, Madison, Kans., June 5.

Wichita.—After services at the mission yesterday one more came forward and requested baptism, making six who have lately been converted. During the last quarter many homes have been visited that knew nothing of the Brethren. We feel encouraged to press on with renewed energy.—Jacob Fink, Wichita, Kans., June 4.

White Rock church met in council May 26; ministering brethren present, S. L. Myers and D. Bashor. It was decided to have our love feast Oct. 13; also to have a series of meetings some time during the year. A missionary collection was taken to the amount of \$10, to be sent to Annual Meeting.—A. M. Hutchison, Lovewell, Kans., June 1.

MARYLAND.

Greentown (Plevna house).—As a result of the meetings just closed at the Plevna house twelve precious souls put on Christ in baptism. Bro. Peter Houk conducted the meeting, assisted by our elder, Bro. Amos Kendall. The church feels greatly revived. We are going to hold another series of meetings in the fall.—Henry Lorenz, Greentown, Md., June 4.

Welsh Run.—May 26 and 27 we held our love feast. We had a pleasant feast. A number of ministering brethren, from adjoining congregations, were with us. Eld. Daniel Baker, of Waynesboro, Pa., officiated. We held a series of meetings just prior to our feast. Bro. J. H. Longenecker, of Palmyra, Pa., gave us rich spiritual food. Owing to Bro. Longenecker's being on the Standing Committee for the Annual Meeting, he could not be with us until the meetings closed and over our feast. Bro. Harvey Martin, of Mason and Dixon, Pa., continued the meetings till they closed. During the meetings three precious souls confessed their willingness to follow their Master.—John E. Rowland, R. F. D. No. 19, Clearspring, Md., June 4.

MICHIGAN.

Blaney.—Bro. Daniel E. Hufford's, of Rossville, Ind., have recently moved here to make this their home. Bro. Hufford was much surprised at the richness of the soil here, and the comfortable homes in Blaney. He thinks that if the country were known at large it would be flooded with homeseekers. Likely, but as yet the company offers its best opportunities to but a few Brethren or their friends. No inducements are given speculators, no advertising matter is issued, but real homeseekers will be answered if they address the writer, enclosing stamp.—John E. Mohler, Blaney, Mich., June 2.

Chippewa Creek.—We met in council June 3. We decided to hold a series of meetings beginning June 23, to continue one week. We expect Bro. Peter B. Messner to be with us at that time. Our Sunday school and Christian Workers' meetings are progressing. We have an average of forty-five attendance in the Sunday school.—W. F. Jehnzen, Rodney, Mich., June 5.

MISSOURI.

Poplar Bluff.—I am at this place to assist Bro. Ira P. Eby in the mission work through June and July. My correspondents can reach me until Aug. 1 at Poplar Bluff, Mo., care of Gibbons Hotel.—S. A. Honberger, Poplar Bluff, Mo., June 9.

Waynesville.—Bro. Honberger, of Wichita, Kans., while on his way to Annual Meeting, leaving his wife at Aurora, Mo., came to us May 16 and held a series of meetings which continued for two weeks. Six souls came forward, of which five were buried in baptism. The brother left this place May 31 to continue his journey to Springfield.—G. P. Burrow, Waynesville, Mo., June 3.

NEBRASKA.

Bethel.—Bro. L. T. Holsinger, of Pymont, Ind., began a series of meetings May 10 and closed May 29. Sixteen

were baptized. The meetings closed with the best of interest. Our council meeting was held May 26. Bro. Wilbert Horner was advanced to the second degree of the ministry. Our love feast was held May 26. Bro. Holsinger officiated, assisted by Bro. Shick. A collection was taken after services on Sunday for world-wide missions, to send to Annual Meeting, amounting to over \$42.—Emma Miller, Carleton, Nebr., June 2.

Silver Lake church met in council June 2. Our elder, J. J. Kindig, not being present, Eld. S. M. Forney, from Kearney, Nebr., presided. He remained over Sunday and preached two sermons. His labors are always appreciated. Our love feast, May 5, was pleasant. Our elder, J. J. Kindig, officiated, and May 10 he and his wife started for Sterling, Ill., and from there will go to Virginia and to Pennsylvania to spend the summer.—M. A. Grabill, Roseland, Nebr., June 4.

NORTH DAKOTA.

Berthold church met in called council May 26, to arrange further for the coming district meeting, to be held here June 27 and 28. The district has purchased a tent thirty by fifty feet, to be used for dining tent at these meetings. It is at Williston, N. Dak., now, but will be returned in time for the meeting. Those who attend this meeting are requested to bring some bedding with them, if they can conveniently.—J. Hollinger, Berthold, N. Dak., June 6.

Williston church met in council May 26, at the home of Bro. Caley, two and one-half miles west of Ray, Eld. Wagenaar, presiding. Our Sunday school is growing in attendance and interest. Three new families of Brethren have moved into our midst this spring, which we consider a blessing. We will be glad to give information to any of the Brethren desiring to locate here.—Morris Lough, Ray, N. Dak., May 29.

OHIO.

Wooster church met in council May 26, Eld. A. I. Heestand presiding. Two letters were granted. A fund was arranged for the keeping up of cemetery. A collection was taken for world-wide missions, amounting to \$20.65, besides \$11.44 taken from the Sunday-school treasury for the same purpose. It was also decided to send \$15 to the East Prairie church, Mo., to help build a meetinghouse. Our love feast will be held Oct. 13, beginning at 10 A. M.—L. May McFadden, Smithville, Ohio, May 31.

Mercer.—Bro. Jacob Heistand was with us June 2 and gave us three soul-cheering sermons. One was baptized and one wanderer returned to the fold. Bro. Heistand will be with us June 23.—Katie Shellberger, Mendon, Ohio, June 8.

Poplar Grove.—Since our last report eight have been received by letter. We met in council June 1. Brethren A. Brumbaugh, Henry Baker and George Stump were with us. Two letters were granted. Bro. W. U. Wagner and Bro. Charles Stocksdale were re-elected Sunday-school superintendents for the last six months of this year. Bro. Ira G. Blocher was advanced to the second degree of the ministry. Our church has decided to organize a Christian Workers' meeting. The sisters have organized a Sisters' Aid Society.—Cora Bollinger, R. R. No. 42, Union City, Ind., June 3.

PENNSYLVANIA.

Claar church met in special council preparatory to love feast, May 26, and after making preparations for the love feast took up the subject of occupying our time allotted to us in the new union chapel referred to in my previous reports and dedicated May 20. The church decided to start regular services there on June 10 and to hold a series of meetings there as soon as a suitable minister could be procured. Our love feast, June 2, and children's services June 3 were very largely attended. Much credit is due our Sunday-school superintendent and his coworkers. Since my last report in April we have gained one place of worship, five were added to our number by baptism and two were reclaimed.—E. F. Claar, Klahr, Pa., June 6.

Buffalo.—A series of meetings conducted by Bro. Jacob H. Richard, of Mailand, Pa., closed May 31 at Peese's schoolhouse. The meetings were well attended. The interest was good. Three were received by baptism, one of the number being our little Jacob. June 1 we met in council at the Pike house. Bro. E. D. Book, our elder, officiating. At 2 o'clock our feast services commenced, which were well attended. Brethren S. S. Beaver, Jacob H. Richard, Peter Shelley, Albert Miller, Simon Showalter and Henry Beelman were the ministers present from a distance. Bro. Beelman with our elder being a committee, sent by district meeting, to effect an ordination. By the consent of the church, Bro. Greene Shively was ordained and Bro. Daniel Boop, who at a previous feast was called to the office of a deacon, with his wife was installed. Bro. Richard remained with us over Sunday, preaching at White Springs in the morning after Sunday school and at Emanuel's Chapel in the evening. Both services were well attended and very impressive.—Adda M. Shively, R. F. D. No. 4, Box 54, Mifflinburg, Pa., June 4.

Falling Spring.—Our communion, June 2, was well attended. One hundred and forty sisters and eighty brethren surrounded the tables. Bro. D. C. Flory, of Virginia, and Bro. Albert Hollinger, of Pennsylvania, and other neighboring ministers were with us. Bro. Flory officiated.—Wm. C. Koontz, Shady Grove, Pa., June 4.

Farmers Grove church held their spring love feast May 26 and 27. Forty-five surrounded the Lord's table; visiting brethren, E. D. Book, J. C. Swigart, Dr. F. D. Fahrney, David Roth and Wm. Zimmerman. Eld. J. C. Swigart officiated.—Linnie H. Book, Honeygrove, Pa., June 4.

Philadelphia (First Brethren Church).—June 3, during the absence of our pastor, while at Annual Conference, we had two very helpful sermons, in the morning by Elder A. L. Grater, from Norristown, Pa., and in the evening by Bro. M. G. Brumbaugh, from the University of Pennsylvania. June 1 we held our fifteenth Sunday-school anniversary. Singing and recitations were rendered, appropriate for the occasion, also an interesting talk from Bro. M. C. Swigart, from Germantown, Pa. At the close of the exercises each child, for regular attendance during the year and for bringing in new scholars, received a book for a present.—Mrs. Salie B. Schnell, 1544 N. Marine St., Philadelphia, Pa., June 8.

Purchase Line.—Our love feast at Penn Run last night was largely attended. The tables were all filled with communicants and all the standing room was taken up by the

audience, with many outside. Bro. D. S. Clapper, of Johnstown, officiated; also preached on Saturday night and Sunday forenoon. Lizzie Swartz, Purchase Line, Pa., June 4.

Reading.—Sunday morning we had the pleasure of listening to an inspiring sermon delivered by Bro. David Koons, of Union Deposit, Pa. Sunday school was well attended and good interest manifested in the work. Prayer meeting was not so well attended on account of the weather conditions.—H. H. Moyer, 834 North 6th St., Reading, Pa., June 5.

Shamokin.—June 3 was a "red-letter" day for the little flock at this place, when three precious souls were led into the pure water to purify their souls in obeying the truth, a daughter of our afflicted Bro. Miller, of Mt. Carmel, being the first to make application. This is the first fruits of our labors here. Others are near the kingdom. We feel that the work and interest are growing.—Barbara W. Beaver, Shamokin, Pa., June 4.

Woodbury.—Eld. O. V. Long, of Martinburg, Pa., came into camp May 12 and began a series of meetings, continuing two weeks and closing with the love feast. Four were reclaimed and twenty baptized, and two were baptized prior to the meeting. Our love feast was well attended. A number of ministers from adjoining congregations were present. Eld. Long officiated. Bro. A. Brown Miller, a student at Juniata College, who was just lately elected to the ministry, preached his first sermon last Sunday at the Replogle house, at which time a collection of \$21.46 was received for collection at Annual Meeting, to be applied to Brooklyn mission. Bro. J. B. Miller represents us at Annual Meeting.—J. C. Stayer, Woodbury, Pa., June 4.

Yellow Creek.—We held our first love feast in the Bethel churchhouse June 3. Our elder, D. A. Stayer, preached for us Friday and Saturday night; two precious souls were baptized and enjoyed the communion. About one hundred and thirty-two communed. Two of the adjoining elders were with us, Wm. Ritchey, from Snake Spring Valley, and Samuel Brumbaugh, from Raven Run. Bro. Ritchey officiated. Daniel Clapper on his road home, after holding a series of meetings at Raven Run, also stopped with us.—G. S. Batzel, Yatesville, Pa., June 6.

VIRGINIA.

Bristol.—A doctrinal sermon at 11 A. M. by N. B. Sherry was good, what the Bristol people want. One desired to join the church. Bro. P. D. Reed, of Limestone, preached a sermon at Fairmount tabernacle at 3:30 P. M., and Bare's chapel at 8 P. M., south of the tabernacle. At the close of services one desired to join the church, and will be baptized the second Sunday in June. If some of the Brethren have purchased some new song books and have some old ones left, not much soiled, please correspond with the writer.—J. S. Good, 805 State St., Bristol, Va. and Tenn., May 27.

Coulson church met in council May 26. Eld. S. G. Spangler and three other ministers were present. We had five excellent sermons. A collection was made for world-wide missions, amounting to over four dollars. We decided to have our church dedicated this summer.—E. C. Coulson, R. F. D. No. 1, Woodlawn, Va., June 1.

Mt. Pleasant meetinghouse that was built six years ago with a shingle roof was reroofed last week with a metal roof and now is one of the most substantial meetinghouses in the Second District of Virginia, with an increasing membership.—R. L. Myers, Penn Laird, Va., June 4.

WASHINGTON.

North Yakima church held their love feast May 12. Several brethren from Sunnyside were present, among whom were Eld. D. B. Eby, who officiated. One soul was received by baptism. Sunday school, Christian Workers' meetings and church services in general are moving along nicely.—Dora B. Day, North Yakima, Wash., May 28.

WEST VIRGINIA.

Maple Spring church met in council June 2, our elder, Jonas Fike, presiding. On Sunday following our Sunday school was reorganized. Bro. Linsey Teets and Sister Sallie Thompson were elected superintendents. After the organization Eld. Jonas Fike preached an interesting missionary sermon for us.—Alva C. Thompson, Eglon, W. Va., June 5.

Pine church met for council June 2. We decided to have our love feast Oct. 6 and 7, commencing at 2:30 P. M. Our Sunday school is progressing nicely and is well attended. Bro. John M. Leatherman is our superintendent.—Robert A. Rinker, Purgitsville, W. Va., June 5.

Top of Alleghany.—Bro. H. G. Miller, from Bridgewater, Va., and J. W. Wine came among us May 17 and preached one sermon for us. As they returned from Back Alleghany they preached two more sermons. Bro. W. Lee Wilmoth has opened the door of the large church for preaching and Sunday school. Bro. Benjamin Collins will preach in the church at Top of Alleghany June 10, at 11 A. M., if the Lord will.—C. S. W. Woddell, Top of Alleghany, W. Va., May 23.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

A REMARKABLE MORTALITY RECORD.

The Psalmist has said, "The days of our years are three score years and ten; and if by reason of strength they be fourscore, yet is their strength labor and sorrow, for it is soon cut off, and we fly away." Psa. 90: 10.

In looking over Gospel Messenger No. 20, May 19, 1906, we could not but notice among other things the remarkable age to which most of the departed ones arrived before their deaths. Thirty-seven death notices, an unusually large number. We give a summary of their ages. None under twenty-six years; three from twenty-six to twenty-eight years; only one thirty-five years; one forty-three years; four from fifty-one to fifty-eight; six from sixty to sixty-nine; twelve from seventy to seventy-nine;

and ten from eighty-one to eighty-eight; making a combined age for the thirty-seven of 2,481 years, or an average age of about sixty-five years. We doubt if a like record can easily be found in this country, outside of our beloved Brotherhood, under like circumstances as they have appeared in the Gospel Messenger.

This speaks volumes for the simple life of these dear old fathers and mothers in Israel, who have laid down the burden of this life, in a ripe old age, full of years. The strenuous modern life is not productive of much real lasting good, neither for this life, nor the life to come. Clubs are being organized, scores of books are being published, all advocating the simple life. No doubt good is being done by some of them. But what we most need is the truly Christian life modeled after Jesus our Captain. A pure heart and mind, a clear conscience, a pure, clean body, pure air, pure water, pure food, and a pure Gospel obeyed from the heart, will give the very best of this life to us all, and an everlasting life in the world to come.

J. S. Secrist.

TO PIKE COUNTY, THEN TO THE ANNUAL MEETING.

May 24 wife and I started to Pike county, to hold meetings over Sunday. We stopped over night in Decatur with our son Rufus and wife, that being the night set for council meeting. Bro. John Arnold, in charge of the Decatur church, was present, and we enjoyed a very pleasant meeting. We arrived in Pike county in time for meeting Thursday evening. I preached five sermons and baptized the sister that made application when I held the meeting the last of April. This makes the eighth one baptized there and more are waiting on promise. I am glad our mission board is awake to the Pike county point, and have decided to give them one appointment a month. My heart goes out for them, and I will try to help them. We returned from Pike county to the Annual Meeting at Springfield. What a grand reunion it was to meet those that we had not seen for years, and make personal acquaintance with those that we only knew by reputation; but now we have their picture framed in our mind and can see them often, and to know them means to love them. Bro. P. B. Fitzwater, of North Manchester, Ind., has been engaged to hold a meeting for us about July 1.

T. A. Robinson.

Mansfield, Ill., June 7.

NOTICE TO THE CHURCHES OF THE DISTRICT OF OREGON, WASHINGTON AND IDAHO.

The N. P. R. R. Company will make a one and one-third rate on the certificate plan to all who attend the district meeting to be held at Centralia, Wash., beginning July 10, 1906, on the following conditions:

1. That all who expect to attend the meeting pay full fare of not less than fifty cents and not more than three days prior to opening date of the meeting, which will be July 9, the date for the district mission board meeting, each one taking a receipt for his ticket of the agent.

2. Provided the clerk of district meeting, to whom these receipts must be given for endorsement, can exhibit fifty or more such receipts or certificates to the agent at Centralia, showing full fare paid as above, the certificates will be honored and the holder will be entitled to a ticket of one-third fare to return on. No ticket sold for returning for less than twenty-five cents.

Let it be understood by everyone expecting to attend the above meeting that unless you secure a receipt as certificate of the agent at the starting point and have such receipt or certificate properly countersigned by the clerk of the meeting before returning, you must pay the full fare to return, and no rebate will be considered.

Centralia is on the N. P. R. R. and can be reached by no other route. The N. P. and S. P. routes leading to N. P. terminals will be looked after by Brethren Grabill, of Nampa, Idaho, and G. C. Carl, of Portland, Oregon. We trust our brethren and sisters will as far as possible avail themselves of the opportunity to enjoy this annual soul-inspiring meeting.

D. B. Eby.

Sunnyside, Wash., June 9.

HISTORY OF MISSION WORK IN DES MOINES, IOWA.

About 1893 or 1894 a few members living in the city, with the country brethren (Des Moines Valley church), living fifteen miles out, decided with a little help they would purchase the plain churchhouse at East Sixteenth and Lyons Sts. They obtained some help from adjoining churches and the purchase was made, the brethren from the country filling the appointments. Later Bro. E. B. Hoff, now of Chicago, and wife moved to the city. The district mission board would have been glad to help them advance the work, but—no financial means.

After Bro. Hoff moved away the point was placed in the care of the district mission board. Through their efforts Bro. George A. Shamberger was located there for some time. Bro. H. R. Taylor followed him and was there for some time. Then came Bro. John E. Mohler, who was at this point for a few years.

Now we have at this place Bro. A. C. Snowberger, who hopes by the help of the Lord to continue the work begun. All of the above named brethren and families have the love and esteem of the mission board of Middle Iowa, and an opportunity to secure their labors they will get honest, zealous brethren in their midst.

There are now about forty members in this great city of 75,000. May the Lord keep them faithful and bless their labors. May he also bless the labors of the workers who have gone from this field of their own accord and the Lord's direction to other fields.

W. E. West.

Ankeny, Iowa, May 27.

NOTES NOT CLASSIFIED

Postoria. At our regular services at the mission yesterday two were added to our number by letter. We have a wide-awake Sunday school and the outlook is somewhat encouraging. We are badly in need of a new church in this city.—G. A. Snider, Postoria, Ohio, June 11.

Union church met in council June 9. Elders Jacob Halderbrand, H. H. Brallier and our elder, S. F. Fenricks, presiding. It was decided to call to office two deacons, but three were chosen, Brethren Francis Bottorff, William Burns and Samuel Beiler, and all were duly installed, the charge being delivered by Bro. Brallier. Bro. James Norris was also advanced to the second degree of the ministry. Our elder was given charge of the church at this place. One letter was granted and five were received. One was recently baptized. We will hold our harvest meeting July 4. Bro. Brallier remained with us over Sunday. Stella Morlock, R. R. 6, Plymouth, Ind., June 11.

Thornapple church held their love feast May 12. Eight ministers came to us from adjoining churches, three of this number being from Pennsylvania. The brethren from Pennsylvania are staying with us at the west house and will give us a week's meetings. June 15 will be our council meeting.—D. F. Sower, Freepoint, Mich., May 14.

Chanute members met in called council June 9 and decided to hold a love feast June 30 and dedication services July 1, also a week's meetings previous to the love feast. We decided to retain our Sunday-school officers another quarter. Since our meetinghouse has been enclosed we have opened an active Sunday school with a growing attendance. We hold preaching services each Sunday, both morning and evening. At this writing our house is almost completed. Della Edwards, 1720 S. Santa Fe Ave., Chanute, Kans., June 9.

Monticello.—June 10 our elder, David Dilling, preached to us, after which five precious souls, ranging in age from a feeble father of sixty-four years to a girl of twelve, came out on the Lord's side and were baptized in the stream near by.—Mae Dilling, R. R. 4, Monticello, Ind., June 11.

Roann church met in council June 9, presided over by our elder, G. E. Swihart. A brother and his wife, deacon and deaconess, were received by letter. We unanimously decided to hold our love feast on Sept. 29, at 2 P. M. Sunday school was reorganized by electing W. H. Fairburn superintendent, assisted by Enos Swihart, followed by the reorganization of our Christian Workers' meeting, electing Bro. Norman Hoppes president for a period of three months. At the close of this meeting Eld. Samuel Sprinkle came into our midst, preached the same evening and the next morning and evening.—Joe John, R. R. 2, Box 3, Roann, Ind., June 11.

Turkey Creek church met in council May 30. Eld. Daniel Wysong presided. We granted three letters of membership and received five members by letter since our last report. Edward Utery was elected Sunday-school superintendent. We agreed to have our communion in Gravelton Sept. 1. L. D. Utery was chosen church trustee.—L. D. Utery, R. R. 1, Nappanee, Ind., June 9.

ANNOUNCEMENTS

| DISTRICT MEETINGS. | Minnesota. |
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| June 27, 28, North Dakota. | June 30, Root River. |
| Northern Minnesota and Canada, at Berthold, N. Dak. | July 4, Deer Park. |
| July 10, Oregon, Washington and Idaho, at Centralia, Wash. | Missouri. |
| | June 16, 6:30 pm, Shelby Co., at Steffenville. |
| | North Dakota. |
| LOVE FEASTS. | June 21, 4 pm, 9½ ml. W of Williston. |
| Arkansas. | June 22, 10 am, Pleasant Valley, York. |
| June 18, Austin. | June 23, 2 pm, Howells. |
| June 26, 6 pm, Carlisle. | June 30, Sappa Creek. |
| Canada. | July 7, Snider Lake. |
| July 7, 10 am, Fairview. | July 14, White Rock. |
| Idaho. | July 14, 16, Rock Lake, Elkhart house. |
| June 30, Nezperce. | July 14, 10 am, Turtle Mountain. |
| Illinois. | July 21, Desales Valley. |
| June 16, 17, 1 pm Waddams Grove. | July 28, 4 pm, Cando. |
| June 23, 4 pm, Rock River, Franklin Grove. | Ohio. |
| June 23, 24, 2 pm, Rock Crk. | June 16, 6 pm, Sugar Creek, Battie. |
| Indiana. | June 18, 10 am, Springfield. |
| June 16, Yellow River. | June 16, 10:30 am, Silver Creek. |
| June 16, Union Center, 1½ ml. S. W. of New Paris. | June 16, 2:30 pm, Oakland. |
| June 16, Bethel, Salem house. | June 16, Seneca, ¼ ml. N. of Bloomville. |
| June 16, 5 pm, Elkhart Valley. | June 16, 6 pm, Baker. |
| June 16, Monticello. | June 23, 10 am, Richmond. |
| June 21, Elkhart. | June 23, 10 am, North Poplar Ridge. |
| June 30, 5 pm, Killbuck, Antioch house. | June 24, 5 pm, Mahoning, Bethel house. |
| Iowa. | Pennsylvania. |
| June 16, 10 am, Greene. | June 16, 4 pm, Garrett. |
| June 16, Harlan. | June 16, 6:30 pm, Altamont. |
| June 16, 6 pm, Prairie. | June 16, 4 pm, George's Crk., Fairview house. |
| June 16, 12:30 pm, Indian Crk. | June 23, 4 pm, Elk Lick. |
| June 16, 17, Pleasant View, 6½ ml. E. W. of Clarence. | June 23, Ten Mile. |
| June 16, 17, Spring Creek, Frederickburg. | June 24, Shade Creek, Berkeley house. |
| June 23, Sheldon. | July 1, 1 pm, Brothers Valley, Pike house. |
| June 30, South Waterloo. | South Dakota. |
| Kansas. | June 30, 4 pm, Willow Creek. |
| June 30, 5 pm, Chaute. | Washington. |
| Louisiana. | June 23, Spokane, E St. and 6th Ave. |
| June 16, Roanoke. | Wisconsin. |
| Michigan. | June 23, Ash Ridge. |
| June 16, New Haven. | |

PURE RELIGION.

Pure Religion has its origin in a knowledge of the Holy Scriptures, out of a system of true faith and worship, piety, godliness, and holy devotedness to the Savior. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

In connection with the above quotation I understand pure religion to characterize outward acts; but still more the motive and intent of the heart. While it denotes outward acts prompted by motives of pure love, it also denotes a firm inward principle. I believe in pure, heartfelt religion, which has Christ centered in the heart, the hope of glory. Hence light, love, and knowledge will enable us to give to God the sincere worship of an undivided heart, and to man the generous activity of a useful life. All other religions are a fraud, a delusion, and a shadow. Any system that corrupts or depraves the primitive principles of Christianity is far from pure religion.

Religion is alone benevolent in its founder, in its essence, and in its operations, intensely benevolent. Hence practical religion as far as can be open and plain, no concealment or disguise. It commends itself to the conscience of every man or woman taught of God. It inspires the mind, lights up this dark, gloomy world; yea, the black mist of doubt and fear is dispelled; death is stripped of its terror, and a bright prospect of future happiness is open before us.

Our Savior in his human nature has exemplified pure religion. He went about doing good to all who desired his help. How tenderly, lovingly, and powerfully did he answer the calls of those who cried for help. He became a subject that he might heal the broken-hearted and open the gates of paradise to all believers. But none save the pure in heart shall enter there. The substance of pure religion shines in the person of Jesus, "the way, the truth, and the life." He is the perfect model for imitation, and for study. Behold him at his work of love, compassion, and pardon. The world was stricken with sin; seemingly there was no eye to pity, no hand to help. Jesus came to our relief. He scattered health among us; he threw blessings around us; he gave eyesight to the blind; he enabled the lame to walk, the hungry he filled with good things; he looked upon the weeping widow, and hastened to wipe away her tears; he entered the house of mourning and filled it with joy and gladness.

Again, behold him ascending the mount of blessing. His disciples gathered around him; his countenance reflected heavenly light; the brightness of glory encircled his brow. His power was exhibited in his wonderful discourse. Love, tender love, he imparted to all; mercy beamed from his wondrous eyes. Hence to the world the manna of wisdom has fallen from his precious lips. Jesus loves the poor, the mourners, and the persecuted; he gives them the bread of salvation and the waters of life. "He wept that man might smile; he bled that man might never die; he seized our dreadful right, the load sustained, and hove the mountains from our guilty world." He set up his kingdom on earth that true religion might prevail. Believe, love, obey; this do and live.

The Book which he sealed with his redeeming blood reveals the principles of pure religion. Obey his blessed Gospel, imbibe his divine spirit, and copy his spotless examples; doing what he commanded, and shunning what he forbade. Subdue lust by mortification, covetousness by liberality, anger by mildness, and lukewarmness by zeal and fervency. Pure religion conducts itself with prudence in all transactions, and courage is shown in danger, patience in adversity, and a humble mind in prosperity.

Again, pure religion seeks out the helpless and the destitute; it associates with the widows and the fatherless in their affliction, and soothes and wipes away their tears, by doing unto them the very things that you would they should do unto you were you in their situation. Let us remember, understand, realize, and appreciate the heaven-born sentiment, "It is more blessed to give than to receive." Paul to Timothy said, "Keep thyself pure." "Be not conformed to this world; but be ye transformed." Rom. 12:2; 2 Cor. 6:14, 15, 16. "Worship the Lord in the beauty of holiness. Holiness becometh thine house; for the temple of God is holy, which temple ye are." Psa. 29:2; 93:5; 1 Cor. 3:17. C. J. Harris.

R. R. 4, Greenville, N. C.

DID CHRIST EAT THE JEWISH PASSOVER IN THE LAST YEAR OF HIS MINISTRY?

Here occurs a question and a difference between the words of St. John and those of the other three evangelists concerning the day of the week on which the Jews kept the passover that year (A. D. 33). It is plain by all the Gospels that this day on which Christ did at night eat the passover was Thursday night, and one would think by reading the three, that that was the night on which the Jews did eat their passover lamb, but all the texts of St. John are clear that they did not eat it till the next night, Friday night, before which night Christ was crucified and dead, having given up the ghost about the ninth hour, Jewish time, or Roman time three o'clock in the afternoon.

St. John 13th chapter does speak of a supper which Christ did eat on Thursday night with his disciples, but he does not call it a passover supper, but on the contrary, says "it was before the feast of the passover. Now this was the same supper which the three do call the passover and Christ eating the passover."

Christ did not eat the Jewish passover, but another passover or supper of his own institution, widely different from that of the Jews.

It is evident from the text of St. John that the night on the beginning of which our Lord supped with his disciples and instituted the holy sacraments was not that on which the Jews celebrated the passover, but on the preceding evening, on which the passover lamb could be legally offered.

The incidents of Christ's life after eating this supper, until his crucifixion, as far as I can learn, are as follows:

After Christ had instituted this mystical supper or passover,—Thursday, April 6,—the ordinance of feet-washing, and the communion, after the singing of a hymn, he and the eleven disciples left the upper room in Jerusalem, and walked to the Mount of Olives towards midnight. His agony and prayer in the garden was from twelve to one o'clock on Friday morning, April 7. Judas betrayed his Master about one o'clock, Friday morning. The trial before Annas was between one and two o'clock, Friday morning. Peter denied his Master three times between two and three o'clock, Friday morning. The mockery of Christ at the house of Caiaphas was from three to five o'clock. Jesus was condemned to death about five o'clock. Jesus was taken to Pilate to receive his sentence about half-past five o'clock. Pilate interviewed the Jews outside the judgment hall about six o'clock, Friday morning. John 18:28, 29.

"The Jews refused to go in themselves into the Prætorium, because the Jewish tradition (not the law of God) declared them ceremonially unclean if they entered the house of a Gentile during or just before the passover feast."—Peloubet's Notes. Or as Smith's Bible Dictionary has it: "The people shrunk from entering a heathen court, as they thought it would defile them and might unfit them to eat the passover."

This verse is a plain indication that the Jews had not eaten the passover, and when Pilate in verse 39, said, "Ye have a custom; that I should release unto you one at the passover; it is plainly to be seen that the passover had not been observed."

John 19:14, we read: "It was the preparation of the passover, and about the sixth hour." The preparation day was Friday.

In Matt. 26:18 Jesus says, "My time is at hand" to be delivered up, to be condemned, to be sacrificed, to suffer and to die upon the cross, at the time the passover lamb was to be slain for the Jews, which was a type of Christ. Christ died at the same time to be a passover lamb for the whole world.

Christ was crucified about nine o'clock, Friday morning, died upon the cross about three o'clock, Friday afternoon. Hence Christ became our sacrifice, our passover, before the Jews celebrated the paschal lamb passover supper.

Thus everything was prepared and the feet-washing took place, the Lord's supper was observed and the communion of the Lord's supper was instituted, which should in the Christian church take the place of the Jewish passover and continue to be a memorial of the sacrifice which Christ was about to make, by his death upon the cross; for as the paschal lamb had shown forth his death till he came, Christ's death fulfilled the design of the rite and sealed up the vision and prophecy. D. C. Burkholder.

Newburg, Pa.

NOTICE OF DISTRICT MEETING OF OREGON, WASHINGTON AND IDAHO.

July 11 will be the time for our district meeting with the Centralia church, Centralia, Wash. A large gathering is expected at this meeting.

The churchhouse is on Main street, south of depot, two blocks east of Tower avenue, Centralia, Wash., which is on the Northern Pacific road, and is about ninety miles north of Portland, and about thirty miles south of Olympia, Wash.

If you come you will meet a generous, open-hearted membership, who will do all they can to make your stay pleasant.

The district owns a large tent which will be pitched on the ground in which meals will be served for all who may attend. A special invitation is given to the Brotherhood to enjoy the meeting with us.

It would aid the committee on arrangements to write Eld. L. Whisler, of that place, stating the number that may be expected from your church; also our treasurer of mission board to have our mission money in hand that he may give a full report; also the district treasurer and treasurer of poor fund.

All churches are urged to send delegates if possible and send statistical report of church by delegate, if one, if not, send report to L. Whisler, Centralia, Wash., that all papers may get before the meeting.

Let the question, "Can I afford to miss the meeting?" be thoroughly weighed before you decide not to go.

Program for the Week.

Monday, July 9, Mission Board meeting. Tuesday, 9 A. M., Elders' Meeting. Forenoon, Sunday-school meeting; afternoon, 1:30, Christian Workers.

Wednesday and Thursday, 9 A. M., District Meeting.

Thursday, 8 P. M., Missionary Sermon.

Friday, 9 A. M., Missionary Meeting, afternoon, 1:30, Ministerial Meeting continued and Sisters' topics.

Saturday, 9 A. M., Ministerial Meeting continued and Sisters' topics.

Saturday, 6 P. M., Communion Services.

The committee on railroad and boat rates has not made any reports as yet. We may hear from them later.

Let us take the Holy Spirit with us and we will meet him there and we will have a feast indeed.

M. F. Woods, District Clerk.

Glenwood, Wash., May 28.

THE LATE ANNUAL MEETING.

Without doubt the Annual Meeting at Springfield, Ill., was one of the largest we have ever attended and the commodious buildings and grounds made it possible to take care of the immense crowd with ease, yet we cannot fail to note that some things are not yet ideal. What I shall say here is written without any criticism on the Committee of Arrangements, as they did the best they could and no one would have done better before the meeting. As a man said to me the other day, "If my foresight was as good as my hindsight, I would have been rich and perfect long ago, but it is not, so I am just an ordinary man, making my mistakes as I live along with the rest of the ordinary people."

A few things appeal to me as mistakes, which have been made at other meetings, and which we do not need to make for all time to come. In the first place, I consider that the grounds and buildings were too large, and the various departments of the work too much separated from each other. The Audience Room was especially poorly arranged. Only a very few of the speakers either in the audience or on the platform could be heard, and those who were heard, succeeded in talking themselves hoarse in one discourse. The large buildings and beautiful campus, and the splendid weather, which offered such excellent social opportunities and added to the pleasure of the visitors, were very much against the spiritual power of the meeting, and it is just at this point that our conferences are usually weak.

While the boarding facilities were ample, it is to be regretted that many had to stand for hours to get fed. I was greatly pleased with the hot lunch counter. I believe this is a coming method of securing quick service and wholesome food. At any rate I am thoroughly convinced that we can afford to study until a method is originated whereby all of the people can be taken care of comfortably, quietly and orderly.

The singing could be greatly improved. While it is to be regretted that Brother Holsinger was in such poor health that he could not lead the services himself, yet it is a comfort at the same time to know that there are in the church a number of competent leaders. A great deal of good, inspiring song service could have been conducted, a few new songs could have been learned well, and a wave of great song inspiration sent throughout our Brotherhood. I am not a song expert, but I have noticed that great religious workers of the country, who succeeded in a large way in their efforts to revive churches and convert sinners, place great stress on the value of song. I think a half dozen songs, having in them the true gospel ring, might have been learned and practiced over until they had become a part of the life of each and every one in the service, and these songs well learned and sung with the spirit and understanding would have been taken home and taught in all the churches. In this way the Sunday schools and churches would have received new life in their song service. It seems to me that it would be well to have the songs selected and song programs well made out in advance.

The sermons generally speaking could have been better suited to the occasion. I know personally that a number of brethren selected their text and decided upon the sermon to be preached after they had arrived upon the grounds. In so far as possible the speaker should know in advance, the name and place where the sermon is to be delivered, that it might be suited to the occasion, and receive much thought and prayer.

The opportunity of doing missionary work in the mining town of Springfield was lost and that opportunity will never return. From Thursday, the date of arrival, up until Thursday, the day of departure, the workers should have been in the field, doing house to house visiting, singing on the street corners, preaching in the highways and hedges and compelling people to come in. Every room and roomer should have been generously supplied with tracts, Messengers and spent some time in real mission work.*

*The work of the conference is to be followed up by evangelistic efforts. During the meeting thousands of tracts were distributed. The difficulty was to get workers. Most of our people go to the Annual Conference to take part in the meeting and not to do mission work. This may be unfortunate, but it is true.—Ed.

The daily paper is the means of communication with the outside world. People will learn very little about our church through our own publications or through our own printed report, but the Annual Conference attended by many thousands of people is an event in which the world is interested. I learned upon my arrival in Chicago on Wednesday that up until this time there has not been a word in the papers concerning our meeting at Springfield. This is not right. I believe that the principles, which we love and practice will appeal to the sober, serious men of all places, and I am convinced that we are hiding our light under a bushel when we neglect to use the means of communication, which are open to us free of charge. If there had been a scandal at Springfield or a crime committed, if some shining light in the church had fallen, then the devil would have seen to it that the reports were in the paper in glaring headlines, but when things are moving along peacefully, and history is being made, which exalts the Christ-life and gives to the world a true ideal of religious life, it is not wrong to keep these things away from the readers of the world?

It occurs to me also that the reports as given in the Springfield daily were inadequate. Too much responsibility was left with two or three persons. In my opinion there should be a reporting force carefully organized including at least a dozen good, conservative, active, brainy men, who can tell the whole truth about every service in an interesting and helpful manner.

The spirituality of the meeting, which is the most important of all, depends upon properly arranged grounds, good singing, good preaching. I believe the time is coming when the social side of the meeting will be entirely dispensed with and the conference made up exclusively of delegates and attended by not to exceed 1,000 persons. Personally, I believe our meetings will be more spiritual, better and farther reaching than, than they are to-day. Then there will be no temptation to advertise the date of the next state fair on the baggage checks, nor to have tents and buildings erected for business purposes, but everything will be so arranged and so carried on as to best serve the great work of the Annual Conference, which is the making of missionaries, the interpretation of the Gospel, and the adaptation of its principles to the people of our generation. Millard R. Myers. Chicago, Ill.

McPHERSON COLLEGE, KANSAS.

Yesterday we closed, in many ways, the most successful and satisfactory school year in the history of McPherson college. There are ninety graduates, as follows: Three Master of Arts, one Master of Philosophy, nine Bachelor of Arts, Twenty-seven four-year Normals, B. S. D.'s seven Elocution, one Academic, four Musical, six Biblical, fifteen Commercial, sixteen Shorthand, one Penmanship. Of the post-graduates, three are teachers and one a preacher. Of the Bachelors of Arts, five are preachers, one a doctor. Four of the class will be missionaries, and one a teacher. Three of the Elocution graduates are preachers. Our next county superintendent is among the Normal graduates.

During the year about \$27,000, has been added to the material wealth of the college, \$10,000 by Mr. Carnegie, for a library, \$16,000 endowment, and one thousand in apparatus and equipment.

A few over 500 students were enrolled during the year. There were seventy students of full college rank. Fifty-one persons were baptized by the McPherson church during the school year, many of whom were students. One hundred seventy-five were in mission study classes, and about two hundred in Bible study classes.

Elder A. C. Wieand, of the Bethany Bible School, Chicago, gave the commencement address. It was a very masterly address on the subject, "Present Tendencies in Education."

The outlook for the coming year is most encouraging. The moral and spiritual conditions of the college were never higher. H. J. Harnly.

McPherson, Kansas, May 26.

QUEMAHONING CHURCH, PENNSYLVANIA.

May 19 we held our annual local Sunday school convention in the Sipesville house, holding three interesting sessions. The attendance, especially at night, was good. Eight topics were discussed, a number of queries answered and several recitations given.

Among our visitors from adjoining congregations was our district Sunday-school secretary, Lorenzo J. Lehman, whose presence and help are always appreciated. He is making strong efforts to improve the Sunday schools of Western Pennsylvania.

May 23 we laid to rest the body of our sister, Susannah Gilbert. Hers was the first funeral held in our new church. For a long time she was a terrible, yet patient, sufferer from cancer.

Several weeks ago at a regular service in Hooversville, there was a collection taken for the Japan sufferers, which was raised the same evening by the Christian Workers to fifteen dollars.

May 26 we met in our regular quarterly council at Sipes-

ville. The deacons presented the report of their visits which was favorable, and this also was made to answer for the preparatory council to our approaching love feast, June 10. Business passed off pleasantly. Two letters of membership were given and three received. Four persons ranging in age from forty to seventy, were baptized at this council. We rejoice that there are bright prospects for us to have a missionary in the place of our dearly beloved Bro. Swigart who has gone to his reward.

Yesterday was another day of rejoicing. One brother about seventy-five years old, was restored to full fellowship at the regular services at Sipesville. At 10 A. M. I tried to preach in Hooversville; at 2:30 P. M. attended Sunday school and right after I came home, about 5 P. M., a young brother and two young sisters were brought to our place by their parents for baptism. As the work was urgent and the hour late we prepared the applicants and started for the water, a mile distant, while a heavy thunder storm was in progress. By the time we got to the water the rain had about ceased and the three penitents were buried with Christ in baptism to walk in newness of life. Thus in two days were eleven souls added to our number. What cause for rejoicing! We send a small contribution with our delegate to the Annual Meeting missionary collection. Jerome E. Blough.

R. F. D. 1, Hollsopple, Pa., May 28.

PROGRAMS OF SUNDAY SCHOOL, CHRISTIAN WORKERS, MISSIONARY AND MINISTERIAL MEETINGS OF OREGON, WASHINGTON AND IDAHO.

The above meetings will be held in the Centralia church, Centralia, Wash. Following are the programs:

Sunday School Topics for July 10, 1906, at 9 A. M.

1. What Are the Necessary Qualifications of the Sunday School Superintendent?
2. Would it Be an Advantage to Have Written Examinations Quarterly to Determine the Progress in the Pupils of the Several Sunday-school Classes?
3. The Primary Sunday-school Department—Its Needs, Its Possibilities, Its Teachers.
4. What Relation Does the Sunday School Hold to the Church?
5. Tuesday Afternoon, 1:30 o'clock, Sunday-school officers' meeting. Open discussion.

Christian Workers' Meeting, Tuesday Afternoon.

1. Who Should Lead the Christian Workers' Meeting?
2. What is the Duty of the President of the Christian Workers' Meeting?
3. How Induce Christian Workers to Perform Duty Assigned Them?

Missionary Meeting.

Missionary Sermon, Thursday Evening, at 8 P. M.; Friday, July 13, 9 A. M.

1. How Create a Missionary Spirit in Our Members?
2. How Can Each Member Be Led to Give Willingly More for the Lord's Work?

Program of Ministerial Meeting, July 13, 1906, at 1:30 P. M.

1. The Misused and Unused Talent of the Ministry.
2. What Are the Most Effective Means of Awakening People Who Trust in Morality for Salvation?
3. The Source of the Minister's Power.
4. What Depends on the Harmony of the Official Body of the Church?
5. To What Extent Does the Success of the Christian Ministry Depend on a College Education?

Sisters' Topics.

1. What Should be the Qualifications of a Minister's Wife?
2. How May We Save the Young to the Church?
3. If Necessary for Sisters to Wear the Prayer Covering in Prayer and Exhortation, Why Cover it Over with a Bonnet at These Times?

Committee on Ministerial, Sisters' Topics, Christian Workers', Sunday-school and Missionary Meetings for 1906: Sister Barbara Secrist, Sister Detweiler, Bro. S. Gregory, Bro. B. J. Fike, Bro. John Miller.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Berkey-Rensberger.—In the bounds of Rock Run church, Elkhart Co., Ind., at the home of the writer, May 26, 1906, Bro. Warren L. Berkey, son of Eld. I. L. Berkey, and Sister Effie Rensberger. Wm. Hess.

Harris-Riffey.—At the residence of the bride's parents, Bro. S. R. Riffey, in Olathe, Kans., May 23, 1906, by the undersigned, Bro. Alfred W. Harris and Sister Lilly May Riffey, both of Olathe, Kans. H. F. Crist.

Miller-Sellers.—In the Black Rock congregation, York Co., Pa., at the home of Bro. and Sister Samuel Sellers, May 27, 1906, by the writer, Bro. John G. Miller, son of Elder E. S. Miller, and Sister Maranda K. Sellers, both of York county, Pennsylvania. J. A. Bricker.

Trimmer-Arnold.—By the undersigned at 188 Hastings St., Chicago, Ill., May 20, Bro. George Trimmer and Agnes Arnold, both of Chicago. E. B. Hoff.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Bowman, Bro. John J., born in Somerset county, Pennsylvania, died June 1, 1906, in Elkhart county, Indiana, aged 82 years, 7 months and 14 days. Bro. Bowman united with the German Baptist Brethren church at the age of about twenty-seven years. He leaves one brother and seven children to mourn his departure. Funeral services by J. H. Schrock in the Rock Run church-house. J. E. Weaver.

Cripe, Wm. H., died May 25, 1906, in the railroad hospital in Guthrie, Okla., after a few hours' suffering from burns caused by the igniting of gas which had escaped from leakage in his gasoline can in his engine room, near his home in Crescent, Okla., aged 40 years, 9 months and 11 days. Aug. 12, 1886, he was married to Etta C. Hoy. To this union five bright children were given, all of these were left to mourn their loss. He was a member of the Brethren church for about 20 years. Services conducted by the writer from Matt. 24:42-44. Interment in the Clarkson cemetery, Payne Co., Okla. E. J. Smith.

Falkner, Amanda J., died in the Buck Creek church at her home near Oakville, Ind., May 31, 1906, aged 19 years, 6 months and 12 days. She united with the Brethren church Feb. 20, 1902, and remained a faithful member. Funeral by H. L. Fadel, from Philpp. 1:21. Phebe E. Teeter.

Ford, Bro. S. E., at his home at Dacoma, Okla., in the Prairie Lake congregation, met a speedy death, being kicked by a horse May 30, 1906. He lived about seven hours and was conscious to the last, aged 34 years, 3 months and 23 days. He leaves a wife and two small children, an aged father, mother, a brother and three sisters, to mourn his departure. Funeral services by the writer from Amos 4:12, and Rev. 14:13. Wm. P. Bosserman.

Halsey, Eugene E., died May 20, 1906, aged 47 years, 3 months, and 18 days. He was married to Sarah C. Pizer, of Bloom, Wis., Dec. 11, 1879. He united with the Brethren church soon after and lived in the same faith until death. He leaves a wife, one son and two daughters, to mourn his loss. Funeral services were conducted by Bro. Wm. Harvey in the Carthage church, Mo., from 1 Cor. 15:20. Interment in the Dry Fork church cemetery. Edwin Groff.

Kohr, Bro. Reuben, of York Pa., died of heart failure, May 13, 1906, aged 73 years, 8 months and 13 days. Bro. Kohr was a member of our church for thirty years. Services by Eld. Jos. A. Long, from Heb. 9:27.

Kirkwood, Sister Susan, of the Walnut Level congregation, Wells Co., Ind., died May 22, 1906, aged 79 years and 8 days. She was a faithful member of the Brethren church for a number of years. Her husband preceded her to the spirit land several years ago. She leaves five sons, three daughters, one brother and two sisters. Funeral services by Bro. Joseph Spitzer, of Summitville, Ind., from Job 5:26. Malinda S. Studebaker.

Maurer, Bro. Joseph B., died at his home in the bounds of the Oakland congregation, Darke Co., Ohio, May 14, 1906, aged 38 years, 6 months, and 21 days. His whole life has been spent in the vicinity of his home, it being the place of his birth. His affliction, an affection of the kidneys, has been borne with fortitude, though at times his suffering was almost unendurable. One daughter having preceded him to the spirit world, there remain to mourn his departure, wife, four sons and one daughter. Funeral services were held at the Harris Creek church by Brethren J. H. Christian and Devault Crowell. Belle Maurer.

McMaster, Solomon, died at Bittinger's, Adams county, Pa., May 11, 1906, aged 71 years, 2 months and 18 days. He was a veteran of the Civil war, and was survived by a wife and two children. Services at Mummett meeting-house, by Bro. D. H. Baker, assisted by Bro. C. L. Baker. W. B. Harlacher.

Miller, Lydia E., nee Sanger, wife of Bro. Benjamin Miller and sister of Bro. S. F. Sanger, of South Bend, Ind., died at her home near Madison, Kans., May 21, 1906, aged 69 years, 9 months and 18 days. She had a stroke of paralysis and lingered for more than ten months when death relieved her. She was married to Benjamin Miller, Dec. 25, 1856. Twelve children blessed this union, of whom five sons and one daughter with the father are left to mourn the loss of a sainted mother. She with her husband united with the Brethren church April 26, 1857, and lived faithful until death. During her sickness she called for the elders and was anointed. Funeral services from the home conducted by Brethren S. E. Lantz and W. H. Leaman, from 2 Tim. 4:7, 8, which she had selected to be used. Lillie Miller.

Shank, Chester Arthur, son of Martin and Jennie Shank, died by an accident in Wolf Creek district, Montgomery Co., Ohio, May 23, 1906, aged 17 years, 11 months and 19 days, while stepping a tree down, it jumped back and crushed him to the ground. Funeral services by Brethren Daniel Garber and Samuel Horning, from Eccl. 11:9, 10. The following day his eight-day-old sister was buried. D. A. Landis.

Sheller, Sister Lydia Everhart, was born near Frederick, Md., and died May 15, 1906, aged 72 years, 4 months and 21 days. When about twelve years of age, she with her parents removed to Carroll county, Ill. Oct. 19, 1854, she was united in marriage to Samuel B. Sheller who died Sept. 4, 1876. In 1867 they came to Grundy county, Iowa, where she lived until her death. She is survived by seven children. She has been a faithful member of the Brethren church for fifty years. Funeral services were held at the Ivester church, conducted by J. H. Cakerice. The remains were laid to rest in the Sheller cemetery. Text, Rev. 7:9, 10. Eliza A. Cakerice.

Winey, Sister Barbara, nee Shellenberger, wife of Bro. Jacob Winey, died suddenly, of hemorrhage of the lungs, at her home in Juniata county, Pennsylvania, in the bounds of the Lost Creek congregation, aged 75 years, 8 months and 15 days. She has been a constant member of the Brethren church for many years. She is survived by her husband and five daughters. Services at the Good Will house by Bro. W. B. Zimmerman. Texts, John 14:3, and Rev. 20:6. Etta R. Smith.

Full Report OF Annual Meeting

HELD AT
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I have received the new song books sent me, "Song Praises," and have very carefully examined the book. I have seen and used many song books, but I can truly say that this little book is better adapted for the Sunday school, for which it is intended, than any other one I have seen. This is just my "ideal" for use in our Sunday schools—a singing book for the children. Heretofore we had very few song in our books, comparatively speaking, that appealed, and especially applied, to the little folks. I bespeak unbounded success for the new book, and hope that it will be used in every one of our Sunday schools throughout the Brotherhood. Bro. Holsinger is certainly to be complimented for the arrangement of the book.—Abram S. Hershey, York, Pa., April 17.

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IS IT WISE?

We have been informed that there are a few Brethren Sunday schools which have yielded to the solicitations, personal and otherwise of an undenominational publishing house, and which are taking, in whole or in part, the literature of that house in preference to the literature of our own Publishing House. In view of this information we desire to put the question, IS IT WISE? to ministers, Sunday-school officers and teachers who may have been thus influenced.

Is it wise to put into the hands of Brethren children and youth a literature which in some parts is largely sensational, in other parts directly opposed to Brethren teaching, and in no part clearly and positively declarative of our distinctive denominational views? What sort of Brethren will the next generation be if the youth of this generation are brought up on a merely negative or misleading literature, and are never taught in the Sunday school the truths for which our fathers were ready to suffer and which form the only ground for our denominational existence? And how are young people to be brought to Christ and developed into stalwart Christians, if the aim in the literature employed is mainly to gratify a craving for the sensational and not to instruct and fortify against errors in doctrine and life?

Prayerfully consider the above and then send your Sunday-school order.

LIST OF SUPPLIES

that will develop strong, stanch, Christian men and women from your boys and girls.

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BRETHREN PUBLISHING HOUSE,
Elgin, Illinois.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil 1:17.

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AROUND THE WORLD

THURSDAY of last week at Bialystok, Russian Poland, some one threw a bomb at the Corpus Christi procession. It exploded and several persons were killed or injured. The people at once jumped to the conclusion that a Jew had thrown the bomb, and their shops were attacked without delay. Their houses were pillaged and many of the hated race were killed. Some fled to the railway station, desiring to leave the city, but were attacked there. Some succeeded in escaping to the forests, where they wandered in want. The troops at first made no effort to stop the massacre of the Jews, who considerably outnumber the Christians of the city; and when the troops did interfere with the slaughter it was not to defend the Jews. In self-defense the latter tried to defend themselves, taking refuge on the housetops and firing upon their enemies. It would not be strange if this persecuted people sought to overthrow the existing government of Russia, for they have received little but evil from it.

BUT the czar has more to fear from the political strikers than from the Jews. Strikes are beginning in St. Petersburg and Moscow, and they may become worse than those of last fall. No one knows what to expect, though it is clear that the overthrow of the present prime minister is sought and more power is asked for the douma. The Jews fear a general massacre, and have sent word to England that nothing but energetic intervention can prevent a terrible catastrophe. There is unrest everywhere, and the probability is that darker days are ahead. If the government once loses all control, St. Petersburg and Moscow may witness worse scenes than did Paris during the reign of terror, for in downright savagery it would perhaps be impossible to find people who could surpass many races of Russia. The reaping time seems near at hand, and there is apparently nothing but the whirlwind to reap.

THE Indian Territory is united with Oklahoma and the two territories become a State under the name of Oklahoma. It has been about ten years since Utah became a State, and now the total number is forty-six. Had it not been for an effort to have Arizona and New Mexico admitted at the same time, Oklahoma would have come in sooner, as it was entitled to do. The new State will have a larger representation in the lower

house than some of the older States, as it will have five representatives. It has great wealth of many kinds, and its future seems bright. The Indian Territory ceases to be. In 1828 a treaty was made with some of the Indians, in order to get them to move from the rich cotton lands wanted by the whites, which promised them a "permanent home that shall never in all the future time be embarrassed by having extended around it or placed over it the jurisdiction of any territory or State, nor be pressed upon by the extension in any way of any of the limits of any existing territory or State." So little did the men of that day foresee the wonderful development of our country. Aside from Alaska, only Arizona and New Mexico remain as territories, and if the people of these two vote to unite and ask for admittance under the name of Arizona, they will be admitted later. If they do not so vote, it is likely to be some time before they cease to be territories, for Arizona has only a hundred thousand white inhabitants.

TUBERCULOSIS, the great white plague, is said to have claimed more victims than all the wars and all the plagues and scourges of the human race. In the United States more than a hundred thousand persons die each year from this disease. Taking the world as a whole, each year sees more than a million persons carried away by this scourge. This means three thousand victims every day, or two every minute. And of the present population of our country more than ten million will fall victims of this plague, if the present ratio is kept up. These figures show a terrible condition, and yet one which might be greatly improved if men were less selfish, less eager to accumulate wealth.

THERE seems no reasonable doubt that if the proper means were adopted the disease could be stamped out. The following measures have been suggested: First, the disease should be declared in all States and in all cities "infectious." Second, there should be compulsory notification of all cases of tuberculosis. Third, the advanced cases should be given care in institutions suited to their need. Fourth, the establishment and maintenance of sufficient sanatoria and dispensaries for the treatment in the earlier stages of every case of consumption. Fifth, careful and complete disinfection of all houses and rooms in which consumptives have died and from which consumptives have been removed. Sixth, the construction of decent tenements, and the destruction, or satisfactory renovation, of every house known to be a source of infection. Seventh, a crusade of hygienic education among all people and the punishment of promiscuous spitting.

THE flood of immigrants continues, and the adding of so many aliens is causing some people to begin seriously to consider the effect on our institutions. One thing that makes the problem of assimilation more difficult is that the immigrants on reaching America do not scatter. It is said that thirty-one per cent of them settle in the State of New York and twenty per cent in Pennsylvania. Illinois and Massachusetts get seven per cent each, and New Jersey and Ohio get five and a half per cent each. This makes seventy-six per cent for six States, leaving but twenty-four per cent for the other forty States; and of the twenty-four per cent the Southern States get very little. It is not difficult to see what a great influence these immigrants must exert where they settle in such large numbers. On the social, political and religious life of the country the influence is far from being what we should like to see it. Consideration of this question has led the senate to pass a bill to restrict immigration. Among other things it provides that immigrants must be able to

read the languages of the countries from which they come. But it is not likely to come up in the house at this session, and so for the present nothing will be done to check the tide of foreigners, at least a part of whom are very undesirable.

THE pure food bill and the meat inspection bill have been receiving much attention of late. There has been a desire on the part of some congressmen to defer action until congress convenes in December, but the President has urged action because of the conditions revealed by investigations. And he wants a law that will secure for the people the protection to which they are entitled. Efforts have been made to defeat his object, but so far the opposition has generally yielded on important points. The food laws have been bad and the administration of them worse; and for that reason inspection has not accomplished what was wanted. By changing labels on cans the canners have been able to sell potted chicken and veal, and no one knows how many other kinds of meat, from the same lot. But this is not as bad as the filthy and insanitary places in which much of the food is prepared. It hardly seems possible that men posing as respectable could be guilty of selling to the people the kind of stuff that some have sold. But facts are facts and what have been revealed show the urgent necessity of rigid inspection.

FIFTY years ago, June 18, 1856, the first national Republican convention met in Philadelphia. John C. Fremont was nominated for the presidency and defeated by James Buchanan. It was well that he was not elected, for his later life showed that he was not qualified for the high position to which he aspired. There have been many changes in the United States in the fifty years, during all but twelve of which there has been a Republican president in the White House. Of the platform adopted by this first convention the Chicago Tribune says editorially: "Whoever reads it is forced to the conclusion that there was practically only one issue before the country—slavery. The platform denounced polygamy; it asked for a railroad to the Pacific; approved of river and harbor appropriations, and mildly disapproved of Know-nothingism. It was chiefly devoted to the wrongs of Kansas and to a denunciation of the attempts to extend slavery into free territory." The party has done much that is good, but has made some serious mistakes. The present is a critical time for political parties. It seems probable that some party will come to be known as the rich man's party; and that will mean a separation into classes which will not be for the good of the country. We have the one government which is, theoretically at least, by the people and for the people. That it may be so indeed and to the end of time is the fervent wish of loyal Americans.

ALASKA furnishes about seven million dollars a year in gold; and this in spite of the fact that the mining of placer gold is carried on only in June, July, August and September. Not only is the season short, but there is a poor supply of water and timber; the streams do not have enough fall to make gold washing as profitable as it would be otherwise; the gravel is in a half frozen condition, and labor and transportation are expensive. Stream tin has been found over an area of four hundred and fifty square miles. There are promising surface indications of petroleum. Only a few wells have been bored, but the indications are that the Pacific region of Alaska will prove an important source of illuminating oil. Coal is also widely distributed. When Alaska was purchased nearly forty years ago many thought it an unwise act; but Americans do not think so now, and probably would not be willing to sell it for many times what it cost.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

LORD GOD, THOU WILT PROVIDE!

When troubling toil weighs down my soul,
With no one near to guide,
I bow my head in humble prayer—
Lord God, thou wilt provide!

The pleasure craft of worldly joy
Drifts with the wind and tide;
We look to thee in helplessness—
Our Savior will provide.

Malignant enemies assail,
Loved friends fall from our side,
But thou art steadfast, ever near—
We know thou wilt provide.

Though worldly riches disappear
And faith is sternly tried,
Thy guardian angels hover near—
Lord God, thou wilt provide!

—Paul Linebarger.

THE PASTOR'S VACATION.

BY JOHN E. MOHLER.

THERE are two sides to the idea of a pastor's vacation. With some people it has become so fixed that his vacation is taken as a matter of course, and no one looks for anything else. With other people the custom, where practiced, is deplored, and it is thought that as long as Satan persists in working without a vacation a pastor should as persistently stay by his field without intermission. Naturally, according to the nature of our ministry, the latter view is generally held by the Brethren.

Now I know a thing or two about this subject, and we are just at a stage of church development when those who have to do with pastors should be thinking of a possible other side to the question. It will be learned sooner or later, but the school of church experience is a costly one as truly as is that of individuals. And a little thought and reason and observation may avoid expensive difficulties later.

First, the matter of a pastor's vacation is going to confront congregations which demand his sole time as truly as the pastorate is seen to be a necessity. There is a nerve tension constantly upon a conscientious and busy pastor which drains his life in a peculiar way, which the one on the outside, and enjoying his services, can not appreciate. Or it is upon his wife. It is hard to explain this to their understanding, but he comes to know the individuals of his flock as no one else knows them, and he feels their troubles, temptations, disappointments, etc. He learns to gauge each one's spiritual strength, and knows when they are in danger before they realize it, and thus may suffer even before they themselves do. It is his task to mould several score of differing individual natures into the nature of one Christ. His mind is drawn this way, and that, and his emotions are affected in many ways in the briefest of periods that ordinarily, taking all such things together, a breakdown is no surprise.

It is a surprise to those who do not understand his position, but to one who knows what it means it is not. And you readers of this would probably be surprised to hear the record of pastors who have already lost their health or the health of their wives, in the Brethren church, from too constant service. It is alarming, considering the few pastors devoted to charges. Some of them are out of pastorates for good, when a brief vacation at the proper time would have certainly preserved their services indefinitely. And there are others who are now planning to forsake their pastorates from actual physical necessity, when a brief vacation at this time would surely turn the tide, and repeated annually, preserve their services to their flock. I know this from letters I have received from pastors in our church. And how many more there are in a similar condition who knows?

But I know from actual experience that the nature of the work will bring about such results frequently unless congregations realize the need of their pastor

getting away, with his wife, occasionally from his field of work. And good pastors who are available are so scarce that the church can not afford to lose a single one.

If this makes you think you will wonder why the pastor does not speak of it. There are reasons enough. In the first place he often does not know it himself until it is too late for a short period to recuperate him. There is no work on earth in which it is easier to kill one's self by degrees than that of a church pastorate. There is so much to be done that unless he constantly restrains himself he will be drawing upon his vitality long before he realizes it. And he naturally loves his work so well that he may look upon the other side too long, thinking he can stand it better than he can. Or if the trouble is with his wife's health the same difficulties are present. What he needs is the wide-awake concern of some of his members who see that he is sent away and provided for, in a short vacation, from time to time. And you may be sure that such a course, taken at the critical time, will preserve to the church the usefulness of any, or almost any, pastor or pastor's wife. And it becomes you who prize your pastor's services to take the matter in hand in time.

Again, if he does not realize the need of a vacation, the general sentiment in the church is such that very few would press their needs, or even suggest them. The quieter way, and often the most successful, is simply to resign and recuperate health in other lines. It has been done, is being done, and will continue to be done until the congregation sees the need of taking up the matter of their pastor's vacation, when his work is heavy.

Blaney, Mich.

EARTHQUAKE EXPERIENCE.

BY C. H. BRUBAKER.

No doubt all of my readers have had the experience of being rocked some time in your lives. As babes you were rocked in your mother's cradle; as passengers on street cars or railroad trains you have been rocked; as passengers on steamboats some of you have been rocked on the billows of the deep; but I dare say most of you have not experienced the rocking of old mother earth. This earth which the good Lord has given us so freely to enjoy is an immense cradle, and when once it begins to rock, its vibrations are not gentle, harmonious, regular, and hence not conducive to sleep. In the rocking of an ordinary cradle there is a certain rhythm conducive to sleep. And in the rocking of a vessel there is a certain regularity to which the body soon learns to conform. But in the rocking of the earth you are startled. There is no such thing as adjustment. One little shake is not so bad, but when the earth quakes violently for thirty-three seconds, as it did on the morning of April 18 in Berkeley, Cal., and vicinity, the feeling is scarcely describable. The very foundation on which one has been standing and depending suddenly begins to give way. From the rocking billows one can come ashore to land secure. But from the rocking earth there is no place to step. Everything material is insecure. Can you not imagine how helpless one feels in such a time? Oh, how little man is! In spite of the abiding faith in God of many a man or woman, the face was pale and the stomach sickened and the nerves strained. To the physical it was too much, but the life was anchored to God and was therefore secure. But imagine, if you can, the feeling of the soul who had no refuge in God! The underpinning all uncertain and nothing to reach up to in a spiritual, substantial way! Surely the apostle was right when he said that the things which are seen are temporal, but the things which are not seen are eternal.

The earthquake itself was of short duration, and the Lord was not in the earthquake, but there came a still small voice, and the Lord was in the still small voice speaking to many a soul in Berkeley and vicinity and then throughout this great commonwealth. The love, sympathy, mercy and goodness of Christ which was longing for an expression found a channel because of the earthquake. Shall we not thank our God for the earthquake? Life's interruptions are sometimes sud-

den and severe, but seemingly necessary for man's spiritual growth.

I wish you could have seen the Berkeley hearts beating in unison in self-sacrificing service for the sorrow-stricken, suffering, San Franciscans. Without distinction of race, class, or condition, we tried to care for all who came to us for succor. Seventeen hundred Chinamen found shelter in our city of learning. In all we had twelve to fifteen thousand refugees to care for. Students, professors, doctors, nurses and townspeople cooperated in the good work. University grounds were used for tents and for feeding places. University buildings were used for hospitals, bathing, and laundry work. Churches, lodge buildings, association buildings of different kinds and houses of amusement were thrown open for relief work as needed. Hearts outside of the stricken district were also aflame with the loving spirit as the hearty response of the people in sending supplies, both food and clothing, bears testimony. Men and women lived more truly in those few weeks of self-sacrificing service than they had lived for years before. May the Lord help us to live each day so as to manifest the love of Jesus. *Virden, Ill.*

A FEW OBSERVATIONS AT SPRINGFIELD, ILL.

BY A. G. CROSSWHITE.

COMING in from the city on a car to the grounds were two ladies, both well advanced in years, who had not been to any of the meetings—in fact I learned the pitiful story from their own lips that they had not been to church anywhere for five years on account of their husbands' objections. Both had been church members, but had fallen back; one was a Lutheran, the other a Methodist. With tearful eyes they told their sad story and how they had longed to come in touch with a plain people. I took them to the Bible institute, which was something new to them, but what they saw and heard met their hearty approval. I heard them make such remarks as these: "Just see, there are almost as many men as women in this Chatauqua." "How well-posted these people are on Bible questions." "How beautiful is the costume of these saintly people," etc. They promised to return if their husbands would permit them.

Going in on a car I asked a conductor how many people he handled on Sunday. He replied that his report showed that he hauled one thousand that day. "When you have so many," I said, "you probably miss some fares." "No, not from your people," he replied; "they put themselves to unusual inconvenience to turn in their fares." Continuing he said, "We have never handled such a nice, clean, well-behaved set of people in this city." "Good," said I, and pushed the button.

On our return several of us took the 2:13 A. M. Wabash train for eastern points, and while waiting for the train I took occasion to ask a policeman whether their force had encountered any difficulties in handling our people. "Nothing," he replied, "but getting a conversation out of them. They are so modest and quiet." He further said that if they had known just what was wanted they could have helped them out very materially, but when asked where they wished to go they invariably said, "To the Fair Grounds," and those who arrived late had more trouble on that account. "Altogether," he said, "your people have entirely captivated the people of Springfield, and we hope for your return."

Flora, Ind.

THE BENEFITS OF MUSIC.

I HAVE always loved music. I would not for any price lose my little musical knowledge. It drives away the spirit of melancholy, as we see in the case of King Saul. By its aid a man forgets his anger, lust, and pride, and repels many temptations and evil thoughts. The devil cannot abide good music; he hates it. Music is a great disciplinarian; it makes people tractable and kindly disposed. Music is a lovely gift of God; it awakes and moves me so that I preach with pleasure.—*Martin Luther.*

NOTES ON THE PHILIPPINES.

Some Problems of the Hour.

BY CHARLES C. BRUNNER.

In Four Parts. Part 1.

It is a rare privilege for a citizen of the United States to live in a strange land where he may see being established the institutions which have made the name of his country synonymous with liberty and freedom; and this in a land that has felt little of the rapid progress of the nineteenth century, among a people who live in a primitive way; their lives simple; their needs few and easily supplied; their energies dormant. The task of establishing these institutions has been undertaken by our government in the Philippine Islands and we are there to carry our purpose to a successful issue or prove its failure.

The Philippine Archipelago consists of eleven large islands and over three thousand smaller ones lying between the fifth and twenty-first degree of north latitude and the 117th and 126th degree of east longitude, comprising a total of 115,000 square miles or a territory just about as large as New York, New Jersey, Pennsylvania, Maryland and Delaware. The population of between seven and eight million is composed of nine distinct tribes with many less clearly marked divisions, each speaking its own tongue and living in the most varying scale of civilization. All of these tribes, except the Negritos, are branches of the Malay race. Being without a common language and common interest, these people lack anything like a national idea. The tendency to divisional supremacy, which might be expected to be found among them, was lost after the coming of the Spaniards. In the later years of Spanish rule there was active opposition among various of the leading tribes; but this was never well organized and did not lead to a fusion of tongue or the union of these tribes in a common cause. It is improbable that any one of the leading divisions could establish a central government for the islands which would not be resisted from some direction. It is equally improbable that this government if resisted would be strong enough to maintain itself by force. It is likely that bloodshed and strife would result and consequently little, if any, advancement be made in the well-being of the people. In the earlier ages of the world's history such conditions must have been common in all countries, but now when the earth is well taken up and competition among the great powers for new lands to colonize is keen, no such conditions in a land occupying the prominent place which the Philippines do in the East would be allowed to obtain for any great length of time. The United States did not seek control of the Philippine Islands as a venture in colonization; they came under her control as a result of her war with Spain. She shattered the government which had ruled the islands for more than three hundred years and, once there, could not in honor withdraw or evade the responsibility which came as a result of her victory. Foreign government has been and will be resisted by the Filipinos; but under the control of the United States we shall look for the moral and material advancement of the people and finally for the evolution of that form of government which they prove themselves capable of maintaining and which shall promote their best interests.

Little is known of the Philippine Islands before their discovery by Magellan in 1521. He took possession of them in the name of the king of Spain; the main object of his expedition, however, was the discovery of a western route to the rich spice islands of the East which had been discovered by the Portuguese and in which it was successful. He was the first discoverer to reach the Indies by a western route. The records left of his voyage mark him as one of the most resourceful and daring navigators of the sixteenth century, but he met an untimely fate, and his expedition was almost brought to grief by his being killed in a battle between factions of the natives in which he and his men had taken sides. Eighteen of the survivors, under the leadership of Captain Elcano, finally reached Spain by the way of the Cape of Good Hope, thereby completing the first recorded voyage around the world in a little over three years. There

were then three expeditions to reach the Philippines; one in 1525, one in 1527 and another in 1542, but none of these succeeded in making a permanent settlement, although sent out by the Spanish king for this purpose. The extent and resources of the Philippines were unknown at that time, but there were rumors of untold riches in these eastern islands which led to much rivalry between the maritime powers of Europe, and was undoubtedly a factor in the efforts of the rivals to enlarge their possessions in the East. The matter was of sufficient interest to the king of Spain to cause him to fit out another lot of ships, the command of which was given to two remarkable men, Legaspi and Urdaneta. Through their efforts a permanent settlement was made and the dominion of Spain established. An imposing and graceful monument has been erected to the memory of these men in the city of Manila which is admired daily by the hundreds who visit the historic Luneta. This expedition was sent from Mexico and consisted of four hundred soldiers and sailors with Legaspi in command. The pope had given his sanction to the colonizing of these islands, but with the understanding that the king would be zealous in converting the inhabitants to the Roman Catholic church. This part of the work was entrusted to Urdaneta and five companions, all of them members of the Augustinian order of friars, and was not undertaken by the church direct. The expedition landed on the island of Cebu in 1565 and the town of Cebu became the center from which the settlers worked until 1571 when Manila, the largest town on the island of Luzon, was declared the capital of the archipelago. Spain was in the possession of the Philippines from that time until the coming of the United States, with the exception of a short period in 1762-3, when a combined land and naval force from Great Britain captured Manila; but this force never made any attempt to take over the control of the whole archipelago. The Chinese and the Dutch at various times made attacks on Manila, but never succeeded in making a permanent landing.

The representative of the Spanish government in the Philippine Islands was governor-general. He governed under the direction of the Spanish king and was assisted by a body of councilors. Shortly after the permanent settlement of the islands an archbishop was appointed by the pope for this colony, and this continues to be the rank of the head of the Roman Catholic church in these islands. The government being modeled after that of Spain as to the relation of church and state, wide powers were given to the archbishop. The ecclesiastical part of the government was even clothed with more power than at home, largely on account of the work that had to be done converting the people to the Catholic faith and in keeping them loyal. It was provided that the councilors should govern in the absence of the governor-general, but this plan was soon revoked in favor of the archbishop, and there were several occasions when the archbishop was acting governor-general, combining in himself the powers of the church and state. The minor officials needed to carry on the central government in Manila were mostly Filipinos. There were Spanish soldiers and sailors, usually a small force, and the military and naval representatives. The governor-general was in many cases an officer of the army and was in command of the insular forces. The foregoing relates to the central government in Manila.

With reference to the extension of government over the people, the records of the early colonizing efforts of Spain are not complete, and sometimes contradictory. Foreman, in his book on the Philippines, makes the following observation:

"The system established by him (Juan Salcedo, one of the early settlers and conquerors) was to let the conquered lands be governed by the native caciques and their male successors so long as they did so in the name of the king of Castile. Territorial possession seems to have been the chief aim of the European invaders and records of having improved the people, or of having opened up means of communication and traffic as they went on conquering, or even having exploited the natural resources of the colony for their own benefit, are exceedingly rare."

These statements throw considerable light on the plan of government under which the people were found living. Both because of the primitiveness of this plan and because Spain was neither prepared nor inclined to establish elaborate and expensive systems of government for her many colonies, the first effort at government direct for the people had need of being simple. The islands were divided into districts known as encomiendas. Grants of these encomiendas, which included both the land and the people living on it, were made to encomenderos, who were usually favorites of the Spanish king, the governor-general, or were soldiers and sailors, and were not chosen with a view to their fitness to govern. The encomendero collected a small tax from the people which was intended to be turned over to the central government. In return for this he was to see that justice was observed between his people in their dealings with each other, protect them from invasion and care for them in pestilence or famine. The tribute was usually paid in what they had—either in such labor as was needed to be done, or in provisions, mostly rice, or in money. A practical philanthropist placed in a community with such broad powers could do untold good. But as the opportunity to do good was unlimited so was it possible for evil and abuse to go almost unchecked. There were undoubtedly good encomenderos; but there were many who were not content alone with the position of feudal lord which was about all the grant gave them. They took advantage of their power, abused the people who were really little better than slaves and got all out of their grant they could. As time went on the system was regarded as unsatisfactory, and was abolished.

The next form of government was provincial in character. The chief official of the province was a civil or military governor who himself, until of a late date, discharged all of the functions of government now vested in different persons. This form of government in various stages of organization and with certain modifications suited to the location and condition of the people governed was in effect at the time of American occupation and has been adopted in a general way by our Philippine Commission. It should be stated that early in the history of Spanish rule in these islands, it became apparent that some of the wild mountain tribes and the Moros of Mindanao, many of whom were Mohammedans, were not subject to the influence of Christianity or Western civilization. Both these peoples continue to live in much the same condition as did their ancestors of the sixteenth century and special forms of government and special legislation are provided for them by our insular legislators. The plan of government worked out by Spain for her colonies was excellent. The "Leyes de Indias," on which the island government was based, contained many excellent provisions. Unfortunately it was seldom ably and honestly administered. But at the worst it was a great advance over the tribal rule of the cacique which was the only semblance of government to which the people had attained unaided and had a most important place in getting the people accustomed to law and order. With this brief outline of the form and development of government from the standpoint of its uplift, come to consider the other and greater factor influencing the life of the people.

Manila, Philippines.

THE VICEGERENT OF CHRIST ON EARTH
—THE HOLY SPIRIT.

BY G. M. LAUVER.

THE book of Acts is preëminently the book of the Holy Spirit. It is based wholly upon the promise made by the Savior before his departure that he would send the Holy Spirit (Acts 1: 2-5) and its fulfillment on the day of Pentecost and continuously thereafter during the lifetime of the apostles.

The spiritual condition of the apostles at the time of the crucifixion, weak, despondent and hopeless as it was, was improved only by the presence of the Master with them during the precious "forty days," and if he had left them permanently, and had not

sent this "other Comforter" it would have been impossible for them to retain an active faith in him; much less could they have won over the nations to their faith and demonstrated the truth by their works as they did, without this living connection with God.

These things being so, and since we are, if any difference, weaker in ourselves than they were, not having enjoyed the personal contact with the Son of God, and the same great interests being entrusted to us as were entrusted to them, it becomes a matter of the very deepest concern to every lover of the Redeemer, what is the provision God has made for the perpetuation of his work—the work which Jesus began in his own lifeblood? Whatever plan God has must be found illustrated in this book of Acts, since it takes up the record of Christ's work at the time when he left it, and when the Holy Spirit first assumed control of it.

There was no other authorized substitute for the personal oversight of the Lord himself (John 14: 16, 26) except this "Comforter," and him the Master recommends as sufficient for all needs.

What then are we taught by the experience of this first generation of Christians to expect with regard to the presence and influence of this Spirit? For certainly the Spirit changed in power or willingness to help, and we ought to be entitled to the same help they had, for the same work and the same weakness in the service of the same God.

Let us notice first that it gave the power of premonition, the foretelling of future events. This is not strange, since it was by this same Spirit that David had predicted the fate of Judas (Acts 1: 16, 20) and the opposition of the rulers and people against Christ (Acts 4: 25), and since by this same Spirit Joel had predicted the outpouring on Pentecost day (Acts 2: 17, 18), and since in this very prophecy it was promised that the "sons and daughters shall prophecy" upon whom the Spirit should be poured.

If we accept the statement made by Paul in Acts 28: 25 that the Holy Spirit spoke by Isaiah, we see that the *real prophet* was, in olden time, not the *man*, but the HOLY SPIRIT THAT USED HIM.

Why, then, should not this same Spirit in control of the follower of Christ, speak of things to come through him when need arose? Jesus had by this same Spirit bidden them await its coming, ere they began their work in his cause (Acts 1: 2), and they did not wait in vain.

The promise of Joel (Acts 2: 17, 18) was fulfilled to Paul (Acts 20: 33) when on his way down to Jerusalem the Holy Spirit testified to him that bonds and affliction were awaiting him, and at Tyre the disciples through the Spirit sought to dissuade him from going on in his journey (Acts 21: 4) against Caesarea. The disciple Agabus in the Spirit foretells Paul's awaiting fate and the brethren seek to turn him back (Acts 21: 11).

Later on this Agabus foretells the coming of a famine, which occurs some years later, showing that the prophecy was authentic. Now it is not to be supposed that these early disciples knew the whole future, but as the prophets of old they foresaw the things that in God's wisdom were necessary for them to foresee. Surely it is no more to be expected that one endowed by the Holy Spirit with the gift of prophecy should foresee all future things than that one endowed with the gift of faith should remove all mountains into the sea.

It is our business as followers of the Savior to accept his promise of the Holy Spirit humbly and gladly as they did on Pentecost and expect it to be sufficient for our needs, whatever those needs may be, and he will not let us walk in darkness but will guide us, even to the extent of giving us unmistakable glimpses into the future, just whenever the prosperity of his work may demand it. You know God's ear is not heavy that he cannot hear, nor his hand shortened that he cannot save.

And there is nothing said anywhere in the Book about a time when the Holy Spirit should lose any of the power or helpfulness that he showed when he first took up the work. There is, however, much said about a time coming when men would arise who would

not endure sound teaching, and of men who would be faithless.

Those days have now come when the Christian teacher who dares present such a doctrine as that it is altogether within the plan and wish of God to give to his servants in this twentieth century the power to see into the future as some did in the first century—when such a teacher is considered by many to be fanatical. Yet this is the teaching of the Scriptures and the promise of God. Brethren, let us believe!

Bethany Bible School, Chicago, Ill.

ORIGINAL ILLUSTRATIONS.

MILLARD R. MYERS.

I HAVE had so many questions concerning my talk on the above subject at the Sunday-school meeting at Springfield, that I feel I ought to say a few words about it in reply. First, the illustrations which I gave there are all original with me to the extent that I did not secure them from the platform speakers or from books. I have never seen nor heard any of them used. Suggestions that I gave were in part, however, as my work always is, the result of discussions with my friends. I generally get an idea and commence work on it. I can always work best by talking with others. It matters not whether they be children or men, whether they be educated or uneducated. I have yet to find the first person who is unable to give me a suggestion in return for a suggestion.

Several said to me that they would like to use the illustrations I gave, and were sorry that they must originate their own instead. There is no copyright on the illustrations, and while they are mine, they have been given out at the conference, and are for everyone who desires to use them. I consider that anyone who is too original to borrow anything from others is too original to be of much use, yet it is a poor man who accepts a production and uses it literally as he gets it without putting into it some of his own life and thought. So used any illustration is usually dead and dry, and everybody is glad when the speaker gets through. On the other hand, if the thought has been originated or even adapted, it throbs with new life and interests all.

I find it usually pays to give due credit to the author, from whom I borrow. Neglecting to do this, one may for a time seem brilliant and stunning to those who know him. His friends think they have found a new gold mine, but sooner or later the truth is discovered, and the borrower wonders why the people cease to work the mine.

On the other hand, the fact that a speaker has been reading or in some other way has come in touch with workers who are moving in a larger field, adds much to the strength of his own utterances, and in the end one will most always get credit for the ability he possesses. There are a number of books published containing object sermons and talks in outline, all of which are more or less helpful, especially to the beginner; but there is nothing quite so helpful, as sitting down in a quiet place and studying some common object until it suggests a new spiritual lesson. I believe that ninety-nine persons in a hundred can do the same thing successfully. A straw hat, an old coat, a rope, a pair of shoes, a toy, a saltcellar, a tack, a hammer and a hundred other things are right at hand to be studied, and will richly repay anyone who will devote to them a few moments of concentrated thought.

I wish to emphasize the fact that great care needs to be exercised to prevent children from seeing the object and missing the lesson. The more simple the object, the better the lesson usually. Give the children a chance, and they will almost always explain the lesson to you, then you are sure they have gotten it. One can never be sure before, even the best of teachers sometimes fail to convey the lesson intended.

This reminds me of an incident, which happened when I was teaching public school. One morning I was reading to the school from a book in which was described a mountain maiden, by the name of Jeanette. This little girl moved down to the foot of the mountain

in the winter time and moved up again in the summer time, always by means of a donkey. One spring day, when the family was almost ready to return up the mountain, the donkey lay down and died, which brought great distress to the family and especially to Jeanette, and of course, was noted by the children. I read on a few paragraphs, to where the author stated that Jeanette was a good little girl who always knelt by her bedside and said her prayers before she went to sleep. Here I stopped as the children were very much interested and spoke to them a moment about the value of prayer. A little girl about the middle of the room raised her hand, and said, "Teacher, I say my prayers every night." The sentiment was running high. Another bright girl in the rear of the room arose and said, "I say my prayers every night before I retire and every morning when I get up." The entire school seemed interested in the lesson, some nearly to the point of tears. It was an impressive moment. I thought everyone had received a lesson they would not forget, when a boy about twelve years old raised his hand. I was greatly impressed myself, for I thought he was about to confess that he too said his prayers, or ought to do so, but, poor boy, he had never gotten past the donkey, so he blurted out, very much to the consternation of his teacher and the amusement of the school, "I saw a dead donkey last summer." It was only after this outburst of laughter that I discovered that at least one of my pupils entirely missed the lesson I had tried so hard to teach.

Everyone knows, of course, that originality is one of the most notable attributes of God. The all-wise creator is so original in his work, that it is impossible to find among the millions of stars, two that are alike, or among the millions of people, two who even very closely resemble each other. Certainly there are types of people, there are classes of stars, but every single one is in some way different from every other. The same should be said of the birds and the trees and the flowers and the blades of grass, and the countless shells upon the seashore. Christ, who has become our example, taught little without illustration. He used figures of speech, parables, objects, people, cities; in short he made all the world contribute to the lessons he desired to teach. The real trouble with the average teacher lies in his lack of experience. Personal experiences are worth very much more than experiences borrowed from others. A well-read man can easily get along by referring to the experiences of Talmage, Spurgeon, Moody, Torrey, and others, but he will find very much greater power when he can refer to recent experiences of his own life. People are interested in and helped by the battles and struggles going on daily around them, and the teacher who will visit the unsaved, the sorrowing, the distressed; who will get on intimate terms with the children; who will, in short dig down into the recesses of the heart, will find there the richest and best lessons, which flow through his life out to humanity, will make himself a great blessing and a great power for good in the world.

Chicago, Ill.

ONE WIFE.

G. A. SHAMBERGER.

UNITY of mind is so desirable that for it we labor and pray. When fixed interpretation and uniform practice obtains, it is difficult to enlist oneself to the unwelcome task of changing the order of things. And yet truth is truth and we should never hide our eyes from it. In Paul's directions for choosing bishops he stipulates—"The husband of one wife." 1 Tim. 3: 2; Titus 1: 6. We have understood the apostle to mean one wife at a time. We have acted accordingly. It might be well to review this matter. My own opinion is not in harmony with our practice. To me the best commentary on any New Testament statement is the universal practice of the Christian church during the early part of its existence. What was constantly and everywhere held, and held without question, may well be received as of apostolic origin. This applies with especial force in cases like this—carrying out apostolic injunctions.

We turn then to the record. Bingham's "Antiquities of the Christian Church," Vol. 1, p. 18. There are here in the church, says Clemens, the different degrees or progressions of bishops, presbyters and deacons in imitation of the angelic glory. Origen takes notice of this distinction about ten times in his works, which those that please may read at large in Bishop Pearson. I shall only cite two passages, one out of his Homiletics upon St. Luke written whilst he was a layman, where he says that bigamy excludes men from all ecclesiastical dignities, for one that is twice married can neither be made bishop, presbyter or deacon. Eccl. Hist. of Socrates p. 291, footnote. Bigamists, not in the sense we usually attach to the word, of having two wives at the same time. A second marriage was always regarded with disapprobation by the church, and those who married twice have always been held incapable of the priesthood. See Apostol. Canon, No. xvii. "He who has been twice married after baptism . . . cannot become a bishop, presbyter, or deacon or any other of the sacerdotal list. Dapin records the same ruling in the fourth and fifth centuries. From this universal usage of the church we get the interpretation of the apostle's language. Be it noted that the Novatians and Donatists—the true church—were especially strict in this matter.

In the "History of the Brethren," by Brumbaugh, I find an extract from B. Franklin's Autobiography that may be read with profit here, p. 527. "Those embarrassments that the Quakers suffered from having established it as one of their principles that no kind of war was lawful and which, being once published they could not afterwards, however they might change their minds, easily get rid of, reminds me of what I think a more prudent conduct in another sect among us, that of the Dunkers. I was acquainted with one of its founders, Michael Wohlfart. Soon after it appeared he complained to me that they were grievously calumniated by the zealots of other persuasions and charged with abominable principles and practices to which they were utter strangers. I told him this had always been the case with new sects and that to put a stop to such abuse I imagine it might be well to publish the articles of their belief and the rules of their discipline. He said that it had been proposed among them but not agreed to for this reason: When we were at first drawn together as a society, said he, it had pleased God to enlighten our minds so far as to see that some doctrines which were esteemed truths, were errors, and that others which we had esteemed errors were truths. From time to time he has been pleased to afford us further light, and our principles have been improving and our errors diminishing. Now we are not sure that we have arrived at the end of this progression and at the perfection of spiritual or theological knowledge, and we fear that if we should once publish our confession of faith we should feel ourselves as if bound and confined by it and perhaps be unwilling to receive further improvement and our successors still more so as conceiving what their elders and founders had done to be something sacred, never to be departed from."

It should seem then that we should set about to correct our practice in choosing elders. In the future require that a bishop have been married once only. This will not affect those in office. In a short time the entire eldership would have this qualification. This is submitted for the candid consideration of the entire church.

Nanton, Can.

ANNUAL MEETING NOTES AND SUGGESTIONS.

BY S. F. SANGER.

EVERY assemblage has a specific purpose—a central idea, with which are often found subsidiary interests. Our Annual Meeting is no exception to this rule. The primary object of these meetings is council, or conference together on questions pertaining to the peace and prosperity of the church, as well as the adoption of the best methods for evangelizing the world, and the salvation of sinners.

While this is the real purpose of the meeting, it

carries with it other notable features,—social and spiritual. I cannot recall an Annual Meeting when the social tide ran so high as at Springfield; this fact was noted by many, and freely commented upon by visitors to the grounds. This sociability was due in part to the early gathering on the grounds of members from all parts of this country, where they met old friends and also formed new acquaintances. It was a blending of kindred spirits,—the expression of true Christian fellowship.

The spacious grounds and the commodious buildings with large apartments and porches afforded most excellent opportunities for social enjoyment.

To what extent this social feature helped or hindered the real purpose of the conference I am unable to determine; while it was a source of much enjoyment, it no doubt reduced the attendance at the various services, as well as the conference proper. Sociability is one of the excellent characteristics of our fraternity, but even this should be held in proper bounds.

The religious exercises were many and varied; much attention was given to the preaching of the WORD. The Bible class with its daily deeply spiritual lessons, together with the preaching, gave a sacred atmosphere to the meeting,—a feature that should be encouraged on all occasions of this kind. The faithful and efficient committee of arrangements, together with its several subcommittees, through their indefatigable efforts, added much to the comfort and enjoyment of those attending the meeting.

DETRACTIONS.

Aside from the many good features of the Springfield conference, there were some very undesirable and unmanageable features. The environments of the place were so out of harmony with a religious meeting, that the question, "Is a fair ground a suitable place for our conference?" was forced upon many minds.

The frequent political meetings, and the elaborate annual State fairs held on fair grounds cause the nearby citizens to regard all the meetings held on such grounds as being very similar, and consequently treat guests very much the same. There was a marked contrast between the reception given our people at Springfield and that accorded us at Bristol, Tenn. This indifference is more or less due to the frequent meetings on such grounds, as just stated.

Another serious objection to such grounds for holding our conference is the very unsatisfactory auditoriums, and tabernacles usually found there. The auditorium is the one essentially necessary building for our conferences and should be given more consideration than any other. Members, and especially delegates, are deeply interested in the business of the conference, they desire to hear all that is said on the various questions discussed, and are very much disappointed when they are deprived of this privilege, especially after spending time and money in going to the conference.

The railroad arrangements for our late Annual Meeting were very unsatisfactory, especially the "Ironclad" tickets, together with the short time for returning after "validating" tickets. This caused many, even delegates, to leave before the close of the meeting, much to their disliking.

SUGGESTIONS.

Because of the rivalry often created between cities desiring the conference, as well as that of the several State districts in the territory in which the meeting is to be located, a fact which often engenders unpleasant feelings; and since it is so difficult to secure suitable grounds and buildings for our conferences, free from the objectionable features so often met with, I suggest the following:

That a suitable place, conveniently located, be selected in each conference district: on which to erect proper buildings for holding our Annual Conferences.

This would enable us to equip and control our own Chautauqua, or Annual Meeting grounds, and avoid the undesirable trafficking and other objectionable features, so repulsive to religious gatherings. Moreover, railroad arrangements could be more permanently and satisfactorily established, and the greater part of the large sum of money we now pay to strangers for accommodations, as well as the other profits of the

meeting, could be turned over to the general missionary work of the church, if we owned our conference grounds. And the sum total of all this would be a meeting more profitable, more private, more sacred and more satisfactory in every respect.

To illustrate: The States composing the Central District,—Ohio, Indiana, Illinois, Michigan, and Wisconsin—have about 25,000 members, a few dollars from each one would suffice to secure the grounds and put up an auditorium to hold from 6,000 to 8,000 people, with such other buildings as necessary to begin with, to which others could be added from time to time, as needed or desired.

These grounds could be used not only for holding our conference every three or four years, but district, Sunday-school and educational meetings, Bible institutes and other similar meetings could be held here.

It would be an excellent place to locate our proposed university, a sanitarium or hospital, besides affording a good summer resort.

I offer these suggestions because of the unsatisfactory conditions so often found at our conferences, especially on fair grounds.

Other denominations have long since realized the advantages of owning and controlling their own conference grounds, and are establishing them with very gratifying results. I shall be pleased to hear from others, either through the GOSPEL MESSENGER or by letter, as to the feasibility and propriety of this proposition.

South Bend, Ind.

A SERMON OUTLINE. For a Very, Very Good Sermon.

Introduction.—Words of encouragement and hope for many people.

I. Christians must ever be

Light to the World,
Salt to the Earth.

II. Jesus lived above the Law, disregarding nothing, fulfilling all:

Law of Taking Life,
Law in Adultery,
On Taking Oaths,
Self-Preservation,
Law of Neighbor. (Who?)

III. The Hows of a Religious Life:

How to Give,
How to Pray,
How to Fast,
How to Have Treasure,
How to Serve,
How to be Free from Care;
Judging in many Matters,
How a Wise Man Judges,
How a Fool Goes at it.

IV. Advice to Preachers and Teachers:

Teach Carefully,
Ask When You Have Needs,
Follow the Golden Rule,
Live the Strenuous Life.

V. Warning to Members:

Know False Teachers by Their Fruits,
Know False Members by Their Works.

Conclusion.

Hearing the Word:

Be wise as the man who built on a rock.
Be not foolish as the man who built on sand.

STUDY SELF.

SOUND thy heart to the bottom and try it nicely, to be thoroughly satisfied of thy sincerity. Let no day pass without an account taken of thy life and be sure to observe very diligently what ground you gain and lose, what alteration appears in your temper, behavior, affections, desires; what resemblance or degeneracy from God; how near approaches you make or to what distances you are cast. Above all other subjects, study your own self; for he who is thoroughly acquainted with himself hath attained to a more valuable sort of learning than if the course and position of the stars, the virtues of plants, the nature of all sorts of animals, etc., had employed his thoughts.—St. Bernard.

THE CHARACTER OF JOSEPH.

BY GEORGE S. GRIM.

AN ideal youth is the subject of this sketch. In every relation of the life of Joseph his guiding spirit was faith in God. This, it seems, he inherited from a long line of faithful ancestors. His gentle and loving nature, so different from his brothers, the noble traits of his character, emanated from God, through his ancestry. Humanity transmits the sterner functions of life needed to combat the opposing elements of a worldly character.

Joseph was the son of the gentle shepherdess of Mesopotamia, the best beloved of his father. It is easy to understand the affections of his heart and character by his surrounding circumstances. His heart was large enough and tender enough to win and retain his parental love and trust. God has ordained that they who will love, will reap of the same spirit from their fellow-men. It is the only thing that enriches the dispenser more than the recipient. The more a man gives out the more he has left.

Joseph was also especially favored of God because he loved God. God made known to him his future exaltation in a series of dreams. The current theology of the age makes light of this doctrine, and yet the Scripture sustains this principle. "Your old men shall dream dreams." Acts 2: 17. The confiding boy told his dreams to his brothers and parents; his brothers hated him because of his relating it to them, and his parents lovingly chided him with what they thought to be the inspiration of youthful ambition.

But the tragic scenes of the murderous pit were the result and outcome of hate and jealousy, and very soon the tears ran down the face of this loving boy, who was turned away from the home of his loving parents, country and ancestors to the famous land of the Pharaohs on the banks of the river Nile. He was sold to an officer of the ruler of the Egyptians, and was made steward of the household. While he left his parental home and native land, he did not leave his knowledge and faith in the God of his fathers. This teaches a lesson, that however much our circumstances may be affected and changed by untoward events, we should under every and all circumstances cling to the Word of God. Through persecutions and unforeseen events Joseph came next to the throne in Egypt, and his brethren became his subjects.

Louisville, Ohio.

WIVES, OBEY YOUR HUSBANDS.

BY S. N. M'CANN.

THERE is no need of a plainer command than God gives when he orders the wife to be in subjection to her own husband, to be obedient to him. God ordained that man should be at the head of the family when it was organized. The woman is to be his helpmeet, but as such she must obey her head, else we cannot hope to have an ideal family.

Whenever there is a head and it is not obeyed, harmony is destroyed, peace is broken, good-will goes, and confusion reigns. Such a state makes a very poor family, a very unfortunate family, and a very unhappy family.

A woman has no right to marry a man whom she is not willing to obey. If he is unworthy her obedience, she can never make him worthy by disobeying him. The wife is asked to be subject to her husband, because he is her head. God has ordained it so and man cannot change it without serious consequences. As head God has made man larger and stronger and better fitted to meet the call to govern than the woman.

The wife is asked to obey "that the word of God be not blasphemed." Obedience here seems to imply that the Christian wife shall obey her heathen husband lest he blaspheme the Word of God. The family institution is to be maintained even though the head be not ideal. It will not do to take the matter into our own hands, but we must obey and look to God for results.

Wives are asked to be subject to their husbands "as unto the Lord." This means willing obedience,

loving obedience, trusting obedience, and complete obedience, else no obedience at all. If it be done as to the Lord it can bring but good results even though the man be unchristian. Obey as to the Lord, because the Lord commands it, and the Lord will see as to results. "As to the Lord" signifies not only the kind of obedience but also the reason for obeying.

Therefore as the church is subject unto Christ so let the wives be to their own husbands in everything." The church that does not obey Christ in everything soon becomes an apostate church. Such a church cannot maintain its spiritual life; just so the wife that does not obey her husband loses his love. Love lost, obedience cannot be sweet. Love and obedience gone, the first institution of God for man is made a wreck.

A man as head has no right to give commands that interfere with obedience to God's law. God's law stands preëminently first, and any command that interferes with a conscientious obedience to God is not binding. This holds good in the command, "Children, obey your parents," also in Paul's instruction to obey kings and those that are in authority, as well as in the expression, "Wives, submit yourselves unto your own husbands, as unto the Lord."

"All other goods by Fortune's hand are given,
A wife is the peculiar gift of Heaven."

Anklesvar, India.

THINGS THAT ARE ABOVE.

BY PAUL MOHLER.

"If then ye were raised together with Christ, seek the things that are above, where Christ is seated on the right hand of God."

CONSISTENCY is but good sense. If we believe a thing, it is good sense to act consistently with our belief. If our belief changes, then let our lives also change. That is good sense also.

Paul has been telling the Colossians that they have died to the old life of sin, have been buried with Christ in baptism, and have risen with him to a new, holy, and eternal life. Since that is true, it is best for them to strengthen and establish themselves in this new life so as to make it a success. There may have been a time when they had a right to choose evil ways, but that time is past. I suppose that if a man wants to live the earthly, sensual life, he has a right to do so, and to take the consequences; but the man who has honestly accepted Christ as his Savior, has chosen the good life and should abide by his choice. He is not compelled to do good and refrain from evil, but that is the only wise and sensible thing for him to do.

When we arose with Christ to a new life, we were free from old obligations. Our bodies, with their appetites and passions, are no longer our rulers. We are no longer bound to pamper the one or humor the other. I suppose that if we could live the Christ-life and indulge our bodies at the same time, there would be no wrong in it; but we can't. It is as impossible as going north and south at the same time.

The things that are above are the qualities of character that God loves and will fill heaven with. They are, some of them, enumerated in verses 12 to 16: Compassion, kindness, lowliness, meekness, long-suffering, love and peace. We are perfectly free to seek, secure and cultivate these things; and the more we get of them, the pleasanter heaven will be to us. We don't have to live Christian lives unless we want to, but if we want to make a success, and a pleasure of our Christian lives, we have to cultivate these things. One may live a long, wicked life and be pardoned before death; but the pardon will not give him the heavenly qualities here enumerated and the power of enjoying such things. Let us seek those things that are above, now, and when we get to heaven we will enjoy it.

Cando, N. Dak.

You may think, in looking out upon the world, that the great difference between people is that some have many things to enjoy and others very few; when you know them better you will find that a greater difference is that some have great power to enjoy and others very little.—Rhonda Williams.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, July 1, 1906.

THE WORD OF GOD.

Scripture Reading, John 1: 1-14.

I. The Word Is—

1. Seed for the Sower, Luke 8: 11
2. A Sword for the Christian, Eph. 6: 17
3. Able to Build Us Up, Acts 20: 32
4. A Profitable Teacher, 2 Tim. 3: 15-17
5. The Means of Sanctification, John 17: 17
6. The Saving Power of God, James 1: 21; Rom. 1: 16

II. We Should—

1. Believe the Word, Mark 1: 15
2. Meditate Upon the Word, Josh. 1: 8; Psa. 1
3. Study the Word, 2 Tim. 2: 15
4. Fill Ourselves With the Word, Col. 3: 16
5. Obey the Word, 1 Peter 1: 21

I. The Word Is.—As necessary as material bread is to the physical body, so necessary is the Word of God—the true bread that came down from heaven—to the spiritual make-up of man. Matt. 4: 4; John 6: 33. Without the former our bodies would soon perish. Without the latter our spiritual life weakens and dies. Such weaklings are too often seen among so-called believers.

With a knowledge of the Word we are strengthened to do battle for ourselves and assist others. Christ used the Word to rout Satan, and succeeded. We may do the same.

Let us strive to have the Word so deeply written in our hearts that we can call it up at will to cheer the downcast, to arrest the fallen, to comfort the sick, to perfect the saint, to teach the ignorant, to strengthen the weak, to perfect the believer and to baffle Satan.

II. We Should.—The purpose of holy and inspired men in writing the Gospel was to get men to believe in the Word. John 20: 31. Shall their work be in vain?

The Word not only makes us better men and women here, affords us more peace and happiness than can anything else in this world, but will also make us wise unto salvation. 2 Tim. 3: 15. We surely want to run no risks in securing happiness in the future. Then let us study the Word.

Our meditations help to form our characters. The loftiest, purest, holiest, and most beautiful character is secured by meditating upon God's Word. The more studious of it we are, the more meditative upon it, the more filled with it, and the more obedient we are to it, the richer we are blessed and the more we shall enjoy it.

PRAYER MEETING

For Week Beginning July 1, 1906.

CHRIST'S BLESSED ASSURANCE: "I WILL NOT LEAVE YOU COMFORTLESS."
John 14: 15-18.

1. **Comfort for Our Dark Days.**—The world is sick at heart with sorrow and trouble. Religion alone is the healing balm for the soul, and Christ the great physician. No mere human being could honestly make the promise that Christ has given us. Though we love our friends tenderly, we cannot protect them from sorrow. The human arm is too weak. In our distress, in our gloom we hear the cheering words of the Master. "Fear not." Luke 12: 32.
2. **He Will Not Leave Us Comfortless in Our Sins.**—Though our sins be as dark as Peter's when he denied his Lord in the hour of greatest emergency, and swore he never knew him, and thereby was plunged into the darkest despair, though our sins be as black as that, if we repent as did Peter, the loving Christ will not leave us comfortless. Isaiah 1: 18.
3. **He Will Not Leave Us Comfortless in the Fears and Worries of Life.**—Do you remember that stormy night when the disciples were struggling with wind and waves on the tempestuous sea? Jesus, who had been watching it all, though they did not know it, came walking to them on the waves. The comforting assurance greeted them: "It is I; be not afraid." Are you in the midst of the storm? Does life seem dark and uncertain? He is the same Christ to-day. Open your heart to him in your sorrow, in your fears, and he will not leave you comfortless.—Heb. 12: 1, 2.
4. **Comfort for the Evening of Life.**—We shall not grow old alone; we shall not go alone into the valley of shadows. How tenderly Christ assures us on this point, "Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14: 1, 2. We shall not be comfortless, because we shall have Jesus. We shall find him in our Bible; we shall find him when we pray; we shall walk with him when we carry his burden and wear his yoke. And when, at last, our call comes to go forth into the eternal world, it will be the same Christ whom we have known here, who will meet us there, and with whom we shall dwell forever. Rev. 19: 9.

HOME AND FAMILY

THE FIELD, THE WORK, AND THE HARVEST.

BY LANDON WEST.

The work for our Master is now the great need,
To aid his great mission, and sow the good seed;
And fields are now open, so all have a place
To reach all the nations and give them free grace.

The work is for glory, for heaven on earth;
But men are unable to speak of its worth;
For ages are needed to show all the plan
That God is unfolding to save fallen man.

The changes now coming are many and great,
But others are told us, as coming in state,
And souls are thus quickened to hear it so said:
Of Jesus from heaven, and saints from the dead.

And oh! what a showing, as Jesus will come!
To give to his people their heavenly home;
And then what a meeting, as angels will sing;
While saints are all greeting their heavenly King!

NETTLES.

BY ELIZABETH D. ROSENBERGER.

The words of his mouth were smoother than butter,
but war was in his heart: his words were softer than oil,
yet were they drawn swords.—Psa. 55:21.

LITTLE Mary's blue eyes were dewy with tears; she had wandered among some nettles and her white fingers were sore and discolored. "It hurts," she said. When you come in contact with a nettle, you experience a hot, smarting sensation; however lightly you touch its leaves you will be stung. In tropical countries the nettles are so virulent as to cause pain and illness. The famous upas tree of Java, of which many strange stories are told,—as for instance that it is death for any one to rest beneath it a short time,—is only a kind of gigantic nettle.

I am afraid the power of stinging is not confined to nettles alone. There are human nettles who are ready to hurt as soon as they are touched. You find it difficult to keep out of their way. You try not to come in contact with them, yet if the human nettle is in the same house with you, is one of the members of the family, then stings and hurts are almost unavoidable. An older sister had bought a much-needed new coat. It was pronounced both comfortable and becoming in the family conclave. But one of them said, "Just wait until Lou sees it, then you'll find out what's wrong with it. A few minutes later, Lou came in, "Why, it makes you saffron colored!" she exclaimed. When no one answered, she turned away with, "That means that I've got to wear my old black dress this winter again." Now the members of this family were accustomed to making little sacrifices for each other. But in the first joy of possession it hurt cruelly to remind the happy owner of the new coat of that fact. It gave such pain as she would not willingly have inflicted upon an enemy.

But the saddest part about it is that this spirit in a family becomes contagious. After being stung a number of times some will begin to retaliate and say cruel things that prick and hurt. Satan makes it easy, occasions literally multiply, nothing seems to go right. Muddy shoes leave their traces on the sitting-room carpet, and immediately a shrill voice follows the unlucky pedestrian, "Now just look at that, not satisfied with making all the work and trouble you can, here you drag in dirt by the cart-load!" Then the boy, for it is usually a boy, makes his escape through the back door, and resolves to remain outside of the house most of the time. She told the truth, you say. And it may be she is one of those individuals who prides herself on speaking it right out. Why is it, I wonder, that only truths which sting and hurt are blurted out in this way? There are just as many pleasant, happy things to tell right out.

Job's wife seems to have been one of these human nettles. In prosperity, Job prayed for his children and sacrificed daily. When the children were dead, the property gone, and he was afflicted and suffering bodily pain, she came to him as if she had been brooding over these matters. No doubt she remembered that

Job had served God when everything went well with them, and yet God has permitted sorrow, and loss of property, and physical suffering to come upon him, and she thought there was no use in serving such a God. So she said, "Dost thou still retain thy integrity? curse God and die." Imagine the effect of such a speech upon a man who could truthfully say, "All thy billows have gone over me." If she could not comfort him with loving words of holy trust, she should have sympathized with him in their common sorrow. But Job's answer has proved an unfailing comfort to many sore hearts, "Shall we receive good at the hand of God and not evil?" He doeth all things well.

Those who are most familiar with the ways of the world know that the truest lady is always most considerate of her servants, or those who might be said to be inferior to her in rank. The hardest mistress is one who is little if any above her servants and yet wants them to think that she is far better than they. In no way does a woman give surer evidence of her lack of gentility than by her effort to show that she is not one whit inferior to those about her. Sometimes, to show her superiority, the human nettle will refer to an affair which has caused suffering to an entire family. She will say, "Too bad that Maggie has left her husband; people talk so. It must be very unpleasant for you!" The crimson face of her listener wins the sympathy of those who have overheard the remark. Mysterious are the ways of these human nettles. There are women who delight in making others miserable, who badger everybody, who are implacable and never forget. They usually have some fancied slight to brood over, they are considered touchy by those who know them best, and their friends are under more or less restraint in their presence.

When will we learn the lesson that evil is never overcome with evil, but only with good. Your fire will not put out your companion's fire; rather will they combine and make a bigger and hotter blaze. When you are suffering from pricks and stings, ask Jesus to give you the strength to be gentle, forbearing, and patient with those who despitefully use you. Sometimes it is a great thing to give the soft answer that turneth away wrath. We are called upon to be like Jesus who was meek and lowly; when he was reviled, reviled not again.

Covington, Ohio.

SHE WANTED THE STONE ROLLED AWAY.

BY LIZZIE HILARY.

ONE morning an old German lady called to me from our front door. She wished to talk a little with me. She said, "Your church be such good people and you do such good work and I know some people that would join your church if it wasn't for wearing that bonnet. Now can't you roll that stone away? Can't you make a change in some way that these people can come into your church?"

Said I, "Grandma, if it was fashionable for all to wear bonnets, would there be any trouble about getting people to put them on?" She admitted there would be no trouble. Then said I, "Is it not better to consult the church of Christ what we had best wear rather than to consult the fashion of the world?" "But," said she, "could you not let them wear a plain hat?" Then I asked, "How long would it remain plain?"

Before our argument ended she admitted it was best to live on the safe side. She told me what a minister said of his people. Said he, "When I came in this morning and looked over the heads of my people and scanned the flowers and feathers that cost so much money, I said to myself, These people are rich. But when the collection was taken and I looked in the box I said, Alas! these people are poor." The expense of their headdress had so weakened their purse that the collection for the Lord was very small. Then grandma admitted that if they would have all had on plain bonnets, such as our sisters wear, they would have had much more money for the Lord. It does seem to me that if our sisters could fully realize

the power there is in wearing those bonnets there would not be one that would hesitate to put them on.

A Catholic priest converted to Protestantism said recently in a public address: "The Catholic church does not fear the Methodist church or the Presbyterian church, but it does fear those women in little bonnets who are followed in the street by the children and who go into the homes and win the hearts of the mothers. They might shut the door in the faces of priests and preachers, but who can shut the door in the face of a woman who comes with a heart full of love and hands full of flowers to nurse your sick child or to lift the burden of work from your wearied shoulders? They are what the Catholic church fears."

Then take courage, dear sister, and count it a great blessing that you can be separated from the world in appearance as well as in heart.

Winona, Minn.

HELPING HAND SOCIETY, GETTYSBURG, PA.

ON January 19, 1905, a few sisters of the Marsh Creek congregation met at the home of Sister Haruish, Gettysburg, Pa., and organized the Sisters' Helping Hand Society. The society meets every two weeks. At these meetings we make useful articles of various kinds which are sold, or donated to the needy. The money received from the sale of articles is placed in the treasury and used for mission work. Over eighty articles, such as comforters, quilts, aprons, broom covers, etc., have been made and disposed of. Two boxes of clothing and a barrel of edibles were sent to different missions. A free-will offering is received at each meeting. Received from articles sold, offerings, and donations, \$43.77; expenses for material, etc., \$19.52, leaving a balance of \$24.25. Donated \$20 towards carpet for our new church in Gettysburg, leaving a balance in treasury of \$4.25. We are few in number, but by earnest effort we hope to be able to do a little in the Master's cause. Mrs. Wm. I. Book, Sec., Gettysburg, Pa.

A BIRD THAT REMEMBERS.

THE homing instinct of carrier pigeons lasts for life, and a bird sometimes attains the age of sixteen years, says a writer in *Country Life in America*. I have known of pigeons imported from Belgium and kept prisoners for years, which, when liberated, struck out for home, only to be drowned in the Atlantic or picked up by some ship out at sea. This proves that no distance appalls them. During the Franco-Prussian War the French caught a homing pigeon which was being sent to transmit information out of the besieged city of Paris. The bird was made a prisoner of war and kept in confinement for ten years. When given its liberty it at once returned to its old home, showing that ten years was not sufficient to drive from its mind the memory of home.

ROCK CREEK, ILL., AID SOCIETY.

THE Sisters' Aid Society of the Rock Creek church has an enrollment of eleven members. We meet every two weeks, attendance fair. Our work consists mostly of making comforters and quilting quilts. We have sent eight boxes of clothing and comforters to different missions; also by special collection sent five dollars to Brooklyn church and four dollars to St. Joe mission. Money received from dues and donations, \$14.15. Amount in treasury, \$5.51. For the last six months we close our meetings with Scripture reading and prayer. Katy Ackerman, Pres.; Nancy Null, Treas.; May Getty, Sec.

SISTERS' AID SOCIETY.

THE Aid Society of the Red River Valley was organized Nov. 1, 1905. At the date of organization there were eight members. But three members have moved away since then. We meet every two weeks. Our work consists of making quilts, garments, mittens and other useful articles. We have donated some work. We have \$7.72 in the treasury now. We also sent a box to the Winona, Minn., Mission.—Sarah Swihart, Sec and Treas.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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This week we begin a series of articles on the Philippines that will be read with interest by our people.

THE Sunday-school meeting for Nebraska is to be held in the Glen Rock congregation at Highland, July 4.

BRO. J. G. ROYER is in a revival meeting at Fredricksburg, Iowa. He goes from there to Preston, Minn.

BRO. D. S. CLAPPER, of Everett, Pa., has us to announce that his address is changed to Johnstown, same State.

A SERIES of meetings recently held in the Glenhope congregation, Pa., resulted in thirteen additions to the church.

DURING a revival at Louisville, Ohio, eleven came out on the Lord's side, were baptized and added to the church.

THE Brethren in North Dakota, Northern Minnesota and Canada are to hold their district and ministerial meetings June 27.

A LATE revival held at Raven Run, Pa., resulted in eight accessions to the church by confession and baptism and one reclaimed.

BRO. P. B. FITZWATER, of North Manchester, Ind., is booked for a series of meetings at Mansfield, Ill., commencing the first week in July.

BRO. J. KURTZ MILLER is with the Brethren at Clarence, Iowa, in a series of meetings. He is reported to be preaching some excellent sermons.

BRO. J. J. BROWER and wife, of Marshalltown, Iowa, spent a few days in Elgin last week. They stopped with us on their return from the Conference.

BRO. CHAS. A. BAME, of Dayton, Ohio, is on a trip to the Pacific coast, expecting to spend a few months among the churches. He was at Denver last Sunday.

THE Elgin Sunday school has received some fine training in the way of giving. The attendance ranges from 90 to about 135 and the collections seldom fall below \$4, but last Sunday, with an attendance of 120, our collection was \$8.86, averaging over seven cents to each one present, counting small children and all.

BRO. SAMUEL EDGEComb is at Gumon, Okla., ready for the Master's work, and to help build up a church on the frontier. He writes that most of the land in Beaver county has been filed on, that the people will soon be there, then he will open up his work. He has already heard of twenty-five or thirty members in that county. Beaver county is in what is sometimes known as No Man's Land.

FOR a time the chain letter, on which millions of dollars were spent, was all the go, but now it is the chain card, started by some one who thinks that an oft-repeated prayer is certain to bring about desired results. If all those receiving the chain card referred to will comply with the request made the scheme will cost, in postal cards, nearly \$112,000,000. Just think of the stupendous sum of money to be wasted. Should any of the MESSENGER readers receive this card, we would advise them to break the chain at once, and thus help in the saving of millions of dollars.

BRO. J. E. KELLER, of Tipton, Iowa, is engaged to labor with churches in North Dakota until Aug. 15. He may be addressed at Denhigh, N. Dak., until further notice.

THERE was a pleasant and a well-attended feast in the Waddams Grove church, this State, last Saturday evening. Brethren D. B. Eby, L. H. Eby and John Garver were among the visiting ministers. Bro. L. H. Eby follows up the feast with a revival meeting.

BRO. J. J. TAWZER, of Kingsley, Iowa, gave the MESSENGER sanctum a short call last week. He was on his way home from Woodford county, this State, and spoke very highly of his short but pleasant sojourn among the members of the Panther Creek church.

BRO. JOHN ZUG and wife, now of Elizabethtown, Pa., visited a number of their old friends in Elgin after the Annual Meeting. For two years this was their home, and we greatly regretted to have them go away. Their visit, though brief, was very much appreciated.

THE home ministers conducted a series of meetings at Canton, Ohio, commencing June 3 and closing June 10. There were eleven accessions. It will be observed that this revival was started at the time the Annual Meeting was going on. It would be a splendid thing if there could be more revival work among the home churches during the conference week.

FROM the Springfield Conference Bro. Andrew Hutchison went to his home at McPherson, Kans., where he is to remain until June 26. He then starts on a tour of the Northwest, expecting to spend the summer and fall in Oregon. As winter comes on he will move south and enter Southern California, where he hopes to attend the Annual Meeting next spring.

BRO. J. G. ROYER wishes us to say that June 7, some one at Springfield, Ill., or on the special train of the Illinois Central, by mistake of course, took his gray and almost new overcoat, and the one having it in his possession will confer a favor by sending the same to him, by express, at Mount Morris, Ill. Like all other busy preachers he needs his overcoat, and there are times when he may need it badly.

CONCERNING his Bible School work at Springfield, Bro. A. C. Wieand, under date of June 18, writes: From twenty-five to thirty have attended our classes and remained for Bible work. A better set of young people the sun never shone on,—consecrated, refined, talented, teachable, in every way lovable and charming. Of course it goes without saying that we are happy and enjoy the work immensely, and they say they are happy too.

BRO. F. H. CRUMPACKER and wife, of McPherson, Kans., called at the MESSENGER office last week. They have been approved for the Chinese field, and will enter upon their work as soon as the way opens up. It is a matter of interest and encouragement to meet those who are making great sacrifices for the salvation of souls in heathen lands. We need more of these earnest workers, not alone for other lands, but for our beloved America as well.

THE use of the Lord's Prayer, by the one leading in prayer, is now becoming very common in all parts of the Brotherhood. The practice was quite noticeable at the late Annual Meeting. In a few instances only did a second brother, in the prayer service, follow with the Lord's Prayer. A few years ago the common practice was for one to engage in prayer and another close with the Lord's Prayer. But a change was introduced. It commended itself to the good sense of the members, found its way to the conference platform and is certain to become general. All of this has come about without any special act of the Annual Meeting. It is one of the peculiar occurrences that comes to a religious body without anyone knowing just how it happened. It may not be wise to encourage this method of bringing about changes, and yet it is proper for us to mention this one change as a matter of news. Some of the churches are making less use of the Lord's Prayer than formerly, but so far as we know none of them have dropped it, nor are they likely to.

WANTED.—A CHURCH AND SCHOOL BUILDING AND HOSPITAL AND DISPENSARY HOME AT BULSAR, INDIA.

THE brethren and sisters in India feel the need of a church and school building at Bulsar and have felt it for some time. So strong was this feeling that they determined to make an effort to bear the expense of building among themselves. They raised about one thousand dollars, not of their abundance, but out of "all their living." Some of the native brethren who work for a few cents a day, having no money to give, are ready and willing to give of their strength in labor. When this point had been reached, a dear sister in Philadelphia sent over five hundred dollars, and three hundred more came from a liberal brother and sister at Covington, Ohio. This made it possible to think of building large enough for the needs of the church. Some five hundred dollars is still needed to complete the required sum. There are many who will want to give to help the first church and hospital in India, and here is the opportunity.

Do the members in India need a church? At the last love feast we enjoyed with them, two hundred and thirty-seven of us were crowded into a small room in which scarcely a hundred could have been accommodated with our arrangement in this country. We all sat on the "limpoo" floor, and the Lord was with his humble followers. If you could have been there you would have said, Surely these poor people need a meetinghouse and we will give of the superabundance with which the Lord has blessed us to help them.

And there is also great need of a hospital, and a dispensary, and home for our growing and prosperous medical work in India. Our doctor, Brother Yereman, has from sixty to eighty patients thronging his limited quarters daily. These are so wholly inadequate that the brethren are renting the old government post office building as a makeshift.

Our doctor has performed more than a hundred major and difficult surgical operations in India, and has been eminently successful in all of them. When it is considered that he has had no proper hospital facilities, the dispensary having limpoo floors, it is a great wonder that he has been as successful as he has.

Last year a man brought his little ten-year-old girl to the dispensary. She was born blind, having congenital cataract. The doctor removed the cataract and restored sight to the blind child. The father would have expressed his gratitude by kneeling down and kissing the doctor's feet if he had been permitted. The opportunities for reaching the people in this way are the very best.

An extravagant sum is not asked for. In our large cities it would not be thought wise to begin hospital work with less than from fifty to a hundred thousand dollars. From four to six thousand will complete the church fund and build the hospital and dispensary, and build it well. Already some money has been handed in, and one brother said, "Here is a hundred dollars for the work," and that before the publishing of this appeal. If this keeps on we shall soon have the money.

At its last meeting the General Missionary Committee authorized this call for a church and hospital fund. There are hundreds who will be glad to have a part in this good work. You can send your money to our secretary and treasurer, Galen B. Royer, Elgin, Ill. Let our churches, interested in this great and good

*A mixture of cow dung and clay used by the natives in India to cover the earthen floors in their houses.

work, take up collections for the church and hospital fund. Let individuals who have money to give for a good work send it in at once. It is desirable to have the means so that the work may not be delayed.

The opportunity is before you. Give as God has prospered you; give cheerfully and willingly, and let your prayers go with the gift; give now, for the need is urgent.

D. L. MILLER,

For the General Missionary Committee.

THE FOURTH OF JULY.

THE Fourth of July will soon be here, and we are requested to say something concerning the better way of spending the day. There is perhaps no one way suited to the needs and conditions of all communities, hence we suggest a variety of ways by telling how our people do in different sections.

In some congregations preaching services are held at the regular places of meeting, the preaching being suited to the occasion.

At other points the Christian Workers plan for the service at the church, by arranging a forenoon and afternoon program suited to the character and purpose of the day. The whole neighborhood comes together bringing well-filled baskets and at noon dinner is served in any manner that may be agreed upon. In this way the whole day can be spent in a most pleasing and unobjectionable manner.

We know of two congregations that unite in a Fourth of July meeting every year. A duly appointed committee of six, three being appointed by each church, prepare the program and make all other arrangements deemed advisable. Thus the whole day is spent together, first at one church, then the other.

Sunday schools often arrange to spend the day in the woods, or some quiet place in the country, where there is plenty of shade and interesting scenery. This suits the city people, who take pleasure in getting away from the noise, smoke and dirt of the towns. A day communing with nature gives them new life and does them good. Those living in the country do not realize how tired the city people become of their noisy and pent-up life. It is almost like a heaven to them to go with their neighbors, Sunday-school teachers and all the children out to some quiet wooded place, enjoy a good Sunday-school program, and at noon eat a cold lunch together. They may return all worn out, but it is the kind of exercise that induces sound sleep and gives them something nice to think and talk about.

There are other ways of spending the day that may be just as profitable mentally, spiritually and physically, but whatever be the program, all ought to be in keeping with the purpose of the day and in perfect accord with the religion we profess.

By the worldly minded the day is being desecrated. It is made the occasion of all kinds of games, shows and performances wholly out of tune with the character given the occasion by the early fathers of the country, who had a sacred regard for the nation's day of independence. It becomes us as a people to stand entirely aloof from these desecrating methods and seek something higher and more elevating.

Hence it is thought that it may be wise to arrange for programs that will entertain our children and others, and thus keep them away from the worldly desecrations. It may not be in keeping with the judgment of all of our churches and Sunday schools to enter into arrangements of this sort, but those that do should keep wholly within the bounds of propriety, and as much as possible advise with their elders regarding their programs and arrangements.

WORK OF THE MISSIONARY COMMITTEE.

ON account of reporting the Annual Meeting news we could not until now spare space to say anything special concerning the Mission Board meeting held just prior to the conference. The Board was in session two days in Elgin, and met a few times while at Springfield.

Bro. D. L. Miller made an extended report regarding the work in India, and after carefully considering the importance and possibilities of the field it was decided to do some building in India and also to increase the mission force. A schoolhouse and church, combined, will be erected at Bulsar. Three bungalows will also be built for use of the missionaries.

Three new missionaries are to be sent over the coming fall, viz., Bro. C. H. Brubaker, Sister Josephine Powell and Sister Ella Miller. These were approved by the conference, and are to be supported by some of the state districts.

The advisability of opening up mission work in China was carefully considered and decided upon favorably. As soon as permission to enter upon work in the Celestial Empire is secured preparations will be made to send the workers who have been selected and approved for this purpose. No attempt at this time will be made to open up work in South Africa.

The present editors, and manager were reemployed for a period of three years, this being the time for which workers of this class are hired. All the other help in the office is employed by the business manager.

The total output of our publications for the year, ending March 31, 1906, was reported, and placed on record as follows:

| | |
|------------------------------------|-----------|
| The Gospel Messenger, | 1,292,900 |
| Inglenook, | 411,100 |
| Our Young People (3 months), | 112,500 |
| Our Boys and Girls, | 933,500 |
| Children at Work, | 634,150 |
| All Quarterlies, | 248,400 |
| Missionary Visitor, | 145,300 |

For missionary purposes the Publishing House, of its earnings, turned over \$9,500. This is the largest sum turned over for any one year, and shows that procuring the publishing interest was a fine investment for the Brotherhood.

To the boards of several States and state districts appropriations were made to carry on home mission work. Viz., to Arkansas, California, Middle Iowa, Oklahoma, Northwestern Kansas, Eastern Maryland, Eastern Pennsylvania, Texas and Oregon, Washington and Idaho, amounting to over \$4,000.

As already stated, the Committee decided to enlarge the printing plant. Another building, fully as large as the one we now occupy, is to be erected. This means much more work here in the House, and places for one hundred or more hands. This will be a fine opening for members who desire permanent places, and can show by their faithful and skillful efforts, as workers, that they are the kind of helpers needed. Galen B. Royer, R. E. Arnold and D. L. Miller make up the building committee.

The General Missionary Committee is now composed of D. L. Miller, H. C. Early, John Zuck, C. D. Bonsack and L. W. Teeter, with Galen B. Royer Secretary and Treasurer. The next meeting is to be held at Elgin, the coming November.

THE FRACTIONS OF LIFE.

A FRACTION is one or more parts of a broken unit, so that when we speak of a fraction we necessarily have a unit in mind. Some men think and act in fractions, while others are inclined towards wholes. There may be times and conditions when nothing less than a whole should satisfy. Then, again, the fragments are quite essential to our well-being in life.

On our return we thought of saying something about our Annual Conference as a whole. But after seeing the very full and interesting account of it as given by our office editor we saw no room for a general article on the meetings. But as we had some impressions that may be considered of a personal character—we mean personal on the part of the writer—we will give them in fractions, or as part of a whole.

It is sometimes interesting to see ourselves as others see us, or to know what others think and say about us. Even the Christ himself seemed to have this feeling when he asked of his disciples, "Whom do men say that I the Son of man am?"

Being in a sleeper, on our arrival at Springfield, and

as the hour was quite early, we were allowed to remain abed until a seasonable hour for arising. As the day broke and the sun's rays came peeping in through the window the railroad men commenced their work around the coaches, and the trend of their conversation was about the Dunkers, as they were coming by the train load. Among other things which we overheard, one of them said: "They are old timers, but they have pockets full of money, I'll bet you."

Just how they came to this notion of our people I don't know, I'm sure. But as a rule, men do not think and speak without a cause.

Our mode of dress, on the part of some at least, may have given rise to the notion of "old timers." But their "pockets full of money" doubtless had a different origin. Now there is nothing specially wrong about being taken for men of this kind. But on our assembling for a religious conference we would prefer to be known by some phase of our religious or church service.

There are many ways by which we can show to those with whom we come in contact that we belong to Christ. And it seems to us that we should not so far fail in showing some of these ways, that no one learns to know where we belong by our actions and life.

At our homes we are to suppose that all of our members ask a blessing on the food we eat—surely our ministers do. But how would it seem to others who know us to be ministers and yet, at hotels, sit down and eat our meals without any show, in any way, that we acknowledge the Lord in doing so? I don't mean that, in such places, we should vocally ask a blessing at our meals; but silently we can bow the head and implore a blessing, as it seems fitting we should do. Let you light so shine that others may see it.

We are always glad for the good things said about our people. While getting our railroad tickets validated at the city office, the agents said, "If all people whom we have to deal with were as your people are, we would have no trouble in doing our business. On yesterday a number of the Brethren came in about their tickets to have them extended, and in the rush I forgot to collect the dollar due. The man went out, but soon returned and gave him the dollar, apologizing for the mistake. Had it been some one else, I would never have heard of the dollar and on settlement would have been that much short in my account." It is a good thing to have full pockets of money, but it is a better thing to pay our honest debts, though through mistake we could pass muster without doing so.

One day, in passing out to the "fair grounds," we passed several stagnant and filthy-looking ponds. And a number in the car wondered why such disease-breeding places should be allowed to remain beside so public a thoroughfare. On the next morning as we passed by these same ponds they were almost covered with most beautiful white water lilies. Then we understood and received a new interpretation of the ponds. Men are still saying, "Can anything good come out of Nazareth?" Yes, some of the very sweetest lives have grown up and bloomed out of the most, seemingly, unlikely places. We should be slow to speak and reserve our judgment until we understand fully the basis on which our decisions are to be made.

A large number of our people, it was said, were relieved of their pocketbooks during our late meeting at Springfield. Do you know why? Because they persist in losing their heads by crowding for first places and best seats. This habit is simply inviting men to do the very thing that we don't want done. And yet we have the same old story from year to year. To crowd in for the first seats is impolite and shows a selfish spirit. Even our ministers who preach such sweet sermons on charity, the golden rule and unselfishness occasionally demonstrate their own principles by acting them out in this way. It is thoughtlessness on our part and only by having our pockets picked several times will we learn to practice as we preach.

As a last thought on our fractions—we preach some of our best sermons outside of the pulpit, in showing sweet tempers, saying kind words and acting out, in our everyday living, the Christ-life.

H. B. B.

THE DELEGATES FOR 1906.

TEN years ago we commenced publishing the tabulated report of the conference delegates, at which time there were only 239. This year we are able to report the largest number of duly elected delegates ever present at an Annual Meeting, there being 404. Below we give the yearly list for ten years:

Yearly List of Annual Meeting Delegates.

| Year. | Elders. | 2nd Degree. | 1st Degree. | Deacons. | Lally. | Sisters. | Total. |
|-------|---------|-------------|-------------|----------|--------|----------|--------|
| 1897. | 93 | 104 | 18 | 14 | 10 | ..... | 239 |
| 1898. | 126 | 118 | 24 | 24 | 12 | ..... | 319 |
| 1899. | 126 | 105 | 32 | 26 | 13 | ..... | 292 |
| 1900. | 149 | 114 | 35 | 34 | 16 | ..... | 348 |
| 1901. | 149 | 110 | 25 | 27 | 12 | ..... | 350 |
| 1902. | 167 | 116 | 18 | 34 | 32 | ..... | 363 |
| 1903. | 162 | 117 | 22 | 44 | 33 | ..... | 371 |
| 1904. | 165 | 116 | 18 | 40 | 8 | ..... | 350 |
| 1905. | 165 | 91 | 30 | 38 | 16 | ..... | 348 |
| 1906. | 173 | 127 | 33 | 41 | 16 | ..... | 404 |

Only one time since 1897 did the delegates drop below 300. Last year it was 348, the same as reported in 1900, but the highest number for any year was in 1903, when the record shows that we had 371 present. But the representation for 1906 is a record-breaker. Below we give the tabulated representation for the Springfield meeting:

| DISTRICTS. | Elders. | 2nd Degree. | 1st Degree. | Deacons. | Lally. | Sisters. | Total. |
|--|---------|-------------|-------------|----------|--------|----------|--------|
| 1. North and South Carolina and Georgia. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 2. Tennessee. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 3. First District of Virginia. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 4. Second District of Virginia. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 5. First District of West Virginia. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 6. Second District of West Virginia. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 7. Eastern Maryland. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 8. Middle Maryland. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 9. Western Maryland. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 10. Eastern Pennsylvania. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 11. Southern Pennsylvania. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 12. Middle Pennsylvania. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 13. Western Pennsylvania. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 14. Southern Ohio. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 15. Northeastern Ohio. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 16. Northwestern Ohio. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 17. Southern Indiana. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 18. Middle Indiana. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 19. Northern Indiana. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 20. Northern Illinois and Wisconsin. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 21. Southern Illinois. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 22. Southern Missouri and Northwestern Arkansas. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 23. Middle Missouri. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 24. Northern Missouri. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 25. First District of Arkansas and Southern Missouri. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 26. Southern Iowa. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 27. Middle Iowa. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 28. Northern Iowa, Southern Minnesota and South Dakota. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 29. North Dakota, Northern Minnesota and Canada. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 30. Michigan. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 31. Nebraska. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 32. Northeastern Kansas. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 33. Southeastern Kansas. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 34. Northwestern Kansas and Northern Colorado. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 35. Southwestern Kansas, Southern Colo. and Northwestern Okla. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 36. Texas and Southwestern Louisiana. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 37. Oklahoma and Indian Territory. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 38. California and Arizona. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 39. Oregon, Washington and Idaho. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 40. Denmark. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 41. Sweden. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 42. First District of Switzerland and France. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| 43. First District of India. | 1 | 1 | 1 | 1 | 1 | 1 | 6 |
| Total. | 173 | 127 | 33 | 41 | 16 | 14 | 404 |

The increase in the delegation also shows an increase in the number of elders, and a decided increase in the number of ministers in the second degree. The laity representation was doubled, and still it was not as strong as in 1902. The sisters fell short, there being but fourteen sister delegates.

Referring to the elders again we notice that there were forty-three on the Standing Committee, and these added to the 173 sent as delegates make 216 elders entitled to a vote. All told, including the elders on the Standing Committee, the voting power of the conference consisted of 447 members. To carry a question, not counting the moderator, would require 297 votes. It will thus be seen that though all of the elders should stand together they could not of themselves carry a question. Still in the delegation they had a good majority. But it takes a two-thirds majority to carry a question.

The banner district was Southern Ohio with thirty-two delegates, the same number sent last year. Next comes Middle Indiana with twenty-eight. Northern Indiana and Southern Illinois were a tie with twenty-seven delegates each. Last year the Second District of Virginia was the banner district with thirty-three delegates, but this year she takes the sixth place with

twenty-five. Still this is a fine representation considering the distance of the conference.

South Carolina and Georgia, and the Second District of Virginia were without representation. California and Arizona had only three delegates present, the same number as last year. The district, we presume, will do its utmost for a big delegation in 1907. The First District of Arkansas and Missouri had one delegate last year and the same this year.

We have about eight hundred congregations in the Brotherhood, and as some sent two delegates it must be evident that not quite half of the churches were represented at the Springfield meeting. In all probability more than half of the members were represented, for it is the smaller congregations that fail to send delegates. But, after all, we do not have two-thirds of the membership represented by chosen delegates. While the representation for 1906 was better than in any previous year, there are still chances to improve. At least two-thirds of the churches should be represented in Annual Meeting by delegates.

AMUSING THEMSELVES.

DR. R. A. TORREY is contributing some fine articles to the *Sunday School Times*. One article has for its heading: How Shall Christians Amuse Themselves? and contains some excellent advice for young people,

and older ones, too, that should prove helpful to the members of the Brethren church. We give the chapter on amusements:

Young people need recreation. Our Savior does not frown upon wholesome recreation. He was interested in the games of the children when he was here upon earth. He watched the children at their play (Matt. 11:16-19), and he watches the children at their play to-day, and delights in their play when it is wholesome and elevating. In the stress and strain of modern life older people, too, need recreation if they are to do their very best work. But there are recreations that are wholesome, and there are amusements that are pernicious. It is impossible to take up amusements one by one, and it is unnecessary. A few principles can be laid down.

1. Do not indulge in any form of amusement about whose propriety you have any doubts. Whenever you are in doubt, always give God the benefit of the doubt. There are plenty of recreations about which there can be no question. "He that doubteth is condemned . . . whatsoever is not of faith is sin" (Rom. 14:23). Many a young Christian will say, "I am not sure that this amusement is wrong." Are you sure it is right? If not, leave it alone.

2. Do not indulge in any amusement that you cannot engage in to the glory of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Whenever you are in doubt as to whether you should engage in any amusement, ask yourself, Can I do this at this time to the glory of God?

3. Do not engage in any amusement that will hurt your influence with anybody. There are amusements which perhaps are all right in themselves, but which we cannot engage in without losing our influence with some one. Now every true Christian wishes his life to tell with everybody to the utmost. There is so much to be done, and so few to do it, that every Christian desires every last ounce of power for good that he can have with everybody. If any amusement will injure your influence for good with any one, the price is too great; do not engage in it. Whether

justly or unjustly, the world discounts the professions of those Christians who indulge in certain forms of the world's own amusements. We cannot afford to have our professions thus discounted.

4. Do not engage in any amusement that you cannot make a matter of prayer, that you cannot ask God's blessing upon. Pray before your play just as you would pray before your work.

5. Do not go to any place of amusement where you cannot take Christ with you, and where you do not think Christ would feel at home. Christ went to places of mirth when he was here upon earth. He went to the marriage feast in Cana (John 2), and contributed to the joy of the occasion, but there are many modern places of amusement where Christ would not be at home. Would the atmosphere of the modern stage be congenial to that holy One whom we call "Lord"? If it would not, don't you go.

6. Do not engage in any amusement that you would not like to be found enjoying if the Lord should come. He may come at any moment. Blessed is that one whom, when he cometh, he shall find watching and ready, and glad to open to him immediately (Luke 12:36, 43). I have a friend who was one day walking down the street thinking upon the return of his Lord. As he thought, he was smoking a cigar. The question came to him, "Would you like to meet Christ now with that cigar in your mouth?" He answered honestly, "No, I would not." He threw that cigar away and never lighted another.

7. Do not engage in any amusement, no matter how harmless it would be for yourself, that might harm some one else. Take, for example, card playing. It is probable that thousands have played cards moderately all their lives and never suffered any direct moral injury from it, but every one who has studied the matter knows that cards are the gamblers' chosen tools. He also knows that most gamblers, if not all, took their first lessons in card-playing at the quiet family card-table. He knows that, if a young man goes out into the world knowing how to play cards and indulging at all in this amusement, before long he is likely to be put into a place where he is going to be asked to play cards for money, and if he does not consent he will get into serious embarrassment. Card-playing is a dangerous amusement for the average young man. It is pretty sure to lead to gambling on a larger or a smaller scale, and one of the most crying social evils of our time is the evil of gambling. Some young man may be encouraged to play cards by your playing who will afterwards become a gambler, and part of the responsibility will lie at your door. If I could repeat all the stories that have come to me from broken-hearted men whose lives have been shipwrecked at the gaming table, if I could tell of all the broken-hearted mothers who have come to me, some of them in high positions, whose sons have committed suicide, ruined by cards, I think that all thoughtful and true Christians would give them up forever.

For the most of us, the recreations that are most helpful are those that demand a considerable outlay of physical energy, recreations that take us into the open air, recreations that leave us refreshed in body and invigorated in mind. Physical exercise of the strenuous kind, but not over-exercise, is one of the great safeguards of the moral conduct of boys and young men. There is real health for the body and for the soul in a due amount of such exercise.

AFTER the close of the Annual Meeting the Panther Creek church, Woodford Co., this State, was favored with a visit from more preachers than have been seen in that section in a long while. From the reports received we should think that there were nearly one dozen of them. Most of them formerly lived in Woodford county and made it a point to return and take another look over their old tramping ground. The Panther Creek church has been a regular bee-hive for sending forth preachers and colonies. It has probably been the means of establishing a half score of churches to say nothing of supplying many more with preachers.

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, - - Illinois H. C. Early, - - Virginia
L. W. Teeter, - - Indiana C. D. Bonasack, - - D. C.
John Zuck, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

THE PRIVATE BOARD MEETING.

There was no time and place when it seemed possible for the members of the various mission boards present at Annual Meeting to get together and talk over some of their problems, and so it was finally decided to meet at half past five on Tuesday morning. The hour was early, but still about thirty came, and they discussed their work, asking for and receiving suggestions until almost seven o'clock, when the meeting adjourned, not because all the problems presented had been satisfactorily discussed, but because some of the brethren had to go in order to attend to the business entrusted to them.

One thing accomplished was a better organization. Three brethren were elected to serve as a committee, one to serve one year, one to serve two years, and one three years. Bro. D. M. Shorb, of North Dakota, was selected as chairman of the new committee. The other two members are Bro. Long of Pennsylvania and Bro. Anglemeyer of Indiana. It was thought that an organization of this kind would add to the interest and profit of the future meetings conducted under the auspices of the district mission boards. Not more than one member of the committee will, under ordinary circumstances, be changed each year; and this will enable them to look ahead and plan for more than one meeting at a time. It gives a chance for development which was impossible under former conditions.

The meeting of the morning of June 5 was one which showed the interest of the brethren in the work which has been entrusted to them. Their one desire was to learn how to solve their own problems and give their experience when it would be helpful to others. The public meeting was good, and no doubt aroused at least some interest which would otherwise have lain dormant; but its benefits were more for the membership at large than for the boards. The public meeting should be kept up at Annual Meeting, for in it can be discussed questions which many would otherwise not learn anything about. But, after all, it is when the mission boards get close together, not considering an audience at all, and intent only on finding the best ways of advancing the kingdom of Christ, that they are most benefited. In a private meeting one can speak of things which are of vital importance to those directing the work, and do it in a way to give help, in a way that would be entirely out of the question in the public assembly.

But there was one thing clearly evident which it would have pleased the church at large to see, and that was the anxiety of every one to learn all he could about the best methods of doing work. The brethren showed that their hearts were in the cause. And that is as it should be. No one should be placed on any board merely to fill out the number; and this is especially true when it is a question of boards who are charged with directing ministers in the new fields where souls are to be won. There are very few places where shirkers are not a nuisance, and a mission board is not one of these few. Judging from the few—perhaps less than a fourth of the total members of our mission boards in the United States—who took most active part in the meeting, the work has been committed to earnest, faithful men, men who are willing and eager to do what they can to enlarge the borders of Zion. And that, too, is as it should be.

One thing perhaps should be impressed upon the members in general, and that is that their part is to support their representatives in every way possible. This means daily praying for them, speaking well of them at all times, encouraging them, giving liberally to carry on the work as they plan it. There must be full confidence between the members of the board and the members of the district. Any words of disparagement do harm, not to the man only of whom they are spoken, but to the cause which he represents. There is little use in having a mission board to lead out in a work of this kind if the membership are not willing to follow. And don't expect too much of your boards, for they are men as likely to make mistakes as some others. If they devote themselves to pushing out and occupying places where the whole of the truth is not preached, they will do well and deserve commendation.

Finally, it is to be hoped that arrangements for a private, as well as a public, meeting can be made each year; for if properly directed both meetings cannot but be of

great benefit to the church. Of the topics discussed something will be said on this page later. There are many problems to be solved by the district mission boards, and any one who can help in the solution of them should write what he feels would be of benefit.

G. M.

BULSAR NOTES.

"The secret things belong unto the Lord our God: but the things that are revealed belong unto us and our children."

The trees went forth on a time to anoint a king over them; and they said unto the olive tree, "Reign thou over us." But the olive tree said unto them, "Should I leave my fatness, wherewith by me they honor God and man, and go to wave to and fro over the trees?"

And the trees said to the fig tree, "Come thou and reign over us." But the fig tree said unto them, "Should I leave my sweetness, and my good fruit, and go to wave to and fro over the trees?"

And the trees said unto the vine, "Come thou and reign over us." And the vine said unto them, "Should I leave my new wine, which cheereth God and man, and go to wave to and fro over the trees?"

Then said all the trees unto the bramble, "Come thou and reign over us." And the bramble said unto the trees, "If in truth ye anoint me king over you, then come and take refuge in my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

We are preparing for a series of "May meetings" at Bulsar, to begin the fourteenth inst. This week Bro. McCann is preaching every night. Next week will be the meeting proper. Then we expect most of our missionary number to be present, if not all.

The program runs as follows: At 7:30 A. M. a Gujarati service by Bro. Lellu Jalem. The same period in English, two mornings, "Intercession, a Bible reading," by Bro. E. H. Eby, two mornings a Bible reading on "Missions in the Early Church," by Bro. Ross, and two mornings, Bible study on "Soul-Winning," by Bro. Berkebile.

After the first period of forty-five minutes a second running throughout the week is a study of the book of Hebrews, by Bro. McCann. This also forty-five minutes.

A third period is for "Round Table," in charge of the writer of these notes.

At 5 P. M. Gujarati services by Bro. I. S. Long throughout the week, at 6:30, English services, preaching throughout the week, brethren E. Eby, A. Eby, J. M. Pittenger and S. P. Berkebile leading these services.

For round table discussion we have the motto, mentioned at the head of the Notes. Other subjects suggested are as follows, the meeting to choose for itself what it prefers to discuss from day to day:

"How to Present the Divinity of Christ."

The Eternity of Christ.

The Trinity.

God.

The Atonement.

Soul and Spirit.

Death in Adam, Life in Christ.

How is One Possessed of God's Spirit?

How is One Possessed of Evil Spirit?

The Point of Contact.

The Village School.

Writing Home.

Women Preaching.

Work among Heathen Women.

"Strengthening the Brethren."

Personal Work.

We are all hoping for a very good time waiting before the Lord, and are praying that we may receive blessings which have not yet been our good fortune.

May 11.

W. B. Stover.

HOME MISSION WORK.

It was a case of home missions when Philip went down to Samaria and preached the Christ to the Samaritans. The news came to Jerusalem that many were believing the preaching of Philip and were being baptized. The church at Jerusalem considered the matter and decided to send Peter and John to Samaria. Owing to the prejudice of the Jews against the Samaritans, there was much fear that Philip was doing some things that ought not to be allowed. Philip performed many miracles and wonders. The lame were made to walk, the palsied were healed and unclean spirits were unwillingly driven from those possessed. The Holy Spirit acknowledged the work by his presence, and great joy came to the Samaritans.

A good article on home missions is the eighth chapter of Acts. As a result of persecution of the church at Jerusalem, the members of the church were scattered to the surrounding towns and country, except the apostles. These scattered ones did not hide their light under a bed, but told the story of the Christ life wherever they went. There was interest aroused in Samaria and a desire for more full understanding of this new doctrine. "Then

Philip went down to Samaria and preached Christ unto them."

Samaria being nigh unto Jerusalem, makes it a case of home missions. The missionary, Philip, was a successful missionary because he was filled with the Holy Spirit. The work was a success because many believed and were baptized. The Christian people routed from Jerusalem came among the Samaritans, asked for food and shelter; they must explain why they are now wanderers, and this opens the way to speak for Jesus. The chord of human sympathy, common to every human heart, brought these people together, separated for many centuries. The sacrifice of home, friends, and the accustomed pursuits of life, because of the faith and hope in the Christ by those wandering and persecuted Christians, aroused a genuine interest in the Samaritans. Their hearts were opened. Philip could preach to them. He did preach to them. He helped them in every need. God was with him. He was a missionary.

The most promising fields for mission work are those where the people may see the life of the Christ exemplified in the life of some of his servants; at least it must be in the life of the missionary. The life of sacrifice appeals to that which is good and noble in the heart of every individual. Any field may be made promising by the spirit-filled life.

The individual minister, the local congregation and the organized district are the three forces recognized among us for doing home mission work.

In the earlier history of the Brethren almost all mission work was done by the effort of the individual minister. It has grown beyond his reach.

The local congregation puts forth its effort, largely, in building up its present holdings, teaching the membership indoctrinating the young, administering discipline, etc. By the very nature of the case it cannot reach far beyond the immediate locality in which it may be located. As a result there are many places within a day's drive from well-organized congregations where the Brethren's doctrines are little known.

Therefore it is left for the organized district to crystallize the missionary forces, reach out into new fields, distribute the ministerial forces and meet the real problems of home missionary work.

We are not unmindful of the great work which has been already accomplished by the General Missionary Committee. But, rather, its thorough organization and unifying of effort is an example of what may be done. Its work is at long range, at arm's length, that is, it works mostly beyond the limits of the organized district. What ought the districts do at close range, in a hand to hand conflict?

The districts of the Brotherhood have not yet risen to their opportunities. Workers ought to be trained to the work, more means appropriated for the maintenance of the home work, more thoroughly organized effort put forth to give the pure Gospel to those people nearest to us, less money wasted in car fare; our resources, both men and means, harnessed for the conflict before us, and, in a word, set about doing more actual mission work in the home field.

John Heckman.

Polo, Ill.

FROM THE ROCKFORD, ILL., MISSION.

Wife and I moved here April 1 to take charge of the work in this city. The mission is yet in its infancy, and will need much hard, patient work before much showing can be made. But the city has in it the elements of a good place for the Brethren to work, and with proper efforts and persistent labor, which is needful for success in the Brethren's work everywhere, there is no reason why a good work may not be done here. The greatest need just now is a house of our own to worship in. Our meetings are being held in an Odd Fellows' hall. It is a very unsatisfactory place for the Brethren to hold services. It offers nothing of permanence to a stranger as a home. We are hoping and trusting that the Lord will move generous hearts to contribute freely of their means that a meetinghouse may be placed here, and that the Lord's work may go on here also. The work is under the care of the Mission Board of Northern Illinois, and they too are anxious with their many other charges, to have a house in Rockford. Can not some of our brethren in Illinois, who have an abundance of this world's goods, come to our aid? Our brethren have many children and relations from all over the Brotherhood who have made this city their home. They need to be looked after and gotten back to the fold. Many of them can be if we may have a churchhome to invite them to. An organized effort will be made by our board to secure this money, but this will not prevent any who feel to, from aiding us in a generous and substantial way.

Rockford is a city of nearly forty-five thousand souls, with a rapidly-increasing population. It is a beautiful city, a nice place to establish a residence. There are many large and thriving industries that afford an abundant supply of labor to all classes. It is a good place for members to locate who need permanent employment, or would like to retire from active work. They could thereby be of great help in building up the Lord's work.

Any one seeing this article having children or friends in this city, if you would like to have them visited and helped as best we are able in a spiritual way, if you will send their name and street number we will be pleased to see them and try to help them. We urge you to do this. It will be a great help to our work.

P. R. Keltner.
1104 Ferguson St.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

COLORADO.

Denver.—Our love feast was an enjoyable one. Thirty-six surrounded the Lord's table. Four members were with us from Longmont. Bro. H. Rust officiated. About as large attendance as we ever had and more spectators. We took a collection for world-wide missions amounting to \$5.70. A dear young sister was added to our number yesterday by confession and baptism.—L. F. Love, R. F. D. No. 2, Capitol Hill Station, Denver, Colo., June 11.

INDIAN TERRITORY.

Pleasant Valley congregation met in council June 9, at the home of Bro. Edward Ruff. Bro. J. L. Thomas presided. Four members were received by letter. Our love feast was appointed for Oct. 20.—J. M. Markley, Mounds, Ind. Ter., June 16.

ILLINOIS.

Chicago (First Brethren Church).—June 10, Bro. D. S. Filbrun preached his first sermon as pastor of the Chicago church. The house was filled to its utmost capacity. To-day Bro. J. M. Mohler, of Lewistown, Pa., gave us an interesting discourse. At this writing Sister Wampler, one of our mission workers on the south side, is very much indisposed. She has worked hard and faithfully in behalf of the mission on the south side and needs a rest. Sister Wenger, of Bridgewater, Va., has been with the west side Annual Meeting and is to continue in charge of mission point No. 1 during Sister Wampler's absence. The angel of death has visited our number and taken from us our young and much devoted Sister Amelia Johnston. Several years ago at about the age of fourteen through the discouragements of her associates she gave her heart to the Lord and was baptized and has been a faithful worker ever since.—A. F. Wine, 921 Spaulding Ave., Chicago, Ill., June 17.

Hudson.—Our love feast took place June 10. There were present brethren and sisters from Virginia, Pennsylvania, Iowa, Nebraska, Oklahoma, North Dakota and Idaho, they having stopped on their way home from Annual Meeting to visit their relatives and friends. There were five ministers present, besides our home elder, which is something very unusual at this place. They were brethren Daniel Hays, Joseph Neher, J. L. Snavely, Clayborn Forney and Bro. Arnold. Eld. Hays officiated. We also had preaching Friday and Saturday evenings, Sunday morning and afternoon by the different ministers present. There will be preaching to-night also. Besides our regular appointments, which are Sunday school and preaching every Sunday morning, prayer meeting and preaching in the evening, a brother and a sister superintendent a union Sunday school at a union church in the afternoon, and Bro. Neher also preaches there every now and then on Sunday afternoon after the Sunday school.—Ida L. Thompson, Hudson, Ill., June 11.

Hurricane Creek church met June 9 for a communion. Eld. Henry Lilligh, from the Mulberry Grove church, officiated. His wife and son were also present. Other ministers from a distance were A. M. Sharp and E. Noffsinger. Other members from a distance were with us. One of our granddaughters, from Beatrice, Nebr., communed with us, it being the first occasion of the kind. Bro. Oscar Redenbo was advanced to the second degree of the ministry. The brethren preached several nights after the communion. This was the home of Brother Sharp in his boyhood and youthful days, his wife being a daughter of Eld. Henry Jones, who at one time resided here.—Cornelius Kessler, R. F. D. No. 1, Box 7, Smithboro, Ill., June 13.

INDIANA.

Blue River church held their communion June 9. Quite a number were present from other congregations, among them seven ministers. Bro. Harrison Elson presided. Sunday morning we had worship and breakfast, then at 9 o'clock a short talk at each of the visiting ministers on the Sunday-school lesson. Then a sermon by Eld. Jeremiah Gump. Dinner was served at the meetinghouse.—Levi Zumburn, R. R. No. 12, Columbia City, Ind., June 13.

Clear Creek church met in council June 9, with Bro. Dorsey Hodgden as moderator. We have appointed our love feast for Sept. 22, commencing at 10 A. M. Our love feast of May 26 was well attended. Brethren Hiram Forney, J. Ahner, of Ft. Wayne, Aaron Moss and I. M. Bolinger were with us. Bro. Forney officiated.—B. F. Emley, R. F. D. No. 2, Roanoke, Ind., June 9.

Little Walnut.—Our church assembled in council May 23. Our Sunday school is moving along nicely. Our superintendent resigned, and Bro. Morris Keyt fills his vacancy. We organized a Ladies' Aid Society; also decided to have a children's meeting during the summer. Our prayer meeting is progressing nicely. The Christian Workers' meeting is closed for present. We were represented at conference by our pastor, Bro. Thompson. We are grateful to our mission board of Southern Indiana.—David Bansel, R. R. 5, Greencastle, Ind., June 12.

Middletown.—Our love feast was held last Saturday evening; several from adjoining congregations; a good meeting. Bro. G. L. Studebaker, Bro. David Replogle, L. W. and L. L. Teeter, Daniel Bowman, Bro. Norris and Jacob Swoveland were with us. Bro. L. W. Teeter officiated.—Florida J. E. Green, Middletown, Ind., June 12.

Pymont.—Bro. John Deal, of Rosedale, North Dakota, is spending a few days in or about Pymont. Sunday evening Bro. Deal preached to an attentive congregation. Ellen Blickenstaff, Pymont, Ind., June 12.

Sugar Creek church met in council June 9, with Eld. A. Bowman presiding. Our love feast will be Oct. 13, at 4 P. M.—Hattie Shull, Fortville, Ind., June 11.

Summit congregation met in council May 9; decided to hold our love feast Sept. 29, beginning at 6 P. M. Also decided to hold a series of meetings in the town of Summitville, beginning June 28, to be conducted by J. F. Spitzer.—Jane Allen, R. F. D. 27, Summitville, Ind., June 14.

Wabash church met in council June 14, Eld. Crumrine and Eld. Brubaker presiding. Four letters of membership were received and one was granted. We decided to organize Christian Workers' meeting and also Sisters' Aid Society. Communion appointed for Oct. 27, at 4 P. M.—John F. Frantz, R. R. 8, Wabash, Ind., June 14.

IOWA.

Dallas Center.—Quite a number of members from adjoining congregations enjoyed our love feast with us June 13. Eld. S. M. Goughnour was chosen at this time to continue his oversight of the church one year longer. The writer was chosen to act as foreman for the same time. The church called Bro. Daniel W. Wise to the ministry and Bro. Harry B. Sipling to the deacon's office. During the last quarter four letters of membership were read.—C. B. Rowe, Dallas Center, Iowa, June 14.

Dallas Center church met in council to-day, our elder, S. M. Goughnour, presiding. Sunday-school officers were elected for the next six months, with Sister Ella Royer superintendent, Sister Bertha Wise assistant. We now hold meetings in town every two weeks on Sunday evenings. Five letters of membership have been received since our last report, and one granted. Christian Workers' meeting continues with the usual amount of interest.—Morris W. Eikenberry, Dallas Center, Iowa, June 9.

South Keokuk church met in council June 9. Bro. H. N. Butler presided. It was decided to hold our love feast Sept. 29. Sisters Bertha Gillam and Grace Brown were chosen as program committee for Christian Workers' meetings for the next three months. There will be preaching at the church July 4, at 10:30 A. M., and a temperance program in the afternoon. We expect Bro. D. B. Gibson, of Girard, Ill., to conduct a series of meetings for us next September.—Ida M. Brown, Ollie, Iowa, June 11.

KANSAS.

Cottonwood church met in council June 9. Two letters were received. Decided to have a Sunday-school meeting July 4.—Flora B. Sargent, Dunlap, Kans., June 14.

Cottonwood church convened in council June 9, with Eld. Ed. Steward presiding. Two letters of membership were read. We decided to have a meeting July 4.—Frank N. Sargent, Dunlap, Kans., June 11.

Larned church met in council June 9, Eld. G. W. Weddle presiding. A collection of \$12 was received for home mission work. Our delegate to Annual Meeting gave us a good report of the meeting on last Sunday evening.—Cassie Martin, R. F. D. 2, Larned, Kans., June 13.

North Solomon.—We met June 9. Our love feast will be held Oct. 20 and 21, commencing at 10:30 A. M. One letter was granted. Our Sunday school is progressing very well. It was organized last winter. Our district meeting will be held at Victor church, Osborne Co., Kans., commencing Oct. 25.—J. E. Small, North Solomon, Kans., June 12.

Osage.—We met in council June 9. Two letters were granted and one was received. Missionary collection, \$9.15. Bro. Chas. Horner was elected church treasurer, our old treasurer having resigned; Bro. E. M. Wolfe, delegate to district meeting, and Sister Stella Weaver delegate to Sunday-school meeting. Our spring love feast passed off pleasantly, May 26.—Mary Neher, R. F. D. No. 4, McCune, Kans., June 14.

Washington Creek church met in council June 9. Eld. Wm. Weybright presided. C. O. Hoover was continued as superintendent for the Sunday school and H. E. Ward was elected assistant. Decided to hold a series of meetings at the Lone Star, Enterprise, and Kempshire school-houses this fall. These places are mission points in our church district. An election was held for two deacons, the lot falling on Bro. Frank Fishburn and Bro. Claude Steele. Bro. Steele and wife were installed. Bro. Fishburn, not being present, will be installed later. July 4 we will hold a joint missionary and Sunday-school meeting at the church. Bro. Edward Frantz, of McPherson, will be with us, also Bro. Byron Talhelm and others.—Chas. M. Ward, Richland, Kans., June 11.

MARYLAND.

Brownsville.—The love feast held at the Brownsville church June 2 was largely attended. About 250 members communed. Eld. John Weybright officiated. There were quite a number of ministers present from adjoining congregations. Bro. Abram K. Hollinger, of Pennsylvania, preached on Sunday morning. Bro. M. A. Younkins was elected to the ministry, but at this writing has not been installed.—Geo. W. Kaetzl, Gapland, Md., June 8.

Pipe Creek.—May 23 the members of the church met in council. Adjoining elders, Uriah Bixler, G. K. Sappington, and A. P. Snader, were with us. Bro. Wm. M. Wine, was ordained to the full ministry. Bro. David Beard was advanced to the second degree, and Bro. Walter Englar was received into the ministry. May 27, Brethren Samuel Souffer and D. Owen Cottrell gave us a grand missionary sermon, after which a collection was taken for the Brooklyn church. Bro. Cottrell and wife will leave us to make their home in Chicago. Our best wishes go with them in their new field of labor. Bro. David Beard is sent as delegate from this church to Annual Meeting. One more precious soul has been received into the church since our last report.—Rachel A. Pfoutz, Linwood, Md., June 13.

MICHIGAN.

Lakeview.—At our council, June 8, one was restored to fellowship. Church now being in the hands of the trustees, she decides to dedicate it July 1. J. E. Uley was chosen to preach the dedicatory sermon. Communion was appointed for August 11; harvest meeting Oct. 7.—Irma J. Ebey, Brethren, Mich., June 12.

MINNESOTA.

Morrill.—We have just enjoyed a week's meetings, conducted by the home brethren, and closed with a feast June 2. Our elder, I. N. Waggoner, officiated. Nearly all of the members were present at the feast.—Sadie Anker, Morrill, Minn., June 15.

NEBRASKA.

Alvo church met in council June 9. One letter was granted; three were received. One was baptized about ten days ago. Two weeks ago we enjoyed a pleasant love feast. Visiting ministers present were Eld. J. C. Woodie, of Julian, and Eld. S. C. Miller, of Lincoln, Nebr. Bro. Woodie officiated.—Jesse Y. Heckler, Alvo, Nebr., June 11.

Notice.—The State Sunday-school convention for Nebraska will be held in the Glen Rock congregation at Highland July 4, five miles north and one mile east of Auburn; one mile north and four miles east of Glen Rock.

All wishing to attend this meeting will be promptly met at the above-named stations.—Mamie A. Dickerson, Box 44, Peru, Nebr., June 12.

NORTH DAKOTA.

Deslacs Valley.—June 10 we had Brother and Sister Weaver, of Bowbells, with us. Brother Weaver preached an inspiring sermon. Our services are as usual, Sunday school at 10:30 A. M., preaching at 11:30 A. M. and Christian Workers' meeting at 6:30 P. M. Any members having occasion to come to Kenmare, will be welcomed.—Jennie Harris, R. R. 3, Kenmare, N. Dak., June 12.

Notice.—The ministerial and district meetings of the District of North Dakota, Northern Minnesota and Assiniboia, Canada, will be held at Berthold, N. Dak., June 27 and 28. Tickets will be sold for going June 25, and good for return June 29 at all points on the Great Northern and Soo Line. The tickets will read Minot and return, on the certificate plan.—D. M. Shorb, J. E. Smith, Committee, June 11.

OHIO.

Bear Creek.—To-day we met in council. Elders John Smith and Jonas Horning were present to assist in the work. It was decided to hold an election for a minister. The choice fell on Bro. Earl Neff. We also elected one deacon. The lot fell on Bro. Aaron Leutz. Both were installed in office. Bro. John Bowman was advanced to the second degree of the ministry. Our Christian Workers' meeting was reorganized by appointing a committee of three who shall select a leader for each session, instead of one of our ministers to lead for six months, as heretofore. At our council Bro. Parker Filbrun was appointed church treasurer and Bro. Uriah Garber trustee. Our communion, May 26, was a very enjoyable feast. Ministers present from other congregations were Eld. David Hollinger, Isaac Neher, D. C. Stutsman and Jesse Garst. Eld. Hollinger officiated. The next morning we had children's meeting, conducted by Bro. Jesse Garst and Sister Hollinger. At 10:30 Bro. Hollinger delivered an excellent sermon. We expect Eld. Lewis W. Teeter to hold a series of meetings for us sometime in August.—Josiah Eby, Dayton, Ohio, June 13.

Blanchard church held a very pleasant love feast June 9. Visiting ministers were Brethren Edward Kintner, John Flory and Lawrence Prowant. Bro. Kintner officiated. Bro. Flory preached a good sermon on Sunday.—D. P. Weller, R. R. 7, Continental, Ohio, June 11.

Canton.—A series of meetings was conducted by our home ministers, Brethren John F. Kahler and Jacob Weirich, at the Center house, commencing June 3 and closing June 10. Eleven were baptized. Communion services were held June 9. Ministering brethren from abroad were Jacob G. Mishler, Albert W. Harold, and H. H. Helman. A goodly number of lay members from abroad were present.—George S. Grim, Louisville, Ohio, June 11.

Greenville church met in council May 31. The annual visit prior to our communion was made. Seven letters of membership were received. June 9 we enjoyed a spiritual home communion. Our Sunday school and Christian Workers' meetings are well attended.—Anna Witwer, Greenville, Ohio, June 11.

Loraines.—June 9 we enjoyed a very pleasant love feast at this place. Eighty members surrounded the Lord's table. Visiting ministers present, I. J. Rosenberger, S. Z. Smith and R. H. Nicodemus. S. Z. Smith officiated. On Sunday morning Bro. Rosenberger conducted the Sunday school; following he preached an excellent sermon. Bro. R. H. Nicodemus was with us one week and gave us some soul-inspiring sermons.—Mary Hoover, R. R. 6, Sidney, Ohio, June 13.

Louisville.—During the past week Bro. John F. Kahler has been holding meetings previous to feast on Saturday evening. On Saturday afternoon Bro. Harold, of Columbiana, baptized eleven precious souls. In the evening Bro. Mishler, of the Springfield church, arrived and Bro. Kurtz, of Poland, Ohio, and Helman, of the Bible Institute of Canton. About 175 to 200 surrounded the tables. Sunday morning early the Sunday-school exercises consisted of speeches and talks to the scholars. One speech of unusual interest was given by Sister Ruth Replogle, of New Enterprise, Pa., who was on her return from Annual Meeting. After dinner Bro. Harold gave an excellent and edifying talk to the members. The church here is much revived.—H. P. Brinkworth, Louisville, Ohio, June 11.

Notice.—As I do not know the number of families in the several congregations of Southern Ohio, I will not order Annual Meeting minutes, but leave it for each congregation to order direct from Brethren Publishing House the number they need to supply each family.—Jesse Stutsman, Sec. D. M., Arcanum, Ohio, June 16.

Rome congregation met in members' meeting at the Fostoria mission June 13. Eld. J. C. Witmore took charge of the meeting. Four were received by letter. Bro. E. R. Cramer was reelected leader for Christian Workers' meeting the next three months.—Fannie E. Schubert, R. R. No. 2, Box 7, Alvada, Ohio, June 16.

Palentine church met in council to-day. Recently our elder, Bro. D. M. Garver, wished to be relieved of the oversight of the church and his request was granted. Eld. J. C. Bright was then elected to take charge of the church. He was present to-day and presided over the meeting. Two letters of membership were received. Church appointed a committee to purchase new seats for our new church. Bro. George Paterbaugh and Bro. Preston Onkst were elected Sunday-school superintendents.—Lizzie Wandle, Arcanum, Ohio, June 14.

Prices Creek church met in council June 9, our elder presiding. One young sister put on Christ by baptism, after which we had a very pleasant council. Four members were received by letter; also four relieved by letter. Decided to hold a collection soon to help buy a wagon for the old people at Brethren's homes. Our next feast will be Oct. 20. Next council, Sept. 13.—Herschel Weaver, R. R. No. 1, West Manchester, Ohio, June 9.

OKLAHOMA.

Cement church met in council June 9. Two letters of membership were received. Arrangements were made for a series of meetings in September at the close of which will be our love feast. The meetings will be made very enjoyable by the presence of Eld. M. M. Ennis and wife, of Darlow, Kans. He preached for us Sunday afternoon.—Addie E. Ennis, Cement, Okla., June 13.

Red River.—We recently visited the Red River congregation, in Comanche county, Okla., and find them in a thrifty and harmonious condition. A membership of less than twenty yet holding services at four schoolhouses by their elder, A. G. Filmore; also conducting two very interesting Sunday schools. The Indian Pasture, soon to be opened for settlement, lies very near and it is fondly hoped that these few lines, requested by the Brethren, may be partly instrumental in establishing a peculiar people in an extremely fertile country, where the true Gospel of Jesus Christ will be lived and taught in its primitive purity. For further information write to A. G. Filmore, R. F. D. No. 12, Davidson, Okla.—A. B. Hoover, Gotebo, Okla., June 12.

PENNSYLVANIA.

Glenhope congregation held a two weeks' meeting which ended with a love feast June 9. Eld. Samuel Zimmerman did the preaching. Thirteen were baptized and five were received by letter. Bro. J. W. Fyock officiated. Bro. Myers was with us also.—Kitchen Mahaffey, R. F. D. No. 2, Purchase Line, Pa., June 14.

Hanover.—The continued meetings held in Hanover church one week prior to love feast were well attended. One applicant for baptism. June 3 we enjoyed a most pleasant love feast. Quite a number of ministering brethren, also many members, from different congregations enjoyed the feast with us. Eld. Samuel Utz, of Newmarket, Md., officiated. The meetings continue one week following love feast.—W. B. Harlacher, Hanover, Pa., June 15.

Hyndman.—Under the present conditions (the writer being sick for about six weeks) there haven't been preaching services during this time. The church is moving along nicely. We have a small band of workers (about twenty), but they are zealous and earnest. They have been holding prayer meetings at the regular appointments during the writer's sickness. We have an evergreen Sunday school; average attendance about forty. Much credit is due our Sunday-school superintendent.—Thos. Hardin, Hyndman, Pa., June 16.

Jacobs Creek.—Bro. A. W. Arnold, of Augusta, W. Va., began a series of meetings at Mt. Joy, May 28, continuing until June 10, when two were received into the church by baptism.—Elizabeth Stroh, Mt. Pleasant, Pa., June 13.

Mechanic Grove church had a very enjoyable love feast June 2. About one hundred and three communed. Five ministers from the surrounding districts were present.—Mary P. Habecker, R. K. No. 3, Quarryville, Pa., June 12.

Mechanicsburg.—June 9 and 10, an enjoyable love feast was held by the Lower Cumberland congregation, in the Mohler meetinghouse, large communion, good speaking. Ministering brethren, Henry Hollinger, C. L. Pfoutz, Jacob Hollinger, D. P. Ziegler and others. Bro. Henry Hollinger officiated. On Sunday morning, Bro. D. P. Ziegler gave a short discourse in German. Further speaking in English.—Clarence E. Long, Mechanicsburg, Pa., June 16.

Philadelphia (First Brethren Church).—The normal class of the teachers' training school which was instructed by Bro. T. T. Myers, closed with twelve graduates. The commencement was held June 13, instead of our regular midweek prayer meeting. Exercises consisted of music, essays and an inspiring address by Bro. C. C. Ellis, from Perkasie, Pa. One more dear soul was added to the Master's fold by baptism last Sunday.—Sallie B. Schnell, 1544 N. Marine St., Philadelphia, Pa., June 15.

Raven Run.—Bro. Daniel Clapper began a series of meetings May 20 and continued till June 2, closing with a love feast. Eight precious souls were baptized and one was reclaimed. We also held a Sunday-school convention June 9, which was well attended, and some very interesting talks were given.—Sadie V. Reed, Saxton, Pa., June 13.

Reading.—Sunday morning we were permitted to listen to an eloquent sermon delivered by Brother Weaver, from Lancaster, and also a few remarks by Brother Hershey, from Lititz, who with a number of brethren and sisters were on their way home from the Annual Meeting.—Henry H. Moyer, 834 North 6th St., Reading, Pa., June 10.

Spring Grove.—The love feast held at Spring Grove, June 14, was largely attended. Many visiting brethren and sisters were present, and we were richly fed by our heavenly Father through the brethren who labored for us. Bro. Frank Cassel, of Lansdale, officiated.—Mary S. Taylor, New Holland, Pa., June 16.

Sugar Valley congregation met in council June 4; held love feast June 5. Our elder, Bro. Edmund Book, of Blain, Pa., officiated. The meeting was a very good one, there being about twenty-three communicants. Bro. G. A. Nickel was present, of the Buffalo Valley church. We were much strengthened by the addition of one brother.—Milton H. Schwenk, Loganton, Pa., June 8.

Warriorsmark church met in council May 26, with our elder, John B. Brumbaugh, and our home minister, C. O. Beery, of Tyrone, presiding. Our former elder, Bro. S. Gray, who is in very delicate health, was with us also. In the evening we met for prayer services. Bro. Brumbaugh preached an excellent sermon Sunday. In the evening Bro. C. O. Beery began a series of meetings. He preached six sermons prior to the feast. Two came out and were buried with Christ in baptism. In the evening we met again for preparatory services. Bro. W. S. Long, of Altoona, conducted the service and officiated at our love feast. Other ministers present were W. F. Bigler and C. O. Beery. On the following morning we met for Sunday school and preaching. Bro. Beery giving us excellent service. An invitation was given and another little girl came forward, whose wants will be attended to in the near future. Before service in the evening we met at the home of Bro. John Becks, who is a mute and unable to enjoy our church love feast. We had a very quiet and enjoyable communion service with the family, who are all members but one. Bro. Beery officiated, after which we returned to the church for evening service.—Nancy Chromster, Warriorsmark, Pa., June 11.

TENNESSEE.

Cedar Grove.—Sunday morning, June 10, Bro. P. Klepper preached for us, and at the close of the services a dear young sister was laid to rest in the cemetery beside the church. Sunday evening a mother was buried with Christ in baptism. This makes two dear mothers that have been received into our church by baptism since our last report. After the baptism Sunday evening Bro. Klepper preached to a good congregation at a schoolhouse

near the place of baptism.—S. C. Mallory, Alumwell, Tenn., June 14.

Pleasant View congregation met in council with Brethren Vine and McKeehan. After the usual council, Bro. P. D. Reed, from Limestone, Tenn., gave an interesting talk; also on Sunday he gave us a good and interesting sermon.—N. T. Larimer, R. R. No. 3, Jonesboro, Tenn., June 12.

VIRGINIA.

Elk Run church met in council June 9, with our elder, Jacob Zimmerman, presiding. One letter was granted. We decided to have a thanksgiving and a series of meetings at the Moscow church in August; also a series of meetings at the Elk Run church in the future. This congregation has two Sunday schools in progress. Bro. D. C. Zigler, our delegate to Annual Meeting, did not arrive home in time to be with us in council, but met with us the following Sunday morning and delivered an excellent sermon. D. H. Smith, R. R. No. 3, Mt. Solon, Va., June 11.

Redoak Grove.—June 10 Bro. W. H. Naff preached an excellent sermon to a large congregation. Our Sunday school is doing fairly well.—Ella Bowman, R. F. D. No. 5, Box 44, Floyd, Va., June 11.

Roanoke City church met in council June 9. Our elder, Bro. P. S. Miller, presided. The business before the meeting was disposed of in an orderly manner.—Rebecca C. Skeggs, 702-2nd Ave., N. W., Roanoke, Va., June 11.

Staunton.—Bro. Noah Fisher, of Andrews, Ind., expects in the near future to make a visit to Staunton, Va., and spend a few weeks in laboring with the Staunton church, with the view of ascertaining the propriety of locating.—E. D. Kendig, R. D. 3, Staunton, Va., June 10.

WASHINGTON.

Chewelah.—We are still pushing in our Sunday school. Have preaching each Sunday morning and Bible reading Sunday afternoons. Bro. J. O. Streeter and Bro. Sherman Clapper are our ministers.—Mary C. Hixson, Chewelah, Wash., June 9.

Sunnyside.—Eld. D. B. Eby decided at the last minute to go to Annual Meeting, Sister Eby accompanying him. He represents us as delegate.—E. Stanley Gregory, Sunnyside, Wash., June 6.

WEST VIRGINIA.

Harman congregation met in council June 9. Our elder, Jonas Fike, presided. We decided to hold a series of meetings to begin Sept. 1, and our love feast will be Sept. 8. Elders Jonas Fike and Albert Arnold are to do the preaching. Bro. S. P. Harman was advanced to the second degree, and he and his wife were installed.—Cora Harman, Harman, W. Va., June 13.

Pleasant Valley.—Eld. E. F. Lockard and John Boseley, a minister in the second degree, both of the Joppa church, in Bulltown, Braxton Co., came to our place June 2. Bro. John Boseley preached at 10:30 A. M. In the evening Bro. Lockard gave us a good discourse. Sunday morning at 9:30 we had Sunday school. After Sunday school Bro. Boseley gave us another good sermon. Two came out for baptism. At 3 P. M. the church met, then went to the water and Bro. Lockard baptized the two. In the evening Bro. Lockard gave us a good sermon. We had four good sermons, which revived the church.—M. C. Czigan, Spurgeon, W. Va., June 13.

WISCONSIN.

Barron.—June 9 Barron congregation met for the purpose of celebrating the ordinance of God's house, with Eld. S. H. Baker officiating. Twenty-four members surrounded the Lord's table. Sunday morning we met at 10 o'clock for Sunday school, which is an evergreen Sunday school. After Sunday school Eld. S. H. Baker delivered an instructive and interesting sermon to a well-filled house. In the evening we met at 7:30 for song service, after which we had a sermon from Eld. T. D. Van Buren. There were no ministers from outside of the Barron church. The territory of this congregation is about one hundred miles square, with the membership scattered almost from border to border.—J. H. Snell, Gordon, Wis., June 12.

Barron.—June 1 wife and I had a very pleasant surprise by the young people with a "June basket" full of overflowing. Best of all was a slip of paper on which was written, "Compliments of all your young friends."—T. D. Van Buren, Barron, Wis., June 12.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

ELIZABETHTOWN COLLEGE.

An interesting series of programs concluded the sixth year's work of this institution.

The baccalaureate sermon was delivered on Sunday evening, June 10, by Eld. Jesse Ziegler, president of the board of trustees. His discourse, rich and instructive, was well received by all.

The following evening the music department rendered a special program. The music hall, formerly the chapel, was crowded to overflowing. The manner in which the program was rendered reflected credit upon the department.

On Tuesday evening a public meeting was conducted under the auspices of the alumni. This meeting was presided over by Bro. Jacob Z. Herr, a graduate of last year and now teacher of the commercial branches.

The class day exercises were held on Wednesday afternoon, followed in the evening by a program in the interests of the commercial department. The main feature of the latter was an address by Bro. J. W. G. Hershey, of Lititz, Pa., followed by remarks by Bro. H. K. Ober, principal of the commercial department.

The commencement proper took place on Thursday morning, June 14. The class, consisting of fifteen graduates, was distributed through the different departments as follows: College Preparatory, Pedagogical and Bible, one each; English Scientific, three, Commercial, nine.

The enrollment during the year, exclusive of Bible term attendance, was 148; enrollment at Bible term, 323. The alumni number 46.

The Bible department has this year furnished its first graduate. Our two years' Bible course has been revised and another year, largely along the lines of religious pedagogy, added. During the commencement a handsome collection was lifted for the special benefit of this department. This will be used in furnishing maps, charts, etc. We look for gratifying results along this line of work in the future.

Nathan Martin.

Elizabethtown, Pa., June 15.

DRIFTWOOD.

BY J. O. BARNHART.

THE righteous man "is like a tree planted by the rivers of water that bringeth forth his fruit in his season," but the ungodly are "like the chaff which the wind driveth away." So said the psalmist David concerning the two great classes into which society is divided, and many other vivid pictures of them are given in the Old and New Testament Scriptures. But to what shall we liken the middle class of indifferent or lukewarm ones who seem to stand on the border line between those who are zealously working for God and those who are working against him?

Jesus, the wisest of illustrators, has pictured him well and also given us warning of his unhappy fate in the parable of the barren fig tree, and Jude in his epistle calls them "clouds without water," and in another verse he says they are "twice dead, plucked up by the roots," which figure suggests the aptness of the metaphor used in the title given above.

First, they are dead as driftwood is dead. The righteous is like a living tree, firmly rooted in the fertile soil of truth; but these are dead trees torn up by the roots and swept away by the floods that sweep down from the hills of destruction as driftwood upon the waters of the river. They are dead, dead to all that is going on about them, dead to the examples of the grand and noble lives that are being lived before them, and dead to the grand works of which these lives are the hidden springs.

They are doubly dead to the lives and examples of the apostles and all the saints that have gone before; dead to the necessity of others working, and their love for the cause we see dies also; and when the love for the cause for which their brethren stand is dead, then the love for the brethren will also die and with it the spirit which alone makes earth habitable—the love for all true and noble things will perish also.

Dead in them is all hope of better things and they are dead to all efforts made to rouse them from that lethargy or to pull them out of the currents which usage and custom have set moving in a certain direction; dead to the voice of the Spirit which is every day showing them new opportunities and means of working for the Master.

Second the driftwood being dead, soon decays. So in the hearts of these people decays the desire to work, to spend and be spent for the cause Jesus died to give birth to; decays all hope of better things, and discouragement and temptation soon overcome them.

Third, the driftwood after a time is by the first obstruction held or turned across the stream where it becomes a hindrance to everything else that travels that way. So the careless professors are a hindrance to all advancement and progress in God's cause. Having no life in themselves, they check the life of others till the whole church of which they are a part becomes a mass of driftwood cast upon the shores of time.

Fourth, the driftwood becomes a resting place where toads and reptiles sun themselves and a hiding place for all creatures that love the darkness. So the church or individual that becomes as driftwood becomes a harbor for evil thoughts and designs and a hiding place for the agents of the enemy of souls who is the prince of darkness.

Brother, with which class do you wish to be placed? With the tree planted by the river of life, firmly rooted in the soil of truth and bringing forth its fruit in its season, or the tree plucked up by the roots and decaying, and twice dead; whose end if used at all is like the driftwood, "only to be burned"?

Cerrogordo, Ill.

CHRISTIAN INFLUENCE.

Young Christians, as well as Christian people in general, often do not seem to realize the power there is in personal influence manifested continuously throughout their lives. No one can foresee what a real influence will bring about for good. I have a case in mind that came under my notice while doing work in the ministry in West Virginia nearly forty years ago.

A young lady united with the church, coming from another religious denomination. Her reasons she gave for a change of church relationship were a lack of non-conformity to the world in doctrine and living where she was. Her own good judgment seemed to teach her there was something real and true in our doctrine. There were but few of our people living in her neighborhood. She was severely persecuted because of her change and confession of a more practical religion. Being the daughter of a widow who was willing she should go and live with her aunt who lived in a distant part of the state from where she was living when converted to the fuller gospel faith, she went into the vicinity of Charleston, the capital town of West Virginia. I had not heard from her for some years when one day I received a letter from her stating she was married and living in the city and wanted me to come and preach for them, saying, "I am as strong as I ever was in the faith, and so anxious to hear preaching and worship again with my own brethren."

Notwithstanding the distance, arrangements were made to have services in the city. First the meetings were held in the courthouse. She told me of a little incident in her experience before she was married from which one can gather an idea whether she was true to her convictions or not, notwithstanding she was living entirely isolated from any of the brethren or sisters. She said that one day while in a store in the city a gentleman politely stepped up to her and asked her if she was not a member of the Brethren church. Seemingly in surprise, she asked him why he asked that question. He blushed and apologized, saying where he came from. He knew those people and he concluded she belonged to them.

Soon her husband and others became members of the Brotherhood and at several other points the way opened for places to preach. The cause prospered slowly and in time through the earnest efforts of this sister and her husband, with other faithful ones, a good churchhouse was built just across the great Kanawha river, at the point where the city is, and the church is under the care of the brethren in Fayette county, West Virginia.

Suppose this sister had become careless in regard to personal influence or failed to let her "light shine," as so many do when they drift away into isolated places, saying to themselves, "Well, what is the use?" Truly converted persons, no matter how insignificant they may esteem themselves, are a power for good so long as personal influence tells for God and humanity.

Los Angeles, Cal.

J. S. Flory.

FULTON AVENUE CHURCH, BALTIMORE, MD.

Multifarious duties, sickness and accidents have prevented us from making an earlier report of the series of meetings conducted at this place by Eld. A. Hutchison just prior to Annual Meeting.

As a result of these meetings, one precious soul was baptized; many of the members here were strengthened in our faith in Christ and the church; and the greatest interest was created among outside people ever known in the history of our church work in this arm of the church. Many seemed very near the kingdom, and we hope as a further result of Bro. Hutchison's most faithful exposition of God's Word, many more will soon enter the Master's service. As a master workman, Bro. Hutchison wields the Sword of the Spirit with convincing citations, backed with the quotations verbatim, which usually silences, and often puts to flight, the most cunning critics.

Now the long, hot summer days are here, when many in the large cities flee to the country for fresh air, and more healthful climes, and who would say nay, for blessed are they who live in the nice, healthy, cool country during the warmest summer season. Many church members will doubtless take long vacations from their posts in the city, and even some pastors will leave their flocks, and many poor, hungry souls will be left at the mercy of Satan, who never takes a vacation.

An editorial in Messenger No. 23 will explain why this has been a strange Annual Meeting to the trio of 1607 Edmondson Avenue. And though Sister Geiser's left arm was really broken, and she was otherwise badly bruised, we have much to be thankful for that she was not more seriously hurt in her fall as she was descending the flight of nine steps to the dining hall, and now after a very warm and smoky trip home on the train we are safely enjoying our little home at 1607. We do certainly appreciate the love and kind interest and sympathy shown us in Sister Geiser's misfortune, by the many dear members who called to see her during the Conference.

Sister Dove L. Sauble, who is still retained as our Sunday-school missionary, begins her work with the Fresh

Air Society next Monday, and she will devote part of her time to the interest of our Sunday school in connection with her Fresh Air work. Oh that we were able to keep her in the mission work here all the time. She is a good worker and we need her services so much, but financially we are not able to do that as yet, though we hope to be in the near future. Pray for the work and workers in Northwest Baltimore.

J. S. Geiser.

1607 Edmondson Ave., June 11.

A PLEASANT REVIEW.

The sixty-second annual session of our great Annual Conference is over and most of us are at home again and ready to begin life's duties with renewed vigor. Altogether it was a grand success, and each one must have left Springfield with higher ideals and increased confidence in the future prosperity of the Brethren church.

The committee of arrangements certainly deserve our grateful thanks for their untiring efforts in trying to make us all happy. Never in my life have I heard so much good preaching or beheld such a manifestation of brotherly love and affection among our people. I came home almost prostrated from overwork and felt discouraged over my feeble efforts to furnish my subscribers a creditable write-up of this pleasant meeting. My little family was present to celebrate our "silver wedding" anniversary, and one thing, just one little thing, helped to dissipate that tired and pessimistic feeling that comes to us all sometime in life.

It was a present of a silver tray in the shape of a boat which suggested the voyage of life, and accompanying it were so many kind wishes for our happiness that we all felt better. The present was from Thos. Follelen, Passenger agent of the Wabash Railroad, who handed our party so nicely for Annual Meeting. We realized that matters were so tied up in the Passenger Association that none of the roads were able to accord privileges as in former years, and we all made the best out of existing conditions, and truly thanked God for what we had, as others were more unfortunate in other sections of the country than our party of sixty.

Another thing that rejoiced my heart was the liberality of our people in giving to the cause of missions. When all is figured up for the past year we will have nearly one dollar to the member for this cause, but this will include the \$200 bequest of our departed sister, Catharine Winger, of our services.

As to the conference itself, it was spiritual, and the work will result in great good both to the Brotherhood at large and to the cause in Southern Illinois, chiefly at Springfield.

A. G. Crosswhite.

Flora, Ind.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Albright, Sister Elizabeth, wife of Bro. Levi B. Albright, died in Roaring Spring church, Pa., May 25, 1906, of bladder trouble, aged 73 years and 14 days. She was a consistent member of the church for fifty years. She leaves six sons and one daughter. Funeral services conducted by elders D. M. Adams and D. B. Maddocks. Text, 2 Tim. 1:5. Services were held in the Brethren church, and interment near by.

D. S. Replogle.

Bear, William Martin, son of Bro. Levi and Sister Adaline Bear, born in Washington county, Maryland, died at the home of his parents, superintendents of the Fahnrey Memorial Home for the aged, June 4, 1906, aged 34 years, 5 months and 24 days. Funeral services by Bro. Caleb Long, assisted by Eld. W. S. Reichard, at Broadfording church, near Hagerstown, Md., where his remains were laid to rest in the cemetery adjoining. During 1905 he worked in Hagerstown, Md., as electrician, apparently in good health. During the winter of 1906 catarrh of the throat developed into consumption. In the latter part of March he removed to his parents at the home. He was baptized shortly before his death.

Michael Hockman.

Bohn, Sister, died at her home in Centralia, Wash., May 27, 1906, aged 54 years and 3 days. She was born in Jo Daviess county, Illinois; united with the brethren church at the age of thirteen, and was ever faithful. She leaves a husband (a deacon brother with whom she had lived for thirty-six years), a sister, a brother and daughter. Funeral services by the writer from Mark 14:8. Interment in city cemetery.

J. S. Secrist.

Emrick, Elretha, nee Rentrow, wife of Oliver Emrick, died of dropsy in the Salem congregation, near West Milton, Ohio, May 31, 1906, aged 50 years and 7 months. She united with the Brethren church eleven years ago. She leaves a father, husband, four sons, two daughters. Funeral services were conducted by John Fidler and Ezra Flory.

Katie Flory.

Ford, Bro. Elijah, was kicked by a horse and died about three hours afterwards, near Dacoma, Okla., aged 34 years. The funeral was held at the house by our elder, Bro. W. Bosserman, from Salt Plain. He leaves a wife and two children, an aged father and mother, three sisters and one brother.

Lucy Golbreath.

Keyser, Bro. Wm. A., died June 6, 1906, at Shadygrove, Pa., aged 47 years, 8 months and 22 days. He leaves a wife, a sister and five children. Services by the writer at the Browns Mill church. Interment in cemetery adjoining.

Wm. C. Kooztz.

Morfev, Sister Emma, nee Horning, born near North Manchester, Ind., died at her home near Messick, Mich., May 25, 1906, aged 34 years, 1 month and 25 days. She was united in marriage to Emery Morfev in February, 1896, and soon after moved to North Dakota and later to Michigan. Jan. 1, 1890, she united with the German Bap-

tist Brethren church and remained faithful. She leaves a husband, two sons, a mother, two brothers and five sisters. Funeral services were held near her home in Michigan, by George E. Deardorff, assisted by Isaac Deardorff and A. W. Hawbaker. The remains were taken to North Manchester for interment, at which place a second service was held, conducted by A. L. Wright.

Mary Neher.

Oldham, Mathan, died in the bounds of the Dunning Creek congregation, Bedford Co., Pa., May 27, 1906, aged 88 years, 4 months and 24 days. Funeral in the Methodist church at Ryot by Mr. Gulden, his pastor. Mr. Oldham united with the Methodist church a few years ago. Interment in the Baptist cemetery.

Levi Rogers.

Parkhurst, Bro. George W., died May 28, 1906, at the Morrison's Cove Home for the aged, Martinsburg, Pa., aged 93 years, 6 months and 14 days. Bro. Parkhurst formerly lived in Hagerstown, Md., but came to Altoona some years ago, and spent the last few years at the Old Folks' Home. He was married three times and is now survived by his third wife, and five children. He was a member of the Brethren church for many years, and lived a consistent Christian life. He was buried in the cemetery at Martinsburg, and services were held at the Home.

W. S. Long.

Perkins, Catherine, nee Bowman, born in Maryland, died at her home in Fortville, Ind., May 3, 1906, aged 77 years and 1 day. She was first married to John R. Williams. To this union were born six children, five of whom survive. Her husband having passed to the spirit world, she was married in 1879 to Amasa Perkins, who survives her. She had been a member of the Old Order Brethren church for more than forty years. Services at residence by elders Stoner and Shuman. Interment at Maple Grove cemetery.

Hattie Shull.

Quessenberry, Tommie, son of John and Margaret Quessenberry, former residents of Floyd County, Virginia, died June 1, 1906, in the Fairview congregation, Douglas county, Mo., aged about 22 years. Tommie united with the Brethren church at the age of thirteen. He leaves a mother, three sisters and one brother. A father and one sister are in the spirit land. His death was caused from a fall he got while running through the woods after a wild turkey. He managed to get home, but died the next day. Interment in the Perry Hollow cemetery.

Lizena Hylton.

Rager, Sister Nancy Jane, widow of Andrew Rager, died March, 1906, in the Johnstown congregation, western district of Pennsylvania, aged 81 years, 9 months and 22 days, disease, gangrene in foot. Services by the undersigned.

David Hildebrand.

Richards, Levi P., born in Albany, N. Y., died at his home in Garden Grove, Iowa, June 5, 1906, aged 69 years, 10 months and 6 days. As a soldier he was wounded at the battle of Shiloh. He was an old school Presbyterian. Services at the Free Methodist church by the writer. Text, Psa. 23:4. Interment in Garden Grove cemetery.

L. M. Kob.

Rowe, George W., born in Posey county, Indiana, died at the home of his brother, Lee Rowe, in Chitwood, Mo., May 14, 1906, aged 53 years and 2 days. He was the son of Samuel F. and Sarah Rowe. He leaves five brothers and one sister. Funeral services at the home of his brother by a Methodist minister, Mr. Simpson. Interment at cemetery near Zincite, Mo.

Anna Rowe Fiant.

Rouzer, Harrison, died in the bounds of the Dunning Creek congregation, Bedford Co., Pa., of congestion of the lungs, May 29, 1906, aged 61 years and 9 months. Burial services by the writer. Interment in the Oldham cemetery in Somerset county, Pennsylvania.

Levi Rogers.

Snider, Dorothy F. L., daughter of friend Marion and Sister Elizabeth A. Snider, born in Crawford county, Illinois, died in Cheboygan county, Michigan, May 20, 1906, aged 11 years and 2 days. Funeral services by the writer from 1 Cor. 7:29.

C. W. Keith.

Strong, Bro. Oliver, born in Knox county, Ohio, died in the Blue River church, Whitley Co., Ind., June 5, 1906, aged 80 years, 3 months and 5 days. He leaves four sons and one daughter. Three children preceded him to the spirit land. He was united in marriage to Eva Fulk, June 29, 1846. She also preceded him to the spirit land. He was a believer in Christ from his youth. Interment in the Fulk cemetery. Funeral services by the writer from 2 Kings 13:21.

C. K. Zumbrun.

Weaver, Sister Christena, died in the Thornapple congregation, Michigan, May 30, 1906, aged 61 years, 4 months and 6 days. She was united in marriage to Tobias Blough, Dec. 8, 1851, who died July 1, 1880. To this union were born seven children. April 18, 1886, she was united in marriage to Steven Weaver. To this union was born one child. Services by Bro. Peter Messner, assisted by the writer.

D. E. Sower.

Williford, Sister Jennie, wife of Bro. William Williford, died at her home in the French Broad congregation, Tenn., May 27, 1906, aged about 29 years. She suffered for five months. One week previous to her death she was baptized. Being too weak to raise herself up, she had to be carried from her bed to the tank in which she was baptized. She leaves a husband and four children. Funeral services conducted by Bro. J. R. Satterfield, after which her body was laid to rest in the French Broad cemetery.

Mollie Satterfield.

Winklebleck, Nancy, born near West Union, Ohio, died June 5, 1906, aged 87 years, 4 months and 28 days. She was united in marriage to Samuel Winklebleck. To this marriage were born eleven children. The husband died near Greenville, Ohio, in 1868, leaving her with a large family of small children to whom she has given the devotion of a lifetime. Early in life both she and her husband united with the German Baptist Brethren church, of which she continued a faithful member until her death, a period of more than half a century. Of late years she has made her home with one of her daughters, Mrs. Sarah Smith, in Logansport, Ind. She came to this country as youngest child, Levi Winklebleck, in Hartford City, Ind., May 16, where she was stricken with her last illness. She leaves three sons and four daughters. Her life and character were such as to merit the noblest tribute that could be coveted by mortal: She was a faithful wife, a devoted mother and a devout Christian. Funeral at the home of Eld. Levi Winklebleck, at Hartford City, Ind., by J. F. Spitzer, assisted by Eld. J. J. Howard. Burial at I. O. O. F. cemetery.

Levi Winklebleck.

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I have received the new song books sent me, "Song Praises," and have very carefully examined the book. I have seen and used many song books, but I can truly say that this little book is better adapted for the Sunday school, for which it is intended, than any other one I have seen. This is just my "ideal" for use in our Sunday schools—a singing book for the children. Heretofore we had very few song in our books, comparatively speaking, that appealed, and especially applied, to the little folks. I bespeak unbounded success for the new book, and hope that it will be used in every one of our Sunday schools throughout our Brotherhood. Bro. Holsinger is certainly to be complimented for the arrangement of the book.—Abram S. Hershey, York, Pa., April 17.

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NOTES NOT CLASSIFIED

Naperville church is experiencing a season of refreshing in a revival conducted by Aaron Sollenberger. Yesterday three precious souls came out on the Lord's side and were duly baptized, a father and daughter. The meetings are to continue.—Harvey M. Barkdoll, Naperville, Ill., June 18.

Clarence.—Bro. J. Kurtz Miller, of Brooklyn, N. Y., came to us June 10 and dealt out the Bread of Life with a lavish hand. Some were almost persuaded to be Christians. He gave two discourses on the second coming of Christ from an outline on a large chart. These were very interesting, and in his last discourse on this subject he spoke for an hour and a half with close attention to the end. The preaching was earnest, clear and instructive. We have recently received four by letter and others are expected. John Zuck, Clarence, Iowa, June 13.

Lower Fall Creek congregation met in council June 16, with Bro. Greenhagh officiating, assisted by Bro. John McCarty, from Pendleton, Ind. The church decided to hold a love feast this fall. To-day Bro. O. D. Foster, of North Manchester, gave us a most excellent sermon.—Laura Chamberlin, R. R. 12, Anderson, Ind., June 17.

Santa Ana church met in council June 2. Our elder, Bro. Thomas, was with us and remained over Sunday, and preached for us both morning and evening. An election was held for Sunday-school officers, which resulted in Bro. Smith being reelected superintendent and Sister M. G. Eby assistant.—Laura Eby, Tustin, Cal., June 5.

Salem church met in council June 2. Three more precious souls have been baptized since my last report. We set our love feast for Oct. 26. We will have our harvest meeting the first Sunday in August.—Sarah A. Hapner, Salem, Ind., June 18.

Walnut church met in council June 17, Bro. J. N. Hoffman presiding. Decided to hold harvest meeting the third Sunday in August, and love feast Oct. 27. Our Sunday school is doing a good work. General average for this quarter so far is eighty-nine.—Arley Bodey, R. F. D. No. 11, Walnut, Ind., June 18.

NOTICE TO DISTRICT SUNDAY SCHOOL SECRETARIES.

At the Springfield Annual Conference, Bro. S. J. Miller, of McPherson, Kans., was appointed a member of the Sunday School Advisory Committee in place of Bro. C. D. Bonsack. In the reorganization of the committee it was decided that Bro. Miller should become General Sunday School Secretary. All correspondence, reports, etc., should from this time be forwarded to him. The undersigned becomes chairman of the committee.

H. P. Albaugh.

278 Irving Ave., Chicago, Ill.

SPECIAL NOTICE.

To all the Sunday-school superintendents of Southern Ohio: We urge that every Sunday school avail themselves of the opportunity given at last district meeting, that is, to take up special quarterly collections for the benefit of the Brethren Home of Greenville, Ohio. We hope to hear from every Sunday school in Southern Ohio each quarter with a collection. Send your collection to A. B. Miller, Sec.

Eldorado, Ohio, June 3.

THE JEWISH NATION AND THEIR SITUATION.

BY C. J. HARRIS.

ABRAHAM, called the friend of God, was the founder of the Jewish nation. His preëminent distinction above all men for his steadfast faith in God is remarkable and is shown in his submission to the God of power in offering up Isaac, his only son, as a sacrifice, while in him lay the only hope of that innumerable nation which God had given him by promise. And the demand that God made upon Abraham in offering Isaac a victim upon the altar naturally looked like he was abrogating his promise. But in this faithful Abraham staggered not, and his faith cannot be excelled.

What a foundation for the Hebrew nation! Isaac and Jacob were men of like stamp. Therefore God is declared to be the God of Abraham, Isaac and Jacob; and he preserved their seed. Even Joseph by a miraculous arrangement of divine providence became grand vizier of Egypt; and in a time of severe famine their God of promise opened to their wants the granaries of Egypt. A generation was born there; their homes seemed quiet and secure; but finally they were reduced to a state of bondage. But in process of time they were delivered by the mighty hand of God through Moses; and at last entered the promised country under the administration of Joshua. And further on came judges, or patriarchal rulers, until the time of Samuel. Then monarchy prevailed. First Saul was anointed king, then David, the shepherd boy, but in-

deed a man after God's own heart; and his posterity in the fullness of time brought forth another King, one Jesus; who came to save his people from their sins. But the Jews despised his royalty, and absolutely rejected the Lord of life and glory; and for their disbelief they were extirpated as a nation and by this means they are to-day strangers and sojourners over all the earth.

But the divine purpose has been accomplished; and in Isaac all the nations of the earth have been blessed. And amidst the sorrows and vicissitudes of life, do we find daily consolation from God? Under the terrors of conscience, do we find a peaceful asylum in the Gospel of the Son of God? By the bed of dying worth, or at the oft-frequented grave of departed friendship, do we wipe away our tears in the prospect of a sure and certain hope of a resurrection to the life after death? Christians, whence do all these consolations flow? They flow to us from Judah. The volume of God was penned by Jewish hands; the Gospel was first proclaimed by Jewish lips; yea, moreover, that sacred victim upon the cross,—the world's only hope, the sinner's only joy,—was certainly born of a Jewish woman. Hence we must submit to those claims which the Jews can urge, in which the Gentiles cannot share.

But, however, notwithstanding all their former grandeur, and noted peculiarities, they were abased by the same God that had exalted their forefathers. In rejecting and crucifying the innocent Son of God they filled the cup of their guilt to the brim, and heaven's denunciation marks their situation to-day. Matt. 23: 38; Luke 13: 35. Again it is written, "Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem is a desolation, our holy and our beautiful house, where our fathers praised thee, is burned up with fire, and all our pleasant things are laid waste." The forsaken banks of Jordan, where the Psalmist once might tune his lyre, and utter his prophetic songs; the blighted plains of Galilee, where the Savior might often bend his lonely steps to cheer the widow's dwelling; the ruined city, once the terror of surrounding nations; the forgotten temple, whose walls once echoed back the accents of that voice which spake as never man spake. Oh, the situation of the once peculiar nation is indeed a sad one. They denied the divinity of the Holy One, thus denationalizing their whole posterity. And, besides, they shall be hurled out of the everlasting kingdom. Matt. 8: 11, 12; Luke 13: 28, 29, 30. Their situation is obscure, their power is departed, their influence is lost, and their day of glory is forever passed, unless they look on him whom they pierced. Through Christ and him alone can they again hail the happy day. By faith in Christ, and by no other source, can the Jews expect the winds of heaven to blow upon the valley of dry bones; by that means they can revive, and come forth out of their desolation, and be reinstated again into their high favor with God.

The apostle Paul, speaking of the Jews, his own nation, says they were broken off for their unbelief. Addressing the Romans, he says, "Be not high-minded, but fear, for thou standest by faith," as if he had said they once stood by faith, they gave place to unbelief and fell. So as well as to the Romans, to us the illustration is applicable. We stand now by faith, but it is as possible for us to be unfaithful as it was for them; consequently we may fall as they have done. Heb. 4: 11; Matt. 7: 21.

Greenville, N. C.

A TEN-MINUTE SERMON.

BY C. H. STEEMAN.

I am the true vine, and my Father is the husbandman.—John 15: 1.

CHRIST is that true vine. And his followers are the branches. It is an evident fact that we must become branches of that true vine if we belong to Christ. Christ is the vine; his followers are the branches, and God is the husbandman or the owner of them all. How can we become branches of that vine? is the question.

In the first place we must have faith. In Acts 8: 37 Philip told the eunuch that if he believed with all his

heart he should be baptized. So we must believe in the Lord Jesus Christ with all our heart. Then we must repent or become sorry for our sins. Does this place us in that vine? It does not. We know that it is claimed and even taught by many men of this day that faith and repentance save or place us in the vine, or Christ. Oh, how sad it is that we who claim to know and understand God's Word will teach and mislead the people. These two acts, faith and repentance, just simply get us ready for the vine. Every unsaved man, woman and child that has reached the years of accountability belongs to the wild vineyard, or the world. Faith and repentance cut them loose from the wild vine, or sin, and prepare them to be grafted into the true vine; but they are not yet in it.

Let us see what Paul says about it. In Rom. 10: 10, "For with the heart man believeth unto righteousness (not into but unto), and with the mouth confession is made unto salvation" (not into but unto). Now we see clearly that with the heart man believes and has faith, not into righteousness but unto it; and with the mouth man confesses or repents of his sins, not into salvation but unto it. He is now ready to be grafted in that true vine. How can we be grafted? Let us see what Paul says about it; see if he tells us any way that we can get in. See Gal. 3: 27. Paul says: "For as many of you as have been baptized into Christ have put on Christ" (not unto but into). So when we are baptized, then it is that we are grafted into that true vine which is Christ, and become a branch of the vine.

Now after we become branches of the vine we must bear fruit, for Christ says in John 15: 2, "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it." So you see after we become branches we must bear fruit, or else we will be separated from the vine. These fruits are the commands of God, given to us through his Son. He says, "He that believeth on me, the works that I do shall he do also." James says: "Faith without works is dead." So if we do not the work which is the fruit, we are dead. And if we be dead branches, then we will be separated from the true vine. May God help us all to be live branches, and abide in the vine, the Lord Jesus Christ. "He that heareth these sayings of mine and doeth them, I will liken him unto a wise man that built his house upon a rock; . . . but he that heareth these sayings of mine and doeth them not, I will liken him unto a foolish man that built his house upon the sand," etc. Let us be careful that we bear fruit to the honor and glory of God and keep his commands according to his holy Word; for that is what is going to judge us in the last day. How careful we should be to obey God in all things, from the least to the greatest of his commands. What a glorious thought if we do this that we shall be heirs of God and joint heirs of Jesus Christ. May the Lord help us to keep the whole law of God.

Martinsburg, W. Va.

ANNOUNCEMENTS

| DISTRICT MEETINGS. | | Minnesota. |
|-----------------------------|-----------------------------|--------------------------------------|
| June 27, 28, North Dakota. | June 30, Root River. | |
| Northern Minnesota and | July 4, Deer Park. | |
| Canada, at Berthold, N. | | |
| Dak. | | |
| July 10, Oregon, Washington | June 23, 2 pm, Bowbells. | |
| and Idaho, at Centralia, | June 30, Sappa Creek. | |
| Wash. | July 7, Snider Lake. | |
| | July 14, White Rock. | |
| | July 14, 16, Rock Lake, El- | |
| | don house. | |
| | July 14, 10 am, Turtle | |
| | Mountain. | |
| | July 21, Deslacs Valley. | |
| | July 28, 4 pm, Cando. | |
| | | Ohio. |
| | | June 23, 10 am, West Nimishillen, at |
| | | Levi Eberly's, near Dayton. |
| | | June 23, 10 am, Richland. |
| | | June 23, 10 am, North Poplar |
| | | Ridge. |
| | | June 24, 8 pm, Mahoning. |
| | | Bethel house. |
| | | Pennsylvania. |
| | | June 23, 4 pm, Elk Lick. |
| | | June 23, Ten Mile. |
| | | June 24, Shade Creek, Berkey |
| | | house. |
| | | July 1, 4 pm, Brothers Val- |
| | | ley, Pike house. |
| | | South Dakota. |
| | | June 30, 4 pm, Willow Creek. |
| | | Washington. |
| | | June 23, Spokane, E St. and |
| | | 5th Ave. |
| | | Wisconsin. |
| | | June 23, Ash Ridge. |
| | | June 30, 5 pm, Chippewa Valley. |

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1:17.

VOL. 45.

ELGIN, ILL., JUNE 30, 1906.

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AROUND THE WORLD

It was finally decided to allow presidents in the future twenty-five thousand dollars a year traveling expenses. Trips are sometimes advisable and necessary, and it is not reasonable that the president should be compelled to pay the expenses of secretaries, other officials and guests who may go with him. President Roosevelt has expressed a desire to pay his personal expenses. The bill was not passed without considerable opposition on the part of those who fear that the journeys of the president may take on the character of a royal progress through a country. But that need not follow. In monarchies they have gone to one extreme; America seems to have gone to the other. There is a golden mean. The American way is better than the monarchical; but these are not the only ways.

FINLAND has regained the self-government which was promised when it was annexed to Russia, but which was taken away by Russia in spite of the promise. And at the present time Finland is about the only part of the Russian empire which is enjoying peace. With the approval of the czar, universal, equal and direct suffrage is provided for. Women as well as men become voters on reaching the twenty-fourth year. Women are also eligible as members of the legislative assembly, which is a popular chamber of two hundred deputies. All parties except the social democrats are satisfied with the scheme. They would like to have the age qualification at twenty-one, and they do not want paupers disfranchised. Finland is to be divided into sixteen districts, each of which will be represented in the assembly. Annual sessions are provided for. This one province has already greatly profited by the misfortunes of the government; and it is likely that much more liberty will be granted to all parts of Russia before the present troubles are settled.

THE Illinois supreme court last week gave a decision of great importance to cities. It was with reference to saloons. It places in the hands of the mayors of the cities discretionary power to refuse to grant licenses to applicants for them, if it seems that they are too close to a school or church or in a neighborhood where it would be harmful to public morals. The court says: "We are of the opinion that there is vested in such authorities, unless expressly restricted by the language of the ordinance, a discretionary power, which may be reasonably exercised in granting or refusing to issue a license." This makes the location of saloons in Illinois cities depend very largely on the city authorities. A saloon man, if refused a license, cannot now secure a writ from court and open his saloon. If the people elect the right kind of men to office there will be fewer saloons and these will be located where they will do the least harm. The people decide such questions: they usually get what they want.

ATTEMPTS have been made to get the American government and the English government to tell the czar just how the outrages committed against the Jews in his empire are looked upon by the people of the two nations. President Roosevelt stated the condition clearly when he telegraphed to Jacob H. Schiff, "You know how shocked and horrified we are at what has occurred in Russia, but you also know how well-nigh impossible it is to accomplish anything but harm by interference." Anyway, the czar knows, and his advisers know, how Americans and Englishmen look upon the slaughter of the Jews. Interference would be resisted, and might make the burden of the Jews heavier instead of lighter. There seems no way but to let the Jews suffer until the time of relief comes; and it is likely that they will not have to wait long for the dawning of a brighter day for them in Russia.

TWENTY-SEVEN years ago Mrs. Eddy organized in Boston the First Christian-Science church with a membership of twenty-six. Recently there was dedicated in the same city the new Christian-Science cathedral, costing two million dollars. The church first organized has a membership of forty thousand, and the whole membership of the organization is now about eighty-two thousand. The growth of this body, and of some others that might be mentioned, show how ready men and women are to be duped. Commenting on the dedication the New York Times says: "Of the thronging thousands who celebrated the triumph of imposture in Boston, it is not an exaggeration to say that some ought to have been in jail, some in lunatic asylums, and the rest in some school where they might be taught to think straighter than they have been educated to do. The irony of fate upset an automobile load of these dupes in Boston itself on the day of the dedication. Some suffered fractures and some contusions, manifest lesions, with which 'hypnotic suggestion' could do nothing, but which required surgical treatment. But the strength of their delusion was proved by the fact that they all, with one accord, insisted that there was nothing the matter with them that the singing of Mrs. Eddy's newest hymn: 'Shepherd, show Me How to Go;' would not cure. One exception there was. An unfortunate Christian-Scientist was convinced, by the protrusion of the bone of his leg from the flesh, that he had better go to the hospital instead of relying upon his faith to make him whole."

IN his commencement address at Cornell University, Ithaca, N. Y., last week President Schurman said: "A waning Christianity and a waxing mammonism are the twin specters of our age. And between

them not only the natural idealism of the spirit but the ten commandments and the golden rule are disavowed or disregarded and in their place, at least for the six active days of the week, is the ruthless struggle for life and the success of the strongest, the most cunning or the most highly favored whether by powers supernatural or by powers infernal. But the vast majority are fatally handicapped and, goaded either by the pangs of hunger or the pricks of envy or the stings of injustice, they bitterly denounce a social order in which favored classes monopolize what they deem the good things of the world. The idle rich are an excrescence in any properly organized community. And in a democratic republic, in which every man has a vote he is assured that the rights which convention grants to property will be swept away if the propertied classes become idle, luxurious, selfish, hard-hearted and indifferent to the struggles and toils of less fortunate fellow citizens. The vice of the age is that men want wealth without undergoing that toil by which alone wealth is created. We are dealing with the virus of a universal infection. The whole nation needs a new baptism of the old virus of honesty. The love of money and the reckless pursuit of it is undermining the national character. But the nation, thank God, is beginning to perceive the fatal danger. The reaction caused by recent revelations testifies to a moral awakening. At heart the nation is still sound, though its moral sense has been too long hypnotized by material prosperity."

AFTER investigating the methods of the Standard Oil Company the national government has decided to bring suit against it. The company has been attacked times without number in the newspapers and magazines, and efforts have been made to bring it to justice, but as a rule it has pursued the even tenor of its way. But the suits which are to be brought against it will be different from former ones. There no doubt will be some fines imposed, and they may be heavy enough to disturb the company. And there may be imprisonment for some of the guilty ones. The unfortunate thing about it is that those most responsible for the methods of the company will not be reached. The public seems to think the government is in earnest, which probably is the case. If the company is guilty of even a small part of the things charged against it in crushing competition, it has forfeited its right to exist. There will be interesting developments.

BEFORE the Canadian parliament there is now a bill, supported by the government, which if passed and enforced will make the Lord's Day a very quiet one. Following are some of the provisions of it: (1) It is made unlawful to sell anything on Sunday, to transact any business of a person's calling or to employ any other person to do any work, business or labor, except works of necessity, for money. (2) Games and performances of all kinds for which an admission fee is charged are made unlawful. (3) Excursions of every kind, by land or water, on which passengers are carried for amusement, are prohibited. (4) No public park or pleasure ground or amusement place of any kind to which an admission fee is charged can be kept open. (5) No person is allowed to shoot at a target or any other object. (6) Sale of foreign newspapers is prohibited. There are some exceptions made, but they are not of a character to nullify the bill. For illustration, after eight P. M. work can be begun on Monday morning papers; after four P. M. work in connection with setting bakers' sponge is allowed. Something is needed to get the people to show greater respect for the Lord's Day. The proposed Canadian day may or may not be the best one.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE LORD BURIED HIM.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
And no man knows that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth:
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

Noiselessly as the springtime
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown,
The great procession swept.

Perchance the bald old eagle
On gray Beth-Peor's height,
Out of his lonely eyrie
Looked on the wondrous sight:
Perchance the lion, stalking,
Still shuns that hallowed spot,
For beast and bird hath seen and heard
That which man knoweth not.

This was the truest warrior
That ever buckled sword,
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truths half so sage
As he wrote down for men.

And had he not high honor,—
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall.
And the dark rock pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave?

—Mrs. C. F. Alexander.

STANDING COMMITTEE OF 1906.

BY JOHN CALVIN BRIGHT.

This committee was composed of forty-three elders. One had reached his three score years and ten, a number were nearing that line, one was below forty, while the intervening years were pretty well represented. Four had served as moderator of our Annual Meeting, three as reading clerk, two as writing clerk, and one as platform manager at two Annual Meetings.

Twenty-eight of the preceding Standing Committees were represented on our committee. One had served as early as 1870. Two others had served in the seventies. Seven served in the eighties; twenty in the nineties; and sixteen had experience in this century.

Two of our number had nine years' experience on Standing Committee; one had eight, two had seven; one had six; two had four; five had three; three had two, and three one year's service. So while we had the largest number of new members on our committee doubtless we never had a committee with as wide and varied experience.

The committee held twenty sessions. Its labors were onerous and perplexing. The discussions were animated and courteous. Our officers comported themselves well and the rest of us tried to imitate their example.

Last but not least, we had for our doorkeeper our missionary brother of the Gateway of the Western World, Bro. J. Kurtz Miller. He filled his multitudinous requirements to the satisfaction of all. May God bless Zion and may Zion glorify God.

Dayton, Ohio.

THE DEADLY PARALLEL METHOD.

The higher critics, or the advanced theological thinkers, are not having things all their own way in Germany. They tried to popularize their so-called advanced ideas, but were met on every hand by the representatives of the old theology, who not only refute their arguments but make their claims appear ridiculous. They are meeting the claims of the higher critics with the written Word, and the old Book is proving too much for the semi-infidel notions. It is done by issuing tracts containing parallel columns. In one column is placed what the higher critics have to say, and in the other the Bible is permitted to tell its own story, thus showing that while the critics teach one thing the Bible clearly teaches another. The simple method is having a deadly effect on the work of the higher critics. Below will be found a sample of the method pursued, gleaned from the *Literary Digest*:

1. In regard to God, the Scriptures teach that he is a God who performs miracles; cf. *Psa.* 77:14; *Ex.* 15:6; *Psa.* 98:1; *Luke* 1:37. On the other hand, modern theology denies this; e. g., Professor Bousset, of Goettingen, says: "We can no longer adhere to the belief in miracles." Dr. Fischer, of Berlin, says: "Our faith in God must not include a faith in miracles." The *Christliche Welt* says: "It must be regarded as settled that no miracles in the sphere of nature can be accepted."

2. In regard to the Trinity, the Biblical doctrine is found entrenched in such passages as *Matt.* 28:19; *2 Cor.* 13:14; *1 Peter* 1:2. On the other hand, modern theology denies this doctrine. Bousset says: "The doctrine of the Trinity too is lost in the development of modern theological thought." Again he says: "Jesus was a human being, and the Holy Spirit was no divine person."

3. That God has revealed himself by a special revelation is clearly taught in *2 Tim.* 3:16; *Titus* 2:11; *Heb.* 1:1. But this same representative of modern theology says: "Nowhere in history do we find any place for a special divine revelation; of a divine working by the side of the human; of a supernatural exhibition of divine power in the history of a redemption."

4. Actual and original sin is taught in *Gen.* 8:21; *Psa.* 14:3; *John* 3:6; *Rom.* 3:23. Yet Retschl says: "A passively inherited condition can not be regarded as sin. The doctrine of original sin can not be proven by experience; it is only a notion." Bousset says: "The idea of a universal corruption of the human race we can not accept."

5. That sin leads to death is the teaching of Paul in *Rom.* 5:12. Yet Professor Wernle says: "Death is no punishment of any kind."

6. That Jesus Christ was born of the Virgin Mary is the teaching of *Matt.* 1:21, 22, 23; *Luke* 1:31-35; *Luke* 2:7; *Gal.* 4:4. But Bousset: "That which Matthew and Luke in the first chapters of their gospels report concerning the beginnings of the life of Jesus is a myth and legendary."

7. That Christ was sinless is explicitly taught in *John* 8:46; *1 Peter* 2:22; *2 Cor.* 5:21. Yet Wernle in so many words says "Jesus was not sinless," and Bousset teaches, "His nature was not entirely free from evil."

8. It is the harmonious teachings of the Scriptures that Jesus performed miracles; cf. *Matt.* 11:4; *Acts* 2:22; *John* 3:2. This modern theology denies as voiced by Bousset, who says: "Tradition has made Jesus a miracle-worker, who awakened the dead, walked upon the sea, commanded the winds and the waves, and fed thousands with a few loaves. All these stories are nothing but the outgrowth of legends. There is nothing unique in the life or career of Christ in this respect. Through strong mentality and suggestion Jesus performed miracles, but only such as the history of religions report of others also."

9. The Scriptures teach with constant repetitions that Christ died for us; cf. *Mark* 10:45; *Matt.* 26:28; *2 Cor.* 5:21; *Gal.* 2:20; *1 Peter* 1:18; *John* 1:7, etc. This is with equal emphasis denied by modern theology. Harnack says: "The word of Goethe which states that the man who conquers himself frees himself from the power that fetters all mankind—this

it is that constitutes the fundamental matter in Christianity." Wernle declares: "Neither his blood nor his death has any special redemptive significance for us." Again he says: "One thing is sure, namely, that the idea of a forgiveness of sins has nothing to do with the death of Jesus."

10. The Scriptures unequivocally teach that Jesus arose from the dead; cf. *Matt.* 28:6; *Mark* 16:6; *Luke* 24:6; *John* 20:25; *Acts* 2:24, 32; 3:5; 4:33; 5:30. Modern theology explicitly denies this. Pfeiderer says: "The belief of the church in the resurrection is a mythical symbol wrapped in a pious phantasy." Harnack says: "We must have the Easter faith, but not accept the Easter message." Wernle declares: "He continues to live in the impression he has made in the work he has begun. The empty grave is an invention of the evangelists." Bousset says: "In the resurrection we see the living contact of Jesus with his disciples." The *Kirchliche Gegenwart* says: "Words that came from a tomb that was empty amount to little."

11. That Jesus was God is expressly taught, among dozens of other passages, by *John* 3:16; 1:14; *Matt.* 3:17; 16:16. This teaching is definitely repudiated by the advocates of the new views. Bousset says: "In the expression 'Son of God' the dogma of the eternal divine nature of Jesus can not be found. Our faith is not dependent on the conviction of the superhuman unique nature of the Redeemer-God, but upon the earthly personal life of our Lord. Jesus never passed beyond the limits of what is purely human. We no longer believe that Jesus was absolutely a different being from ourselves, he from above and we from below. We do not rob Jesus of his honor if we do not accept his divinity. The Biblical writers scarcely ever call Christ God." Harnack says: "Jesus was a man of a limited world of thought, but with a pronounced consciousness of God."

12. In *1 Cor.* 1:2; *Acts* 9:11; *Luke* 7:58, and elsewhere we are told that Christ is to be worshiped. Yet Fischer says, "Jesus, because he himself was religious and humanly pious, can not be an object of religious adoration; as he prayed himself, no prayers can be addressed to him."

13. According to *Mark* 2:5; *Matt.* 18:6; *John* 14:1, etc., we are to believe in Christ, and he is the object of our faith. According to the new theology, our faith is merely to be modeled after his faith and does not center in him. Bousset says: "Jesus never demands a faith in himself, but only a faith in God. Paul has changed the simple gospel of Jesus into a faith in Christ, and in this way has materially changed the Gospel."

14. Justification is declared to be an essential doctrine by *Rom.* 3:28; *Luke* 18:14, etc. But Wernle says: "It is foolishness to speak of a faith or of a justification." Jülicher says: "The Protestant doctrine of justification by faith is a lost dogma." There is a practical agreement that Paul invented this doctrine.

The deadly parallel is carried out still farther, especially is the claim made that Jesus established no church. It is easy to prove by the Scriptures themselves that he did establish a church. Then there are the ordinances that the critics set aside. These too can be easily sustained by the written Word.

The method is to meet the new school of theology as Jesus met Satan, with the written Word. This is the way to meet them successfully, and even the common thinker can comprehend the force of the arguments.

THE BLESSED SPRINGTIME.

"THE time of the singing of birds is come"—the time, when nature calls aloud to us and bids us awaken out of the deadness of personal grief, and rejoice in the new manifestation of his beauty that God is making to the world. "Behold, I am alive for evermore, and the dead live in me." Was not this the secret saying which the new verdure was writing all over the hills, and which the young pattering leaves and singing birds were repeating in music? It must be well to have ears to hear and a heart that could respond with a little flutter of returning joy and thankfulness.

—Annie Keary.

NOTES ON THE PHILIPPINES. Some Problems of the Hour.

BY CHAS. C. BRUNNER.

In Four Parts. Part 2.

UNDOUBTEDLY the greatest force which has contributed to the advancement and civilization of the Filipino people from the condition in which they were living in the sixteenth century has been the friar—the missionary of the Roman Catholic church. The history of civilization since the beginning of the Christian era is the history of Christianity politically and socially considered. The same influence which accompanied the spread of Christianity among the western nations has been operating here in the Orient under the control of a Christian nation. Two factors have entered into and modified results. One is the fact that the people concerned were an Eastern race among whom superstition has always dominated and does still dominate thought and action. The other is that the Roman Catholic religion was the state religion—the only belief tolerated—and as a result the country presents conditions similar to those found in Latin Catholic countries to-day among which are the ignorance and poverty of the masses and their wide separation from the condition of the favored few—the rich and cultured. The Roman Catholic religion has spread rapidly among the partly civilized peoples among whom it has been introduced, and so it spread and became established in the Philippines. It readily appeals to such, because as taught it has appealed to them through the ear and eye. I do not think Protestant Christianity as it is taught and practiced to-day would become established as rapidly as did the Roman faith, although this might be due to the plan of presenting it as much as to the difference in the things taught.

As before indicated, the work of converting the people was placed in the hands of the various orders of priests which flourished in Spain and which were very powerful. They came to the islands in great numbers and from the beginning were the pioneers in carrying the Roman faith and Spanish civilization to the people, and not only that; they represented the central government at Manila and acted as advisers to the municipal officials throughout their parish or curate. The pacification of the various islands was followed up by sending out these priests to the larger towns to convert the people. In fact priests accompanied the first conquerors on their expeditions of discovery and conquest. When the right of the newcomers was questioned and battles were fought, their victories were attributed to the priests, who, through their intercession with the saints, were able to enlist superhuman power on their side. Taking up station in every part of the archipelago, they soon came into positions of peculiar influence and power; there was no feature of the life of the people with which they did not come in close touch.

The building of churches and convents was begun soon after their advent into the towns. The friar in charge of the field usually supervised this work and was often his own architect and builder. The people contributed to the success of these enterprises—the majority by furnishing labor and others the material necessary, most of which could be found in the community. The churches were nearly always built of stone and were well and solidly constructed. Some of those remaining are very old, but to-day the churches make up the only class of buildings worth mentioning. An adaptation of the Spanish style of architecture used, to the needs of the country commonly met with, is the wide columns built in the walls at certain distances, projecting several feet at the base and tapering in to the regular width of the wall at the top. They are so built to give added stability to the structure during earthquakes, which are frequent and often severe. The friars took up their residence in the convents and it was either in these or in the churches that the people could always find their spiritual advisers. In the provincial centers, schools were built and conducted in connection with the convents. Into these large numbers of both boys and girls were taken while yet very young, and here they remained under constant care and teaching during the formative period

of life. When they finally left the schools to go out into life again they carried with them their training, and so the teachings of the friars and the civilization which they represented gradually became a part of the life of the people.

It is not possible to give a minute or intelligent relation of the condition of the people religiously, politically or socially before the coming of the Spaniards, owing to the lack of records of any sort. But it is safe to say that they had not evolved from the state in which most primitive or uncivilized peoples have been found as regards these three phases of being. Dr. T. H. Pardo de Tavera, one of the Filipino members of the present Philippine Commission, the legislative body of the islands, in a short history of the Filipinos has this to say about their religious beliefs, before the coming of the Spaniards:

"It is a difficult matter to determine what was the religion of these people. It would appear that they believed in two or three principal gods who were put in a superior class and given the direction of everything, and in the existence also of certain minor deities who were responsible for all the evil occurrences, but who were occasionally benevolently inclined. To these inferior gods the aborigines offered sacrifices either to calm their anger or in gratitude for some benefit received. The principal god was called Bathala in Tagalog, which has been traced in different ways by persons more or less versed in such research. The religion which was known throughout the islands and which could therefore be called the true religion of the Filipino people, consisted of the worship of *anitos*. These were not gods; they were the souls of the ancestors, and each family worshiped its own dead who were supposed to have died in order to be able to use their influence for the benefit of the living. When a noble died it was the custom to sacrifice a certain number of slaves in order that in the next life the noble should have a suitable retinue, according to the importance of the position he held while alive. It would appear that among the Visayans (one of the large tribes) the custom obtained of burying slaves alive; this was done in order that the dead grandee might have *live* people to wait on him in the next world. Sometimes in order to cure a serious illness with which the master had been stricken, some of the slaves were killed in order that their souls, passing to the other life and into the service of the sick master's ancestors, might plead with them and calm their anger and induce them to leave their descendants in peace. Before the time of the arrival of the Spaniards some of the Moros of the island of Borneo had introduced into the Philippine Islands, principally in Mindanao and Jolo, the Mohammedan faith, and even in Manila were found members of that faith."

Referring again to the entrance of the friar among these people of crude and uncertain beliefs, it must be concluded that the superior religion and civilization which he brought had effect. From every standpoint, but especially from the religious, he was the main factor in their progress. From a vague idol and spirit worship, the people came to have some conception of a God who was Creator and Supreme Ruler and to whom was attributed all the benevolent forces in the world as apart from the evil in it. Such an idea will have an immeasurable influence in raising the tone of life among an uncivilized and pagan people. I believe the Filipinos are ahead of any branch of the Malay race in respect to morality and general social conditions. The policy of our government in the islands to make possible a government like our own in which the natives themselves may intelligently participate, is unfavorably criticised by the European nations which are colonizers in the East, especially the English, on the ground of the inherent unfitness of the people. It is too soon to predict failure or success for our venture, but it can be safely said that it could not promise the same measure of success in Java or Borneo that it does here; those people are living practically as they did centuries ago, although under the control of a European nation for generations. Here a foundation has been laid for better things. Nor even in India could we succeed as we are succeeding here; there religions which are almost coexistent with the life of the people would bar any progress

by our system of government until they were untaught. The friar was wise in choosing his methods and the desired conversion of the people to his faith was made attractive to them. But he did not aim to convert only a few and have these as a nucleus from which his church should grow. The people were all invited and urged to accept baptism at the hands of the friar as a formal entrance into the church and thereafter to take part in its ceremonies. If they did not come he was authorized to compel them to come. The government stood ready to enforce the demands of the friar. One of the rules laid down in the "Leyes de Indias" was that the heathen should accept the Catholic faith or be punished for their refusal to do so. Missionaries do not now employ force to secure the acceptance of their message. We may question such a plan as the friar had of presenting the Gospel and we are glad it has been superseded. But it is the secret of the early and wide dissemination of Catholicism in these islands. Up until the uprising of 1896 practically all of the population which had come under Spanish influence were members of the Catholic church, except the Moros, Igorrotes and Negritos, who number about 500,000. At that time the registers of the church showed that about six and one-half millions out of seven and one-half millions gave real or nominal allegiance to her. Dr. Tavera, before quoted, says that the method adopted for colonization was to teach the people the Christian religion, to force them to accept it, and to respect its representatives, without discussion, investigation or suspicion.

Manila, Philippines.

SAVE THE CHILDREN.

BY W. R. DEETER.

THE church has no more important question before her now than the salvation of her own children to herself and the Lord. Our people being largely an agricultural people, their homes are generally in the country, and as a rule their children grow up with strong minds and bodies; and, if properly directed in life, will make their mark wherever they may go. In all ages God has shown his interest in the proper training of the children by his servants. "For I know Abraham, that he will command his children and his household after him, and they shall keep the way of the Lord." Gen. 18: 19. The Lord said to Israel, "And these words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7.

Joshua, the successor of Moses, taught the law by reading it to the people, among whom were the children, "There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women and the little ones." Joshua 8: 35. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6. Joel, in speaking of the terrible judgments of the Lord on the disobedient, says, "Tell your children of it, and let your children tell their children, and their children another generation." Joel 1: 3.

There were reasons why the Lord wanted his children taught the law so early in life. One reason was given by Solomon in the quotation from Proverbs. Another very good reason was, what is learned in youth is retained much better than if learned later in life. Another reason was, it was right and safe. It is but reasonable to believe that the Lord is not less solicitous for the children under the present dispensation than he was under former dispensations. The many references to them show this. "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven; and whoso shall receive one such little child in my name receiveth me." Matt. 18: 4, 5. "Despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18: 10. Children, obey

your parents in the Lord; for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth. And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6: 1-4. These are only a few of the many scriptures that might be cited on the same point.

The present is an age that requires special effort on the part of the parents to save the children to the church. There are so many things to entice them away from the truth to something more congenial to the young mind. Boys and girls of the rural districts imagine city life easier than country life, and therefore many drift into the city, where they meet many things harmful that are not so prevalent in the country; but the snares of Satan are not all in the city. Few young men and women reach their majority who have not been solicited to identify themselves with a secret society, and, sad to say, a majority have yielded; and when once there it takes hard work to get them interested in the church and her great mission sufficiently to induce them to sever their connection with those societies and unite with God's people with their self-denying principles.

This is one of the very best ways to educate the children for the church while in the home circle. This will not be done without prayer, neither will it be done by speaking lightly of the church, her principles, her membership, and especially of her ministry. Some people, even members, are afraid that if their children come into the church young they will not hold out faithful, as if all who come in later life held out faithful. I believe fully as large a per cent of those who come into the church in early life hold out faithful as of those who come in later life.

But this is not just the way to look at this question. Let us look at it from another angle. Take one hundred children, born into the families of the Brethren church; let fifty of them be taught the principles of the church and encouraged to come into the church young; and when I say encouraged, I mean every lawful means used; let the other fifty be taught the principles of the church equally well; but let them be taught that it is dangerous to come in young, that they would better wait until they have sowed their wild oats and then unite with the church. At the age of forty years which fifty will have the larger per cent in the church militant and triumphant? I leave the reader to draw his own conclusion. How many will die before they get done sowing their wild oats?

Some years ago I was in the home of a brother and sister. While sitting in their pleasant home, the mother began to weep. When enquiry was made about the cause of her sadness, she said some time before that her daughter, who was then fourteen years old, wanted to unite with the church, but she told her she was too young; that she should wait until she was older and then come. Soon after the daughter took sick and died. The mother was greatly grieved because she stood in the way of her daughter dedicating herself to the Lord. In conclusion let me say: Save the children to the church! Save them! Save them! Oh, Father, help us to save them!

Milford, Ind.

FOR GOD SHALL BRING EVERY WORK INTO JUDGMENT.—Ecc. 12: 14.

BY MARY P. ELLENBERGER.

THE preacher cannot do effective work without much study; his is a calling which, without prayerful meditation and exhaustive research, will defeat the very object hoped for.

He must either take up the work, prayerfully, manfully and bravely, with no thought of self-glorification, but with a fervent desire to do something for God; or he should leave it alone. There will be obstacles; if not of one nature there will be of another, to meet and with God's help to overcome.

Who ever opposed the devil and found his path free of obstacles? Even with hard study and noble effort it is according to nature that many fall short of eloquence, but the proud consciousness remains of hav-

ing done his best, and "God is sure to make our best better."

Who knows to what excellence he may attain without first having made a supreme effort?

Our preachers should, in justice to themselves, to the church and to mankind in general, from the standpoint of right and reason, take a firm stand upon this subject. No preparation, no preaching. The man who has not the time to give a subject proper thought and study, the prayerful consideration it deserves, should not be requested to stand before an audience in the house of God to blunder and flounder through the maze of a conglomerate tangle of ideas to the embarrassment of himself and the bewilderment of his hearers.

When a minister stands in the pulpit, it should be because of a message he has brought to the waiting ones before him.

He should know what he wishes to say and then say it. While on the other hand, he who has the time to study and prepare, and will not avail himself of it, is unworthy the holy calling. What did Paul write to his beloved Timothy? "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." How can one rightly divide the word of truth without faithful and diligent study? Does not delicacy forbid that we do violence to the sacred truths of life eternal by careless handling, that we risk the salvation of human souls by our indifference?

"Nothing great is lightly won."

Take for example the lawyer, he studies the civil law persistently and cautiously for years before being admitted to the bar. He has a case; a life is at stake; the day of trial comes. Does he get up in the court room without previous preparation, and blaze away with crude, unfinished thoughts carelessly clothed in butchered English? No, he has conned his lesson well; he has turned over and over each shred of evidence as for or against his client. Inch by inch he creeps up, grasping every advantage possible. He studies, how he studies! until with brain afire and brow asweat, he can find nothing more, then back he goes over and over the ground, lest some weak link in his chain of evidence remains to destroy the whole. A life is at stake, it may be a guilty life, but it is his business to save it. And yet his adversary is but a man like himself; the physical life only of his client is in peril—the law which serves him as a weapon is man made.

The preacher is God's lawyer. His adversary is the devil. God's Word is his two-edged sword; he must understand God's law before he can use it as an effective weapon against the evil one. His clientage is the human race, whose souls he seeks to win and save. Every sermon he preaches is or should be a battle royal with the relentless, untiring enemy of mankind; there are souls to be gained or lost; there is no half-way ground; they must either "be for him or against him." Victory means glad hosannas about the throne of grace; failure means weeping and wailing and gnashing of teeth. Has a church a right to demand services where the preparation that makes the intelligent rendering of ministerial duties possible, is impossible? Or even to accept such unsatisfactory performance of sacred duties? It is an insult to God and an indignity to heaven. Can our preachers afford to, rather dare they, preach in this haphazard way? A thousand times no!

We, the flock, come to the house of God—human, frail and ahungered,—we come to be fed and strengthened and to drink of life-giving waters. Deep and careful study of God's Word causes the thoughts in our minister's mind to grow and branch like a vine into rich fruition of Bible truths, each tendril complete and finished. We are nourished therefrom and grateful souls turn to the light as do the flowers toward the sun, and we wax stronger and go forth more fit for the battle of life. Without this study, this prayerful communing with God on the part of the minister; we scatter away from the house of God, unfed, unfortified against the evils of the day, and many are weak, and some are lost, and others fall down and perish by the wayside.

Turney, Mo.

THE HOLY SPIRIT THE GUIDING POWER IN THE EARLY CHURCH.

BY G. M. LAUVER.

THE promise of the Master (John 16: 13) was that when the Spirit was come, he should guide them into all truth as well as show them things to come. We have seen how he did show them things to come, and it is useless to have command of the future without guidance to use the present aright.

We see that God's promise and purpose was fully to equip his representatives on earth, for present and future alike. Was it possible for those upon whom the work of God first fell, to avail themselves of this promise? Yea, more! The Spirit was not at hand for them to have and use, but they were at hand for God's Spirit to use, and he used them most effectively.

We see examples of this in the case of the conversion of the first Gentile (Acts 10: 19, 20). When God had by his angel prepared Cornelius and his company for the reception of the message, and had sent a call to Peter through Cornelius, Peter was ready to answer yes, because God's Spirit had already plainly shown him the right way in the matter. Had it not been for the guidance of the Spirit in this matter, most likely the Gospel would never have been preached to the Gentiles.

In the case of the conversion of the eunuch also (Acts 8: 26-40) we see how Philip was by the angel sent down the desert road, there to see the eunuch and hear the definite voice of the Spirit say, "Go, join yourself to this chariot," and thus the man upon whom God has already been working to prepare his heart, was brought face to face with the message and call of the Savior.

Who could have known the ripeness of this man's heart for the message, but God's Spirit himself? And how could his need ever have been supplied if that same Spirit had not had direct command of some messenger who could supply that need? So it is plain that it is necessary to the success of God's work that there be an accurate unmistakable means of communication between the opportunity and the worker; in other words, that God's own eye be on the field, and his mind and heart be in the worker. This is only possible by means of that Spirit which is God and dwells in man. So that man, if he honor it, and receive it within his breast, may feel the pulse throbs and the wish of God, as we ordinarily feel our own.

Again in the church at Antioch (Acts 13: 1-4) we see brethren moved by this same Spirit to begin a series of efforts in behalf of the unconverted, which resulted in the spread of the church into the very capital of Rome, leaving a trail of churches throughout Asia Minor, Macedonia, and Greece, as well as the islands of the sea. This movement resulted in the wonderful strengthening of the parent churches, in the final crumbling away of the system of idolatry, temples and all, and in finally bringing the very mother of nations, Rome herself, to be a bearer of the cross. This was the real beginning of the triumph of the church. And had the Antioch brethren not been in touch with, and controlled by the Spirit, the cause of the Redeemer would no doubt have continued for centuries, a despised little sect, almost unheard of in the world.

Brother, I wonder whether it is plain to you that we in our day could cover the known world with the Gospel in twenty years, if we would do as well as the church did in the lifetime of Paul. Do you think the Spirit does not want it done, or is the lack in us alone? If we should put ourselves where God could use us, what would be the result?

Again we see the guidance of the Spirit in deciding the question of circumcision and legalism for Gentile converts (Acts 15: 28). This decision was really a very remarkable one in view of the place in which it was made, and the prejudice prevalent there even among the apostles. There is but one explanation and that is the one given, "It seemed good to the Holy Ghost and to us."

In the life work of Paul we see this guidance of the Spirit plainly during his efforts (Acts 16: 7f) to go

into Asia, and Bithynia, and his final arrival in Philippi instead. We see it then, not only in the setting apart of Paul and Barnabas for the work, but it holds the hand of the worker and keeps him in the path that God chooses. Certainly it is no more necessary that men go than that they go where God wants them.

The office of the Spirit to call men to special service was quite an important one as we see by Paul's statement to the elders of Ephesus (Acts 20: 28), to whom he says, "The Holy Ghost hath made you overseers."

It seems to us no marvel that God's cause should prosper in the hands of men who were willing to permit the direct interference of God's Spirit in their own personal lives, and like Paul (Acts 19: 21) form even their purposes in the Spirit. Truly they "need not to walk in darkness, but had the light of life."

Think you that God cares less about his work to-day than then? Are men less in need of God's grace in Jesus Christ than they were then? Are you willing, my brother, to answer the call of God's Spirit, "Feed my sheep"? Yes, to go to him for food, abide in him until you get it, be in touch with him by his indwelling Spirit, though it take purging from present desires, and affections, and ties of family and friendship, yes, purging from the love of self, and the prospects of independence and ease, and the comforts of your homes, and the society of fathers, mothers, wives and children—though it take such purging as this, are you willing to ask that Spirit into your life, and go forth to feed his sheep? "He that renounceth not all that he hath cannot be my disciple" (Luke 14: 33). "He that hath not the Spirit of Christ is none of his" (Rom. 8: 9).

Are you willing, my brother to answer the call?

Bethany Bible School, Chicago.

HUMAN BROTHERHOOD.

BY J. S. FLORY.

FROM the various manifestations we meet in the walks of life it is evident that all humanity are of one common parentage—the offspring of a living Creator. Therefore we can say the fatherhood of God and brotherhood of man constitute a unit of living, moving, animate beings embodying in a large measure the nature, passions and characteristics of the all-wise, all-powerful and eternal "first cause" of all sentient creatures of this earth, and we might add of the millions of other worlds also. Great natural calamities sometimes occur that affect the inhabitants of a portion of the earth's population with terrible force; then every other portion seems to feel the jar or vibration to the deepest seat of human sympathy, and at once there comes to the surface indications that we all are indeed akin to one another. The great calamity that befell the city of San Francisco and neighboring communities is one instance of recent occurrence that bears evidences along this line that cannot help but make us feel the world is not so selfish or charity so cold as sometimes we are made to believe. It seemed like the impulse of humanity was so instantaneous and irresistible that each endeavored to outdo the other in a willingness to cooperate in alleviating the sufferings of humanity. Judging from actions it seemed that human sympathy like a rushing flood overwhelmed the country, reaching out even to the uttermost confines of civilization; even the semicivilized nations and the nations we call heathen were touched with a desire to express their feelings of sorrow. The different phases of religion and politics were forgotten when sympathy swelled up to overflowing from the human heart. This is as it should be and gives evidence of the wonderful passion of charity. Indeed, "Love is the greatest thing in the world." Love embodies more in one word—yea, in one passion—of the nature of God than all else combined of the various characteristics of the divine; eternal, ever-existent God. Through Christ this love was made manifest in such childlike simplicity that even babes in Christ can understand it and are capable of appropriating it as the central moving power of a Christian life. Unless all else in human nature becomes swallowed up in love

we can readily decide we are not one in God—and one in unity with the man of sorrows, whose sympathy was a miracle of wonder to the world and ever shall be.

Human brotherhood! What a world of meaning in the term. The best interests of this life and the perpetuity of the life to come are all wrapped up in its meaning. Unless our desires are in line with human sympathy and human effort to use all our God-given privileges to help in the great work of aiding and lifting up fallen humanity, how shall the judgment find us? The judgments of this life and of the life to come are inevitable. However the judge is standing ever at the door, and if we judge ourselves aright and make proper amends "we shall not be judged." Does the woe of our fellows touch our hearts with pity? Do our soul's deepest thoughts go out for the bettering of the downtrodden, or how is it? What are our feelings? Let us stop and think a moment. Are they full of *brotherly love* for all humanity, or has the selfish spirit of "I am not my brother's keeper" so affected the soul that it is callous and unfeeling outside of a small circle of our acquaintance or beyond the ties of fleshly kinship? If the calamity that, in a few moments, laid that great city in the dust and at the mercy of unchecked fire caused such an upheaval of the better nature of humanity to spread out worldward, causing the hoarded millions of the rich and mites of the poor to flow like a river of water into charity's channels, to feed the hungry, better clothe the naked and alleviate the sorrows of the bereaved, weeping because of the dead, how is it that the millions in heathen darkness, lost to the living powers of Christ, seem scarcely to cause a ripple of human sympathy? Comparatively speaking, we can only be persuaded to drop in the unneeded pennies to enlarge the stream of human sympathy for a world suffering the wreck sin has made, but are ready to cast in of our abundance when a few fellow mortals become dependent on us for their bodily benefits. May more thinking be done along the lines of the soul's needs and more doing for the purpose of bringing to a successful issue the purpose of Christ's coming into the world, that it might at last be said, "He and she have done what they could."

Los Angeles, Cal.

MUSIC AT ANNUAL MEETING.

BY GEO. B. HOLSINGER.

I HAVE noticed several references in the late MESSENGER referring to the musical features of the meeting. It is to be regretted that the acoustics of the auditorium were such as to make the oratorical as well as the musical a difficult problem. Then, too, the state of my health had not a little to do with my part of the work.

There are, however, several other features to be considered that had not a little to do with the success of the music at Annual Meeting.

First, I noticed with regret that possibly not more than one in six,—one brother put it one in ten,—of the brethren and sisters carried Hymnals or Hymn Books. A very few had "Song Praises."

On several occasions I spoke of this serious neglect. Before some of the former meetings I have requested in the MESSENGER that books should be brought along by every one, and it would really seem imperative that such notice be given. I have also done as Bro. Myers has suggested, published a list of songs to be used, asking that these be practiced at home. This year neither request was made, and as a result few Hymnals, etc., were in the hands of the singers. I hope and pray this neglect may not occur again.

A few singers massed together, having books, can do much better singing than otherwise. And this brings me to the fact that, under the present plan of seating the delegates, singing before the sessions on Tuesday and Wednesday, is a very difficult problem; for the reason that the delegates have the reserved seats, and are often late in coming in, few, very few have books, for the reason that they have other business to look after. The arrangement divides the sing-

ers and they are so far from the leader that good singing is impossible.

I have often wished that more modern methods could be employed in getting effects, but we have always tried to give no offense to the well-meaning old brethren, so we have tried to do the best the circumstances would permit. But again, have we not made a little improvement in our singing at these great meetings? Two or three years ago a brother asked if we had thought what special feature of Annual Meeting had made the most improvement in the last ten or fifteen years. We were glad to have him answer his question by saying: The musical. This is probably true, and needs only a little reflection on the part of the older brethren to be answered.

Again, I regret that our people have not yet been moved to learn to sing more of the grand old hymn tunes. Some of these interspersed amongst the chorus tunes would give a needed variety and growth spiritually.

May we not have some good, live articles from many of our writers along this line, making helpful suggestions and arousing all to a greater interest musically?

It is my habit to read all programs for Sunday-school and ministerial meetings, to see if they contain a musical topic. Possibly one program per year mentions such a topic. I really fear it is not that often. We all recognize the great worth of music in all our meetings, but why not arouse a deeper interest on the part of leaders of song and thereby all others by having someone discuss at least one topic at every such meeting?

If no one can be found to do this, have some leader given a special song period for drill during the sessions, as well as at the beginning or opening of the meetings.

May we not hope for a decided improvement along these lines?

Bridgewater, Va.

NOTES NOT CLASSIFIED

Washington congregation held her usual service at the Brick church to-day. Sermon by Chester A. Brallier, from Spring Creek church, which was inspiring and helpful. We will begin a series of meetings Aug. 18, by Eld. J. D. Rife, of Somerset church, Wabash Co., Ind. Harvest meeting at Brick church, three and one-half miles northeast of Warsaw, Ind., at 10 A. M., Sept. 9, also love feast Sept. 29, at 4 P. M.—H. H. Brallier, Princeton, Ind., June 24.

Monticello church met in a love feast June 16. About 125 members were at the communion tables. The visiting ministers present were Eld. G. B. Heeter and Eld. W. S. Toney, the latter officiating. Bro. Toney remained and preached to us Sunday morning and evening. June 23 we met in council. We reorganized Christian Workers' meeting for the next six months, with Bro. Roy Dilling president and Sister Grace Bridge assistant. The time appointed for our fall communion is Oct. 27. We will have a harvest meeting, but the time is not appointed. June 24 we reorganized our Sunday school with Bro. John Hibner superintendent. Bro. Geo. O. Bridge, of Barnettsville, preached for us yesterday. Mae Dilling, Monticello, Ind., June 25.

Yellow Creek. We are in the midst of a series of meetings, conducted by Bro. Wm. Lampin. Yesterday four precious souls put on Christ in baptism. Last evening four more stood up for Christ. Lizzie Studebaker, Pearl City, Ill., June 25.

Sugar Creek church met in special council June 16, with Elders Daniel Snell, S. S. Urey, I. B. Wake and Samuel Leckrone present. Church decided to elect a minister and a deacon. Bro. J. A. Snell was chosen for minister and Bro. Harvey Kreider for deacon. Both were installed.—Mrs. Harvey Kreider, So. Whitley, Ind., June 24.

Beaver Dam church met in council yesterday. Decided to have our communion on Oct. 5, at 5 P. M.; also our harvest meeting on the third Sunday in August. Eld. George Swihart is to be with us at that time. To-day our small band was much built up by six families of the Roann church, headed by Eld. George Swihart, dropping in our regular service. Brother George gave us a good sermon. After services there was a general handshaking, and we found that there are still some of God's children who in a peculiar way fulfill the scripture that tells us not to let the left hand know what the right hand doeth; for as we grasped some right hands we were made to feel that we were to grasp something more than an empty hand. John L. Kline, R. F. D. No. 2, Akron, Ind., June 24.

Nappanee church met in council June 22. Bro. S. F. Sanger, from South Bend, presided. We had a large turnout. Our harvest meeting will be Aug. 26, and our love feast will be Oct. 7, beginning at 5 P. M. Sister Amanda Blosser was elected superintendent. Bro. Evert Pippin assistant. One was received by letter; granted five letters. B. J. Miller, Nappanee, Ind., June 24.

ATTEMPT GREAT THINGS FOR GOD.

BY FLORA E. TEAGUE.

It requires but little faith to do even great things through our own power and strength. To attempt the impossible through our own power would be vain and foolish. But were we to attempt the impossible for God's sake and have the full confidence and faith in him that he would see us safely through, it would require on the part of most of us prodigious faith. Yet I believe this is the faith that God wants us to have. He desires to have us put him to the proof in the proper way (Mal. 3:10), and when we do in his name things that harmonize with his will and teaching, even though we know we could not do them, we are proving him.

When Christ tested the faith of his disciples in feeding the five thousand with five loaves and two small fishes, he required them to attempt the impossible for them. They felt it so. Philip looked upon the bare facts of the case and began to estimate what could be done from a human standpoint. He soon sees they are helpless. Andrew views the situation also from the human side and gives it up. Notwithstanding the power they had seen Jesus manifest so frequently, they overlooked it now. How many calculating and matter-of-fact believers we have to-day! Without faith it is impossible to please God. Heb. 11:6.

"Give ye them to eat" is the command even though we be empty handed. Attempt it as do other workers for him, and he will take care of the rest just as well as he did when the multitude was fed.

When that great Sunday-school worker, Mrs. S. W. Clark, "The Mother of the Primary Sunday-school Union," attempted great things for God through the Sunday school, she succeeded even though opposed hard. She it was who introduced the blackboard into the Sunday school. It was bitterly fought on the grounds of its being an invention of the devil to secularize the work of the Sunday school. She worked on and succeeded because her work was God's work. Who would deny the power of the blackboard to-day?

When Peter attempted to walk on the water, he attempted a great thing, but it was for Peter and not for God. The result was failure; hence we want to be careful when we attempt great things that they are for God and not self, that our hearts are full of faith and love for his cause, that we are trying to do his will in all the ways we can, and we need have no fears of success. The results may not be fully known to us in our own lifetime. Gradually the good may be seen and in future years.

There are so many duties for the Christian to perform that require the strongest faith and trust, that if we ever succeed in making this world better, we are required to attempt the impossible. Therefore the sooner we put ourselves in his work, the better it will be for us and all concerned. The main question is to get the consent of our wills.

Lordsburg, Cal.

"HUSBANDS, LOVE YOUR WIVES."

BY S. N. M'CANN.

THERE is scarcely a more direct command in God's Word than this, and perhaps few that are more grievously violated. If the husband loves his wife he cannot make of her a drudge upon whom every unpleasant task is shifted. If he loves her, he will respect and honor her as his helpmeet. And not as one whose highest duty is to contribute her strength, her energy and even her person to his ease and pleasure.

If husbands would love their wives as God directs, the wife as a rule would find it an easy task to obey. Easy because it would be her delight to anticipate the wish of her husband and to do everything reasonable for his good.

"Love your wives" means so much that it not only brings the very best possible out of them, but it also causes the husband to make his commands light and easy to be obeyed.

"Love your wives, even as Christ also loved the church and gave himself for it." The church, Christ's

own body, those for whom he died, were loved only with such love as God commands the husband to have to his own wife. Is there any higher love than this? Is there any purer love than this? If the husband could only realize what the family institution is in God's sight, and love his wife as Christ loved the church, there would be more happy husbands, more happy wives, more happy children, and may we say more people of sound mind and sound body to build up prosperous governments and to carry forward God's greatest work, the conversion of the world.

If Christianity fails to build up God's first institution for humanity, fails to make ideal homes, she fails because this command, "Love your wives even as Christ also loved the church," is not obeyed by the husbands. There is perhaps no other set of commands in God's Word that does more to build up, if obeyed, or to break down Christianity, if disobeyed, than those given to husbands and wives.

"So ought men to love their wives as their own bodies." How careful a man is to look after all of the wants of his body, how he is willing to nurse and doctor his body when it is sick, how ready to find excuse for any fault or failures of his body,—so ought a man to love his wife. If a man's head aches, or if his back aches, or if he has rheumatism, does he fall to scolding and beating his body? If the body is tired and performs its tasks with difficulty, does a man get out of patience with it? If a man loves his wife as his own body, he will study to contribute to her comfort and to her joy, even as he does to his own bodily comfort and joy. "Let every one of you in particular love his wife as himself, and the wife see that she reverence her husband."

"The kindest and the happiest pair
Will find occasion to forbear;
And something every day they live
To pity, and perhaps forgive."

Anklesvar, India.

SETTLING TROUBLES.

BY B. F. LIGHTNER.

WILKESBARRE, PA., has the right kind of a justice of the peace. Some time ago two neighbor women had some difficulty and they went to law. The justice heard the case, and, after due consideration, gave the sentence: "Both of you go home and read the Scriptures for one week, and then come back and report to me; and if you cannot forgive each other then I will turn your case over to the court." They both agreed to comply with the instructions.

This is rather a queer way for a justice to decide, but if followed by professed Christians we would not have the troubles that we do. The reason we have these troubles is that God's love has gotten out of our hearts and we forget the solemn promise we made when we came to the church. We promised to be governed by Matthew 18, and promised to conform to the order of the church, not only once, but some of us two and three times, and how little we regard this solemn promise.

Now the justice has taken the right view of it. If we would read and study God's Word, get it into our hearts and lives, it would crop out and all the differences that we may have would soon disappear.

Gettysburg, Pa.

RECEPTION OF CHURCH VISITORS.

BY AMANDA BLOSSER.

VISITORS at a church should be cordially received by the usher, who should be a person of marked genial ability. He, also, should be intelligent, and discriminating in judging character from physiognomy, that he fitly and justly may show courtesy. He should have a bountiful supply of that God love which shows no respect of persons.

Visitors should be ushered into a comfortable, convenient seat; supplied with a hymn book, and when departing should be greeted by the suggestive, "We are glad you came to our meeting. Come again!"

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, July 8, 1906.

EVIDENCES THAT THE BIBLE IS TRUE.

Scripture Reading, Acts 17: 10-34.

I. Within Itself.

1. Testimony of God.
2. Testimony of the Prophets.
3. Testimony of Jesus Christ.
4. Testimony of the Holy Apostles.
5. Testimony of the Holy Ghost.

II. Corroborations.

1. Testimony of History.
2. Scientifically and Philosophically Reliable.
3. No Amendments.
4. Unity—Thirty-six Authors—Period, 1,600 Years.
5. Two Thousand Places Rightly Located.
6. Character of Those Who Accept it.
7. Character of Those Who Reject it.
8. Superiority over all Literature.
9. Scope Included by it.
10. Tendency to Elevate.
11. Considered Inspired by the Ancients.
12. Accepted by Thinking People in all Ages.
13. Authenticity.
14. Glad Tidings.
15. Promises.
16. Respect Shown it by the World.
17. As one Grows in Holiness, he Grows Toward the Bible.

I. Within Itself. "Happy is that people, whose God is the Lord" is one of God's powerful testimonies. Contrast the nations who possess and honor God's Word with those who do not, and be convinced. Read also 1 John 5: 9, 10. It is not likely so many holy men of old would be mistaken about God's revealing himself to them in conversation. That they were holy we have no evidence to the contrary. The words we have to-day on record from them is God's Word. Jesus himself declared in many ways and frequently quoted passages purporting to be God's Word. The apostles also signified their belief in it as such by frequent quotations. The Holy Spirit convicts the believer in God of the truthfulness of the Word.

II. Corroborations. Many historical statements coincide with the Word. Researches are uncovering much that attest the truthfulness of its recorded events. True science agrees with its teachings. A comparison of those who believe in it and practice it with those who reject it is largely in favor of the former. It is composed of varied and unsurpassed lines of literature. It elevates and betters the condition of mankind more than any other book. Its teaching rejected for a time lowers refinement and civilization so much that its very denouncers ask for its restoration. It affords peace and comfort that no other book can. Many of its promises have often been verified by its believers and followers. Intelligent nations and people honor it, believe it, and respect it. It has more good things in its favor than all other books combined. What more proofs does anyone want?

PRAYER MEETING

For Week Beginning July 8, 1906.

IN THE FOOTSTEPS OF THE MASTER.

John 8: 29-31.

1. A Perfect Pattern.—With Christ there was the one supreme desire to please the Father in all things. We, as his followers can do no less. The marvelous triumphs of Christianity in the world, and the transformation it has wrought on civilization in whole races of people, show that the spirit of Christ may be communicated—practically—exemplified to-day. We must live the Christ-life "according to the pattern." 1 Peter 2:21.
2. How My Life May Please God.—The question is not whether I have clear perceptions, intellectually, of divine truth, or whether I have hours of spiritual vision, when I long for the noblest and holiest things, but whether my life, the actual deeds which I perform from day to day, is true to God and a blessing to humanity. Heb. 12: 14, 15.
3. The Test.—We need not be in the dark concerning what will please God, for Christ's life was pleasing to him, and that life, open to our study, will serve as a criterion by which to shape our life in its varied duties. True, the scope of our lives may not be as comprehensive as that of the great Master, we may not be able to do the wondrous deeds of mercy, but we may live lives so fragrant with the same spirit of helpfulness, goodness and service that, while our lives are not as large as his, they shall be recognized both on earth and in heaven as of the same sort. Philipp. 4: 13.
4. The Christian a Power for Good, because of a Holy Life.—Jesus says, "Blessed are the pure in heart, for they shall see God,"—not only in heaven, after while, but here and now. They shall see him in the strength of the mountains, see him in the dazzling glories of the midnight skies, see him in the fragrance of the flowers, but above all, see him in the life of every man and woman born again to a renewed life. 1 Tim. 4: 12.
5. Some Personal Questions.—Are our lives pleasing to God? Are they pure? Are we living wholesome lives? Are we keeping God's commandments? Are we living lives that, in the clear sunshine of God's law, can stand out as genuine? As our lives touch our fellow-men, are they kindly, benevolent and sincere? Rom. 12: 1, 2, 6-8.

HOME AND FAMILY

GOOD NEWS.

The sunshine told the raindrops,
The raindrops told the trees,
And all the green leaves whispered
And spread it on the breeze.

And in the early morning
The sunbeams told the dew,
And as the birds listened
They quickly downward flew.

But no one told the children,
They knew it all along,
And came with baskets laden,
A laughing, joyous throng.

And O! what merry voices
Came floating gaily past:
"The blackberries are lovely,
And really ripe at last!"

—Constance M. Lowe.

AID SOCIETIES AND THEIR WORK.

BY EFFIE V. LONG.

THERE are reports from the aid societies from time to time in the MESSENGER, and they come from all over the Brotherhood,—east, west, north and south. If all these societies could be counted we wonder how many there would be, and if all the collections or donations for one year could be counted we wonder how much these "little mites," given so willingly, would amount to.

Through the reports it is known that there is no connection, no general plans, but that each society follows rules of its own, and, in fact, some scarcely have any rules to follow. Now I know that all are doing the very best they can, yet some are better organized than others, and all will be glad for any suggestions for greater usefulness.

In the city and the country the plans must be different and the work different to some extent. But I have thought it might be a good plan for some of the sisters who are leaders in this work to get together during the spare moment at conference and talk over these things,—ways and means of work,—and so help out the weaker ones who are just as willing as any, and give them new ideas and interest in the work. Or, if each congregation has a good sister who is going, she might be appointed as delegate to represent them in this little society meeting.

I feel that all would be glad for help. I know our dear old society of Mill Creek congregation, Va., could improve and would be glad for suggestions. I think she is one among the oldest, having been organized in 1896, if I mistake not, and I dare say has as large a membership as any, about one hundred, or perhaps more now, but with an average attendance of perhaps only eighteen. Each one tries to contribute her share, whether she can attend or not. And why should there not be a large society in a congregation of four hundred or more members, and in the old county of Rockingham, Virginia, which claims more members of the Brethren church than any other county in the Brotherhood? Our earnest elder, Bro. H. C. Early, was always much interested and met with us when possible, thus encouraging us by his presence and help. Some of our ministers also helped us much.

Here in India we have no aid societies as yet, but the time is coming when we hope to have such as we do at home. Where there are two or more Christian sisters here, we have them meet weekly at the missionary's home. After a cup of tea together (which is very much appreciated by them) we have prayer and song, then a Bible lesson and close with prayer, each sister, generally, lifting her voice in a short prayer, then close with the Lord's Prayer. We rejoice to know that none are ashamed to pray.

Now a few suggestions. Perhaps they may not hit the mark at this distance, but we give them any-

way. If no more, they may arouse some sister who is in the midst of the fight, and she may offer suggestions that will do good.

It is good to meet to sew. The social side is a benefit and you are helping the needy. You are earning the money to be given to the poor. Meet regularly once per week or once per month for this work; then as you sew let one sister read to the others. Time will be gained, your minds will be filled with good thoughts, and you will be more than repaid. Select some good mission book, for your work is mission work. Essays and recitations are good for a change, and there are those who are capable and willing to prepare them. Singing together as you work will make things cheerful, too.

I think of it with shame that many sisters will not offer an audible prayer in public. It is not altogether our fault, sisters, for we were not encouraged in it, and now some are older and do not feel to begin. But do not let us use such an excuse, or we may be likened to the Indian who says that Christianity is a good thing but he is too old,—give it to the young people; or the women who say songs are good, but teach them to the children, for we women can't sing.

I know some sisters who have been kept president of the meeting because they were willing to lead in prayer, and others who would have been fine presidents but refused for that very reason. Oh, sisters, don't let such things continue. Try this: when you

ples or a few cookies, they may know that you love them and so be won for the Lord and will be your friends forever. You perhaps know how much the sick appreciate the taste of some neighbor's jelly or bread. Your committee can give information as to where such help is needed.

We have not that pleasure in India. If any of our friends are sick, how we would like to prepare them something nice to eat, but they cannot eat a bit of our food because of caste.

Elders and ministers by their presence and interest can encourage the societies much, and may give much appreciated advice. It is not very encouraging for the brethren to attend, however, under such a ruling as our society had that the meetings were for the sisters who were its supporters, and that all brethren who attended were to be "fined" for the privilege! This went into the contribution box, and they paid it cheerfully, so it never succeeded in keeping any one away, and worked out just as it was intended, giving a little zest to the meeting.

There are many opportunities of doing good if we can only see them. Let us help each other to be useful and helpful even in the little things.
Jalalpor, India.

GOOD COMING TO THE SURFACE.

EARTHQUAKES may shake the meanness out of some people and give the good in them a chance to come to the surface. A young man writing the *Bellefontaine*, Ohio, *Examiner* has this to say of the good that is coming to the surface in the hearts of some people in San Francisco:

It is an inspiration to be here. We are all on a more nearly equal footing than before and the municipality is truly democratic. I saw men in frock coats and silk hats throwing brick from the middle of Market street to clear it for traffic and I saw the employees of the Bank of California clearing away the debris of its ruins. There have been many instances of true nobility uncrowned, heroes who fought the flames and rescued the perishing. A young man entered a restaurant and asked for a position as a waiter. The proprietor told him he could not use any more help. "But I have a family and must have work," protested the young man. At this juncture one already employed stepped up and said, "Here, take my apron. I am single and don't need the place as bad as you do." An old woman shivering from cold was bending over a small brick furnace at the edge of the sidewalk when a big soldier, a regular, passed and turning back, said, "Here, mother, take this. You need it," and he threw his cape over her trembling and bent shoulders. Things like this make a big lump come up in one's throat and make him to feel that this old world is a pretty good place to be left in, after all.

HATCHING TROUBLES.

THE best way to hatch new troubles is to brood over those we already have. It is a law that knows no exception. A man's future is determined by his present thoughts. If our mind is taken up with the sorrows, disappointments, and misfortunes which we have suffered, there is no room for the sunshine of a happy, useful, and contented life to enter. Our self of tomorrow is but our self of to-day expanded. It is highly important, then that we look on the bright side of things. It often happens that we manufacture our own troubles, like Elijah did when he crawled under the juniper tree and wanted to die there all alone. A trouble is genuine. Nothing that has an external basis affects us in the least till we give it place within; and most of our gloomy periods have nothing more than a subjective foundation. One of the great problems of life is to get away from imaginary ills, so as to escape their depressing consequences. He who broods must hatch.—*Religious Telescope.*



Courtesy of Rock Island Lines.

The Dome Building on the State Fair Grounds, Springfield, Illinois. This was the Horticultural Building at the World's Fair, Chicago. At the close of the exposition it was taken down and removed to Springfield. This is the largest dome in the world, being 187 feet across. The other largest ones ever built are the Capitol at Washington, 94 feet; St. Paul's, 145 feet; Pantheon at Rome, 71½ feet; St. Sophia, Constantinople, 107 feet; Cathedral at Florence, 138 feet, and British Museum, London, 140 feet. In this building, at the Annual Meeting, were all the offices, including the Standing Committee and the Publishing House quarters. Hundreds lodged here at night, and it served as the central meeting point of the thousands who attended the conference. The picture will interest most of the Messenger readers. It is from a photograph taken by a Rock Island photographer, and the plate kindly placed at the disposal of the Messenger.

meet, suggest the sentence prayer. Let every sister present ask in one or two sentences what is heaviest on her heart. No one will refuse. After some time the little prayers may become longer, and after awhile every sister will be willing to pray audibly. Say your prayers audibly in your private devotions sometimes, then your voice will not scare you. Take your turn around the family altar, too.

Appoint a committee to visit the sick. If they have any expense, pay it out of your treasury. Surely it will be well spent.

A committee to bring in the poor children to the Sunday school and provide clothing for them, when needed, will have work to do. If there are no poor at your door they are in the mountainous districts, or on the frontier, or in the towns near you, in your reach. Christ truly said, "Ye have the poor with you always."

It is said that the heart is reached through the stomach. The poor need clothing. But if you can give them a glass of jelly or pickles, a basket of ap-

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THE members composing the County Line church, Ohio, are building a meetinghouse this summer.

THE new church at Vestaburg, Mich., is to be dedicated July 8, Bro. Isaiah Rairigh preaching the dedicatory sermon.

THE Brethren in Northwestern Ohio, are to hold their Sunday-school and ministerial meetings in the Silver Creek church Aug. 29, 30, 31.

THOSE desiring copies of the minutes of the Annual Meeting of 1906, will please send in their orders without delay. Price five cents per copy, or when ordered in quantities, two cents per copy.

BRO. DAVID R. MYERS, a minister in the Brethren church, and residing at New Cambria, Kans., closed his eyes in death June 15. Bro. Myers is said to have been a faithful and earnest worker.

BRO. GEO. B. HOLSINGER is at Cedar Rapids, Iowa, taking treatment of Dr. S. B. Miller, and writes that there is a decided improvement in his health. He will probably soon be able to enter the field again.

BRO. E. T. FIKE, of Oakland, Md., held a series of meetings at the Bethel house, in the Red Creek congregation, W. Va., and eight were added to the church by confession and baptism. Two were also restored to fellowship.

ALL orders for the Full Report of the Springfield conference have now been filled, and should be in the hands of our patrons before this issue of the MESSENGER is received. We are prepared to fill other orders. Price per copy twenty-five cents.

BRO. HIRAM FORNEY has closed his connection, as pastor, with the church at Fort Wayne, Ind., and is for the present residing at Goshen. He is preparing to visit some of the churches in the west during the fall, and spend the winter in California.

A NUMBER of the Sunday schools are arranging for appropriate services on the Fourth. The school at Lititz, Pa., has arranged a very interesting program, and the meeting, which promises to be largely attended, is likely to prove a very interesting one.

AFTER a long and severe suffering, Sister Eby, wife of Bro. Enoch Eby, Lena, Ill., passed to her reward June 20, being at the time past eighty-three years old. She was a devout Christian woman and lived in all sincerity the religion she so earnestly professed.

BRO. I. N. H. BEAHM, of Elizabethtown, Pa., writes us that he is preparing to start to Palestine about Sept. 11. He goes with Bro. M. R. Murray, of St. Joe, Mo., who spent some time in the Bible lands and is now working up a party that he is to conduct on the trip. The party is to consist of quite a number, most of them being members. They are to visit parts of Europe, Asia Minor, Palestine and Egypt. Bro. Beahm seems to be delighted with the idea of seeing the land of the sacred story. He is now devoting considerable time to reading up on the Bible lands and preparing for the journey which will occupy several months. Anyone desiring further information regarding the trip can communicate with Bro. Murray.

BRO. B. F. GOSHORN and wife, of Clay City, Ind., came to Elgin several days ago, to be with their son, Bro. E. R. Goshorn, one of our linotype operators, who has been sick some weeks. Bro. Goshorn returned to Indiana last Sunday evening, but his wife remains.

SISTER EFFIE L. PENNY writes that she, with her husband, lives on a claim four miles from the small town of Echo, Oregon, that the country is new and is beginning to settle up, but she thinks that members should locate there and help build up a church. Especially is a minister needed. Possibly some of our preachers may be able to visit the locality.

THERE is more sadness in the home of Bro. Adam Eby, of India. Sometime ago a correspondent told the touching story of the death and burial of one of their children. Now we have another report for next week. The angel of death has come the second time and little Mary was laid to rest, and it was thought at the time that little Paul would soon follow.

SOMEONE, who fails to give his name, writes about the dedication of the new church eight miles northeast of Nampa, Idaho, June 17. The house was well filled, and the dedication discourse was delivered by Bro. L. E. Keltner. Six years ago the Nampa church was organized with only eleven members. Since then the number has greatly increased, and this is the second house erected.

BRO. D. L. MILLER came over from Mt. Morris on Monday and remained until the next day. He was here on business in connection with the House and the new building. His health is not as good as it was at Springfield, and he finds it necessary to abstain from all physical exertion as much as possible. Physically speaking, he is taking life very quietly, but is keeping up his reading and writing as much as circumstances will permit. We are always glad to have him with us, however short his visits.

THE Brethren in the vicinity of Goshen, Ind., ought to be able to accomplish an amazing amount of good. At the recent feast held in the West Goshen church there were twenty-five preachers present, nineteen of them being visiting ministers. There is nothing wrong about twenty-five preachers attending one love feast. It does them good to get together now and then, but with that many earnest proclaimers of the truth the Holy Ghost should be in a position to supply a large section of Northern Indiana with the whole Gospel.

BRO. ISAAC RIDDLESBERGER, of Waynesboro, Pa., called on us last week. He attended the late Annual Meeting, spent a few weeks visiting in Northern Illinois and was then preparing to start home. He mentioned the fact that twenty-one years ago he heard your Office Editor preach in the tabernacle, on the conference grounds, at Mexico, Pa., and was able to remember distinctly what he preached about, viz., Electing Ministers, the Gospel Method. We told him that not every one was as good at remembering sermons as he was.

SOME of our patrons wish to know whether the late Song Praises has been authorized by the Annual Meeting. The Committee did not deem a special act necessary in this case. The conference authorized No. 1 of the Gospel Songs and Hymns. The inference would be that No. 2 might be published when needed. Song Praises is No. 2 of the series. In 1898, Art. 11 of the Minutes, it recommended, "That the Brethren Publishing House collect suitable hymns and music, as opportunity affords, as stock to draw from when needed." Under the skillful management of Bro. Geo. B. Holsinger, many hymns and much appropriate music have been collected. The best of this material was put in the Song Praises, and the book is now going forth and is doing a good work, being well received in all parts of the Brotherhood. It was used at the late Annual Meeting and appears to be giving excellent satisfaction. No Sunday school or church need hesitate about ordering the book. It belongs to the Brotherhood, and is intended especially for Christian Workers' meetings, prayer meetings and Sunday schools.

THROUGH the rite of holy baptism five have been added to the church at Kansas City, Kans., with indications that there may be others applying for membership soon. The outlook for the church in this city is reported to be good, but there is a lack of means and workers.

THE editor of the *Ashland Gazette*, Nebraska, published several articles, from different ministers, setting forth their reasons for selecting the church they represent as ministers. Bro. Jesse Y. Heckler, of Alvo, was invited to contribute an article in answer to the question and did so. His article reads well, and will reach many who know but little of the Brethren and their claims. Our people need not hesitate about using plenty of the printers' ink even in secular papers.

ONE of our correspondents, who attended the late Annual Meeting, wishes the MESSENGER to say, that many of the members did not let their light shine as they should have done at the entrance to the dining room. He says there was too much crowding, so much so that it did not appear even decent, let alone Christlike. There is truth in all this. At the entrance to the dining hall at all the Annual Meetings there is enough crowding to break the rules of politeness, and our people need a few lessons on good manners. There are two remedies for this crowding business. One is more politeness, and the other is more entrances to the dining rooms. At Springfield the brethren in charge managed their part well, but as our correspondent says, some of the hungry visitors did not let their light shine, so we could see their charity, unselfishness, and their willingness to prefer one another. These qualities were kept under a bushel or left at home.

IN this issue Bro. Geo. B. Holsinger has a good communication under the heading, "Music at the Annual Meeting." What he says ought to lead up to a more careful consideration regarding the importance of the song service at conference, and the best methods of bringing about the desired results. At all of our Annual Meetings, as was the case at the Springfield conference, there should be a committee on preaching, whose business it is to look after all the services held on the grounds. This of course, should include the music, for which special and ample preparation ought to be made. There should be plenty of books, either brought by those attending the meeting or provided in some other way. It might not be amiss to have a cheap Annual Meeting booklet containing the songs to be used during the conference week. There are different ways to provide for a booklet of this sort. One is to sell it to the people at a nominal price, and another is to distribute them over the tabernacle for the use of all those desiring to sing. At any rate what Bro. Holsinger writes will put many of our people to thinking, and some of them may have something to say.

THIS year the Old Order Brethren held their Annual Meeting on a farm, near Dayton, Ohio. Two large temporary buildings, capable of holding one thousand people each, were erected, one serving as the tabernacle and the other as dining room. The meeting was well attended, many of our own members residing in that part of the state being present. All were fed free. In the center of the tabernacle was a long table, but no platform, around which the ministers sat. The conference opened on Tuesday, June 5, and closed the same day. There was but little business before the meeting, and only two queries with answers appear on their minutes, a copy of which we have on our desk. On Sunday and Monday before the conference there was regular preaching. Regarding the gospel principles the Old Order Brethren greatly resemble our people. They, however, do not believe in colleges, Sunday schools, mission work, and protracted meetings. They adhere to the double mode or feet-washing and strongly insist upon the plain attire. A reporter who attended their meeting spoke of them as devout, orderly, and sincere. At this time they have about 230 ministers and not far from four thousand members, residing principally in the Northern states and east of the Mississippi river.

We are in receipt of catalogues from Mt. Morris College, Ill.; Elizabethtown College, Pa., and Botetourt Normal College, Daleville, Va. These skillfully arranged catalogues show the interest taken in the educational work in the various parts of the Brotherhood represented. Those interested in school work will do well to procure copies of these catalogues and consider the excellent opportunities offered young men and young women to prepare themselves more fully for the active duties of life. These are days when young people cannot afford to neglect mental culture, and there is no better place for training of this sort than one of the Brethren colleges with its excellent religious and moral influences.

ONE of our ministers in the east has reached a very sensible conclusion. He says there are three preachers in the congregation where he resides and not work enough for even one, and that he has decided to locate where his services will be needed. That is the way we like preachers to talk. Let them go where the Lord can make use of them. We have hundreds of preachers who ought to move, and some of the members ought to help them. But they do not want to run away from the Lord's flock and leave a little band of saints without a shepherd. Let those not needed at home move, then on the other hand, let those who are needed at home remain and take care of the Master's flock. It is good and wise to go out and look for the lost sheep, but the ninety and nine should not be turned over to the wolves.

SOME who attended the Springfield meeting have wondered why the plain clothing business was not represented as heretofore. Bro. H. P. Albaugh, head of the Albaugh Mail Order business, Chicago, writes us saying, that his firm felt that the time was opportune to set the example of doing away with trafficking at Annual Meeting, and keeping the mind of those attending the conference as free as possible from secular matters. Those who had intended to purchase plain clothing may have been disappointed, but in view of the decision against trafficking on or near the conference grounds it was deemed advisable not to open up a place of business at Springfield. Several business interests were not represented, as usual, for the same reason. Then the committee of arrangements decided to carry out the decision of the Annual Meeting, in this particular, to the letter. This of course ruled out all business not necessary for the meeting, save the Brethren Publishing interests, and that is provided for by a special conference act.

FATHER CROWLEY, author of that startling book, *The Parochial School, A Curse to the Church, A Menace to the Nation*, called at the Publishing House on Monday. It will be remembered that his book was placed in type and printed in this office. His is the most complete exposition of the corruption in the Catholic church, ever placed before the American people. Mr. Crowley is scholarly and fearless and is making quite a stir in this country. Another large edition of his book is now out and there seems to be demands for it all over the country. He is fully aware of the fact that most of the saloons in this country are run by Catholics, and he says that they are patronized by the priests as well as by their parishioners. He is now in the lecture field and makes a sensation wherever he appears before the public. His lectures attract immense audiences and are listened to with rare interest. He shows that the Catholics would, if they could, destroy the free school system of this country. The most startling revelation made is the immorality among the priests. To say the very least of this, it is shocking and will be hard for some people to believe. The price of his book is \$1 and it may be ordered from the Messenger office.

HAVE A PURPOSE.

ONE of our sister writers says that she is very thankful for the MESSENGER wastebasket. It prompts her to do her best, though she does not complain when some of her articles find their way into that receptacle. It is one thing, however, to make a special effort to

escape the wastebasket and another to write for the good of humanity and the glory of God. While it would not be wise to undertake the publishing of a paper without a wastebasket, still we would like our contributors to dismiss from their mind the basket while preparing matter for the MESSENGER readers. Keep the good of the reading public constantly in mind and write with a definite aim. Have some purpose in view and keep that purpose constantly in mind. Do not write to fill space, or to escape the wastebasket, but write to help some one. Those who have a purpose in mind, while writing, may accomplish some good, but those who pen their thoughts at random, thinking only to escape the wastebasket and fill space, are almost certain to land on the spot they thought to avoid. Select your mark. Aim well, and be sure that you hit the mark.

J. KURTZ MILLER IN IOWA.

BRO. J. KURTZ MILLER is visiting a number of the churches in Iowa. His dates are as follows:

June 27, 28, Greene, Iowa.
June 29 to July 2, Waterloo, Iowa.
July 3, 4, South English, Iowa.
July 5, Des Moines, Iowa.
July 6, 7, Panora, Iowa.
July 8, Panther Creek, Iowa.
July 9, 10, Dallas Center, Iowa.
July 11, Des Moines Valley, Iowa.
July 12, Maxwell (Indian Creek), Iowa.
July 13, Marshalltown (Iowa River), Iowa.
July 15, Cedar Rapids, Iowa.
July 19, Mt. Morris, Ill.
July 22, Chicago, Ill.

He is to visit Elgin for the first time, July 23 or 24. He is traveling in the interest of the Brooklyn meetinghouse, but he is not to canvass Illinois. That is left to Sister Elizabeth Howe. Brother Miller further says that the following building committee for the Brooklyn house was appointed by the General Mission Board at the close of the Springfield Conference:

1. Charles D. Bonsack, Foreman.
2. D. L. Miller.
3. A. B. Barnhart.
4. J. Kurtz Miller.
5. M. B. Miller.

It is believed that work on the church can be commenced next spring.

OUR OPPORTUNITY.

WE ought to perfect plans for placing hundreds of workers in the field fully equipped to teach the people and lead them to Christ. We have embraced the very doctrine that should be made known to the masses. It is the New Testament order of serving the Master and living the better life. Should this doctrine be fully and clearly explained to the people, and they be shown how it is plainly taught in the Scriptures, thousands of them will cheerfully accept it, and thank us for bringing it to their attention.

To do this we need men and women who are earnest, pious, intelligent and in full sympathy with the doctrine they are to teach. There must be no half-hearted or faint-hearted teachers sent out to do a work of this sort. We may be able to take care of several hundred members who are not wholly in accord with some things the church thinks wise to enjoin, but they are of no value in the mission fields.

These workers should have a good Bible, and they must understand it and know how to use it in the conversion of sinners. However zealous in their work, they can be of little value if they fail to have a clear conception of the Gospel. A correct knowledge of the Scriptures, upon the part of a teacher, is so very essential that it cannot, under any circumstances, be overlooked. Men and women must know what to teach before they undertake it.

They should be well supplied with tracts suited to the conditions of the people met with on the mission fields. By a tract one can often reach a heart that cannot be reached with a sermon or even by personal efforts. Place a tract in the hands of a man who is interested and he will read it and then think about it. He should not be burdened with religious literature. One good tract at a time may be enough. He should

have time to read and digest one before receiving another.

In our tract department we do not have all the tracts that are needed, but we have more than we are making wise use of. These can be had free by addressing the General Missionary and Tract Committee, Elgin, Illinois, and in the course of a year a hundred thousand or more of them should be used. We do not mean that they should be distributed just for the sake of getting rid of them, but they should be handed out judiciously. Field workers should study the people with whom they have to deal, and then give them the tracts that may prove helpful to them.

There is also a great work to be done in the prayer meeting, the Sunday school and in Bible readings, to say nothing of the families that should be visited, instructed and encouraged. In fact there is enough work in this country to keep constantly employed several thousand workers. Surely ought we to prepare for the work, and at the same time be doing some of it. There is no body of people in America with a greater work spread out before them. Will we enter the field, or will we not? To enter the field is to improve the opportunity. To neglect it is to wrap our talent in a napkin and bury it. Which will we do?

THE SPRINGFIELD ANNUAL MEETING.

THE Annual Meeting has come to stay. It is fully established. Its discontinuance is not considered, not desired. Its benefits are obvious on every hand. It is necessary to unify and bond the church and to inspire her to greater consecration and effort.

But is the Annual Meeting beyond improvement? Is it as good as it can be made? Does it serve to the best advantage possible the purpose for which it is intended? Whatever others may think, I believe it can be improved, and that greatly, and it should be done.

The Springfield conference had many happy features; some unfortunate ones. The buildings and accommodations on the grounds were the best I ever saw. But little fault can be found here, except in the acoustics of the coliseum where the public meetings were held. In this respect I never knew it worse, in fact never so bad. And this is a very serious matter; for if what is said can not be heard, the purpose of the meeting is partly defeated. Thousands come for many miles at great cost to hear and enjoy the meeting. How great must be the disappointment when hearing is impossible. First of all a good auditorium should be provided. Upon this more than any other one thing does the success of the meeting depend. This should be borne in mind for the future.

For places of rest and social enjoyment the opportunities were never better. The splendid halls and large verandas with their comfortable chairs were most inviting, and these commanded large patronage. Whether or not these conditions are really to the advantage of the conference, they were nevertheless much enjoyed. Some, perhaps not a few, would trace their chief enjoyment at Springfield to seats occupied on the verandas. And really it is my conviction that such invitations to ease and pleasure, though of need in time of fatigue, do not advance the interests of the Annual Meeting.

The local missionary influences of the conference have grown to be one of its great interests. So justly. Too much attention can hardly be given this matter. On this point conditions were not favorable at Springfield. Owing to the distance away, the inadequate means of transportation and probably the character of the place, there was not much real contact between the city and the conference. A number of our ministers filled pulpits in the city. In this was probably the greatest opportunity for acquaintance. Not a great many of the people of the city attended the open sessions of the conference. After all, pro and con, is a fair ground a good place for religious meetings? Is not the atmosphere averse to the Christian idea?

The number of queries up for consideration was about the average. Nine of the number asked for changes in things supposed to be settled. This is significant. When one-third of the matter that goes up from the churches is of such a character, certainly it

is time to do some careful thinking." It indicates restlessness and that demands wise and just management. The spirit of restlessness, fully awakened, brings about great evolutions, and as these things are in process of formation the church should surely be guided by strong hands.

That some changes might be made to advantage none can hardly question, but the spirit of constant change is to be guarded with the utmost care. When it is clearly seen that by changes nearer approach can be made to New Testament teaching it should be done; but only then. And it must be clear to all that the best wisdom of the body is needed to direct in changing established practices.

The Springfield conference showed becoming conservatism and at the same time encouraged the spirit of investigation. More committees than ever before were appointed to take under advisement perplexing questions to report after thorough investigation. This is right, it seems to me. Practices that will not bear investigation should not be held, and changes should not be made without the most thorough investigation. Next conference will be unusual in the amount of deferred business to come up.

Nearly all the queries this year came with answers by the local churches and district meetings. This is a long step in the right direction. All queries should be carefully prepared, asking clearly for what is wanted, and then all should come with answers. All papers not carefully and clearly worded should be kept at home. All the queries of this year, with a few exceptions, are clear.

There was one condition at Springfield which, in my judgment, needs a severe rebuke. It was the undue and irreverent clamoring for the question, not confined alone to the delegates. It was the most uncontrollable I ever saw. In fact it bordered on a political convention. It practically took the control of the meeting out of the hands of the moderator. And it showed want of consideration, the very purpose of a conference. The Annual Meeting is to consider things and the moderator is to determine when a question has been sufficiently considered. It is well enough for delegates to indicate their readiness to dispose of a question, but that done it is enough. Then let it rest with the moderator.

A number of questions this year the delegates took by storm. After a few remarks were made on one side of them by some one of influence in the church a clamor would arise for the question, as if it had but one side, and there was hardly a chance to get a further hearing. Certainly this does not reflect credit upon any delegate body.

H. C. E.

CHURCH POLICY.

BECAUSE all men are alike human and subject to the same general laws, we are apt to fall into the mistaken idea that in their government, political and religious, the same rules and regulations should apply. This would be true providing all peoples, physical, moral and religious, were made over the same pattern. But as they differ in these respects, so necessarily it requires different rulings to meet successfully these differences, both in character and degree.

Because of this, outside of fundamental principles, we have but few clear-cut rules given in the New Testament Scriptures. Much is left to the wisdom and discretion of those who have become active subjects of the kingdom.

During our late love feast we called three young brethren to the ministry. And though the call was made in the same way as it is made in all the churches, yet the intention and purpose of the call was somewhat different from calls made in some of the other churches, though strictly in harmony with the expressed wish of the Annual Conference.

The brethren called were most excellent young men, being well qualified for the call intellectually and religiously. But the calling gave me more concern and careful thought than usual, from the fact that they were not specially called because their ministry was needed in the Huntingdon church. The question may be asked, Why then call them? If the people in Huntingdon and vicinity alone needed a ministry and the

news of salvation, the question would be a pertinent one. But since the whole world needs to be saved, we must look beyond the precincts of our home fences. But as we did this we were impressed with the thought of how hard it is to make a ruling to meet both the letter and spirit of all such cases.

On the subject, as it touches our condition and that of others, we have two rulings, and to carry out strictly the letter of the one, under some circumstances, destroys the spirit and intention of the other.

For years and years, before the church became enthused with the missionary spirit, the very good rule of each church calling its own ministers, and only as the need became apparent, worked very well. But as ministers were needed for outside and foreign fields, it became necessary to call more to supply these fields. Hence the advice of Conference to churches having suitable brethren for the ministry, to call them; not because of a home demand, but that they might be prepared and in readiness to accept calls from mission fields. This answered the purpose very well on general principles, but to this advice exceptions arose in churches where our schools are located. And a ruling was made to meet these exceptions, because, it was argued, in giving student members the same privilege of voting and being voted for as the home members it interfered with the policy of our church government. And while this may seemingly be so, yet the ruling made interferes quite as much in making a discrimination between members of the same church and congregation.

It is true, these members are termed "transient members," but it must be remembered that such members, while there, have no other church home, and for the time being do not enjoy the same privileges of other churches. But perhaps this could not be considered a serious objection were all these student-members to return to their former church homes and make them their places of residence. But a very large percentage do not do this. Their school days become a very important formative period as to their life work. And from the colleges they go out into the world where every calling in life is open to them but that of the ministry. This, the church has practically closed against them. They cannot be called in the church where they attend college, because here they are only student members. And they cannot be called anywhere else because they have no other church home. It is true, their business or calling may take them into a church where they can deposit their church certificate and thus be made eligible to the ministry. This is very true, but do you know that after young men have once chosen a profession and make a success of it they are seldom willing to change to that of the ministry? It is too late. And because of this some of our most promising young brethren have been forever lost to the ministry.

I know it is asked, Why not wait till these young brethren go home, and let them be called there? This would be all right if they would go home after their schooling is completed. And indeed I would much prefer to have it so.

But many of them do not do so. There are others who have no home church to which they can go. And if they had there would be nothing for them to do there. So it is readily seen that if such brethren cannot be called to the ministry while at college the chances are they will never be called unless they locate in some church for the express purpose of being called. And there are very few that will be willing to do this. And even if they should the chances are that any expressed willingness would be considered as an objection to their being called.

Again, the subject is an important one because, first, as it now is, the very best of our young people and a larger percentage of the young men are willing to go to our colleges, and this leaves the fewer of our suitable brethren in our home churches to be called. Brethren are not called in many of our congregations because, they say, we don't have the material, and they are right in this. And, second, the subject is important because, at our colleges, the church influence is active and the missionary work made prominent so that the desire to do church work is developed and a large percentage of the young men are willing

and anxious to consecrate their lives to the Lord's work. Another advantage in allowing them to be called while at school is, that thus called they can direct their studies so as the better to prepare themselves as efficient workers. These are thoughts, it seems to me, that are worthy of careful study.

H. B. B.

THE RAIN AND THE PREACHER.

A CORRESPONDENT writes us concerning a recent Sunday evening service in his city. When the time arrived for people to start to church a heavy rain came up and there was no minister present. The rain kept him away and the few who came out had to do without preaching. This prompts us to wonder how many preachers there are who permit the rain to keep them away from church, especially in cities. It may be urged that since the people do not care to attend church when it is raining, the ministers need not be so particular about being present. It occurs to us that the preacher is the last man who should think of absenting himself from a religious service on account of disagreeable weather.

Business men do not fail to open their place of business on Monday morning simply because it rains, or because there happens to be a deep snow. They are enough interested in their work to face the rain and snow. They do not care to have even one customer disappointed. Does not the preacher have a business? Should he not be about his Father's business? Should he not be as much concerned about the religious side of his life as about the secular side? We have some preachers who are business men. On Monday morning, or any other morning during the week, you will find them at their place of business, rain or shine. If they will not permit bad weather to keep them away from their places of business during the week, why should they allow rain or snow to interfere with that part of the Lord's interests entrusted to their care?

We do not mean that a preacher should unduly expose himself, but he ought to bear in mind that he should be about his Father's business when there is an appointment for him to fill. Should there be only a few earnest people at a service, they should be encouraged and helped by the shepherd who has the care of them. They come to meeting expecting to meet the minister, and ought not to be disappointed.

FARMERS HELPING THE CHURCH.

IN a certain section of Kansas the people have an interesting way of raising money for church purposes. One of the members, who owns a farm near the church, offered to place a thirty-acre field at the disposal of the congregation, stating that the labor on it should be voluntary, and the whole of the proceeds should be turned over to the church treasurer. After due consideration his offer was accepted by the members of his church.

On an appointed day nearly one hundred persons came from their farms with teams, plows, harrows and set to work. Twenty plows were going at one time. The field was sown into grain and put in good condition. The women connected with the church appeared at noon with a good dinner, which was served free to all of the workers, in a tent which had been set up and arranged for the occasion. This was the women's side of the undertaking. When the crop is ready for harvesting it will be gathered in by the farmers, who belong to the church, prepared for the market, sold, and all of the proceeds turned over to the church. All labor, of course, is to be free.

It occurs to us that this method might serve to a good purpose in other localities. Some brother, who has plenty of land, might set apart forty acres one year for his church, on condition that the members come together, plant the crop, cultivate it, gather the grain, dispose of it, and turn over the proceeds towards a meetinghouse. In many a locality enough money might be procured to erect a good house of worship without much expense to any one. A few days of labor upon the part of each member will answer every necessary purpose in procuring sufficient funds to erect a suitable place of meeting. Why not try it?

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, - - Illinois H. C. Early, - - Virginia
 L. W. Foster, - - Indiana C. D. Bonssack, - - D. C.
 John Zuck, Iowa.

Address all business to
 General Missionary and Tract Committee, Elgin, Ill.

BROKEN DOWN CHURCHES.

It is surprising to learn how many such congregations there are. One after another could be named, and of this number some were a few years ago strong in membership and active in reaching out and teaching people who had not been taught as we believed. The causes for this decline are various. One is that the greater part of the church emigrates; another is that the parents grow old and die, and for some reason have failed to bring their children into the church. So the result is that when the old workers drop out there are none to take their places. Internal dissensions have destroyed not a few congregations. But the district mission boards do not come in contact with these and other causes, for the attention is called and their help asked only after the congregation has almost ceased to be. Given a congregation in that condition, what shall be done?

Sometimes there are those who are too ready to withdraw from a field because things have gone against them for a time. Others want to hang to one locality when it is evident that it would be much better to move. But there is probably more danger of giving up too soon than of hanging on too long. Perseverance is one of the things of prime importance in church work. It is well to study the question of location diligently. However, there is such a thing as laying too much stress on location: for if the Gospel is to be preached everywhere, it is necessary to have meeting in very unpromising places, and keep at work there.

But how can a broken down church be built up? It may be done by the members remaining there awaking to new life and energy, and this especially when there has been no division. That is a good way to do, and one which will have the blessing of the Lord. If a man or a body of men has let a work fail, one of the things for them to do is to make it a success in spite of all the obstacles the enemy can place in their way. This has been done, and it will be done many times in the future. No one should be discouraged when he wants to build up what has been torn down or fallen in ruins for want of care. God often uses little things and despised things to accomplish great results; and we cannot tell what instrument he may select.

Another way to regain what has been lost, and in perhaps a majority of cases a better way, is to call for outside help. Quite frequently it happens that failure has come from want of confidence in the men in charge. Under such circumstances it is almost impossible to regain what has been lost, if the same men continue to lead the work. But if a new man is brought in, one of good reputation and one who inspires confidence, a new life will be put into the work and the congregation will move forward until all has been regained and the last condition is much better than the first. This has been tried time and again, and it is a joy to the few remaining ones of the former generation to see the work revived in the place which is for them hallowed by so many precious memories, and they can depart with the assurance that their life and their efforts have not been a failure.

It is for those on the ground or those whose advice is asked to decide which is the better method. And it ought to be done without too great delay, for going down is more easy and more rapid than climbing back, and the farther down a congregation gets the more difficult it is to get back to the former state. But the main thing to bear in mind is that there is a way of getting back, and it is a duty to get back. There is too much said about disorganizing churches which have ceased to have the life they once had. God is just as willing and able to-day as he ever was; and the fact that under his blessing the work was once built up at a place is good evidence that it can be built up again. And in this building up the district mission boards have an important part to take. Their work cannot be made as successful as it should be, cannot enlist the co-operation of the members of their districts, if in one place after another, even if at long intervals, the work is allowed to cease. We are not seeking to build up congregations just to let them die down; but in order that they may remain, that they may extend their borders. We build not for the present alone, but for all time to come. And the one thing, the only right thing,

to do with broken down churches is to build them up, and that without loss of time.

G. M.

DANGERS BESETTING THE SPIRITUAL LIFE OF A MISSIONARY.

Eld. J. A. Ressler, of the Mennonite mission of Igatpuri, India, writes to the Bombay Guardian under the above caption as follows:

In Ephesians 6:12 the dangers besetting every true Christian's life are set forth in terms to make us realize the stern reality of the conflict in which we are engaged. We struggle not with things tangible, but with the invisible powers of darkness—with powers actuated by fierce hatred against us and determined, if possible, to accomplish our overthrow. The missionary escapes none of the dangers to which Christians in other fields of labor are exposed, but in addition he meets dangers peculiar to his calling. It is regarding these special dangers that we wish to speak in this paper.

The missionary stands alone. The sustaining power of a large congregation of spiritually minded people, the daily association with those of equal or superior spiritual strength, and united effort in Bible study and prayer are largely absent from the life of most missionaries. On the mission field a person's individuality comes out into bold relief. Weaknesses unsuspected at home develop on the field to an extent to surprise the missionary's friends and most of all the missionary himself. A few years ago in one of the large cities of India I listened to two sermons in one day by two able ministers, each prepared without any knowledge of the other, on one subject, the terrible power of the evil one especially in a land like India. I learned afterward that the occasion of the sermons was the falling into sin of a very promising missionary. Examples of this kind are common enough, that no demonstration is required to prove that missionaries are not above the temptations common to all men. But

More Insidious Forms of Temptations

come to the missionary because of his isolation. He deals to a very large extent with those whom he regards as very much his inferiors intellectually, morally, and socially. Of course, the superiority of the missionary, along some lines at least, is real, and must be so, or he has no right to call himself a missionary. He cannot raise men above the standard he himself maintains. But there is danger lest these associations produce in the missionary a spirit of intolerance, of self-sufficiency, and of undue self-exaltation. There is danger that these tendencies manifest themselves not only in dealing with those for whom most missionaries have a special message, but in dealing with fellow missionaries and others of equal social standing as well. Then there is trouble in store for the missionaries, and the camp of the enemy rejoices.

Even in dealing with non-Christians it is well enough for the missionary to conceal, at least, his feeling of superiority. If a man knows that the "Padri" regards him as "a poor benighted heathen" he is not in a very good condition to receive favorably a message none too welcome in the first place. We were impressed very much with the need of sympathy for those whom we aim to reach and the need of avoiding this spirit of self-sufficiency while reading the book, "Things as They Are." The man who has been seeking truth for a whole lifetime and knows that he has made an honest effort to find the real Truth, can never be reached by one whose aim proclaims, "You are benighted and ignorant. I am holier than thou." But he may be influenced by one who can sympathize with him, and who understands his way of thinking, and who has a real love in his heart for the soul at stake.

An Exaggerated Idea of Self-Importance.

Along the same line and traceable to the same cause—the isolation of the missionary—is the tendency to exaggerate the importance of one's own particular work. In order to awaken the church at home from an apathy which is all too intense for the good of the cause, we have been emphasizing the importance of Mission Work till we spell the words with capital letters and begin to think that there is scarcely any work worth considering important except Mission Work in general. And then we begin to think that of all the mission fields in the world there is none quite so large and quite so ready and quite so important as INDIA. And of all the various missions in India there is none quite so flourishing and quite so much blessed with the special favor of God as the particular mission we are in. And then if we are not very careful, we go one step farther and think that, while the other workers of our mission are doing good work in their way, there is no work quite equal in importance to MY OWN. We are apt to forget that the Lord managed the universe some thousands of eternities without our help and that when we cease our activities matters will go on very much the same as now.

This exaggerated idea of self-importance often gives rise to jealousies among the missionaries, and these are the means of overthrowing what might otherwise be most excellent work for the Master. Work built up at the

expense of other work is not real prosperity. How Satan must rejoice if he can thus turn aside a missionary from his true work. It means so much for his kingdom if the only light in so vast a region can be turned into darkness.

Then there are dangers to the missionary's spiritual life on account of the nature of the work in which he is engaged. There is much of the work that is of the earth, earthy, and there is great danger that, engrossed with cares for the material, the missionary neglect the deeper things of the Spirit. It is true that for the spiritual man no work is common or unclean. Nevertheless the apostles found it necessary to ordain special men to attend to the more material things of the church, and the same need which they felt—that of giving themselves to prayer and to the ministry of the Word—is felt by the true missionary to-day. The missionary finds it necessary to keep posted as to the price of firewood and bricks and rice and tili oil. He must have something to eat and drink and wherewithal to be clothed. If he shows marked incapacity in such matters the probability is that he will not have much influence over those he wishes to reach in the deeper things of the Spirit. But there is danger that these things assume a greater degree of importance than is their due. The day goes by over ledgers or school-books, and the time allotted to the "ministry of the Word" is cut down. Often the hour of devotion finds him too tired to respond to the influences which tend to refine and elevate and inspire with new spiritual life.

And again there are those who are not thus tied down to the material but who find time, take time, or make time to do their full proportion of spiritual teaching of the Word. Even for these there is danger that in the engrossing exercises of teaching they neglect to learn, forgetting that only as we draw our supplies fresh from the great Fountain Head of eternal truth can we impart spiritual truth to others. If we are continually giving, giving, giving, and never stopping to replenish our own supplies, the time will surely come when we shall find our stock run very low. We need to take time for Bible study. We need to take time for prayer. Men who have done work which the Master has owned have invariably been men of prayer.

In so-called mission lands the devil need not come transformed as an angel of light. He need not assume to be a friend of humanity. Under his true name and in his true form he is worshipped by millions, and he is correspondingly bold, insolent, fiendish. The dangers recognized are half overcome. It behooves us to summon all the forces at our disposal to maintain our own spiritual life so that we may accomplish the object of our being here—the teaching of others also.

BUT THERE ARE COMPENSATIONS! No temptation overtakes the missionary that does not have its way of escape. The promise is to the missionary as to all others. But more than that there is that grand promise, the missionary's special promise, "Lo, I am with you always, even to the end of the world."

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WILL THE HEATHEN BE SAVED?

It may depend largely upon the servants whether the heathen will be saved or not. For the obedience of the servants to the Master's command is a prerequisite before the heathen can be saved. The command of the Master has gone forth to the servants, "Go ye therefore and teach all nations." Matt. 28:19. And he said unto them, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16.

So you see it depends upon the heathen believing and being baptized whether he is saved or not. "But how can they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" Rom. 10:14, 15.

So we find the responsibility of the heathens' salvation resting upon the servants of the Master. Are you a servant of the Master? If so, are you willing to bear the responsibility? Is it safe for the servant to take more interest in accumulating the things of this world for his own comfort in this life than to obey the Master's command to send the Gospel to all nations? Remember that that servant that knew his master's will and did it not shall be beaten with many stripes. Can that servant who neglects this duty expect to escape the many stripes, or hear the Master say when he returns, Well done, good and faithful servant; enter into the joys of thy Lord? Read of the outrages, the agonies, and bitter oppressions that those poor creatures have to endure over in the Congo State; also of the many child widows over in India! all helpless, and dying by the hundreds, all without the hope of a better life hereafter. Can you be at ease in Zion while Satan is reaping such a bountiful harvest?

Remember that the same Lord that commanded you to repent and be baptized, also commanded you to send his Gospel to every nation, and every creature, and that he will soon return to take account of his servants. Are you willing to bear the responsibility? F. C. Myers, Covina, Cal.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CANADA.

Swift Current.—We have started a union Sunday school in this section of Canada, twenty-two miles from town. It is only in its infancy, yet we hope it will grow. The average attendance is about twenty-two. We also invite all ministers traveling this way to stop and give us service.—A. T. Lutz, Swift Current, Canada, June 5.

COLORADO.

Littleton.—June 11 my oldest boy came near meeting death in an accident on the D. & R. G. R. R. while crossing the track on Main Street. He was hauling brick from cars across same and there was on the track a freight train headed south and at the same time a fast mail going north at the rate of fifty miles an hour. The freight train on one side and a row of trees on the other side obstructs the view until you get within thirty feet of the track. He was watching his team and freight train which was blowing off steam. Both horses were killed, the wagon was a complete wreck. Thanks be to God the boy was saved with a number of bruises and one rib cracked. He is able to be up in chair and can walk around some. I was up four and one-half miles west on my ranch attending to crop when I received the news. Coming home as quickly as possible I found my boy in depot on chair talking to some of the officials of the road.—Albert M. Bair, Littleton, Colo., June 15.

ILLINOIS.

Avon.—June 10 one who had been waiting the rite was baptized, claiming he had now been relieved of the heavy load which would hold him no rest of mind or body.—Barbara and Emmert Eshelman, Avon, Ill., June 10.

Lanark church met in council June 21, our elder, I. B. Trout, presiding. At this meeting we elected a part of the church officers for the year, those elected being the ushers, chorister and assistant, Messenger agent and correspondent.—Maud Newcomer, Lanark, Ill., June 22.

Liberty church met in council June 16 with D. J. Blickenstaff, of Oakley, Ill. Jacob Wyne, of Lintner, Ill., came to assist us in our work. Sunday morning the brethren broke to us a portion of God's Word, and in the afternoon a few of us with the brethren met at Bro. Roe's, to anoint Bro. Roe, who has been in poor health all spring.—Mary Brubaker, Liberty, Ill., June 21.

Mulberry Grove.—We had a visit from our dear brother, Eld. John Wise, of Conway Springs, Kans. He spent one week with us, going from here to Annual Meeting. He preached six sermons while here. We have the promise that Bro. Chas. M. Yearout will conduct a meeting for us, in the country church in September or October.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., June 22.

South Fulton church held their love feast June 14. Quite a number from adjoining congregations and from different States were with us. Ministers present from a distance were J. H. Longanecker, G. N. Falkenstein, E. S. Miller, W. H. Hartman and Daniel Hollinger. Bro. E. S. Miller officiated. Choice was held for two deacons, the lot falling on Brethren Wm. Gible and Wm. Gruber. They and their wives were installed by Bro. J. H. Longanecker. We are in the midst of a very interesting series of meetings conducted by Bro. G. N. Falkenstein, of Elizabethtown, Pa.—Fay A. Rohrbach, R. No. 2, Box 13, Browning, Ill., June 19.

Waddams Grove.—Our love feast was June 16 and 17. We were abundantly blessed with ministerial brethren. Bro. Enoch Eby's three sons were all present; John, from Beattie, Kans.; David, from Sunnyside, Wash.; and Levi, from Fort Wayne, Ind.; also Bro. John E. Garver, from Huntingdon county, Pennsylvania, and P. R. Keltner, of Rockford, Ill. Sister Della Keltner talked to the children on Sunday morning. Bro. David Eby officiated. We are in the midst of a series of meetings conducted by Bro. Levi Eby. Sister Annie, wife of Bro. Enoch Eby passed away this morning. On Sunday evening a few brethren and sisters met. Bro. Allen Boyer and Bro. Forney were not able to attend the communion, at their home to have a feast with them.—Albert Myers, Waddams Grove, Ill., June 20.

INDIANA.

Ft. Wayne church is again without a resident elder. Our dear elder, Herman Forney and wife, have taken their leave to reside in their home at Goshen, Ind. Bro. Forney later on expects to be engaged in some meetings in Middle Indiana, after which they expect to visit some of the western churches and land in California for the winter. Bro. Forney served the Ft. Wayne church as elder for eight months, very profitably and successfully, greatly building up the church and Sunday school.—Jacob Ahner, 2346 Walton Ave., Ft. Wayne, Ind., June 21.

Four Mile.—We met in council June 16. Brethren Bowman and Hoover were with us. Bro. C. C. Petry with his wife was installed into the second degree of the ministry. The brethren remained with us over Sunday, preaching Saturday night, Sunday and Sunday night.—Ethel Brower, Kitchell, Ind., June 19.

Markle church met in council June 9, our elder, Lewis Huffman, presiding. Elders Daniel Shideler and Aaron Moss, of the Salinomic congregation, were also present to assist in the work. One was received by letter and two letters were given. Sunday-school officers for the next six months were elected, with Bro. Dave Brumbaugh superintendent. We appointed a harvest meeting for Aug. 19, and Oct. 6 as the time for our love feast, beginning at 10 A. M. Bro. Huffman asked to be relieved of the care of the church, but the church decided not to grant his request at present. An election was held for deacons, and Brethren Levi H. Heaton, Daniel Funderburg and Willis Earhart were chosen. The two former with their companions were duly received into office.—D. B. Garber, Markle, Ind., June 18.

West Goshen church held their feast June 21. Our large house was filled with members. There were nineteen visiting ministers present, with our home preachers making twenty-five. There were members present from fourteen different congregations. The meeting was spiritual

and highly appreciated. Such a meeting is uplifting.—J. H. Miller, Goshen, Ind., June 22.

Yellow River church met in council June 9 preparatory to our love feast appointed for one week later. Bro. E. E. Shively served as moderator. One was received by letter and one letter was granted since last report. We will have a harvest meeting Aug. 12, then our love feast took place June 16. Ministering brethren present were Jacob Hildebrand, Daniel Whitmer, H. H. Brallier, J. F. Appleman, John Shively, Bro. Replogle and Bro. Ruple. Bro. Jacob Hildebrand officiated. About one hundred and fifty communed. The services continued the following morning with a short address from each minister except Bro. Appleman, whose address was more lengthy in behalf of the "Orphan and Old Folks' Home" at Mexico, Ind. After listening to his address the hearts of the people were moved inasmuch that \$12.53 was donated. Sister Appleman gave a short talk on the government of the home. We had evening services conducted by Bro. H. H. Brallier.—Rosa Shively, Bremen, Ind., June 18.

IOWA.

Dallas Center.—June 17 we had the pleasure of taking one more into the fold through baptism; also two who had strayed away are inquiring the way back.—C. B. Rowe, Dallas Center, Iowa, June 20.

Fredericksburg.—The past week I spent with the Brethren at Fredericksburg, Iowa, and closed with a very spiritual feast, much enjoyed by all who participated. The membership is quite small, but they are highly esteemed by their neighbors. Two, the husband and wife of a good family, were added to the church. Here, as in most other places, people relish instruction on the doctrines of the atonement, redemption, and the new birth as set forth by our Lord. In my judgment there is to-day too much of the "only believe and you shall be saved" teaching by evangelists, even by some of our own church. It is right to tell people to "believe on the Lord Jesus Christ and you shall be saved," but then, like Paul to the jailer, also give them something to believe—something to rest their faith upon. Give them the Word of God. It is "the power of God unto salvation."—J. G. Royer, Mt. Morris, Ill., June 18.

Indian Creek church held their love feast June 16. Eighty surrounded the Lord's table. Ministers present were S. M. Goughnour, W. E. West, Jefferson Mathis, L. D. Minear and I. W. Brubaker. Bro. Brubaker officiated. One sister was born into the kingdom.—A. W. Flora, R. F. D. No. 1, Maxwell, Iowa, June 18.

Kingsley church held her love feast May 26. Several from one of our adjoining churches met with us. This year our examination services were just previous to our evening services. After 2 o'clock meeting, Bro. Chas. Delp, from Aurelia, conducted the interesting and inspiring talks we had on the twenty-third Psalm. Sunday morning a few talks were given to the children after Sunday school, after which Bro. Delp gave us a good missionary sermon.—Phoebe Folt, Kingsley, Iowa, June 16.

Maple Valley church met in council June 16. Our elder not being present, Bro. C. E. Delp presided. Bro. Walter Lebaron was elected Sunday school superintendent for the coming six months, and Sister Mary Stienke assistant. We expect Bro. W. R. Miller, of Chicago, to be with us and give us some talks on the Bible lands about July 2. One has been received in the church by baptism since our last report.—Alma Royer, R. F. D. No. 3, Aurelia, Iowa, June 20.

Notice.—Southern Iowa: In compliance with Art. 3, minutes of district meeting for 1905, we are collecting former minutes and have them from 1881 to the present time. If any persons having minutes of district meeting of the Southern District of Iowa prior to 1881 will send them to the undersigned we will preserve them until through with them and return them if desired. Please give this your immediate attention, so we can have them as nearly complete as possible.—E. G. Rodabaugh, Fairfield, Iowa, June 8.

Salem.—Our love feast, held June 9, was an enjoyable occasion. Several visiting members were present, among them Eld. J. E. Bailey and Bro. Isaac Webb. Eld. Bailey officiated and preached one sermon for us. We expect to hold an all-day meeting July 4. Our series of meetings, to begin Sept. 8, will be conducted by Eld. Moses Dierdorff, of Yale, Iowa. A love feast will be held in connection with these meetings.—Mamie Sink, Lenox, Iowa, June 18.

Spring Creek church held their love feast June 16 and 17, having a week's meetings before, conducted by Bro. J. G. Royer, of Mt. Morris, Ill. We had an enjoyable time while Bro. Royer was with us. We had good crowds all the time and good interest. Two precious souls came to Christ on Saturday morning before our feast in the evening, a husband and his wife. We are few in number.—Bessie Schumdlach, R. F. D. No. 1, Fredericksburg, Iowa, June 21.

KANSAS.

Altamont church held their spring love feast June 16. Forty-six members surrounded the tables. Bro. J. S. Fark, of Parsons, officiated. On Sunday following was our local love feast. Bro. John Campbell, Jr., of Parsons, was chosen moderator. Five topics were discussed; a large crowd was in attendance. The township secretary gave us some helpful suggestions.—Katie Joyce, Altamont, Kans., June 19.

Dorrance church met in council June 2. We decided to hold our love feast Sept. 29, commencing at 2 P. M.—Rebecca J. Rankin, Dorrance, Kans., June 16.

Holland.—July 1 Bro. Frantz, of McPherson, Kans., is expected to be with us and talk to us at this place, and will speak in the forenoon at 11, also in the afternoon at 4. Come all that can, both neighbors and friends.—A. H. Shetter, Dayton, Kans., June 19.

Independence.—Since our last report things are looking better. The smallpox scare is about over and we again feel hopeful. Bro. George Eller, of Moline, Kans., who is also our elder, came to us June 17 and preached morning and evening. We love to have brethren visit us with the good old story. Any minister passing through Independence we cordially invite to stop and preach for us.—W. H. Miller, Independence, Kans., June 19.

MARYLAND.

Mt. Zion.—June 17 was a day long to be remembered by the Beaver Creek congregation. At our love feast Brethren Edgar Long and Elmer Rowland were elected to the ministry. As neither one was present at the time, the installing must be put off for the time. Brethren Nathan Eccard and wife and Elmer Funk and wife were chosen deacons. Bro. Eccard's were installed the same day. June 17 Brethren Long and Elmer Funk and wife were installed; Bro. Rowland and wife will be in the near future. Bro. Rowland has been successfully superintending a Sunday school at Long Meadows. Bro. Long is attending one of our schools at Union Bridge, Md.—Katie S. Grossnickle, Boonsboro, Md., June 19.

Red Creek.—By the request of the mission board I began meeting at the Bethel house in the Red Creek congregation, Tucker Co., W. Va., June 10, preaching the evening of the ninth at the Bonner Mount schoolhouse. The meeting continued until the evening of the 19th at Bethel with increasing interest and attendance. Eight were baptized and two reclaimed. This congregation is under the care of Eld. Jonas Fike and has two ministers, one in the first and one in the second degree. There is a great cry for preaching in this territory.—E. T. Fike, R. D. No. 2, Oakland, Md., June 21.

MICHIGAN.

Fairview church met in council June 9. Two letters of membership have been received since our last report. We decided to hold a communion Sept. 29, commencing at 10:30 A. M., and also to hold two weekly meetings prior to our love feast.—C. W. Stutzman, Blissfield, Mich., June 15.

Thornapple.—June 10 Brethren L. J. Lehman, M. J. Weaver and Peter Knavel stopped with friends and relatives and gave us a week's meetings at the west house. They gave us many good lessons. Our Sunday school is doing nicely, with Bro. George Lease superintendent. We are building a new kitchen to our church.—D. E. Sower, Freepoint, Mich., June 21.

Vestaburg.—We expect to dedicate our new meeting-house at Vestaburg July 8. Bro. Isaiah Raligh, our elder, of Woodland, Mich., is to preach at these services. We are a part of the Crystal church, located about twelve miles north of our main house and on the main line of the Pere Marquette railroad, half way between Saginaw and Grand Rapids. We have about sixteen members in this locality. We are in a quite new country and anyone thinking of making a change might do well here. Land all prices. We are indebted to the following churches for their kindly assistance in building our house.—New Haven, Thornapple, Woodland, and Sunfield, of Michigan, and Springfield church, of Ohio. Any minister passing this way is invited to stop at Vestaburg and hold a few meetings for us. Address the undersigned, and we will meet you at station at Vestaburg.—Samuel Bollinger, Vestaburg, Mich., June 23.

MISSOURI.

Pleasant Hill church met in council June 17 with our elder, C. W. Clemens, presiding. Eld. S. B. Shirkey, of Rockingham church, was also with us. We reorganized our Sunday school, with Bro. Jesse Moyer superintendent. We also decided to hold a series of meetings this fall.—Ruth A. Pulse, Millville, Mo., June 19.

NEBRASKA.

Falls City church met in council June 16. Our elder, J. W. Gish, not being present, the meeting was conducted by the written word. Arrangements were made for Bro. J. J. Yoder, of McPherson, Kans., to hold a series of meetings sometime this fall. Privilege was given the young people to hold Sunday evening meetings.—William Mohler, Falls City, Nebr., June 17.

Glen Rock.—Our Sunday school and Christian Workers' meeting are progressing nicely. Our young brethren and sisters are taking hold of the work with much zeal.—Mamie A. Dickerson, Box 44, Peru, Nebr., June 18.

Special Notice.—Those wishing to attend the Sunday-school convention to be held at Highland, in Glen Rock congregation, will please correspond with committee of arrangements: E. M. Reed, Route 2, Brock, Nebr.; O. L. Maxcy, Route 1, Auburn, Nebr.; H. E. Bridge, Route 3, Auburn, Nebr.—Mamie A. Dickerson, Box 44, Peru, Nebr., June 18.

NEW JERSEY.

Sandbrook.—Our churches have recently enjoyed two very pleasant communion services; the first held at the Amwell church, May 27, and the other at the Sandbrook church, June 3. Both services were series of meetings by the pastor, Bro. S. F. Myers, and were very impressive. June 17, at 3 P. M., children's day exercises were held at the Sandbrook church. The singing and recitations by the children were well rendered. The congregation responded with a liberal collection at the close of the services. We had Bro. W. M. Howe, of Brooklyn, N. Y., preach for us a few Sundays ago.—Jennie F. Green, Sergeantville, N. J., June 20.

NORTH DAKOTA.

Cando.—The gospel cause is progressing at Snyder Lake church. June 17 the Sunday-school convention began at 10 A. M., and the children's meeting at 3 P. M. The gospel fire was kept up continuously all through the meeting. The interest and inspiration reached high-tide. It is too soon to estimate the effects of the meeting, but we anticipate much good to follow among our zealous workers. Many are being filled with a holy ambition and an enduring determination to rise to the position of the great and ever-widening sphere of opportunity for usefulness in the vineyard of soul-saving.—J. M. Myers, Cando, N. Dak., June 18.

Surrey.—June 17 our elder, George Strycker, gave us an inspiring talk, after which two Sunday-school scholars were received into church by baptism. There are five preaching points in the bounds of Surrey church, and calls for more. Our love feast will be July 12, commencing at 2 P. M.—D. S. Petry, Surrey, N. Dak., June 19.

OHIO.

County Line church met in council June 2. The main topic is the churchhouse we are erecting. Everything seems to go smoothly, and we thank the neighboring churches and our friends for the financial aid we have received.—A. M. Baker, R. R. No. 1, County Line, Ohio, June 18.

Loudonville church has great reasons to feel encouraged, as eight young souls have been received in the church in the last eight weeks; four young boys ranging in age from twelve to twenty-one were received at the Plum Run church in May, and on the third of June four more, two boys and two girls, aged from nine to thirteen, were baptized at the Honey Creek church. These are all Sabbath-school scholars. We organized our school at the Honey Creek church in January, the second Sabbath of the year, with Eli Roseborough superintendent. The school at the Plum Run churchhouse was organized the last Sabbath in May with Bro. Charles Workman superintendent. Both schools are prosperous, growing in interest and attendance.—Jennie Roseborough, Perryville, Ohio, June 20.

Middle District.—Bro. D. P. Sollenberger preached for us June 10 at 10:30 A. M. Our council meeting was held June 14. We elected our Sunday-school officers for six months, Bro. S. A. Rudy superintendent, Bro. Joseph Karns assistant.—Jos. H. Stark, R. R. No. 1, Box 79 Tadmor, Ohio, June 18.

Oakland.—Our love feast of June 16 was largely attended. The ministerial help was ample. An excellent sermon was delivered by Bro. Jacob Coppock at the afternoon services. Bro. Jesse Stutsman officiated. The next morning an exposition of the Sunday-school lesson was given by Bro. Ira Blocher, followed with an illustrated talk to the children by Sister Catherine Hollinger, of Greenville. The further services were conducted by Brethren I. J. Rosenberger and William Minnich.—Belle Maurer, Versailles, Ohio, June 20.

Seneca congregation convened in council June 2, our elder, S. A. Walker, presiding. Preparations were made for the love feast. Two certificates of membership were granted. In the evening a number of members met at the home of our aged sister Beeghly, who is under the hand of affliction and held a love feast, after which she was anointed. June 16 we held our regular love feast. Brethren L. H. Dickey and S. U. Snavely were with us. Bro. Snavely officiated. The attendance was unusually small but the services were excellent.—Mabel V. Beelman, Chicago, Ohio, June 18.

Sugar Creek church held their love feast June 9; not many visitors were present. We had a very pleasant feast. The visiting ministers were D. D. Thomas and Bro. James Guthrie. Eld. Thomas officiated. June 16 we met in council at Pleasant View house. Bro. David Byerly presided. One letter was received. The writer was reelected superintendent of Pleasant View Sunday school, and Bro. Claud Vore assistant. We decided to hold a love feast Sept. 29, at 10 A. M. Our Christian Workers' meeting was reorganized, with Bro. N. I. Cool foreman.—J. W. Driver, Beaver Dam, Ohio, June 18.

OKLAHOMA.

Pleasant Plains church met in council June 15, our elder, H. Booze, presiding. We decided to have our love feast Sept. 29. Our meetinghouse work is or has been rather slow. We were forced to defer our work on account of funds. The writer has just made a trip over the Prairie Lake congregation to solicit money to assist in our house, resulting in \$175. This is a band of about forty members. They are without a minister. Any minister passing through that part of Woods county would do well to call on them and preach for them. We decided to have services July 4 at Bro. H. Booze's house. We wish to correct our last report, instead of saying Prairie Lake church we should have said Pleasant Plains church.—J. M. Ford, R. R. 2, Carmen, Okla., June 20.

OREGON.

Coquille Sunday school elected their officers for the next quarter, G. N. Roberts superintendent. Bro. Michael, wife and a part of the family left us a week ago to go to other fields of labor in Washington. They will be missed here very much. They were faithful workers.—Anne Barklow, Myrtlepoint, Ore., June 16.

PENNSYLVANIA.

Elizabethtown.—Our church met in council June 21. Eld. S. H. Hertzler presided. The time for the opening of our series of meetings, to be conducted by Bro. D. W. Weaver, Lancaster, has been appointed as Aug. 19. The harvest home services have been appointed for the afternoon of Aug. 9.—Martha Martin, Elizabethtown, Pa., June 22.

Harrisburg church met last evening for electing officers in the Christian Workers' meeting for the coming year. President, Bro. E. S. Bitner; secretary, Sister Elizabeth Danner; treasurer, Sister M. C. Case; and the writer chorister. This meeting was well represented, everybody took part.—Sallie E. Schaffner, 5 N. 13th St., Harrisburg, Pa., June 18.

Rockton.—Our council is in the past. July 4 we hold our local Sunday-school meeting at Rockton, giving our young people some work to do that the day may be spent in the service of God. In the evening we have a missionary program. Our series of meetings begins Aug. 23. Our love feast is Aug. 24. One more has left Satan and is now happy in the Lord.—Libbie Hollopeter, Pentz, Pa., June 18.

Washington.—As we, Bro. Bail, little son and self, did not go to Annual Meeting our thoughts were centered there nevertheless. While at Sunday school we thought of the many dear brethren, sisters and friends who were gathered there. We are thankful that we can read and gather of the work of the church in the general Brotherhood through Annual Meeting. After attending our home Sunday school we also visited the Houdan Sunday school, conducted by Bro. M. Lane, and Christian Workers' meeting in evening at Pigeon Creek church.—M. Bail, Washington, Pa., June 18.

VIRGINIA.

Angels Rest church met June 16 for the purpose of electing an elder, as Bro. C. M. Yearout's time had expired. The lot fell on Bro. M. J. Dickerson. Bro. S. C. Thompson preached two good sermons, Saturday night and Sunday morning.—N. F. Kingree, Eggleston, Va., June 20.

WEST VIRGINIA.

Shiloh church met in council June 16, with Eld. Hamstead and Bro. Ezra Fike, of Egdon, W. Va., and Elder

Wells, of Zion church, W. Va., Bro. Hamstead presided. There was an election held for three ministers and three deacons. The lot fell on Brethren Lee Haller, A. C. Keiser and S. N. Wilson for ministers; and Bro. Grant Bolyard, Wood Campbell and Isaiah Bolyard for deacons. On Sunday following, Bro. Haller, Bro. Keiser and Bro. Grant Bolyard were installed in their office. We decided to have our love feast at the close of the district meeting, Oct. 20. Sabbath school at this place is progressing very nicely.—Arizona Auvil, Valley Furnace, W. Va., June 18.

Smith's Chapel.—Bro. C. D. Hylton and Edmon Layman came to our place June 9, began a series of meetings and continued until June 17. There has been good seed sown. We feel to tender our thanks to our brethren who have so kindly helped us.—C. J. Kahle, Smith's Chapel, W. Va., June 18.

WISCONSIN.

Worden church met in council June 16, with Eld. W. I. Buckingham presiding. There were two letters of membership granted, and one letter was received. We decided to have a week's meetings preceding our communion, which will be held Sept. 29, beginning at 5 P. M.—Mamie Buckingham, Worden, Wis., June 16.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

BIOGRAPHY OF ELDER JACOB W. MEYER.

The death of our Elder Jacob W. Meyer, May 1, 1906, who was a dear father, a kind grandfather, and great-grandfather, and a faithful, sincere and devoted elder of the Little Swatara church, Pa., caused much mourning and great sadness on the part of those who learned to know him, and on the part of those who were placed under his care and leadership.

Bro. Meyer was born Jan. 29, 1832, in Bethel township, Lebanon county, on his father's plantation, where he resided all through his life. He was married to Sara Wenger, daughter of Eld. Jacob Wenger, in 1853, Oct. 28. His younger years were spent in successful farming. He was elected to the deacon's office in 1870, in which capacity he served for five years when, in 1875, he was elected to the ministry. His cup of spiritual blessing was always full and overflowing. He united scores in holy matrimony, preached many many a sermon for many different denominations who were pleased to call on him when not busy in his own church's interests. His sermons were everywhere well received on account of the intense feeling and life he put into them as well as on account of their simplicity, and yet they were logical. Yet perhaps the greatest secret why his sermons were always so well received was because there was a pure, true, noble consecrated Christian life back of them all.

Bro. Meyer retired from farm life in 1881. He was advanced to the second degree of the ministry in 1883, and in 1901, after the death of our former elder, John Hertzler, he was ordained to the full ministry and served as elder of the Little Swatara church the remainder of his life, five years in all. He was four years bishop of the Schuylkill church. In this capacity he served admirably well. The lambs of the flock were not neglected. His kind and heartfelt admonitions are still ringing in their ears.

Although this noble life ceased to live, in person, on the first of May, having reached the age of 74 years, 3 months and 2 days, yet Eld. Jacob Meyer is still living in the hearts of those who learned to know him, and his influence has not ceased to be felt—his vacant place on the pulpit, in the home, his admonitions and clear life record all continue to preach in a mysterious manner.

Two children, Elias and Samuel, preceded him to the glory world, his dear wife, daughters, Sara Anna Bross and Emma Wenger, sons, Solomon and Jacob W., grandchildren some forty and great-grandchildren some twenty in number; brothers Amos and Samuel, sisters Annie Lentz and Hanna Lentz, and half-sister Mrs. John Hertzler survive him. Two of his sons Samuel and Jacob and one son-in-law, Eld. Edward Wenger, are ministers and all the children and many of grandchildren are members of the Brethren church. This all goes to show that his life was not lived in vain.

Brethren Christian Bucher, John Herr and Jacob Pfautz preached the funeral of our departed elder. Text, Heb. 10: 37, 38, 39; 11: 4. The church at this place feels that we have lost a good shepherd who led his flock beside still waters and into green pastures and paths of rectitude. May Elder Meyer not have lived such a noble life in vain, but may we all pattern this exemplary life in meekness of spirit and kindness of disposition, as he followed Christ.

Fredericksburg, Pa.

KANSAS CITY, KANSAS.

The work of the Lord is slowly moving forward. Since our last report five have been baptized. Two, a man and wife, aged eighty-four and eighty-two years, live outside of the city limits where we have opened up a new point, using a church belonging to the Christians. Last Sunday Bro. Hardy filled the appointment and reports several who intend soon uniting with the church. On the

way to and from Annual Meeting we had quite a number of ministers with us who gave us much needed encouragement. Sister Powell, one of our workers, will leave us July 1, going home for a visit before starting to the foreign mission field. She has been a very efficient worker and all are sorry to lose her influence; but we hope her labors will be further reaching in her new calling, and we bow in submission. We are glad that we get Sister Cora Wampler, of Missouri, to take the place of Sister Powell. Sister Wampler comes to us a stranger, but very highly recommended by the mission board of Middle Missouri. We are very hopeful of getting control of a good church property near our mission on the South Side, which would be very helpful to us in our work. A store building answers the purpose of a mission until the needs outgrow the place; then for permanence to the work we need a churchhouse where people can be made comfortable. Our mission on the Missouri side is being kept up, but for want of funds and more workers we cannot reach out as we should. Recently I attended a very pleasant feast with the band of God's children at Plattsburg, Mo., and preached three times while with them. We expect to celebrate July 4 in holding a local Sunday-school meeting, with an all-day program, in our meetinghouse. We aim to have with us Bro. M. Roy Murray with the Bible Land views, and passion scenes in the early part of July.

June 22.

I. H. Crist.

AT DENVER, COLORADO.

Preaching in sight of snow-capped mountains was a new experience. "Beautiful for situation" could be well applied to this small but pretty and adequate church building. The Denver congregation is a small but earnest and courageous body. They have a great undertaking before them, to show to this beautiful city the beauty of holiness. Some thirty or forty members compose it. Scattered over many square miles of city they are at a disadvantage.

The church neighborhood being occupied by Jews is discouraging. Strange! The very people whom God had chosen for his own are so set against his only begotten Son that they hinder the progress of his church. When God would have them gather to worship him they buy, and sell and disregard his glorious day and worship.

The Denver church may be driven to change her location, but surrender, never. They have enlisted to be faithful unto death and, more, will yet do so. A lively Sunday school, a Christian Workers' meeting and two preaching services each Sunday are not signs of a wavering faith. The Lord bless and keep you, Brethren of Denver, till he comes to gather his jewels unto himself.

Chas. A. Bame.

AT HOME AGAIN.

After an absence of nearly four months (mainly spent in the hospital at Ann Arbor, Mich.), my daughter Belle and I are at our former home in Cass county, Michigan, where I am trying to labor for the Master. Having lost my companion and coworker with me in the mission field, it seems a double portion of the Master's work has fallen upon me.

During our stay at Ann Arbor wife and I received many comforting and encouraging letters, some of which remain unanswered, owing to wife's sickness and the severe mental strain I underwent at the time. However, eternity alone must reveal the real good they did us while there. To the dear ones who so kindly administered to our needs with their offerings (as well as letters of comfort and sympathy), I take this plan to extend my sincere thanks to one and all, with the full confidence that when life's work is done all will be richly rewarded for good works.

Israel Cripe.

Cassapolis, Mich., June 21.

ANNOUNCEMENTS

| DISTRICT MEETINGS. | Minnesota. |
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| July 10, Oregon, Washington and Idaho, at Centralia, Wash. | June 30, Root River. July 4, Deer Park. July 7, 8, Lewiston. |
| LOVE FEASTS. | Nebraska. |
| Canada. June 30, Sappa Creek. | |
| July 7, 10 am, Fairview. | North Dakota. |
| Idaho. July 7, Shider Lake. | July 12, 2 pm, Surrey. |
| June 30, Nezperce. | July 14, White Rock. |
| Illinois. July 14, 16, Rock Lake, Illinois house. | |
| Indiana. Aug. 18, Macoupin Creek. | July 14, 10 am, Turtle Mountain. |
| June 30, 6 pm, Kilbuck, Antioch house. | July 21, DeLacrosse Valley. |
| Aug. 25, 2 pm, Ogans Creek. | July 28, 4 pm, Cando. |
| Iowa. June 30, South Waterloo. | Pennsylvania. |
| Kansas. July 1, 4 pm, Brothers Valley, Pike house. | Aug. 24, Rockton. |
| Michigan. June 30, 6 pm, Chanute. | South Dakota. |
| July 14, 16, Rock Lake, Illinois house. | June 30, 4 pm, Willow Creek. |
| Aug. 11, 10:30 am, Lakeview, at Brethren. | Wisconsin. |
| Aug. 11, 10 am, Sunfield. | July 30, 5 pm, Chippewa Valley. |

THE HOLY SPIRIT.

BY J. P. DIEHL.

WHEN we consider the height, the depth, and the breadth of the subject, we find ourselves lost in infinity; but thanks be to God, who hath done all things well, that there is a Holy Spirit, a Comforter, a Pilot who will lead and direct us into all truth. "If in this life only we have hope in Christ, we are of all men most miserable." If Christ in his infinite wisdom had not ascended into heaven the Holy Spirit would not have come to us to be the indwelling of our loves. John 16: 7.

Bro. C. H. Balsbaugh, in G. M. No. 6, page 82, says, "We are finite and limited and receive the Spirit according to our capacity." That is surely true; but O! the grief, the sorrow, and the burdens that men will bear because they have not prayed that their cups may be full. We are too cold, too indifferent about our spiritual lives, too little concerned about our brother's welfare, have become too formal in worship, and forget the purpose of our creation. If we could sing with the spirit and understanding that good old song,

"Come, Holy Spirit, heav'nly Dove,
With all thy quick'ning powers;
Come, shed abroad a Savior's love
In these cold hearts of ours."

then we would begin to realize that our vessels are susceptible of expansion, and that the more of the Holy Spirit we possess the greater will be our capacity. The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, etc. Gal. 5: 22.

We know the tree by the fruit it bears.

We have all reason to believe that some who have been baptized in the holy name of the Spirit have not opened up their lives enough, that their vessels may begin to expand.

We are living in a period of intellectual training, and wonderful achievements have been accomplished in sciences and in inventions, but a great deal of it at the sacrifice of the spiritual being. If we were equally interested in our spiritual being, as in the intellectual, we could become a wonderful statue and stand like a stone wall in the kingdom of Christ. Satan himself, with all the hosts of hell, would not be able to overpower us or lead us astray. God has promised that he will not suffer us to be tempted above that we are able to bear. "Knowledge is power," but it is alone through the power and influence of the Holy Spirit that all the intellectual training that is possible for man to attain will profit him in the end.

We have too many one-sided men, too many sermons preached, too many essays written, too many conversations, minus the Holy Spirit. A few years ago the writer had the privilege of visiting one of the colleges. It was Sunday evening, and as their custom was they had preaching. It seemed to me that the entire service was a matter of form; for I failed to see the Holy Spirit recognized in the services. Oh, that we, like Peter and Stephen and Paul, would be filled with the Holy Spirit so that his holy light would beam out in our lives and kindle the fire of God's love in the hearts of every one. "God is a spirit, and they who worship him must worship him in spirit and in truth." John 4: 24. The reason we so often come short of the glory of God is because we fail to remember the great essentiality of the indwelling of the Holy Spirit.

While musing I saw a great multitude which no man could number go up to the throne of God, to the gate of heaven, and seek admittance.

The porter said, "Depart from me; I never knew you." Why? Simply because they had a form of godliness, but denied the power and influence of the Holy Spirit.

It is time that we think more along this line, and, like Peter and John in Acts 15: 16, pray that we may become possessors of the Holy Spirit to the fullness and overflow of the vessels that God has given us.

The Holy Spirit is not only a Comforter, but a

Pilot, and if we follow his dictates closely we cannot go far wrong. "What!" some one says, "do you mean to say a Christian cannot sin?" No; man is as prone to sin as the sparks are to fly upward; but the child of God has a propitiation for his sins, *viz.*, Jesus Christ the righteous; and if at some unguarded moment he does sin, and as soon as conscious of it will take it to God in faith believing, God has promised to erase it all, or, as Paul says in Rom. 4: 8, "Blessed is the man to whom the Lord will not impute sin." It is alone through the power and influence of the Holy Spirit that we can walk uprightly in the sight of God.

"Be ye perfect, even as your Father which is in heaven is perfect." Matt. 5: 28. God is perfection. The Holy Spirit is perfection. Therefore we shall be perfection. "For we shall be like him; for we shall see him as he is." 1 John 3: 2. And again come the words of Isaac Watts, which were spoken centuries ago, but still live:

"Come, Holy Spirit, heav'nly Dove,
With all thy quick'ning powers;
Come, shed abroad a Savior's love
And that shall kindle ours."

My prayer is that whenever we sing, preach, pray, write or converse, we do all to the glory of God, that our cups may be filled with the Spirit of God, overflowing along life's pathway, that sinners may be warned to flee the wrath to come, and that the welcome plaudit, "Well done, thou faithful servant, enter thou into the joys of thy Lord," will be pronounced when our final day comes. Amen.

Harrisonburg, Va.

TEMPTATION.

BY LANDON WEST.

THE army wishing to capture a fort, or a city, seeks always to enter at the weakest point, to go in at the quickest time, and with the least struggle. And so with the policeman or government officer who wishes to arrest a party, let him be innocent or guilty. He wishes always to meet and to capture those sought for, when they look not for it; and that, too, when there will be least chance of escape. The one point sought for with all is to make their attempt and effort a complete success, for none of them wish to make a failure; and all know that their failure is their loss.

And so with Satan, that one enemy of all good. He knows well that to gain his entrance into the minds and hearts of persons, into the family, the neighborhood, the congregation or nation, it is always most likely and most easily accomplished at the weakest points, and where he is least expected; and of course where there is least watching. And this is why our Lord and the apostles, with the Spirit of God, give us so many commandments and instructions upon this one important duty of watching; for these heavenly teachers wish none of us to make a failure in the service of God; hence their warnings, that none be overcome. Now, we all can see, if we look, that the enemy tries most at weakest points; and most with those regarded as weakest members; yea, with those least guarded in life and action, and he once in, then his work and influence begin, with all, and most likely, too, to make their mark on more than one. The tempter will take one, if he can obtain no more than one, but his aim is, all the while, to get more than one. And so he almost always has it.

Now all of us certainly know that temptations come; but let no one say, "I am tempted of God; for God can not be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust, and enticed." James 1: 13, 14. We are drawn and enticed, when we allow our lusts to lead us to do wrong, or when we allow evildoers, with whom we meet, or hear of, to entice us to do or to partake of evil. But Paul says: "Be not ye therefore partakers with them." Eph. 5: 7. And this one warning will aid any and all of us to meet and to bear our temptation. Yet see also Rev. 18: 4.

And the tempter, as he goes forth, sometimes takes whole families with him, all for the love of a few need-

less things in dress; but Satan knows the value of these at the weak points, for they give him an easy victory in brief time, with little cost; but all because parents, ministers, deacons and teachers were not watching at the weakest points; did not see that the appearance of evil is enough for a warning, and should be shunned by all who love the truth and the right. See 1 Thess. 5: 22.

People do not seem to fear or to care much for the "little foxes," as they are named, yet Solomon says that they "spoil the vines;" and he speaks of the fact that the vines all "have tender grapes." Solomon's Song 2: 15; and each little fox can soon make its mark; hence this saying should be received as a warning to all of us, for only a little fire need be started, to lead to the ruin of a city. James 3: 5.

The weak and little ones can all learn to watch, and to shun the evil; and this they all will do, if taught aright; but if not taught, the danger is not seen, and thus are the tender vines spoiled, and the fruit also, simply because warning was not given. But the duty rests first upon the older, the stronger and wiser ones, both to watch and to give warning to all, if need be, even "with tears" (Acts 20: 31; Col. 1: 28), that the evil may be shunned, and that perfection may be reached; so that none be overcome of evil; but that all, even the little ones, the weak and the tender ones, may overcome the evil with good; yea, may even overcome that wicked one spoken of by the Spirit of God. See Rom. 12: 21; 1 John 2: 13, 14; 3: 12; 5: 18.

These points, if gained, are worth far more than money, both to us, and to our children, for they make us both to watch and to work, so that all of us may gain the victory; and this we all wish for; and I ask that all be taught to shun the many temptations to be seen, so that every one of us may gain a complete victory over the beast (Rev. 15: 2) and "may enter in through the gates into the city." Rev. 22: 14. Let all be wise in that which is good. Rom. 16: 19.

CHANNELS OF GRACE.

BY C. H. BALSBAUGH.

JESUS CHRIST was God manifest in the flesh. His divinity shone out in all his words and ways. His God-consciousness was as emphatic as his self-consciousness. As vital as is his connection with the Father, equally so is it with those in whom he dwells.

He has a mission for all his followers, but especially for his ambassadors. The minister is a student as well as a teacher. No study is more important than 2 Tim. 2: 15. There are many ministers who study to show themselves approved unto men; but they walk not in the footsteps of Jesus. We must not overlook the solemn fact that all the colleges in the world cannot lead us into the truth as it is in Jesus. Here is the fatal error of many educated ministers. Paul was a man of learning; but the glory and efficiency of his ministry was from a higher source. Gal. 1: 11, 12; 1 Cor. 2: 1-4.

We must not neglect our opportunities to gain knowledge, and try to please men, but only by first pleasing God. Gal. 1: 10; 1 Cor. 10: 33. It is a glorious and solemn calling to be a minister of Christ, and a steward of the mysteries of God." 1 Cor. 4: 1, 2. It requires much meditation, and prayer, and deep humility, to stand before the people in Christ's stead. 1 Tim. 4: 15; Acts 6: 4; 2 Cor. 5: 20. God is love, and out of love he gave his Son; and out of love the Son preached the Father through the Holy Ghost. The same mind must be in us. A true minister must be able to say as Paul did. 1 Cor. 11: 1. This is indeed very bold, but it is the boldness of truth and humility. Paul was a great boaster, but it was a boasting in which the carnal self had no part: Christ was origin and object. Such a preacher is not easily upset by trials and hindrances. There is not a record in the New Testament, apart from Christ, so full of overwhelming obstacles and burdens and sufferings, as that of Paul. Let us deeply ponder his glorious testimony. Scourging, stoning, shipwreck, bonds, imprisonment, desertion: in all these we have his calm, joy-

ful declaration—"None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20: 24.

Why is all this put on record? Paul himself tells us: Rom. 15: 4. Souls are as valuable in the divine assessment as ever. Christ is the same to-day as yesterday. The Gospel is as free and impartial and immutable as in the beginning. Therefore the messenger of God is as responsible for his work in soul-saving as were the apostles. A loyal minister can claim Acts 20: 26, 27.

The one thought, and purpose, and endeavor of Jesus was faithfully to represent his Father, and draw souls into his fellowship. The beautiful, captivating peculiarity of the true minister is, that he is *determined to know nothing, but Jesus Christ, and him crucified.* 1 Cor. 2: 2. This is the magnet that draws souls into the kingdom of God. John 12: 32. This is the blessed cooperative work of the Father and the Son. John 5: 17. This is the crown and the joy of the faithful, steadfast minister of Christ. 1 Thess. 2: 19, 20. This is the meaning of the amazing spectacle on Calvary. This will be the wonder of all eternity: souls saved through the sacrifice of the eternal Son of God. In this we are coworkers with the Holy Trinity. 2 Cor. 6: 1. We pity the lost with God's pity, and are ready to share his cross in winning souls for his eternal joy and glory. Oh what a mission! Will we not strive, as never before, to reach the glorious testimony of John 17: 4? Let us make our home in 1 Cor. 15: 58.

Union Deposit, Pa.

DISTRICT MEETING OF OREGON, WASHINGTON AND IDAHO.

All members who live in Oregon and Idaho, traveling over the Southern Pacific lines, and any of the Oregon Railroad & Navigation Company roads, will be sold tickets on the certificate plan to Portland, Oregon. This plan provides that if there are fifty in attendance at the district meeting who have paid not less than fifty cents each on going trip and hold receipts showing this to be the case, signed by the clerk of district meeting, on presentation of these receipts to agent at point of meeting, they will be returned at one-third fare with minimum rate of twenty-five cents. The General Passenger Agent also states that their agents will not be able to sell through tickets over the Northern Pacific to Centralia, so that it will be necessary to purchase tickets to Portland, taking receipt for same, and then repurchase to Centralia over the Northern Pacific, also taking receipt for same.

Tickets will not be on sale before July 7; but on that date all agents are instructed to commence the sale of tickets to any of the brethren or their families, and will be required to have returned back to Portland by July 18, to secure tickets home on the above rate. Centralia is ninety-six miles north of Portland in the State of Washington, and we are informed that the Northern Pacific will make the same rate over their road. I have also been informed that the Oregon Short Line in Idaho will make the same concessions. But as Bro. D. B. Eby, of Sunnyside, Wash., has charge of securing rates over the Lines in Washington, and Bro. J. H. Graybill, of Idaho, the lines of his State, they will no doubt announce as good, if not better rates from the roads in the above-mentioned States. We hope that many members from the three States will be in attendance, and full of zeal to serve the Lord.

Geo. C. Carl.

1125 Albina Ave., Portland, Ore., June 16.

THE OLD FOLKS' HOME.

As a former member and secretary of the board of trustees of the above-named institution I was closely associated with the establishing and opening of the home. I felt much interest in its success. As I was returning from Annual Meeting I visited the home, June 12 and 13, and I am glad to report that I found the home in prosperous condition and the inmates happy and contented, though two of them are badly crippled and another nearly blind. Bro. Book and family seem to have their heart and sympathies in the work and are managing the home well as far as I could see in my brief visit. The two young sisters (their daughters) seem to delight in assisting wherever they can and all the inmates voluntarily expressed themselves as pleased with the home and family—for they are all a family together interested in the happiness and comfort of each other. Even the little two-year-old boy is a favorite with all and makes sunshine for all. God bless the home! J. D. Haughtelin.

Panora, Iowa, June 15.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Clear-Metzger.—At the home of the bride's parents, near Rossville, Ind., June 19, 1906, by Bro. John Mishler, Clyde T. Clear and Cora A. Metzger, daughter of John E. Metzger. R. E. A.

Fearheller-Sanger.—At the home of the groom, near Idaho Falls, Idaho, May 27, 1906, by the undersigned, Mr. John Fearheller and Sister Leona Sanger, both of Bingham county, Idaho. W. D. Byer.

Hoffman-Pyle.—At the residence of Geo. Liberty, May 13, 1906, by the undersigned, Bro. D. W. Hoffman and Miss Sadie E. Pyle, both of Somerset county, Pa. P. U. Miller.

Lockman-Gerhart.—At the home of the bride, May 16, 1906, by the undersigned, Daniel L. Lockman and Martha E. Gerhart. J. H. Jellison.

Nedro-Myers.—By the undersigned at his residence, June 5, 1906, Bro. Elmer F. Nedro and Miss Hattie Myers, both of Jones Mills, Pa. D. D. Horner.

Shiltz-Gilman.—At my residence in Clark county, Wis., June 12, 1906, Arthur Shiltz and Lulu Gilman, both of Worden, Wis. W. I. Buckingham.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Arnold. Sister Mary C., nee Kalebough, wife of friend Charles Arnold and daughter of Bro. S. S. and Sister Rosa P. Kalebough, died in the Bethany Hospital, in Kansas City, Kans., June 7, 1906, aged 33 years, 8 months and 5 days. She was born in Harleysville, Pa. Sister Mary united with the Brethren church in 1890, living a Christian life. She was anointed during her affliction. She was married to friend Charles Arnold Oct. 1, 1898. She leaves a husband, four little girls, father, one sister and two brothers. Funeral services in the Brethren church in Kansas City, conducted by Brethren H. F. Crist and A. Brubaker, from 1 Cor. 15: 57. Interment in the Gardner cemetery. H. F. Crist.

Beam. Bro. John, of the Johnstown church, Pa., died June 8, 1906, aged 57 years, 6 months and 8 days. Funeral service from Rev. 14: 13, 14, by the writer. D. S. Clapper.

Brown. Elizabeth, nee Adams, near White Branch, Ind., died June 4, 1906, aged 86 years, 7 months and 25 days. She was born in North Carolina. She was married to Alfred Brown in 1845. To this union were born seven children. Two preceded her in death. She with her husband and family came to Henry county, Ind., and in less than one year she was left a widow. She joined the Christian church. She leaves three sons and two daughters. Funeral services at Mooreland by the writer, assisted by Bro. D. E. Bowman, from Job 14: 14.

Abraham Bowman.

Claar. Sister Mary, wife of Eld. Michael Claar, died at her home in McKees Gap, Pa., June 9, 1906, aged 68 years, 7 months and 28 days. Sister Claar suffered rather severely for some time past. She is survived by her husband and eight children. She has been a child of Jesus for forty-seven years, living the large portion of that time in the district of the Claar church. Interment was made in the cemetery of that church. Services by different brethren present. W. S. Long.

Combs. Tabitha, nee Combs, died June 5, 1906, of dropsy at her home in Lower Lost River district, W. Va., aged 66 years, 2 months and 25 days. She was united in matrimony to George Combs. To this union were born three sons and five daughters. She united with the German Baptist church some years ago and lived faithful. She leaves a husband and eight children. Her remains were laid to rest in the Kimmes Run churchyard. Funeral services were conducted by Eld. L. D. Caldwell and Henry Moyers, from Rev. 14: 13, 14, 15. Hattie S. Moyers.

Doolittle. Sister Emenie Cooper, of North Solomon church, Osborne county, Kans., died June 8, 1906, aged 78 years, 7 months and 5 days. She had been afflicted for some time. She accepted Christ early in life and lived a devoted Christian. She leaves one daughter and three sons. Her husband preceded her to the spirit world. Funeral services were conducted by Eld. L. S. Lerew. Text, Psa. 116: 15. J. E. Small.

Frick. Bro. Henry, died June 13, 1906, aged 86 years and 7 months. He was a member of the German Baptist Brethren church for many years, and lived a noble Christian life. Of late he lived with his daughter at Mogadore, Ohio. Funeral services were conducted by Eld. David Young. Interment in the Brethren's cemetery near Mogadore. Harvey E. Kurtz.

Gilbert. Sister Susan, died in the Quemahoning church, Somerset Co., Pa., May 21, 1906, after an illness of four years of cancer, aged 56 years, 9 months and 24 days. Interment in Maple Spring cemetery. Funeral service by the brethren. E. J. Blough.

Good. Sister Mattie, nee Rauley, wife of Bro. James Good, died at her home near Sangerville, in the Sangerville congregation, Augusta Co., Va., June 16, 1906, aged 51 years, 9 months and 13 days. She was sick only about a week and died with locked bowels. She was anointed a short time before her death. She was a member of the Brethren church for a number of years and lived a consistent life. She leaves a husband, an adopted daughter, two brothers and three sisters. Funeral services and interment at Emanuel church by Elders G. W. Wine and A. S. Thomas. Text, Isa. 60: 19, 20. Annie R. Miller.

Henderson. Sister Emma, youngest daughter of Thomas and Mila Patten, born in Howard county, Indiana, died at her home near Valton, Wis., June 10, 1906, aged 43 years, 8 months and 29 days. She leaves a husband and

six children. She had been in the service of the Master for several years. Funeral services by the writer. G. L. Fruit.

Julius. Sister Christiann, died at her home near East Berlin, in the Lower Conewago church, Pa., June 11, 1906, aged 53 years 8 months and 17 days. She has been a faithful member. The cause of her death was Bright's disease. She leaves a husband, one son and two daughters. Funeral services conducted by the writer, assisted by Mr. Spangler, from York. Text, Rev. 14: 13. O. W. Cook.

Kover. Sister Mary Ann, nee Brandt, wife of Jacob Kover, died suddenly, at her home in Mount Joy, Lancaster Co., Pa., in the bounds of the Mountville congregation, aged 64 years, 3 months and 18 days. She was a consistent member of the Brethren church for about eight years. She is survived by her husband, one son and one daughter. Services at the Chiques Hill church, conducted by the Brethren. The remains were laid to rest in the cemetery adjoining. Text, Rev. 14: 13. A. S. Hottenstein.

Metzker. Bro. John L., of Clover Creek, Pa., died June 7, 1906, aged 64 years, 4 months and 29 days. He leaves a wife, two sons and three daughters. Services conducted by Bro. T. B. Maddocks and J. A. Dettor, of the Wrebenian church. J. G. Mock.

Myres. David R., of New Cambria, Kans., born in Cambria county, Pennsylvania, died June 15, 1906, aged 44 years, 4 months and 1 day. He was a member of the German Baptist Brethren church for many years. He united in the Salem Valley church, Kans. He was married to Jennie Constable, Oct. 5, 1880. Wife, four boys and four girls survive. He came to Kansas in 1879. He was elected to the ministry in 1890; church advanced him to second degree in 1895. Bro. Myres has been a faithful worker in the Lord. Funeral services conducted by Eld. George Manon. J. R. Dell.

Parkhurst. Bro. George, died May 28, 1906, aged 93 years, 8 months and 13 days. He formerly lived in Altoona, Pa., but for the past few years he was an inmate of the Morrison's Cove home, of Pennsylvania. He is survived by his third wife and five children. Services by Bro. W. S. Long, of Altoona, Pa. J. G. Mock.

Peck. Bro. Abraham, died at the home of his son-in-law, Bro. George Reitz, near Listic, Pa., June 9, 1906, aged 64 years, 3 months and 19 days. Bro. Peck was a consistent member of the church for about thirty years. He leaves a wife, one daughter, three brothers and four sisters. Funeral services by the writer and Eld. D. H. Walker at the Raymon church. Interment in cemetery near by. Silas Hoover.

Peck. Ada Gerdes, died in the bounds of the Falls City, Nebr., church, June 11, 1906, aged 25 years, 6 months and 10 days. She was united in marriage to Bro. Cleon Peck Feb. 11, 1906, just four months previous to her decease. Funeral services were conducted by Bro. T. A. Eisenbeis and the writer. Text, Heb. 9: 27. William Mohler.

Pierson. Philamon W., died at his home within the bounds of the Salem church, Ohio, June 14, 1906, aged 80 years, and 5 months. Nearly his whole life was spent in the vicinity in which he died. His wife preceded him March 3, 1897. They left no children. Funeral services by Bro. Samuel Snell and the writer. J. W. Fidler.

Rinehart. Sister Elizabeth Toney, died at her home near Onward, Cass Co., Ind., aged 76 years, 5 months and 13 days. She was born in Union county, Indiana, Dec. 27, 1829, and came to Cass county in 1857. She was united in marriage to Eld. Abraham Rinehart, Sept. 19, 1849. Nine children were born to this union, six of whom with the aged husband survive. In 1861 she united with the Brethren and lived a consistent Christian life. Funeral services were conducted by Eld. Jacob Cripe at the Christian church at Onward. W. B. Dailey.

Riseley. Bro. George, died in the bounds of the Freeburg congregation, Ohio, June 1, 1906, aged 82 years, 6 months and 3 days. He was the last surviving member of a large family of children. He always resided on the farm on which he died. He was married to Adaline Stuckey who died about nine months ago. He was a faithful member of the Brethren church for many years. He leaves a daughter. John F. Kahler.

Smelker. Sister Kezia, died June 12, 1906, at the home of her stepdaughter and son-in-law, Mr. James McMullen, in East Waterford, Pa., aged 66 years, 5 months and 11 days. While assisting her daughter in preparing dinner and collapsed in her daughter's arms, unconscious and unable to speak, yet the spark of life was not extinct until about two hours later. Sister Smelker had no special place of residence for a number of years, spending her time alternately among her children. She loved the Brotherhood. Her older brother and myself, with an aged half-sister in North Dakota are the remainder of a family of nine. Sister Smelker was the youngest of all. Funeral by Eld. E. D. Book, assisted by J. Heckman, of the M. E. church. Buried at our (Farmers Grove, Pa.) church. Mary Rohrer.

Shouse. Emma Frances, died in Falls City, Nebr., June 14, 1906, aged 23 years, 11 months and 6 days. She was the oldest daughter of Brother George and Sister Mary Shouse. Funeral services conducted by the writer. William Mohler.

Wimer. Ephraim M., born in Delaware county, Ohio, died at Lajunta, Colo., June 2, 1906, aged 70 years, 3 months and 14 days. His parents located in Iowa in 1844, and he also lived awhile in Nebraska, coming to Colorado in 1889. He was married to Amy Moore in 1856. To this union were born seven children. Six of these survive him. This union was severed by death March 28, 1889. He was married Nov. 1, 1900, to Mrs. Georgia Wright, who still survives him. He was a member of the Brethren church for some thirty years. Services by the writer from 2 Cor. 5: 1. G. Nevinger.

Young. Barbara Ann Billhmer, born in Rockingham county, Va., died at her home south of Arcadia, Ind., June 2, 1906, aged 66 years, 3 months and 1 day. She was the age of twenty she with her parents moved to Cicero, Ind. She was married to Ellis Young, April 27, 1865. To this union were born three boys and three girls. She leaves a husband and four children. A few days before her death she was anointed. Daisy Smeltzer.

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Minion.

AFTER these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.
2 Now the Jews' feast of tabernacles was at hand.

Brevier.

AA'RON. The son of Amram and Jo and the elder brother of Moses and (Num. xxvi. 59; xxxiii. 39). He was a and is first mentioned in Ex. iv. 14, as could "speak well." He was appointed

SPECIMEN

OF TYPE.

unto them

unto them
10 ¶ But
gone up,
unto the
it were in

Small Pica.

24 For he hath not despised n
abhorred the affliction of the afflicte
neither hath he hid his face fro
him: but when he cried unto him.

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Bourgeois.

28 ¶ And the rest of the people, the priests, the Le'vites, the porters, the singers, the Neth'i-nim, and all they that had separated themselves

Long Primer.

THE book of the 'gen
of Da'vid, 'the son of
2 'A'bra-ham begat I'saa

*Luk. 3.

23.

*Psa. 132.

11.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 45.

ELGIN, ILL., JULY 7, 1906

No. 27.

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AROUND THE WORLD

THERE are about eleven million Jews scattered throughout the world, half the number being in Russia. And a large per cent of them are very poor. There is a widespread notion that Jews always succeed, that, given a small start, a Jew will end by becoming wealthy. But this is far from being the case. The reason for thinking that all Jews have money is that as a rule only the money-makers come in touch with other people. And the Jew's vocation was thrust upon him. He could own no land, belonged to no class, was likely to be mistreated by all. He was allowed, and sometimes encouraged, by his king or overlord to get all the money he could from the people, mainly by usury; and then the king or overlord would try to get all of it from the Jew, who thus in an indirect way became a collector for his ruler. This unfortunate condition is theirs in Russia to-day, where they are plundered, maltreated, killed as if they had no rights. Thousands of them are fleeing persecution and escaping to America, where they enjoy the greatest freedom and security of life and property.

USUALLY American railroads have the worst accidents, and the reason is carelessness or an effort to increase speed. But early Sunday morning there was a terrible wreck in England on the London and South-western railway. Twenty-three Americans were killed and several more injured. A few hours before, they had landed at Plymouth from the steamer *New York* and were hastening to London. The train had run a hundred and forty-six miles in a hundred and forty-seven minutes, and was going seventy miles an hour when the engine left the track at Salisbury. The passengers who chose to remain on the steamer until it reached Southampton were fortunate, for it meant life instead of death. People are in a hurry nowadays, but the quickest way often proves to be unsafe.

THE first session of the fifty-ninth congress closed last Saturday night. It was the long session and in many respects one of the most important for a long time. The bill for the regulation of railway rates was perhaps the most important one passed. Railroads are prohibited from engaging in production or any other business than transportation. All rates shall be just and reasonable. All rates, fares or

charges shall be published, and changes cannot be made without thirty days' notice. The number of commissioners is increased from four to seven. All common carriers are required to file with the commission copies of all contracts and agreements for shipment of property made with other companies. Every person or corporation, whether carrier or shipper, agent or trustee, who is found guilty of giving, receiving or soliciting rebates or discriminations may be fined from one thousand to twenty thousand dollars and imprisoned for not more than two years. There are other important provisions. The act is to go into effect within sixty days.

ANOTHER important bill is the pure food bill, which defines adulterated and mislabeled articles of food and drugs and prohibits their introduction from one state or territory into any other state or territory. It stipulates that the bureau of chemistry of the Department of Agriculture shall examine specimens of food and drugs to determine whether they are misbranded or adulterated. If drugs differ from standards in strength, quality or purity as fixed in the national formulary they will be held to be adulterated. Confectionary will be declared adulterated if it contains any coloring matter or ingredient deleterious to the health, and food will be held to be adulterated if it contains any substance reducing its quality of strength. Preservatives may be applied externally when directions for their removal are printed on the package. As to labels, the law provides that drugs or foods will be considered misbranded if they are falsely described by their labels. On imported goods, false labels will prevent admission into the United States.

THE meat inspection law provides for government inspection of all meats and meat products put on the markets by the packing houses of the country. Cattle, sheep, swine and goats are to be examined for signs of disease before they are slaughtered. A second inspection may be had after the first to see if the meat has become unfit for human food since the slaughtering, and a third inspection must be made of all meat food products, the inspection to follow the product into the can or other receptacle in which it is marketed, until the same is sealed. All slaughtering and packing establishments must be inspected by expert sanitary inspectors and kept in perfect sanitary condition. Labels must be attached to meat food products marketed in cans or other receptacles, and this must be done under the supervision of a government inspector. An effort will be made to regain trade lost through the revelations made.

THE murder of a prominent New York architect by a Pittsburgh millionaire last week has been followed by an investigation which has brought to light the dark side of the lives of some men who pose as exemplary citizens. It will never be known in this world how many young women were led to ruin by these moral lepers. The wickedness of the wealthy is becoming a reproach, and they don't seem to care, so long as they can go on in their pleasures without being interfered with. One is made to wonder how great the wickedness of Sodom and Gomorrah were that they were destroyed while some modern cities are left to flourish. Or it may be that there are enough righteous people to save the cities. But some day the punishment will come. Justice is sure to be meted out when the right time comes.

THE president of France is paid one hundred and twenty thousand dollars a year. The king and his family, in most countries where kings rule, receive some millions of dollars. And yet French government

expenses are much higher than those of most other countries. One reason is that such large sums are and have been used to keep up the army. The present republic is about thirty-six years old, and during its life has spent on the army the enormous total of eight billion four hundred million dollars, or an average each year of about two hundred and fifty million dollars. When the size and resources of France are taken into consideration, it is not strange that the country feels oppressed by the burden it is carrying. The national debt of France is more than twice the United States debt at the close of the civil war, amounting to about one hundred and sixty dollars for each inhabitant. The United States national debt is about eleven dollars for each inhabitant. Armies come high, but nations have not yet advanced far enough to dispense with them.

VARIOUS States are doing what they can to make things interesting for the trusts. For some time the attorney general of Arkansas has been after the International Harvester Company for violating the anti-trust laws of Arkansas. Last week the case was settled, the company agreeing to pay twenty thousand dollars fine and five thousand dollars costs. Their contracts had in them a clause forbidding agents to handle any agricultural implements except those manufactured by the trust. It is said that the State will next prosecute some of the meat packing firms. Texas, Missouri and Michigan also have strict antitrust laws, and it will be strange if they do not succeed in checking some of the evils coming from the various trusts. The demand now is for laws, state and national, which shall protect the people from the greed of corporations who think more of their profits, than of humanity.

A LARGE number of women and girls are working in factories and sweatshops for wages which will not support them. To change this condition an effort is being made to organize these workers, so that they may demand and receive better wages. Employers who will hire children and women to displace men because it is cheaper, can be found in every city. They do not care that they force their employees to sin and crime. Their sole consideration is their profits. There ought to be—and there will be—a way found to compel men to pay a living wage. A law is better than organization, for it can be enforced without violence. Men of wealth dread socialism, and yet some of them are driving men to socialism as the only protection against the injustice of wealthy employers. The poor often are more worthy than the rich, and there should be a way provided for them to secure the just fruits of their labors.

THE Russians will soon come home with their pockets full of money. It has long been known that the province of Pechora is rich in mineral treasures. Pechora is in northeastern Russia in Europe, along the Arctic ocean. Quite recently a party of engineers from Belgium and Prussia examined the basin of the Ussa and made rich finds of naphtha and copper ores. It is said that the quantity of naphtha to be obtained from surface deposits in the Pechora district exceeds that present in the Caucasus and is of a better quality, whilst the tonnage of easily workable copper ores is given as many millions. But for the working of these treasure fields a large sum of money will be required, inasmuch as even the most primitive roads and methods of communication are practically unknown; also the population and hence the supply of labor is extremely small. However, it is reported from St. Petersburg that energetic efforts are being made to get the necessary capital.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE FIELD AND WORK FOR ALL.

BY LANION WEST.

Under the shadow of thy wings,
Oh, Lord, give us a place;
For with the care thy mercy brings,
We always share thy grace.

And aid us, Lord, to see thy way,
To do thy holy will,
For with thy truth, we have the day;
May each his mission fill.

The field is wide, the work is great,
And millions are in need,
While wants are seen in church and state,
To have thee come and feed.

And souls are seeking for the right,
But darkness still is here,
So, Lord, we ask to gain the light,
That all the path be clear.

And aid us, too, to show the light,
To nations great and small,
That those who seek to learn the right,
May gain its worth for all.

And when the nations learn thy way,
The light will then be clear,
And all the saints will have their day,
When Christ, their Lord, is here.

THE REAL PROBLEM.

BY JUSTUS H. CLINE.

NEVER has there been such an opportunity for the teacher as now. The increase in salary in the last few years has been very marked. A few years ago well educated men could be secured to teach at a very low figure. To-day it can no longer be done. This is due to several reasons. Perhaps the most important is the increased demand for well educated men in business pursuits at very large salaries. This has resulted in many of our scholars quitting the teaching profession and going into business. The increased demand for educated men in almost every line has naturally resulted in an increase in the number of educational institutions of every kind, and this of course means more teachers. The present activity and phenomenal growth of the great economic pursuits has not only affected the profession of teaching, but it has likewise had the effect in the decrease in the percentage of the candidates for the ministry, and of all the professions that do not aim at money-making as the chief end.

The cry for teachers does not mean that the teaching profession has depreciated, but it means just the reverse. Never has there been such an activity in educational work as now. Practically the same thing is true of the ministry. We are riding on a high tide of religious enthusiasm, but it may be that the enthusiasm along other lines may be a little ahead at times. A teacher to-day cannot be expected to teach under the conditions that he did twenty years ago and be successful. The successful teacher attracts others into the profession. The successful preacher does the same thing. It looks as though the ministry is to blame for not being reproductive. But we must remember that everything reproduces after its own kind by nature, and it seems that its "own kind" does not entirely fill the bill to-day. Nature has found a remedy for such difficulties in the organic world in evolution, and this is a very slow process. But it can be very much hastened by proper cultivation and nourishment. It is an evolutionary process through which we are passing—a thing that we have not invited or courted. It is the direct and speedy result of the application of scientific methods in all branches of human activity. Neither has our ministry, nor our laity, learned, as yet, to apply these methods to any branch of our church work, unless it be our church finances, since it has long been evident that we have few scruples about being up-to-date in money matters.

Some of our people are awake to these conditions, but it seems that many of us are not. Many of us are looking to the past for the solution of our present prob-

lems. Precedent, of course, is all right when the case fits. But where can we find in the long past a condition very much like the one we are facing to-day in America? The most gigantic problem that the church has faced in recent years she is facing to-day. It is the problem of the ministry in the next generation. Certainly it is going to be solved, but it will mean a very different thing whether we go about it now, or neglect it and turn it over entirely to the next generation to do so.

As to dangers, of course there are dangers, and there always will be. The man who fails to plant because he fears a drought or pestilence will certainly reap nothing. The man who sows will very likely reap something, even though the drought and pestilence do come. There are plenty of dangers that stare us in the face, of which we may be utterly unconscious. The danger of stagnation is the worst of all, especially in religious matters.

They tell us that in the Second District of Virginia the Brethren church has about 7,000 members, and the writer of this article is actually ashamed to make public the number of young preachers who are preparing themselves for the ministry. As a rule the rich man's sons are not going into the ministry. This is a sad fact, but it is true. The rich man's example does not often influence his sons to go into the callings that require very much self-sacrifice. The poor man's son will do so if he is given a chance. If the rich man cannot perform the higher service of giving his best treasure to the cause in the form of his children, he must necessarily be content to perform the humbler service of giving his money to aid in the education and support of the poor man's son who gives himself to the ministry.

We cannot hope to convert the world with money. If it is done at all it will be done with men, and the only possible way to use money in mission work is in the development of men to do the work and in the support of them while they are doing it. Neither is mere religious fervor going to do it. There must be strength of character and mind behind it. Principle, of course, is the essential part to be maintained but it must be remembered that no principle can be supported without method and form. The influence of the principle, especially in the start, depends very much on the method in which it is presented and the form it assumes.

There is no denomination that respects her ministry more than we do. It is not a problem of restoring lost respect. We know how to respect our ministry as much as any body, but we evidently haven't learned how to reconcile our customs with modern conditions. Our time-honored methods have not taught us to develop and care for the ministry in the face of the difficulties that modern life has placed around us. In the past the ministry largely took care of itself. They cannot do it to-day, and the rest of us have not awakened to their difficulty, or else are at a loss to know what to do. To whom are we going to point as the guilty fellow? Nobody. If we had created the conditions that have forced this problem upon us, it would then be a different matter. But since we didn't do that, the only thing to do is to take courage, study the conditions as they actually are, not as we would like them to be, and labor to solve the problem to meet the conditions. We will not be able to do the ideal in very many cases, but the ideal must be kept in view constantly. Methods of work will have to be changed again and again, but this does not at all necessarily affect the principle or the character of the end in view. All this agitation of the ministerial problem simply means that our present ministerial plan does not and will not meet the requirements that the conditions in the world to-day make of us. The very agitation is a most hopeful sign, for it shows that we are profoundly interested in the ministry, and that we are eager to supply the remedy when the difficulty is found.

Some are attempting to find the cause of the changed requirements of the ministry by looking within. It will not be found there. It is without. The millions of unconverted are doing it. The overwhelming ignorance of the heathen is doing it. It is the cry of help from all needy mankind that is doing it. Twenty

years ago we were not attempting to do the work that we are doing now. Our mission and educational work was only then in its infancy, and it would be far more than could be expected if we were half ready to do the great work to which we have, within so short a period, opened our eyes.

After all, it is not such a discouraging problem. It is a hopeful one. Twenty years ago it may have looked that way, but not so now. It is the imperfect vision of the first dawn of a new day. After a while the great sun will rise and expose to full view a field of possibility far greater than anything we have known in the past. Neither will laborers or money be wanting. But we must adjust ourselves to the conditions that are without, for it is they that have awakened us, and this can be done easily enough without the sacrifice of any essential principle whatever, but method and tradition must cease to impede us.

Bridgewater, Virginia.

GOD'S ARMY.

BY LOVENIA S. ANDES.

God has his standing army, which is, not a troop of men that arm themselves with carnal weapons to go forth to engage in an earthly conflict, but the Christian church—a body of believers, where every member should be a valiant soldier of the cross, equipped with the gospel armor. The essential requirements consist of "having our loins girt about with truth, and having on the breastplate of righteousness, taking the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the Word of God."

Being thus armed with these spiritual weapons, we may be able to withstand the wiles of Satan and quench all the fiery darts of the wicked. Then with God as our Defender, and Jesus as our Captain (though the hosts of sin encompass round about us), we should fearlessly and steadily advance with heroic efforts at the command and in the footsteps of our blessed Master, to meet the adversary of souls and conquer the world for Christ.

As preachers, parents, Sunday-school teachers and all who are marching under the banner of King Immanuel, we should not be divided, but "united in purpose and companions in the great battle for the Master."

To be trustworthy soldiers in the "good fight of faith," we dare not sheathe our sword (the Word of God, which is quick and powerful) so that it can not be seen, but ever keep it in view. And, in order that we may know how to use it successfully, we must "study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." Then many more can be induced to enlist and join the rank of the faithful in God's army.

As good soldiers for Christ, we should never allow our zeal to slumber, or be wanting where duty calls us; but be awake to danger, and watch; living in the dignity of our calling as sharers with Christ in his sufferings. We should not think it strange concerning the fiery trials which are to try us, as though some strange thing had happened unto us; but patiently endure, and not allow ourselves to become entangled with the affairs of this life, knowing that if we for Christ's sake suffer reproach, we shall also reign with him.

Then let us constantly, with an unflinching faith and an undaunted spirit, press on in the mighty conflict, and ever keep in mind the triumph of Jesus, our princely leader, and the saintly heroes who have gone before us. Ever since the day of "Adam's fall," the spiritual conflict has been raging, and Satan has been the impelling power and the destroying element in the world. And yet, during these many years, Satan, with all his evil devices, has not been able to subdue the church of Christ. For "the church of Christ shall stand eternal, and the gates of hell shall not prevail against it."

Then let us fight valiantly on, and never think the victory o'er, nor lay our armor down until death shall set us free. And let us

"Unto sin be daily dying.
That Christ's life may through us shine;
Find our strength in lowly lying
At his pierced feet divine."

Then, when our earthly warfare is over, we shall reach
those blissful mansions in that home beyond the skies,

"Where the wicked cease from troubling
And the weary find sweet rest."

There we shall behold God face to face; and robes
of victory and crowns of glory shall be given us; and
we shall join the ransomed throng in singing praise
and giving thanks unto him who gives us the victory
through our Lord Jesus Christ.

Lancaster, Pa.

NOTES ON THE PHILIPPINES.

Some Problems of the Hour.

BY CHAS. C. BRUNNER.

Part III.

THERE are many interesting features found in the course of the history of the friars here. They early found out that superstition was a large element in the life of the people. They were horrified at the grosser evidences of it as they appeared in the customs of the people and they soon succeeded in supplanting these. Farther than this they did not go. Being the advisers of the people in both temporal and spiritual matters, through the wide powers given them, they made use of this superstition to get a firmer grip on the natives. Largely by means of what the friar told the people they came to revere and fear him. They believed he could call into command supernatural power to accomplish desired ends; and, as a still greater reason, they feared him because they believed he could place in torment, after death, the soul of him who resisted the friar's will.

In the midst of democratic institutions and in the religious light of the last century a power based on such principles would soon be overthrown. But the friar to the last, even after the light had begun to shine in other lands, was against its being thrown on here. He sought complete mastery and control of the people, and in order to get and hold that he was willing to accommodate his religion to or modify it so that he could make use of this condition. This may seem to conflict with the fact of their establishing schools in the provinces, but it really does not. With the exception of a few colleges opened in Manila for higher learning, the schools did not furnish a general education. Such studies as were usually taught in schools were provided for, but evidence is clear that the friars did not introduce these studies in their schools and that they prevented the introduction of them into the government schools. Education was limited for the most part to teachings regarding the church. The friars aimed at loyalty to church and state and obedience to the demands made by the representatives of each. The safety of the state depended on it. I think a wider general knowledge of affairs, which would have been the result of education, would have made impossible the government which was found here. Then the friars were able to exercise a wonderful control over the people through the awe with which they were regarded. The ability of the Spaniards to govern with such a small number of officials and of the military was due in a considerable measure to the presence of the friar. When local disturbances arose this man of God was respected, whereas a mere representative of a civil government would have met with a sure fate. The home government as well as its representatives in the islands knew this, and it must account for the wide powers the church and the orders were given.

There was another way in which the superstitious nature of the people was made use of. The Catholic religion as taught here in the sixteenth and seventeenth centuries contained many legends which could not be traced to the Bible. These stories or tales, whichever they may be called, became very important and others were added which had a local coloring and origin, and these were dear to the people. Such things may have a place in any religion, but here they were multiplied and magnified out of reason, with the result

that the real teachings of the Bible by the founders of the church were lost sight of. Churches were named after patron saints and towns adopted patron saints, and the calendar became more than replete with saint days. In honor of these saints feasts were observed, some of which lasted for weeks. In celebrating these the religious nature of the occasion seems to have been lost sight of. The Sabbath after the morning mass was said was given over to pleasures. Images of mysterious origin were found, to which were attributed miraculous powers of healing, etc. Shrines were established to which pilgrimages were made. One can hardly believe the extent to which the worship of images was carried. The persons of some were bedecked with costly garments and jewels, and under Spanish law were allowed to and actually did hold property. One of the most noted images now in the islands is the Virgin of Antipolo, or Our Lady of Peace and Good Voyage. It is kept in a church in a small town by the name of Antipolo, about twenty miles from Manila. It was believed that this image would bring a safe voyage to any vessel on which it was carried. In the early days of Spanish empire when the galleons were used, it was carried back and forth across the Pacific from Mexico to these islands a number of times. Later on other powers were attributed to it and it became celebrated. Now every year during a part of the months of April and May, the fiesta of the Virgin of Antipolo is held, and this feast is the occasion of the pilgrimage of thousands of people from Manila and other parts of the islands to Antipolo.

In celebration of the fiftieth anniversary of the doctrine of the immaculate conception, in December, 1904, this image was brought from Antipolo to Manila by the Catholic authorities with great ceremony. Both a water pageant on the Pasig river and an immense street parade in Manila were held in its honor, after which it was placed in the cathedral in Manila. During the time it was in Manila the cathedral was thronged with worshipers and perhaps some curious onlookers. All this was carried on presumably under the direction of the American archbishop, and many Americans, some very prominent, religiously took part in the ceremonies. So it may be seen that the customs of the olden times have not yet been discontinued.

These customs and conditions had an undesirable result, owing to the way in which they were used. There are certain respects, however, in which the work of the orders here was really deficient. One of these is their failure to teach the true principles of Christian living and to instill into the people a desire to lead pure lives. John Foreman, before quoted, an Englishman who lived here several years before the American occupation, himself a Catholic but a close observer and critic of things as he found them, says, that, so far as he has observed, the natives understand extremely little of the inward and spiritual grace of religion. I think this statement could be supplemented by another to the effect that there was little outward expression of the graces of religion, except in certain cases in which they appeared to be characteristic of the people. The Catholic church as is well known holds that the Scriptures are not for the private interpretation of individuals. It has been established, after reliable investigation, that certain Filipinos were persecuted by the friars for possessing copies of the Bible; consequently the Bible was almost an unknown book to the people, except those parts which were chosen to be read at worship. The friars no doubt taught the fundamental truths of the Christian religion, including the birth and mission of Jesus Christ in the world. But it does not seem that they taught that the life of Christ should enter into and affect the life of every person who took his name. If the teachings of Christ as they should control the life of every person had been held up as the great thing to be attained; if a faithful observance of the Sabbath had been taught, I believe results would have been different.

Another way in which the friars defeated the results which should be looked for as the outcome of all such efforts as theirs was in regard to the power of their example. The majority of the friars were members of the Dominican, Augustinian and Fran-

ciscan orders. The individual friars do not seem to have been held to any fair standard of conduct in their dealings with the people, either by the Spanish government or by the governing power of the particular order to which they belonged. There were doubtless good men at work who lived up to the standard of their times. But there was a large number of whom this could not be said. These led immoral lives and made use of their power to have banished from the community any who resisted or questioned what was done by them. Added to this and counteracting the work of the good friars was often pernicious influence of the orders as a whole. They became possessed through purchase and other means of many thousands of acres of valuable lands which they rented to the people. This caused great dissatisfaction and was one of the most troublesome questions which our government had to take up for settlement. Enlightened Filipinos who were outspoken against the abuses of the friars became marks for the hatred of the authorities in Manila. The charges brought against Dr. Jose Rizal, perhaps the ablest Filipino known, which resulted in his punishment by death in December, 1896, were formulated and pushed by the leaders of the friars. There are other instances of the death of people under peculiar circumstances in which it is reasonably certain the friars had a secret hand. The system of collecting revenue and taxes for the government was such as to make oppression and dishonesty easy. Civil officials made use of this opportunity to enrich themselves at the expense of others. The people not only suffered but took notice and profited each as he could by the application of the same principles to his life in so far as he could control those about him.

Where there is much to criticise, criticism is easy and the tendency is to overlook the good which may offset the evil. We should not forget the monumental work accomplished here by the old regime, largely through the efforts of the church, which now becomes the foundation of our efforts. We should consider that this work was not begun of yesterday, but that the first Catholic missionaries were established here and teaching the people before our forefathers were driven from Europe to America by the bitter religious persecution which raged there; and that since that time many things have been done in the name of religion, both in America and Europe, which do not measure up to the standard of our day. It is not given to any man or to any church composed of finite men to know or practice the whole truth as it shall surely some day be known and practiced; but all can make use of what they know and seek further light. The church and the government here failed to progress; when reforms were needed they did not institute reforms. Then came the handwriting on the wall.

Missionary workers in the East, both from America and Europe, had looked over this field and desired that they might enter. Prior to 1898 the Filipinos were the only large body of Malay people who did not have the Protestant Bible to read and at least a few missionaries working among them. The foreign mission boards of the churches in the United States in that year were watching the progress of events and when it became apparent that our government would be concerned permanently in the affairs of these islands, they began preparations to enter the field. There were some Americans here who objected to the coming of Protestant missionaries on the ground that this was practically a Christian country and therefore no missionary work was needed. The government of course could not take that view and be true to its principles of religious liberty, and I think from the standpoint of what the United States has started out to do in these islands it was very necessary that our missionaries should come.

Workers from the Presbyterian and Methodist Episcopal churches arrived in 1899. Later on came representatives of the Episcopal, United Brethren and Disciple churches. Shortly after the work was started an Evangelical Union was formed for the purpose of promoting harmony and making a division of the territory so that the greatest good could be accomplished and duplication of effort in any community by members of the different churches avoided. The Epis-

copal church did not become a part of this. Its work so far has been along philanthropic and charitable lines. It has refrained from doing religious work among the Christianized Filipinos, owing to the views held by the bishop in charge in reference to the previous efforts of Catholics. In addition to their work among Filipinos in Manila, the Episcopal, Presbyterian and Methodist Episcopal churches have conducted services for the American and English residents, and at this time substantial houses of worship are being built by each of these three bodies in Manila. Services for Americans are also held in Iloilo and Cebu, two other large towns of the archipelago.

The method of reaching the people has been the same here as in other countries. Many Filipinos in Manila and some in the provinces understand Spanish, but in order to reach all it is necessary for the missionary to know the language spoken by the people among whom he intends to work. Each tribe has its own language and, while the tongues of neighboring tribes may contain similar words, the people of these different tribes cannot fully understand each other. It is said that the Filipinos, before the coming of the Spaniards, had an alphabet of about seventeen letters based on the Arabic; this, however, is out of use. Formerly the Spanish alphabet but now the English is used in translation. By the use of our alphabet the acquirement of these languages presents only the usual difficulties experienced in mastering a foreign language.

Manila, Philippines.

A FEAST OF GOOD THINGS AT BULSAR.

BY NORA E. BERKEBILE.

You know how pleasant it is to come in from the harvest field, warm, tired and dusty, to drink a cool draught from the well under the shade of the big tree in the yard and sit down in the cool dining-room to partake of a well-prepared meal?

Well, while the scorching Indian heat beat down upon Anklesvar, Jalalpor, Vyara, Vulli, and Vada the kind people at Bulsar suggested that we all come in from our fields of work and enjoy the cool sea breeze and a week's feast of spiritual things. It has indeed been a feast and a rest.

Christian fellowship! Brethren and sisters in the homeland, we doubt if you who are surrounded by hosts of those of like precious faith realize the meaning of this term in all its fullness. When we get out where for months we do not see a white face, we feel the lack of it, and then when we get with our dear brethren and sisters again we know how precious Christian companionship really is. O, how we love each other over here! We are one big family, and Bulsar is the old homestead. It gets hot at Bulsar too, but here as well as at Dahanu the atmosphere is somewhat tempered by the sea breezes which do not reach the inland stations.

On Saturday we gathered from the north and south and east to sit down to the spiritual feast that had been prepared.

Leilu Jalem preached every morning. Bro. Lichty, Bro. Long and Bro. Ebey conducted the Gujarati services on Sunday, May 13, and Bro. Ross preached in the evening to a large company that almost filled the sitting room of the Stover bungalow.

The committee meeting of Saturday adjourned to convene on Monday afternoon.

Monday forenoon Bro. McCann commenced his instruction on the book of Hebrews, which was continued every morning of the week. Those who know Bro. McCann can feel a little of the enjoyment and instructions we received in listening to his talks on this difficult book. Irish wit and deep intellectuality combined with great spirituality can make this book simple and plain and reveal to us great lessons of truth. Having all these qualities combined in our instructor, we could not do otherwise than go away with a greater love for the book than we had ever felt before, and with a better understanding of what it meant to teach.

As it was good for the Hebrew Christians of Palestine to keep them from falling into apostasy, so it is good for us to-day. We gain much by studying the superiority of our Christ and his relationship to the

Father. More and more are we made to feel the necessity of following close to him that we may be kept from falling.

In speaking of the Father, Bro. McCann said, "A great Musselman of India says, 'We deplore the fact that we have not in our religion that dearest name, Father, that the Christian religion possesses.'"

The first thing on the program was an excellent talk on intercession by E. H. Eby. This was continued on Tuesday morning. A decalogue of prayer given at the beginning of his talk is an excellent one which we know will be quite helpful to us all.

Wednesday and Thursday, Bro. Ross talked on that subject always so dear to him—missions. To think of Bro. Ross is to think of missions, and this subject was nicely assigned to him.

On Friday and Saturday, Bro. Berkebile's theme was Soul-Winning. To be soul-winners we must be full of the love of souls. Not all soul-winners are known to the world; for oftentimes the most unnoticed person in the congregation has done more to win souls just by his Christlike life than the minister has by all his preaching. That a man toils on faithfully year after year and sees no results of his labor is no cause for saying that he is not a winner of souls.

After the studies of Hebrews and these different subjects each morning we had a round table conducted by Bro. Stover. We need not tell you how interesting we found this period only that the hands of the clock always moved around to the place that marked the time to close long before we were ready to drop the discussion.

The first subject was, "How Present the Divinity of Christ?" The Hindoos say, "We believe in God, but instead of Christ we worship other good men from Vedas." We must make them see the sinless life of Jesus and to admit that God is all-powerful to prove the divinity of God's Son.

The second question was, "How present the Trinity?" This is not so much a puzzle to the Hindoo as to the Musselman, for the former believes in a trinity. Instead of Father, Son, and Holy Spirit he claims a trinity of Brahm, Vishnu, and Shiv. Different views were given as to the best way of presenting this question, and the experiences of the older workers are beneficial to us younger ones just preparing to go out in the battle against idolatry, ignorance and superstition.

Soul and Spirit, Atonement, and Point of Contact, "Strengthening the Brethren," were the other subjects discussed. Sometimes on these subjects we would get into deep water and forget just where we started, but it was all interesting and made us all feel that "it was good to be there."

Each evening, Bro. Long talked to the Gujarati brethren, and the English services were continued from evening to evening by Brethren Eby, Pittenger and Berkebile. One of Bro. Pittenger's texts was, "She did what she could," and he talked to us in such a way that even the best of us feel that if we do what we can we need not be discouraged. Bro. Stover was urged to do the preaching on Saturday evening, for we seldom get to hear the Bulsar brethren preach. We visit them and then they of course have the visiting ministers do the preaching when they are with them. He gave us an excellent lesson about the Ideal Christian Missionary. His sermon on Sunday morning to the native brethren and sisters was so full of fatherly advice and earnest pleadings for them to be pure and come to the Father with holy hands and pure hearts, using as an illustration the little girl who plays in the mud and then comes to her father who, although he loves her very dearly, does not take her up in his arms and caress her until she first goes and washes. Thus the heavenly Father wants us to stop sinning, make our wrongs right, and then he is ready to hear our petitions and take us up in his arms and love us.

In the afternoon Bro. Berkebile preached in Marathi from the text, "Follow thou me," while the evening services were conducted in Gujarati by Bro. Ross. He did well as he spoke in the new tongue, and had the interest of the boys and girls from first to last.

"Our Ascended Lord's Message" was Bro. Mc-

Cann's theme for evening to the missionaries and others assembled in the orphanage bungalow. Each night after the other services closed, prayer meetings were conducted at Mijipur, at the orphanage, and at some other Christian homes. I am sure you too would count it a great privilege to bow with these redeemed souls under the starry Indian sky and be glad to mingle your voices with them as they sang and prayed to the dear Lord that they have been taught to know.

Thus the week was spent in Bible study and prayer, and we almost forgot that this is the hottest season of the year.

The meeting was even more than we had hoped, yet through our joy ran a vein of sadness because of the sickness of Bro. Ebey's. They had been brought here for treatment just before the meeting commenced. Sister Alice is better, but Adam and the children are still quite ill—little Mary having a severe attack of typhoid fever. We can only trust for the best, for we know God doeth all things well. Sister Mamie and Sadie were not permitted to be present, but the Lord, we know, will bless them as they hold the fort at Vulli. Bro. Lichty is having fever again and Sister Emmert is also sick with malaria. She could enjoy some of the services that were held in the sitting room. Thus it is in life—we must take the bitter with the sweet, knowing that in the better life the bitter will have vanished and the pleasure will be unalloyed.

Bro. McCann had conducted a week's meetings before the special meeting, and now the following week Bro. Blough is preaching every evening in Gujarati. He has the language so well that it is a pleasure to listen even if we Marathis do not understand much of it yet. He and Bro. Emmert are doing excellent work among the boys, and they have no easy place as some might imagine. Some people often get the idea that those who have charge of the orphanages have a "snap." It is a great place for work and doing lots of good, but only those in it know what a continual strain it is. May God help and give strength to those who are working so faithfully with our Indian boys and girls!

We hope this meeting is only the beginning of a yearly May meeting at Bulsar. We need it. As the excessive heat is trying to our bodies and we need the rest, so also is the contact with heathenism a continued drain on our spiritual natures which need renewing and building up by just such meetings as this one has been. Soon we separate, each going to his own field of labor; but we feel stronger than we did when we came and are better prepared to go into the fight which we know we shall win if we cling to our ever victorious leader, Jesus Christ. The field is big and we alone can do so little; but when we are united—united in Christ with each other in love and sympathy we can accomplish great things for the Lord. We need new recruits and are praying for them to come and we know they will come. India needs your boys and girls. If you will not give them yours, then give of your gold and silver that other people's boys and girls will come. I am sure you want to have your share of these souls to present to the Lord when we shall gather from the east and west, from the north and south and sit down with Abraham, Isaac and Jacob at the marriage feast of the Lamb.

Vada, Thana Dist., India.

WOMAN'S LOVE.

SELECTED BY A. J. WINE.

WHAT is greater than woman's love? Nothing on this earth. What is deeper? Not even the deep blue sea. What is more lasting? Not even the vaulted blue. What is more refining than woman's love? It has not yet been found. What lifts man nearer to his Maker? Nothing unless it be the influence and power of the Christian religion.

A certain writer, who evidently knew whereof he spoke, had this to say of woman's love: The one thing in the world that is constant, the one window in which the light forever burns, the one star the darkness cannot quench, it is woman's love. It is perennial of life and grows in every climate. Neither coldness nor neglect, harshness nor cruelty, can extinguish

it. A woman's love is the perfume of the heart. This is the real love that subdues the earth, the love that has wrought all pictures of art, that gives us music all the way from the cradle song to the grave closing symphony that bears the soul away on wings of fire. A love that is greater than power, sweeter than life and stronger than death.

It is woman's love that brightens and glorifies home. It is woman's love that sweetens the sorrows of life. It is woman's love that gives us strength and courage to bear the burdens of this sin-cursed world. It is woman's love that inspires us to do and dare, to struggle, and suffer, to fight and die in the fierce battle of life.

Woman's love is not bound by any geographical limitations. It crosses rivers, mountains, plains, deserts, seas, gulfs of sin, rough crags of violated law may be between her and the object of her affection, but what of that? Woman's love wades through or leaps over all.

Far, far out upon "the bleak mountains of sin" the prodigal may roam, but woman's love, like the Blessed Shepherd, will follow him, and, if possible, bring back the lost sheep to the fold.

Thorn-pierced feet, callous hands, heavy burdens, tear-bedimmed eyes, bleeding heart—what does woman's love care for these? They, in her sight, are only necessary incidents. They are trivial when compared with the joy of love realized. Yes, woman's love follows man from the time "the light of heaven first blesses his infant vision," until the chilly hand of death closes his eyes forever upon the scenes of earth.

In youth, woman's love is an inspiration; in middle age, it is a consolation; in the evening of life, a sweet benediction. It follows man up the dizzy heights, or even into the lowest depths.

Is there anything that surpasses woman's love?
Ft. Worth, Texas.

SERMON + DEPARTMENT

"Preach the Word."

DIVINE RELATIONSHIP.

BY WILBUR B. STOVER.

A sermon preached in Bulsar, India, March 25, 1906, from the text, "Blessed is the people that know the joyful sound; They walk, O Jehovah, in the light of thy countenance" (Psalm 89: 15).

I wish to say at the start that the text will apply in the after part of my discourse. There are four relationships that man holds with the Divine, all of which deserve our attention, but only to the latter can such words of the text be said to apply. I mention this now, so that none will mistake my intentions.

It is a very common notion to very many people, that "God has created me, and when he is through with me here, as with all other things that he created, he will just pass me off to the place I am to occupy." The fact that God has created them is the greatest fact they know about God. They class themselves with the *made things*. That's all.

One calls his own being into question, when he doesn't know whether God created him or not. But to know only that much, and nothing more about God, is not to know very much about him. Of course he created you. And of course he created the stones and the wood and the sea, the sun and the stars. But are you only one of the *made things*? Is that all you can say for yourself? Is that all you know of him and his relation to you? To say this is not to say much.

It will not do to think of God merely as great. The expression oft repeated, "God is great, God is great," does not approach the idea of God. Men make things. The carpenter builds houses, and the shoemaker makes shoes. If we regard God as merely a Maker we are not exalting him much above what is due some men. God is more than a creator of things. You are more than one of the *made things*. To regard one's self merely as part of the *made things* is decidedly a Hindoo idea, and is not worthy the serious thought of a candid man.

A higher ideal prevails among a great many people, an idea of some worth. That is the idea of being a servant of God. To serve him is the highest ambition mentioned, and to be his servant is the highest hope

encouraged. It is the thought of most of the Old Testament people. Moses was called the servant of God, and was blessed in the same. God alone is God, and "him only shalt thou serve."

God is looked upon as a great and ruling King, to be obeyed, to be served. And when the service is performed, with all due propriety, then the relationship is for the time disposed of. To be a servant of the Rajah of Dharampore, to be a servant of the Rajah of Bansda, to be chief among the servants of King Edward, this may be a very desirable thing. More desirable it is to be a servant of the Most High God, and to continue in his service.

But all that can be said of this attitude, of this relationship, is that it is one of service. It is the relationship of a servant to his master. The Master is a good one, true, and the service not to be despised. But, there is not possible to a servant the joys that God wants his people to have.

If I look upon myself as one of the *made things* of God, if I feel that I am merely a creature made for the service of God, I am not entering into the joys that have been prepared for me as a Christian. I am more than a *created thing*! I am more than a servant! God wants me to be his son, and he wants to be my Father. This is a blessed thought.

To say that we are simply servants of a great and Glorious King, seated somewhere in majesty yonder in the blue on a great golden throne, is to belittle the divine intention with respect to man. It is to make our serving him a mere necessary task. It is to make our prayers for the most part dead and lifeless. It is to make our religion one of forms and ceremonies which when gone through with are done with. This is the idea of the Mahomedan religion.

The Hindoo idea that we are *made things* is low enough indeed. The Mahomedan idea that God is a great King and that we are simply servants of his, bound to do certain things in order that his feelings toward us may not be too much wrought up, is better, but not very high if compared with what is higher.

How much more worthy is the idea that Christ taught when he was here upon earth, that God is the Father of all who put their trust in him! Can we compare in our houses the difference between what a servant is and what a son is? You have in your house several sons. And you may have several servants. A good servant in a respectable home is not to be despised. And if he does his work well, he will not go without his reward. But is it the mission of servant we are seeking? Is it the aspiration of a servant that God has implanted in us,

To be sons, to be daughters, this is the joy of Christians. This is the teaching of the Lord Jesus. You may have been satisfied hitherto with serving, or with merely trying to serve, but Jesus would have you aspire higher than that. He has paid a higher rate than servants' rate for those who put their trust in him. Brethren, are we here as servants of the One we love, or are we sons of the kingdom? If servants, our work will be done as servants' work I fear, but if sons of the King, then our work will be done as partners to the kingdom.

The idea of the Old Testament is the servant idea. The idea of the New Testament is the son idea. We are under the new dispensation. We are called to be more than servants. We are called to be sons of our Father. And as sons, it is ours to know the joyful sound of his voice. Blessed is the people who know the joyful sound, who walk in the light of his countenance.

The joy of the servant is no mean joy. But it is nothing to be compared with joys the children know. Take a daily illustration from your Indian homes. At tea when the table is prepared and all is made ready, your servant comes and utters those words so common everywhere, "Sahib, cha tayar hai," (Sir, tea is ready). With what a different feeling he speaks them, and the children of the family hear them! He has a joy in having completed a task. Again I say, that is no mean thing. But the children have a joy which only the children know! Theirs not of a completed task, theirs not of a duty discharged that comes again next day, theirs not of waiting in silence till the tea is

done and the table cleared, but the joy of the children is in the delightful half hour of sweet fellowship with papa and mamma, and with *all* who are *members of the household*! That joy is beyond the perceptible grasp of the servant. That joy is not known in the servants' quarters.

With the idea of son comes the next to follow, that of being heir. By the Holy Spirit we are in Christ, heirs of promise. In the minds of men no one is happier than the son of a good father, who is exceedingly wealthy. Why? Because it all is destined to come into the hands of the son and heir. To be son is to be heir. Happy are the heirs who know the voice of their Father when he speaks to them. They have a joy and an experience that no servant can know. Theirs is the privilege of being like their Father.

When we talk about inheritance, we must always remember that the greatest inheritance in this world is not that of money. Anybody can get money if he is willing to work. The greatest inheritance is a good spirit. I know of case after case where boys came into the inheritance of wealth, left by parents who were religious, economical, and industrious, and the boys were not religious, not economical, and not industrious. But they inherited all the father's property. What to do with it? To squander it, and ruin themselves! This kind of thing can happen in this world, but it cannot happen in the kingdom of God. If a man is not heir to the Spirit of the Father, he is not heir to anything the Father would otherwise have for him. The Spirit of the Father first, and the other blessings of the Father follow. This is the earnest. O my brother, how much of the Spirit of God dwells in you to-night? How much are you impelled by that Spirit in your daily walks of life?

Inheritance begins now. Do I inherit the spirit of my father in this world? I will manifest the same before he is dead. Do I inherit the Spirit of my heavenly Father? I also show that Spirit in me without waiting for a sweet sometime. I must have it now, and I must show it now. And as I have it, I cannot hide it, neither do I want to. Blessed inheritance, that the Spirit of God should come upon man. Yet, it is this very thing that Jesus settled for, that you and I might enter into the full possession, even now!

People talk of going to heaven. They wonder if they will. The *made things*, cattle, pigs, trees, stones, and the other *made things*, what is heaven to them? Are you merely one of them? Or as a servant do you hope to enter in? Or is your hope higher, is it in Jesus, being with him a son and an heir of the Father? If you have the Spirit of the Father, your hope was never surer. But if you have not the Spirit of the Father, then, friend, let me tell you plainly, your hope is in vain. O yes, you can hope, but of what good is it? You cannot *happen* in. The Spirit of your Father will lead you where it listeth. Who is your Father? Is it God? So, enough. But if not God, then? Pity the man whose hope is vain.

Having the Spirit of the Father as a present inheritance, and all the good things of the heavenly land as a future inheritance, truly that people is happy. Truly they will love the voice of prayer. Truly they will want to be where other children of the heavenly Father are, in times of worship, in times of rejoicing, and in times of trial. Truly they will be ever ready to lay down their lives for their Father, to be in the thickest of the battle for the establishing of the truths of their Father, to spend and be spent to the glory of their Father whom they love, and like whom they have come to be!

It is not hard to understand. God wants to give you his Spirit, and you want to receive his Spirit, more than you want anything else. He grants your desire, for it is a desire born from above. Then you pass from servant to son, and your interests change. You are heir to his kingdom, and all the world can tell that you are not born of this world altogether, but that your supreme interests are in the world above. You walk in the light of his countenance, and your happiness is without measure, both in this world, and in the world to come. May the Lord lead you all into this sweet relationship.

Bulsar, India.

DOROTHY'S DESIRE.

BY IDA M. HELM.

"HURRY up, Dorothy, and wash the dishes," said Polly. "I have so much work to do that I need your help."

"I don't like to wash dishes; let me bake the angel's food," whined Dorothy.

"Not to-day, dear, you have never had any experience in cake baking, and I am especially anxious that my cakes be nice and spongy to-day. I'll get the pies ready for the oven while you wash the dishes, then you may watch me mix the angel's food," replied Polly. "Some day when I have time I will give you a lesson in cake baking and when you have learned how to bake cakes, if you wish it, that shall be your part of the work on bake days."

Dorothy sat down on a chair and sulked; she was saying to herself, "If mamma won't let me bake the angel's food I won't wash the dishes either."

Soon Polly began to sing:

"Done is the work of the day and the year,
Gone all the trials, the hope, and the fear;
So comes an end to the things of the earth,
Whether of labor, or sorrow, or mirth."

In her mind Dorothy followed with the words as her mother sang, and it seemed to her that she had caught the meaning of the lines as she never had before, and as she looked at the pile of dishes on the table she thought, "It's a big trial, but I am going to begin right away so that when the day is past my work will all be done." And she picked up the dishcloth and looked at the clock, and as she began her task she chimed in with the song and her sweet voice blended harmoniously with her mother's as together they sang:

"Some day the work of our lives will be o'er;
Some day these places will know us no more;
Have we in Jesus found cleansing and peace?
Or have we blindly rejected his grace?
"What if the Master should call us to-day?
What if the messenger brooked no delay?
Would we rejoice, or be stricken with fears?
O, would we answer in joy or in tears?"

In just half an hour the dishes were neatly washed and placed on the shelf, the dishcloth was rinsed and hung up to dry and Dorothy, happy and with a beaming face, was watching her mother mix the angel's food, and she was thinking, "I really don't know how to make angel's food, and after this I am going to ask to do only the work that I know how to do and let mamma do what I don't know how to do. She knows lots more than I do. And I am going to live every day so that when the messenger comes to me I can answer it in joy and not in tears."

I wonder if we older people do not sometimes feel as Dorothy did; the common, everyday duties of life become tiresome to us, and we feel as though we would like to do something that it seems to us is of more significance. Then we become inclined to think, "If I can't do something that will make people notice me I won't do anything." Perhaps we do not stop to think that God notices everything we do and that he knows whether we are faithful to our life work or not. Surely the knowledge that he is ever watching over us should inspire us with a desire to be faithful to the humblest duties that may fall to our lot.

If we sit down and idly long to do something great, while we are wishing the golden moments will swiftly slip away and the little things that are of so much importance will be neglected. If we are not willing to do all the good we can with the small things that the world never notices, we are not fit to look after the great things. Jesus said to the faithful servant, "Thou hast been faithful over a few things, I will make thee ruler over many things."

Soon the short day of life will be past and our lifeless hands will be idly folded on our quiet breasts. Then the meaning of these lines will be of incalculable importance to us.

"How have we lived? How have we prayed?
Toiling for Jesus or thinking of self?
O, will the years of eternity tell
Of time well spent, work done wisely and well?"

R. R., Ashland, Ohio.

INDIVIDUAL EFFORT.

BY J. S. FLORY.

YEARS ago I became convinced of the power of individual effort in getting persons seriously to consider the importance of leading a Christian life. I fear too often that the evangelist is satisfied with preaching the Gospel in a general way to the common assembly before whom he stands. I think it was Lorenzo Dow who said that "this manner of preaching was like discharging a gun load of shot at a flock of wild geese. You might possibly get some game, but the chances are you will fail. But the rifle ball with true aim seldom fails."

Often the personal effort may be alone through secret prayer and the express direction of the Holy Spirit's power that it might strike home to some special person or persons. I have in mind one special case in my experience. I was engaged in doing some preaching in one of the "back counties," as they used to say in those days, in West Virginia. One evening a love feast was held at a brother's house under the arbor in the yard. In the back part of the audience of spectators I took special notice of a young lady that was causing more or less disorder with her associates in talking and laughing as young people will sometimes do. After the services were over I made inquiry as to who she was. I was told that it was the brother's oldest daughter where the meeting was held. She had several younger sisters and was noted for being a leader among a number of her associates. She was well thought of as a rule, but full of life and vim that at times caused her to forget the sacredness of holy things.

It came to me she ought to be in the church. She ought to be a power for good influence over her sisters and young associates. She was singled out as a person for individual effort. Next day it was raining and the preaching was in the house to a very attentive crowded audience. This young lady sat near the center of the room. Before I was through with my sermon I noticed she became extremely restless, she afterwards said she was looking for a way to get out of the room, but she saw her mother sitting against the door and her only alternative was to remain and endure the ordeal to the end. When opportunity was given for persons present to offer themselves for membership she immediately expressed her desire.

I had to leave that afternoon to meet other appointments. On inquiry as to when she desired to be baptized then or later on she said, "Now, and the sooner the better." She was arrayed in all the common vanities of the fashion of the day. In preparing to go into the water her mother wanted to know if she should change to more modest apparel. I remarked, "Not necessarily; let us bury the old man with all his vanities." I have often thought if ever there was an instantaneous true conversion that was one. On a later visit to that place I found her one of the most devoted, consistent members I think I ever knew. She wrote out her experience of that hour when she had the battle of her life. She raised a family of children and a few years ago went to her reward. Her oldest son not long since wrote me a letter extolling her noble Christian life and what a loss it was to lose such a mother.

Her influence for good was great. Her young life was devoted to the cause she espoused. She was fitted to make a worthy wife and a real Christian home all the better for having found the Lord precious in her youth. Oh! if only the young would consider before it is too late.

Los Angeles, Cal.

THE GOOD-NIGHT KISS.

ALWAYS send your little child to bed happy. Whatever cares may trouble your mind, give the dear child a warm good-night kiss as it goes to its pillow. The memory of this, in the stormy years which may be in store for the little one, will be like Bethlehem's star to the bewildered shepherds; and welling up in the heart will rise the thought: "My father, my mother—loved me!" Lips parched with fever will become dewy again, at this thrill of youthful memories.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, July 15, 1906.

INVITATION.—Luke 14: 16-24.

I. Who Are Invited?

1. All Men, Isa. 45: 22
2. The Burdened Ones, Matt. 11: 28
3. The Children, Mark 10: 14
4. The Young People, Eccl. 12: 1
5. "Whosoever Will," Rev. 22: 17
6. I am Invited, John 11: 28

II. Who Invites?

The Father; the Son; the Spirit; the Church.

III. The Nature of the Invitation.

1. We are Entreated, 2 Cor. 5: 20
2. We are Persuaded, 2 Cor. 5: 11
3. We are Assured Eternal Life, John 3: 16
4. We are Assured Acceptance, John 6: 37
5. We are Compelled, Luke 14: 23

IV. Why Not Come?

1. **Who Are Invited?** No one has arrived at the years of understanding without having received a personal call to be saved, for God is no respecter of persons (Acts 10: 34), but would have all to be saved. 2 Peter 3: 9.

The gay, the thoughtless, and the indifferent spurn these calls in various ways (Luke 14: 18), and go on in their various pursuits. The sin-burdened soul grasps hold tightly on God's promises, accepts his gracious invitation, and becomes a free and happy soul.

Children readily respond to the call. Their hearts are young and tender, their minds not crowded with worldly cares, and their faith is not weakened by man's reasoning.

No greater blessing can the young bring upon themselves than by hearing and accepting God's call. Forming habits of walking with Christ while young will make strong Christians, who will not have so many evil habits to overcome as do older sinners.

2. **Who Invites?** The Father manifests his love to his children by providing so many different ways whereby they may be called. Everything is done that can be done on his part to get us to accept. It all depends finally upon us whether we will be saved or not.

3. **The Nature of the Invitation.** God does not force us to accept his invitation, though he woos earnestly and perseveringly. Love, entreaty, persuasion, precious promises, warnings, afflictions, chastenings each have their mission for him. Shall they return to him void?

4. **Why Not Come?** Sift the matter thoroughly and to the bottom, and answer the question as if you were facing the dear Savior, and can you give one satisfactory reason for not accepting the invitation?

PRAYER MEETING

For Week Beginning July 15, 1906.

PILLARS IN THE HOUSE OF THE LORD.

Rev. 3: 12.

1. **"He that Overcometh."**—Christ declares that he will make those who are conquerors in his name, pillars in the house of the Lord. A pillar is something firm, substantial, useful. There is a difference in people. Some establish themselves in the ways of the church, and are always on hand Sunday morning and Sunday night, and at prayer meeting. The revival meeting is strongly supported by them. Psa. 84: 4. These are the people that always do their part—rain or shine. How different the people who give their names to the church, and then are so unconcerned about its work and prosperity, that they are but seldom found in the services of the Lord's house! They add nothing to the general welfare of the body, and like a sponge are continually absorbing. Church life is a growth—it must be if there is to be a continuance of its existence. Like the human body it has head, heart, hands and feet. It is all the time taking in people, and, if it can, digesting them into the strength of its working force. But a great many people remain on its hands undigested. They do not give themselves reverently and earnestly to the work of the Lord, and the church is no real benefit to them. Philp. 3: 18.

2. **We are "Saved to Serve."**—The old phrase "belonging to the church" means a great deal if used in its real sense. To give ourselves up to the church, that a spiritual home is found there, a spiritual garden in which to grow and blossom for God and humanity, is a great aim. Life is very short at best and to do our best work we must put the full force of our strength into the one great object—the salvation of souls. In that way we count for something. Somebody relies on us; we are able to carry some burdens for others. That consciousness is a constant source of comfort, and will be a blessing to ourselves and many others. Heb. 12: 28.

HOME AND FAMILY

DURING THE MARCH.

BY LOIS L. THOMAS.

If, when the daylight fades
And darkness takes its place,
And thou, much wearied
By thy tasks and toil,
Long for repose and rest;
Would'st thou not welcome then,
One who can give thee both,
And that for aye?
Consider, oh, my soul,
The weakness of thy strength.
Reflect upon the past:
What hast thou done?
Think of thy future,
Search thy heart
And look upon thy hands:
What canst thou do?
To-night, perhaps,
Thou would'st consent,
Would'st think thyself
Unworthy and untrue.
But at the dawn?
Ah, thou dost know
That he has given thee
Strength anew.
Perhaps to-day
Thy life-work will be crowned.
Perhaps to-day thy mission
Will be filled. Gird on
Thy armor, take thy staff
In hand; go forth
Unto the battle.
And, in his own good time,
Thou shalt have rest.

Harrod, Ohio.

"CARPE DIEM."

BY ELIZABETH D. ROSENBERGER.

THAT old song haunts me, "*Carpe Diem!*"—Seize the Day! The time is speeding fast, opportunities are going beyond our reach. The words of the song rang warningly:

"O love, love well,
Ere come the years ye cannot know,
O love, love well;
Make sweet the moments as they go."

Your dear ones are with you now. Give them the loving word, the appreciation which they richly deserve. Seize the day, the opportunities as they come, to lead your children in the right paths, to make your home as nearly the sweetest place on earth as can be, a center from which shall radiate only the best influences. Then may the decision of Joshua be yours, "As for me and my house, we will serve the Lord."

Teach the young people to seize their day. Now they have health, strength and enthusiasm, with a hope of many days and years. Now is their time to do their duty nobly and well. The real materials out of which their characters are forming are the hourly occurrences of everyday life. The momentary decision that must be made, the casual interview, the contact with sin or sorrow in everyday dress—all these, and many others as small and as constant, make or mar life. If we watch through a single day we shall discover many opportunities of both doing and receiving good that we scarcely noticed before. In this country we cannot plow our ground, or sow our seed in January; but in May the warmth of the sun, the gentle showers, and the soil all make it possible to get ready for a harvest. Youth is the seedtime. When young people refuse to study, refuse to acquire the great facts of history and science, they make a grave mistake. When they are old, they might enjoy reading and study, but their memory refuses to retain that which they give in her keeping.

Esau lost sight of our warning, he lost much through his yielding to temptation. Think of him coming in from the hunt, tired and hungry, so hungry that nothing else seemed to matter at the moment. As the elder son, he would be chief of their family and inherit a large share of his father's estate. But what of that? He was hungry right now, and there was a seething mess of red pottage that he must have. Ja-

cob asked him for his birthright, for a moment he may have been puzzled, and thought that Jacob was asking a big price for one meal. But he must have the pottage. So Jacob gained the birthright and Esau lost his most precious heritage. Let me entreat you to guard against those temptations that come suddenly and unexpectedly and carry away your will for the moment, as some mountain torrent sweeps away the obstacles in its path.

Sometimes a good opportunity is within our grasp and we fail to seize it. Do you remember the poor widow who cried to Elisha for help? There could have been few women more desolate and helpless than she. With her bleeding heart, her bare home, her crushing debt, and her boys too young for work, yet old enough to be sold for bond-servants; her creditors had the right to hold her children as slaves. When Elisha asks her what she has towards paying the debt, she answers, "Thy handmaid hath not anything save a pot of oil." And the prophet told her to go and borrow of her neighbors all the vessels that she could, and then pour oil into them. And when she had borrowed a number of vessels she closed the door, and poured oil into them out of her little flask. How she must have rejoiced as she saw one jar after another filled to the brim. She turned at last, I fancy with eagerness, to her son, saying, "Bring me yet a vessel!" But he answered her, "There is not a vessel more." Ah, she had failed to make the most of her one opportunity. The power of determining the amount of oil lay in her own weak hands, and do you not believe that she wished she had provided more vessels? She stopped the flow by not having another jar to receive the oil. Oh, seize the day. God gives you according to your faith. Ask great things of him, ask him for the conversion of every one of your children. God gives as much as we will let him give, and if the flow of oil ceases, it is not because the flask is empty, but because we are not giving him empty hearts to be filled.

There are days of special testing, days when things go wrong from the time the fire is made in the kitchen stove, and refuses to burn as it should, to the late supper, when everybody is tired, and cross, and ready to say things that grieve and hurt. In this world of incomplete achievement and towering ambition we need often to pause long enough to ask God for his grace in every time of need. Do not shrink from the test; be willing to endure each day's trials as they come. Seize the day to choose rather to live the difficult life, the life which brings with it a daily cross. There is something grandly heroic about going forward in spite of discouragements and difficulties, never swerving from the path of duty, until we become more than conquerors through him who loved us. To gather, each day, all of education, of culture, of love, of beauty, of nobleness, from every source within our reach, to let the Spirit of God direct every day of our lives, is not a task beyond the feeblest or the humblest of our Father's children.

"We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what shall we give to-day?
We shall lift the heart, and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?"

Covington, Ohio.

WHAT IS THE TROUBLE NOW, CAN YOU TELL?

BY MAMIE A. DICKERSON.

JACK and Lucy are regular church attendants, always on time. Each Sunday morning finds Lucy neatly attired and waiting to respond to the ring of the door-bell. Jack enters the room, assists Lucy in getting into her jacket (which by no means he would have her do alone), politely takes her arm, leads her down the walk to the gate and gently helps her in his rubber-tire rig. Being pleasantly arranged they are off now for a two-mile drive to church.

Jack constantly praises and admires his lovely charge. Those innocent blue eyes are emblems of heaven. Those laughing dimples are full of sunshine.

Those soft brown curls excel a diadem of gold. Those pearly teeth would shame the whitest ivory. They are very happy in each other's love, thinking perhaps there never was such a couple since the days of Romeo and Juliet.

Two years of perfect bliss roll by, and Jack and Lucy are standing at the altar, solemnly vowing to love and cherish each other so long as they both shall live. Do they mean this? Most assuredly they mean every word! Oh, dear! what is the trouble now? (They have been married six years.) "Say, Lucy, dear, aren't you ready yet? I have been waiting five or ten minutes; so please hurry up." So saying he picked up a book flung himself down in an easy chair and went to reading. In the dressing room was a pale, delicate little woman trying to get three small children ready for church. Having them nicely dressed, she places them on the sofa till she can get ready. Now with the perspiration dropping from her tired brow and in her fit of nervousness she is dressed and getting into her jacket, when in her haste she ran her hand into a hole in the sleeve lining.

At this critical moment Jack comes rushing in. "Say, Lucy, it takes you three times as long to get ready for church as it used to. Why, when we were first married you could get ready as quick as I could; please do hurry up." Now did Jack aim to be unkind to his precious little wife? Certainly not. He simply thought she ought to get ready for church as soon as he did, or just as quick as she did six years ago. Has he noticed the great change? Lucy has other golden curls to take care of besides her own. And, kind reader, do not you think Jack might have helped Lucy just a bit? Do you not think Lucy would have appreciated his help just as much then as she did six years ago? (For possibly she ran no risk then of getting into trouble with ragged jacket lining.)

Now are there any Lucys among our dear readers? If so, I would kindly say, "Jack, please be tender and thoughtful with your precious charge, always remembering that when a delicate little flower fades and withers, it soon drops to the ground; never again to shed its fragrance to those around it!"

Box 44, Peru, Nebr.

CHURCHHOUSE VENTILATION.

BY AMANDA BLOSSER.

To ventilate is to expose to free action of air. Pure air is essential to the promotion of health; therefore it is necessary that church edifices be well ventilated. The foul air exhaled by the multitude gathered at the time of services should have free way to escape.

Various temperaments and physical conditions of man gathered into one body of a public audience demand, not individual recognition on ventilation, but as a body of people.

Poor ventilation will oppress the senses and cloud the comprehension of the one whose duty it is to expound to or instruct the public; thereby the good that might be done is maimed or hindered. It is injustice to the speaker's influence, thwarting the effect of his efforts.

The same effect, as on the speaker's mind, is noticeably on the minds in the audience, largely destroying the effect of the hearing. Good ventilation is an aid to destroy harangue in speech.

KEEPING AT IT.

It had been snowing all night and by morning the snow lay in large drifts before grandma's door. Adolph, who lived next door, arose early and went over to shovel a path from her door to the street. As his shovel was somewhat small, a man passing by asked: "How do you expect to get through that drift?"

"By keeping at it!" cheerfully exclaimed Adolph. "That's how."

This is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how hard it is; but go at it, and little by little it will grow smaller until it is done.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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SINCE the last report five more have been added to the church at Tyrone, Pa.

BRO. J. B. SHELLINGER and wife are on a trip through the northern part of California.

BRO. LEANDER P. KURTZ, of Indiana, changes his address from Goshen to West Wabash St., Bluffton, Ind.

THE series of meetings held at Franklin Grove, Ill., by Bro. C. D. Bonsack, resulted in six accessions to the church.

BRO. JAMES M. NEFF has gone back to his mission wagon, and will have some more interesting things to say about western life.

IN the early part of June, Bro. E. S. Geer held a few meetings at Variety Mills, Nelson Co., Va., and six were added to the church.

DURING a revival in the Ellick church, Pa., nine came out on the Lord's side and were received into the church by confession and baptism.

THE Christian Workers of Northern Indiana held a union meeting at South Bend last Sunday. A good program had been arranged for the occasion.

BRO. D. S. FILBURN, who recently took charge of the work in Chicago, should be addressed at 953 S. Sawyer Ave. His friends are requested to make a note of this.

AFTER the Springfield meeting Bro. J. M. Mohler and wife of Pennsylvania, took a trip to the Pacific coast with a view of taking a look at the country and probably visit some of the churches in California.

WE are late about filling orders for the minutes of Annual Meeting. The clerk had his copy ready and in the office in good time but being short of help in the linotype department threw us behind with some of our work. We have found it very difficult to procure the help we need.

A VERY successful midsummer revival was held in the George's Creek church, Pa., resulting in twelve baptized and one restored to fellowship. One of the applicants was baptized at midnight, this being the first midnight baptism known in the history of that congregation.

THIS week two neatly-printed college catalogues came to our desk. One is from Juniata College, Huntingdon, Pa., and the other is from Maryland Collegiate Institute, Union Bridge, Md. Both of these catalogues show that the Brethren are wide-awake in their efforts along educational lines.

BRO. G. M. LAUVER, formerly of Batavia, is spending this year in Bible Institute work and series of meetings. He is well trained for his line of work, understands the Bible, and knows how to teach others. Churches desiring his services can arrange dates by addressing Bethany Bible School, 188 Hastings St., Chicago.

BRO. WM. LAMPIN closed a protracted meeting in Pearl City, Ill., last Sunday evening with fourteen accessions to the church.

WRITING from Tekoa, Washington, Bro. D. M. Click tells us about some good meetings held in the Spokane congregation, and eight accessions to the church. The new house at that place was recently dedicated.

WE were favored with a very pleasant call by Bro. C. D. Bonsack and wife, of Washington City. Bro. Bonsack came from Franklin Grove, where he held a number of meetings. Before returning home he thought to learn something about Elgin. He is now a member of the General Mission Board, and is to be with us a number of times during the next few years, and it is therefore needful that he should know much about the work here at Elgin.

THE Methodist Episcopal Church, South, has declared itself in favor of the new creed, 151 at the General Conference voting for change while 107 voted against it. Conditions are changing, the people are changing, hence the necessity of a new statement of faith. If the changes desired should be confined to methods there might be no just grounds for criticism. But such is not the case. Most of the church creeds deal with principles as well as methods. Now and then a change regarding a principle is made. Viewed in the light of the Gospel this is serious. It would, however, be wise if this church, with all others, should put aside all human creeds and adopt the New Testament as its creed, the only rule of faith and practice, and regulate all church-matters by that rule. There should be some regulations regarding methods, but there would never be any necessity of changing the creed. That would be a settled matter.

BRO. JOHN STUMP, of Miami, Texas, is doing a fine piece of missionary work, something that is certainly to tell for good. He sends to the House \$25 to pay for one hundred copies of the MESSENGER to be sent to one hundred families the remainder of this year. The names are not all in yet, but they will be here soon. Bro. Stump is gathering them as fast as he can. There are no members in any of these families, but it is believed that all of them may become more or less interested in the church and her work. In order to carry on mission work and reach the people with the Gospel there is no better way of investing money. By means of the \$25 sent Bro. Stump will reach about 500 readers, not for one week only, but each week during the remainder of the year. Every mission board in the Brotherhood ought to undertake a work of this sort and keep it up year after year. Those who mean to place the MESSENGER in families where there are no members living, can do so at the rate of fifty cents a year, or twenty-five cents for six months. Thousands are making use of the excellent opportunity and there are chances for many more.

PERSECUTION because of religious and race prejudice has not yet ceased upon the earth. It is not Christians, however, that are persecuted, but the Jews, men, women and children were recently killed by a Russian mob. The massacre is said to have far eclipsed in horror and brutality all previous outrages which have disgraced Russia in recent years. The authorities made no attempt whatever to protect the lives of the innocent. Even the soldiers took part in the wholesale butchery. There was a time when the Jews persecuted the Christians. It was at the beginning of this persecution, at the crucifixion of Jesus, that the Jewish mob said: "His blood be on us, and on our children." If ever a prayer was literally answered that one has been, and it is still being answered in a most frightful manner. The Jews have shed rivers of blood and their cup is not yet full. Though living in a state of rebellion against Christ, we pity them, for they are God's chosen people. But they must continue to suffer until the veil shall be lifted from their faces. Then, and not until then, will they, by the eye of faith, be permitted to behold the very Christ for whose cruel death they clamored, and even pledged the blood of their own nation.

BRO. MARK D. EARLY, who was with us here in the Publishing House a few years, recently moved his family to San Francisco, Cal., and can now be addressed at 1862 Page St. Two other members accompanied the family and in the city there may be others. With this little group as a center, work might be opened up in San Francisco, and in due time we should have a good church in the city. Our people ought not to confine their efforts to a few points in the vicinity of Los Angeles; they should build up churches all over the state.

WE will do well to avoid wasting our time and energies on matters that need not concern us, or matters that can never prove helpful to any one else. To waste energies on a work entrusted to others, a work with which we have nothing to do whatever, is to weaken us, and often to unfit us for that which we are expected to do. We should give our own duties the best efforts of our lives, and by thus doing we shall not only produce better results, but we are certain to improve our own abilities. One may waste much precious time building air castles. Probably most men and women do some building of this sort. Such efforts never produce cottages, mansions or cities. There is a great expenditure of mind forces but there is nothing accomplished. Why not give our time and efforts to that which will result in something?

THE NEW SONG BOOK.

We are just in receipt of the following from one of the churches in Canada:

Since the Annual Conference has recommended the Brethren Hymnal, as our church song book, has the Publishing House the authority to advertise and recommend the Song Praises, or any other song book to the church at large, without permission from Annual Meeting, and also say, "We are sure that all our wide-awake Sunday schools and Christian Workers' meetings will gladly welcome the new volume and introduce it at an early date?"

WE must refer this church to what was said last week, page 408, bottom of second column. We further add, that to the Publishing House, which belongs to the Brotherhood, is entrusted the literature necessary for the Sunday school, the Christian Workers' meeting and our prayer meeting. This very properly includes the song books as well as other things needed. We are steadily adding to our Sunday-school supplies, and in order to meet the growing demands for new song books, we must now and then bring out a new work. Of course when a song book is published it is our duty to advertise it, and push the sale of the same. This is just what we are doing with the new song book, and so far as we can learn the interesting selection of songs and music is giving good satisfaction. So far as we understand there is all the authority necessary behind the Song Praises.

OVER THREE THOUSAND YEARS OLD.

ABOUT the time Joshua died, and was laid to rest in the land of Canaan, 1426 years B. C., there reigned in Egypt a Pharaoh, whose wife was known as Queen Tii. The queen's aged parents died, were carefully embalmed, and placed temporarily, as she thought, in a common, but very substantial tomb, awaiting the royal burial in a grander resting place. But the simple tomb proved to be the permanent one. From it for some reason the aged parents were never removed. A short time ago this tomb, in the Valley of the Kings, was opened, after having been closed over 3,300 years. The daughter had not only placed her parents in the tomb, but also a part of their furniture. Here the bodies were found along with two chairs, resembling our modern chair, a bedstead, a trunk for clothing, an embroidery stand, inlaid with ivory, mounted on four beautifully carved legs, a chariot with the tongue broken and many other things showing some phases of this Egyptian home life. The contents of the tomb will help the student to a better understanding of many things in common use in those early days. The two mummies and the furniture are to be preserved in some museum so they may be seen and studied by those interested in relics of the sort.

Little did Queen Tii think, when she placed her parents, and some furniture in the tomb, that more than three thousand years later hundreds of people, of other countries and other climes, would have the privilege of seeing the mummies and the articles she so carefully planned to preserve.

NEVER GIVE UP.

We recommend to our elders, preachers and deacons the policy of Father Taylor, the well-known sailor-preacher, of Boston. A member of his flock was continually making mistakes in spite of his resolves and promises to do better. Mr. Taylor once remarked concerning this man: "He is an expensive machine; I have to keep mending him all the time, but I never give him up." The old pastor has the right idea. He believes in working with the weak even if it does require time and patience.

We need much of this policy in the Brethren church. Instead of turning men and women out of the church because of a few offenses, we need to pray for them, labor with them, help them over their mistakes and not even think of disfellowshipping them until we have exhausted every means to save them. The church is in the world to help save people from their sins, and it is her duty, through her officials and otherwise, to help the spiritually weak, sickly, lame and even the blind. Some of them may be expensive to the church, may try the patience of the saints, but it is the saints' business to have patience and make use of it when there is a soul at stake.

Were the Lord to have no more patience with most of the church members than many of them have with the weak and erring saints, he would have them turned out of the church by the score. While the Master is patient with us, he is also persevering, not willing that any should perish. He will even leave the ninety and nine and go out in search of the lost. Whenever we become as diligent about looking after the erring ones as the Lord is about looking after us, there is going to be a new era in the church, and heaven itself will be full of joy.

THE CAUSE OF TRUTH SUFFERING.

In every encounter with error truth is certain to hold its own if faithful men will unflinchingly stand for the right. But if those who should be most interested will turn from the truth, trample it under foot and throw their influence on the side of error what else can we expect but that the cause of right must suffer. In far too many instances this has been done. Right principles have suffered in the estimation of the people because the men entrusted with these principles did not do their duty.

In the federation of churches the cause of pure religion is going to suffer in the hands of some men, and in the hands of others it may not. There are always those holding loose views regarding New Testament principles, and such men generally figure prominently when it comes to the work entrusted to popular assemblies.

This was illustrated a short time ago in a small town where the people found it difficult to support several churches. Church federation was talked over and then church union came to the front. The several churches were merged into one, with the understanding that but one pastor should be employed.

On the surface the plan looked well and was favorably received. But some of the church members holding to correct views regarding the teachings of Christ and the apostles failed to stand by their gospel principles in the start, and the popular sentiment soon swept them off of their feet. The whole movement has turned into a church on the faith-alone plan, with infant sprinkling, immersion at a discount, the church ordinances generally discarded and the standard of the religious life not above the moral plane of the unbeliever. The standard has been placed so low as to make no perceptible distinction between the church and the world. Instead of the lovers of the New Testament principles standing for the truth, they gave

way and the cause of truth in their hands has suffered. They should have stood for the gospel order of things and demanded that the basis of union be established on the higher and not on the lower plane of living and gospel loyalty.

But this, it would seem, is to be the outcome of all the church federation plans on foot. The idea is not to raise the standard of New Testament loyalty, but to lower it; not to bring the churches together on apostolic grounds, but to unite them on a few general principles that all hold in common. Those holding to the gospel ordinances and contending for a clear and well-defined separation between the church and the world must compromise and accept that which requires as little compliance with the gospel demands as possible.

This may not be the outspoken idea at present, but it is to come to that whenever the basis of union shall be agreed upon. If those holding to correct gospel principles would remain loyal to such principles, and persist in a union on gospel grounds, truth would lose nothing in the attempts at federation. But unfortunately such is not the case. The men who should stand firm, the men who have the Gospel on their side, too often give way, and in the end the cause of right suffers.

EXTREMES.

LET us avoid extremes. Nothing more dangerous. They cause all disruptions. Let us make diligent search for the middle ground, find it, then stay on it. Here is safety, here alone.

This is not to be construed to mean half-heartedness in grace and duty. Not at all. Let us seek the utmost grace and do our whole duty straight through. We can not be too spiritual, too strong in faith, too fearful of sin, too prayerful, too steadfast. The Christian, too devoted, has not yet lived. The meaning is that we, in the best sense of the word, should be prudent, that the best judgment should be exercised always that the right thing should be done in the right way and at the right time. Have sense and exercise it.

This way for example: Talk not ceaselessly, yet keep not solid silence; be sociable. Show friendship. Laugh not at every trifling thing, be not a simpleton, yet think it not a sin to smile, even laugh heartily at times, never with jocular coarseness. God gave both laughter and tears, each in place. Be courteous, but not light. Be sober without sourness or sadness. Be liberal, but shun waste. Be economical, but be stiff to avoid stinginess and covetousness. Be humble, like Jesus, yet cherish due self-respect. Be not utterly indifferent to public opinion, but have courage to do your whole duty, allowing consequences to take care of themselves. Be content in the right, but not satisfied with present attainments. Press ahead, like Daniel and the three Hebrews. Don't boast and don't be over-modest. Undertake not too much, but be sure to undertake enough. Do not overwork, for it is a sin, yet fear laziness as you would pestilence, for it is mother to idleness, and idleness is mother to sin.

Look closely to personal cleanliness, but be not nice to the point of disgust. Never stop to scouf a pin head, then wallow in lust. Condemn not everything fashionable and because it is fashionable, yet concern yourself not half so much to follow fashion as to follow Jesus. Think, have convictions, let them be founded on truth, cherish them, stand for them, but above all things avoid bigotry. Be broad in sympathy; encircle the world. Labor to be helpful to all men, but fawn at the feet of none. Prove that you are friend to all, but slave to none. Be not a coward on the one hand and be not rash on the other. Stretch the mantle of charity to cover everything but real sin; but don't tear it. There is danger. Bestow no love upon Satan, his works, his agents.

Care something for how things sound, but infinitely more for sense. Believe not everything that great men say, but spurn not an opinion for the mere reason that it differs from your own. Let your teaching be neither too rough nor too smooth. The one defeats itself and the other takes not hold. Attend unto the things of time, but far more unto things eternal. And avoid extremes.

What ills have determined extremes not wrought? What ills are not traceable to extremes? Ruin to the individual, the family, society, and nations. Russia is a spectacle to the whole world to-day. Look at her, as she writhes in her own blood. Get the lesson. See how each extreme begets its opposite. Here it was first the government hard on its subjects. Now it is the subjects hard on the government. What will be the result? Strong old Russia weakened much in every way. Self-imposed and paid for in the destruction of the wealth of the nation and the slaughter of her subjects. What a price paid for ruin!

What about the church? Is she a stranger to extremes? Or has she felt their ruinous power? What means her fragmentary condition? And are there not fragments enough? Are there still extremists thirsting for more havoc? Does it still remain "to rule or ruin"?

Is there not middle ground somewhere for the over-liberal and the over-conservative to meet? Are they not willing to meet? Is division preferable to union? And is there not a seer among God's people to think out the way and to employ the means of getting the extreme classes together on common ground? Is it not worth while?

Think what an effort it requires to get people into the church. Think of the value of a soul. Think of the strength of a united church. Then think of her flying to pieces every few years. Do not these things appeal to you? AVOID EXTREMES. H. C. F.

THE SWEETNESS OF SUNSHINE.

THERE is nothing, perhaps, in this physical world of ours that gives so much growth, life, cheer and sweetness as the sunshine that comes to us during the greatest number of the days of our lives, though we fail to appreciate it as we should because of its being so common. Did we ever stop to think what would happen should we have no sunshine for just one year? I don't know you don't know. Indeed we never thought enough of its blessings to the physical world for us to have even an approximate idea of its worth.

As we take our plants and flowers indoors to save them from the autumn frosts and wintry blasts we wisely place them in our sunniest windows, because, say we, they need the sunlight to keep them in growth and cause them to bud and flower. And how determinedly they turn their little faces towards the light, that they may kiss the sun rays as they stream in through the glass.

Have you ever noticed plants or vines placed in a darkened cellar, how pale and sickly they stretch and course out towards the weakest rays of light, as if health, growth and life depended upon a drinking in of the light and warm sunshine! Why all this? Because sunshine is the sweetness of life. It brightens and sweetens everything it touches. It gives to the apple, pear, peach and all fruits the red and golden cheeks and makes it the ripest and sweetest side.

And as the sunshine thus touches and tinges all vegetable life into beauty and sweetness, is it not equally true of the animal life? It is true that there are some animals—and even of the higher order—that prefer darkness to the light, and the shadows to the sunshine. But they are birds and beasts of prey—and it is because their deeds, their lives are evil, pale, sour and death-like. But the world, as God made it and as he wants it, needs, desires and delights in the light warmed by the sunshine.

On our late homecoming from the southland, we had a morning of dreariness as the dark clouds lingered over the ship-tossing waves. Within the vessel were sad and weary-looking faces. Some were glum, while others were crabbed and impatient. And had the dark shades continued throughout the day, it would have been the cause of some dull and stupid lives. But after a while the clouds rifted, and the warm sunshine came beaming down upon our vessel, flooding it with warmth and sunshine. And upon the hearts and minds of the people there came a cheer, a light, a brightness and a sweetness as if by magic. Gladsome sun rays flashing down with healing in their wings. O thou sun-

shine of blessings, may we all learn to appreciate and enjoy thee more!

On our late return from our trip west, in the morning, as we touched the eastern hills and mountains we looked out of the windows and had our souls flooded with a feeling of inspiration that, at first thought, we knew not whence it came.

As we thought, we looked and pondered. Why all this? Out and beyond were the hill and mountain sides basked in the sunshine and the green with an occasional dark cloud shadowing its way across the beautiful picture, as if by contrast to more fully fix and deepen the impress upon my soul. It was not so much the early morning hour and the green hill and mountain sides that awakened the dull senses and captivated the vision as it was the bright and warm sunshine that heralded in the new day and flooded it with light, life and gladness.

Then the thought came to us, If this physical sun which God has given us to warm and gladden this earthly home of ours brings so much pleasure, what should be—what must be—the blessings, the power and the glory of the Sun of Righteousness which the Father hath sent into our moral and spiritual world to warm and lighten it from the darkness of sin and death!

As little as can the plants grow, develop, bud and bloom, or the fruit mature, sweeten and ripen without the warm rays of the physical sun, so little and less can our souls live, grow, develop and mature into spiritual life and fruitage without the benign and warming rays of the Sun of Righteousness shining into these cold hearts of ours darkened by sin.

But can we see this Christ-life sunshine as it touches the lives of men and women? Most assuredly we can. There is as marked a difference between the sweet sunshine of righteousness and the shadows of sin as there is between the physical sunshine and the shades of clouds and the night. The plants and trees that, through conversion and regeneration, have been removed out of the shades of sin into the light of gospel grace show the change so evidently and so fully that none can fail to see and feel it. The changed man becomes a new creature with a new life, bearing a new kind of fruit. That which before was sourness and bitterness now becomes golden sweetness. This Sun of Righteousness, as it shines into the dark and cold heart of the sinner, warms it up and drives the darkness out, leaving in its place the lightness and sweetness of Jesus' love. It is a passing of the soul out of the kingdom of darkness into the kingdom of Light.

H. B. B.

FRAGMENT OF AN EARLY GOSPEL.

ANOTHER very valuable find has recently been made in Egypt, consisting of 131 boxes of fragments, containing much literary matter and a valuable fragment of a very early Gospel. It is well understood, as Luke 1: 1 says: "That many have taken in hand to set forth in order a declaration of those things which are most surely believed among us," meaning an account of the life, miracles and preaching of Christ. How many of these records, or Gospels, were written will never be known. There may have been a dozen of them, and even more, but only four, Matthew, Mark, Luke and John, have, by over-ruling providence, been preserved and handed down to us. Others, though not classed with the inspired, may yet be discovered. But concerning the recently discovered fragment the decipherers have this to say:

"This is a vellum leaf (forty-five lines in all) from a manuscript of a lost Gospel. The subject of this is a visit of Jesus with his disciples to the temple at Jerusalem and their meeting with a Pharisee, who reproaches them with their failure to perform the necessary ceremonial of purification before entering the holy place. After a question and answer, in which the Pharisee describes in some detail the formalities which he had himself observed, Jesus makes an eloquent and crushing reply, contrasting outward and inward purity. There is a certain resemblance between this and the denunciation of the Pharisees in Matt. 23: 25, and Luke 11: 37; but the whole incident, of which the account is practically complete and very striking, is quite different from anything recorded in

the Gospels. Among the most remarkable features of the fragments are its cultivated literary style, the picturesqueness and vigor of the phraseology, which includes several words not found in the New Testament, and the display of a curious familiarity—whether genuine or assumed—with the topography of the temple and Jewish ceremonies of purification. The question of the nature and value of the Gospel to which this fragment belongs is likely to provoke much controversy."

WHAT THE PRIEST FEARED.

A CATHOLIC priest was heard to say, that, in city work, he feared nothing so much as these little Dunker bonnets. He said that they could get into homes where the priest was not permitted to enter. He recognized the fact that they represented messengers of mercy and peace, and that they brought to the homes of the poor comforts and words of encouragement that came from no other source. This priest said what hundreds of others have thought and realized. They know that our sisters, as mission workers, are welcomed in the homes of the rich and poor alike. The rich love to study their simple lives and look upon their cheerful and earnest faces, while the poor long for the help and encouragement they bring to their homes and lives.

Were we organized for this line of work, we could find use for hundreds of earnest sisters in the larger cities of the United States. They could accomplish more than is possible for either priest or preacher. The women and children would learn to love them and the men on every hand would respect, and, if necessary, protect them. Our sisters would not only carry comfort and good cheer into homes, but they could carry the Word of God to a people who know but little of the precious truths and promises recorded in the Bible. Here is a large field for the Brethren church, as great as some of the heathen fields, and no other body of people can enter it with the same freedom we can. It is to be regretted that we are not just now in a position to take hold of this work, as we should, and push it to the honor and glory of God, and the saving of many souls.

JEWS IN CHINA.

CHINESE history records the fact that as early as A. D. 300 there was a Jewish colony in China. It is not positively known just when they came nor from where they came. They may have emigrated from Persia, according to one statement, A. D. 58. They long preserved in their language distinct traces of the Persian tongue. This leads historians to think that they may have come from Persia.

In the sixteenth century they were discovered by a Jesuit priest. Then in the seventeenth century, while residing in Pekin, a Catholic missionary, Father Ricci, one day received a strange visitor. The stranger proved to be a Jew from the Jewish colony. He had heard that there was in Pekin a learned man, who worshipped the one God, and came to receive literary instructions from him. The stranger did not resemble the Chinaman, he looked like a man of another race. This greatly interested the priest.

The Hebrew stranger said that in his native city there lived twelve Jewish families, and that they had a synagogue in which a roll of the law, four hundred years old, was preserved. Here they also worshipped and obeyed the teachings of Moses as best they knew. But they knew nothing of Jesus and the religion he taught.

Since the day of Ricci the colony has dwindled in numbers. In 1866 they were found to be in a state of great destitution, having been compelled to sell the wood of their synagogue in order to procure the real necessities of life. Four years ago the remaining few of them were removed to Shanghai, where they were gladly received and cared for by the Hebrews residing in that city.

All through the centuries, from generation to generation, these Jews had kept the faith of their Old Testament ancestors, knowing and worshipping the one true God according to the law of Moses. Though informed of the Christ by the priests and missionaries visiting them, they never accepted the Gospel.

EASTER AND PENTECOST DATES.

BELOW will be found the Easter and Pentecost dates for the present century, the first column showing the date of the former for each year, and the last column the latter. Those who do not preserve their files will do well to clip out the article and preserve it for future reference:

| Easter. | Pentecost. |
|-----------------------|------------|
| 1907, March 31, | May 19 |
| 1908, April 19, | June 7 |
| 1909, April 11, | May 30 |
| 1910, March 27, | May 15 |
| 1911, April 16, | June 4 |
| 1912, April 7, | May 26 |
| 1913, March 23, | May 11 |
| 1914, April 12, | May 31 |
| 1915, April 4, | May 23 |
| 1916, April 23, | May 11 |
| 1917, April 8, | May 27 |
| 1918, March 31, | May 19 |
| 1919, April 20, | June 8 |
| 1920, April 4, | May 23 |
| 1921, March 27, | May 15 |
| 1922, April 16, | June 4 |
| 1923, April 11, | May 20 |
| 1924, April 20, | June 8 |
| 1925, April 12, | May 31 |
| 1926, April 4, | May 23 |
| 1927, April 17, | June 5 |
| 1928, April 8, | May 27 |
| 1929, March 31, | May 19 |
| 1930, April 27, | June 15 |
| 1931, April 5, | May 24 |
| 1932, March 27, | May 15 |
| 1933, April 16, | June 4 |
| 1934, April 1, | May 20 |
| 1935, April 21, | June 9 |
| 1936, April 12, | May 31 |
| 1937, March 28, | May 16 |
| 1938, April 17, | June 5 |
| 1939, April 9, | May 28 |
| 1940, March 24, | May 12 |
| 1941, April 13, | June 1 |
| 1942, April 5, | May 24 |
| 1943, April 25, | June 13 |
| 1944, April 9, | May 28 |
| 1945, April 1, | May 20 |
| 1946, April 21, | June 9 |
| 1947, April 6, | May 25 |
| 1948, March 28, | May 16 |
| 1949, April 17, | June 5 |
| 1950, April 9, | May 28 |
| 1951, March 25, | May 13 |
| 1952, April 13, | June 1 |
| 1953, April 5, | May 24 |
| 1954, April 18, | June 6 |
| 1955, April 10, | May 29 |
| 1956, April 1, | May 20 |
| 1957, April 21, | June 9 |
| 1958, April 6, | May 25 |
| 1959, March 29, | May 17 |
| 1960, April 17, | June 5 |
| 1961, April 2, | May 21 |
| 1962, April 22, | June 10 |
| 1963, April 14, | June 2 |
| 1964, March 29, | May 17 |
| 1965, April 18, | June 6 |
| 1966, April 10, | May 29 |
| 1967, March 26, | May 14 |
| 1968, April 14, | June 2 |
| 1969, April 6, | May 25 |
| 1970, March 29, | May 17 |
| 1971, April 11, | May 30 |
| 1972, April 2, | May 21 |
| 1973, April 22, | June 10 |
| 1974, April 14, | June 2 |
| 1975, March 30, | May 18 |
| 1976, April 18, | June 6 |
| 1977, April 10, | May 29 |
| 1978, March 26, | May 14 |
| 1979, April 15, | June 3 |
| 1980, April 6, | May 25 |
| 1981, April 19, | June 7 |
| 1982, April 11, | May 30 |
| 1983, April 3, | May 22 |
| 1984, April 22, | June 10 |
| 1985, April 7, | May 26 |
| 1986, March 30, | May 18 |
| 1987, April 19, | June 7 |
| 1988, April 3, | May 22 |
| 1989, March 26, | May 14 |
| 1990, April 15, | June 3 |
| 1991, March 31, | May 19 |
| 1992, April 19, | June 7 |
| 1993, April 11, | May 30 |
| 1994, April 3, | May 22 |
| 1995, April 16, | June 4 |
| 1996, April 7, | May 26 |
| 1997, March 30, | May 18 |
| 1998, April 12, | May 31 |
| 1999, April 4, | May 23 |
| 2000, April 23, | June 11 |

Since pentecost falls on Sunday, to find the date of the Annual Meeting in any given year, one has only to count forward two days to Tuesday. Example, Pentecost for 1907 falls on Sunday, May 19; count forward to Tuesday and we have May 21, the day on which the Conference is to open in California. In 1908 Pentecost falls on June 7, and the time of the Annual Meeting is June 9.

Jones Mills, Pa.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

St. Francis church met in council June 23, Eld. H. J. Lilly presiding. We reorganized Sunday school. A. Sloniker was elected superintendent and D. L. Burns assistant. Jacob Miller is permanent prayer meeting leader. Our next quarterly council will be Sept. 22, at 2 P. M. On Saturday night, Sunday and Sunday night we had some good lessons presented to us by our elder, H. J. Lilly, and Bro. J. C. Nininger, especially on Sunday night after prayer meeting.—D. L. Burns, Palestine, Ark., June 25.

CANADA.

Fairview church met in council June 16, our elder, Bro. Abram Buck, presiding. The annual visit was made prior to our love feast. Seven letters were received, one an elder and wife. We reorganized our Sunday school, with Bro. L. G. Witter, superintendent and A. J. Coffman assistant. We decided to send our elder to district meeting each year, and not as a delegate. We arranged for our children's services for July 15. We will also have a Sunday-school convention Aug. 12. Two more have been baptized since our last report. The death angel some time ago claimed one of our number, this making the first funeral preached in our new churchhouse.—Minnie C. Fry, Osage, Saskatchewan, Canada, June 20.

ILLINOIS.

Franklin Grove.—Rock River congregation has just closed a two weeks' series of meetings, conducted by Bro. Chas. Bonsack, of Washington, D. C. A rich spiritual feast has been enjoyed. Six precious souls have been converted and received by baptism. Our communion was held June 23. A large number of visiting members from a great distance were with us. Our Sunday school and Christian Workers' meetings are well attended and we feel that the work and interest are growing.—Lulu Tröstle, Franklin Grove, Ill., June 28.

INDIANA.

Beaver Creek congregation met in council June 23, Eld. J. D. Rife presiding. Bro. Harry White was received in the church by letter. Church decided to hold communion Sept. 15. Bro. Rife preached an interesting sermon on Saturday night and preached the funeral of Bro. Jacob Shue on Sunday. He also preached on Sunday night. Attendance and interest good.—Hester Alexander, Beaver Creek, Ind., June 20.

Buck Creek church met in council June 23. Our elder, D. H. Replogle, presided. Two letters were granted; decided to hold our love feast Sept. 29, beginning at 10 A. M. We reorganized our Sunday school, Bro. Francis Hamilton superintendent, Phoebe E. Teeter assistant. We appointed L. L. Teeter president of the Christian Workers' meeting.—Phoebe E. Teeter, Mooreland, Ind., June 28.

Cottage Grove.—June 17 Bro. D. F. Hoover, from Middletown, Ind., preached for us both morning and evening. The same evening Bro. Abram Bowman, from Hagers-town, attended our service and gave a few remarks. Bro. Jacob Coppock, of Tippecanoe City, will hold a series of meetings for us sometime in August.—Ethel Fitzsimons, R. F. D. No. 10, Box 84, College Corner, Ohio, June 23.

Elkhart (West Goshen) church held its love feast June 21. There were fourteen visiting ministers present, with Bro. Daniel Wysong officiating. This meeting was certainly a feast to the soul. On the morning following the feast we met for morning worship and breakfast, after which Sister John H. Miller was installed as minister's wife. Sunday forenoon, June 24, the church elected its Sunday-school superintendents, Bro. Amos Bigler superintendent, the writer assistant; also presidents for Christian Workers' meeting, which fell to the writer, with Bro. Wm. Hess vice-president. In the evening Bro. Seamon, from Pennsylvania, spoke to us from Job 23: 10.—Osie Brumbaugh, Goshen, West Side, Ind., June 25.

Fountain church met in council June 16, Eld. D. R. Richards was present and took oversight of our church. The report of the building committee of our churchhouse was satisfactory. Bro. Luther Bedel was advanced to the second-degree of the ministry, and Bro. Arthur Hoppis was elected to the ministry. Now we have two preachers. Our Sunday school is in a flourishing condition, and all of our preaching services are well attended.—Victor Beel, R. F. D. No. 2, Holton, Ind., June 26.

Middletown.—Our council meeting was held at the Honey Creek church June 23. Two were received by letter. Brethren Hoover, Fadely and Smeltzer were appointed as a committee to secure a minister to hold a meeting at the Honey Creek church and at Middletown this year. Bro. Joseph Holder is to hold one at Bethel as soon as they finish repairing the house. Bro. Smeltzer preaches at Anderson every fourth Sunday of the month.—Florida J. E. Green, Middletown, Ind., June 28.

Wabash church will hold a harvest meeting and children's exercises the first Sunday in August. We expect Bro. Frank Fike, of Mexico, Ind., to be with us. Bro. A. Moss preached two good sermons June 17. Last Sunday afternoon two dear old sisters were anointed. Sunday school is moving along nicely.—John F. Frantz, R. R. 8, Wabash, Ind., June 26.

IOWA.

Franklin County church met in council June 28, our elder, Wm. H. Pyle, presiding. Christian Workers' officers were elected for the ensuing year; the undersigned president, Sister Anna Allen vice-president. We decided to have a series of meetings begin the first Sunday evening after district meeting, Oct. 7, and close with a love feast Oct. 20. The meetings will be conducted by our home ministers. Since our last report one more soul has put on Christ in baptism. Sunday morning, June 17, Bro. Geo. Brallier, of Greenville, gave us an inspiring sermon, and in the evening we had a good sermon delivered by Bro. Wm. C. Hanawalt, of Lordsburg College, Cal.—Elsie A. Pyle, R. R. No. 5, Hampton, Iowa, June 28.

Garrison church met in council June 23. It was decided to hold our love feast Sept. 25. The district meeting will be held in the Garrison church Sept. 26 and 27, and we expect to have a series of meetings in connection with love feast and district meeting. One sister has been re-

ceived by baptism since last report.—Rachel C. Christy, R. F. D. No. 1, Box 8, Garrison, Iowa, June 26.

Harlan church met in council June 15, Eld. J. Q. Goughnour presiding. June 10 an enjoyable love feast was held, Bro. Samuel Badger officiating. Several interesting sermons were preached for us Saturday and Sunday. Ministers present were Samuel Badger, Ellis Caslow, J. J. Yoder, J. Q. Goughnour and Morris Eikenberry.—Mrs. Ella Stutzman, Harlan, Iowa, June 20.

Lake Park.—Bro. O. J. Beaver is now in the midst of a series of meetings at this place. We expect to hold our love feast June 30. The Worthington church and the Lake Park church have arranged to meet at Round Lake, midway between the two churches, July 4, and join together in spending the day in honor to our Master.—N. D. Metz, Lake Park, Iowa, June 28.

Mt. Etna church met in council June 23. We were made to rejoice because of one dear brother's being restored to fellowship.—Fannie M. Brower, Mt. Etna, Iowa, June 28.

Pleasant Prairie congregation held their love feast June 16. Eleven brethren and sisters met around the tables of the Lord, Bro. Dierdorf, of Kingsley, officiating. On Sunday morning we met at 10 o'clock for Sunday school, and at 11 Bro. Dierdorf gave us an interesting discourse.—E. E. Rilea, R. R. 2, Ireton, Iowa, June 24.

KANSAS.

Cedar Creek church, located at Mt. Ida, held her council June 16, with Eld. Stouder, presiding. We decided to send two delegates to Sunday-school convention, Brethren Frank Somers and Wm. Price were elected. Brethren Lafayette Watkins and J. A. Stouder were chosen delegates to district meeting. We decided to hold our fall love feast Sept. 29, commencing at 4 P. M., also decided to have Sunday-school meeting on day following our love feast, the meeting to begin at 9 A. M. Our series of meetings this fall will commence Sept. 22. Our young people's meeting continues with very good interest. We have held about fourteen meetings with an average attendance of about thirty.—Ethel M. McClain, R. F. D. No. 4, Garnett, Kans., June 24.

Garden City mission met in a called business meeting the evening of June 28. The most important feature of the meeting was organizing a church and building a meetinghouse in Garden City. A committee was appointed to locate lots on which to build a house. Money is being solicited for that purpose. The Sunday school was reorganized, Bro. L. A. Phillips superintendent and Sister McCue assistant. Sister Lillie Phillips was elected president of Christian Workers' meeting and Bro. J. Colbert vice-president. Our Sunday school and preaching services are still increasing in attendance. We expect soon to have a good church here where just a few years ago there were no members.—S. E. Thompson, Box 64, Garden City, Kans., June 29.

Medicine Lodge.—I have received toward the building of a church in Kingman county, \$24.74 up to the present time. I live seventy miles from the church, so I don't get to do the work I would like to do. There are eight members here in Barber county. But we hardly ever receive a visit from any of the Brethren. There is a demand for preaching here, and ministering brethren would be especially welcome. Bro. Weddle has promised to preach for us this fall if he can see it possible. We have Sunday school and preaching here near home.—Jesse A. Shamberger, Medicine Lodge, Kans., June 24.

Morrill.—We have been enjoying a week's meetings conducted by Bro. G. M. Lauver, of Chicago. He is here in the interests of the Bethany Bible School. He gave us several Bible lessons, and a few sermons. Those who attended regularly became very much strengthened. The church donated seven dollars and the sisters' sewing circle five dollars. From here he went to Sabetha. He expects to visit other churches in northeastern Kansas.—Minnie Meyers, Morrill, Kans., June 19.

Paint Creek church met in council June 6. Three letters were granted and one was received. We held the annual election of church officers. Our Sunday-school was also reorganized, Bro. A. J. Crumpacker superintendent and Sister Anna Richard assistant. Bro. A. J. Crumpacker was elected delegate to district meeting, also to represent the Sunday school at Sunday-school meeting. We decided to hold a local Sunday-school meeting, July 15, at which time Bro. E. Sherfy will be with us. We will hold our love feast at the close of our series of meetings to be held by Bro. F. H. Crumpacker, the latter part of September. Our elder staid with us over Sunday and encouraged us very much. We wish he could be with us oftener.—Hattie Crumpacker, R. R. No. 1, Redfield, Kans., June 26.

Vermilion church met in council June 23, with our elder presiding. Our Sunday school was reorganized, E. M. Studebaker superintendent and D. A. Eby assistant. Communion was appointed for Oct. 6, to be followed by a two weeks' series of meetings. Bro. G. M. Lauver, of Batavia, Ill., will preach for us Tuesday and Wednesday evenings of this week.—Eva Lena Frantz, Beattie, Kans., June 26.

MARYLAND.

Peach Blossom (Eastern Shore).—We now have two progressing Sunday schools, one in the Fairview house and the other at Easton. Our Christian Workers' meeting continues interesting. Eld. Samuel Fike and family, of Grantsville, Md., have recently moved in our congregation. We need more such energetic workers. Eld. Fike will hold a series of meetings in the Easton church.—Lottie A. Oberlin, R. R. No. 1, Cordova, Md., June 23.

Pine Grove church met in council June 16, with our elder, W. T. Sines, presiding. We decided to hold our love feast Sept. 29, with one week's meeting prior to feast.—S. Markley, Swallow Falls, Md., June 25.

MICHIGAN.

Perry.—Bro. Wilkins was here June 24, and gave two "out-reaching" sermons. We did have a Sunday school, but it closed Sunday because of small attendance and lack of help. There are only three members of our church here, and so we expect in the near future to move where there is a church.—Jessie Arsnor, R. R. No. 1, Shelby, Mich., June 26.

MINNESOTA.

Edgerton.—There will be a love feast at the Battle Plain schoolhouse July 7, near Edgerton, Minn.—Fred Jaqua, Edgerton, Minn., June 25.

MISSOURI.

Oak Forest church met in council June 23. We want to hold a series of meetings the last of August or the first of September if we can get a brother to help us. Bro. Gochenour preached Saturday evening; Bro. Noah Duncan Sunday at 11 o'clock, after Sunday school; prayer meeting Sunday evening.—Nannie A. Harman, Denlow, Mo., June 24.

Poplar Bluff.—June 10 we began a series of meetings at the Willow Oak schoolhouse, four miles south of Poplar Bluff, Bro. S. A. Honberger doing the preaching. Just one week's work there and four boys accepted the free gift and were planted in Christ by baptism. June 19 we began meetings at our new church at East Prairie. The interest is good, but the rain has hindered as well as meetings at other places. We will have a love feast June 30.—Ira P. Eby, Poplar Bluff, Mo., June 25.

NORTH DAKOTA.

Salem church met in council June 24. One member was received by letter. Bro. J. W. Shively is our delegate to Sunday-school meeting held in connection with our district meeting.—Mrs. Sadie Boyd, Newville, N. Dak., June 24.

Williston.—Bro. Paul Mohler, of Cando, N. Dak., and Bro. Jesse Funderburg, of Surrey, N. Dak., came into our midst June 9, and began a series of meetings. Bro. Mohler did the preaching and Bro. Funderburg directed the singing. The meetings continued until June 25, in which time nineteen sermons were preached, excepting the preaching done during the love feast. Three were baptized, and the members were much encouraged. Our June council was held June 20, Bro. Longenecker, of Berthold, presiding. A location for a churchhouse was selected. Two deacons were elected and duly installed, Bro. John Beeler and Bro. Irvin Kauffman. There was a committee appointed to solicit the members for funds with which to build, also a committee to collect money for home mission work. The writer was selected delegate to district meeting; and the Sunday school selected Sister Emma Keltner delegate to the Sunday-school meeting. The love feast was on June 21. There was a good attendance. Several members were with us from the eastern part of the county. Bro. Mohler officiated at the meeting.—D. F. Landis, Williston, N. Dak., June 26.

OHIO.

Beech Grove congregation met in regular services June 23. A pleasant Sunday school was had with large attendance, after which encouraging preaching services were conducted by Bro. Geo. Stump. An interesting Bible meeting was held in the evening. Andrew A. Petry, Hollansburg, Ohio, June 24.

Bellevue.—We are glad to report that the mission board of the Northwestern District of Ohio has located Sister Mary L. Cook with us, who will now have charge of the mission work. Sister Cook was our former efficient Sunday-school secretary, and much good is expected to come from her labors. Bro. P. H. Beery, of Covington, Ohio, favored us with a visit June 23 and preached an instructive sermon at 3 P. M.—E. P. Yoder, R. R. 7, Bellevue, Ohio, June 28.

Donnels Creek congregation met in council June 23. Our elder, D. Leatherman, presided. Decided to hold our love feast Oct. 6, at 10 A. M. Since our last report two have been received into the church, one old brother by baptism and another restored to fellowship.—Hettie F. Barnhart, R. F. D. No. 4, Box 95, New Carlisle, Ohio, June 24.

Eagle Creek.—Sunday evening, June 24, we held our children's day exercises. A nice program was given by the children. At the close of the service a collection was taken, amounting to twenty-two dollars, which is to be sent to the colored mission. We expect Bro. Miller to be with us about the last week in August, to give Bible Land lectures.—Lois Spacht, Williamstown, Ohio, June 26.

Greenville church met in council June 27, our elder, David H. Miller, presiding. Elders Jesse Stutsman and D. B. Miller were present to assist in the work. Two members were received by letter. Sunday-school officers were elected for the next six months, Bro. Frank Weimer superintendent and Bro. William Ardinger assistant. We also elected officers for our Christian Workers' meeting. An election was held for deacons, and Bro. Frank Weimer and Bro. George Putterbaugh were chosen. Bro. D. C. Stutsman, of Dayton, preached for us Sunday morning, June 24; also at the Brethren's Home in the afternoon.—Anna Witwer, Greenville, Ohio, June 28.

North Poplar Ridge.—Bro. Perry McKimsey began meetings for us June 18 and continued until the night of June 24. Two were baptized and two were restored to the church. June 23 and 24 we held our love feast. A good number from adjoining churches were with us. Eld. Lytle officiated. Bro. John Flory was ordained to the eldership. On Sunday several of the ministering brethren occupied the Sunday-school time by giving some good addresses. Sunday-school collection of \$11.25 was taken up for Postoria meetinghouse. Bro. D. G. Berkebile gave us a sermon.—Sarah M. Hornish, Defiance, Ohio, June 30.

OKLAHOMA.

Oak Grove church met in council June 23, our elder, G. W. Landis, presiding. One letter was received. We reorganized our Sunday school. Arrangements were made for a series of meetings commencing Aug. 18. At the close, Sept. 1, will be our love feast. Bro. Gorman is expected to be with us.—Edith Landis, Chickasha, Okla., June 29.

Paradise Prairie congregation met in council June 23, with our elder, Bro. E. J. Smith, present. Several new members have moved into our congregation since my last report. The Christian Workers' meeting elected new officers, with Sister Lula Wolfe president; J. A. Nininger assistant. We would be glad to have more members move in with us.—J. H. Cox, Coyle, Okla., June 28.

OREGON.

Ashland members met in council. After unfinished business was disposed of we elected our Sunday-school officers for the coming six months, M. M. Carl superintendent, Sister Cora B. Decker and Bro. C. E. Ninninger were chosen delegates to district meeting.—Lizzie T. Detweiler, Ashland, Ore., June 23.

Portland.—Council was held at Gresham. All officials present except Bro. J. A. Royer, who was ill. Brethren Carl and Quinsberry were chosen delegates for district

meeting at Centralia, Wash., to convene July 10. Our love feast was appointed for Aug. 1. Emanuel church-house at Damascus, Mo., Koyer called for the anointing. Brethren Geo. C. Carl and A. H. Parich administered the sacred rite.—Jennie Stephens, 1228 Borthurek St., Portland, Oregon, June 16.

PENNSYLVANIA.

Elk Lick church met in council June 20, Bro. R. T. Hull moderator. Bro. R. R. Hull, of Somerset, Pa., began a series of meetings June 13, and ended with a love feast June 23. We had a very enjoyable love feast. The meetings were very interesting and the attendance good. Nine souls were received into the church by baptism.—Alice C. Beachy, Elk Lick, Pa., June 26.

Tyrone.—Five more have been baptized since our last report, and we still hope for greater success.—Mabel Miller, Tyrone, Pa., June 24.

West Johnstown church met in council June 21. Our elder, J. F. Dietz, presided. Bro. D. W. Kurtz, who is traveling in the interests of the Brooklyn mission, gave us very interesting and helpful talks in three of our houses in the early part of June. Our people showed themselves awake to the cause of missions. Bro. L. F. Holsinger preached in the Morrellville house, June 24, in the absence of the pastor. June 24, we reorganized our Sunday school and Christian Workers' meeting. Bro. W. I. Strayer was reelected superintendent of Sunday school, Bro. William Brougher president of the Christian Workers' meeting.—H. S. Replogle, 1316 Virginia Ave., Johnstown, Pa., June 30.

VIRGINIA.

Beaver Creek.—We met in council June 15, with Bro. H. G. Miller presiding. Two letters were received and two given. It was decided to have preaching at Dry River church twice a month. It will be on the regular day and on the fourth Sunday night. The amount which was sent to the Annual Meeting collection was \$41. Bro. George W. Flory is expected to conduct a series of meetings at Beaver Creek beginning sometime in October.—Nannie J. Miller, R. D. 18, Bridgewater, Va., June 25.

Beaver Creek.—June 23 the official brethren met in council, our home elders presiding. We were given some excellent talks. Sunday morning we met again and enjoyed two good talks, given by Brethren Henry Reed and N. R. Boothe.—Minnie Hurt, Dulany, Va., June 25.

Summit and Glade Sunday schools are progressing finely this summer. The attendance is good and the interest keeps up very well. The missionary collections are better and better. Last Sunday being regular preaching day, Bro. Perry Wenger, of near Mt. Sidney, was with us. Other brethren present were S. T. Miller, J. T. Glick and Charles Zimmerman. Our Christian Workers met and elected new officers last Saturday evening, for three months: president, Wm. Glick; vice-president, Ervin B. Williams. It is a grand work and a big help to our young people. We will have a series of meetings at the Glade church in the early fall conducted by Bro. B. B. Garber, of Waynesboro, Va.—P. B. Williams, R. D. 17, Bridgewater, Va., June 29.

WASHINGTON.

Chesaw.—Our elder, J. Harman Stover, of Tekoa, Wash., arrived in the vicinity June 2 and remained until June 10. He preached seven sermons, including two preached in private homes. Bro. Stover spent the days visiting from house to house. These visits were a source of much encouragement. June 9 we met and had a very pleasant council meeting. One sister was received by letter. At 8 P. M. we had a very enjoyable communion service, ten members surrounding the tables. Bro. Stover goes from here to engage in the Master's work in Idaho.—B. E. Breshears, Chesaw, Wash., June 23.

WEST VIRGINIA.

Hickory Grove.—Bro. Albert Arnold and Sister Alice King came down after Sunday school. Sister King addressed our Sunday school. Bro. Arnold preached one excellent sermon.—Laura Hile, Lead Mine, W. Va., June 23.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

GEORGES CREEK, PENNSYLVANIA.

As was announced in the Gospel Messenger, Bro. H. S. Replogle, of Johnstown, Pa., began a series of meetings on the evening of June 11 in the Fairview house of the above-named church and continued the meetings each evening until June 24, preaching in all fourteen well-taken sermons. On account of delay in travel, Bro. Replogle did not reach our place until June 12, Eld. Jasper Barnt-house, of Uniontown, Pa., preaching the first sermon.

June 14 we held our preparatory council, with Eld. Jasper Barnt-house presiding. Everything that came before the meeting was disposed of in a Christian spirit. June 16 we held our love feast and communion, and on account of the rain and mud the feast was not so largely attended, yet we had a very spiritual feast. A number of young sisters, not more than twelve and fourteen years old, some not more than ten, filled up one bench and made a sight that mothers and the church may be proud of. Bro. Replogle officiated.

June 16, Bro. Replogle baptized three and one was reclaimed. June 19 another one was baptized. On the afternoon of June 24 four more were baptized, and on the same Sunday night on our way home another one decided for Christ and was baptized at midnight in the presence of a few of the members, under the twinkling stars of heaven, making a sight that would make angels rejoice. Not in the history of the Georges Creek church, that the writer knows of, was there ever any one baptized at midnight before, and it made a scene that we shall not soon forget. Bro. Replogle did the baptizing.

On Monday, June 25, after Bro. Replogle had gone

home, as a result of the meeting a dear brother who is afflicted with rheumatism and could not attend the meeting decided to be baptized if we could baptize him at his home. We therefore placed a tank in the yard, filled it with water, warmed it, and when the writer baptized him two of his sons decided for Christ, and they were also baptized. After baptism our dear brother rejoiced and said if he only had come sooner. I thought how beautiful are the feet of the fathers who will lead the way for their children to follow.

Thus we see the result of Bro. Replogle's meeting is twelve baptized and one reclaimed, making thirteen in all. During these meetings, as I have already intimated, a greater part of the time it was very wet and muddy, raining nearly every day; but we had a very good meeting nevertheless. Besides our own ministers and Bro. Replogle, Bro. Walter Hamilton, of Morgantown, W. Va., was with us at the feast.

Thus ended one among the best meetings we have ever held.

Our Sunday school, which is evergreen, is prospering under the leadership of Bro. William Townsend and Bro. Joseph G. Cover, and their helpers. Our Christian Workers' meetings are also well attended, a number taking part, which makes it quite interesting. Our local Sunday-school meeting, which is composed of the following churches, Mount Union, W. Va., Ten Mile, Washington Co., and Georges Creek, will be held in the Fairview house about the last Wednesday in August, of which we will speak later. Alpheus DeBolt.

Masonstown, Pa., June 24.

MINNEAPOLIS MISSION.

It has been my privilege to spend a week in the city of Minneapolis, and assist Brother and Sister Brubaker in the mission work.

The starting of this mission originated in the district of Northern Iowa, Southern Minnesota and South Dakota.

Probably the first sermon preached in this city by one of our brethren, was on Oct. 29, 1905, in the Christian Advent church.

In November, partial possession was given of the church the mission now occupies, and regular services were begun.

Bro. Peter Brubaker and family moved into the city in May, 1905, leaving the farm for the Master's work. They at once sought out a location, finding a church and parsonage at corner of 25th and Fremont avenues, the Cedar and Emerson cars running within one block.

This property cost \$3,500 and no money had been appropriated or set aside for church buildings.

Brother and Sister Brubaker, after getting permission of the General Board, were sent out to solicit funds for the purchase of this desirable property. Within eight months from the time they came into the city the church was fully in their possession, and Sunday school organized, prayer meeting, and all other regular church services.

As a rule I am not in favor of purchasing old churches, such as are located in run-out districts, and where other denominations have failed. But in the case, where a congregation owns two churches and wished to bring their work to a more combined and central point, leaving a splendid little church and parsonage, in good repair, for sale, in a most desirable part of the city, thickly built up on all sides of the church, it seems no mistake has been made in the selection.

And the people and children are here in evidence, as each evening's houseful indicates. Minneapolis is a splendid city of 278,000; well drained, as the great Mississippi wends its way through the city.

It is here that the great flouring mills are located. The street car service is in every sense up-to-date. The place is modern, and up-to-date, full of energy and enterprise. St. Paul is but a few miles down the river.

I feel quite sure that young men and women who are determined to go into the city, will find this a desirable place to locate, as well as the ones who wish to live a retired life will find much here to their wish.

The church, with the concentrated effort of these faithful workers, is sure to win in favor.

Sisters Cora Brubaker and Ollie Filbrun are retained by the district board as mission workers. And I am sure the board has selected the right sort of sisters to set our form of doctrine before the Minneapolisites.

Many times it is a question how to start a mission in a city. The thing is done about as we would do anything else, that our heart is in,—a vast amount of hard work, disappointments, sacrifices, etc., are sure to be met with. And yet we have the blessed assurance that God is always with his work, and sooner or later success will crown the consecrated efforts. "Lo, I am with you even unto the end of the world."

Minneapolis, June 28.

W. R. Miller.

FROM BRIDGEWATER COLLEGE.

Yesterday we closed the twenty-sixth session of Bridgewater College. In many respects this was one of the best and most successful years in the history of the institu-

tion. The session closed three weeks later than usual, owing to the breakdown of the heating plant last December. This threw commencement right in harvest. Still the crowds were as large as could be comfortably accommodated. The baccalaureate sermon on Sunday evening, June 24, by Pres. W. B. Yount, the cantata on Monday night, and the commencement exercises on Tuesday morning, were all attended by large crowds. Bro. I. N. H. Beahm, president of Elizabethtown College, Pa., was present and delivered an address before the graduating class. About eighty persons attended the alumni banquet, which was one of the most enjoyable occasions of commencement week.

A very unobtrusive, but nevertheless significant, meeting was that of the Volunteer Mission Band, Sunday evening from 7 to 8. Held in the Bible room while the crowd were gathering in the chapel to hear the baccalaureate sermon, the meeting was attended by only a few dozen people. Although small in numbers, the meeting was characterized by deep spirituality and earnestness. Former members of the Band from Chicago, Pennsylvania, and West Virginia, were present and gave reports of their work and experiences in the field. The band announced their decision to give a scholarship of fifty dollars in the Bible department of the college next year for the aid of some one who wishes to prepare for mission work.

The attendance during the year, when we consider the misfortune in December, and the consequent late date of closing, was good, reaching slightly over two hundred. While the patronage is largely from Virginia and West Virginia, students were enrolled from six States and the District of Columbia.

The graduating class numbered fifteen and represented four departments. One finished the college course and received the B. A. degree. Seven completed the English-Scientific course and received the degree of B. E. Both are four-year courses. Two graduated in music and five in the commercial department.

Twenty-five students were enrolled in the college department. Among the student body were five young ministers. The missionary society numbers about sixty members, and the Volunteer Band ten. One of this band, Savilla Wenger, has just recently entered upon missionary work in Chicago.

During the school year a substantial increase in the material wealth of the college has been made by the addition of a new dormitory for the ladies, and the enlargement and improvement of the heating plant. These have been provided at a cost of about \$14,000. The value of the college property has been about doubled in value in the last three years.

In the substantial progress of the students along all lines and the general development of the work the college has probably not had a better year than the one just past.

John S. Flory.

June 27.

KANSAS CITY MISSION.

Since our last report our work has been moving along steadily and we believe that good results will come from our efforts if we sow in faith believing that God will cause the seed to grow and bring forth fruit. In our house-to-house visiting we are able not only to reach the children and get them interested in our Sunday school and children's classes but we can also get hold of the mothers, and in some instances they become very much interested in the Bible and in their own salvation. This is an encouraging feature of our work, for the one aim of our lives should be the salvation of men.

During the months of April, May and June the Sunday school attendance ranged from 45 to 106.

Our children's meetings have been fairly well attended, and it is encouraging to note the interest manifest both in our Bible training class and in the industrial class. Some of our children are getting so much interested in the industrial work that they are anxious to meet twice a week instead of just once as we have been doing.

Sunday, June 10, we had two children's programs; one given by Sister Cline's Sunday-school children at the church at 10 A. M., and one at the mission at 3:30 P. M. Both programs were very interesting.

The work in the vicinity of the church is growing. The Sunday school is much larger than when Sister Cline began her work there. The Christian Workers' meeting and the church service are also better attended. Not only has Sister Cline's work been a help in increasing the attendance and interest in the Sunday school, but her work in the homes we believe will result in much good. As we were recently permitted to go with her and visit a number of homes, we were impressed with the earnestness upon the part of some of the mothers. We believe some of them are thinking seriously about making the good choice and accepting our Savior.

We have not received very much clothing this summer. If any of the churches have clothing that can be spared, it would be thankfully received.

June 27. Josie Powell.

DISTRICT OF COLUMBIA.

To-day Bro. J. J. Ellis, of Baltimore, preached both morning and evening to large and eager congregations. Last Sunday Eld. E. W. Stoner, of Union Bridge, Md., preached for us to the edification of all who were privileged to hear him.

Two weeks ago Bro. John A. Garber, our associate pastor, preached both sermons. His work is excellent and our people want to hear him often. This morning Bro. A. Chambers, of Virginia and Eld. I. N. H. Beahm, of Elizabethtown College, Pa., were with us; the former assisted in conducting the services. We enjoy the coming of our brethren, and all are made to feel better by this exchange of spiritual feasting. Brethren, come again, come often.

Bro. Bonsack will close his meetings at Franklin Grove, Ill., and return to his pastorate here, this week. Thus the work has been kept going in the city of Magnificent Distances. The hot days are upon us and many leave the city for a season, but the enemy of souls never leaves or takes vacation; hence the need of pastors to look after the city flocks all months of the year. Pray for us and for an ingathering of such as should be saved.

If you have a brother, sister, son or daughter or other relative or acquaintance whom we should visit or in whom you are interested spiritually, who lives in the District of Columbia, write us or our pastor, Bro. C. D. Bonsack, No. 116 Fifth St., S. E., Washington, D. C., giving their names and addresses, and they shall be visited in the interests of their souls.

We bless God for what has been done here and ask that much more may be done for him. M. C. Flohr.
338 Eighth St., S. E., Washington, D. C., June 24.

SUNDAY SCHOOL AND MINISTERIAL MEETING OF NORTHWESTERN OHIO.

The meeting will be held in the Silver Creek church, Aug. 29-31.

Program.

Aug. 29, 7:30 P. M., Sermon, Subject: The Church and Its Mission.—D. G. Berkebile.

Sunday-School Meeting, August 30.

- 8:30—Devotional exercises.
- Organization.
- 9:30—The Business of the Sunday School: (1) Bringing Them In, Noah Long; (2) Keeping Them There, C. D. Miller; (3) Winning Them to Christ, S. W. Snavely.
- 10:00—Discussion—Song.
- 10:20—Difficulties and Responsibility: (1) Of the Superintendent, Sarah Smith; (2) Of the Teacher, Lois Spacht; (3) Of the Pupil, Fanny Wright.
- 10:50—Discussion—Song.
- 11:10—Decision Day. What is It? Is It Beneficial?—E. G. Sellers, Clarence Yoder.
- 11:40—Adjourn.

Afternoon Session.

- 1:20—Devotional exercises.
- 1:30—Desecration of the Lord's Day. Where Does It Begin? Who is Responsible?—C. W. Stutsman, Uriah Garner.
- 1:55—Discussion—Song.
- 2:15—Should Absentees be Looked After? By Whom and How?—Charles Wright, Mell Bricker.
- 2:40—Discussion—Song.
- 3:00—How Can We Make This Sunday-school Meeting Beneficial to the Workers at Home?—Dan Koch, All Live Workers.
- 3:25—Discussion—Song.
- Adjourn.

Evening Session.

- 7:00—Opening exercises.
- 7:30—The Sunday School from All Sides: (1) Why do Boys Leave the Sunday School? Ed. Cramer; (2) Picky Sunday School—Remedy, Hattie Sellers; (3) Penny Idea, Milton Brenneman; (4) Home Department, Arthur Sellers; (5) Literature—Sunday School and Home, I. W. Byerly; (6) Attitude Towards Temperance, Charley Kintner; (7) From Other Sides, Ira Long.
- 8:40—Discussion.
- Closing exercises.

Committee: G. W. Sellers, Logan Miller, David Byerly.

Ministerial Meeting.

August 31.

- 8:30—Organization.
- 9:30—Minister's Department: (1) In the Home, J. R. Spacht; (2) In the Community, John Baker; (3) In the Sunday School, G. A. Snyder; (4) In the Pulpit, Jacob Heistand.
- 10:10—Discussion—Song.
- 10:30—How Induce Local Churches to Call Out More of Their Talent into the Ministry?—E. Kintner, G. Sellers.
- 10:55—Discussion—Song.
- 11:30—Adjourn.

Afternoon Session.

1:30—What are the Duties of the Church to the Minister?—J. W. Krabill, Jos. Guthrie.

- 1:55—Discussion—Song.
- 2:30—Helpful Hints Concerning Funeral Occasions: (1) To the Bereaved; (2) To the Minister.—David Lytle, William Guthrie.
- 2:55—Discussion—Song.
- 3:30—The Pulpit from the Pew.—J. I. Lindower, Mary Cook.

Committee: A. B. Beelman, B. F. Snyder, L. H. Dickey. Song service conducted by Milton Brenneman and Zoe Early.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Carroll-Weaver.—By the undersigned, June 10, 1906, at the home of the bride, near Lima, Ohio, Sister Leona Weaver and Mr. William O. Carroll. David Byerly.

Dilling-Stoneburner.—In the bounds of the Pleasant Dale church, Adams Co., Ind., at the home of the bride's parents, May 31, 1906, by the writer, Bro. Oliver O. Dilling and Sister Mary C. Stoneburner. L. H. Eby.

Kline-Friesner.—At the home of the bride's parents, in Vista, Ind., June 20, 1906, Bro. Peter Kline and Sister Nancy Friesner. J. H. Fike.

Keith-Cox.—In the bounds of Snider Lake church, near Hansboro, Towson Co., N. Dak., June 9, 1906, at the home of and by the undersigned, Bro. Walter Keith and Sister Emma Cox, both from Towson county. J. A. Brower.

Sharp-Dinsmore.—At the home of the bride's parents, near Cashmere, Wash., June 17, 1906, by the undersigned, Bro. Edd Sharp, of Wenatchee, and Sister Leatha Dinsmore, of Cashmere. Jesse Peters.

Stevens-Root.—By the undersigned, June 3, 1906, Mr. Jesse F. Stevens, of Myrtlepoint, Coos Co., Ore., and Sister Eva Violet Root, of Arago, Coos Co., Ore. C. H. Barklow.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Arnold, Sister Lillian E., nee Reasoner, wife of Bro. J. W. Arnold, M. D., born in Blackfoot county, Indiana, died in the bounds of the Missisnawwa congregation, Delaware Co., Ind., June 15, 1906, aged 28 years and 14 days. In 1897 while a student in the National Normal University, of Lebanon, Ohio, she made the acquaintance of Dr. Arnold, of Kentucky, to whom she was united in marriage five years later. Sept. 17, 1905, she accepted the advice of Job and acquiesced herself with God, by uniting with the Brethren church in which she lived an exceptionally devoted Christian life. About a month before death she requested a private communion and the anointing. She leaves a husband, two small sons, father, mother, five brothers and two sisters. The funeral was conducted by Brethren Geo. L. Studebaker and J. Q. Helman. John F. Shoemaker.

Coleman, Joseph D., died at his home in Lonaconing, Md., in the bounds of the Georges Creek congregation, June 16, 1906, aged 56 years, 9 months and 13 days. Bro. Coleman served in the office of deacon for a number of years. His home had been a preaching point for over twenty years. Bro. S. N. McCann held several meetings in his home. Funeral services at his house by the writer from 1 Peter 1: 24, 25. John T. Green.

Eby, Sister Annie, died in Lena, Ill., June 20, 1906, aged 83 years, 3 months and 1 day. She was the daughter of Henry Lanver, and was born in Juniata county, Pennsylvania. In March, 1864, she was married to Bro. Enoch Eby, who survives her, and ever after tried to be a faithful wife and mother to his motherless children. In 1877 she and Bro. Eby and Bro. and Sister Daniel Fry were sent to Denmark to assist Bro. Christian Hope in the work over there. All have passed away except Bro. Eby, who is getting quite feeble. Eld. J. P. R. Keltner conducted the funeral services at the Chelsea church, from John 11: 25. Albert Myers.

Foreman, Sister Fannie, of Mercersburg, Pa., died June 8, 1906, aged 41 years. She had been an invalid for a number of years. She is survived by her husband and five sons. Services by Eld. John Lehmer in the Upton church. J. B. Oellig.

Gensingner, Sister, formerly from Huntingdon, Pa., died in the Johnstown church, Pa., June 13, 1906, aged 69 years and 1 month. Services by the writer from Psa. 116: 15. D. S. Clapper.

Hauce, Rebecca J., died near Troy, Ohio, May 7, 1906, aged 66 years and 1 month. Her husband, John C. Hauce, preceded her to the spirit world thirty-one years. She leaves two sons and two daughters. She was a consistent member of the Old Order church. Funeral services at the Hickory Grove church, conducted by Eld. Wray. Interment in the cemetery near by. W. H. Fairburn.

Hotinger, Mary Jane, nee Mauck, born in Rockingham county, Virginia, died at her home near Fairfield, Ill., in the Martins Creek congregation, June 18, 1906, aged 61 years, 8 months and 3 days. She was married to Harve Hotinger in 1860. To this union were born two boys and two girls. One boy and one girl preceded her to the spirit world. She united with the Brethren church in 1861, of which she continued a faithful member. Services at the church by Eld. John W. Harshbarger, from 1 Cor. 13: 12; Rev. 14: 13. N. Eichenberg.

Johnston, Sister Amelia, died at her mother's home in Chicago congregation, of scarlet fever, June 14, 1906, aged 16 years 1 month and 19 days. Owing to the contagious disease with which she died no one was permitted to attend her burial. Funeral services were held at First Brethren church by Bro. W. R. Miller, former pastor of Chicago church. She was the only daughter of her widowed mother. Over two years ago she gave her heart to the Lord, was baptized into the Brethren church and has lived a consistent, active Christian life. She was a noble example as to what our young sisters can do in maintaining the gospel principle of plainness in city. A. F. Wine.

Klinger, Sister Mary, died in the Middlefork congregation, Clinton Co., Ind., April 26, 1906, aged 80 years, 7 months and 19 days. She leaves five children. Funeral services at her residence by J. D. Mishler, from Rom. 8: 17. John E. Metzger.

Landis, Bro. Emanuel, born in Stark county, Ohio, died of palsy, in the Turkey Creek church, Elkhardt Co., June 21, 1906, aged 71 years 3 months and 7 days. He moved with his parents to this county when four years old. He united with the Brethren church fifteen years ago. He was married to Catharine Pippinger, May 25, 1862. To this union were born eight children. Three preceded him to the spirit land. He leaves a wife, three daughters and two sons. He made his home on the present farm forty years. Funeral services were conducted at the Union Center church by Brethren Daniel and Henry Wyosong, from Josh. 1: 11. L. D. Ulrey.

Lewis, Sister, Eliza J., of Laurel Blooming, Tennessee, daughter of Wm. and Sister Eunice Gentry, born in Wash-

ington county, Virginia, departed this life June 1, 1906, aged 32 years, 7 months and 20 days. She was joined in matrimony to Bro. S. E. Lewis, Dec. 28, 1887; joined the church of the Brethren in March, 1893. She was a consecrated Christian. She leaves a husband and two children. Wm. R. Lewis.

McCrea, James, born in Crawford county, Ohio, died May 29, 1906, after four months' suffering from gangrene, aged 70 years, 8 months and 17 days. He was anointed the first of April. When but a boy he moved with his parents to Michigan. Here in 1857 he was united in marriage to Diana Barnes. To this union were born two daughters. In 1866 they moved to Iowa; three years later came to Rose Creek, Neb., where he resided for several years. They then moved to Custer county, and settled on their homestead near Berwyn, Neb., where they have since resided. He became a Christian at an early day and united with the German Baptist Brethren church. On coming to Custer county he found no denomination of his choice, so lodged his membership in the Church of God, of which he was a licensed minister until 1893. When the denomination of his choice was not found in his neighborhood, he withdrew from the Church of God and was an earnest minister in the Brethren church at the time of his death. He was an earnest Christian. He leaves a wife and two daughters. Funeral services were conducted at the Berwyn schoolhouse by R. Bellis, and the remains were laid to rest in the Jaynesville cemetery. Richard Bellis.

Myers, A. J., born in Pennsylvania, died in Fostoria, Ohio, June 20, 1906, aged 73 years, 4 months and 14 days. Bro. Myers was united in matrimony with Elizabeth Brown, Feb. 9, 1854. He was the father of seven children, two of whom preceded him to the spirit world. He with his wife united early in life with the Brethren church and lived consistent members for about forty-eight years. For a number of years he served the church faithfully in the deacon's office. He was preceded by his wife just ten weeks. He leaves two sons and three daughters. Funeral services by the writer, assisted by Bro. G. A. Snyder. Interment in the Maple Grove cemetery. L. H. Dickey.

Neighbors, Sister Anna, wife of friend W. H. Neighbors and daughter of Elder S. M. and Sister Hannah G. Stevens, of the Cabool church, Texas Co., Mo., departed this life June 17, 1906, aged 36 years, 3 months and 14 days. Her death came with a lingering illness of about one month from cancer of the stomach. She united with the Brethren church in September, 1889, living a faithful Christian life. She leaves an aged father, a husband, nine children, a brother and sisters. Funeral services from the home, conducted by Brethren J. H. Argabright and C. W. Gitt, from 1 Tim. 15: 17. Interment in family cemetery. Henry H. Garst.

Patterson, Bro. Robert Allen, of near Dunkirk, Hardin county, Ohio, son of Samuel and Catharine Murry Patterson, born in Highland county, Ohio, departed this life June 7, 1906, aged 79 years, 11 months and 17 days. He moved with his parents to a farm in Allen county, Ohio, in 1832, and later married Miss Margaret Guthrie. This was in September, 1850. To this union were born eight boys and four girls. Margaret Patterson departed this life in 1877. Brother Patterson was again married in September, 1878, to Nancy Newman. This union was blessed with three boys and two girls. For fifty years Brother Patterson has been a member of the German Baptist Brethren church. Through much suffering he held to Christ with a heroic faith. The funeral was held in the United Brethren church, Dunkirk, Ohio. Jesse J. Anglemeyer.

Seibert, Bro. Harrison, died of kidney trouble and paralysis in Lebanon, in the bounds of the Midway congregation, Lebanon Co., Pa., June 18, 1906, aged 64 years, 8 months and 4 days. He united with the Brethren church years ago. He leaves a widow and a number of children. Funeral services by Eld. C. Bucher and the writer, from Rev. 20: 12 and Matt. 24: 42-44. A. H. Brubacher.

Seese, Bro. Adam, died at Ames, Okla., May 24, 1906, aged 72 years and 24 days. He was a faithful member of the Brethren church for many years; was baptized at Roanoke, Ill., by Bro. Rufus Gish. He lived in Kansas a number of years, where he was called to the deacon's office. He moved to Oklahoma about eight years ago, where he made his home until death. He was the father of twelve children, six of whom are living. He was an exemplary Christian life. Funeral services at the Holy Trinity church, conducted by Bro. Joel Glick, after which his body was laid to rest in the Brethren's cemetery beside his companion who preceded him to the spirit world about two years. Hattie Peters.

Shue, Jacob, of the Beaver Creek church, Ind., born in Lancaster county, Pennsylvania, died June 22, 1906, aged 79 years, 1 month and 29 days. He was married to Elizabeth Campbell in 1848. To this union was born one child. He with his wife and child emigrated to Darke county, Ohio, in 1857 and remained there until 1872. He moved with his family to Pulaski county, Indiana. His wife preceded him in death about seven years ago. Bro. Shue and his wife united with the German Baptist Brethren church in 1881. He remained a consistent member until death. He leaves one daughter. Funeral services conducted by the writer in the Beaver Creek church, Pulaski Co., Ind. J. D. Rife.

Steele, Sister Elizabeth, nee Snyder, of Myrtlepoint, Ore., born in Cambria county, Pennsylvania, died May 20, 1906, aged 74 years, 6 months and 11 days. With her parents, George and Nancy Snyder, she moved to Wayne county, Ohio, and then to Keokuk county, Iowa. In 1872 she came to this place. She was one of the number of the first members that came to the Coopers Valley. She was married to Joseph Steele in June, 1875. In an early day she united with the Methodist church, but for many years she has been a member of the Brethren church, and was faithful. The last few years of her life she was sorely afflicted. Funeral services at the Myrtlepoint church by Bro. J. F. Stevens. Anne Barklow.

Weller, Bro. Reuben, died in Richhill, Mo., June 14, 1906, aged 78 years and 2 months. He was born in Sussex county, England, emigrated to America in 1850; settled in Illinois, and came to Richhill, Mo., in 1886. He was married to Charlotte T. Vincent, Jan. 12, 1861, who died some years ago. He was the father of eight children, five of whom survive him. He was a faithful member of the Brethren church for thirty-four years. Services by the writer. G. W. Lentz.

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TEACHERS' BIBLES.

The following contain all the helps usually found in a Sunday-school teacher's Bible.

2-No. 3520. Bold-faced Brevier type, with thumb index, size 4 1/2 x 6 1/2 x 1 inches. French Morocco, divinity circuit, round corners, red under gold edges, extra grained lining. Price, \$2.45; Now, \$1.90.

2-No. 3520 1/2, without index, same as 3520 only it has silk head band and marker and linen lined. Price, \$2.30; Now, \$1.85.

1-No. 3522, same as No. 3520 1/2, only grained leather lining. Price, \$2.60; Now, \$2.05.

1-No. 8995, size 5 1/2 x 8 1/2, Long Primer type, self-pronouncing, international morocco, divinity circuit, red under gold edges, silk head band and marker, extra grained leather lining to edge, silk sewed. Price, \$3.20; Now, \$2.10.

1-No. 9675, same as 8995 with a few less helps. Price, \$2.80; Now, \$2.00.

1-No. 9425, size 4 1/2 x 6 1/2 Minion type, morocco, divinity circuit, silk head band, grained lining, silk sewed. Price, \$1.90; Now, \$1.50.

1-No. 9520, size 5 1/2 x 7 1/2 Minion type, morocco, divinity circuit, red under gold edges, grained leather. Price, \$1.50; Now, \$1.20.

1-No. 04524 Long Primer type, size 8 1/2 x 6 inches, French morocco, divinity circuit, leather lined, silk sewed, red under gold edges, with thumb index. Price, \$2.70; Now, \$2.30.

1-No. 04428. Minion type, size 8 1/2 x 6, French morocco, divinity circuit, linen lined, red under gold edges, with thumb index. Price, \$2.05; Now, \$1.85.

1-No. 0328. Brevier type, India paper, size 8 1/2 x 5 1/2 x 7 inches. French morocco, divinity circuit, linen lined, red under gold edges. Price, \$4.00; Now, \$3.50.

1-No. 4730. Bourgeois type, size 5 1/2 x 7 1/2, French seal, divinity circuit, leather lined, red under gold edges, head band and marker, thumb index. Price, \$3.05; Now, \$2.55.

1-No. 4335. Minion type, size 4 1/2 x 6 1/2, Arabian morocco, divinity circuit, grained leather lining, silk head band and marker, red under gold edges.

AMERICAN STANDARD, REVISED BIBLES.

1-No. 112, text Bible, Minion type, size 4 x 6, Egyptian seal, divinity circuit, red under gold edges. Price, \$1.25; Now, \$1.10.

1-No. 172. Bourgeois, reference Bible, size 5 1/2 x 8, Egyptian seal, divinity circuit, red under gold edges. Price, \$5.00; Now, \$1.65.

2-No. 173 (same as No. 172) but leather lined. Price, \$2.75; Now, \$2.35.

1-No. 274. Long Primer, reference, size 6 1/2 x 8 1/2, Persian levant, divinity circuit, leather lined to edge, silk sewed, red under gold edges. Price, \$4.50; Now, \$3.85.

2-No. 2172. Teachers' Bibles, with complete helps. Bourgeois type, size 5 1/2 x 8 inches. Egyptian seal, divinity circuit, round corners, red under gold edges. Price, \$2.00; Now, \$2.10.

1-No. 2173, same as No. 2172 but leather lined to edge. Price, \$3.25; Now, \$2.85.

2-No. 2173, same as No. 2173 but printed on thin India paper, making a very thin and light Bible. Price, \$5.25; Now, \$4.40.

SPECIMEN OF TYPE.

Minion.

AFTER these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

unto them

lee.

10 ¶ But

gave up

unto the

it were in a

Brevier.

AARON. The son of Amram and Jo and the elder brother of Moses and (Num. xxvi. 59; xxviii. 39). He was a and is first mentioned in Ex. iv. 14, as a could "speak well." He was appointed

Small Pica.

24 For he hath not despised nor abhorred the affliction of the afflicted neither hath he hid his face from him: but when he cried unto him.

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FROM TEKOA, WASHINGTON.

Sunday morning, June 16, the writer began preaching in our new church that has just been completed in the West Grove addition of Spokane. We preached each evening during the week and visited members and friends in the daytime, preparatory to the love feast on Saturday evening. Saturday afternoon the church met in council, after which we repaired to the river where six precious souls were buried with Christ in baptism.

In the evening forty-four members surrounded the Lord's table. The service was one of the most quiet and impressive scenes we ever witnessed. The house was well filled with spectators, but not a whisper was heard. The following Sunday morning at 10 o'clock we met for Sunday school, and by 11 o'clock the house was well filled, at which time the dedicatory sermon was delivered from the text, "Except the Lord build the house, they labor in vain that build it" (Psa. 127: 1). Another service was held at 2: 30 P. M., after which two more were added to the church by baptism. Three were received by letter, thus making our number eleven more. The Christian Workers met at seven; preaching again at eight. Thus closed a busy and we trust a profitable week in the Lord's work. The members are much encouraged and built up. We need a minister to locate and take charge of the work in Spokane. Why do not more of our able brethren come to the Northwest and help in this great field that is white to the harvest? We are losing some of our members at Tekoa. They are going farther west. We are rather young and weak to be swarming. We need a more concentrated effort in our church work. On this coast the country needs more churches, but many of the churches need more workers. The unsettled, isolated condition of our members is one thing that hinders our work. Many of our eastern congregations could spare enough members to form several colonies or help strengthen weak churches, and still have enough left to do as good work as now. What is our object in life? Are we helping Christ to save the world or are we living for self? Come over and help us. D. M. Click.

June 27.

THE OLD GERMAN BAPTIST CONFERENCE.

The meeting was held about twelve miles northwest of Dayton, Ohio, from one and one-half to two miles from two traction lines. The first service was held Saturday afternoon, June 2, which was followed by another in the evening. On Sunday the meeting was largely attended, there being about five or six thousand present, coming principally from the immediate neighborhood within a radius of fifteen miles. The majority drove as they used to to our Annual Meetings. The social feature was the attraction of the meeting as is too much the condition at our conferences. They still have the rule of feeding the people free.

In the morning there was preaching in the tabernacle and also an open-air service in the orchard. They also had services in the tabernacle in the afternoon; and in the evening, as their custom is, they held a communion service. Before the communion they preached a home missionary sermon. On Monday there were services on the grounds again.

The business of the conference was transacted on Tuesday. The forenoon was largely taken up in correcting some mistakes of last year's conference. The principal question of the meeting was the propriety of using the telephone. They decided to be more careful in its use as they consider the telephone and automobile as vanities, but they consider the electric car as a utility. The question of wearing their "garb" every day was urged by the meeting. Another query asked for more leniency on the divorce question, but this was not granted. There were a few other queries of minor importance. There is a growing sentiment in favor of Sunday schools, and it was rumored that this question was to be discussed at their conference but was not. The conference closed on Tuesday at about three o'clock. J. Homer Bright.

Union, Ohio, June 27.

WORK IN GREENE, NELSON AND CUMBERLAND COUNTIES, VIRGINIA.

During the month of April Sisters Maggie Bowman and Mertie McMullen, of Fairfax county, came to our congregation. Sister McMullen remained about three weeks, while Sister Bowman remained until June 21.

Sister Bowman labored earnestly and faithfully in the Sunday school and Christian Workers' meetings. The attendance at Sunday school was increased by her untiring efforts. While here she did considerable visiting and distributed a good bit of clothing to the needy children of this vicinity. While here in the work she made a number of warm friends. Her influence was for good everywhere. Would that we had many such sisters who have the ability and willingness to spend and be spent for Christ and the church.

May 12, Bro. S. A. Sanger came to Mt. Hermon and

began a series of meetings. He labored until May 27. There were no accessions. We feel that the cause was most strengthened. During his stay we had our love feast.

During the month of May, Bro. J. A. Glick held a series of meetings at Cedar Grove. He labored about two weeks. Sister Wilcox is now doing mission work at Cedar Grove. They have organized a Sunday school.

Sister Maggie Rodeffer, of Mill Creek, is now engaged at Evergreen. Her services have been engaged for two months. Their Sunday school and Christian Workers' meetings are increasing in attendance. Bro. Pence, of Mill Creek, is their pastor.

June 2 the writer started for Variety Mills, a point in Nelson county, to give them a few meetings. We had four meetings while there. As an immediate result, six came out on the Lord's side, and were received into the church.

June 6 we went to Mt. Horeb, in Cumberland county, in company with Sisters Cunningham and Scruggs; gave them two meetings. Arrived home June 9, having traveled nearly three hundred miles and held eight services in all.

While in Cumberland we made our home at Bro. Malley's. He is now growing quite old. He has spent a number of years at this place. They are without a resident minister. These good people know how to appreciate a minister's efforts, and if there is some one who does not have elbow room, please look at this point. Some one is badly needed there. Correspond with Bro. Wm. Malley, Cartersville, Va.

Oh, the pitiful cry, "Come over and help us." Workers, workers, needed so much in this East Virginia field. E. S. Geer.

Geer, Va., June 22.

FLEMINGTON, WEST VIRGINIA.

I wish to speak of a good meeting held here in the M. E. church the third Sunday in June, and on Saturday night before. Bro. J. F. Ross, of Simpson, W. Va., came to us on Saturday and in the evening preached to a well-filled house of attentive listeners. On Sunday there were more people collected together than could be seated, all dressed in fashionable attire. There was but one brother present; that was myself; there were three or four sisters, one of them being my wife. But Bro. Ross did not shun to preach the Gospel as Christ commanded. He took for his text Matt. 28: 19, 20.

On Sunday, just after preaching, we went to a nearby stream, where there was much water, and there in the presence of a large audience Bro. Ross baptized two of my dear children, in the name of the Father, and of the Son, and of the Holy Ghost; the one a boy nearly fourteen years old and the other a girl twelve years old next January. These two were the first persons Bro. Ross ever baptized.

Bro. Ross did not preach as some preachers do, but he preached the Gospel of Christ as he commanded, and that all he bid us do was essential. He ably instructed our dear children applicants in the church in the presence of the entire audience, dwelling on nonconformity, non-resistance, non-swearing, non-going to war, the oath-bound secret society, also against the wearing of gold, the wearing of costly apparel and on the prayer covering. We heartily thank the M. E. people for their kindness in letting us worship in their church, and for their attention and good behavior during the solemn services.

D. Z. Purkey.

Flemington, W. Va., June 25.

THE SPRINGFIELD MEETING.

I have been reading the different articles concerning the Annual Meeting, published before and since the conference, and I am well pleased with some of them. Some of the articles, however, are a little severe on our committee. As a committee we made mistakes as we know, but we hope future committees will profit by our experience. We looked forward with anxious hearts to see what the outcome might be, and prayed that we might be the means, by the help of God, of making the meeting a success. We did what we thought was right. I observe that one dear brother thinks we ought not to have had the next fair advertised on baggage checks. If that was done I knew nothing of it. We did, however, use some 1903 checks for convenience. Our earnest desire was to make the meeting a success spiritually, and for the success along this line we are indebted to our ministerial committee.

I now take this method of thanking the members of our committee for their kindness shown, and all the subcommittees for their untiring efforts in doing their part well. And especially do I thank those sisters who took so great an interest in helping the work along.

One brother, I notice, thinks there ought to be a permanent location in the central district for holding the conference. I do not think it advisable, as that would localize the good impressions made by the meeting,

whereas the good impressions made are now widely distributed from one year to another. Then with permanent location, even for a portion of the time, we would not be likely to get the concessions we would otherwise secure.

I have a few articles which were left at the post office. As there was no one to take charge of them I have them on hand. One is a hand satchel with a return ticket to Astoria and some change; the owner will please describe the rest. There is also a small cape and square handkerchief, pair of ladies' gloves, etc. Any one describing any of these articles can have them by addressing me. Thanking all for the kindness shown, I remain yours fraternally. Jacob Hershberger,

Salem, Ill., June 29. Foreman Com. of Arrangements.

SOUTH ST. JOSEPH MISSION.

It was my privilege to attend the late Annual Conference, which was a great means to strengthen my faith. I had the pleasure of meeting a goodly number of our city workers. It was a great help to me. On my return I spent a few days at my home and enjoyed a very refreshing communion service with the church at Plattsburg. Since my return to the city we have been very busy among our Sunday-school children. Two weeks ago we planned for a barefooted Sunday school, and had 169 in attendance.

Considering the hot weather, the interest is exceedingly good. We are averaging over one hundred in attendance.

There are many sick ones in our midst. We have been in many homes this week where we had prayer with the sick. Bro. D. A. Miller was called here Saturday on account of sickness and preached two good sermons for us Sunday.

We have organized a joint teachers' meeting between the north and south Sunday schools. We meet on Wednesday evenings in our homes. We trust much good will come from these meetings.

The interest is increasing in all of our meetings. The weekly prayer meetings are very well attended. Anna K. Miller.

Station D, St. Joseph, Mo., June 28.

NOTES NOT CLASSIFIED

Bristol.—Four were baptized in the Hulston river Saturday by Bro. S. J. Bowman. There was quite a crowd from Bristol at the baptizing. Meetings being held by A. M. Laughrun, P. D. Reed and N. B. Sherfy. Services have been conducted at Bares chapel and Boy factory, near Willey Boom plant, and these candidates for baptism are the outgrowth of these meetings and the good impressions made by the brethren that lodged with them last spring at the Annual Meeting in Bristol, Tenn. Some brethren and sisters will have a crown when they will go to the land beyond this earth. There will be services in the tabernacle the second and fourth Sundays each month, morning and evening.—J. S. Good, 805 State St., Bristol, Tenn., June 25.

Waddams Grove.—Eld. L. H. Eby, of Fort Wayne, Ind., began our series of meetings June 10 and continued until June 28, preaching fourteen sermons. The meetings were much hindered by the sickness and death of Bro. Eby's mother. Two young sisters accepted Christ and were baptized.—Albert Myers, Waddams Grove, Ill., July 2.

Victor church met in council June 16, our elder, A. C. Daggett, presiding. Two letters were granted. Our love feast was held May 26. Quite a number of brethren and sisters from a distance met with us. A series of meetings was held here commencing May 19 and lasting two weeks, conducted by Bro. Hooper, of Topeka.—Genevieve Winder, Waldo, Kans., R. R. No. 1, June 30.

Spokane.—The members at this place have truly enjoyed a rich feast in our new church. The meetings here have been the means of doing much good. Brother and Sister Axtle, from Hope, Idaho, came to us June 16 and presented three letters, and will make their church home with us until something is developed at Hope, Idaho. They have been isolated from the Brethren church for nearly seven years. We have a very interesting Sunday school and a few weeks ago we organized a Christian Workers' meeting, which is being well attended with much interest. Preaching every first and third Sunday of each month.—G. D. Aschenbrenner, South 109 G St., West Grove Add., Spokane, Wash., June 29.

ANNOUNCEMENTS

| DISTRICT MEETINGS. | |
|---|---|
| July 10, Oregon, Washington and Idaho, at Centralia, Wash. | Minnesota. July 7, 8, Lewiston. |
| Sept. 26, 27, Middle Iowa, in the Garrison church. | North Dakota. July 7, Snider Lake. July 14, 2 pm, Surrey. July 14, White Rock. July 14, 15, Rock Lake, Illinois house. July 14, 10 am, Turtle Mountain. July 21, Deslacs Valley. July 28, 4 pm, Cando. |
| LOVE FEASTS. | |
| Canada. July 7, 10 am, Fairview. | Oklahoma. Sept. 1, Oak Grove. |
| Illinois. Aug. 18, Macoupin Creek. | Oregon. Aug. 4, Portland, Emmanuel house, at Damascus. |
| Indiana. Aug. 25, 2 pm, Ogans Creek. Sept. 1, Turkey Creek. | Pennsylvania. Aug. 24, Rockton. West Virginia. Sept. 1, Mountaineer. |
| Michigan. Aug. 11, 10:30 am, Lakeview, at Brethren. Aug. 11, 10 am, Sunfield. | |

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1:17.

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AROUND THE WORLD

JULY 4 was celebrated this year much as it has been in previous years. Fifty-one persons were killed and more than thirty-five hundred injured. The number of the dead will no doubt be largely increased. It has been estimated that for several years past the number of deaths due to the manner in which the day is celebrated has not been less than four hundred each year. Tetanus comes after wounds are made and is responsible for most of the deaths. The sane celebration seems as far away as ever. But these dead and wounded are a heavy price to pay for what has been called patriotic idiocy. Noise is not a very good index to show how much patriotism a man has—how much he appreciates it or thanks God because his lot has been cast in a land of civil and religious liberty. Americans have not as a rule found the best way of celebrating.

ABOUT a year ago Mr Carnegie gave ten million dollars, the interest of which is to be used in caring for superannuated professors. The income from the fund is about five hundred thousand dollars a year. Recently fifty college professors were retired under the provision of the fund. Not more than half the regular salary can be allowed anyone. The fifty will receive on an average fourteen hundred dollars apiece, or seventy thousand dollars a year. These were the first to receive benefit from the fund; and it is well that the income is sufficient to provide for many more, for each year there will be additions. The provision is a good one, for as a rule the men who have devoted their lives to teaching have not accumulated money sufficient to keep them, and when they quit teaching they have passed the money making period of their lives. It is good to provide for those who give their lives for the benefit of the coming generation.

THE Dreyfus case has come up again in France; or rather, it has been up almost constantly for a dozen years and now seems to have reached its final stage. He was a captain in the French army, but hated and suspicioned by many of his fellow officers because he was a Jew. In 1894 he was arrested charged with treason in betraying military secrets to a foreign government. He was tried, convicted and sent to Devil's Island, where he was not allowed to speak to his guards or to have books, newspapers or magazines.

He could write one letter a month to his wife and receive one from her. Here he lived for more than four years. Then the demand for a new trial became so urgent that he was taken back to France, but tried and convicted in the same unfair way as before. But he was pardoned. In the six years since that time he has been quietly and persistently laboring to remove the stain from his name. But now he is to be free. The procurator general in asking that the verdict of the court martial be quashed without retrial said: "The peace of the country demands it, and the whole world awaits the court's summary disposition of the subject, which will be a triumph for justice and truth." The quashing of the former verdict leaves Dreyfus an officer in the French army, cleared of all dishonor, entitled to a command, in line for promotion, and there is a demand that he be given the cross of the Legion of Honor.

THE mills of justice have ground slowly but exceeding fine. Major Esterhazy, author of the bordereau, the tool of conspirators, died in exile and poverty in London. Colonel Sandherr, chief of the general staff who first accused Dreyfus of writing the bordereau, was dismissed from the army in disgrace. Major Du Paty de Clam, officer who placed Dreyfus under arrest, was dismissed from the army. Colonel Henry, chief of general staff, forger of documents to prove Dreyfus guilty, committed suicide in prison. General Mercier, who blocked revision by saying it would plunge France into war with Germany, retired from the army in disgrace. These were men interested in the condemnation of Dreyfus. He had friends, men who wanted to see justice done. One of them was Colonel Picquart, chief of general staff after Sandherr. He discovered that Dreyfus did not write the bordereau. He wanted to give Dreyfus a new trial and try Esterhazy, but was driven from the army by conspirators. Emile Zola was convicted of slandering the conspirators and exiled to England; he returned to die at home. Maitre Labori, a celebrated French lawyer, defended Dreyfus at his second trial; an attempt was made to assassinate him. This certainly has been a case where the evil were confounded and their counsel brought to naught.

MENELIK II, King of Abyssinia, who styles himself king of kings, is a man of remarkable ability. He has created a United States of Abyssinia, and is seeking to improve them in every way possible. Menelik claims to be a descendant of the Queen of Sheba and Solomon. He is dark but says he belongs to the caucasian race; and in fact his people possess none of the striking characteristics of the negro except the color. "In thickness of skull, facial formation, shape of foot, and notably of the heel, the Ethiopian is quite unlike the negro; and the resemblance of complexion is not uniform. Seven distinct shades are recognized by students of the Abyssinian complexion, which varies between light olive green and intense black." Those who have the lighter shades of color are very proud of it. A treaty was negotiated between Abyssinia and the United States, and approved by the senate. Menelik is sixty-four years old, but vigorous, and promises to live many years yet. He has many things planned for his country, to which his life has been and no doubt will be a blessing.

THE Panama canal is to be of the lock type. By joint resolution of the senate and house, supplies are to be purchased in the American market, unless the president determines that the bids of domestic producers are extortionate and unreasonable. Forty-two and a half million dollars was appropriated for con-

tinuing work on the canal, sixteen and a half millions for deficiency and twenty-six millions for carrying on the work until the end of the fiscal year, June, 1907. Steps are being taken to issue the authorized canal bonds. These bonds will have the rights and privileges of other two per cent bonds of the United States. President Roosevelt contemplates a trip to the isthmus in the near future, in order that he may learn conditions and needs. During the trip, which will be made on one of the vessels of the navy, he will be outside of the limits of the United States, but will not set foot upon the territory of any other nation.

AN Indiana judge announced lately that hereafter divorcees would not be granted in his court on charges of immoral conduct. His view of the matter is that persons contracting marriage should know of each other's moral standing before entering into a contract. There is one New Testament reason for divorce, and but one, and it should be recognized by all courts. But the judge is right in part. The marriage tie is so easily broken that not enough thought is taken before forming it. Marriage is not looked upon as being as important as it is; and if the judges can do anything to make men and women think of more than the satisfaction of desires which may be but fleeting, they will deserve the thanks of all who wish the sanctity of the home preserved. There is perhaps no class so much to blame for the divorce evil as the ministers of some churches; for they are eager to officiate at weddings of persons who have no moral right to be united in this way.

SCHOOLS where there is a large attendance have some advantages over those having a smaller number. But the small schools have advantages which are perhaps more important. Our schools are all small, and whatever can be said of small schools in general applies to them; and besides there are additional reasons why they should be favored by our people. The Chicago Tribune, discussing the merits of large schools, has this to say editorially of the small ones: There is no doubt it is true that individuality suffers where large groups of students are collected. There is not, there cannot be, that intimate relationship between the individual student and the members of the faculty which is worth more than instruction and which has far more than actual knowledge to do with shaping the lives of students. The Mark Hopkins, log, Garfield conception is impossible in the university with its thousands of students and its hundreds of instructors. The president becomes more or less impersonal, the administrative deans cannot keep closely in touch with their students, and it is no doubt true that many individuals come and go, taking with them a degree without having made any distinct impression upon any official or upon any considerable number of their fellows, and themselves without any cherished memory of any instructor who gave them the inspiration they should have had at the formative period of life. In other words the college world is having a new realization of the value of the small college, where individuality counts, where men and women are inspired, where character is formed, even with a possible loss of some of the so-called advantages, which may soon be forgotten in active life.

THE dry dock Dewey, which started from the Norfolk, Va., navy yard Dec. 28, reached Olongapo, Philippine Islands, July 10. It made a voyage of nineteen thousand miles—across the Atlantic, through the Mediterranean Sea, the Suez canal, the Red Sea, across the Indian Ocean, and on to its destination. It was on the way a hundred and ninety-three days.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

SERVICE.

BY MARTIN H. MILLER.

Lord, I lift my feeble voice
Unto thee in praise, in prayer.
Thou hast ever been my choice,
I thy constant, loving care.

Yes, 'tis for me he careth,
With me his love he shareth,
O'er me constant vigil keeps
While I wake and while I sleep.

Lord, I'll praise thee with my feet,
In the paths of duty tread;
Help me keep thy counsels sweet,
Shower blessings on my head.

Lord, I'll serve thee with my hands,
Lead some erring soul to thee,
Send thy Word to distant lands,
Point the way to eternity.

Yes, I'll serve thee with my all,
I will seek the wand'ring sheep,
Strive to save them ere they fall
From the mountain side so steep.

Strength and peace and grace bestow,
Courage, love and wisdom too;
Light upon the path I go,
Onward still thy will to do.

Laton, California.

SWEARING.

BY NOAH LONGANECKER.

To swear is to affirm something, and at the same time appeal to God for the truth of the affirmation. No civil court sanctions *profane* and *false* swearing. The civil law holds such swearing as a crime. The Bible everywhere regards profane and false swearing as sinful in the extreme. The third command of the *Decalogue* is very explicit in this line. Some devout Christians would be shocked to hear the name of God used in a profane manner; yet they use some *attribute* of God, or some *substitute* of his name, in the same irreverent way.

But our aim is not to write on profane and false swearing. We wish to write on the common swearing where the name of God is appealed to, as a witness of what is stated or affirmed. Such swearing is allowed by the civil court. Under the Mosaic dispensation the civil and ecclesiastical laws went hand in hand, and were enforced by the same officers. But not so under the gospel dispensation. Hence Christ says, "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all." And after James had given commands on various duties, he added, "But above all things, my brethren, swear not." When Christ says, "It hath been said by them of old time," we are generally referred to Ex. 20: 7, for a proof text. The reference is wrong, as the word "*them*" conclusively shows. Ex. 20: 7 does not say, "Thou shalt perform unto the Lord thine oaths." The *Decalogue* was given by the Lord, and not by "*them*." The principles of the "*moral law*" can never change. The ceremonial law may change as the lawgiver may see good. Christ makes this plain in his teaching. The moral principle of the fourth commandment stands as firm and unchangeable as ever. But the ceremonial, which, in part, referred to a period of time, has been changed.

When the ceremonial law was given, *civil* oaths were permitted. Christ's kingdom is a spiritual kingdom, and it is not of this world. His kingdom consists of righteousness, peace, and joy in the Holy Ghost. The civil government still has "An eye for an eye, and a tooth for a tooth," but not so in the kingdom of grace. The civil government still allows swearing, but punishes false swearing. But Christ says to his subjects, "But I say unto you, Swear not at all." Some of our world renowned writers say: "The best way is to have as little to do as possible with oaths." Again, "Swear not at all, if possible; if you cannot avoid, do

it as little as you can." Why change Christ's teaching by adding to his command? After Christ had given his restrictions against all kinds of swearing he said, "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Affirm to nothing but what you know to be true, and then adhere to your statement. Do not equivocate in your denial. But let your denial be as firm as it is true. Honesty and truthfulness must ever be traits of God's people. But these must be so prominent that an oath must ever appear as a monstrosity. An honest and truthful man will ever shun swearing. Some justify swearing before a civil court.

1. Because God confirmed his promise by an oath. Whatever God does is right. It would be wrong for us to kill a liar, even if God did strike down Ananias and Sapphira for lying.

2. Because swearing was allowed under the Mosaic dispensation. Christ himself answered this argument for good. "But I say unto you, Swear not at all."

3. Because the apostle Paul on different occasions used language which was in the form of an oath. 2 Cor. 1: 23 is considered especially strong in this line. "Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth." Different views are entertained on this text. Some consider it the language of an oath; others stoutly deny. The language of the Bible harmonizes if properly understood. Christ's command, "*Swear not at all*," is the "*ideal*," and cannot be misunderstood. Paul does not call upon God for a witness of his statement to the Corinthian church. He simply did what, on another occasion, he asked the Hebrew brethren to do for him. "Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

For a good, pure, etc., conscience we should all pray. We *all*, and *always*, need such a record on our souls. "The Spirit itself beareth witness with our spirit, that we are the children of God." Every true and devout Christian will pray God for such a record on his soul. We all need such witness as Paul prayed for in 2 Cor. 1: 23. But we all should know that no civil court will accept such, or similar language, as an oath. Some stoutly tell us that there is no difference between an affirmation and an oath. The civil court recognizes that there is a difference. Christ most assuredly does declare that there is a *great* difference. In Matt. 5: 33-36, swearing is severely condemned. In Matt. 5: 37, an affirmation is lovingly commanded.

Hartsville, Ohio.

ANNUAL MEETING FIFTY YEARS AGO.

BY J. D. HAUGHTELIN.

In May, 1856, a young brother, a smooth faced youth of twenty summers, attended Annual Meeting for the first time. He was so much instructed, edified, enthused, inspired by the influence of the meeting that he ever afterwards made it a point to attend Annual Meeting whenever he could. He frequently served as a delegate and also on Standing Committee.

As the years came and went he noticed a gradual transition. Fifty years later he—an old man of seventy—attended the Annual Meeting at Springfield, Ill. Looking back half a century he sees a great change,—growth and development in various lines. A brief description of his first Annual Meeting may interest some. It was held on the well improved farm of Bro. M. Roher, near Lena, in Stephenson County, Illinois. He and his family seemed to surrender everything for the accommodation of the meeting. The conference was held in the barn. A large lumber tent was used as a dining hall. Everybody was boarded and lodged free of charge. The neighbors opened their homes to lodge the people. Many men and boys slept in barns, etc.

One evening a number arranged to sleep in a feeding entry in the barn basement. They retired early to hold their claims. After dark an old man came around and said, "I can't find a place to lie down." Our youthful brother said, "Come and take my place." The old brother said, "I fear you can't find a place for yourself." He replied, "I am young and can get along better than you." After a diligent search he

found a short, narrow slab bench unoccupied. Using his boots for a pillow, one foot on each side for a stay with his face heavenward, he slept sweetly.

At this meeting he met Brethren Kurtz, Kline, Nead, Wolfe, and other pioneer giants who have long since been called from labor to rest.

Concerning this meeting, Bro. Kline, in his diary says, "May 5. This day I start for Annual Meeting. May 10. A great concourse of people on the grounds—(Sunday) 11th. An immense assembly to-day. 12th, meeting is organized. Rain and cold. 13th. Begin discussion—rain all day and night—unpleasant. 14th. Close at 5:30 P. M. June 5, arrive at home safe"—just a month after he left home.

On Sunday there was preaching in a number of places. Eld. Geo. Wolfe preached from the upper porch to an interested crowd on the lawn below. There was no educational, Sunday-school, or missionary meetings or any collection of any kind except to raise a little money to help an old brother who had been robbed. There was, however, an immense amount of quiet home mission work going on all around—the foundation of the colossal structure of to-day.

It was understood that we pay full fare going and get a certificate at Annual Meeting stating we had paid full fare from —, to Annual Meeting. Our youthful brother had for his traveling companion on the return trip, Elders John Umstead, Price, of Philadelphia, and other prominent brethren of their day, in a stock car nicely swept with boards laid on nail kegs, boxes, etc., for seats. When the conductor came around he said, "I have no instruction to take these certificates, but I suppose they are all right. I will risk it."

A reporter and Full Report was not thought of at that meeting.

If the church grows with an accelerating ratio as she has the last half century, where will she be in another fifty years? In the last half century she has been victorious on the Sunday school, educational, music, publishing of literature, home and foreign mission, tobacco and slavery issues.

Now she is confronting the evils of higher criticism, divorce, lodge, saloon, and war. The nations and churches are aroused. The signs are big with meaning. The abuses of the combines are paving the way for their destruction. If the Brethren church preserves her integrity and sticks to her principles another half century, she will be on the victorious side in most if not all, these issues, popular and domineering though they seem to-day.

When looking over the field, past and future, is it any wonder that a desire comes unbidden, "I sometimes almost wish I had been born half a century later."

"We are living, we are dwelling
In a grand and awful time—
In an age on ages telling,
To be living is sublime.

"On! let all the soul within you
For the truth's sake go abroad:
Strike! let ev'ry nerve and sinew
Tell on ages—tell for God."

Panora, Iowa.

OBEDIENCE IN BAPTISM.

THE open confession of Christ before men and obedience in baptism is the fruit of the preceding ideas—the outgrowth of faith. The soul, contemplating the service and sacrifice of Jesus, asks, "What can I do that will appropriately express my desire to acknowledge and serve him?" The assuring facts of the gospel, the death, burial and resurrection of Jesus Christ, when received naturally seek expression in some suitable act. And were seekers left to follow the words of the Book and the inclinations of the heart, not one in a million would choose anything else but burial in water in the name of Christ as that consummating act of the union of the soul to Christ. In it the hands are folded, the eyes closed and the breathing stopped as in death; then the body, in the hands of another, is buried as was Jesus in the tomb, but, lo, there is a rising from the grave, and the issue of it all is the new life in Christ Jesus.—S. S. Lappin, in *Christian Standard*.

NOTES ON THE PHILIPPINES.

Some Problems of the Hour.

BY CHAS. C. BRUNNER.

In Four Parts. Part Four.

THERE are hindrances to the progress of the work. Most of the representatives of the church heretofore have been from Spain, and they have been unable to appreciate living in a land where religious liberty was enjoyed. When the Protestant missionaries first went out some of them became hostile and impeded the work in every way they could. The purposes and intentions of the newcomers were misrepresented to the people. Some of the provincial officials who were zealous Catholics went to the extent of taking overt acts to restrain the missionaries in their territory, but they were soon given to understand that no such practices would be countenanced and that henceforth the law meant equal privileges and equal protection for all. Then it takes time for the people to understand the spirit and motives which prompt these new missionaries. They have no civil power and work independent of the government. Then live modestly. No money is exacted of the people to build houses for the missionaries, or for convents and churches. The buildings outside of Manila so far constructed have been inexpensive, but built largely through the contributions of the believers in the new faith. The services consist of singing, prayer, exhorting, and are without much show or noise. These things are in striking contrast to the former times. The Filipino likes show and noise and images. The religion which comes to him through these things attracts more quickly than the one that does not, but now that he has the chance he is showing that he can be reached without them.

Protestant missionary effort has made plain one fact, and that is that the large part of the people are still loyal to the Catholic church. There were many who were only nominal adherents of the church, who drifted away when no longer compelled to keep up their connection. Others were alienated by the harsh treatment of the friars in 1872 and 1896. But it is true that the larger part are still faithful to the church, even though they protested against the evils which were countenanced by it. The most of these evils seem to have been removed by the change in government. The American archbishop and his helpers are striving to win the confidence of the people, and there is not likely to be any further defection in large numbers. Protestant missionaries have been accused of proselyting among Catholics for converts. It is apparent with the large percentage of the people claimed by the Catholic church as adherents that the Protestants in entering any large town and opening services would be almost sure to come in contact with Catholics. Some of these have been converted. The fact of this matter is the average Filipino is a good Catholic in his way, but he does not look with suspicion and contempt on another man who does not believe the same way as he, and especially is this true when that man happens to be an American missionary armed with a Bible. When the missionary comes into their midst these people want to know what he has to say. If they are interested and keep coming until they decide to accept the new faith, nothing unfair can be charged against the missionary. Of course the priest and those who are near him exhibit the usual attitude toward the Protestant believer. I believe almost without exception the churches have a very creditable body of men in the islands.

The result of the work on the whole is encouraging. The people have been found friendly to the Gospel. No blind, fateful attachment to an Oriental religion has had to be overcome. The people have already been won to the Christian religion. They have shown an eagerness that is surprising to possess and read the scriptures, and this reading has done its work. The American Bible Society deserve and the British and Foreign Bible Society deserve great credit for the way in which they have supplied this need. Their colporteurs and agents have traveled through the most populous parts of the islands selling and giving away parts of the Scripture. They have also aided in the wider

reading of the Scriptures by their work in translating them into the different dialects. Missionary effort has been greatly assisted and conversions increased by reason of the able work of these two societies.

In addition to the work of the Protestant churches on the field there is another move which has attracted attention. Gregorio Aglipay, a Filipino and a former priest in the Catholic church, who fell into dislike and was excommunicated, has started what he terms "The Independent Filipino Catholic Church." He advocates reading of the Bible by the people and the Catholic doctrine in its purity. His appeal to the people on the ground that this was a national church was very effective and has taken a large number from the mother church, which some estimate as high as one and one-half millions. It is certain that this move has been of advantage indirectly to the Protestant cause. One of their leading workers believes it has resulted in separating many from the church of Rome who will be converted to the Protestant faith owing to the lack of proper teaching and guidance in the independent church. The idea of its being national has influenced the people, but unless it is better organized and unless it takes more positive ground it is likely to lose its vitality.

The forces of the Methodist and Presbyterian churches have been steadily increasing. The former have ten American and three Filipino ministers engaged in the native work. Their work has been almost entirely evangelistic and they have about 15,000 members. The Presbyterians have about sixteen Americans and a number of Filipino ministers engaged in their work. They have done considerable medical and industrial work. Their membership numbers about 4,000. In addition to the Episcopal, United Brethren and Disciple churches previously mentioned, the Congregational and Baptist churches have missionaries in various parts of this field. As before stated, the Episcopal church has done no work among the Christianized Filipinos. The statistics of the other churches are not at hand, but they each have only a few workers, and the results accomplished are correspondingly small.

The outlook for the future of this work taken as a whole is good and the workers are hopeful. In some districts the force is not sufficient to cope with the growth, and calls for preaching have been received from new towns which could not be answered for lack of workers. Training schools have been established to equip natives, who have been ordained as ministers, and missionaries to their own people. Of course the belief of the people is not clear from the first, nor does their life show a complete change. But I am convinced from what I have heard the missionaries say that the old story has its usual power with these people.

Much has been written and said about the Filipino character, and but very few agree as to what the average is. There are some interesting points in his make-up as they relate to the work which will be done by the Protestant missionaries and by our government. It can be said in fairness that the Filipino is naturally possessed of some excellent qualities. Among these are a peace-loving disposition, hospitality and attachment to domestic ties. The first of these might be expected, it being in line with their well-known lack of industry. This is natural in a tropical country where the rigors and hardships of a temperate winter are unknown, the need of clothing very limited and food easily supplied from fruits and other products always to be had without much effort or expense. Their hospitality is genuine and unfeigned. It has been experienced many times by individuals of our nation when traveling in remote places, even when the people as a whole were unfriendly to us. Within their respective families they are charitable, and those who are able to earn anything will turn it all over to the support of the family and relatives. This is carried to such an extent that it really encourages the indolence of those who are able to work. The Filipino is not torn with strife of competition and excessively taking thought of the morrow. If we can encourage their industry without taking away this contented disposition we will improve them. The Filipinos love the home. Fathers

and mothers are uniformly fond of their children and children respectful to their parents. The position of women in this country, socially, is the same as in most civilized countries of the world, and in this respect it is far ahead of any Eastern country. This is the result of the teachings of the Catholic church.

On the other hand the Filipino lies, steals and has a mania for gambling. Many who have some insight into Filipino life say he does not regard lying as a sin, but as a convenience. The most common form of gambling is the fighting of cocks. The birds are first armed with steel gaffs, one on each leg, which makes the sport a cruel and bloody one. These things will likely continue until the moral standard of the people is raised.

Now what part shall the church have in the religious work which is to be done here? Notwithstanding the work done by the church and the government under the old regime; notwithstanding the contact of the Occident and the Orient, the people live in a primitive way, and in this regard they are like other people of the East. It is only the few who enjoy the luxuries or even comforts of life; the many live in comparative poverty, but apparently are happy withal. These people need the plain gospel story unfolded to them, and they need the example of plain, wholesome living, for that is the only scale of living which is within the reach of the majority. The church stands for the simple life—that life depicted by pastor Wagner in his timely book. She has for her other ideal primitive Christianity. The church is eminently qualified to have a part in this work. Our foreign mission work has increased rapidly since its beginning a few decades ago. Missionaries are working in a number of foreign countries, but there are many still unoccupied. Shall the church continue to occupy new fields or shall she aim to strengthen and enlarge the missions already established? Counting the items of time, expense and labor the results obtained here by the Methodists and Presbyterians are the most remarkable among the records of missions. The field is small compared to China or India, but promises gratifying results to the faithful worker. The government has started out to establish democratic institutions: the grafting of the most progressive form of western civilization on an Oriental people. If this venture is to succeed; if these institutions are to endure and become the heritage of this Eastern people, the moral and social life of this people must be touched and there must be unfolded here in their entire beauty those words which the Master said contained the whole truth of his teaching: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself." Shall the church have a part in this work? The question will be decided by our Missionary Committee on their knowledge of the different fields, the urgency of the calls and the resources in missionaries and money which can be placed in this field.

Manila, Philippines.

BACK TO THE MISSION WAGON.

BY JAMES M. NEFF.

IN a former communication in these columns I spoke of the rareness of the occasion of a Brethren minister in our homeland going into a town or community where there are none of our church people, where he has not been invited and where he is known to no one, arranging for a house, making a date and then conducting public services. I mentioned the fact that I had never had exactly such an experience myself. But since then such has been my lot, and more than once. In our work in New Mexico we are pushing out into fields which for the Brethren are entirely new and hitherto unworked, and if we would be prompt in entering the doors of opportunity that are open to us we dare not wait for invitations or other formalities.

On the Lord's Day previous to the Annual Meeting, Bro. C. H. Brown preached at Hagerman at 11 A. M. and at Greenfield at 3 P. M., and the writer three times addressed the people of Dayton. Pentecost we

spent with the Lord's people at Springfield, Ill., much to our joy and edification. Back to New Mexico the following week, the next Sunday Bro. Brown preached at Hagerman at 11 A. M. and at Lake Arthur at 8 P. M., and the writer conducted services at Dexter at 11 A. M. and 8 P. M., and at Greenfield at 3 P. M. Thus on each of the first and last Sundays mentioned, counting the Brethren's Sunday-school services at Lake Arthur, we held six services at four different points, and the readiness with which the people hear the Word at all these places is gratifying. While our work at the present is one of beginnings, we are hopeful that in due season we shall reap if we faint not.

June 14, with my family, I boarded the train at Lake Arthur for Miami, Texas, where we were met by the Mission Wagon. It was not, however, drawn by the bronchos that brought us from Kansas to Texas last fall. Since they have been enjoying wild life on the western plains for six months, it was deemed advisable to use some preliminaries in bringing them back again to domestication before hitching them to a light wagon. June 15, we arrived at Bro. John Stump's ranch, and we at once began to make preparations for driving. Bro. Stump rode in his saddle near half a day before he succeeded in bringing the bronchos into the corral, having found them in different pastures miles apart. The younger one appeared to have forgotten all her former training, and the discipline which it was found necessary to administer in order to bring her to terms, while it would have been little more than pastime for those experienced in such matters, to me, even with the help of three other men, was a rather serious affair. But on the same day on which they were brought in from the range we hitched them to the Mission Wagon and drove sixteen miles, and Saturday night and Sunday morning enjoyed services in the little Gageby school-house and renewed our pleasant associations with the brethren and sisters of Wheeler county.

Now for a whole week we have been driving southwest, sleeping at night on the ground in the tent or in the wagon, or sometimes when the wind was thought too high safely to stretch the tent, or the ground too hard to drive the tent pegs, with the family in the wagon, I spread the rubber blanket on the ground under the wagon and on this, using the folded tent instead of a tarpaulin, I slept between its folds. We have traveled one hundred and seventy-five miles, and while the bronchos have misbehaved a few times to the extent of giving us considerable fright, now as I sit on the shady side of the wagon near a village on the border line between Texas and New Mexico and pen these lines, I can feel that the Lord has been good to us all the way. Here in western Texas at times we find it twelve to fifteen miles between watering places, the untamed mustangs are seen racing in the distance here and there, life is a little wild and some of the social conditions such as to produce at times a somewhat uncomfortable feeling; but with the Lord's continued blessing we hope to cover another hundred and fifty miles in time to reach my appointment at Dayton, New Mexico, next Lord's Day.

All this week we have been traveling across the famous "Staked Plains," and the extreme wildness of the scene as above described applies only to the western border. In general it is a country magnificent for beauty and surprising for its productiveness. The fall crops which we saw matured on the ground last autumn and the crops of small grain now being harvested are so fine and the price of land so low that if I were to tell you the facts you would think I have Texas land to sell, which of course is not the case. But there are a few settlements of members here and there in this good country and I believe that I am but doing a part of my duty as a missionary in encouraging those of you who contemplate a change of location to investigate conditions in the Panhandle. There are some of you perhaps who have decided prejudices against a country where irrigation is necessary, hence would never accept an invitation to come and live with us in the Pecos Valley of New Mexico; but let me warn you not to settle in the Panhandle at random. You can come and enjoy the best of the land and at the same time be among members where

your help in the Lord's work is much needed and will be highly appreciated. A letter addressed to me at Lake Arthur, New Mexico, will put you in possession of information that I consider entirely trustworthy. *Texico, New Mexico, June 24.*

MARRIAGE.

BY D. E. CRIPLE.

MARRIAGE is a divine institution given for the happiness of mankind and for the well-being of the race. When God's laws relating to it are well observed, marriage brings to man and woman all the happiness that this life can give. When these laws are ruthlessly ignored and violated, it results in the deepest misery and gloomiest wretchedness humanity can bear. One who has observed closely says: "To be in a home consecrated by true love and devotion each to the other, where husband and wife are one in spirit, aims and purposes, where the atmosphere is full of peace and contentment, makes one to whom it has been denied, feel as if shut out of paradise. To enter one of the opposite kind calls forth a fervent thanksgiving that some good angel had seasonably closed the door leading into the other place."

The ever-increasing number of applications for divorces is sad and ample proof of the unhappiness and infelicity of some who are bound together by wedlock as if by an iron chain, which they seek to break; but sadder still are the many unhappy homes where there is no love, where the man and woman suffer on in dumb, uncomplaining misery, which only death can end.

Since, then, it makes all the difference between happiness and misery whether we obey God's laws or violate them, it is very important that these laws be well understood by all who have entered the marriage state, or expect to enter it. The Bible fully explains these laws, but we are more lax in teaching them, both in public and private, than any other commands God has given. The young people are suffered to grow up in ignorance, blindly choose and marry, and live happily or wretchedly just as it happens, and we say nothing to help them. It is little wonder that many begin to think that marriage is a lottery.

Many able preachers are doing all they can to have the laws of the land so amended that it will be more difficult to obtain divorces, and this is necessary; but the strictest laws that can be made will not remedy the evil. Where there is no love there can be no happiness, and man and wife will not love each other just because they cannot separate. If these same able preachers would spend the same time and talent to teach people God's laws relating to marriage, so as to enable them to mate wisely and live together prudently, they would accomplish far more good than they do so. And yet perhaps these same preachers seldom or never preach on marriage.

We will briefly call attention to the three underlying principles which God taught Adam in the beginning: 1. She shall be a help meet for him. 2. A man shall leave his father and mother and cleave unto his wife. 3. They two shall be one flesh.

1. Adam needed help. The Lord saw that it was not good for him to be alone, so he made woman to be a companion for him. She was made a help meet or suitable for Adam, the kind of help that he needed. Too often this important feature of marriage is lost sight of. Because of a transient affection for each other, young people marry without considering their mutual fitness or unfitness for each other. Indeed, the man may be so young that he does not yet know what he is going to do in life, and he cannot know what kind of help he needs, or who will be a help meet for him. In selecting a life partner it is very necessary that it be one whose disposition, talents and inclinations are congenial, are such that will be a help and not a hindrance; such that will be helpful to him in pursuing the occupation which he has chosen to follow, that will enable him to make a success of life.

2. "He shall leave father and mother and cleave unto his wife." The relation into which he has now entered is so sacred and so near that for its sake he must leave, sacrifice, everything else that is dear. The

wife he has chosen must now be to him more than all the world beside, and he must prove this by forsaking every other tie that would interfere with his duty to her, even if it be as close as that of father and mother. She must always be first, first in his thoughts, first in his affections; it is her right and his duty to her. When a husband leaves his wife at home and goes out voluntarily for a night of pleasure, he is violating this law. If he must deny himself for her sake of the pleasure of society of father and mother, he must certainly deny himself of things that are less sacred. When he goes out at night to the lodge, or anywhere else, it tells his wife that there are other things he loves better than he does her, or else he would stay with her, cleave to her. When she knows that he does not love her better than other things, her love for him will soon grow cold.

3. "They two shall be one flesh." They shall be one in mind, one in aim, one in purpose; they shall mutually agree on what is to be done, and help each other to do it. But it does not say "one mind," nor yet "one body," but "one flesh." They are two individuals, but alike, the same, "one flesh," a sympathetic nerve connects the two, so that the same feeling of pleasure or of pain runs through both, as when two clasp hands and are shocked by a galvanic battery. When it is a mild thrill it is pleasant to the one, it is pleasant to the other; when it is severe it equally pains both. So when two are one flesh they are so similar, so alike in quality that it is not possible that anything can give one pleasure and the other pain. Paul says that no man ever hated his own flesh, but nourishes and cherishes it. His flesh may not be quite what he would like to have it; it may be deformed, weak or afflicted, but he does not hate it for that. So likewise the companion may not be quite what he would wish, but if they are really one flesh he does not hate her for that, he cannot hate her. When they are "one flesh" as God intended they should be, they are as alike, as closely attached to each other as are the two hands of one body. There is no preference between them. One may do more work than the other, or different kind of work, but the other is always there to help. This law eliminates all selfishness out of married life. Each one is just as much concerned for the pleasure and well-being of the other as for self. Neither willingly does that which pains or grieves the other any more than he will inflict pain on his own body. Neither has any more desire of separating than one hand desires to have the other cut off.

This divine law of marriage applies to the wife just as much as it does to the husband. Together they should study every help and guidance which God has given in his Word to assist them in passing happily and successfully through the life on which they have entered.

The young people should be taught the principles underlying mating and marrying just as much as truth, honesty and virtue ought to be taught. Then, and not till then, will there be fewer separations, fewer wretched homes, and fewer families where there is no love.

Route 5, Chandler, Okla.

THE CHURCH VISIT.

BY D. M. ADAMS.

THERE is not a principle or custom, adopted and practiced by our beloved Brotherhood, upon which so little is spoken or written as that of the church visit. Neither has there one of our time-honored principles suffered greater abuse and depreciation (at least in certain localities) during the recent years, than that of the official visit. I have frequently heard official brethren, while conversing on this subject, give vent to such expressions as, "I cannot see any use in them;" "I am fearful that they are sometimes productive of more evil than good," etc.

Now I do not question the sincerity of these dear old brethren, but evidently they must have failed to comprehend the real design of these visits.

It is important that every deacon, before proceeding to pay this visit, should have a clear and proper conception of the purpose which it is to serve. This we

believe (judging from the above expressions) is very often not the case. Indeed the laity should be conversant with the real import of these visits in order that they may be productive of the best possible results.

In our "Church Manual" (a compilation of the forms and practices of our beloved Brotherhood, as sanctioned by Annual Conference), a production of our esteemed Bro. H. B. Brumbaugh, we have the design of the church visit clearly set forth on page 22.

Let us read: "The end desired is that all members may be in unity and peace, so that they may participate in the communion services in a worthy manner. 1 Cor. 11: 27." Again: "The design of the visit is to determine the spiritual condition of the members," etc.

Again on page 23: "The visit is made prior to the communion meetings, and it is thought best that two should go together from house to house." Trusting that we shall bear in mind that Bro. Brumbaugh is voicing the sentiment of our Annual Conference, we shall proceed to give special notice to some of the principles embodied within these quotations.

1. "The design of the visit is to determine the spiritual condition of the members." In other words, to ascertain whether they are in peace and unity with one another, still in the faith of the Gospel, with a mind to work with the church for an increase of holiness in themselves and also in others. Why all this? "In order that they may participate in the communion services in a worthy manner." In view of the awful condemnation pronounced upon those who partake of these emblems unworthily, is not this visit important in its design?

2. "This visit is made prior to the communion meetings." Let us note carefully that it says the communion meetings and not a communion meeting. "The," a definite article, is stated, also "meetings," a noun in the plural number. Therefore two such meetings would necessitate two corresponding visits, or a visit prior to each communion service. Now this is not the universal practice among the brethren, as I have in mind congregations wherein is made the annual visit, while at the same time they hold a semi-annual love feast.

I also have knowledge of a dear brother who has recently left it to the laity to decide whether there shall be one visit or two made in the future (a semiannual visit being their rule), while at the same time it is to be understood that they continue to observe a semi-annual love feast. I do not state this in the spirit of criticism, as I do not doubt that the dear brethren, who maintain opposite views, are honest in their convictions and sincere in the position they hold relative to this matter; neither do I contend that their position is absolutely wrong and mine infallibly correct, but in view of the fact that God's Word teaches us to approach the table of the Lord with a pure heart and in the bonds of peace, love and unity, I am constrained to believe what proves true in regard to the communion service in the spring of the year should also prove true in regard to the same service in the fall.

Granting that it is the design, or end in view, of the official visit to effect and encourage the above spiritual conditions among the members, certainly these conditions should exist indiscriminately prior to each and every love feast. If this visit has bearing upon one communion service, why, upon the same hypothesis, would it not affect the following one? If beneficial prior to one, why not equally beneficial prior to the other?

I am aware that the minutes of Annual Conference uses the term "annual visit" but I am inclined to believe that the brethren intended that expression to apply to an annual love feast, and where the love feast is observed semiannually the visit should be carried on correspondingly. Probably this expression was incorporated in the minutes during the history of the church when the brethren, as a rule, observed an annual communion service. We hope some brother conversant with this matter may give us something definite in regard to the same.

"Go from house to house." Certainly we cannot interpret this language to mean that we shall ask the

brethren to remain after some public service and then pay the visit to them in a body; although I know of some who persistently advocate this method on the ground that their congregation is greatly scattered over a large territory.

Now this argument would appear plausible providing there were not devoted, conscientious young Christian brethren among the laity who are eligible to fill the office of deacon, and thus recruit that staff to the extent of enabling them to make the church visit according to the organized and established order. Why not utilize the talent God has placed in his church, to a thorough and propitious official equipment, thus rendering the official visit feasible, also placing the local church organization in a proper and favorable position to attain to the greatest proficiency in a general way? In the language of our "Church Manual," let me say: "The importance of this visit cannot be overestimated, and therefore it should be made with great care, taking time enough at each house, when practicable, to have a season of worship with the family."

Roaring Spring, Pa.

ENFORCING THE GOSPEL BY CHURCH DECISIONS.

BY H. M. BARWICK.

THE necessity for a church to do according to the heading of this article reveals a deplorable spiritual condition. Yet this is just what our last conference was compelled to do when she prohibited her members from selling such articles of adornment as the Gospel forbids Christians to wear. The decision was needed, for it met a general condition over the Brotherhood. I have known elders to sell jewelry and then compel the buyer to throw it away when he applied for church membership, although the elder kept the profits of the sale.

While such decisions as the one referred to are necessary, yet they class us with the condemned legalistic Jews of Christ's time. They made rules to live by until their spiritual life was dwarfed, for to live by rule is to die to grace. God wants a natural outpouring of willing service, and not one drawn out and hedged about by stiff prescriptions. To do as compelled is to paralyze conscience and defeat the aim of the Holy Spirit, which is to give us liberty in all good things.

The question which should come to us is, how to have less rules and more grace to govern us. Our minute book shows a transition in the very character and disposition of our church. One century ago there was a sensitive tenderness and warmth of expression about the answers to queries that is absent in later years. Whether forbearance failed to bear fruit, I do not know, but, beginning sixty years ago, threats, condemnation and penalties began to come in, and ever since then the authority of force has been prominent in the decisions if not in their execution. Observation teaches that human affections are dulled by the use of force, and defiance follows. Who is not touched and won by that soothing apostolic decision in Acts 15 which reads in part, "The apostle and elders and brethren send greeting. *It seemed good unto us, being assembled with one accord, to send chosen men to you with our beloved PAUL and BARNABAS. For it seemed good to the Holy Ghost and to us,*" etc. Would it not be a victory for us to be able to send out such decisions, full of love instead of authority?

We suggest a remedy. A vigorous campaign of preaching from the following texts of Paul: "That no man put a stumbling block or an occasion to fall in his brother's way." "Let us follow after the things that make for peace and things wherewith one may edify another." "Wherefore if meat make my brother to offend, I will eat no meat while the world standeth." Brethren, when we all catch the spirit of these texts, then the tone of our decision can be changed.

I have lived on the uninhabited prairies of Northwestern Canada, where there was no law because none was needed. Settlers came in but did right; others came who overruled everything and everybody. Liberty

was gone then for everybody. Civil law came in force and the self-regulating citizen as well as the lawless one was restricted in his privileges. Had everybody done right, then each one would have had more liberties, but to prevent confusion and social demoralization we confined our rights to a civil standard. The tendency to-day is to want liberty without any obligation. Such a disposition runs into anarchy, for in church, state and home others' interests are sacred and must limit our conduct.

Why not let the conference of 1906 be the last one where the professors of Christ are compelled to obey Christ? Is there a second to that motion in your heart, reader? "For why call ye me Lord, Lord, and do not the things which I say?" Luke 6: 46.

McPherson, Kans.

NOTES NOT CLASSIFIED

Blue River. Our council meeting occurred July 7. Bro. Walter Swihart presided. We agreed to hold a series of meetings to begin the first Saturday evening of October, and a love feast at the close. Our thanksgiving meeting will be on the first Lord's Day of September. Bro. J. W. Kitson will be asked to be with us. A petition goes to district meeting. Brethren Loren Humbarger and Walter Swihart were elected delegates to district meeting—Levi Zumbun, R. R. No. 12, Columbia City, Ind., July 8.

Monticello. Yesterday Bro. A. R. Bridge preached to us, and one dear sister came out on the Lord's side; baptism to be administered later. Mae Dillugh, Monticello, Ind., July 9.

South Keokuk. Yesterday Bro. Butler preached an able sermon, also which we repented to the riverside where a young brother was buried with Christ in baptism. Our meeting July 4 was much appreciated by all present. Ida M. Brown, Ollie, Iowa, July 9.

Eel River church met June 9 in special council to hold election for a number. Bro. Samuel Leckrone took charge of the meeting. Eld J. H. Wright, Eld David Kreider and Eld Daniel Snell were present. The work was postponed for a time. Three letters were granted. As the writer resigned as correspondent, Sister Martha Leckrone has been appointed. Tada Haines, R. D. No. 3, North Manchester, Ind., July 2.

Roanoke. With us the Fourth was an ideal day. We met at the church in the forenoon and had several addresses by our home ministers. Everybody brought plenty for themselves and a few more. We had four tables bounteously spread. The afternoon was spent on program of essays, recitations, etc., principally by the young people and children.—J. I. Miller, Roanoke, La., July 4.

Boise Valley. Our new churchhouse, about eight miles northeast of Nampa, was dedicated June 17. Bro. L. E. Keltner, of Payette, preaching the dedicatory sermon. Dinner was served in the basement and three other services were held during the afternoon, namely, a talk to the young people, Sunday-school meeting, and children's meeting. July 2 we met for organization. We organized with a membership of about sixty-five, with Bro. Gripe of Weiser, as our elder for one year. Bro. S. F. Brower was chosen delegate to district meeting. July 4 we held a missionary and Sunday school meeting at our church, with Bro. S. F. Brower acting as moderator and Bro. J. S. Rhodes reading clerk.—Naomi Sandy, Meridian, Idaho, July 5.

Ozawie. Bro. G. M. Lauver came to us July 2, in the interest of Bethany Bible School, Chicago. While here he preached two interesting sermons. Appropriate services were also held at our church July 4, at 11 A. M.—H. L. Brammell, Ozawie, Kans., July 6.

Newberg church met in council June 30, with Bro. S. P. Vandyke presiding. Sunday school officers were elected; Sister E. Moore was reelected superintendent, Sister S. P. Vandyke assistant. Bro. R. M. Weaver was elected president of Christian Workers' meeting. Bro. Walter Dunlap was president. Bro. Walter Branton was chosen delegate to district meeting. One paper will be sent from this church to the meeting. Decided to hold a love feast at the close of Bro. Andrew Hutchinson's meetings. We were pleased to hear a letter read to the church from Eld. D. A. Norcross, of Lordsburg, Cal., who moved from our midst a short time ago.—Mrs. Ella Moomaw, Newberg, Oregon, July 4.

Brothers' Valley.—Bro. W. M. Howe, of Brooklyn, N. Y., began a series of meetings in the Pike churchhouse June 16, closing with a love feast July 1. Bro. Howe's labors among us were much appreciated, and we had a very interesting series of meetings. Twenty-three were added to the church by baptism and one was restored. Two were baptized several weeks before our meeting began, thus making twenty-five added to the church by baptism since our last report. Our love feast was well attended, nearly three hundred members communed. Bro. Howe officiated. There were a number of ministers, also many members from adjoining congregations present. Bro. Hurst, of Canton, Ohio, was also with us several days, traveling in the interests of the Canton Bible School. At our last Sunday morning services we took up a collection for the Brooklyn churchhouse fund, amounting to \$205.88. Our Sunday-school collection on Sunday morning, amounting to \$15.35, was also sent to the Brooklyn mission. At our council meeting prior to our love feast we decided to hold a series of meetings at the Rayman churchhouse sometime in August or September, to be conducted by our elder, D. H. Walker.—Clara G. R. Stauffer, Berlin, Pa., July 5.

Worden. The work here is making some advancement. The young people are doing good work in the Sabbath school and have decided to make some change in young people's meeting. A committee was appointed and we decided to use the outlines published in the Messenger. Bro. Byer, of Maple Grove, Wis., was with us July 4 and gave us two sermons, which were very much appreciated.—W. I. Buckingham, Worden, Wis., July 6.

CHURCH DRESSING.

[From Royal Path of Life. Selected by Sister D. H. Brubaker, of Virden, Ill.]

THE best bred people of every Christian country except our own avoid all personal display when engaged in worship and prayer. Our churches, on the contrary, are made places for exhibition of fine apparel and other costly, flaunting compliances with fashion, by those who boast of superior wealth and manners. We shall leave our gew-gawed devotees to reconcile humiliation in worship with vanity in dress. That is a problem which we confess we have neither the right nor the capacity to solve. How far the personal piety of the devotee may be affected by fine clothes we do not pretend even to conjecture; but we have a very decided opinion in regard to their influence upon the religion of others. The fact is that our churches are so fluttering with birds of fine feathers, that no sorry fowl will venture in. It is impossible for poverty in rags and patches, or even in decent but humble costume, to take a seat, if it should be so fortunate as to find a place, by the side of wealth in brocade and broadcloth. The poor are so awed by the pretensions of superior dress and "the proud man's costume," that naturally they avoid too close a proximity to them. The church being the only place this side of the grave designed for the rich and poor to meet together in equal prostration before God, it certainly should be kept free for this common humiliation and brotherhood. It is so in most of the churches in Europe, where the beggar in rags and wretchedness, and the wealthiest and most eminent, whose appropriate sobriety of dress leaves them without mark of external distinction, kneel down together, equalized by a common humiliation before the only Supreme Being.

No person can attend upon the services of any of our churches in towns and cities, and worship God without distraction. One needs continually to offer the prayer, "Take off my eyes from beholding vanity." But he must be blind to have his prayers answered, for the sight of the eyes always affects the heart. There is the rustle of rich silk, the flutter of gay fans, the nodding of plumes and flowers; the tilting of laces, of ribbons, of curls; here is a head frizzled till it looks more like a picture of the Furies than that of a miss of sixteen and there is another with hair hanging full length, waxed and dressed so as to fourfold its quantity; there are bracelets and ear-rings, and fantasies of every sort and every hue; and everything that is grotesque and ridiculous in trying to ape fashion; all these are before you, between you and the speaker, the altar whereon is laid the sacrifice of prayer, and from where the truth is dispensed! How can you worship God? How can you hear with any profit?

With dress and fashion, its propriety, its sin or folly, in the abstract, we are not now dealing; only with its improper display in the house of God. If persons have the taste, and the means to gratify that taste, in expensive, showy apparel, let them have it to display at home or abroad,—anywhere but in the sanctuary.

The adoption of more simple apparel for church on the part of the rich, in this country, would have the effect, certainly not of diminishing their own personal piety, but probably of increasing the disposition for religious observance on the part of the poor.

WHICH?

BY W. H. JOHNSON.

RECENTLY we had an excellent article from the pen of Bro. Mohler upon the minister's side of the question that set me to thinking. Brethren, do you know there are just two classes of people in the world—those who lift and those who lean? And are you real sure that we have not those two classes represented in the church to too great an extent at least by the ministry and laity?

They are classed in the Savior's parable as the wise and the foolish virgins, the latter saying to the former, "Give us of your oil." They were merely lamp bearers, not light bearers. How many of the laity to-day are merely carrying their lamps, depending upon the

minister to carry the light and furnish his own oil too, forgetting the fact that it is given to us to be independent agents: positive rather than mere negative forces. Having light, having salt within ourselves, that we may also be ministers to mankind rather than waiting continually to be ministered unto, forget that Jesus said, "Ye are the light of the world," "Ye are the salt of the earth." This is the standard we shall be measured by. How, then, if we have hid our light under the bushel of selfish interests, think you our salt will not have lost its savor? Then what? What of the responsibility to fulfill this calling? Does it not devolve upon the laity to send or to take away the Gospel to every kindred and tongue upon the earth? How about Mark 16: 15? And it matters not that the visible forces of sin outnumber the agencies of righteousness. Remember that God is omnipotent. We shall conquer through faith. He has not placed an impossible task before the church. But there must be a more equal division of responsibility and labor. We must quit leaning and get to lifting. First Corinthians 12: 7 says, "The manifestations of the spirit is given to every man to profit withal." In other words, to use not for the good of self alone, but for the good of the church.

The work of the elders, ministers and deacons is to feed the flock, and great is their power for good; let us not underestimate it. Then what of the laity? What of the rank and file? Do we not share the responsibility? Do not our ministering brethren need our coöperation all along the line of church work? Have we of the laity no power for good to act upon our environments? Are we in the church merely to be acted upon? If so, God pity us. True we are dependent upon God. But the promise is that if we ask we shall receive from him that which will make us strong in imparting good unto others.

"Be ye neither barren nor unfruitful." Brother, how about it? How many times in the year past have you gone up to the house of the Lord upon the first day of the week full handed, as the Lord had prospered you temporally and spiritually, heart full of good will, hands full of temporal blessings for your co-laborer in the Lord, your pastor? Honest, now, are you sure that you have not been depending upon him to do the lifting while you did the leaning, and in all probability most of the grunting? Think now.

625 N. Cushing St., South Bend, Ind.

NOT CALLED TO PREACH THE WHOLE GOSPEL.

BY T. C. MYERS.

You may preach about the fall of Jericho, tell the people that it was accomplished through faith and obedience, and tell them that through faith and obedience the stone walls around their hearts may be made to fall, and an entrance obtained by which the Holy Spirit may have access. You may also tell them about the cruel mocking, and pain, and the shameful death that our dear Savior endured for them, that they may have a way by which to escape eternal death, and if they would reign with him they must also suffer with him. You may tell them of the love of God toward them; of his great and precious promises to those who love him. But if you are called to preach the whole truth as it is in Christ Jesus, you will have to tell them that those great and precious promises are to those who not only love Jesus, but keep his commandments. In doing so you will be following the example of your blessed Master, and thereby awaken the people to a sense of their duty, which would result as is recorded in Luke 18: 18. This, of course, would lead you to doctrinal sermons.

Now I read that preaching doctrinal sermons is exceedingly difficult, especially where denominational prejudices run high. Of course it is exceedingly difficult if you expect to preach to please the people, because there are many kinds of people, as well as many different creeds. Perhaps that is the reason why doctrinal sermons have become a thing of the past. "And the people love to have it so."

Covina, Cal.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, July 22, 1906.

OUR MEASURE.—2 Cor. 10: 13.

I. Ideals.

1. In Society, Rom. 12: 18
2. In Business, Rom. 12: 11
3. In Religion, 1 Cor. 2: 2

II. God's Standard—Perfection, Matt. 5: 48

1. Captain Through Suffering, Heb. 2: 10
2. Man of God, Eph. 4: 12
3. Every Man, Col. 1: 28

III. Means of Attaining Perfection.

1. Love, 1 John 4: 18
2. Word, James 3: 2
3. Deed, Matt. 19: 21

I. Ideals. Every individual has his standard by which he measures himself. Some standards are practically far too low; others are theoretically very high. Every community, every school, every organization also have their standards as well as individuals. Well, indeed, is it if those standards be so high that all may be blessed who come in contact with them.

The standard of some so-called high society may not be as high as that of some of the lower strata. How much better it might be if the best society was composed of those whose standards were the loftiest and purest.

The best rule to reach a high standard in business relationships is the golden rule. This well applied will make one honest, upright, courteous, fair, and winning—all splendid characteristics of a Christian.

One's measure in religion ought to be so full of goodness and enthusiasm that Heb. 10: 24 would be a leading feature of life.

2. God's Standard—Perfection. Yes; God's standard truly is perfection. Perfection won as our Captain of salvation won it—through suffering, purging, pruning, and cleansing. In this perfected condition only are we fit vessels for the Master's use.

3. Means of Attaining Perfection. In connection with a willingness to suffer for Christ's sake in order to reach perfection, we must also love him who first loved us. Love is willing to do all things for Christ, even to the bridling of the tongue, a most difficult task, in order to keep our lips from speaking guile. A purged, cleansed, and loving heart will speak becoming words. Our deeds will also be in harmony with our profession. Our measure will be well filled and acceptable to God.

PRAYER MEETING

For Week Beginning July 22, 1906.

LESSONS FROM CHRIST'S TEMPTATION.

Matt. 4: 1-11.

1. When Christ Was Tempted and When We May Be.
 - (1) Even when richly endowed with the Spirit (verse 1). Satan has no regard for times or seasons. Our most sacred moments are not exempt (Luke 4: 1; 1 Peter 5: 8).
 - (2) Even when in communion with God alone. Christ said, "I and the Father are one,"—one in purpose and aim (John 10: 30). Still the tempter drew nigh, just as he will to-day when least expected (1 Cor. 10: 12).
 - (3) When in bodily weakness (verses 2 and 3). Here we have an important matter. To a certain extent the spiritual man depends upon the well-being and comfort of the body. Paul realized this in Rom. 7: 22-25.
2. How Christ Was Tempted and How We May Be.
 - (1) To use our powers for self and not for God (verse 3). We are told by the apostle that there may be times when men shall be "lovers of self" (2 Tim. 3: 2). Yet, by God's grace we can rise above self, not yielding to the tempter (Philpp. 2: 3, 4).
 - (2) To misinterpret and misuse God's Word (verses 5 and 6). Remember it is a dangerous thing to trifle with the "Living Word" (2 Cor. 2: 17; 4: 2).
 - (3) To presume on God's care (verse 6). Yes, God cares for us, but only when we are walking in his ways (Ex. 17: 2; Psa. 19: 13).
 - (4) To employ worldly methods for God's cause (verses 8 and 9). There is no communion between light and darkness; no use to try it (John 18: 36; 2 Cor. 10: 3, 4).
3. How Christ Overcame, and How We May Overcome.
 - (1) By a life of absolute faith (verse 4). God is abundantly able to give us all we need,—far more than we, perhaps, expect; therefore we should trust (Psa. 37: 3), and not despair (Luke 12: 22).
 - (2) By a thorough study of the Word (verse 7). Equip yourself with the full armor by getting the Word into the heart (Psa. 119: 11).
 - (3) By entire consecration to God (verse 10). We serve him whom we obey (Rom. 6: 16). Our destiny hinges on our life as it is lived from day to day—it is either gain or loss (Luke 9: 25).

HOME AND FAMILY

MAKE YOUR MOTHER HAPPY.

SELECTED BY PEARL V. KREIDER.

Children, make your mother happy;
Make her sing instead of sigh,
For the mournful hour of parting
May be very, very high.

Children, make your mother happy,
Many griefs she has to bear;
And she wearies 'neath her burdens;
Can you not those burdens share?

Children, make your mother happy;
Prompt obedience cheers the heart;
While a willful disobedience
Pierces like a poisoned dart.

Children, make your mother happy;
On her bow the lines of care
Deepen daily,—don't you see them?—
While your own are smooth and fair.

Children, make your mother happy;
For beneath the coffin-lid,
All too soon her face so saintlike,
Shall for evermore be hid.

Bitter tears and self-upbraiding
Cannot bring her back again;
And remorseful memories
Are a legacy of pain.

Oh, begin to-day, dear children,
Listen when your mother speaks;
Tender, quick, and sweet obedience
For your highest good she seeks.

She loves you better than all others,
And for your sake herself denies;
Always patient, prayerful, tender,
Ever thoughtful, true and wise.

Remember while you live, dear children,
And should you search the rounded earth,
You'll never find a friend more faithful
Than the one who gave you birth.

Arcanum, Ohio.

SILENT MINISTRY OF WOMAN IN THE PLAN OF SALVATION.

BY GRACE GNAGEY.

MUCH is said to-day about men who have been helping to forward God's kingdom, but little about the women. This no doubt is due to the quiet way in which the majority of women have done their work. From the very beginning, woman had a part in the creation. Eve was placed in the garden as a companion for Adam. 'Tis true Eve was the first to yield to temptation, but was not she and a number of women who followed her used to help restore mankind? To her was given a more glorious promise than ever was given to man; for God said her seed should bruise the serpent's head.

The introduction of feminine character into Christianity put new life and force into the whole movement. The church is God's instrument to evangelize the world, and woman has been and still is the heart of the church. She is the numerical majority of the church. To her is given all too exclusively the office of training the children in morals and religion; but she has well performed her part. A large number of men whose lives adorn the pages of Christian history were inspired to holiness by Christian mothers.

Sarah, the wife of Abraham whom God chose to further his kingdom, helped to teach and train Isaac for his work. You remember how very particular they were when the time came that he should have a wife. They wanted him to have a companion who would be the most possible help to him; and Rebekah was selected.

It was Jochebed, the mother of Moses, who trained him and taught him about Jehovah and caused him to grow to be just the man whom God needed to lead the children of Israel through the wilderness.

Elijah the man of God who was necessary to carry out God's plan was saved by the widow who made him a cake out of the last meal she had in the house.

Ruth left the land of her nativity and clung to and cared for her mother-in-law, saying to her, "Thy people shall be my people, and thy God my God."

Mary, the wife of Joseph, took upon herself the training of the wonderful child Jesus. 'Tis true little is said of her in the home; but certainly a child that grew up so pure and holy, so strong and wise and good, one who never committed sin, and one who always ministered to the needy, was raised by none other

than a woman who was holy and truly devoted to God. In her was the promise fulfilled that we should be raised up from the depths of sin into everlasting life. While Christ was here on earth he often found rest in the home of Mary and Martha. Mary always served Christ first and left other duties till later. Jesus said, "Mary hath chosen that good part, which never shall be taken away."

One woman broke the box of spikenard and anointed the feet of Jesus.

It was Mary, the mother of Jesus, and Mary Magdalene and Salome who went to the sepulcher to anoint Christ's body, but upon finding that he had risen went and told the disciples.

Dorcas was a woman full of good works and alms deeds, and when she died the women gathered about her and wept.

In Romans 16 we read about Phebe, Priscilla, and Aquilla, Paul's personal helpers in Christ Jesus. Paul says they offered to lay down their necks for his life.

When the lad who was in the harvest field in Shunem was sunstruck they said, "Carry him to his mother." It is mother who is wanted to relieve the pain. Man can give to charity and attempt to care for the sick, but it is woman who glides quietly into the sick room and relieves the sufferer and attends to his wants. It is mother who learns the troubles of the children and who straightens out the tangles and again sets the child in the right path.

In 1 Tim. 1: 5 we read about Lois, Timothy's good grandmother. Was there any reason for Timothy not being good? Not only his mother was good, but also his grandmother. Two preceding generations of piety ought to start any one well on the way toward the goal of perfection.

For many years woman was held down and not allowed the rights and privileges that man was allowed, yet by wielding her influence, her works, while not shown in public, were greater than those the world could see. So day by day all through past ages and down to the present day woman, in a quiet way, is raising mankind to that high standard which it is reaching.

Who are the great men to-day of all our occupations and professions? Most of them descended from industrious Christian mothers. Who ever made a greater sacrifice than Mary Reed who when she found she was stricken with leprosy gave up home and country and went to India to spend the rest of her life ministering to the lepers. The beauty of her life may be seen in these words which she wrote:

"No chance has wrought this ill to me;
'Tis God's sweet will so let it be;
He seeth what I can not see.

"There is a need be for each pain;
And he will make it one day plain
That earthly loss is heavenly gain."

Then think of the great amount of good Fannie Crosby has done for the world with the many songs she has written,—over 6,000 of them. Eternity only will tell the number of souls that were led to the portals of heaven by the sound of these songs which were written by a blind woman.

"Great is thy power, O woman! See to it that it be used for him who thought of his mother in the agonies of death."

Meyersdale, Pa.

INFLUENCE OF MUSIC.

BY ABRAM S. HERSHEY.

THE power and influence of music is unlimited. Can you not recollect the beautiful, charming songs of your childhood? The songs of early years are still bringing to me beautiful thoughts of my childhood days. The sentiments of these songs have been instrumental in molding my character. Some people get in the habit of singing "giddy" songs (and it is very easy to get this habit), others always hum the melody, or sing tunes of favorite songs or hymns. Whichever you do, bear in mind that it will not only have its influence on your life, but you may wonderfully influence those round about you for weal or woe. My mother is dead and gone these many years, but when I sing one of her old favorite hymns, methinks I hear her beautiful,

sweet voice just as when she sat in her old armchair leading us in the singing of one of her "favorites." And the effect and influence is powerful.

It is known that music has great power over man and beast. It can excite or it can soothe. It can please or it can madden. It can create fury or it can create love. It can drive away the fiercest grief, or disarm the severest rage. It can soften pain to ease and drive despair and madness from the mind. It can uplift and enliven, or depress and make sad. It can do all this and more. You need only stop and think what it has done, then you will better know what it can do. Wonders, indeed! We have all heard how music has made chains to break, prison doors to open, etc. Talk about having power! Take away music out of our worship, all away everywhere, what will be the result? Think of it!

Music has always been a favorite among poets. Shakespeare speaks of it as "a sweet sound that breathes upon a bank of violets," and also as "the silver sound that comes with speedy relief to the grieved heart and troubled mind." Another author says, "It can tame the most furious beast, make the wolf and the roaring lion restrain their rage, and listen to the voice of song."

In music there may be a sadness that moves the listener to tears, or its charms may enchant the soul. Soldiers on the battle-field are spirited by martial music. And we may be lulled into slumber, easiness, or even into wantonness and idleness by its charms.

While from the most ancient times the power of music has been recognized and used, yet it is only recently that its influence has been used as a cure for disease, as a means of restoring the sick to health. In New York City a musical society has been organized, and it is the purpose of this society to introduce into the hospitals of that city musical treatment for the sick. This is a fact. You make use of the same principle when you take your little one after it has had a hard bump, and caress it by singing to it a little lullaby. In the St. Luke's Hospital a splendid organ was placed. Then one day when everything was in readiness, the great organ boomed out the opening chords of a beautiful selection from Schubert. As the deep tones of the organ vibrated through the wards of the hospital, the weary, pain-racked patients ceased their restless tossing and their feverish moanings to listen to the music. There they lay listening, and as the tones of the organ grew softer and more soothing, a sweet restfulness crept into the throbbing brain and stole over the aching body, and lulled by the gentle cadence they one by one fell asleep. Physicians and nurses moved quietly about, knowing that sleep is "nature's restorer," and that it could do more than any medicine they could prescribe.

York, Pa.

FAMILY RELIGION.

It is a remarkable fact that most men, eminent in life, had in childhood a religious home. Bishop Haven, after careful investigation, says, "Three-fourths of the most prominent scientists, authors, and merchants are not more than two generations removed from the manse. They are either sons or grandsons of ministers." A French author has collected similar statistics. If you were to have read to you a list of the sons of clergymen who have attained honorable distinction you would be surprised to find how near to religious homes are the eminent men of the modern world. There are three good reasons why this is so; one is that such homes have the blessing of God upon them; another is that the atmosphere of a religious home is best suited to the formation of character; a third is that the atmosphere of a religious home is best suited to highest development of the mind. And these three things are the great sources of success in the world.

The inheritance of a religious home in childhood will almost surely assert itself, in some way, in after years. No matter how wayward some of the children may be, they can never quite forget the old home wherein was a praying father and mother. The morning prayer and evening hymn linger in the halls of memory, and are sure to bring forth good results in the life.

THE GOSPEL MESSENGER

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SIXTEEN natives were baptized at Bulsar, India, in the early part of June.

FIVE were recently added to the church at Idaho Falls, Idaho, and one more awaited baptism. All were young.

BRO. W. H. GREENAWALT, of Milford, Ind., was with us in Elgin and preached a very helpful sermon last Sunday morning.

BRO. J. G. ROYER held a series of meetings at Preston, Minn., and five came out on the Lord's side and were received into the church.

A SERIES of meetings recently in the Center church, Pa., resulted in six accessions by confession and baptism. One applicant awaits the rite.

THE address of Bro. J. C. Swigart is changed from Strouds Mills, Pa., to R. R. No. 1, Lewistown, same State. There is no change, however, in place of residence.

SISTER MATTIE CUNNINGHAM, who has been engaged in the mission work at Palestine, Ark., is spending the summer at the home of her parents, Russia-ville, Ind.

BRO. W. M. HOWE closed a revival in the Brothers' Valley church, Pa., July 1. Including two baptized before the meetings began, there were twenty-five accessions.

THE Brethren at Grand Junction, Colo., have outgrown their meetinghouse and are to build a larger one. There are many places in the West from which a similar report should come.

BRO. ANDREW HUTCHISON writes from Centralia, Washington, where he is in the midst of an interesting revival. He is to attend the ministerial, Sunday-school and district meetings to be held there this week.

THE Brethren in North Dakota, Northern Minnesota and Western Canada are becoming interested in educational work, and think of establishing a high school in that part of the Brotherhood. If they undertake it they are likely to succeed, for they are that kind of people.

LITTLE Paul Ebey, the son of Brother and Sister Adam Ebey, of India, has also died, thus leaving the parents entirely bereft of children. This makes the third child they have buried in India. Their hearts are sad, but they have the prayers and sympathies of many friends.

BFO. T. H. MILLER, of 586 Grove St., Morgantown, W. Va., feels that he is not especially needed in the ministry where he is located, and has decided to seek a place where there is a greater demand for preaching. His preference, however, is to remain in his native State if a suitable field is found.

BRO. GEO. L. McDONOUGH calls on us now and then. He is very much interested in the Annual Meeting to be held in California next May, and, of course, is anxious to have as many as possible attend. In due time rates will be announced in the MESSENGER for those who wish to go to the coast this fall and remain until the conference closes.

AFTER the Annual Meeting, and before returning to his home at Lordsburg, Cal., Bro. E. T. Keiser called on the MESSENGER. He is a member of the locating committee for the conference of 1907, and of course feels much interested in the meeting.

BRO. M. L. HAHN, of Pleasant Mound, Ill., has located at Colchester, this State, in the Camp Creek church, and will devote his entire time to the work of the ministry. He was sent to that point by the district mission board of Southern Illinois.

BRO. M. D. EARLY's correct address is 1289 11th Ave. Sunset, San Francisco, Cal. He writes that we can think of his family as living near the beach, for it takes only a little while to walk to where the waves roll. They are one block from the Golden Gate Park.

THOSE who preserve the Easter and Pentecost table, printed last week, will run down the year column until they come to 1943, and mark a 9 in place of 8. It reads 1843 instead of 1943. It will also be observed that the Annual Meeting for that year will open June 15.

MUCH business was before the district meeting of North Dakota, Northern Minnesota and Western Canada, held June 28. Two papers go to the Annual Meeting, one containing a call for the conference in 1908. Bro. Geo. Strycher, who was moderator of the meeting, is to represent the district on the Standing Committee in 1907.

WE cannot fill further orders for the Revised Minutes of the Annual Meeting, nor are any more to be printed until we hear from the committee appointed by the late conference. This committee is to classify the minutes since 1898 and publish the same along with the present Revised Minutes. When the committee completes its work we are to hear from them, and will then be prepared to announce the form in which the work is to appear.

BRO. W. H. COOPER, of Frederick, Okla., has been residing in that locality since 1902, and is still very much pleased with the country. He writes that the big Indian pasture reservation, 48,000 acres, is to be opened up to actual settlers, the date to be announced in the public press, and he is anxious that some of our members get located on the lands and thus lay the foundation for a few churches. He further says that it is a fine body of land, and that he will take pleasure in assisting brethren who may desire to look over the country with a view of making a selection for a home. He resides in the Red River Valley church, where there are eighteen members and where scores of others will receive a hearty welcome.

THINK of raising \$2,500, in pledges, inside of a few minutes, for city mission work, in a district meeting, composed entirely of newly organized churches! Well, that is what happened at the district meeting in North Dakota, June 28. Our western churches are becoming intensely missionary and are willing to back up their zeal with their money. If this zeal keeps on growing the Brethren are going to capture the West as thoroughly as they one time spread over Lancaster county, Pa. We may yet reach a period in our church work when it will become advisable to send some of our easy-going preachers and churches west to catch the missionary spirit, and if such an expediency must be resorted to we would like for it strike in on them.

IT was said in our columns recently that there is a growing sentiment among the Old Order Brethren in favor of Sunday schools. Aaron L. Fisher, West Manchester, Ohio, a member of that body, writes us that such is not the case. He thinks that among his people there is no sentiment whatever in favor of Sunday schools, and wishes us to make the above statement as coming from him. We are glad to make any correction necessary in order to avoid misrepresentation. But we trusted that the Old Order Brethren by this time had come to see the importance of the Sunday school as a help in church work. We regret that they have not yet reached this point. However we give them the full benefit of the correction requested.

WE enjoyed a short visit from Bro. G. N. Falkenstein, of Elizabethtown, Pa. From the conference he went to Astoria, this State, where he conducted some meetings. He had occasion to stop in Chicago, and did not care to come so close to Elgin and not see the Publishing House.

EFFORTS will be made to raise money to build a meetinghouse in Rockford, this State. Bro. P. R. Keltner, the pastor, has the matter in hand and it is believed that there are enough people in Northern Illinois interested in this undertaking to furnish the necessary means. Rockford is a growing city, noted for its enterprise and the high moral standing of its citizens, and ought not only to have a good Brethren meetinghouse but a strong congregation of our people. Among the citizens the Brethren are probably more widely known than in any other large city in this part of the State.

BRO. GEO. W. HOPWOOD, of Deepriver, Iowa, died June 28. He and wife had arranged to attend the Springfield meeting, but about two weeks before the time to start he had a stroke of paralysis, from which he never recovered. Bro. Hopwood was an earnest Christian, well grounded in both moral and Christian principles. When only a lad, and before the time of railroads, he used to drive a team across this part of Illinois, hauling grain to Chicago and returning with goods. He was exposed to many temptations, such as known to teamsters in those days, but his sterling moral qualities enabled him to resist them, and he grew to manhood with strong convictions regarding the right in business and religious affairs. He was strongly attached to the church and desired to see it prosper.

THE NEAT COUNTRY CHURCH.

A SHORT time ago we attended services in a country church, built on the old plan of fifty years ago. The building is large, containing but the one room, and has a large, well-fitted-up basement. For years the house was heated by stoves and the godly ministers stood behind a long table and dealt out the bread of life to the large congregations occupying the long, unpainted seats that filled the room. But the congregation, which is still made up of plain people, decided that their place of worship should be supplied with more conveniences. The walls were dressed up with plain but neat colors, which soften the light. Shades were placed over the windows, the seats neatly grained, the aisles carpeted, a neat pulpit constructed and a good, hot air furnace installed. The morning we attended the services, and occupied the pulpit for the first time, the audience room was in a very inviting condition. It had been well aired out early in the morning, the carpets and floor were clean, and not a particle of dust could be seen on either the seats or the pulpit. Everything was scrupulously clean and in perfect order. All this was arranged before the Sunday-school hour. The sensible janitor had done his work so completely that he had no occasion whatever for disturbing the audience during the Sunday-school and preaching services. We are told that he makes it his business to be a first-class janitor. It occurred to us at the time, and we are still impressed with the same thought, that if we could have that kind of janitors for all of our churches we would, in many instances, have far better attendance at most of our services. These are days when people, who live in neat houses, do not care to attend church in a poorly ventilated, badly heated and dusty audience room. In all of our church services we should make a specialty of three things: Good preaching, good singing and first-class janitor service.

AMONG THE CHURCHES.

JULY 6 we met with four other elders, viz., J. G. Royer, P. R. Keltner, I. B. Trout and John Heckman, at Mt. Carroll, this State, for the purpose of aiding the church in the work in which some assistance was required. Bro. Wm. H. Eisenbise, who has had charge of the church a number of years, tendered his resignation as overseer of the flock. The church then balloted for a presiding elder, and Bro. C. B.

Smith was chosen. Bro. Eisenbise, who is a man of excellent ability in the pulpit, will do some preaching in his home congregation, but is likely to do considerable work among other congregations. For the present the congregation will depend mainly upon the preachers called in to fill the appointments, and in due time may find it necessary to secure a resident pastor.

The next day was spent in the home of Bro. I. B. Trout at Lanark. He is known to our readers as the Sunday-school editor of the Publishing House, author of the Brethren Sunday School Lesson Commentary, editor of *Our Young People*, and a preacher and lecturer who knows how to interest people. For several years he has had charge of the Brethren congregation at Lanark. Since he commenced working for the House he spends about half of his time in Elgin and the other half at his home, when not out preaching or delivering special talks.

His home, located a little to one side of the city, partakes of the nature of about one-half city and the other half country, an ideal home for a preacher, writer and his family. Here he has ample buildings, much fruit, a spacious garden spot, sufficient lands for necessary purposes, all the privacy a writer and thinker should crave, with church environments second to none in the State. We spent most of the day at editorial work in his cozy library, on the second floor of his residence. We found the quietness of the place helpful. In his library every thing is in order. There is a place for every book, paper and magazine. His home surroundings are kept as neat as a pin, even to the careful pruning of his trees and vines. Well, why not a preacher keep things neat and orderly? It is something most people like to see in preachers as well as in others.

Saturday night was spent with Bro. Frank Myers, in his pleasant country home. He has charge of the Cherry Grove church, and in their very neatly-kept house we met with the worshipers on Sunday morning, and spent the afternoon in the home of Bro. I. R. Young, one of the ministers of the Cherry Grove congregation. It was a pleasure to attend services in this church for here we held our membership and labored when we first located in Northern Illinois thirty years ago. On Sunday evening we were with the Brethren in Lanark, where we had a very attentive congregation. The night was spent with Bro. J. S. Snively, a minister who was recently ordained to the eldership. Wherever we go, in this part of the State, we find the members interested in our work here in the Publishing House as well as in the work pertaining to their own community.

OUR YOUNG PEOPLE.

NOWADAYS there comes into our home a much-prized, weekly visitor bearing the suggestive title of *Our Young People*. It is appreciated and welcomed, not because there is a dearth of reading matter in these days of multiplied thousands of papers, good, bad and indifferent, but because it is new, and fresh, and clean, and pure, and full of interest from the first page to the last. There is no uncertain note in the harmony of its make-up. Its editorials, essays, notes on the world's doings, sketches of travel, Sunday-school lessons, Christian Workers' topics, the girls' and boys' corners and its fine half-tone illustrations are all in keeping with the high aims of a first-class Christian journal. It has come at the request of our Annual Conference, and has come to stay.

What a boon this weekly visitor would have been to us a half century ago. How eagerly it would have been welcomed and read when the home library was made up of a hymn book, the well-worn Bible, an old copy of "Pilgrim's Progress," a brief history of the world, and the story of "Robinson Crusoe." Then we had the half-fearful, half-welcomed *Gospel Visitor*, for many of our brethren looked askance at the printing press in those days, with its heavy essays hardly of a character to interest the young, and the country paper with its weekly story which was always devoured by the younger members of the family. Those were the days when the boy, with a burning desire to know things, was compelled to pick up such reading mat-

ter as he could borrow, and much of this picked up reading was not best for the boy.

But the half century gone forever has wrought great changes in the world and the church. It is a long look from the springhouse loft to the well-equipped Publishing House at Elgin which will represent in building and equipment, when present improvements are completed, a total sum of a hundred thousand or more dollars. Also it is a long look from the monthly *Gospel Visitor*, with a circulation of a few hundred, to the thousands and tens of thousands of publications now sent out each week by the church.

Our responsibilities have deepened and widened as these changes have brought to us the opportunities for doing good and combating evil, for the forces of evil have increased and multiplied. The land is flooded with worse than useless books, papers and magazines. Many of these are not only useless but hurtful and impure, and woe to the young who have their minds filled with this worse than trash, their hearts and souls tainted with impure and unholy thoughts through the neglect of fathers and mothers to furnish them with pure and wholesome literature suitable to their age and the demands of the times in which we live. If ruin comes from such a source the responsibility must fall upon the parents.

Our Young People, the newest of all our church papers, is a Sunday-school paper, and much more than a Sunday-school paper. Its reading matter is suited to all ages and conditions. The old, who have kept their hearts young, may find in its able, helpful editorials, its excellent essays and the interesting topics discussed, food that will warm their hearts and keep them in touch with the young people of the church. Our young men and women, and our youth will find here a pure fountain of literature without a taint of impurity, and at the same the most interesting reading.

Yet *Our Young People* has come, and come to stay. Already its circulation is reaching toward the twenty-thousand mark and if it does not increase the coming year by tens of thousands it will be because our Sunday-school officials are not awake to the highest sense of their duty, and parents are not doing what they should to give their children the very best reading matter.

D. L. M.

THE OUTCOME.

THE outcome of it all—what will it be? With me, as perhaps many others, the question has been and still is. What will be the outcome of the unusual interest that is now on in reference to Bible study? There never was a time when the Bible, as a book, received as much thought and careful study as at present. And it is not confined to our own church. Neither have we been leaders in the movement, but followers. And we are glad to say we have been quite active in following in the trend of a move so important and vital in its consequences as we hope. Bible classes have been forming everywhere. Bible schools have been organized. Bible study is being introduced into all of our high schools and colleges. Chautauquas are being held all over the country, whose work is especially devoted to Bible studies. And the Sunday schools are taking on new life in the study of the Bible.

Now we shall not attempt to determine the basic cause of the origin of the great movement that is sweeping over our own country as well as that of others. But there is a cause, a spirit that has been moving in it. And it seems to us there can be but one spirit that moves the hearts of the children of men towards God and his Word, which is the power of God unto salvation, the open way unto eternal life.

The movement has come, and we are in the spirit of it. What will the outcome be? Will it affect us, as a church, favorably and other churches and peoples unfavorably? Or will it affect all alike favorably? As all souls, in the sight of God, are alike precious, and as the Word of God can have but one tendency, we are justified in saying that the general tendency will be for good. Our first reason for taking this position is that studying the Gospels brings us in touch with Jesus Christ as the author, which means studying his life. And in doing this brings us into a living association with him. It makes Jesus our associate, our ev-

eryday companion. This association must be in our favor, because our badness cannot make him bad, but his goodness must make us better.

In two persons associating together, the one good and the other indifferent or bad, there is necessarily a change on the part of one or both—a yielding of feeling and principle. We say more or less because so it is. Some good people are not sufficiently established fully to withstand the influence of sin in the sinner and, as a result, they topple over and lose part of their goodness by taking in some of the badness of their associate. But this cannot be said of those who associate with Christ. Hence those who look into and study the Christlife cannot be made any the worse, because there is no bad there. If they get anything at all it must be of the good, and thus they are made better by the contact.

We become bad by the association with the bad—and we become good by coming in contact and associating with the good. And so, the careful and sincere study of the Bible will make the world better.

Our second reason for believing that the present interest in the study of the Bible will be beneficial to all is that its tendency is to lift men out of creed and sectism. Heretofore the greater part of the Bible study that was done was within prescribed limitations; not so much to see what the Lord says as to try to make him say what we have been trained to believe. And when I say this I include our people as well as others. We have our beliefs, originally in things which we have accepted as means to ends. These things, through use, have become so sacred to us that we feel they should have scripture sanction, and to get thus we resort to strained scripture interpretations. In other words, we try to make Jesus say things which he has not said. And to contend for such interpretations is adding to the Gospel.

Now, to study the Bible for the sake of the truth it contains, lifts us out of our creedism and enables us to know and understand what the Lord would have us to do.

One man studies his Bible to prove that true immersion is the only gospel mode of baptism. Another studies to prove that sprinkling or pouring is equally sanctioned by the scriptures. So with all other Bible doctrines about which churches differ. One studies to prove one thing, another studies it to prove that it means something else, all looking through their creed glasses, and generally finding the thing which they are looking for. Why not? We cannot do otherwise as long as we allow ourselves to be hemmed in with the beliefs of men. The great trouble with the Christian world has been that when any light is to be had on religious action or duty, instead of going directly to the Bible to see what Jesus has said about it we go to our different creeds to see what they say. And as they say we do, without any further study or research. Now, this is wrong, no matter how much confidence we may have in the leaders of our respective churches. Human judgment must never be allowed to displace the gospel truths, the power of God unto salvation.

Christ himself, filled as he was with the wisdom of God, said to his hearers, "I will not judge you, but the words which I have spoken," they will judge you. To study the Bible as we should we ought to lay aside all human beliefs and decisions—forget that we have a formulated belief or creed, and go to it for the sole purpose of hearing the Master speak. And as he speaks, so let us do.

It seems to us that the spirit of Bible study as we now have it is doing this in a greater degree than ever before. Bible students of all creeds are more fearlessly speaking out their convictions as they get them directly from the Bible. And as a result men are championing Bible doctrines such as feet-washing, temperance and the peace principles as never was done before.

What we, as a church, need to do is to stick more firmly than ever to the Bible and clearly-defined Bible doctrines. Study the Bible, not to advocate our past beliefs so much as what Jesus would have us do under present conditions and surroundings. If we do this faithfully and truly, the religious world as they find the truth, in their study, are bound to come to where we now are—on the gospel foundation. H. B. B.

WOMAN'S RELATION TO MAN AND HER WORK.

THE relation of the woman to the man is clearly stated in the creation. After God had created man and looked upon his estate he said, "It is not good that man should be alone; I will make him an help meet for him." Gen. 2: 18. She is man's help meet, or, better, she is man's *help mate*. In other words, she is man's helper and assistant in life's labor. Or as Paul states this original doctrine, "The head of the woman is the man," 1 Cor. 11: 3, and Peter says, "Giving honour unto the wife as unto the weaker vessel, and as being heirs together of the grace of life." 1 Peter 3: 7. This is a clear statement of the fundamental idea, and it virtually covers the whole question under consideration.

The law of inequality between man and woman is based on a number of things. 1. The order of creation. Man was first made, then woman. Gen. 2: 18; 1 Tim. 2: 13. 2. The purpose of woman's creation. She is man's helpmate, Gen. 2: 18, and she was created for the man, not the man for the woman. 1 Cor. 11: 9. 3. She is the glory of the man, even as the man is the image and glory of God. 1 Cor. 11: 7. 4. The woman is of the man, not the man of the woman. 1 Cor. 11: 8. 5. The law of sex. The male is stronger than the female. This is a universal law. And that this law of fundamental inequality between man and woman is to be respected is evident from New Testament teaching all the way through.

The original idea of equality between man and woman was in covenant rights and the privileges of divine service. After God had created man, male and female, and blessed them, he made a covenant with them. He charged them to be fruitful and multiply and replenish the earth and subdue it. He placed them in the garden of Eden to dress it and keep it. Gen. 1: 28; 2: 15. This was his first covenant with man. In this covenant and arrangement of divine service Eve stood equal with Adam. Each held no preeminence over the other. God spoke to each one alike and each one accepted for himself alike. Each was equal to the other in what this contract meant to them. God so intended it then and he so intends it now. Woman should be and is man's equal in covenant rights and the privilege to serve God. She, like the man, is, of her own will, to enter personally into a covenant with God to serve him in the sphere of a woman according to the divine plan. And this will not interfere in any way with man's natural and physical headship over her.

In the fall woman lost her equality with man in covenant rights, because she was first in the transgression. In pronouncing the curse, or the result of the fall, God said to Eve, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Gen. 3: 16. Mark the words, "and he shall rule over thee." Conditions now change. The man is over the woman to rule. The Lord so decreed it because of sin, but it is not according to the original plan that woman should be under man and look through him to God. But she must so continue until the original plan is restored.

Now that Jesus has come and restored to the world what was lost in Adam, the original idea of woman's equality with man in covenant rights is established to every woman who, according to Paul, 1 Cor. 11: 1-15, veils her head in time of praying and prophesying, the veil being the sign of authority or power in divine service. Man's headship over woman in covenant rights is done away and she has in this respect equal privileges with her brother. But does it follow that it is proper to impose upon her all lines of Christian work that men do? If not, what is her work in the church?

Fundamentally her work along with man's work must be interpreted in the light of her relation to man. If she is his equal only in covenant rights and if the original idea in the creation that she is to be man's helper and assistant is to hold, then it follows that she is to have second place in work. Man is to be the leader and woman is to be the helper. Lines of work involving planning, organization of forces and leadership, doctrinal interpretation, etc., must rest with men.

It is the work of bishops. It is beyond the sphere of woman.

That women were active workers in the church in the days of the apostles is certain. In the sixteenth chapter of Romans alone Paul mentions a number of women active in the church work. Phebe was a servant of the church at Cenchrea and Priscilla labored with her husband in the church work teaching and otherwise. 1 Cor. 11 teaches that women who veil their heads should pray and prophesy. To prophesy has two meanings, to foretell future events, and in the common sense to teach; to expound religious truth.

This line of work woman may follow to the extent that she does not usurp authority or have dominion over the man. 1 Tim. 2: 12. The Sunday school, the prayer meeting, the Christian Workers' meeting and such like offer to woman opportunity for activities suitable to her sphere. This may be carried to the extent of her acting as an assistant minister, but not further.

After all it must be known that woman's highest work is in the home. As wife and mother she bears the greatest responsibility known in the world and determines daily the greatest issues of the race. It is her hand that lays the foundations of heaven and hell. Truly, "The hand that rocks the cradle rules the world."

H. C. E.

CAUSE OF THE EARTHQUAKE.

THE MESSENGER readers have from the first been interested in the San Francisco earthquake, and not a few of them are anxious to learn more about the cause of the convulsion. A few weeks ago Brother Sharp had something to say on the subject that was read with interest. We have later information that is of considerable value. Within three days after the great disturbance the governor of California had appointed a commission of nine scientific men to investigate the extent and causes. This commission has made its report and we publish below the findings as set forth editorially in the *Independent*:

"The commission finds that the earthquake was due to a slipping of the earth's crust along an ancient fault, resulting from successive dislocations dating from the quaternary period. They are able to trace the rift from Point Arena, on the coast of Mendocino county, to Mount Pinos, in Ventura county, a distance of 375 miles in a southeasterly direction, along which there is a well-defined cracking of the ground. The line of this rift is nearly straight and runs into the ocean below Fort Ross, entering the shore again eight miles south of the Cliff House, thus passing outside of Golden Gate. Along this rift the ground shifted both horizontally and vertically. The southwest side of the rift moved about ten feet to the northwest, and was raised about four feet as compared with the land on the other side of the rift, although which side moved or whether they both moved cannot yet be determined. As a consequence of this movement it is probable that the latitudes and longitudes of all points in the Coast Ranges have been permanently changed a few feet. This can be determined by repeating the triangulation work of the Coast and Geodetic Survey from the old stations.

"The greatest violence of the earthquake was along the rift, but the area of destruction extends for some twenty-five miles on each side. All fences, roads, bridges and pipe lines crossing the rift were dislocated. In one case the two ends of a broken road have slipped past each other twenty feet. Trees were uprooted or split, buildings were thrown down and fissures opened in the earth. Some of them closed again, and in one a cow was engulfed.

"The earth waves that passed through the rocks were swift and short, but when they reached the valleys filled with alluvial deposits the waves became slower and longer, and consequently much more destructive. The artificially filled land in San Francisco was shaken like jelly in a bowl, and here the greatest damage took place. Buildings founded upon solid rock, especially if constructed of steel or well braced, suffered little. The most severely shaken town in the State was Santa Rosa, next follow in order Healdsburg, San José, Agnews and Stanford University.

"The main shock lasted one minute and five seconds, and was followed by twelve minor shocks within an hour, due to the settling of the disturbed portions of the earth's crust. The severe shock was recorded at the seismographic stations of Washington, D. C.; Sitka, Alaska; Potsdam, Germany; and Tokio, Japan."

JEALOUSY—GOOD AND BAD SENSE.

Please harmonize Gal. 5: 20 and Rom. 11: 14. In the former Paul classes emulation with gross sins, saying that those who "do such things shall not inherit the kingdom of God." In the latter he seems to encourage emulation by saying, "If by any means I may provoke to emulation."

In the American Revised Version we have this rendering of Gal. 5: 20: "Idolatry, sorcery, enmities, strifes, jealousies, wraths, factions, divisions, drunkenness." After enumerating more he adds: "They who practice such things shall not inherit the kingdom of God." The reading of Rom. 11: 14, in the same version, also differs from the Authorized. It reads thus: "If by any means I may provoke to jealousy them that are my flesh, and may save some of them." Jealousy and not emulation appears to be the better rendering of the original. This being correct, it need only be borne in mind that the word jealousy may be employed in both a good and a bad sense. Used in a good sense, it means zealous, solicitous, vigilant, anxious, watchful. In this sense Paul employed the term in Rom. 11: 14. The idea is different in Gal. 5: 20. There the word is made use of in its bad sense; hence the idea is suspicious, or mistrusting one's honesty and imagining that he is doing something bad. Paul would have us understand that those who are suspicious and mistrust people's honesty, by imagining that they are doing something wrong, should be classed with sinners, such as are to be barred from the kingdom. There is no conflict between the verses cited, but the meaning of Gal. 5: 20 is startling. The world is full of suspicious people, and some of them are in the church. They are classed with the heretic, murderer, drunkard and fornicator. Whether in the church or out of it, they are to be excluded from heaven and ought to be excluded from the church.

SOME ROYAL KINDRED.

If the strong ties of kinship in the ruling families of the east are to count for anything, war in Europe, at this time, should be an impossibility. King Edward reigns in England, and his wife's nephews are the czar of Russia and king of Norway. Her brother is the king of Denmark. King Edward's nephew is emperor of Germany, his nieces are the queen of Spain, crown princess of Greece and crown princess of Sweden, and his daughter is queen of Norway. His wife's brother is king of Greece. Should war break out between England and Germany it would be a strife between kindreds in the ruling families.

Not only so, but the members of all these royal households belong to either the church of England, the Lutheran, Catholic or Greek churches. And what is also significant, every one of them, from the oldest to the youngest, has been baptized by the trine action, either trine sprinkling, trine pouring or trine immersion. There is probably not one member in all the royal families of Europe, including Russia, that has been baptized by single immersion, or the single act in sprinkling or pouring.

Though bound together by the double ties of kinship and Christianity, these people are spending millions upon millions of dollars preparing to engage in war with one another should the occasion arise. So far as war is concerned, Christianity with them counts for nothing. Some of them belong to the same church, and yet they would regard it as in perfect keeping with their religion to meet on the battlefield.

Whenever the ruling heads of the earth embrace the Christianity that knows no hatred and bloody strife, we may look for wars and the preparations of war to cease. But so long as the leaders of mankind—whether they be kindred or not—continue to encourage war, just that long are we to have wars and the rumors of wars.

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, - - Illinois | H. C. Early, - - Virginia
L. W. Teeter, - - Indiana | C. D. Bonnsack, - - D. C.
John Zuck, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

WHAT WE ARE TRYING TO DO.

Whether the members in Northern Illinois and Wisconsin are more interested in home mission work than the members of some other districts is not for me to say. Yet one thing may be said of them, and that is that if their mission board came up year after year reporting a large surplus on hand, it would not be long until some energy was injected into the board or a new one elected. The members have money, they are willing to give it for missions, and they want it used when it is given. And then they want to see results, but not of the mushroom kind that come in a day. It is safe to say that a large majority of the members of the district are heartily in favor of pushing out and occupying our territory.

The district board has charge of the work in several places. At Rockford, Bro. P. R. Keltner has been laboring regularly since March 1, 1906. There are not many members in the city, but of members' children and of those who know the church there is a large number. The work has been hindered in the past, mainly because workers have not been located there. But we hope that hindrance is now removed for all time to come. Another hindrance is the lack of a house of worship. We have only a rented hall, and it does not supply our needs. But a systematic effort is to be put forth to secure the money necessary to purchase lots and erect a suitable house of worship. When once this is done there will be reason for persons favoring our doctrine to unite with us, for they will be assured of a church home. There are in the cities a great many persons who will accept the teachings of the New Testament; and it is our privilege and our duty to reach these.

At Dixon, Sister Eva L. Trostle is located. She has done much good by visiting and working among the families. Regular preaching services are held. In the near future a good house of worship will be erected and a minister located there. Nearly fifty members are living in the city, and the outlook is very encouraging.

The support of the work in Batavia, where Bro. J. M. Moore has been in charge since June 1, 1906, is supplied in part by the membership. The board supplies what is lacking financially. The church is organized and in a good working condition. There should be an increased interest and a gradual growth in numbers and efficiency.

No work has yet been done in Freeport, for the reason that the brethren most interested have not found a place suitable for holding Sunday school or preaching services. They are still on the lookout, and at any time there may be an opening. Some money has been pledged especially for work in this city. The board hopes it will not be a great while until a sister or a minister can be located in Freeport. A few members and some members' children live in the city, and our people are well known to many persons living there. No good reason for being without a church in Freeport is apparent.

This is the extent of our work in Illinois at this time. The field is not yet covered. There are several other towns in which work should be done, but which for the present must be neglected. Our district has done and is doing a good work at home. For several years there has been steady advancement. Only a few years ago the district gave but a thousand dollars a year to its home work. This year there will be at least three thousand dollars placed in the hands of the board for advancing the interests of the kingdom, not including the amounts that will be given for the erection of meetinghouses. Numerically the district is not strong, compared with some districts in the East, for the total membership is less than twenty-five hundred. But the desire and the determination of them as a whole is that the borders of the kingdom shall be enlarged and more souls brought in. And with the Lord's blessing this will be done.

Wisconsin is included in the district of Northern Illinois, and of the work being done there something will be said next week.

BULSAR NOTES.

And I saw a new heaven and a new earth;
For the first heaven and the first earth were passed away:
And there was no more sea.
And God shall wipe away all tears from their eyes:
And there shall be no more death, neither sorrow, nor
crying,
Neither shall there be any more pain:
For the former things are passed away.

Only last night we were all together, and Bro. McCann read these words to us, as blessed words of comfort, for we were sad.

About ten in the morning yesterday Paul had breathed his last, and we had come together in the evening to weep and to worship, before going to the grave-side. He was buried last night by moonlight, at eight o'clock, by the side of his little sister Mary.

JOHN CORNELIUS EREY
born Jan. 20, 1905, died Nov. 5, 1905, at Dahanu.

MARY ALICE EBEY
born Aug. 24, 1903, died May 26, 1906, at Bulsar.

PAUL KING EBEY
born July 18, 1902, died June 6, 1906, at Bulsar.

This is the record, the family record of Brother and Sister Ebeys' children all. They are now in heaven. When our little Miriam learned of Paul's death she shouted out to her mamma, "O mamma, won't little Mary be glad when she looks out and sees Paul coming!" The thought dwells with us. We have told one another. We endeavor to take these things as little children.

Somehow or other Paul and Mary in their play together had gotten it that their names were Paul King Adam Ebeys and Mary Queen Alice Ebeys, and they would always have it so. And why should it not be if they wanted it thus? Dear little ones, now that they are gone, they seem nearer and dearer than ever before. Little Mary seeing her mother in time of prayer with a prayer covering on insisted that if mamma should have one she should also wear one. And insisting her mamma gave her hers. That was too big except for a day or two, and Mary insisting that she wanted one for herself her mamma made her a little one, and always, from that time on, whenever it came time for prayer, Mary would get her little prayer covering, and wear it with all the gravity of purpose her dear mother did. And she began to be looked upon by all of us as the "little sister."

"Sometime we'll see that while we weep and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see;
And e'en as prudent parents disallow
Too much of sweet to craving babyhood,
So God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

"And you shall shortly know that lengthened breath
Is not the sweetest gift God sends his friend,
And that sometimes the sable pall of death
Conceals the fairest boon his love can send.
If we could push ajar the gates of Life,
And stand within, and all God's working see,
We could interpret all this doubt and strife,
And for each mystery could find a key.

"But not to-day. Then be content, dear heart!
God's plans, like lilies pure and white, unfold;
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.
And when, continuing on, we reach the land
Where tired feet, with sandals loosed, may rest,
Where we shall clearly know and understand,
I think that we shall say, 'God knoweth best.'"

As soon as Paul had breathed his last the news went flashing over the wires to Dahanu, to Novsari and to Anklesvar, even as it had when little Mary fell asleep ten days before, and by evening time McCann's, Long's, Eby's and Pittenger's were with us for the funeral. When all is well we often do not see one another for six months or more, but when all is not well, then we who can just drop our work and get together quickly. Sisters Mary N. Quinter and Sadie J. Miller had come several days before to help, and Sister Pittenger had been acting in the capacity of special nurse from the first. Only Bro. Berkebile's, Bro. Ross's and Bro. Lichty's were too far away to receive a message in time, so we wrote them all about it. This is the end of the earth-life story. Brother and Sister Ebeys are well, but they desire the prayers of all God's children.

Sister E. H. Eby sent some lines she wrote for the occasion, from which we glean the following several very appropriate verses:

"Three little buds were blooming
In a home across the sea,
With a tender mother's keeping
In a home across the sea.

"What joys and hopes and pleasures
In that home across the sea,
Were brought by these little treasures
In that home across the sea.

"Are these lonely hearts now grieving
For their little children three
Whom God, who gave, hath taken
From that home across the sea?

"O no, these loving parents
Who live across the sea,
Are giving their lives that others too
May live in eternity."

June 7. Wilbur Stover.

FROM ANKLESVAR, INDIA.

The hot weather is over and monsoon is nearing. We are having very heavy winds from the sea, which make it very pleasant and enjoyable after the scorching summer sun poured down his rays for a few weeks.

Bro. Eby's daily Bible class in the study of the Gospel by St. Mark is becoming more and more interesting day by day.

This week we organized the Sisters' Sewing Circle at this place. The principal feature of this work will be to teach the women how to sew, an industry they did not learn in the girlhood days because their mothers never knew how to sew. It is indeed interesting to see how eager they are to learn, and the girls of eight and ten years can apply their hand as readily to the needle as can their mothers. Large opportunities are before us, not only to teach these women some of the simple duties of the household, but more about the Christian life.

A few days ago our Bro. Dia Hosji with his little boy of three and a half years came over from Raj Parda, and while the father went to the bazaar, he left the little boy to play with his little cousins, but on his return little Samuel was missing. The father began to search for him, and after looking here and there about the compound he came with tears in his eyes and told us his little boy was lost. We at once set out to search for little Samuel, and just at dark he was found about a mile away on the way towards his home, which is fifteen or twenty miles out on the railroad. We were all glad when his father carried him into the bungalow in his arms.

This experience is not without its valuable lesson to us. How eagerly our heavenly Father seeks his lost child, and what rejoicing when he is brought into the fold.

Pray for us, brethren, that these dear ones who are lost in sin may be brought into his kingdom. Yours in his service,
Emma Horner Eby.

June 1.

THAT MARVELOUS NORTHWEST.

The state district of North Dakota, Minnesota and Western Canada held their district meeting at Berthold, N. Dak., on June 28. The gathering was a remarkable one and manifested the zeal and push of these western people. One can scarcely appreciate the practical faith of these pioneer people until illustrated by their works.

This district has as yet very few cities of any size, and the efforts of the mission workers have been in the direction of colonists and frontier points.

The time has come, however, when many see the necessity of occupying the cities before they have developed to a point which gives us but an unequal effort to gain the city from the suburbs.

A paper therefore, asking for city missions to have entire support from the district, was presented to the meeting and brought forth earnest discussion.

Those speeches indicating doubt as to their ability to support such a mission were not wanting, but the paper finally carried. An enthusiastic brother said he had ten dollars to give toward a fund to maintain a city mission, and asked for further pledges. The tension which held the missionary spirit within bounds broke, and a sensation followed. Pledges by hundreds, seventy fives, fifties, twenty-fives, tens and fives followed so fast that the clerks were almost swept from their bearings. The regular business was suspended and in a remarkably short time almost \$2500 were raised, and a committee instructed to go into the heart of Minot, a hustling new railroad town, and to secure a location, and to proceed forthwith. This is a beginning of what will prove a great movement among these good and zealous people.

W. C. Hanawalt.
Lordsburg, Cal., July 3.

THE APATHY OF CHINA BROKEN.

The following from the Missionary Review of the World shows how great need there is for the right kind of missions in China at the present time. The Chinese have had more than enough of the Christianity that teaches war; what they need is the doctrine that Christ taught.

This giant empire is certainly waking up, and this waking may mean more to the world than has ever been imagined as yet. Japan's great successes have stirred the apathy of this colossal empire, and China is asking why, with like familiarity with Western methods, she may not become even more a formidable factor in human history. The marvel is, not that she has begun to ask this, but why she has not, long ago, learned her powers and possibilities. We are not so sanguine as to hope that such waking will be without peril to foreigners residing within her borders, especially since China has suffered so much at the hands of foreign nations. She has occasion to hate Western nations, and if her vengeance is stirred, it is not strange. If the outsider from the West is driven out as an interloper, or even as an enemy, it is a natural result. Nor should we be astonished if, in such a transition period, acts of violence are committed. It takes time to learn moderation. Nations that have wronged China may well hasten to adjust what is wrong, and to remove occasions of complaint, or swift retribution may be the result. In China's awaking a Nemesis also awakes and may exact stern vengeance. We do not believe there is no cause for anxiety, notwithstanding the confidence of some. There are many signs of a great crisis in the affairs of China, and nothing short of Divine interposition can prevent massacre and bloodshed, and it would be well, in the coming day, not to have any controversy with Him. We fear that there are some serious matters not yet adjusted with God; and if so, how can we, with any confidence, appeal to him for help in great crisis? He may even use the wrath of man to execute his judgments.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—Our elder came to us June 16 and presided over our council in the evening. Arrangements were made for our love feast, which was held on Monday evening following. When the time arrived for our communion it was raining, and the meeting was not very well attended.—Robt. Woodiel, Austin, Ark., July 4.

CALIFORNIA.

Los Angeles church met in council June 29, with Eld. P. S. Myers in the chair, Bro. Albert Vaniman assisting. Some time back Bro. Myers resigned his charge, to take effect at our last meeting. We held an election, which resulted in Bro. Geo. Chamberlen, of Covina, being elected. We regretted very much to lose Bro. Myers from the chair. He has served the church at this place long and faithfully. We have lately organized a personal workers' organization under the direction of Bro. S. G. Lehmer. We meet and report every Wednesday evening after prayer meeting. Bro. G. G. Lehmer is able to be out and has again taken up his class work in Sunday school. Bro. J. Z. Gilbert has given us a series of sermons from the first chapter of Genesis.—Homer E. Trout, 3019 Baldwin St., Los Angeles, Cal., July 2.

Lordsburg church met in council July 2, Eld. Simon E. Yundt presiding. Bro. E. T. Keiser was reelected Sunday-school superintendent, with Flora E. Teague assistant. Pomona church was given leave to change hour for services from the afternoon to the forenoon. Several other items of business were attended to satisfactorily.—Grace Hilman Miller, Lordsburg, Cal., July 3.

COLORADO.

Denver church met in council June 30, Eld. L. F. Love presiding. Sunday-school officers for the ensuing six months were elected. By a unanimous vote of all members present it was decided to sell the present church building and endeavor to locate more favorably, as the present environment is very unpromising. The Hebrew element seems to have the ascendancy in this location, which fact alone makes it undesirable. Bro. Fitz, of Boulder, Colo., has consented to assist in the work.—J. H. Royer, 2525 Champa St., Denver, Colo., July 6.

First Grand Valley.—We met in council June 30. Eld. D. M. Mohler presided. The church took steps to build a new churchhouse, the present one being too small for our congregation. A subscription paper was circulated among the members in council and a sufficient sum was subscribed to assure the building of a commodious house of worship. A committee was appointed to present plans for the building, and also to act as building committee. Our Sunday-school quarterly report showed an average attendance of one hundred and eight, and an average contribution of a dollar and seventeen cents. July 4 the Fruita church and the First Grand Valley church met in a grove near Grand River, about midway between the two places of worship. We had a basket dinner and each Sunday school had a short program. Appropriate addresses were given by Elders S. Z. Sharp, D. M. Mohler and A. A. Weaver.—Anna L. Bryant, Grand Junction, Colo., July 6.

Limestone.—At 10:30 A. M., July 4, we met in a grove near the schoolhouse and had a very pleasant visit till noon. At noon the ladies spread their tablecloths on the grass and placed dinner. At 2 P. M. a program was given.—W. D. Harris, Prowers, Colo., July 5.

IDAHO.

Clearwater church met in council June 30, Eld. J. N. Gwin presiding. We decided to represent at district meeting by letter, providing our delegate cannot go. We also decided to have a series of meetings some time this fall to be followed by a love feast, providing we can secure a minister. We expect Bro. J. U. G. Stiverson to be with us July 22 to conduct the funeral sermon of a man who died last winter. Bro. Gwin preached for us on Saturday evening; also Sunday forenoon. Our next council will be Oct. 6.—Mrs. Carrie E. Herring, Teakane, Idaho, July 2.

Idaho Falls.—June 15 our elder and wife, Eld. Stiverson's, of Weiser, Idaho, stopped with us on their way home from Annual Meeting. At our council Bro. Stiverson briefly related the work of the meeting. We requested the district to grant us a missionary in Idaho Falls. We feel that we are now ready for a successful work to be done in our city. Bro. Stiverson gave us five interesting sermons and baptized three young sisters under the age of twelve, one being our daughter, and two young men, with one little boy awaiting the rite. Decided to hold our love feast Aug. 18. June 20, Brother and Sister Bame, from Dayton, Ohio, were with us. Bro. Bame delivered a splendid sermon. June 22 occurred the funeral of one of our first converts. June 24 the mother of the deceased was united to our church. July 8 the younger sister was united to our church. July 8 the last Sunday evening, July 1. Our Sunday school was reorganized, with Brethren S. M. Burger and O. W. Leavell superintendents. Our average attendance for the quarter was fifty-eight.—Myrta Leavell, Idaho Falls, Idaho, July 3.

Payette.—Our council took place June 30, with Eld. J. U. G. Stiverson in charge. Officers were selected for the ensuing six months. Sunday-school superintendent, Sister T. J. Beckwith; assistant, M. C. Krutzer; president of Christian Workers, Sister Myra Ogg; church solicitor, L. C. Schubert. Four letters were granted. Sept. 1, at 4 P. M., was set as the time for our love feast. Since we last wrote we have enjoyed several spiritual treats. Bro. O. J. Beaver, of Arizona, while en route to Annual Meeting, stopped off and delivered us a forcible sermon. June 26, Bro. Chas. Bame, of Dayton, Ohio, stopped with us and expounded God's Word, and July 1 Bro. Felthouse, of Indiana, now at Weiser, Idaho, did likewise.—J. C. Himler, Payette, Idaho, July 5.

ILLINOIS.

Blue Ridge. After the Annual Meeting Bro. J. U. G. Stiverson and wife, of Weiser, Idaho, called on us, and Bro. Stiverson gave us an instructive discourse. Brother and Sister B. M. Shorb, of North Dakota, were also with us. Bro. Shorb gave us five very instructive sermons. At this writing Bro. P. B. Fitzwater, of Manchester Bible

School, is with us, giving us a series of instructive lessons on Revelation, after which he will conduct a series of meetings. We have arranged to spend July 4 as follows: the forenoon will be taken up in children's exercises, and in the afternoon a program will be given.—T. A. Robinson, Mansfield, Ill., July 2.

Mount Morris.—Our feast passed off pleasantly. We have had Bro. D. L. Miller with us at our last two councils. He presided at both. To-day we had a special council in the interest of a churchhouse at Rockford. Elders John Heckman and P. R. Keltner were here. On the Fourth we had a good all-day meeting. Some time ago Brethren D. L. and W. R. Miller gave a series of lectures on their travels. The lectures were very excellent. Bro. D. L. adds to his lectures each trip and Bro. W. R. proved himself an expert in the presentation of his themes. We are glad to know that our kindred D. L. cannot go into the field and lecture he has a brother who is well qualified to take his place. Our church is rejoicing over the election of Bro. M. M. Sherrick to the college faculty, as this gives us an additional strong preacher for the church work.—J. E. Miller, Mt. Morris, Ill., July 7.

Mt. Vernon church met in council at Pleasant Grove, June 30. Our elder not being present, Bro. Daniel Utery presided. Having no local elder, Bro. John Hershberger was chosen. A committee was appointed to see about plastering our meetinghouse. Decided to hold our love feast Aug. 11, and to have a series of meetings to begin about Aug. 1, conducted by Bro. Hahn, of Pleasant Mound. We also received our Sabbath school, with N. J. Clampt, superintendent and Bro. Robert Wells assistant. The little flock are much encouraged.—Amy Utery, Sheller, Ill., July 7.

Naperville.—Bro. Aaron Sollenberger just closed a very interesting meeting of three weeks. During these meetings three souls united with the church. The members here are very much encouraged, their souls being fed with heavenly manna.—Harvey M. Barkdoll, Naperville, Ill., July 5.

Oakley church met in council June 30. Sunday school was reorganized, with Sister Anna Bickelstaff superintendent and Bro. I. D. Heckman assistant. Delegates to district meeting are Bro. D. J. Bickelstaff and Bro. S. G. Nicky. Decided to continue Christian Workers' meeting for next three months with the same officers as last quarter. Love feast is to be held at the time of our series of meetings this fall, the date to be determined later.—Emma Sensenbaugh, Oakley, Ill., July 2.

Panther Creek church met in council June 30. One letter was received. We decided to do some repairing on our churchhouse; also decided to have a fall love feast. June 24 we reorganized Christian Workers' meeting. Bro. Dalton Miller was chosen president. July 4 a program was given at the church, after which we spent the day in the woods near by.—Jessie Switzer, Roanoke, Ill., July 5.

Shannon church met in council June 30. Bro. S. W. Garber, of Decatur, Ill., has been secured to hold a series of meetings for us in September. The meetings will close with a love feast. One has been received into the church by baptism since our last report. Bro. Snively, of Lanark, preached for us July 1, and in the evening he gave an interesting talk to the children. The children also did some speaking which was enjoyed by all.—Etta Fox Kreider, Shannon, Ill., July 2.

South Fulton church has experienced a season of refreshing during a series of meetings conducted by Bro. Geo. N. Falkenstein, of Elizabethtown, Pa., commencing June 9 and closing June 28. He delivered seventeen sermons at the South Fulton house and four at the Astoria house. He also preached the funeral of Bro. John F. Johnson at the Woodland house. We believe Bro. Falkenstein's earnest efforts were not in vain. As the meetings were in a very busy time of year, the attendance was not as it could or should have been.—Fay A. Rohrbach, Route No. 2, Box 13, Browning, Ill., July 5.

Yellow Creek.—We have just closed a very interesting series of meetings conducted by Bro. Wm. Lampin in our Pearl City house. Bro. Lampin labored faithfully the three weeks he was with us. Thirteen came out on the Lord's side. We feel much encouraged. Others are almost persuaded.—Lizzie Studebaker, Pearl City, Ill., July 2.

INDIANA.

Bethel church held a joint Sunday-school meeting with Chapeau and Salem at the Chapel house, July 1. A fine program had been arranged. At the close Sister Bertha Neher gave a missionary talk, after which a missionary collection was taken up, amounting to about \$28.—Bertha M. Weybright, Milford, Ind., July 5.

Camden.—We have decided to hold our love feast Aug. 31, commencing at 10 A. M.—Fred Hummer, R. R. 1, Portland, Ind., July 2.

Elkhart Valley church met in council June 30. Three members were received into the church by letter since our last council. We have decided to hold our harvest meeting Sept. 1, commencing at 10 A. M., with a harvest sermon in the forenoon and missionary sermon in the afternoon.—Hallie E. Bartmess, Elkhart, Ind., July 3.

Killbuck.—June 30 occurred our love feast. Ministerial help was ample, Brethren Wm. L. Hatcher, D. F. Hoover, G. L. Studebaker, E. O. Norris, David Miller and J. S. Swoeland. Bro. Hatcher officiated. An enjoyable meeting was held Sunday morning, and at 2 P. M. Bro. G. L. Studebaker talked to the children. Bro. Hatcher preached for us Sunday night.—H. E. Millsbaugh, R. R. No. 12, Muncie, Ind., July 2.

Lower Fall Creek congregation have appointed their love feast for Sept. 29, commencing at 4 P. M.—Laura Chamberlin, Anderson, Ind., July 5.

Mt. Pleasant church met in council June 30, presided over by our elder, S. D. Stoner. Our series of meetings will begin Aug. 4, to be conducted by Bro. L. H. Eby. Decided to hold our communion Aug. 17. Two letters were received.—Nellie Ronk, Ladoga, Ind., July 5.

Middle Fork.—One was received by letter since my last report. Our Christian Workers' meeting is getting along nicely. Iva C. Metzger was elected president, Ed Bick-Skiles treasurer for the rest of this year. Bro. J. D. Mishler is getting along nicely as our pastor. Work has begun on the Rossville meetinghouse.—John E. Metzger, R. D. 2, Rossville, Ind., July 2.

Ft. Wayne church met in council June 29. We were made glad by the presence and wise counsel of Eld. J. Calvin Bright, of Dayton, Ohio, who has been appointed elder of this church. Sunday school and Christian Workers were reorganized. Bro. S. L. Stover was elected superintendent of the former and Bro. S. Bender president of the latter. The writer was elected church correspondent for the next six months. Lord's Day services July 1 were very spiritual and highly appreciated by all. In the morning Bro. Bright fed us bountifully. In the evening Bro. L. H. Eby preached to a deeply interested audience. We would be glad to have the names and addresses of any relatives or friends of our readers who live in this city, and whom they desire to have brought under the influence of the church.—Isabella D. Stover, R. R. 3, Ft. Wayne, Ind., July 3.

Mississinewa.—We expect to begin a series of meetings about the middle of September, conducted by Bro. J. Q. Helman, and close with a communion Oct. 5, at 10 A. M. We also expect to hold an all-day meeting July 15, including a children's meeting in the afternoon. Bro. J. A. Miller, of the Landessville church, has purchased a farm here and will become one of our ministers in a few months.—John F. Shoemaker, Shideler, Ind., July 2.

Muncie church met in council June 28. Brethren A. C. Young, of Eaton, and Isaac Branson, of Antioch church, were with us. The church decided to elect a deacon, and the lot fell on Bro. Calvin W. Hooke. Two, a sister and brother, were restored to church fellowship.—Mary E. Hooke, 803 Powers St., Muncie, Ind., July 2.

Nettle Creek.—June 24 several members from this place drove near Winchester, Ind., a distance of twenty-five miles, where Eld. Joseph Holder and Eld. Abram Bowman, both of this church, have been preaching the second and fourth Sundays of each month since April 7. The outlook for a mission point at this place is very encouraging. The people listen to the Word preached with great earnestness. About 2:30 P. M. we met on the banks of White River where baptism was administered to a dear sister. July 1 we held our second local Sunday-school meeting for this year. The church was well represented and the speeches were very good. Bro. Sam Payton, of the Four Mile church, was present at our meeting and preached two sermons at the Locust Grove house.—Chas. W. Miller, R. D. 1, New Lisbon, Ind., July 1.

South Bend.—Sunday evening, July 1, our union Christian Workers' meeting was held in the Cushing street church. A good program was given. Bro. J. Showalter, of the Cushing street church, presided, and Bro. Kindig, of Elkhart, conducted the song service. H. M. Fogelsanger, 408 S. Franklin St., South Bend, Ind., July 7.

Spring Creek.—July 1 Bro. Jesse Gump and Bro. H. H. Brallier were with us. Bro. Jesse Gump preached morning and evening. Two more precious souls were received by baptism Sunday.—Nora Ross, Kinzie, Ind., July 3.

St. Joseph Valley congregation met in council June 30. We decided to hold our love feast Oct. 6, beginning at 5 P. M. We also began a series of meetings about ten days before and continue possibly a few days after the love feast.—David S. Cripe, R. R. No. 4, South Bend, Ind., July 1.

Union City church was favored with a series of nineteen sermons by Bro. Ezra Flory, of Union, Ohio, who came to our place June 16. We have great reasons to feel encouraged. Three precious souls were received into the church by baptism, one of whom was the mother of three dear young sisters who came out on the Lord's side during Bro. Flory's stay with us last fall. Another is a dear sister about fifty years of age, the first one to make the wise choice in her family. First of all was a dear young sister who was anxious to stand up for Jesus. She is the oldest of seven children; her parents are not members. Our Sunday schools and Christian Workers' meetings are moving along encouragingly.—Dora W. Noffsinger, R. R. 35, Union City, Ind., July 2.

Whitehead church, of Union Center congregation, held their first communion June 16. It was their first love feast held in this vicinity since they were held in barns about fifty years ago. The house was nearly filled, but a worshipping silence reigned throughout. We believe it has proved a great blessing to this part of the church. The work at this place is moving along nicely.—Nettie Culler, New Paris, Ind., June 23.

IOWA.

English River church has been enjoying a rich spiritual feast by ministering brethren passing through here. July 1, Bro. Geo. Mishler and wife stopped with us on their way from Greene, Iowa, to Nebraska, and Bro. Mishler preached one sermon. Bro. Thomas Keiser, from California, also gave us words of comfort. July 4 we had an all-day Sunday-school and missionary meeting. Eld. J. Kurtz Miller gave us much spiritual food in two well-prepared sermons, and one chart lecture on the second coming of Christ. A liberal missionary collection was taken up July 4. June 24 our Sunday school was reorganized for six months, with J. H. Brower superintendent and W. D. Grove assistant.—Peter Brower, South English, Iowa, July 7.

Lake Park.—Our tent meetings, held by O. J. Beaver, closed July 1. We had good attendance and the interest. Saturday morning we met in council; in the evening we gathered around the Lord's table in communion. Bro. J. Schechter, of Worthington, Minn., officiated. During the meeting quite a storm bore down upon us and rocked the tent. It was commendable to see the calmness and courage of the brethren and sisters during this storm. At the close of the service one came forward and requested that she might be one of us, and as the arrangements were made to meet the Worthington Brethren at Round Lake July 4, the baptism was postponed until then. We met at Round Lake and the Lord gave us a very beautiful day. A sermon was delivered by Bro. O. J. Beaver at 11 A. M. in a beautiful grove, after which a dear sister of nineteen was buried with Christ in baptism. After baptism dinner was made ready, and after dinner the joint program was carried out, participated in by old and young. One who had strayed away from the fold made request to return.—N. D. Metz, Lake Park, Iowa, July 7.

Libertyville.—July 3 Bro. D. D. Culler, of Mt. Morris, Ill., came to our place and preached for us that evening.

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| DISTRICT MEETINGS. | | North Dakota. | |
| Sept. 26, 27, Middle Iowa, in the Garrison church. | | July 14, White Rock. | |
| | | July 14, 15, Rock Lake, Elison house. | |
| LOVE PEASANTS. | | July 14, 10 am, Turtle Mountain. | |
| Idaho. | | July 21, Desales Valley. | |
| Aug. 18, 6 pm, Idaho Falls. | | July 25, 10 am, Berthold. | |
| | | July 28, 10 pm, Cando. | |
| Illinois. | | Ohio. | |
| Aug. 11, Mt. Vernon. | | Sept. 8, 4 pm, Beech Grove. | |
| Aug. 18, Macoupin Creek. | | Oklahoma. | |
| Sept. 8, 4 pm, Blue Ridge. | | Sept. 1, Oak Grove. | |
| Indiana. | | Oregon. | |
| Aug. 17, Mt. Pleasant. | | Aug. 4, Portland, Emmanuel house, at Damascus. | |
| Aug. 25, 3 pm, Evans Creek. | | | |
| Aug. 31, 10 am, Camden. | | Pennsylvania. | |
| Sept. 1, Turkey Creek. | | July 15, Ligonier, formerly Boucher. | |
| Michigan. | | Aug. 24, Rockton. | |
| Aug. 11, 10:30 am, Lakeview, at Brethren. | | West Virginia. | |
| Aug. 11, 10 am, Sunfield. | | Sept. 1, Mountandale. | |
| Missouri. | | Sept. 8, Harman. | |
| Sept. 7, Prairie View. | | | |

WHY ARE THE SERVANTS NOT FED?

BY H. ANDES.

AWAKE thou that sleepest, or arise from the dead. How long! O how long! will we slumber and sleep! or are we really dead? Why do our servants serve tables? Why are they not fed, or why must they gather their meat? It is not meet that they gather their bread, for we shall be cared for and properly fed; but they have their tables to keep. It is well if we gather their meat. They must be clothed and properly fed, and we are the ones that shall serve them their meat; for it is ordained that they who "preach the gospel shall live of the gospel." 1 Cor. 9: 14.

If we provide meat for those that minister to us spiritual things, we have nothing whereof to boast; for so it is ordained of God. 1 Cor. 9: 11. It is not meet that our ministering brethren who have been called of God, labor continually for their daily bread, while they should be seeking the present truths (2 Peter 1: 12-14), strengthening the church (Acts 20: 28-32) and seeking to save the lost.

Brethren, I wish that we could learn this one thing, God has appointed that man should eat his daily bread by the sweat of his face. Gen. 3: 19. For this God also has given us six days to labor and the seventh day for rest. Ex. 20: 8-11. But when is the minister's rest? There is no rest day for those that minister to the spiritual needs of the flock, for the Lord's work is a continual work. Though the same Sabbath was made for us all, yet the minister's work does not cease, for so shall we be refreshed. But let the ministry rest assuredly in the promises of God. Matt. 11: 28-30.

Now also note this carefully, brethren: God has allowed us nine-tenths of the increase which he has given us, and one-tenth he has reserved for himself. Lev. 27: 30-32. This shall be the minister's portion (his servants), so that they may go forward in his work, unhindered by serving tables. Neh. 13: 10-14. But where are they getting their portion? Will we rob God and famish his servants and rob ourselves of his blessings? Mal. 3: 8-13. I once had a conversation with one of our brethren and his wife when we drifted to the same subject. It was on this wise, as I inquired into the matter. They evidently worked hard, lived savingly and rejoiced in the service of the Master. Said the sister, "We always managed to get along, we always had enough. We are often asked whether we need help, but we tell them that we are fixed and all is right." At first appearance this looks very, very good. But then how does this appear? I said to the brother, "The church has elected you to the ministry and ordained you to preach the Gospel. Do you now honestly believe that you were called of God?" (Brethren, do you honestly believe it?) He answered, "I do believe it." "Very well, then," said I, "we will take it for granted that is so. Then why do you not put all the time to the work? Why are you farming when you should be up and about the Lord's work? Why are you not out seeking to save that which is lost? If you are called of God, why do you neglect his business? If we are the nearest right, have the best doctrine, and teach the Word in all purity, is it meet that you neglect the Truth to serve your own table?" Brethren, can you answer these questions? "Well," said the brother, "I would not be afraid to preach the one-tenth." "But you are not preaching it," said I. But how can they receive it if we will not give it, or how can we give it if they will not receive it?

Brethren, these things are worthy of our serious consideration.

How long! O how long!
Will we slumber and sleep! Or
Why has the darkness blinded
Our eyes? Much better in
Repentance to weep.
Lord, hasten the day when all
Thy commandments we keep,
When thy servants are fed
And the flock is cared for,
And gathered are all the lost sheep.

Birdsboro, Pa.

THE HEAVENLY PATTERN.

BY MRS. HENRY A. HOWER.

For, see, saith he, that thou make all things according to the pattern shewed to thee in the mount. Heb. 8: 5.

THE book of Exodus gives the account of a visit which Moses had with Jehovah in the excellent glory above Mt. Sinai,—a visit lasting forty days and forty nights, during which time Moses received from God very careful instructions concerning a tabernacle which he was to make for a dwelling place for Jehovah among his people. He not only received instructions, but also saw heavenly things and the purpose, the great truths of which the building when finished would be but a type, a kind of parable in gold, linen, brass and silver. In other words, Moses being in the presence of God and in the vision of heavenly things, was able to reproduce in type the things which he had seen.

A perfect plan was given him. His responsibility began and ended with strict obedience to the instructions which he had received. So we are in the world to have visions, to see in the presence of God the divine truth concerning human life, and then to work it out into conduct and character. I think it may be said without qualification, that in a very real, broad sense this sums up the thought of Christian living and of the purpose of God in our redemption. The tabernacle was first to be beautiful. The character which we are under responsibility to form must be the same. The Puritan character in many respects was most admirable, yet not perfect. Pass by all the incomplete visions of life and think only of Jesus Christ. In him there is nothing lacking; he was perfectly strong and firm. His firmness was clothed in gentleness, and because he was strong he could be supremely gentle, patient and sympathetic.

Order comes first in all God's creation, for order was heaven's first law, then system. In the description of the heavenly Jerusalem and its proportions, the breadth, length and height were equal. That was God's idea of system. The tabernacle was beautiful because there was an ordered harmony in it. If we are reproducing the heavenly character on earth, there will be the same beauty upon us according to the prayer of the Psalmist, "That the beauty of the Lord our God be upon us."

The second characteristic was costliness of the tabernacle. It was not a cheap thing that Moses built; everything in it was of the most precious material. The boards were overlaid with pure gold. The mercy seat of solid gold; the seven-branched candlestick of gold; the embroidery was of purple, scarlet, red and blue, with costliest works. The curtains were to be all the same length, and of the best. The very beginning of the divine life implied that the costliest gift that heaven had was given for us. Our lives will be heavenly in proportion as cost has gone into them. First, the unspeakable, holy, immeasurable gift and cost of our redemption. We must sacrifice if we wish to gain a Christian character, the costliest which we have to give. All the beauty and costliness of the tabernacle was covered from outward observation. Christ was like that. "When we shall see him there is no beauty that we should desire him." Study brings the beauty to his life and from it. The beauty of Christ is like that of the tabernacle, chiefly inward. So should our lives be.

When Moses came down from his forty days' visit with Jehovah, he had caught the very radiance of God's glory, but "Moses wist not that his face shone." We are to build the tabernacle of character in the lowly walks of life; better build there than not at all. We are more likely to be called to build there than up where all the world can see. There is danger that we come from the place of the vision and as it becomes dull in our memories we build less than the vision demands. This was why Moses was told again, "See that thou make all things according to the pattern which was shewed to thee in the mount," that he might not forget it and change it, using brass for gold or wood for brass. The holy crown was of pure gold with engravings of "Holiness to the Lord." They tied unto it a lace of blue, to fasten it on high

upon the mitre; as the Lord commanded Moses." We should build according to the Word of God and obey his instructions. It is a sure defense against temptations. "God is our refuge and strength."

North Manchester, Indiana.

MOTIVES FOR ATTENDING ANNUAL MEETING.

We rejoice in our form of church government. Every member of the church has a voice in the decisions that are made. It is the privilege of each one to bring before his local congregation any matter which he thinks is for the bettering of the church, and if the church thinks it advisable the question is passed to the district meeting, where he can go and present the merits of his case. This body, if it so desires, can send the paper to the Annual Conference, where it again receives due consideration. The party originating the question has a voice as to who shall represent his local congregation at both the district and Annual Conference. All this is well and good, and if he desires to attend these meetings for the purpose of supporting his paper, or becoming stronger in the faith, he is at liberty to do so.

Our annual gatherings are growing to amazing proportions, and it may be that some have a wrong idea as to the whys and wherefores of these meetings. It will be wise for each one to consider just why he attends these meetings. The brother who is engaged in the mercantile business, and gives the best part of his time to his work, sees a chance to take his much-needed rest; he goes, he visits, his business is left behind, and when the meeting is over he comes home refreshed and stronger spiritually. He hears fine sermons, grand singing and earnest praying, and is made thereby all the better. There are to be excursions from the meeting to some of the "cheap lands," and some go to take advantage of the cheap rates. This may be for their good, and then it may not.

Now if the first conference of Acts 15 is a model for the church to-day, and I believe it is, it seems to me that some of us need to revise our motives for attending these meetings. Let us examine this from a financial standpoint at the Springfield conference. There were at least ten thousand people who spent on an average, in going to and from the meeting, and while there, five dollars; this would make a total of fifty thousand dollars. This amount of money placed in the hands of our Mission Board, in addition to what they already received, would enable them to do much more work than is being done. The collection at this meeting was a little over ten thousand dollars. Is it possible that we must spend fifty thousand dollars in order to raise ten thousand? A man in business at these rates would soon be bankrupt. I have in mind one congregation that sent a little over three dollars to join the general collection, and whose members spent over three hundred dollars in going to the meeting. I believe there are other congregations that "did equally as well" (?)

If I spend one dollar, even though it may be to attend the conference, and do not have the glory of God as my highest motive, I bring condemnation upon myself. Is it not a sad fact that there are many who spend from ten to fifty dollars to attend these meetings who do not give one-half this amount for the spread of the Gospel?

It is a glorious thing to be strong in the faith, to be strengthened in the inner man, but if my strength does not lead my fellow-men to the foot of the cross, and my going to the conference does not help some poor soul to Christ, my strength and my going are in vain. If the spending of my means and the giving of my time in going to these meetings are the best means of spreading the Gospel of Jesus Christ, then by all means go. But if this is not the highest motive, pray that God may so help us and lead us that we may say, "Not my will, but thine, O Lord, be done."

Jacob Funk.

1211 E. Murdock St., Wichita, Kans.

BITS OF CONVERSATION.

Since coming to this place we have another language teacher, a Brahmin, but of quite a different type of mind. It is hard to get at him. He never opens up, and when by force we get a glimpse of his inner self we are very deeply impressed that here is a type of the man produced by an external civilization without touching at a single point his religious life. He has English, has been teaching in the same school for twelve years, and is a good sample of educated Hindus. But that his inherited religious ideas have not been changed will appear.

One day in our recitation we read about people making pilgrimages to holy places. I made the remark that these places are sacred only because people go there to worship. He objected, saying the places are holy and therefore people go there. I asked him what made the Ganges river sacred and its waters holy and capable of washing away sin. He did not know. I suggested the popular idea that the river has its source in heaven and flows down from there. He thought the river is sacred because some holy men might have lived on its banks at some time in the past.

I then asked him what holiness is. He said there are five things one must not do—then he is holy. One must not be angry, must not be avaricious, must not charm anything, must not call anything his own, must not be passionate. I called attention to the fact that his idea of holiness is entirely negative, nothing positive, and that in the Christian life, in addition to these negative qualities, holiness has positive qualities. There must be positive virtues. It was hard for him to understand. He thought if one is not bad he is holy. Of course this is the conclusion to which one is driven by the Hindu philosophy. It is the air, the atmosphere, of Indian thought. The highest goodness, holiness, perfection, is to be entirely indifferent to all desires, to all conditions and changes, to be united with Brahma—this is yoga, the ideal of holiness. This world is all illusion, nothing in it is real. Desire is sin, to be moved or changed by the changing influences of life is a sin. One must become indifferent to all this and fix the mind on the All-God, the All-Pervading, World-Self, and let the individual self become identified with the Universal Self. Here are a few verses from the Gita, the most popular religious book of India: Taking as equal pleasure and pain, gain and loss, victory and defeat, gird thee for the battle; thus thou shalt not incur sin (2: 38). Perfect action, dwelling in union with the divine, renouncing attachments, and balancing evenly in success and failure: equilibrium is called yoga (4). Even if thou art the most sinful of all sinners, yet shalt thou cross over all sin by the raft of wisdom (4: 36). Verily, there is nothing in this world so pure as wisdom; he that is perfected in yoga finds it in the self in due season (4: 38).

Several ideas appear in such passages: the pantheistic conception of God; the greatest sin is to be affected by action or desire; that moderation is the best good of life; that salvation is to become free from all desires of the flesh and to be united in meditation, in perfect abstraction of the mind with the great World-Self.

How can the gospel message be effectively planted in this kind of soil? That is the question. E. H. Eby. Ankleswar, India.

DEATH OF ELDER GEORGE W. HOPWOOD.

The death of Elder George W. Hopwood, June 28, 1906, who was a dear father, companion and grandfather, also being faithful in the capacity of elder, caused much mourning and great sadness among those who learned to know and love him, as was manifested by the very large attendance and procession that followed him to his last resting place.

Bro. Hopwood was born in Frederick City, Md., Feb. 16, 1836, in which community he labored on the farm and grew to manhood, after which he came to northern Illinois. He was joined in holy matrimony at Oregon, Ill., to Mary E. Williams, June 11, 1863. The following September they moved to Potosi, Iowa, soon locating on the farm where he resided until he was called up higher. Five sons and five daughters blessed this union, all living. Eight with the mother were present at the funeral. Soon after coming to Iowa they united with the church. In 1870 he was called to the ministry. Soon after he was advanced to the second degree, and later to the full ministry, in which capacity he labored to the end.

Earlier in life he traveled much and had formed a large acquaintance. He attended many of our Annual Meetings, and labored at many different places in the ministry. He and companion had made arrangements to attend the Springfield meeting, but a few weeks before starting, while in his home town, he had a stroke of paralysis from which he never recovered, but passed away, the spirit taking its flight just eleven weeks to the hour after his first stroke, being at the time 70 years, 4 months and 12 days old. During his last sickness he was anointed according to James 5. The funeral of our departed elder was preached June 30 in the church located on his farm near by, by the undersigned, assisted by Eld. J. S. Snyder and D. P. Miller, from Psalm 46: 1.

South English, Iowa.

Peter Brower.

THE REPORT.

I finished reading the Report of the Annual Meeting, held at Springfield, Ill. I was not permitted to attend the meeting as in former years, but was well pleased with the Report, giving the business of the Annual Meeting so that all can have the benefit of knowing what was said and done.

The meeting must have been one of the best held for years. The speeches seem to be plain and pointed. I see no reason why members should not order a copy at once. I received the Report and was not long in reading it through. How much better to have a printed report of the meeting than to depend on remembering all the speeches.

I asked a few about the business; in some things they differed much. It might do those good that were at the meeting to get a Report and read it. I do not know when I was so much interested as I was in reading what the Conference did for the Brotherhood. I shall bespeak for the pamphlet a large sale. J. H. Miller. Berkey Ave., Goshen Ind., July 1.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Pease-Scott.—At the bride's home, in East Garden Grove, Iowa, June 27, 1906, by the writer, Mr. Lon H. Pease and Miss Barbara J. Scott. L. M. Kob.

Rayhorn-Strohecker.—At the home of the bride's parents, Mr. Geo. Strohecker, near Freeport, Ill., May 30, by the undersigned, Mr. Ernest Rayhorn, of Lena, Ill., and Miss Laura Strohecker, of Freeport, Ill. Ezra Lutz.

Ritchie-Smith.—By the undersigned and at his residence, June 27, 1906, Mr. Charles D. Ritchie and Miss Ethel A. Smith, both of Lima, Ohio. David Byerly.

Wagoner-Gibeau.—By the undersigned, at Waterloo, Iowa, June 16, 1906, Bro. Olean F. Wagoner and Sister Bernice Gibeau, both of Waterloo, Iowa. J. S. Zimmerman.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Broadwater, Rebecca, nee Ogg, died at the home of her daughter, in Fillmore county, Minnesota, June 16, 1906, aged 83 years, 1 month and 12 days. She was a member of the Brethren church from early girlhood, and lived a devout Christian life. She and her husband, Robert Broadwater, were among the founders of the present Root River congregation. They moved here from Missouri in 1855, and endured the hardships common to early pioneer life. Funeral services by the writer. J. F. Souders.

Clemens, Jeremiah, died at his home near Norborne, Mo., June 23, 1906, in his 88th year. He was born in Lebanon, Pa. When he was about eight years old, with his father's family he went to Rockingham county, Virginia. In 1844 he married Elizabeth Brock, daughter of Jacob Brock, of the same neighborhood, who preceded him in death in 1884. This union was blessed with twelve children, eleven of whom survive their father—the eldest is Eld. Geo. W. Clemens, of the Pleasant View congregation, Mo. In 1854 he moved to Indiana, in 1864 to Illinois, in 1880 to Missouri. In 1886 he married Rebecca Miller, of Shenandoah county, Virginia, who is yet living. Funeral services at Wakenda church, conducted by Eld. S. B. Shirkey, assisted by some of the brethren present. Text, Micah 2: 10. J. S. Kline.

Cline, Bro. George, died in the Oak Grove congregation, Okla., June 1, 1906, aged 82 years, 9 months and 4 days. He leaves a wife. To this union were born five children; four of them survive him. Bro. Cline suffered for fourteen weeks. Funeral services were conducted by Bro. G. W. Landis. Interment in the Oak Grove cemetery. Edith Landis.

Gemberling, Sister Martha Neff, died at the home of her daughter, Mrs. William Gaffer, near Bristol, Ind., June 24, 1906, aged 73 years, 11 months and 27 days. She was born in Franklin county, Virginia, and moved to Elkhart county, Indiana, in 1835. She united with the Brethren church in 1865 and lived a consistent life. Her husband, one son and one daughter preceded her to the spirit world. Two sons and one daughter survive. Services by the writer. J. H. Fike.

Hall, Sister Harriet, nee Feighner, of Brethren, Mich., born near Mansfield, Ohio, died June 21, 1906, aged 21 years, 8 months and 21 days. She was united in marriage to Mr. A. F. Hall. To this union one child was born. She leaves a husband, son, stepson, father, mother, one sister and three brothers. She was a devout Christian. Funeral services were held at her home, Eaton Rapids, Mich., by J. A. Boatman. Text, Heb. 2: 6. Levi Feighner.

Kline, Sister Jane Eleanor, wife of Bro. Peter Kline, died at her home in the bounds of the Deshler church, Wood Co., Ohio, June 1, 1906, aged 74 years, 4 months and 23 days. She united with the Brethren church and lived a consistent Christian life for nearly thirty years. She leaves a husband, two sons and one daughter. Funeral services were conducted by E. H. Rosenberger, from Josh. 3: 10. E. H. Rosenberger.

Mannon, Sister Sallie, died at the home of her son, Geo. Mannon, of consumption, in the Beaver Creek congregation, Floyd Co., Va., May 25, 1906, aged past 80 years. She was the widow of James M. Mannon, who with two children preceded her to the spirit world. Nine children survive. She had been a member of the Brethren church for several years, and lived a consistent Christian life. Funeral service conducted by the brethren. Minnie Hurt.

Miller, Sister Mary, died in the Johnstown congregation, Pa., June 30, 1906, of old age, aged 83 years. Services by Mr. Semphit, of the U. B. church, and the undersigned. David Hildebrand.

Moore, Sister Catherine, born in Dauphin county, Pennsylvania, died at the home of her son, John N. Moore, north of Newberg, Oregon, June 21, 1906, aged 84 years, 9 months and 23 days. Grandmother Moore has been a widow since March 21, 1877. Since that time she has made her home with her remaining children, four sons and three daughters. She was united with the Brethren church near Waterloo, Iowa, in 1870, and has remained a strong and faithful member. She was a devoted mother of ten children, three having preceded her to the spirit land. Funeral services conducted by Brethren G. C. Carl, of Portland, and S. P. Vandye, of Newberg, from 1 Thess. 4: 14, which she had selected to be used. Ella Moomaw.

Myers, Samuel, of Mexico, Ind., born in Mifflin county, Pennsylvania, died of heart failure very suddenly and unexpectedly at the residence of his son-in-law, David Fisher, Mexico, Ind., June 2, 1906, aged 74 years, 4 months and 27 days. He was united in marriage to Anna Debra Reiff, Oct. 26, 1858. She preceded him to the spirit land, Apr. 15, 1905. To this union were born six children; two

preceded her in infancy; remaining are two sons and two daughters. He was united with the Brethren church early in life, was elected to the ministry soon after his marriage in the McVeytown church, Pa., and was an earnest and faithful worker for a number of years. He was a dutiful companion, kind and loving father, always giving good advice, which will ever be remembered by his children. The last few months of his life were sadness and afflictions, which he bore with the greatest of patience. Services were held at the German Baptist church June 5, 1906, conducted by Eld. Irvin Fisher, from Matt. 24: 44, "Therefore be ye ready, for in such an hour as ye think not the Son of man cometh." Mrs. Marion Fisher.

Pringle, Jos., son of Wm. and Nancy Pringle, born near Goshen, Ohio, died June 30, 1906, aged 78 years, 4 months and 6 days. He was united in marriage to Mary Ann Binkley, Oct. 2, 1850, making fifty-six years of wedded life. Two sons and four daughters blessed this union. A son seven months and a daughter ten years old preceded him to the spirit world. Of a family of ten children only one, a brother, survives him. Bro. Pringle united with the Stonelick Brethren church in 1857; was elected to the ministry about 1871, and ordained to the eldership Sept. 3, 1892. Until five weeks before his death he attended church, though quite feeble. A few days before his death he called the family around his bed and talked and prayed with them. Funeral service at the church by Eld. Garver, from Job 14: 14, first clause. Anna Lesh.

Provo, Sister Addah Elizabeth, nee Reed, born at Welch Run, Franklin Co., Pa., died from a complication of diseases at her home in Madison, Kans., April 29, 1906. She was united in marriage to W. S. Provo, Nov. 5, 1871. To this union were born eleven children, of whom nine with her husband survive. She united with the Brethren church twenty-three years ago and lived faithful. She was anointed. Funeral services were conducted by Brethren S. E. Lantz and W. H. Leaman. Lillie Miller.

Pullen, Sarah A., nee Keith, departed this life in the bounds of the Upper Deer Creek church, Ind., June 17, 1906, aged 60 years, 1 month and 28 days. She was united in marriage to Benjamin F. Pullen, Feb. 26, 1863. To this union were born three sons and two daughters; all survive. Her husband preceded her ten years ago. She was sorely afflicted with paralysis for about five years. At times her sufferings were intense. Services by Eld. Jacob Cripe, from 1 Sam. 15: 32 and 1 Cor. 15: 49. Her body was laid to rest in Maple Lawn cemetery, near Flora, Ind. John H. Gish.

Rothrock, Sister Mary Evans, wife of Bro. John Rothrock, died at her home in the Coventry church, Pa., June 7, 1906, aged 68 years, 7 months and 20 days. Her ailment was cancer. Funeral occasion improved by Ira C. Holapple, from John 11: 25. Esther B. Kulp.

Stauffer, Susannah, nee Melinger, wife of Menno Stauffer, died in the Blue Ridge church, Mansfield, Ill., June 28, 1906, aged 74 years and 8 months. She was born in Lancaster county, Pennsylvania, and was united in matrimony with Menno Stauffer, Sept. 3, 1851. They emigrated to Pratt county, Illinois, in 1866. To this union were born fourteen children, seven of whom preceded her. Two boys and five girls with her husband remain. She had been failing in health for some time and suffered much at the close of life. In 1859 she united with the Brethren church, of which she remained a member until death. Bro. P. B. Fitzwater, of North Manchester, Ind., read Psalm 90 and conducted the devotional exercises, after which Bro. J. W. Lear, of Cerrigordo, gave an interesting address. The remains were interred in the Blue Ridge cemetery. T. A. Robinson.

Stump, Sister Catharine, nee Stover, died at her home in the Pleasant Valley district, north of Union City, Ind., of heart trouble, June 25, 1906, aged 68 years, 6 months and 7 days. She was the wife of Henry Stump. She leaves husband, three sons and two daughters, four sons and one daughter having preceded her to the beyond. She united with the Brethren church about twenty years ago and lived a consistent Christian life. Funeral services from the Brick church north of Union City, conducted by Bro. Ezra Flory, from Heb. 4: 9. Interment in the Snell cemetery, near Hill Grove. Dora W. Noffsinger.

Shaffer, Sister Alice Berkebile, wife of Bro. Jacob Shaffer, of Paint township, Somerset Co., Pa., died of heart trouble June 25, 1906, aged 42 years, 2 months and 7 days. Sister Shaffer was seemingly in good health, and during about her household duties, during that day when she suddenly passed away shortly after having retired for the night. On Sunday, June 24, she attended our love feast held at the Berkey church just a short distance from her home. Sister Shaffer's father is dead, but her mother is living near the old Berkebile homestead in Paint township. Seven of the eight children born to Brother and Sister Shaffer are living, death having claimed the first member of the family only about three months ago. Seven sisters and one brother also survive. She was baptized into the Brethren church Dec. 15, 1877, and has since been a faithful worker in the church. Funeral services were conducted by Bro. J. F. Ream, of Windber, assisted by Bro. Fyock, of Johnstown. Interment in the Berkey cemetery. Maude Johns.

Shaver, Sister Catherine L., died at her home near New Hope, in the Middle River congregation, Va., June 2, 1906, aged 78 years, 2 months and 3 days. Sister Shaver's husband preceded her to the spirit world about thirty-one years. She lived a very consistent life, and was a very useful member in the Brethren church for a number of years. Funeral conducted by Eld. Peter Garber. J. F. Miller.

Weaver, Bro. Hiram A., of near Hillsboro, Paint township, Somerset Co., Pa., died very suddenly of heart trouble, June 21, 1906, aged 52 years, 6 months and 23 days. Bro. Weaver left home early that morning, in the best of health, to see about some business, intending to leave on the early train. After having gone a few miles his son, Willis H., who was with him, noticed the sudden change that had overtaken him. He was taken to a near farmhouse, but nothing could restore him. He was born in Paint township and lived there all his life. Some thirty years ago he was united in marriage to Miss Frances Reed and to the union were born eight children, all of whom are living. Four brothers and two sisters also survive. He was a consistent member of the German Baptist church for twenty-five years. Funeral services were conducted by Bro. James Ream, interment being made in the Berkey cemetery. Maude Johns.

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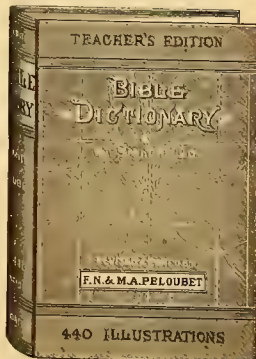
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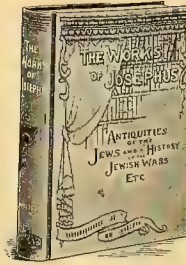
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VOL. 45.

ELGIN, ILL., JULY 21, 1906.

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AROUND THE WORLD

IN 1840, because the Chinese government tried to prevent the importation of opium into China, England began war on China. It was a one-sided affair, for the Chinese were not at all prepared to resist. The end came in 1842, after the English had captured Nanking. By the terms of the treaty of Nanking, China ceded Hong Kong to Great Britain; Amoy, Fuhchow, Shanghai, and Ningpo were opened to British commerce, China paid an indemnity, and opium was permitted to enter. The government of China could not help itself, and so was compelled to allow opium to be placed before the Chinese. Both sides knew it ruined men and women, but there was a large revenue in it for England—and revenue covers a multitude of sins for nations and individuals.

BUT there always were a number of Englishmen who thought more of right than of revenue, and they were not slow to tell their government so. Last month a resolution was adopted by the British House of Commons, without division, declaring the opium trade morally indefensible and requesting the government to take such steps as may be necessary to bring it to a speedy close. No one defended the trade. From 1880 to 1894 the trade paid the government about twenty-five million dollars a year; from 1894 to 1905 it paid about fifteen million dollars a year. The problem for the government to solve is the raising of this fifteen million dollars a year in some other way. Action may not be taken at once, but it is settled that the government will not much longer be a party to the opium traffic with China. For more than sixty years, it has been a stigma upon the good name of the British. England's part in it has at no time been to her credit. It is well that the reproach is to be removed.

THERE seems to be a growing desire to limit the amount of money which can be willed to individuals. One association has this to say on the subject: "Good public policy requires the imposition of such graduated death duties on the transmission of large fortunes as will reduce the acquirement of property by inheritance or succession sufficiently to bring them within the spirit and practical operation of the principle of equality of rights and opportunities before the law. When the holder is by death compelled to aban-

don his estate and its control comes under the supervision of the state, acting through the medium of its courts, the state ought to withhold its consent to unlimited transmission to privileged heirs or beneficiaries. Under the present statute of Illinois the state, on an estate of \$1000,000,000, withholds \$1,000,000 and the heirs or beneficiaries receive \$99,000,000. The people are justified in providing by law that the state shall retain \$99,000,000 and give the heirs or beneficiaries \$1,000,000, an amount, although several times divided, far in excess of any reasonable acquirement of property unearned."

AN education does not always fit men for usefulness, though it is a wonderful help if rightly used. Of the 3,228 vagabonds helped some time ago by the flower branch of the New York Y. M. C. A., 17 were graduated from universities, 134 from colleges, 71 from academies, and 417 from high schools, a total of 639. It is said that the usual proportion is about one-fourth. For this unfortunate condition of affairs the cause should be learned. As a rule these men are unfit for work, "suffering from neurasthenia, generally, on which is grafted an alcohol or drug habit to increase the basic disease. Is this dreadful blot chargeable to the educators or physicians? Perhaps a few were unfit subjects for education and should never have been sent to schools higher than the eighth grade. If so, some way should be found of discovering such cases, and preventing this waste of money and lives. . . . The worst of all is the fact that three-fourths of the men aided—including the uneducated—are native-born Americans, and only one-fourth foreigners. Inability of the body in some direction or other to respond to the increased demands, the hurry and rush of our modern civilization, is at fault in most cases, but there should be definite knowledge as to what causes these neurasthenias in the native born." The condition is one which does not promise well for the future.

THE persecution of the Jews in Russia is driving them out of that country by the thousand. Many have come to the United States and many have gone elsewhere. Not a few have turned their faces toward Palestine. During the past few months the number landing there has been remarkable. A few weeks ago five thousands are said to have landed at Jaffa. They settled on the plain of Sharon. The report is that not long ago a company of Jewish financiers made a trip east of the Jordan. They are pleased with the land there and are willing to establish colonies, but fear the Bedouins. They might purchase large tracts of land if protection were guaranteed by the government. But the Jews are regaining the land more rapidly than is generally supposed. Some estimate that at the present rate of acquirement it will not be many years until the whole country belongs to them. Russian cruelty may be one of the means to fulfill the prophecy made many centuries ago that the Jew would some day again possess the land.

THE daughter of a New York banker in an interview stated that it costs her a hundred thousand dollars a year for clothing. Sometimes one is made to wonder why some people are in the world. Here is a young woman who squanders on her clothing enough to provide a hundred large families with all necessary comforts and a good many luxuries. And there are many others whose sole aim in life seems to be to spend on themselves—foolishly, wickedly—sums which would mean life and health to a large number. It is not strange that those who are ground down to the lowest depth of poverty at times feel like rebelling against the unfair conditions. Why should one who

has never done any useful work waste what is so sadly needed by a host of unfortunates? That is a question which has puzzled all ages. Dives rolled in luxury while Lazarus was glad for the crumbs. Right is often on the scaffold and wrong on the throne here; but it will not be so hereafter. That is the thought which must encourage men to live honest and righteous lives. God does not measure us by what we acquire unrighteously or spend wastefully. It is a pity that man does.

REPORT comes from Switzerland of some strange colonies of well to do and wealthy Germans. Six German professors, three military officers, one of whom is married to a countess belonging to the sect, two doctors and a priest form a part of one group. They pay well for what they buy of the people, and do not seek to make converts. They sleep in caves, are vegetarians, and do not wear ordinary clothing. A linen hood and a shroud of the same material are the only garments they wear. Their feet, legs, arms, and neck are uncovered, and the hair is never cut, though the men trim their beards in a patriarchal way. The women allow their tresses to float in the air. The motto of all is "Back to nature." They rise at dawn and go to sleep with the setting of the sun; they eat only fruit and vegetables and drink only water. In the summer they have daily sun baths and in the winter snow baths. All the colony are in the best of health and always appear perfectly happy, amiable, and polite. For those who like it this is a very good way to live; but it is a selfish way which does the world no good. Most of us should live simpler lives, and it can be done without becoming hermits.

THE French minister of finance recently reported a deficit of eighty million dollars, and submitted a schedule of new taxes which ought to be imposed. France is a small country compared with the United States, but it is rich and the people are industrious and frugal. "But taxation already takes far too large a proportion of the yearly earnings of the people. A little more and the breaking point will be reached. What France needs—what Germany and Russia need—is the expenditure of less money for military purposes and the reduction of taxes which will then become possible. Russian finances are in frightful condition. In Germany the expenses are outrunning the receipts. In indebtedness will increase or taxes will have to be made heavier. The pressure of debt and taxation in France is sufficient to explain the willingness of the government to enter into an agreement with Great Britain and Italy for the reduction of armies and military expenses. A heavy burden would be taken off the shoulders of the toilers of Europe if all the nations were to adopt the same policy and lessen the cost of militarism. Rulers should do it without waiting for pressure to be brought to bear on them by their overtaxed subjects. . . . That country [France] intends to cut down its army by sixty thousand men—to have that number of men productive instead of unproductive. The industrial prosperity of Germany would be promoted if sixty thousand men now in barracks were transferred to the factories and the fields. . . . The cost of militarism is becoming intolerable, and relief must be had."

THE coroner's inquest into the cause of the wreck of a train at Salisbury, England, July 1, resulted in a verdict that the derailment was due to the high speed at which the train was running. The jury declined to allow a verdict of accidental death to be entered. The London & Southwestern railroad, through their counsel, announced that the railway accepted full responsibility for the accident and all the legal consequences resulting from it.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

FOLLOW YOUR GUIDE.

BY DR. GEORGE MACDONALD.

I said: "Let me walk in the fields."
He said: "No, walk in the town."
I said: "There are no flowers there."
He said: "No flowers, but a crown."

I said: "But the skies are black;
There is nothing but noise and din."
And he wept as he sent me back—
"There is more," he said; "there is sin."

I said: "But the air is thick,
And fogs are veiling the sun."
He answered: "Yet souls are sick;
And souls in the dark undone!"

I said: "I shall miss the light,
And friends will miss me, they say."
He answered: "Choose to-night
If I am to miss you or they."

I pleaded for time to be given.
He said: "Is it hard to decide?
It will not seem so hard in heaven
To have followed the steps of your Guide."

—N. W. C. Advocate.

SOME HELPFUL SUGGESTIONS IN HOLDING A SERIES OF MEETINGS.

BY P. R. KELTNER.

In the last twenty-five or thirty years the Brethren church has made many advances and changes in methods, and in the main they have been good. Our growth in numbers and religious activity has been phenomenal. Along with these advances the spirit and need of protracted meetings has fastened itself upon us.

It is self-evident that all good things may be abused, and it is not wrong to say that there are places in which we may improve in our series of meetings, and thereby better guard and direct the church to a healthy and vigorous growth.

Receiving new members into the fold is only one of the benefits to be derived by a protracted effort of the church. It is doubtless true that some of the most profitable meetings may show the least present ingathering. Great care should be exercised by the church in the selection of a brother to hold the meetings. His ability to get members into the church should not be the only qualification he should have, perhaps not the primary qualification. He should be a brother that is in every way true and safe. While he should rejoice in receiving, and have deep anxiety for souls, he should be such a man of God that he could rise entirely above the idea of getting numbers to bring praise upon himself and add credit to his reputation. There is great danger that this might be, and it is entirely beneath the standard set for God's ministers. With this spirit once cultivated and developed, a brother is in danger of injuring the church for whom he labors, and any degree of outward success is sure to injure him.

The sensational should be avoided. Our brethren are in danger of patterning after modern evangelistic ideas, which are undoubtedly too emotional, and calculated to feed only the animal and carnal nature. Entertaining is far from being the primary purpose of a religious service. If converts are gotten in under such influences, they do not become the staid and substantial members they do when the Word of God is preached in a clear, forceful and prayerful way, avoiding entirely the sensational and exciting. It is a law of nature that a creature taken out of the element he has been born into will die. So, too, if people are gotten into the church under exciting scenes, and death-bed stories they are not likely to live when this condition dies away, as it is sure to do. Then, too, the history of evangelists of this stripe has proven they are of short existence. The public tires of them, and their service is not long in demand. It is better faith-

fully to "preach the word," throw as much spirituality and piety about ourselves and the people as possible, and leave the matter of numbers to the Lord, for he must do the converting anyhow if there is any done.

One aim of the evangelist should be kept constantly in mind, to leave the church in the best possible condition for work when he is gone. This can not be if a sensational and exciting feeling has been abnormally worked up. It was Paul's idea when traveling among the churches to comfort, strengthen and build up, leaving the church in a position for immediate work and progress.

Again, a brother in conducting such meetings should carefully guard the reputation of the pastor and home ministers. Too often this is not done. The elder and his collaborators find the congregation more or less alienated from them because of a wrong attitude the brother placed himself in while there. This is very wrong, and can not help working much harm in any church. We should not visit churches to gain reputation and esteem, but to try to save souls and place the members in a better relationship with each other, and in a better position to work when we are gone. This point carefully watched and guarded would result in great good to the churches. There are a good many ways a minister may be helpful to a congregation in binding stronger the bands between the members and the home ministry.

As much as is convenient his visiting among the members should be done in company with the pastor or elder. When visiting and reasoning with the unsaved, it is always good to have him along. In this way the persons visited will know that the pastor and his coworkers are equally concerned for them, and that the evangelist is there to help impress the deep anxiety the pastor has for their salvation.

Then in the event of applications for baptism and membership, the laying of the order of the church and the administration of baptism should almost invariably be done by the home ministry. The home ministers, especially the elder, will be responsible for any irregularities when the visiting minister is gone, and the exercising of discipline will devolve upon them; hence it is properly in their place to do this work. It properly belongs to the pastor, and not the visiting brother. Then if there is any closer attachment formed between the applicant and the minister who performs the rite, and there frequently is, it belongs to the pastor and his collaborators and not to the one who will not be there when the real battles of life are to be fought.

Rockford, Ill.

NOW AND THEN.

BY GEO. L. STUDEBAKER.

THE Brethren church has always been noted for its advance steps. The lady, who accidentally, or perhaps providentially, delivered a most impressive and truthful lecture at our Springfield conference in the coliseum building to thousands of our people, pleading the cause of temperance, and was given the very best of attention during the hour she spoke, praised our people greatly for the advance move on many of the great questions.

It has been my pleasure to be present at twenty-one Annual Meetings, my first being at Bismarck Grove, Kans., in 1883. There has been a marked improvement, each one seeming to be a little above the average. At this meeting I purchased a ticket for one dollar which admitted me to all the meals during the conference. Brethren were stationed at the entrance of the dining hall and were actually compelled to employ vigorous measures to stop the people from entering.

The turning gates this year were quite a help in admitting the people singly to the tables. But the pressure just outside was perhaps better known to experience than to hear it told. Someone has said that we did not follow the scripture injunction, "preferring one another." I am inclined to think that one would have gotten tired standing, and would have been well ready for his meal had he applied this scripture upon this occasion.

The "warm lunch counter" was a marked improve-

ment. Let us have more of them, and let them be uniform in what is served, and in price.

In the past mercantile business was displayed on our conference ground. Patent medicine, clothing, patent fences, gates, etc., and the patronage of our people was solicited by various enterprises. Now the conference ground was free from all this, which added much to the spirituality of the meeting.

The religious feature of our great gathering is being made more prominent, and the spiritual part commendable. In former years it was a rare occurrence for one to apply for membership during our conference session. Now revival sermons are preached, spiritual songs are sung, and sinners are given an opportunity, if desiring salvation, to manifest it publicly. The result is that at all our Annual Meetings of late souls have been added to the church.

Let us not think that we have reached the summit of improvement. We are to go on to perfection.

Each year I feel impressed that we should make greater efforts to teach the people the "all things commanded." A large canvas on which should be printed in large letters a notice of our meeting, inviting the people of the city to attend, would attract many persons. Let this be stretched across one of the principal streets of the city. Let there be special places prepared for preaching services, outside of the tabernacle. Let there be arrangements made beforehand for some one to preach at these places, so such parties may come prepared. Too often our own members crowd the tabernacle. Then those who are not members come in late and stand near the platform and an usher is compelled to inform them that they must secure a seat. All being taken and none to be secured, they are compelled to leave the place to report that the meeting is only for the members of the church.

When the meeting is held in or near a city where the Brethren have started a mission and have regular preaching services, let there be a large canvas stretched on the meeting ground upon which is printed in large type the place where our people hold meetings, and the time of holding said meetings. Secure brethren to preach at this point every evening during the conference. Let us labor and pray that our great annual gathering may continue to improve, and march on to the ideal, until the influence of the meeting will be more and more uplifting, and the church will leave behind it hallowed influences which will be for the spiritual benefit of the city where we convene.

The missionary spirit manifested in the contribution is certainly commendable. And it is a touching scene to see souls presenting themselves before the great missionary meeting to be used in foreign fields. Let us have some each year presenting themselves, recommended by the church and the state district, to be used in mission fields in our home land. We need scores of workers available each year for our home land.

May our desire and prayer be to be of more use in the kingdom of our Lord, and may our Annual Conference continue to grow more spiritual that each year we may have a season of refreshing from the presence of the Lord; and may we leave behind us such profound impressions as will redound to the glory of God!

Muncie, Ind.

THE MISSION WAGON.

BY JAMES M. NEFF.

I NOW sit in our little house in Lake Arthur. This is our first day of rest after seventeen successive days in the wagon, during which we traveled 384 miles. We camped out thirteen successive nights, and during that time wife was not inside a house day or night. She was sick two days and on one of these about noon we reached a lone section house along the railroad a long way off from everywhere, and the lady kindly prepared dinner for us. The children and I went into the house and ate dinner, but wife was too sick to leave her bed in the wagon. We were out in rain and hail, in sand storms and thunder storms. Sometimes it was too cold and sometimes too warm and often too windy for comfort. Several times we camped at night by a lonely windmill out of sight of almost every other

sign of civilization. The wells had been put down for the benefit of sheep or cattle, and sometimes the water was good and sometimes it wasn't. One morning a lonesome-looking antelope trotted leisurely up within a short distance of the well where we had camped and lay down in the grass, evidently intending to come and drink after our departure. We came across vast stretches of sandy desert where the sand was so deep that we all got out and walked and carried the baby, the bronchos having enough to do (they are tame now) to draw the empty wagon. About the only growth of vegetation on these sandy wastes is a species of yucca or Spanish-bayonet, often called "soap weed," and the mesquite bush, the roots of which the Mexicans use for fuel, there being much more growth under ground than above. About the only animal life to be seen are the chameleons and horned toads which dart here and there across the sand. In many places through Oklahoma, Texas and New Mexico grows the sage brush, the blossoms of which are known to many of the MESSENGER readers as "Rocky Mountain Salvia," which was once quite popular as a medicine.

On much of this journey travelers seemed more numerous than resident settlers, many of the ranch buildings standing far back from the trail. Our chief opportunity for doing missionary work was in the distribution of good literature. But how could we do this where there were so few people? Well, we found some people in the towns and villages, and in the country we found many gates even where we did not find people. Only those who have traveled by wagon in the West will realize how often the road in several hundred miles of travel is crossed by wire gates, each one of which must be opened and closed as the traveler passes. From the appearance of the trails we could see that the people from the far-off ranches did considerable traveling; so into the wire loop that held in place the wire gate many a tract was left as we passed. The next traveler could not pass without opening the gate, nor could he open the gate without seeing and releasing the tract. Thus in the hands, doorways and yards of the villagers and in the gates in the country hundreds of pages of MESSENGERS and tracts were left with the prayer that they may be as seed sown in good ground.

We reached Lake Arthur Saturday afternoon, and as we drove up to our little cabin which many of you would take no pride in owning even as a henhouse, we said with much satisfaction, "Be it ever so humble, there is no place like home." We were just in a mood to enjoy a few days' rest at home, but our appointment for the next morning was seventeen miles farther on. So, bright and early next morning we were out and on the road. During all this journey we were keeping in mind our appointment for July 1 with the interesting people of the little town of Dayton and were all the while planning to reach it on time. We were near half way there when we came to where a barbed wire fence crossed the road, the wires lying on the ground. We tried to drive the team over it, but one of the ponies seemed to have a very vivid remembrance of previous unpleasant experience with wire and was determined not to cross. In her fright she got the other pony entangled in the wire, and by the time we got across we had a broken harness and a wounded pony. Hastily strapping the harness together, we hurried on, the pony bleeding as we went. We intended to leave her at the first town and hire a horse to put in her place. After driving about two miles farther I looked at my watch and saw that the further delay that would be occasioned by a change of horses would throw us quite too late for our appointment. After a brief deliberation we decided to return home. Seventeen days of travel we had had without any serious break in our calculations until the last day, and when within a few miles of our place of meeting it was hard to turn back. But now we are at home and will write a letter of apology to the good people of Dayton and have it published in the village paper and assure them that we will make another effort to reach them one month hence. In the meantime we are treating the crippled pony in the hope that she will be able to go with us on the next trip upon which we are planning to start in a few days.

Lake Arthur, N. M., July 2.

FREEMASONRY.

J. B. COREY, a prominent attorney of Pittsburg, Pa., is out with a strong paper against Free Masonry. His paper is a long one, and we can only glean from it. The oath that must be taken by every man before entering the lodge is given thus:

"I, James Hunt, of my own free will and accord, in the presence of Almighty God and this worshipful lodge, erected to him and dedicated to the Holy Saint John, do hereby and heron (here the Master places his right hand on that of the candidate), most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be to a true and lawful brother Mason, or to within a regularly constituted lodge of Masons, and neither unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

"I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, make or engrave them, or cause the same to be done upon anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness.

"To all of this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same without any equivocation, mental reservation or secret evasion of mind whatever, binding myself under no less penalty than that of having my throat cut across, my tongue torn out by its roots and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same."

Below will be found what different writers and others have to say of the order and the danger attending the institution:

"If I had any right of person or property in a court of justice, with an entered apprentice, or Knights Templar for my adversary, I should much discline to see any man sworn upon a jury who had been present at the murder, and resuscitation of Hiram Abiff, and still more any one who should have crawled upon all fours under the living arch. In other words, I do hold as disqualified for an impartial juror, at least between a Mason, and Anti-Mason any one who has taken the Masonic oaths and adheres to them; not excepting the 1,200 certifiers themselves."

Again President Adams asks: Have I proved that the entered apprentice's oath is a breach of law human and divine, that its promise is undefined, unlawful, and nugatory, that its penalty is barbarous, inhuman, murderous in its terms, and in its least obnoxious sense null and void? If so my task is done. The first step in Freemasonry is a false step; the obligation is a crime, and like all crimes should be abolished.

John Quincy Adams, sixth president of the United States: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land."

Daniel Webster, perhaps America's greatest statesman and jurist, said: "I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be im-

posed on its members there are such as are entirely incompatible with the duty of good citizens; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."—*Letter dated Boston, November 20, 1835.*

Abraham Lincoln was not a Freemason. His well-known character speaks eloquently against the despotism and illegal obligations of such oath-bound secret societies as Freemasonry. He well knew that this nation can no more endure with two kinds of oaths in her courtrooms—the civil and masonic—than she could "endure half free and half slave." Notwithstanding this fact, the Masonic propaganda has seized upon Lincoln's name as one valuable to conjure with.

John Hay writes W. C. Curtis that Abraham Lincoln was not a Mason.

General U. S. Grant wrote in his autobiography: "All secret, oath-bound political parties are dangerous to any nation, no matter how pure or patriotic the motives and principles which first bring them together."

Charles Sumner, eminent American statesman, senator and orator, wrote: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery—and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."—*Letter to Samuel D. Greene, Chelsea, Mass.*

Charles Francis Adams said: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

"A more perfect agent for the devising and execution of conspiracies against the church and state could scarcely have been conceived."

Judge Pliny Merrick, Worcester, Mass.: "It is true that a Royal Arch companion (to which degree I have been admitted and the highest office of which I have sustained) does swear that he will espouse the cause of a companion when engaged in any difficulty so far as to extricate him as such, murder and treason not excepted. I know these most odious clauses are part of the obligation of that degree, for I believe that I received that obligation and know that I have so heard it, and as high priest of a chapter have so myself administered it to others."

Rev. Dwight L. Moody says: "Give them the truth anyway, and if they would rather leave their churches than their lodges, the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members."

Joseph Cook says: "Of all I wish to say of secret societies, this is the sum: Secret Oaths—(1) Can be shown, historically, to have led to crime. (2) Are natural sources of jealousy and just alarm to society at large. (3) Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions. (4) Are dangerous to the general cause of civil liberty and just government. (5) Are condemned by the severe denunciations of many of the wisest statesmen, preachers and reformers. (6) Are opposed to Christian principles, especially to those implied in these two texts: 'In secret have I said nothing.' 'Be not unequally yoked together with unbelievers.' (7) Are forbidden to church members by some Christian denominations, and ought to be by all."

Rev. J. P. Lytle, D. D.: "Masonry has damned all who ever trusted in it for salvation. It is now leading away thousands from the church, and from paths of virtue by association with the intemperate, unclean and

profane, and is dragging them down the road which leads to the chambers of eternal death."

Rev. James M. Gray, D. D., from an address in 1892, when rector of First Reformed Episcopal church, Boston, Mass., now dean of Moody Bible Institute: "Freemasonry is contrary to the Word of God. It is dishonoring to Jesus Christ. It is hurtful to the highest interests of the soul. It has the stamp of the dragon upon it. 'Come out from among them, and be ye separate.'"

Rev. M. L. Haney, pastor of Methodist Episcopal church, evangelist and seceder from Masonry: "I have seen the church prayer meeting nearly desolate in many parts of the country because many of its members had their hearts divided with the lodge. I have demonstrated, in thirty years of evangelism, that it is well-nigh impossible to have a wide, deep, thorough revival of religion in any community, town or city which has been honeycombed by the influences of the lodge. In my seventy-ninth year, and before I depart to God, I feel I must leave the above testimony."

Rev. B. Carradine, D. D., Methodist Episcopal church, South, St. Louis, Missouri, says: "1. The method of initiation is wrong. 2. These secret fraternities are rapidly becoming clubs and convivial gatherings. 3. Secret fraternities strike at the happiness of the home. 4. These fraternities rob Christ of his glory. 5. The fraternity hurts us in the matter of church attendance. 6. The fraternities have captured much of our preaching talent. 7. The fraternity is used by many as a substitute for the church. 8. Many of these fraternities are striking at the sanctity of the Sabbath."

George F. Pentecost, D. D.: "I believe that Masonry is an incalculable evil and essentially antichrist in its principles and influences."

Mrs. A. J. Gordon, wife of the late T. U.: "College secret societies absorb and waste the student's time. They are schools of prodigality, and incubators for schemes and hiding villainy. They incite a passion for trickery and wire pulling—the 'passion' in American public life most needing an antidote. They are progressive, leading to the more odious forms of secrecy, as Masonry and Odd Fellowship."

Alexander Campbell: "I know no temperance, Odd Fellow or Freemason fraternity that does not recognize a brotherhood with the world. 'They are the world, they speak of the world, and the world heareth them.'"

Frances E. Willard, president National W. C. T. U.: "I have always been opposed to secret societies, and never more so than to-day. My whole record is against them."

Rev. W. S. Jacoby, pastor's assistant of Chicago Avenue (Moody) church: "I suppose I ought to know something about Masonry, as I have taken many degrees in it and have been an officer of my lodge at Guthrie Center, Iowa. After my conversion to Christ the lodge lost its charm to me, and many lodge scenes seemed a mockery. So long as a man is on the broad road that leads to death, it may be the lodge is just as good a place as any, but I pity the poor, starved child of God who seeks comfort and strength from a society so largely of the godless."

Here are testimonies and declarations from persons who are members of the various churches and from the various vocations and walks of life, all agreeing as to the unchristian character of Freemasonry.

It is a noticeable fact, continues Mr. Corey, that as the members of secret, oath-bound lodges come into possession of the experience of holiness they at once awake to the unchristian and unholy character of the lodge and cease affiliation therewith. Among the number of such we would note the names of such eminent and credible witnesses as Rev. E. P. Hart, senior general superintendent of the Free Methodist church, and Rev. Chas. G. Finney, noted evangelist of the Congregational church, who wrote concerning Freemasonry as follows:

"How can we fail to pronounce Freemasonry an antichristian institution? Its morality is unchristian. Its oath-bound secrecy is unchristian. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ. Masonic oaths pledge its members to commit most unlawful and un-

christian deeds; to conceal each other's crimes; to deliver each other from difficulty whether right or wrong; to unduly favor Masonry in political actions and its business transactions; its members are sworn to retaliate, and persecute unto death the violators of Masonic obligations. . . . Its oaths are profane, the taking the name of God in vain. The penalties for these oaths are barbarous, and even savage. Its teachings are false and profane. Its design is partial and selfish. Its ceremonies are a mixture of puerility and profanity. Its religion is deistic. It is a false religion, and professes to save men upon other conditions than those revealed in the gospel of Christ. It is a virtual conspiracy against both church and state. Those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. . . . If Freemasonry is a sin, a sham, an abomination, as I know it to be, and as you also know, then there is but one way open to us, or to any honest man who knows what Freemasonry is, and that way is to bear a most decided and persistent testimony against it, 'cost what it may.'"

CONSECRATION.

BY JESSIE O. HARTER.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.—2 Tim. 2: 15.

THE world to-day is needing, not only needing but looking for, the wholly consecrated man and woman. There are so many, seemingly consecrated, who are indeed in earnest, yet fall far short of that wholly consecrated life which Jesus wants us, yes, expects us, to live. In the Christian life, to meet the approval of God, there can be no half-way doing, there must be the wholly devoted heart.

Is it meant that every Christian should be so consecrated, or is it for the missionary, the minister alone? Indeed every Christian when he says, "Here, Jesus, dwell thou my heart within," should in the same breath say, "Now consecrate me fully to thy service."

If this cannot be said with the expectation of his doing it, there is something wrong. You have invited Jesus to come in, yet you stand in the door so he cannot enter.

Consecration, does it mean you must enter the field of missionary labor? Yes. No. Every Christian has a work to do in his immediate field or in the far-away heathen land, but as to your particular work, that must be decided between yourself and your God.

"Study to show thyself approved." If every Christian would to-day earnestly, prayerfully go into the innermost chambers of his heart and study himself, his ability for the very best service for God, not two weeks would pass until his conscience would so smite him with a sense of idleness, that thousands of Christians would flock to the mission boards and say, "Here I am, use me where Christ wants me; in the place for which I'm best fitted."

Ah, not one half of us, as Christians, are awake to our sense of duty. We are content thoughtlessly to fold our arms and say, "I'm not fitted for the field." Perhaps you are not. If not, "Study to show thyself approved." Find your field of labor. If your ambitions call you into another field, be it the business, professional, missionary or farmer's field, try not to decide it by "Does God want me there?" but rather, "Does God want me to stay out of that?"

Have you been the means of saving at least one soul? Do you expect to be the means of saving a soul? If not you can rest assured that you have not fully surrendered yourself to God's service.

Are we doing what we can? Are we awake to our ability? God has given each of us far more power to do good, with his help, than any one of us recognizes. If we recognized this power and then were fully consecrated to God, the work we could do would be beyond our present comprehension.

Get in tune with the Infinite so he can work through our lives, and he will manifest himself in a more marvelous manner than we ever dreamed he would.

If we are fully consecrated and in tune with God's

will, every sense within us, every fiber of our being, will be ready to respond to every command of our God. God called Samuel twice before he could comprehend his meaning. He was not in tune with God, but as soon as he was he understood it was God calling, although God spoke in the same manner the third time.

The consecrated character the world smiles upon, with a deep sense of its humility, is the one whose eye expresses purity; whose face radiates sunshine everywhere, the face whose very soul shines within its countenance; the one whose hands are ever ready to do a good deed for its Master, by service to his children; the one whose heart is so full of love for its precious Savior that "neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature shall be able to separate it from the love of God, which is in Christ Jesus our Lord." Rom. 8: 38, 39.

Love means service. "Oh, consecrate me to thy service."

With this within our hearts now, when we come to the river we will not look back and despondently cry, "Must I go and empty-handed?" but instead, as soon as we near the shore our Master will take us by the hand and say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Daleville, Va.

OUR GLORIOUS FOURTH.

BY MRS. S. B. MILLER.

THE day dawned beautifully, and all things seemed to say, "Lift up your hearts in praise to the great God of the universe for the blessings of which this day is a happy reminder," and so a few of God's children from the four Sunday schools of the eastern part of the Middle District of Iowa met in the Garrison church to make use of our "liberty" for God and his kingdom, while a large crowd gathered in another part of the town to "celebrate."

A deep feeling of gratitude and praise was manifest in the devotional exercises by the response, with scripture texts that were especially helpful to the giver. Following the prayer our spirit of devotion was still further deepened by singing that beautiful prayer, "Break Thou the Bread of Life," and with that prayer on our lips and in our hearts our day's work was commenced.

Our program contained some very vital subjects, the leaders of which acquitted themselves nobly, and we were made to know that our young people can do much if it is given them to do, and prayers went up that we may be directed in giving them more to keep them busy in God's work.

In the discussion of "How Secure Qualified Teachers and Substitutes?" it was suggested that we send some of our young members where they can get the training necessary to "qualify," as had been done once by one of the churches represented, which work can never be estimated. The brother who was thus encouraged is now one of our staunchest spiritual men, occupying one of the most important positions in the church. This was so impressively brought before us that when we came to the discussion of "Relation of Sunday School and Missions," the responsive chord was easily touched. The speaker was quick to grasp the situation, saying, "This is a very opportune time for us to show our realization of their relation by actually doing something," recommending that a collection be taken for the purpose of sending a young minister present to the Bethany Bible School for as long a term as we could. The suggestion was immediately acted upon, and \$35.73 was collected. This was followed by a season of prayer in which many audibly expressed thanks and pleaded for guidance and a deeper spiritual life. Thus was laid the foundation for a lasting monument.

For a closing thought to keep us nearer to God, we had an address on "Lessons on Prayer, from Example of Christ," in which the speaker led us, step by step, with scripture references, into a fuller conception of the prayer life of Christ. It was a revelation to many

of us as he gave us the instances and the causes of those prayers. The idea of "personal prayer" was made very strong by Christ's example. "I have prayed for thee." Luke 22: 31, 32. O, that we may become so well acquainted with the Lord and so much interested about our children and friends that we will talk to him of them individually. This is done most effectually, usually, in our "secret prayers." Jesus' habits of which were beautifully shown by the following:

Jesus alone praying. Luke 9: 18. Rising up a great while before day . . . solitary place to pray. Mark 1: 35. He went into the mountain and continued all night in prayer to God. Luke 6: 12, 13. Then the prayer of Gethsemane, its simplicity and repetition, its earnestness, etc.

While in his last hours and such great agony, that "One who knew no sin" was even with his last breath communing with the Father. O, what a lesson!

These thoughts were so forcibly brought before us that many of us were put to shame by our neglect of this, one of the strongest, if not the strongest, of the New Testament doctrines, and which with daily scripture reading is the greatest means of Christian development.

Let us all study more the "doctrine of prayer," and with the disciples say, "Lord, teach us to pray."

The meeting was closed with a deep sense of our weakness and a strong desire for more and better work in our Sunday school.

We meet next year with the Dry Creek Sunday school near Robins, Iowa.

The many beautiful flowers that lent us their fragrance and beauty during the day were sent to the Cedar Rapids hospital, thus manifesting the Christ spirit of the givers.

Cedar Rapids, Iowa, July 7.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

CITY MISSIONARY WANTED IN CHICAGO.

On account of the sudden sickness of two of our missionaries, Sisters Wampler and Cripe, we are in need of some one to do visiting among the homes of our Sunday-school children at once. If our work grows in the future as it has in the past, we will be in need of new workers every once in a while. We will appreciate it if any one who is preparing for city mission work will send us her name and address so that we can call her, when we need a worker. We need some one immediately. A city worker should not only be strong mentally and spiritually, but physically as well. Address Brethren Sunday-School Extension Fund, 183 Hastings St., Chicago, Ill.

July 14.

THE KANSAS CITY CHURCH.

On last Saturday evening we had a very pleasant council. Sister Nininger was re-elected Sunday-school superintendent, with Sister Cline assistant at the church. At the mission Sister Wampler was chosen superintendent, with Bro. D. G. Sell assistant. The church appointed three young brethren as a committee to oversee cases of sickness among the members, and others as far as possible, procuring such help as is needed. We have seen the necessity of such a committee in several cases of severe sickness. Some days and nights more came to assist than were needed, then other times there were none. This committee is to solicit help and supply it as needed. To successfully meet the claims of secret orders in caring for their sick, we must in part adopt their plans.

We expect Bro. G. R. Eller to hold a meeting for us in September. Our fall love feast was appointed for Sept. 22. On Sunday all of our services were well attended. One was received by baptism and one by letter.

Sister Wampler, who is here as a mission worker in place of Sister Powell, who has left us to go to foreign fields, is becoming acquainted and is doing well, making friends with our children, and through their interesting to the parents. We are not receiving many donations for the children's mission, but have hopes of a little of the large wheat crop now being threshed, as we need clothing. Many of the poor who have received help in clothing, fuel and medicine for the sick and eatables for their bare tables join with us in thanking those who have come to our aid. During the month of June wife and I have made over one hundred personal visits and spent much time with the sick.

N. Crist.

25 S. Boeke St., Kansas City, Kans., July 9

FULTON AVENUE CHURCH, BALTIMORE, MD.

June 28 our Sunday school held its regular annual children's day in our large and very pretty Druid Hill Park, and about 175 enjoyed the day of recreation with scholars, teachers, officers and many of the children's parents, all mingling together as one big, happy family. Only those who are shut up all day long these warm summer months can appreciate the great blessing of such a beautiful park as we have here in Baltimore City. Ice

cream and cake naturally add to the enjoyment of most all who are privileged to spend this annual children's day with us. Sometimes members from the country come down and go out with us, and we wish more of them would do this; we enjoy having them with us. Last Sunday Bro. J. A. Smith preached for us in the morning and Bro. W. P. Engler, of Uniontown, Md., preached for us in the evening. Since we have no minister living in our midst to look after the work at this place, the burden falls heavier upon the laity and deacons, and we do appreciate having our ministering brethren especially come in and preach for us and visit us in our homes, for it is in the home visits where the work counts more than in the preaching often.

Eld. Albert Hollinger, of Laurel, Md., is now living nearer Baltimore than any other place where the Brethren worship, and he has been coming over and preaching for us often since our love feast here May 12. The congregation here decided to pay his expenses in coming back and forth, so as to enable him to be with us and assist more effectually in the Master's work at this place for the present, as well as Bro. Smith's expenses. In this matter there is room for great improvement among our dear people to help bear each other's burdens. We verily believe the fault lies in the teaching. Our people are not mean and stingy, but on the other hand they are willing and liberal when they are clearly shown their high privilege (not duty) and opportunity of advancing the Master's cause. When we see our work through love to Jesus, then we can rejoice in doing what our hands find to do. The loving volunteers are the workers for the Master. Coercion is not becoming the true child of God. Oh, dear reader, may God help us all to be cheerful volunteers in his kingdom, so we may live and reign with Jesus in the glory world and ever magnify our wonderful Creator and still more wonderful Redeemer.

Several have sent us money to assist in our mission work at this place. God bless and reward each loving gift and giver, and heaven's record will show the use we make of your offerings. Thankfully in his work till he comes,

J. S. Geiser.

1607 Edmondson Ave., Baltimore, Md., July 10.

NOTES NOT CLASSIFIED

South St. Joseph.—Our elder, D. A. Miller, came to us July 9 and in the evening we had our council. We have our fall love feast Oct. 13, and we are planning for a Sunday-school program in connection with the feast. Bro. J. W. Garrett represents the church and Sister Anna Miller represents the Sunday school at our district meeting. Funds were raised to pay our current expenses. Sister Sarah Baldwin was appointed missionary collector. On Sunday evening we took up a good collection for a brother and family upon whom the hand of affliction has fallen. Our Sunday-school work is progressing nicely. The hot weather is very trying but it does not seem to decrease our regular attendance. Last Sunday we had 153. The children's program was well given. The whole work has been new to me, but I am glad. The whole work has been new to me, but I am glad. The whole work has been new to me, but I am glad.

Rockingham, Wakena and Bethany congregations met at the Rockingham church July 4 to enjoy our local Sunday-school meeting. A number of visitors were with us to help in the work. Bro. M. R. Murray began his lectures on the Bible lands that evening and continued for five nights with great interest.—Mittie Sandy, Norborne, Mo., July 14.

Minneapolis.—The work at this place is slowly moving on. We feel that the interest is gradually growing. We have had Bro. W. R. Miller with us, giving us six very interesting lectures, also two especially interesting sermons. House was well filled each evening. We feel that Bro. Miller's work was much appreciated and will prove very helpful to the work here. We desire very much to be remembered by our Brethren and friends passing through the city.—Peter Brubaker, 1210 25th Ave., North Minneapolis, Minn., July 11.

Afton.—Three were received by letter at the council held July 7. Bro. C. D. Fager was elected president and Sister Constance Corder secretary for the Christian Workers. Decided to have our love feast on the Saturday after. At the district meeting, Bro. George Mishler and writer are to represent us at district meeting. Jacob Snell was appointed solicitor for the foreign mission fund. Anna M. Snell, Cambridge, Nebr., July 12.

Sidney church met in council July 7. A dear one returned to the fold. Bro. D. M. Garver assisted in the work. He remained with us over Sunday and gave us two instructive sermons. Bro. Garver's genial visits always give us new inspiration. On the evening of July 22 we expect to begin a series of meetings, with Bro. J. O. Helman, of Union City, Ind., assisting. Our love feast was appointed to take place some time in the early part of October.—Cora A. Z. Smith, 1016 Grove St., Sidney, Ohio, July 13.

Quemahoning church held her spring love feast at Spiesville, June 10. On account of rain the attendance was not so large as usual. Brethren Silas Hoover, R. T. Hull, Isaiah Ferguson, and Eld. Hoover officiated. June 23, Eld. E. J. Blough and several members held a private love feast with our aged and feeble Sister Baker. Bro. Clyde Horst, of Bro. Young's Bible School, of Canton, Ohio, while traveling among us in the interests of the correspondence Bible department of that institution, preached a number of excellent sermons. Bro. D. W. Kurtz, who is out soliciting money and pledges for the Brooklyn meetinghouse, also favored us with some discourses. Both these brethren preached at Hooversville, Maple Spring and Spiesville.—Jerome E. Blough R. F. D. No. 1, Hollsopple, Pa., July 11.

Raven Run church met in council July 7, our elder, S. E. Brumbaugh, presiding. Two deacons were elected, Bro. Andrew Hoover and Bro. Reuben Perrin. Eld. D. A. Stayer and John Rush were present. Bro. Rush preached for us Sunday morning.—Sadie V. Reed, Saxton, Pa., July 13.

Ashridge church met in council June 23, with Bro. C. C. Price, of Polo, Ill., presiding. In the evening we held our love feast. Our number was small. Bro. Price remained over Sunday, preaching both morning and evening.—Allie Eklesberry, R. R. 2, Viola, Wis., July 12.

Tekoa church held her council July 7, Eld. D. M. Click presiding. One was received by letter. Eld. D. M. Click and Sister Ora K. Hale were chosen delegates to district meeting. Sister Lavina Holdren was appointed president of Christian Workers' meeting. Bro. Chas. A. Bame and wife were present at our council. They came to us July 6. He preached three sermons.—Jennie K. Hale, Tekoa, Wash., July 10.

Independence church met July 7 in council, our elder, Bro. George Eller, presiding. Two were received by letter. Since our last report three other letters were received. Arrangements were made for the district and Sunday-school meetings and our delegates elected, Sister Carson and Bro. Kirkendall to district meeting, and Sister Page and Sister Miller to the Sunday-school meeting. Sunday-school officers were elected for the coming six months, Sister Goff superintendent, the writer assistant. The church decided to call to office two deacons, and Bro. Page and Bro. Goff were chosen, who with their wives were immediately installed. Bro. Eller remained with us over Sunday, preaching three interesting sermons. Sunday night two dear souls expressed their desire of uniting with the church. One of them had formerly been a member of the church and was restored the next day, and his wife was then baptized. Ada Williams, 605 North 10th St., Independence, Kans., July 12.

Chanute. June 30 we held our love feast. Several brethren and sisters came from neighboring churches. Elders E. M. Wolf, Eli Root, John Sherfy and M. O. Hodgdon, our elder, and the mission board of the South-eastern District of Kansas. Bro. Wolf preached our dedicatory sermon at 11 A. M., July 1, at which meeting a collection of \$33 was offered to apply on church building. In the afternoon a special meeting was held and Brethren Almona Leslie and F. G. Edwards were advanced to the second degree of the ministry. Bro. Wolf gave an another sermon in the evening. Della Edwards, 1720 S. Santa Fe Ave., Chanute, Kans., July 15.

Peach Grove church, near Winchester, has recently secured the services of Bro. Caleb Long, of Boonsboro, Md., to hold a series of meetings during the first half of October.—Daisy A. Cool, 405 S. Market St., Winchester, Va., July 14.

Monitor church met in council July 7. The church decided to pay for the literature used by the Sunday school and the Sunday collections are to be used for missionary purposes. The church decides at the beginning of each quarter to what place the money shall be sent. Decided to hold our love feast Oct. 20, at 6 P. M. Emma Yoder, R. No. 2, Conway, Kans., July 12.

Germantown. Our business meeting was held July 2. Bro. A. L. Grater officiated. Another young lady asks for admission into the church. Our Sunday-school outing will be Aug. 8, at Hunting Park. Permission was given the Aid Society to repaper the Sunday-school room of the church. The church attendance is very good, not withstanding so many have left the city for the hot season. M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa., July 10.

Carrington church will hold a love feast July 28, commencing at 2 30 P. M. Series of meetings will be conducted by Eld. Dan Nease of Indiana, commencing July 14.—Thomas Hucker, Carrington, N. Dak., July 13.

Batavia. July 8 Bro. A. D. Sollenberger began a series of meetings here. Two have come out on the Lord's side and were baptized to day, both young in years and Sunday-school scholars. Meetings will continue. Our church has organized a Sunday school at Kola, with Bro. Otto superintendent.—Alta Netzel, Batavia, Ill., July 14.

Rockford. After the morning service, July 15, the little band of believers were rejoined as we wended our way to the Rock River and one dear sister was added to our number by baptism. The work here in the city is showing hopeful signs. We are few in number. There are some things we need materially to aid in our work. One of these is a few young workers. We pray the Lord we may have them in due time. But the thing we need most of all is a place of worship, a church home. As an evidence of this need a very liberal offering was made at this service, to add to the fund already begun. P. R. Keltner, Rockford, Ill., July 16.

Lick Creek church met in council July 8, Bro. Christ Krabill, our elder, presiding. We have decided to have our love feast Oct. 13, at 10 A. M., followed with a series of meetings conducted by Bro. G. W. Zollers, of Indiana. Three letters were received and two granted. One young lady has accepted the Saviour since my last report. Our young people's interest in the meeting is growing in interest. Ida E. Kintner, Bryan, Ohio, July 15.

Pt. Wayne. July 15 was another day of special blessing for the church at this place. Eld. A. C. Wicand, of Chicago, preached for us morning and evening. We feel refreshed and strengthened spiritually. Isabella D. Stover, R. F. D. No. 3, Pt. Wayne, Ind., July 16.

ANNOUNCEMENTS

| DISTRICT MEETINGS. | Aug. 11, 10:30 am, Lakeview, Ind. Brethren. |
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| Aug. 21-23, Southeastern Dist. Kansas, at Independence. | Sept. 1, 10:30 am, Crystal, Missouri. |
| Sept. 26, 27, Middle Iowa, in the Garrison church. | Sept. 7, Prairie View, North Dakota. |
| LOVE FEASTS. | |
| Idaho. | July 21, Deslacs Valley, July 26, 10 am, Berthold, July 28, 2 30 pm, Carrington, July 28, 4 pm, Cando. |
| Aug. 18, 6 pm, Idaho Falls. | |
| Illinois. | |
| Aug. 11, Mt. Vernon. | |
| Aug. 18, Muncipin Creek. | Sept. 8, 4 pm, Beech Grove, Ohio. |
| Sept. 8, 4 pm, Blue Ridge. | |
| Indiana. | |
| Aug. 17, Mt. Pleasant. | Aug. 4, Newhope, near McComb. |
| Aug. 25, 2 pm, Ogema Creek. | Sept. 1, Oak Grove. |
| Aug. 31, 10 am, Camden. | Sept. 1, Pleasant Home. |
| Sept. 1, Turkey Creek. | |
| Iowa. | |
| Sept. 15, 10 am, Prairie City. | Aug. 4, Portland, Emmanuel house, at Damascus, Oregon. |
| Kansas. | |
| Sept. 1, 2 5 30 pm, Scott Valley. | Pennsylvania. |
| Maryland. | July 16, Ligonier, formerly Bouche. |
| Sept. 8, Fairview. | Aug. 24, Rockton. |
| Michigan. | West Virginia. |
| Aug. 11, 10 am, Sunfield. | Sept. 1, Mountaineer, Sept. 8, Harman. |

LET YOUR LIGHT SHINE.

BY CEPHAS FAHNESTOCK.

IN Matthew 5: 16, we find the words that are embraced in our subject. Then the question arises in our minds, Are we doing it? We fall short so many times in this line. We should let God's light shine out through our countenances, and our entire selves should be illuminated by his love. It matters not how Satan tries to blur it, it should shine on. We should have a smile and the Christian pleasantness for everyone. Why should we not smile? Why should we not be pleasant? Among the promises are: The promise of life everlasting, and the promise of sitting with Christ in his throne. Is there anything else to make a Christian happier? There is no accumulation or enjoyment in the world that can bring happiness like that brought through placid obedience to God.

If we earnestly love God, our light will shine in our walk of life. It matters not if we have suffered persecution unjustly. It matters not if we have been treated wrong by our relatives, our friends and our neighbors—it will shine on. God's love can overcome every obstacle of life, crush to the ground the bands of Satan, and eventually triumph in heaven as the conqueror of sin. If we are Christians can we allow ourselves to go about the world with our heads down? God did not place man here to be downcast, to indulge sorrow. He wants us to have this godly light within ourselves, to cherish it, to cling to it, never to part with it, to try to infuse it into the minds and the hearts of our companion, our brother, our sister and our friends. To-day is the call for coworkers in godly things; for the bringing to the very pinnacle of height all powers given to man, for the advancement of God's kingdom here on earth. "The harvest is great and the laborers are few."

Let us not be discouraged when we look about the world and behold the few in number that are workers for God; but may this fill us with new zest, with greater determination to spread God's light. May it be the very means of our lifting to God in prayer and fasting such determined purpose that a double portion of his Spirit will be brought down upon us to enlighten us for the labor.

Winchester, Va.

OUR MUSIC.

BY JOSEPH STUDEBAKER.

I HAVE been much interested in all the articles on music in the GOSPEL MESSENGER lately. "Song Praises" is grand. The church is surely under great obligations to our dear Brother Geo. B. Holsinger for his untiring efforts in the work. It will fill a place much needed in our Brotherhood. I have been compelled to use books of other composers to keep my music classes interested so as to accomplish the good. I wished in a singing; but with "Song Praises," published in both the round and shaped notes, I can now do my work with *our own music*. I have used many books but none have better music than this one. Thanks to Bro. G. B. H. There is not a poor song in the book, and if handled properly it will inspire new life in any dead, or dying, church, and bring it to life again.

I am glad "Song Praises" is the product of our people, so we can call it *our music*. While other churches are using musical instruments (including the phonograph) at their services, our music is congregational and vocal. And it is to be hoped that *our music* will always be vocal, so as to get the true melody of the human heart and the expression of the poet in the worship of Almighty God. Have real, living music. Musical instruments are purely for entertainment, while singing is for the worship of God. We pray that *our music* may always consist in singing spiritual songs and hymns and psalms, and the more the better. Our music is for all and not for a selected few, as a choir to be paid a salary. Our music is free, and everybody is welcome to assist. Our churches should buy "Song Praises" by the hundreds and

place them in the congregations for the use of all. A stranger cannot be made more welcome than to hand him a book and ask him to take part in *our music*.

I have thought that since so many churches are finding the water too cold (?) in winter, for revivals in preaching, why not have revivals in *our music* during the winter? The evenings are long and not much work on the farms during the winter except caring for the stock, therefore let us revive *our music* the coming winter.

Our music is as good as there is published, and our brethren and sisters enjoy the spiritual song service as well as any part of divine worship. Give us more singing. Let us begin *now* to improve *our music*, so our dear Brother Holsinger will not be pained to pen sad thoughts concerning our music at our future Annual Meetings.

Flora, Ind.

HOMEMADE SCRIPTURE.

BY J. S. HARDISON.

I WISH to call attention to the fact that we often hear and read what we might call "Homemade Scripture," and I am very sorry to have to say that we so often get this from our own pulpit as well as other places. I want to ask a few questions. Where can we find, in the Bible, that every tub shall stand on its own bottom? That Gabriel shall blow the trumpet at the last day? That the rich man's name, who lifted up his eyes in hell, is Dives? That man is as prone to sin as the sparks are to fly upward?

Now remember I have not said this in not in the Bible. I simply ask some kind brother or sister to please tell me where I can find these so-called scriptures; we so often hear them quoted, and some of them can be found in the last issue of the GOSPEL MESSENGER.

Please turn to Job 5: 7, and compare that with what is in the paper.

Sherando, Va.

ANNUAL MEETING FOR 1907.

BY J. H. MILLER.

MANY seem to be well pleased to learn that our next conference will be held on the Pacific slope, in the land of oranges and sunshine. Many of our dear brethren have wished, for years, that the meeting would go to California; now their desires will be gratified.

I like the move, for in it I see a missionary spirit. The way our Annual Meetings have been held for years awakens a missionary spirit wherever they are held. Praise the Lord for such a movement!

Berkey Ave., Goshen, Ind., July 1.

LEARNING HOW TO PRAY.

PRAYER is an art, a holy art, to be acquired by diligent and persistent effort. "Lord, teach us how to pray," is a petition that we may well and frequently offer. "For we know not what we should pray for as we ought." Our vision is dulled by sin. The weight of material things presses us down to the earth, and forbids us to rise into the presence of God. Right praying is thoughtful, reverent, humble, sincere, persistent. It is a wise thing to study the prayers of holy men of all ages, and especially wise to study devotional passages of the Book of books. So shall our souls be kindled by the contact with other souls.

SELECTING A SUBJECT FOR A SERMON.

BY AMANDA BLOSSER.

A CONGREGATION appreciates the selection of an appropriate subject for a sermon by the minister of the Gospel. Its timeliness, fitness, and practicability are desirable. Good judgment in selecting a subject and text by the minister will more readily incite response by the hearers. A good selection is essential to a far-reaching result. Take the apostles admonition,—"Instant in season, and out of season."

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, July 29, 1906.

AM I A MISSIONARY?

(Missionary Number.)

A missionary is one sent with a message. When was the message given to me? How have I used it?

1. A Missionary is Fruit-Bearing. John 15: 1-5
Fruit-bearing means reproducing same kind.
Have I brought at least one soul to Christ?
2. A Missionary Seeks Christ's Kingdom First.
Matt. 6: 33-34
What does it mean to seek his kingdom first?
3. To be a Foreign Missionary One Should—
Be active as a missionary at home.
Be so valuable that the church can hardly spare him.
Choose always that nearest God's purpose.

Loyal and brave men have been known to hazard their lives in order to carry messages of more or less importance for some loved commander or cause in which they were interested.

To-day every child of Jesus has entrusted to him the most important of messages. He is commanded, "Go ye into all the world." It may be, too, at the risk of his life. But with such a true, faithful, and loving commander, who would refuse to go? The reward is heavenly honor and an eternal dwelling with our commander. When I volunteered in his service he gave me this message. Do I love him enough to obey him and carry it to others who need to know him? This ought to be a daily question for us to ask ourselves.

1. A Missionary is Fruit-Bearing. I am one of the branches of a fruit-bearing vine. The vine is Christ. He bears fruit; so must I, or else be cut off as a dead branch. Am I bringing souls into his garner?

2. A Missionary Seeks Christ's Kingdom First. I am no longer my own. I was bought with a fearful price—the shed blood of Jesus. I now belong to him. Hence, if I appreciate his purchasing myself out of the toils of sin and placing me in paths of peace, I will show my appreciation by making his cause my first thought and giving it my time, my strength, and my labors.

To be a Foreign Missionary One Should show himself interested in the home work and adaptable to circumstances. Are you known as such? Will the church miss you and your work were you to be called away? Are you willing to be spent for him in any kind of service? Apply the various tests thoroughly.

PRAYER MEETING

For Week Beginning July 29, 1906.

WHAT CHRIST EXPECTS OF HIS WORKERS.

Luke 5: 1-11.

1. He Expects to Use Their Earthly Possessions as His Own.—(Verses 1-3) "One of the boats" was used by Christ, as being a suitable place from which to address the people. There still is need of that which we have, for "God's best tools are those we lend him." In the early church there was a broad spirit of helpfulness (Acts 4: 32). Remember, too, when the Master borrows your boat, he never leaves it empty.
2. He Expects Them to Work When and Where He Directs.—(Verses 4 and 5) "Let down your nets" is Christ's message to the doubting church of to-day. "Whatever he saith, . . . do it" (John 2: 5), admits of no dodging. Do it and be blessed; disobey and suffer loss.
3. He Expects Them to Help Each Other.—(Verses 6 and 7) "Come and help" was the word then, and still the pleading call resounds from needy ones everywhere. Truly, we are "severally members one of another" (Rom. 12: 4, 5), and we must "feel our brother's care." Rom. 12: 4, 5.
4. He Expects and Imparts Purity of Heart.—(Verses 8 to 10) Peter realized his sinfulness and longed to be freed from it. Christ was willing to cleanse—just as he is ever ready to-day to "cleanse from all unrighteousness."
5. He Expects Self-Denial for His Service.—(Verse 11) "Left all" is said of the disciples. It was an unconditional surrender to the work of the Master. "Fishers of men" must forsake the things for which men ordinarily are fishing (Luke 14: 33).
6. He Expects Constant Fellowship with Himself.—"Followed him" meant much to the disciples; it was the turning-point in their lives. "Abide in me and I in you" (John 15: 4) means everything to us. Would you be truly happy? Abide in Christ. Would you be a blessing to mankind? Draw near to the great Teacher and learn life's greatest lesson, that the way to the crown is the way of the cross.

HOME AND FAMILY

BEHOLD, HE SHALL COME.

SELECTED BY AMANDA WHITMORE.

Shall we know him if we see him
When he comes?
Shall we fear him, shall we flee him
When he comes?
Shall we love him and believe him,
Will his own at last receive him,
Or will slighting coldness grieve him
When he comes?
Shall we dare to stand before him
When he comes?
Shall we worship and adore him
When he comes?
Or will pride presume to try him,
Will our craven fear deny him,
And our sins cry, "Crucify him!"
When he comes?
May our feet be swift to meet him
When he comes.
May our hearts leap up to greet him
When he comes.
May our lips be fit to sing him,
May our hands be clean to bring him
All we have and are to crown him
When he comes.

R. F. D. No. 2, Osceola, Ind.

THE VALLEY OF LOST LUMBER.

BY ELIZABETH D. ROSENBERGER.

"I CAN'T find a lead pencil nowhere," said Benny. "Mother, where is my cap?" called John. "I know I put my collar in this drawer, last evening," said Ellen, "and now I can't find it." "O dear, I do wish we could find an umbrella in this house," is the wail of another. And so the search for lost things is carried on in my home and in yours, dear sister, if you have little children to make the house glad with shout and laughter.

"Oh, but in my house we have a place for everything and everything is in its place," you say. I am glad, indeed, if you are one of those systematic housekeepers who can get up in the darkest hour of the darkest night and go to the farthest drawer of some far-off closet, and pick out whatever article you require. A number of us who are just ordinary, everyday housekeepers must strike a match to see, and find the aforesaid article. But how can we manage to have things so placed that the search for lost articles may be reduced to a minimum? We can do much by training the children to replace things. They do not like to put the top in a box, or carry a book back to the table, or hang the cap on a nail. Yet it is only by daily lessons along this line that some children can ever acquire orderly habits.

A kitchen in which the buckets and kettles are in the cupboard on Monday, in the pantry another time, or you find them on a high shelf almost out of sight after you have looked at all their former localities, has a strong element of unexpectedness in it, to say the least. Such a kitchen is likely to be a place of trial and tribulation to the one who works under such disadvantages. Meals are late and unkind criticisms are heard because of the loss of time and general prevailing discomfort. It is well worth our while to arrange our kitchen utensils in battle array where we can marshal our forces quickly and steadily, and so vanquish the enemies Disorder and Carelessness, which lurk just outside our kitchen doors.

But things are lost in other rooms as well as in the kitchen. And if the search for lost articles goes on from attic to cellar, day in and day out, you must not be surprised if home-happiness is lost along with other things; because a happy home is usually a well-ordered one, where collar buttons and gloves are found in their respective places.

But in the Valley of Lost Lumber other things were lost. This valley lay between two steep mountains, and in it was miraculously collected everything which had been lost on earth through carelessness, neglect or the caprice of fortune. Numberless vows and good resolutions made by people in distress, or in an earnest endeavor to improve are lying in this narrow, deep

valley, forgotten and unused. All the vain intentions of doing good deeds, which were never carried out, are there. And as you wandered farther you saw beautiful wreaths of flowers, without any perfume, and when you looked more closely, there were traps hidden among them, and on asking you learned that they were flatteries.

A walk through this valley revealed more cause for sorrow and regret than the disorder in kitchen or bedroom. Here you see all the time lost by children at school, who neglect their lessons for play; by women who choose to dawdle and waste the precious moments in doing useless things, or in pleasing themselves only, without a thought of the God who lengthens out their span of days; the men who idly linger on the street corners, content to go through life ignorant and unequipped, wasting hours and days, all can see here the time lost, the time gone by, time which will never be theirs again. Many a reputation lies there, there is one lost at a gaming table, here is another lost by a woman through shallowness and vanity, and there is a large assortment of them lost through dishonesty. And there they lie along the steep side of the valley, an almost numberless host, lost in the saloon; yes, there are more reputations lost behind the screen doors of the saloon than in any other place in this wide-world. Then, too, Ariosto says he came to a great pool of spilt broth in this vale and asking what it was, his guide told him it represented the alms people direct to be given after their deaths. The wills were contested and the missions, or the hospitals or churches which should have been benefited, never received the money.

In the southern part of this valley of lost things was a huge heap of common sense. It was like a clear soft liquid which easily evaporates if it is not kept tightly corked. It was contained in bottles of various shapes and sizes, each one being labeled with the name of the owner. And the strange thing about this was that some men and women whom you supposed to have plenty of common sense were now shown to have lost a large share of it, as the bottle containing their name was nearly full. Some lost their common sense through striving after honors, others in seeking for riches by land and sea.

Lost opportunities were there, enough of them to have given each one of us the chance we sigh for. Indeed, each one of us can find the opportunities which would have made us successful and happy if we had kept and improved them. "How could we be so careless as to lose them?" we sigh. It is a sad place, this valley of lost things; let us watch and work and pray, that our choicest treasures may not slip down into its depths.

Covington, Ohio.

THE RESPONSIBILITIES OF MOTHERHOOD.

BY ELLA E. HOFF.

OF all the responsibilities that can be placed upon humanity there is none more sacred than that of motherhood. It is true that wifely responsibilities are something to consider, for a husband's success in life depends largely upon his wife. How often do we see men, whose hopes are blighted, whose whole life is a failure, a wreck, all because of the falseness of a wife.

But the duties of mother! She it is who from the morning of life until the departure from the home nest moulds that young life, and, even then, she is the one to advise and instruct, to lighten sorrows or share joys.

Yes, even before the child is born, she helps to mould that child's character. How it partakes of the mother's disposition! How, as soon as the baby lips begin to prattle, it tries to imitate mother. And when its little life becomes clouded, when the sorrows of childhood come across its path, to whom does it go but to her? Who can soothe sorrow or kiss away pain like mother?

As soon as the boy or girl grows older, the duties of that mother, how they increase! The choosing of their associates, the guiding of their feet, sometimes leading them back from the wayward path, for what

son, what daughter, does not make the many little mistakes in life? It is said by some, "Give me a child till he is seven years old and you can have him;" and how true it is that the first few years of a child's life form its character. A young mind is like a tender tree,—started right it is all right ever after, unless some great storm presses down upon it. The evils of society are like the great storm of the deep. The vessel must be safely anchored or she is torn to pieces. So with the young mind, it must have the love-strings to draw it on through temptation, or it will surely sink in ruin. How a poor old mother's prayers, sounding in her dear boy's ears influence him to move on through the wicked throng. Hear him say, "I will not do it. 'Twould break my mother's heart." And homeward he retraces his steps. O, the loyalty of that son! O, the influence of that mother!

The influence of that woman whose husband is a sinful man! See the children cling to her. How they look with dread upon their drunken father, and her influence through the innocent little child has led many a father back to the path of right.

Mothers, do you realize the responsibilities God has placed upon you when he has given you those tender plants to care for and nourish? Do you shelter them from the stormy winds of temptation and the frosty blasts of winter? Do you keep the destroyer from the roots—their hearts? Do you keep the branches of sin trimmed off? Will they blossom into a pure character in manhood or womanhood? And when the seedtime is about over, when the harvest is here, can it be said of them, "Beautiful in life! beautiful in death"?

Toil on, dear mothers. Life is not a burden, but a sweet trust work. God give us all grace to perform that trust to his name's honor and glory.

Covert, Kans.

THE MOTHERS' SOCIETY OF THE FIRST BRETHREN CHURCH, PHILADELPHIA, PA.

ANOTHER year's work is ended; committees reported. The first bit of sunshine scattered was an autograph quilt (started by our dear departed Sister Sarah Moyer) to our aged Sister Sarah Marsh, at our Home in Manheim, Pa., valued at \$63.65. This money she lovingly donated to her beloved church (Philadelphia, Pa.).

At Easter time we sent cards, booklets and personal letters to the shut-ins and sick. At Christmas time baskets for the poor, cards to the aged; to a sister sick in the hospital a surprise bag, filled with useful articles to be taken out on the date named on each package.

A barrel of sugar was given to the Crittendon Home; \$5 to our Bethany Mission at 3351 Kensington Ave.; \$25 to our church debt, and to the Memorial window \$150; also flowers to the sick and bereaved; papers, magazines and books to homes and hospitals.

Our prayer services have indeed been blessed seasons together. We have been encouraged and strengthened as we met with those who have been detained in their homes on account of sickness or old age, and anything that might have seemed like an effort on the part of those who met in these little prayer meetings was richly repaid.

"Let the Spirit that was in Christ be in you," to thyself and others be faithful and true, and as we part for the summer let it be with the determination to seek the guidance of him who said, "By love serve one another; if ye love me, keep my commandments."

SALLIE B. SCHNELL, Sec.

1544 N. Marvine St., Philadelphia, Pa., July 7.

PATIENCE.

"HAVE patience with all things, but chiefly have patience with yourself. Do not lose courage in considering your own imperfections, but instantly set about remedying them; every day begin the task anew. The best way of attaining to Christian perfection is to be aware that you have not yet reached it; but never be weary of re-commencing. Whosoever is overcome with a sense of his own faults will not be able to subdue them."

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. A. W. ARNOLD, of West Virginia, changes his address from Kirby to Pleasant Dale.

By the holy rite of baptism six were recently received into the South Waterloo church, Iowa.

THE district meeting of Southeastern Kansas is announced for Aug. 21-23, to be held in Independence.

At the close of the regular services in the Red Cloud city church, Nebr., July 8, ten put on Christ in the rite of baptism.

THE Ministerial and Sunday-school meetings for Middle Maryland are to be held in the Welsh Run church Aug. 31 and Sept. 1.

BRO. M. W. EMMERT, of Mt. Morris, recently held a series of meetings at Waterloo, Iowa. There were eleven accessions to the church.

THE management of the Manchester College, North Manchester, Ind., have favored us with their large and neatly printed catalogue for 1905-1906.

THE Brethren in Western Pennsylvania are to hold their ministerial and Sunday-school meetings at Walnut Grove, Johnstown, Aug. 1 and 2.

BRO. T. A. ROBINSON, of Mansfield, Ill., is booked for a series of meetings in the Fair View church, Udell, Iowa, to follow the district meeting to be held Sept. 30.

BRO. M. M. SHERRICK, late of North Manchester College, Ind., has been secured by the Mt. Morris College management and will be a member of the faculty the approaching college year.

A LOT on which to build a church has been selected in Dixon, Ill., and work on the building is likely to commence soon. One was baptized there last Sunday. In time we may look for a good organization in that city.

MEMBERS are still sending in money to have the MESSENGER sent, on our special offer, to outsiders. Bro. J. C. Dixon, of Bluefield, W. Va., is having it sent into twenty families where there are no members, the remainder of the year.

WE are in receipt of the annual catalogue of Lordsburg College, Cal. This school is fast reviving and in time will become an important institution among our people on the Pacific coast. They should see to it that the school is well patronized.

NEBRASKA is supplying the funds to send Sisters Ella Miller, of Nappanee, Ind., and Josie Powell, of Kansas City, Kans., to India the approaching fall. The two sisters are to visit the churches in Nebraska before leaving this country for their field of labor.

WE call attention to the importance of announcing in the MESSENGER, at an early date, the district meetings that are to be held the coming fall. Some of the district clerks wait too long before sending us these announcements. May we not have all of them inside of a few weeks?

BRO. D. D. CULLER, of Mt. Morris, Ill., was with us over last Sunday, and gave two much appreciated discourses, the one in the forenoon being especially suited to the children.

BRO. A. D. SOLLENDERGER is holding a series of meetings in the Batavia church, a short distance south of Elgin. Two were baptized last Saturday and the people are becoming much interested in the services.

ONE evening last week the Elgin church held her quarterly council. Brethren D. S. Filbrun and I. B. Trout were with us, and aided the church in some of the work done. Bro. Chas. V. Taylor, who was called to the ministry one year ago, was advanced to the second degree.

ENCOURAGING news comes from three of the city mission points in Northern Illinois, Batavia, Dixon and Rockford. Recent accessions are reported at each of these points. At the rate we are now going we will in the course of a few years have churches in most of the cities in the district.

In our Annual Meeting notes mention was made of the accident which happened to Sister J. S. Geiser, of Baltimore, who, June 1, while descending the stone steps at the entrance of the dining hall, fell and broke her left arm. Under date of July 10, Bro. Geiser writes that the splinters were removed from his wife's arm the day before, but that she was not yet able to use the arm. He says that the sad experiences of the last six weeks have helped him to understand more than before the value of the left hand in a home like his.

HERE is something that reads a little like the account given of the good Samaritan. It comes to us from the smoking ruins of San Francisco. It seems that a sick and weary fugitive found his strength utterly exhausted before he reached the ferry beyond which safety lay. He appealed to a fellow-Caucasian, and was refused aid because he had not the \$25 demanded for cartage of his trifling effects. But it came to pass that a black man, himself fleeing from the scene, was next appealed to and took upon himself the "white man's burden" and transported him to his journey's end, refusing all compensation. Which of the two, think you, had a "soul" in him?

THERE is a disposition upon the part of some of the congregations to hold elections for ministers and deacons on the majority plan, without the sanction of the Annual Meeting. The question is now pending. It was presented to the Springfield Conference, but deferred one year, and placed in the hands of a committee, with instructions to draft and recommend for adoption a plan that will enable churches to elect their preachers and deacons by the majority of all the votes cast. Until a new method is adopted the old method remains in force, and we suggest that congregations make no efforts, whatever, to disregard it until fully authorized by the Annual Conference to do so. In this way much confusion and dissatisfaction may be avoided. If there is to be a change let it be brought about in the regular way. We can certainly afford to wait at least one year.

SOMETIME ago reference was made to a certain letter from the West, widely circulated among our people, not exactly calling for money, but with a strong leaning in that direction. Several of these letters were sent to us, and we undertook an investigation. We learned that the writer is not a member of the Brethren church, and of course is not interested in any of our work. Some say that she is a Baptist, while others maintain that the party represents the Mormon interests. In what way the money collected is employed we have not been able to learn. But it is at least safe for our readers to pay no attention to calls of this sort. They should know something about those to whom they send money. It is our duty to be charitable, but we should also be sure that no advantage is taken of our liberality and good intentions. As a rule, people who are to be trusted do not write to strangers of other denominations for means to help to carry on their mission work.

LAST Sunday we were with the Naperville Brethren in their morning services. They had recently held a revival and several united with the church. The outlook of the congregation is encouraging. Bro. A. D. Sollenberger has decided to locate in Naperville, and this will supply the ministerial aid that is greatly needed.

THE RUINS OF PETRA.

ABOUT fifty miles south of the southern end of the Dead Sea, and near the base of Mt. Hor, may be found the ruins of Petra, known in Bible times as Selah, or the rock city. At this point a large and wealthy city existed three thousand years ago, and served as a resting place for the great caravans which carried on business between Mesopotamia and Egypt. Just why a city of such importance should have sprung up in this part of Asia, surrounded by vast tracts of desolate country, has never been fully explained. The city was in a beautiful valley, surrounded by almost impassable cliffs. The only possible approach to the valley is from the north side, through a long, winding gorge, ranging in width from six to fifteen feet, lined on either side by immense cliffs from fifty to two hundred feet in height.

This chasm is about a mile and a half in length, and at one time was paved with stone. To-day the progress through it is made somewhat difficult by an abundant growth of wild figs, willows and oleanders, which are kept well supplied with water by a stream that flows through the gorge. The scenery, to one passing through the chasm, is said to be most beautiful indeed, and fills the mind with wonder and amazement. This delightful chasm terminates abruptly, and the traveler, when he emerges into the open valley, faces the ruins of the finest monument found on the site of Petra, known as the Treasury of Pharaoh. The structure is carved in pink colored rock and is about eighty feet high and forty feet wide. This structure is very beautiful to look upon, having been carved by men who were skilled in the use of tools and knew how to ornament their work. The building is estimated to be not less than two thousand years old, and the marvel is that it is so well preserved. It stands alone in the rugged solitude, the beauty and magnificence of it being such as to excite the admiration of the beholder.

Following the bed of the valley one sees on every hand rock-hewn dwellings, tombs and temples. The traveler finally comes to an extensive and well-preserved theater, which contains thirty tiers of seats, and is capable of seating three thousand people in such a way that each one can see everything going on in the arena at the foot of the semicircle, and be able to hear everything said, though uttered in a very low tone. This theater was hewn out of solid rock with one tier above another, all arranged in the most skillful, workmanlike manner.

Nearly may be seen, hewn out of the mighty wall of rock, a great profusion of elaborate temples and dwellings, executed after the most skillful manner. There are hundreds of rock-hewn tombs, some of them being three stories, and giving evidence of fine workmanship. From this point a fine view of the whole valley of Petra may be had, and in the days of the prosperity of the city the view must have been charming indeed.

Some remains of the old paved road through the city can be seen, showing the efforts made and the skill employed to have good roads. There is perhaps no other place in the world where a city has been hewn out of solid rock like this. The valley is walled in by mighty cliffs and these, in many places, are filled with tombs hewn out for the safe deposit of the dead.

Nearly every color of stone may be found in these cliffs. There is the blue, the white, the red, the green and the black in one great mass, layer after layer of the different colors. With these colors displayed in the rock-hewn buildings the appearance of the city is charming and picturesque. Through the valley flows a strong stream of cold, fresh and never-failing water, which proves to be the delight of the traveler, whether passing from the desolate region on the east or coming from the west.

Petra, at one time, was on a noted highway; was visited by thousands of travelers who passed from Egypt on the west to the Euphrates valley far to the east. Here wealth and luxury abounded. The scenery was the most delightful to be found. The climate was pleasant and what little soil was available must have produced luxuriantly here where water, for all needed irrigation, could be had in abundance.

Petra was conquered time after time; passed into the hands of the Romans and in the course of centuries fell into the hands of the Mohammedans. To-day it is a desolate region noted only because of its remarkable ruins. It is controlled by a tribe of savage Arabs, and is seldom visited by travelers. Late researchers are giving us more knowledge of the place; more excavations are to be made, and as the way opens up for a more careful research, we may be able to learn still more of this remarkable rock-hewn city of the desert.

THE CHILDREN.

WHEN on earth Jesus manifested remarkable love for children. Not one unkind word did he utter concerning them. Little children were brought to him that he might lay his hands on them and pray. His disciples objected, but to no purpose. The Master gave the little ones his parting blessing, which pleased the children and delighted the parents. Conduct like this made him the friend of the little people, and we may well presume that on every hand they showed him the greatest possible respect.

On a certain occasion he selected a little boy as an object lesson, by which to impress the importance of humility in conversion. He gave his disciples to understand that if they would enter the kingdom of heaven they must become like this little child. He further taught that of such is the kingdom of heaven. That is, the subjects of heaven may be studied in the light of the children in this world.

He further taught that no one should forbid children to come to him. He loved them; they were innocent, capable of wonderful possibilities, and he wished no obstruction thrown in their way. In their innocency they were encouraged to come to him for his prayers and blessings, as well as to receive wise and wholesome instructions. Later they were encouraged to accept him as their Savior and Lord and become duly initiated members of his visible church on earth.

All children, rightly taught, love and reverence Jesus. To them he becomes the dearest and most lovely being in the universe. In him they have unbounded confidence and take delight in the Bible stories concerning him and his goodness. Concerning his existence, power and divinity they have no doubts whatever. Theirs is the child-faith, the most perfect faith known in human experience.

The Master came to save the children from the life of sin and to make of them ideal working members of the church. The children are the hope of the church, and without them the gates of hades would surely prevail against the organization. The number is great, but he is anxious that all of them should be saved, and that not one should perish.

Observations prompt us to believe that as a people we are not as much interested in the welfare of the children as Jesus was. We do not show the concern he did. We may show some interest in our own offsprings, but Jesus loved all children and bestowed his blessings upon them without partiality. We do not make the needed preparation for their religious training and church comfort. We build our meetinghouses for the grown people and not for the children.

In our home planings and preparations we are never unmindful of the needs of the children. If necessary we employ help to care for them, and are exceedingly careful about the kind of teachers or servants employed. Why should we not be equally concerned regarding their spiritual needs?

We look upon the Sunday school as the nursery of the church. Here the children receive most of their religious instructions. In view of this, why neglect their interest when we build our meetinghouses? Why not plan for them as well as for the older ones? We plan for love feasts and preaching services, but

neglect to plan for the children. We do not provide for their Sunday-school training, all of our preparations being for those who have passed the age of childhood. It is like the farmer who pays much attention to the sheep, but makes no provisions for the lambs.

We are very much concerned about the class of help we have in the house, about the standing of the teachers who train our children in the public schools, but show little concern regarding the class of teachers in the Sunday school where the little ones receive their spiritual instructions. We show a great deal more concern for the temporal side of the child life than we do for the spiritual side. We spend hundreds of dollars to have the brains of our children developed and trained, but never think of the soul culture they need and should have.

We are deeply concerned about their temporal success, but how about their spiritual success? We love to have them gather the wealth of earth but think little of helping them gather the wealth of the soul. Are we wise in all this? Do we by our conduct show the same interest for children that Jesus did? He loved their souls and sought to help them spiritually, while we are found to be more concerned about their temporal needs than about their spiritual interest.

WAS THE THIEF SAVED?—Luke 23: 39-43.

WAS the thief saved? Can it be determined? Is the language unmistakable?

According to prophecy Jesus was numbered with the transgressors. Two thieves, malefactors with frightful records, were crucified with him, one on the right hand and the other on the left and Jesus in the midst. One of them, even while hanging on the cross, joined the mob in railing on Jesus, saying, "If thou be the Christ, save thyself and us." This man was justly condemned and lost. His doom is fixed.

The other one, acknowledging his guilt and the justice of his punishment, appealed to Jesus and said, "Lord, remember me when thou comest into thy kingdom." Jesus answered, "Verily I say unto thee, To-day shalt thou be with me in paradise."

This language leads one naturally and easily to conclude that the thief was saved. This is its obvious meaning. And certainly it is true. And why should it not be so accepted? If the thief is not a clear case of salvation, it would be difficult to find one.

He was saved without baptism. And here is the difficulty with some. The New Testament teaches baptism as a condition of pardon and salvation, and these reason that to admit the thief's salvation is to give up the doctrine of baptism, and they have invented all kinds of funny and strange interpretations to change the obvious meaning of the text.

The fact that the thief was saved without baptism does not invalidate it; nor does it sacrifice any gospel teaching to admit the thief's salvation. Nothing is lost, nothing is affected in the plan of salvation as we have it.

Let it be considered that the plan of salvation, the New Testament will, was not yet sealed by the blood of the testator when the thief was saved. A testament is of force after the testator is dead. Heb. 9: 16, 17. Jesus yet lived, and if he chose to save the thief without baptism, who was there to say, "Nay"? In the case of Jesus, as with men, he was at liberty while he lived, but with his death the will went into effect, and now his estate is administered according to the written will.

How then does the thief's salvation without baptism affect us now? Not in any wise. It does not teach salvation without baptism, for it took place before the will was confirmed, and the will teaches baptism. If it were possible for men of to-day to get with the thief behind the sealing of the will, then they might under the same circumstances expect the same blessing in the same way. To-day we must look to God through the will.

Others attempt to explain away the meaning of the text in the interpretation of the word "paradise." They say it means graveyard, and that the promise means that the thief should be with Jesus in the grave.

It is true lexicographers give graveyard as the re-

motest meaning of the word. It occurs only a few times in the New Testament, and the graveyard meaning is not conformable to the context in a single instance. How would it read to say, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God, in the midst of the graveyard of God"? Rev. 2: 7. And to say that Paul was caught up into paradise, and heard unspeakable words, caught up into the graveyard and heard unspeakable words? 2 Cor. 12: 4. Why strain after such interpretation?

Besides, did the real Jesus go to the grave? Did the real thief go to the grave? The language is "with me in paradise."

Another position is that Jesus' answer to the thief is a question, not a declaration. The punctuation shows that the translators did not so understand it. And this is true of all translations of which I have knowledge. Wilson's translation, the Emphatic Diaglott, which is the strictest literal rendering of the original, has it, "This day thou shalt be with me in paradise."

If the question sense had been intended and not the declarative, the first word, "To-day," would have been placed last, or after "me." This way, "Shalt thou be with me in paradise to-day? or, "Shalt thou be with me to-day in paradise?" Clearly that would be a question. But with the arrangement of the text, though the auxiliary "shalt" is before its nominative "thou," it is evidently intended as a declaration, not a question. In the solemn style it is common to place auxiliary verbs, principal verbs too, before their nominatives in the second person.

Let us then accept without doubt the promise of Jesus to the thief in its most obvious sense, rejoicing that he is saved, that Jesus had power to save such a sinner and that he still has and does exercise that marvelous power.

H. C. E.

CELEBRATION DAY.

TO-DAY we, as a nation, celebrate. And while squibs and firecrackers are being exploded all around, we are making it a period of quiet and rest to ourselves in thinking and writing about what it does and should mean to us, and what our attitude should be towards the day, its spirit and purpose.

Are we a part of this government? In a very important sense we are. All government is of God. And as he directs it for the good of his people, we are righteously a part of it; not so much in the sense of a possession as a place for service and preparation for the home that is to be abiding and eternal.

The Lord wants and expects us to be subject to the "powers that be." And that means more than enforced subjection. It means willing and loving service, such as can be rendered only by the very best of citizens. If righteousness exalteth a nation, the exaltation can only be done by those who do righteous things. And for this purpose and in this sense we ought to feel that we are a part of it, and the part that is helping to exalt it. Viewing it in this sense, the question comes to us, How should we show this relation and how do our duty towards it? There can be but one answer to the question, live and work in it as Christian citizens. Of course the interpretation of this answer may not be clear and simple. The meaning that we get out of it will depend largely upon our understanding of the divine law, our relation to it, and the relation that exists between the divine and the civil law.

We are aware that Christ has said: "My kingdom is not of this world." But this does not, in any sense, divorce us from citizenship in our national life, no more than does our looking forward to and hoping for a spiritual body divorce us from the body in which we now live. The Lord gives us these physical bodies to serve us while preparing for our spiritual bodies. So he gives us this temporal kingdom in which to prepare for the heavenly kingdom. Hence, within religious limitations, we are to have a sacred care for the country in which we live. And the more the laws of the country coincide with the divine law, the more reverence and respect we should have for them.

To-day we memorialize American independence and

personal liberty. As the Jews, by the passover, memorialized their deliverance from Egyptian bondage, so we, on this fourth day of July, memorialize our national independence. But this does not mean that we are to engage in shooting off firecrackers, squibs, sky rockets, in parades, drinking and doing all kinds of foolish and extravagant things, as too many do. And, instead of doing honor to our country, such things smirch its good name and bring reproach and disgrace upon ourselves. This is no way to celebrate a notable event or a good thing.

As the day is now celebrated, many lives will be sacrificed, more maimed and crippled, perhaps for life. And by evening millions will go up in smoke. And more will go down the throats of men in strong drink and gormandizing. Is this the thing and stuffs that best exhibit true patriotism and love for country?

The country seems to be too much running away from the true purpose of the day, and magnifying the abuses of the occasion instead of its uses. This is generally admitted by our best-thinking citizens. And, while we deplore these abuses, what and how much are we doing towards making things better? To isolate ourselves by a spirit of indifference can never bring the desired change. To remedy wrongdoing is best done by facing it with right doing. Holding up the better way is the silent but forceful way of enforcing righteousness. There are many ways of doing this by both precept and example, for which no clear-cut rules can be given. Our inward consciousness, conditions and surroundings must largely dictate the best course to pursue. But in no case should we say or do things to arouse unnecessary opposition or stir up bitterness. Avoid attacking drunken men. Wait till they get sober.

In places religious services will be held. This is commendable under favorable circumstances. Let the purpose be somewhat in harmony with the spirit of the day. And let it be our way of showing appreciation and celebrating. Not an occasion for bitter vituperations against the abuses and the people in general, but a gladsome way of showing our love for country and the many privileges which we are enjoying through the wisdom of our rulers in the laws which they have given us, under the guidance of the divine providence that has been overshadowing all.

Yes, we thank God that our lot has been cast in a land of so much favor and that we have been so abundantly blessed. We have a goodly land and as benign and Christianlike a government as it ever was the privilege of the Lord's people to enjoy.

The world, and especially our country, would be much better if we were more disposed to look on the bright side of things. The Lord knows there is bad enough in this world if we are determined to be everlastingly nosing after it.

Think of a man spending all his time in the back alleys, around cesspools and through filthy butcher shops! Why, he would have no time to see and enjoy the world of beauty and good things all around and about us. And really, we have a very large number of people who are spending their days and life in this way. Even on the Fourth of July there are many pleasant and good things done and to be seen, if our seeing is Christed enough to see the good and be blind to the undesirable and bad. As the world is as the people make it, let us do our part in making it as good and pleasant as possible, each and every day we live.

H. B. B.

HELPING THE LEPERS.

It is said that there are no less than one million lepers in the world at this time. This is a startling statement, and possibly falls short of the actual facts. Even the appalling statistics at which one shudders hardly reveal the whole of the sad story.

The leprosy as a disease is practically incurable. Those who become afflicted with the malady must separate themselves from all other persons, their friends and kindred. Many a kind-hearted man must go away from his wife, children and friends and live among other victims, some of whom may be literally dying by the inch. However wealthy or learned, he must

give up everything, home friends and relatives, so as not to endanger others, and go out and live a life entirely separate from those who are free from the disease.

The history of leprosy is an appalling story. The disease has been in the world for thousands of years. It kills people by the inch, so to speak. It may appear upon the hand, face or foot, and gradually work its way to the vital parts. One member of the body, at a time, may drop off. Years of suffering and privation follow, until death relieves the victim. People have had to suffer all along the centuries and are suffering yet. Just think of one million human beings have a loathsome disease that cannot be cured, making it necessary for them to be separated from all that is near and dear on earth. It is startling even to think about.

About seventy years ago, Sir Henry Ramsay, a kind-hearted officer in the British army, of China, undertook to relieve some of the people suffering with leprosy by erecting for them a few stone huts on the hillside. He prepared accommodations for twenty-five lepers, who had formerly lived as outcasts in the jungles. About thirty years later, Dr. John Newton, an American missionary, commenced a similar work. Others became interested, until finally Mr. Wellesly C. Bailey, whose name is known in both hemispheres, devoted himself ardently to a systematic preparation for these unfortunate people. Mr. Bailey conceived the idea of organizing a society for the purpose of caring for the lepers. Money was collected, buildings were erected at different points, and thus hundreds of sufferers were assisted.

In various lands there are now said to be seventy stations controlled by the society. These stations may be found principally in India and China. The society has succeeded in bringing untold blessings and comforts to many thousands of afflicted people. Asylums have been erected where the outcast can be fed, sheltered, clothed and receive medical treatment. This, however, is not all. Joy and comfort have been brought to many hearts, and those who were once outcast, driven from home and society, now feel that there are those who love them and are willing to care for them. For this purpose large sums of money have been collected. Most of it has been raised in Great Britain, the United States and Canada, and more is yet to be raised for that purpose. The work is a most charitable one and shows up the good side of humanity in an admirable manner.

It would be a long story indeed to tell how physicians, nurses and missionaries have suffered in order to help the suffering lepers in the different parts of the world. Men and women of education and refinement have left their homes and friends and have gone into the sections occupied by lepers, lived among them to help relieve their sufferings until overcome by the disease; they died giving their life and all earthly pleasures and comforts for the good of those whom they thought to aid and to relieve.

LAYING ASIDE WRAPS.

Does the Gospel teach that the sisters should wear wraps and lay the same aside during feet-washing, as commanded in John 13, the same as the brethren lay aside their coats?

WE read that before washing his disciples' feet, at the feast in the upper room, Jesus laid aside his garments. Reference is made to his outer garment, worn as a large cloak, covering the entire form from the neck to the feet. This, like some other things at the feast, was incidental. The outer garment was laid aside as a matter of convenience and not as a matter of rule, order or specific example. When it is convenient for members to lay aside the outer garment, as Jesus laid aside his outer garment for convenience, it is favorably looked upon as befitting both the letter and spirit of the occasion.

At the table the brethren wear a garment that can be laid aside, and it is convenient for them to do so. This is not generally true of the sisters. At a love feast most of them do not wear an outer garment that can be laid aside. And yet if they feel to provide themselves with wraps that they can lay aside while engag-

ing in the feetwashing services, it is their privilege to do so, though such is not specially required of them.

With this as with other services there are incidentals that may be varied to suit the conditions. This, however, is not true of an ordinance. Regarding feet-washing Jesus gave the command, telling the apostles that they ought to wash one another's feet. He also set the example. He washed and wiped their feet, showing each of them just how the religious rite should be performed. He meant that they should wash and wipe each other's feet as a religious rite. It may be convenient on most occasions to adhere to the incidentals, but these do not necessarily enter into the central lesson the Master had in mind. It was the service, in a religious sense, that he meant to impress. This service may be in an upper room, or in some other room. Those taking part may gird themselves with a towel or with an apron. If they have a garment to lay aside, well and good; if not, it is not made a necessity. A few may pour the water into the basins for the rest, or one may do it. It is the carrying out of the specific command, in good faith, that needs to be impressed on the minds of the worshipers.

When the rite is observed in the letter and the spirit, the incidentals will take care of themselves. While no attempt should purposely be made to avoid the incidentals as set forth in the New Testament, still we should avoid clothing them with the dignity of commands. We can lay this down as a fixed principle: Take good, faithful and intelligent care of the gospel ordinances, and the appropriate and befitting incidentals will drop in where they belong.

CARELESS ATTIRE.

ONCE upon a time we were driven to the outskirts of a city and stopped in front of the residence of a minister of some standing. We found him seated on his comfortable porch, not well enough to work, but dressed about as shabbily as it would be possible to attire the man with the worst clothes he had in his possession. Out on the public highway he would have looked as a tramp of the most forsaken type. We felt like giving him a short lecture on the gospel of neatness. To a stranger the preacher might have been pointed out as a leading and eloquent Dunker preacher. Certainly such a spectacle was no credit to the church. We cannot expect men engaged in manual labor to be neatly attired. To the stranger such men in their work garments reflect credit, but why should a preacher, or an elder, when not well enough to be at work, sit around looking more like a penniless tramp than like a man of mental culture? It does not require fine clothes to make one presentable. Common garments, if clean, a liberal use of water and soap, a comb and brush will give observing people a better idea of some men as well as the church of which they are members. A man may preach nonconformity all he pleases, and back it up by all the scripture there is in the Book, but if he goes around attired like a beggar his preaching will have no weight whatever in the estimation of thinking men and women. They are inclined to think that the preacher means the kind of nonconformity he practices himself, and possibly to his own discredit, and to the discredit of the church, he does.

THE WRITING HABIT.

ONE of our ministers, who has the faculty of putting his thoughts in writing in good form, tells us that very early in life he commenced writing down the interesting incidents of his daily life in a book that he kept by him. In the course of years he filled a number of books. He recorded events, sermons and everything else of importance. He was careful to write out his thoughts in good form, and in this way he cultivated his writing habit. After graduating from college he was elected to the ministry. His training at close thinking for writing had prepared him for preaching. He kept up his writing habit, even making a record of his sermons. In the course of years it fell to his lot to preach over 800 times in one pulpit. His record enabled him to avoid repeating himself. Without this he never could have preached 800 times at one point without duplicating some of his discourses.

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THE WORK IN WISCONSIN.

It is now more than fifty years since the first members moved into southern Wisconsin. During all this time the work has been carried on very largely by brethren from Illinois, who sometimes went at their own expense and in addition contributed of their means to help the cause where help was so much needed. But most of the work has been done by ministers supported by the district. One of the earliest places was at the Basswood school-house in Richland county. Grandmother Replogle's house was often the place for meeting, and her home was the home of those who came. Meetings were held at other places. But for some reason there was not the prosperity that was desired and expected. In time all the members moved away from the locality, and the work there is entirely dead.

But at Ashridge, in the same county, the members have held on and are getting in better condition for work. It has been a long and trying struggle, but the right is prevailing and we look for much good to come. The mission board kept a worker there for a time but now the congregation is practically self-supporting, and their minister, Bro. G. L. Fruit, is one of their own number.

At Glen Haven, southwestern Wisconsin, are a few energetic members who are laboring hard to build up a congregation. Their effort now is to secure a house of worship and have a series of meetings, as some are very near the church. The mission board gives them meetings once a month.

At Maple Grove church, Stanley, Wis., Bro. W. H. Byer is in charge and is doing effective work, which must in time tell for good. The work is under the direction of the mission board, but the money to support it is raised among the churches by the Mt. Morris College Missionary Society. The field is a fruitful one.

Bro. W. I. Buckingham located at Worden, Wis., and for the few months of his stay has been a great help to the church there. Love of the cause induced him to give a year's time to the work. His example could be followed with profit by many of our ministers. A few years devoted to helping weak congregations would be a blessing to them and a means of growth in grace on the part of those doing such a work for the Lord. Why don't we have more brethren offering themselves? Surely there are many among us who have enough of the Spirit to make whatever sacrifice is necessary.

Bro. T. D. Van Buren, who has spent nearly all his life in Wisconsin, is located at Barron under the mission board. He has labored at various places, but it seemed best to have him move to Barron and make that church the principal place for his work. When he can get out and preaches at other places where a few members have located, but where there is no organization and no regular service. There are hindrances here as everywhere; but the hope is that patient and continued effort may be the means of overcoming all difficulties and bringing many souls to Christ.

A whole State lies before us, and we have but scratched the ground here and there. We should do more, and by the grace of God we will do more, to bring to the people a knowledge of the only way of salvation. It is time that we should be awake to the fact that we must be more active, more consecrated, more willing to give our time and means to carry forward the great work which Christ began in far-away Palestine nearly nineteen centuries ago. When we compare what has been done, even right at home, with what remains to do, it seems impossible that we can rest at ease. At times we draw comfort from the fact that we are doing more than others. Paul says that is not wise. It is looking in the wrong direction—toward man instead of toward Jesus. The prize of the mark of the high calling is ahead, so far ahead that it will require our utmost efforts to reach it even if we press forward and forget the things behind. And yet we must reach it if life is not to prove a failure. The battle has been waged through long centuries, but it is as severe to-day as it ever was. Victory is certain for the valiant faithful, and defeat and eternal loss for the unfaithful. Each of us must take a stand with one army or the other. Which shall it be?

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FROM VADA, THANA DISTRICT, INDIA.

Last month we went out to Bulsar to attend the committee meeting and enjoy a week of Bible study. We found the change helpful to us, as it is very hot here

during March, April, May and in June until the rains come, which are now expected any day. On our way out to the railroad we experienced a little tiger scare; it was not the big striped Bengal tiger, but more of the American panther species. The "Gardie wallo" and Norrie seemed equally frightened. On account of the intense heat we went out after night, and the animal crossed the road in front of the horses.

After the spiritual feast of good things at Bulsar we returned again to our station, having been absent two weeks in all. During last month the thermometer reached 126° in the sun and nearly 104° in the house; but now the wind is cooler on account of the approaching rains and we do not feel the effect of the sun's rays so much.

To-day we have had varied experiences. This morning it began by some of our neighbors beating the life nearly out of a poor little dog. Some of the low caste people here have many of them and do not use them at all humanely.

A little later two beggar boys came and asked for "pice." We did not have any change, so we offered some bread; but one refused it and persisted in wanting money. I told him if our bread was no good our money was likewise no good; then he wanted the bread; after some time it was given. No sooner was it given than he began to beg for "pice"; but he did not get it.

About two hours later we were solicited to help build an idol temple. Awful! you say; indeed it is; but the devil is preparing to fight in Vada. He has not asked us to leave his coasts; but one of his followers told me yesterday that they did not need any new religion; the old one was good enough.

The solicitation gave an excellent opportunity to tell them the law of God concerning idolatry; they wanted to leave before I was through, but I would not give them leave, so according to the custom they staid until I told them to go.

The Word says: "Where sin abounded, grace did much more abound," but it seems to us here that since we have come to bring Christ to the people sin is much more abounding and idolatry is reviving. Three old temples are being rebuilt or repaired this year.

We should lose courage were it not that we know that our Captain, Jesus Christ, shall conquer. Pray! Brethren, pray! that the Word of God may have free course, for it alone is quick and powerful to the tearing down of strongholds and casting down of imaginations and bringing every thought into subjection to the will of Christ; and, more, "every high thing that exalteth itself against the knowledge of God." What else is heathen doctrine but the "high thing"? Brethren, it's a mighty battle! Pray for victory!

About noon to-day we heard a scolding and thumping in our nearest neighbor's house, where parts of three families live. Soon after going to the door a woman came tumbling out of the back door of their house, followed by a brute of a man, kicking her. I called to him to quit, which he did as soon as I got his attention. This is the woman's husband. Many prayers, but of what use? Oh, may the day soon come when these people shall know the meek Savior!

This afternoon our milkman (a Mussulman) died from cholera; he was sick but one day. During the past eight days there have been three deaths from this dreaded disease. For the past five years there has not been any cholera in this town until the present time.

Last evening, June 7, we had our first rain of the season. The people are glad for the refreshing showers. Already nature is taking on a different look.

June 8.

Steven Berkebile.

ON THE BORDER.

Those living in the quiet rural communities, or even in well-governed towns and cities, can hardly believe the report of conditions of moral darkness that exist on the borders of our highly civilized nation.

I refer more especially to the pioneer temporary towns and camps in lumber manufacture and railroad building on the northern and western borders of the United States. It seems to me that the astute mind that can plan to "corner" millions of acres of timber, mineral and agricultural wealth, by constructing railroads through mountainous regions where horseback riding is impracticable and even the pedestrian finds travel difficult, might in some way conceive a plan by which the construction camps could and would have some example of moral force.

There is in the northern part of Okanagan county, Washington, a little group of Brethren, as noble and true as we find them anywhere. It has become a part of my duty to my Master to be shepherd, in a general way, over this little flock. We have just held an eight days' meeting among them, closing with a love feast. They have a good country and are developing good homes, but they are surrounded with vice and immorality.

My way to and from this field of labor is through two hundred miles of untold timber and mineral wealth. This is just being developed and of course competitive railroad building is in full sway. The C. P. R., the Midway and Mt. Vernon and the Great Northern are pushing their interests with jealous sagacity. The construction camps

of these roads, with the lumber camps and little towns that spring up along the way, are centers of moral rotteness.

On my last trip from Tekoa, Whitman county, through Spokane, Stephens, Ferry and Okanagan counties, crossing and recrossing the Canadian boundary, I passed through these centers of vice. I took the opportunity to study the different methods employed in the United States and Canada to control or regulate that tolerated crime, the liquor traffic. In noting the difference between United States and Canadian methods, we are humiliated to confess the disparagement is no credit to the United States.

I believe in seven cases in ten deputy sheriffs, constables, blue-suited, brass-buttoned policemen with "billy," mark leadership in all the indecent, unpronounceable meanings couched in the words debauchery and orgy. Instead of being vindicators of law and order they are too often found to be leaders in collusion with crime.

This is not the case in Canada. Liquor is sold only in creditable hotels, and then under strict regulations, and the red coat and other regalia of the mounted police means something to lawbreakers. In a short walk of a few hundred yards from the town of Ferry, in the United States, across the Kettle river to Midway, Canada, I saw ten men beastly drunk and three others in a drunken fight, all on the United States side.

While drinking was in evidence on the other side of the line, it was clear to me that King Edward has the infamous traffic under better control than Uncle Sam. Several things obtain that inures to this condition: first, bad laws governing the traffic; second, custodians of the law having moneyed interests in the traffic; and, third, Romanism that works in harmony with both.

Priests visit these towns and camps regularly (near pay day) and sober up the faithful sufficiently to get their confession and cash and give them a blessing. Then the priest returns to his rectory and the deluded sot to finish his drunk. Many of these saloonkeepers and venders of liquor as drummers are Catholics in good standing. I heard one of these whiskey drummers, standing on the hotel porch, say, "This is a peach of a town." Yes, thought I, who furnishes the peaches?

Well may these advance agents of this living death converse complacently with priests of a system of religion that tolerates sin and crime revolting even to heathen. They are a likely pair. One, for the poor wretch's money, deprives him of manhood and sends his soul to purgatory; the other, for the balance of his money, tolerates his crimes and prays his soul out of purgatory.

These are some of the things the pioneer preacher of the Gospel must meet on the western border. How is light ever to shine in these benighted minds? Surely how to cut away the brush that the light of truth may shine in is a book of many seals. Who is able to open the book and break the seals thereof? J. Harman Stover.

Tekoa, Wash.

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SOUTHEASTERN KANSAS.

The mission board of the Southeastern District of Kansas met in business session June 30 at Chanute. Much business was talked over and plans were laid for our future work.

We have two mission points kept up by the district. We have a minister located at each of these points, Bro. N. E. Baker having charge of the work in the bounds of the Silver Creek church. Reports indicate that he is laying a foundation to accomplish a good work in God's own appointed time. W. H. Miller has done a good work at Independence. But at present the work is much retarded, smallpox having gotten into the home of our evangelist. We hope and pray that the work will prosper at these points.

At this meeting, as well as all our previous meetings, the money question has been confronting us. In order to raise more money the secretary was authorized to notify the several churches of the district again of their delinquency, urging the elder in charge to make special effort to collect the one dollar per member between now and district conference, which convenes Aug. 21-23.

Our stay with the Chanute brethren was an enjoyable season. Their communion, June 30, was a feast to the soul. July 1 their new church was dedicated. Bro. E. M. Wolfe delivered a well-prepared discourse upon this occasion to an attentive audience. This little band of workers have kept working together for several years, not having a regular place for services, sometimes having preaching in a building without a floor and sometimes at their homes. They now feel much encouraged since they have an inviting place of worship. By their zeal and untiring efforts, sacrificing their time and means, assisted by a number of the churches of the district which responded to the call of the mission board, it has been made possible for them to have a church home. To complete this building it was necessary for them to borrow \$364. We the mission board wish to make an appeal through the columns of the Messenger to any one in our district who should feel inclined to help build up the work at this place. Any offering, however small, will be thankfully accepted by the mission board as well as by the Chanute Brethren. All money should be sent to J. B. Wolfe, Monmouth, Kans., treasurer of mission board. D. P. Neher, Sec.

R. F. D. No. 4, McCune, Kans., July 9.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Covina church met July 7 in council meeting. One young brother who had wandered away was restored to fellowship. We arranged to support one of our ministers for one year, so he can give all his time to church work. Our love feast will be Oct. 27.—Jennie Brubaker, Covina, Cal., July 9.

Fruitvale congregation met in council June 30, presided over by Bro. M. E. Andrews. One was received by letter, which makes four received since our last council. Our membership is slowly increasing. We will be glad for members coming west to settle among us.—Alice Myers, Bangor, Cal., July 3.

Sarament Valley church met in council July 7, with Eld. Gillett presiding. Three letters of membership were received. It was decided to hold our love feast Sept. 1, in the Grove, as we have no house of worship of our own as yet. A prayer meeting was organized and our Sunday school reorganized. We feel much encouraged by the increased interest and attendance in our Sunday school and preaching services. Our people were with a few exceptions unknown in this locality until about one year ago, when this colony began to form. We are much impressed with the opportunities for labor here. Many more good active workers could be used to good advantage. Our three ministers are very busy with four different places of meeting. We have an applicant for baptism at one of the mission points, an aged gentleman who knew the Brethren when but eighteen years of age and always loved the doctrine, but has not been with them for all these years. We feel that July 4 was very profitably spent at this place. An all-day session was held in the Grove, program consisting of preaching in the morning and song service after luncheon.—Emma E. Platt, Princeton, Cal., July 9.

COLORADO.

Fruita church met in council July 7. Bro. Enoch Eby was elected assistant Sunday-school superintendent in the place of Bro. D. C. Glick, who has moved to Greenvier, Utah. The writer was chosen church correspondent. Our Sunday school and Christian Workers' meeting are progressing nicely. Sister Grace Brubaker and Bro. Wilfred Arnold were elected by the church to assist Eld. S. Z. Sharp with the young people's meeting. July 8 a collection was taken amounting to \$7, which was given to one of our needy friends who has been sick for some time. First Grand Valley and Fruita churches united in celebrating our nation's birthday.—Alma Hertzler, Fruita, Colo., July 10.

Rockyford—The members met in council July 7. A goodly number were present. One brother was restored to fellowship. Bro. Ullman, our presiding elder, had charge of the meeting. He also preached a good sermon to us Sunday evening.—Clara Hochstetler, Rockyford, Colo., July 9.

St. Vrain congregation met in council July 7. The election of Sunday-school officers took place, which resulted in the reelection of the writer as superintendent and Sister Dollie Bohn assistant. The time for which Bro. C. Fitz had been chosen as overseer of the church having expired, he was again chosen for an indefinite time. The time for our fall love feast was set for Sept. 29.—Oscar Moore, R. F. D. No. 3, Box 29, Longmont, Colo., July 9.

IDAHO.

Valley View Sunday school met at the home of Brother and Sister Lon Vannatta July 4, and spent a quiet day in Christian service. Bro. C. H. Sargent gave us a short sermon in the forenoon, after which dinner was spread on tables and benches underneath the spreading trees. At two o'clock we were called together to listen to a short program of songs and recitations, ending with a prayer meeting.—Marvel Bowers, Payette, Idaho, July 7.

Weiser church met in council June 23, with Eld. J. U. G. Stiversen presiding. Two were received by letter. One sister was installed as deaconess. Sunday-school officers were chosen for the next six months; Bro. Silas Johnson superintendent and Bro. E. W. Pratt assistant. Christian Worker officers were also elected. Sister Lula Loyd was chosen president and Sister Pearl Johnson vice-president. We spent July 4 in the country, in a religious manner. Bro. J. V. Gehlhouse gave us a soul-cheering sermon in the forenoon, and after a basket dinner we had children's meeting, in which a number of brethren and sisters addressed the children. The Sisters' Aid Society was also reorganized in the afternoon. Sister Stiversen still holding her office as president.—Pearl Johnson, Weiser, Idaho, July 8.

ILLINOIS.

Blue Ridge—Our council, July 7, was a very pleasant one. Bro. J. F. Burton was chosen to represent the church as delegate at our coming district meeting. Bro. G. W. Robinson was reelected president of Christian Workers' meeting, and Bro. J. A. Robinson vice-president. Bro. J. J. Swartz and the writer were chosen as a committee to visit Champaign City and secure a place to hold meetings, to establish a mission point. Our love feast is set for Sept. 8, at 4 P. M.—Bro. P. B. Fitzwater is still laboring with us; good interest.—T. A. Robinson, Mansfield, Ill., July 9.

Cerrogoro church met in council July 5, with Bro. John Arnold presiding. Seven letters of membership were received and one was granted. We decided to hold a ten days' Bible school during December, with Bro. Wiend as our instructor. We elected delegates to district meeting, also our Sunday-school officers for the coming six months. Sister Elizabeth Howe, of Brooklyn, has been with us several times and gave us short but interesting talks.—Anna Bingham, Cerrogoro, Ill., July 10.

Chicago (First Brethren Church).—July 7 we met in council, with Eld. E. Hoff presiding. A number of letters were handed in and several were granted. Owing to Bro. Hoff's time being so completely taken up by the Bethany Bible School work he handed in his resignation as elder, which was accepted and Eld. D. S. Filbrun, our present pastor, unanimously chosen as our shepherd. We are at this time in need of several good, consecrated sisters to do missionary work, and would be glad to have

anyone who desires to do more work write us at once.—A. F. Wine, 921 Spaulding Ave., Chicago, Ill., July 14.

Loraine congregation has just experienced a season of refreshing in a brief series of meetings conducted by Bro. D. B. Gibson, of Girard, Ill. Bro. Gibson's sermons were excellent; the attendance was good. We have only a few members here. One dear brother was restored to fellowship. The meeting closed with a good interest. We enjoyed the presence of our elder, D. M. Brubaker, and others from the Liberty church, over Sunday. We were very much encouraged by our elder, and he intends to be with us oftener. We expect Bro. D. B. Gibson to be with us again in the near future.—Myra Pittman, Loraine, Ill., July 9.

Sugar Creek church met in council June 16, with Eld. B. F. Filbrun presiding. Two letters were granted. We decided to send one inmate to the Old Folks' Home.—H. H. Hoerner, Auburn, Ill., July 6.

INDIANA.

Indianapolis.—July 7 we met at the church to attend to the ordinance of baptism. A young sister was baptized whose mother had once been a member of the church, and now asks to be restored to fellowship, which will be looked after at once. At the Sunday morning service we were greeted by nineteen brethren and sisters from other congregations, most of them from the Plymouth church. Among them were Bro. J. L. Wagoner, who led the song service, and M. I. Hoffman, from North Dakota, who delivered a well-prepared sermon. The evening service was well attended and full of interest. Good attendance and interest at all of our services.—J. W. Rarick, 274 Holmes Ave., Indianapolis, Ind., July 9.

Mississinewa.—Last Sunday morning at our Union Grove house instead of our regular preaching we had an interesting missionary talk by Sister Clara E. Stauffer, of the Chicago Bethany Bible School. In the evening she talked at the Shideler house. A few Sunday evenings ago we had a sermon by Bro. Samuel Borough, a teacher of the North Manchester College.—John F. Shoemaker, Shideler, Ind., July 10.

North Liberty church met in council July 7, at the house in town. Our elder, Bro. Daniel B. Hartman, presided. Four members were granted letters, and two were received by letter. We have arranged for our harvest meeting to be held Aug. 11, at the Oak Grove house. Bro. S. F. Sanger is to assist us. Oct. 6 is the date of our communion. We enjoyed a children's meeting July 8, at 2 P. M. The house was well filled and the program rendered was appreciated by all. After it we were favored with an address by Bro. Lafayette Steele. A collection of \$4.50 was raised for the benefit of Chicago's Sunday-school extension fund.—Winnie E. Cripe, R. R. 2, North Liberty, Ind., July 10.

Pine Creek church met in council at the west house July 7. Bro. Crouch, of North Manchester, gave some very fitting admonition. One letter of membership was granted. It was decided to have a harvest meeting Aug. 25 at the east house, and the love feast Oct. 27, at 4 P. M.—D. B. Steele, R. R. 3, North Liberty, Ind., July 9.

IOWA.

A Correction.—"Annual Meeting Fifty Years Ago" was held on the farm of M. Raber instead of M. Rohrer, as the types made me say in G. M. It was a generous act to give up their home to accommodate Annual Meeting, and the family deserve this correction.—J. D. Haughtelin, Panora, Iowa, July 14.

Coon River.—Eld. J. Kurtz Miller came to us July 6. Though in the midst of his harvest a good audience greeted him. His able discourse was received with much interest. The next evening his discourse, illustrated with chart, was of unusual interest. One young sister was baptized. The church was made to rejoice, is edified and encouraged.—J. D. Haughtelin, Panora, Iowa, July 10.

Garrison.—The Sunday-school convention of the Middle District of Iowa was held July 4 in the Garrison church. Many good thoughts were presented. There was a fair turnout. Sister Carrie Miller, our district Sunday-school secretary, gave us some good talks. She remained with us over Sunday, and gave us a good talk on prayer on Sunday evening. Sister Miller is also working in the interests of the Bethany Bible School, of Chicago. Bro. J. Kurtz Miller, of Brooklyn, N. Y., preached for us Sunday morning and also Sunday evening, June 24. He was working in the interests of the Brooklyn meetinghouse.—Rachel C. Christy, R. F. D. No. 1, Box 8, Garrison, Iowa, July 11.

Grundy County church just closed a four weeks' series of meetings, conducted by Bro. L. T. Holsinger, of Indiana. Three came out on the Lord's side and were buried with Christ in baptism, July 7. On that evening we held our communion. Not any from a distance, but the home membership was well represented. Bro. Holsinger officiated. The next day, Sunday morning, there was children's meeting. July 4 Bro. Galen B. Royer gave a good sermon in the morning, after which there was a basket dinner and then a program by our young people, mostly, in the afternoon. Our Sunday school is moving along nicely. They have lately decided to procure the new Brethren's Sunday-school song book.—Hannah Messer, R. F. D. No. 1, Grundy Center, Iowa, July 11.

Indian Creek, Des Moines Valley and Prairie City churches met at the Indian Creek church July 4, where an excellent program was rendered. A large crowd was in attendance. Six dollars from the treasury of Fourth board of Middle Iowa. All departed to their homes, feeling that the day had been well spent.—A. W. Flora, Maxwell, Iowa, July 8.

Pleasant Prairie.—Bro. Tobias Meyer, of Philadelphia, Pa., gave us two interesting sermons, July 8. He is making an extended visit with his daughter in Hawarden. As we do not have regular preaching services, we would be glad to have any ministering brethren passing through stop off with us.—E. E. Rilea, No. 2, Ireton, Iowa, July 12.

KANSAS.

Kansas City.—Our local Sunday-school meeting, held at the church July 4, was indeed a spiritual feast. Bro. T. A. Eisenbach, of Morrill, Kans., was present and assisted in the work; also Brother and Sister A. J. Puterbaugh, of Plattsburg, Mo. The meeting opened at 10 A. M. and closed at 4 P. M. During intermission at

noon tables were spread and dinner served to about ninety persons. Our council occurred July 7. Sister Cora Wampler was elected superintendent of the mission Sunday school, with Bro. Sell assistant. Sister Ninninger was reelected superintendent at the church. A protracted meeting will begin Sept. 8. Our fall love feast will be held Sept. 22.—Viola Cline, 8 S. Boeke St., Kansas City, Kans., July 9.

Maple Grove.—Bro. B. E. Kessler began preaching for us June 24 and preached each evening till July 1. Two precious souls came out on the Lord's side and were baptized. Our council was held June 30. Our elder, Bro. J. R. Garber, presided. As he desired to be released from the oversight of the church, Bro. B. E. Kessler was elected. We decided to hold a series of meetings, to be begun at 2 P. M.; also to have a series of meetings, to be held just before the feast or after. Two letters of membership were received. We reorganized our Sunday school. Sister Sarah M. Shuey was chosen superintendent, Bro. H. S. Garber assistant.—Emma Blickenstaff, Star Route, Norton, Kans., July 8.

McPherson.—To the churches in Missouri and elsewhere: The Lord willing, I expect to be with the Brethren in the Mound church, Adrian, Mo., Sept. 29, to hold a two weeks' meeting, and if there are other congregations that would desire my help, I might spend three or four months this fall in the evangelistic field, beginning any time in September.—Job Witmore, R. F. D. No. 7, McPherson, Kans., July 11.

Scott Valley.—July 4 a few of the members met at the church to celebrate the day. Bro. W. H. Leaman preached a very interesting and appropriate sermon, after which a basket dinner was served. Then a program by the Sunday-school scholars was given. July 7 we met in council. Two delegates were elected to district meeting, Brethren John Sherfy and J. C. Clark. One paper was sent to district meeting. Our fall love feast is to be Sept. 1 and 2, commencing at 5:30 P. M. One of our Sunday-school scholars, a girl of ten years, has expressed a desire to unite with the church and is to be baptized July 15.—Frank R. Smith, Waverly, Kans., July 9.

MARYLAND.

Scholl meetinghouse, belonging to the Meadow Branch church, and donated by this congregation to the brethren of the Piney Creek congregation, has been torn down and removed to a flourishing little village between Taneytown and Gettysburg. Our elder, Uriah Bixler, was present at its recent dedication. This gives to the brethren of the Piney Creek church two houses of worship, the other one having been donated to them some years since, under the supervision of our home mission board, by the eight congregations of the Eastern District of Maryland.—W. E. Roop, Westminster, Md., July 9.

MICHIGAN.

Black River church met in council June 30. We will hold a series of meetings sometime this fall. Bro. Myers, of Chicago, met with us July 8 and gave us two good sermons. Bro. Snively, our foreman, who has been teaching a vocal music class at this place, expects to reorganize the class July 10. Our Sunday school is growing in interest and attendance.—Ellen Stoneburner, R. F. D. No. 4, South Haven, Mich., July 9.

Crystal church met in council July 7. One was received by letter. We decided to have a communion Sept. 1, commencing at 10:30 A. M. July 8 our Vestaburg church-house was dedicated. It is stone-venered. Bro. Isaiah Raigh, of Woodland church, preached the dedication sermon. The house was packed with eager listeners. I think the future is bright for a good work here. But we need another preacher. Any one feeling the need of more opportunity to preach, just come over, if in full sympathy with the church and its order.—Tillie Stone, Crystal, Mich., July 9.

Riverside congregation met in council July 7, our elder, A. W. Hawbaker, presiding. We are glad to report that five letters of membership were read. Sunday school was organized for the balance of the year, with Bro. A. V. Frazee superintendent and Bro. J. L. Butler assistant. Christian Workers' meeting was reorganized for three months. Bro. George Deardorff, of Brethren, Mich., is to be with us to fill the mission board's appointment the first Sunday in August. The board has granted us a series of meetings, to begin sometime near the middle of August.—Harvey Good, Galt, Mich., July 10.

MINNESOTA.

Root River congregation has just closed a two weeks' meeting, conducted by Eld. J. G. Royer, of Mt. Morris, Ill. A rich spiritual feast has been enjoyed. Four young boys were baptized on Saturday afternoon and a young sister awaits baptism. Our communion was held on June 30. Our Sunday school is progressing finely, growing in interest and attendance.—Ella M. Ogg, Preston, Minn., July 10.

MISSOURI.

Fairview congregation met in council July 7. Bro. D. D. Hylton conducted the meeting. Our elder was not present. We decided to hold a series of meetings commencing Aug. 25, conducted by the home ministers. Bro. Samuel Robertson, who has spent a few months in California, is with us again. His health is improving.—Lizena Hylton R. R. No. 1, Macomb, Mo., July 10.

Log Creek congregation met in council July 7, with our elder, J. E. Ellenberger, presiding. Our delegates to district meeting are Brethren M. E. Stair and D. A. Shirke, delegates to Sunday-school meeting, D. A. Moats and Grace Moats. Decided to hold love feast Oct. 27. We expect Bro. J. S. Kline, of Hardin, this State, to be with us in a series of meetings beginning Aug. 5. Brethren here have opened up a new appointment in the U. B. church in Polo, each fourth Sunday at 11 A. M.—Anna E. Moats, Polo, Mo., July 8.

Peace Valley church met in council July 7. The church held an election of more workers in the field, and therefore held an election for deacons and a minister. Those chosen and duly installed were, for minister, Bro. P. L. Fike, and for deacons, Brethren L. A. Mooms and Levi Shoemaker. The Sunday school is in a flourishing condition, with the writer—superintendent and Sister Cliver Shoemaker assistant. Sister Nellie Detrick was chosen leader of Christian Workers' meetings, which are increasing in interest.—F. E. Cochran, R. R. No. 2, Box 44, West Plains, Mo., July 9.

(Concluded on Page 464.)

DISTRICT MEETING OF NORTH DAKOTA, NORTHERN MINNESOTA AND WESTERN CANADA.

The meeting was in session in the Berthold congregation, Berthold, N. Dak., June 28. Much business was sent to the meeting from the nineteen congregations. Twenty-seven delegates represented the churches, and in response to roll call the meeting was surprised to find thirty-four papers presented for consideration. There was more work than could be transacted during the day session, and the evening session was faithfully executed by all delegates and officers and much of the audience, working till two o'clock in the morning.

All business brought before the meeting was considered in a courteous manner. The Canadian part of the district name is now Western Canada instead of Assiniboia. The brethren in Alberta organized the Sharon congregation and her district home is now with us. The educational spirit was one of the primary sentiments and committees were named to arrange for a four weeks' Bible institute in November and December, and also to investigate and form plans to found a college under the auspices of the district.

The missionary spirit also was unique, and a supported mission is to be opened in Minot, and \$2,212.40 were presented in cash and pledges in the meeting, to be paid on or before Jan. 1, 1907. A district evangelist was also named, who shall devote his whole time to the needs of the church, and the church shall look after his needs. Two papers were sent to Annual Meeting. One is a request for the Annual Meeting in 1908.

A number of brethren were present from different parts of the Union. Among them was Prof. Hanawalt, of Lordsburg College, Cal., who took an active part and delivered an earnest missionary discourse at 8 P. M., June 27, and an offering of seventy dollars was presented.

Bro. Geo. Strycker, of Minot, was moderator and shall serve on the Standing Committee at next Annual Meeting for us.

Bro. J. C. Seibert, who moved to Iowa, was also present and tendered his resignation, to be released from the mission board. His wish was granted, but we hope the earnest brother may attend more of our meetings, though his duties are in other fields.

The next meeting will be held in the Cando church the second Thursday in July, 1907, which is two weeks later than the fixed date to accommodate those who wish to attend the Annual Meeting in California.

Osage, Sask., Canada. D. Warren Shock, Clerk.

FROM IOWA.

The first week of July was spent in the Maple Valley church in an effort to establish more fully the faith of the Brethren in God's Book of Truth, and to convince men that the Bible is God's revealed Word.

Meetings not so largely attended, for two reasons: First, the Fourth of July celebrations at the various towns along the railroad were elaborately advertised. Second, our own meetings were known only to a few. In these days of "commercialism," the firm or business that keeps its business before the public are the people that are most likely to win out. The time is here when a simple, old-time announcement, "There will be a week's meetings," etc., at such a place is not sufficient. Mail boxes are crowded with advertisements, and it is beginning to take something out of the ordinary to attract attention. I am not so sure that the time is fully here to adopt Bible methods of advertising the Lord's work, "Go out in the highway." This is to-day the only sure method of advertising. Go into the homes. Within seven years in this vicinity two Brethren churches have been disorganized. Cause, mostly antiquated methods of doing the Master's bidding; then cheaper lands in other localities were a strong drawing card and took many away.

I am satisfied that we need trained pastors, men full of the Holy Spirit, apt to teach, not opinionated, and then to settle down with a firm conviction that they have the Lord's work before them, and no hindrance shall divert them from their Master's service.

This is a fine farming country, and no better crop prospects could exist. With this splendid country, good citizens, this church ought to prosper. Two were baptized to-day. Bro. Chas. E. Delp has charge of the church with deacons John Foutz and William Royer, two faithful brethren.

We trust the Lord's work will take a new lease of life here, though only about twenty-five members out of about one hundred are left. Still, around this nucleus the Lord can work wonders.

Aurelia, Iowa, July 8.

THE FOURTH IN THE DAULTON CANON, CAL.

For some time preparations have been going on to celebrate Independence Day in a suitable manner. We sent out invitations to the Lordsburg and Glendora churches to join with us, and the Big Daulton canon was selected as a place of meeting. Early the people began to arrive,

and kept coming until there were between four and five hundred gathered in the shade to listen to the program.

The meeting was opened by singing and prayer by Bro. William Thomas, of Inglewood. Bro. G. F. Chamberlen made the address of welcome, followed by songs, recitations and speaking, Bro. D. A. Norcross closing with a few well-chosen words of praise to the Great Author of liberty.

We all placed our lunch together and did ample justice to it as one common family. Afterward we spent the time in a social way until the cool of the day, when we all enjoyed the drive home, happy in feeling the day had been spent in a way pleasing to our Father as well as beneficial to ourselves.

Covina, Cal., July 5.

CONSUMED AT THE ANNUAL MEETING.

A number of members that attended the late Annual Meeting requested me to have published in the Messenger the amount of provisions consumed at said meeting. The following is what was used during the meeting: Beef, 10,731 pounds; hams and other meat, 4,278 pounds; lard, 300 pounds; butter, 1,120 pounds; sugar, 2,640 pounds; dry fruit, 2,046 pounds; coffee, 485 pounds; cookies, 1,969 pounds; eggs, 2,310 dozens; potatoes, 132 bushels; bread, 8,467 loaves; buns, 14,570; doughnuts, 1,700; pies, 1,762; milk, 859 gallons; ice cream, 795 gallons; apple butter, 118 gallons; lemons, 82 boxes; bananas, 78 bunches. Total number of meal tickets collected, 24,598.

Hoping that the above report will meet the request, a more complete report of the financial part will appear later.

Cerrogordo, Ill., July 6.

MINISTERIAL AND SUNDAY SCHOOL MEETING OF MIDDLE MARYLAND.

The meeting will be held in the Welsh Run church, Aug. 31 and Sept. 1.

Address of Welcome.—D. M. Zuck.

1. In Holding a Series of Meetings Do We Get the Best Results by Always Having an Evangelist Rather than Using the Home Ministry?—Harvey Martin, W. S. Reichard.

2. What Kind of Preaching is Most Needed To-day?—A. B. Barnhart, N. P. Castle.

3. Prayer. (a) Secret Prayer.—Mabel Hollinger. (b) Family Prayer.—John Rowland. (c) Public Prayer.—David Ausherman. (d) Is it Best to Use the Lord's Prayer at the Close of Each Prayer or Would Once During a Regular Service Suffice?—D. K. Petrie.

4. How Can We Awaken a Greater Desire for Spiritual Development?—C. N. Steerman, Eli Yountee.

Evening Service. 7:30.

Talks on Home Mission.

1. What is Home Mission?—John Williamson, Luther Elliott.

2. To Whom Does It Belong?—John Otts, John Bowls.

3. Am I Doing My Part? General Discussion.

Sunday-school Meeting, Sept. 1.

1. The Best Method of Opening and Closing the Sunday School.—Jacob Keller, Elmer Rowland.

2. How Can We Get the Sunday School and Church Closer Together?—Lula B. Long, S. M. Foltz.

3. Is it Practical to Conduct a Home Department in the Country Sunday School; if so, How?—Frank Thomas, Geary Myers.

4. What is the Best Cure for Indifference?—Annie Zuck, J. O. Buterbaugh.

5. Why am I Interested in Sunday School?—For general discussion.

While not all could be put on the program, all are invited to come and take part in the general discussion of the topics. Committee: Caleb Long, D. Victor Long, D. M. Zuck.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Abshire, Sister Lydia Jane, died near Paris, Texas, June 15, 1906, of quick consumption, aged 21 years, 8 months and 8 days. She was the daughter of Eld. C. T. and Hannah Heckman; came to Kansas with her parents when a small child and settled in the Appanoose church, where she grew to womanhood. At the age of sixteen she united with the Brethren church. Aug. 2, 1905, she was married to Thomas Abshire and moved to Texas, where she died. Her body was brought and laid to rest in the Appanoose cemetery. She leaves husband, infant daughter, mother, two sisters and eight brothers. Funeral conducted by the writer, assisted by Eld. D. B. Barnhart and E. F. Sherfy. C. W. Shoemaker.

Ayres, Sister Hannah Elizabeth, born in Franklin county, Indiana, died at her home in the Wade Branch church, Miami Co., Kans., July 1, 1906, aged 74 years, 1 month and 11 days. She was united in marriage to John H. Ayres, Jan. 16, 1851. They moved to Miami county, Kansas, in 1858. To this union were born three sons and eight daughters. Her husband and three children predeceased her in death. Sister Hannah was sick about four weeks, the cause of her death being catarrhal pneumonia. She was a member of the Brethren church for forty-two years and lived a devoted Christian life. Funeral services were conducted by Eld. R. F. McCune. Text, Rev. 14: 13. Pearl Myers.

Ebey, Calvin A. S., born at Wawaka, Ind., died at Fruita, Colo., July 1, 1906, at the home of his sister, Mrs. O. J. Bolinger, aged eighteen years, 10 months and 12 days. He united with the Brethren church at twelve years of age and remained faithful until death. He came to Fruita from Texas, where he had sustained an injury from being thrown from a horse, which it is supposed resulted in his death. During the six months of his illness he suffered greatly, but was resigned and availed himself of the means afforded by the Word of God for the afflicted, and peacefully fell asleep. He leaves four sisters and four brothers, one of the latter being Adam Ebey, missionary in India. Funeral discourse by the writer from 2 Tim. 4: 7, 8. S. Z. Sharp.

Fike, Frases Cordel, born in Kingman county, Kansas, died in Los Angeles, Cal., from the effects of a surgical operation, June 26, 1906, aged 19 years, 9 months and 19 days. He united with the German Baptist church in his twelfth year and remained faithful. Services in the church by Bro. Simon E. Yundt, assisted by Bro. H. R. Taylor. Interment in Lordsburg cemetery.

Grace Hileman Miller. Fimpel, Sister Ida, daughter of Sister and Friend Elijah Fimpel, born in Conway, Woodbury Co., Iowa, died at the hospital in Idaho Falls, Idaho, June 20, 1906, of inflammation caused from locked bowels, aged 19 years, 6 months and 17 days. Sister Ida was baptized March 19, 1905; was taken sick at the home of Brother and Sister J. Glick, June 14, 1906. June 18 she and Sister Glick were both anointed. She was then carried to the hospital where an operation was performed in the afternoon. She rallied from the operation, but suffering so greatly and inflammation having set in she was too weak to overcome it. Her suffering was intense. The body was brought to the home of Brother and Sister S. L. Burger. Funeral services at the Brethren church by the brethren, assisted by Mr. Long, of the M. E. church, which church Sister Ida attended before we came here. Interment in the Swedish cemetery. Myrta Leavell.

Hullberger, Sister Sarah, nee Bodell, wife of Bro. Henry Hullberger, died at her home in Campbell township, Ionia Co., Mich., June 29, 1906, aged 83 years, 3 months and 5 days. She was born in Perry county, Ohio, and united in marriage with Henry Hullberger, Dec. 24, 1839. To this union were born one daughter, who died in infancy, and six sons. She with her husband united with the Brethren church when yet young, and she has been a faithful member of the church for over sixty-two years. They moved to this township in April, 1866. She leaves her aged husband, who passed his eighty-eighth milestone April 25, and six sons. Funeral discourse by Eld. S. M. Smith, from 1 Thess. 4: 14-18, assisted by others of the home ministers. Interment near Clarksville. Peter B. Messner.

Johnson, Bro. John F., born near Masontown, Fayette Co., Pa., died at his home in Anoria, Ill., June 28, 1906, aged 62 years, 2 months and 17 days. He was united in marriage to Sister Margaret Cover, Oct. 4, 1855. To this union were born nine children. Three died in infancy. He united with the German Baptist Brethren church in 1870 and lived faithful. June 21 he was anointed. Funeral services were conducted by Bro. Geo. N. Falkenstein, assisted by Bro. Chas. Roddis. Interment in Woodland cemetery. Fay A. Rohrbaugh.

Little, H. Elmer, died in the bounds of the Meadow Branch church, Md., after undergoing an operation for appendicitis, in St. Luke's hospital, Baltimore, Md., May 20, 1906, aged 25 years, 6 months and 24 days. He was buried from the home of his parents, Brother and Sister John Little, of Westminster. He was the first of a family of five children to pass over to eternity. Funeral services by the writer, from Isa. 64: 6, in the church at Meadow Branch, assisted by Uriah Bixler and E. C. Bowman. Interment in nearby cemetery. W. E. Roop.

Mishler, Noah Samuel, died in the bounds of the Springfield church, Summit Co., Ohio, July 8, 1906, aged 31 years, 6 months and 10 days. He was the son of Brother Samuel and Sister Anna Mishler. While helping to make hay he fell from the wagon and sustained such injuries that he died in a few hours. Services were conducted by Bro. Wm. Bixler, assisted by Bro. M. S. Young. Text, 1 Sam. 20: 3. He leaves mother, four sisters and two brothers. Harvey E. Kurtz.

Myers, Sister Mary Ann, died in Union Mills, Md., June 30, 1906, aged 83 years, 1 month and 23 days. She was the widow of the late Henry P. Myers and daughter of the late Peter E. Myers, one of the founders of Union Mills. She was twice married and the mother of a large family of children, eight of whom survive her. She donated the land on which the Brethren church stands in Union Mills. Her funeral services were conducted in it by the writer, from the latter clause of 1 Sam. 20: 3. Interment in the Silver Run cemetery. W. E. Roop.

Rothrock, Elizabeth Cochil, born in Milfin county, Pennsylvania, departed this life July 5, 1906, aged 76 years, 1 month and 28 days. The early part of her childhood was spent in her native State. Later she moved West with her parents, locating near Monticello, Ind. Nov. 17, 1847, she was united in marriage to Wm. Rothrock, with whom she was united in marriage to Wm. Rothrock, with whom she was united in marriage to Wm. Rothrock. She died. Sister Rothrock was the mother of eleven children. Six children with the father preceded her to the spirit world. Early in life she united with the Brethren church, to which she was always faithful. Funeral services were conducted at the house by Eld. David Dilling, from 2 Tim. 4: 7. Mae Dilling.

Steele, Sister Rebecca Jane, born in Somerset county, Pennsylvania, died at her home near North Liberty, Ind., June 30, 1906, aged 65 years, 5 months and 10 days. She was united with the Brethren church at an early age and lived an active and faithful member for over fifty years. She took great delight in encouraging the young to follow the true principles of the Master. She was married to David Steele, Dec. 28, 1855. To this union were born eight children. She leaves a husband, six sons, five brothers and three sisters. Funeral services conducted by Bro. Jacob Hildebrand. David B. Steele.

Serber, Catherine, wife of Robert Serber, died near Pittsburgh, Ohio, June 10, 1906, aged 66 years, 5 months and 29 days. She was the mother of two sons and six daughters. One son and four daughters preceded her to the spirit world. The last fourteen years of her life she was a member of the Brethren church. Funeral services conducted by Eld. Jesse Stutsman and Bro. Lawrence Kreider. Lydia Stauffer.

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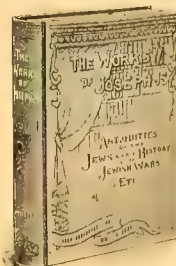
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(Continued from Page 461.)

(Continued from Page 461.)

| ACKNOWLEDGMENTS. | | |
|--|------------|--------|
| (Continued from Page 461.) | | |
| Arkansas—40 cents.—Individual. M. A. Whitteer, Austin, 40 | | |
| Total for May, | | |
| Previously reported, | \$ 496 14 | 562 54 |
| Total for the year so far, | \$ 1058 68 | |
| BULSAR MEETINGHOUSE. | | |
| Pennsylvania—\$523.—Middle District, District Meeting, | | 22 00 |
| Eastern Dist., Indiv. A. Sister, Philadelphia, | | 500 00 |
| Western District, Individual. Amanda Roddy, Johnston, | | 5 00 |
| Illinois—\$5.—Northern District, Individual. A. Sister, Le- | | 1 00 |
| na, 1 | | 1 00 |
| Nebraska—\$1.—Bethel, | | 1 00 |
| Total for May, | \$ 523 00 | |
| Previously reported, | 10 00 | |
| Total for the year so far, | \$ 533 00 | |
| INDIA ORPHANAGE. | | |
| Pennsylvania—\$240.66.—Eastern Dist., Cong. Philadelphia, | | 72 00 |
| First Brethren, 200; Coventry, 336; Litzitz, 318, | | 5 66 |
| Sunday School, Conewago, | | 32 00 |
| Indiv. Madilla Moyer, Philadelphia, 116; P. C. Nice, | | 48 00 |
| Indiv. Ephraata Sisters' Missionary Society, | | 32 00 |
| Sisters Aid Society, | | 16 00 |
| Southern Dist., Sunday School, Mechanicsburg, | | 16 00 |
| Indiv. Nora V. Sieber, in memory of S. Homer Sieber, | | 16 00 |
| Middle District, Individual. Four Sisters, Woodbury, 116; | | 18 00 |
| C. X. Avils, 2, | | 16 00 |
| Western Dist., Cong. Walnut Grove, | | 16 00 |
| Individual. Amanda Roddy, Johnston, | | 8 00 |
| Ohio—\$27.50.—Southern Dist., Cong. Greenville, | | 8 00 |
| Indiv. J. D. Shivel and Wife, Dayton, | | 16 50 |
| Ladies Society, W. Dayton Church, | | 16 00 |
| Northeastern District, Sisters Aid Society, Black River, | | 1 00 |
| Northwestern Dist., Indiv. D. B. Snyder, New Bedford, | | 1 00 |
| North Dakota—\$32.—Sunday School, Berthold, | | 16 00 |
| Ohio—\$10.—Southern District, Congregation, Ft. Wayne, | | 32 00 |
| Indiv. Union, 116, | | 16 00 |
| Kansas—\$31.—Southwestern District, Sisters Aid Society, | | 15 00 |
| Individual. Katie Yost, Peabody, | | 16 00 |
| Ohio—\$34.—Northern District, Congregation, Ch. At Grove, | | 14 03 |
| Indiv. A. Sister, Lena, | | 20 00 |
| Western Dist., Indiv. Elizabeth Roddy, Johnston, | | 20 00 |
| Maryland—\$16.—Middle District, Individual. Annie L. Schindel, Hagerstown, | | 16 00 |
| Daleville, | | 16 00 |
| Michigan—\$4.—Woodland Aid Society, | | 4 00 |
| Ohio—\$10.—Eastern Dist., Mrs. Annie Lett, Bridge, | | 4 00 |
| Washington—\$2.—Sisters Aid Society, North Yakima, | | 2 00 |
| Total for May, | \$ 488 69 | |
| Previously reported, | 710 45 | |
| Total for the year so far, | \$ 1199 14 | |
| INDIA MISSION. | | |
| Pennsylvania—\$31.02.—Eastern Dist., Cong. Ridgely, 33.02; | | 29 02 |
| Philadelphia, First Brethren, 20, | | 1 00 |
| Middle Dist., Indiv. Roy Hepler, Altoona, | | 1 00 |
| Ohio—\$10.—Northern District, Individual. R. At Lake, | | 1 00 |
| Indiana—\$12.76.—Northern District, Cong. Cedar Lake, | | 1 00 |
| Indiv. Mrs. Ruppel, North Liberty, | | 10 00 |
| Middle District, Indiv. Addie Olinger, Collamer, | | 1 76 |
| Kansas—\$15.—Northwestern District, Individual. Drusilla R. At, | | 15 00 |
| Northwestern District, Individual. R. At, | | 15 00 |
| P. Rankin, Dorrance, | | 12 73 |
| Minnesota—\$12.73.—Girls' Mission Band, Winona, | | 12 73 |
| Indiv. H. At, 32; C. Hupp, 32 | | 1 00 |
| Maryland—\$1.—Eastern Dist., Individual. Mrs. C. W. Rinehart, Union Bridge, | | 1 00 |
| Total for May, | \$ 82 61 | |
| Previously reported, | 121 92 | |
| Total for the year so far, | \$ 204 43 | |
| BROOKLYN MEETINGHOUSE. | | |
| North Dakota—\$50.—Indiv. A. Brother, Rockdale, | | 50 00 |
| Ohio—\$2.—Northwestern District, Indiv. D. B. Snyder, | | 2 00 |
| Pennsylvania—\$21.50.—Eastern District, Congregation, | | 21 50 |
| White Oak, | | 2 00 |
| Total for May, | \$ 73 50 | |
| Previously reported, | 38 75 | |
| Total for the year so far, | \$ 112 25 | |
| COLORED MISSION. | | |
| Ohio—\$25.—Northeastern District, Congregation, West Nimsillen, | | 25 00 |
| Total for May, | \$ 25 00 | |
| Previously reported, | 5 00 | |
| Total for the year so far, | \$ 30 00 | |
| CHURCH EXTENSION FUND. | | |
| Nebraska—\$5.—Indiv. Lenora Yates, Dorchester, | | 5 00 |
| Total for May, | \$ 5 00 | |
| INDIA HOSPITAL. | | |
| Illinois—\$2.54.—Northern District, Christian Workers at Elgin, | | 2 54 |
| Total for May, | \$ 2 54 | |
| Previously reported, | 8 95 | |
| Total for the year so far, | \$ 11 49 | |
| CHINA MISSIONS. | | |
| Pennsylvania—\$1.—Middle District, Individual. Elmer Henner, Altoona, | | 1 00 |
| Total for May, | \$ 1 00 | |
| Previously reported, | 5 00 | |
| Total for the year so far, | \$ 6 00 | |
| BROOKLYN MEETINGHOUSE FUND, MAY, 1906. | | |
| Indiana—Rebecca Geyer, 35, | | |
| Iowa—A. W. Martindale, 32; Iveser Sunday School, 113.90, | | |
| North Dakota—Geo. W. Hilton, 10, | | |
| New York—Sister Marum, 10.05, | | |
| Kansas—Mrs. W. At, 32; C. Hupp, 32 | | |
| Pennsylvania—Mrs. Jacob E. Spangler, 34; G. W. Beelman and Class, 11.50; Fannie Bollinger, 35; George S. Bovard, 24; B. S. Stuffer, 35; Isaac R. Zug, 31; Mrs. David Kreiner, 22; Emanuel G. Miller, 31; A. Sister, 31; Annie E. Evans, 35; M. B. Leaman, 31; Jonas N. Cassel, 32; Hatfield Brother, 31; Henry E. Miller, 32 | | |
| Total for the month of May, | \$ 83 95 | |
| Previously reported, | 230 34 | |
| Total for the year so far, | \$ 304 85 | |
| J. Kurtz Miller, | | |
| 5901 Third Ave., Brooklyn, N. Y. | | |

District.
Joseph Valley, \$11.46; Second Bre

Elkhart City, \$5.20; English Prairie

Indiana.—Northern District.
 Congregations. Joseph Valley, \$11.46; Second Brethren, So
 Bend, \$35.19; Yellow Creek, \$11; Solomon Creek, \$17.83; Sa-
 lem, \$4.55; Osceola, \$5; Walnut, \$10.10; South Bend, \$17.75
 Nappanee, \$17.70; Elkhart City, \$5.20; English Prairie, \$12.50

North Liberty, \$14.25; Union Center, \$14.25; Union church, \$5.00; Pigeon River, \$10; Baugo, \$20; Cedar Lake, \$3.25; Pine Creek, \$40.10; Turkey Creek, \$20.50; Elkhardt Valley, \$10; Pleasant Hill, \$10.
Individuals. Mrs. Lottie Hummel, Sumner, Whiteley, \$1; Geo. Gump, Huntertown, \$2; Susanna Barnes, Garrett, \$1; Carl Gump, \$1; Mrs. Mary Ann, Deer Creek, \$1; Geo. H. Phipps, Garrett, \$2; Bro. David F. Ober, Laotto, \$2; Bro. Levi Ober, Laotto, \$1; R. I. \$1.
Middle District.
 Congregations: Burnetts Creek, \$17.20; Prairie Creek, \$12.85; Upper Deer Creek, \$7; Nettie Creek, \$47.22; Bachelor Run, \$100; Salomonia, \$15.50; Pleasant Dale, \$44; Clear Creek, \$10.50; \$4; Pleasant Dale, \$27.64; Rock Run, \$26.54; Wolf Creek, \$16.93; Ft. Wayne, \$6; Mexico, \$58; Markie, \$7.72; Wabash, \$6.50; Monticello, \$9.50; Somerset, \$2; No. Manchester, \$38.32; Portland, \$5.
 Sunday Schools: Salomonia, \$5.
Individuals: Jacob and Margaret Mitchell, Saline City, \$2; Laura E. Mitchell, Center Point, \$1.
Southern District.
 Congregations: Lower Deer Creek, \$18; Pyrmont, \$11; Union City, \$10; White church, \$25.25; Indianapolis mission, \$5; Pleasant Hill, \$10.50; Pleasant Dale, \$26.54; Muncie, \$8.56; Bethel Center, \$5.11; Pleasant Valley and friends, \$8; Buck Creek, \$9.52; Summit, \$6.67; Middle Fork, \$13.35; Poplar Creek, \$7; Fairview, \$8; Howard, \$10; Oak Mill, \$22.25; Arcadia, \$8.
 Sunday Schools: Muncie, \$3.50; Union City, \$0.80 cents.
Individuals: Jas. D. Cobb, College Corner, \$1; Lydia Shevman, College Corner, \$1.
Ohio—Southern District.
 Congregations: Frankfort, \$5; Price Creek, \$30.35; Upper Stillwater, \$14; Hickory Grove, \$34.37; Bear Creek, \$24.66; Pleasant Hill, \$10.50; Dayton, \$8.85; Dayton, \$26.54; Wolf Creek, \$18.54; Dayton, \$1.60; Donnell Creek, \$3; Lower Twin, \$22.26; Sidney, \$8; Oakland, \$6.25; Lower Stillwater, \$29; Pleasant Hill, \$10.50; Dayton, \$8.85; Fairburg, \$7; Dayton, \$17.50; Ludlow, \$38.35; Trotwood, \$18.
Individuals: S. S. Bock and Wife, Dayton, \$5.
Northeastern District.
 Congregations: \$2; Mahoning, \$5; East Nimishillen, \$28; Maple Grove, \$42.30; Chippewa, \$5.54; Owl Creek, \$3.15; West Nimishillen, \$10.50; Danville, \$30.50; Mohican, \$13.54; Wick Run, \$10.50; Dayton, \$8.85; Salem, \$4; Lower Miami, \$2; Black River, \$40; Wooster, \$20.65; Mahoning Co., \$4.51; Newton, \$16.
 Sunday Schools: Wooster, \$11.45; East Nimishillen, \$16.
Individual: D. B. Hoff, Orrville, \$10.
Northwestern District.
 Congregations: \$2; Whapping, \$14.50; Eagle Creek, \$51; Portage, \$5; Sugar Creek, \$61; Baker, \$1; Deshier, \$10; Silver Creek, \$18; Logan, \$20; Swan Creek, \$14.47; Poplar Ridge, \$11.50.
Individuals: A. D. Coat, Celina, \$5; Mrs. Ella Schrock, Baltic, 75 cents; Mrs. John Syner, Baltic, \$1; Mrs. V. C. Fisher, Baltic, \$1; Brother and Sister, New Lebanon, \$20; J. F. Smith, Cambridge, \$1.
Pennsylvania—Western District.
 Congregations: West Johnston, \$60; Johnstown, \$34.10; Pleasant Hill, \$10.50; Pleasant Dale, \$26.54; Maple Glen, \$7; Georges Creek, \$9; Pittsburg, \$2.25; Shade Creek, \$23.51; Meyersdale, \$42.75.
 Sunday School: Meyersdale, \$7.43.
Christian Workers: Meyersdale, \$6.41.
Sisters Aid Society: Meyersdale, \$10.
 Congregations: \$2; Silver Creek, \$10; Pleasant Hill, \$10.50; Alexander C. Moore and Fannie L. Moore, Smithfield, \$2; Rosie S. Mosholder, Berlin, 25 cents.
Middle District.
 Congregations: Spring Run, \$8.50; Klar, \$5; Clover Creek, \$20; Leamersville, \$5; Snake Spring, \$18.62; Artemas, \$4.68; Huntington, \$1; Altoona, \$25, Fairview, \$12.45; New Enterprise, \$10.
Christian Workers Society: Bethel, \$2.70.
Individuals: Jacob S. Guyer, New Enterprise, \$20; A. Sister, \$1.
Southern District.
 Congregations: \$7; Perry, \$16.92; Upper Codorus, \$5.75; Codorus, \$10.50; Lost Creek, \$23.13; Hanover, \$10.60; Back Creek, \$26.25; Perry, \$14.65; Lower Cumberland, \$18; Marsh Creek, \$5.65.
 Sunday School: Black Rock, \$6.80.
Eastern District.
 Congregations: Coventry, \$16; Fairview, \$5; Upper Conemaugh, \$10.
Missionary Reading Circle: Elizabethtown, \$5.
Individuals: Eli Cassel, Norristown, \$2; Abram H. Cassel, Norristown, \$2; Pleasant Hill, \$10.50; Cassel, Harleysville, \$2.
Illinois—Northern District.
 Congregations: Batavia, \$6.04; Polo, \$15.50; Pine Creek, \$10; Arnold's Grove, \$15; Milverville, \$22; Rock Creek, \$23; Chicago, \$33.50; Cherry Grove, \$22.60; Shannon, \$12; West Branch, \$11; Naperville, \$14.15; Elgin, \$57.87.
Southern District.
 Congregations: Astoria, \$10.61; Panther Creek, \$30; Hudson, \$14; Beech Grove, \$10; Macopin, \$16; Decatur mission, \$23; Pleasant Hill, \$10.50; Pleasant Dale, \$26.54; Cole Creek, \$1; Salem, \$13.91; West Otter Creek, \$15; Oakley, \$18.25; Pleasant Hill, \$3; Lamotte, \$12.50.
 Sunday School: \$12.50.
Christian Workers: Mansfield, \$10.
Kansas—Northwestern District.
 Congregations: Vermilion, \$30.87; Olathe, \$6; Kansas City, \$10.50; Pleasant Hill, \$10.50; Pleasant Dale, \$26.54; Chapman Creek, \$20; Appanose, \$21.85; Topeka, \$11.37; Rock Creek, \$4; Otarka, \$20; Washington, \$6.25; Washington Creek, \$46.34; Abie, \$10.50; Marysville, \$10.50; Pleasant Hill, \$10.50.
Individuals: Louisa Qulett, Ozawie, \$1; L. H. Reglogie, \$2; Brethren at Mendon, \$15.
Northwestern District.
 Congregations: Pleasant Valley, \$11.45; Burrook, \$10.33; Dorance, \$12; White Rock, \$10.
Southeastern District.
 Congregations: Salem, \$13.31; Monitor, \$16; Eden Valley, \$7; Slate Creek, \$11.25; Prairie View, \$8.30; Larned, \$22.
Individuals: Lydia A. Humphrey, Russel, \$1; Sister U. G. McPherson, \$1.
Southeastern District.
 Congregations: Almont, \$5.42; Scott Valley, \$7; Osage, \$21.10; Pleasant Hill, \$10.50.
 Sunday School: Paint Creek, 55 cents.
Individuals: A Sister in Paint Creek, \$3; S. L. Elrod, Cimarron, \$1.
Christian Workers: Predonia, \$15.
Virginia—Northern District.
 Congregations: \$2; Pleasant Hill, \$10.50; Beaver Creek, \$40; Cooks Creek, \$59.05; Sangerville, \$11; Elk Run, \$5; Mt. Zion, \$13.75; Flat Rock, \$43.48; Mill Creek, \$60; Nokesville, \$23.35; Woodstock, \$23.35; Marysville, \$10.50; Pleasant Hill, \$10.50.
Individuals: D. Hays, \$1; A. Sister, Penn Laird, \$1; D. R. Miller, Harrisonburg, \$1; L. C. Klein, Mt. Airy, \$5.
Worshipers Home Mission Society: Mt. Vernon, \$5.
First District.
 Congregations: Coulson, \$4.65; Roanoke, City, \$96.65; Pleasant Hill, \$10.50; Pleasant Dale, \$26.54; Rock Hill, \$5.52; Antioch, \$9; Bethlehem, \$4.40; Botetourt, \$120; Peters Creek, \$20.77.
Second District.
 Congregations: Washington City, \$38.59; Fulton Avenue church, \$18.38; Sams Creek, \$15.20; Beaverdam, \$3; Fredland, \$23.37; Bush Creek, \$18.85; Woodbury, \$19.30; Maryland College, \$10.50; Pleasant Hill, \$10.50.
Individuals: Lydia A. Trostle, Westminster, \$2; A. Sister, Union Bridge, \$40.
Middle District.
 Congregations: Manor, \$20.25; Brownsville, \$52.56; Hagers-town, \$17.26; Welsh Run, \$18.28.
Western District.
 Congregation: Accident, \$12.
Individual: George W. Beeghly, \$5.
Third District.
 Congregations: Bethel, \$13.60; Wakenda, \$108.50; Smith Fork, \$15.10; Log Creek, \$8; Pleasant View, \$13.22; Rocking-ham, \$23; Shady Co., \$15.75.
Middle District.
 Congregations: Mound Valley, \$7; Prairie View, \$4.35; Pleasant Hill, \$5; Warrensburg, \$15; Walnut, \$2.75; Mineral Creek, \$25.94.
Individual: Miss Elda Gauss, Centerville, \$1.
Southern District.
 Congregations: Farenburg, \$2; Cabool, \$16.20; Fairview \$10; East Prairie, \$1.05; Broadwater, \$1.65; Carthage, \$3; Pleasant Hill, \$10.50; Pleasant Dale, \$26.54; Eldorado Springs, \$1.
Lower Southern District.
 Congregations: Lake Park, \$3; Maple Valley, \$7.07; Gunter

Co. \$26.93; Gene, \$12.22; Spring Creek, \$7.80; Kingsley, \$4.50; Franklin, \$7.37; South Waterloo, \$110.
Christian Workers: Franklin Co. \$3.50.
Individuals: David and Sarah J. Brallier, Greenville, \$10; O. J. Beaver, Lake Park, \$1; J. A. D. Miller, Fredericksburg, \$1.
Southern District.
Congregations: Monroe Co. \$3.85; South Ottumwa, \$4; English River, \$47; South River, \$5; Mount Etna, \$5.75; Libertyville, \$7; Fairview, \$10.
Individuals: David and Sarah J. Brallier, Greenville, \$10; Mrs. Geo. Replogle, Shenandoah, \$5.
Middle District.
Congregations: Prairie City, \$51.50; Des Moines mission, \$5; Garrison, \$18.10; Cedar Rapids, \$35.
North Dakota.
Congregations: Berthold, \$43.46; Carrington, \$12.55; Surin, \$35; Bethel, \$13.39; Salina, \$29; Rock Lake, \$33.08; James River, \$3.34; Bowbells, \$23; Wells Co. \$6; Snyder Lake, \$22; Pleasant Valley, \$15; White Rock, \$5.30; Cando, \$46; Desires Valley, \$4.40.
Individual: D. M. Shorb, Surrey, \$5.
Nebraska.
Congregations: Bethel, \$4.45; South Beatrice, \$61; Beatrice, \$8; Kearney, \$12.39; Aradine, \$5.85; Arfton, \$10; Aivo, \$12; Highland, \$5.50; Red Cloud, \$7.25; Octavia, \$32.50; Lincoln, \$3.
Individual: A. M. Horner, Carlisle, \$5.
California.
Congregations: Pasadena, \$14.50; Inglewood, \$25.30; East Los Angeles, \$12.58; Glendora, \$33.10; Egan, \$18.10; Oak Grove, \$20; Redkey, \$7.85; Lorusburg, \$26.46; Covina, \$22.56; Inglewood, \$3.26.
Individual: Belinda Riley, Treco, \$1.
West Virginia—Second District.
Congregations: Bethany, \$10.50.
Individuals: Maggie Scheil, Medley, \$1; Calvin and Elizabeth Rogers, \$25; Peter Arnold and Wife, Burlington, \$5.
First District.
Congregations: Allegheny, \$2.50; Greenbrier, \$5.15; Beaver Run, \$3; Sandy Creek, \$10.
Michigan.
Congregations: Lake View, \$17; Thornapple and Sunday School, \$15.50; Woodland, \$22.15; Sugar Ridge, \$10.25; Little Tonawanda, \$5.10; Chippewa Creek, \$6; New Haven, \$12.05.
Oregon.
Sunday School: New Haven, \$7.80.
Individuals: Connelley, \$5.10; Talent, \$5.55; Nowberg, \$10.10; Independence, \$6.
Colorado.
Congregations: First Grand Valley, \$33.05; Denver, \$5.70; St. Vrain, \$7; Fruita, \$15.39.
Individuals: A Brother, Rockyford, \$1; Bessie L. Patterson, \$5.
Oklahoma.
Congregations: North Star, \$2.76; Turkey Creek, \$2.50; Guthrie, \$2.20; Big Creek, \$7.
Individuals: W. B. Glush, Thomas, \$6.50; Bertha Ryan Shirk, Elgin, \$2.
Tennessee.
Congregations: Gainsburg Valley, \$5.25; Pleasant Valley, \$5; New Hope, \$5; Pleasant Hill, \$12.
Individuals: Sallie Emmert, Rogersville, \$4; Elizabeth Wine, Oak Grove, \$1.
Sunday School: Boone Creek, \$12.
Idaho.
Congregations: Nampa, \$18.50; Weiser, \$13; Payette, \$15.24; Nezperce, \$15.
North Carolina.
Congregations: Fraternity, \$5.10; Mill Creek, \$7.75.
Texas.
Congregations: Saguinaw, \$3.55; Manvel church, \$63.40.
Washington.
Congregations: Wenatchee, \$10; Spokane, \$20.
Arizona.
Congregations: Glendale, \$6.50.
Wisconsin.
Congregations: Ashridge, \$10; Chippewa Valley, \$1.81; Maple Grove, \$4.11.
Individual: Sarah Yoder, Knapp, \$1.
New Mexico.
Congregation: Pecos Valley, \$7.37.
Arkansas.
Tunmore, \$1.
Canada.
Fairview, Sask., \$27.
Minnesota.
Congregation: Lewiston, \$5.50.
Louisiana.
Individual: Aaron Longanecker, Roanoke, \$5.
Alabama.
Individual: Amanda Colyer, Thorsby, \$1.25.
Unclassified, \$120.37.
Total above, \$6,836.48.
Loose in hat, \$2,202.73.

BROOKLYN MEETINGHOUSE.

Pennsylvania—Eastern District.
Congregations: Mountville, \$7.65; First Brethren of Phila., \$100; Parkersburg, \$11.10; Reading, \$50; Conestoga, \$31.70; Pottsville, \$13.90; Pottsville, \$13.90; White Oak, \$38.50; Ridgely, \$9.37; Big Swatara, \$40.27; Brooklyn, \$105; Norris-town, \$3.25; Chiques, and friends, \$26; Lancaster City, \$38.16; Spring Creek, \$43.66; Elizabethtown, \$16.75.
Sunday School: Ephrata, \$5.53.
Christian Workers: Ephrata, \$10; Coventry, \$10.
Individuals: A Brother and Sister, Harrisburg, \$1; Mrs. Catharine Dehl, Harrisburg, 50 cents.
Southern District.
Congregations: Antietam, \$51; Upper Conewago, \$38.73.
Individual: A Sister, Carlisle, \$1.
Middle District.
Congregations: Woodbury, \$31.47; Everett, \$14.50.
Individual: Elizabeth Howe, \$5.
Western District.
Congregation: Montgomery, \$6.74.
Illinois—Northern District.
Individual: A Sister, Franklin Grove, \$2.
Southern District.
Congregations: Auburn, \$1; Cerrigordo, \$3.50.
Iowa—Middle District.
Congregations: Spring Creek and Sunday School, \$7.47; Cedar, \$17.67; Iowa River, \$13.17; Panther Creek, \$63.05.
Maryland—Eastern District.
Congregations: Ridgely, \$9.37; West Point, \$1. Pipe Creek, \$29.
Ohio—Northeastern District.
Congregation: Ashland, \$15.45.
Southern District.
Samuel Karna, Tippecanoe City, \$1.
Indiana—Northern District.
Congregations: Union Center, \$2; Walnut, \$7.70.
North Dakota.
Individual: Manerva Lambert, Surrey, \$1.
Kansas—Southwestern District.
Congregation: Kansas Center, \$20.72.
New York.
Individuals: Mrs. Wilhelmina Ester, Brooklyn, \$1; Brooklyn Girls' Sewing Band, \$1.
Nebraska.
Congregation: Bethel, \$1.25.
Virginia—Second District.
Congregation: Fairfax, \$9.04.
Unclassified, \$20.30.
Total, \$1,056.62.

PALESTINE MEETINGHOUSE.

Illinois—Southern District.
Overflow meeting, \$20.00; Springfield, in Dome building, \$32.74.
Missouri—Southern District.
Congregation: Farnburg, \$2.75.
Individual: C. Lentz, Leeton, \$1.
Total, \$35.49.

INDIA ORPHANAGE.

Iowa—Middle District.
Congregation: Coon River, \$2.50.
California.
Congregation: Hemet, \$5.
Total, \$7.50.

HOSPITAL IN INDIA.

Iowa—Middle District.
Congregation: Coon River, \$2.50.
Individual: A Sister, Carlisle, \$1.
Total, \$3.50.

CORRECTION.

In World-Wide fund under Pennsylvania in report for March, Sally E. Schaffner, \$1, should be D. H. Witter, \$1.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

PRESIDENT DIAZ has called a conference of the governors of the different provinces of Mexico to consider the possibility of an anti-foreign outbreak on Mexican independence day, Sept. 16. Among some of the people there is dissatisfaction because Americans, English, French, and Germans have taken so prominent a part in the development of the country. These foreigners occupy the high positions in the railroad, mining, and smelting business, and it is not strange that the natives want them removed. They have issued a circular in which they say: "We desire Mexico for Mexicans, and warn all foreigners that if they do not leave the country by the 16th of September they will be driven into the sea." Early in the last century Mexico offered great inducements to get Americans to help develop the country, and the result was the loss of a large amount of territory. There may be some who fear a similar result now. But there is no probability of that, while the exclusion of the foreigners would mean a great setback in Mexican development. Mexico needs the foreigner, for he has the intelligence and push which are so sadly lacking in many of the Mexicans. Of course the foreigner will hold the best positions and make the most money, but he will do it because of ability.

THE third Pan-American congress was opened at Rio Janeiro, Brazil, on Monday. The first one was held at Washington, D. C., in October, 1889. The second one was held in the City of Mexico, in 1901-'02. The idea of having such a congress was conceived in the mind of James G. Blaine. The object was and is to bring into closer relations the governments of the republics of North, Central and South America. At the congress which is now in session at Rio there will be some important questions discussed. One which no doubt will receive considerable attention is the Drago doctrine. One thing that most concerns the republics of Central and South America is whether other nations are to be allowed to collect their debts by force, as has been done several times. There is bitter opposition to such a procedure, and there will be some plain speaking. An effort is likely to be made to get all American republics to agree to settle their differences by arbitration, and to have the Hague conferences apply the principle generally to the nations of the world. The United States is represented by delegates, and Secretary of State Root is to be present

a part of the time. The United States stands in a peculiar relation to the other republics of North and South America. Their territory is protected against European aggression, but the business relations have been neglected, and Europe has enjoyed a practical monopoly of the trade with them. One of the efforts of Secretary Root will be to remove prejudice, convince the nations that the United States wishes them only good, and desires closer relations with them. The congress ought to be productive of much good, for the ablest men of the various countries have come together to discuss questions of vital importance.

ALFRED BEIT, of South Africa, one of the richest men in the world and companion of Cecil Rhodes, died recently. He has of late years been a liberal giver, but there are many who question whether the good done by all his gifts will compensate for the evil coming from the part he played in South African affairs. He is said to have financed the Jameson Raid, which brought on the Boer War. He, more than any other man, was responsible for the introduction of coolies into South Africa, and for the ill treatment of the native laborers in his mines. His brother is to receive the bulk of the large fortune, though many bequests were made. The largest one was six million dollars for the construction of railways, telegraphs, telephones and wireless telegraphs in Africa. He had given land for a university at Johannesburg, and gave a million dollars for buildings and equipment. He gave a million for education or charitable purposes in Rhodesia and other territories within the field of the British South African Company. For other educational or charitable purposes he gave perhaps two million dollars more. His fortune was too large, and the fortunes of several Americans are too large. Such vast amounts of money place too much power in the hands of one man or a small number of men. It will be surprising if the years of the near future do not see radical changes made in the laws concerning the holding and transmitting of property.

RUSSELL SAGE, one of America's many millionaires, died on Long Island, July 22, aged ninety years. He continued in business practically until the end of his life. His purpose in life was very different from that of most of the very rich. He did not believe in making a show of himself simply because he had money. He preached and practiced economy, and always urged people to live within their income. His advice along this line was good, and there would be much less poverty and unhappiness if it were followed by people in general. But he was not a man who believed much in helping others. This was no doubt largely due to his belief that if they lived as they ought to they would not need help. And there really is a question whether help in a financial way is not in most cases an injury instead of a benefit. The world needs to be taught economy, but it also needs to be taught liberality; not in order to attract attention, but to help in many lines of good.

THE Russian douma was dissolved by the czar early last Sunday morning. The immediate cause of the czar's order was the determination of the douma members to issue an address to the people. Members of the douma met at Viborg, Finland, and adopted an appeal to the people. In the appeal they say: "Citizens, stand up for your trampled on rights, for popular representation, and for an imperial parliament. Russia must not remain a day without popular representation. You possess the means of acquiring it. The government has, without the assent of the popular representatives, no right to collect taxes from the people nor to summon the people to military service. Therefore,

you are now the government. The dissolved parliament was justified in giving neither money nor soldiers. Should the government, however, contract loans in order to procure funds, such loans will be invalid without the consent of the popular representatives. The Russian people will never acknowledge them and will not be called upon to pay them. Accordingly, until a popular representative parliament is summoned, do not give a kopeck to the throne or a soldier to the army. Be steadfast in your refusal. No power can resist the united, inflexible will of the people. Citizens, in this obligatory and unavoidable struggle your representatives will be with you."

THE czar has his side, and in a manifesto says: "We called the representatives of the nation by our will to the work of productive legislation, confiding fully in divine clemency and believing in the great and brilliant future of our people. We expected benefits for the country from their labors. . . . A cruel disappointment has befallen our expectations. The representatives of the nation, instead of applying themselves to the work of productive legislation, strayed into a sphere beyond their competence and have been making comments on the imperfections of the fundamental laws, which can only be modified by our imperial will. In short, the representatives of the nation have undertaken really illegal acts, such as an appeal to the nation by parliament. . . . In dissolving parliament we confirm our immutable intention of keeping this institution, and in conformity with this intention we appoint March 5, 1907, the date for the convocation of the new parliament by ukase addressed to the senate. With an unshakable belief in divine clemency and the good sense of the Russian people we shall expect from the new parliament a realization of our efforts by their introduction of legislation in accordance with the requirements of regenerated Russia. Faithful sons of Russia, your emperor calls on you to unite with him for the regeneration of the holy fatherland."

THERE have been revolts at various places in Russia because of the dissolution of the douma. The wealthy are fleeing from their estates and the peasants are pillaging and burning. Cities are filled with troops and there is practically martial law. No one can tell what a day may bring forth. If the people were united and had leaders in whom they reposed confidence, it is certain that the days of the present system would be few. The condition is bad enough, but may, at any time become worse. In some respects the situation in Russia to-day is similar to that in France a little more than a hundred years ago. Here is the comparison:

| | |
|------------------------------------|--------------------------------|
| French Revolution Ruler, Louis XVI | Russian Revolution Nicholas II |
|------------------------------------|--------------------------------|

| | |
|--|---|
| Causes, poverty of the people, high taxes, no voice in the government, oppression by the nobility and church | Poverty of the working men, excessive taxation, little voice in the government, oppression by the grand dukes, bureaucracy and holy synod |
|--|---|

| | |
|--|---|
| Third estate, representing the lower classes, organized under royal edict, but the rights were curtailed | Douma, representing the peasant and workmen, demands more liberty |
|--|---|

| | |
|---|---|
| Sever, minister of finance, looked upon to regenerate France, dismissed by the king | Prince Mirsky, former minister of interior, who suggested many reforms, discredited M. Witte resigned |
|---|---|

| | |
|--|--|
| Louis XVI retires with royal family to Versailles, just outside of Paris | Nicholas II retires with the royal family to Tsarskoe Selo and Peterhof, a few miles from St. Petersburg |
|--|--|

| | |
|---|---|
| Masses call on Louis XVI to save them from rapacity of the nobility, promising him safety | People appeal to czar to redress their wrongs |
|---|---|

It is to be hoped that the parallel will stop here and that the czar and czarina will not lose their lives as did Louis XVI and Marie Antoinette, and that there will be no reign of terror.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

I SHALL BE SATISFIED.

BY JACOB FUNK.

I do not know how soon my Lord may come
To bid his worthy children welcome home;
But this I know, that when he comes to claim his bride
With all the holy angels, "I shall be satisfied."

Oftimes my pathway here is rough and drear
And on my journey comes the scalding tear.
But when his smiling face appears all tears are dried,
One look from his dear face, and "I shall be satisfied."

I do not comprehend God's wondrous way,
I only know my duty is to trust and pray
In every time of need; it is to him I cry.
The answer always comes, "I shall be satisfied."

So as I journey on from earth to heaven
I feel and know I have my sins forgiven,
And by the help of him who on the cross did die
I'll others lead to say, "I shall be satisfied."

Wichita, Kans.

COURTESY OR POLITENESS.

BY ELIZABETH R. M'DANNEL.

Be courteous.—1 Peter 3: 8.

As the sun in his course gives both light and heat to our earth, that would otherwise be a cold, desolate waste, thus the one possessing and exhibiting courteous, polite and gentle manners gives warmth and light to all with whom he may come in contact; while the one not possessing these virtues, but instead has acquired bad manners, impoliteness and meanness, instead of giving warmth and life to those around him, sends a deathly chill over his observers.

The young man who refers to his father as the "old man," and to his mother as the "old woman," may be ignorant of the fact, but there is no mistake about it, that he is not the polite, refined son he should be, and is in great danger of moving down the inclined plane that ends in recklessness.

Many persons fail to show courtesy because of timidity. Others because of a lack of training in the home. Parents are perhaps negligent in regard to this matter, or else unable to accomplish much in training their boys and girls in the proper way, because of lack of training on their part; and hence are not capable of radiating the true light in the home. All persons should be well trained and informed, with a good degree of practical accomplishments before assuming the responsibilities of a home. The habits acquired, the training received, and the manners exhibited in the home, largely determine one's future life.

Then others rather choose to be low, mean and impolite, and consequently put forth little or no effort to acquire politeness or refinement. How sad the fact that thousands of persons, who might be virtuous characters, are worse than worthless, because of placing such a low estimate on life, having their ideal of what life should be so low as to render them more beastlike than manly; not living but merely existing.

But whatever may be the tendency toward rendering one impolite and unrefined, it may be corrected by applying the proper remedy.

Nothing is impossible to the man who can will. The will is a mighty factor in determining one's future. All men of note have been men of determined wills.

Courtesy is any quality of elegance, or politeness of manners, especially politeness in connection with kindness. The courtesy that we should cultivate is not the courtesy observed around the courts of royal greatness, but the court of heaven. This courtesy does not consist in outward show, but in kindness of heart and respect to our superiors and inferiors. It is the observing of those high and holy principles characteristic of the divine family, the Son of God himself, and the angels around the throne of heaven. It is a grand characteristic; one of the best you can make use of, and is manifest in one's actions and words.

Courtesy or politeness can be acquired by a proper study of good books; by studying such characters as Lincoln, Beecher, Roosevelt and others who have shown in their lives, acts of courtesy in connection with refined characters.

Courtesy can also be acquired by associating with persons superior to ourselves, who possess and exhibit the virtue of courtesy; and thus by observing in our superiors the performance of this virtue, we are likely, if we will, to attain to the same degree (or nearly so) of moral accomplishments.

The possession of this virtue has a marked effect upon the individual. It destroys self, and rather seeks the good and welfare of others. It makes one happier, more useful and more attractive. It wins for one confidence and good will, and consequently makes friends.

Respect and kindness to all with whom you associate are Christian duties. The value of some little act of kindness done, or a cheerful, comforting word spoken by some courteous and refined person, cannot be estimated.

The bitterest tears shed over graves are for words left unsaid, deeds undone. How much more might we make of our friendships if our thoughts of love blossomed into deeds, and yet many of us have a habit of repression in regard to all that is noblest within us.

Let us say the kind things that rise in our hearts, and do the loving deeds that present themselves to the mind of one possessing refinement and reverence.

We cannot expect to have great strength unless we cultivate these elements of Christian character. Let us cultivate the virtue of courtesy. Improper conduct, either in actions or words, is unjustifiable. Our attention should be given to this cultivation, and in this way we will become men and women in Christ, and will greatly beautify our Christian character.

Elizabethtown, Pa.

THE LODGE AND THE CHURCH.—A REVIEW.

BY I. J. ROSENBERGER.

A KANSAS brother recently sent me a copy of *The Western Odd Fellow*, published at Topeka, Kans., containing an article under the above title, and asks me to review it for the MESSENGER. The article with the issue as it lies before me contains some very unwarranted assertions, some of which are as follows:

(1) *All of the orders teach and exemplify charity, meaning love, reduced to practice.*

True, Odd Fellows do aid some poor, support some orphans and widows, but for each and all of these they have been previously paid, hence they are simply paying this money according to previous contract. Therefore it could not be listed as charity at all. It might be called a species of insurance. Besides, they carefully exclude any and all that need help, or are likely to need help. They exclude the helpless, halt and maimed, besides women and children, Indians, negroes and Chinese. We can rightly charge them with building caste lines. How different is our great Brotherhood in Christ! "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, bond or free." This language breathes a high spirit of pure friendship and charity. Secret orders only give to those who have previously given, or to those who have previously paid into the lodge,—to those and none others,—and then they call this charity! It is merely a phase of selfishness.

(2) *The church, as now administered, cannot supply the place of the lodge.*

The writer doubtless alluded to the popular churches; if so, he is correct, for they, as a body, have gone into the lodge. It is the lodge into which these masses pay their dues, and spend many long evenings from their families, with the special contract that in the event of sickness or death, certain aid shall be rendered them or their families. Hence, when circumstances with them are such as to need the promised help, they, of course, look to their lodge and not to their church. And I presume it is safe to say that such aid could not be obtained from their church. The current sentiment under secret order influences

has become such that when the sick are to be cared for some lodge is expected to do it, whereas the Scriptures clearly and explicitly teach that all that line of work of charity belongs to the church, and of course the credit of such benevolent work should be given to the church. The Scriptures again and again allude to the work of the early Christians in sending relief to the poor, ministering to the poor saints, etc. Hence to set up an organization alongside the church, and do a work of merit which belongs to the church, is a grave species of robbing God. I bid the reader to remember that in the Scriptures the Christian, the man of God, is "perfect, thoroughly furnished unto all good works." The Scriptures provide fully for all our duties and needs, both as related to God and our fellow-man. The Christian does not need the appendage of some lodge to complete him as a citizen or a comrade in society.

(3) *The lodge is a mutual protective association, and the church isn't.*

This proposition is much like the doctrine that the devil preached to our first parents, part truth and part error. It is true that the lodge is a protection in a measure. The lodge protects some poor, some sick, and has protected and shielded many a guilty criminal before the courts. Then it has occurred that the promised help, protection when due, did not materialize. But the protection that the lodge does give is on such partial lines, dealing in castes, that it is unscriptural, and hence objectionable, whereas the church of Jesus Christ does give protection of the highest and purest brand, being no respecter of persons.

(4) On the same page the question is asked, "*What is Odd Fellowship? I answer, We can only say that it is one of the strongest Christian organizations, if properly lived up to, under the sun.*"

This is placing the human institution of the lodge with their mixed mass of professors and non-professors, unregenerate and profane, on a plane above the church that Christ built for the salvation of our race. The statement is derogatory to the church of Christ; it is blasphemy!

I turn one leaf of this lodge sheet as it lies before me, and I read this notice: "The dance and supper held Oct. 20 by the Odd Fellows of Tescott in their new hall was a complete success, being well attended. Sixty-one numbers were sold and all seemed to enjoy the evening." What an appalling picture of this institution of such boasted religion, with such high-type charity and friendship!

After excluding the classes which I have named, I fail to see any friendship about it at all. Even their own number cannot pass through their closed doors without the password and the prepayment of money. Closely allied with dancing is card playing, gambling, with wines near at hand, banqueting, etc., down, down the scale, until they reach the low grades of society. "Evil men wax worse and worse." It is true that there is a lodge religion; they have and use the Bible; have songs and prayers and a burial service, but their songs and their prayers are without Christ. When they read a text with the name of Christ in it they drop the precious name. A religion that has Christ in it is a Christian religion, and a religion that has not Christ in it is not a Christian religion. Lodge religion has no Christ in it, hence it is not a Christian religion; it must therefore be a heathen religion. See "Odd Fellows' Manual," by A. B. Crosh, page 370; also "Odd Fellows' Pocket Companion," by Paschal Donnelson, pages 130 and 166.

Covington, Ohio.

WHAT WE CAN DO.

WE cannot change the world, taking out all its thorns, making its tasks easy and its burdens light, modulating all its discords into harmonies, transforming its ugliness into beauty; but we can have our own hearts renewed by the grace of God, and thus the world will be made over for us. A new heart makes all things new. A heart of love will find love everywhere; a soul of song will find sweet music everywhere.—J. R. Miller.

SOME EARLY REFORMERS

By J. W. WAYLAND, of Bridgewater, Va.

I. Peter Waldo

II. John Wycliff

III. John Huss

IV. William Tyndale

I. PETER WALDO.

The Poor Men of Lyons.

LYONS, the third city of France in population and the second in industrial importance, is situated 240 miles southeast of Paris, at the point where the Saone River joins the Rhone, cold from the Alpine snows. The old Romans called the town Lugdunum; and four of their emperors are said to have been born there. In church history the place is famous for its connection with two men: Irenæus, the martyr bishop of Lyons, a disciple of Polycarp; and Peter Waldo.

Waldo, whose name is also spelled Valdez, Valdesius, Valdo and Vaud, according to the forms of the various languages, was born at or near Lyons about the middle of the twelfth century. By the year 1170, the year in which Archbishop Thomas Becket was murdered in England, a year that fell about midway between the second and third crusades, Waldo had become a wealthy merchant of Lyons; but, moved by the death of an intimate friend, he determined to renounce all earthly wealth, live in poverty, and devote his life to Biblical study and religious service. After providing for his wife, he placed his two daughters in a convent, and gave all his money to the poor. Followers soon flocked to him, and soon the Waldenses became prominent in the religious movements of the times. It is generally understood that the sect, who are also called the "Vaudois" and the "Poor Men of Lyons," as well as the Waldenses, took their name from Waldo; but it is the opinion of some that the Waldenses were a distinct class of religious reformers before 1170, and that Waldo took his name from the sect. However this may be, Waldo found other men that held views like his own, whether he followed them or they him. They studied together and worked together; and soon he became a leader among them. Every history of the Waldenses must take account of, if not begin with, Peter Waldo, who was in his day the most prominent man among them.

Waldo was a reformer. For this reason he and his fellows, as well as his followers in later times, aroused the enmity of popes and priests, and drew upon themselves persecution. Had Waldo been content, as was St. Francis of Assisi, with mortifying his own body and with preaching only or chiefly the soothing doctrine of tender charity, he and his cause might have escaped with no worse than criticism and censure; but he touched the priesthood where it was sore: upon its ulcerous vices; he struck the church of Rome at the foundation of its pride and power: its blind monopoly of the Scriptures and religious privileges. He claimed the right for all men of reading God's Word, and the right of all Christians to minister in things sacred. The Waldenses were particularly noted for their attachment to the Holy Scriptures; and they were opposed to clerical usurpations and profligacy, with a zeal for purity of life and a general knowledge of the truth. Waldo himself employed two scholars to translate portions of the Bible and some special passages from the early church fathers into the speech of the common people.

Waldo and his followers had no desire, apparently, to separate from the Roman church: they only wished, like Luther and many others, to bring about reform; but in this, and in insisting that all Christians, both lay and clerical, ought freely to interpret the Scriptures, and that laymen had a right to teach, they drew upon themselves the condemnation of the church

Catholic church but preached against the corruptions of the church and the vices of the clergy.

The Waldenses never lost the spirit acquired through the influence of Waldo. In 1497 they came into contact with the Bohemian brethren, the followers of Huss and Jerome of Prague, and received much light and energy from that source. They renounced the worship of saints and the doctrine of purgatory. In 1532 they openly adopted, at a synod, the principles of the Protestant reformers. In 1545 the parliament of Aix took measures to force the Vaudois to conform to the old church; and upon their refusal to conform, frightful massacres took place in several districts of France. Twenty-two villages were burned, and four thousand persons were slain. On the eastern side of the Cottian Alps the congregations were persecuted, but not broken up. In 1655 the Waldenses of Piedmont, Italy, were ordered to conform to the Catholic faith within twenty days. Following their refusal, a short but bitter persecution, led by the Duke of Savoy, was directed against them. Commemorating this massacre, we have one of the best, if not the best, of John Milton's sonnets, beginning,

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold."

The history of the Vaudois, up to the year 1848, is marked by alternating periods of rest and unrest, of peace and persecution; but in that year the Italians granted them both civil and religious liberty. In 1872 they organized a general conference, to meet once in three years. At that date they reported 15 churches in Piedmont, 11 in Lombardy, 6 in Tuscany, 9 in Romagna, and 8 in Sicily. These were served by 45 pastors and 7 missionaries. In 1901 the sect was reported to have 47 churches in all, with 66 stations, 49 pastors, 8 evangelists, and 6180 communicants. In addition to the churches in Italy, they had congregations at Marseilles, France; Rosaria, Argentine Republic; Monett, Mo.; and at one or more places in North Carolina.

The following brief summary concerning Waldo and the Waldenses is from the pen of J. H. M. D'Aubigné, the eloquent French historian of the Reformation:

"The Waldenses, far superior to the Mystics in purity of doctrine, compose a long line of witnesses to the truth. Men more unfettered than the rest of the church seem from the most distant times to have inhabited the summits of the Piedmontese Alps; their number was augmented and their doctrine purified by the disciples of Waldo. From their mountain-heights the Waldenses protested during a long series of ages against the superstitions of Rome. They contend for the lively hope which they have in God through Christ—for the regeneration and interior revival by faith, hope, and charity—for the merits of Jesus Christ, and the all-sufficiency of his grace and righteousness."

"Yet this primal truth of the justification of sinners,—this main doctrine, that should have risen from the midst of all the rest like Mont Blanc from the bosom of the Alps, was not sufficiently prominent in their system. Its summit was not yet raised high enough.

"Pierre Vaud or Valdo, a rich merchant of Lyons, sold all his goods and gave them to the poor. He and his friends appear to have aimed at reestablishing the perfection of primitive Christianity in the common affairs of life. He, therefore, began also with the branches and not with the roots. Nevertheless his preaching was powerful because he appealed to scrip-

ture, and it shook the Roman hierarchy to its very foundations."

Bridgewater, Va.

PROFESSION—PRACTICE.

BY NOAH LONGANECKER.

Profession. "And he said unto him, Lord, I am ready to go with thee, both into prison, and to death."—Luke 22: 33.

Practice. "And Peter followed afar off."—Luke 22: 54.

PETER was both honest and sincere in his profession. But how soon did his practice betray his profession! Why this sudden change? In part, because of the environment. There is a marked difference between the environment in the *upper room* and that in the public highway. Of the first it is heavenly. Of the latter it is worldly. Peter's sudden and great change was in line with the change of his environment. Even in the *upper room* Peter had a strong reliance on self, which was a prelude to a fall. "Let him that thinketh he standeth take heed lest he fall." God's curse rests on all individuals and churches who trust in the arm of flesh. Jer. 17: 5. Peter realized that "the flesh is weak." Christ told him so; but he also learned it by experience when he cut off Malchus' ear. In this he sinned. Guilt makes cowards. Here his practice betrayed his profession. Lot pitched his tent *toward* Sodom, but how soon was he in Sodom! So Peter. Now Peter follows Jesus afar off. Soon he denies his Master. Soon this denial was followed by another denial plus an oath. After a while he was again accused of being one of his followers. "Then he began to curse and to swear, saying, I know not the man." What a fall!

First, he did violence to Malchus. Second, he denied his Master. Third, he denied Jesus with an oath. Fourth, he denied his Lord with an oath and a curse. How awful! But, glory to God! Jesus came to save the fallen. "Immediately, while Peter was yet speaking, the cock crew." "And the Lord turned, and looked upon Peter." This brought conviction to Peter, which was followed by repentance unto life. "And Peter went out and wept bitterly."

In this we would suppose that Peter would remember Christ's words that led him to profess as above. "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren." If Christ so earnestly prayed for Peter's conversion, we would suppose that he afterwards gave him some evidence of his restoration. Even the angel at Christ's tomb was concerned about Peter's restoration. He said to the women, "Go your way, tell his disciples and Peter that he goeth forth before you into Galilee: there shall ye see him, as he said unto you."

At a meeting with his disciples and Peter after this, Christ thrice said to Peter, "Simon, son of Jonas, lovest thou me?" Peter as often confessed. To each confession Christ said, "Feed my lambs. Feed my sheep. Feed my sheep." Could Peter doubt as to his restoration? Now we once more hear Christ say to Peter, "Follow me." Peter's fall was remarkable. His conviction, repentance, conversion, and restoration, were equally so.

Peter's case is an apt specimen of human nature. Looking at him we have a true image of ourselves. In the *sanctuary*; in the *upper room*; on the *mount of transfiguration*; etc., our experiences are heavenly; our professions are bold and loud. Why should they not be? But soon we go out in the street and meet the activities of life. Here the environment is worldly. Soon our practice betrays our profession. Then we begin to "follow Christ afar off." We now begin to deny Christ by our practice. But Christ's divine look follows us; and hence conviction, repentance, conversion, and restoration bring us back to that heavenly environment. Glorious redemption! It is ever present with us in the upper chamber, and follows us even when we are afar off. May we all be able with Peter at last to say, "Lord, thou knowest all things; thou knowest that I love thee."

Hartville, Ohio.

DEATH OF ELD. HENRY NEFF.

BY I. D. PARKER.

WITH feelings of unusual sadness the churches of Northern Indiana have been called to give up another faithful servant of the Lord. After an illness of ten days, during which time his mind was active and clear, he received a paralytic stroke that called him suddenly away. He was born in White county, Indiana, Jan. 23, 1837, and died July 12, 1906, aged 69 years, 5 months and 19 days. He was united in marriage with Elizabeth Brown, Feb. 6, 1862. To this union were born four sons who are members of the church, and one daughter. The children with their grandmother and seven grandchildren survive him and feel most keenly their great loss.

Brother Neff in company with Sister Neff united with the church about thirty-five years ago. He served the church in the office of deacon seven years; was elected to the ministry in 1892, ordained to the eldership in 1898, and chosen as presiding elder of the Union Center church in 1905. In these various callings to duty he served the church faithfully and well, always seeking to magnify his office rather than self, and like Paul his chief "glory was in the cross of Christ." To say he was perfect would be to deny his humanity, but to say his life was preëminent in many respects among other lines is only to give it the tribute it justly merits. In the language of one of his official brethren who knew his church life and work better perhaps than all others, "He was a good man and a true Christian, a wise counselor, a generous giver of time and money to the needs of the church, active, earnest and conscientious in all that his hand and voice could find to do for the cause of Christ, to which he was greatly devoted."

He was anointed when first taken ill and expressed himself willing and ready to depart at the Lord's call. God had endowed him richly with a business intellect, and whether in temporal things or church work he was noted for integrity, promptness and diligence. Applying these principles closely along with God's blessings made him not only a successful man financially, but a very useful man in the church. Instead of setting his heart on earthly things, as many do, he was careful to follow the apostolic teaching of 1 Tim. 6: 17-19. He was a man of very strong convictions touching every moral question, and yet always open to convictions, and when convinced he was easily swayed to the right, which to him was always supreme: but when once settled in purpose, as has been said of an eminent man in history, "he could not be moved." His anxiety for the salvation of his family and neighbors and the growth of education and missions in the church led him to a liberal use of time and money to that end.

Evangelists at work in the church always found in him a ready and efficient helper. As a minister he was loved by his people, and enjoyed the confidence of people of other denominations as well. His usefulness in the ministry had its source in his earnestness, faithfulness and well-rounded-out Christian character, back of every message he delivered whether in public or private; and had he been chosen to that work earlier in life his rich endowments of mind and soul would have placed him in the front rank among many preachers. I have emphasized these elements in Bro. Neff's life, not for eulogy, but hoping that it may be an inspiration in the lives of others.

Funeral services conducted by the writer, assisted by Elders W. R. Deeter, I. L. Berkey and Eli Roose. Scriptural text used, Philipp. 1: 23, 24. Seventeen ministers and nearly one thousand friends present.

THE GALLEYS OF LAKE NEMI.

BURIED under the waters of Lake Nemi lie two pleasure galleys, which belonged to the Emperors Tiberius and Caligula, and which contain art treasures that have been coveted over a thousand years.

It was Julius Cæsar who first hit upon Lake Nemi as a summer resort; for on its banks he built a villa, splendid in those days, but later far outdone in brilliancy by the floating residences of his successors.

Lake Nemi is a charming body of water about twenty-five miles southeast of the city of Rome, and the galleys were built about A. D. 35, one of them possibly a few years earlier, and the other a few years later than this date. The facts which we are here giving are from a recent issue of the *Scientific American*, accompanied in that journal by some very interesting and instructive illustrations.

From pamphlets which have been published by Prof. Emilio Giuria and Signor Eliseo Borghi, it seems that Leon Alberti, an archbishop, made some attempts in the fifteenth century to recover the treasures buried in the lake. A hundred years later a fairly systematic exploration of the bottom of the lake was undertaken by De Marchi, a French engineer, who seems to have been the first to have made a fairly thorough survey for that day. He made a few drawings of the probable appearance of Caligula's galley as he conceived it, and from his designs a Flemish engraver prepared what he conceived to be its original appearance.

Although stray relics were found now and then, no further systematic effort was made to recover the contents of the old hulks until Signor Eliseo Borghi came upon the scene in 1895. Divers were engaged, and the two galleys located, measured, and carefully examined. From both, bronzes, pieces of wood, anchors, and ornaments of all kinds were collected.

Of the two vessels, the larger measures about two hundred and thirty feet in length and eighty feet in beam, the smaller two hundred feet in length by sixty-five feet in beam. It is because of their unusual size (war galleys were much smaller) that the vessels, it is inferred, must have been used as pleasure barges. Among the more interesting relics which have been brought to the surface may be mentioned a lion's head, cast in one piece and beautifully worked. A ring is held in the lion's teeth. Clearly, the piece formed the top of a wooden column, because wood is still attached to it. Still other pieces which, like this, were intended for the reception of ropes, are wolves' heads, hyenas' heads, and the heads of various animals. A remarkable specimen is a Medusa's head, mounted upon a cap. An interesting rectangular bronze grating, with the two side bars by which it was held in place, is likewise included among the exhibits. The bars have projections at their ends, so that they could be fitted into beams or metal pieces. Inasmuch as there are no holes, it may be inferred that the grating was placed horizontally and held in position by its own weight.

Curiously enough, some pieces of lead pipe were also found, and these bear ample evidence that the galley from which they came had been the scene of the pleasures of Caligula. They bear the inscription *C. Caesaris Aug. Germanici*, which was the official name of Caligula. Lead plates were also used in sheathing the vessel. They were held by flat-headed copper nails some two inches long. Why lead should have been used is not very clear; it does not form a watertight joint, and the absence of organisms in the lake hardly justifies its use as a preventive of fouling.

Signor Borghi recovered many pieces of mosaic, tiles, porphyry and serpentine, intermixed with colored glass enameled by fusion. These were probably used for paving the decks.

On the galley supposed to have been used by Tiberius relics were obtained quite similar to those from Caligula's vessel. One of these has the form of a bronze cap for the end of a beam, and carries a hand, which the Roman navigators always used as a talisman.

From the investigations of the divers we may glean much of the construction of the vessels, even though we may not be able to present an absolutely accurate restoration. Some of the wood which was used was soft, and some hard and resinous. The soft wood, employed mainly for sheathing and deck planking, is white pine, hewn, no doubt, on the shores of Lake Nemi. The harder wood is either red pine or larix, just which it is difficult to determine, because decomposition has set in. Oak pins were employed to hold down the packing. In sheathing the vessels the planks were placed edge to edge and joined by wedges. As the planks swelled the edges formed a tight joint. Long copper nails were driven through the planks at intervals of four or five feet, the nails passing through

one plank down to the next, and the succeeding nail being driven through the second plank to the third. Short copper nails held the planks themselves to the beams of the framework. To render the hull particularly staunch an outside layer of hard plaster was employed, upon which a woven fabric was laid. Then came the above-mentioned sheathing of lead plates held by flat-headed nails two inches long.

The construction of the beams of the framework is often ingenious. A beam was sometimes formed of a single piece, and in other cases of two superposed pieces nailed together. In order to form a long beam two pieces were sometimes placed together with a lap joint, and the whole fastened by three large copper nails.

The deck flooring was made of planks nailed to the beams. A method of joining the planks by keys was also employed, the keys running in two long rows alongside the beam. Although mostly copper nails were found, it is not unlikely that nails of iron were also employed. At all events one of iron was found: the others (unless they are still undiscovered) have probably rusted away. The copper nails range in length from twenty inches to one inch; the larger may more properly be called spikes. In driving these soft copper nails it not infrequently happened that a knot or other obstacle was encountered. The result was that they curled into the form of a spiral.

In order to recover these ancient vessels many projects have been proposed. It is obviously impossible to raise the crumbling hulks bodily. Therefore, Malfatti has suggested the draining of the entire lake by means of a tunnel. Prof. Giuria, however, has suggested the use of the old Roman outlet. According to Malfatti's scheme the valley of Ariccia would be partially flooded. According to Giuria's scheme the water will be piped across the valley of Ariccia, and will be made to drive an electric plant. If the bottom of the lake is ever exposed the bodily removal of the two old galleys will present considerable difficulty. Prof. Giuria has suggested the use of iron cradles built around the barges, upon which cradles the barges will be pulled out upon tracks.

If these vessels ever should be recovered they will be looked upon with great interest, as they cannot be less than 1,865 years old, and have for nearly this length of time been on the bottom of the lake and preserved on account of being covered with water. They served as floating palaces for the rich, extravagant and powerful emperors of the Roman Empire. Here they spent their summer months, enjoying all the comforts and conveniences possible for those days. The huge vessels were propelled by means of oars, hundreds of slaves being employed for the purpose.

The spade is bringing to light knowledge concerning Bible people, but the treasures hid beneath the waters of Nemi may yet tell us something of special interest about the way people did some things in the time of the apostles. Is it a matter of some importance to know how vessels were built nearly two thousand years ago, when nothing whatever was known of modern methods and modern machinery?

AMUSING THEMSELVES.

BY W. H. STRICKLER.

IN a late issue of the MESSENGER appears a lively article under the above caption. The article has the right ring, and should be reread by every MESSENGER reader. It brings to my mind a few instances that occurred with me in recent years.

I once had business with a teacher of high moral standing. On going to his home, as I stepped on the porch I saw through the open window the teacher with a part of his family sitting around the center table. I gently tapped on the door. It was opened and I was kindly received and soon seated. The father, two sons and two daughters were seated, as above stated, engaged in a game of cards. The father, who always addressed me by my official title, "elder," began to offer some apologies for his childish "pastime," as he termed it, and innocent amusement, with the remark that such pastime at home with their

parents was much better than out on the streets away from their guardian care.

I was then asked if I thought there was any harm in an "innocent game of cards." My answer was that we innocently do many things that lead to great harm and lay the foundation of great crime, thus defeating our moral and religious intentions, and I said I thought that card playing was one of the most dangerous character. The father persisted, however, that if we would teach our children the tricks of cards and the evil of them, that when they grew older and went out into the world they would know how to shun them, and that the best way was to give them practice lessons at home.

That mother is now dead. The father's name was mentioned in a murder case of a husband by his wife. The family is scattered over the world. We cannot speak well of one of the daughters. The father lives in a strange city with another wife.

On another occasion, while lodging with a friend in the city, whose wife was a very popular church member, I was invited to take part in a game of "church euchre" or whist. Not showing an inclination to do so, the good lady of the house readily took in the situation with the remark that a social chat with a country clergyman would be very desirable with her and the family, as it was a rare opportunity with them. She related to me some of the "beauties of card studies" with the remark that it was a very innocent help to the young in the study and aid to recollect many important facts related in the Bible. And for this reason her church recommended it in the Christian homes and social parlors. She offered many points to prove the benefits of a familiarity with cards to aid the young and middle-aged man when in his lonely hours.

Soon after this I mysteriously came in possession of a scrap of paper containing many of her points of argument, and a number more, which I will give below, believing that all who may be interested enough to read them may be able to see the great danger of poisoning the young minds of every one who will indulge in the so-called "innocent amusements" outside of true Christian training. Here is the story:

A young man loved and taught by a pious mother and church member, trained in the divine Word of Truth, and schooled in the church and parlor games, chose for his calling a military life. Going to his mother and telling her his intentions and offering her some words of comfort, with an outstretched hand to bid her good-bye, she took him by the hand, and, with tears in her eyes, she bade him tarry for one moment. She quickly returned with a beautiful and well-bound but half-worn Bible which she thrust into his hand with a kiss, and sobbing, said, "This will comfort you in your lonely hours, and will remind you of your mother who will ever pray for your safe return."

The next morning found him dressed in his military attire and standing for the roll call, but his Bible was in his cast-off effects, and did not interest him. He traded it off for a deck of cards. On his return he was taken before the mayor of the city for displaying his cards in the church during divine services.

In extenuation of his offense the soldier made the following plea:

1. When I see the "ace" it reminds me that there is but one God whom we should serve.
2. When I see the "deuce" it reminds me of the Father and the Son who created the world.
3. The "tray" reminds me of the Father, Son and Holy Ghost, the great Trinity in the Godhead.
4. The "four" reminds me of the four evangelists, Matthew, Mark, Luke and John, who preached the Gospel of Jesus Christ.
5. The "five" reminds me of the five virgins who trimmed their lamps, but had no oil, of which I am one.
6. The "six" reminds me that in six days God made the heavens and the earth.
7. The "seven" reminds me that on the seventh day God finished his work and rested from his labors.
8. The "eight" reminds me of the eight righteous persons who were saved in the ark. Noah, his wife, three sons and their wives.

9. When I see the "nine spot" I think of the nine who were cleansed by the Savior, but returned not again to give him thanks.

10. The "ten" causes me to think of the ten commandments.

11. The "king" reminds me of the great King of heaven.

12. The "queen" reminds me of the queen of Sheba, who visited Solomon on his throne and declared "the half had not been told."

13. The "knave" reminds me of the great deceiver of the world, who deceived me also.

14. There are three hundred and sixty-five spots on a deck of cards and the same number of days in a year.

15. There are fifty-two cards in a deck. In a year there are fifty-two weeks.

16. There are twelve picture cards, representing the twelve apostles chosen by our Savior, and one was a devil, whom I represent.

17. And in counting the tricks I find thirteen, the complete number when Saul was chosen the great apostle of the Gentiles. And now, your honor, I, like Judas who fell, stand before the knave of the court to hear my doom, because of my misspent time and the abuse of my talent.

Lorraine, Ill.

JUDAS—PHARAOH AND JUSTICE.

BY A. W. VANIMAN.

THERE is much in God's plans we do not understand, but some things that seem dark, and possibly unjust, depend much upon how we view them. It must be conceded that it was God's plan that Christ should die for the sin of the world, and that to accomplish this it was necessary that someone should betray him. The question sometimes arises with those who are studying the Bible and the work of God, how it could be just for God to punish Judas and cast him off eternally because he did this awful deed. Judas is called "the son of perdition." Was he the son of perdition because he betrayed Jesus, or did he betray his Master because he was already a lost soul? Jesus said, "I have chosen you twelve, and one of you is a devil." Another scripture says, "He was a thief and carried the bag."

Suppose I should desire a certain man murdered. What kind of a man would I select to do the deed for me? Certainly not the most upright man I could find, but, on the contrary, I would seek for a man who had possibly done such work before and had a character that was capable of doing such a deed. Thus Jesus, in selecting one such man to be one of the twelve, was only using a fit tool to do the work necessary, without placing him in a position that he could say he was tempted of God. For when the deed was done he saw his error, and came with the money and acknowledged his mistake, and wanted to pay the money back, possibly in the hope of remedying his mistake. We need not conclude that Judas was a deliberate murderer, but his covetousness led him to do that which led to murder. I wonder whether covetousness is not possibly doing something similar today, when money that should be used for the salvation of souls is hoarded up for self? So we see that Judas was not lost because he betrayed the Savior, but did the deed because he was a devil, a thief and covetous. The deed did not change his character in the least, but only added one more crime to the list. A man who commits murder is subject to death; should he murder a dozen persons his penalty could not be increased.

When we read the history of the ten plagues that fell upon Egypt we find that God said to Moses that he would harden the heart of Pharaoh so that he would not let the people go. Now at first thought it may seem unjust of God to deal in this way with Pharaoh, but let us look at it a little. Look at the character of the man—the man whose predecessor could deliberately order all the male children killed at birth, and he himself could oppress the Israelites as he did. Look at the wicked, idolatrous condition of Egypt, and we can readily see that it would not have been an injus-

tice on God's part had he wiped the whole nation from the face of the earth, and this is especially true of the king himself. Now let us see how Paul meets this in Rom. 9: 22, "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?" Can any one say that God did not show much long-suffering when his people were being oppressed as they were, and can we say God was unjust if he used Pharaoh to show his power instead of bringing some swifter judgment upon him? Verily not. Much that may seem mysterious in God's plans and work now will be perfectly clear to us when we reach the other shore, and have a clearer vision of God and his work. Let no one ever doubt God or his work or the justice of anything he has done or is doing.

Pasadena, Cal.

JESUS AS A TEACHER.

BY PAUL MOHLER.

And he opened his mouth and taught them. Matt. 5: 2

We have become used to the idea of Jesus being a teacher, and we no longer wonder at it; yet it is a wonderful thing. There had been other teachers in Israel; there had been teachers in all nations, men whose names are still honored for the great work they did—but there was no other teacher like Christ. They taught what they believed to be true; he taught absolute truth. They undoubtedly taught the best they had, but they had poor qualifications. Their opportunities were limited. They learned from men, and to a limited extent, from God. Their relation to God was not perfect, hence communication with him could not be free.

Christ was thoroughly qualified as a teacher. He had free and unlimited communication with the Great Source of knowledge. Whatever of wisdom he needed, he was free to ask and able to receive. Knowing this, we understand why he, alone, of all teachers, taught no untruths, made no mistakes. He was gracious, wonderfully gracious. How few teachers, today, will teach a humble student. It takes long years of preparation for a student even to enter some classes. Jesus taught the humblest beginner. Nothing was asked of his pupils but humble, trusting obedience. Most gracious Teacher!

Many great teachers teach unprofitable things. The courses of study in most of our schools are full of things that are not worth while—not really worth while. Christ taught how to live—the only thing of real necessity. If we know how to live safe, strong, happy lives, here and hereafter, we can get along without the frills. In too many schools, the merely ornamental, or temporarily useful, things are taught. The broad, strong education in necessary things, which Jesus gives, may be supplemented by the best things that our schools offer, but should not be replaced by them.

There is great discussion of methods, among teachers. The wisest of them, to-day, recognize Jesus' methods as perfect. He is indeed the "Master Teacher." Never before, nor since, were such great truths so plainly stated and so clearly illustrated.

His theories were practical. He lived the life he taught, impressing it firmly on all his disciples.

He is still teaching; through the written Word, through his chosen servants, and through the Holy Spirit. We may all enter his classes. The conditions of entrance are always the same—humble, trustful, obedience, no tuition, no limit to our advancement. What a wonderful opportunity!

Camden, N. Dak.

A brave, resolute, Christian life is not always smooth sailing, but the inward power becomes an overmatch for headwinds. Sometimes the gales of adversity sweep away a Christian's possessions, but there is an undisturbed treasure down in the hold—a glorious consciousness that One is with him that the world can neither give nor take away.—Theodore L. Cuyler, D. D.

ONE WIFE.

BY J. F. NEHER.

IN No. 25 of GOSPEL MESSENGER, under the above heading, there appeared an article, in which the writer discussed Paul's qualifications of bishops and deacons. In the case of elders he says: "In the future require that a bishop have been married once only." The same method of reasoning would require that a brother must also have been once married.

Years ago I heard two elders criticising each other. One had no wife, the other was married to his third wife. One said to the other: "A bishop must be the husband of one wife, and you have none." From the other comes the reply: "A bishop must be the husband of one wife, and you have three." Neither of them was very sincere in his convictions. But let us reason on this subject from a Bible standpoint.

In a congregation where a choice was to be held for church officers, among the best material were some unmarried brethren. But the "one wife" clause was in the way of some casting their vote for one with no wife. The writer was requested to give a solution of Paul's meaning. It was done as follows:

"God's original order was one wife for each man; but this order was violated, and the law of Moses permitted wife plurality. When the church of Christ was established, some of the Jews who had more than one wife were converted and were received into the church. But Christ's mission to the world was to restore the original matrimonial order through the church. Therefore Paul did not consider it wisdom that any that had more than one wife should be placed at the head of the church."

This explanation seemed satisfactory. But let us look at this subject from another angle. God made a helpmeet for man, for this life only. The chief object of this mating was to propagate the race. "The two shall be one flesh." When the flesh decays, the marriage bond ceases to exist. This is made clear by the Master's answer to the Sadducees. Of the future life he said, "They neither marry nor are given in marriage, but are as the angels." Luke 18: 35; also Rom. 7: 2; 1 Cor. 7: 39. These scriptures prove that the only wife a man has is the living one.

Let us look at this subject by way of comparison. Our civil laws are sometimes criticised for their tolerance as they relate to the marriage bond. Yet we know in their execution a man is severely punished for bigamy. This was no offense under the law of Moses, therefore no penalties were inflicted for wife plurality. The leaders set the example in taking a number of wives and concubines. The only restrictions in the law were (Lev. 18: 18) that a man should not take two wives that were sisters.

We note the carnal trend of man, notwithstanding the plain gospel teaching and our rigid civil laws. Our authorities have not been able to stamp out polygamy among the Mormons. Had the Mosaic tolerance been continued, can the reader imagine what the condition of things would be at the present time both outside and in the church? It is, then, a conclusion based on good reasons that when the church took on practical form, and thousands of Jews and others were converted, among that vast number there were some who had more than one wife. But now under gospel rule the creation order must be reestablished. We must have right examples at the head of the church. "Man shall cleave unto his wife (not wives)." "Let every man have his own wife, and every woman her own husband." 1 Cor. 7: 2.

Guthrie, Okla.

THE FUTURE HOPE OF THE CHURCH.

BY T. A. ROBINSON.

PEOPLE are inclined to think on the things about which they are the most concerned. The one thing that should now receive our attention is the future progress and welfare of the church. This embraces soul-winning and soul-saving.

As a church, we have been too slack, too easy and

not fully awake to duty as we should have been in the golden past. Much fallow soil has lain unturned and the good seed (the Word of God) has lain unplanted, else we now might be reaping a far greater harvest of souls for Christ's church. Oh, children of God's kingdom, do you love Christ in sincerity? Do you love his church and our home? Are you faint with love? Are you sick with love for souls that are unsaved? Parents, how about your unsaved children? Why are they moving on with the rush, push and tide of the world unsaved? Alas! some are, but there are many stepping from the broad way and consecrating their souls and lives to Christ's service.

Think of an army of men and women, over one hundred thousand strong, with glittering swords, sharper than one with two edges, marching up against a foe. Then think again of the power of God to back up such an army. Then ponder over the grand missionary spirit, backed up by one hundred thousand dollars (approximately)! Then look over this grand Brotherhood and see what tact and talent it contains, then behold the interest that is being manifest to take care of and use the young men and women, as well as the older ones, to help advance the kingdom. The church has the talent, the means and all of God's promises to back her up. All we need to do is to unify the church in power and spirit, rally our forces and march to victory. In this everybody should take an active part. Preach the Gospel; talk the Gospel; sing the Gospel and pray the Gospel; and above all live out the Gospel, and we will see a glorious future for the church and a great harvest of souls.

Mansfield, Ill.

MAY HAVE BEEN BAPTIZED.

BY D. P. WELCH.

THERE is a certain denomination who fail to see the use of water baptism, who say Christ could not have meant water baptism in John 3: 5, because he afterward received the thief on the cross, and promised him a home in paradise without baptism. But was this particular thief never baptized? To my mind there are strong reasons for believing he was once one of his disciples.

Among the many hard things we are sometimes called on to bear in this world, about the hardest is to have some one who has fallen, pointed out as one of our people. What could have been more natural than for the Jews to have crucified one such with him? The Bible says, "Judas by transgression fell." Now Isa. 53: 12 says, He "made intercession for the transgressors." Notice the language, how very similar.

Then again the thief himself says, "This man hath done nothing amiss." Now we are all agreed that this was the correct view. *Jesus had done nothing amiss.* This is proof positive that he was acquainted with his past life; and that closely, too, or he could not have known his character so well. He knew Jesus better than Judas did when he said, "Why was not this ointment sold for three hundred pence, and given to the poor?" John 12: 5.

It seems to me there are much stronger reasons for the above view, than for the first mentioned.

Dresden, N. C.

GROWING NEW WOOD.

WHEN Longfellow was well along in years, his head as white as snow, an ardent admirer asked him one day how it was that he was able to keep so vigorous and write so beautifully. Pointing to a blossoming apple tree near by, the poet replied: "That apple tree is very old, but I never saw prettier blossoms upon it than those which it now bears. The tree grows a little new wood each year, and I suppose it is out of that new wood that those blossoms come. Like the apple tree, I try to grow a little new wood each year." And what Longfellow did we all ought to do. We cannot stop the flight of time; we cannot head off the one event that happeneth to all; but we can keep on "growing new wood," and in that way keep on blossoming until the end.—Selected.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, August 5, 1906.

THE DIFFERENCE BETWEEN THE RIGHTEOUS AND THE WICKED.

Scripture Reading, Matt. 25: 31-46.

1. Freedom for Righteous, John 5: 24; Rom. 8: 1
Condemnation for Wicked, Nahum 1: 3; John 3: 18
2. Rest for Righteous, Isa. 32: 18; Matt. 11: 28-30
No Rest for Wicked, Isa. 57: 20; Rev. 14: 11
3. Peace for the Righteous,
..... Psa. 119: 165; John 14: 27; Philpp. 4: 7
No Peace for Wicked, Isa. 57: 21
4. Light for Righteous, Prov. 4: 18
Darkness for Wicked, Prov. 4: 19
5. Hope for Righteous, Prov. 14: 32; Heb. 6: 19
Despair for Wicked, Prov. 11: 7
6. Salvation for Righteous, 1 Peter 1: 9
Destruction for Wicked, Psa. 119: 155; 145: 20
7. Life for Righteous, Rom. 6: 23
Death for Wicked, Rom. 6: 23

1. The idea of freedom appeals strongly to all. Especially is this true of one in bonds. To the condemned soul in the toils of sin, the news of a free salvation should be as a bubbling spring to a parched traveler in the desert. But Democles' sword hanging over the head of his enemy was as a little thing in comparison to God's wrath and condemnation constantly hanging over the sinful.

2. Rest is sweet to the wearied. Immeasurably sweet will it be for the wearied soul who has faithfully served his Master. But what of the sinner? His burdens will be far greater in the beyond than they are here. Seek rest while it may be found.

3. The lover of peace will seek the things that make for peace. These are found in loving and obeying God. The hater of peace will surely find his element in Satan's domains, for there there is no peace.

4. Christ is the Light of the world. He also desires us to be lights. He who desires light will come to Christ. Those who will not accept Christ love darkness because their deeds are evil. John 3: 19.

5. Hopefulness bears us up to the end, because we believe, yea, know, the future will be happier than the present. But what of the hopeless, the Christless!

6. Even while continuing in sin every one hopes to be saved eventually. God only knows the end of such. Those who diligently seek him are safe now as well as in eternity.

7. It is worth everything to be in possession of eternal life now. It will be worth still more when we are called to leave this world.

PRAYER MEETING

For Week Beginning August 5, 1906.

THE CHURCH IN THE WORLD.—Matt. 13: 24-30; 36-43.

1. Its Founder.—God sent forth his Son (Gal. 4: 4, 5) that he might bring salvation within the reach of all. As the true vine (John 15: 1) he is ready to give life and sustenance to all. He is the one foundation, sufficient for all (1 Cor. 3: 11).
2. Its Character.—God's people must be as salt to the earth,—preserving that with which they come in contact. They should serve as lights, driving away the darkness of sin and degradation (Matt. 5: 13-16). Righteousness, peace and joy should be their happy heritage (Rom. 14: 17), and the fruits of the Spirit should be constantly manifested (Gal. 5: 22, 23).
3. Its Poe.—Satan is ever ready to snatch away the good seed, and sow, instead, the evil tares (Matt. 13: 19). As a roaring lion he seeks to destroy (1 Peter 5: 8).
4. Its Counterfeit.—There has never been any good thing that has not had its counterfeit. Even in the early days of the pentecostal church, the warning was given: "Grievous wolves shall enter in, not sparing the flock" (Acts 20: 29, 30), and there is still a real danger from those who seek to enter in that they may lead astray, if it were possible, the very elect. Many make a fair profession before men, while at heart they are corrupt in the sight of God. Beware of counterfeits.
5. Its Sifting Time.—In this life it may be possible to make a fair show of religious zeal and earnestness, without possessing the genuine Spirit of Truth. It will be different in the day of judgment (Acts 17: 31). The Lord will discern between the righteous and the wicked" (Mal. 3: 1) and a true division will be made (2 Thess. 1: 7-9).
6. Its Final Glory.—Thank God, there is a time when, after the battle is won, the righteous shall "shine forth" (Matt. 13: 43). Inheriting the kingdom prepared for them (Matt. 25: 34), they shall enjoy the blessed association of Christ, our Elder Brother, and the fellowship with "spirits of just men made perfect" (Col. 3: 4; 1 John 3: 2). It is well worth the struggle here below, to enjoy the blessed triumphs of redeeming love,—inhabitants of the new Jerusalem, where "God shall wipe away all tears," and "there shall be no more death."

HOME AND FAMILY

I SHALL NOT PASS THIS WAY AGAIN.

I shall not pass this way again!
The thought is full of sorrow;
The good I ought to do to-day
I may not do to-morrow.
If I this moment shall withhold
The help I might be giving,
Some soul may die, and I shall lose
The sweetest joy of living.

Only the present hour is mine—
I may not have another
In which to speak a kindly word,
Or help a fallen brother.
The path of life leads straight ahead;
I can retrace it never;
The daily record which I make
Will stand unchanged forever.

To cheer and comfort other souls,
And make their pathways brighter;
To lift the load from other hearts,
And make their burdens lighter,
This is the work we have to do—
It must not be neglected.
That we improve each passing hour,
Is of us all expected.

I shall not pass this way again!
O! then with high endeavor
May I my life and service give
To him who reigns forever.
Then will the failures of the past
No longer bring me sadness,
And his approving smile will fill
My heart with joy and gladness.
—Rev. W. R. Fitch, in N. W. C. Advocate.

DRESS OR THE LACK OF IT.

BY WILLIAM K. CONNER.

WHILE attending a "rescue" meeting I was very much impressed by the remarks made on dress. The speakers referred to open work, low neck, transparent goods, etc. With sadness did I bring before me some things I had seen in our own church. How fearfully out of place is a sister of the Brethren church outside of her private rooms with bare arms, and part of chest, back and shoulders bare or quite distinctly seen through the open work or transparent dress. I also think it is wrong to have such thin goods that the underclothing can be distinctly seen through it. Let us not forget that we are to dress modestly. One of the speakers said, "You have just as good a right to expose your legs from the knees down as your arms from the elbows down." That may seem extreme, but let us be extremely covered rather than to be extremely exposed. Many of the oriental women even cover a part of the face. Sisters, just think with whom you are classed when you appear with your person not well covered. You draw to yourself the sensual look of the "lewd fellows of the baser sort." God forbid that one, even one, sister should be food for the sensual eye. Such dress surely does not become women professing godliness, but it does become one not of the creditable class.

What a temptation to evil there lies in this lack of dress was vividly shown in this incident which actually occurred. The speaker who had been engaged in rescue work for several years said, "I knew very well a man. He had a wife and two beautiful children. I had been in the home and noted his devotion to and affection for his wife and children. But a sad day came. I was in a bawdy house, had gotten in rather slyly, and uninvited, I pushed open a door and stepped into a room, and who should I find but this man from the lovely home." To be brief I simply give the cause of his being there. He said that he had passed by there so frequently and had seen those partly dressed girls until he was drawn in. O, there is danger in a look! So if any who read this are guilty of such dress may you be terribly warned of the damnation you may bring upon yourself and upon others. And you who are not guilty, for the sake of virtue, for the sake of the precious young souls about you, speak, in Jesus' name, the word of love and warning, ere, through lust, some fair name is blacked and ruined forever.

1110 26th St., Newport News, Va.

AN INCIDENT.

BY EMMA CARSTENSEN.

A LITTLE girl born among the hills of Pennsylvania was passionately fond of jewelry and dress. Her mother improved the opportunities for teaching her what the Bible says about wearing gold; also what Bro. D. L. Miller wrote about that time concerning jewelry among the heathen in India.

One day while at a neighbor's she found a finger-ring in a button box the sister had given her for amusement. The sister said to her mother, "If you don't care I will give it to her." She wore it several days and seemed quite happy. But one Sunday morning she awakened her mamma by asking whether Sister M— went to Sunday school every Sunday. On being answered in the negative she said, "That is why she had that ring to give me. If she would go to Sunday school every Sunday she would know that God doesn't want us to wear rings."

This same little girl had her trouble with the hat question. Two different sisters offered to buy her a hat if her mamma would let her wear it. They thought it was too bad to deny her what she wanted so much. The mother was equal to the occasion. She again got her Bible and read what it said about modest apparel. She explained to the girl that the church had decided on the bonnet, and that Jesus taught us to obey the church. That settled it for her, not without some serious thinking and some questions to her mother. At the age of eight she was baptized with the dress question already settled.

At Springfield I asked her mamma whether she still enjoyed her spiritual life. She said, "I will tell you an incident and let you judge for yourself. The young girls in our congregation make their bonnets rather fancy. When I got Anna's bonnet she wanted edging for it. I thought best not to be too severe, so I got it for her. Later when I got Mary's bonnet I said to myself, now if she wants edging I must get it for her too. When I showed her the goods she said, 'Mamma, I don't want any ruffle on my bonnet.' I was quite busy and did not get to make it before coming, so I told her I would try to get a neighbor to make it. She said again, 'I don't want any ruffle on my bonnet.' I knew she was afraid if the neighbor made it she would put a ruffle on it so I said, 'All right, Mary, I will make it when I get back.'"

Do you say an exceptional case? But would there not be many such cases if they had the right teaching at the right time?

Lexington, Ill.

THE TIDE WILL TURN.

SELECTED BY ELSIE WENGER.

You are hindered, slandered, troubled, misrepresented and lied about. Bad men make false statements and good men believe them, and you find yourself condemned, unheard, and cast out and scorned; and if you defend yourself you will be counted quarrelsome; if you expose the hypocrisy of your assailants they will put on the garb of injured innocence and claim to be persecuted for righteousness' sake, and you will find your last state worse than the first.

What can you do? Rest in the Lord; do not struggle like a horse in a snowdrift till you break everything into pieces. Do not try to compete with Satan or his children in abuse or in railing accusations. Michael, the archangel, knew better than to do that. Wait on the Lord; let slanderers slander; let men have plenty of rope and they are quite likely to hang themselves. The men who wrong you to-day will wrong someone else to-morrow, and sometime their evil deeds will come to light. Then men who wrongly accuse you now will be accused themselves by and by, and will have plenty to do defending themselves without troubling or hounding you. The men who have believed lies and acted upon them will by and by find that their turn has come, and the venomous tongue which has stung others will turn and sting them and compel them to speak in their own defense. Do not fret. The tide will turn. Men will find out who lies and who tells

the truth. Men will learn who is selfish and who is disinterested and men who have climbed up by pulling others down, and who have sought to build their own houses by tearing down the houses of others will see their hopes and plans end in ruin and in chaos; while dwellings of the faithful will stand secure upon a rock.

The tide will turn; if not now, by and by; if not here, hereafter; if not in time, then in eternity, and we shall see that all things have been working for good to those who love the Lord, and who are called according to his purpose. Men who are right can afford to wait. Men who are to live forever need be in no hurry. Those who have God for their friend need not fear what man can do unto them. Wait upon the Lord; keep his way; trust in him at all times; he will never leave nor forsake you, and by and by the tide will turn. Then right will flourish and wrong will fail and die.

WHAT IS THE TIME?

JUST now you looked at your watch. Some one saw you and asked you the time. You could not tell and had to look again in order to state the minute. When you first looked you probably noted the hour but not the exact minute. You glanced at your watch the first time in a general way and in a negative state of mind merely to observe that the hour you had in mind for some action had not passed, or that you had so much more time to spare, but you did not observe the precise time because you did not need to do so for your purpose. Your mental state was like your power of sight with which you can take things into vision in a general way or can fix your line of vision attentively and intensely upon some one spot and obtain precise knowledge of it. It would be a good habit to cultivate always to note the exact time when one glances at his watch and be able to state it when asked. This power of attention can be developed by even a little practice until it becomes a habit that makes one well informed. Houdin, the celebrated magician, cultivated the power of comprehensive and close attention so that in going by a store window a mere glance gave him knowledge of every object in sight and he could give the list fully and perfectly. Attention is the mother of memory and the grandmother of knowledge.—*The Watchman.*

LANARK, ILL., AID SOCIETY.

FROM July, 1905, to July, 1906, we held forty-five meetings. The average attendance was only six. Our society is made up of elderly sisters, and oftentimes some of them are not able to attend; so we are not able to do as much work as we would like to. For several weeks we had no meetings on account of small-pox.

One of our dry goods merchants made a donation to each of the societies of Lanark, of which there are six, by giving them ten per cent off on all goods sold on a certain day. On our day we received \$38.51, for which we were very thankful.

We received during the year \$93.73. Sent \$15 to Minneapolis mission; \$15 to India for the new church; \$10 for the Brooklyn meetinghouse; \$5 for the ladies' building at Bridgewater; \$5 to the Chicago mission; \$5 to the church treasurer; \$3 toward paying for the cement walk around the church; \$1.60 for material to work with. We have a balance on hand of \$34.13.

Our work is mostly quilting and knotting comforts. We also made aprons and bonnets. Although at some places the societies are small, I am thankful we can do a little to care for the needy. MARY SNIVELY, Sec.

DOWN BRAKES.

OUT in the Rocky Mountains there was a stage driver who had driven down the mountain sides for forty years. He had lived a godless life. He came to the hour of death. His friends watching near him saw that he was grasping after something, it seemed in despair. They asked him, "Bill, what is the matter?" He exclaimed, "Boys, I am speeding down hill to hell and I cannot find the brakes."

THE GOSPEL MESSENGER

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THE district meeting of Southern Iowa is to be held in the Mound County church Sept. 28.

BRO. P. B. FITZWATER closed his series of meetings at Mansfield, Ill., with eight applicants for membership.

THE district meeting for Southern Illinois, Sept. 26, is to be held in the Big Creek church, near Parkersburg, Richland county.

BRO. JACOB B. SHIRK and wife, of Ramona, Kans., who have been spending some weeks in Northern Illinois, called on the Publishing House a few days ago.

THE ministerial, Sunday-school and missionary meetings of Southern Iowa are to be held in the Monroe church, commencing Sept. 26 and continuing over the next day.

THE Annual Bible Institute of Northern Indiana is to be held at Milford, Aug. 17-25. An excellent course of study has been arranged and the very best of instructors secured. See announcement on another page.

THE McPherson College people, Kansas, come wonderfully near overdoing the thing in their college catalogue, a copy of which is on our desk. Instead of a pamphlet the college management is sending out a neatly printed bound volume of nearly one hundred pages, setting forth the merits, work and inducements of the school.

THE trustees of North Manchester College, Ind., are erecting another building this summer. With this and other improvements they will start out the coming year with promise of better work and greater success. We observe that the late catalogue, mentioned last week, is quite an improvement over the issues of previous years.

BRO. D. L. MILLER was with us a short time this week. He comes over now and then to consult his physician and to look over matters about the new building and other things in which he takes special interest. He says that he believes his heart trouble is slowly improving, though he finds it necessary to take the best possible care of himself.

WE are in receipt of a postal card that cost the House four cents. The writer had placed her address across one end, on the front side of the card, which is a violation of postal regulations and doubles up the postage a few times. Some one violated the postal regulations and the House has to pay the penalty. We mention this so as to call the attention of others to the importance of keeping well within the bounds of the law when using cards.

THE Brethren in Oregon, Washington and Idaho recently held their district and ministerial meetings at Centralia, Wash. As usual these meetings were well attended and the interest most encouraging. Our people are building up a good influence in the Northwest, and the time is coming when, instead of one district for these three States, there may be a half dozen. The churches are increasing in number and membership and we are glad of it. We are in the Northwest to stay and to expand.

THE Gish Fund Committee—J. E. Miller chairman, Mt. Morris, Ill.; Grant Mahan secretary, Elgin, Ill.; J. W. Wayland, Bridgewater, Va.—will hold its next regular meeting at Mt. Morris, Ill., Aug. 25. Any business for consideration should be in the hands of the committee not later than Aug. 20.

BRO. S. M. FORNEY, a very earnest minister of Kearney, Nebr., recently met with a very serious accident. He was on a heavily-loaded wagon, which upset, throwing him to the ground and breaking his right leg above the ankle. Bro. Forney is now seventy years old, a poor man, and this misfortune makes his burden heavy indeed. He has done much for the cause in the West and we are sure that he has the sympathy of many, and that those within reach of him will do much to relieve him and lighten his burden.

BRO. J. M. COX, of Lordsburg, Cal., called on us last week. He was on his way to the old world. He sails from New York this week, and after spending several weeks in England, Germany and France is to meet the Murray party at Naples and go with them to Palestine and Egypt. He is to be absent several months, but will return knowing much more about the world, and especially about the Bible lands, than one could learn by a year's readings. It is said that to the student one trip abroad, like Bro. Cox is taking, is worth more than a year in the best school in the country.

A SYSTEMATIC effort is being made to secure full information concerning all members of the extensive Brumbaugh family with the intention of publishing the same in book form. Conrad Brombach signed the Minutes of Annual Meeting in 1789 and the family has long been active in the Brotherhood. If each direct or indirect member of the Brumbaugh family will send his or her genealogy, personal history and present address, together with references to published incidents and biographies, to Dr. Gaius M. Brumbaugh, 905 Massachusetts Ave., N. W., Washington, D. C., the completion of this extensive work will be materially hastened.

ELSEWHERE will be found the Annual Meeting queries and papers carried over until the next conference. There is enough business, if attended to right, to keep an Annual Meeting busy a few days. And by the way, some of this business is very important and should have the very best of attention. We cannot afford to look upon these questions with indifference, and it is to be hoped that those attending the Pacific conference will come prepared to give each question all needed consideration. We are also calling the attention of the committees, to whom papers have been referred, to the importance of having their reports published in the MESSENGER at an early date.

BRO. J. B. BRUMBAUGH, of Huntingdon, Pa., sends us an interesting article concerning some early experiences in the publishing business, which is to appear in the MESSENGER next week. In a letter, dated July 18, accompanying the article, he writes: "We are trying to push the mission work of our district. On last Wednesday evening I met a little company of members at Riddlesburg, Pa., a town on the Huntingdon & Broad Top R. R., and we considered the possibilities of establishing a mission at that place. After deliberating on the subject a short time we concluded to make an effort to buy a lot and build a meetinghouse as soon as the money can be raised. There are about twenty members there, and the prospects for building up a church seem to be good. We are aiming to establish churches in all the principal towns in our district. We are not in sympathy with the idea that the Brethren church is not adapted to the cities and towns. The Gospel is adapted to all peoples, and if we preach and teach the Gospel and nothing but the Gospel as we profess to do, our church ought to occupy a place in every city and town in this land. I am glad to say that our people in this district are becoming more and more active in Sunday-school and mission work, and we propose to make things jingle all along the line."

GIVING WAY.

THE Baptists and Disciples are having an interesting time trying to get together. The Disciples have long been pleading for a union of all the Christian denominations on what they are pleased to regard as the New Testament grounds, and it is no more than natural that they should encourage friendly relations with the Baptists, with a view of the two bodies getting together. They both hold to immersion and reject infant baptism, but differ regarding the design of the rite. The Disciples believe that baptism is for the remission of sins, and is therefore one of the gospel conditions of pardon. On the other hand, the Baptists have long taught that baptism is because of the remission of sins and is to be administered to those only who can testify that their sins have been forgiven. This point, along with others, has come prominently to the front during the few interviews held by the leaders of both bodies. Strong speeches have been made by both sides, and, while the Baptists adhere to their doctrine regarding the design of baptism, the Disciples appear to be weakening on this point. They are not standing firm in defense of baptism for the remission of sins as their most gifted preachers did thirty and forty years ago. We read with interest and regret of their gradual giving way on this point. They may yet form a union with the Baptists, and if they do it is likely to be at the sacrifice of some of the pleas they so strongly urged in the days of their greatest strength. The way it now looks the Brethren church may soon be the only denomination holding firmly to the New Testament doctrine of baptism for the remission of sins.

BOTH SIDES OF LIBERTY.

SOME men get into their heads the notion that the only side there is to Christian liberty is their side. It never occurs to them that it is possible for the church to be on the right side of this question and at the same time differ from them. They want to be left free to think, preach and write as they please, and at the same time draw full pay if there is any, but they are not willing that the church also should be left free to question their teaching, dispense with their service and stop the pay. They are perfectly willing that the church should be their servant to collect money and pay it over to them, and then accept whatever doctrine they are disposed to preach, but they cannot get the consent of their superior minds to become the servants of the church and do as she may in her wisdom see proper to direct.

WE have never for a moment thought that the church is infallible, and then, on the other hand, we are not in the habit of meeting preachers who greatly impress us with their infallibility, especially those who are all the while finding fault with the church for curtailing their liberty. We believe in gospel liberty and a good deal of it, but we also believe that the preachers and the writers are not the only ones who should determine the meets and bounds of this liberty. The church has a right to her say. And while the church should not be too free with her authority, when it comes to the matter of individual liberty, let the man who clamors for greater privileges bear in mind that the Holy Ghost, through the written Word, has said that if he will not hear the church the church is then at liberty to do something with him. And, furthermore, should he go so far in abusing his liberty that it becomes necessary for the church to call him to account, he ought not to censure the church for making a little vigorous use of some of her gospel-given authority.

As a rule men who go around over the country finding much fault with the church, and all the preachers and elders who do, not happen to agree with them, think a good deal more highly of themselves than they ought to think.

YOUNG MEN.

IN all ages of the world the Lord has had much use for young men, and in the perfecting of the divine

plans they have, on many occasions, figured quite prominently. Daniel and Joseph were yet young when the Lord commenced making special use of them. David was only a lad when anointed as God's chosen king for his people. Solomon was still quite young when he assumed the reins of government.

John the Baptist was put to death when about thirty-two and a half years old. As an orator and expounder of God's will to man he was a marvel, and accomplished wonders. Among those born of women there never lived, before his time, a greater man than this wilderness preacher. No orator ever had such a hearing. He could empty cities and people the desert sections. His influence even reached the royal palace, and his king, though a godless man, feared him.

Jesus, the divinely-appointed founder of the Christian church, met his death on the cross while still a young man. He entered upon his public ministry at the age of thirty, finely equipped from the start and completed his task after about three and a half years. The work he accomplished during these years was simply marvelous. All of his sermons and talks, if carefully reported and printed, would make a large library. A complete account of all the miracles he performed would fill several volumes. Then there were many other things said and done that, if reported, would make much interesting and helpful reading. All of this was the work of a young man of more than human attainments.

It will be observed that the Almighty was not afraid to use faithful young men. He knew how to select them, and then he knew how to employ and direct them in their work. While great burdens rested upon the shoulders of these young men, they felt their responsibility keenly, and that prompted them to work only the harder, and to exercise the greatest possible diligence in the performance of every duty.

To-day we have thousands of young men in the church. Some of them we are using and others we are not. In most instances we are not as much disposed to make use of them as the Lord has been. There is too much of a disposition to mistrust a man for no other reason than that he has not seen years enough to suit our ideas.

We need these young men in the ministry, in our schools and in other departments of the church's interests. We should perfect plans for giving them employment rather than devise methods that will keep them in the background. If wisely managed, there is no need of the young workers crowding the older ones out, but they should rather be taught to labor side by side for the glory and honor of God.

The MESSENGER has done much to encourage young men. We need the efforts of their pens and at all times appreciate their productions. We are all the while looking around for young and gifted writers, such as know how to prepare for the press matter that will interest people and prove helpful to them. No member need feel that the MESSENGER is going to mistrust him or refuse to print his productions just because he is young. Sound, vigorous and well-prepared articles from young brethren and sisters are always welcomed in this office. The Lord made use of the young men and women in the past, has much use for them now, and we would be unwise indeed did we not most cheerfully do our part in helping to open up ways for them to make themselves useful through the columns of the MESSENGER. We want them to understand that they will always find a hearty welcome upon our part.

BUILDING.

EVERY man to his taste and after his likings. So God has made us, and it would be much better for this world if more of us were following in the trend that our natural make-up fits us for. It is true, there are many circumstances and conditions that surround us in our early lives that tend to shift us from our true selves and place us where others should be. But as a rule nature serves so plainly assert our fitness and likes that it would be safe for us to follow after the bent of our own minds. This may not always direct

us into any one special calling or profession, because these run in classes. And our natural developments may fit us for any one of the many that may belong to our class.

The fitting of men and women into their proper settings with us has been an interesting study, both in our own life and in the lives of others. Though raised on the farm and having thrown around us horses, wagons, plows, harrows, sowing, reaping and such like, we never took to the using of some of these things with the will and ardor that some other boys did. This may be accounted for from the fact that one summer in our young manhood days, on one of our farms, there was to be built a stone house, and it became our duty to "tend" the stone masons, wheel the stones, make and carry the mortar. It may seem strange that we would so fall in love with work of this kind as to let it lead us away from our early teachings and practices into new and different channels.

But it did. It did not make a stone mason of us, but to us there was a fascination about the work—not the making of the mortar and the wheeling of stone—but the measurings with the eye, by the mason, the stone needed to fill the place, and the skill in dressing it to fit; especially the using of the hammer so as to make the strokes count. Though the labor was hard, yet we always managed to have some time to watch the mason at his work, and the privilege of this watching made our part of the work light.

It was not only seeing the shaping of the stone, the spall after spall dropping from the blow of the hammer, that made the work interesting, but also the laying of the stone, as prepared, in its place, the gradual growing of the walls into the building desired. It was a training that trained the eyes, trained the thinking and trained the whole man into a new channel.

In connection with the special fascination of the work, or the peculiar kind of skill, the building idea entered so largely into the work that to us another degree of fascination was added. Since then building, to us, has been a real pleasure, especially of stone and brick.

Within less than fifty feet from where we are now writing is the location for the new library building for Juniata College. For the last weeks a number of stonecutters and masons have been working at the foundation. And during all this time, from morning to evening, we are hearing the strokes of the hammers and the click of the chisels as the stones are being cut and shaped for their carefully measured places.

Not only this, but day after day we see the beautiful wall gradually growing towards its wanted size and height. In the building of this wall we have been deeply interested from day to day. Not because we have any money interest in it; no, not that, but the character of the work, the breaking of the rocks in the rough, and the exact measuring and shaping so as to fit in their places when laid in the wall. It is the developing, the building up into something that attracts attention. It is a world of building. And as soon as we cease building we reach the end and purpose of our living.

While traveling through Holland we stopped several days in the capital city, and while viewing its streets, parks and buildings we came across a specially large building under way of construction. It was being made of large blocks of cut stone, and had then been under way for several years, and it would require a number more to complete it. The work moved slowly but surely. Strong derricks were used to raise the massive blocks to their place. But when once there they were there to stay. They were building, not for a few days or years, but for centuries—for ages to come. It is an impressive sight to see such buildings being erected. Both the designers and the builders will soon pass away, but the buildings will continue to stand for generations yet unborn.

When we got to Jerusalem, there we saw parts of walls that had been standing not only a few hundreds of years, but for thousands of years. And had it not been for the ravages of war, these walls of rock, as chiseled out of the rough, would be intact to-day. And as we looked at these mighty works we were made

to think of the projectors, the builders, and their enemies, who, through spite and malicious purpose, ruthlessly tore them down. They have long since all passed away, but some of the works of their hands still remain to tell the stories of their lives. They have written their books, and from their pages we read. Is it any wonder that we should be interested in building—in the sound of the hammer, the click of the chisel, in the squaring of the stones and in the building of the wall? In it all we have the figure of the shaping and building up of our own lives. We, too, are building, building day by day—not for a few days or years, not thousands of years, but for eternity. We admire rock building because we say it is solid and lasting. If so, how, and of what should our spiritual building be made? Of stubble, hay and wood? No, we are building for eternity. Let it be of silver and gold that it may serve us throughout eternity.

H. B. B.

DEFERRED QUERIES.

BELOW will be found the papers deferred by the late Annual Meeting, and placed in the hands of committees to report on at the conference of 1907. We suggest that the different committees enter at once upon the work entrusted to them, prepare the answers they are to recommend to the conference, and have the same published in the MESSENGER at as early a date as practicable. Do this, and the delegates can then have an opportunity of studying the answers before they are called upon to discuss and decide on the matter presented for adoption.

The importance of having the answers to queries, recommended by committees for adoption, printed in the MESSENGER and spread over the Brotherhood has never been duly considered. It is too much to expect four hundred delegates fully to grasp the meaning of a long paper at one or two readings. They should have such matters in print so they can study it in their own way of looking at things. The answers to be prepared by committees should appear in our columns some months before the conference, the sooner the better, then they can also be printed in the Annual Meeting booklet.

We ought also to have an understanding that no paper involving doctrine, church polity or important church methods can be presented to the open conference for consideration until a printed copy of the same shall have been placed in the hands of all the delegates and members of the Standing Committee. Something of this sort would enable our people to do all of their conference work more understandingly and with much better satisfaction.

School Papers.

(a) Good Hope church, Sterling, Colo., in regular quarterly council, asks Annual Meeting, through district meeting, to have the General Missionary and Tract Committee to examine all text books used by the Brethren schools, and prohibit their use if not in accordance with the doctrine of the Bible and German Baptist Brethren church.

(b) Cedar church petitions Annual Meeting, through the district meeting, that the present system of visiting committees to our schools be discontinued, and that a board of five capable and well established elders be chosen to pass upon all questions of a moral and religious character growing out of the management of such schools. Said board to report annually to the Annual Meeting, through the Standing Committee, their findings, and that all schools authorized by Annual Meeting shall make, through their president, annual reports to said board of the moral and spiritual progress, and, when deemed necessary by this board, it shall make personal visits to any or all of said schools, and the expenses thereof be provided for by the Annual Meeting.

(c) Mineral Creek church petitions Annual Meeting, through the district meeting of Middle Missouri, to arrange for the ownership and control of the Brethren's schools by the church and for this purpose appoint a committee of seven brethren to arrange a plan to embrace: First, Establishment; Second, Endowment; Third, Government, according to the principles of the Brethren church; Fourth, Appointment of trustees, faculties, etc., in such a manner that the true sentiment of the Brotherhood may be taught and practiced in the schools; Fifth, Curriculum; Sixth, Such other matters as may be essential to the successful operation of the school. Furthermore requested that at least four of the committee be brethren who have never been officially connected with the schools.

(d) Whereas, Annual Meeting, in her care for the moral

and religious welfare of her schools, has appointed school committees, carefully outlining their duty (see "Revised Minutes of Annual Meeting," page 149, paragraphs 1 and 2 under Art. 14; also 4th paragraph on page 150), and,

Whereas, in the face of all the foregoing, some one, or some of our schools are receiving members into the church allowing them to continue in all their former fashions, sisters wearing hats, etc.; student members in many instances return to their home church unconcerned to the established rules of the church, thus scattering confusion in the home church, and in many instances they hold their membership in their school church;

Therefore, we, the North Star church, ask Annual Meeting, through district meeting, to call upon Standing Committee to exercise greater care in receiving the reports of these school committees and adopt such measures as, in her judgment, will lead those committees and the church in which such schools are located to do their duty as defined in the minutes referred to.

(c) Inasmuch as the athletics in our schools and colleges is looked upon with concern by many of our brethren, therefore, we ask Annual Meeting, through district meeting, to decide:

First, whether the intercollegiate contest games of baseball, football, and such like games, are consistent with the principles as held by the church.

Second, whether it is considered right for the management of these schools known as Brethren schools, to permit the use of such intercollegiate contests as a source of revenue, or to use them as a means of discipline in the government of said schools.

(f) Inasmuch as most of our brethren are engaged in agriculture and stockraising, and many wish their children educated to that end, and,

Inasmuch as our brethren are compelled to send their children to our State institutions to obtain such an education, Rockingham church asks Annual Meeting of 1905, through district meeting of Northern Missouri, to pass on the advisability of our schools (at least two or more) adopting a course in agriculture, animal husbandry, etc., to fill this very urgent need.

Answer.—The above queries were placed in the hands of the following committee, to report to Annual Meeting of 1906: H. C. Early, S. F. Sanger, L. D. Mohler, Jeremiah Thomas, D. G. Wine.

Your committee has a report in progress, but it is not ready to be submitted, and it will not be ready for this conference.—H. C. Early, Levi D. Mohler, S. F. Sanger.

Report accepted and committee continued.

Additional.

The Grand Valley church, Colorado, petitions Annual Meeting, through district meeting of Northwestern Kansas and Northern Colorado: Whereas in some of the schools conducted by the Brethren the principles of our church are continually being violated, and such schools are constantly becoming worse, affecting the surrounding churches and even threatening our entire Brotherhood, the elders appointed to visit Brethren schools being, for want of authority, unable to remedy the evil:

Therefore we petition Annual Meeting, through district meeting,—

(1) That each school conducted by Brethren shall be under the moral and religious care of the elders in the district in which such school is located, and the elders of that district shall have full authority and shall set and keep in order the members connected with the school or schools in their State district, and shall be responsible to Annual Meeting for the discharge of their duty.

(2) Annual Meeting shall appoint one faithful elder for a term of three years for each school conducted by Brethren, whose duty it shall be to report to Standing Committee annually the moral and spiritual condition of such school. If, for any cause, the elders of a State district fail to keep the school under their care in order, then the elder appointed by Annual Meeting for said school shall call to his aid two other of the above-named elders appointed by Annual Meeting for schools, and these elders shall have full authority to set in order the members connected with those schools, and their expenses shall be paid by Annual Meeting. Any decisions of Annual Meeting conflicting with the above are hereby repealed.

Answer.—Placed in the hands of the school committee.

Changing Time of Annual Meeting.

Carlisle church petitions district meeting to petition Annual Meeting to change day of opening Annual Meeting from Tuesday to Wednesday so as to give one day to Christian Workers', educational and district mission work, and such other work as may be of interest to the church.

Answer.—Spread on the minutes and put in the hands of the following committee to report to next Annual Meeting: D. N. Eller, Manly Deeter, G. B. Royer.

Refusing to Present Letters of Membership.

We, the members of the Wolf Creek church, ask Annual Meeting, through district meeting, to have Art. 19 of 1874 reconsidered, and grant a church the right, when a member resides in her territory six months, refusing or neglecting to present a letter of membership, and

violates the precepts or principles of the Gospel, as understood and defined by the Brotherhood in her Annual Meeting, to investigate and try the case.

Placed in the hands of the following committee to report next year: T. F. Imler, S. F. Sanger, D. Hays.

Duties of Annual Meeting Secretary.

District meeting of Northern Indiana requests Annual Meeting to properly define the duties of Annual Meeting Secretary, and, further, he shall be a member of the committee of arrangements, to advise and assist said committee in formulating and executing plans for holding Annual Meeting.

Placed in the hands of the following committee to report to next Annual Meeting: P. S. Miller, Geo. L. Studebaker, I. W. Taylor.

Plan for Electing Ministers and Deacons.

We ask the district meeting of Northern Illinois and Wisconsin, to petition Annual Meeting of 1906, to appoint a committee of three to draft and offer for adoption a plan that will enable the churches of the Brotherhood hereafter to elect all ministers and deacons by the majority of the votes cast.

Placed in the hands of the following committee to report next year: J. H. Moore, S. F. Sanger, J. A. Dove.

Sisters Breaking the Bread and Passing the Cup.

(a) We, the sisters of the Grundy County church, knowing that the Brethren in the beginning of our church gave the sisters the same privilege that the brethren enjoyed in acknowledging Christ as their head in the breaking of the bread and passing the cup, as they were commanded, "This do in remembrance of me," Luke 22: 19, and we sisters, seeing that we have made the same covenant with God in Christ Jesus that the brethren have made, petition Annual Meeting, through district meeting, to grant us the same privilege in the breaking of bread and passing the cup that the brethren enjoy in fulfilling the Word of the Lord. 1 Cor. 10: 16. (Passed by Grundy County church.)

(b) We, the Surrey church, petition Annual Meeting, through district meeting of North Dakota, Northern Minnesota and Assiniboia, Canada, to permit the sisters to break bread and pass the cup at communion services.

Answer.—We recommend that these papers be placed in the hands of a committee of five to investigate the matter of breaking bread by the sisters,

1. As to its scriptural authority.
2. As to its agreement with the practice of the primitive church.
3. As it relates to the practice of the church during the past two hundred years, and to report to the Annual Meeting.

Committee: E. B. Hoff, H. C. Early, A. G. Crosswhite, J. E. Miller, D. C. Flory.

Supporting Pastors and Evangelists.

To the district meeting of North Dakota, Northern Minnesota and Assiniboia, Canada, greeting: Inasmuch as the cause of Christ is suffering in our beloved Brotherhood for the want of proper support of the ministry, we, the members of the Berthold church, North Dakota, petition Annual Meeting of 1906, through district meeting, to devise a plan or method by which the pastors and evangelists of our church shall receive a gospel support (1 Cor. 9: 14 and 1 Tim. 5: 17, 18) that they may give themselves wholly to the work (1 Tim. 4: 13-15).

Answer.—That the paper be put in the hands of the following committee to report a plan to next Annual Meeting: P. R. Keltner, J. C. Murray, J. S. Mohler.

Church Name.

The Grand Valley church, Colorado, petitions Annual Meeting, through district meeting of Northwestern Kansas and Northern Colorado: As the word "German" in our church name, "German Baptist Brethren," is no longer applicable to us, as a denomination, but is misleading and in many places detrimental to our church work, and since there is another denomination by the name of German Baptists, thus creating confusion,

Therefore we ask Annual Meeting, through district meeting, to drop the word "German" from our church name.

Answer.—The question of name is referred to the following committee to report to Annual Meeting of 1908: D. L. Miller, W. R. Deeter, I. N. H. Beahm.

The Tithing Question.

This query, though not placed in the care of a committee, is to come up next year, and in the meantime may be considered and discussed in the publications of the House:

We, the McPherson church, petition Annual Meeting of 1906, through district meeting of Southwestern Kansas and Southern Colorado, to urge that each member in the church tithe, and thus enable the church to carry on the work of saving the lost more effectively. See Lev. 27: 30; Heb. 7: 4-6; 1 Cor. 16: 2.

Answer.—Moved that this query be spread on the minutes for one year, and in the meantime the brethren be encouraged to discuss tithing in our publications.—Passed.

OUR SATURDAY NIGHT.

Ideal Parents.

We are told of a devout minister who seldom preaches from the pulpit, though called to the ministry many years ago. He raised a large family, and all of his children, though grown, have the utmost confidence in him. They know their father to be an honest, truthful, consistent and pious man. In their meditations they would never dream of calling in question the moral or Christian conduct of their father, for he has lived such a frank and open life before his children that they know him most thoroughly. All through life he has taken his children into his confidence and all parties came to have perfect confidence in each other.

While the man has never been able to impress the people with the thought that he possessed the ability to preach, still he has, under all circumstances, whether at home or abroad, whether in the country or in the city, whether managing his forces on the farm or dealing with the merchants, behaved himself like a pure-minded, consecrated minister of the Gospel. There are scores among his best friends who question his ability to fill the pulpit in a creditable manner, but all concede the fact that the man's life measures up to the very highest standard of the most eloquent, influential and learned in the pulpits of the country. There are thousands who can easily excel him in the pulpit, but there are few, if any, who can excel him in living the Christlife.

As an ideal man for the pulpit he would receive few votes even in his own congregation where he is so well known and highly respected, but as a model Christian man he would receive the endorsement of all the people in his community, even those of other persuasions. He lacks in ability as a public expounder of the great truths of the Bible, but in faithfulness he fills the gospel measure to perfection. The man is no scholar; he is not even a gifted thinker, and yet his manner of life is as beautiful and as entertaining as a poem.

His wife is also an aged saint, with moral, religious and motherly attainments second to none. She is held in high esteem alike by her children and neighbors. These two aged people have lived together as husband and wife more than sixty years. They have had their trials and reverses, but it is said, and no one who knows them doubts the statement, that during their married life neither one has ever spoken an unkind or hasty word to the other. They have plenty of temper. They are from families noted for the fire and vim in their make-up, yet the love, respect and very high regard they have for one another have enabled them to keep their tempers completely in hand. In this they have acted wisely, not alone for their own good, but for the good of their children.

Not many children, if asked to do so, could truthfully affirm that they never heard either of their parents utter an unkind or hasty word to the other. Thrice blessed are the sons and daughters who, all through life, can feel that their parents lived a life so worthy of commendation. They may not be able to refer to them on account of special attainments in scholarship, wealth or popularity, but they can always feel honored for the reason that they made the Christian life an eminent success. They need never be disturbed with doubts regarding the moral and religious nobility of those who brought them into the world and prepared them for the activities of life.

These reflections may well prompt parents to strive for the highest possible attainments in life, not alone for their personal comfort and pleasure, but for the good of those who may come after them. No more helpful heritage can be passed down to children than the nobility acquired by living on the high moral and religious plane. Children may waste the money or even tarnish the good name that falls to them, but they can never get away from the uplifting and purifying influences of devout parents who live the ideal life. They may forget the comrades of early life; they may even forget the scenes of childhood, but not even time can remove from their souls the clearly defined impressions made by the godly father and the angelic mother.—J. H. M.

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, - - Illinois H. C. Early, - - Virginia
L. W. Teeter, - - Indiana C. D. Bonasack, - - D. C.
John Zuck, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

WHY DON'T THEY PAY?

Quite often treasurers of the various district mission boards find it necessary to insert in the Messenger a request that the local congregations pay their apportionment of the amount to be raised for work in the district. It seems strange that such notice should be thought necessary. Every local church surely knows what it is to pay to the mission board, and it knows that there are bills to be paid by the treasurer of the board. What excuse do they have, then, for not paying? They know there are missionaries located at various places in the district and that these missionaries must be supported, and as a rule must receive their money promptly if they are not to disappoint those to whom they have made promises. And yet the congregations hold back their money month after month. How do they expect the mission boards to pay promptly, and how do they expect the missionaries to live if no money is paid into the treasury?

The churches in a district are very much like the individuals in a church; and in most cases the reason why both are so slow in paying what they should to advance the interests of the kingdom is because they are indifferent to those interests. They want to use the Lord's money for themselves until the last moment possible, for they are more concerned about their own financial success than they are about the preaching of the Gospel in places where they are not directly benefited by it. They look upon what they have been made stewards of as their own; they give no definite amount or portion of their income, but merely what is left after their wants have been supplied. So there is no money in the local treasury, none to send to the district board, none to pay the district workers. Brethren, these things ought not so to be.

Why should a district treasurer—or any other one, for that matter—waste his time in writing and begging the congregations to pay what they know they owe? Besides this, whenever he has to write for this purpose it costs money for stamps and stationery, and this money should be used in a better way. Sometimes congregations are so slow that money must be borrowed and interest paid in order that the mission board may keep its promises to those laboring under its direction. And every unnecessary cent spent for postage or interest takes away just that much from the amount which should be held in sacred trust for the preaching of the Gospel, and there is less done than should be. Somebody must be held responsible for this loss, and who is to blame if not those who know they owe and yet do not pay when they can and should?

There are too many members, and consequently too many congregations, who think that there is no hurry about paying church dues, that any time, no matter how late, will do. If they had lived in the time of Christ and had been invited to a marriage feast they would probably have been classed with the foolish virgins who thought they had plenty of time to procure oil and went to sleep unprepared. How many of us sleep night after night for months after we should have given to the carrying out of the commandment to go and teach? It is no light matter, this going to rest peacefully when we have not performed our work, have not kept our promises, have not shown any real gratitude to God for his unspeakable gift, and do not consider it worth giving to others. The cry of God's prophet twenty-three centuries ago was, "Will a man rob God?" And the answer to the question now would be as it was long ago, "Ye have robbed me . . . in tithes and offerings."

Now is the best possible time, the only sure time, for those who have come short in the past to change for the better. And this applies to individuals as well as to churches. If the local treasury has been empty and bills have remained unpaid simply because you held fast to the money which should have been used for the Lord, don't do so any more. If the district treasury is empty and workers must wait for what is coming to them, the cause is hindered and souls are lost. Why don't individuals and churches, as soon as they know what they are expected to pay, reach far enough down into their pockets to get the money and then pay up? What is the use of waiting? If they do this they will give pleasure to many people, will aid the cause which should be their chief concern, and will feel better and be better. Surely it is worth while to be very prompt in paying what is due the Lord's treasury.

G. M.

A RADIATING GOSPEL.

This is Christ's ideal: a radiating Gospel: a kingdom of overflowing, conquering love; a church that is elected to be a means of blessing to the human race. This ideal is the very nerve of Christian missions, at home and abroad, the effort to preach the Gospel to every creature, not merely because the world needs to receive it, but because the church will be rejected and lost unless she gives it. 'Tis not so much a question for us whether any of our fellow-men can be saved without Christianity. The question is whether we can be saved if we are willing to keep our Christianity to ourselves. And the answer is, No! The only religion that can readily do anything for me, is the religion that makes me want to do something for you. The missionary enterprise is not the church's afterthought. It is Christ's forethought. It is not secondary and optional. It is primary and vital. Christ has put it into the very heart of his Gospel. We cannot readily see him, or know him, or love him, unless we see and know and love his ideal for us, the ideal which is embodied in the law of election to service.

For this reason the spirit of missions has always been the saving and purifying power of the Christian brotherhood. Whenever and wherever this ideal has shined clear and strong, it has revealed the figure of the Christ more simply and more brightly to his disciples, and guided their feet more closely in the way of peace and joy and love.

In the first century it was the spirit of foreign missions that saved the church from the bondage of Jewish formalism. Paul and his companions could not live without telling the world that Christ Jesus came to seek and save the lost—lost nations as well as lost souls. The heat of that desire burned up the fetters of bigotry like ropes of straw. The Gospel could not be preached to all men as a form of Judaism. But the Gospel must be preached to all men. Therefore it could not be a form of Judaism. The argument was irresistible. It was the missionary spirit that made the Emancipation Proclamation of Christianity.

In the dark ages the heart of religion was kept beating by the missionary zeal and efforts of such men as St. Patrick, and St. Augustine, and Columba, and Aiden, and Boniface, and Anskar, who brought the Gospel to our own fierce ancestors in the northern parts of Europe and the wild islands of the sea. In the middle ages it was the men who founded the great missionary orders, St. Francis and St. Dominic, who did most to revive the faith and purify the life of the church. And when the Reformation had lost its first high impulse, and sunk into the slough of dogmatism; when the Protestant churches had become entangled in political rivalries and theological controversies, while the hosts of philosophic infidelity and practical godlessness were sweeping in apparent triumph over Europe and America, it was the spirit of foreign missions that sounded the reveille to the Christian world, and lit the signal fire of a new era—an era of simpler creed, more militant hope, and broader love—an era of the Christianity of Christ. The desire of preaching the Gospel to every creature has drawn the church back from her bewilderments and sophistications closer to the simplicity that is in Christ, and so closer to that divine ideal of Christian unity in which all believers shall be one in him. You cannot preach a complicated gospel, an abstract gospel, to every creature. You cannot preach a gospel that is cast in an inflexible mould of thought, like Calvinism, or Arminianism, or Lutheranism, to every creature. It will not fit. But the Gospel, the only Gospel which is divine, must be preached to every creature. Therefore, these moulds and forms cannot be an essential part of it. And so we work our way back out of the tangle of human speculations toward that pure, clear, living message which Paul carried over from Asia to Europe, the good news that God is in Christ, reconciling the world to himself.

This is the Gospel for an age of doubt, and for all ages wherein men sin and suffer, question and despair, thirst after righteousness and long for heaven. There are a thousand ways of preaching it, with lips and lives, in words and deeds; and all of them are good, provided only the preacher sets his whole manhood earnestly and loyally to his great task of bringing home the truth as it is in Jesus to the needs of his brother-men. The forms of Christian teaching are manifold. The spirit is one and the same. New illustrations and arguments and applications must be found for every age and race. But the truth to be illuminated and applied is as changeless as Jesus Christ himself, in whose words it is uttered and in whose life it is incarnate, once and forever. The tones of pulpit eloquence are as different as the characters and languages of men. But all of them are vain and worthless as sounding brass and tinkling cymbals, unless they speak directly and personally and joyfully of that divine love which is revealed in Christ in order that all who will believe in it may be saved from doubt and sin and selfishness in the everlasting kingdom of the loving God.

This is the Gospel which began to shine through the shadows of this earth at Bethlehem, where the Son of God became the child of Mary, and was manifested in perfect splendor on Calvary, where the Good Shepherd

laid down his life for the sheep. For eighteen centuries this simple, personal, consistent Gospel has been the leading light of the best desires and hopes and efforts of humanity. It is the one bright star that shines, serene and steady, through the confusion of our perplexed, struggling, doubting age. He who sees that star, sees God. He who follows that star, shall never perish. It has dawned upon my heart so clearly and so convincingly that the one thing I have cared and tried to do in these lectures is to make it plain that this is the essence of Christianity, the only Gospel that is worth preaching in all ways to all men, that Jesus Christ is God who loves us in order that we may learn to love one another.—Henry Van Dyke, in "The Gospel for an Age of Doubt."

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WHY NOT HAVE A MISSION IN GERMANY?

I am requested by several Brethren to say something in the Messenger concerning a mission in Germany. I feel it my duty to do so. That we are in need of such a mission is, I think, apparent to all. It would be of great value to our general Brotherhood. If we understood the conditions in Germany there would doubtless be a mission started there before we write the year 1908, the bi-centennial of the birth of the church in Germany.

Why do we make no attempt to establish this much-needed work? Are we too poor? Or do the Germans not need the pure Gospel? Or what is it that keeps us away? We are not too poor. Let us see if we could not get the needed money. Take our total membership of about 100,000. If every member were to give only one cent per year for this special purpose, this would amount to \$1,000; but we could do better than this. Let every member give one cent per month for one year. This would amount to \$12,000, more than enough to do this work splendidly. We no doubt could have in a short time more money than needed. All we need is willingness; and God's blessings surely will follow.

It is truly said that the Germans are a highly educated and enlightened people; but how about the true Gospel? When it comes down to pure religion there is a lack somewhere. We love the souls of the Indian, African, Chinese, etc., but we do nothing with the Germans. I believe that the heathen have more religion in their hearts than many of our enlightened people of to-day. Their inmost thoughts tell them that there must be something to be worthy of worship; but, not knowing the true Gospel, they worship idols. In enlightened lands we know the true Gospel, but in many cases it is misrepresented by so-called ministers of the Gospel. Therefore we should go and bring the plain Gospel to the mild sheep. Had it not been for the first eight pious souls, who were Germans, where would we be to-day? In darkness. Let us have a little of Dr. Martin Luther's courage and say with him: "If God is for us, who will be against us?" If we put our trust in the Lord, we will overcome all objections which we may meet. Let us give our lives for Christ only and forsake this sinful world.

There in Germany are the great ports whence thousands and thousands leave and arrive. How glad many of these travelers would be if they could find a Christian home and a safe place to stay until their departure. An emigration house would be self-supporting in two years, and think what good seed would be sowed and good done for the Lord. Could we not give them tracts to read on their voyage across the Atlantic?

Inasmuch as we claim and truly have the pure and right doctrine why will we hide it before the world? Take to heart Rom. 1: 16, "For I am not ashamed of the gospel of Christ." Will we not bring the same glad tidings to the land whence it came two hundred years ago?

Beloved, let us pray more earnestly that the General Missionary Committee may see their way clear to take this matter under advisement and perfect plans for sending missionaries to Germany before 1908.

Jones Mills, Pa.

Richard Arno Dassdorf.

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THE UNIVERSITIES AND MISSIONS.

One of the most interesting signs of the times is the extent to which the students and alumni of leading American universities are establishing special university missions. A Harvard committee, with President Roosevelt at its head, is maintaining important work among the students of India. Yale has established an educational mission in the center of China. The University of California has on foot a movement to reach some of the students of Kyoto, one of the great educational centers of Japan. The University of Pennsylvania has sent one of the graduates of its medical school to China to establish a Christian medical school at Canton. Princeton has just announced its plans for a special mission in China for the past ten years has been a missionary of the Presbyterian Board. A Presbyterian layman has given \$30,000 for the erection of a building to be a center of educational, social and religious work on behalf of young Chinese of the educated class. There could scarcely be a greater contrast than that existing between the spirit which prompts such enterprises and the general indifference to things religious marking most American universities two or three generations ago. In undertaking these efforts on behalf of distant people, American students are following the way so admirably pointed out by students of England, through the establishment of such enterprises as the Cambridge Mission to Delhi, the Oxford Mission to Calcutta and the Universities' Mission to Central Africa.—The Spirit of Missions.

Notes From Our Correspondents

* "As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Glendale church met in council June 30. Eld Harvey Eikenberry presided. Officers were elected for our Sunday school. Bro. F. H. Sine was reelected superintendent. Bro. William Lewis assistant. Bro. Isaac Forney asked to be relieved of his office as church clerk and Bro. Fred Woodward was elected to fill the vacancy. One was received by letter and one letter was granted. The work at this place is progressing nicely. Bro. Eikenberry preaches for us twice every Lord's Day and his sermons are always very interesting. Our Christian Workers' meetings are moving along with good attendance and interest.—Bertha E. Fursey, Glendale, Ariz., July 13.

CALIFORNIA.

Glendora church met in council July 14, our elder, Bro. J. S. Brubaker, presiding. Three letters were granted. One precious soul put on Christ in baptism. Our Sunday school is progressing nicely, with Bro. George B. Detweiler superintending.—Clara Yost, Glendora, Cal., July 17.

COLORADO.

Goodhope church met in council at the Zion schoolhouse, near Haxtun, July 14, with the writer presiding. We decided to hold our love feast at this place Sept. 1, and would desire to hold some meetings in connection with the feast if we can procure some ministerial help. We decided to take this method of making our wants known. As we are few in number and weak financially, and know of no minister close that we can get, we thought if there were some ministers that would like to come and see this country or should be passing this way about that time and could stop with us awhile, we will assist them what we can. Let any one who will come and help us correspond with the undersigned. We would like to have some of the Brethren, especially a minister, locate with us. This country is filling up fast. There are thirty-one miles east of Sterling on the Holdrege & Cheyenne branch of the B & M R R.—J. H. Kinzie, Haxtun, Colo., July 15.

Prowers church met in council June 30, with our assistant elder, Homer Ullom, in charge. We appointed our love feast for Aug. 25, at the home of Bro. W. D. Harris, eight miles northwest of Prowers; also we will have a series of meetings to begin two weeks prior to our feast. Bro. Geo. Eller, of Moline, Kans., is to do the preaching at the Lamestone schoolhouse, and at the Star schoolhouse two weeks. The Star Sunday school celebrated July 4 by taking their dinners to the grove near the Arkansas River. After dinner we listened to several patriotic songs and then had three addresses, from Bro. W. S. Ellenberger, Bro. H. B. Mohler and Mr. Houston. All were interesting.—Mary Norris, R. R. No. 1, Prowers, Colo., July 18.

ILLINOIS.

Big Creek church will hold their communion meeting Nov. 3, commencing at 4 P. M.—J. M. Forney, Parkersburg, Ill., July 16.

Blue Ridge.—Our series of meetings, conducted by Bro. P. B. Fitzwater, closed Sunday night, July 15, with good interest. After spending Monday in house-to-house visits two mothers decided to join in with us for heaven, making eight precious souls for baptism, and three more gave promise to come soon. Tuesday we drove seven miles to the river and baptized them.—T. A. Robinson, Mansfield, Ill., July 17.

Cole Creek church expects to commence a series of meetings Aug. 25, conducted by Levi Snell, of Nebraska; also we expect to hold our love feast Sept. 1, commencing at 2 P. M.—S. Bucklew, 616 S. Main St., Canton, Ill., July 18.

Decatur.—Our work is encouraging. Yesterday we had children's day exercises, consisting principally of recitations and songs by the little folks, followed by a talk by Bro. Geo. W. Miller. Our Sunday school is growing under our efficient corps of officers and teachers. Yet we have many needs; we need more good members; come help the work along. Our greatest need is a permanent place of worship. The "hired house" is very unsatisfactory. We now have some hope for assistance.—S. W. Garber, Decatur, Ill., July 16.

Dixon.—Our hearts were made glad as we stood by the river bank after services July 15 and witnessed the baptismal rite administered to a young man who was willing to accept Christ as his Savior. A. J. Hays has been selected which the committee has been instructed to purchase for a churchhouse here in Dixon. We feel the committee has made a splendid choice. The location is the first and most important part to consider when planning to build in a city. The solicitors have been instructed to collect the money that has been subscribed for the church, so the work may be pushed along as rapidly as possible. July 1 our Sunday school was reorganized for another six months. At the beginning of the year we decided to make a strong effort to raise our enrollment to sixty during the year. But we are glad to be able to say that after six months' effort our enrollment has reached sixty-five, besides five teachers and the superintendent, making a total of seventy-one. We also have a home department enrollment of twenty-eight and a cradle roll of eight. We feel very much encouraged with our Sunday-school work and are eagerly looking forward to the time when we will have a house of our own in which to hold all our services.—Eva L. Trostle, 113 Madison Ave., Dixon, Ill., July 16.

Springfield.—The Brethren mission at 1244 N. 4th St. opened July 8 with some encouragement. Not a large Sunday school, but it did not lack in interest during the presentation of the lesson. The talk by Bro. B. F. Heckman at 11 A. M., following the school, was fitting, and the discourse at 5:30 P. M. was listened to with marked attention. The Sunday school on July 15 presented an encouraging increase in attendance over the preceding Sunday. Bro. J. W. Lear addressed an attentive little audience again at 3:30 P. M. With the many good wishes from the people in the locality of the mission and the expressed desire to know more of the Brethren, we believe the outlook quite encouraging.—Alma M. Crouse, 1244 N. 4th St., Springfield, Ill., July 16.

INDIANA.

Anderson.—Our Sunday school is progressing very nicely, under the management of Henry Sink, superintendent, who is untiring in his efforts to bring the school up to a higher standard.—D. W. Bowman, Anderson, Ind., July 16.

Cedar Grove.—Bro. Grover Thompson has been with us one week; preached ten soul-cheering sermons. We have all been strengthened and built up. Bro. Thompson is pastor of the mission church at Little Walnut, Ind.—Mary F. Harneson, Richmond, Ind., July 16.

Osceola church met in council July 14. Our elder, H. M. Schwalm, presided. We decided to have a series of meetings the last week in September. Our love feast will be Sept. 29, and harvest meeting Sept. 30. David Motts, Osceola, Ind., July 17.

South Bend church met in council July 14, Bro. H. W. Kriegbaum presiding. Five letters of membership were received and two granted. The Sunday-school officers were elected to serve one year. Bro. Clarence Bowman superintendent, Bro. C. M. Wenger assistant. The officers of young people's meeting were elected, Bro. E. Steele president. It was decided to have a communion Sept. 27, at 7 P. M. A series of meetings will be held sometime this fall. The date of our council meeting has been changed and we will hereafter meet the third Saturday of each quarter.—Lonie Good Austin, 1315 Vista Ave., South Bend, Ind., July 17.

Spring Creek church has decided to hold a harvest meeting Sunday, Aug. 5. Brethren S. S. Gump and L. D. Eikenberry, of North Manchester, are to be with us.—Nora Ross, Kinzie, Ind., July 19.

IOWA.

East River.—Bro. John J. Bailey met with us July 6. He preached four discourses. We met in council July 7. We decided to hold a series of meetings, commencing Sept. 22.—B. J. Bashor, Clarinda, Iowa, July 16.

Kingsley church met at the east house July 4 for preaching services. Bro. John Miller, from New Paris, Pa., and Bro. J. U. Trostle and wife, from Pasadena, Cal., were visiting in our vicinity and met with us. Bro. Miller gave us a good sermon. Bro. Jacob Stambaugh and wife, from Virginia, Nebr., also met with us a few times at our church services. Brethren Trostle and Stambaugh gave us two meetings in the evenings at the east house and three evenings in town. The attendance and interest were quite good. Last Sunday morning Bro. Trostle gave a very good talk to the children after Sunday school, instead of our preaching services. After his talk he gave an invitation and one young Sunday-school scholar came forward. Baptism was performed in the afternoon.—Phoebe Folt, Kingsley, Iowa, July 18.

Notice.—Southern Iowa: All queries intended for district meeting should be in the hands of the district clerk not later than Sept. 10. District meeting will be opened in the Monroe County church, Sept. 28.—E. G. Rodabaugh, District Clerk, Fairfield, Iowa, July 16.

Oberon.—My very pleasant stay with the White Rock congregation, from July 1 to 15 inclusive, has been an enjoyable as well as an encouraging season to me, when seeing the good efforts made by all the departments in church work. The entire body manifest a zeal that is very commendable. The Christian Workers, the live and strong Sunday school and a strong force of officials, with Eld. J. E. Joseph their shepherd, have demonstrated a great success, and as I go from this to other fields of labor I take courage.—J. E. Keller, Tipton, Iowa, July 18.

KANSAS.

Cottonwood church held her yearly meeting July 4. We were joined this year by two Sunday schools from outside points. We listened to Bro. Ed Steward in the forenoon on "The Christian's Liberty," and in the afternoon we were favored with an address from Mrs. Hawkins, of the Friends church. There were about 150 in attendance.—Frank N. Sargent, Dunlap, Kans., July 14.

MICHIGAN.

Saginaw church met in council June 9. Levi Baker presiding. Officers were reelected for the year. Our love feast is to be Nov. 3, at 10:30 A. M. We reorganized our Sunday school June 24 for six months, with Fannie Albaugh superintendent. We have two ministers, preaching every two weeks at 11 A. M.; Sunday school each Sunday at 10 A. M.; young people's meeting each Sunday evening.—Neri Shrider, R. 1, Burton, Mich., July 15.

Fairview.—July 4 the scholars of the Fairview Sunday school met in a grove for a meeting. A very interesting program was gotten up and a few topics were discussed by the older folks. The boys and girls did their part in the program and made the meeting interesting. We took up a collection for the churchhouse at Bulsar, India; amount, \$2.50.—C. W. Stutzman, Blissfield, Mich., July 16.

MISSOURI.

Osceola church met in council July 14. One letter of membership was granted. We appointed our love feast for Sept. 29, and decided to secure, if possible, Bro. C. M. Yeacott's help in a series of meetings to begin one week previous to love feast. A reorganized our Sunday school July 1, with Bro. Joe Replie superintendent and A. Replie assistant.—Elizabeth Lyon, Osceola, Mo., July 17.

NORTH DAKOTA.

Deslacs Valley church met in council July 14, our elder, J. C. Forney, presiding. The annual visit was made prior to our love feast. The visiting brethren made their report. Three letters were granted. We are in the midst of a series of meetings conducted by Bro. G. W. Bunton, of Minot. Night before last two young men were buried with Christ in baptism. Our members, and a number from Bowbells, met at 11 A. M., July 4, for the purpose of celebrating that day. A program was given, after which several talks were given by the brethren.—Jennie Harris, Kenmare, N. Dak., July 19.

Rocklake church met at the Ellison house July 4. The program consisted of recitations, essays and select readings, and addresses to the older people by Bro. Stauffer, of Snider Lake; to the young people by Bro. John Brubaker, and to the children by Bro. Charlie Deardorff. Our church met in council July 9 preparatory to our love feast. Elders Geo. Strycker and John Deal were with us. Bro. Albert Sharp presided. Bro. John Brubaker was

ordained to the eldership and this congregation was divided. Bro. Brubaker was chosen elder over the congregation at this place and Bro. Albert Sharp elder for the other church. One letter of membership was received. July 1 Bro. Brubaker commenced a series of meetings at this place and continued till July 5, when Bro. Strycker came and continued till July 15. He preached thirteen sermons. Two were buried with Christ in baptism. Our love feast was July 14. Bro. Strycker officiated. About 150 members communed. This church has been greatly built up.—Ada Spohr, Ellison, N. Dak., July 15.

Surrey.—Our love feast, which was held July 12, was indeed a feast to the soul. Bro. Fred Culp officiated. Brethren J. E. Joseph, D. F. Landis and J. W. Brooks were with us and gave us some good talks. At the close of the afternoon sermon one more of our Sunday-school scholars put Christ in baptism; that makes five thus far this summer. Bro. J. E. Smith preached at Surrey the morning of July 15 and Bro. D. M. Shorb in the evening.—Manerva Lambert, Surrey, N. Dak., July 16.

White Rock.—Our love feast was July 14. Quite a number of brethren and sisters from adjoining churches were with us. Ministers present were J. E. Keller, of Tipton, Iowa; Fred Culp and Amos Blocher, of York; F. H. Bradley and D. M. Shorb, of Surrey. Bro. Keller officiated; 111 communed. Sunday at 10 A. M. Brethren Blocher, Shorb, Culp and Bradley gave talks to the children, instead of Sunday school. An offering of \$8.13 was taken. Bro. Keller preached at 11 A. M., Bro. Culp at 3 P. M., Bro. Keller at 8 P. M. Eighteen sermons were preached in our series of meetings. Six came out and were baptized, four of them Sunday-school scholars. All our regular Sunday-school scholars that are old enough have been received into the church. Hannah Dunning, Denbigh, N. Dak., July 16.

OHIO.

Bellefontaine.—In the evening of July 3 a meeting of the mission workers was held in our mission room. Sister Mary Cook took charge of the meeting. Wishing to have services in the evening, our afternoon services were changed to the forenoon. We now have Sunday school at 9:30 and preaching at 10:30; teachers' meeting one hour previous to Sunday school. Christian Workers' meeting, with Sister Cook as foreman, meets at 6:45, preaching at 7:30 P. M. We decided to have prayer meeting each Wednesday evening at 7:30. Since Sister Cook has been located with us by our district mission board we feel a new impetus to press forward. We have waited and prayed for help in our work, and are glad the Lord has answered our prayers. Bro. Clarence Yoder preached two instructive sermons for us morning and evening of July 15.—E. P. Yoder, R. R. 7, Bellefontaine, Ohio, July 21.

Blue Creek church, Paulding Co., Ohio, have decided to hold their love feast Sept. 29, commencing at 10 A. M.—Pearl Baxter, Latty, Ohio, July 19.

Fostoria. The members at this place met in a members' meeting July 16, and there decided to hold a Sunday-school meeting Aug. 23. Bro. Snider will hold a one week's meeting, beginning Aug. 5.—Fannie Wright, 825 Walnut St., Fostoria, Ohio, July 17.

Junction.—Bro. Jacob Heistand filled the regular appointment here last Saturday and Sunday. Arrangements have been made to have a missionary sermon on Sunday evening, Aug. 12, when there will be a collection taken for mission work. There will be a series of meetings held in the near future.—Dora A. Font, Route 10, Box 40, Defiance, Ohio, July 16.

Portage church met in council June 30. Eld. J. C. Witmore presided. Our love feast will occur Sept. 29. It was decided to have a series of meetings at this place in November. Three were received by letter since our last report.—Mabel Caskie, Rising Sun, Ohio, July 16.

Portage church met in council June 30. Love ruled in the hearts of those present. It was decided that we hold our communion Sept. 29, beginning at 10 A. M. We also will have a series of meetings, some time in October. To-day we received three into our church by letter.—Sylvia Hemminger, R. R. No. 4, Bowling Green, Ohio, July 14.

Rome.—We decided to hold our love feast at the Oak Grove house, Oct. 27. We also arranged to begin a series of meetings Sept. 1, to be conducted by Bro. G. A. Snyder.—Fannie Schubert, Alvada, Ohio, July 18.

OKLAHOMA.

Durham.—We have a beautiful country and crops are in a very prosperous condition. The cause of Christ is greatly neglected. There are no church and no members in our county, excepting one or two. We have lived here for over five years and have not met any members in our county in that time. Brethren looking for good homes where they might open the good work, would do well to look this way. We invite those looking for a location to investigate this place. Anyone passing through to northern Texas or what is called Beaver county, stop and visit us. We live just three miles from the Texas line.—Lottie E. Carver, Durham, Okla., July 12.

Pleasant Plains church met at Bro. Booz's July 4. We had a good meeting. Our building committee also met and decided to begin work on our house of worship on the first Monday in August. The Lord's work is still encouraging. Since our last report two have been received by letter and five by confession and baptism. We wish to correct our last report in regard to the Prairie Lake church subscriptions, it being seventy-six dollars instead of one hundred and seventy-six dollars. J. M. Ford, R. R. 2, Carmen, Okla., July 14.

PENNSYLVANIA.

Carlisle.—July 15 we held our children's meeting at the Huntsdale house, Upper Cumberland district. The meeting was largely attended and exercises of the young people well rendered. Bro. Miller, of near Dillsburg, gave us a very able sermon in the morning. Our council will be held at the Greenspring house Aug. 18. Our love feast will be held Oct. 31. Nov. 1 and 2 the ministerial and Sabbath school meeting of the Southern District of Pennsylvania will be held at the Huntsdale house.—A. A. Evans, R. F. D. 8, Carlisle, Pa., July 16.

Glen Hope congregation, west church, met July 4 at the church and had a nice dinner for the children, and we older ones enjoyed ourselves.—A. R. Kitchen, R. F. D. No. 2, Mahaffey, Pa., July 16.

THE MINISTERIAL, SUNDAY SCHOOL AND MISSIONARY MEETINGS OF SOUTHERN DISTRICT OF IOWA.

These meetings will be held in the Monroe church, Monroe county, Iowa; elders' meeting Sept. 26, 1 P. M.; love feast at 4 P. M.; Sept. 27, Sunday-school meeting at 8 A. M.; ministerial meeting at 1 P. M.; Christian Workers' meeting at 6 P. M., and missionary meeting at 7:30 P. M. Ida Brower, chorister.

Program for Sunday-school Meeting.

Address of Welcome.—Willis Rodabaugh.

1. Who is Responsible for the Success of the Sunday School?—The Church or Sunday School?—Saddie Boysell, Adda Bales, Eld. A. Wolf.
2. How Improve Our Sunday-school Teaching?—Mamie Sink, Elsie West, Eld. H. C. Coffman.
3. Essay, "The Successful Sunday School."—Maud East.
4. Helps and Hindrances of the Sunday-school Work.—H. C. Wenger, Mankin Wray, Albert Wolf, Eld. J. P. Bailey.

Question Box.

Program of Ministerial Meeting, 1 P. M.

1. What are the Greatest Hindrances on the Wheels of Progress?—Eld. D. Holder, Eld. L. M. Kob, Victor Anderson.
2. What Preparatory Work Should a Church Do Before Beginning a Series of Meetings?—J. D. Brower, A. L. Sears, Eld. E. G. Rodabaugh.
3. The Church's Duty Toward the Minister, and the Minister's Duty Toward the Church.—O. Ogden, Cora Wenger, Eld. J. M. Follis.
4. How Shall We Know When Church Members Are Spiritually Dead or Beyond Help?—William Adkinson, W. W. Folger, Eld. C. M. Brower.
5. Funeral Occasions, How Best Improved.—Clarence West, Henry Butler, D. Miller.

Christian Workers' Meeting, 6 P. M.; Missionary Meeting, 7:30 P. M.

1. What is Missionary Work?—A. Miller, Eld. W. M. Glottelty, H. W. Coder.
2. How May the Indifferent be Awakened to their Duty and Privilege in the Cause?—C. E. Wolf, A. H. Brower, Eld. D. Sink.
3. Our District Work, Past, Present and Future.—Eld. P. Brower, Alta Driskill, Sec. Frederick, Iowa.

FROM WINONA, MINNESOTA.

We have just been trying to recall some of the pleasures we had while on our way to Annual Meeting at Springfield, Ill. We had desired for some time to visit the place of my childhood. This privilege was granted to me while on our way to the conference. We had the pleasure of meeting with the brethren and sisters of the Polo church and enjoying with them the first love feast in their new church. Here we met faces we had not seen for nearly forty years.

What a change all these years have brought about, and how we did enjoy visiting at the home of Brother and Sister Rowland. Then we went to the Pine Creek church and visited the graveyard, where some of our loved ones were laid to rest many years ago. I then visited the place of my childhood. But could I make myself believe that was ever my home? The house still stood on the old foundation, but no one lived in it. I looked in at the walls. All seemed sacred to me. The old garden is at the same place it was when I used to help mother with the garden work. Not only faces told me that time was passing, but I could see it written on everything that I looked upon.

We met many dear friends at the Annual Meeting that we had not seen for many years. We returned home feeling that we had been richly repaid for the effort we put forth to make the trip. We were only two weeks from our home. The work is moving along as well as we could expect during the hot weather; all churches seem to have a struggle to keep up interest at this time of the year. We had about fifty out to-day and this afternoon one more was baptized. Lizzie Hilary.

808 West 7th St., Winona, Minn., July 15.

DEPARTURE OF SISTER EBY.

I wish to say something regarding the death of our beloved Sister Anna Eby, nee Lauver, wife of Bro. Enoch Eby, of Lena, Ill. She fell asleep June 20, 1906. Sister Eby was born in Juniata county, Pennsylvania, Feb. 19, 1823, and was at her death 83 years, 3 months and 1 day old. In her early years she married a Mr. Gilfillen who lived but a few years and she was left with two small children, one, W. H. Gilfillen, of Topeka, Kans., survives her. In Perry county, Pennsylvania, March, 1864, she was married to Bro. Enoch Eby and soon after, with her husband, moved to northern Illinois, establishing their home in the Waddams Grove church, where they spent

thirty-two of their most useful years in the Lord's work. They traveled extensively among the churches of the district, besides giving the local congregation their most earnest and able help, Bro. Eby being elder in charge for many years. Many there are of us of the younger generation who can remember how often our rugged pathway was smoothed and our burdens made lighter by the cheerful smiles and helpful encouragement given so often by our departed mother in Israel. Sister Eby and husband and Bro. Daniel Fry and wife (now deceased) were selected in the very infancy of our great missionary movement in the Brotherhood to cross the Atlantic and spend several months in Denmark and Sweden, aiding Bro. Hope and that mission in its beginnings. This was in the winter and spring, 1877-1878. Sister Eby united with the Brethren church in early years, and always held the Lord's cause and the Brethren's distinctive principles sacred, never for a moment entertaining any doubts as to the safety of such a course.

Aside from a few years of recent date which she and Bro. Eby spent in Kansas, her entire wedded life with her surviving companion was spent in northern Illinois and the Waddams Grove church. Her closing years with her aged husband were spent in the home of Bro. Eby's daughter, Sister Annetta Yarger, Lena, Ill., where the lamp of life calmly and peacefully went out in the fullness of years. The funeral was conducted by the brethren, June 22, 1906, in the Chelsea meetinghouse, and interment was made in the family lot in the Chelsea cemetery. Peace be to the ashes of our departed fathers and mothers who have fought so well life's battles and have done so much for us. P. R. Keltner.

Rockford, Ill.

THE FOURTH AT ASHLAND, OREGON.

On the Fourth the members of the Ashland congregation and most all of the Sunday-school scholars went to a natural soda spring, in a beautiful, shady grove, seven miles south of town, where we spread our lunch on the green grass as one family. Fifty-eight surrounded this table, mostly children. After thanks were returned by Eld. S. E. Decker, the meal was greatly enjoyed by the children and older ones as well.

At two o'clock we all joined in singing songs from our new book, "Song Praises." Bro. Decker then gave us a sermon on "Liberty," from Gal. 5: 1, followed by song and prayer, after which we were dismissed. The rest of the day was spent in singing, talking and entertaining the children.

We did not celebrate the Fourth, we simply took the children away from the evils and temptations of the day, endeavoring to teach the real joy of the Christian, which is so different from the world. We all enjoyed the trip to such an extent that some expressed a desire to spend next Fourth at the same place.

The soda springs are quite numerous in this section of Oregon, also warm and cold sulphur springs, and some have sulphur and soda in the same spring. While all are healthful, one must learn to like the flavor before one can enjoy the drink. These springs are visited by many people during the summer, but on this particular day we were almost alone. Though there are many Christian professors in the town, not one outside of our little company showed any desire to get away from the evils of the Fourth. Lizzie T. Detwiler.

Ashland, Oregon, July 9.

TO THE ANNUAL MEETING AND RETURN.

Wife and I went to the Annual Meeting on a special train from Harrisburg, Pa., via Buffalo, N. Y. I suppose there were from three hundred and fifty to four hundred people on the train, which made this part of our journey a pleasant one. We arrived at Springfield, Ill., about 5 P. M., Saturday. After spending several days at Annual Meeting we boarded a car on the Illinois Central for Lena, in northwestern Illinois, to visit a number of nephews and nieces, children of my sister.

In the years 1853 to 1857 Mrs. Isaac Lutz settled near Shannon; Mrs. Isaac Myers, Mrs. A. H. Lutz and Mrs. E. X. Myers near Nora, Ill. All made life a success financially; all became active workers in the Brethren church, and all have now passed into the great eternity. They leave behind a host of children, who are nearly all members of the Brethren church, also many of their children's children. It was our good pleasure to meet many of them in their homes.

We were permitted to meet in worship quite frequently at the Louisa church, Bro. Levi Eby conducting a protracted meeting, also a love feast on June 16 and 17. To our surprise we found ourselves amidst a congregation of relatives and some old neighbors, who had gone west in later years. It was certainly a feast to us to be there on that occasion.

After the feast, by an effort on the part of some of our relatives, a meeting of the descendants of our sisters and their husbands was called, and upwards of sixty relatives convened in the church where addresses and short speech-

es were given. It was a meeting that will long be remembered.

After spending some time together then came the sad parting, when we separated, feeling that we could never thus meet again. We left Lena on the morning of June 18, returning via Springfield, arriving safely home on the evening of June 21.

Cora, Pa., July 13.

John E. Garver.

AN OLD PEOPLE'S MEETING.

The Muncie congregation held an old-fashioned old people's meeting Sunday, July 8. Old hymns were sung. Bro. John R. Kirklin, of the Buck Creek congregation, lined a hymn while the congregation sang. Several were seen to shed tears during the singing of this hymn, as it was a reminder of former days.

Eld. Isaiah J. Howard, of Hartford City, Ind., preached from the text, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Eld. D. F. Hoover, of Upper Fall Creek church, followed with a few well-chosen remarks. After prayer Bro. David Miller, of the Summitville church, offered a few remarks and the audience sang with much inspiration, "Am I a soldier of the cross?" Many were the expressions of gratitude for the pleasure of enjoying an "old people's meeting."

We expect to hold a series of revival meetings beginning Oct. 21. Bro. S. Z. Smith, of Sidney, Ohio, will be with us. Will close with a love feast. One of our Sunday-school scholars was baptized at our prayer meeting, Thursday evening, July 12. Mary E. Hooke.

Muncie, Ind.

ANNUAL BIBLE INSTITUTE OF NORTHERN INDIANA, MILFORD, IND.

District Sunday-school meeting, Aug. 16; institute, Aug. 17-25, forenoon and afternoon sessions.

Doctrine of Prayer.—A. C. Wicand.

Sunday-school Methods.—I. B. Trout.

Studies in the Books of Revelation and Daniel.—P. B. Fitzwater.

Personal Work.—A. C. Wicand.

Studies on the Inspiration of the Bible.—P. B. Fitzwater.

Missions and Church History in the Book of Acts.—I. B. Trout.

Lodging free; meals fifteen cents, or four meals for fifty cents.

Revival services by I. B. Trout.

S. F. Sanger, President.

I. L. Berkey, Vice-president.

D. H. Anglemeyer, Secretary.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Kline-Baschore.—By the undersigned, May 31, 1906. Bro. David B. Kline and Sister Kathryn Baschore, both of Elizabethtown, Pa. Samuel H. Hertzler.

Kaufman-Landis.—At the home of the bride's parents, Brother and Sister D. F. Landis, Williston, N. Dak., by the undersigned, June 14, 1906, Bro. Irvin Kaufman and Sister Bertha Landis. Paul Mohler.

Conger-Netzey.—At the home of the bride's mother, July 10, 1906, near Firth, Neb., by the undersigned, Bro. N. O. Conger, of Calhoun, Colo., and Sister Hattie M. Netzey. J. C. Groff.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Aronhalt, Sister Zabella Lee, died at her home in the Fairview congregation, Md., July 2, 1906, aged 78 years, 9 months and 26 days. She was a member of the Brethren church for a number of years. Her husband preceded her to the spirit world a number of years ago. She leaves one son and two daughters. Funeral services were conducted near her home in the leafy grove by Bro. I. W. Abernathy, from Rev. 13: 14. Bertha Anderson.

Austin, Bro. Caleb, born in Middleburg, Ohio, died at his home within the bounds of Union congregation, Ind., June 9, 1906, after an illness of five days, aged 47 years, 7 months and 22 days. He was united in marriage to Mary Margaret Fout, and to this union were born six children. He united with the Brethren church in 1904 and lived an exemplary life. Funeral services conducted by Eld. S. F. Henricks, after which his body was laid to rest in the cemetery adjoining. Stella Morlock.

Baker, Bro. Solomon, died at the home of his son Daniel, in the Maplegrove congregation, Garrett Co., Md., July 14, 1906, aged 85 years, 10 months and 22 days. After funeral services by the undersigned his remains were laid to rest by the side of his companion in "Gottes Acker" at Maplegrove. S. A. Miller.

Barnett, Sister Sarah Anna, nee Hayes, born near Pilot Point, Grayson county, Texas, died at her home near Myrtlepoint, Oregon, June 23, 1906, aged 45 years, 11 months and 1 day. She was united in marriage with Bro. W. A. Barnett, Sept. 29, 1878. They came to Coos county in the fall of 1889 and have since made this their home. She leaves a husband, six boys, one, J. W., a young minister, and a girl. In early childhood Sister

Anna gave her heart to Jesus, and has since lived an earnest Christian. The services were conducted from the Brethren church by Bro. Thomas Barklow.

Anna Barklow.

Barnhizer, Bro. John Martin, died in his home in Mt. Morris, Ill., July 8, 1906, aged 61 years, 6 months and 10 days. He always lived in Ogje county. In December, 1867, he was married to Mary J. Coddington, who survives him. A son and daughter were born to them. The daughter died in infancy and the son now lives in Iowa. Bro. Barnhizer and his companion joined the church about twenty years ago. Funeral services by Eld. E. P. Trostle, assisted by others.

Nelson Shirk.

Billhimer, Elder Isaac, died at his home in Edna Mills, Ind., July 5, 1906, aged 83 years. He had a large acquaintance in our Brotherhood.

John E. Metzger.

Borden, Elizabeth, born in Ohio, died July 16, 1906, aged 79 years, 4 months and 19 days. She is survived by two sons, four daughters and two sisters. She was the daughter of Christian Raichir and widow of Valentine Borden, deceased. She was a devoted member of the church for sixty years. As a deaconess for many years, she was exemplary and filled her mission in the Lord's work. Her illness lasted several months and she longed for her heavenly home. At her request we visited her often and held religious services, which she greatly enjoyed. The anointing service was especially a comfort and blessing to her soul. Funeral service conducted at the home of her son in Goshen, Ind., by the writer. Text, 2 Cor. 5: 1.

I. D. Parker.

Brown, Reuben, born in Darke county, Ohio, departed this life July 10, 1906, near the place of his birth, aged 65 years, 1 month and 21 days. He was united in marriage to Esther Bausman, April 25, 1861. To this union were born thirteen children, three preceded him to the better land. He united with the Brethren church on his sixty-fifth birthday, May 20, 1906. Funeral was conducted by Bro. J. F. Spitzer at the Cedar Grove church, near his home; laid to rest in the cemetery at the church.

Mary E. Harmeson.

Coffman, Sister Adella B. Wicand, born near Wadsworth, Medina county, Ohio, died at Fredericksburg, Ohio, June 25, 1906, aged 40 years, 1 month and 25 days. She was united in marriage to David H. Coffman, Oct. 4, 1888. To this union were born six children, all of whom are living. The deceased was a member of a family of eight children. One brother, A. C. Wicand, three sisters and the mother survive. Sister Adella spent the greater part of her life at Smithville and was a faithful member of the German Baptist Brethren church at that place. Funeral services conducted by Brethren Eli Holmes and R. M. Moomaw.

Li May McFadden.

Coffman, Cecil Cathryne, daughter of Brother and Sister Amos Coffman, died June 18, 1906, at her home, near Enterprise, Freble Co., Ohio, aged 18 years, 2 months and 6 days. She had been growing weaker for five years, and during the last year suffered with tuberculosis. She leaves father, mother, two brothers and one sister. Funeral services at Lower Twin church, from Psal. 30: 5, by Eld. D. M. Garver, assisted by Elders Horning and Brubaker.

Elizabeth Garver.

Coin, Sister Eleanor, nee Rhine, departed this life in the bounds of the Upper Deer Creek church, Ind., July 7, 1906, aged 80 years, 3 months and 27 days. She was united in marriage to Samuel R. Coin, deceased, May 15, 1851. To this union were born twelve children, six of whom are living. She was a faithful member of the Brethren church for about thirty years. Funeral services by Eld. Jacob Cripe. Burial in Fouts cemetery, near Young America.

John H. Gish.

Dickerson, Sister Elizabeth Mary, died at her home near Willis, Va., March 12, 1906, aged 76 years, 7 months and 27 days. She was born in Franklin county, Virginia. She was united in marriage to Bro. A. H. Dickerson, Nov. 21, 1850. Sister Dickerson united with the German Baptists in 1863 and lived faithful. She was the mother of twelve children, five of whom preceded her to the spirit world. Interment in Fairview cemetery, near Willis, Va. Funeral services conducted by Owen Barnhart, S. F. Hylton and S. E. Hylton.

Hiram Hylton.

Frantz, Sister Elizabeth Henricks, widow of the late David Frantz, of Cerro Gordo, Ill., departed this life June 28, 1906, aged 83 years, 2 months and 23 days. April 16, 1865, she was married to David Frantz and soon afterwards they came to Illinois, settling near Cerro Gordo, near which place she has since made her home. She had been in feeble health for several years. She was the last of a family of eight children, two boys and six girls. Funeral services were conducted by Brethren John Arnold and Daniel Mohler. Interment in the Frantz cemetery.

Anna Bingham.

Gaby, Nora Mae, nee Smith, died in the Mountain Valley congregation, Greene county, Tenn., June 29, 1906, of consumption, aged 20 years, 2 months and 21 days. She was joined in matrimony to Bro. S. A. Gaby, July 3, 1904. To this union was born one daughter, who survives, with father and mother. She joined the Brethren church April 2, 1904, and lived a consistent member. She suffered for over twelve months.

P. M. Correll.

Grady, Henry W., died at the Memorial Hospital, Winchester, Va., July 4, 1906, aged 33 years, 3 months and 10 days. Mr. Grady, with another laborer, was in the field at work on the afternoon of July 3 when a storm came up. Both men took shelter in a near-by stable. During the storm the stable was struck by lightning. Mr. Grady was thrown to the ground unconscious. Medical assistance was immediately summoned and Grady taken to the hospital, where he expired, never regaining consciousness. He leaves a wife and six little children, father, mother, brother and sisters. Funeral services were held at the Peach Grove church by Bro. N. D. Cool, from Matt. 25: 13.

Daisy A. Cool.

Grove, Cora A., nee Flory, wife of Friend Charles Grove, died of a complication of diseases, in the bounds of Mt. Vernon church, Va., July 1, 1906, at her home near Waynesboro, Va., aged 37 years, 5 months and 29 days. She leaves a husband and five children, four brothers and four sisters. Sister Cora united with the church in her youth and lived a consistent member. Funeral services held at the church by the Brethren.

J. R. Kindig.

Haines, Bro. Michael M., born in Stark county, Ohio, died in West Milton, Ohio, June 21, 1906, aged 79 years,

8 months and 12 days. He was united in marriage with Susan E. Haines in 1848, to which union were born five sons and six daughters. One son and one daughter preceded father and mother to the great beyond years ago. His wife died March 9, 1893. He was married to Ella Conahan, who died in August, 1903. He united with the Brethren church about fifty years ago, being baptized by Eld. Peter Nead, and lived all these years in Lower Stillwater church, until April 11, 1906, at which time he went to live with his daughter, Mrs. Adam Pfeifer, in West Milton, where he died. Services by the Brethren at Happy Corner church, from Psal. 127: 2. Interment at Ehrstine cemetery.

L. A. Bookwalter.

Hahn, Sister Alice S., died very suddenly at her home in Hanover, Pa., July 7, 1906, aged 43 years and 9 months. She united with the church in early life. She leaves seven children and a husband. Her father and mother, one sister and four brothers survive. Owing to her sudden death she was not anointed. Her life seemed worthy of imitation. The funeral service was held in the Hanover church by the writer, after which the remains were laid to rest in the cemetery at Hanover, Pa.

Silas K. Utz.

Hammacker, Sister Williamina, died July 4, 1906, at her home in New Buffalo, Pa., aged 74 years. She was a faithful member of the church for quite a number of years. Her husband preceded her to the spirit world eight years ago. She was the mother of ten children. Four sons and two daughters survive her. Services and interment at the United Brethren church by the writer.

Henry Beelman.

King, Bro. Gabriel Y., died at his home in Richland, Pa., in the bounds of the Tulpehocken church, June 18, 1906, aged 65 years, 8 months and 4 days. He was born in Berks county, Pennsylvania, and accepted Christ in his youth. He lived a devoted Christian life and took great interest in the different departments of church work. He is survived by his wife. While he died childless, yet he was truly a "father in Israel." Interment at Royer's meetinghouse. Funeral services by Eld. Jacob Nissly and Eld. John Herr.

F. L. Reber.

Landis, Daniel M., born in Henry county, Indiana, died at his home east of Brighthouse, Carroll Co., Ind., July 7, 1906, aged 71 years, 6 months and 29 days. He moved with his parents to Carroll county, Indiana, in 1843, where he since resided. He was married to Elizabeth Eikenberry, July 3, 1856. To this union were born four boys and four girls. His wife preceded him to the spirit world. He was then married to Lydia A. Hamilton, April 19, 1876. To this union were born three boys and three girls. A wife, ten children, five brothers and one sister survive. Funeral services at the upper house by Eld. A. G. Crosswhite, from Job 14: 14. Burial in Moss cemetery.

Mattie Welty.

Masemer, Bro. Jesse, died at the home of his son-in-law, Bro. John Bechtel, in York county, Pennsylvania, near East Berlin, June 16, 1906, aged 85 years, 2 months and 19 days. He was a deacon in the Upper Conewago church for many years. He was a loyal member of the Brethren church. He leaves an aged wife, two sons and three daughters, all members of his chosen church. He was buried in the graveyard adjoining the Munmert church, where the services were conducted by Eld. C. L. Baker, assisted by the brethren.

Margie V. Wrights.

Miller, Bro. Michael E., died at his home in Mt. Morris, Ill., June 12, 1906, aged 65 years, 4 months and 15 days. He was born in Washington county, Maryland. While an infant he was brought by his parents to Mt. Morris, and has always had his home at this place. In 1866 occurred his marriage to Elizabeth Welty, who survives him. Both have been members of the church for over twenty years. Fourteen children were born to them, eleven of whom are living. Funeral services by Eld. D. E. Price.

Nelson Shirk.

Miller, Christiana, nee Cline, born in Franklin county, Pennsylvania, died July 1, 1906, in the Blue Ridge church, Mansfield, Ill., aged 68 years, 3 months and 20 days. She was united in marriage to George Miller, Oct. 15, 1859. To this union were born three girls and two boys. The Sister Miller united with the Brethren church in 1885, and was noted for her Christian character and faithfulness. May 17 she was anointed. By her request Bro. John Barnhart conducted the funeral services, assisted by Bro. P. B. Fitzwater, after which her remains were laid away in the Blue Ridge cemetery.

T. A. Robinson.

Myers, Eliza Davis, wife of Robert Myers, born near Parkersburg, Va., died July 7, 1906, aged 73 years. Sister Myers was the mother of five children, three of whom survive her. Her husband was killed in the Civil war. She made her home with her youngest daughter in St. Louis, Mo., until last November. She came to Kansas, was taken ill and died at the home of her son at Gardner, Kans. Deceased was a devoted member of the Brethren church for thirty-one years.

Lilly M. Riffey.

Oberly, Sister Katie, nee Young, wife of Bro. Clayton Oberly, died July 1, 1906, in the bounds of the Conestoga church, Pa., aged 22 years, 7 months and 5 days. Sister Katie joined the Brethren church when quite young and was a devoted worker in church and Sunday school. She was sick only one week, but suffered greatly. She was anointed. Services at Eby's meetinghouse by Bro. L. W. Taylor and A. S. Hottenstein, assisted by the home ministry, from Col. 3: 4. Interment in the cemetery adjoining.

Sallie Pfoutz.

Priser, Bro. John, son of David and Margaret Priser, born in Montgomery county, Ohio, died of cancer at his home near Sidney, Ind., July 10, 1906, aged 62 years, 5 months and 1 day. In his father's family there were two brothers and five sisters, of whom one brother and three sisters remain. Sept. 18, 1874, he was married to Amanda McPherson. To this union was born one daughter, who survives him. His wife died June 2, 1883. In 1885 he united with the Brethren church and lived a consistent Christian life. March 2, 1890, he was married to Louisa Ross, who survives him. Funeral services at the Spring Creek church by Bro. Albert Wright. His body was laid in the cemetery across the way.

Nora Ross.

Peters, Nannie L., died in Middle River congregation, Augusta Co., Va., June 30, 1906, at her home near Knightly, aged 20 years, 10 months and 15 days. Sister Nannie had connected herself with the church several years before she died and lived a consistent life. Funeral conducted by Brethren D. C. Flory and Peter Garber.

J. F. Miller.

Sellers, John, died of typhoid fever at his home in Kansas City, Mo., July 5, 1906, aged 33 years, 2 months and 19 days. He was born in Meyersdale, Pa. At the age of fifteen he came to Kansas. He was married to Grace Pence, Nov. 29, 1899. He leaves a wife, one son, father, four brothers and one sister. Funeral services were conducted by Bro. Wm. Davis, assisted by Bro. T. A. Eisenbise, in the Brethren church at Morrill, Kansas. Minnie Meyers.

Shultz, Bro. Henry G., died at his father-in-law's, at Big Sandy, Benton Co., Tenn., May 23, 1906, of typhoid fever, aged 27 years, 9 months and 9 days. His wife preceded him sixteen months. He is survived by parents, one sister, one brother and adopted sister. He united with the Brethren at Rock Creek, Ill., at the age of fourteen years, and was faithful until death.

Esther Shultz.

Shultz, Sister Nancy, daughter of Henry and Susanna Paul, born in Blair county, Pennsylvania, departed this life July 7, 1906, at the home of her son, Bro. Isaac Shultz, of Huntington county, Indiana, aged 89 years, 6 months and 12 days. She was united in marriage to Samuel Shultz, April 7, 1839. In 1841 they emigrated to Wayne county, Indiana, where they resided until 1846, when they removed to Huntington county, Indiana, where they resided until death. After the death of her husband she resided with her children. To this union were born seven daughters and three sons. Two sons and three daughters are still living, and one sister yet remains out of a family of thirteen children. She was a member of the Brethren church for many years, and lived out her profession. Funeral services were conducted at the Lancaster house in the Salomonie congregation, by Eld. Aaron Moss, assisted by the home ministers, from 1 Thess. 4: 18.

Millie Wike.

Stewart, Bro. Marion, died at the home of his mother, near Pymont, Ind., July 4, 1906, aged 52 years, 6 months and 10 days. He leaves a mother, five children, one brother and one sister. Services conducted by Brethren M. J. Holsinger and J. P. Ulrey in the Pymont church. Interment in the Pymont cemetery.

Ellen Blickestaff.

Troxel, Sister Elizabeth, nee Arnold, of Conway Springs, Kans., born in Ohio, died July 5, 1906, aged 57 years, 11 months and 24 days. At the age of eighteen she gave her heart to the Lord and united with the Brethren church, in which she lived a consistent Christian life. March 3, 1872, she was married to Jacob Troxel, of Cerro Gordo, Ill. To this union were born two sons and two daughters. One son and one daughter preceded her to the spirit world. Funeral services were conducted by Eld. John Wise. Interment in the Conway Springs cemetery.

Cora Frantz.

Ulrich, Katie May, nee Gible, died at the home of her parents near Prescott, Lebanon Co., Pa., June 20, 1906, aged 22 years, 11 months and 11 days. In her sickness she turned unto the Lord and expressed a strong desire to be baptized and to keep the ordinances. Because of her weakened condition, caused by tuberculosis of the lungs, her desire could not be gratified. Burial at Heidelberg house. Funeral services by Eld. John Herr and Rev. H. J. Welker, of the Reformed church.

F. L. Rober.

Votaw, Sister Effie M., died in Phoenix, Ariz., of lung trouble, June 23, 1906, aged 32 years. She came to Glendale eighteen months ago for her health, having had trouble with her throat and lungs. For a time she grew stronger, but during the winter months she faded. Four weeks previous to her death she was taken to the hospital in Phoenix. She leaves three small children, a stepdaughter and her companion, besides father, mother and several brothers. She was baptized into Christ over a year ago and was a faithful member of the Brethren church. She was raised by Quaker parents and was a member of that faith a number of years. Funeral at the Glendale church by Eld. Harvey Eikenberry, from Mark 14: 8.

Bertha E. Furrey.

Warehime, Sister Georgia Elizabeth Reubury, died in the bounds of the Meadow Branch congregation, Md., Feb. 20, 1906, aged 33 years, 11 months and 10 days. She leaves a husband and one son. Several children preceded her to the spirit world. Funeral services in the Meadow Branch church, by C. D. Bunsack and the writer. Interment in cemetery near by.

W. E. Koop.

Welborn, Lillie May, nee Carpenter, wife of Forest Welborn, died at her home in West township, Marshall Co., Ind., after an illness of one day of Bright's disease, aged 18 years, 1 month and 10 days. She was united in marriage to Forest Welborn, Dec. 31, 1905. Funeral services by Eld. Jacob Hildebrand. Interment in cemetery adjoining.

Stella Morlock.

Wingert, Sister Amanda E., nee Etter, died in Iowa City, Iowa, aged 26 years, 1 month and 13 days. She died of pneumonia, being sick only one week. She leaves a husband and little boy eighteen months old. Her remains were brought east to Franklin county, Pennsylvania, where she was raised, and laid to rest in the Brown's Mill cemetery, near Greencastle, Pa. Occasion improved by the writer, assisted by Eld. Harry J. Brindle.

Wm. A. Anthony.

Yount, Sister Callie May, crossed the mystic stream June 23, 1906, aged 37 years, 7 months and 21 days. She was the daughter of William and Barbara Hoffman. April 25, 1889, she was married to Esta Yount. Five children were born to them. One boy and one girl departed to the spirit land at a very tender age, and one son and two daughters with their father remain. She was always a firm believer in the doctrine of the Brethren church and about twelve years ago became a member of the Lower Stillwater church, Ohio, in whose bounds she died. Services by B. F. Honeyman and W. N. Kinsey at Shiloh Springs.

L. A. Bookwalter.

Zellers, Bro. Daniel, died at the home of his son, near Mt. Morris, Ill., June 25, 1906, aged 88 years, 2 months and 13 days. Bro. Zellers was born in Washington county, Maryland, where in 1843 he was married to Mary Long. The next year they came by team to Illinois, in which State the most of their life was spent. Nine children were born to them, five of whom are now living. Sister Zellers died in 1895. Uncle Dan, as he was frequently called, was a faithful member of the church since 1843, serving many years in the office of deacon. Funeral services by Elders D. E. Price and D. E. Brubaker.

Nelson Shirk.

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SPECIMEN OF TYPE.

Minion.
AFTER these things Jesus walked in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.
2 Now the Jews' feast of tabernacles was at hand.

Brevier.
AARON. The son of Amram and Jo and the elder brother of Moses and (Num. xxvi. 59; xxxiii. 39). He was a and is first mentioned in Ex. iv. 14, as a could "speak well." He was appointed

Small Pica.
24 For he hath not despised nor abhorred the affliction of the afflicted neither hath he hid his face from him; but when he cried unto him, I

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Bourgeois.
28 ¶ And the rest of the people, the priests, the Le'vites, the porters, the singers, the Neth'i-nims, and all they that had separated themselves

Long Primer.
THE book of the 'gen of Da'vid, 'the son of 2 A'bra-ham begat Issa

Small Pica.
24 For he hath not despised nor abhorred the affliction of the afflicted neither hath he hid his face from him; but when he cried unto him, I

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VOL 45.

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AROUND THE WORLD

SECRETARY WILSON has made public the first installment of the new regulations to be enforced in packing and slaughtering houses that come under the federal law. If the regulations are lived up to the people of other countries and in States where the animals are not killed, will be sure to get meat that is fit to eat. But no provision was made—none could be made by the general government—for the inspection of places in which only local trade is carried on. Heretofore "federal inspection has covered all animals entering the stockyards. Under the new law it will cover only such animals as are destined for interstate commerce, and these, should they be found diseased, will be condemned and slaughtered separately. The inevitable effect of this regulation must be that every steer, sheep and hog suspected of disease will be kept away from the federal inspectors and will be sent to butchers or packers doing an exclusively local business." If the people are to be protected they must demand strict laws for inspection, for the federal law does not protect them against unclean or insanitary conditions in the home market.

W. J. BRYAN, who is on a tour around the world, at the international peace conference in London a few days ago succeeded in having an additional step added to the arbitration plan, namely, the referring of the question in dispute to the Hague court or some other tribunal before an appeal to arms should be taken. We need more prominent Americans to take a similar decided stand for peace; and we believe the time is coming when the preparation for war will not be as popular as it is now. The mission of our country is one of peace, and this fact should constantly be brought home to the men in high positions.

THE Zulu uprising in South Africa is causing some uneasiness to the English, and the methods used in defeating it do not commend themselves to humane people. The trouble is due to taxes. The Zulus killed two men who came to enforce the collection. The government executed twelve natives implicated in the murder. It is reported that the British troops are taking no prisoners. Natives are killed on sight, their

villages are burned, and their cattle driven off. Perhaps it is to get revenge and inspire terror. England has had experience with outbreaks of native peoples and does not propose to take any chances. From the Transvaal to the Cape there are 537,000 whites, and 2,115,000 negroes. If the blacks were united under a competent leader they could drive out the whites, which would mean that larger forces would be sent, the blacks conquered, and the work of colonization begun over again. Some of the natives have become civilized, and under the right kind of training most of them would in a very few generations give up their wild life. The present plan of dealing with them is planting seeds of hatred in their bosoms, and these seeds will some day bear fruit.

DREYFUS, as was expected, was vindicated by the highest court in France. The Chamber of Deputies, by a vote of 474 to 42, reinstated him in the army with the rank he would have attained if he had remained in the service, that of major and chief of a squadron of artillery. He was also nominated for the Cross of the Legion of Honor, and when the council voted on it he was unanimously accepted. The cross was bestowed on the very spot where twelve years before the buttons and gold lace were stripped off his uniform and his sword was broken. He has said that he waives all claim for pecuniary damages. Picquat, who was condemned on forged evidence when he tried to secure justice for Dreyfus, has been made a brigadier general. And Zola, who had to flee to England to escape fine and imprisonment, is to be buried in the Pantheon. This marks the end of one of the most famous—and also infamous—cases on record, and in the end substantial justice has been done to the innocent men who were made to suffer.

Six million acres of public lands which are known to possess workable coal have been withdrawn from entry. An examination by the geological survey showed that there were fifty-six million acres with coal deposits. The coal lands withdrawn from entry are situated in New Mexico, Colorado, Utah, Wyoming, North Dakota, Montana, Oregon, and Washington. Much land known to contain coal has been fraudulently entered as agricultural land. Congress has not authorized the withdrawal of the coal lands. The president some time ago in a message to congress "declared that the time had come when no oil or coal lands held by the government, either within the public domain proper or territory owned by Indian tribes, should be alienated; but that the fee to such lands should be kept in the United States government and leased on such terms and for such periods as would enable the government to keep entire control thereof." The action will no doubt be sharply criticised by some as being socialistic. But it is intended for the benefit of the public, and at present there seems no other way of keeping these lands out of the hands of men who have shown themselves unscrupulous in seeking their own profit.

THE contest for control in the affairs of Zion was taken to the courts, and last week a judge in Chicago decided that an election should be held Sept. 18, men and women both voting, to choose a general overseer of their spiritual affairs. A receiver, who is an outsider, was at the same time appointed for the property of the church of Zion. Of Dowie and his work the *Chicago Daily News* has this to say editorially: "In the remarkable history of this north-shore community and of the church which built it abundant proof is to be found that the rise and progress of the Mormon church under Joseph Smith and Brigham Young had

been closely studied by Dowie. That a considerable measure of success was achieved by him is largely due to his copying Mormon methods. But the Mormon leaders always secured an abundance of cheap and fertile land for their followers and they applied sound financial policies to their undertakings. In times of scarcity all suffered privations together and all were mutually helpful. There is, in short, no parallel between the Dowie method of selfish domination and the policy adopted by the leaders of the Latter-Day Saints. It is not at all surprising, therefore, that one system flourished and that the other has gone to the wall."

THE czar and his government seem to have had matters well in hand when he dissolved the duma, for the expected outbreaks have not been on as large a scale as was feared. The army, with few exceptions, has remained faithful, and those who wish to change conditions seem incapable of concerted action.—Admiral Skrydloff, known as the "bulldog admiral," has been given special powers and sent to see whether he can restore order in the Black Sea fleet.—There seems to be a probability that the new duma will be elected and meet next spring as the czar has planned. If men are selected who are willing to labor patiently for improvement, they will no doubt be able gradually to do away with the evils of the present system and secure such constitutional government as is enjoyed under other rulers. The Russian people are far from being prepared for taking an intelligent part in the government. Going too fast is more dangerous than going too slow.

THE radical group of the dissolved duma, though it had no legal existence after July 22, on July 27 issued an appeal to the soldiers and sailors of the empire. Following is a part of it: "Soldiers and Sailors—The government has by imperial command dissolved parliament and troops have been assembled from all sides to oppress the people by armed force. The people's representatives were elected from among your fathers and brothers in order to lay before the emperor the needs of the people and to obtain land and liberty. But the emperor would not listen to the elected of the people. He hearkened to his former councilors, the grand dukes, ministers, generals and the wealthiest of the land owners, who did not want to give up their lands, their properties, their emoluments (amounting to many thousands of rubles) and their irresponsible power. Soldiers and Sailors: We, the legally elected representatives of the peasants and working men, declare to you that without parliament the government is illegal. Orders which it may now issue have no legal force. We call on you: Firstly, to cease to obey the illegal government and to actively oppose it in conjunction with us and the whole of the poor population. You have taken an oath to defend the fatherland. Stand beside us for land and liberty. Secondly, any man who shoots at the people is a criminal, a traitor and the enemy of the people. We inform all such, in the name of their fathers and brothers, that they will not be allowed to return to their homes and that over their names will hang the eternal curse of the people. Thirdly—The government entered into negotiations with the Austrian and German emperors and German troops are ready to invade our country to defend the government which oppresses the people, with the power of foreign arms. By such negotiations, we declare, the government has betrayed the country and is now outside the limits of the law." Both parties know that the army holds the key to the situation, and so the czar is striving hard to keep it loyal and the revolutionists to win it away from him.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

NOTHING FOR JESUS.

Crowded is your heart with cares,
Have you no room for Jesus?
Captured by earth's gilded snares,
Have you no room for Jesus?
Lo, he's standing at your door,
Knocking, knocking, o'er and o'er,
Hear him pleading evermore,
Have you no room for Jesus?

Wasting all your precious hours,
Have you no work for Jesus?
Spend those God-given powers,
Have you no work for Jesus?
Striving not to conquer sin,
Seeking not a soul to win,
Bringing not a wanderer in,
Have you no work for Jesus?

Chasing bubbles through the air,
Have you no time for Jesus?
None for gracious deeds to spare,
Have you no time for Jesus?
Earthly pleasures, wealth and ease,
Seeking, grasping toys like these,
Striving only self to please,
Have you no time for Jesus?

Bearing only worthless leaves,
Have you no fruit for Jesus?
In your hands no precious sheaves,
Have you no fruit for Jesus?
Not a grain to store away,
Naught your labor to repay,
Not a joy for that great day,
When you shall meet with Jesus?

WASTED MATERIAL.

BY C. H. BRUBAKER.

THE owner of a hotel does not wish to have a cook that is wasteful. Our sisters do not like to have a hired girl who wastes more than she saves because it is not quite convenient for her to save. Our brethren are not well pleased when their hired men waste the money or the materials with which they have been entrusted. And we do not wonder at it. They believe that economy is one of the great features of success. Was not our Lord a believer in this principle also? For did he not command the disciples, after the feeding of the multitudes, to go and gather up the fragments, that nothing be wasted? Yes, our Master is an economist; but you will notice that he did not stint anybody, for they ate heartily and were all filled. He was not so short-sighted as to leave the people hungry for fear that the small fishes and loaves would give out.

"Ah, but," I hear someone say, "he had power to increase them." Thinkest thou not, dear brother, that he has power to increase them now? Are you on a mission board with money for your disposal to feed the hungry multitudes, and yet unduly fearful of spending it? Do you not believe the Lord will multiply the little in your hands if you will but distribute it in his name? The wise man says, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." There is such a thing as being "penny-wise and pound-foolish." I believe there is a false economy as well as a true. I believe *silver* is saved at the expense of *souls*. And yet what is the comparative value of *silver* and *soul*? "What would a man give in exchange for his soul?" "What would it profit a man if he should gain the whole world and lose his own soul?" Or what would it profit a state district if it should save \$100 and lose a soul? Or what shall it profit a well-to-do congregation to save \$250 and lose ten souls?

Yes, Jesus was frugal, and he taught frugality; yet he was liberal and he taught liberality. "The liberal soul shall be made fat." He gave his life for us. What have we given him?

Christ, the head of the church, is not well pleased when she wastes the soul-material in any of her local congregations. Suppose our Master came to some of these congregations and put his hands upon the shoulder of some of the capable young brethren, looked into their eyes and said, "Dear souls, what are you doing to advance my kingdom here?" What would

be the answers? Many would say, "I am doing not much of anything." Then he would say, "Have you no interest in the extension of my kingdom?" Some no doubt would say, "Yes, but no one has given me ought to do." Others would doubtless say, "No, my interest is waning. It is growing less day by day, year by year. I was interested once, and I feel sure if I had been encouraged and trusted I should be energetically at work and in perfect harmony with the church now. But I was picked at, or totally overlooked because—shall I say it, Lord? yes, for thou knowest my heart—I was not fully converted on the coat question. I did see a great deal in the dress question once. I saw in it a beautiful means to an end. But I have been dealt with as though it were the chief end itself, and I have become discouraged and disgusted."

Then it seems to me I see our loving Lord go to that congregation assembled and give it a little fatherly admonition something on this wise: "I see in my visit among you that you are not active in the extension of my kingdom, considering the amount of capable material you have in your midst. I have talked with several of the young people and found many of them practically idle because they were not given work to do. I found quite a number who are all but lost because they have not been properly encouraged, even though they were not fully converted, to work in my vineyard. It grieves my heart to see so much splendid material wasted. Do you not remember, dear people, how I trusted Peter to work for me before he was thoroughly converted? He worked for me several years and then denied me with an oath, but I told him that when he was fully converted he should strengthen his brethren. I do not expect a man to be perfect when he begins to do work for me, else how could there be growth in grace and in the knowledge of the truth? I need all the laborers that I can find, for I have so much work to do. Will you not trust each other more, God supremely, and avoid wasting material for my sake? Amen."

Virden, Ill.

BEGINNINGS OF OUR PUBLISHING BUSINESS.

BY J. B. BRUMBAUGH.

WITHIN the present year I had the pleasure of a visit to Elgin, Illinois, and as I was shown through the different departments of our Publishing House, and saw how well equipped it is with the latest and most improved machinery, the commodious apartments, and the first-class facilities for every department of the work, my mind naturally went back to the beginnings of the publishing business in the Brethren church. Surely great changes have come, and I am glad that this business is no more as it used to be.

A couple of years ago I saw the old springhouse about seven miles from Columbiana, Ohio, on the loft of which, the first *Gospel Visitor* was printed. As I looked at this old, dilapidated structure I thought of the self-sacrificing labor of Elder Henry Kurtz, how amidst the disadvantages he had in doing his work, he had opposition to meet from those who should have been his friends and supporters. But, as it was then, so it will always be, every good work meets with opposition and criticism in its beginning.

For a number of years the *Visitor*, a monthly, was the only organ of the Brethren church.

In the year 1864 the *Christian Family Companion*, a weekly edited and published by H. R. Holsinger, was started at Tyrone, Pa. At first it was an experiment and was printed by a hand press in the office of the *Tyrone Herald*, a county paper. The first number is dated May 10, 1864, and the week previous to this date Eld. Holsinger moved from Martinsburg, Blair Co., Pa., to Tyrone. He rented a house and lot and on the lot a little garden had been made, peas, beans, and an onion bed had been planted. He told me that had it not been for these vegetables he and his family certainly would have been hungry on several occasions. He brought with him a little dog, a favorite with the family, and on one occasion at the close of the week, after paying his printer and other expenses, he did not have money enough to buy food

for the family and dog over Sunday. He sold the dog for one dollar and thus procured the necessary food for the family. The next week more subscriptions and money came in, and from that time on things went better.

In a year or more after this Eld. Holsinger equipped an office of his own, but the material and the machinery was mostly second-hand and it was several years before he was prepared to do work in anything like a satisfactory manner.

In January, 1870, the writer, in company with his brothers, H. B. and G. B. Brumbaugh, commenced the publication of the *Pilgrim*, at James Creek, Pa. The first number was printed in Huntingdon, ten miles distant. From there it was sent to our post office at James Creek, then into the country six miles to the home of my brother, H. B. Brumbaugh, where it was folded, addressed, and then sent back to the post office again. In the spring of that same year we established an office at James Creek and commenced to publish weekly. Our first press was a second-hand hand press and on this we printed the *Pilgrim* for over a year. Then we procured what was called a power press, but we had no power to apply except physical strength, as we very well remember. Many times we turned that press until the midnight hour. In a short time, however, we procured a small engine, and then we thought we had about reached the zenith in printing equipment. How delighted we all were to see that little engine turn that press! The editors and printers smiled; even the villagers came in to see it and declared it went ahead of anything they had yet seen! At the end of the first year things did not look very encouraging. We did not live wholly at any one time on the products of a garden, neither did we have to sell our dog, but if we would have had to depend on our income we might have lived on scantier fare and sold a more valuable animal than a dog. One thing was certain, we were worth considerable less money at the end of the year than at the beginning of it. What we should do was a very serious question. Our first year's experience had cost us too much to quit, and if we did, it would cost us still more; there was but one alternative, sink or swim. We concluded to swim, and then followed years of hard work amid such discouragements as comparatively few experience in a lifetime. In a couple of years we concluded that our location was not suitable, and in January, 1874, we moved our office to Huntingdon. By hard work and persistent effort we succeeded in enlarging our business and in a few years were on a good financial basis. By this time Elder James Quinter had purchased the *Christian Family Companion* and was publishing it at Meyersdale, Pa., and it was not long until some propositions for consolidation were made on the part of both parties. In October, 1876, consolidation was effected. Elder James Quinter came with his office to Huntingdon and the *Pilgrim* was changed to *Primitive Christian*. The consolidation proved to be a success; our business enlarged and we labored together in perfect harmony until consolidation with the *Brethren at Work* at Mt. Morris, Illinois, and until we finally turned the whole business over to the church.

There are very few of our people to-day who have any conception of the difficulties our publishing interests have had to encounter and overcome, but it is a pleasant reflection on our part that amid them all we built up a business and handed it over to the church that is now proving to be a source of good revenue to its mission work.

Then, too, our publications have agitated and fostered all the aggressive movements of the church, so that whatever place the church occupies to-day, as a factor in the upbuilding of Christian character and the evangelization of the world, may be attributed largely to the power of our publications, all of which makes us, who endured some of the trials at the beginnings of this work, feel that our labors have not been in vain. It is our earnest desire and hope that our present church paper may become more and more an educating force. This it can become, not by evading the problems that confront and interest the church, but by discussing them in the spirit of true Christian culture.

Huntingdon, Pa.

SOME EARLY REFORMERS

By J. W. WAYLAND, of Bridgewater, Va.

I. Peter Waldo

II. John Wycliff

III. John Huss

IV. William Tyndale

II. JOHN WYCLIFF.

The Bible Teacher of England.

JOHN WYCLIFF, whose name is spelled many ways, was born in the county of York, England, in the year 1324, or thereabouts. He is frequently spoken of as the "Morning Star of the Reformation"; and he was, indeed, the most prominent of those great men of his period, who were stimulating thought and provoking inquiry concerning the dogmas of a perverted clergy, and thus giving promise of a wider and fuller diffusion of spiritual light in the days of Erasmus, Luther, Zwingli, and Calvin. In this way Wycliff shed abroad a light that never went out, but kept on spreading and brightening till the thick darkness fled away in the face of a more perfect day.

The known facts of Wycliff's early life are few and meager. He appears to have sprung from a well-to-do family of the lower nobility. In his youth he was sent as a student to the University of Oxford, which, following the partial decay of the University of Paris, was then bidding for intellectual supremacy in Europe. Wycliff became in time the brightest ornament of his *alma mater*; but much of his life was spent in obscure waiting. He reached middle life before his powers were fully recognized; but the silent years were years of study and patient preparation, so that the last twenty years of his life were brilliant in excellence and overflowing with achievement.

About 1358 Wycliff was made a fellow, and a year or two later master, of Balliol College, Oxford. In 1361 he was chosen rector of the neighboring parish of Fillingham, where he labored eight years. In 1369 he was given the parish of Ludgarshall; and, in 1374, that of Lutterworth, which he held till his death in 1384. In 1375 he was made a member of a royal commission to confer with legates of the pope at Bruges. Attention was directed to his theological views first in 1376, on the ground that they differed from the accepted authority of the church. Throughout the rest of his life he came in for a large share of censure, arraignments, and persecution; but he was frequently shielded in considerable degree by the friendship of members of the royal family, whose rights he often defended in the face of ecclesiastical usurpations. He stood forth as the champion of civil and kingly authority, against papal encroachments. He taught that a papal decree has no validity except in so far as it is founded on the Bible; and the "binding and loosing" power has no effect save when it conforms to the judgment of Christ. He also claimed that the clergy should be forbidden to exercise temporal authority and to interfere with affairs of state.

One of Wycliff's most scathing and persistent attacks was made upon the mendicant orders of monks—the begging friars. Besides the regular clergy and the monks, the country was overrun by these mendicant, or begging, orders. The two most prominent of these orders were the Franciscans and the Dominicans, named after their founders, St. Francis of Assisi and St. Dominic of Spain. They professed absolute poverty, and lived by begging. Clad in gowns of coarse woolen cloth, girt about with cords or sashes, and provided with great pockets, they overran the land, preaching all manner of absurd fables, and soliciting alms. They would frequently kidnap children and shut them up in the monasteries. By many pious frauds they endeavored to monopolize the wealth of the country. It is not certain when Wycliff began his attack upon the friars; but about 1382 he published

his summarized charges in a tract entitled, "Objections to Friars." Among the "fifty heresies and errors" pointed out herein were the following:

"Friars say that their religion is more perfect than the religion of Christ, and that it is more meritorious to give alms to hypocrites, than say they are holy and needy when they are strong in body and have overmuch riches, than to give them to poor, feeble, crooked, blind, and bed-ridden men."

"Friars, that be called Masters of Divinity, live as lords and kings, and send out idiots, full of covetousness, to preach, not the Gospel, but chronicles, fables, and lies; to please the people, and to rob them."

Wycliff assailed not only the practices of the clergy, but also the doctrines of the church. He attacked the doctrine of transubstantiation, maintaining that the bread and wine remained unchanged, while the body and blood of Christ are really present. In this he seems to have anticipated the famous doctrine of Luther, known as "consubstantiation." He asserted that in the primitive church there were but two sorts of clergy, and opposed the multiplication of ranks in the priesthood, such as popes, cardinals, patriarchs, monks, canons, etc. He spoke against the necessity of auricular confession, and doubted whether the rites of confirmation and extreme unction were warranted by Scripture. He also advocated a simpler form of church service.

Wycliff was great in many ways; but his greatest service to the English people was performed in his translation of the Bible from the Latin into the English tongue, and his open defense of the people's right to read the Scriptures in their own language. The grand work was finished in 1382—two years before the reformer's death. This was probably the most complete version issued up to this time, and served its own and succeeding generations admirably.

Wycliff's followers came in, of course, for their share of persecution at the hands of the church. They were known as Lollards. The term "Lollard" is variously explained; but it appears to have meant "talker," "mumbler," or "babbling." It was, of course, a term of reproach and derision. The first generation of Lollards was unable to withstand persecution, in many cases: as has been said, "They were not ready to be martyrs." Most of those who were brought to trial at this time recanted, and returned to the ancient fold; but thousands who were taught by these first unsteady guides grew up into leaders of more constant strength, so that in the second generation there were not wanting men willing to be burned at the stake for their faith. Furthermore, the teachings of Wycliff were carried abroad. Students and others had come to England in the train of Anne, the king's wife; some of them had studied at Oxford, and had carried back to Bohemia and other parts of the Continent the new ideas. John Huss and Jerome of Prague soon made these ideas felt among the German kingdoms.

Martyrdom was not the lot of Wycliff; but in 1428, by order of Pope Martin V, the quiet grave at Lutterworth was opened, and the remains of the old hero were taken up: his bones were burnt, and the ashes were cast into the brook hard by, known as the Swift. Fuller, the old church historian, in describing the scene quaintly says:

"This brook conveyed them into Avon, the Avon into the Severn, the Severn into the narrow seas, they into the main ocean; and thus the ashes of Wycliff were the emblem of his doctrine, which is now dispersed all the world over."

Of Wycliff, John Richard Green, the eminent English historian, has the following to say:

"The spare, emaciated frame of Wycliff, weakened by study and asceticism, hardly promised a reformer who would carry on the stormy work of Ockham; but within this frail form lay a temper quick and restless,

an immense energy, an immovable conviction, an unconquerable pride. The personal charm which ever accompanies real greatness only deepened the influence he derived from the spotless purity of his life. As yet indeed even Wycliff himself can hardly have suspected the immense range of his intellectual power. It was only the struggle that lay before him which revealed in the dry and subtle schoolman the founder of our later English prose, a master of popular invective, of irony, of persuasion, a dexterous politician, an audacious partisan, the organizer of a religious order, the unsparing assailant of abuses, the boldest and most indefatigable of controversialists, the first Reformer who dared, when deserted and alone, to question and deny the creed of the Christendom around him, to break through the tradition of the past, and with his last breath to assert the freedom of religious thought against the dogmas of the Papacy."

Bridgewater, Va.

WHY THE CHURCH SHOULD OWN AND CONTROL OUR COLLEGES.

BY H. M. BARWICK.

To know is exclusively a function of Spirit. Man's mind not only knows, but is a receptacle of new knowledge. This function makes it the connecting medium and seat of the Holy Spirit's abode and operation in and through man.

Man's knowledge is the material used by the Holy Spirit in its dealings with men. The barren mind of the untaught savage on one hand and the educated Christian on the other illustrate the vast utility which God makes of knowledge in spreading his kingdom. It is clear, then, that the acquiring of knowledge, or the development of the capacity, power and usefulness of the mind, is purely a spiritual work and one of man's most sacred duties. That God so recognizes this fact is seen in his commanding Moses rigidly to bind upon both parents and officials the sacred trust of most carefully and thoroughly educating every Hebrew child. In line with this command, we find the writers of the Old Testament, inspired by the Holy Ghost, deprecating ignorance, exalting knowledge and urging everybody to "get wisdom," for "wisdom is the principal thing." Josephus says that education was one of the first duties among the Jews.

God's high estimate of education in making it the chief bulwark to both temporal and spiritual life is carried down from the Old to the New Testament. "Study," and "give heed to reading," are some of his commands to-day, while the Spirit elsewhere required church workers to be "full of wisdom" and every elder to be able "to teach." The seal of his approval is further set upon education by the following historical facts:

1. In the two religious epochs of his chosen people, that of giving the law of Moses, and that of establishing Christianity through Paul, God chose the best educated man of his day in each instance.

2. The religious advances of early Christianity were headed by the leading scholar of his day. Tertullian, Jerome, Augustine, Chrysostom and the like, gave the early church its victorious reception into the hearts of millions.

3. The Protestant Reformation is entirely due to such scholars as Abelard, Erasmus and Luther.

4. The religious, social and material progress of our own day is marked by scholars leading the advance.

With invariable precision, and in harmony with his wish and ancient command to educate the mind, God chooses only such men to reveal his will on earth as have a full head as well as an honest heart.

No other sentiment of the Bible is more clearly made a religious duty of the church worker than is that of his education. Why? Because a man's spiritual life is made more fruitful for God if his mental powers have been properly developed. This establishes such a vital, dependent relation between religion and education, or church and school, that they become one and inseparable. To ignore or even to be indifferent about this question is to oppose one of the most fundamental teachings of God through Jesus Christ, the Holy Ghost, his Word and church. It is no wonder, either, that

God is concerned in the mental development of man. for vice and crime against God decrease over sixty per cent wherever a fair degree of education obtains. Not only is education the bulwark to God's work, but it is the destroying agency against Satan's kingdom as well. "Ignorance is the mother of vice," was learned long ago.

God's design in differentiating man from beast by giving him a mind is that man may know God and share in his glory by confessing the divine relationship. Any other end or purpose of education is a failure, regardless of degrees, years in college or books mastered.

But where shall the young, plastic mind receive this kind of training? State institutions, being non-religious, make no claim to such a purpose. Parents educate their children to-day so that they may become either money getters in the world or shine in society. Colleges advertise both their standard of success and estimate of education by the large salaries which their graduates receive. Refined, godly character with its rare, fragrant fruit to society is placed second if indeed it is spoken of at all.

College life to-day, although good in part, is so saturated with soft, slushy wit, intellectual pride, heathenish class yells, brutal initiations and comic didos, together with a disdain for the common realities of life, such as honest toil, that it is a real, vital question for a parent whether he should endanger his child's spiritual interests to such a risk in the hands of an unsanctified and unregenerate world.

Even many Bible schools give only a mechanical analysis of names, dates, localities, logical divisions, etc., of the Bible. Inspiration to live the Bible life is lacking in many Bible classes. The recent organization of private Bible and mission study classes in the colleges of the world by the students themselves, independent of college supervision, indicates the spiritual needs which students of the past have felt and furnishes much hope for the future.

The object of this paper is to show:

1. God's desire for the intellectual development of the race.

2. That there is no one qualified to train man's mind but the church of God.

In my next article I shall give a few reasons why the Brethren church should advance to God's requirements and incorporate into her life the full education of her constituency, by owning and governing the entire educational interests of the church.

McPherson, Kans.

THE PASSING OF EVOLUTION.

THE editor of the *Christian Standard*, who keeps fully abreast of modern thought, scientific research and developments, has some excellent things to say concerning the passing of evolution. As he clearly shows, evolution has seen its day, but a few men who do not know when a theory is dead, have not yet given it up. Here is what the editor has to say:

The evolutionary theory, that proposes to account for the origin of man upon the hypothesis of the transmutation of species, is rapidly losing all the standing it ever had in the scientific world. Darwinism, which rests upon the two pillars of a "struggle for existence and natural selection," or the "survival of the fittest," has been almost entirely abandoned, and nothing has been offered as a substitute for it that at all meets the demands of the case. During a good part of the last half of the nineteenth century, evolution had a very large following among scientific men, and was so generally accepted and firmly held by leaders of scientific thought, that any one who dared to question, not to say contradict, its claims, was looked upon as deficient either in intelligent acumen or scientific attainments. But toward the close of the nineteenth century, things began to change in this regard, and men of eminence in the scientific world dared not only to question the assumptions of evolutionists, but to declare them to be utterly without scientific support. The reaction, which set in about that time, has gone on so rapidly that, at this time, evolution has no standing with a majority of the leaders of scientific thought. The theory has been weighed in the balance of scientific fact

and experiment, and has been found wanting; and it is rapidly being consigned to the limbo of defunct scientific fads. This remark is meant to apply only to the great scientists of the present day, for the reaction has not affected to any very great extent that class of men whose conclusions do not rest upon their own investigations, but are simply bequeathed to them by those whom they regard as of authority in such matters.

These traditionalists will be the last to abandon the sinking boat of the evolutionary theory, but most of those who make experiments and examine facts for themselves have seen the handwriting upon the wall, and recognize the fact that evolution has been thoroughly discredited. They know full well that it never did rest upon any solid basis of scientific fact or reason, and they do not hesitate to renounce it. More strenuous efforts to sustain an erroneous theory were never made than those put forth in attempts to bolster up the theory of evolution. A number of years ago Professor Huxley obtained from the bottom of the sea a slimy substance which he denominated "Bathybius," and put forth the claim that it was the basis of life. This claim was accepted by the rank and file of evolutionists and the cry was raised, "Great is Bathybius!" But this creation of Professor Huxley's scientific imagination was shortlived, for it was soon demonstrated that Bathybius had no life in it and that no life could come out of it.

A few years ago some fossil bones were found in Java, and forthwith enthusiastic evolutionists made the claim for them that they belonged to an animal intermediate between the highest type of the ape and the lowest type of man. It was heralded abroad that the "missing link" had been found, and the keystone firmly fixed in the arch upon which the evolutionary theory had been based. But this find, too, was doomed to come to nought as regards giving any support to the claims of evolution. A short while after these bones were discovered, twenty-four of the world's most famous zoologists met in Leyden and carefully examined them. Ten of these most eminent scientists concluded that they were nothing but the bones of an ape; seven held that they belonged to a man, while the remaining seven adhered to the original claim made for them; namely, that they belonged to an animal that occupied the place of the missing link. Thus less than one-third of that assembly of distinguished scientists found in the bones submitted to them any support for the theory of evolution; and it is safe to say that no scientist of to-day attaches any importance whatever to those fossils so far as the question of evolution is concerned.

Prof. D. C. Cunningham, of Dublin, who perhaps has no superior in the field of comparative anatomy, has reached the conclusion that said bones did not all belong to the same animal, a part of them being the bones of a baboon, and a part those of a man; and so it turns out that this prop bearing the high-sounding name of "pithecanthropus erectus," has fallen to the ground, leaving the theory that it was constructed to support dangling in midair. Thus one after another of the hypotheses that have been manufactured to support the great hypothesis of evolution, have been crumbling to dust, and it is not at all wonderful that men who think soberly with regard to matters of science and scientific fact, are abandoning a theory that has such a flimsy support. Dr. Ethridge, of the British Museum, is one of the most noted experts in paleontology in England, and his study of the fossils in the museum led him to the following conclusion: "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation of the utter falsity of their views." Prof. Lionel S. Beale is one of the greatest scientists of England, biology being his special field. In an address to the Victoria Institute, of London, in 1903, this distinguished biologist said: "The idea of any relation having been established between the non-living and living, by a gradual advance from lifeless matter to the lowest forms of life and so onward to the higher and more complex, has not the slightest evidence from the facts of any section of living nature of which anything is known. There is no evidence that man has descend-

ed from, or is, or was, in any way specially related to, any other organism in nature through evolution or by any other process. In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."

The highest authority in physiology and chemistry of modern times in Germany was Professor Virchow, of Berlin. He was at one time a strong advocate of the evolutionary theory, but subsequent and more thorough investigation led him to renounce it in the following language: "It is all nonsense. It can not be proved by science that man descends from the ape or from any other animal. Since the announcement of the theory, all real scientific knowledge has proceeded in the opposite direction." Besides the men just quoted, Professor Rutenmeyer, of Basel; Prof. Wilhelm Max Wundt, of Leipzig; Eimer, Gustav Wolf, De Vries, Hooke, Von Wellstein, Fleischman, Reinke, and others of equal renown, have forsaken the ranks of evolutionists, leaving Haeckel almost alone, so far as men of great eminence in the world of science are concerned. Indeed, we are not sure but that Haeckel has quite recently given up evolution.

THE MISSION WAGON.

BY JAMES M. NEFF.

THE little go-cart is tipped back into a reclining position and a pillow is under the baby's head. She turns her face to the morning breeze which fans her to sleep as I sit by under the shade of the waving cotton-woods and meditate upon the beauty and sweetness of the better life as compared with the selfishness and emptiness of those lives which have not been lifted into the atmosphere of a Savior's love. It is only an irrigation ditch upon whose brink I sit, but it brings water from the beautiful Penasco River and it goes singing by like a mountain brook. Its mission is to make a garden of the desert, and how well it is succeeding is attested by much that I see about me. The mission wagon stands here in the shade and the bronchos graze in the alfalfa near by. We are camped in the edge of a magnificent orchard whose trees are burdened, and in some cases breaking, with fruit.

But how came we here and why? Well, this is the way the story runs: In a few days after the barbed wire incident, of which I spoke in my former communication, the pony was able to travel again, and having filed on a homestead (sometimes the only way, but usually a long and irksome way for a poor man to secure a comfortable home), we snatched a day between our appointments for religious services and other duties connected with them, and drove to our "claim" eight miles west of Lake Arthur. Reaching the place and having put the ponies out on ropes, we proceeded with spade and pick to dig a hole in the ground. The work is of a kind to which we are not used and to which the tension of our muscles seemed at first not well suited; so I would work awhile and wife awhile, and alternately take a little rest, while the baby, who doesn't walk yet, tortoiselike sauntered out through the grass to play with her sister and otherwise amuse herself.

But why a hole in the ground? Well, we expect to build a house, and the excavation is for a cellar. Lumber being somewhat expensive, our plan is to build a house twelve by twelve feet, and if you would care for further specifications, number of rooms, one, the basement aforesaid not being included in this count. Our first day on the homestead, however, was with the ground for dining room and kitchen, and the wagon for a bedroom at night.

Now to some of you the house above described seems small for a family of four, and indeed we are not used to living that way. On the other hand in Lake Arthur we have a two-room house twelve-by-twenty, and a bedroom besides in the form of a twelve-by-fourteen-foot tent. So you see, as is common and perhaps pardonable for town folks, we are putting on airs a little now, but when we move to the country we expect to "do" with less.

On the day following our return to Lake Arthur (July 7) we met in quarterly council with the Brethren there and among other things considered the hold-

ing of our first love feast in New Mexico, which we hope to enjoy sometime in September, exact date to be announced later. The following day, morning and night, there were preaching services conducted by the Brethren in the village and well attended.

On the next day we completed our preparations and July 10 started on a long-expected trip of missionary exploration and discovery to the mountain country to the west of us. By the close of the first day we were well out of the artesian belt of the Pecos Valley and found human habitations much fewer and farther apart than we find them in the valley. At night we camped by a lone wind mill, our nearest neighbors being the wolves that howled at us now and then as they passed. The day following, however, we came into the valley of the Rio Penasco, a small stream that flows from the mountains to the Pecos river and furnishes sufficient water to irrigate a number of farms. And it is here that we are tarrying a few days, camping in the fruit-laden orchards, eating plums, peaches, pears, apricots and apples, and canning and drying some fruit for winter use. And as opportunity offers we are distributing tracts and MESSENGERS and telling the people about the church we represent and of which they have never heard. We will probably arrange for public services in the village of Hope, a few miles from which we are at present in camp.

But now as I close this letter it is nighttime. I sit on the seat in the front end of the wagon and write these lines by lantern light while the family are asleep in the rear. So then, with the request that you pray the Lord's richest blessings upon our humble endeavors in New Mexico, I bid you all good-night.

Hope, New Mexico, July 16.

"LOVING GOD MORE THAN SELF."

BY GEO. L. STUDEBAKER.

WE are to love God above all things. "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."

In the beginning of Christianity it meant much more than it does at present for a man to confess Christ, and it was more of a trial of sincerity. He is not sincere unless he loves Christ better than anything in this life. Many Christians have sealed their faith with their blood, and thus manifested that they loved Christ more than their own lives, or self.

He says that we are not worthy of him unless we are willing to part with all that we have. Every man loves his own life, and we can not be disciples of Christ if we do not love him better than our own lives.

When trials, tribulation and persecution come because of our profession, then the trial is, which we love best, Christ or our relations, or our lives. Even in days of peace this trial often comes. Hence we are to take up our cross daily and follow Christ in order to be one of his disciples.

Why are we to love God more than the nearest friend, or even self? God has wonderfully manifested his love toward us. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God loving a sinful and a worthless world, a world lying in wickedness and sin, we evidently ought to yield ourselves wholly to him. God having given us his Son to be our Prophet, Priest, and King, we must give up self to be ruled and guided by him.

God loved us while we were yet sinners. "God commended his love toward us, in that, while we were yet sinners, Christ died for us." One would hardly die for a righteous man, an innocent man, one unjustly condemned. We might pity such a one, and some might even venture to die for a good man. But Christ died for sinners, and even his persecutors, praying, "Father, forgive them, for they know not what they do."

We should love God more than self, for he has done more for us than we could possibly do for ourselves. When we consider God's love toward us, we can, with pleasure, love God more than self. Paul counted all things but loss, that he might win Christ; and when the time came for him to depart out of this world he

said that it paid to be godly, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." The world perhaps looked upon Paul and his few tents and tools, and counted his life a miserable failure. But through his wonderful zeal and great love for God he had riches that the world knew not of. A crown of life was laid up for him, which he was now ready to go and receive. May our love to God be so great that we will not betray him, but may we be willing to sacrifice the dearest idol, and worship only him! Amen!

Muncie, Ind.

WANTED—THE FACTS.

BY PAUL MOHLER.

I SHOULD like very much to have some information on a very important subject, if the editor will allow it to be given through the MESSENGER. If not, I wish the information could be secured for the benefit of the church when the question does come up. So much of our discussion of the dress question has been theoretical that I am getting hungry for the facts in the case, and I ask the following questions to bring out those facts.

Among those who love true humility, are those who say that the wearing of the uniform dress of the Brethren induces spiritual pride; that those who wear it are likely to become self-righteous like the Pharisees. Is this true? How is it shown in the cases you have observed? By which has the character and work of the churches under your observation suffered most, spiritual pride or personal vanity?

It is claimed, on the other hand, that obedience to the church in the form of dress is usually accompanied by obedience to the Spirit of the Gospel in other things, and *vice versa*. Is this true? When have the members under observation been more attentive at public worship, active in Sunday school, etc., careful in their associations and occupations, pure and holy in their private lives, and zealous, loving, self-sacrificing and prayerful in the work of the Master, while they dressed in the order of the church or while they did not?

Some say that wearing the uniform of the church does not promote plainness of dress; that the uniform admits of as much ornamentation, as bright colors and as rich materials as any other fashion; also that those who wear the uniform are likely to make up for its peculiar form by inserting richer materials, brighter colors, etc., than they would if no uniform were required. Is this true? Do those who adopt the uniform of the church become more modest in appearance, or less so? Do those who formerly wore the uniform and now do not, appear more modest or less?

We hear that if the church would spend its energies on developing the spiritual lives of the members instead of in controlling their appearance, those lives would be better, and the appearance would come right naturally. Is this true? As a rule, do the members of a church in which no attention is paid to the appearance of the members, appear as modest as the members of a church which does watch the appearance of its members? Have you seen churches which worked for both the life within and the outward appearance? How did their members appear? What was the spiritual condition of those churches?

It is claimed, for the uniform, that it protects the weaker members from many temptations; that those who wear it will not be so likely to be drawn into evil associations such as are found in "society," dances, card parties, theaters, saloons, etc.; but will naturally seek the association of those who appear like them, in the Sunday school, preaching service, Christian Workers' meetings, song services, etc., and in the pure society of Christian homes. Is this true? Which members of the church are more often found in those worldly gatherings, those who are in the order of the church or those who are not? When do members form the more worldly associations, while they dress in the uniform, or while they do not?

Finally, when do churches appear more plain and modest; while they are in order or while they are not? When are they more spiritual? When are they more humble? Have you seen churches whose members became humble without any agitation of the dress

question? How was it done? Have you seen any churches whose members, in the majority, dressed plainly without being in the order, and who are still plain? What induced them to do it? In short—does it pay to work for plain dressing in a church or not? Is our method the best method or not?

It is assumed that those who undertake this search for facts are in favor of true humility as an element of Christian character, and are anxious to take the best means, whatever they may be, to develop this virtue in themselves and others. No others need answer.

In this investigation, we must be fair. It will not be fair to compare the spiritual condition of members or of churches who are out of the order in dress with those who are in the order, without also considering other things which have had their influence; such as home training, surrounding influences, age, natural disposition, etc. Neither will it be fair to compare the life of one who has changed to or from the order of the church in dress, with what it was before the change, without also considering other influences.

The real truth in this matter will be like the truth in a good many other things—hard to find—a good deal harder than most of us imagine; but I believe that the dress question, as far as the Brethren church is concerned, will be settled by the experience of the church—that is, by the wisdom which comes from experience. Surely we have had enough experience already to enable us to decide at least the questions I have asked. Consider them carefully and prayerfully.

Cando, N. Dak.

THE SPRINGFIELD MISSION, ILL.

Many, no doubt, will be interested in what is being done in the way of mission work in Springfield the place of our late conference.

About one year ago the district missionary committee decided to make an effort to do some mission work in the city, but, after canvassing the city the idea was abandoned for the time, for the reason that no suitable building could be had in which to hold services. And this is one of the greatest hindrances confronting us at the present time.

During the Annual Conference the committee was in session and decided to make a more determined effort to establish a Brethren's mission in this our capital city, to follow immediately the work of the conference, and arranged with Bro. J. W. Lear, of Cerro Gordo, Ill., to hold evangelistic services in connection with the Bethany Bible school then in progress on the fair grounds. But these services failed to enlist the attention of the people of the city; we believe mainly because of the unfortunate location from a missionary standpoint. However, these services were not without some results, as two more were received into the church by baptism the following Sunday. These services were then discontinued, as no suitable place could be secured in the city to hold meetings.

We then arranged to locate two sisters, and secured the services of Sisters Alma Crouse, of Waterloo, Iowa, and Leah Brubaker, of Virden, Ill., for the present, who are now located at 1244 N. Fourth street in a residence house, rented by the committee, which furnishes living rooms for the sisters, also two rooms being used as audience rooms, in which religious services are held each Lord's Day as follows: Sunday school at 10 A. M., preaching at 11 A. M. and 3:30 P. M. The preaching is supplied by the ministers from Cerro Gordo, under the direction of J. W. Lear. The committee desires to locate a minister here as soon as one can be secured.

Bro. Chas. C. Gibson, our district Sunday-school secretary, has rendered valuable assistance both in pledging financial aid and in personal work in the interest of the Sunday-school department.

The work has begun small, but we are glad to note at this time a steady growth in numbers and interest. The sisters are being kindly received into many homes and find that our members have left a good impression upon the people of the city, which is having its influence on the mission.

The needs of the mission are opening up in various directions, and we take this method of appealing to the churches of our own district to remember this mission in their donations. We trust every member in our district will be deeply interested in the success of this mission in our capital city.

We have started a separate fund for the Springfield mission, and give the Bethany Bible School credit for the first contribution of \$6.78 to this fund. The sisters could use secondhand clothing or anything in that line that could be given out to advantage, and have asked for back numbers of the Gospel Messenger and Missionary Visitor, dating back as far as 1904. In the mission home just started they have need of some bedding and many other articles that are of use in any home. A few strips of carpet would be appreciated by the sisters. Send cash contributions to the undersigned, but all other articles to Brethren's Mission, 1244 N. Fourth St., Springfield, Ill.

Virden, Ill., July 27. W. H. Shull; Sec. Miss. Com.

ILLUSTRATIONS.

BY EZRA FLODY.

JESUS used illustrations, gleaned from two sources—from Scripture and from the common things in nature about him. Paul made use of them and so have all successful ministers since his time.

The primary purpose of illustration is to excite imagination in the mind of the hearer. For the minister it gives freshness, clearness, and economy of expression. To the hearer it arrests attention, quickens apprehension of the truth, and promotes conviction.

Probably the disposition to dislike illustrations arises from the abuse of them by some preachers or from the ignorance of their true office and function.

We should never leave upon the hearer an impression that he has been in a picture gallery, nor should we so use the illustrations as to teach it more than the lesson to be impressed. Let an illustration illustrate here: Upon one occasion a minister dwelling much upon sunshine and shade used the fuchsia as a flower that flourishes best in the shade and the dahlia as one that thrives best in the sunshine to illustrate his point. After services a woman came to him earnestly congratulating the sermon and expressing her thanks for the very helpful discourse. When the minister asked her what part of the sermon impressed her she replied: "Well, sir, I have been trying for years to raise fuchsias, and now I know the secret." The lesson is apparent.

As to methods of collecting illustrations; first, beware of encyclopedias offering their threadbare stuff. Lift up your eyes to see them before you in Scripture and about you everywhere. The scripture kind are safest, for they only tell the whole truth and others for the opposite reason are dangerous.

Every minister in reading, in experience, in observation will come across many useful ones. Make a record of them in a small book you keep for the purpose, or stow them away in large envelopes under captions, as "Children," "Pride," "Love," "Missionary," etc. Number them as you go. Put the same number on your sermon outline for the purpose of reviewing before you go into the pulpit. Be sure to reject scores that you meet, choosing prayerfully only the safe ones, and you will have a constantly growing fullness of useful material.

Union, Ohio.

A TRAVELING INCIDENT.

BY ALICE C. BLOUGH.

Nor long ago an aunt and I were returning from a visit to my brother in Newport News. We met a lady on the boat who was attracted to us by our bonnets. She was from Norfolk. A few of our members had lived near her and from them she learned the principles of the Brethren church which she seemed to admire very much. She said if we would keep the true Sabbath she would be one of us (she is an Adventist). This lady said: "I always feel at home in the company of any one who wears the garb of the Brethren church, and perfectly free to talk to them. Last summer I was in Kansas and met several ladies on the train who appeared to be such nice, sociable people and whose company I enjoyed very much. When they made ready to leave the train they put bonnets on. There is the secret, I said to myself. I regret that my church does not have something by which we could know each other. Your church must be made of good people with strong principles or you could not stick to your distinctive garb in this fast fashionable age of the world."

Our people are trusted and respected where they are not known for this reason. Our attire stands for something and shows that we are above the world. Our fashionable brothers and sisters wear what fashion dictates, be it ever so hideous and uncomfortable, why cannot we wear what the church dictates? Surely the church is a higher and nobler power than fashion if that were all, but the church has the Bible upon which her rules are based. If we do not wear what the church has approved, we follow "Madam Fashion"

in part at least. Will we be more faithful to her than to our beloved church?

I write this with the prayer that it may strengthen some brother or sister who may be weak along this line. On the other hand let us be careful that none be disappointed in not finding the characteristics indicated by our plain attire.

Manassas, Va.

NEW TESTAMENT DEACONESSES.

SOME one asked the editor of the *Christian Standard* to name what scriptural authority we have for deaconesses in the church. Here is his answer:

We find no authority in the New Testament for deaconesses in the technical or official sense of the term. The general meaning of the word *diakonos* is servant, and in that sense every Christian woman is a deacon in the church, and so is every other member, whether male or female. But the Scriptures do not contemplate the office of deacon as being occupied by a woman, and Paul's instructions on the subject preclude the idea. "Let deacons be husbands of one wife, ruling the children and their own houses well" (1 Tim. 3: 12). Whenever a woman can be the husband of a wife, she may be a deacon, according to the language just quoted, but not before. Women, as servants in the church, may be appointed to do any special work for which they may be qualified, and this opens to them a very wide field of service and usefulness; but it does not constitute them deacons in an official sense. We should be careful to make distinctions that are clearly recognized in the Scriptures, and see to it that we do not put ourselves in opposition to any teaching of the Word of God. There is a tendency abroad to ignore or attempt to explain away any Scripture that may seem to be in the way of men's desires. In matters of special divine appointment, we should be careful to adhere to the teaching of the Word of God in its plainest and most obvious meaning.

AVERNUS.

BY WILLIAM K. CONNER.

AVERNUS, which means "without birds," is the name of a small nearly circular lake in Campania, Italy. It is about a mile and a half in circumference, and occupies the crater of an extinct volcano. It is in some places as deep as 180 feet and is almost completely shut in by steep and wooded heights. The sulphurous and mephitic vapors arising from it were believed in ancient times to kill the birds that flew over it. So there are hearts like unto the hearts of the scribes and Pharisees that are shut in by the "steep and wooded heights" of sin and iniquity, and are continually emitting destructive vapors that are destroying the birds of joy, of love, of peace, of comfort, of hope, and of salvation that would carry their sweet blessings to needy ones, and the good that would be done is drowned in these human lakes of iniquity. Brother, sister, you doubtless know of such lakes. May all of us do all in our power to drain them of their unholy waters and fill them with "living water" that will give off everlasting life, instead of that which will produce death.

1110 26th St., Newport News, Va.

LOAFING.

Does the young man who persists in being a loafer ever reflect how much less it would cost to be a decent, respectable man? Does he imagine that loafing is more economical than gentility? Anybody can be a gentleman, if he chooses to be, without much cost, but it is very expensive being a loafer. It costs time in the first place—days, weeks, and months of it; in fact all the time, for no man can be a first-class loafer without devoting his whole time to it. The occupation, well followed, hardly affords time for eating, sleeping, drinking—we had almost said drinking, but on reflection we will except that. The loafer finds time to drink whenever invited, at the cost of his friends. Once fully embarked on the sea of loafing, and you bid farewell to every friendly sail that sails under

an honest and legitimate flap. Your consorts will only be the buccanneries of society. It costs money, for though the loafer may not earn a cent or have one for months, the time lost might have procured him much money, if devoted to industry, instead of sloth. It costs health, vigor and comfort. Be a gentleman, then.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, August 12, 1906.

STEADFASTNESS.—1 Cor. 15: 58.

I. Implies—

1. Unwavering Heart Service, Luke 10: 27
2. Undaunted Courage, Rev. 21: 7

II. Obtained by—

1. Reliance Upon Divine Aid, Matt. 7: 7, 8
2. Unceasing Prayer, Rom. 12: 12
3. Constant Service, 1 Tim. 4: 12

III. Reward.

1. Guarantee of a Resurrection, 1 Cor. 15: 54-58
2. Assurance of Final Victory, 1 Cor. 15: 54-58
3. Persecutions While Here, Read Heb. 11: 33-40

I. Implies stick-to-it-iveness, which is a trait sadly lacking in many people. It is first one thing, then another. Nothing is stood by long enough to give it a chance of proving successful. This state of restlessness in temporal affairs is easily transferred to religious affairs. Too many are inclined to wander back to the old country of sin and folly on temporary furloughs. When all around is moving out well on spiritual lines, they are satisfied to stand by and applaud the same; but let storms come, or a dullness, or an indifference, and where are they? Oh, for men and women of courage, of strength, of determination, of stability. With a goodly number of such the world could be turned upside down for Christ in a short time.

II. Obtained by seeking the Father's aid, whose grace is sufficient for us to overcome any obstacle in the way of our spiritual progress. Read the Word, meditate much upon it, talk with others about it, commune often with him, and grasp every opportunity of working in his vineyard.

III. Reward. Our heavenly Father is the best paymaster ever known. Every one of his workers is now paid far more than he deserves for the amount of faithful work done, but a greater reward than eye has ever seen, ear has ever heard, or mind has ever conceived, awaits us at our home-coming. Will it not pay to continue steadfast? To work for the reward alone is not wise or profitable; but to work for great results and to honor and glorify the Father, being forgetful of self, insures the reward as well as brings unlimited blessings now. Be thou faithful until death.

PRAYER MEETING

For Week Beginning August 12, 1906.

"TAKE HEED HOW YE HEAR."—Mark 4: 1-20; Luke 8: 18.

1. Be Ready to Hear the Gospel Message.—(Mark 4: 3, 14.) If we "receive with meekness the engrafted word" (James 1: 21), we have taken a step in the right direction, for we are told that the Word is "able to save our souls."
2. Be Sure to Remember the Word.—(Mark 4: 4, 15.) To hear without making an honest effort to remember is indeed a useless endeavor and we have it well illustrated in James 1: 23-25. One thing is sure, we cannot expect to keep the heart fertile for God, as long as this world's traffic is permitted continually to be hauled over it.
3. Persevere in the Word.—(Mark 4: 5, 6, 16, 17.) To begin well is praiseworthy indeed, but more important still is continuing faithfully to the end (John 8: 31). The "rocky ground" hearer is altogether too prevalent to-day. He is ready at the start to do all things for Christ's sake, but, alas, soon he fails, because he has no divine sustenance. Instead of "living waters" there is barren and sterile soil.
4. Protect the Word.—(Mark 4: 7, 18, 19.) "Cares of this world" have proved the ruin of many. "Love not the world" (1 John 2: 15, 16), is the warning voice of the apostle and it comes with undiminished force to the hurrying thousands to-day, in the mad rush for the "mammon of unrighteousness." Paul tells us that this craze for riches is a snare (1 Tim. 6: 9, 10) and the blessed Master adds his testimony (Mark 10: 23).
5. Be Fruitful in the Word.—(Mark 4: 8, 20.) Good ground will be sure to bring forth a bountiful crop. "Like a tree, planted by the rivers of water" (Psa. 1: 2, 3), so the righteous will flourish and bring fruit abundantly. Paul describes the blessed state of the soul that is fully consecrated and fruitful in the Lord. "Approve things that are excellent," "Be sincere and without offense," "Filled with the fruits of righteousness"—these are some of the features belonging to those who would "be fruitful in the Word" (Philpp. 1: 9-11). Here is something to strive after, to attain to, worthy the undivided effort of every child of God.

HOME AND FAMILY

GOD OF THE OPEN AIR.

Thou who hast made thy dwelling fair
 With flowers beneath, above with starry lights,
 And set thine altars everywhere—
 On mountain heights,
 In woodlands dim with many a dream,
 In valleys bright with springs,
 And on the curving capes of every stream,
 Thou who hast taken to thyself the wings
 Of morning to abide
 Upon the secret places of the sea,
 And on far islands, where the tide
 Visits the beauty of untrodden shores,
 Waiting for worshippers to come to thee
 In thy great out-of-doors!
 To thee I turn, to thee I make my prayer,
 God of the open air.

—Rev. Henry Van Dyke, in N. W. C. Advocate.

THE MOTHER AS A MISSIONARY IN THE HOME.

BY MRS. G. N. FALKENSTEIN.

HER mission is the noblest on earth because she helps God to fashion an immortal soul, and when I think of the trust imposed in us as mothers, I am almost overwhelmed with the awful responsibility and I ask myself, Have I been faithful to this trust?

The true missionary has the burden of souls resting upon him and his mission is to carry the news of salvation to the unsaved and persuade them to accept Christ as their personal Savior. Likewise has the missionary mother the burden of souls resting upon her. God has given her a field to work, and that field is her home, and her one great aim and purpose in life is to lead the members of that home to Christ. It is not enough that her children grow up fine specimens of physical and mental attainment, her greatest solicitude and concern is for their spiritual development, and this takes work, unceasing work.

It is true the mother's work does not stop with her own house. If she be a true missionary so surely will she make an effort to bring this blessed religion into the homes of others. But my purpose is to deal with the mother in her own home and see what means she employs to instill the Christlife into the lives of her children. I will mention, First, *Bible instruction in the home.*

The first few years of the child's life is the time to mould and develop the character of the child as it is the most impressionable. It is then that "God and the mother have the child to themselves," and the wise mother will make those years count in the moral and spiritual training of her child.

Therefore when he is old enough to grasp the meaning of words and ideas, just so soon can he be taught to lip the name of "Jesus."

The story of Abraham, Joseph, Moses, David and the beautiful story of the babe of Bethlehem couched in simple language, ever has had and ever will have a wonderful fascination for the child mind.

He early learns from the study of these characters that reward always follows right, and punishment evil-doing.

One mother relates that when one of her children was quite small, every evening before going to sleep, he insisted on hearing about Jesus and the wise men. So night after night she told him the beautiful story of Jesus coming into the world and tried to impress on his little mind the great love that prompted the coming. He had not forgotten those little heart-to-heart talks, and the mother knows that the seed thus sown will never be lost.

It is related of Mrs. Doddridge that when her son Philip was quite a little boy she used to teach him history from the Dutch tiles of the fireplace on which were pictures taken from the Bible. Philip never forgot these early instructions, and probably to them, under God, his future usefulness may be traced.

I feel that it will pay many fold for the busy mother to lay aside some other things and spend a short time each day in Bible instruction. I know it takes an effort, but if we feel the worth of souls, we will take time, and some of the time spent in the adorning of

their bodies will then be spent in the developing of their souls.

In the second place, and closely linked with Bible instruction, is *prayer*.

Oh, the prayers of a Christian mother—the outpouring of her heart to God for the welfare of her own. How it has checked the ungodly life of many a wayward son as though stayed in his mad career by some unseen hand beckoning him back to the paths of virtue and right.

John Randolph said, "I should have been a French atheist if it had not been for one recollection, and that was the memory of the time when my mother used to take my little hand in hers and cause me on my knees to say, 'Our Father which art in heaven.'"

Several young men who were associated in preparing for the ministry wanted to know what proportion of their number had praying mothers, and out of 120 students more than a hundred had been blessed by a mother's prayers and directed by a mother's counsel to the Savior. Though some had broken away from restraint and had wandered in sin they could not forget the impressions of childhood, and each was eventually brought to Jesus.

Mothers, let us teach our children there is power in prayer. Pray with them as well as for them. Teach them to pour out *their* hearts to God in prayer. If things have gone wrong during the day help them to feel they must get right with each other and their God before closing their eyes in sleep. Thus will a safeguard be thrown around them, and in later years if they have not wandered from the Father's house, the memory of "Now I lay me down to sleep," learned at mother's knee, will be to them the sweetest recollection.

On the other hand, if they have been led away from the paths of virtue into sin, this same memory will follow and haunt them wherever they go, and finally may be the means of bringing them back to mother's God.

The third means in the hands of the mother is good *books and literature.*

The habit of reading is formed in childhood, and a child's taste in reading is formed in the right or wrong direction while he is young, and the parents are responsible for the shaping and cultivating of that taste.

The wise mother will see that plenty of good books and magazines are available. She knows home must be made attractive and inviting would she keep her children around her own fireside.

I have been in homes where scarcely any reading matter was to be seen. The mother works from early morning till late at night, one continuous round of toil. Home has not been made attractive to the children, and hence I do not wonder evening finds them elsewhere in questionable places sometimes, learning things it will take years to unlearn, or reading literature the mother would blush to see.

Companionship I name as the fourth means in the hands of the missionary mother to help mould and shape the life of her child. Companions he *will* have and *ought* to have. There are some things a child cannot learn so well from a teacher above him as from one alongside him, and how necessary it is, then, that these companions be of the mother's choosing.

The child, of course, does not see the harm, and wonders why mother is so particular; but she knows if she is not very careful on this point her child will receive impressions directly opposed to her counsels, and which may take years to counteract.

The fifth and surest avenue to the child's heart to win him to Christ is *mother's daily life.*

It is possible in a measure to live up to the foregoing points and yet so live that the children cannot harmonize the teaching and the living, and therefore they see no beauty in the Christian religion. It is what we are more than what we do. If we teach one thing and live another, the child will follow the living. Children take on our looks, our manners, our very thoughts, and how necessary that those looks, manners and thoughts speak for Christ.

When parents have raised their children to physical manhood and womanhood, they have discharged their lowest responsibility; when they have equipped them mentally for life's great duties, they have discharged

a higher responsibility; but when in addition they have directed their spiritual development, they have discharged their highest responsibility. And the mother as the home maker and home missionary must assume a large share of the responsibility.

Would that we as mothers would become aroused on this subject and begin to realize the fact that "Of all human forces influencing human lives, no other is so strong, so enduring as that exerted by a mother."

Elizabethtown, Pa.

HELPING HAND SOCIETY OF WASHINGTON, D. C.

Our society reports as received for the quarter ending June 30, 1906: From Sister Hall, Nokesville, Va., \$1; a Brother and Sister Peters, Philadelphia, Pa., \$1; a free-will offering by five sisters of Washington, D. C., \$3.31; four pieces of clothing donated by a sister of Washington, D. C.; amount received for ready-made clothes, \$4.50; amount expended for shoes and clothing, \$12.52; balance on hand, \$25.17.

The sewing society met eight times, with an average attendance of six. We made eighteen aprons, quilted three quilts, visited a number of families in regard to Sunday-school work. Since the weather has become so hot we have closed our society work, but will still appreciate any donations from those interested in the Master's work at this place.

CARRIE A. WESTERGREEN, Sec.
 822 C St., S. E., Washington, D. C., July 15.

SOUTH SNYDER LAKE AID SOCIETY.

THE sisters in the south end of the Snyder Lake church met with our elder, John Deal, June 23, and organized a Sisters' Aid Society. Ida Deardorf was chosen president, C. M. Stauffer, vice president, Maude Deardorf, secretary, and Mary Deal, treasurer. The first meeting was held July 11 with an attendance of ten, at which time the organization was completed and further arrangements made for the work before us.

We earnestly hope and pray that in this new work we may use our needles to the honor and glory of God, and that our highest aim will be to help the needy and lift up fallen humanity. May he direct us in the right way.

MAUDE DEARDOREFF, Sec.
 Brumbaugh, N. Dak.

SISTERS' AID SOCIETY, SOUTH ST. JOSEPH, MO.

THIS society has been organized since before our churchhouse was built. We meet each Thursday afternoon at the church to sew. During the winter months we invite the poor in to sew for themselves. We furnish the material, largely from the boxes of goods that are sent us, and they make such garments as they need. In the summer months we make sun-bonnets, aprons and prayer coverings for sale, piece quilts, etc.

The following shows what we have done this year up until July 1: Garments made, 149; average attendance, 15; amount taken in, \$9.95; amount expended, \$5.40; balance on hand, \$4.55.—Sister Lydia Garber, Treas.; Sister Sarah J. Partch, Sec.

MT. PLEASANT AID SOCIETY.

SISTERS' Aid Society of Mt. Pleasant church met forty-four times during the year ending June 16, 1906. We made prayer coverings, clothespin bags, pieced and quilted quilts, tacked comforts, sewed and did other work for private families.

Donated \$4 to Brooklyn churchhouse and \$1 for other charitable purposes; also donated prayer coverings, a comfort and some work.

Average attendance, 11; free-will offering, \$6.12; money received for articles sold and work done, \$14; expenses, \$16.44; amount in treasury, \$1.45.

We reorganized with Sister Naomi Huffman president and Sister Latonia Mayfield, treasurer.

E. ROWENA STONER, Sec.
 Ladoga, Ind.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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At Greene, Iowa, seven recently put on Christ in baptism.

BRO. J. HARMAN STOVER has been chosen to represent Oregon, Washington and Idaho on the Standing Committee of 1907.

THE Brethren in Southern Missouri and Northwestern Arkansas are to hold their district meeting in the Dry Fork church, Jasper Co., Mo., Oct. 24 and 25.

BRIDGEWATER COLLEGE, Bridgewater, Va., is sending out a fine, well-arranged and neatly-printed catalogue this year. We have just been favored with a copy.

DURING a series of meetings recently held in the Berthold church, N. Dak., eight made the good confession and were buried with Christ in the rite of holy baptism. One was also restored to fellowship.

BRO. J. E. MOHLER finds it necessary to change his place of location, and should now be addressed at Manistique, Mich., instead of Blaney, as heretofore. The two places are about twenty-five miles apart.

AUGUST 15 is the date announced for the opening of the district Sunday-school meeting of Northern Indiana, to be held in Milford. The meeting will close the next day, then follows the Annual Bible Institute.

We are in receipt of the catalogue of the Botetourt Normal College, located at Daleville, Va. This school is among the mountains, and students who love the hills can certainly have their taste gratified at Daleville.

SEPTEMBER 30 is the date set for the Sunday-school meeting of Northeastern Kansas, to be held in the Sabetha church. The ministerial meeting will be held Oct. 1, and the district meeting the day following. The elders are to meet at 8 A. M., Oct. 1.

THE ministerial meeting for Southern Ohio, to be held in the Union City district, is announced for Aug. 28. The Sunday-school meeting is to be held in the Poplar Grove district the day following. The program for these meetings is to appear in the MESSENGER soon.

SOME of our readers may not agree with what Bro. H. M. Barwick is saying about the church owning and controlling the colleges in the Brotherhood, but they should at least give his two articles a careful reading. One appears in this issue and the other is to be published next week.

THE Ludlow congregation, Ohio, is building a new frame house 46x70 at Painter Creek. The building is to be heated by a hot-air furnace, and is to contain six Sunday-school class rooms, separated from the main audience room by movable partitions. The house is modeled after the plan of the remodeled church at Franklin Grove, this State.

THE mission board of Southern Illinois is making an effort to build up a church in Springfield. It is not a very favorable point for a mission, but the work is to be pushed nevertheless. Two sisters have already been placed in the city and a minister is to be located there as soon as one can be secured. Tracts and papers are being distributed and many families receive calls from the sisters, who for the present are doing the personal work.

BRO. A. D. SOLLENBERGER gave the MESSENGER sanctum a short call. He is now building a residence in Naperville and will make his home in the city, it being his purpose to attend the Bethany Bible School in Chicago a few years, and at the same time do what he can to help along with the ministerial labors in the Naperville congregation. His work in that congregation will be very much appreciated.

THE new church in the Indian Creek congregation, Pa., is to be dedicated Aug. 18. This is the third house on the present site, the first having been erected over one hundred years ago. The first congregation of Brethren in America was organized at Germantown, and Indian Creek was among those first after that. In the cemetery, near the church, rest the remains of Bro. Peter Becker, the first minister among our people to emigrate from Germany to America.

BRO. J. E. YOUNG, of Beatrice, Nebr., has just visited Medicine Hat, Alberta, Canada, where he has made some investments, and where he thinks we may in due time have a good representation of Brethren. By degrees our people are spreading over northwestern Canada, and thus by emigration we are accomplishing what we could not think of accomplishing by mission efforts. Each settlement, however small, will grow into a congregation and these may give rise to still other congregations.

ON Tuesday evening of last week we had a very pleasant members' meeting. An election for a minister was held, Brethren I. B. Trout, D. S. Filbrun and J. Kurtz Miller assisting. The lot fell on Bro. Quincy Holsopple, a young brother here in the Publishing House. He was duly installed. This makes the fourth minister elected since the Elgin church was organized. In the course of a few months Bro. Holsopple will enter school with a view of further fitting himself for the work to which he has been called.

BRO. J. KURTZ MILLER, of Brooklyn, N. Y., visited Elgin last week, and at the close of the council meeting on Tuesday evening, preached an exceedingly interesting sermon. He was very much pleased with Elgin, the Publishing House and the church, and after reaching Indiana wrote thus: "Words fail to tell just how much I enjoyed my visit with you in Elgin. I was so well pleased with everything, that I could not but feel the whole time I was there, that it was good to be there." He is to be at the following points in Indiana on the dates named. Aug. 1, North Manchester; Aug. 2, 3, Hartford City; Aug. 5, Mississinewa; Aug. 6, 7, Hagerstown and Aug. 8, 9, Middletown.

SEVERAL letters from our missionaries in India show that they are active in their work. In places there is plenty of rain and in others there is hardly a sufficiency. In some of the villages the cholera is raging and people die by the dozens. While our workers have not so far suffered on account of the plagues that carry off the natives like flies, still they are up against all the unsettled conditions that follow in the wake of such calamities. These conditions must be faced and reckoned with until the people can be educated and brought onto a higher plane of living. It is not a matter of Christianity alone, but a matter of education as well. There must be a development of both the mind and the soul before they can be taught to care for their health and comfort as they should.

THE MESSENGER is in receipt of a small Bible, containing the Old and New Testaments well printed and neatly bound, divinity circuit, that is a curiosity in the line of book-making. The book contains 876 pages, is one and three-fourths inches long, and one and one-fourth inches wide and only one-half inch thick. The book is issued from the Oxford University Press, England. The type is too fine to be read without the use of a good reading glass but the print is clear and the workmanship first-class. The little volume is too small to be of any practical use, and yet if it were the only Bible we could procure we would manage to understand its contents in some manner. As it is we look upon it as a curiosity, knowing, however, that it contains the whole revelation of God to man. Considering the matter it contains, this is probably the smallest book in the world.

OUR attention is again called to the chain letter business. It ought not to be necessary for us to say anything about a scheme that has been so often exposed. Our readers by this time should know that the only proper thing to do with a chain letter is to pay no attention to it. By a number thus breaking the chain the scheme will soon come to an end.

BRO. GEORGE B. ROYER, of Dallas Center, Iowa, treasurer of the district mission board of Middle Iowa, called on us. It was his first visit to the House since we located in Elgin. He formerly resided near Lanark, and often called at the office when the *Brethren at Work* was printed in that city. Brother Royer is much interested in mission work in Middle Iowa, but says that it is very difficult to get efficient men to give the mission points the time and attention they should have. His board is up against the same difficulty found in other states. The trouble is to find efficient and consecrated men, men who know how to reach the people and can give the needed time and attention to that department of church work. The solving of this problem is puzzling some of the most earnest and careful thinkers among us. We have the right idea of the Gospel, the people are willing to be taught the way of the Lord more perfectly, but the finding of the men willing to go everywhere preaching the Word is where the difficulty comes in.

COUNCIL MEETINGS.

IN these days we hear of few council meetings where unpleasant church troubles must be settled. In years gone by we have known of hours being spent with some brother, who had been cited to the council for some questionable thing he had done. Witnesses were called on to testify, the brother was questioned and speeches were made on both sides, the preachers often taking the most active part. The accused of course defended himself, and if he had many friends and was a man of influence, the church got badly torn up before the matter could be disposed of. Sometimes it was a young brother on trial, and not infrequently it was a young sister. Some churches went at the work of setting the accused right with more zeal than piety, and sometimes did more harm than good. These may have been days when we prized loyalty very highly at the expense of some charity.

But we do not discipline members just that way of late years. We have learned a better method, and one that seems more like the New Testament idea. Now, when a member makes a misstep, we select some spiritually-minded saints to visit him, with a view of instructing him in the way of the Lord more perfectly, plead with him to be more careful in the future, and if deemed advisable, have him come to the members' meeting and make a voluntary confession. He may not be urged to make a confession should his mistake not be especially offensive. The idea is not to wring a confession out of the erring member but to get him to see his mistake and endeavor to live a better life in the future.

We may be no better than the former generation, in fact most of us are not as God-fearing as were our fathers, but in our council meetings we have doubtless improved on the past. We find it better to do more personal work with the erring and not attempt to deal too much with their mistakes in the assembly of the saints. In this way our council meetings are rendered more spiritual and of course are more helpful to those who attend.

AGED ELDERS RESIGNING.

NOR a few letters come to this office asking what course should be pursued when aged elders refuse to resign their charge, and the cause is suffering because of their incompetency to manage the affairs of the church. Just now we have before us a letter telling about the suffering of a church presided over by an aged elder, who cannot hear well enough to keep run of the business, and whose mind has weakened because of his many years. The members have been patient with him, though they know the cause is suffering. He has been urged to resign, but will not do it. And to make a bad condition still worse, his close relatives

stand by him and urge him to resist the wishes of the majority.

One can sometimes overlook the weakness of an aged elder who has worn himself out in looking after the interest of his congregation, and thinks that he should still remain in charge of the work, but what are we to think of relatives, urging an old man to hang onto an important charge when they know, or should know, that he cannot perform the duties of an elder with credit to either himself or the church? If they have no regard for the interest and welfare of the church, they ought to have at least a little sympathy for an aged man, who should be urged to give up his charge before he becomes a burden and a discredit to the church.

Few elders are capable of giving a congregation good, active service after reaching the age of sixty-five years, and especially after they are seventy. We have some efficient elders who are serving the church well at the age of seventy, but they are very few. As a rule when a man becomes incompetent to care for a congregation he does not have judgment enough to know it, and his close friends, and especially his relatives, ought to be sufficiently interested in his reputation to urge him to place his resignation in the hands of the church.

This is a safe thing for an elder to do, at any rate after reaching the age of sixty-five or seventy years. If he should continue to be competent to serve the church, he might be elected as elder in charge a year at a time until a successor can be secured. If the church wishes to make a change at once, she would then be at liberty to do so, and at the same time would commend the faithful elder for having tendered his resignation before it was found necessary to take steps to relieve him.

We have known some elders who made their last days miserable by hanging onto the oversight of their congregations until they had to be forced to give up the work. We recall an old man, an elder of fine ability at one time, who persisted in standing at the head of his congregation when he was nearly eighty years old. The members of his congregation wanted him to give up the work so they could be placed in charge of a younger and more active elder. His children had the good sense to urge him to retire. They wanted to protect his reputation as well as the interest of the church. But he would listen to no counsel. He did not have judgment enough to take good advice when it was offered. The church had no other way of doing but to call in adjoining elders and have the once faithful shepherd relieved of his charge. The poor old man wept like a child. He thought that he had been unjustly dealt with and went to his grave with a sad heart.

All of this happened because the elder did not offer his resignation when he had judgment enough to do it right. Had he done this, the last years of his long and faithful life might have been years of great happiness. We are saying this, not for the purpose of censuring an aged saint, but for the purpose of placing all of our aged elders on their guard. They ought to be preparing other elders to take their places, and ought not to be too long about it. The brethren available for the eldership may not measure up to the high standard the elders have in mind, but these brethren may be fully as faithful and competent as the elders in question were when they were ordained. And as God gave these elders a chance to grow, after they were ordained, they should bear in mind that there will be opportunities for others to grow in like manner. Having prepared others to look after the interest of the churches, let the aged elders place their resignation in the hands of the church before the members begin to think about calling for it.

What we are here suggesting ought to receive attention all over the Brotherhood, and then some churches would be relieved of much embarrassment, and in the end the interest of this church would be better served. Were this done members would not have occasion for writing us, or any one else, asking for the proper course to pursue when aged and incompetent elders refuse to resign the oversight of churches that are suffering because of inefficient leadership.

THE WORK OF THE PASTOR.

His work is in two parts, ministrations from the pulpit and daily personal work with the individual members of his flock. The pastoral office has in it the ideas of feeding, sheltering and leading. In other words, it is the work of a shepherd. Every true pastor is a shepherd to the flock under the great Shepherd and Bishop of our souls.

The Lord appointed the pastoral office and there is no substitute for it in either line of its work. It must continue throughout the age. The command is, "Feed my lambs," "Feed my sheep," "Preach the Word," "Teach," "Exhort with all long suffering and doctrine," etc. "Not forsaking the assembling of ourselves together." The assembly and pulpit are divinely authorized.

The living voice, the tongue, is decreed to be the chief instrumentality in the confirmation of truth. When the Holy Ghost came down and took charge of the work of saving souls in the earth, he came in power, as a rushing mighty wind, and he began his work by sitting upon the apostles in the form of cloven tongues, like as of fire. His manner of coming and beginning was prophetic. "As a rushing mighty wind," power; "sat upon each of them," the Spirit's power over each disciple, not the disciple's power over the Spirit; "tongues," the tongue to be the chief instrument in pressing the interests of the kingdom; "like as of fire," tongues of flame, drawing the multitudes, then melting them, purging and refining them with words of fire of intense heat, words vigorous, powerful, irresistible; "cloven tongues," "tongues parting asunder," divided, the glad tidings of salvation to be preached in every tongue and all languages under heaven.

This is not the printing press and books and papers, valuable as these things are; it is the living tongue, the voice of the shepherd calling to the sheep. The pulpit is established for all time; there is nothing to take its place. Its cessation would be the greatest possible misfortune to the interests of truth and righteousness. There is nothing so powerful in its influence upon man as the voice of man, strange as it is.

Some one has said the biggest room in the world is the room for improvement. This is true of the work of the pastor, although the preaching of to-day is fairly good. On the whole it is a great improvement over the past, and it will continue to get better. The preachers of the next generation will be stronger, as preachers, than those of to-day. They ought to be. Their advantages are becoming better and better year after year. And not only so, but the importance of preparation is seen and encouraged as it was not done years ago. If a man has the true mettle in him, the opportunities lie at his door and he is encouraged to use them, and he does it.

This is not saying that the preachers of the past were not faithful and deserving. Far from it. All things considered, they were probably more so than those of the present. The most wonderful examples of devotion and self-sacrifice, and of native ability, too, are to be found among the fathers. But the fact remains that the preaching is better than it used to be and it will still get better.

But what can be said about the personal work of the pastor? It is my decided conviction that here is the weakest point in our system of church work. It is not a marvel that many members under the present plan grow weak and cold, become estranged, and finally lose their membership. The pastor does not go after them.

In the parable of the lost sheep the shepherd is seen going after the sheep gone astray. He seeks it, finds it, then lays it on his shoulder and carries it back to the fold. The sheep does not seek him; he seeks the sheep, and then becomes the way to it. This teaches personal work.

It is this class of work that bonds and holds the membership together and engenders confidence and love between the pastor and the flock. Sermons, however good, do not compare. The pastor without home-to-home visitation and personal work, though able in the pulpit, does less than half the good that belongs to his office.

The pastor should be well acquainted personally with each member of his congregation. He should know where each one lives and the peculiar local conditions, domestic too, of each home. He should know all the children and be known of them. He should be a frequent and most welcome visitor in each home, and his visits should not be confined to members alone. The knowledge thus gained would enable him to know how and what to preach from the pulpit. It is the matter of the two parts of the church coming close together, learning to know each other and each other's needs, and each helping the other.

All pastoral visiting should be informal. A formal visit defeats itself. Let it be wholly informal, the point to be guarded is to keep in the proper sphere. Certainly coarse jokes and low wit should be avoided.

The pastor should keep his eye open especially to homes of sickness and distress, whether members or not. A visit to an outsider in distress will do him much more good, if he is the right man to make it, than the best sermons he can preach at the church. Where there is distress, whether he is sent for or not, he should go at once. It is most desirable if the distressed ones have such confidence that they desire him and send for him. It is under such circumstances that he can make his visit of most value. But exercise good judgment. It is here that the utmost prudence is required. Read and pray with them, not long nor in rough voices, other than this let circumstances dictate.

Now seeing the great good of personal work and the urgent need for more of it, what can be done to improve conditions? That's the question. Is the subject carefully studied by the laity of the church? Is it as good as our ministerial system will allow? Is the system the best? If not, who is responsible?

H. C. E.

INSPIRATION.

INSPIRATION is one of the subjects about which we do more saying than we do thinking. Because of our frequent hearing the word used in connection with our religion and the Bible as we accept it, we get a crude interpretation of the word that satisfies us, and we so use it without giving much careful thought as to what it really is or what we understand it to be. And if many of us, without further investigation, were called upon to give an exposition on what we understand inspiration to be we would soon find we really do not know. We use the word in all kinds of relations. We speak of weather conditions—when the trees have put on their most beautiful garments, when the flowers bloom and fill the air with the sweetest of odors, when the birds warble their prettiest songs and all nature seems to combine to make this world of ours a paradise—as being an inspiration. We come in contact with very companionable friends, and we say, To be with them is an inspiration.

Again, we hear good church singing, a good and fitting prayer, an acceptable sermon, and we say, How inspiring! And so on. In scores of conditions we use the word. And what do we mean by it? Is it a sensation, a feeling, a condition, a dictation, or what shall we call it? Do we know? How are we inspired—how much, how little, and what is the character of the feeling, condition or dictation that comes to us? And do we regard it as the same in substance as come to the different authors of the Bible, which we are pleased to call the "Inspired Word of God"?

We all, in a way—in *our* way, believe that the Bible is an inspired book. So we say and so we preach. But what do we mean when we say and preach it? Have we different interpretations for the word in our different applications, or has the word, as we use it, only one meaning—to breathe out and to breathe in, to receive and to give? It seems to us, as a rule, we use the word rather loosely, especially when we use it in connection with the Bible and our religion.

Bible critics—or perhaps better say, Bible students—tell us that we have a number of different views as to what is meant by inspiration, as applied to the Bible and its writers.

The first we name is "verbal inspiration," which means that every word of the text is of the Lord and

to change a word would be to change the purpose of the Lord. It means verbal infallibility. We remember when yet quite young in our ministry of having a conversation with one of our aged elders on this subject. He had a German New Testament in his hand, one of Luther's translation, and he very stoutly contended that every word, as there written, was exactly as the Lord spoke it. When I told him that I could not see how that could be, as the New Testament was written in Greek, and in the translating of it into German, English and other languages it was necessary to use other words to express the same general truth—some more, some less, with great earnestness and bringing his fists with force down on the table he said: "My dear brother, you have got wrong notions and I fear you are in great danger."

That an aged elder in our church should hold such views of biblical inspiration may seem strange to you. But do you know that there are some very good people—and among us—who still hold this view? And yet, to try to maintain this view, would lead us into untold difficulties.

The second theory on inspiration is the "plenary," which enabled the Bible writers to give so full and complete an exposition of the truth—the will of the Lord—the plan of salvation, that in committing it to record or writing there could be no mistakes. This theory may admit of the different writers of gospel truths using different words, and from different standpoints, in relating the same events, yet giving the same general truths. It is a broader theory and affords greater possibilities of reconciling the seeming differences in the Bible narratives.

The third theory is called the "mechanical," which takes hold of the human functions and uses them as we would use tools. The message and its character do not depend on the goodness or intelligence of the author, as he is only the medium through which the message is given. The human will and powers are so completely under the control of the inspirator or spirit that it is not at all self-assertive. So that our gospels and epistles are not so much as shaded or colored with the human fallibilities. If we accept this theory, it would be necessary to carry it through phases of inspiration as it affects the setting forth of the character of salvation through God the Father and Christ the Son.

The last theory in reference to inspiration that we shall name at this time is the "dynamical," or the theory that allows the inspirator and the inspired to work in conjunction with each other, the one kind of adjuncting the other. In this case the writer or speaker or teacher does not lose his personality or identity, but through inspiration he is enabled to do what he otherwise could not. Through his inspiration no new revelation is made to him, but he is mentally and, we may add, spiritually enthused. He is thus enabled to use to a greater degree, possibilities and powers already attained.

These are some of the different views held by those who have made this subject a special study. And as we thought them over or through, they became exceedingly interesting to us. But our study of the subject has not been sufficiently satisfactory for us to risk giving an exposition that might be edifying to others. Neither was this our purpose when we commenced writing.

Our desire is that, before we commit ourselves to any view, we very carefully test the working out of our theory in all its phases and bearings, and be sure that it will surely lead us to safe conclusions. It must be remembered that Christ in all his teachings promised to his disciples no new revelations by inspiration or otherwise. But he did promise through the agency of the Holy Spirit to bring to their remembrance things which he had taught them.

H. B. B.

EXEMPT FROM MILITARY DUTY.

In a recent issue of the *Toledo Blade* it was stated that Quakers and others, who are opposed to war, are not by law exempt from military duty in the United States. A correspondent wishes to know whether the *Blade* is correct in its statement. On this point the

Blade is in error. In 1903 "An Act to promote the efficiency of the military, and for other purpose," as passed by the Senate and House of Representatives, was duly approved and became a law. The Act is a long one containing twenty-six sections. We quote the first and second sections, calling special attention to the proviso, printed, by our instruction, in black-faced type:

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the militia shall consist of every able-bodied male citizen of the respective States, Territories, and the District of Columbia, and every able-bodied male of foreign birth who has declared his intention to become a citizen, who is more than eighteen and less than forty-five years of age, and shall be divided into two classes—the organized militia, to be known as the National Guard of the State, Territory, or District of Columbia, or by such other designations as may be given them by the laws of the respective States or Territories, and the remainder to be known as the Reserve Militia.

Sec. 2. That the Vice-President of the United States, the officers, judicial and executive, of the Government of the United States, the members and officers of each House of Congress, persons in the military or naval service of the United States, all customhouse officers, with their clerks, postmasters and persons employed at any ferry on a post road, artificers and workmen employed in the armories and arsenals of the United States, pilots, mariners actually employed in the sea service of any citizen or merchant within the United States, and all persons who are exempted by the laws of the respective States and Territories shall be exempted from militia duty, without regard to age: **Provided, That nothing in this Act shall be construed to require or compel any member of any well-recognized religious sect or organization at present organized and existing whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization, to serve in the militia or any other armed or volunteer force under the jurisdiction and authority of the United States."**

This makes it quite clear that not only the Quakers, but the Brethren, Mennonites and some others are exempt from military duty in the United States army. The bill, when first drafted, did not contain the proviso clause. It was inserted later and received the approval of both houses on the final passage. The clause was suggested by those who are well acquainted with the Brethren, Quakers and Mennonites, and it was indeed very kind in Congress to accept and pass the bill as thus amended. The bill was approved by the President Jan. 21, 1903.

JEWS IN PALESTINE.

MR. W. M. CHRISTIE, who has resided in the East a number of years, and knows much concerning Palestine, has this to say about the return of the Jews to the land of their fathers: Twenty years ago only the pious in Israel sought to return and settle in the holy cities of Palestine, praying for the return that seemed as distant as ever. Nowadays travelers see not the sickly-looking Pharisees, but alongside of them the sturdy sons of hardy toil. There are thirty Jewish industrial colonies in the Holy Land, and one-third of Palestine proper is again Jewish soil. In the Jaffa district nearly half the land is owned by Jews. It is said that the great fields of white rock which give the land such a barren aspect have become the hope of Israel. Its flinty surface being once broken, the porous rock below gives a hold and sustenance to the roots of trees, olives, vines, etc., and agricultural experts declare that immense tracts are readily reclaimable. Hebrew is resuming its place as a living tongue in its native soil. The Jews from all lands are meeting in Palestine, and as they have no other common speech they are forced back upon that of their fathers and of the sacred books.

Zionism is very strong in these colonies and everyone pays his half shekel a year to help it along. It is said that the returning Jews are not tied to rabbinical Judaism, but incline to reject all religious forms. Christian workers receive a hearing from them and the German Association is endeavoring to plant a colony of Christian Jews in Palestine, in the hope that they may reach their brethren and bring them back "to look upon him whom they pierced," and so find in

Palestine not only homes and nationality, but the re-
newing of their souls in Christ Jesus.

THE COST OF CONVERTS.

SOME of the churches in Chicago are endeavoring to ascertain how much it costs to make a convert. We do not know on what basis they figure, but it seems to cost some denominations more to secure converts than others. Just why it costs more to make a Mormon than a Methodist is not stated, but the Mormon preacher says that cheap converts do not pay. Here are the cost figures, per convert, as given in the *Tribune*.

| | |
|--|------------|
| Latter Day Saints, | \$1,500.00 |
| Universalist, | 150.00 |
| Baptist, | 50.00 |
| English Lutheran, | 50.00 |
| Chicago Avenue (Moody's) church, | 24.00 |
| Methodist, | 20.00 |
| Salvation Army, | 6.50 |
| Pacific Garden mission, | 6.00 |
| Volunteers of America, | 5.00 |

All of this looks more like a question in church finances than a matter pertaining to the saving of souls. But some of the churches keep records showing just how much converts cost. They want to know, for with them there is a money as well as a spiritual side to the question. It was a question, however, that did not disturb the apostles, for instead of determining the cost of souls in dollars and cents, they recognized the fact that the blood of Christ represented the real purchasing price of the soul. Christ shed his blood for all, he paid the price on the cross, and we have been purchased with his precious blood. Dollars count nothing in comparison with the price paid by the Master.

THE WRONG METHOD.

SOME of the foreigners, whom we seek to convert, have reasons for becoming confused. Some time ago a missionary in Constantinople published a pamphlet setting forth the claims of the New Testament as understood and taught by his church. Another missionary, of another church, published a pamphlet in reply, and gave it a very wide circulation. This called out a second pamphlet from the first missionary, and thus the controversy was on in good earnest. The pamphlets were printed in the language of the country, were extensively read, and on account of the controversial spirit exhibited gave those opposed to Christianity an excellent excuse for opposing the teachings of all the Christian missionaries in the country. Instead of these missionaries going to the foreign fields with the one Lord, one faith, one baptism and one church of the New Testament, they appeared before the people disputing about their own religion. It is going to take a long while to convert the people of other lands with a method so out of tune with the oneness in faith and practice enjoined on his followers by the Master.

SOLICITING MONEY.

At the Springfield meeting the following was presented by the General Missionary and Tract Committee and passed without opposition:

"Whenever help is desired by any congregation or mission point it shall first solicit its own congregation, then, by permission of the district mission board, solicit the district in which said congregation or mission point is located. Then if further help is needed said congregation shall petition the General Missionary and Tract Committee, petition first being endorsed by the district mission board."

If this decision is duly respected it will save considerable confusion. Parties desiring to solicit funds for the support of mission work, or to build a meeting-house, will first obtain the consent of their district mission board, for canvassing their state district, or the consent of the General Mission board before calling on the churches at large. We presume this applies to circular letters of solicitation as well as to personal efforts. We are certain that it applies to the appeals contributors would like to make through the MESSENGER.

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, - - Illinois H. C. Early, - - Virginia
L. W. Teator, - - Indiana C. D. Bonssack, - - D. C.
John Zuk, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

SOME CAUSES OF FAILURE.—1.

One of the inexplicable things in life is why some men succeed while others who are apparently better equipped in almost every way, and have better opportunities, make out-and-out failures. And this is true where churches are concerned. With much against it, the work at one place will succeed, and at another place where everything seems favorable there is an entire failure. There is a reason for these things, though it is very often not apparent to us. The most vital causes are sometimes hidden from our view. This question is one that deserves our serious consideration, for God does not want his work in any place to fail, and as far as possible we should seek the causes and remove them.

One of the most common causes for the lack of success is the spirit of fault-finding. What inducement is there for our associates to come into the church if we are all the time complaining and finding fault with the church and its work? It is folly, nay, it is sin, to invite a man into the church and at the same time be constantly telling him how unsatisfactory things are inside. The church is not, and never in this world will be, an association of perfect beings. Those inside are men and women the same as those outside: they have their faults, their weaknesses, even their sins, for sin doth so easily beset us. But the church member has laid hold on the promises of God; he has made a beginning of obeying, and while life lasts his course is to be toward the perfection which will be enjoyed only when this mortal has put on immortality. The one on the outside has no promise, for he has not put himself in a position to have the blood of Jesus applied to wash away his sins; he has not yet called upon the name of the Lord Jesus, and there is no other name given among men whereby he can be saved.

That is why many fail; and the same spirit getting into churches, especially in new and weak places, causes the work there to fail. There are persons who talk more about their inconveniences, about the unsuitable location or the unattractive place of worship, than they do about the love of God for a world lost in sin. What would such persons have done if they had lived in a time of real privation, of real suffering, of fierce persecutions because of their religious convictions? This complaining spirit cannot please the Master; it is not the spirit possessed by his followers in the early ages; it is not the spirit which leads one to rejoice because he is counted worthy to suffer for the sake of the Lord Jesus; it is not the spirit which led Christ to leave heaven in order to make a way for man to be saved; it is not the spirit which we must have if we would enter heaven when life's fitful fever is over,—it is not the spirit which leads to sacrifice and service.

Much depends on where our place of worship is located; but not half so much as we sometimes imagine. Much depends on the conveniences we have in our work, especially among the children; but not half so much as on the teacher being possessed and guided by the Holy Spirit. Comforts and luxuries have led ten souls away from God for every one they led to him. Too much attention is given to accessories and far too little to essentials; too much time is wasted on the temporal instead of being devoted to the eternal. And under such circumstances it is not reasonable to expect or pray for success, for the laws which bring success have not been complied with. There are rules governing in spiritual as well as in material things, and they cannot be defied with impunity. We must work under the conditions by which we are surrounded, for they are best for us and for the work we have to do.

It may well be doubted whether there is any other cause which so often produces failure. Paul spent much of the time of his ministry in prison and in chains, but he left us no complaining record. That was not his strong point. Most men would be overwhelmed by such a misfortune or series of misfortunes as he passed through. But none of them moved him: he had just one thing to do,—to preach and to live Christ,—and he did that wherever he was. And men nowadays, if they would surrender themselves as fully as he did, would accomplish much more of the work which has been waiting so many weary years. God help all, and especially those who are striving to build up churches under adverse circumstances, to realize that the one thing of greatest importance is to surrender one's self fully and unreservedly to the work; for when this is done, no matter what the other conditions may be, success will come in God's good time and way.

G. M.

JALALPOR NOTES.

Now for several weeks we are having occasional very acceptable showers. Three weeks ago India was a parched land and unsightly to view. At present no country presents a more pleasing appearance. Rain has made the difference. All of us are most thankful, and we trust God will send an abundant monsoon.

This is the season when the people of our taluka are most easily found. The men have come home from the railroads and from off the ships. At the same time it is the hardest time for us to get about. If it is not rain from above, it is mud beneath.

With the coming of the rains, cholera, which had been raging fiercely in several villages, has disappeared. During May, on account of cholera, one school had to be closed. Several of our school children there died of the same disease. This village seems to catch every disease that comes along. We would like to tell the people that these deadly plagues are suffered to come upon them because of their idolatry and other sins. On the other hand they think that it is only the idolatrous bava, religious teacher, that can drive away the disease. A bava was called; he dhoomed to the idol Matha (which means mother). They dhoom to find out what she wants of the people. Sometimes the bava says, "Matha wants sweetmeats;" sometimes a chicken, a goat, or liquor. After the asked-for offering has been made to the idol, Matha is appeased, and the disease is supposed to be stayed. In some instances after the offering of meat has been made the people eat a part of it, but usually the dogs get the most of it. The Bava, while dhooming, gets most of the liquor. Around this village the bava had the people to tie a string. A part of the way it was lying on the ground; the rest of the way it was on poles in the air and had leaves and branches hanging upon it. We asked the village head what all this meant. He said, "The people did it. You know how superstitious they are." "But what do you say about these things?" we asked. He answered, "All the people do this way, and so what can I do but do likewise?"

This same bava went to another school village where we have a Christian worker. In the adjoining village cholera was raging sore. Our school village people were very much scared. They forbade any other villager stopping in their village, or their own village people from going to the stricken villages. The bava stayed fifteen days. He went daily to the Matha temple and made daily offerings to the idol. Also in company with about seven men he walked around the town daily for the fifteen days. There were no walks to fall before them, but there was the disease to be charmed and kept away. At the same time he put the people under oath not to use sweet oil with their food (this was a hard blow, for the Hindoo can scarcely eat without oil) and not to catch any fish—not to kill—for fifteen days. Any man who violated in these two respects was to be put out of the village. In Gujarati there are several proverbs after this order: "Where there are five there is God," and, "What the panch (five) says, that God orders." Or as we say, "The voice of the people is the voice of God." So everything in this fisher village is ordered by the panch. The panch seconded the bava, and so no man dares to use oil or kill fish for fifteen days, lest he be cast out of the village as so much garbage. Our Christian worker also had to obey. What else could he do? But he did not enjoy doing without his oil.

While we were in the village the bava hid. I fear he knows better than he does. He takes quite large sums of money out of each village. The panch decides the amount and compels the people to give accordingly. This is the leading fisher village in which we have a school. We start a third school at once in an adjoining fisher village. These people are hopeful, more so than any other class about us. They are great drinkers of liquor, very superstitious and ignorant, but we enjoy working among them. Bro. Stover also has several schools for the same cause. We are hoping that not many years hence they will come en masse to the Lord. Won't you pray for that day? These three fisher villages are going to build schoolhouses for us; we are putting in one end of each building a small room for the master.

Recently one school was closed. It seems that we had no distinct understanding as to our privileges. Of each school village people we are now asking the following, namely, that they either furnish a house or build (this is the government rule), that we be granted full permission to teach our religion along with the government books, and to put any teacher we please in the school. Without this authority it seems to me we have little reason for running the school. One village has refused both the Christian teaching and teacher. The school closed and we opened in an adjoining village where the people acceded to all our requests. On Sunday before we visited the village on Monday a new idol of Matha had been dedicated. Beside the new temple was a big, ugly, dark-colored rock. From out of this stone an ordinary laborer had hewn the idol. For such jobs these laborers get from sixteen to fifty cents, they say. The Brahmin priest came and performed certain ceremonies, thereby making the stone a real goddess. Without the Brahmin's work

the stone would have remained mere stone, the people say. But with his benediction it becomes the mother of us all. The village head and some of the high caste men had told the children not to learn the Sahib's religion nor to sing the songs. Among the first things we teach in the schools are the Ten Commandments. This school had been going for about three years, still not by anything we could do or say could we get the children to accept the second commandment.

You may wonder at this last statement. Last spring there was a great stir among the Brahmins over idolatry. They divided into two classes. The Arya Samajees denounce idolatry; the orthodox crowd demand idols. The idolaters are of course in the great majority and persecute the Arya Samajees almost as if they were Christians. There is a great fight between these two classes. It so happens that villages are, as it were, arrayed against one another, one being altogether Arya Samajee, the other idolaters and not suffering the Arya Samajee to live in their village. This holds only for the Brahmins. The lower classes almost to a unit worship idols. But if the Brahmins once give up the idolatry it will be short work among the lower classes. You see the drift. However, I am not sure that, if the Hindoos give up idolatry to become Arya Samajees, our work will be the easier. On the contrary, I believe it to be a work of the devil. It is his business to substitute for the Truth something apparently as good, yet in reality unsubstantial. On account of the contest between the two classes, the orthodox people are becoming more and more zealous in erecting new temples, making numerous new hideous idols, and in every way are striving hard to instill into the minds of the people the need for idols. It seems to me, however, that idolatry is in the throes of death. It must vanish before intelligent.

Now is the time of revolution, not only here, but in China, nay, the heathen world around. God is crying to the church, saying, "Let there be light." He is setting before her open doors, unnumbered. Will the church rise up in her strength and enter? These open fields are a challenge ever before our eyes. The Lord Jesus demands of us that we pray laborers into his harvest field. Surely these are crucial times, testing times for the church and days in which the heathen will turn for or against our Christ. God grant that our dear church fulfill her large part of this obligation.

Jalalpor, Surat District, June 22

FROM BULSAR, INDIA.

Monsoon has been very good for a week already, with all indications that it will continue. Up to to-day twelve inches of rain have fallen, which is a very good beginning. And such a change as has come over our old earth already! Everything has taken on the beautiful color of your springtime in the months just past. Everybody is glad and hopeful that now soon the price of grain will come down and water will be plentiful. May the good Lord continue the showers upon this land.

It is surely a wise Providence that has arranged that monsoon should come at this season of the year which otherwise would be the hottest and most unbearable time of the year. But as it is, it becomes sufficiently cool and frequently uncomfortably damp, but on the whole very enjoyable. What excellent nights for sleep and what good days for work, especially brain work. With all the rain there is very little thunder and lightning. The first night was the heaviest thunder, especially one hard crash here near the orphanage. It woke up all the missionaries and all the children too, and frightened some besides, it came so suddenly; but no damage was done.

Health among the missionaries is right good. Sister Sadie Miller came to Bulsar a week ago suffering with a slight attack of erysipelas. It lasted but a few days. Bro. Adam Ebey has not been well since returning home after the death of their children. Their sorrow has been so great, and now he himself suffers much.

To-day at noon Bro. Stover's made their way through rain and mud to the station; are off to Anklesvar and Vyari for a few days.

On Monday of this week a tailor came walking along and wanted work. Our former tailor, a Goanese Catholic, left some time ago, so we decided to give him a trial, but how about eating? He is a Hindu, without wife, and cannot cook for himself. I told him to go to his caste in town. He said, "I know no one. Who will take me?" He worked in the afternoon; when evening came he was hungry, had only a cup of tea during the day, no money and had walked far. I offered him Christian bread and he took it. Sent him to an empty room for the night, and the following day made arrangements for him to eat with a Christian family, and he is doing it. He has broken caste by eating with us, a good sign.

There is an old beggar, grandfather of one of our boys, who comes several times a week for grain. Many times we have tried to have him take some bread or something cooked, but he persistently refuses, for he is a caste man. He will have nothing but raw grain—rather starve than eat Christian prepared food.

The children are busy studying the Sunday-school lessons for the examination which will be held July 14. Greater is the interest in this work year after year.

The daily Bible teaching continues in classes according to their standard in school. Every Bible recitation is opened by prayer in which we often call upon the children to lead. And nearly all respond; children as low as nine and ten years of age make very nice, sensible prayers. Why should children be made to wait until they are grown before they are called upon to lead in public prayer? It is much harder to begin then. Teach them early, parents, teachers.

J. M. Blough,

June 29.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Dinuba.—The Reedley church met in council July 7. Our elder, D. L. Forney, presided. Eleven letters of membership were received. We have purchased lots to build a churchhouse sometime in the near future. The time for a communion will be set at our next council.—Franklin Davison, Dinuba, Cal., July 23.

Inglewood.—July 8 our church met in council, with our elder, Wm. J. Thomas, presiding. As our elder is getting old, he felt that he needed assistance in the work. The elders appointed Bro. S. E. Yundt and Bro. Albert Vaniman to come here and do the work. The voice of the church was taken to see if we favored an ordination. Then the election followed and the choice fell upon Bro. H. A. Whisler. The brethren remained over Sunday morning with us. Bro. Yundt gave us a good sermon.—Susie B. Thomas, Inglewood, Cal., July 19.

Reedley.—While we are now in the hot season, yet our last two Sundays gave us larger attendance than usual at preaching services. Pastors of several other churches are away on vacation. At our last council further steps were taken to secure a churchhouse, which is greatly needed. We are also planning for a series of meetings later in the season, as well as a love feast. We are glad for the coming of Annual Meeting to the coast for 1907, and hope that many of our brethren and sisters of the East may avail themselves of the opportunity of visiting California, and that some will decide to remain to help build up churches on the Pacific slope. This is a great opportunity for mission work.—D. L. Forney, Reedley, Cal., July 24.

COLORADO.

Denver.—At special council, July 15, 1906, Bro. Louis Hulise was elected to the ministry, and Bro. Joseph Pfeiffer to the office of deacon. Both were duly installed.—J. H. Royer, 2525 Champa St., Denver, Colo., July 24.

IDAHO.

Clearwater. congregation were pleased to have with them Bro. J. U. G. Stiverson from July 22 to July 24. He came here from district meeting to preach the funeral of Joseph B. Cosner. July 23 we met at 10 A. M. for special council, Bro. Stiverson presiding. Our brother preached three helpful sermons. We feel much encouraged by his stay among us. We are always glad to have the brethren come and preach for us. We decided to have a series of meetings and love feast sometime in November, providing we can secure a minister at that time. Next council, Oct. 6.—Mrs. Carrie E. Herring, Teakane, Idaho, July 24.

ILLINOIS.

Blue Ridge church feast is set for Oct. 14, at 4 P. M., instead of Sept. 8.—T. A. Robinson, Mansfield, Ill., July 28.

Camp Creek.—At our recent council, July 21, five were received by certificates of membership, and two more will be handed in soon. This is very encouraging, as the church was very small in numbers, owing to so many emigrating. The church, with the assistance of the mission board, has succeeded in securing the services of Eld. M. L. Hahn, who will devote his services exclusively to the church. We look forward with bright prospects for the welfare of the church. At our council we decided to have our love feast Aug. 25, and in connection a series of meetings, commencing about Aug. 18. Bro. Hahn and family are now located with us.—S. S. Hummer, Colchester, Ill., July 23.

South Fulton church met in special called council June 25. Brethren Frank Fisher, J. H. Neher and C. C. Price were present as a committee from Annual Meeting to investigate and settle some important business, which was duly attended to, and two precious souls, a man and wife, were reinstated into church fellowship.—Fay A. Rohrbach, Route No. 2, Box 13, Brownings, Ill., July 26.

Waddams Grove.—July 8, Bro. John Eisenbise, of Morrill, Kans., preached at the Louisa church and in the evening in the Methodist church in the village of Waddams Grove. Brother and Sister Eisenbise have been visiting in northern Illinois since the Annual Meeting.—Albert Myers, Waddams Grove, Ill., July 24.

INDIANA.

Anderson.—Sister Clara E. Stauffer, of the Bethany Bible School, of Chicago, visited this congregation last week and gave missionary talks in morning and evening on Sunday. They were highly appreciated. Interest continues good at the different services of the church. It was decided last Sunday to hold a love feast in the fall.—J. S. Alldredge, Anderson, Ind., July 27.

Bethel Center church will hold their harvest meeting Aug. 26, and their communion Oct. 13, commencing at 10 A. M.—John Groves, Hartford City, Ind., July 27.

Beech Grove.—Our Sunday school is progressing nicely. We have a large attendance, with Bro. Joseph Shepard superintendent. We decided to hold a series of meetings, commencing Oct. 20, to be conducted by Bro. Branson. We decided to hold our love feast Nov. 3, commencing at 10 A. M.—P. A. Spearman, R. R. No. 38, Ingalls, Ind., July 23.

English Prairie.—July 14 a number of the members met at the church for the purpose of laying the ordinances before an applicant, then went to the river where baptism was administered to a young man of about eighteen years.—Ellis M. Rowe, R. D. 1, Brighton, Ind., July 27.

Goshen.—The annual Bible institute of Northern Indiana, which immediately follows the Sunday-school meeting, will be held in the Bethel church, the new church which was erected last year in Milford, Aug. 17-25; Sunday-school meeting Aug. 15 and 16. Special rates of one fare on the Winona interurban line have been granted for the occasion. They make direct connection with the Indiana interurban cars at Goshen.—Mrs. A. I. Hess, R. R. 5, Goshen, Ind., July 23.

Mississinewa.—Our children's meeting, July 15, was well attended. We raised \$11.06 for home missions. In the evening the Christian Workers' meeting was reorganized, with Bro. J. W. Miller president. Yesterday we met in council and had with us Eld. L. L. Berkeley, of Goshen, Ind.; Eld. L. H. Dickey, of Fostoria, Ohio; and Eld. H. W. Kreighbaum, of South Bend, Ind. We also had with us

Eld. Geo. L. Studebaker, of Muncie, Ind., and our elder in charge, J. W. Rarick, of Indianapolis, Ind.—John F. Shoemaker, Shideler, Ind., July 25.

Rock Run.—Our harvest meeting is appointed for Aug. 12, all-day service. All are cordially invited to enjoy a day of service.—R. W. Davenport, Goshen, Ind., July 24.

Santa Fe.—Two have united with the church since my last report. We have appointed our communion for Oct. 27, to begin at 4 P. M.—Wm. A. Boon, R. R. 21, Box 64, Bunker Hill, Ind., July 27.

IOWA.

Notice.—The committee appointed to compile and publish the district meeting minutes of Northern Iowa, Southern Minnesota and South Dakota have so far failed to secure the minutes of the following years: 1870, 1871, 1872, 1873, 1874, 1875, 1876, 1882, 1884, 1885 and 1886. Surely some of these numbers are in the possession of some one. Please look over your files so the publication may be as nearly complete as possible. Committee: Silas Gilbert, H. F. Maust, J. E. Rolston, Sheldon, Iowa, July 26.

Greene church met in council June 16, with Eld. W. H. Lichty presiding. June 17 our love feast was held, with Brethren Mishler, Lichty, Seibert and Allen present. Bro. Mishler conducted a series of very profitable meetings for two weeks. Seven came to Christ. June 27 and 28, Bro. J. K. Miller, from Brooklyn, N. Y., gave us two very interesting sermons. Officers were chosen for the next six months in Christian Workers' meeting.—Myrtle A. McRoberts, Greene, Iowa, July 27.

KANSAS.

Fredonia.—July 4 we met in a local Sunday-school meeting. Our district superintendent was present and gave us a sermon on Sunday-school work. Bro. Geo. Eller, from the same place, also was present, and his services as moderator of the meeting were much appreciated. Bro. Edwards, of Chanute, rendered valuable assistance in the song service. Bro. Elonzo Leslie, of the same place, gave us a good talk in the evening. One precious soul came forward for Christ and was baptized the following day. A goodly number of other members from the above churches as well as some from Independence were present. Before preaching services in the evening our young people rendered a few well-prepared recitations. Bro. Martin Roy Murray, of St. Joseph, came to us July 16, remaining four days, presenting to us each evening a series of Bible land scenes and lectures which were a real inspiration.—Bettie Root, Fredonia, Kans., July 22.

Morrill.—Bro. Harply, of McPherson, Kans., was with us July 22 and gave us two interesting lectures. Both meetings were well attended.—Minnie Meyers, Morrill, Kans., July 24.

Notice.—The Sunday-school, ministerial and district meetings of the Northeastern District of Kansas will be held in the Sabetha church, Nemaha Co., Kans., beginning in Sunday-school session Sept. 30; ministerial meeting Oct. 1, afternoon; district meeting Oct. 2; elders' meeting Oct. 1, 8 A. M.—H. L. Brammell, Sec., Ozawie, Kans., July 26.

MARYLAND.

Long Meadow congregation met July 8 and ordained Bro. Elmer S. Rowland to the ministry. We decided to hold our semi-annual love feast Oct. 13 and 14, beginning at 1:30 P. M. Our annual council will be held Aug. 18, beginning at 10 A. M., and our harvest meeting in the afternoon of the same day, beginning at 2:30.—David R. Petre, Hagerstown, Md., July 22.

Mountaineale.—Sister Allie D. King came to this place and addressed our Sunday school. She also talked to a large houseful. Jeremiah Thomas, Joseph Guthrie and George Vansickle were present, and also gave talks.—E. F. Sisler, Awman, Md., July 22.

Oakland.—July 15, accompanied by Elijah Umbel, we went to Nordick schoolhouse, a distance of thirteen miles, and had evening services. At this point there were once a number of Brethren, but they have either all died or gone worldward and the Brethren have had no preaching there for years. Apparently the prospects are good for an ingathering. Sunday morning we drove six miles to the Progressive Brethren house, near Terra Alta, W. Va., where we had services. In the afternoon we returned to near Crellin, Md., seven miles over extremely rough roads, where we baptized a brother who had been previously baptized by trine immersion by the United Brethren. We have the promise of a few more members in the near future at this place.—Emma T. Fike, Box 47, Route No. 2, Oakland, Md., July 25.

Pipe Creek.—On the 14th ult., in company with Brother and Sister Walter Engle, I attended services at the Sams Creek church. This church is presided over by Eld. A. P. Snader. They have a live Sunday school, and since June 1 six precious souls have been received into fellowship at this place. On the evening of the same date we attended the Christian Workers' meeting at Edgewood, a mission point on the line between Sams Creek and Pipe Creek congregations. We have an earnest band of workers at this point. There are 136 enrolled in their Sabbath school, and one seldom sees more interest manifested in a Christian Workers' meeting than we had there. On the 22nd Eld. Geo. K. Sappington, of Ladiesburg, Md., preached for us at Pipe Creek. After the sermon, Bro. Daniel Engler and wife were installed into the ministry.—Rachel A. Ploutz, R. F. D. No. 15, Linwood, Md., July 23.

Ridgely church met in council July 4, Eld. G. S. Raigh presiding. Three letters were granted and two received. We decided to build a churchhouse at Goldsboro, Md., a mission point in the northern part of the Ridgely district. Sunday-school officers were chosen for the next six months; also officers to conduct the Christian Workers' meeting at the Boonsboro house for the next six months.—D. S. Stayer, Ridgely, Md., July 20.

MICHIGAN.

Blaney has been our home for four months. A change of occupation now requires a change of residence, and from now on Manistique, about twenty-five miles from Blaney, will be our post office. What I have said heretofore in regard to the Blaney region for home-seekers is not changed, so far as opportunities for the Brethren are concerned, because of our removal from the place. The settlement, too, is within driving distance of Manistique, and around Manistique are agricultural conditions similar to what are had at Blaney, while the country is more im-

proved. It is a country where homes may be secured by the industrious, and where the influence of Christian lives is needed. While I am not interested in the real estate business in any way, I should be glad to see a church started by immigration of the Brethren, and will be glad to refer inquiries to men who are thoroughly reliable.—John E. Mohler, Manistique, Mich., July 27.

MINNESOTA.

Deer Park.—June 24, Bro. J. C. Auker and wife, from Morrill, Minn., came to us and held meetings until July 4. We had a children's meeting July 4, which both old and young seemed to enjoy. We held our love feast the same day.—Etta Flora, Barnum, Minn., July 28.

Hancock church met in council June 30, with Bro. I. N. Wagoner presiding. Sunday-school officers were elected for the next six months. Bro. George Shade was chosen superintendent. Bro. Wagoner preached for us each evening for two weeks. All seemed to be much encouraged, and one soul was made willing to serve the Lord. We expect Bro. C. J. Beaver soon. Bro. S. H. H. Schechter was chosen delegate to district meeting.—Bertha Schechter, Hancock, Minn., July 21.

Stillwater.—July 5 I was sent to look after the wants and needs of the Brethren at Stillwater. The work has been supported by Bro. Auker and Bro. Wagoner for the last six months. The Brethren were anxious for the series of meetings and there was good interest. With but few exceptions the house was pretty well filled and good attention was given. Two came out on the Lord's side and were baptized. The work was begun at this place by Bro. John Wellington. The crying need is for some one to go and maintain the work already begun. The little band are like sheep without a shepherd. We closed the work with a communion service July 23. Ministering brethren, please remember the place and as you travel through to the Northwest take a run over to Stillwater and give them a few meetings at least. Write to Bro. Wm. Alcoms, Stillwater, Minn.—O. J. Beaver, Lake Park, Iowa, July 25.

MISSOURI.

Cabool.—The district meeting for Southern Missouri and Northwestern Arkansas will be held Oct. 24 and 25, in the Dry Fork church, Jasper Co., Mo.—C. W. Gitt, Clerk, Cabool, Mo., July 24.

Correction.—I notice in my last report from Jordan church that there is some correction to be made. Our series of meetings is to commence Aug. 18; Bro. B. B. Hylton presided, instead of D. D. Hylton.—Lizena Hylton, Route No. 1, Macomb, Mo., July 23.

NORTH DAKOTA.

Berthold church began a series of meetings July 7, conducted by Bro. Wm. Gunter, one of our home preachers, continued till our communion, July 25. The cause was much built up. Eight made the good choice and were baptized; one was reclaimed. The communion was a time of spiritual feasting. A number came from adjoining churches. Church met in council July 21. Bro. Gunter was advanced to the second degree of the ministry. Bro. S. M. Bowman was elected to the office of deacon.—J. Hollinger, Berthold, N. Dak., July 28.

Deslacs Valley.—Our love feast, July 21, was a very spiritual one. About seventy-five surrounded the Lord's table. Bro. J. A. Weaver officiated. The two weeks' meeting previously conducted by Bro. G. W. Bunney, resulted in four additions to the church, three young men and one aged man whose wife and daughter came to the church one year ago. The young brothers were scholars of our Sunday school.—Jennie Harris, R. R. 3, Kenmare, N. Dak., July 23.

Surrey.—Last Sunday morning after our regular service four more came out on the Lord's side and were baptized. Three were little Sunday-school girls, one being our own little daughter.—Manerva Lambert, Surrey, N. Dak., July 25.

OHIO.

Ashland church met in council July 26, Eld. W. F. England presiding. The time for the opening of our series of meetings, to be conducted by Bro. A. I. Heestand, has been appointed as Sept. 15; our love feast Sept. 29. The harvest meeting has been appointed for Aug. 16. We decided to invite Bro. Walter Keller to preach a harvest sermon in the forenoon, and the home department to give a missionary program in the afternoon. Elders W. F. England and T. S. Moherman were chosen delegates to district meeting.—Jennie Helm, R. F. D. No. 2, Ashland, Ohio, July 27.

Beech Grove church met in regular services July 22; a pleasant Sunday school was had, after which encouraging preaching services were conducted by Bro. Sylvan Bookwalter, of Cedar Grove. A pleasant Bible meeting was held in the evening.—Andrew A. Petry, Hollansburg, Ohio, July 23.

Newton.—We had our harvest home meeting to-day at the Sugar Grove house. There were many in attendance, comprising numbers from neighboring congregations as well as from our own. Bro. A. L. B. Martin and wife, of Harrisburg, Pa., were with us. Bro. Martin preached this morning. He has been in charge of the West Dayton pastorate during Bro. Chas. A. Bame's absence. The services of the afternoon were especially for the children.—Mary I. Sensenman, Pleasant Hill, Ohio, July 26.

Salem.—At our late harvest thanksgiving meeting we had ten ministers present with a large congregation. Brethren D. C. Hendrickson and John Christian gave us some good things to think about, after which a collection of \$38 was taken for the new dispensary building in India. The day following, Bro. Christian preached a good sermon for us. A few Sundays ago the children became much interested in a talk about home and child life of Chicago, given by Sister Hettie Stauffer.—Katie Flory, Union, Ohio, July 23.

OKLAHOMA.

Cushing.—We had good attendance at Sunday school and at church service, and also at Christian Workers' meeting at 5 P. M. Bro. Sargent, of Kansas, preached to us at 11 A. M. The heat was excessive, 110 in the shade.—A. W. Austin, Cushing, Okla., July 23.

Mt. Hope congregation met in council June 23, Bro. Ritter moderator. The same Sunday-school officers were continued for the remainder of the year. Sister Ritter superintendent, Bro. Dillon assistant, July 15 we had

children's day exercises. We had an all-day program. We had visiting members present from Paradise Prairie and Guthrie congregations who gave us some good instruction. Among the visiting members were Eld. Lehman, of Guthrie, and Bro. Wolfe, of Coyle. Bro. Wolfe remained and preached for us on Sunday evening.—H. H. Ritter, R. R. 4, Crescent, Okla., July 25.

OREGON.

Newberg.—Bro. A. Hutchison is conducting a series of meetings at this place. He came to us immediately after district meeting, our meeting beginning Sunday morning, July 15. Love feast will be held July 28.—Ella Moomaw, Newberg, Ore., July 20.

PENNSYLVANIA.

Claar church met in council July 21, Bro. O. S. Corle presiding. We will have our love feast Oct. 27; examination services at 3:30 P. M. Bro. Chas. O. Beery, of Tyrone, Pa., will begin a series of meetings at Union Chapel, Aug. 20. Both church and Sunday school are in good working order.—E. R. Claar, Klahr, Pa., July 25.

Dunnings Creek church expects to begin a series of meetings Sept. 8, to be conducted by Bro. J. J. Shaffer, of Berlin, Pa. We also have a program out for a local Sunday-school meeting Aug. 18. These meetings are to be held in the Holsinger house. Our elder, J. B. Miller, has been away for some weeks in Iowa, visiting his sick brother. Our love feast of June 25, at Point church, was a very enjoyable meeting. Bro. John B. Fluck, of Hope-well, officiated. He preached a very interesting sermon on Sunday. Bro. O. S. Corle was also with us at the feast.—Levi Rogers, Ryot, Pa., July 27.

Lost Creek.—The committee that was sent here by the district meeting were here July 21. Bro. Peter Shelly was advanced to the second degree of the ministry. On Sunday following, Bro. J. B. Ruthrauff, of Waynesboro, gave us a good sermon at the Cross Roads house. Since last report there was one received into the church by letter.—J. B. Frey, East Salem, Pa., July 23.

Raven Run.—We held our harvest meeting July 22. Eld. Wm. Ritchey, from Snakespring Valley, preached three very good sermons, Saturday evening, Sunday morning and Sunday evening. Bro. Fred Hoover and Bro. David P. Hoover were advanced to the second degree of the ministry.—Sadie V. Reed, Saxton, Pa., July 27.

Sugar Valley congregation will have a series of meetings, lasting over three Sundays, beginning Sept. 22, conducted by Levi S. Mohler, of Dillsburg, Pa.—Milton H. Schwenk, Loganton, Pa., July 24.

VIRGINIA.

Bethlehem church met in council July 21, with Eld. D. A. Naff presiding. One letter of membership was received. The church decided to bring the annual visit together the fourth Friday in September. We also decided to have a series of meetings during the latter part of the autumn months. Bro. C. E. Chumney, having conducted a Bible school at this place for some time, had a lesson in the evening after church meeting. On Sunday following, Bro. Joseph Bowman preached a very interesting sermon to a large congregation.—N. C. Peters, Boone Mill, Va., July 23.

Fairfax.—Bro. S. A. Sanger began a series of meetings at Hatmark schoolhouse July 15 and closed July 26. He preached eleven sermons. The crowds were not so large, but the lessons taught will bring a bountiful harvest.—Stella V. Bauman, Oakton, Va., July 27.

Forest Chapel.—We have arranged to have a series of meetings at Forest Chapel church, commencing about Oct. 1, conducted by Bro. Charles Walter, of Summum, Ill.—S. F. Scroggum, Basic City, Va., July 25.

Notice.—To the elders and ministers of the Floyd division of the First District of Virginia: Please send me a report of the work you have done in the cooperative work, and also notify the solicitors of your congregations to send me the money they have on hand, so it can be equally divided among those that have earned it. I want to make my report by the 10th at the cooperation meeting to be held at Red Oak Grove, Va.—Harvey Weddle, Treas., July 23.

WASHINGTON.

Sunnyside.—At our special council we voted to have an election to the ministry, the election to be held sometime after the middle of August. One letter was granted.—E. Stanley Gregory, Sunnyside, Wash., July 24.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM THE JUNGLE, INDIA.

The rains are commencing and all are indeed very glad for many reasons. The wells were nearly all dry and people would stand for hours catching the water as it ran into the well from the crevices in the rocks down at the bottom. With such poor sanitary conditions and such scarcity of water there is no wonder that plague and cholera carry the people off by the thousands.

It is sad to see the people die by the dozens as they are doing in Vada these days. One Friday morning our pamu walla's (water carrier's) wife carried two vessels of water and went home sick. In the evening Steven went to the house, but they were gone—gone to the field, the people said—and when he went there he could not find them, although he searched out in the rain until ten at night. On Saturday he searched but did not find them. On Sunday morning we both went to look for them, and out on a little ridge above the rice fields we saw a woman lying on the ground. Going up to her we saw it was the water carrier's wife lying dead, her face all contorted from the suffering, and the flies buzzing around her as the rays of the scorching sun beat down upon the body. There under a tree was a brush shelter where the family must have been the day before and only a few rods from where we had been searching in the evening. An old

earthen cooking vessel sat upon the stones where she had prepared the last meal for Budia and the boys.

The Patel and his servant came to see after the body. If the family is too poor to pay for burial the government pays the fee. They hunted for Budia, for he had taken the children and fled. Several hours later they reported that he was found and some Katorde people (lowest caste) were made to pick up the body and carry it away. They are compelled to do this work, but of course they get paid for it. They say, "Now we are living well, for we get much money since lots of people die." You may think it is cruel for them to say so, but you do not know how dreadfully these poor low caste are abused by the higher classes.

For a week or more Budia staid under a bridge and came up every other day for his food. We tried to get him to come up, but he would not. Finally a heavy rain came one night and the water rushed under the bridge and Budia was glad to bring the children into the town. They are in the house with us now. He did not want to come for fear it would spoil his caste to sleep in our house. His boys are one about eight and the other two. The little one, Varlikia, is just the cutest little fellow. He wears only a cord around his waist, but in a few days he is going to have a little coat and then he will feel dressed up.

Our food of course defiles them, they claim, but when the little fellow cries he gets cookies and bread. He comes to the door and shakes it and says, "Mamma, dar u gurd kur," which means, "Mamma, open the door." His father is ignorant and clings to his caste, but we do hope Darlikia and Varlikia may be raised up to be good Christians.

We are building a little house for them out on the ridge. It will cost perhaps two dollars, but it keeps out the rain and is a better place than where they did live. Budia is now afraid to go into it at night for fear the boots (ghosts) will get him. Limbaji, our native preacher, told him if they come he should yell and we would come up and catch them.

Day before yesterday the people buried a fat ox alive to appease the wrath of the goddess that has sent cholera as they think. It did not seem to do much good, for the next day a hundred and fifty were sick and many died. To-day one of our neighbors was carried out over the fields to the burning place by the river. Women go to the well for water and in a few hours are dead. Most of the shops are closed and more than one-fourth have left town. People who do work away from their homes sit in the house afraid to go out for fear they will fall dead at their work. There is no weeping now when the people die, for they quietly carry them out, and people we were accustomed to see suddenly disappear and we know they have been quietly carried away. If they would wait as usual at a death, it would be a dreadful time, for many a home is in sorrow. No doubt many die because of fear.

The 91st Psalm has been a great comfort to us, and we claim the promise of God and pray that he may help us to do these people good.

Our worker, Limbaji, is stirring up the people and he is out now nearly every moment preaching in the bazaar and talking to the people as they come to the house.

To-day (June 25) a Brahmin shopkeeper who has been inviting him in to preach in his shop helped him sing a Christian song and then talked to the people. A Catholic carpenter was one of the audience and the Brahmin pointed to him and said, "You people drink daru, you worship idols same as we, so why do you claim to worship Christ?" This man is a leader and he is searching and trying to learn much about Christ.

Many say, "Do not preach Christ. Talk about Bombay, the newspapers, etc. If you preach Christ you will stir up the people. They are satisfied as they are." "No," said Limbaji, "I am here to preach Christ, and Christ I will preach." "We will throw shane (cow dung) at you if you do," they said. "Throw away," he said; "you can soil the clothes and kill the body, but you can not kill the soul."

He said to us, "If I die I shall be seed for the work in Vada." He has his weakness, as most of these people have, but he is a hustler, which many Indians are not, and he is no coward, which many are.

Some say, "Do not talk of Christ," and others speak out and say, "Yes, tell us," and then he starts in and talks just like some of our good old preachers at home.

Often when we write of these people, before the letter comes out in the Messenger they have done something that makes us lose all confidence in them. Pray for our native brethren in India, for they need so much help. They have not had years of Christianity behind them as we have had at home. Even some at home say, "Give us the newspapers and don't give us Christ."

We feel glad to be here at this time, for the people have time to listen and many want to hear. The teachers—religious teachers—told the people that the cholera is worse than usual because the Christians are in town.

Twice they tried to drive the devil out, but that did not stop the disease. It almost makes one's blood run cold to see them. A sadu (religious teacher) with his matted hair falling down over his shoulders and with body almost

nude runs ahead. Behind him a man with an idol or offering,—we could not distinguish which it was,—and back of them about twenty other men, all yelling like demons. The sadu would pass quite well for the "old fellow" himself, and such yelling as they did would be suitable for the inhabitants of the lower regions. These went to a town several miles west where they were met by others who went to the next town and thus they kept it up until they carried the devil to the sea.

June 28. They say two-thirds of the people have left town. Cholera is on the increase and is now in all parts of the town. Babaji's boy died in a few hours after feeling sick. They are in the next house to ours and we did all we could, but in spite of all efforts he had to go. Poor Babaji's wife said to me last evening, "I would have gladly died for my child. O what shall I do without my child!"

Last evening we went to several houses quite near to do what we could. One woman, the wife of a carpenter and mother of five little girls, is very low. At another place the wife and daughter were both lying on the floor, the woman unable to speak and just begging for water in a dumb way that seemed so pitiful. We said, "Let her have it," and poured some down her throat, rubbing her neck all the while so she could swallow it. The little girl was able to talk, but was quite low.

The Mahar people have followed our directions with the medicine and have left their heathen rites alone and all who were sick are getting better. Not one has died in Mahavard. The other people offer chickens to the idol and do other things like this, and we do not have much faith when they do this.

We pray that God may show us the best way to help these people so the most glory may be brought to his name. Nora E. Berkebile.

Vada, Thana District, India.

MEDICINE HAT, ALBERTA, CANADA.

Places that seemed so far away as never to be reached by us seem nearer when once visited; nearer still on the second visit. Tasks which seem impossible at a distance become pleasures and delights when met face to face. Difficulties encountered, labor undertaken with a willingness to use "what material I have at hand" means much for success. "Whatsoever thy hand findeth to do, do it with thy might."

When a boy, studying geography on the long bench in the old schoolhouse in Ohio, I never dreamed about helping to develop that far away British America, where we were told only Indians and wild beasts could live. Then I thought it would take the greater part of a lifetime to go and see a little part of the country.

Medicine Hat is in the center of the great prairies of the West. The Creator has filled the earth beneath the city with natural gas, the bluffs and plains with coal, and some say that far down in the bowels of the earth are great reservoirs of oil. Man will soon find it if it is there.

On my first visit to the city I purchased several lots upon which to erect a church, so the Brethren can begin the Master's work and keep it even with, if not in advance of, commercial industry. Now if the Brethren with their neighbors and friends, who have come and are coming to this place for homes and commercial interests, will give one-tenth of the increase of their investments here to build up the Master's kingdom, we will soon have a nice house of worship and a manster supported to care for the lambs and sheep. On my second visit the place seemed much nearer the old home. J. E. Young.

July 23.

INDIAN CREEK DEDICATION.

The elder of the Indian Creek church, Pa., wishes me to announce the dedication of our new meetinghouse, Aug. 18. It may be interesting to know that Indian Creek is one of the oldest churches in America. Germantown, the oldest church, was organized in 1722 or 1723, with Peter Becker for its first minister. Years after, Peter Becker's daughter, so also Christopher Sower's daughter, married into the bounds of this church at Indian Creek. Their fathers, being ministers, preached in private houses when visiting their children. Peter Becker died here and is buried at Klein's meetinghouse, which is our place of worship until the new house is completed.

We do not know the exact time of organization, but the third meetinghouse on the old site is being completed, the first having been built more than one hundred years ago. Originally this church covered a large area, but it has long since been divided into church districts, so that the present Indian Creek church is composed of one hundred and sixty odd members.

Bro. I. W. Taylor, of Lancaster, Pa., will be with us at the dedication. Services will be in both German and English. Dedication services will commence Saturday, Aug. 18, at 2 P. M.; Saturday evening at 7:30, Sunday morning at 9 o'clock, Sunday school at 2 P. M., and evening services at 7:30.

Hannah R. Shisler.
Vernfield, Pa., July 24.

FROM WICHITA, KANSAS.

On account of the hot weather and much rain during the month of July, the attendance at the mission was not as good as usual. But the interest remains good. Hardly a day passes but what we hear words of praise and commendation from outsiders in favor of the Brethren church. There are many things which we must combat, and not the least of evil is the looseness of our laws in regard to the divorce laws. People are married without fully considering what they are doing, and afterwards, thinking they have made a mistake, they rush to the divorce courts, where for the most flimsy excuse is set aside one of the most sacred vows that can be made; only to take the same vows again as soon as opportunity affords. Afterward in their more sober moments many of them see their folly and apply for admission into the church, and are told that this can be done only on condition that they "sin no more."

On the Fourth of July quite a number of the Sunday-school scholars from both Sunday schools took an outing in the country. Last week wife and I visited fifteen families in which were forty-eight children, ranging in age from four to fourteen years, that are not attending Sunday school. The parents seem unconcerned about the spiritual welfare of their children, and it is only by the hardest kind of effort that they can be awakened to their duty.

Brother and Sister Frank Crumpacker, of McPherson, Kans., have promised to be with us in a series of meetings beginning about Sept. 22. We would be very glad to have helpers from neighboring churches with us during these meetings. Remember the field is large and we can use you to good advantage. We would also be very glad if the churches of this district especially would help us with clothing for children the coming winter. We can use it where it will do much good. The attendance and interest at the church on the corner of 15th and Tyler are good. Our regular quarterly council occurs Aug. 11. 1211 E. Murdock St., July 23. Jacob Funk.

THE BRETHREN'S HOME.

From time to time the question has been asked, "What is the meaning of the term, 'Our Brethren's Home'?" It is a home erected by the Brethren for the support and maintenance of the unfortunate of our Fraternity. The aged inmates' department is fairly well represented, numbering at present thirty-five, ranging in age from forty-six to ninety-five years, and, considering all, the general health has been good.

Our children's department, yet in its infancy, is not what it will be in the future. A number of children have been placed in good Christian homes, where they will be trained in the way of usefulness and Christian deportment, and the five that are yet with us we feel would do credit to any good home.

We are glad to know that the Brethren are fast awakening to this part of the church's duty, in which they can lend a helping hand to those that need help, for it is indeed cheering to us when we feel that we have done our part. A load is easy to lift when each raises his portion.

The problem to unify our members on the subject of the home has been a long-studied question with our board of trustees, and in consideration of the same, with advice of others, they have appointed Sept. 13 for "A Special Service Day at the Home," and they earnestly invite our members, and especially those of Southern Ohio, to come and be with us upon the above-named day to learn about the home and her mission. For said day there is a program arranged of two short sermons, one in the forenoon, and the other in the afternoon, with an opportunity to visit and see through the home before and after each session. The above-named program will be ready for next issue. Again we invite you to come and give a day's encouragement to this great work, for we need and must have your support. M. N. Rensberger.

Greenville, Ohio, July 23.

THE SUNDAY SCHOOL MEETING OF
NORTHERN INDIANA.

The meeting will be held in the Bethel church, Milford, Ind., Aug. 15 and 16.

Program.

Wednesday Evening, 7:30.

Sermon—"Study to Show Thyself Approved Unto God."—2 Tim. 2: 15.—S. J. Burger.

Thursday Morning Session, 9:00.

Opening devotion.

Welcome.—Manly Deeter.

Response.—Committee.

The Sphere of the Present Sunday School.

1. Its Accomplishments—

(a) Molds Christian Sentiment.

(b) Presents Opportunity for Spiritual Development.—Henry Wysong.

2. Its Failures—

(a) Non System.

(b) Inadequate Teachers.

(c) Miscomprehension of Purpose.

(d) Results.—S. F. Sanger.

The Future Possibilities of the Sunday School—

1. To Introduce Systematic Bible Study.
2. To Prepare Efficient, Spiritual Teachers.
3. To Comprehend and Meet the Demands of the True Idea of Christian Development.

David Anglemeyer.

Aaron Hess.

Discussion.

Essay—"The True Spiritual Worker."—Rueah Shively.

Devotion and adjournment, 11:30.

Afternoon Session, 1:00.

Song and Prayer.

Reverence in Sunday School.—Grover Madlem.

The Call to Teach—(1) Individual Responsibility. (2)

Cooperative Responsibility.—Lemuel Hillery.

Classification of Pupils and Selection of Teachers.—

Banks Light.

Discussion.

Personal Work.—Walter Swihart.

Essay—"The Sluggard."—Mary Winy.

Business Session.

Collection.

Treasurer's report.

Report of treasurer of mission fund.

Roll call and report of delegates.

Miscellaneous business.

Closing Devotion, 3:15.

Organization.

Moderator, Norman Heeter.

Secretary, Ada Weybright.

Chorister, Cora Stahly.

Committee: Anna Hess, Wm. Borough, David Metzler.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Bingaman-Eldredge.—At the residence of Bro. Frank Eldredge, Payette, Idaho, May 8, 1906, by the undersigned, Bro. Oliver Bingaman and Sister Mabel Eldredge, both of Payette, Idaho. L. E. Keltner.

Hutchison-Smith.—At the bride's home, Elmo, Kans., July 11, 1906, by the writer, Bro. W. H. Hutchison and S. A. Smith, both of Elmo, Kans. John Humbarger.

McNett-Snyder.—By the undersigned, June 15, 1906, at the home of the bride's sister, near Lima, Ohio, Bro. William C. McNett and Sister Olive I. Snyder, both of Allen county, Ohio. David Byerly.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Beverage, Sister Elizabeth A., wife of Eld. Josiah Beverage, of the Thorny Bottom congregation, Va., died July 18, 1906, aged 64 years, 3 months and 26 days. This union was blessed with four sons, one having died in infancy. The rest are living. She lived an exemplary Christian life from her youth up. Mary A. Beverage.

Blough, Sister Julia, died in the Old People's Home at Mt. Morris, Ill., June 6, 1906, aged 53 years, 9 months and 25 days. At the age of fourteen she united with the church and has lived a very devoted life. For twenty years she suffered bodily affliction, which at times was very intense. Funeral services by Eld. M. W. Emmert. Interment at Mt. Carroll, Ill. Nelson Shirk.

Blocher, Daniel, died at Cando, N. Dak., July 7, 1906, aged 87 years and 14 days. He was a member of the Old Order Brethren at the time of his death. Our mother preceded him to the spirit world, Jan. 27, 1867. Ten children survive them. Andrew Blocher.

Bouse, John, born in Schwandenfeld, Germany, died in the bounds of the Eel River church, July 19, 1906, aged 79 years, 4 months and 26 days. His parents died when he was four years old, and then he was brought by George Miller to Pennsylvania, and at the age of eighteen came to Kosciusko county, Indiana. Feb. 7, 1858, he was married to Mary Ann Wherley. To this union were born six sons and six daughters, of whom three sons died in infancy. He leaves a wife, three sons and six daughters. Funeral services by the writer. Daniel Snell.

Carrier, Sidney E., wife of R. M. Carrier, of Spring Creek, Rockingham Co., Va., died June 30, 1906, of cancer, aged 54 years, 8 months and 12 days. She was a member of the Methodist church. Funeral services at Spring Creek by Mr. Brown. Interment at Bridgewater, Va. She is survived by her husband, one son and one daughter. Nannie J. Miller.

Dilling, Sister Margaret, died July 15, 1906, at her home in Cerrogrado, Ill., aged 80 years, 1 month and 1 day. Margaret Rhodes was born in Augstadt, France. At the age of six years she came with her parents to America. April 24, 1842, she was married to George Dilling, who preceded her twenty-nine years ago. To this union were born eleven children, eight of them now living. Sixty-three years ago she united with the Brethren church and since has lived the life of a true and consistent member. Funeral services were conducted by Bro. J. W. Lear, from John 11: 25. Anna Bingaman.

Gearhart, Sister Sarah Catherine, nee Smith, wife of Bro. John Gearhart, deceased, died of sugar diabetes, July 2, 1906, at her home, two miles west of Vermontville, Eaton Co., Mich., aged 58 years, 9 months and 28 days. Sister Gearhart lived a consistent life, being a faithful Christian for forty years. She leaves ten children, three brothers and two sisters. Sister B. E. Davis.

Halladay, Sister Hettie Ann, nee Overholser, born near Webster, Darke county, Ohio, departed this life at the place of her birth, in the bounds of the Oakland congregation, July 11, 1906, aged 40 years, 10 months and 11 days. She was united in marriage with Bro. S. S. Halladay, Feb. 7, 1889; united with the Brethren church the same day, and lived a Christian life unto the end. She

was the last one of a family of six children, the entire family, except the father and one son, having died on the old homestead. The husband survives. Funeral services were held at the Harris Creek church, conducted by the home ministers, from Psal. 116: 15. Interment in nearby cemetery. Belle Maurer.

Harader, Sister Anna Elizabeth, born in Wayne county, Indiana, died of cancer at the residence of her son, in Jewell, Defiance Co., Ohio, aged 58 years and 9 days. She was united in marriage to Bro. Samuel Harader, March 2, 1871. To this union were born four sons and one daughter. Husband, two sons and one daughter, three brothers and one sister survive. She united with the Brethren church in 1868, and lived faithful. A few weeks before her death she was anointed. Funeral services by Bro. John Flory. Text, Rev. 14: 13.

Sarah M. Hornish.

Landis, Albert, son of Gamon and Martha Landis, of Wengerlawn, Ohio, died July 15, 1906, aged 21 years, 5 months and 8 days. He was a very highly esteemed young man. He leaves father, mother, one brother and one sister. Services by the writer. J. W. Fidler.

Marshall, Magdalena Ruse, of Wolf Creek congregation, Ohio, born near Trotwood, Ohio, departed this life July 13, 1906, aged 74 years, 5 months and 10 days. Mother Marshall united with the Brethren church in 1859, and has lived a faithful life ever since. She leaves a husband, three sons, two daughters, two brothers and two sisters. Services by J. C. Bright, S. Horning and the writer. J. W. Fidler.

Post, Sister Bertha M., died of consumption at her home on Sell St., Johnstown, Pa., July 9, 1906, aged 24 years, 4 months and 14 days. She united with the church early in life. She leaves a husband and one little child, also her parents, three brothers and two sisters. Funeral services in the Roxbury house by the writer, from John 19: 30, assisted by Bro. N. W. Berkley. Interment in Grand View cemetery. H. S. Replogle.

Pryor, Sister Elizabeth, nee Lydick, of Loudonville, Ohio, died July 7, 1906, aged 76 years, 8 months and 22 days. In 1853 she was united in marriage to Hammond Pryor. To this union ten children were born. The husband and two children preceded her in death. She was a faithful member of the Brethren church for many years. Sister Pryor was of an exceptionally kind and pious disposition. Funeral services were conducted at the North Bend church, by Arthur S. Workman, assisted by C. J. and J. T. Workman. Orpha Workman.

Spengler, Sister Susannah, daughter of Stephen and Elizabeth Petry, died in the Prices Creek congregation, Ohio, July 20, 1906, aged 61 years, 6 months and 11 days. She was united in marriage to Michael Spengler, Nov. 10, 1871. They then located in Nebraska, remaining there eight years, after which they returned to Ohio. Four years ago the husband was called away through death, leaving the mother with six children. Sister Spengler united with the German Baptist Brethren church when seventeen years of age and was a faithful member until death. She leaves two sons and four daughters. Services conducted by D. M. Garver. Interment at Stumps cemetery. Herschel Weaver.

Spitler, Elizabeth Vernie, nee Detrick, born in Rockingham county, Virginia, died in Darke county, Ohio, July 19, 1906, aged 49 years, 11 months and 20 days. She united with the Brethren church nearly twenty-two years ago and was a devoted member. During her sickness she was anointed. She was the mother of five children. One preceded her to the spirit world. An aged father, one sister, one son and three daughters remain. Funeral by Eld. Jesse Stutsman and Newton Binkley, from Rev. 20: 6 and first clause of 21st chapter. Burial at Salem. B. F. Paul.

Smith, Bro. George, died at his home in Goshen, Ind., July 9, 1906, aged 68 years, 8 months and 18 days. He was born in Miami county, Ohio. He leaves his wife, three sons and three daughters. Bro. George had been a member of the Brethren church since 1861, since which time he has lived a devoted Christian life, being a deacon for a number of years. Funeral services were conducted by our elder, John Stafford, assisted by J. H. Miller. Osie Brumbaugh.

Stinnett, Bro. Gilman, died of cancer, in the Mt. Joy church, Va., July 19, 1906, aged 67 years and 9 months. Funeral conducted by the Brethren in the Methodist church in Buchanan, assisted by Mr. Hamond, the Methodist minister, and Mr. Cook, a Baptist minister. He was buried in the Buchanan cemetery. A. F. Pursley.

Studebaker, John S., born in Miami county, Ohio, died of old age at the home of his youngest daughter, near Camden, Ind., May 8, 1906, aged 90 years, 4 months and 25 days. At the age of nineteen years he was united in marriage to Elizabeth Landis, to which union ten sons and three daughters were born. His companion departed this life in 1863. He then married Mrs. Catherine Rinehart, mother of two daughters and one son. He was a minister of the Brethren church for several years. As the aged couple had become so feeble they could not be left alone, her children took her and he was moved to the home of his youngest daughter. He leaves a wife, five sons, one daughter, one stepson, two stepdaughters, one brother and one sister. Funeral services were conducted at the Upper Deer Creek Brethren church, from Job 7: 8, by Eld. A. G. Crosswhite and Eld. B. Wray. Josie Snoeberger.

Vanmeter, Christian Jacob, born in Logan county, Ohio, died at Lovewell, Kans., July 18, 1906, aged 42 years, 4 months and 16 days. Father, mother, five brothers and six sisters survive. Funeral services were conducted by Eld. D. Bashor, of the White Rock Brethren church. A. M. Hutchinson.

Zuck, Sister Susannah, died at the home of her daughter, Mrs. Michael Lawson, near Mercersburg, Pa., in the Welsh Run congregation, July 14, 1906, aged 79 years, 4 months and 5 days. Her death came after an illness extending over several months and was due to the infirmities of age. She was a mother in the church to whom we all could look up. Her husband, Bro. Jacob Zuck, died Nov. 1, 1897. Five children survive, all members of the Brethren church. Her son Jacob (deceased) was founder of Juniata College, Huntingdon, Pa. Funeral services were conducted by Elders John Rowland and L. E. Elliott, assisted by Eld. John Lenher, at the Welsh Run church. Text, Zech. 14: 7. Interment in cemetery adjoining. John E. Rowland.

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NOTES NOT CLASSIFIED

Chippewa Valley.—We enjoyed a very pleasant but short series of meetings, conducted by Bro. J. G. Royer, of Mt. Morris, Ill. He preached Saturday night, July 21, and Sunday following he gave a talk to the Sunday school and a sermon in the forenoon. After dinner a Bible talk was followed by another very interesting sermon; he preached again at night before each sermon. The members were very much built up. The neighbors expressed their satisfaction and their appreciation of such meetings. On Wednesday Bro. Royer took his departure, going to the Barron church to labor for them.—H. J. Cripe, R. F. D. 1, Box 68, Mondovi, Wis., July 26.

Baugo.—We have appointed an all-day harvest meeting to be held Aug. 11 in Wakarusa. Bro. Eli Heestand will preach in the forenoon. There will be a talk or talks to the young in the afternoon.—Christian Metzler, Wakarusa, Ind., July 28.

Clarence.—Bro. S. B. Miller, of Cedar Rapids, Iowa, gave the Clarence Brethren a pleasant call over Sunday, July 29, giving us two cheering sermons. He also conducted a song service in the afternoon from our new "Song Praises," recently received. The collection of music is fine. The book ought to be in every Sunday school.—John Zuck, Clarence, Iowa, July 30.

Arcadia church is expecting Bro. Joseph Spitzer to meet with us in a series of meetings, commencing Aug. 5. Our love feast will be Sept. 1, at 4 P. M. We had children's missionary day exercises July 29. Brethren Book, Spitzer and Burcham were ministers from other congregations present; also Sister Stauffer, from Indianapolis, gave an interesting talk. A collection of nine dollars was taken, which will go for the Chicago mission. Bro. Book gave us an interesting sermon Sunday evening.—Daisy Smeltzer, R. R. No. 16, Arcadia, Ind., July 30.

THE SPRINGFIELD CONFERENCE.

After noticing the different articles in the Messenger relative to the late conference, we feel like adding another. We are so many different individuals and these gatherings impress many of us the same or differently. It has been our happy privilege to attend a goodly number of Annual Meetings, but never before have we attended one at which so many things added to the pleasantness of the meeting. The fine location and good accommodations made all else seem better, and made us feel much as Bro. Sanger has suggested, that we have permanent places and erect our own buildings. I am sure that the one building we would erect with care would be the tabernacle or auditorium. After our many experiences in unsuitable buildings, I think we would see to having one that would carry sound where we want it. This building has so much to do with the good of the meeting that I have often wished we could have a movable one to ship about for each year's use, as long as we do not have permanent locations. We can never forget the auditorium at Carthage, Mo., for it was the most suitable one we ever attended a conference in. Our first visit to it was an inspiration and we knew at once that we could hear in almost any part of it without having to be on hand a half hour or more before a service to hold a seat where we could hear what was going on.

Besides the other good accommodations at Springfield it will be memorable for the first Bible school held during the extension of our tickets. For all who remained it is needless to say that it was most enjoyable and conducive to Christian growth. We could not be under the influence of these Bible teachers and consecrated mission workers without having our religion broadened and deepened. Such seasons of refreshing only increase the desire for more spiritual food. And again, as Bro. Sanger suggested, why cannot we have our own Brethren Chautauqua or annual assembly in connection with Annual Meeting or otherwise? It would do so much to strengthen the faith of our young people in the church. As it now is, many of our ministers, missionaries, volunteers and others go off annually to attend the Chautauqua assemblies of other religious factions, and why should we not have our own too? I am sure we have the talent in our church to conduct them. Meetings of this character where the Bible is thoroughly taught and the peculiar doctrines of our church made plain, will do more to cause our young people to observe them and stay by the church than all the many decisions of Annual Meeting against their shortcomings. Permanent locations would bring this about.

There are many among us who think that our conferences should be limited to delegates. This might be well if we had other national annual gatherings. Until then we trust it will never come to pass. Meeting and getting acquainted with our brethren and sisters all over the United States is one of the greatest means of strengthening our church and binding its members more firmly together. We all know how it adds to the happiness of our life when the members of a family meet and spend a time together. Those of us who have spent years at our colleges know how inspiring are the reunions and how they bind the members of the school family together. Our Annual Meeting brings this same season of refreshing and glad reunion to the church family, and why should they not be continued and encouraged? As we meet and get acquainted with the noble and refined lives of our beloved Brotherhood, we grow in love for the church, and during the seasons following these reunions our lives will be happier and our tasks lighter as we sometimes

pause to think of the consecrated members of God's army toiling here and there over the United States or countries beyond the seas. At the late conference one brother said he had become desirous of making the acquaintance of as many members of our church as it is possible. That is as it should be, for if we are interested in the lives of our brethren and sisters, there is not much danger of our drifting from the church. We also think that there are many of even our own relatives in isolated localities, out of the church and unsaved to-day, who, if they would attend some of our annual gatherings and know us as we are, would not think our church way behind the times, but would be in it, and in a saved state, thus lightening the burden of many anxious hearts. No, the church family will never be too large for reunions. The greater the number of redeemed souls, the more vividly does it present to our view a picture of what heaven's reunion will be like when all these minor reunions are over. These large gatherings of saints have caused many a soul to turn to God besides ourselves in early years of life, and we cannot be too thankful for them.

So from the above considerations we say, let our annual reunions at large continue, with broad invitations, all delegates, laymembers and unsaved souls. And so long as we do not have permanent places to hold such meetings, let us have all the Bible, missionary, Sunday-school and Christian work added to our Annual Meeting possible for the education and enlightenment of those who do attend.

Mt. Morris, Ill.

PROBLEMS.

Considerable has been said recently of the ministerial problem, and there are two sides to that problem, if not more. On the one hand there are too many together to get along well, and on the other hand there are too few for the good of the cause. At one place there is work for one, and ten or twelve to do it. At another place there is work for two or three at least, and but one to do it. While one thinks it hard to get up one sermon a week and go two doors to deliver it, another is required to get up two or three, and ride horseback from fifteen to twenty miles. But let me suggest that the laity is responsible in a great measure for many of these problems, and some of them will never be solved until the laity solves them.

Then there is another problem to my mind more serious than the last referred to; and any one solving this problem will be entitled to many stars in his crown. I refer to the condition that existed when Paul wrote to the Hebrew brethren and said, "Not forsaking the assembling of ourselves together, as the manner of some is," and is noticeable in almost every congregation all over the Brotherhood. Think of what an awakening there would be if every professed Christian would perform his full duty along that line. Not that church-going would be sufficient for them, but think of the opportunity the minister would have in getting a chance to talk to the ones that need it most. So often the church-goers must listen to the things mainly intended for the ones that never hear them.

Sometimes we wonder why so many difficulties come into our spiritual life, and why there are so many obstacles to overcome; and yet every life of service is filled with them. Perhaps if we had no difficulties to encounter we would not feel so much the need of him who has promised "to supply all our needs."

Then there is the great missionary problem to solve. And this should interest every one of us; for our spirituality can well be judged by the interest we manifest in missions. Why was the one hundred thousand dollars not raised last year? Simply because some of us did not do our full duty. May we be more earnest and consecrated along this line.

May the Lord help us to solve every problem to our good and his glory.

Hovatter, W. Va., June 28.

C. W. Guthrie.

DEATH OF ELD. ISAAC BILLHEIMER, OF EDNA MILLS, IND.

The subject of this sketch was born in Maryland, Nov. 25, 1822, and peacefully passed into his reward from his earthly home at Edna Mills, Clinton Co., Ind., July 5, 1906. All the days of his earthly pilgrimage were 83 years, 7 months and 5 days. His early years were spent in Washington county, Tennessee, where his ministerial labors were highly appreciated. His style of preaching was both expository and pathetic, and his flights of eloquence often bordered on the sublime.

Before the organization of the Fairview church (1872) he served the Pymont church as pastor, and his efforts were blessed as in the South. He was thrice married, first to Mary M. Bare, of Tennessee, Feb. 13, 1845. There were eight children to this union, three of whom survive him. The second companion was Salome E. Sherly, of Tennessee, married June 25, 1863, who bore him seven children, all living but one. The third companion was Mary Leslie, who is left at a good old age to mourn her great loss. To this union there were no children, but

Sister Mary was a great comfort to him in his declining years, as for some time he was almost blind and for a few weeks before his death his sufferings were intense at times.

It was the writer's privilege to be present, by request, at his bedside to comfort him and assist in anointing him, which service he greatly enjoyed, and at the conclusion of the impressive ordinance we anointed his aged companion also. The funeral services were conducted at the Lutheran church in the village of Pettit, and one of the largest concourses of people ever brought together in that section paid the last sad tribute of respect to the good old father in Israel. His body rests in the Swank cemetery near by, and "his works will follow him."

Flora, Ind., July 30.

A. G. Crosswhite.

MINNEAPOLIS MISSION.

We are sorry to notify the readers, and all those who are anxiously looking this way, of the gloom that is again overshadowing the mission home at this place. July 23 again the diphtheria card was placed at our door. It seemed everything was moving along nicely, as was stated in last issue, when without a moment's warning we were compelled to close the doors. How sad were the little faces of the Sunday-school children as they returned home when told of the conditions! Many homes around in North Minneapolis were quarantined for different contagious diseases this summer.

July 15 we had the pleasure of having with us the following: Sister Etha Thompson, of Delhi, S. Dak.; Brother Jake and Sister May Albright; Sister Kennedy, of Grundy Center, Iowa; Brother and Sister J. K. Allen, and Bro. George Allen, of Dumont, Iowa. July 18 Bro. Hawbecker, of Franklin Grove, Ill., stopped with us between trains. Sisters Mary Ogg and Lizzie Broadwater, of Preston, Minn., also have lately made a visit to the mission. We desire the prayers of the brethren and sisters in our behalf especially at this time, that we may, if it is God's will, soon resume our work. Ollie M. Filbrun.

1210 25th Ave., N. Minneapolis, Minn., July 27.

CALL FOR PREACHING.

It has been some time since we have had an opportunity to attend our services, but we have been silent readers of the Gospel Messenger, and we do enjoy its reading very much, and more especially so since we are not so located as to attend the Brethren church. It is surely like cold water is to a thirsty soul. We moved this spring from southeastern Missouri to southern Iowa. There is no Brethren church at this place, and no members but myself and mother. We surely would like to see a church at this place, and I think it is not impossible. I hope some minister who wants to change locations or who would even come and preach for us awhile would please come and help. This is a good country. It is on the Mississippi river and on the Burlington railroad, a very good way of getting in and out. Anyone who wishes to come can write me.

L. G. Larah.

Montrose, Iowa, July 27.

ANNOUNCEMENTS

- | | |
|---------------------------------|----------------------------------|
| DISTRICT MEETINGS. | Sept. 29, South Keokuk. |
| Aug. 21-23, Southeastern | Sept. 30, 4 pm, Beaver. |
| at Independence. | Kansas. |
| Sept. 26, 27, Middle Iowa, in | Sept. 1, 2, 6:30 pm, Scott |
| the Garrison church. | Valley. |
| Sept. 26, Southern Illinois, in | Sept. 22, Kansas City. |
| the Big Creek church, near | Sept. 28, 2 pm, Dorrance. |
| Parkersburg. | Sept. 29, 2 pm, Maple Grove. |
| Sept. 28, Southern Iowa, in | Sept. 29, 4 pm, Cedar Creek. |
| the Mount county church. | Maryland. |
| Oct. 2, Northeastern Kansas, | Sept. 8, Fairview. |
| in the Sabatha church. | Sept. 29, Pine Grove. |
| Oct. 24, 25, Southern Missouri | Michigan. |
| and Northwestern Ar- | Aug. 11, 10 am, Sunfield. |
| kansas, in the Dry Fork | Aug. 11, 10:30 am, Lakeview, |
| church, Mo. | at Brethren. |
| LOVE FEASTS. | Sept. 1, 10:30 am, Crystal. |
| Colorado. | Sept. 29, Berrien. |
| Aug. 25, at W. D. Harris's, 8 | Sept. 29, 10:30 am, Fairview. |
| mi. N. W. of Prowers. | Sept. 29, Thornapple, west |
| Sept. 1, Goodhope, near Hax- | house. |
| tum. | Missouri. |
| Sept. 29, St. Vrain. | Sept. 7, Prairie View. |
| Idaho. | Sept. 29, Osceola. |
| Aug. 18, 5 pm, Idaho Falls. | Ohio. |
| Illinois. | Sept. 8, 4 pm, Beach Grove. |
| Aug. 11, Mt. Vernon. | Sept. 29, 10 am, Blue Creek. |
| Aug. 18, Macoupin Creek. | Sept. 29, Portage. |
| Aug. 25, Camp Creek. | Sept. 29, 10 am, Sugar Creek. |
| Sept. 1, 2 pm, Cole Creek. | Sept. 29, 10:30 am, Black River. |
| Indiana. | Sept. 29, Ashland. |
| Aug. 17, Mt. Pleasant. | Oklahoma. |
| Aug. 25, 2 pm, Ogans Creek. | Aug. 4, Newhope, near Mc- |
| Aug. 31, 10 am, Camden. | Comb. |
| Sept. 1, Turkey Creek. | Sept. 1, Oak Grove. |
| Sept. 29, Arcadia. | Sept. 1, Pleasant Home. |
| Sept. 22, 4 pm, Greentown, | Sept. 29, Pleasant Plains. |
| Plevna house. | Oregon. |
| Sept. 22, 10 am, Clear Creek. | Aug. 4, Portland, Emmanuel |
| Sept. 22, 5 pm, southeast of | house, at Damascus. |
| Sept. 27, 7 pm, South Bend. | Pennsylvania. |
| Sept. 29, 2 pm, Middlefork. | Aug. 24, Rockton. |
| Sept. 29, 2 pm, Roann. | Sept. 29, 4 pm, Summit Mills. |
| Sept. 29, 4 pm, Portland. | Sept. 29, 4 pm, Savage. |
| Bremen. | Sept. 29, Middle Creek. |
| Sept. 25, Huntington. | West Virginia. |
| Sept. 29, 4 pm, Summit. | Sept. 1, Mountaineer. |
| Sept. 29, 10 am, Buck Creek. | Sept. 8, Harman. |
| Sept. 29, 4 pm, Lower Fall | Sept. 29, 2 pm, Maple Spring. |
| Creek. | Sept. 29, German Settlement. |
| Sept. 29, 2 pm, Hillsburg. | Sept. 29, Junior. |
| Iowa. | Wisconsin. |
| Sept. 8, 10 am, Prairie City. | Sept. 29, 5 pm, Worden. |
| Sept. 25, Pleasant Hill. | |
| Sept. 25, Garrison. | |

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 45.

ELGIN, ILL., AUGUST 11, 1906.

No. 32.

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AROUND THE WORLD

MORE than two hundred lives were lost near Palos, Spain, on Saturday evening, Aug. 4, when the steamer *Sirio*, with about eight hundred persons on board, was wrecked. The captain in order to gain time caused the loss of his ship and of all these lives, and after saying it was his fault and directing the launching of the boats, he shot himself on the bridge of his vessel. The scene at this wreck was like the one when the steamer *La Bourgogne* went down a little more than eight years ago. The passengers on the *Sirio* were Italian and Spanish emigrants on their way to Argentina. There was an immediate panic among the passengers. They fought like wild beasts to save their lives; and some of them were armed with knives and tried to cut their way to safety. Women and children were thrown aside and trampled on in the wild struggle for life. The officers and crew were cool until the captain shot himself, and then all discipline was cast aside and all scrambled frantically for the boats. One can hardly imagine a more terrible condition than that on board during the few minutes between the time when the ship struck the rocks and when it sank beneath the waves. Women who saw their children and relatives swept away, went insane and added to the panic. Fortunately, many fishermen live along the coast, and so many boats soon made their way to the reef and helped to rescue those who had not gone down with the vessel. Life is too precious to risk as did the captain, but not to be saved at the cost of the innocent and helpless.

In his speech the night of July 31 at a special session of the Pan-American conference at Rio de Janeiro, Secretary of State Root said things calculated to set at rest the doubts of some of the lesser republics as to the aims of the United States. Feeling against this country has often been stirred by prejudiced persons saying that the purpose of the United States government is to get more territory at the expense of some of the other countries. So his words, coming from so responsible a man, could not but be reassuring. He said: "We wish no victories but those of peace, no territory except our own, and no sovereignty except sovereignty over ourselves, which we deem independence. The smallest and weakest member of the family of nations is entitled to the respect of the greatest empire, and we deem the observance of that respect the chief guarantee of the weak against the oppression of the strong. We neither claim

nor desire rights, privileges or powers we do not freely concede to every American republic. We wish to increase our prosperity, expand our trade, and grow in wealth and wisdom, but our conception of the true way to accomplish this is not to pull down others and profit by their ruin, but to help all our friends to common prosperity and to growth, that we may all become greater and stronger together."

THE regulations fixed for the inspection of meat, with which the packers have expressed a willingness to comply, will be beneficial to the laborers, for they must be provided with clean, well-lighted and well-ventilated quarters in which to do their work. They must wear outer clothing of material that can be easily cleansed and made sanitary. They must have proper toilet rooms, lunch rooms and dressing rooms. They must have facilities for keeping themselves clean and they must make use of those facilities. As an additional protection to public health, workers suffering from tuberculosis must not be employed in preparing meats. Men will no longer be allowed to work under conditions and amid surroundings which were common in the past. Meat from Chicago would not always have been eaten with so great relish if those eating had known the conditions under which it was prepared for them. The national regulations are good, benefiting the public and the workman, and will no doubt be followed by State regulations equally good.

CANADA is developing very rapidly of late years. Thousands of persons have crossed the line from the United States and others are going all the time. And then many thousands more have been and are being attracted from across the ocean. The reason is that good opportunities are afforded for securing homes. The total trade of the dominion has more than doubled in the last ten years, and during the past year was more than five hundred million dollars. The increase in trade is the natural result of the increase of population. There is still much room for settlers, and it is but reasonable to suppose that the coming years will bring increased prosperity. Many Canadians have found homes in the United States. Some day the two countries will grow together, for their interests are one.

IN France the demand for a decrease of military expenses seems to be growing. Whether the agreement with England will result in a decrease of the army and a halt in the navy advancement remains to be seen. The fear of German aggression is still great among the French, and it may for some time prevent any material decrease in army and navy. But now that people have once begun to think about it and seriously consider the enormous sums that are every year wasted, they are not likely to be satisfied until conditions are improved. Another thing of deep concern to the French is the revolutionary situation in Russia. For years they have been lending their money to Russia, and now they are beginning to wonder where they will get their interest and principal if there should be a successful revolution in the czar's empire. The loans were made largely for the purpose of insuring Russian assistance in the event of war with Germany.

THE Pennsylvania Society to Protect Children from Cruelty have been having some interesting operations performed on children. It is claimed that much of the criminal tendency manifested by children is due to a physical cause which can be removed. A defect not serious in the child may have serious results if not corrected. Doctor Butcher has this to say concerning what they are doing: "Many persons do not as yet

realize the immense importance of this work, but it soon will become apparent, and will be generally recognized as the solution of the problem of the juvenile criminal, removing the effect by stamping out the root of the cause. Our present idea is to examine and correct the ills discovered in boys and girls sent to the society." An attorney of the juvenile court in Chicago says: "Physical defects account for many supposedly criminal cases. A large per cent of them are simply medical cases." No doubt there are many cases where the tendency to crime is due to some physical defect, and it is well if even a part of these can be helped; but in the great majority of cases men and women are criminals because they want to be and not because some physical defect compels them to crime.

FIGURES show that for the year ending June 30, 1906, more than eleven hundred thousand immigrants came to the United States, an increase of nearly seventy-five thousand over the preceding year. One thing to be regretted is that the immigrants were not of so high a class as in many preceding years, most of them coming from Austria-Hungary, Russia and Italy. During the year 12,433 were debarred, principally for disease. Seventeen aliens were arrested and deported on the ground that they had been imported for immoral purposes. Thirteen criminal proceedings were instituted against those responsible for the importation of these people. Ten of the importers were convicted and three cases are still pending. Some are brought over and are held as slaves by those for whom the importers have brought them. The bureau of immigration is making every possible effort to break up this traffic.

THE real yellow peril seems to be, not that the yellow race will overrun the world as a conquering army, but that western nations will die out. The birth rate in the German Empire continues on its downward course, being only 33.9 per thousand in 1903, from 35.7 per thousand in 1901. In Great Britain the birth rate has fallen from 30.7 in 1893 to 27.6 in 1904. French statistics show that at present the birth rate is only 22 per thousand. American families are not of the size they were formerly. And yet it is becoming more and more difficult to support even the small family. If present conditions continue, the birth rate declining among western people and keeping up among the yellow race, there will be a wonderful change in the world within a century. But it is probable that as the less civilized nations advance the birth rate among them will decline.

THE czar, in spite of all the revolutionists have been able to do at Sveaborg, Kronstadt and other places, still is master of the situation. His prime minister thinks that a hundred thousand soldiers are sufficient to put down any trouble. It was thought that the strikes might greatly embarrass the government, but these seem likely to collapse, and officers tell the men that they must begin work within a certain time or leave. The members of all central committees of the labor unions are being arrested. Many of the leaders of the opposition to the government have been imprisoned. The revolutionary part of the late douma has issued another appeal to the people, urging them to join in a decisive struggle against the government. If the officers can remain in control of the situation at Moscow, the greatest danger is over for the present, though the attitude of the soldiers and sailors at Odessa is not reassuring. The first aim of the czar is to restore order; after that the question of changes in the government will be taken up. His intentions are to benefit his people.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE BANNER-BEARER.—2 Tim. 4: 7.

From the bloody field, when the day's long fight is done,
And bitter strife a glorious peace hath won,
There comes a soldier at the set of sun.

What marks of conflict! All the bright array
Wherewith he girt himself at start of day
Now tattered is, and telleth of the fray.

And he himself is weak and bruised and worn,
Yet in his hands, that cruel shots have torn,
The banner of his regiment is borne.

So do I think that I shall reach the throne,
With all the grace of early deckings gone,—
The armor broken that might else have shone.

But to my Captain, on that last great day,
God grant that it may be my joy to say:
"Lord, I have kept the faith through all the fray."
—Anna Temple, in S. S. Times.

WHY THE CHURCH SHOULD OWN AND CONTROL OUR COLLEGES.

BY H. M. BARWICK.

Number Two.

1. It is in harmony with God's will and command, for his church to develop the mind by educating it in the potential factors of man's being. The preceding article aimed to show that present-day education was imperfect and ruinous in many of its tendencies, as the result of passing from under the sanctifying influence of the church. Government schools are both non-religious and irreligious.

2. Colleges are moulding centers of sentiment, either for unity or discord. Everybody will agree to this proposition, for there is no other one factor in the church that equals the college for coloring both the doctrine and policy of the church. The college man edits the papers, writes the articles, produces the books, fills the pulpits, becomes the Sunday-school worker, missionary, etc. From one to seven years in college during the plastic period of youth moulds the mind for life and qualifies the person for leadership. The colleges are not to-day what the church has made them, but the church is rapidly becoming what the colleges make her. If it is not the duty of the church to govern such centers of influence, then she has no duty.

3. There is a constantly increasing tendency to educate. Colleges as well as Sunday schools are here to stay. We cannot, neither do we want to, dispense with them. There are about one thousand young members in college each year, and the number is increasing. Many send their children to other schools where military tactics are taught and secret societies abound. The tendency to educate anywhere scatters our forces, and gives us a conglomeration of opinions that will become uncontrollable in coming generations. The church has a parent's duty to provide proper education for her children. So far we have endangered our children, and trouble is foreshadowed.

4. The church is demanding educated workers. The last conference adopted a paper which urges the young minister to prepare for the work. The General Mission Board demands systematic literary and Bible knowledge of the missionaries and expects to raise the intellectual standard, because the educated worker succeeds better, quicker and at less expense to the church. The need for all of this is proven by the universal lament of our older ministers that their education in early life was incomplete. Education through public high schools and general literature is so common that a minister soon loses out if he is not able to *teach his audience*. But how can the church demand such a high intellectual standard and do nothing to furnish either the place or contents of education? It is easy to criticize a young brother's orthodoxy at present, but he has had to pick up his knowledge where it could be had, and of course he got some poison along with the good.

5. The danger of an improperly educated ministry. Here lies the most potent reason why immediate steps should be taken by the church to select trustees, faculties, courses of study, text-books and full regulations for every detail that the colleges need. The minister

leads, the congregation follows. Have a wrongly educated minister for a few years, and you will have a congregation of heretics. A ministry properly educated would be a blessing to the church, but woe to the church when the opposite obtains.

6. The inconsistent burden of expecting free Bible departments in schools run at individual risk and profit. Why should our present schools maintain any Bible department at all, when it is a dead loss to them? The church has done nothing at all to guard herself in educational matters, not even in Bible instruction. A few individuals are at work; that is all.

7. The church does believe in schools, as shown by the fact that a school is being established in India. Why not let a few good-hearted individuals conduct a school over there, as we do at home, or else send the heathen convert to a Methodist or Presbyterian school? If it is right here, it will likewise be right and good over there. Ah! you know that it would not be good. Nor is it good and right here. Educate a young Dunker preacher in a Methodist college and he will be a Methodist in faith and practice, even if he does fill a pulpit in the Brethren church. This is one of our growing weaknesses to-day. Our preachers are saturated with sermons, books and thoughts of the various denominations, and not fed enough at home.

8. Schools are more essential to church life than publishing houses, bookbinderies and job-printing outfits. Schools produce, the press and pulpit distribute. The church is enthusiastic over our publishing interests, but a little reflection will prove that we have the cart before the horse. We have produced only one book outside of Sunday-school literature in six years. We had better get a few more men who can write worthy books before we need to enlarge our printing plant. Some one might argue thus, but the Publishing House ought to be run by the church even if it was run at a financial loss, for it is a power for good both in and out of the church. We need it just where it is, but along with it the church needs to take charge and direct her schools, for the press without the scholar would soon run out of work.

9. There is much complaint about the schools as they are run at present. Inflammatory speeches at district meeting and Annual Meeting, along with several queries sent up to conference, indicate that leaven is at work somewhere. Such discontent could largely be removed by church control of schools.

10. The church is financially able to equip at least one first-class college. As I wrote this reason my mind recalled five childless Brethren homes in which one hundred thousand dollars could be spared for a college and then they would have that much left for old age. By having one first-grade college we could educate our young people and our college professors without their going to other schools for their higher degrees and higher criticism as some have it.

11. Better results would follow. The Publishing House business has increased under church control, and why would not our schools? The church has confidence in herself; the rank and file have always supported a church enterprise and carried it to a successful end, and so they would do with the schools. Besides this, the history of other colleges proves that our own schools are just about old enough to receive endowment from the alumni and other friends. The college graduate is what makes the college. He is the friend, and when he has money the school gets it. Many of the graduates are getting gray, their money will go somewhere, but there is no incentive to give to our schools as long as they are run for individual profit. Let the church own the schools, and then brethren with money will endow them. Also by controlling the faculties many dangers can be avoided and it would not be necessary for outsiders then to vote for a church college trustee as is done now. The loss in unity, doctrine and numbers by disregarding our school interests in the past is appalling already, but how many are interested enough to demand a halt?

McPherson, Kans.

A BIBLE IN DARK THIBET.

IN far-off Thibet, where no missionary can go, there is a Bible which is witnessing for Christ. A mission-

ary recently told the story of this Bible, as follows: "Years ago I sold a Thibetan Gospel to a man who was going back to his native country. He had to go fifteen days' journey to the northwest of Thibet. When he arrived home he took the Gospel to a Lama, who read it and talked with his friends concerning it. Finding it unique, he called for this man, saying, 'It seems that this is only one of a number of books. Why not have them all?' To satisfy the desire of this great Lama, he sent the man all the way back again to get a complete Book, and to-day in the center of Asia, where it is impossible for a missionary to go, the Bible is a silent but powerful witness for God." Another missionary said: "I met one man who, thirty years previously, had found Christ through reading a book. He had sought to let others know by lending his book, until at last it had not been returned. From that time he had never heard or read of Jesus until last January, when Mr. Hunter went to the city. The man came and told his story, and bought a copy of every book, saying, 'It might be my last chance.'"—*Ran's Horn*.

THE SENTINEL AT THE DOOR.

BY J. S. FLORY.

THIS earthly house of our tabernacle, as Paul would say, has a door, and at the door a sentinel standing as watchman over the treasure of great wealth within. Thieves and robbers are ever seeking admittance, and too often the sentinel is bribed to let in all manner of evil company that play sad havoc with the gems of divine entity.

When Jesus knocks for admittance and there is a willingness to let him in, what a "house cleaning" takes place! the room is swept and garnished, made ready for the Master's use, and the welcome guests enter in to the feast chamber of the soul; the careless watchman is displaced by a strong sentinel commissioned by the Holy Spirit with orders to let in only those who have the stamp of Christ's purity on their passports. No make-believe excuses can escape the scrutiny of the ever-faithful sentinel. John says, "If we say we have fellowship with him (Christ), and walk in darkness, we lie, and do not the truth." He further emphasizes the thought in saying, "If we say we have no sin (if when walking in darkness), we deceive ourselves and the truth is not in us." But he says, "If we walk in the light . . . the blood of Jesus Christ his Son cleanse us from all sin." That is to say, "Whoso keepeth his word, in him verily is the love of God perfected." And "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." It is this that maketh manifest the children of God.

This same apostle says, "Ye have an unction from the Holy One, and ye know all things." Knowledge is the fruit of the Spirit. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you." Further he says, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and the wicked one toucheth him not." It is a blessed thought to know that so long as we are willing to heed the admonitions or woosings of the sentinel and "grieve not the Holy Spirit" we are "kept by the power of God" and need not fear man or devils.

Purity of thought and earnest desires for holiness will readily find a passage by the sentinel and find a lodgment in the soul. Groanings that may not be understood by man, secret desires of a higher life, all find a ready entrance, and the growth is heavenward. While the battle of life rages and we stand facing the enemy, let us ever obey the sentinel at the door who so faithfully watches for our good. The treasures of the storehouse are worth more than all this world or millions like it. If we take not heed to the sentinel's warnings we shall wake up some sad day and find ourselves paupers in a world where pleading for mercy meets no response.

Inglewood, Cal.

SOME EARLY REFORMERS

By J. W. WAYLAND, of Bridgewater, Va.

I. Peter Waldo

II. John Wycliff

III. John Huss

IV. William Tyndale

III. JOHN HUSS.

The John Baptist of Bohemia.

WYCLIFF, from the University of Oxford, reached afar and touched the spirit of Huss in the University of Prague; and Huss struck clearly the keynotes that were sounded still more loudly a hundred years later by the great reformers of Germany. Huss was not the first of his kind in Bohemia: Conrad of Waldhausen and Matthias of Janow had preached and written of reform, placing the Word of God, with the Holy Spirit as an interpreter, over against the church's vast system of rites and ordinances, with the dogmas of the priesthood; but it was Huss who, with Jerome of Prague, gave the fullest and most far-reaching expression of the renovating principles.

In the year 1369 Huss was born in the northwest of Budweis, Bohemia. His parents were Czech peasants; and the boy's baptismal name was Jan. From the name of the village of his birth, Husinetz, he was called Johannes de Hussynetz, or in English, John Huss. In due time the boy entered the University of Prague, where he soon won a reputation for scholarship. In 1396 he obtained his master's degree; in 1398 he was chosen as a lecturer; in 1401 he was made dean of the philosophical faculty; and in 1402 and 1403 he was rector. In philosophy he was a realist, as opposed to materialists.

Huss became a priest in 1401. For the twenty years prior to this time the doctrines of Wycliff had been finding their way into Bohemia, owing to the intercourse established between that country and England by the marriage in 1382 of Anna of Bohemia to King Richard II of England. Huss read the writings of Wycliff eagerly, and obtained permission to lecture upon them in the university. He translated them into the Bohemian language, and thus obtained credit for a good many statements that were really Wycliff's. In 1402 Huss was appointed to preach at the new Bethlehem Chapel, which had been provided in order that the common people might hear the Gospel taught in their own tongue.

Wycliff's doctrines had not escaped the censures of the Roman church; and it is not surprising, therefore, that Huss following closely in Wycliff's footsteps, should soon have provoked bitter opposition. But he did not stop preaching reform. He rebuked the vices of the clergy, and attacked some of the doctrines of the church. When the Bohemian hierarchy, supported by papal authority, resorted to repressive measures, he went on preaching and appealed from the "pope poorly informed to the pope better informed." But his impassioned condemnation of the iniquitous sale of indulgences soon called down upon him the papal wrath, in the form of excommunication. The city of Prague was laid under an interdict so long as it should harbor the heresy leader. The king now persuaded him to go into exile, and thus relieve the city from the dreadful ban. He went; but still from his secure retreat he sent letters to his flock and epistles for the public.

In philosophy, as has been noted, Huss was a realist. That is, he held to the view that what we call the concept, or general notion of a class, has a real existence: that it has a real and prior existence in the realm of universal mind, and that individuals are but copies. *Universalis ante rem* was the realist's doctrine, just as *universalis post rem* was that of the opposing school, the nominalists. In religion, Huss was a predestinarian.

former, of either his own or any other age.

After Huss had been in exile nearly two years, he was summoned to appear before the famous council of Constance, and there, if possible, vindicate himself and his cause. He hesitated at first to put himself in the power of his enemies; but, finally, under the protection of the Bohemian king, and with a promise of safe conduct to go and to return, given by the Emperor Sigismund, he set out for Constance. His journey thither was attended by frequent and notable demonstrations on the part of hundreds who sympathized with him, or espoused his cause. He reached the city November 3, 1414. At first he was allowed freedom; but on the 28th of the month he was arrested on the false charge of having attempted to leave the city, and was cast into prison in spite of the protests of the Bohemian and Polish nobles. He soon learned that the council intended to try him as a heretic. Various good promises had been made him; but, according to the ethical code of the time, it was claimed that a promise made to a heretic was not binding! Huss, however, was kept long in suspense. He was not brought forth and formally accused till June 5, 1415. On the 8th, thirty-nine charges were preferred against him, some of which he acknowledged as being based fairly upon his teachings; others of which he declared to be misrepresentations. Being required to recant he refused to do so unless his position were proved to be wrong. On the 18th the articles of condemnation were prepared; on the 24th his books were publicly burned; on the 31st an attempt on his part to come to an understanding with his prosecutors failed; and on the 6th of July he was burned at the stake as a heretic, and his ashes were cast into the Rhine.

The perfidious execution of Huss, followed by that of Jerome of Prague one year later, aroused a profound sorrow and indignation throughout Bohemia. Mingled with the demand for religious reforms was also a deep-seated national feeling. A series of wars, known as the Hussite Wars, broke out, in which the Emperor Sigismund found his armies repeatedly defeated. The struggle was carried into Silesia and Saxony. Finally, owing to divisions among the Hussites, the emperor succeeded in winning to his side some of the factions, to whom he granted some of the minor points in dispute; and by this means the rest of the party were crushed. By the year 1436, order was restored, and Sigismund's authority was recognized.

Huss may quite appropriately be termed the John Baptist of Bohemia; indeed, he has been called by an eminent historian the John Baptist of the Reformation. He was a forerunner, and a mighty preacher of righteousness. When driven into exile, and compelled to wander through the Bohemian fields, the peasants would flock after him and hang breathless upon his words. "Huss," in the Bohemian tongue, means "Goose"; and his enemies in derision made much of it. Huss retorted in prophetic words: "The wicked," he cried, "have begun by preparing a treacherous snare for the goose. But if even the goose, which is only a domestic bird, a peaceful animal, and whose flight is not very high in the air, has nevertheless broken through their toils, other birds, soaring more boldly towards the sky, will break through them with still greater force. Instead of a feeble goose, the truth will send forth eagles and keen-eyed vultures."

Bridgewater, Va.

DUNKARD COLONIES IN CALIFORNIA.

BY A. J. WELLS.

[The following is from a gentleman who has resided in California for thirty years. In view of the fact that the conference is to be held in that State next year, and in further view of the fact that many of our people are planning to spend the winter on the Pacific coast, while others will look over the country next spring, with a view of locating and aiding in establishing and building up churches, this article is considered timely, and will be read with interest.—Ed.]

MUCH of this is on paper yet, but the movements are crystallizing, and while taking definite shape some questions will be asked which are important. Among these will be the moral and religious atmosphere of California. Before we discuss this, let me say that if this colony is to be a Brotherhood, then the movement should be itself religious. That is to say, it should be missionary in character. Abraham left Chaldea in that spirit and went west to Canaan to rear his family. Paul went in that spirit west from Troas in Asia to Macedonia in Europe to sow the seed of his faith in the newer continent. In the days of Augustine the Christian missionaries went west from Italy to England when that tight little island was pagan. The pilgrims went west from Europe to settle this great new continent in the faith of the Gospel of Liberty. So Whitman went to Oregon and Junipero Serra to California and Starr King to San Francisco, carrying their own religious torch and asking not so much what they would find as what they could give. So school-teachers, educators and missionaries still go west that in the Philippines, in China and Japan and the islands of the sea they may sow the seed of nobler life; a long, age long procession moves from the older East to the newer West in the spirit of moral adventure, moving westward until the East meets the far East.

This missionary spirit explains many of the names in California, the saints being drawn upon liberally, as San Gabriel, Santa Barbara, San Luis Obispo and many others, liquid Spanish names that were bestowed by the first settlers.

Other missionaries and colonizers came from the frozen north, crossing at Behring Strait and leaving their mark upon Alaska and penetrating to Fort Ross in Sonoma county which was for a time one of the Russian outposts. "Russian" river runs through this county and Mt. St. Helena is named after a royal ruler of the land of vodka, of the streaming samovar and the perplexed czar. "Sebastopol" is a town in Sonoma county which tends to remind us of the Greek Church and the Russian missionaries.

In this spirit of devotion to their religious faith I suppose the Brethren should come to California, intent upon what good they can do rather than afraid of what moral laxity or evil they will meet. Still it is a fair question: What is the moral life of California? What is the social condition? What interest is taken in the church and education? We grow up in the enjoyment of certain religious "privileges" and the older members especially will fear to miss these in a new land and be homesick, not so much for want of familiar landscape as for want of the religious and social atmosphere.

It is commonly thought that California is on the frontier; that the people are rather loose in their moral ideas and somewhat wild and lawless. It is a mistake. A little less conventional, a little more free and outspoken, a little more tolerant, a little less puritanical they are sometimes called the people of New England, but the fact is Californians these later years are from nearly every state in the Union and are no more noble in manners and opinions than the communities in Pennsylvania, Ohio, Indiana and other states from which they came, and not less so.

Dr. David Starr Jordan, President of Stanford University thinks California is a man's State. That is he thinks the standards of action are masculine—that it is a land where one must give and take, stand or fall as a man. The very origin of American Civilization in California tended to develop the masculine side of life. There were no women here at first, and long afterwards woman was an object of curiosity or

of chivalry, rather than a household band or a cementing influence. All that has passed, and the home is the social want here as elsewhere, and woman is as active in social and benevolent work, and as much interested in church life and clubs and literature, as in similar communities in the East. Churches and schools and clubs and charitable organizations are perhaps as numerous in California as elsewhere, but religiously there is more skepticism, more indifference, more license of conduct than in the other states. San Francisco has been credited with being a wicked city and there are a few who think the earthquake and fire was a "judgment" but we should be sorry to think that intelligent people thought so crudely of the Divine goodness and justice of the Divine government. If this great calamity was a sort of paternal spanking, how does it come that a great whiskey house was passed by in the burned district, while Christian men and women were reduced to poverty and their churches burned? Old Elijah said of his experience when he ran away from Jezebel, that "God was not in the earthquake or fire," and we prefer this opinion to the other.

California climate has something to do with opinion and character, don't you think? Where skies are so blue and storms are so few and all nature presents a smiling front, one can hardly think of God's wrath in the way they will in the bitter winters of early New England. Sunshine and green salads all the year tempt human nature to smile and beget cheerful views of life. The outdoorness of our life has to do with Sunday picnics, the constant invitation of the climate to the streets opens the doors of theaters and the whole smiling aspect of things in this land of the sun develops a spirit of freedom which is easily carried to excess and has something to do with the careless, irresponsible, happy-go-lucky air of many Californians. But we need not worry about that. The most careless spirit learns to be serious soon or late. "The laughter of my past time," the poet said, "has learnt silence at the tomb," and trouble knocks the fun out of us and compels us to think soberly. Many a skeptic returns to the faith of his early days under the shadows of old age and in the weariness of the sick room, or the solemnity of the grave.

California is in a formative state; it is young and somewhat frisky in spots and much given to going for the dollar, but it has many strong churches, and religion is quietly incorporating itself in habits and institutions, and the whole atmosphere of the state will be more and more affected by the character of the civilization of the older States, and by the character of the home-makers who are now coming in greater numbers every year into this Canaan of the West.

There are vast opportunities here, and as much room to grow upright as anywhere on the planet. If a thousand Brethren could come and possess these mountain valleys, bringing their industrial methods, their simple life and religious ideas, shutting out the saloon and the vice which the saloon fosters, the influence upon the life of the state would be wholly good, and a prosperous and happy community would be formed. There are great advantages of a material kind, and the religious life need not run into the ground and disappear as do some of our western streams.

CHILD-SAVING MISSION.

BY D. E. CRIPE.

THE Annual Meeting of 1905 strongly endorsed the child-saving work of Oklahoma in the following words: "We heartily endorse the work of Oklahoma and Indian Territory in saving the homeless children and urge that our districts awake to this important work."

This is as strong an endorsement as the Annual Meeting ever gave to any kind of mission work, and the child-saving mission is thus placed on the same level, and recognized as being of equal importance, with other mission work. When we consider the fact that the church is God's instrument through which he reaches and blesses the poor, the fatherless and helpless, and that it is possible to save the souls of home-

less children as well as to supply their temporal needs, we can grasp something of the importance of caring for them. When we further take into consideration that we can thus develop into good citizens, children who otherwise would become paupers or criminals, the far-reaching magnitude of the work is still more impressed upon us. Looking at the possibilities that lie before the work of saving children, it becomes apparent that the church can engage in no better or more promising mission than that of saving the homeless children.

Not only is the work itself strongly recommended, but the plan or method employed by Oklahoma is strongly endorsed by the Annual Meeting. This plan is that of gathering homeless children from all sources and placing them in select Christian families where they will be properly cared for, trained and educated. A careful watch is kept over them during the years of their dependence. In view of the fact that the family is the only institution that God has given for the rearing of children, and that all other institutions are of human origin, it is evident that the family is the very best place in which a child can be brought up. There are very many Christian families all over the land that are willing and anxious to give homes to children and furnish them with food and clothes and education at their own expense, if only they can get the kind of child they want. Thus this method of saving children costs but little and in a district where money is not plentiful, many more children can be provided for in this way than in any other. As there are homeless children going to ruin in every State in the Union, children that might be saved by the proper effort, both for this life and for the life to come, the need of this kind of work is certainly an urging and imminent one, and should not be neglected.

Notwithstanding the strong recommendation that districts awake to this important work, every district has since then had one district meeting, and some of them two, yet only a small proportion of the districts have awakened and taken steps to organize this important work, that is if one can judge by the reports they give in the GOSPEL MESSENGER. It is to be hoped that no district will let another year go by without heeding the recommendation of Annual Meeting and awaking to its privilege, its opportunity as well as its duty, and take up this important work. "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

Any information concerning the method employed in Oklahoma will be cheerfully furnished to those desiring it, by the writer.

Chandler, Okla., Route 5.

NEITHER HEADY NOR HEARTLESS.

BY N. J. BRUBAKER.

PAUL in writing to the Romans instructs them not to think of themselves more highly than they ought to think. The spies in their return from Canaan reported, "We were in our own sight as grasshoppers, and so were we in their sight."

In these two scriptures we notice two classes of men very opposite in character. The first are decidedly heady and self-willed, and presumptuous. The second have lost both head and heart. The first has too much head, the second has too little heart. The first are weak because they are too self-confident; the second are weak because of too little confidence. Between these extremes lies a conception of attitude which is worthy of search.

There is, perhaps, no sin in human experience so speedily and thoroughly punished by God as that of presumptuous sin. The presumptuous, bigoted, conceited, heady man is the bane of all mankind. The Bible narrative is full of incidents in which the presumptuous were cut down in the very first attempt. Because of this sin Nadab and Abihu were consumed by fire, Uzzah was smitten alongside of the ark, Korah and the two hundred and fifty princes were swallowed up by the earth, Ananias and Sapphira perished in the presence of the church. This sin is indeed most treacherous, for it always wears the finest robes. In the world it associates closely with things of high estate,

in the church it may thrive best amongst the chief officers or most prominent members.

When Satan made his attack upon the lowly Nazarene, after finding no response to his appeals to natural hunger and the covetous spirit, at last he proposed this exalted and refined method of presumption. But the Master showed himself the mighty conqueror in his stern resistance. And we too, in him should be ever ready to guard against this insidious sin. We, in looking at ourselves full of sin and human weakness, should not allow ourselves to think of ourselves more highly than we ought to think. We have no reason to be highminded, for we have nothing but what we have received. Indeed, we are very foolish to become wise in our own conceits. Our lives as human examples are but frailties of the dust. Our attainments are as nothing when compared with the Christian ideal. Our philosophies and vain deceits are the quicksands of disaster instead of the Rock of Ages. This sense of nothingness and unworthiness should ever be the steadying ballast of our lives.

But yet it is only a ballast. It is not a chain to hold us immovably bound to the earth. It is the relative conception of ourselves as sinful men in comparison with what we may be when we are redeemed. It is, indeed, this sense of absolute nothingness that should buoy us up. It were no advantage for Christ to impress us with our nothingness and emptiness did he not purpose to make us something and fill us. Blessed are they that hunger, for they shall be filled. Christ came that we might have life, and that we might have it abundantly. An abundant fullness is the essential result of our Christian feeding and living.

But shall we be always hungry and empty and dead? Can we not eat and drink now of his flesh and blood and partake of his divine nature? If not, then is our religion vain. To approach the sacred emblems time after time and not to grow is, in fact, a denial of the Son of God.

"We were in our sight as grasshoppers, and so were we in their sight." These are the words of the spies, children of God, men who had been led from bondage by the strong hand of God; men who had eaten of the heavenly manna and drunken from the desert rock; men who had sheltered under the pillar of cloud by day and camped by the pillar of fire by night; men who had been brought face to face with impossibilities time and again, but who saw at every time that their God was able to make the impossible, possible.

Had such men as these a right to see themselves as grasshoppers? In the face of all these manifestations of God's power, and his willingness to use it in their behalf, they had no moral right to be heartless. It was a personal insult to their God. It was not a reverential humiliation, but a forsaking of their God in heartless despair. To see themselves as grasshoppers was not a virtue, but a sin when coupled to the fact that they gave up their trust in God. If they had seen themselves as grasshoppers and at the same time, God as the great I AM, that never faileth, and had trusted him, they would have realized the usefulness of and virtue in being insignificant. Self-humility and the heaven-exalted Jehovah are but two lenses of the telescope between man and God. This telescope is for us to see God with and not for him to see us with. He needs it not. We cannot see him without it. But the ten spies looked in at the wrong lens. They saw themselves only and as grasshoppers they appeared. They forgot to look up to see how large and how near was the God whom they had followed until then, they forgot to place themselves on the side of their God and let the Amalekites look at them. They forgot that their weakness and God's strength were but two elements in different proportion which could easily have been united by the affinity of a simple faith born of their own weak human experiences and his past divine manifestations. They left God out and were lost. They saw themselves as grasshoppers, others saw them as grasshoppers, probably God saw them as grasshoppers, and to all spiritual effects they were grasshoppers.

Brethren, how do we see ourselves? Might we belong to the grasshoppers type? We who have put on

Christ, we who have been learning of him, we who have taken him at his word? He said he would come in and abide with us. He said, "Go ye into all the world and preach the Gospel and I will be with you always." Do we believe this, that he will be with us? If so we are to take higher views of ourselves. Not of ourselves apart from Christ, but of ourselves having the Christ within us. We have a right to be strong. We are under obligations to be strong. To claim partnership with Christ and then be weak is a dishonor to Christ. To have him as our Great Physician and then be continually sick, or lame, or halt, or blind, or dwarfed in our spiritual life, is a very denial of his divinity. We want to be whole. He can make us whole. And when we are whole we ought to see ourselves whole.

The Canaanites saw the spies as they saw themselves. The Canaanites of to-day will never see us any better than we see ourselves. If we are prone to make excuses and apologies for our poor appearances we had better get back into our closets and be filled with the spirit of our Master. Better let that be our dressing-room before we go to church or council meeting, or Sunday school, or to market, or to our various vocations of life. Let us wrestle as did Jacob until the blessing is obtained. Let us not go out until we have actually put on Christ. Then, having put him on, let us duly honor him. This would make better church government by the elder, better preaching of the Gospel by the minister, better exemplification of the Christian doctrine by all the members. This due honor to Christ would enlarge the spirit of missions, would increase the donations, would inspire young and old actually and cheerfully to do whatsoever their hands find to do.

With the conception of ourselves as instruments in which Christ hath pledged to place his eternal presence and help, as souls longing and willing to be led by the Holy Spirit, as children of the God of Abraham, Isaac and Jacob, we ought not to think of ourselves more highly than we ought to think, but we ought to think of ourselves by virtue of the higher new life within as strong enough to assail the giants that stand between us and our Canaan. We ought to build our churches, not off in some place of seclusion, but in the midst of strongholds; we ought to plant the banner of the cross in every land; we ought to make our ministry ten times more efficient; we ought to make our daily life tell for Jesus; we ought here, there and everywhere to stand up boldly and say in the words of the Psalmist, "My heart trusted on him, my heart shall not fear."

Elsmore, Cal.

FROM THE PACIFIC COAST.

To answer questions in a very brief way, I will say, at this writing I am in Weston, Umatilla county, Oregon. Looking out, the wheat fields are seen in every direction. And the grain is fully ripe. Wheat, oats and barley are the principal crops. Corn is also grown here successfully. There are at this time thirty-three members of the Brethren church located in and around Weston. They have just dedicated their new and commodious house, have laid the foundation for a prosperous congregation, and if they all work to the glory of God, success will crown their efforts. Those who have lived where there is a large body of members, and other strong congregations near by, know but little of what it means to build up a church where there is no other congregation nearer than two or three hundred miles. In Portland, two hundred and fifty miles west of this, they have a mission, in charge of Eld. Geo. C. Carl. They have no house of their own in which to hold services, but they have the lot staked off, ready to build as soon as the money is on hand. Here is an open door for those who have money to use to the glory of God. Portland has a great many people who need the Christ salvation, and therefore must have the whole Gospel preached to them. The Brethren profess to teach the whole truth, and a grand opportunity is now presented. To build a suitable house in this coast city, and then dedicate it to God, that his name may be honored there, will be worth a great deal more in time and in eternity than for the same person, or persons, to find a rich gold mine, and use it all for self here.

Here in the northwest is a great field for active work. Keep the fields in India, and all the other foreign fields well supplied with workers and means, but while so doing allow your mind and means to fall upon this great field, now white for the harvest. It is my purpose to spend whatever time I may be permitted to live, all in the Lord's vineyard, somewhere, for I feel that I cannot afford to be idle when I think of what a soul is worth. I have not the earthly means to give, but I can give myself. And if I were young, I would want my whole time to be given to the Lord.

From this place I expect to go to Myrtlepoint, Ore., stopping over one Sunday with the mission in Portland, and reach Myrtlepoint by Aug. 25. Will be there all of

three weeks, then move on to Ashland and Talent, Ore. From there I shall move on over into California. All of this, and more too, if the Lord will. I mean to reach Tropic, Cal., the latter part of November, and then spend the winter in southern California, not in idleness, however. I mean to work all I can. Think of it, you who may think this field is small in this country. From Weston, where I now am, to Myrtlepoint, by way of Portland (and that is the shortest route I can travel) is over five hundred miles. In passing through the Cascade range of mountains, the geologist and the scientist would find a rich field for investigation. The one grand, great first cause, could be studied to good account. A. Hutchison.

Aug. 1.

A VISIT TO THE NEW JERSEY CHURCHES.

By the request of the Eastern Pennsylvania mission board, I, accompanied by H. S. Gibble, went to Sergeantsville, N. J., the present home of Bro. Seth Myers. Here we found a pleasant home with Bro. Myers, and daughter as matron, her mother having died some years ago. We were very kindly received and entertained by all the members among whom we did some visiting.

The past history of the New Jersey churches I shall not attempt to repeat. The once strong and flourishing congregations were greatly reduced by the rupture in the church years ago, and the Brethren who carried the church through the crisis and since have been their reward. Among them may be named Robinson Hyde, Israel Paulson, J. D. Hoppock, C. W. Moore and others, leaving the churches without a resident minister, with about eighty members. Different Brethren have been laboring there for some years. The Brethren have and own three splendid churchhouses with plenty of shedding at each house; also a fine parsonage in Sergeantsville. The churches are all located within a radius of about ten miles in Hunterdon county.

As we traveled from place to place and viewed the fine agricultural districts with the numerous grain stacks, and fine crops of hay, oats, potatoes and a promising corn crop, with the very low prices of land (\$50 and less per acre), with the markets of Flemington, the county seat, near by, and also the large eastern markets of Philadelphia, New York and Brooklyn within a few hours' travel, we thought what a splendid opportunity this might be for a colony of Brethren to locate and prosper the Lord's work, as well as to have comfortable homes. We would not wish to discourage emigration into new countries, but truly this is a fine country that has been tried for generations. Bro. Seth Myers, formerly of Uniontown, Pa., is at present the only minister of our church in the State, he having been induced to go there at the request of the Annual Meeting committee to Eastern Pennsylvania, who directs the work there, the General Missionary Committee and Eastern Pennsylvania mission board giving some support to the work.

We believe that a brighter and more prosperous day is within the possible for the Lord's cause in New Jersey. May the Lord speed the day. We had some meetings while with the Brethren, with fair attendance. The citizens in general are an intelligent class of people, due largely to the public schools which are open ten months in a year. J. W. Taylor.

New Holland, Pa., Aug. 1.

MINISTERIAL AND SUNDAY-SCHOOL MEETING OF EASTERN MARYLAND.

The meeting will be held at the Grosnickle church, Middletown Valley congregation, Aug. 21 and 22.

PROGRAM.

Ministerial Meeting, Tuesday, Aug. 21, 10 A. M.

First Session.

1. Opening remarks—G. S. Harp.
2. What Factors Have Most Influence in Increasing Church Attendance and Membership?—Tobias Fike, S. H. Utz.
3. Would an Occasional Meeting of the Ministers of Each Congregation be Helpful to Their Work?—J. S. Weybright, Ellsworth Engler.
4. How may We Encourage the Boys and Girls to Attend Our Regular Church Services?—T. J. Kolb, D. R. Beard.

Afternoon Session.

1. The Progress and Hindrances of Our District Mission Work.—Ed. A. Snader, W. P. Englar.
2. Should We Not Put More Effort in Our Church Work in the Towns and Cities?—W. E. Roop, J. J. Ellis.
3. Essay:—The Minister's Personal Influence. Mrs. Katie Fahney.
4. The Outlook for the Church in Our District: Our Progress, E. W. Stoner; Our Hindrances, G. K. Sappington, Our Needs, J. J. John.
5. Query Box.

Sunday-school Meeting, Wednesday, Aug. 22, 9 A. M.

First Session.

1. How Can We Make Our Christian Workers' Meetings a Greater Success?—H. P. Fahney, D. E. Engler.
2. Remedies For Indifference in Sunday-school Work.—J. Welty Fahney, M. C. Mohr.
3. Paper:—How to Spend the Lord's Day?—Fannie Young.
4. The Sunday-school Teacher: His Preparations of Lesson, E. C. Elder; His Presentation of Lesson, D. O. Metz; His Relation to Pupils in Their Hands, Mrs. Emma Early.

Afternoon Session.

1. Why do the Boys Leave the Sunday-school?—C. N. Freshour.
2. Who Shall Look After the Absentees?—Bruce Whitmore.
3. Paper:—Our Children for Christ.—Elsie Dadderer.
4. What Can the Sunday-school Do for Missions?—At Home, S. C. Ober; In Foreign Fields, S. P. Early.
5. Query Box.

Business.

Evening Session, Tuesday, Aug. 21, 7:30 P. M.

Devotional Exercises.

Sermon: "The Christian Ministry."—Albert Hollinger.

Offering.

Closing exercises.

S. P. EARLY, Music Director.

Program Committee: A. D. Snader, Chairman; W. E. Roop.

Secretary: J. J. Ellis; C. D. Bonaack.

NOTES NOT CLASSIFIED

Middletown. We had preaching services at Middletown to day. Middletown needs a resident minister, that we might have preaching at least every Sunday night, besides the regular appointments. Bro. Smeltzer does his part, but he is not able to do it all. We are expecting Bro. Miller, of Brooklyn, to talk for us on next Wednesday and Thursday evenings at the Honey Creek church, Florida J. E. Green, Middletown, Ind., Aug. 4.

Spring Creek church held their council Aug. 2. Two letters were granted. Decided to hold our love feast Nov. 3, at 10 A. M. Delegates to Sunday-school meeting and district meeting were elected; to Sunday-school meeting, Mida Newcomer, to district meeting, Ann Mosher and Robert Ross. Aug. 5 was our harvest meeting. Brethren H. H. Brallier and L. D. Eikenberry were with us. A missionary collection of \$1570 was taken up. Nora Ross Kinzie, Ind., Aug. 6.

Sidney. Our midsummer revival began July 22, conducted by J. Q. Helman, of Union City, Ind. Our new church house was well filled each evening. Sunday after morning services the result of the meeting was more fully realized, as many of our city people collected on the bank of the Miami to witness the scene of thirteen precious souls born anew into the kingdom of God by the rite of baptism, ranging from fifty years down to the lambs. One was reclaimed, S. Z. Smith, Sidney, Ohio, Aug. 6.

Springfield church met in council July 28. Eld. I. L. Berkeley was with us and delivered an excellent sermon on Sunday following the council. P. B. Fitzwater will conduct our harvest meeting Sept. 9. Ida Elson, Wawaka, Ind., Aug. 5.

Lower Deer Creek. Our council Aug. 4 was moderated by Eld. Benj. Wray, assisted by Bro. T. W. Lear, of Cerrito, who is conducting a series of meetings for us. Five letters were granted and one letter was received. Our harvest meeting was appointed for Aug. 10 and our love feast for Oct. 6. Bro. Wm. Angle was elected delegate to district meeting. Josie Snochberger, Camden, Ind., Aug. 6.

South Bend. The work here is progressing nicely. We had the pleasure of a sermon by Bro. J. Kartz Miller, also by Bro. Galen B. Royer last Sunday. Herbert Johnson, 625 N. Cushing St., S. Bend, Ind., Aug. 2.

Eel River church met in council Aug. 4. Eld. Samuel Leckrone presided. One letter of membership was read. We decided to hold our harvest meeting at the Brick church Aug. 19, and the love feast Oct. 6, at 10 A. M. Two delegates were elected to district meeting, Brethren W. P. Neal and G. Urey. Bro. T. D. Butterbaugh was elected delegate to Sunday-school meeting. We decided to send in our request for the next district meeting. July 22 Prof. Crouch, from North Manchester, gave us a sermon which was much appreciated. July 29 Bro. Elder presided at our west house. Martha Leckrone, Silver Lake, Ind., Aug. 6.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 21-23, Southeastern Kansas, at Independence.

Sept. 25, 27, Middle Iowa, in the Garfield church.

Sept. 25, Southern Illinois, in the Big Creek church, near Parkersburg.

Sept. 28, Southern Iowa, in the Mount county church.

Oct. 2, Northeastern Kansas, in the Sabbath church.

Oct. 12, Michigan, in the Beaverton congregation.

Oct. 17, Southwestern Kansas and Southern Colorado, in the Holzer church, Kan.

Oct. 24, 26, Southern Missouri and Northwestern Arkansas, in the Dry Fork church, Mo.

LOVE FEASTS.

California.

Sept. 1, 2, 30 pm, Sacramento Valley, Princeton.

Aug. 25, at W. D. Hurrell's, 8 mi. N. W. of Prowers.

Sept. 1, Goodhope, near Haxtum.

Sept. 29, St. Valo.

Aug. 18, 6 pm, Idaho Falls.

Illinois.

Aug. 11, Mt. Vernon.

Aug. 18, Macoupin Creek.

Aug. 26, Camp Creek.

Sept. 1, 4 pm, Cole Creek.

Sept. 1, 5 pm, Sugar Creek, near Auburn.

Indiana.

Aug. 17, Mt. Pleasant.

Aug. 25, 2 pm, Ogans Creek.

Aug. 31, 10 am, Camden.

Sept. 1, Turkey Creek.

Sept. 1, 1 pm, Ardis.

Sept. 22, 5 pm, Greentown, Indiana.

Sept. 22, 10 am, Clear Creek.

Sept. 22, 5 pm, southeast of Bremen.

Sept. 27, 2 pm, South Bend.

Sept. 29, 2 pm, Middletown.

Sept. 29, 2 pm, Roann.

Sept. 29, 4 pm, Portland.

Sept. 29, Huntington.

Sept. 29, 2 pm, Summit.

Sept. 29, 4 pm, Washington.

Sept. 29, 10 am, Buck Creek.

Sept. 29, 4 pm, Lower Fall Creek.

Sept. 29, Osceola.

Sept. 29, 2 pm, Hillsburg.

Oct. 5, 10 am, Mississinewa.

Oct. 5, 10 am, Lauesville.

Oct. 5, 5 pm, Beavordam.

Oct. 6, North Liberty.

Oct. 6, 10 am, Markle.

Oct. 6, 5 pm, St. Joseph Valley.

Oct. 6, 2 pm, Lower Deer Creek.

Oct. 7, 5 pm, Nappanee.

Iowa.

Aug. 26, So. Ottumwa.

Sept. 5, 10 am, Prairie City.

Sept. 22, 5 pm, Pleasant Hill.

Sept. 25, Garrison.

Sept. 29, 30, 1 pm, Hoover.

Oct. 6, 3 pm, Lakeville.

Oct. 6, 3 pm, English River, south house.

Oct. 6, 7, 10 am, Moines Valley, country house.

Kansas.

Sept. 1, 2, 5, 30 pm, Scott Valley.

Sept. 22, Kansas City.

Sept. 28, 2 pm, Durango.

Sept. 29, 10 am, Hays.

Sept. 29, 2 pm, Maple Grove.

Sept. 29, 4 pm, Cedar Creek.

Oct. 6, 10 am, Holtsville.

Oct. 6, 5, 30 pm, Vermilion.

Oct. 6, 7, Pleasant View, Darlow.

Maryland.

Sept. 1, 10 am, Piney Creek.

Sept. 8, Fairview.

Sept. 29, Pine Grove.

Oct. 6, 10 am, Beavordam.

Michigan.

Aug. 11, 10 am, Sunfield.

Aug. 11, 10, 30 am, Lakeview.

At other.

Sept. 1, 10, 30 am, Crystal.

Sept. 1, 10, 30 am, Lakeland.

Sept. 29, 10, 30 am, Fairview.

Sept. 29, Thornapple, west house.

Missouri.

Sept. 7, Prairie View.

Sept. 29, Osceola.

North Dakota.

Sept. 1, 4 pm, Wells County.

Ohio.

Sept. 8, 1 pm, Beech Grove.

Sept. 29, 10 am, Blue Creek.

Sept. 29, Portage.

Sept. 29, 10 am, Sugar Creek.

Sept. 29, 10, 30 am, Black River.

Sept. 29, Ashland.

Oct. 6, 10 am, Oak Creek.

Oct. 6, 10 am, Black Swamp.

Oct. 6, 10 am, Daniels Creek, country house.

Oklahoma.

Sept. 1, Oak Grove.

Sept. 1, Pleasant Home.

Sept. 29, Pleasant Plains.

Pennsylvania.

Aug. 24, Rockton.

Sept. 29, 4 pm, Summit Mills.

Sept. 29, 4 pm, Savage.

Sept. 29, Middle Creek.

Virginia.

Oct. 6, 7, 2, 30 pm, Pine.

West Virginia.

Sept. 1, Mountaineer.

Sept. 1, 2, 30 pm, Greenland.

Sept. 8, Harms.

Sept. 15, Mt. Union.

Sept. 29, 2 pm, Maple Spring.

Sept. 29, German Settlement.

Sept. 29, Junior.

Oct. 4, Chestnut Grove.

Wisconsin.

Sept. 29, 5 pm, Worden.

AN OLD PEOPLE'S MEETING.

BY W. I. T. HOOVER.

RECENTLY we had the pleasure of attending a meeting as suggested in the above title. All persons of fifty years and upwards were included in the class called "old people." The leader was a layman in his eighty-sixth year. The meeting was opened by an old preacher of much ability by "lining the hymn" (reading two lines at a time then singing them as they did long ago when hymn books were scarce) and leading in prayer. The leader, because of his hearing being defective, walked all through the large audience calling upon each old person to speak. The meeting was appropriately closed by the old elder above mentioned, after having made some very fitting remarks which included a comparison of religious privileges, methods, etc., of thirty to fifty or more years ago with the present.

The frequent singing of a stanza or two of some old familiar hymn added much to the enthusiasm, attractiveness and spirituality of the meeting. Those not able to walk a few squares to the church were hauled there in carriages specially provided. Indeed it was refreshing to the soul to hear these aged men and women, veterans of the cross, testify of their many rich spiritual feasts even to the present, though many hardships and trials were the common experience of many. Several heartily thanked the many young people for their presence and encouraged those not Christians to become such without delay and the young Christians to be faithful until death. The service did not lag from beginning to end, though it lasted about two hours and the weather was very warm.

Would it not be well to hold one or two such meetings a year among us? We love children's and young people's meetings, conducted wholly or in part by them, and why not an old people's meeting? A suitable program for such a meeting could be easily arranged, and I am sure the meeting would be interesting and profitable to all classes—old, middle-aged and young. Of course the meeting should be at the most suitable season of the year and time of day, which is probably the time of the morning preaching service.

Many readers of this will watch the MESSENGER with interest for the announcement or report of the first meeting of this kind.

North Manchester, Ind.

THE MAJORITY VOTE.

BY A. W. VANIMAN.

A SHORT editorial item in number twenty-nine of the MESSENGER mentions the fact that some churches are disposed to elect ministers and deacons by the majority vote. It certainly would be a commendable state of affairs if all the elections could be held in that way, even without an action of the committee appointed to suggest a plan for accomplishing this to the best advantage. But the experience of the past shows that it is too much to expect by our present plan. However, it is possible and has been done many times by the present plan. That is to say that there has many times been so much unanimity in the church that the brother elected had a majority of all the votes cast. This is a commendable condition, but is not always obtainable. There are probably churches where the feeling is so strong against electing a brother to such a responsible position by a small minority of the church that they have taken the matter into their own hands and taken up a plan of their own for securing the majority when they did not have it on the first vote. While the present plan is in force, there is a plan that any church could adopt without doing violence to any decisions of Annual Meeting, and that would be to decide before taking the vote "that unless someone does receive a majority it is to be declared no election." It is not uncommon for a vote to be so scattering that the elders holding the election declare "No election." The church could take the matter into her own hands beforehand and declare as stated.

It is also to be hoped that the time is not far distant when all church officials will be elected by ballot instead of the present method. In electing elders to take the oversight of churches it should always be done by the majority vote, and no elder should accept the oversight of a church unless he knows that he has at least a majority of the church favor him as their elder. This should also be done by ballot, as there is no real practical way to do it otherwise.

Pasadena, Cal.

THE INSTALLATION OF SUNDAY SCHOOL OFFICERS AND TEACHERS.

BY EZRA FLORY.

WE have seen ministers and deacons chosen and installed into office. Much is done to impress upon them and all present the solemn responsibilities of their obligations. A chapter is read, comments and admonitions are heard, covenants are made, and finally there is a formal reception by the church.

We have wondered why there are not more impressive installation services of the teachers and officers of that most important branch of church work—the Sunday school. Some of the advantages of such a service are obvious:

1. It reminds the officers and teachers of their obligations.
2. It puts them under solemn promise to discharge their duties.
3. The attention of the church is directed to its faithful teachers of the children.
4. Due honor is put upon the office of the teacher in the presence of scholars and parents.
5. To the teacher his office is dignified.

We do not mean that the same routine shall be engaged in as when installing church officials, but a special effort should be made to impress the dignity, sacredness and possibilities of teachers and officers. A scripture like 1 Cor. 12 or 2 Tim. 2 should be read and a short program followed. It might add to the occasion to have present an efficient worker from abroad for assistance.

Union, Ohio.

THE DEVIL'S NET.

BY WILLIAM K. CONNER.

ONE day I came to a small creek. Here I saw a colored girl standing on the bank. She was drawing in a line, hand over hand, very slowly, almost imperceptibly. I wondered what she was doing. I watched. Ere long I saw her have something near the top of the water. Then she picked up a net and put it under the object and lifted it out. She had a crab. Thus on the banks of the stream of time stands the devil very cautiously and skillfully pulling in multitudes that have hold of his bait and won't let go until he shakes them into his net. Brother, are you sure you haven't hold of his bait? I think he is pulling in a good many that are hanging on to covetousness; to hatred; to strife; to envy; to popularity; to fashion; and if there be any other bait from which poor humans are dangling it may be briefly stated in one word, "worldliness." We must let go if we would escape his net. The crabs don't get very good treatment when once caught, but theirs is joy compared to what Satan's crabs get. Examine the bait to which you are clinging. See if you are going towards the devil's net.

1110 26th St., Newport News, Va.

FASHIONS AND FADS.

A QUAKER gentleman, riding in a carriage with a fashionable lady decked with a profusion of jewelry, heard her complaining of the cold. Shivering in her lace bonnet and shawl, as light as a cobweb, she exclaimed: "What shall I do to get warm?" "I really don't know," replied the Quaker, solemnly, "unless thee puts on another breastpin."

Some have ridden far afield in search of religious fads which would bring joy and comfort in their chilly togger. Doubtless the Quaker would advise

them to bedeck themselves with one more delusion, in order to show them the utter absurdity of their search. "There is none other name under Heaven given among men whereby we must be saved."

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, August 19, 1906.

THE SHEPHERD PSALM.—Psalm 23.

I Shall Not Want—

1. For Food (green pastures),v. 2; John 6: 35
2. For Drink (still waters),v. 2; John 4: 14
3. For Strength (restoreth my soul), ...v. 3; Isa. 40: 31
4. For Guidance (he leadeth me),v. 3; John 10: 3, 4
5. For Comfort (comforteth me),v. 4; John 16: 18
6. For Satisfaction (my cup runneth over),v. 5; Psa. 65: 3
7. For Life (dwelleth in the house), ...v. 6; John 10: 38

Do I allow the Lord to shepherd me?

1 and 2. In Oriental countries there is a more than an ordinary intimacy between the shepherd and his flock. When the sheep can detect the shepherd's voice from any one's else voice, and when each sheep has its own name (John 10: 3-5), it proves that the shepherd cares for and tends his flock well. This is a faint idea of the love of the Good Shepherd of our souls for us. None of us are left to grow hungry. The most nourishing spiritual food and drink are ever within our reach (John 6: 35).

3. I can do all things through Christ which strengtheneth me. Philpp. 4: 13. For my flesh is meat indeed, and my blood is drink indeed. John 6: 55.

4. Our Shepherd does not leave us alone to face danger, but goes before and clears the way of all obstacles and hindrances that we can not overcome, then beckons for us to follow. Following him is the only safe and happy way in this life.

5. Knowing that our pure, loving, sinless Savior bore trials and afflictions for us, comforts us in trouble. He has also given us so many promises of comfort that are fulfilled constantly that we have every reason to labor on until the end (John 14: 16, 18), rejoicing and trusting in our "Wonderful Savior."

6. Many, many times must every Christian acknowledge that his "cup runneth over," for so bountifully does our Shepherd supply us. Methinks, were we quiet, even the very stones would cry out in praises to him.

7. May our lives be completely filled, strengthened, and nourished by our Savior, then he will truly be our Shepherd.

PRAYER MEETING

For Week Beginning August 19, 1906.

CONDITIONS OF ENTRANCE INTO CHRIST'S KINGDOM.—Matt. 18: 1-14.

1. Transformation of Character.—(Matt. 18: 3.) David prayed for a "clean heart" (Psa. 51: 10); he felt the need. "Put away the evil of your doings," says the prophet (Isa. 1: 16, 17). There must be a transformation, we must be "born anew" (John 3: 3).
2. Lowliness of Spirit.—(Matt. 18: 4.) Childlikeness, with its trustfulness and sincerity, makes us ready to learn at the feet of Jesus. We forget our own importance and realize that we are nothing unless Christ gives us strength (Matt. 5: 3; Eph. 4: 1, 2).
3. Love of the Brotherhood.—(Matt. 18: 5.) As one great family, the members of the church of God love each other (John 15: 12, 13), bear with one another and thus carry out the great lesson of love practically in their lives (Gal. 6: 2). There is power in a united church. There is nothing impossible to a loyal, loving band of God's children. The powers of hell may well tremble, for Christ is with his people.
4. Watchfulness over Self.—(Matt. 18: 6, 7.) "Self" must be watched. "Weigh carefully the path of thy feet (Prov. 4: 26, margin). Paul would have us bear this in mind, and we surely need this advice to-day, as much as ever (Eph. 5: 15).
5. Self-Sacrifice for Christ.—(Matt. 18: 8, 9.) Denying ourselves of all that is pleasing to the flesh, is the touchstone of sincerity in the Christian life. There must be renunciation before there can be discipleship (Luke 14: 33). The cross must be manfully taken up and borne to the honor and glory of Christ (Matt. 16: 24, 25).
6. Love of Souls.—(Matt. 18: 10, 12-14.) More precious than pearls and rubies is the immortal soul, and the words of the Master (Mark 16: 15), "Go ye into all the world," come to us with unabated force. "Rescue the perishing" should be our watchword, remembering that our own salvation is hinged on our faithfulness in trying to save others. "Lo I am with you," says Christ, but his promise follows our teaching others.

HOME AND FAMILY

THE WORK FOR JESUS.

BY LANDON WEST.

What a field is at hand,
Here in Liberty's land,
To give praise to the name of our Lord,
For his light doth now shine
With a glory divine,
And his law has now come with reward.

There is work now for all,
For the great and the small,
And his talent each one can improve,
For these gifts are all free,
Both for you and for me,
And we all have a share of his love.

Now the work here to do
Is for me and for you,
That we all may now show well our worth,
That the fruit we may bear,
If approved, gives us share
When our Lord is the King of the earth.

Thus the time moves along,
Both with work and with song,
For with faith there is nothing to fear,
And that gift of God's love,
Of his Son from above,
We shall see when our Lord is now here.

And his law now so great,
Both in church and in state,
Doth invite all to put forth a hand,
That the move may begin
To remove ev'ry sin,
And to glorify God in our land.

Let his Word now become
The one rule for each home,
For the parent, the servant and child,
And their wishes will be
That they all are made free,
By this law for the home so mild.

Thus we find that God's plan
Gives the rule to the man,
Both in work and the worship of God,
For it tells how to pray,
Even tells what to say,
And that all seek a peaceful abode.

Now this rule for the right
Has now come with its light,
And will give to our race all its worth,
For it comes now to stay
And to show men the way,
That our Lord may have rule on the earth.

Pleasant Hill, Ohio.

THE CLOAK ALSO.

BY ELIZABETH D. ROSENBERGER.

THE beauty of the religion of Jesus Christ consists in doing more than we are compelled to do, in giving up more than is required of us, in obeying Jesus when he says, "If any man will take away thy coat, let him have thy cloak also; and whosoever shall compel thee to go a mile, go with him twain." Jesus condemned the religion of the Pharisees, largely because it could be weighed and measured. It was a religion of hard and fast rules, difficult of observance. It was mechanically correct and exact. And the teacher of the law spared no pains to secure authority for their teaching. Rabbi was the most honorable title in the Holy Land. His words were to be received as words of the living God. To doubt a rabbi, though he declared left to be right and right left, was treason to religion. Absolute obedience to tradition was the law of orthodoxy, and yet somehow the ministry lacked power. The more the scribes insisted on their authority, the less authority they possessed; and the people said that Jesus spake with authority and not as the scribes. How often they reminded Jesus of their law. When he healed the suffering on the Sabbath, when his disciples plucked the ears of corn on the Sabbath; their mutterings of disapproval came to the Master's ears. When they brought the erring woman to Jesus, they told him that according to their law she was worthy of death. And because Jesus was merciful they hated him; so they delivered him up to be crucified at the last.

We are glad that Jesus said, "Except your righteousness exceed that of the scribes and Pharisees, ye cannot enter the kingdom of God." You know we deserve very little credit for doing what we are forced to do. Our religion becomes a precious thing only when we gladly, lovingly and joyfully sacrifice whatever should be given up for Jesus' sake.

This willingness to give double measure, to do more than is strictly required of us, to give the cloak also, and to go the second mile is needed especially in our home circles. These texts form the basis of a home religion that is sure to exceed the righteousness of the Pharisees. Where the members of a family are all standing up for their rights, each one looking out for himself, determined that he will do no more than his share of the work, and bent upon having his share of the pay, the reward, or praise, you find a home where bickerings, jealousies and hard feelings are common. They will give the "coat" and travel the "one mile" in this home, but there is no love, no joy in that. Each one is doing just as much as he is compelled to do, and that does not call out the spirit of love, and helpfulness, and sacrifice that is latent in each heart. The boys are very likely to go astray. When one of them wanders away, the parents are astonished. They have always had strict rules in their family, and their children obeyed them, why has their boy gone wrong? They do not see that the boy yielded only an outward observance, he did what they told him to do, when they were watching him. But once away from them there was nothing to keep him, no anchor of love that would hold when evil companions tempted him, no fidelity that would prompt him to give the cloak, and go the second mile of righteousness, though the parents were not there to see.

Cultivate this spirit of willingness to do more than your share, as one sister did. Her room was in disorder because it was Kitty's turn to take care of it. Several pairs of shoes were lying on the floor, and a shirt waist hung limply from the back of a chair, the bed was unmade, the blinds pulled up, and the hot sun streaming in made it almost unbearable, while alas! poor Kitty was buried in a book and neither the things of time nor sense had any existence. With Tennyson, she was wandering through King Arthur's court, listening to the wisdom of Merlin, and living over the triumphs of Lancelot. Her sister watched her for awhile, and the angry words she meant to speak died on her lips. Silently she walked away, and then took a broom and dustrag and went back to the room. In less than an hour it was swept and cleaned, and everything put in its place. When Kitty saw what had been done, she made it up to her by preparing the dinner, and washing the dishes without her sister's help; her heart responded to the love and thoughtfulness of her sister, and both girls were happy. We treasure the things that come to us in that way; they lead up to a clearer understanding of each other, and larger sacrifices.

A young wife claimed as special friends several women whom her husband disliked; he asked her to choose other associates. But she said, "You have no right to dictate to me in this manner. I propose to select my own friends." So there were harsh words and recriminations. He was hurt because she regarded his kindly-meant advice as "interference," and she angrily wondered whether a wife had any rights that a husband was bound to respect. Neither was willing to give the "cloak also." But we often do see men and women whose love is not measured by rules. They have taken each other for better or worse. Sometimes it is for worse, as in the case of a wife who was a helpless invalid for almost twenty years. And in all that time her husband was as loyally devoted to her as he had been in the first years of their life together. He seemed to count it a joy to minister to her happiness. And if we believe that "in service everything that is precious, everything that is lovely, is that which begins when the pay for it ends," we can see that he lived the blessed life. "Happiness is a great love and much serving." There is nothing precious in life until you give the cloak also. No treasures to be held sacred until like Mary we lavish our alabaster box of love without stint or measure. Then home becomes all

that the poets have said in its praise, and joy and peace abide there until the end.
Covington, Ohio.

SISTERS' AID SOCIETY, DECATUR, ILL.

We give a brief report of our work since our organization, a period of about fourteen months. We meet once a week and spend a half day at sewing; during the winter we met every two weeks and spent the entire day, meeting at different homes. These were our best meetings. Sister Lizzie Watson, as mission worker, was with us at these winter meetings. We regret not having sufficient funds to retain her in the work. We close each meeting with devotional exercises.

We made for sale a carpet, quilts, aprons, and prayer coverings. We received from sales and contributions, \$44.24. We contributed to our church expenses, to other charities; our minister and wife also were kindly remembered. We made and sent to our Old Folks' and Orphans' Home a box of bedding valued at \$20. We received and distributed four boxes of clothing, shoes, etc.; one box from Pennsylvania, one from Indiana, one from LaPlace, Illinois, and one from Cerrigordo, Illinois. These articles were distributed to a number of families and individuals. In this way many hearts were gladdened. We now have in the treasury \$1.25 and some unsold goods on hand. As we enter upon another period of time and work we pray for spiritual blessings to crown our efforts.
—Savilla Dukes, Pres., 940 S. Walnut St.; Nina Ashenfelter, Sec. and Treas., 1759 N. Morgan St., July 12.

LIFE SENTENCE OF A CHILD.

It seems unkind that a girl only fourteen years old should be sent to the penitentiary to serve a life sentence. But that is what happened in Kansas a few weeks ago. The girl is a United States civil prisoner, and was first brought to the new federal penitentiary at Fort Leavenworth. She is a full-blood Indian girl of the Menominee tribe in Wisconsin. She was attending the Indian school on the reservation and became dissatisfied and wanted to go to the higher Indian school at Carlisle, Pa. When she was refused permission to make the change she conceived the idea that by burning the Indian school buildings on the Menominee reservation her transfer would follow. She set fire to the two reservation school buildings and they were destroyed. The girl was tried in accordance with the Wisconsin State law, which provides a life sentence for anyone setting fire to a building when persons are occupying it. This was the case in one of the school buildings. No one was burned or injured. It is said that the judge who presided at the trial of the girl wanted to avoid sentencing her to life imprisonment, but found no way. That this girl should be punished there is no doubt, but to put a child of her age beyond the pale of mercy is a reflection upon the humanity of the State and nation which so punishes her.

THE BOY HERO.

A TOUCHING story is told of a boy, Roy Reynolds, living at Langhorn, Pa., eighteen years old, who deliberately sacrificed his own life recently to save that of an unknown two-year-old child.

Reynolds was riding his bicycle, and was going at fair speed over the bridge, when he saw directly in his path two girls, wheeling a go-cart, in which was a child two years old. Just as Reynolds reached the center of the bridge the child jumped from where it was sitting to a point directly in his path. Reynolds tried to avoid the child, and, failing in this, literally threw himself from the wheel and over the bridge rail, falling seventy feet to the railway tracks. His skull was fractured.

When Reynolds regained consciousness in the hospital his first question was whether the baby had been saved. When told that the child had escaped without a scratch, he said good-bye to his mother, and the next minute was dead.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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FOR the last quarter eleven accessions to the church in Sweden have been reported.

BRO. J. W. LEAR is engaged in a series of meetings in the Deer Creek church, Ind.

BRO. E. M. WOLFE, of McCune, Kans., is arranging to locate in Butte Valley, Cal.

BRO. WM. H. NAFF, of Epperly, Va., should now be addressed at Floyd, R. R. 5, same state.

THE Brethren at Hatfield, Pa., have decided to build an addition to their meetinghouse.

FOR the Second District of Virginia the ministerial meeting is to be held at the Pleasant Valley church Aug. 30 and 31.

THE mission board of the Northwest has decided to locate Bro. Lewis Keltner at Twin Falls, Idaho, where there are at this time nine members.

LAST Sunday a special Sunday-school convention was held at the Martinsburg church, Pa. A very interesting program was arranged for the occasion.

THE ministerial and Sunday-school meetings of Eastern Pennsylvania are to be held at the Gross-nickle church, Middle Valley congregation, Aug. 21 and 22.

RECENTLY a series of meetings was held at Hebron, on Craigs Creek, within the bounds of the Botetourt church, Va., and six were added to the little band of believers at that place.

THE Brethren in California and Arizona will hold a special district meeting at Los Angeles Sept. 4, for the purpose of appointing a committee on location for the coming Annual Meeting.

THE members in Southwestern Kansas and Southern Colorado are to hold their ministerial meeting in the Wichita, Kans., church Oct. 16. The district meeting will be held the day following.

THE district meeting of Michigan is to be held in the Beavertown congregation, Gladwin county, Oct. 12. The Sunday-school and ministerial meetings are to be held on the preceding days.

COMMENCING Sept. 25, several meetings of Middle Iowa will be held at Garrison, Sunday-school, district, missionary and ministerial meetings. The district meeting convenes on the 26th.

A MIDSUMMER revival in the Shade Creek church, Pa., resulted in twenty-three being added to the congregation by confession and baptism. Two others returned to the fold and were reinstated.

BRO. JESSE Y. HECKLER, of Alvo, Nebr., is to spend some time among the members in the western sections of his State. He is also planning to visit some parts of Northern Illinois before the season is over.

BRO. QUINCY HOLDSOPPLE, who was recently called to the ministry, preached his first sermon in Elgin last Sunday evening. He closes his connection with the House this week and goes to Middle Missouri for a short visit before returning east to attend school.

PRIOR to the feast at Cando, N. Dak., a series of meetings was held and eight put on Christ in baptism. One applicant awaits the rite. One was also restored to church relationship.

THE members in North Dakota, with their long days and short nights, find time to hold midsummer revivals. A meeting was recently concluded in the Salem church with eleven applicants for baptism. One was also restored to fellowship.

BRO. G. S. ARNOLD of Burlington, Va., foreman of the Annual Meeting committee, sent to the Markleysburg church, Pa., wishes to announce for the information of all concerned that the committee is to meet with the church, at Markleysburg Aug. 15.

BEGINNING with September Bro. H. M. Barwick, of McPherson, Kans., takes up evangelistic work and will be kept quite busy for months. He finds the evangelistic field much to his liking, and means to give this department of the Lord's work his very best efforts.

BRO. JOHN ARNOLD and wife, of the Laplace church, Ill., spent an hour in the MESSENGER office sometime last week. They had been in the west and found it convenient, on their way home, to come by and see the Publishing House. We were glad for their call.

BRO. W. I. T. HOOVER, of North Manchester, Ind., changes to Bridgewater College, Va., where he becomes a member of the college faculty, being employed to teach philosophy and history. He is now moving and will soon be domiciled in plain view of the grand old mountains.

THE treasurer of the Committee of Arrangements for the Old Order Brethren Annual Meeting has published his report, showing that the meeting cost, all told, \$2,343.48. The receipts from the sale of lumber, etc., and a small donation amounted to \$1,448.06, leaving a balance of \$895.42 to be made up by the church. This was the net cost of the meeting. All who attended the meeting were fed free, there being no income whatever from meals, or any other eatables sold.

THIS week Bro. I. W. Taylor is suggesting that our people might do some colonization in the east as well as in the west. He refers to a section in New Jersey where the inducements for an agricultural and a horticultural people appear to be quite encouraging. Of course the end sought is not the accumulation of wealth, but the advancing of the cause of religion. Since we are doing much of our home mission work by emigration let us study the inducements in the east as well as elsewhere.

IN one of the large eastern congregations it has been arranged for a minister to accompany each deacon on the annual church visit. In some localities the plan may be a good one, especially where a greater degree of spirituality is sure to follow the deacon and ministerial combination. The minister should be of some help to the deacon, then, on the other hand, he should, during his rounds among the members, pick up enough pointers to fully compensate him for the time he may have to devote to the work.

BERNARD VAUGHAN, a Catholic priest of London, England, has been making attacks on wickedness in high places. He says smart society in London is "greed, luxury, dissipation, and frivolity." He has some hard words for the "man-eating tigresses" and the traps set for the ruin of girls. It is good that there is some one bold enough to speak out against some of the sins of which so-called high society is guilty. But the priest is not the only one. A writer who had been absent for ten years was on his return "startled by the change which he had observed in the old country regarding the growing luxury and widespread gambling, increased strain, the broadened gap between rich and poor, precocious competition, and extraordinary disregard for religion." And a bishop said: "We older men of the clergy could never have believed ten or twenty years ago that now what is patent to us all would ever have been seen in England." The main trouble is that people have too much wealth and are too fond of luxury.

JUST prior to the Springfield Conference Bro. I. N. H. Beahm delivered in Chicago an address on Lodge Glory vs. God's Glory. The address is printed in the *Christian Cynosure* for August, and makes good reading. The *Cynosure* is an anti-secret paper published in Chicago.

WE are now planning for the Brethren Almanac for 1907. There will be room for several articles of special interest. Those wishing to supply us with matter for publication will please let us hear from them during the present month. We shall also be glad for any helpful suggestions.

THE post office department will endeavor to put a stop to the prayer, chain letter annoyance going the rounds. The promoters are to be cited to court for misusing the mails. Though the press all over the country is exposing the fraud, people continue duplicating the prayer and mailing it to others. The prayer reads thus:

"This prayer was written by Bishop Lawrence, who recommended it to be written and sent to nine other persons. He who will not write and send this will be overtaken by some misfortune. One person who did not pay attention to it met with a dreadful accident. They who will write and send this prayer for nine days, commencing on the day it is received, will experience great joy at Jerusalem. It is said that he who writes this will be delivered from every calamity. Please do not break the chain."

THE prayer is a deception, and the threat has no foundation whatever. The chain has been broken repeatedly here in the office without accident to the guilty parties. The promises are without authority, and it seems strange that any intelligent readers of the MESSENGER should be induced to give it any attention.

THE FASHION CRAZE.

COMMENTING on the disposition of people to imitate the foolishness of each other the editor of the *Independent* says:

It is absurd in a high-school girl to wear diamonds. But, then, it is absurd in any body to wear diamonds. Last year we, the people of the United States, spent \$35,000,000 for diamonds. This sum of money, which would have raised a hundred thousand families from poverty to comfort, might just as well have been thrown into the sea.

After referring to further extravagant and unreasonable habits he adds:

So the society of the village apes that of the town, and the town apes the city. The aristocracy of America imitates the aristocracy of Europe, and the latter for want of contemporary models of higher rank imitates its ancestry. Nobody thinks that the customs of fashionable society are pretty or convenient or sensible, but they are expensive, and that is a sufficient reason why they are imitated all the way down the ladder of snobbery.

This is about the way most sensible men write when they take an unbiased look at the fashion craze of the age. The common people endeavor to ape those who have been spoiled by wealth, and not a few church members display no more judgment than either of them.

THE PREACHER AND HIS FINANCES.

IT may not be possible for every minister to be a good financier, but most of them should know more about business and the value of money than they do. Some very excellent preachers have lost their influence because they did not give proper attention to their financial matters. In this world money has become indispensable. As a rule money is difficult to secure. It may take years of hard toil to gather a few thousand dollars. But on the other hand it is amazingly easy to get rid of. The earnings of years may be swept away in a few hours.

It sometimes requires as much skill to take care of property as it does to acquire it, in fact it may require more. There are plenty of men, preachers as well, who can make money, but they cannot take care of it. Somehow their property slips away as fast as it is acquired. There are those who inherit money,

but they cannot keep it. It is their weakness; and such men are to be pitied.

Possibly these men study how to spend their money rather than how to save it. They see something they want, but do not stop to consider whether they can afford it. If they would just think so, they could get along just as well without it. Their wives may be the same way; all the while looking around to find something to purchase with the little money they have on hand. Let such people study their actual needs rather than their cravings, and they will find the temporal side of life much easier.

Too many preachers and their families fail to consider the advantage of the simple life. The simple life has to do with the plain but convenient and economical way of living. It means homes for necessary comfort rather than for show. It means furniture for use and not merely to look at. It means good, plain, substantial food for the good of the body and not to satisfy a perverted appetite. It means good, neat and serviceable clothing, for utility and not for display.

It means the study of things on the plane of simple living for the mind, body and soul. Every article purchased needs to be studied with a view of its service and purpose. It does not mean the jewing of the merchant or anything of that sort, but it does mean honorable and fair dealing with a well-trained eye to economy and the utility of things. It means that men and women want to put thought into what they purchase.

It means cheerfulness and contentment. It also means industry, method and push. The preacher and his family want to cultivate cheerfulness, and especially do they want to study contentment. If they have a small home, let them be contented with their lot until they can do better. But their home should be a home of activity. There is no chance in this world for the man to move up who does not push things. The preacher who wants to succeed should not whine or borrow trouble. He should not worry. He should think, contrive and plan, but he has no business using up his strength of mind and body by worrying or fretting. He cannot afford it.

Then let him not undertake more than he can do, and if possible what he does undertake he should do well. He should gauge his preaching, work and study to suit the conditions. He should give needed attention to his secular work, and then do all the preaching he can besides. In fact, he wants to make the amount of work he does a study. He should plan his work, and as nearly as possible reduce everything to a system.

Let him shun debts and speculations. A few of our ministers have made money by speculating, but more of them have been ruined. Be contented with a good, honest living and a reasonable amount of property. But do not try to keep up with the man who has nothing to do but make money. He may die a rich man and not be of much use to the world after all. While a minister has as good right to property as anyone else, he cannot expect to make a great success of the ministry and the accumulation of property besides. A few may succeed along both lines, but this cannot be said of the most of them.

So long as the most of our ministers are expected to support themselves while serving the church they must have property. They must have some way of making a living. They ought to gather up some property for old age. They ought to have a home, have it paid for and some property besides. A little income is a wonderfully pleasant thing for an old preacher and his wife, when they must retire from the active duties of life. So if they can save up something as they go along it is all right, and we wish to encourage them in doing so. We are not urging our preachers to strive for riches, but we do think that some of them should study the art of saving up some of their earnings; in fact so live and so save that they will have something to fall back on when old age overtakes them.

There are some who think that this is not the right kind of advice to give preachers; they think the church should take care of her old, worn-out preachers. Possibly she should, but we have not yet reached the point in our growth where we can take the proper care of the preachers who are no more able to take care of

themselves. Until then it is proper for each minister to give due attention to his finances as well as to his preaching. The time may come when the true minister can give all his energies to the church while the church looks after the temporal side of his life; but we have not yet reached that period.

THE RIGHTNESS OF AN ACTION.

ORDINARILY an action is considered in two parts, the motive and the nature of the action. In the strict analysis of an action it consists of three parts, the cause of the action, the object of the action and the material of the action itself. The motive is of two parts, cause and object.

The cause of an action is always found within the self-active agent, a desire engendered by something within or without, material or immaterial. The object of an action is its aim, within or without, material or immaterial, which, by appearing to the soul as good or evil, furnishes occasion to man to exert his powers. For example in the strife to possess wealth, wealth is the object of action, the desire for property, in the soul of man, is the cause of action. Then there is the action itself. This simple illustration shows the subject very clearly in its three parts.

For our present purpose we will consider an action as of two parts, the motive and the quality of an action, the motive embracing both the cause and object of an action.

Now then, how is the rightness of an action determined? How do we know when it is right or wrong? In other words, what is a right action?

The rightness of an action is determined by its conformity to the rule of right, the Bible. If it accords with the Bible, it is right; if not it is wrong. In this way, and only in this way, can we determine with certainty, the moral character of human conduct.

The Bible, the rule of right, judges an action both in its motive and the character of the action itself, and these both separately and jointly. A right action, then, is right both in intention and character. That is, the intention, of itself, is right, and the action, of itself, apart from the motive, is right. These two right things together constitute a right action before God.

Some actions are right in motive, but wrong in character; some are right in character, but wrong in motive; some are wrong in both motive and character; while the right action is right in both of these.

The Pharisees gave alms to the poor. In this the action was right, since it accords with the Bible which teaches charity to the poor. But the motive was wrong, since they did it to win applause of men, and not to help the poor and glorify God. There was no blessing to the giver, therefore, and a service, right in itself, became wrong to them, since its motive was wrong. Thus an action, right in itself, is made wrong by an improper intention.

The same may be said of their prayers on the streets. They prayed to be heard of men. The motive was wrong; it was an abomination before God who knows the hearts of men. It's an awful sin so to mock God. Thus the highest service is made sinful by a sinful purpose.

Jesus complained that the people drew nigh unto him with their mouth and honored him with their lips, but their hearts were far from him. Here again is want of right motive. It is right that the mouth and lips should be used to honor God, when the heart is in it and prompting it. But it is all wrong without the heart. First of all Jesus asks that our hearts be in our actions. To say the least, he requires sincerity at our hands. Or in other words that we be pure in motive. These lip worshippers lacked sincerity and purity of motive. This passage, with many others, settles, once and for all, that no service, no action, no offering, can be acceptable and right with God that is not done in all sincerity and purity of purpose.

Action must also be right in itself, apart from its motive. Both motives and actions have, independently of each other, their character of rightness and wrongness, and each must conform to the divine rule. A good motive does not make an action, materially wrong, right. Right intentions, however good in themselves, are not enough. The action itself must be right.

To give to the poor what is not our own does not become right by the intention to show mercy.

Paul, before his conversion, was a persecutor and blasphemer. He persecuted the church and wasted it, driving God's people even to strange cities. And when Stephen was killed he consented to it and stood by and held the clothes of those that did the deed. He was a terrible man. And yet he did these wicked acts in all good conscience. He thought he was doing God's service. His motive was good. He was sincere. But did that make his actions right? Does sincerity make persecution, and blasphemy, and murder right? No, the action must be right as well as the motive. No amount of good intention can justify crime against God and man. If it were true that an action is right or wrong according to the character of its motive, as many people believe, then one man would be justified in killing another, or in taking his own life, when he sincerely believes it should be done. This shows at once that the character of the action must be considered as well as its motive.

God, since he is a Spirit, requires that those who worship him must do it in spirit and in truth. First worship must be in spirit. "Spirit" is written with a little "s," which means our spirit, not the Holy Spirit. Worship, of course, must be in the Holy Spirit also. But the lesson here is that our spirits must be in the worship. Not the life only, the heart and spirit must be in it. It must be sincere; the motive must be right. But is this all? Is this enough? No, it must be in truth also. It must be *in truth*, according to truth. "Thy Word is truth." This again teaches that the act of service must be right and helps to support the proposition that a right action is right both in motive and the character of the action. H. C. E.

TAKING OUR BEARINGS.

ON last Sunday I was with my Brother Isaac at the old homestead located near the shore of Raystown river. And as it was an off day for preaching at the Bethel church I concluded to spend the day with the family and in treading the paths of my boyhood days. It is a good thing for a man once in a while to take his bearings and try to see where and how he stands. And the best way to do this is to go back to the beginning point and retrospect the journey as it was made, through its different windings, up to the present. And do you know that if this is carefully and thoughtfully done it not only grows very interesting but it also gives a man his own true setting? And there is no way to do this better than to place yourself among your early home surroundings.

At this place I was born, and it was the place where I spent my childhood, boyhood and up to manhood days, so that the river, with its crooks and turns, the hills and the mountainside form familiar scenes that talk and tell as a book on its printed pages. At an early hour I went up on the hill, the highest point on the farm, from where a good view is had over the whole of it and its surroundings. Here at the root of a tree I took a seat, and as I looked around the familiar objects came in view, and by association they commenced telling the story of my life. Is it not wonderful how our life's stories are written down and how much of them we can read when we come in touch with its pages? As we look about we see a number of trees standing as they stood scores of years ago.

On the river bank, near the home, stands a large sugar tree. Year after year it has been spreading out its branches, until now it is a thing of beauty to behold. And what a story it has to tell! It was there when the red men claimed the rich bottom as their corn garden and their fishing and hunting grounds. It was there when father purchased the land and made it his home, the place where his children were born and reared, and where he spent the active part of his life. All through my own early life it stood there pushing forth in the springtime its tender shoots and green leaves to drop them in the fall, telling us of approaching winter and that another year was drawing towards the close. Under its outstretched boughs we had many of our boyhood sports. How many interesting incidents come crowding in as we look at this large and beautiful tree! It is a book of many pages, and as we

study them we are so much interested that time loses its measure and we are doing part of our life work over again. Did you ever spend a day in retrospect? We have more of our life history stowed away than we think. The fact is, we have the whole of it on record, and all that is necessary to bring it to view is to place ourselves in proper relation to it. Some of these relations we made while sitting under the tree on the hill.

Other trees we noticed had similar stories to tell about our boyhood days. And so page after page we read, as year after year was added to our life work. Some brought pleasure and satisfaction, others regret and pain. These would gladly have been blotted out—but are they not all written in a book?

Yes, the record is being made. The book is well-nigh completed, and if the assizes of human judgment were to make the verdict our case would be a hopeless one indeed. But, like Job, we are glad to feel that our record is on high and that our Judge will be the one who not only knows, but one who loves mercy and who will abundantly pardon if we go to him with penitent hearts.

The lane leading up to this hill is the place where we gave our heart fully to the Lord—when we made the decision we have been laboring and praying ever since to live out. And in taking our life's bearing we were trying to determine how well we had thus far succeeded and what more we could do to make a satisfactory completion of this work we have to do. Yes, it is a good thing once in a while to take our bearings and see where we are. It not only gives us a true estimate of ourselves, but it enables us to see where our greatest failures have been and how to avoid them in the future. It also spurs us on to greater activities, that we may, to some extent, redeem that which was lost. The Christ, in his life and death, has redeemed much for us. And because of this redemption he has made redeemers of us all.

The one great purpose of our lives is to render loving service. And we can render to God no more acceptable service than to serve our fellows. The highest position which we can reach in life is to do Christ-righteousness. He came into the world to make the world better; and we are to live and serve to help him.

In our baptismal covenant we renounce sin, we confess Jesus Christ as our Savior, and we promise to live faithful until death. As I, on this Lord's Day morning, looked down upon the quiet stream, as its waters rippled over its pebbly bed, I was reminded of the Sabbath morning, scores of years ago, when, in this same stream, I entered into this sacred covenant. And the thought came as to my faithfulness in the service. Did the old man die to the death, and has the new man been continually growing towards a full manhood in Christ Jesus?

These are thoughts that come to every devoted child of God because of the concern we must all have as to our discipleship and our growth in the divine life. This thought was accentuated from the fact that during the scope covered by these meditations great changes have taken place. Many of those who were our elders and active associates have left the scenes of human actions. Their work has been done, their course is run. What a loss it would be, after all the splendid opportunities the Lord has given, if there should be disappointment in the end! H. B. B.

TALKING ABOUT TROUBLES.

EVERY time a man talks about church troubles, or other troubles for that matter, he contaminates his own soul. It is like carrying filthy water in a clean, white pitcher. In time the pitcher will become soiled. Most people do not realize this. They seem to think that talking about troubles is the proper thing to do, and that conversation of that sort will interest and help others. A visiting minister comes into the neighborhood, and some one devotes hours pouring the filthy thoughts of the community into his mind and soul. Politeness may compel him to take in the filthy stuff, but if he is a pure-minded man he will feel keenly that he is being imposed upon. He observes that for

drinking purposes his friend brings him clear water in a clean pitcher, and then wonders why he persists in bringing him filthy gossip for his mind and soul in a stained mental vessel, so to speak. But men and women, who make it a business to deal out church and other troubles to their visitors, do not understand how thoroughly the habit is staining and even polluting them in the eyes of the pure minded. People should talk about troubles of this sort only when it becomes necessary, but under no circumstances should they permit the injurious habit to fasten itself upon them. If a church or neighborhood scandal must be told, tell it, and then quit thinking about it. Dispose of it as you would get rid of filthy water that must be carried in a clean pitcher. Pour out the water at the first opportunity, then wash the pitcher.

THE CROOKED PATH.

A CLEVER writer thus tells the story of one of the leading streets of Boston:

One day through the primeval wood,
A calf walked home, as good calves should;
But made a trail all bent askew,
A crooked trail, as all calves do.
Since then two hundred years have fled,
And, I infer, the calf is dead.
But still he left behind his trail,
And thereby hangs a moral tale.
The trail was taken up next day.
By a lone dog that passed that way.
And then the wise bell-wether sheep
Pursued the trail o'er vale and steep.
And drew the flock behind him, too,
As good bell-wethers always do.
And from that day, o'er hill and glade,
Through those old woods a path was made,
And many men wound in and out,
And turned and dodged and bent about,
And uttered words of righteous wrath
Because 'twas such a crooked path:
But still they followed—but do not laugh—
The first migrations of that calf,
And through this winding woodway stalked
Because he wobbled when he walked.
This forest path became a lane
That bent and turned and turned again;
This crooked lane became a road,
Where many a poor horse, with his load,
Toiled on beneath the burning sun,
And traveled some three miles in one.
And thus a century and a half
They trod the footsteps of that calf.
The years passed on in swiftness fleet,
The road became a village street,
And this, before the men were aware,
A city's crowded thoroughfare,
And soon the central street was this
Of a renowned metropolis.
And men two centuries and a half
Trod in the footsteps of that calf;
Each day a hundred thousand rout
Followed the zigzag calf about;
And o'er this crooked journey went
The traffic of a continent.
A hundred thousand men were led
By a calf near three centuries dead,
They followed still his crooked way
And lost one hundred years a day;
For thus such reverence is lent
To well-established precedent.
A moral lesson this might teach
Were I ordained and called to preach,
For men are prone to go it blind
Along the calf-paths of the mind,
And work away from sun to sun
And do what other men have done.
They follow in the beaten track,
And out and in, and forth and back,
And still their devious course pursue,
To keep the path that others do.
But how the wise wood-gods must laugh,
Who saw the first primeval calf!
And many things this tale might teach—
But I am not ordained to preach.

The story carries with it a religious moral. Some man of earnest convictions, in bygone years, on his way through the world, followed what little light he had. Others walked in his footsteps. The few well-meaning followers grew into a little band, then into a congregation and finally into a denomination, numbering millions. These millions believe and practice what they do simply because one man, unintentionally,

made a path for them. He may have been perfectly sincere. He read the Bible in the light of what little knowledge he had. Even then he may have followed a dim trail by some obscure person. But however crooked the path; however much the leader, in his efforts to find the highway of holiness, may have varied from the New Testament ideal, the millions are still following in his footsteps, and what was once an accidental trail through the great religious forest has become a finely macadamized road, thoroughly walled in with creeds and synods.

All the crooks remain. However much additional light the present generation may have, the crooked places cannot be straightened out. They are fixed by creeds, precedents and synods, and all this because some one man had only a dim light to guide him. What a blessed thing for the millions if the one man could have been guided by the compass of eternal truth and made a straight gospel path!

TEMPERANCE BY INJUNCTION.

JUDGE WILLIAM J. POLLARD, of St. Louis, believes in mixing a little Gospel and some good common sense with the application of law to a certain class of sinners. The *Telescope* says that for three years the judge has been suspending sentence upon culprits upon the condition that they sign the temperance pledge, and report to him weekly as to their observance of their promise. He does not extend this lenity to all culprits. The "regular" drunkard has neither the will nor the character to keep the pledge, and no time is wasted upon him. The man who has only occasional lapses into drunkenness and commits some offense while under the influence of liquor is studied, and if he appears to have sufficient mental stamina he is allowed to sign the pledge in the presence of the judge and goes free, except for the duty of reporting weekly during the time that his sentence would have run. After three years' trial the judge reports that his method has succeeded in all but about two per cent of the cases. A number of the most gratifying reformations have been brought about in this way, which Judge Pollard calls "a virtual injunction against a man getting drunk."

THE BRASS BAND.

Can a brother be a member of a brass band and retain his membership in the church?

ONE who wishes to retain his membership in the Brethren church should not want to belong to a brass band or any other kind of a band given over to worldly pleasures and worldly amusements. Most of the bands will play for anything that comes along and pays for the music, and we certainly think that a member of the church should not become a party to that kind of business. It occurs to us that members, who wish to live separate from the world, and abstain from that which leads to conduct unbecoming devout Christians, will find it an easy matter to stay out of the brass band. We are not looking at this question the way the people of the popular denominations are taught to look at matters of conduct, but we are looking at it from the standpoint of a people who deem it their duty to cut loose from everything and anything that might lead to wrongdoing.

MARKS OF IMPROVEMENT.

THREE hundred and fifty years ago, thirteen men and women, on account of their religious views, were burned at the stake in Stratford, England. About this time hundreds of devout Christians were sorely persecuted and put to death. But later a monument was erected in the locality where the thirteen met death, and now it is announced that the three hundred and fiftieth anniversary of the burning is to be celebrated by the repairing of the monument. What a change has taken place! Even yet mobs may burn people, but in no part of the civilized world could such conduct be authorized or permitted by law. In this respect the world has undergone a decided change for the better.

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SOME CAUSES OF FAILURE.—2.

There is probably no more besetting sin than the one of indifference to the highest and best interests of our souls and of the church. And there is no sin more fatal to individuals and congregations. If we could get at the facts lying at the bottom of all the failures in a given district, we should find that indifference played the leading part in a good many of them. And if this were done, many a man and woman who are now considered—and perhaps consider themselves—models of loyalty and faithfulness would be astonished and terrified to see that their lack of interest had been the cause of crippling the work in one place and killing it in another.

Man cannot see into the heart and learn its thoughts and intents as God can; and for that reason it is not safe for him to judge his brother or his sister and condemn him or her for indifference. It is not our purpose to have anything of this kind done. Rather should each one take occasion to ask himself with all seriousness, as in the presence of God, whether he is guilty of this common sin. Whether my brother is guilty of this sin is and must be a matter of great concern to me; but not in the manner we usually make it so. His indifference may injure me, but my own, if persisted in, will kill me. And if we are both indifferent, there are likely to be more like us, and among us we retard or destroy the good that might be done. Then in the end we are responsible not only for our own failure, but for the failure of our fellows, who in their failure cause still others to fail. If only one's self were injured it would be bad enough; but to be the first link in a chain of destruction which ends only with time, is a fate which may well cause one to tremble.

And the peculiar thing about this sin is that the inner indifference is more dangerous than the outer. Almost every professing Christian shrinks from an outward manifestation of indifference: he wants to be considered religious even when he has ceased to be so. But indifference often goes with one to church, and keeps one from being benefited by the service. The words from the pulpit, the song, the prayer, strike the ear, but make no impression on the heart. The mind is elsewhere, the thoughts are busy with the business or pleasure of this life, eternity with its unchangeableness is not considered of the importance that it really is. Life—the few fleeting years of this life—is the one thing that concerns the indifferent person.

And how could any work succeed anywhere if any considerable part of the workers were not really in earnest about making it succeed? In a church such persons make a dead atmosphere, and those who breathe it are depressed. It could not be otherwise. Life comes only from life, not at any time from death; and if there is any man dead while he has a name that he lives, it is the cold, indifferent church member. He does not help keep any of the services alive—how could he? He does not influence his neighbors to go to the house of the Lord. To do this one must show that he is glad when the time comes to go and worship in the public assembly. He does not draw his friends from the world into the church, from danger to safety, from death to life. But he repels; he makes those who come in contact with him feel that there is no real good coming from being a professed follower of the Savior; and there is none for that kind of a follower, for he has not Christ's Spirit, and so is none of his.

Sometimes this kind of a member locates in a city or on the frontier where building up a church requires earnest and persistent effort. The members already there have been able to move forward; slowly, but still forward. And then comes the indifferent one. His dead weight is enough to check progress and finally to cause the work so well begun and so promising to go backward. We often wonder why new openings have such a history. But when the number of indifferent ones is taken into consideration it is not so strange. No one has more zeal than he ought to have: how many then have too little! God help us to get rid of our indifference, for then we shall move forward much more rapidly and it will not be long until those in darkness receive the Light. G. M.

JALAPOR NOTES.

One of the Indian astrologers is predicting even less rain this monsoon than we had either of the last two years. However, from the present weather conditions,

he certainly seems to be a failure as a prophet. As we write the rain pours down, gladdening the heart of every peasant.

There is yet hankering in the hearts of some of our school children the fear that we are, in the end, going to take them, one and all, to America. When this superstition goes the rounds their attendance in school is very poor. Government has a custom of giving sweetmeats, about once a year, to the children. Our children now and then report that we also are going to give sweetmeats that they might be defiled. As yet our committee has not seen fit to give the candies, and as to the other proposition we assure the children that their ill-at-ease feeling is unfounded, as they will see as time passes.

The people now passing our door take it barefoot. Moreover, the skirts of the women and the dhotars of the men are so tucked about the waist that their legs are perfectly bare. They seem to say as they tread along, "Let it rain; nobody is out." This reminds me of a recent visit to schools several of us made. Along the coast is low land, and there are many inland tidewater streams. The tide when high runs all over these low lands; and even low tides back up the streams so that mud is much in evidence, always. We visited four schools that day, a ten miles' journey. So, barefooted, over soft mud or mud baked by the wind and sun and over sand, we wended our way. A few places weeds and gravel made walking a little difficult. One school is in a village whose name in Gujarati means "gravel." Get tired? Yes, but it was an enjoyable day, for the people received us well. No damage save that my legs were sunburned to the knees.

A number of our Jalapor boys go to Novsari to English school. They are very interesting and often stop to see us and to talk. I notice that they have painted the ordinary colored pictures in their English books red, to make them look pretty. The Hindoo likes color. These boys believe strongly in idols. We have some big arguments together, but in spite of argument they believe the idol has some virtue in itself. They told me the stories which follow. In a village in an adjoining taluka there is a small cave. In the cave is the idol Mah Dev, which means "the great god." Instigated by the god a certain cow was daily entering the cave. And as the cow would enter her bag would so enlarge that the milk spurted out upon the idol, a well-pleasing offering to the idol; then the cow's bag became as small as usual. This idol god gave a certain Bania a dream, telling him that he, the idol, is in his cave and that about his feet are three kettles of money buried. The Bania went and found the money and with it built a temple for the god. The money that was left he fastened to the ceiling of the temple, putting it into a kettle and placing the kettle immediately over the idol. True devotees often worship there, receiving a great blessing; but thieves who come only to steal Mah Dev's money are by the idol struck blind.

In another village another idol, of the god Hanaman, notified a man by dream, saying, "On such and such a day I shall in a specified place of my own merit come up out of the ground, and live on the earth to be worshiped. You come there and see; then build for me a temple." These things all happened, the boys think. But to me still more remarkable, as I told them, is the instance of a certain Renchordjee idol near Ahmedabad. In the morning the idol is about the size of a child at birth. At noon he becomes the size of a young man. At evening he is small again. He is of stone, yet by his own secret strength he is capable of doing such feats. The boys ask, "Isn't such a god worthy of being worshiped? You yourself may go there and see him with your own eyes." Such is the Hindoo view. How much more superstitious are the ignorant parents!

It is said that India has 600,000 people blind by nature. Think of that host who have never seen the beautiful light. Pitiable, isn't it? But read on. Being anxious for the truth you will take a little trouble. Stand in one place and we shall have India's benighted children pass before you, twenty each minute. Don't be impatient, for it will require twenty-eight years for the throng to pass. At the end of that time you will know their condition better. How much greater is the darkness that is in them than the darkness of the above-mentioned blind! We add a few statistics. In the Philippines one out of four of the present-day youths is being measurably educated. In all Hindustan thirteen million are literate, about one in twenty. Out of fourteen million girls of school-going age, four hundred and five thousand are under instruction, one out of thirty-four. And the rest? No sympathy for education, superstitious, the densest possible ignorance! Think of your own daughters, in the same condition. Ninety-eight per cent of Japan's girls of school-going age are under instruction, and ninety per cent of all her people are literate. In India, in the Bombay Presidency alone, there are said to be fifty talukas in which the Gospel is not even preached by a native Christian, much less being occupied by a foreigner: taking India as a whole there are multiplied thousands of unevangelized villages. "It has been stated that since the day of Pentecost no greater missionary work has ever been done than that which has been accomplished in India during the last two generations." Still, India remains a land of night. What is the church universal doing to relieve the situation? Many

statistics like the above might be given, showing dreadful ignorance of truth and comparatively no knowledge of the "true Light that lighteth every man that cometh into the world." Here are the millions best described as those of Nineveh—"persons that cannot discern between their right hand and their left hand." It seems to me that India's redemption would be near at hand if the church would make a mighty effort now.

"If our church and all other churches would in the next ten years put the number of men, and the amount of money and faith, into this great mission field which they have during the last fifty years devoted to it, that is, if they would multiply by five the average rate of giving, such things would come to pass as have not yet been recorded in the history of the Christian church. God is waiting in his storehouse for our tithes: will the church withhold them?"

"Speak unto the children of Israel, that they go forward." I. S. Long.

Surat District, India, June 22.

GIVING.

Through giving the divine favor and blessing will be poured out in such a remarkable manner that the people will rejoice. No one ever gave freely and largely of his means, and according to his means, but felt at once the loving, approving smile of God upon the soul. Evidently much is bound up in the act of giving.

The word spoken to Cornelius by an angel was that his alms had gone up as a memorial before God. Not only was the amount, but the manner and place of giving were carefully laid down in the Old Testament, while Paul in the New Testament under the inspiration of the Holy Ghost appoints the first day of the week, but leaps from the tithe law to the nobler, freer, higher law expressed in these words, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." 1 Cor. 16: 2.

Everything proclaims the divine interest in the matter of giving. It is felt both by God and man to be declarative of the inner state of life. We love to give to those we love. No exhortation is needed to make a devoted parent give to the child. One of the plainest marks and indications of the presence of love is the desire to give. This is true between man and man, and man and woman, and man and God. Gifts are felt to be a relief to the love-burdened heart; we are bound to give. God is love, and he is giving all the time. If our love is like God's love, there is no end to our giving. When we truly love, giving will follow; and the more we become like God, the more will we love to give and the more will we give.

My dear reader, the whole teaching of the Scriptures, and the teaching of history as well, proves that if the church will see to the salvation of souls she will not lack any good thing. All men have not the same means to be generous. But all have the same power to be liberal. It can come to its full perfection as much in the soul of the seamstress and the day laborer as it does in the soul of the millionaire, the first through the response of pennies and nickles to the call of God, the second by an answer of thousands and tens of thousands of dollars. Nothing will awaken and develop this grace, or faculty, so much as regular, persistent, systematic giving. When it hurts, so much the better, o much greater the blessing.

Now I want you to know, friends, it is not money as money that God desires. He is not poverty-stricken; he has laid the floor of the sea with pearls; his mountains are full of gold and silver. He could send an earthquake to burst open some treasure-house in the bosom of the earth and scatter diamonds as thick and bright and sparkling as raindrops all over the church floors in the land. But it is not money as money that God wants. He paid no attention to the value of the gifts the rich men threw into the treasury, but he noticed the poor widow's mite,—not money God is after, but the cultivation of giving.

We are taught in the Bible that giving is an act of worship. It is frequently classed and associated with prayer. The angel said to Cornelius: "Thy prayers, and alms have come up as a memorial before God." They went up together, prevailed together, were accepted together. So giving and prayer go hand in hand. Where does the cry of financial inability come from? What individuals or class of members is it who are always lamenting the poverty of the church, when calls of different kinds are made on congregations? Alas that lament arises in quarters where it should never be heard! I have listened to it in many places; but, strange to say, I have noticed it in homes where the carpets were thick and the furniture costly and elegant. It comes from women who possess diamonds, and from men who walk with gold watches ticking in their pockets. These are some whom I have heard say: "We are too poor, we can't keep up our own expenses in the church, how can we help the mission cause along?"

Dear brother, it is not poverty, but a lack of love for Christ; that is what frames the excuses for not giving. God's eternal love for man was so great that he gave his only Son. What a giving! God's Son was the measure of his love. What I give is the measure of my love for him. The amount of time, talent and money I am giving to God is the measure of my love for him. Peter fully explains the measure of my obligations to my fellow-man: "As every one has received the gift, even so minister the same one to another." 1 Peter 4: 10. Every Christian should advocate giving to the extent of his ability. "Blessed is that servant whom the Lord when he cometh shall find so doing." Luke 12: 43.

Glade, Pa.

H. A. Stahl.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Mount Hope.—We just closed a series of one week's meetings conducted by Bro. Wilson T. Price and Sister Price, of Wynne, Ark. We had preaching each evening. The time was spent between services visiting the members that live at a distance. The members were strengthened. The people here in general seemed to be interested. Brother and sister Price are earnest workers for the church.—Lida Skeen, Weiner, Ark., Aug. 4.

CALIFORNIA.

Special.—To congregations of the District of California and Arizona, Greeting: Whereas it has been decided to hold Annual Meeting in California, in 1907, a special district meeting will be held for the purpose of electing a committee on location and such other work pertaining to arranging for said conference as may properly come before this meeting. We name Los Angeles as place of said meeting Sept. 4, 1906, at 9:30 A. M. The same delegate body will serve. Signed, Geo. F. Chamberlen, Moderator; G. G. Lehmer, Reading Clerk; S. G. Lehmer, Writing Clerk.—Covina, Cal., July 26.

COLORADO.

Fruita.—I expect to visit Kansas City by the first of October, and intend to work in the mission field through October, November and December. Churches in Kansas wishing my services will please notify at once.—N. F. Brubaker, Fruita, Colo., July 29.

IDAHO.

Twin Falls.—The district mission board has decided to locate Bro. Lewis Keltner at this point. There are nine members here at present. The Adventists have been preaching some strong sermons on the Sabbath. We would be pleased to hear through the Messenger from some of our able Brethren on the observance of Sunday.—Mattie E. Sargent, Twin Falls, Idaho, Aug. 2.

ILLINOIS.

Loraine.—Bro. D. B. Gibson met with us July 28 and gave us three sermons. We were encouraged by a good attendance at each service, especially Lord's Day services. We feel grateful to the board for granting us a monthly meeting by our elder, D. M. Brubaker. He will be with us Aug. 19.—Myra Pittman, Loraine, Ill., July 30.

INDIANA.

English Prairie.—We have decided to hold our annual harvest meeting Aug. 26. Bro. Frank Kreider, from Goshen is to be with us. We have received two into the church since our last report.—Y. D. Yoder, Brighton, Ind., July 30.

Notice.—Arrangements have been made with the Winona Interurban Company for all who come to Milford, Ind., to attend the Sunday-school meeting and Bible institute, beginning Aug. 16 and continuing ten days, to pay full fare coming. A certificate will be issued by the agent or by the conductor, which you will have signed at the meeting. You can then return to your homes free of charge on this certificate. Be sure you tell the agent that you are coming to the Sunday-school meeting or Bible institute at Milford.—W. R. Deeter, Milford, Ind., Aug. 1.

Union City church met in special called council Aug. 2. Adjoining elders, Brethren John Christian, Harvie Mote and S. W. Blocher were with us. The church felt the need of more official workers in the field, and therefore held an election which resulted as follows: Brethren Wm. P. Noffsinger and Wm. Netzley were chosen for ministers, and Brethren Eli M. Scholl, Aaron B. Simmons and Wesley Jacobs for deacons. All were duly installed, with the exceptions of Bro. Scholl and wife who were not present, and Sister Simmons, whose health would not permit. They will be installed in the near future. Bro. Ezra Noffsinger was advanced to the full ministry. Arrangements were made for the ministerial meeting, which is to be held here Aug. 28. We decided to hold our harvest meeting Aug. 11, at 7:30 P. M. Our Mission Sunday school at Middletown is moving along nicely.—Dora W. Noffsinger, R. 35, Union City, Ind., Aug. 4.

Yellow Creek church has appointed her annual harvest meeting for Aug. 30.—Amanda Miller, Goshen, Ind., July 31.

Landessville.—Our harvest meeting, July 29, was an enjoyable one. Ministers present were Henry Wike, M. M. Miller, and Loring Moss. Bro. Wike preached in the forenoon, and in the afternoon we had short talks from all on missionary work; also a short talk from Bro. Wike to the children. A collection was taken which amounted to \$7.13.—Mary C. Baker, Landess, Ind., Aug. 2.

IOWA.

Notice. The following meetings will be held at Garrison, Iowa: Sept. 25, 10 A. M., Sunday-school convention; 1 P. M., Christian Workers' conference; 3 P. M., elders' meeting; 7 P. M., love feast. Sept. 26, 8 A. M., district meeting of Middle Iowa; 7 P. M., missionary meeting conducted by O. F. Shaw. Sept. 27, 8 A. M., ministerial program.—See your last year's minutes for complete program.—S. B. Miller, Dist. Clerk, Cedar Rapids, Iowa, July 31.

Knoxville.—Bro. Abraham Wolf, of Udell, Iowa, came to us July 21 and gave us three sermons. We appreciate having a brother come and give us some sermons.—Eliza E. Buzzard, Knoxville, Iowa, July 31.

South Ottumwa.—July 28 we met in council. Aug. 25 was set for the time of our love feast. Eld. Peter Brower came to us July 30 and staid over Aug. 3, preaching four spiritual sermons. Our series of meetings will continue, as we expect Bro. C. S. Garber with us to-day to continue a three-weeks' meeting.—C. E. Wolf, 223 So. Moore St., South Ottumwa, Iowa, Aug. 4.

KANSAS.

Altamont church convened in council June 30, E. E. Joyce presiding. Sunday-school officers were elected. Bro. Henry Trapp was reelected superintendent, Bro. J. K. Ullom assistant. Delegates to district meeting, Sisters Alice Bowman and Mae Joyce; delegate to Sunday-school

meeting, Sister Flora Baker. Our love feast will be Oct. 27, beginning at 6 P. M.—Katie Joyce, Altamont, Kans., July 28.

Burroak church met in council July 28, Eld. Jacob Sloniker presiding. One letter was received. We decided to hold our communion Sept. 29, preceded by a two weeks' meeting. As our church correspondent (Elnora Baringer) had moved away, the writer was appointed to fill the unexpired term.—Emma J. Modlin, Burroak, Kans., July 30.

Heizer.—The ministerial meeting of Southwestern Kansas and Southern Colorado will be held in the Wichita, Kans., church, Oct. 16. The district meeting will be Oct. 17, at the same place.—H. M. Barwick, Clk., Heizer, Kans., Aug. 1.

Larned.—Bro. F. H. Crumppacker, of McPherson, Kans., our missionary to China was with us Sunday evening, July 29, and gave us an excellent missionary sermon. He goes from here to Garden City, Kans.—Cassie Martin, R. F. D. No. 2, Larned, Kans., July 31.

Parsons congregation met in council July 21. Our elder, Bro. E. M. Wolfe, was with us. Bro. Wolfe expects to leave in August for Butte Valley, California, where he expects to locate soon. Our love feast will be held Oct. 27. Bro. Wolfe remained with us over Sunday, preaching two good discourses.—Ma Belle Murray, 2522 Stevens Ave., Parsons, Kans., July 23.

Parsons.—July 23, Bro. M. Roy Murray began a series of Holy Land talks, accompanied with stereoscopic views. These lectures were well attended and proved a source of instruction as well as an enjoyment to all. From this place he went to Monmouth, Kans., thence to McCune, Kans., to engage in a week's course. Sept. 11, he expects to accompany another party of tourists to Palestine.—Julia Cornelius, Parsons, Kans., July 30.

Peabody.—Our council, held Aug. 2, was a very pleasant one. Our elder J. O. Thomas, was chosen delegate to district conference, to be held at Wichita. Our series of meetings will commence Sept. 23. Bro. W. H. Leaman, of Madison, Kans., is expected to be with us to conduct them.—Katie Yost, Peabody, Kans., Aug. 4.

MARYLAND.

Beaverdam church has appointed Oct. 6, at 10 A. M., for her love feast. Our series of meetings will begin Aug. 18. Last Sunday two were received by baptism.—Geo. K. Sappington, Ladiesburg, Md., July 28.

Frederick City church met in council July 7. Eld. E. A. Brunner presided. Elders E. W. Stoner, S. H. Utz and R. T. Hull were with us. An election for two deacons was held and it fell on Bro. J. Welty Fahney and wife, and Bro. Freddie Kimmel and wife. They were installed at the same meeting. Eld. Hull will labor here in the city with us for several months.—Lora U. Fahney, 226 E. Church St., Frederick, Md., July 28.

Meadow Branch.—The Sexton house at this place, that burned down in January last, has been recently rebuilt, and soon will be ready for tenancy again. The building committee who so faithfully and promptly attended to the above work, were Brethren John Royer, Sr., Ira Young, Uriah Babylon and Wm. H. Geiman.—W. E. Roop, Westminster, Md., Aug. 2.

Princess Anne.—Bro. Samuel K. Fike arrived here last Saturday and preached three interesting sermons at our house. All seemed to be very much interested. This is the first the people here ever heard any of our brethren preach. What we think is needed is for more brethren to move in here (and especially a minister), where farming is both pleasant and profitable and land is cheap. Will some of the brethren heed the calling and come and help us? I will gladly answer any inquiries.—Emmanuel Biser, R. D. 4, Princess Ann, Md., July 31.

MICHIGAN.

Notice.—The district meeting of the District of Michigan will be held in the Beaverton congregation, near Beaverton, Gladwin Co., Mich., Oct. 12. The Sunday-school meeting and ministerial meeting will be held at the same place the two preceding days and the missionary meeting also on the evening of Oct. 11. Notice of the time of arrival of trains at Beaverton and what trains will be met will be given by the brethren living where meetings are to be held later.—Peter B. Messner, Lake Odessa, Mich., July 31.

Sugar Ridge.—To connect Bro. George Deardorf, of Brethren, Mich., to commence a series of meetings for us Aug. 19. Our communion will be Sept. 1, at 6 P. M. Our Sunday school is moving along nicely. Our Christian Workers' meeting is growing in interest.—J. M. Lair, R. D. 2, Custer, Mich., July 30.

MISSOURI.

Lone Star band met July 14 in council, with visiting brethren from Mineral Creek and Warrensburg churches to organize a separate church, which shall be known as Clear Fork in the future, with Bro. M. S. Mohler as elder. We met again July 28 to consider ways and means for building a churchhouse; will begin as soon as possible.—Susan Long, R. No. 6, Box 38, Warrensburg, Mo., Aug. 2.

Poplar Bluff.—July 8 Bro. S. A. Honberger began his series of meetings in the Farnburg church, Mo., and closed July 25. Congregations small as it was in the midst of wheat threshing. One was baptized. July 22 while I was at East Prairie I was called to anoint a sweet little sister. July 26 on our way home Elder Honberger and I stopped at Whiting, near East Prairie, and anointed an aged sister. We are now listening to a debate between Bro. Kester for the Brethren and C. M. Darrow for the General Baptists.—Ira P. Eby, Poplar Bluff, Mo., Aug. 3.

NEBRASKA.

Beatrice.—Last night we were favored with a lecture from Bro. J. H. Harnly, of McPherson, Kans. The lecture cannot but enlighten. Our work here is moving along quietly, with small but regular attendance. Our young people have been doing active work in the Christian Workers' meeting.—L. D. Bosserman, 1511 Grant St., Beatrice, Neb., July 31.

Beatrice.—The first Sunday after Bro. Bosserman (our pastor) came home from the Annual Meeting he gave us a description of the Annual Meeting grounds, told

us of some of the good things he heard, the missionary meeting, Sunday-school meeting, the collection, etc. He also brought each Sunday-school scholar a souvenir of the meeting. We have some interesting programs at our Christian Workers' meetings. To-night Bro. Harnly, from McPherson, will lecture at the church. Our Sunday school is increasing.—Allie Eisenbise, Beatrice, Neb., July 30.

NORTH DAKOTA.

Cando. Our recent love feast was a success. Many from the adjoining districts were present and some from isolated parts drove a long distance to be present on this occasion. Brother and Sister Williams, from Inkstar, Grand Forks county, drove over a hundred miles. They were formerly from Spring Creek, Black Hawk county, Iowa. Previous to our feast our home ministers conducted revival services evenings for two weeks, and eight new converts were baptized, and one member was reclaimed, one more had come out, but for certain reasons was not baptized.—M. P. Lichty, Zion, N. Dak., July 30.

Red River Valley church met in council July 14, our elder presiding. June 10 Eld. George Stricker, of Surrey, N. Dak., was with us and preached on Sunday at 10 A. M. We are always glad to have any of the Brethren stop with us, as we are somewhat isolated. We had arranged to have Bro. Geo. Stricker to hold a series of meetings for us sometime this fall, at which time we will have a love feast.—Susie Adaline Bobb, R. F. D. No. 2, Mayville, N. Dak., July 29.

Salem.—Our series of meetings, conducted by Bro. D. F. Landis, from Williston, N. Dak., commenced July 14 and closed July 29. Eleven dear young souls came out on the Lord's side and were baptized. Nine were baptized July 27 and two more July 29. One precious soul felt a desire to be reclaimed, and that will be attended to soon. We feel we have had a meeting long to be remembered. The church is encouraged and built up. We held our love feast July 19. The meeting was largely attended by those from adjoining churches. Bro. Fred Culp, from York, officiated.—Mrs. Sadie Boyd, Newville, N. Dak., July 30.

OHIO.

Bryan.—For the communion in the Lick Creek church, Williams Co., Ohio, the date has been changed from Oct. 13 to Oct. 6.—Ida E. Kintner, Bryan, Ohio, Aug. 1.

Canton.—Bro. D. W. Kurtz, from Brooklyn, N. Y., mission came to us and preached two missionary sermons, Aug. 1 and 2, in the evening at the Center house. He labors in the interest of that mission point, and a collection was taken after the meeting towards building a meetinghouse at that place.—George S. Grim, Louisville, Ohio, Aug. 3.

Covington.—Bro. J. M. Mohler, of Lewistown, Pa., met with us twice on July 29 and gave us two very instructive sermons.—Oma Karn, Covington, Ohio, July 30.

Donnels Creek.—This afternoon at 2 o'clock a goodly number met at the country churchhouse and enjoyed a harvest and thanksgiving meeting together. Bro. L. R. Peifer delivered an excellent sermon. A collection of \$23.26 was raised for the mission work at Kansas City, Kans. Next Sunday baptism is to be administered to one of our young Sunday-school girls.—Hettie F. Barnhart, R. F. D. No. 4, Box 95, New Carlisle, Ohio, Aug. 1.

Mercer.—Bro. Jacob Heistand was with us one Sunday and gave us three sermons. He will be with us Aug. 25. Our council will be Aug. 4.—Katie Shellabarger, Mendon, Ohio, July 31.

Newton.—Bro. Lawrence Kreider, of Arcanum, Ohio, gave us an instructive sermon July 27. Two little girls received the sacred rite of baptism.—Mary I. Senseman, Pleasant Hill, Ohio, July 30.

Notice.—To all those who expect to attend the Sunday-school and ministerial meeting of Northwestern Ohio, Aug. 29 to 31: Be sure to bring the new song book, Song Praises, as well as the Hymnal. By order of committee.—J. M. Brenneman, Tiffin, Ohio, Aug. 4.

Pleasant Valley church met in called council July 23. Several members of the Union City church were present. Our harvest meeting will be at the Valley house, the second Saturday in August, at 1 P. M. Our Christian Workers' meetings have been interesting. We have Sabbath school and preaching every Sabbath morning and Christian Workers' meeting in the evening.—Mrs. Lizzie Rhoades, R. 41, Box 98, Union City, Ohio, July 29.

West Nimishillen church met in council the last Saturday in July. Our delegates to district meeting are Samuel Sprankle and H. S. Young. Our love feast will be held Oct. 27, at 10 A. M., to be preceded by a series of meetings conducted by our home ministers.—S. J. Holl, New Berlin, Ohio, Aug. 3.

OKLAHOMA.

Cement.—We expect Bro. Jacob Appleman here to begin a series of meetings Aug. 25, to continue two weeks, at the close of which will be our love feast. Brethren and sisters from adjoining churches are cordially invited to be with us. Eld. M. M. Ennis and wife have located among us.—Addie E. Ennis, Clement, Okla., Aug. 3.

Paradise Prairie congregation will commence a series of meetings Sept. 1. Those who live too far to attend the meeting we would be glad if they would arrange so they can come and stay during the meetings. The members close to the church would be glad to have you come and be with them. This would be a good time for those that are thinking of coming to look at our country to those that are with us. To any one wishing to hear the Gospel preached, we, the mission board of Oklahoma and Indian Territory would say that we have several preachers who are now ready to come and do some work among those that are isolated. We would be glad to hear from you at once.—J. H. Cox, Coyle, Okla., Aug. 4.

Turkey Creek church met in council at the home of Bro. M. Wealand, with our elder, A. J. Smith, presiding. Bro. M. Wealand was chosen delegate to district meeting. We decided to have our love feast Nov. 3, at 5 P. M., at the home of Samuel Anglemeyer, seven miles due west of Ponca City. Our elder preached Sunday morning and evening at the Baptist church, near Bro. Wealand's.—M. E. Anglemeyer, R. F. D. 3, Ponca City, Okla., July 30.

PENNSYLVANIA.

Conestoga church held their harvest meeting July 28, at Eby's meetinghouse. The attendance was good. Breth-

ren Hiram Gible and wife and Milton Forney and daughter were with us. We were richly fed. Bro. Gible staid with us and preached for us Sunday morning and evening. We took up a collection which amounted to \$29.80. It is not decided where it is to be sent. Two were baptized since my last report—Sallie Piantz, No. 1, Bareville, Pa., July 30.

Hatfield.—We held a special council meeting July 28, in which we decided to build an addition to our church house. We also had the pleasure of having with us Bro. D. C. Reber, who preached for us in the morning and evening of July 29.—Martha N. Cassel, Hatfield, Pa., July 31.

Perry congregation will hold their love feast at the Three Spring church, Oct. 27 and 28, commencing at 2 P. M., also a series of meetings, commencing Oct. 20 at the Manassa Union church, conducted by Levi S. Mohler, of Dillsburg, Pa.—E. D. Book, Blain, Pa., Aug. 1.

Philadelphia (First Brethren Church).—Sunday evening July 22, our church had the pleasure of having Bro. Wm. I. Book from Gettysburg, Pa., to preach for us. Last Sunday one more precious soul accepted Christ and has been added to the church.—Sallie B. Schnell, 1544 N. Marine St., Philadelphia, Pa., Aug. 4.

Shade Creek.—Bro. Daniel Clapper, of Meyersdale, held a series of meetings in the Windber church, which began July 7 and closed July 25. Bro. Clapper attracted large crowds of people each evening. We feel that much good has been done. Twenty-three persons, mostly young people, were baptized, two were reinstated. Sister Pearl Lehman is giving much attention to the children of Windber and Scalp Level by holding meetings twice a week at each place.—Maude C. Johns, Winber, Pa., July 31.

West Conestoga.—We met in council July 26 at the Middle Creek house, our elder, John Myers, presiding. After our regular business was disposed of, Elders John Herr and I. W. Taylor of Voganville ordained Bro. C. R. Gible to the full ministry. We decided to hold our harvest meeting Aug. 11, at 1:30 P. M., at the above house. Our next council will be Oct. 18, at Lititz; love feast, Oct. 25 and 26, at 9:30 A. M., at Middle Creek, where a series of meetings will begin Oct. 20. Our Sunday schools at Akron and Lititz are encouraging, as is also our prayer meeting at this place.—Linn H. Nies, Lititz, Pa., Aug. 2.

Yellow Creek congregation met in council in the Bethel church July 28. Decided to have our lovefeast in the Yellow Creek church Oct. 28; examination services 10:30 A. M., communion at 6:00 P. M. We also decided to have a series of meetings in the Yellow Creek church Oct. 14, by Bro. Orville Long. Decided to have a harvest meeting in the Yellow Creek church Aug. 5, by Eld. Samuel Brumbaugh, and a harvest meeting in the Bethel church Aug. 26, by our elder D. A. Stayer. Eld. Samuel Brumbaugh and Eld. John Harshberger were with us at council, with the intention of advancing Bro. James Marice to the second degree of the ministry. He was sick and could not be with us.—G. S. Batzel, Everett, Pa., R. F. D. No. 7, Aug. 2.

TENNESSEE.

Bristol.—Bro. C. H. Diehl, of Jonesboro, Tenn., preached two sermons in the Fairmount tabernacle. One said that she wished to join the Brethren church and will be baptized on Saturday before the second Sunday this month. Bro. Diehl is well pleased with the outlook here in Bristol. Last Sunday at Bar's Chapel all met for the purpose of organizing Sunday school and the wife was chosen as superintendent.—J. S. Good, 805 State St., Bristol, Tenn., Aug. 1.

TEXAS.

Fr. Worth.—Last night closed a series of eighteen sermons in the city of San Antonio. The congregations were small. July 22 one was baptized, the daughter of the sister baptized in May. Both have moved to Arizona, so Sister Reed is again left alone. Aug. 11, Bro. J. A. Miller is to be with me at Kleburg for a series of meetings, after which we go to Denton county.—A. J. Wine, Ft. Worth, Texas, Aug. 2.

VIRGINIA.

Basic City.—We had our children's day at Forest Chapel, July 29. We had a very good crowd. We had Bible reading and a number of recitations. Brethren Geo. A. Phillips and N. W. Coffman addressed the school. We also had with us Sister Alice Garber, of the Chicago, Sunday-school extension work, who gave us a talk on the Sunday-school lesson for the day, and also a very interesting talk on the Sunday-school extension work in Chicago.—S. F. Scrogam, Basic City, Va., Aug. 1.

Botetourt church met in council at Trinity church July 21. Bro. T. C. Denton presided. Bro. E. C. Crumpacker gave an excellent talk. The annual church visit was ordered. We have made some changes in the visiting districts of our congregation since last year and have also arranged for a minister to accompany each deacon on the visit. Our harvest meeting will be held at the Valley church, Aug. 11. The offering will be made in behalf of home missions.—B. R. Ikenberry, Trinity, Va., July 29.

Copperhill church met in council July 21, Eld. C. E. Eller presiding. Some visits were reported. Two certificates of membership were received and one was granted. Our annual church visit was ordered. Sunday morning Bro. Eller delivered an able sermon.—Newton Wimmer, Copperhill, Va., July 30.

Craigs Creek.—The Botetourt church has a preaching point at Hebron, on Craigs Creek, which is under the special care of the writer. On July 16 we purposed to begin a series of meetings at this place conducted by Bro. D. B. Wampler, of Penn Laird, Va. Owing to a misunderstanding, Brother Wampler did not get in till July 19, but to prevent a disappointment I went at the appointed time and preached three sermons. Bro. Wampler took up the work and preached thirteen excellent sermons. Six were baptized and others made encouraging promises. We now number fourteen members here and by faithful, consistent living on the part of these members we shall look forward for an increased membership.—C. D. Hylton, Trinity, Va., Aug. 3.

Madison church met in council July 27, Bro. A. Conner presiding. New solicitors were appointed to collect money for expenses. Sister Clara Utz's time having expired

as correspondent for the Messenger, the writer was appointed. Sister Bertha Thomas has been with us nearly two months helping us in our Sunday-school work. We feel encouraged and built up by her help. She will leave us in September. We are looking forward with prayerful interest to the series of meetings to be held by Bro. B. B. Garber, of Waynesboro, Va., to begin Aug. 26. We are having special prayer meetings each week so as to be ready for the meeting. Our Christian Workers' meetings are interesting. The Sunday school is moving along encouragingly. The work here looks hopeful. We expect to have a love feast during the series of meetings.—Gracy Utz, Port, Va., Aug. 2.

Mt. Horeb.—Our series of meetings conducted by Bro. E. S. Geer, of Greene county, Virginia, closed July 30. Bro. Geer delivered nine excellent sermons, which resulted in one accession to the church. He spent much of his time visiting his congregation. We need a resident minister and would be glad to have him locate here.—E. L. Southall, Cartersville, Va., Aug. 1.

Staunton church met in council July 26. Committee reported on improvements to church. One member was received by letter. We were entertained by a talk from Bro. Noah Fisher, from Indiana, who is with us awhile and will hold a meeting. Christian Workers' meeting is improving and growing in interest. Bro. Walter Thomas was elected president of Christian Workers. Committee was appointed as to disposition of our church on Central Avenue. Money was raised for church expenses, \$42.50. Bro. D. Kindig was reelected elder for an indefinite period.—Esther P. Steffey, Staunton, Va., Aug. 1.

WASHINGTON.

Wilson Creek.—July 14, Bro. Albert Gants, of Wenatchee, Wash., was with us, and preached for us over Sunday. We had good attendance. Our union Sunday school is still quite good, average attendance being fifty-four the last quarter. We are glad we can have our ministers come among us and have meetings.—Isabel Howell, Wilson Creek, Wash., July 28.

WEST VIRGINIA.

Mt. Union church met in council July 20, Eld. Jasper Barnhouse presiding. Eld. Jasper Barnhouse will begin a series of meetings at this place Sept. 1. Our love feast will be Sept. 15. Bro. Virgil Fennell, of Washington county, Pennsylvania, preached for us Saturday night and Sunday morning, and Sunday afternoon he lectured at the Wiles Hill mission point; also preached for them Sunday night. Our free-will offering amounted to \$30.23.—Kate Pugh, R. F. D. No. 3, Box 24, Morgantown, W. Va., Aug. 1.

WISCONSIN.

Maple Grove.—The church at this place is enjoying a rich spiritual feast conducted by Bro. J. G. Royer, of Mt. Morris, Ill. Owing to the busy season (hay and harvest) the attendance is not so good as it otherwise might have been.—Katie Mock, Stanley, Wis., Aug. 2.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FROM SWEDEN AND DENMARK.

The reports are in for the second quarter's work in Scandinavia, and the news is very encouraging. Brother Martin Johansen, from Thy, Denmark, writes that they have baptized eleven there in that church during the past quarter. The greater part of these are young members, and the children of members. This only shows what might be done in that country were it not for the fact that in the past, the young members nearly all emigrated to America. It is to be hoped that this may not be the case so much in the future. In the other part of Denmark they report one addition, making twelve in all. This is certainly a good showing for one quarter's work. In Sweden they report two baptisms in Stockholm, and two applicants are reported in the southern part. Death has also been at work again. Bro. O. Johanson, of Stockholm, who lost his wife last fall, was called upon to give up his only child, a young brother twelve years and four months old. May the Lord give him strength to bear his bereavement. A. W. Vaniman.

Pasadena, Cal.

FROM LYNDON, KANSAS.

We have spent almost two months visiting in Kansas, and taking a much needed rest. We visited in the old Cottonwood church, in which I was baptized and put into the ministry, and the Verdigris church which was cut off from the Cottonwood in the early days of my ministry. It was here I spent the first eight or ten years of my ministerial efforts. Many changes have taken place since then, many have gone to their long home, and some to other fields of labor. New men are conducting the old ship. Bro. D. W. Stouder, my faithful collaborer and advisor in the Verdigris church, is now living in the Cottonwood church. I regret very much I did not have the pleasure of seeing and greeting him. I preached once in each congregation. I am reminded of the fact that all earthly things have an end. My vacation is drawing to a close. The Lord willing, I commence a protracted effort in the Washington Creek church, Douglas county, tomorrow evening, to continue through the greater part of August. We have not yet decided where we will locate. May the Lord direct in this matter, that we may be used to the glory and honor of his dear name.

Kansas surely has abundant cause to thank God for a fruitful season. She is blessed with immense crops, and

fruits of all kinds growing in this climate. Wheat yielded from twenty-five to over forty-eight bushels per acre. During my three months' vacation I have preached only about fifteen sermons. I have read the Messenger carefully every week, and received much food and wholesome instruction from its pages. God bless our editors with abundant wisdom. Chas. M. Yearout.

Aug. 3

FROM ST. JOSEPH, MO.

We are glad to report that the work of the church in North St. Joseph is making much progress. Though yet few in number, the brethren and sisters here are hopeful and earnest and willing to do all in their power to aid the cause of the Master.

For the quarter ending July 1 our Sunday school had an average attendance of forty, and an average collection of \$1.18 per Sunday. Two were received into the church from the Sunday school. We have a Sunday-school teachers' meeting organized and expect soon to have a singing class. Sister Jessie Starr is now doing missionary work at this place. She has already a large class of children whom she has gathered from different parts of the city.

Bro. Murray is now on a lecturing tour south and west of here. The preaching appointments are filled in his absence by Bro. Garret and Bro. Shamberger. The writer has charge of the Sunday school. Bro. Murray expects soon to leave for Europe and the Holy Land.

We have received much encouragement from surrounding congregations, and hope soon to build a church in order to carry on the work more efficiently and effectively. There are here over a hundred thousand souls within a radius of four miles. This is a great opportunity for missionary effort. Visitors are always made welcome, and any donations received are used to the best advantage. Walter Senger.

Box 346, St. Joseph, Mo., Aug. 1.

MINISTERIAL MEETING OF THE SECOND DISTRICT OF VIRGINIA.

The meeting will be held at Pleasant Valley church, Augusta Co., Va., Aug. 30 and 31.

PROGRAM.

First Day, Forenoon Session.

Devotional exercises, 9:30 A. M.
Organization of meeting.
Address of Welcome—Peter Garber, Weyers Cave, Va.
First Topic: The Minister. (a) His Ideal and How Shall he Attain to It?—15 minutes—D. C. Flory, Weyersboro, Va. (b) Personal Piety as a Factor in his Success?—15 minutes—A. S. Thomas, Spring Creek, Va.
Second Topic: (a) What We as Ministers Owe to the Church?—15 minutes—J. R. Kindig, Stuarts Draft, Va. (b) What Does the Church Owe to the Ministry?—15 minutes—P. S. Thomas, Harrisonburg, Va.
Third Topic: What Preparatory Work Should a Church do Before Beginning a Series of Meetings?—15 minutes—D. B. Wampler, Penn Laird, Va.

Afternoon Session.

Devotional exercises, 1:30 P. M.
First Topic: (a) How Can the Minister Best Know the Spiritual Needs of his Members?—15 minutes—W. B. Yount, Bridgewater, Va. (b) How Supply Them?—15 minutes—Justus Cline, Bridgewater, Va.
Second Topic:—What are the Best Possible Means to Induce Brethren and Sisters to Conform to the Order of the Church?—15 minutes—J. Samuel Toller, Broadway, Va. 15 minutes—D. Hays, Broadway, Va.
Third Topic:—How Can we Awaken a Greater Interest in Parents in Saving their Boys and Girls?—15 minutes—Samuel Pence, Port Republic, Va. 15 minutes—H. G. Miller, Bridgewater, Va.

Night Session, 7:45 P. M.

Song service, 15 minutes.
Sermon. Subject: The New Birth—D. H. Zigler, Broadway, Va.

Second Day, Forenoon Session.

Devotional exercises, 9:00 A. M.
First Topic: How May our Churches be More Deeply Impressed with the Importance of Mission Work?—15 minutes—J. M. Kagey, Dayton, Va.
Our Mission Field.—(a) Its Extent.—15 minutes—J. Carson Miller, Moores Store, Va. (b) Its Needs.—15 minutes—D. H. Zigler, Broadway, Va. (c) Methods for its Development.—15 minutes—G. W. Flory, Bridgewater, Va. (d) The Workers and How to Get Them.—15 minutes—E. D. Kendig, Stuarts Draft, Va.
Second Topic:—How Can our own Colleges Best Prepare our Ministers and Christian Workers for Most Effective, Useful Men?—15 minutes—H. C. Early, Harrisonburg, Va.

Afternoon Session.

Devotional exercises, 1:00 P. M.
First Topic: Pastoral Visits: (a) How to Encourage Them.—10 minutes—A. C. Miller, Grottoes, Va. (b) How to Conduct Them.—10 minutes—J. P. Zigler, Broadway, Va. (c) What Benefits Ought we to Expect from Them?—10 minutes—I. Wm. Miller, Singers Glen, Va.
Essay—"The Model Sister."—Sister Sallie Holsinger.
Second Topic:—(a) How Can we Stimulate a Greater Interest in our Christian Workers' Meetings?—10 minutes—M. J. Cline, Dayton, Va. (b) How Can we Induce our Members to Attend?—10 minutes—J. S. Zigler, Bridgewater, Va.
An opportunity will be given for general discussion after each topic.
Miscellaneous business, closing exercises, and adjournment.
Committee—S. D. Miller, P. J. Wenger, B. B. Garber.

"IS IT WISE?"

I received from the Publishing House a leaflet containing in part as follows: "We have been informed that there are a few Brethren Sunday schools which have been yielding to the solicitations of . . . undenominational publishing houses," and supplying our schools with their literature. To this the leaflet wisely inquires: "Is it wise to put into the hands of Brethren's children a literature which in some parts is largely sensational, in other parts directly opposed to the Brethren's teaching? . . . What sort of Brethren will the next generation be, if the youth of this generation are brought up under such misleading literature and are never taught in the Sunday school the truths for which our fathers were ready to suffer, and which form the only ground of our denominational existence? And how are our young people to be brought to Christ and develop into stalwart Christians, if the aim in the literature employed is mainly to gratify a craving for the sensational literature and not to instruct and fortify against errors in doctrine and life?"

To each and all of the foregoing questions there must come, from every spiritually born brother and sister, the emphatic answer, "No, no, no!" It is all unwise. The kind and cast of our Sunday-school literature, with the teaching, will determine in a large measure the future of the church.

A few years ago our teachers were supplied with Sunday-school commentaries from other denominational publishing houses. We found them in many instances to be misleading, hence we decided their use not wise. We now use our own commentary, and the healthy influence is quite visible.

Again, I have been in localities where Brethren joined in union services; occasionally exchanged pulpits with other denominations. To me this is not wise. I never knew the cause of pure truth advanced in that way. Besides, 2 John 10: 11, emphatically declares, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." The reason for this is apparent, for as a rule we grow on what we feed. This is why Paul so frequently urges "sound doctrine," "sound speech that can not be condemned," etc. It is evident that it will require "sound speech" and "sound doctrine" to make sound Christians; and these are the only kind that Christ will accept for his bride in that coming day; hence it is with propriety that we are held responsible for our teaching as well as our associations in church work.

In some localities our brethren have gone with the popular churches in holding union Sunday-school conventions; in places have invited them into our church-houses. This to me is not wise. We have seen that we cannot use their commentaries nor their literature in our Sunday schools; hence I fail to see how we can use them; for they and their literature are alike, breathe the same spirit, the same doctrine. As far as I know, we as a church stand a unit in opposition to church union, church federation, and our reasons are of weight. Do not these reasons stand out with even greater force against joining with union Sunday-school conventions? For the preaching services are in the care of the more aged, who are better qualified to detect error, while our Sunday schools are largely in care of the young, who are less fitted to guard against the encroachments of evil. Besides we have our own Sunday schools and Sunday-school conventions, which I endorse and support. These properly cared for will, in my judgment, fully occupy our time, with some parts, I fear, even then neglected. The prophet warns: "Woe to them that go down to Egypt for help." Are we not doing the very thing the prophet warns us not to do, going down to Egypt for help, when we join in union Sunday-school conventions? Relating to the nations around them, to Israel it was said: "Thou shalt make no covenant with them nor their gods." This teaching is with most excellent propriety under the Gospel.

In the days of good Ezra, while rebuilding the temple, there were those who came to "the chief of the fathers, and said unto them, Let us build with you, for we seek your God as you do; and we do sacrifice unto him." How cunning, how wise, and yet how crafty! Listen to the reply of these faithful fathers, these consecrated men of God, "Ye have nothing to do with us to build an house to our God; but we ourselves together will build unto the Lord God of Israel." If these fathers were invited to join with the popular churches in union Sunday-school conventions, as we now are, in the foregoing we have their plainly-worded reply. It breathes the spirit of loyalty and true devotion.

Nehemiah met a similar experience while rebuilding the walls of Jerusalem. From those not in sympathy with his work he received the following invitation for union, "Come, let us meet together in some one of the villages in the plain of Ono. . . . Come now, therefore, and let us take counsel together." Nehemiah's reply was: "I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it, and come down to you?" What great need the church has to-day of more Ezras and Nehemiahs to discourage this "going

down to Egypt for help," this growing union of the church of Christ with the world, this, that is not wise. Covington, Ohio. I. J. Rosenberger.

THEN AND NOW.

The district meeting of Eastern Maryland was held last spring where

"The clustered spires of Frederick stand,
Greenwalled by the hills of Maryland."

There was a large attendance of members, and while seated in their substantial churchhouse my mind went back to my boyhood, when I first came to Frederick to live, nearly forty years ago. I could not help but contrast the condition of the church there then with what it is now. Then there were but few members in the city, and meetings were held only occasionally in my mother's house. The preaching was generally excellent, but the audiences were small. My heart warms now when I remember how I was stirred by the preaching of Brethren Daniel P. Sayler, Jacob D. Trostle, Jesse Roop and others who came and preached for us.

Then there was no organized church or resident minister. Since that time the membership has largely increased. Now there is a well-organized church with two ministers, a number of deacons, large Sunday school, Christian Workers' meeting and services every Sunday. A substantial brick churchhouse is owned, free of debt. My heart rejoiced when I thought how the Lord had blessed this dear old home church. For thirty years I have lived elsewhere, and now, in this pleasant meeting, memory is busy with the old time.

Dear old Frederick! how the wanderer's homesick heart turns back to thee! That heart realizes now how much it lost because of the wandering. As the train bore me swiftly away, I looked back upon the city lying in its beautiful valley, containing the homes of mother, wife and many of my childhood friends, and breathed the poet's prayer:

"May the stars above forever look down
On the stars below in Frederick town."

Ladiesburg, Md.

Geo. K. Sappington.

MINISTERIAL AND SUNDAY SCHOOL MEETING OF SOUTHERN OHIO.

The ministerial meeting will be held in the Union City church, Tuesday, Aug. 28, 1906, and the eighth annual Sunday-school meeting will be held the day following, in the Poplar Grove church, about four miles southeast of Union City, along the traction line leading from Dayton to Union City.

THE MINISTERIAL MEETING.

Monday, August 27, 8 P. M.

Program.

Sermon.—Theme—Loyalty.—B. F. Petry.

Tuesday, August 28, 8 A. M.

Devotional Exercises.

1. How Can we Most Effectually Teach Spirituality and Nonconformity?—J. F. Brubaker, Jesse Stutsman.
2. How Can a Minister Best Illustrate his Sermons?—P. H. Beery, J. C. Barnhart.
3. The Latent Talent of the Church: Where is it? J. C. Bright; How Utilize it? S. A. Blessing; Results, John Fidler.

Afternoon Session.

1. Miscellaneous business.
2. Elements of a Prosperous Church.—Ira Blocher, I. J. Rosenberger.
3. Shall all the Sacred Services of the Sanctuary be to Teach and Instruct or to Entertain?—J. O. Garst, John Gump.
4. Our Home Mission: The Field, E. B. Bagwell; The Work, S. Z. Smith; How Get the Workers? D. M. Garver.

Discussion of each topic limited to one hour. Assigned speakers will have ten minutes; others five minutes. Song service in charge of Allen Welmer from Brethren Hymnal. All ministers of the State district are earnestly requested to be present and help make the meeting helpful to the cause of Christ. Ministers of other State districts are cordially invited.—S. W. Blocher, Moderator; David Dredge, John M. Stover, David Minnich, Aaron Brubaker, Sec., Committee on Program.

SUNDAY SCHOOL MEETING.

Tuesday, August 28, 8 P. M.

Address.—Original Illustrations.—M. R. Myers, Chicago.

Wednesday, August 29, 8 A. M.

Devotional Exercises.

1. Address of Welcome.—S. W. Blocher.
2. The Relation of the Home to the School.—R. H. Nicodemus.
3. The Sunday School as a Missionary Force: Results, Lydia Stauffer; Possibilities, Cora A. Z. Smith.
4. How Prepare the Lesson Story.—Adah Baker.
5. The Necessity for Thorough Training and Preparation on the Part of the Teacher.—C. A. Studebaker.
6. The Sunday School and the Young Man.—M. R. Myers.

Afternoon Session, One O'clock.

Miscellaneous Business. Round Table.

1. How conduct opening and closing exercises?
2. Of what value is the social factor in the Sunday school?
3. The Bible or the quarterly before the class—which?
4. How can we increase our offerings and for what purpose should the money be used?
5. Should nominations be made before electing officers or should they be elected by miscellaneous voting?
6. How make this meeting a benefit to the schools of Southern Ohio?

Song service to be conducted by Chas. Swope, from the Brethren Hymnal. Do not fail to bring your book. Each Sunday school having an average attendance of twenty-five or more is requested to send two delegates; others one. All are invited.

Committee: D. C. Stutsman, Moderator; John Elkenberry, Katie Gingersy Crawford, Blanche Furrey, Levi Minnich, Sec.

FINANCIAL REPORTS

ACKNOWLEDGMENTS.

The General Missionary and Tract Committee acknowledges receipt of the following donations for the month of June, 1906:

See that the amount appears properly herewith. In case it does not, write at once to the Committee. All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

WORLD-WIDE.

| | |
|--|------------|
| Iowa—\$34.46—Middle District, Individuals. A Brother and Sister, Panther. | 75 00 |
| Northern District. Congregations. Kingsley. | 9 50 |
| Individuals. O. J. Beaver, Lake Park, 42; J. S. Zimmerman. | 3 50 |
| Waterloo, Marriage Notice, 50 cents. | 2 50 |
| Southern Dist. North English Christian Workers. | 6 76 |
| Illinois—\$30.44—Northern District, Congregations. Silver Creek, \$4.37; Pine Creek, \$2.85. | 7 22 |
| Elgin Christian Workers. | 11 22 |
| Individuals. Ezra Lutz, Lena, Marriage Notice, 50 cents; A Brother, Sterling, \$10; E. S. Hoff, Marriage Notice, 50 cents. | 11 00 |
| Southern District, Individuals. A Brother, Parkersburg, \$1; A Brother, Olney; A Trueblood, Maundell, \$1. | 8 00 |
| Pennsylvania—\$21.50—Western District, Individuals. Mr. and Mrs. J. E. Burget, New Castle, 22; Lawrence Christner, Scotland, \$1; Noah Berkey, Johnstown, \$1; David Holopie, Bolivar, \$1.25. | 1 25 |
| Sunday School, Rocky Ridge. | 2 00 |
| Southern District, Individuals. Alice M. Winland, York, 1; H. Price, Waynesboro, \$2.50; H. Price, Waynesboro, \$1.25. | 4 75 |
| Middle District, Young People's Missionary and Temperance Union, St. Martinsburg. | 5 00 |
| Individual. P. V. Miller, Berlin, Marriage Notice. | 50 |
| Eastern District, Individual. Mrs. H. G. Longenecker, Annville. | 1 00 |
| Oklahoma—\$14.86—Congregation, Mt. Hope. | 2 27 |
| Sunday Schools. Big Creek, \$6.00; Paradise Prairie, \$5.53. | 13 59 |
| Kansas—\$12.94—Northern District, Congregation. Alene. | 4 50 |
| Sunday Schools. Grenola, \$2.25; Kansas City, \$1.50. | 3 72 |
| Individual. John Meyers, Soltitor at Paola, 2. | 2 00 |
| Southeastern District, Individuals. H. P. Critch, Olathe, Marriage Notice, 50 cents; Lena E. Blubaugh, Piedmont, 25 cents. | 2 50 |
| Northwestern District, Individuals. E. L. Ellersberger, Mansler, \$3.50; David Byerly, Lima, Marriage Notice, \$1. | 4 50 |
| Southern District, Individual. Sallie D. Lohrer, Campbelltown. | 2 00 |
| Northeastern District, Individual. Mrs. Ellen Fender, Baltimore. | 1 00 |
| Crek. | 1 00 |
| Individuals. J. M. Prigel, Gittings, \$3.70; J. A. Bricker, Baltimore, Marriage Notice, 50 cents; School, 50 cents. | 1 00 |
| Middle District, Individual. Elizabeth Long, Hagerstown. | 1 00 |
| Western District, Congregation, Merrill. | 1 52 |
| Individual. Barbara Merrill, Lonaconing. | 2 50 |
| Indiana—\$8.12—Congregation, Plymouth. | 4 62 |
| Individuals. J. W. Vetter, Delphi, \$1; John E. Metzger, Reaville, Marriage Notice, 50 cents; J. H. J. Allison, Vincennes, Marriage Notice, 50 cents. | 2 50 |
| Northern District, Individuals. J. H. Fike, Middlebury, Marriage Notice, 50 cents; Wm. Hess, Goshen, Marriage Notice, 50 cents. | 5 00 |
| Middle District, Individual. L. H. Eby, Ft. Wayne, Marriage Notice. | 2 00 |
| Northwestern District, Individual. L. Long, Bowdoin, \$2; I. A. Brower, Hansboro, Marriage Notice, 50 cents; Maurice Snowberger, Glenburn, 75 cents; G. W. Buntin, Minot, \$3.50. | 8 50 |
| Nebraska—\$6.71—Sunday School, South Beatrice. | 1 71 |
| Individual. A. Sister. | 5 00 |
| Virginia—\$6.50—Second District, Zion, Christian Workers. | 4 00 |
| Individuals. D. D. Horner, Jones Mills, Marriage Notice, 50 cents; America, J. Garrison, Congregation, 50 cents. | 2 50 |
| Washington—\$3.50—Individuals. Ed. Sharp, Wenatchee, Marriage Notice, 50 cents; A. Sister, North Yakima, \$3.50. | 3 50 |
| North Carolina—\$3.50—Individual. Mrs. J. M. Putnam, Columbus. | 3 50 |
| Michigan—\$1.25—Sunday School, Huntington. | 1 25 |
| Individual. Mary Teeter and Clara Landis, Custer. | 35 |
| Tennessee—\$2.14—Congregation, Piney Plains. | 2 14 |
| Arkansas—\$1.25—Alta, Wheeler, Springdale, \$1; Hazel Wheeler, Springdale, 25 cents. | 1 50 |
| West Virginia—\$2—Second District, Individuals. R. Phyllis Baker and E. Woodrow Baker. | 2 00 |
| Canada—\$1—Olive Barnett, Frenchburg. | 1 00 |
| New York—\$1—Individual. A Brooklyn Sister. | 1 00 |
| Idaho—50 cents—Individual. W. D. Byer, Idaho Falls, Marriage Notice. | 50 |
| Oregon—50 cents—Individual. C. H. Barklow, Myrtlepoint, Marriage Notice. | 50 |
| Wisconsin—50 cents—Individual. W. T. Richman, Wood, den, Marriage Notice. | 50 |
| Missouri—50 cents—Northern District, Individual. Mary P. Ellenberger, Eskin. | 50 |
| Total for June. | \$ 242 79 |
| Previously reported. | 1058 68 |
| Total for year so far. | \$ 1301 47 |
| INDIA ORPHANAGE. | |
| Pennsylvania—\$64.—Southern District, Sunday School. | 32 00 |
| Individual. Joseph F. Emmert, Waynesboro. | 18 00 |
| Middle District, Sunday School, Huntington. | 14 00 |
| Indiana—\$42.—Middle District, Individuals. Riley, Bringham, \$16; A Brother and Sister, Mexico, \$10. | 26 00 |
| Southern District. Fyrmont Christian Workers. | 18 00 |
| Ohio—\$33.55—Northwestern District, Sunday School. | 33 55 |
| Northwestern District, Sunday School, White Rock. | 18 00 |
| Christian Workers, of Snyder Lake. | 10 14 |
| Illinois—\$20.—Southern District, Individual. Isaac S. Ger, Cerrogrado. | 15 00 |
| Northern District, Individual. A Sister for Somio, Elgin. | 5 00 |
| Kansas—\$20.—Southeastern District, Sunday School, Young People's Class, Fredonia. | 16 00 |
| Individuals. Mr. and Mrs. R. J. Shirk, Homona. | 4 00 |
| Nebraska—\$16.—Individual. U. Shick, Holmesville. | 16 00 |
| Missouri—\$9.25—Northern District, Christian Workers, of Pittsburg. | 9 25 |
| Oklahoma—\$8.—Guthrie Aid Society. | 8 00 |
| Michigan—\$8.—Woodland Sisters' Aid Society. | 8 00 |
| Maryland—\$7.40—Western District, Congregation, Fairview. | 7 40 |
| Minnesota—\$3.50—Individual. Mary S. Broadwater, Preston. | 2 50 |
| Total for the month of June. | \$ 256 84 |
| Previously reported. | 1195 14 |
| Total for the year so far. | \$ 1456 98 |
| BROOKLYN MEETINGHOUSE. | |
| Iowa—\$33.55—Middle Dist. Congregation, Cedar. | 8 55 |
| Individuals. A Brother and Sister, Panther. | 25 00 |
| Indiana—\$7.70—Congregation, Walnut. | 7 70 |
| Minnesota—\$5.—Individual. Mary S. Broadwater, Preston. | 1 00 |
| Arkansas—\$1.—Congregation, Rogers. | 1 00 |
| Total for June. | \$ 47 25 |
| Previously reported. | 112 25 |
| Total for the year so far. | \$ 159 50 |

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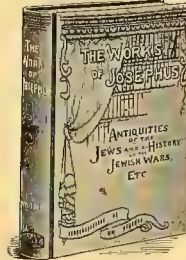
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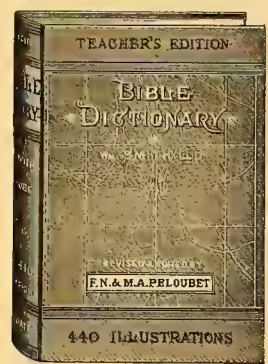
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VOL. 45.

ELGIN, ILL., AUGUST 18, 1906.

No. 33.

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AROUND THE WORLD

THE way of the transgressor is hard," as has been shown in the disclosure of gigantic frauds in connection with the recent failure of the Milwaukee Avenue Bank of Chicago. The bank was looked upon as one of the substantial institutions of the country, but for years it was being looted by the men in charge of the funds. The cashier and president deliberately forged notes to the amount of nearly one million dollars, drew out that amount in cash on personal accounts, spent it in speculations and high living and left the institution bankrupt. The president fled, and is in hiding, the cashier is in the clutches of the law, while the teller is dead, having committed suicide. Even the bank directors appear to have been a reckless set, and paid little attention to the way the business was being carried on. This and other wrong doings in financial circles show the need of some vigorous teaching regarding the importance of a healthy conscience. Thousands of working people had placed their savings in the bank for safe keeping, and now feel the loss of their hard earnings most keenly. While their money may be lost this need not affect their soul's salvation, but those who betrayed their trust, and wasted the funds of the people who confided in them, can expect nothing short of condemnation, not alone in this world but in the world to come. At the hands of men they may not receive the punishment due them, but later they will find it a fearful thing to fall into the hands of a just God.

Nor all scientists believe the interior of the earth to be a molten mass, from which volcanoes are fed. Major C. E. Dutton, a skilled geologist, has a different view and accounts for volcanoes and the eruptions resulting from them in another way. He thinks they are local, and, concerning their cause, says: "They are caused, I conceive, by a development of heat resulting from radioactivity in limited tracts at a depth of one to three—at the very utmost not over four—miles from the surface, which is sometimes sufficient to melt the rocks affected by it. The melting is gradual, and when a sufficient quantity is melted, the water which it contains becomes explosive and usually

suffices to break through the covering, constituting an eruption. When all the lava is erupted and the reservoir is exhausted, it closes up for a time. If the heat continues to be generated, more lava is melted, and in due time another eruption occurs. The process may be repeated again. It may be repeated hundreds of thousands of times. The volcanic action may continue in the same place for hundreds of thousands, or even millions, of years, or it may repeat itself only a few times, or may even occur only once. Indeed, it may fail altogether to erupt to the surface, and in many cases does fail. In other words, it goes through the entire process of preparing for an eruption and does not consummate it.

This leads to another theory regarding the conditions in the interior of the earth, advanced by Wm. Reed, in his interesting book entitled, "The Phantom of the Pole," published by Walter S. Rockey Co., New York. The author maintains that the earth is hollow from pole to pole, and that vessels, if steered aright, might sail into the interior at the north, and possibly find the globe inhabited on the inside. He holds that the opening may be fifteen hundred miles across and that the turn, from the outside to the inside of the globe, is so gradual as not to be perceptible to the natural eye. He goes on to show that the climate near the north pole is fairly mild, that there is a great open sea on which vessels have been known to sail for months without being able to reach what is looked upon as the North Pole. He thinks these vessels may have sailed around the great opening, and part of the way into it, without the sailors knowing just where they were. This is said in view of the fact that the compass is of little value in this part of the world. He maintains that in the interior of the globe there are great prairie and forest fires, also volcanoes and immense growth of vegetation. There is also sea and land. We may not feel disposed to accept his theory, and yet he presents a number of facts that seem to favor his view. But after all, this is still a great world of mysteries. We know only a little and are learning more and more each year, but God, whom we worship and adore, knows it all.

For America a record-breaking trip was recently made by two of her daring aeronauts. The balloon made its ascent Aug. 5, at 8 P. M., from New York, sailing over Long Island Sound, through several miles of dense fog, and at twenty minutes past twelve, the next day the occupants were unceremoniously spilled from their ship into a salt marsh about two hundred yards from Brantrock, Mass. Their stay above the clouds was about sixteen hours, reaching an altitude of 12,000 feet. The next morning after starting the balloon was anchored at Noank, Conn., in time for breakfast, and, after supplying themselves with what they needed, the voyage was continued, the parties hoping to reach Boston. At times the balloon would come very close to the earth and then rebound into the air. They sailed over and touched the barn of Daniel Webster, and the guide rope slid over the roof of the statesman's house. A view of his tomb was also had, but as their safety was in question, and they were in plain view of the beach, they were not much interested in historical research, but considered means of saving their lives. Finding their only recourse, to prevent being spilled into the sea, was to rip the gas bag open, one stroke was made, letting out the gas. The balloon then collapsed and dropped upon the marsh beneath. The trip was a very exciting one and came near proving fatal to the two men who made the venture. Had the balloon gone a little farther it might have landed in the sea, with little chance of the men getting out

alive. There may be sport about all this, but it carries with it no helpful lesson, unless it is to show what foolish and risky things men will undertake for a little notoriety. Were some people as much concerned about reaching the higher planes in the Christian life, as they are about getting above the clouds, they might be of some value to the world.

In case of emergency people are sometimes driven to do almost the impossible. Near the city of Utica, N. Y., some time ago, while the electrical railway company was repairing a portion of their line it became necessary for the cars, going in both directions, to use the same track. This necessitated a watchman at each end of the particular distance of track. The guard at the one end was faithful to his duty, while the other was somewhat careless, and from that end, at an unguarded moment, a car dashed in upon the track after one had entered from the opposite direction. When the guard realized the condition, he anticipated a horrible collision. Suddenly he rushed to a nearby telephone, and gave orders to immediately shut off power on that line. The current was slackened at intervals and the cars moved toward each other at slow speed, the headlights serving due notice to the motormen. Promptness upon the part of the unfaithful watchman prevented destruction of life. He did the right thing at the right time even if he had made a mistake. It was a simple, yet effective method.

Not long ago during services in one of the churches in Cleveland, Ohio, while the pastor was earnestly engaged in prayer, he detected smoke from a burning building. In the midst of his prayer he stopped, and, observing the adjoining dwelling to be on fire, he called forth the assistance of his parishioners to extinguish the flames. Without hesitancy the entire body, regardless of their costly attire, began fighting the flames with water, the women rushing into the building and dragging out furniture and other movable articles. To a few this may not seem in keeping with the gospel teaching regarding Sunday services, but it is in accord with the incident of the man who fell among thieves on his way to Jericho, and was assisted by the good Samaritan. We are commanded to "love thy neighbor as thyself." Deeds of mercy are always in order. The preacher and his congregation did their duty, and after it was all over the pastor says he finished his prayer at home. It would be good if each preacher would be equally in earnest about leading his congregation in a fight against Satan and sin.

In Chicago, Lucy Page Gaston carried her anti-cigarette crusade into a meeting at Oak Park and delivered a telling address on "Tobacco and the Boy." The meeting was held at the First M. E. Church. "Not only is the boy of the street and the boy of the neglected home the prey to the evil," said Miss Gaston, "but the cigarette attracts and pleases the boys of the wealthy. And I fear that it is more used by boys of good and wealthy parents than by boys of the slums, for the former have more money with which to purchase. Hence I was not shocked when the Rev. Dr. Williams called this meeting and asked me to say a few words to the boys of Oak Park, many of whom are addicted to the use of the cigarette. The tobacco trust, with its capitalization of \$500,000,000, the most cruel and pitiless trust in this country, is every day devising allurements to the use of the cigarette, which is causing the wholesale slaughter of countless boys. Tobacco, a plant that exhausts the soil it grows on eleven times more than any other product of the land, is likewise exhausting the strength of the youth of our country."

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE HOUR GLASS.

SELECTED BY EDGAR M. HOFFER.

Alas! how swift the moments fly!
How flash the hours along!
Scarce here, yet gone already by,—
The burden of a song;
See childhood, youth, and manhood pass,
And age with furrowed brow;
Time was—Time shall be—drain the glass—
But where in Time is Now?

Time is the measure but of change,
No present hour is found;
The Past, the Future, fill the range
Of Time's unceasing round.
Where then is Now? In realms above,
With God's atoning Lamb,
In regions of eternal love,
Where sits enthroned "I Am."

Then, pilgrim, let thy joys and tears
On Time no longer lean;
But henceforth all thy hopes and fears,
From earth's affections wean;
To God let votive accents rise;
With truth—with virtue live;
So all the bliss that Time denies,
Eternity shall give.

Elizabethtown, Pa.

INFANT BAPTISM EXAMINED.

BY B. E. KESLER.

In Two Parts. Part I.

THE first scripture offered in support of infant baptism is found in Gen. 13: 14-17, where God made a promise to Abram of great possessions and to his seed after him to inherit. Now the argument is put this way: That since the promise was made to Abram and his seed, the promise included infants; whereas the facts in the case are Abram had no children at the time and did not until seven years afterward. Again, in Gen. 17: 1-8, we find where God renewed this promise and established his covenant with Abram and his seed after him "in their generations," at the same time changing Abram's name to Abraham and enlarging the promise of possessions and multiplicity of offspring. Here again it is argued that as this promise was renewed to Abraham and to his "seed after him," and as the promise included infants, therefore infants should be admitted into the church by baptism, when the facts are that Abraham at this time had no infants. Ishmael was now a lad of some fifteen summers and Isaac was yet unborn. Still it is claimed this promise and the covenant God now established with Abraham was unlimited, and as the promise and covenant included infants, God put them in the church by these, and we have no right to turn them out. The facts are:

1. The covenant did not include infants, for there were none to include.

2. The promise and covenant were to be made with "his seed in their generations," the ages in which they would be living.

3. That therefore the promise and covenant were limited to the generation of the persons to whom they were made; hence we find when God wanted the promise and covenant extended to his seed Isaac, Jacob, Moses, etc., he renewed it with each of them "in their generations," just as he had promised.

4. There was no church at this time into which God could put infants if there had been any. Nor was there a church until over four hundred years afterwards, when God formed the kingdom, nation and church in the wilderness. Ex. 19: 5, 6.

Still, again in Gen. 17: 9-14, we find God made another covenant between himself and Abraham, to be kept by him and his seed in their generations. The former covenant God made and established between himself and Abraham on condition or command that Abraham should "walk before him and be perfect," but this new covenant was to be kept by circumcising their male children at eight days old.

Here again it is claimed infants were included in the

covenant, put into the church by circumcision, that circumcision was the type of baptism and baptism takes the place of circumcision, and so infants should now be taken into the church by baptism; when the truth is:

1. Infants were not included in the covenant, not a party to it, except subjectively. God never did make an agreement, covenant, with infants; his covenants were all made with persons of mature years. If God made a covenant with Isaac at eight days old, what did he say to him? If he said nothing to him, or if he did, what did Isaac know about this covenant? And why should God renew the same promise and covenant to him when he was ninety-four years old that he had made to Abraham, if that covenant to Abraham and his seed was unlimited?

2. That, as seen above, there was no church still to be circumcised into for over four hundred years.

3. That circumcision was not the type of baptism, but the "circumcision made with hands in the flesh" was the type of the "circumcision made without hands" or "of the heart." Eph. 2: 11; Col. 2: 11.

4. That if Isaac was a party to the covenant when he was eight years old, then when Abraham's generation ended, circumcision would have ceased. But in order that this promise and these covenants may reach Abraham's seed "in their generations," God had to renew them to them "in their generations." So we find God renewing or making the promise and covenants to Isaac at ninety-four years of age, after Abraham was dead and buried (Gen. 26: 3-5), and in Gen. 28: 13, 14 we find God making the same promise to Jacob that he had made with Isaac, his father, and Abraham, his grandfather, and in Gen. 13: 14-17 we find him keeping the covenant of circumcision, all of which shows that God made or renewed his covenant with Abraham's seed "in their generations," just as he had said he would. It is worthy of note, too, that none of these men—Abraham, Isaac, Jacob and Moses—had any infants when this promise and covenant was made to them, which God at the first had made with Abraham.

Next we are referred to Gen. 14: 22-29; 1 Cor. 10: 1, 2, where it is said that the children of Israel were "baptized unto Moses in the cloud and in the sea." Then we are told (1) these people were baptized into the church; (2) that there were infants among them; (3) that these infants were baptized into the church; therefore, this being a type of baptism, infants should now be baptized into the church.

First, we note that this, then, is a surrender of the argument that circumcision was the type of baptism and that infants were circumcised into the church. Both can't be types, neither could both be the means of induction into the church. If circumcision put them in, then they were in before their baptism, and if this baptism put them in, then circumcision didn't.

Second, this baptism did not put them in the church, for there was no church until some time after this baptism. As seen above, God formed the church in the wilderness. Ex. 19: 5, 6. Further, if this baptism put them into the church, then how did they get into the church after this? We read of no more baptism to put them in. Neither did they keep up the rite of circumcision for forty years afterward (Joshua 5: 4-7); hence they did not understand that circumcision put their little infants into the church. And whoever read of any inspired man using this baptism at the Red Sea as an argument for infant baptism? Even Paul, the only inspired man who refers to it at all, does not use it as an example of infant baptism, but an "example not to lust as some of them lusted." 1 Cor. 10: 6. Hence there was no formal rite by which the Jews got into the kingdom or church, but they were born into it, citizens of the royal nation by birth, just as we are citizens of our nation by birth,—born into it.

Again we are told the Jewish church was a type of the Christian church, and as the former had infants in it, so infants should be baptized into the latter. Not necessarily so. "For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7: 12. The law of admission is not the same, then why should the subjects be? As seen above, they were born into the church,—now "by one spirit are we all baptized into one body,"—and so when Jesus came to build the antitype he changed the law of admission, or rather gave a law of admission, and sent John to

prepare the people, the material out of which to build. It will be of interest also to note that in preparing the material John used no infants, neither in building did Jesus use infants. The materials used were such as could "bring forth fruits meet for repentance."

Further, we are told the Christian church was a continuation of the Jewish church, and as the latter had infants in it, so should the former. This, then, is a surrender of the type and antitype theory. They can't be type and antitype and one be a continuation of the other; neither is the Christian church a continuation of the Jewish church, for both existed in Christ's natural life, and both even exist now, and are widely different in faith and practice, church polity, etc. Furthermore, neither John nor Christ, nor any of the apostles, recognized the members of the Jewish church in their day as belonging to the Christian church. Neither could they get into it but by the law of admission, baptism, just as John's and Christ's disciples did.

Nicodemus, a ruler of the Jews even, could not get in any other way. John 3: 5. So there is not the least evidence in these cases for infant baptism, and the cause must be a weak one that must resort to these far-fetched inferences to sustain it.

UNDER THE YOKE OF THE FASHIONS.

J. S. KEIM.

UNDER the above caption we recently noticed a striking article from the Memphis *Scimitar*, decrying the "debauchery of dress." It is but a straw indicating the growing sentiment against the folly of extravagant adornment of our bodies. To quote:

"It is said that the chancelleries of Europe are appalled at the amount of money that is going into warships that become obsolete in ten years. They might well consider the greater amount of money that is going into dress that is useless and which becomes obsolete in six months.

"The nations have established a Hague conference to put an end to the folly of war. Another conference should be provided to put an end to the folly of dress.

"We work all week so as to provide gay trappings for Sunday, and even go to church to watch and pray, but chiefly to watch and we call ourselves religious; but we are the despair of the professional window-dressers who display choice goods in stores.

"There is no display such as may be seen in the fashionable church; nowhere is vanity more gratified and pride more pampered than where we assemble to worship a Deity, who, when on earth, had not whereon to lay his head, and whose disciples were ordered forth without purse, or scrip, or shoes, but in garb most modest.

"Strange paradox! One warship is built by one nation, and all other nations must follow suit. One gown or hat is purchased by one woman, and it is called 'fashionable' by the modistes, and all other women must buy gowns and hats. What folly!

"The drink bill of the various nations is appalling; likewise the tobacco bill; likewise many other useless and avoidable bills. The unnecessary dress bill of the nation exceeds them all. The debauchery of dress is quite as harmful.

"The struggle for dress, or rather the struggle to escape the disgrace, yea, ignominy of not having dress, leads not infrequently to other disgraces and ignominies."

Hardin, Mo.

LESS THEOLOGY—PRIMITIVE GOSPEL.

THE church is gradually losing its function as a preservative of spiritual purity and is becoming a moral reformatory. To join the church now it is not necessary to "bring forth, therefore, fruits worthy of repentance;" it requires only a mere verbal profession of faith, actuated by whim or sentiment and a willingness to make easy reforms.

REMEDY.—The ministry must drop its theoretic doctrines, which are used to bring the higher lusts into conformity with the Word, and take up the Gospel in its primitive form, be led by the Holy Spirit and work for souls and not for popularity.—Foy Roche, in *Ram's Horn*.

SOME EARLY REFORMERS

By J. W. WAYLAND, of Bridgewater, Va.

I. Peter Waldo

II. John Wycliff

III. John Huss

IV. William Tyndale

IV. WILLIAM TYNDALE.

The Plough Boy's Friend.

ABOUT the year 1485, the year that Bosworth Field ended the long War of the Roses, and the year following by two that of Luther's birth, there was born in western England, among the Cotswold Hills, a boy named William Tyndale. Growing up, he was educated at Oxford and at Cambridge. At the latter place he felt to the full the impulse given to the new learning, and to Bible study especially, by the translation of the New Testament, from the original Greek into Latin by Erasmus. "From that moment," says the historian Green, "one thought was at his heart." He perceived how impossible it was to establish the laymembers of the church in any religious truth, unless the Scriptures were plainly laid before their eyes in their mother tongue. He conceived the laudable purpose of translating the Bible into the English tongue of his day; for although Wycliff's translation had been an excellent one, and although his spirit of inquiry still burned in many hearts, the hundred years and more that had passed had brought such changes in the language and in the conditions of the time, that another, a new translation was needed. "If God spares my life," said Tyndale to a bigoted controversialist, "ere many years I will cause a boy that driveth the plough shall know more of the scripture than thou dost." It was so in time; but Tyndale himself was near to middle life and a martyr's death before his dream was realized.

Drawn from his seclusion in Gloucestershire by the news of Luther's protest at Wittenberg, Tyndale went to London, where, for a year, he found shelter with an alderman, Humphrey Monmouth. "He studied most part of the day at his book," said Monmouth afterwards, "and would eat but sodden meat by his good will and drink but small single beer." Tyndale's book that he studied at this time was the Bible. But he soon had to quit England. "I understood at the last," said he, "not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England." Consequently he went soon to Germany—to Hamburg; thence, about the year 1524, he was drawn naturally to the suddenly famous little city of Wittenberg. The inspiration received there doubtless fired him all the more determinedly to face the "poverty, exile, bitter absence from friends, hunger and thirst and cold, great dangers, and innumerable other hard and sharp fightings," which went before the end of his self-appointed task.

In 1525, Tyndale's English version of the New Testament was ready for the press, and English merchants furnished the money for printing it at Köln. But soon the translator had to fly with his precious manuscripts to the safer city of Worms. Here six thousand copies of the New Testament were printed during the next few months, and sent the next year to English shores—smuggled in, as things dangerous and forbidden! King Henry's opposition was due largely to his prejudice against Luther; for he thought, and rightly too, that Tyndale and Luther represented much in common. For it was not a translation of the Bible alone that was coming into England: it was a flood of revolutionizing tendencies. In the new words from the Continent, "church" was called "congregation," and "priest" was called "elder." With the words of Tyndale and Luther's bitter invectives, came reprints of Wycliff's

tracts which men were buying and selling by the thousands. No wonder that the king raged and trembled, and that zealous Catholics like More and Warham denounced Tyndale's book as heretical, and said that all who possessed it should deliver it up.

Tyndale's chief original work, *The Obedience of a Christian Man* and *How Christian Rulers Ought to Govern*, appeared in 1528.

In 1530 he published a translation of the Pentateuch, and the next year one of the Prophet Jonah. He engaged in a controversy with More concerning the church's authority to interpret Scripture. He adopted the Zwinglian doctrine of the eucharist, though he freely associated with Luther, as well as with John Frith, Patrick Hamilton, John Rogers, and other leading reformers. He separated himself from the English reformers, for the most part, however, by opposing the divorce of Henry VIII from Catherine of Aragon. This, of course, did not render King Henry any more kindly disposed toward him. In consequence, Henry "pursued him with malignant industry," till the heroic reformer achieved his martyr's crown. Charles V, the emperor, angry for his own cause, and instigated by Henry, had Tyndale caught by treachery at Antwerp in 1535; had him confined in prison sixteen months in the castle of Vilvorde, near Brussels; and, on August 6, 1536,—ten years before Luther's peaceful death at Eisleben,—had him publicly strangled and burned as a heretic.

But mark a sudden change. By the time of which we speak Henry VIII had broken with the pope and the church of Rome. He felt the need of standing in friendly relations with the German Protestant powers, and of doing something at home to mark the breach with Rome and to prove himself worthy (?) to be the church's new head in England. Urged on by Cranmer and Cromwell, he issued in 1539—only three years after Tyndale's death—the Bible in English, with the inscription, "Thy word is a lantern unto my feet," printed on the title-page as issuing from his own mouth. This Bible of 1539 was known as "The Great Bible." It was the result of a revision printed in 1537, by John Rogers, under the name of T. Matthew. It was in fact Coverdale's revision of his own translation and that of William Tyndale. With the Bible once in the English tongue, in the hands of Englishmen, "Protestantism in England began to advance by leaps and bounds." The plough boy's friend had triumphed. "Thus Henry," says Dr. Fisher, "three years after he had procured the death of Tyndale, scattered broadcast over England the work which had cost the martyr his life."

Bridgewater, Va.

REMARKS ON MATT. 12: 40.

BY NOAH LONGANECKER.

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

CHRIST spoke to the Jews, and hence he spoke the Hebrew language as they understood and used said language. The Hebrew language had its "idioms." By "idiom" is here meant, "A phrase stamped by the usage of a language with another than its grammatical meaning. The idioms of a language belong to its very structure,"—Webster. In all languages, "Idiom denotes the form of construction peculiar to a language,"—Webster. There are many Hebrew idioms in the Bible. Our text is one. Following is another: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This was no uncertain sound to the Jew. But to us the text is not so plain, unless we know the idiom of the language used in said text. So of the text of this essay.

The Jews considered a *part* of a day, however small, as a *whole* or *full* day. We might give many examples both from sacred and profane writers, to show the truthfulness of this statement. We here give one of the many from the Bible. In Esther 4: 16, we read, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king." Now chapter 5: 1 makes it plain that what is here termed three nights and three days, was but one whole day and a part of two others, and two whole nights. This use of language is in line with our text.

The Jews reckoned their natural day from sunset to sunset. "The evening and the morning were the first day." So of the second, third, fourth and fifth days. The natural day consisted of two parts. First, evening or night. Second, morning or day. These divisions are sometimes called artificial divisions of the natural day.

The passover lamb was a type of the Christ. According to Exodus 12, and Leviticus 23, the lamb was slain on the fourteenth day of the first month at even. This day ended at sunset. So Christ died about the ninth hour of the artificial day. His body was taken down and buried before the sun set, for at sunset the fifteenth day commenced, which was a high day. It was a high day because of its holy convocation. First the passover was to be eaten that night. Second, the feast of unleavened bread was to be commenced that day. On the morrow after the Sabbath the sheaf of the first fruits of the harvest was to be waved before the Lord. This sheaf has ever been considered a type of Christ's resurrection as the first-fruit of them that slept. "Seven Sabbaths shall be complete," counting from the morrow after the Sabbath above referred to. See Leviticus 23. This came on what is now called Pentecost. From this we conclude that Christ was crucified and buried on the sixth day of the week. This natural day commenced at sunset before his crucifixion. If he was but one or two hours in the grave of said day, which commenced at sunset, we have one *natural* day of evening and morning, or night and day. The whole of the seventh natural day, Christ was in the grave. Sometime during the night part of the first *natural* day of the week he arose. Just how many hours of this first day of the week Christ was in the grave we cannot tell. We know it was less than twelve. But it was a part of a natural day. The idiom of the Hebrew language will allow us to say that Christ was three days and three nights in the heart of the earth.

Jewish writers, and ancient and modern Bible students claim that Christ's body was about thirty-six hours in the grave. The time may have been less but certainly not more, for Christ had already risen before the women arrived at the grave. It was yet dark, but twilight was appearing. Three whole days and nights would be seventy-two hours. If we contend that Christ was crucified on the *fifth* day and not on the *sixth* then we have at the most about sixty hours, twelve hours less than three *whole* days and nights. If we contend that Christ was crucified on the *sixth* day, and that he was only a *part* of three days and three nights in the grave, then the critic must face an *idiom* of the Hebrew language. If we contend that he was crucified on the *fifth* day, and was three *whole* days and nights in the grave, then he need but prove that we fail to sustain our statement.

Hartville, Ohio.

ONE BAPTISM: WHAT IS IT?

UNDER the above heading the *Christian Standard* has a good article on one point of baptism that is often overlooked. We quote the following:

The Apostle Paul tells us in his list of unities in the Ephesian letter that there is "one baptism." What is it? One class of writers tells us it is Spirit baptism, and hence baptism in water is out of date. Another class tells us it is water baptism and, therefore, Spirit baptism is out of date. Both of them in our judgment, are wrong. It is *Christian* baptism that is meant, and Christian baptism is neither Spirit-alone baptism, nor

water-alone baptism, but a baptism in which both water and the Spirit are united.

This agrees with the statement of Jesus in his famous conversation with Nicodemus: "Except one be born of water and the Spirit he can not enter into the kingdom of God." The baptism that admits into the kingdom of God is a birth in which, in its proper scriptural form the body is buried in water, the Spirit comes into union with and under the control of the Holy Spirit. Nicodemus had probably heard of the baptism of John, and was willing to accept it if that would suffice to bring him into harmony with this new Teacher, whom he recognized as one sent from God. Jesus tells him plainly that baptism in water does not suffice, but that the Holy Spirit has a necessary part in the important change, and that there must be a birth, both of the water and of the Spirit. This explains, too, why water is mentioned in the first passage. Jesus is following the historical order. John's baptism came first, and after that as John prophesied, Jesus came with another baptism which John could not administer. Even the least of those who were subjects of Christ's baptism was greater than John the Baptist.

With this also agrees the statement of Paul in another place: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit." (1 Cor. 12:13). This was Paul's explanation of the unity of the "one body," namely: that all had been baptized with one Spirit, whether Jews or Greek, bond or free, and were all made to drink of this one Spirit. It is self-evident that no mere baptism in water without the corresponding action of the Spirit, would have accomplished the unification of these diverse elements that entered into the early church. In perfect harmony with this is Paul's reference to Christian baptism in his celebrated passage in the sixth of Romans, in which he argues that those who have been "buried with Christ in baptism" in the "likeness of his death" can not continue their old life of sin in order that grace may abound. It was the death to sin, accomplished through the action of the Spirit, that makes continuance in a life of sin impossible. The form of baptism is only incidental, in this passage; the main point is its spiritual significance.

It is a great pity that the church in its controversy over the form of baptism has well nigh lost its deeper spiritual meaning, until one scarcely associates with it its real significance—a deeper and truer consecration to God. The burial of the body in water means the submergence of the human spirit in the divine Spirit. It is time for us all to put away the controversial spirit in dealing with this vital subject and come to it on our knees, for fresh study of it, that we may learn anew what the Apostle Paul taught the Romans, Corinthians and Ephesians, long ago, that our baptism commits us to a life of thorough consecration to God, of death to sin, and of union with Christ and with each other.

SUGGESTIONS.

BY J. P. HETRICH.

IN GOSPEL MESSENGER of July 28, under the title "Deferred Queries," are given a number of important questions that have been referred to committees whose duty it is to prepare answers and report to conference of 1907. It is not a question as to how these committees are appointed, but as to their composition. Would it not be well, and in the spirit of entire fairness, to have appointed on the committee of

"SCHOOL PAPERS"

a number of our college professors, in connection with the other brethren on this committee? It certainly must appear at least reasonable that men of experience in school work and educational needs, are the best qualified to consider such questions and arrive at a correct solution. In this way measures would be adopted that would meet the wants of the case in hand, would commend themselves to the thoughtful consideration of all, and would prove generally satisfactory and helpful. Brethren may be ever so fair-minded, may do their best in all consciousness, and yet may fail altogether in their efforts to reach the

best conclusions, and accomplish the end aimed at, simply from lack of practical experience in that line of work. Colleges are among us, and are here to stay. Already the church is feeling their molding power and reaching after the talent developed in these centers of influence. Questions relating to their management, to their text-books and their curriculum, and anything relating to the line of work that will give the highest development of both mental and physical manhood and womanhood, can only be properly considered by those who have not only deeply-rooted principles of piety and godliness, but large enlightenment, coupled with experience, and only regulations emanating from such thoughtfulness and experience will commend themselves favorably and exercise proper influence in these educational centers.

SISTERS BREAKING THE BREAD AND PASSING THE CUP.

Here we have a much discussed question; a question of administrative policy and not of doctrine; a question involving a privilege of more than half the membership of the church, and yet the minority side of the church appoints a committee of its own side of the house to formulate a decision which shall be binding on the majority side in the case. Now, brethren, in all the spirit of fairness, is this reasonable? Why not give the majority side in this matter the majority of the make-up of this committee, instead of not even giving them any representation on it at all? Are there not enough pious and intelligent sisters among us to fill the place acceptably? Whatever conclusions this masculine committee may arrive at, it must be admitted that it comes from this masculine angle of view. The writer has heard brethren give their reasons why sisters should not break bread and pass the cup the same as the brethren do, and if these reasons proved anything, then they proved just the opposite of that which was intended to be proved by them.

MAKE-UP OF COMMITTEES.

As these questions can only arise because of differences of opinion existing among us, as to policy to be pursued in regard to them, and no doubt but these differences are honestly entertained, should not a committee represent in its make-up these different views on these questions? Would not a decision coming from such a mixed committee recommend itself more fully to the thoughtful consideration of those who are expected to abide by the same? These suggestions are made not in the spirit of criticism, but to awaken thought in these matters.

Pottstown, Pa.

SELF-EXAMINATION.

BY W. R. DEETER.

But let a man examine himself, and so let him eat of that bread and drink of that cup.—1 Cor. 11:28.

IN this connection it is clear that self-examination was connected with the communion service; but the communion is not so connected in every instance of self-examination. David said, "I thought on my ways." Psalm 119:59. "Let us search and try our ways, and turn again to the Lord." Lam. 3:40. "Thus saith the Lord of hosts, Consider your ways." Hag. 1:7. "Examine yourselves whether ye be in the faith; prove your own selves." 2 Cor. 13:5. Several of the foregoing quotations were uttered before there was a communion service, such as Christ instituted. It is a good thing for every member of the body of Christ to hold a careful self-examination every day of his life and line himself up with God's Word. We are so fallible that twenty-four hours is long to go without a careful thinking on our ways.

While this is all true, there should be a special examination of self just before partaking of the sacred emblems. It is not certain that a public examination service of self, such as we hold, was held by Christ or the apostles before this service was entered into; but it is a good service, one that I never heard anyone object to. In this service every brother puts himself on trial, he is plaintiff, defendant, witness and judge. As the matter is all in his own hands, he should be honest and judge himself without partiality or hypoc-

risy. As we are all to be judged by the words spoken by Jesus in the last day, that should be our standard of judgment now. If we are not careful we will make some man or woman our standard of judgment and think we are as good as that individual, and therefore we can go to the communion table to partake of the sacred emblems. Paul condemns this way of doing: "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10:12.

In this examination it would be proper to canvass all our relations, that is, our conjugal relations, our fraternal relation, our relation as a neighbor and our relation to God. This may seem a wide scope, but we will be judged by the Lord in all these relations. Not only on communion sessions should we line ourselves up, but every day, for we never know what a day may bring forth, and we should have a clear docket every day of our lives. We may have a clear docket in our relations and still eat condemnation to ourselves, "not discerning the Lord's body."

We should not lose sight of the motive of this service, that it is commemorative. "And he took bread and gave thanks, and brake it, and gave it unto them, saying, This is my body, which is given for you: this do in remembrance of me." Luke 22:19. "This do in remembrance of me." 1 Cor. 11:24. "This do ye as oft as ye drink it in remembrance of me." 1 Cor. 11:25. It is clear from the foregoing that Jesus wanted his people to remember him in his suffering. "Unworthily," as found in 1 Cor. 11:27, is an adverb and qualifies the manner of eating and drinking. A brother may have done his duty in the different relations he sustains and yet eat and drink unworthily, "not discerning the Lord's body." Not only that we remember him in his suffering, but we "show forth" or "proclaim his death" until he comes. This is to be perpetuated "TILL HE COMES."

Milford, Ind.

INVITATION.

BY ELLA M. TAYLOR.

How gladly are invitations received to the gathering of dear friends or to places where worldly ambitions or interest call people together, and great is the regret and heartache if these invitations fail to come. All this over things which are transient, of but a moment, and the great invitation given by high heaven, the invitation given by the King of kings, is so often slighted, scorned and cast aside for those things which do not last but drag down to misery and death.

None can say the invitation is not for me,—"whosoever will" takes in all mankind, the king on his throne, the beggar in the street, the vilest wretch languishing behind prison bars, together with people of all races and conditions. None are so vile and forsaken as to be forgotten of the Father. "Though your sins be as scarlet, they shall be as white as snow."

To all is the invitation given, all must come in the same way, all must have on the wedding garment, without which none may enter.

Those who have wrapped about themselves a cloak of their own righteousness and good deeds, must hear the stern words that their "righteousness is but as filthy rags." They too "must be made white in the blood of the Lamb."

How beautiful are the words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." To them shall be given "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

The world is full of the tears and cries of the broken-hearted, but one has been sent "to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound."

To the children also is the invitation given, "for of such is the kingdom of heaven." "Suffer the children to come unto me" has thrilled the hearts of men ever since uttered by him "who gave his life a ransom for many."

It means so much to accept this invitation. Here

are disappointed hopes and blasted ambitions, those whom we love sicken and die, and no honors and promises of earth can keep back the dread messenger of death when his knock is heard at the citadel of each life. But if we have heeded and accepted the invitation so freely and lovingly given, we know that when we have "put off this mortal we shall put on immortality," that "because he lives we shall live also." "And I heard a great voice out of heaven saying, 'Behold the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.'"

"And the Spirit and the bride say, Come, and let him that is athirst come, and whosoever will, let him take of the water of life freely."

Roseburg, Oregon.

THE MISSION WAGON.

BY JAMES M. NEFF.

My stool stands between the wagon and a pine tree. There are trees and mountains all about. When I wrote before we were in an orchard in a comparatively level country, quite bare of timber except the little grown by irrigation. What a changing world is ours! One condition to-day, quite another to-morrow. Travel in the mission wagon is slow for this age of rapid transit, but verily the changes in our environments come in rapid succession. Talk about "meandering scenes." I think the mission wagon family know about them better than ever before. But I sometimes wonder whether man learns the lesson that he should from the rapid succession of events and the varying scenes of this mortal life. Verily, this our life is but a span, day a little while, then the night cometh; and it is a day so short and so full of pain that it does not pay to pass it except as we use it to prepare for the day eternal.

It was five o'clock in the evening when we drove out of the orchard with the load of fruit and started on the thirty-five mile drive for Lake Arthur. The bronchoes had had several days of rest and we decided we would drive late that evening, a thing which we are not in the habit of doing. It was after sunset and darkness was beginning to gather when we came to where an irrigation ditch crossed the road and carrying more water than its banks would hold, it had overflowed and thoroughly wetted the roadway for some distance. Some heavy hauling over the spongy ground made a mire. Into it we went and the ponies took us across the ditch and for some distance through the mire. On they went until they decided they needed rest, when they stopped. And again they pushed forward, but the mire became deeper and they could take us no farther. There we were—in the mud—and it was dark! I put on my rubber boots, lighted the lantern, carried out my wife and children and several sacks of apples, unhitched the ponies, drove them out on solid ground, made a long hitch with the heaviest rope I had, and when I had all in readiness for the last trial of the night, I gave the ponies the word, they made a faithful effort, and—broke the rope. I threw the harness off the ponies, turned them out to grass, carried wife and children back to the wagon, we munchd a few cold biscuits and went to bed—camped in a mud-hole, and all because we couldn't get out. That night it rained and the wind blew, and there in the bog we thanked the Lord that we had good shelter and a comfortable bed.

Next morning I was up with the first break of day, again waded out to dry ground and went in search of help. I soon found a settler who had a good team of mules that I thought would stand us in good stead in our predicament. They were brought, led into the mire and hitched to the wagon. The owner got into the seat, took the reins, gave the word, and the mules tried to start, but in the effort one fell. He again came to his feet and with the second effort to go out, they both fell and lay there in the mud and water till they

were unhitched. They were then driven out on dry ground, additional rope was brought into requisition and we were soon out on solid ground. Then the conversation was turned to religion. I found the gentleman to be a professor of Christianity, a poor man who enjoys good reading, but without any religious periodical coming to his home. I took his name and address and am sending him the MESSENGER a year. After I had paid him a dollar for his services and he had left us, we had breakfast by the roadside and were soon again on our way. Now there are many of you who would not like such an experience, nor did we like it, nor would we want it repeated, but I believe such little incidents help us sometimes to cultivate the spirit of gratitude and appreciate the fact that there is hardly ever a bad plight but that might have been worse. Even though denied one desire, there is always something left to be thankful for. So if you get into a mud-hole and can't get out, the fact that you can stay there with comfort should be a matter of gratitude.

But when I wrote from the orchard I said we had started on a tour of missionary exploration and discovery. Much of this, however, has perhaps sounded to you like an expedition after plums, apricots and apples. And we did mix things somewhat perhaps in this case, and yet when I got home and thought it all over, I contemplated it with considerable satisfaction. The trip was the means of bringing us into contact with a number of people whom we otherwise would not have met. We distributed a lot of tracts, MESSENGERS, *Inglenooks* and *Missionary Visitors*, and the MESSENGER will go regularly into several homes where there is such a dearth of good literature, but such a manifest appreciation of it that I am sure it will do good.

But this little diversion did not turn us aside from our purpose to make the trip to the mountains, so after a few days of preparation at home we were off again, and now after three and a half days of travel we are eighty miles from home, spending the Lord's Day in a little mountain town, which is located here on a little creek, seventy miles from the Pecos Valley branch of the Santa Fe, and forty miles from the Rock Island railroad. Before our arrival we learned that there was a Baptist church in the village, that they had a Sunday-school service at two P. M., and that they would be glad to have me preach for them. So I sent word on ahead of us that there would be preaching following the Sunday school. When the hour came, I was greeted by a very interesting little audience, not one of whom perhaps had ever heard of the Brethren church. I devoted the hour to telling them about the peculiarities of the Brethren church, how we try to obey the Bible and why. At the close of the service I announced that by way of helping them to get still better acquainted with the Brethren I would be glad to send them the GOSPEL MESSENGER a year. After the close of the service I got the name of the head of every resident family represented at the meeting, all seeming glad to receive the paper. With this communication I am mailing twelve names and six dollars, and into as many homes never before reached the MESSENGER will go each week for one year.

And now since the next Annual Meeting is to consider the tithing question, I must tell you how I get the money to pay for these MESSENGERS. It is all furnished by one poor brother and his wife who reside in the Pecos Valley. They say they have a wide-necked bottle at home, into which they drop a dime out of every dollar they earn. The brother says he has to wait sometimes for the ten dollars due him till he has a place for twenty, or at least where he would like to use as much. But no matter about that, one dollar goes into the Lord's bottle and the brother and his family get along with nine. He says as a result of this habit of laying by him in store, there is much of the time that the Lord has more money in his house than he has of his own. And he says the system makes giving easy. He thought he was liberal before he adopted this system, but now he gives ten dollars where he gave one before, and does it easier. He thinks I will be able to draw on the Lord's bottle sufficient to pay for all the MESSENGERS I may find names for on my mission wagon tours. I wonder if anybody thinks there is anything wrong about this. I wonder

what possible harm could come from Annual Meeting recommending to the whole church such a system of giving. I have heard a few arguments against tithing, but they have not proved sufficiently weighty to change my views.

Wheat, New Mexico, July 29.

EXPOSITION OF ROMANS 4: 4, 5.

BY DANIEL HAYS.

OLD VERSION: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

REVISED VERSION: "Now to him that worketh, the reward is not reckoned as of grace, but as of a debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

CONYBEARE AND HOWSON: "Now if a man earn his pay, it is not reckoned to him as a favor, but it is paid to him as a debt; but if he earns nothing by his work, but puts faith in him who justifies the ungodly, then his faith is reckoned to him for righteousness."

Paul's argument is this: God made a promise to Abraham before he was circumcised, making him the "father of the faithful" and the "heir of the world," and because Abraham believed God, "it was counted unto him for righteousness." But because Abraham did this "in uncircumcision," the promise of God reaches not only the Jews who received the "sign of circumcision as a seal of the righteousness of faith," but it extends also to the Gentiles, who are made heirs of the promise by faith.

Paul does not mean that Abraham did not obey God because he believed him being yet in uncircumcision, but that the virtue of his belief did not depend upon the rite of circumcision before he reached it. A man may work and if his heart is not in it, then if he gets pay, it is because he earns it. He gets so much pay for so much labor. But if a man works from a right motive, works because his heart is in it, then his reward is "accounted to him for righteousness."

Strictly speaking, a man cannot earn anything by work, "when ye shall have done all those things which are commanded you, say, We are *unprofitable* servants: we have done that which was our duty to do." Luke 17: 10. So if a man "earns nothing by his work, but puts faith in him who justifies the ungodly, then his faith is reckoned to him for righteousness." Righteousness is more than work; it is "conformity of heart and life to the divine law," according to Stormouth's definition. Had Abraham refused circumcision, he would have been disobedient and not the father of the faithful. Obedience is the test of faith. Paul becomes his own expositor to all who are under grace. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." Rom. 6: 16-18.

Broadway, U. S.

SPREADING TROUBLE.

PROMISCUOUS announcing of our own hardships never does any good, and usually works a twofold harm. "I've had a terrible summer of it," exclaimed a woman in a loud tone to her companion in a trolley car. By that unnecessary utterance she increased her own burden and passed on some of it to her listeners. Her surest way to have lightened her burden and to have made her summer a little less "terrible" would have been for her to forget herself for a few minutes by interesting herself in her companion, and, by a word if by nothing else, striving to brighten that one's life. The chronic grumbler is hard on others, but still harder on himself. The one who resolutely refuses to talk of his own troubles is on the high road to their entire overcoming.—S. S. Times.

POSTURE IN PRAYER.

BY G. D. HAUGTELIN.

ON our way to Annual Meeting at Springfield, Ill., it was decided to have services at 6 A. M. in the cars filled with members. Brethren were selected to conduct the song, opening, preaching and closing services. The brother who was selected for the opening services in our car asked me what gospel authority we had for standing in time of prayer, as it was very inconvenient to kneel as the seats were arranged. I quoted Mark 11:25. "And when ye stand praying forgive if ye have ought against any," etc.

When we arrived at Annual Meeting we found, as the seats were arranged in the Coliseum it was impossible for the congregation, as a body to kneel. These things caused me to meditate and investigate along the line of posture in prayer.

In the Bible we find three postures in prayer; viz, standing, kneeling and prostration or falling on the face. In connection with these postures, we also have bowing, spreading forth the hands, lifting up the hands and lifting up the eyes. Either of these auxiliaries can be practiced with either posture except the last which is in reality an auxiliary posture with kneeling, as Luke 22:41 tells us Jesus *kneeled*, while Matt. 26:39 tells us that on the same occasion he *fell on his face*, which makes it clear that he first *kneeled* and then *fell on his face*.

While we find no special posture for prayer commanded in the Bible, conditions are clearly indicated, as forgiveness, confession, faith, unselfishness and absolute riddance of hatred, ill-will, malice and envy. This makes it clear that the conditions should always exist, that we may acceptably raise our hearts to God in secret prayer on the crowded street, at our daily vocations or in the still hours of the night on our sleeping couches.

Kneeling being a more humble and reverential posture than standing, it should be practiced wherever practicable. In Psalms 95:6 is an invitation to kneel. Paul kneeled on the seashore when parting with the brethren. Acts 20:36.

Panora, Iowa.

THE THIEF WAS SAVED.

BY GEO. S. WINE.

THE language of Jesus to the thief on the cross "Verily I say unto thee, This day shalt thou be with me in paradise," leads us naturally and easily to conclude that the thief was saved. This is its obvious meaning, and it certainly is true.

The difficulty about his being saved without baptism, when the New Testament plan teaches baptism as a condition of salvation, is made to vanish by a better method of reasoning than the common theory that the will was not yet sealed. Search, find and remember that God saves sinners of every age, and under all circumstances, "by grace through faith." Jesus could not have saved the thief without faith, even before the will was sealed, and remained true to God's plan and if he should to-day see in a sinner's heart the faith that would lead to a willing and cheerful obedience, but in a condition that he could not move hand or foot to obey any command, and he could not save him because he could not be baptized, then we are indeed saved by works.

If we may admit—and why may we not?—that Jesus would now save under the same conditions, it would not afford even a shadow of a hope of salvation without baptism to one who is at liberty to obey the command. I have seen what I thought appeared a little superstitious, when horses were put under full speed, and everything was hurry and bustle to get a box or tank made in time to baptize a sinner supposed to be on the death-bed, as though it were the water that saves.

Why not go calmly and orderly about such work, and if the time is too short to have baptism administered before death, and the Lord imputes to the departed "faith for righteousness," and saves, who is there to say, "Nay?"

Laton, Calif.

WHY ST. JOHN ALONE MENTIONS THE NAME OF MALCHUS AND THE RESURRECTION OF LAZARUS.

BY W. I. T. HOOVER.

MATT. 26:51, Mark 14:47, Luke 22:51 mention the wounding of a servant of the high priest but do not tell who did the striking or who was struck. John 18:10 mentions the names of both persons. Why? Peter was still living when the first three Gospels were written. Malchus, too, may have been alive. The Jews were still in power in local and religious affairs, and the evangelists were unwilling to put any evidence into the hands of the disciples' enemies. Peter had suffered martyrdom about 64 A. D., long before St. John wrote his Gospel, hence all danger was now past.

John 11:34, 44 records the story of Lazarus' resurrection. Verse 45 and 12:11 record that many believed on the Lord Jesus because of Lazarus' resurrection. John 11:45, 53 shows that many sought to put Jesus to death and 12:9, 10 shows they desired to put Lazarus also to death. In all probability Lazarus was living when the other evangelists wrote, and so they refrained from doing anything to arouse the enmity of their adversaries. The Jews lost their power in 70 A. D. when Jerusalem was taken by the Roman general Titus. St. John did not write his Gospel until 78 A. D. In fact this tells why John's Gospel is so largely supplemental to the others.

North Manchester, Ind.

ORDAINING ELDERS.

BY A. W. VANIMAN,

THE time will soon be here for fall district meetings, and it may not be amiss to say a few words on the above subject.

As it is customary to hold an elders' meeting in connection with the district meeting, the question of ordaining elders in the district is one very important matter which comes before the elders.

The writer is impressed with the thought that in this matter as well as in electing of ministers we should have a broad view, and not confine our thoughts to the immediate necessities of the present. The ordaining of elders should not be confined to the present needs of the local church alone. No one can tell how soon a brother may be in some other place where his services could not be used to great advantage. When elders have a tendency to hold back worthy ministers from being ordained it really gives a sign of suspicion that they fear for their own prestige, or that they who have themselves been ordained by others consider themselves better qualified for the place than others yet to be ordained. Really broad-minded elders are always on the alert to see what can be done to advance the cause in general.

It is not the purpose of this item to suggest the indiscriminate ordaining of elders, but especially to urge the looking beyond the needs of the local congregation.

Pasadena, Calif.

"TITHING."

BY J. S. FLORY.

It is not my purpose to speak for or against the question of tithing in this short communication, but simply state what I heard not long since, in a council of one of the denominations who hold tithing as one of their fundamental doctrines of church policy. Other matters were under consideration, and incidentally one of their prominent elders made the statement: "Our special movement for evangelizing the world and restoring the true doctrine, especially as it relates to the ten commandments and prophecy, is only twenty-seven years old and behold the results. We have commenced and are maintaining established missions in every separate nation or division of the world with one exception, and we expect soon to have a mission there."

We all know, who know anything of this people, that their persistency is backed up by the necessary means to forge ahead in their work, and if by a system of tithing, such work can be done with a doctrine

largely intermingled with the prophecies of a woman yet living, what might be done in evangelizing the world for Christ, whose doctrine is *not dependent on human prophecies but embodies the whole Gospel Truth?* Let us think of it soberly and righteously, and then act in harmony with the purpose of the Holy Spirit.

Los Angeles, Calif.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, August 26, 1906.

PRAYER AND MISSIONS.

I. The Great Needs of the World Field.

Half know not there ever was a Christ,
But small part of other half believe on him.
Progress of the church slow.
Task stupendous! Discouraging from human standpoint.

II. Christ's Vision of the Same Condition.—Matt. 9:37 His instructions how to proceed to reach the world. Matt. 9:38 Qualifications assured every one who will go,.....

.....Matt. 10:1
His promise of companionship,.....Matt. 28:20
His assured assistance,.....John 15:7

III. Prayer Also to Help the Workers now on the Field.
Prayer availed much,.....James 5:16
Mission in struggle,—you pray,—he conquers,—your prayers helped.

Church that prays earnestly,—follows with thought and prayer.

Missionaries all are pleading for more prayers at home in their behalf.

I. The Great Needs of the World Field. Oh, for more Pauls to take the whole world for Christ, we feel to pray constantly. In a score of years this wonderful apostle had visited and preached in more than a score of cities, founded almost as many churches, carried the gospel news into two continents and a score of provinces, besides several islands of the sea. He moved rapidly and seized every opportunity to preach Christ and him crucified. Obstacles in his pathway were compelled to melt away like snow in the noonday sun. Discouragements came, but to them he would never yield. What a grand example to follow and study.

II. Christ's Vision of the Same Condition. When Jesus came to this world as the great missionary, he especially came unto "his own," yet it seemed almost impossible for him to restrain himself, and save the Gentile territory for his followers to work. Would it not be well did we possess more of his love? In order to get us actively interested in the whitened fields, he bade us pray for laborers. Were we all doing his bidding constantly and sincerely, the field would soon be filled with consecrated workers. His power and promises following us would secure rich results and change the present phase soon.

III. Prayer Also to Help the Workers now on the Field. If we are not adapted for mission work, or find it impossible to be sent, we can pray and assist those that are sent. Our prayers, our kind words of sympathy, can do much to encourage and strengthen those already in the field. Let us not fail in these things.

PRAYER MEETING

For Week Beginning August 26, 1906.

SPIRITUAL ARITHMETIC.—Psa. 90:12.

1. Add Each Day to the Number of Your Graces.—(2 Peter 1:5-9.)

No one need be a pauper when the Father has plenty and to spare. Many are "poor and wretched and blind," because they do not add something to their heavenly riches. Would you have long life and peace of mind "added to you," then study the mind of God, as revealed throughout his Word (Prov. 3:1-4).

2. Subtract Each Day From Your Sinful Habits.

There is a daily work for the best of us. Iniquity must be "put away" (Job 11:14), and even the faintest trace of error must be rooted up (Prov. 4:24). "Anger and evil speaking" (Eph. 4:31) must be "put away" and this requires a continual effort. Be sure to subtract all this evil.

3. Multiply Each Day Your Efforts unto Salvation.

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:2). God is willing to multiply blessings to the believer, but we must certainly make efforts in proportion to the blessings desired. We reap as we sow.

4. Divide Each Day into Its Appropriate Occupations.

Begin the day with God. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Matt. 6:33. Then do not neglect your chosen occupation, but do all as unto the Lord, remembering the apostolic injunction: "Not slothful in business." Rom. 12:11.

5. Proportion Each Day Your Thankfulness to Your Mercies.

God is a generous giver, blessing us far above our deserving, but the main question is: "Are we really thankful? And if so, how do we show it?" Eph. 5:20. Are we willing to make our lives a continual thank-offering to his praise and glory?

HOME AND FAMILY

THE GOLDEN RULE.

In this world of trouble, contention and strife
You may lighten much the ills of this life
By keeping this motto forever in view:
Of "doing to others as you'd have them do to you."

There are troubles, and trials, and crosses to bear,
The burdens of others to lighten or share:
Then always be ready, tender and true,
Always doing to others as you'd have them do to you.

In time of affliction, in sickness or death,
Don't slight fellow-men for the sake of mere wealth;
Then always be ready, be willing, be true,
Ever serving all persons as you'd have them serve you.

Remember all gifts are from God upon high,
Then take them and use them as your pathway may lie;
Remembering always, till under the sod,
As you're serving your neighbors you're serving your God.

Edward S. Todd.

OUR HOME.

BY MYRTLE CUNNINGHAM.

THERE is one vision which never fades from the soul, and that is the vision of mother and of home. Home! that word touches every fiber of the soul, and strikes every chord of the human heart, with its angelic fingers. What tender associations are linked with home! It calls up the fondest memories of life, and awakens, in our nature, the purest, deepest, richest flow of consecrated thought and feeling.

What is home? A place of refuge, a refuge from the cares and sorrows of the busy world. It is the one spot on earth where is concentrated the largest per cent of our earthly interest. There are few human beings without a home or the memory of one. The vast multitude surging through the streets of a great city is made up of individuals, each of whom will at night seek some place which he calls home. Some will roll through the streets with gilded livery to palaces where brilliant lights, gorgeous tapestry and velvet carpets await their coming. Others will walk the cold and frosty pavements with bruised and bleeding feet, to homes in cold, damp cellars, or up rickety stair-ways, to worn and wretched garrets. Yet these places in all their wretchedness are homes. Still there is a third class, where there is neither poverty or riches, but peace, joy, love and contentment; where industry and frugality sit at the board of plenty. But whether it be a palace, a cottage or a hovel, it is a home. Home is in the soul itself, and to a certain extent is independent of the outward circumstances. The outward home is but the expression of the inward home, and our homes are what we make them. By our kind and gentle actions we can make home a paradise, one spot long to be remembered as a place where all are welcome.

Next to religion, the home sentiment is the strongest in the human heart, and instead of decreasing as civilization and education advance, it increases and all men have a deep reverence for home. At the mention of home, the better impulse of every heart awakens. The powerful influence which the home sentiment exerts upon the minds of men was shown a few years ago at Castle Garden, N. Y. About ten thousand persons had gathered there to hear the sweet-voiced singer, Jenny Lind. She began with the sublime compositions of great authors, and her audience applauded her with a respectful degree of appreciation; but at length, with sweetness indescribable, she poured forth the immortal song, "Home, Sweet Home." At once the irrepressible feeling of sympathy spread throughout that vast throng. Peal on peal of thunderous applause resounded, until the song was stopped by the very ecstasy of those who listened. And when the soft refrain was heard again, the mass of humanity was melted into tears. The great masters were forgotten, and ten thousand human hearts did unconscious homage to a poor and obscure outcast. Why was this? Was Howard Payne a greater genius than they? Must these mighty names yield their places to one whom the world has forgotten? No! It was simply because when sorrow laid his iron hand upon the heart of Howard Payne, he chanced to strike a chord

which vibrates to a lighter touch than any save that of the Master's hand.

But the ministry of home consists not alone in fond memories and hallowed associations. The home is the source of civilization; the school of virtue; the laws of a nation are but the outgrowths of its domestic codes. The words uttered, and the doctrines taught around the fireside are the influences that shape the destiny of empires.

In the home are made our laws; the first rules which we learn to obey; and upon which depends the shaping of the character. No other teachers have the acknowledged and divine right to rule that is given to our parents and upon their training of the child depends the future welfare of the nation. If children are taught to be obedient to the laws of home, how much easier it is for them to obey a nation's laws, and to become good citizens. A nation's only hope is in her youth and their only hope is in their parents. The mother is the natural teacher of the child. There are many secrets in the child's heart, but none which the mother cannot fathom. Civilization tends directly toward physical and mental diversity and individual peculiarities; but the public school does not recognize this fact, for all children are compelled to take the same course regardless of individual peculiarities and individual talent. The mother alone recognizes this fact, and the spiritual sympathy between her and the child enables her to minister to his individual wants, as only a mother can.

It is the influence of home that lives in the life of nations, while parental council repeats itself in the voices of republics. Parliament and Congress are but the home council on a grander scale. Those great characters who have left an imprint upon the nation's history, were not fashioned on the battle-field, but in the cradle and the fireside. Through the years that a mother is caring for her child she has ever the prayer in her heart that her boy may be victorious in life's battles and that his manly virtue may prove as a shield against the temptations in his pathway. This prayer is instilled into the child's heart and his aim in life is to be victorious. With virtue as his shield he goes forth, and temptations have no power over him. Fearlessly he goes, braving the dangers of hunger and cold in his search for knowledge. Humble and modest as a maiden, he receives a nation's benediction with its crown, and when death cuts short this grand triumphant life the hearts of a whole nation are saddened and feel keenly the loss of so grand and noble a character. This grand character did not spring up to meet the emergencies of fame and power but its foundations were laid while the child was in the cradle, by the mother's own hand. Truly has it been said, "The hand that rocks the cradle is the hand that rules the world." And no argument is necessary to convince us of the power of the home influence in the shaping of characters.

If, then, the home sentiment is so powerful an influence for good, how important is its cultivation. To be destitute of this sentiment is almost as great a misfortune as that the religious sentiment be lacking. What a mighty responsibility rests upon him who undertakes to make a home! The founding of a home is as important as the founding of a church. Indeed every home should be a temple dedicated to divine worship, where human beings should worship God, through the service of mutual love—the highest tribute man can pay to the Divine.

R. R. 1, Russiaville, Ind.

THANK God, O woman! for the quietude of your home, and that you are queen in it. Men come at eventide to the home; but all day long you are there, beautifying it, sanctifying it, adorning it, blessing it. Better be there than wear Victoria's coronet. Better be there than carry the purse of a princess. It may be a very humble home. There may be no carpet on the floor. There may be no pictures on the wall. There may be no silks in the wardrobe; but by your faith in God, and your cheerful demeanor, you may garniture that place with more splendor than the upholsterer's hand ever kindled.—T. DeWitt Talmage.

SISTERS' AID SOCIETIES

Eldorado, Iowa.

The Dorcas Sewing Society of Ivestor, Grundy Co., Iowa, held nineteen meetings during the year ending July 1, 1906. The average attendance was fifteen. The money received has been by collection and work at plain sewing. Also a number of garments and pieces of bed clothing were prepared for our city mission work. Six sacks and one box of clothing were sent to St. Joseph mission; two sacks to Winona, Minn., mission; and three sacks to Minneapolis mission; \$10 was given toward paying for a new fence around our cemetery; \$5 to the St. Joseph mission work; \$5 to Winona mission; and \$10 for the starving in Japan; \$5.61 was spent for expenses and material to work with, leaving \$8.18 in the treasury.—Katie M. Strickler, Vice-president, Eldorado, Iowa.

Ephrata, Pa.

The Sisters' Missionary Society of Ephrata, Pa., during the year ending Aug 1, 1906, held twenty-three meetings. The total enrollment was eighty-nine, with an average attendance of thirty-three. A number of articles, including 178 aprons, 17 comforts and 4 quilts, were made. The donations were nine barrels of eatables to Brooklyn mission for Thanksgiving; one box to St. Joseph, Mo.; \$25 to Brooklyn building fund. Twenty nine children, who were willing to receive ten cents each from the society, realized \$25.17; this was also sent to the Brooklyn building fund. We gave \$3.50 to pay for Hymnals at Shamokin mission, distributed coal to needy families as a Christmas gift, which amounted to \$15.90; gave \$100 to the home church for repairs; \$5 to the janitor; \$48 to the India Orphanage; one quilt and comfort to a family whose home was destroyed by fire; clothing, eatables and money were given to the needy in town as circumstances required. Total income for the year was \$296.99; total expenses, \$281.06; balance on hand, \$15.93.—Nora V. Kilhefner, Sec.

Hickory Grove Church, Ohio.

The Sisters' Aid Society of Hickory Grove church was organized March 17, 1906, with Sister Dollie Funderberg president. Since organizing, ten meetings have been held. Meetings are held in the afternoon every two weeks at the sisters' homes, with an average attendance of fourteen, enrollment, forty. Meetings are opened with prayer, scripture reading and singing. Roll-call is answered with scripture quotations. A free-will offering is given at each meeting. Total amount received, \$15.90. All are invited to bring donations. One sister made and donated three very pretty suits for little boys. Others have donated goods, garments and blocks for comfortable. Work done has consisted principally of making children's clothing and blocks for comfortable. At the last meeting the society prepared a box for the Kansas City mission. The box contained eighty-two garments, principally for children, including eleven dresses for little girls and nine suits for little boys. The meetings are interesting and enjoyable, and though we are but beginners in this work we hope we may do more in the future and that our society may be helpful to the Lord's poor.—Carrie Shroyer, sec., New Carlisle, Ohio, July 31.

Panther Creek, Iowa.

We met July 7, and reorganized for another term of six months. We have thirty-five members enrolled; average attendance, thirteen. We try to meet once in two weeks, on Thursday afternoon. We spend the time in cutting and making garments for children, and piece tops for comfortable and make them, and also make sisters' bonnets and caps when called for. In the last term we sent two sacks full of clothing, such as we make and is donated, to Chicago and one to Des Moines, which was altogether valued at \$51.95. Our income was \$23.22. We paid out for material to work on, \$15.13, and \$5 to a needy family in our neighborhood. Balance in treasury, \$8.22. We feel we have done so little, but hope by the help of the good Lord to put forth greater efforts and to do more and better work in time to come, than we have in the past. This is the wish and prayer of our sisters in the work.—Sarah McNutt, Sec.

Pipe Creek, Indiana.

During the past year we have held twelve regular meetings, with an average attendance of eighteen. Money received during the year, \$13.28; amount expended for goods to make quilts and comforters, also sending away boxes, \$8.25; leaving a balance of \$5.03 in the treasury. Our work consists chiefly in making garments and bedclothing for the poor. Many cast-off garments are donated to the society, also most of the goods for making garments. We have sent boxes to St. Joseph, Mo., and Indianapolis, Ind.; also quite a lot of clothing to the Orphans' Home at Mexico, Ind. We feel that the Lord has blessed the work of our hands, and trust that we may do more the coming year than we have in the past.—Rachel Klepinger, Pres., Bertha Dailey, Sec., Peru, Ind.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. SAMUEL EDGEComb, of Guymon, Okla., changes his address to Eva same state.

THE Brethren in Middle Missouri are to hold their district meeting at Mound church, Adrian Co., Sept. 27.

THE Sunday-school convention for Middle Pennsylvania is announced for Aug. 30, 31, to be held at Altoona.

A RECENT revival meeting in Cook's Creek congregation, W. Va., at what is known as the Chapel, closed with five accessions to the church.

ARRANGEMENTS have been perfected for holding the ministerial meeting of Middle Missouri at Mound church, Sept. 26, one day previous to the district meeting.

A MIDSUMMER revival was recently held at Windber, Pa., and twenty-three persons were added to the church by confession and baptism. Two were restored to fellowship.

BRO. GEO. D. ZOLLERS, of South Bend, Ind., is booked for a series of meetings at Naperville, this state, commencing Oct. 28. The love feast is to be held the evening before.

NEWLY-ELECTED ministers are entitled to all the books furnished by the Gish Fund. The terms for these books are the same to all the Brethren preachers whether they have been in the ministry one or a dozen years.

WHEN last heard from, Bro. Geo. B. Holsinger, of Bridgewater, Va., was in the Knob Creek church, Tenn., conducting a singing class. He is now in the field again, and as usual, is doing a good work in the way of teaching people how to praise the Lord in song.

BRO. MARTIN ROY MURRAY and his party expect to sail from New York at noon, Sept. 11. They are to visit Italy, Greece, Asia Minor, Palestine and Egypt. They plan to reach the United States on their return, the second week in December.

ONE of our ministers is so well pleased with the article headed, "The Crooked Path," which appeared in last issue, that he has given us an order for ten thousand copies, in leaflet form, for general distribution. He regards it as the finest thing he ever read on the point it brings out.

THIS week we are publishing, for the benefit of our new missionaries, an open letter from Bro. W. B. Stover, of Bulsar, India. The letter will prove about as interesting to the bulk of our readers as it is likely to prove to the few missionaries who will sail from New York about the last of October. We print the letter just as Bro. Stover wrote it, feather-tick and all.

BRO. CHAS. A. BAME, who made an extended over the west visiting a number of churches on the Pacific coast, going as far south as Los Angeles, has returned, and will take up his work in the West Dayton church, Ohio Sept. 1. He gave the MESSENGER Sanctum a short call last Tuesday. He thinks the Brethren in Southern California will not have much trouble about finding a good location for the Annual Meeting.

A NEW congregation has been organized in North Dakota to be known as the Egeland church. A house of worship is to be built in Egeland. A revival was recently held and nine united with the church by confession and baptism. Two were restored to fellowship.

BRO. GRANT MAHAN, our associate editor, is on a trip through parts of Western Canada. He writes from Indian Head, Aug. 11, expecting to attend services at Medicine Hat the next day, and possibly hear Bro. J. E. Young preach. He is accompanied by Bro. Chas. H. Hawbecker, of Franklin Grove, Ill., and others. He is expected home next week.

IN this issue will be found the program of the ministerial, Sunday-school and Christian Workers' meetings of Northern Illinois and Wisconsin, to be held in the Pine Creek church, Aug. 28 and 29. It is to be hoped that these meetings will be largely attended, and that everybody will come prepared to make the gathering as interesting and instructive as possible. Some excellent topics are to be discussed and the very best possible ought to be brought out of them. See special notice, by J. H. Price, concerning conveyance from Polo to the place of meeting.

WORD reaches us that Bro. Martin Bueghly of the South Waterloo church, Iowa, has passed to his reward. He was the first brother to settle in what is now known as Black Hawk county, and was of course one of the charter members of the South Waterloo congregation, organized in 1854. We are not informed regarding the date of his death, but he was nearly seventy-eight years old, was widely known in his state and highly respected as a consistent Christian man and a devout minister of the Gospel.

THIS week the brethren of Northern Indiana are engaged in a Bible Institute at Milford, that is to continue until Aug. 25. Three efficient instructors have been secured, viz., Brethren A. C. Wieand, I. B. Trout and P. B. Fitzwater, and the course of Bible study and training is certain to prove entertaining and instructive. Every young minister in the district ought to attend this institute, and some of them, in order to do so, should receive some help from the churches they are serving. Ten days in an institute like this should do any preacher good, and in the proportion ministers are thus helped and better prepared for their work, the churches they serve will also be benefited. We are glad for these Bible Institutes. They are the thing for our Brotherhood, and each State district should arrange for one each year. They are likely to grow into religious Chautauquas among us, and if rightly managed will do much to develop all earnest and attentive classes along religious and moral lines. Let us see to it that our Bible institutes are encouraged.

THE members composing the Nevada church, Mo., have just moved their meetinghouse from the country into the city of Nevada, and will soon have it repaired and ready for services. Like some other churches this congregation probably built its house too close to the edge of the city or not far enough out in the country. We need houses in the rural districts as well as in the cities, but we should never erect a house of worship only a short distance from a village, town or city. Such buildings should be either right in the city or far enough out to accommodate the people who prefer to attend services in the country. We are marking it down as a fixed rule, that city people will not regularly attend church even a short distance from the towns in which they reside. Most of them will not go to the outskirts to attend a religious service. They prefer to attend services where there are good pavements, good lights and other conveniences. We have in the Brotherhood a number of houses that ought to be moved into the towns near which they stand or farther out in the country. But when we do move a house into a city, or build one there, let us not fail to secure a central and convenient location. We have a fine religion and we want the city as well as the country people to have the benefit of it.

BRO. NOAH BLOUGH, our district Sunday-school secretary called at the MESSENGER sanctum last Monday. Just now he is giving considerable attention to the Sunday-school interest of the district. It is his purpose to visit at least one Sunday school each Sunday. He is considerably interested in the district Sunday-school meeting of Northern Illinois and Wisconsin to be held in the Pine Creek church, Aug. 29. He would be pleased to have every Sunday school in the district represented.

UNDER date of Aug. 7, Bro. J. Kurtz Miller writes us from Hagerstown, Ind., that he found a large congregation at that place, where Bro. L. W. Teeter resides, and that he was having well attended meetings. For the present he may be addressed at Pleasant Hill, Ohio, care of Isaac Frantz. His appointments for August are as follows:

Aug. 16, 17, Salem church, Ohio.
Aug. 19, Ludlow church, Ohio.
Aug. 20, 21, Lower Stillwater church, Ohio.
Aug. 22, Hickory Grove, Ohio.
Aug. 23, 24, Pleasant Hill, Ohio.
Aug. 25, Hartville, Ohio.

IN this issue Bro. W. R. Deeter has a timely article on Self-Examination. He writes in view of the approaching love feast season, when a sermon on that subject will be preached in every congregation where a feast is to be held. It may be well and good to remind all members of the importance of entering into a close examination of themselves before they approach the table of the Lord, but it occurs to us that preaching on this subject should not be limited to feast occasions. The subject ought to be treated at other services, when time can be had to instruct the people more fully. We do not mean that the preparatory lesson should be omitted as the introductory part of the feast, but it ought also to be well and thoroughly treated at some of our regular meetings. We have known the self-examination sermon to be preached one week before the communion. This gives the members time to think and to more fully prepare themselves for the sacred services. We suggest that our ministers give this matter more attention than some of them have been in the habit of bestowing upon it, and not always wait until a few minutes before engaging in the evening ordinances for imparting to the members lessons that should be known and fully digested days, and even weeks, before going to the communion table.

FEW of our patrons realize how many read the MESSENGER. The number will probably reach seventy thousand. Not many of our patrons ever saw a crowd half that large, and we have not one preacher among us who ever undertook to address such an assembly. Yet the paper reaches this vast concourse of readers each week during the year, and those who supply us with interesting communications can well imagine how widely their productions are read. Not only so, but considering these thousands of earnest and God-fearing people we should realize the importance of laying before them sound doctrine and helpful reading matter. Among them may be found all classes from those in high places to those of low estate. Some of them are rich but many of them are poor. Not a few of them are men and women of fine scholarship, and yet there are thousands of only ordinary mind culture. All of these turn to the MESSENGER for spiritual food and encouragement. There are those who read the paper to have their faith strengthened, and then there are others who read it in quest of the additional religious light they need. It does not take a prophet, or philosopher either, to understand that ours is an important mission with tremendous responsibilities. In view of all this, and even more, may we not ask the true and faithful everywhere to pray for the successful management of the MESSENGER? We need strength and wisdom for so directing our work that the paper will give no uncertain sound, that it may lead none astray, but that it may be the means, in the hands of God and the Holy Ghost, of bringing thousands to Christ, and helping them to live the higher and better life.

CHRISTIAN WOMEN.

In his excellent book, "The Conflict of Christianity with Heathenism," Dr. Gerhard Uhlhorn, has this to say of the Christian women who lived in the first, second and third centuries. We quote from pages 178, 179, and take pleasure in commending the lesson contained in the extract to our readers:

"Esteeming service to be her calling, and the service of Christ as her highest honor, it followed of course that a Christian matron no longer indulged in the extravagant and unnatural luxury of dress which characterized the high-born women of the time. She renounced all such display when she became a Christian, and henceforth appeared, according to apostolic injunction, in neat and simple attire, gladly allowing it to be said: 'She goes about in poorer garb since she became a Christian,' conscious that she was really much richer, and that modesty, purity, simplicity and naturalness were her most attractive ornaments. She had no further occasion for her former splendor. She no longer frequented the temples and the theatres, no longer observed the pagan festivals. She ruled in the quiet home; labored there with her hands, cared for her husband and children, and cheerfully and heartily dispensed the rites of hospitality. When she went out she visited the sick, or went to church to hear the Word of God and to celebrate the Eucharist,—what need for finery there? And even if she called upon her heathen friends, or accepted an invitation to the homes of heathen relatives, she was not ashamed even there to appear with entire simplicity. Going thus, to use Tertullian's words, armed with her own weapons, she showed that there is a difference between the servants of God and the servants of the Devil, and she was an example to others for their profiting, that God, according to the word of the Apostle, might be glorified in her body."

BAPTIZING FOR OTHER CHURCHES.

We are asked to say whether it would be right and proper for one of our ministers to baptize, by true immersion, believing men and women who wish to hold their membership in other denominations: It would seem that there are those who have confidence in our ministers and would like to receive true baptism at their hands, but they do not wish to take membership in the Brethren church, where the ordinances of the house of God are observed in all good faith. This is by no means a new question. Probably not a decade has gone by, since our people commenced their work in Germany, that some of our ministers have not been called on to administer New Testament baptism to earnest but mistaken men and women, who desired to cast their lots with denominations that set aside a number of the plain gospel commands. The Brethren have always decided against our ministers administering baptism with an understanding of this sort. When one of our duly authorized ministers administers baptism, to a penitent believer, it is with the distinct understanding that the party becomes a member of the Brethren church, and pledges himself to obey the Gospel as understood by the Brethren, and that he further agrees to comply with the rules of the church. When our ministers are set apart for their work they are not authorized to baptize for other denominations. Other religious bodies prefer to do their own baptizing as we most assuredly prefer to do ours. When the three thousand were baptized on the day of Pentecost we read nothing about some of the baptized believers making their church home with the Pharisees and Sadducees. It is said that they were added to the church not to some other organization. Furthermore, it is distinctly stated that "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," Acts 2: 42. We presume that if any of these men would have told the apostles, that, after baptism, they intended to attach themselves to some other religious body, the apostles would have refused to administer the sacred rite to them. And so should our ministers do likewise to-day. Our work is to baptize penitent believers, who wish to be added to the church and then want to continue steadfastly in

the apostolic doctrine and fellowship. Those who apply for baptism, with a view of neglecting the church ordinances set forth in the New Testament, need to be taught the way of the Lord more perfectly.

THE MISSIONARY VISITOR.

THE printing press, rightly directed, is one among the great powers for good in the world, but unfortunately all good things that come to us are more or less abused, and this is true of the press. Yellow journalism, impure books, and tainted literature are too much in evidence to need argument to show that a great power for good is being misused.

All good people rejoice when presses are run on books and periodicals educationally and morally and religiously helpful in their character, and so we rejoice over one of the very best publications of its class, the *Missionary Visitor*, that comes from the press to-day. Among the many missionary monthlies which come under my notice, none excel and few equal the *Visitor*.

A dear brother, who has for more than a quarter of a century been closely and intimately connected with our church literature, and who speaks as one having authority, says that he regards the *Visitor* as one of the strongest educational forces in the church to-day. His thoughtful expression is true, for within its chosen field of endeavor nothing stands out more clearly or more definitely in its aims than does the *Missionary Visitor*.

In selecting a name for the new journal it was thought best to keep in memory the *Gospel Visitor*, the first of all our church publications, the pioneer in the field that has been so largely developed. As the new paper was set apart for a special purpose, fostering the mission sentiment and mission work in the church, the word "Gospel" was replaced with "Missionary" and "Visitor" was retained. And it was well named. The Gospel of our Lord Jesus Christ is missionary from first to last. It was given and is to be sent unto all nations, kindreds, tongues and climes. Unto all nations and every creature is the broad platform of the "Good Tidings" brought from heaven by the Divine Messenger.

The spirit of the Master who said, "Go ye, therefore, and teach all nations," breathes and lives in the editorials, essays and articles printed in the *Visitor*. It covers the entire missionary field, and all the missionary activities in the church, and is a leader in the thought on these subjects of the day.

One among its helpful features is the well-selected illustrations from all parts of the world. The day has come when this valuable aid in securing knowledge is being fully recognized, and teaching by object lessons stands first among the leading educators of our day. The judicious use of illustrations in the *Visitor* is one among its strong features. It counts for good in giving those who cannot travel the opportunity to see the countries and the peoples of heathen lands and to know definitely more about their habits of life and their manners and customs. One good picture will give a better impression and a clearer idea of conditions than a page of description. The camera tells no untruths and never makes a mistake. You may depend upon its work, and it is this very same dependableness that gives the illustrations in the *Visitor* their great value.

The *Visitor* has come to stay with us. It has fifteen thousand subscribers and more than three times as many readers. It ought to double its list and will if its power for good is fully recognized. Were you to ask its readers the question, "Shall we suspend the publication of our missionary journal, the answer would be a most strenuous protest and an emphatic 'No!'" The *Missionary Visitor* is destined to find a welcome in every home in our Brotherhood, as well as in many homes outside the church, and wherever it is found it will be helpful and uplifting in its teachings and tendencies.

The Brethren church is to become the leading missionary church in the world. The per cent of growth along missionary lines in the last score of years assures the correctness of this forecast. The development has been marvelous, and let it be kept up for another score

of years or two, and our beloved Brotherhood will be giving more per capita and spending it more judiciously than any other religious body in the world. In this development the *Visitor* has taken, is taking and will take an important part. It may now be pointed out as one among the most important factors in this great work. God bless the *Missionary Visitor* and may its editor and contributors always have the guidance of the Holy Spirit.

D. L. M.

HUMANOLGY.

IN the range of human thought we have been discussing the many ologies into which the different sciences have been divided and named, but the subject of my present thinking is seldom discussed. Not because it is of little importance, but because there is a disposition on the part of all of us to shy around the basical source from which such knowledge must come—the study of self. Perhaps this is because we are inclined to feel and believe that we are just a little different from everybody else; and in a sense this is true, but not in as broad a sense as we try to believe.

How often do we hear others say—and how often do we say, "If I were in such and such a one's place, I would do so and so. This presupposes that we are different from our fellows, but forgets that if we were really in the other fellow's place we would be the other fellow and do as he does. And, further, we too often forget why the other fellow is as he is and why we are as we are. Paul recognized a great truth when he said, "By the grace of God I am what I am," a truth to which it would be well for us to give more careful thought. Of course we recognize the fact that we are all born with our natural and personal tendencies, and that we are inclined, in our growth and development, to follow after them. But while this is true, it is also true that our education and surroundings have much to do in shaping our lives, and that men and women differ largely because of these things.

Humanology is a word of our own coining and means the science of human life, the greatest of all studies—"Man, know thyself."

We are disposed to study other people—and it is an interesting study. This is one reason why we have such a keen relish for travel. It brings us into contact with the lives of other people. And if men are prepared for the study they form most interesting pages of the great book of life. But we can never read aright these pages until we first learn to read ourselves. Our interpretations and measurements of other lives must evidently be faulty unless we have first learned to interpret and measure our own lives. And how seldom, how little, we do this.

The self-righteous Pharisee in bringing the condemned woman to Christ, to have him pass judgment upon her, had been studying life from the outside view. But the Master, in directing them to their own minds and hearts, taught them a lesson in humanology that they would not soon forget—"he that is without sin, let him cast the first stone." It was not Christ's purpose to condone the sins of the woman, but to teach the great lesson that before passing judgment on others we should first judge ourselves. And by the time we get this well done it makes us much more charitable towards our fellows. It knocked the stone-throwing desire out of these men so completely that they lost sight of their original purpose, and walked away. And do you know we are all too much tainted with this spirit? And we do it in the name and for the sake of the church. So did these Pharisees. They said the law demanded that the woman be stoned to death. What do you say?

All over the country, in the church and everywhere, men and women are standing with stones in their hands waiting for orders to fling them at their converts. And what we need is more of the Christed men and women to say to them, "He that is without sin, let him cast the first stone." Christ was the greatest of teachers in humanology. Though he was a partaker of the divine nature, he was thoroughly sympathetic on the human side. He knows how frail we are, and because of this, to us he is ever saying, "Go, sin no more."

The more I study into my own life, the more tol-

erant I become towards those who differ from me and do as I think they should not. When I see men and women living and doing in harmony with the best light they have, I have no censure to give. The fact is, I am made to wonder that many people are as good as they are. Every one of us ought to feel that it is by the grace of God that we are as we are. If we, perchance, are any better than some other people, why is it? Why is it that I am a member of the Brethren church instead of a Baptist, Methodist or some other church? Did you ever ask yourself this question? If so, what kind of an answer did you find? Or, if we had been brought up among heathen, is it not likely we would also be heathen? Had we been brought up in the crowded city amid poverty and its accompaniments, what kind of men and women would we be to-day? Our first thought is, we would have gotten out from among such associations, would have gone to school, gotten an education and accepted the Christian life. Such a thing is possible—some do. If so, it is not so much to their credit as to some friend, some condition or circumstance or some special grace that God vouchsafes to give. It is the careful study of human life as it is found in our own experiences that enables us to come to a true estimate of ourselves.

Our true sphere in life is to learn to know ourselves, our relation to our fellows and our entire dependence upon God for any good thing we have about us, in us or connected with us. When down on the island of Jamaica among those poor, illiterate and ignorant natives, it was not in my heart to thank God that I was not as they, but the burden of my soul was whether or not I could help, in some way, to raise them to a higher and better standard of living. What we need to learn most is to know ourselves that we may be able to place a proper estimate on others and help them to a better life.

H. B. B.

HOW LATIMER ANSWERED THE KING.

HUGH LATIMER was one of England's great preachers and reformers and died a martyr's death. He lived under the reign of the wicked king Henry VIII, who was a tyrant.

It is related of Latimer that when he once preached before this wicked king, he selected a plain, straightforward text that logically led to the discussion of the flagrant sins of which the king was notoriously guilty. These he assailed and denounced in his characteristic manner. The king was stung to the quick. Few men become so wicked that their consciences do not feel the sting of truth. But he was haughty and stubborn; he would not yield to the authority of his God, but sent for Latimer and said to him, "Your life is in jeopardy if you do not recant all you said to-day when you preach next Sunday." This was known. It created the utmost anxiety especially among the courtiers.

When Sunday came the chapel was crowded. Everybody wanted to see and hear. The venerable man arose, took his text and paused till the silence became painful. He then began a soliloquy thus: "Now, Hugh Latimer, bethink thee, thou art in the presence of thy earthly monarch; thy life is in his hands, and if thou dost not suit his fancies he will bring down thy grey hairs to the grave.

"But Hugh Latimer, bethink thee, thou art in the presence of the King of kings and Lord of lords, who hath told thee, 'Fear not them that kill the body, and can do no more, but rather fear him who can kill both body and soul, and cast thee into hell forever. Yea, I say, Hugh Latimer, fear him.'"

After these words, which gave the preacher complete control of both the king and his subjects, he proceeded with his text. He not only repeated what he had said before, but, if possible, enforced it with greater power.

After the sermon was preached King Henry said to him, "How durst thou insult thy monarch so?" Latimer replied, "I thought if I were unfaithful to my God I could not be loyal to my king." Whereupon the king embraced the old bishop and exclaimed, "There is yet one man left who is bold enough to tell me the truth."

A few such preachers would be a valuable addition to this age. The work of the reformer and the spirit

of the martyr are well-nigh gone from the earth. As a statesman President Roosevelt is showing the mettle of the real man. His administration will easily be distinguished from all its predecessors. If he were reinforced by a hundred preachers in each State, like Latimer, things would be made pretty decent. While the President, as the executive of civil government, is cleaning up the big corporations, the pulpit should make a desperate effort to meet the exigencies of the hour and discharge its functions with no signs of weakness. The conditions demand a fearless, pungent ministry and strong as well.

Sin in both low and high places demands exposure and denunciation. It needs to be defined sharply. The public conscience needs to be recast. It is the office of the pulpit to impregnate the philosophy and growth of the age with New Testament teaching, and thus control in the formation of the general conscience. Or rather, it is her office to be herself the public conscience. Nor has she the right to hush herself at the bidding of prince or people. The pulpit is bound to draw, unflinchingly, the boundary line of eternal right across whosoever field or path it cuts.

It is to be deeply regretted that the pulpit has too often succumbed to popular opinion and shrunk from the fearless discharge of duty. Let it reassert its place in front of every enterprise. Let it stand for all right and against all wrong. And let all interests of individuals and governments be brought under the rule of the King of kings and Lord of lords.

H. C. E.

JUDAS AND HIS MOTIVES.

How much did Judas receive for betraying Christ, and what prompted him to do the terrible deed? What were his motives?

HE received thirty pieces of silver, or about \$18. Of this deed Zechariah long before prophesied, saying: "They weighed for my price thirty pieces of silver." Zech. 11: 12. Judas, doubtless, loved money, as most Jews do, but it was not the great money value that led him to undertake such a rash act. He was a devil from the beginning (John 6: 70), and could be easily persuaded to do evil. He was the tool of Satan. and though numbered with the twelve was never a really converted man. In his Master he saw something marvelous, and may have admired his knowledge and power over nature as well as over men. He may have looked upon him as the coming ruler of Israel, but saw nothing beyond the temporal. From this standpoint he studied him, and from what he saw during the years that he served as manager of the temporal side of his mission, he concluded that it was only necessary for Jesus to have an opportunity to demonstrate to the world that he was the coming king. He had studied his man thoroughly, as he thought, and knew that he had the power to meet and overcome any opposition that might be brought against him. So he concluded to betray him in order to force the issue. He did all this because Satan was in him, and used him. While carrying out the fearful deed, prompted by a desire for the temporal to prevail, he was dazed, and when he realized the mistake he had made, he at first became filled with remorse, tried to repent, then grew bewildered because of his awful crime, and went and put an end to his miserable existence. The devil was in the man from the start. His loyalty was all outward. He saw only the temporal side, did a sinful act to force the issue and see Jesus assume control of Israel. His motives were wrong, his acts sinful, and of him it was truthfully said, "It had been better for him had he never been born."

THE CHURCH FAIR QUESTION.

A NUMBER of the churches in different parts of the country have been led to see the evil results attending church fairs. Regarding the stand taken by one of these congregations we quote the following from the *Christian Herald*:

At a recent meeting of the First Church, Stamford, N. Y., it was unanimously voted not to hold a fair or sale. As a further expression of approval, a considerable sum in cash was then and there collected, and pledges given for further amounts. This congregation prefers to buy

or have their friends purchase their merchandise from legitimate tradesmen, doing an honest business for their own profit, rather than detract from merchants' sales and profits by patronizing church fair, sale, festival, sociable or by whatsoever title of "progressive piety" it is called.

If a church cannot be sustained without turning the house of prayer into a house of merchandise; if the financial condition is at such low ebb that it is necessary to attract the world, and if the world can be attracted by the church only through fairs, transforming the platform into a stage, and the choir into very bad opera, making counters of the pews, turning the church into an oyster saloon, the pulpit into an auction block, and doing these things in the name of Jesus Christ, surely that church has outlived its usefulness, and missed its mission, which is to "preach the gospel to every creature."

The Brethren have always taken advance grounds on this question, and it behooves us to stand by our principles, and teach the people that there is no easier way of driving Christ, the Holy Ghost and religion out of the church than to bring in the oysters, ice cream, auction block and much merchandise. While the church needs money to carry forward her work, it should not be turned into a money-making institution. We should learn to buy in the market the things we should have and then give to the church the money needed for her work.

ARK OF THE COVENANT.

What became of the ark of the covenant containing the tables of stone, on which the ten commandments were written?

THE ark of the covenant had a varied history, but God was always with it, whether it happened to be in the keeping of enemies or the faithful. When the temple was built by Solomon on Mt. Moriah, the ark was assigned its place in the building, where it remained until the sacred edifice was plundered by Nebuchadnezzar, B. C. 586, and the valuable furniture carried away. The ark seems not to have been among the spoil secured by the heathen monarch on this occasion. But we hear nothing more of it. It was not found in the new temple, nor does it appear to have been in the temple in the time of Christ. Some writers think that it was destroyed when the temple was burned. Others are of the opinion that it was hid by some of the priests before the army of Nebuchadnezzar entered the city. It may have been secreted in one of the many caves under the Mount, and the place, in some manner, closed up. Some have concluded that when it became certain that the temple would be captured, a few devout Levites took the ark by night and concealed it in a mountain cave. These Levites may have been killed soon afterwards, and the secret of the hiding place lost. This story has long been believed, and, if correct, the ark and the two tables of stone, containing the ten commandments, may yet be found. The discovery would produce a wonderful sensation. Discoveries are being constantly made, and we have good reason for looking for others. The tooth of time in 2,500 years might destroy the wood entering into the construction of the ark, but it would not affect the plated gold on the ark or the tables of stone. In his own good time the Lord may permit the world to be startled by some of the handwriting of the Almighty, as contained on the two stones he gave Moses on the mountain.

TEMPERANCE GROWING.

THE temperance movement is growing and in years to come its influence is going to be far-reaching. It is stated that in choosing motormen for what is believed to be the first municipally owned and built street railway in the United States, the street railway of Monroe, La., Mayor A. A. Forsythe said that the first test for fitness for this position will be total abstinence from all intoxicating liquors. Some of the railroads have already refused to employ for important positions men who use liquor. They are found to be the most skillful and reliable men, and that is the class great concerns are looking for. One step of this kind paves the way for another just like it, and that may lead to all important concerns demanding total abstinence from all intoxicating liquors upon the part of those they employ.

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SOME CAUSES OF FAILURE.—3.

Jealousy is something that should not exist among church members, but it often does, and always to the injury of those possessed by the feeling and to the work in which they profess to be interested. In spite of all that Christ said and notwithstanding his example, men in the church are as eager for prominence, for greatness, for lordship as the men outside. The desire to be greatest, to occupy the chief seats, seems innate in man. And the trouble with church members is that they forget that their standard is not the same as the standard by which the world measures. "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so it shall not be among you, but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all."

"So it shall not be," and yet it is. Service is not considered an honor, but a misfortune or a disgrace. The man who has arrived at middle age, if he has been familiar with the history of even a few congregations, cannot but know that the desire to be leader, jealousy of some one who has become more prominent; is sometimes the beginning of a long series of misfortunes; and instead of being a light to the world, the congregation is darkness. Once in awhile the desire of some elder to preside over a congregation is so strong that it blinds him to the best interests of the Master's work. He thinks he knows more about the needs of the members and is better able to direct in the best way than any other available person; and he may also feel that he has a right to the position. He may have more ability and knowledge and experience; but if he has, and with them the right spirit, he will be able to use his talents where they will do the most good and willing to serve the Lord in any place that is open for him.

And the minister and deacon must come in for their share of the blame. They are guilty of wanting to manage affairs in their own way, and are so narrow and so afraid that some other brother will have more influence that they are guilty of thoughts and words and acts not becoming to men professing godliness. The laymember is not always guiltless. In fact, there are not many who have not at some time, to some extent, hindered the coming of the kingdom, just because they felt they had been slighted. When this feeling once becomes so strong that it can be perceived by those in and out of the church it is bound to do harm. It could not be otherwise. The cause suffers here, souls being kept out of the kingdom, and the loss of the guilty ones will be very great in time to come.

But what can be done to remove this cause of failure? It is easy to point out mistakes, and sometimes it is not difficult to prescribe remedies. Yet when they are to be applied strenuous objection is met with. Is there any way out? We go to a brother and tell him where we think he is at fault. He says he knows his heart better than we do, and that he is not guilty. What then? It is a real problem, urgently demanding a solution. Nearly nineteen centuries of Christianity have not greatly changed human nature. The carnal nature is still at enmity against God, and will be till the end of the chapter.

Christ prayed that his followers might be one as he and the Father are one. For short times, at various times, in some places that prayer has been answered, yet not with the fullness that his words implied. And the fault is not his, but ours—mine, yours. There is but one remedy, one way to get rid of this curse which has been with man since the days of Cain. Christ dwelling in the heart kills jealousy, takes away the desire to be greatest for the sake of the honor that goes with it, and in its place gives the desire to be of service. And the service, whether it is to be in a place of honor or one of dishonor, is left with him whom we serve. Except we become as little children we shall in no wise enter into the kingdom. If we want to be of use to him who died that we might live, if we want to hasten the coming of his kingdom, if we want our own souls to be saved, we must rid ourselves of this feeling that prompts us to seek the best and the most honorable for ourselves. And this means relentless daily warfare against the natural man. But through Jesus Christ who strengthens us we are able to come off conquerors.

G. M.

FROM SOUTHERN OHIO.

Having been associated with the churches in Southern Ohio, in Adams and Highland counties, for six years or more, and knowing the great need of the field is more help in the ministry, in company with Bro. R. H. Nicodemus, of Potsdam, Ohio (Ludlow church), who is willing to be used as the Lord may direct, we left home July 25 for this particular field. After making a call at the Constance, Ky., mission, we went to our field.

Our first stop was with the members at the White Oak church. The minister in charge here having moved away, Bro. R. C. Davidson was chosen last January. He is giving excellent satisfaction, and is very highly spoken of by the outsiders. We believe he, with his faithful wife, will do much to build up the cause of Christ at this place. After our short visit here, Bro. Davidson drove us over to the Ridge church, a distance of twenty-five miles. On the way we stopped at Bell, with our aged elder, Wm. Calvert, also Joel Calvert, who have almost reached their four score. The Ridge church has no resident minister and we arranged to have regular preaching services for them. We are glad to say that by the earnest labors of Bro. Ed. Jarvis and others they have a live Sunday school. Brother Davidson helped us in our labors with them over Sunday.

July 30 we went to the St. Creek church, Highland Co., and spent three days with the members. The last day we were with them we had an all-day service. We also looked up a location at Sinking Springs for Bro. Nicodemus and family; he will assist Bro. J. A. R. Couser, of Mayhill, in breaking the Bread of Life to the members of the Ridge, St. Creek, Mayhill, and Marble Furnace churches.

We next visited the Mayhill church. Our work was interrupted some by a funeral, which took Bro. Couser and many other members from the services, but we closed with good interest. Aug. 4 we went to the Furnace church, and on Sunday Bro. Couser came to our assistance; the attendance at this place was good and we had spiritual meetings.

The members, and others as well, are quite anxious to have Bro. Nicodemus locate with them.

During our visit among the churches we were in twenty-eight homes, conducted eight services at different homes with the sick, engaged in two anointing services, held five harvest meetings and preached sixteen sermons. Aug. 6 we left for home.

John H. Brumbaugh.

Brookville, Ohio, Aug. 7.



A GREAT DEBT.—Rom. 1: 14.

To preach the Gospel was an unspeakable privilege to Paul. In order to do so he counted not his life as precious to himself (Acts 20: 24). To preach the Gospel was a solemn necessity laid upon him, amounting to a woe should he fail to do so. (1 Cor. 9: 16.) But here he speaks of it as the discharging of a debt.

He says, "I am debtor." He, like all the rest of us, owed his salvation to Jesus Christ. He was, of course, brought under an everlasting obligation to him for that. (1 Cor. 6: 20.) He owed himself to Christ and was forever his debtor. How many and various are the relations which the saved sinner sustains to Christ! To serve Christ and to spread his Gospel is not an optional service or obligation. It is imperative. Not to do so is deliberately to repudiate the highest debt a man can owe. It is, in fact, to have been put in trust with the Gospel and to have embezzled it for one's own use while depriving those for whom it was intended.

To whom was he debtor? Both to the Greeks and barbarians, the wise and the unwise. In the former Paul speaks of nationalities, in the latter he speaks of men in respect to their culture. His debt was to them. That is, it was to them through Christ. He owed his all to Christ. Christ has died for all men, to bring them to glory and to save them from sin. The only way in which we may or can discharge our debt to Jesus Christ is to give ourselves in service to those whom he has bought with the price of his blood, and to whom he has sent the Gospel of their salvation.

His readiness to pay the debt. So far as he is concerned, he is now, as he has ever been, ready to preach the Gospel to all that be in Rome, even as he had been ready and willing to discharge this debt to other Gentiles, even at the risk of his life, and at the expense of great suffering and trial. Never man, before or since, was so unwearied in his endeavors to discharge his debt to Christ. Not because he wished to be free from obligation in this respect, but because it was the only way he had of expressing his boundless love and gratitude to him who loved him and gave himself for him, to bring him to God.

In this connection Paul declared that while ready to preach the Gospel as in discharge of a debt, he is not ashamed or humiliated in doing it. He calls it "the Gospel of Christ." In the opening sentence of his letter he speaks of being separated "unto the Gospel of God." Paul makes no difference between God and Christ in respect of the

Gospel. The Gospel is in fact the good news of God through our Lord Jesus Christ. Some people imagine that the Gospel is something associated rather with the love and gracious character of Christ than with the justice and righteousness of God. But such must have forgotten that it was God who so loved the world that he gave his only begotten Son. The love of God goes before the work of atonement by Christ. Yes, let us rejoice that the Gospel of Christ and the Gospel of God are one and the same. "He that hath seen me," saith Christ, "hath seen the Father." "The word which ye hear is not mine, but the Father's which sent me." May we all consider ourselves as debtors to Christ, and discharge that debt as best we can, with God's help, by preaching or teaching the true Gospel to those about us. It is a debt of love.

Belfast, Maine.

Tolman H. Fernald.



AGAIN, "WHY DON'T THEY PAY?"

In every organized church congregation there are expenses, such as repairing the church, the work of the janitor, and a series of meetings, which must be met first. These are actual debts, and no member should attempt to avoid prompt payment. In each of these congregations there are always some poor members whose needs are real. Then we have the home district mission which must be supported. In many districts the assessment plan is effectually used, proportioning to each congregation a certain amount, or share, hence this also becomes an obligation on the part of the home church, which must be paid. There is the home for the aged and the orphans; this may be proportioned among the churches, and we are duty bound to do our part. Such debts have to be met yearly, the same as our supplies for each individual home.

The next would be the general mission, which would include the erecting of churchhouses, the support of home missions, also in foreign lands. Then there are special calls from committees, such as the church at Brooklyn, N. Y.; a hospital in India; a church at Bulsar; and sometimes in case of famines and other calamities, special calls come, and in various ways there seems to be a general demand for help all over the Brotherhood. In cities there are calls for Sunday-school missions, special Thanksgiving offerings, Christmas helps, harvest meeting collections, etc.

Then as citizens we are called upon to help the unfortunate in losses by fire, accidents, death, etc. Matters of this kind should be handled very judiciously, else things may be said that will close the hearts and pockets of the givers, and in place of the obligations being met as they come, one at a time, they are allowed to pile up on the elder and the members in his charge become discouraged. There are always those who feel that they have about all they can do to keep up in the home; others think they have given enough, and some even think they have given more than their share; and so between the "can't give," the "won't give," the "not now," the "some other time," the "careless" and the "unconcerned," is it any wonder that some of the churches do not pay?

I do not say the calls should not all be met, but I give you actual facts that do exist. And so laying aside the simple, theoretical plans, will some one give us a practical plan that an elder can use to meet all calls?

Astoria, Ill.

Cyrus Bucher.



FROM THE MISSION BOARD OF SOUTH-ERN IOWA.

We have just returned home from one of our mission points. Eld. C. E. Wolf, wife and daughter have now been laboring in South Ottumwa, Iowa, for over five years, and while the growth there has not been as rapid as desired by them and others, yet they are doing good, substantial work, and laying a good foundation for future work. We had four enjoyable seasons of worship with them. Bro. Garber was expected, the day we left, to continue the meetings for some time, and we are hoping and praying for good results from the meetings. While there are some discouragements to city work, which some of us who are not familiar with the conditions cannot understand, yet I think the work in Ottumwa is in very fair condition and has a bright future before it.

We have located the past season at Mt. Etna, Iowa, Bro. J. D. Brower and wife, who also are doing good work, and we already can see some fruits of their labors, and hope in the not very distant future to hear of the cause being much strengthened there. We rejoice that these dear members have been willing to make the sacrifice, and labor, and consecrate their lives to the service of the church.

We have other calls for more workers, which we have not been able to supply, having neither the workers nor the means; but souls are perishing, and some one is responsible. We only wish we could get our people more fully to come up to their high privilege in spreading the Gospel and saving souls.

Peter Brower, Sec.

South English, Iowa, July 6.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Wynne.—July 20, husband and I started to Mt. Hope, to fill an appointment, and remained with the brethren, preaching each evening until July 28. The next day we went some distance to a schoolhouse and had services in the evening. We arrived home July 30. We received a call from a sister, living south of Hanlin, who moved there from Chicago, and Aug. 5 we filled an appointment at that place, this being the first that any of our brethren have preached in this locality. We distributed a number of tracts, and arranged for one appointment each month. —Eve G. Price, Wynne, Ark., Aug. 10.

ILLINOIS.

Polo.—Those coming by rail to ministerial and Sunday-school meeting at Pine Creek, Aug. 28 and 29, will find free transportation from Polo by going to Griffin's Livery Stable. For any further information write the undersigned.—J. H. Price, Polo, Ill., Aug. 11.

Sheller.—Eld. M. L. Hahn, accompanied by his wife and son, is now at the Pleasant Grove house, in the Mt. Vernon congregation. Bro. Hahn is holding forth the Word of Truth with power to interested and attentive audiences. —Daniel Ulery, Sheller, Ill., Aug. 7.

INDIANA.

Anderson.—The members of the Lower Fall Creek church have decided to change the time of their love feast from Sept. 29 to Oct. 6, commencing at 4 P. M. We find that to leave it as formerly stated, it will conflict with several similar occasions in adjoining churches.—Laura Chambers, Anderson, Ind., R. F. D. No. 12, Aug. 7.

Bachelor Run church held their harvest meeting to-day at the upper house. It was an all-day meeting. Our elder, A. G. Crosswhite, preached to us in the forenoon from the text, "Every good and perfect gift cometh down from heaven." After dinner were children's exercises, at which nineteen boys and girls spoke pieces appropriate for the occasion. Words of encouragement were spoken to the children by Brethren A. G. Crosswhite, Henry Landes and Joseph Clingenpeel. At the close a collection of \$25.40 was taken for the treasury. All seemed to enjoy the spirit of the meeting.—Mattie Welty, Flora, Ind., Aug. 10.

Bethel church met in quarterly council Aug. 4, our elder, Manly Deeter, presiding. Two letters were received and three letters were granted. A harvest meeting will be held at the Chapel Sept. 9. This church decided to hold a love feast at Salem Oct. 13. Brethren Jacob Neff and Levi Neher were chosen delegates to district meeting.—Bertha M. Weybright, Milford, Ind., R. R. No. 1, Aug. 10.

Clear Creek.—Bro. W. R. Miller, of Chicago, came to this place July 30, giving us six lectures on the Bible, and stereoscopic views of his travels in foreign lands. He preached for us at 10:30 A. M. Sunday. These talks were well attended and highly appreciated by all.—B. F. Emley, Roanoke, Ind., R. R. 2, Aug. 8.

Four Mile.—We held our Sunday-school meeting at the White Water house July 29. A good program was rendered. Brethren Levi Dilling, of Hagerstown, and Geo. L. Studebaker, of Muncie, were present, the latter preaching both morning and evening.—J. E. Fiant, Connersville, Ind., R. R. No. 10, Aug. 10.

Muncie.—Sunday, Aug. 5, our pastor, Eld. Geo. L. Studebaker, delivered two well-prepared and interesting sermons, in the morning and evening. After the evening services two, a mother and daughter, were received into the church by baptism. Thursday evening, Aug. 9, we had the pleasure of hearing Bro. J. Kurtz Miller on the subject, "How to Know God."—Mary E. Hooke, 803 Powers St., Muncie, Ind., Aug. 10.

North Webster.—The Tippecanoe church, Kosciusko Co., will hold their harvest meeting Aug. 26. All-day services.—Daniel Rothenberger, North Webster, Ind., Aug. 9.

Piercetown.—The harvest meeting for the Washington congregation has been withdrawn, as heretofore announced for Sept. 9; instead, we will have a missionary sermon on the morning of the 30th, by Bro. I. L. Berkey, following our love feast of Sept. 29. We hope that many will come and enjoy these services. Our best wishes for the Messenger and its many readers.—H. H. Brallier, Piercetown, Ind., Aug. 9.

Pleasant Valley church met in council July 28. Our series of meetings, to be conducted by Bro. Geo. Zollers, of South Bend, will begin Aug. 25. We decided to hold our harvest meeting Sept. 9, and communion service Oct. 25. Delegates to district meeting are Brethren J. H. Schrock and J. L. Mishler.—Orpha Mishler, R. F. D. No. 2, Middlebury, Ind., Aug. 7.

Walnut church will hold their harvest meeting Aug. 19. Bro. L. T. Holsinger, of Pyrrmont, Ind., will conduct the services. There will be preaching at 10 A. M., 1 P. M., and in the evening. All are cordially invited to enjoy these services.—Arley Bodey, Argos, Ind., Aug. 6.

Walnutville church met in council Aug. 4. Our elder, Jesse Studebaker, presided. Bro. Kurtz, wife and daughter were added to the church by letter. Bro. Kurtz is a minister in the second degree. Henry Warner was chosen delegate to district meeting. We expect to begin a series of meetings Sept. 1, conducted by Bro. Joseph Spitzer, of Summitville, Ind. Our love feast will be Saturday evening, Sept. 15.—Malinda S. Studebaker, Key stone, Ind., R. R. No. 2, Aug. 6.

IOWA.

Bloomfield.—We are somewhat isolated from the church, and would like by March 1, 1907, to locate on a small tract of land adjoining a town in which there is an organized church. The state of Illinois is preferred. I am a minister of the Brethren church, and would like to do what I can to help along with church work. I would be pleased to communicate with parties interested.—D. A. Wolfe, Bloomfield, Iowa, Aug. 7.

Notice.—The mission board expect to meet in Mt. Etna in their semi-annual meeting, Sept. 1. All parties having business they wish to present and have acted upon will

be governed accordingly, and send it to the board promptly. We would be very much pleased to have an offering from each congregation and some encouragement in planning our work for the next year, as the offerings have been light the past summer.—Peter Brower, Sec., South English, Iowa, Aug. 6.

Notice.—To Middle District of Iowa: To those who so kindly subscribed to the building fund of Old Folks' Home I would say that the time is drawing near when the Secretary and Treasurer would like to balance their books, preparatory to making their report to District Meeting. Those whose subscription has not been paid will please send it immediately, and not leave it till the time of meeting, as our time will be otherwise occupied. —C. B. Rowe, Sec., Dallas Center, Iowa, Aug. 7.

KANSAS.

Chanute members met in called council Aug. 4, with Bro. Hodgden, our elder, presiding. Bro. Eli Leslie was elected delegate to district meeting and Bro. Alonzo Leslie delegate to district Sunday-school meeting. We decided to hold our fall love feast Nov. 3. Bro. Hodgden remained with us over Sunday and preached two inspiring sermons.—Della Edwards, 1720 S. Santa Fe Ave., Chanute, Kans., Aug. 10.

Burroak church was favored with a short visit from Sister Emma Horning, who is visiting the churches in the interest of the Bethany College. On Sunday evening she gave an interesting talk on mission work. On the two evenings following Bro. Edward Frantz, of McPherson, was with us, who also gave us two appreciated lectures on "The Christian Character," and "Office of the Holy Spirit."—Emma J. Modlin, Burroak, Kans., Aug. 4.

Navarre.—Prof. Harnly, of McPherson, was with us Aug. 4 and 5, and gave three interesting lectures, which were well attended. Bro. A. C. Root, of Oklahoma, gave us two sermons while visiting among us. Our love feast will be held Oct. 20. A series of meetings will be held in November by Bro. Mohler, of Missouri.—Elvina Cline, Navarre, Kans., Aug. 15.

Olathe.—The members of this church met in council Aug. 4, with our elder, H. F. Crist, presiding. We will have a series of meetings, commencing Oct. 20. Our love feast will be Oct. 27. Bro. H. F. Crist was chosen to represent our congregation at district meeting. One of our little Sunday-school scholars was baptized July 22. We are expecting Bro. Frantz, of McPherson, to lecture in this church on the evening of Aug. 13 and 14.—Lilly M. Riffey, Olathe, Kans., R. F. D. No. 1.

Washington.—The date for the love feast, to be held at this place Sept. 29 and 30, at 10 A. M., has been changed to Oct. 6 and 7 at 10 A. M.—Mary G. Gauby, Washington, Kans., Aug. 6.

MARYLAND.

Meadow Branch.—The efficient superintendent of the Frederick City Sunday school, Bro. H. P. Fahrney, M. D., gave a most interesting and instructive address to the Sunday school at this place, at its morning session on the 5th inst. Brother and Sister S. F. Early, on the same day, by their presence and assistance, lent interest and enthusiasm to the class work. The presence of those whose heart is in the work makes us forget the hot summer days.—W. E. Roop, Westminster, Md., Aug. 5.

MICHIGAN.

Black River.—The work at this place is moving along nicely. We have Sunday school and preaching every Sunday. Our series of meetings will begin Sept. 9, conducted by Bro. Rairigh. Our love feast is to be Sept. 29, commencing at 10 A. M.—Ellen Stoneburner, South Haven, Mich., Aug. 6.

Lakeview church met in special council to-day, preparatory to our communion, Aug. 11. A general invitation is given to all, especially to the ministering brethren. One dear sister was restored to fellowship. On the annual day there was handed in a petition signed by sixteen members who live in Benzie county to organize themselves into a congregation of their own. Their request was granted.—Irma J. Ebey, Brethren, Mich., July 28.

Little Traverse church met in quarterly council Aug. 4, our elder, J. R. Stutsman, presiding. All business was pleasantly disposed of. We expect to have a series of meetings, conducted by Bro. S. Younce, of Clarion, Mich., to begin Aug. 19, and continue two weeks, followed by a love feast, Sept. 1.—Cora E. Stutsman, Harbor Springs, Mich., R. F. D. No. 1, Aug. 9.

New Haven.—Sunday morning, Aug. 5, Bro. Levi Baker, of the Saginaw church, came to us and gave us one of his practical and interesting sermons, which was much appreciated by all who heard him. Our spring love feast was well attended and much enjoyed by all. Elders I. F. Rairigh and J. E. Albaugh, Bro. David Baker and Bro. Samuel Bollinger were with us. Bro. J. E. Albaugh officiated.—J. W. Chambers, Middleton, Mich., Aug. 7.

Riverside.—Bro. George Deardorff, of Brethren, filled the Mission Board's appointment Aug. 5 and 6. We enjoyed the services very much. On Saturday evening, Aug. 6, after services we repaired to the water-side, where the writer's wife was baptized. Bro. G. Tyson preaches the second and fourth Sunday in each month. The board left an appointment for the first Sunday in September.—Harvey Good, Galt, Mich., Aug. 8.

MINNESOTA.

Morrill church convened in council Aug. 5. Bro. I. N. Wagoner presiding. Our love feast is to be Nov. 29. Bro. J. C. Auker was chosen delegate to district meeting. Bro. Horning, of Frederick, S. Dak., was with us one Sunday since our last report and gave us some good instruction. Two young sisters have been added to the church by baptism, recently.—Sadie Auker, Morrill, Minn., Aug. 8.

MISSOURI.

Nevada church met in council Aug. 4. Bro. Noah Oren, of Carthage Mo., presiding. We have had our church-house moved into Nevada and, as the work of repairing the house is completed, we will organize Sunday school. We will hold our love feast Oct. 6. If, at any time, any of the ministering brethren in passing through Nevada, will stop and give us some meetings, it will be much appreciated.—Mary Wine, Nevada, Mo., Aug. 8.

Notice.—To the Churches of Middle Missouri: The correspondence in regard to which of two possible dates

should be chosen for our district-meeting, shows general consent to meeting on Sept. 27. Under this arrangement the ministerial meeting will be Sept. 26, and elders' council on the 25th.—Jessie D. Mohler, Dist. Clerk, Warrensburg, Mo., Aug. 7.

Peace Valley.—Aug. 5 we held services in a schoolhouse in Oregon Co., a distance of fifteen miles. A man and his wife have decided to be baptized on next Lord's day, he being the superintendent of the school at that place. A Sunday school will now be organized, and the Gospel more fully taught. This part of Missouri should have more attention by our home missionaries, as there are many calls and no one ready to go.—J. J. Wassam, Peace Valley, Mo., Aug. 6.

Sibley.—I met with the little band of members at this place July 20, and commenced meetings on the day following with a good crowd of eager listeners. The meetings continued each evening until Aug. 10, with large congregations and the very best of interest. There will be several baptized in the near future. May the good Lord have all the praise!—Moses Cruza, R. F. D. No. 4, Slater, Mo., Aug. 8.

Vawn.—At this place the Brethren had never preached until the third Sunday of last month (July), when the writer preached to an interested audience. They have a good Sunday school, and to our surprise we found that the Brethren literature had preceded us. Just get the Brethren literature into a Sunday school, and the next they will begin to enquire for a Brethren minister. We expect to preach for them the third Sunday of each month.—F. Gochenour, Prior, Mo., Aug. 2.

NEBRASKA.

Highland church met in council Aug. 4, at the home of Bro. Harry, Eld. Snell presiding over the meeting. Bro. H. A. Hoppert was chosen delegate to district meeting. We decided to have a mid-week prayer meeting and preaching every Sunday evening. A collection of \$4.15 was taken for our afflicted brother, S. M. Farley, of Kearney, Nebr. Bro. Snell preached four sermons while in our midst.—Maria Lapp, Moorefield, Nebr., Aug. 5.

Imperial.—At a recent council meeting of the Pioneer church, Chase Co., Nebr., arrangements were made to hold a series of meetings to begin about Oct. 8, and continue indefinitely. These meetings will close with a love feast. Eld. Geo. Mishler was with us and gave us excellent counsel and much encouragement. He broke the Bread of Life to us Sunday morning and evening.—Daniel G. Wine, Imperial, Nebr., Aug. 10.

NORTH DAKOTA.

Pleasant Valley church met in council Aug. 4, with Eld. J. E. Keller, of Tipton, Iowa, present. He preached for us that same evening; on Sunday morning at the Hill house, and again in the evening at the York house. From here Bro. Keller went to Denbigh, N. Dak. We decided to hold our love feast Oct. 26, beginning at 4 P. M. We have organized a Sisters' Aid Society. Our Sunday school, the Christian Workers and the church work in general are all progressing nicely.—Eva Britsch, York, N. Dak., Aug. 7.

NORTH DAKOTA.

Mill Creek church met in council Aug. 4. One important item was the dividing of the church into three congregations. In accordance to appointment, the members of Melvin Hill, N. C., met Aug. 8, and were organized into a separate congregation. The new congregation at Melvin Hill starts with fifty-five members, seven deacons and one minister, one elder and other officers. Also the members of the Brooklyn, S. C., community or district met Aug. 9, and were organized into a separate congregation and will be known as Brooklyn church, S. C. It is the first and only church in the State of South Carolina. A part of the membership is in North Carolina. The church starts out with forty-eight members, five deacons and an elder.—Geo. A. Branscorn, Melvin Hill, N. C., Aug. 10.

Peak Creek church met in council Aug. 4, with Eld. M. G. Owens present. Talton L. Woodie and the writer were elected delegates to district meeting, to be held in the Mill Creek congregation, Polk Co., Aug. 24 and 25. One dear soul expressed a desire to unite with the church, and on the day following, after services, three more accepted Christ. Two of the number were baptized; the other two will wait until the next meeting, Sept. 2.—H. J. Woodie, Beldon, N. C., Aug. 6.

OHIO.

Jonathan Creek.—Our council was held Aug. 4, Eld. Samuel Sprankle presiding. Bro. E. S. Young, who was conducting a Bible institute at White Cottage, also assisted us. Two letters of membership were read. Delegate was elected to district meeting. Bro. Sprankle preached three sermons while with us. Since we have last reported one has been added to the church by baptism.—A. W. Dupler, Thornville, Ohio, Aug. 11.

Hickory Grove.—Our harvest meeting was Aug. 4 at the Grove house. Bro. John M. Stover, of Bradford, gave us some good things to think about, after which a collection of \$20.11 was taken for dispensary building in India. In the evening, at Charleston, Bro. Stover gave a lecture on "Creation," which was very instructive. On Sunday morning, after Sunday school, Bro. Stover preached a good sermon from Isa. 56:12.—Ella J. Neher, Tippecanoe City, Ohio, R. R. No. 4, Aug. 7.

Lower Stillwater.—Our church met in council Aug. 8, with Eld. L. A. Bookwalter as foreman. A number of letters were received and one granted. A communion meeting was appointed for Oct. 27, at the Happy Corner church, beginning at 2 P. M. Bro. J. C. Murray, of North Manchester, Ind., will be with us at the above place, to conduct a series of meetings sometime during the month of December. Bro. L. T. Holsinger, of Pyrrmont, Ind., will assist us in a series of meetings at Ft. McKinley, in January.—A. L. Klepinger, R. F. D. No. 13, Dayton, Ohio, Aug. 9.

Mercer church met in council Aug. 4. Bro. Thomas Radicker presided. Business passed off pleasantly. We appointed our love feast for Oct. 27, at 2 P. M.—Katie Shellabarger, Mendon, Ohio, Aug. 6.

Middle District.—Bro. D. C. Hendrickson, of West Milton, Ohio, gave us a very interesting sermon Aug. 5, at

10:30 A. M. Our harvest meeting will be held Aug. 16, at 2 P. M.—Jos. H. Stark, R. R. No. 1, Box 79, Tadmor, Ohio, Aug. 6.

Rush Creek.—The members of this congregation held two services Aug. 5. In the forenoon we listened to a very spiritual sermon. After dinner, which was enjoyed at the church, we met at three o'clock and engaged in the giving service. A collection was taken up for the Old Folks' and Orphans' Home at Greenville.—Lizzie Bagwell, Bremen, Ohio, Aug. 7.

OREGON.

Newberg Church.—The series of meetings at this place, conducted by Bro. A. Hutchison, closed July 25. Two of our Sunday-school girls were baptized into Christ. The members were built up spiritually. July 28 was the time for our love feast. Before examination service the church held an election and Brethren Milton Weaver and Lee Daisman were chosen to the ministry, and Bro. Will A. Moomaw to the deaconship. All these brethren are young and we pray God that they may be instrumental in doing much good. After installation the brethren and sisters surrounded the table of the Lord and a very spiritual feast was enjoyed. Bro. Carl, of Portland, officiated. Eld. G. C. Carl has consented to take the oversight of this church until Jan. 1, 1907. Bro. Walter Brunton, one of our ministers, lately had the misfortune of falling from a ladder and breaking his right arm.—Sarah A. Van Dyke, Newberg, Oregon, Aug. 7.

Powels Valley church met in council Aug. 4. Our elder, Geo. C. Carl, presided. One letter was received. All business was transacted with Christian spirit. This church was very much in need of more official help. It was therefore decided to hold an election for this purpose, which resulted in electing Bro. J. W. Miller to the ministry and Brethren E. Boggs and H. O. Partch to the deacon's office. Brethren Miller and Partch were duly installed into office. Bro. Boggs desired that his installment be left till next council, as his wife was not present. At our love feast which was a feast indeed, twenty-six members surrounded the Lord's table. Two visiting sisters were present. Bro. Carl officiated. The writer has just recovered from a severe attack of pneumonia, having been confined to his bed four weeks. We hope soon to be able to be at work for the Master again.—J. A. Royer, Gresham, Oregon, R. F. D. No. 4, Aug. 7.

PENNSYLVANIA.

Buffalo Valley.—We expect to begin a series of meetings Sept. 15, at the White Spring house to be conducted by Bro. J. H. Richard, of Maitland, Pa. During this meeting, on the evening of Sept. 28, we purpose holding our love feast at the Pike house. Since our last report one has united with the church.—Adda M. Shively, Mifflinburg, Pa., R. F. D. No. 4, Box 54, Aug. 6.

Clover Creek.—July 31 Bro. Walter S. Long, of Altoona, Pa., came to the Martinsburg house and delivered a talk on the Island of Jamaica, which was appreciated by all present. We also held, in the Martinsburg house, Aug. 5, a local Sunday-school meeting, which was enjoyed by all. The talks were good and we believe that much good may result from the meeting. Bro. Hanes, of Huntingdon, preached for us the evening prior to the convention. He also gave us a lecture on Bible study following the convention. Quite a number of Sunday-school workers from adjoining congregations were present and took part in the meeting.—J. G. Mock, Clover Creek, Pa., Aug. 8.

Elizabethtown.—Our harvest home services were held on the afternoon of Aug. 9. Brethren J. H. Longenecker, T. F. Inler, D. M. Estlin and other visiting brethren were with us. The interest and attendance were good. In the evening a special council meeting convened for the purpose of electing a brother to the work of the ministry. Bro. Nathan Martin was elected. We are looking forward with much interest to the series of meetings opening on Aug. 19.—Martha Martin, Elizabethtown, Pa., Aug. 10.

Ephrata church met in council Aug. 4, our elder, Isaac W. Taylor, presiding. A series of meetings in the German language will be held here Nov. 4 by Bro. Hiram Gibble. Our love feast is announced for Oct. 27. At our missionary meeting Aug. 6, officers were appointed; President, Sister Emma Hildebrand; Vice-president, Sister Emma Setzer; Secretary, Sister Mazie Martin; Treasurer, Sister Nora Kihlfefer.—Mazie Martin, Ephrata, Pa., Aug. 7.

Fairview church met in council Aug. 6, Eld. Hiram Gibble presiding. Eld. S. R. Zug, H. S. Zug and D. M. Eshelman were with us. One letter of membership was received. Bro. John B. Brubaker was elected to the ministry, and Brethren Jacob Kulp and Elmer Heisey to the office of deacon. They were duly installed. Bro. H. S. Zug giving the charge. We decided to have a series of meetings sometime this fall, also a love feast at the Fairview house, Oct. 23 and 24, at 1 P. M. Since our last report six have come into the church through baptism.—Henry U. Hummer, R. F. D. No. 5, Manheim, Pa., Aug. 7.

Spring Creek.—Two were added to the church last Sunday. Our new churchhouse in the town of Annville is nearing completion. It is being built of brick and is 48x78 feet. This gives us two love feast houses in our congregation. Bro. Benj. Longenecker recently donated a large tract of land to the church, for improving the grounds at our Spring Creek house. Harvest services will be held at the Spring Creek house Sept. 3. A quarterly council at the Conewago house Aug. 18, and a children's meeting will be held at the Conewago house Aug. 12, at which time Bro. J. W. G. Hershey, of Lititz, Pa., and Bro. John Kline, of Elizabethtown, will do the speaking.—J. B. Aldinger, No. 24, R. F. D. No. 4, Elizabethtown, Pa., Aug. 7.

Roaring Spring church met in council Aug. 4. A choice was held for deacon, but two were elected, namely Brethren H. H. Rascher and Charles B. Miller, who with their wives, were duly installed on Sunday following the council. Eld. Thomas Maddocks presiding. We appointed our love feast for Sept. 30 at 6 P. M. We will hold our harvest and children's meetings Sept. 1; also a series of meetings sometime near the beginning of December. We re-elected our Sunday-school superintendents, namely, S. R. Albright and H. H. Rascher. Recently two young sis-

ters and one young brother were added to the church by baptism.—D. S. Replogle, Roaring Springs, Pa., Aug. 7.

Rocklin.—Our delegate returned from our Sunday-school meeting of the Western District of Pennsylvania much strengthened. Our meetings begin Aug. 23. Our love feast will be Aug. 24. Come and help us. At the Greenville church they begin Sept. 2; Sunnyside, at Cloveverpath, Sept. 19. These meetings are to be held by Bro. Replogle, Bro. Hull and Bro. Nedrow.—Libbie Holopeter, Pentz, Pa., Aug. 6.

Shamokin.—Aug. 4 a little company of us, with two applicants, again repaired to the waterside for baptism, where a noble young man and his mother "were planted together in the likeness of his death." Since then another young man has made application. Our home Bible readings are doing a good work. We are growing and have reason to feel encouraged.—Mrs. S. S. Beaver, 600 W. Pine St., Shamokin, Pa., Aug. 10.

Windber.—July 7 we began a series of meetings, conducted by Bro. Daniel Clapper, of Myersdale, Pa., which continued until Wednesday evening July 25. We enjoyed in all, twenty-two very able sermons. Twenty-three precious souls came out on the Lord's side and were buried with Christ in baptism. The churchhouse was crowded nearly every night. Two were reclaimed. Our people were much strengthened and built up. Sister Pearl Lehman is doing a good work among the children of this place, also Scalp Level, in holding classes during the week for the purpose of getting them interested in the study of the Bible. Sister Ida Shumaker, of Myersdale, Pa., assisted her greatly in the good work for one week.—C. E. Schult, Windber, Pa., Aug. 7.

SOUTH DAKOTA.

Salem.—Bro. Joshua Schechter, of Worthington, Minn., was with us on Sunday, Aug. 5, and delivered two very interesting sermons. One accepted Christ and was baptized.—Ira T. Wolff, Salem, S. Dak., R. F. D. No. 3, Aug. 8.

TENNESSEE

Knob Creek church convened in quarterly council Aug. 3. It was our annual visit meeting and the church was well represented. Several elders from adjoining congregations were present. Bro. Geo. B. Holsinger, of Bridge water, Va., was with us and will conduct a singing school for us, which began Aug. 6. Brethren J. P. Bowman and Alfred Pritchett are delegates to district meeting. Arrangements were made for our love feast, Oct. 6, at 2 P. M. One young sister was baptized.—Mary White, Jonesboro, Tenn., Aug. 7.

VIRGINIA.

Antioch church met in council Aug. 4, with Eld. Jeremiah Barnhart, presiding. The attendance was good. A full representation of ministers and deacons was present. The church visit was ordered, which will make a report Oct. 6. Bro. S. M. Ikenberry reported that our mission board had decided to hold series of meetings at the following mission points, to continue not less than ten days, with ministers assigned to each place as follows: Bro. Henry Ikenberry at Spray, N. C.; Bro. D. A. Naff at Snow Creek; Bro. Riley Flora at Pitsylvania; Bro. Riley Peters at Mt. Herman; Bro. J. Barnhart at Briermountain. Our Sunday-school and missionary meeting was held at their church July 28. It was largely attended and was very interesting. The collection was \$45 in place of \$64, as previously announced.—J. A. Naff, Boons Mill, Va., Aug. 8.

Barren Ridge church met in council Aug. 4, our elder, S. A. Phillips, presiding. The annual visit report was given. Eld. J. R. Kindig was with us and remained over Sunday, preaching for us at 11 A. M. Our Sunday school is progressing nicely. Sister Alice Garber, from Chicago, was with us July 31, and gave us an inspiring talk on Sunday-school work. Our feast will be held Sept. 29, at 2 P. M.—Wm. H. Coffman, Barren Ridge, Va., Aug. 7.

Mt. Joy.—The members of this church held their annual harvest meeting Aug. 4 and 5. Eld. T. C. Denton, of Daleville, was with us and rendered very faithful service. We are quite hopeful that his earnest efforts will result in much good to our people. On Sunday we had a crowded house. The song service during the meetings was also inspiring. Eld. W. T. Pursley on account of poor health, could not be with us.—A. F. Pursley, Mt. Joy, Va., Aug. 6.

New Market.—Aug. 4, at 2:30 P. M. the Cedar Grove church of the Flatrock congregation, met in their thanksgiving meeting. The inclemency of the weather kept many from attending. After listening to an able sermon from our elder, D. P. Wine, those present showed the missionary spirit to still be alive among us by raising \$16.41 for World-wide missions.—J. Frank Good, New Market, Va., Aug. 6.

WEST VIRGINIA.

Cave.—The writer began a meeting at Harper Chapel, July 21, closing Aug. 2. Five were baptized, two of them heads of families. Others are near the fold. This church was lately built by the Brethren and U. B. Brethren. The meetings were well attended, considering the busy season. The prospect for building up a band of workers at this place is encouraging. This is a mission point in the Cook's Creek congregation. Our next point will be Smiths Creek, which we hope to reach by the 18th. There are many calls, but some must go unfilled.—S. I. Bowman, Cave, W. Va., Aug. 8.

WISCONSIN.

Barron.—Eld. J. G. Royer, of Mt. Morris, Ill., came to this church July 25, where we nine soul-cheering sermons, spending a half hour before each sermon in Bible reading. The meetings closed on Sunday night, with a full house and good interest. Bro. Royer left Monday, for the Maple Grove and Worden churches.—Mrs. Viola Michael, R. F. D. No. 3, Barron, Wis., Aug. 6.

Elk River church met in council July 19, our elder, T. D. VanBuren, having charge; also preaching three soul-cheering sermons. We decided to hold our love feast Sept. 15. We invite all those who are looking for home to come and be with us and, if they can be suited, locate with us.—J. H. Wallace, Phillips, Wis., Aug. 5.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

TEXAS MISSION FIELD.

June 27 I left home for East Texas, visiting members at Monterey, Appleby and near Timpson, where I held a week's meeting and baptized one sister, which makes four baptized this year in the territory of the East Texas mission.

July 11, I went to Clarks, La., where there is a small number of members under the care of Lewis Miller. Clarks is a sawmill town of about three hundred dwellings, all under the ownership of the Lumber Co. On the evening of July 13, I preached in the M. E. church in town, and on Saturday evening attended a council at Bro. Miller's home, where we arranged for a love feast.

On Sunday I expected to preach twice at the schoolhouse in the country, their regular preaching place, but Sunday morning found me very sick. At noon a doctor was called, but the trouble (a sick stomach) repeated itself on the following Tuesday, when another doctor was called. Though kind friends did all they could, still I suffered intensely.

On Saturday morning, July 14, I started home and reached Marvel, Sunday morning at 9 o'clock, very weak, but very glad to be at home.

For a few days I seemed to improve, but another course of medicine and a solid week in bed were necessary. I have been around four days and it will be awhile yet before I am ready to resume work.

My next engagement is at Kleburg, Texas, and thence to Nocona and back to Denton, Texas. One has only to consider the size of Texas and Louisiana, to have an idea of the vastness of our work and needs.

J. A. Miller.

Marvel, Texas, Aug. 7.

FROM WASHINGTON.

As a result of a week's series of meetings, here in the Centralia church, by Eld. A. Hutchison, of McPherson, Kans., the first week of July, four young people were received by baptism. Following was the district meeting in its different departments, seemingly guided by the Holy Spirit, with nothing in view but the promotion of the Lord's cause. Good impressions were made, saints built up and made strong; others were made to consider their condition.

Next, with the assistance of some of the elders of the district, the church of Centralia held an election for a minister. The Lord called three young brethren, namely, Chas. A. Wagoner, Noble Stutsman, and Frank Myers. These three brethren were installed into office the same day. Our Sunday school, under the supervision of Bro. C. A. Ives, is improving very favorably both numerically and in interest. About one hundred are enrolled, with efficient teachers for the different classes.

Our Christian Workers' meetings, led by Bro. N. Stutsman, are prospering nicely. All are willing to take part in discussing the different topics. Our song services, led by Bro. Jno. B. Myers, are very spirited and enthusiastic.

Our dear heavenly Father hath blessed the Centralia church with his rich blessing. We feel to take courage. We were made sorry that we had to grant a church letter to B. C. Bohn, deacon, and one of the pioneer members of Centralia church. He is going to California. Our loss will be some other church's gain.

Isaac L. Myers.

Centralia, Wash., Aug. 8.

FROM BLUEFIELD, W. VA.

Bro. Jos. H. Murray and wife, of Roanoke City church, Va., came to our city Aug. 4 and remained until the evening of the 5th. The pastor of the Calvary Baptist church being absent, we secured their church for holding services, for which we are very grateful. The greater part of our little band, which numbers only nine, together with Brother Cline Flora of Roanoke, Virginia, Brother and Sister Strickler, of North Fork, W. Va., assembled at 9:30 A. M. of the 5th to take a part in the Sunday school. Sister Strickler was asked to take charge of the ladies' Bible class, to which she responded and brought out many points of interest in the lesson. At 11:00 o'clock Bro. Murray gave us an excellent sermon on "Renewing our Vows with God," and at 4 P. M. he addressed us on, "He shall not fail," by which the inner man was strengthened and revived. Since we are seldom permitted to worship with our dear people, only those who have had similar experiences can realize the joy and comfort these associations afford us. We can truly say, from the depths of our hearts, that Sunday was an enjoyable day for us in Bluefield.—Mrs. C. E. Boone, Bluefield, W. Va., care of N. & W. Ry., Aug. 7.

EIGHT WEEKS IN CHICAGO.

Before coming to Chicago not infrequently have I wondered, and even conjectured, as to what is does really signify to live and labor in a large city, and to be environed by the influences incident to city life and to come in contact, as they would seem to us, with the new and strange conditions as they exist in all cities, particularly large ones. Well, we are fast learning to know what it all means to live in the city. Immediately after the Springfield conference, by a previous special solicitation of the First Brethren church of Chicago, wife and I came to this place, since which time we have been laboring in the Master's cause, as grace and ability were given us, thus affording a rare opportunity for obtaining a more comprehensive view of city church and mission work. One needs only to try it for a short time, when, in about nine out of every ten cases, he will awaken to the great fact that different plans, more organized effort, tact, and perseverance are essential to effective church and Sunday-school work in the city.

Practically, our work has just begun in this church. Some time may be needed to adjust ourselves to the conditions as we find them. We are learning to do work in the city. Thus far we are enjoying the work and associations excellently. We are happy to say that the church here believes in organized effort and she practices what she believes.

The various departments of church, Sunday-school and mission work are pretty thoroughly well organized, and together with the many willing and competent workers of the Chicago church, what have we not a right to anticipate in the way of result and blessing? D. S. Filbrin.

Chicago, Ill., Aug. 6.

BRETHREN'S HOME, GREENVILLE, OHIO.

We were favored a few days ago with a visit from the Painter Creek Sisters' Aid Society, bringing with them many useful articles. Such visits are always appreciated by the inmates of the Home.

Sept. 13 will be a special service day at the Home. The following program is the program for the occasion:

- Moderator, Jacob Coppock.
- 9:30, song, "Jesus Lover of My Soul."
- Devotional, John Smith.
- 9:45, Address of Welcome, Jonas Horning. Response, L. A. Bookwalter.
- 10:00, Address, "Am I my Brother's Keeper?"—I. J. Rosenberger.
- 10:30, A Plea for the Children.—J. F. Appleman.
- 10:55, song and adjournment for noon.
- 1:30, Song and devotion.
- 1:45, What the Home Needs.—By Superintendent.
- 1:55, Endowment Defined.—J. C. Bright.
- 2:10, How Shall We Obtain It?—David Hollinger.
- 2:25, Discussion.
- 2:45, Resolutions and suggestions.
- 3:00, Adjournment.

Song service to be conducted by Samuel Brumbaugh. Opportunity to visit through the Home will be given before and after each session. Come with well-filled baskets and make the day a success for the Home.

Sister M. N. Rensberger.

Greenville, Ohio, Aug. 6.

SUNDAY-SCHOOL MEETING, MIDDLE PENNSYLVANIA.

The eleventh annual Sunday-school convention of the Middle District of Pennsylvania will convene in Altoona, Aug. 30 and 31. The following topics will be discussed: Wednesday evening, Aug. 29, lecture.

Thursday Forenoon, Aug. 30.

1. What should be the primary object of the Sunday-school teacher?
2. Music as an evangelizing force in the Sunday school.
3. Essay.

Afternoon Session.

4. Does the attendance in the Sunday school change the character
 - (a) Of the school?
 - (b) Of the pupils?
 - (c) Of the community?
5. Recitation.
6. Sunday-school institutes for the instruction and training of officers and teachers.
7. Name and discuss some of the most dangerous neglects in Sunday-school work.

Evening Session.

8. The Sunday-school teacher's other work than teaching.
9. Recitation.
10. Address.

Friday Forenoon, Aug. 31.

11. What constitutes true loyalty to the Sunday school on the part of the church officials?
12. How stop the leakage in our Sunday school.
 - (a) Junior department.
 - (b) Senior department.

Edgar M. Detwiler, Dist. Sec.

New Enterprise, Pa., Aug. 7.

BRENTWOOD, ARKANSAS.

May 5 I started across the Boston mountains to fill an appointment. About four o'clock I arrived at the place appointed for meeting, but on account of a very heavy

rainfall about the time for people to assemble, we had no meeting. One young man was received into the church by baptism June 25, near our place, and, Eunuch-like, believed and went on his way rejoicing to his home twenty miles to the north. Aug. 4 I went south of Strickler and there held three meetings, but the Methodists and Baptists held meetings in the neighborhood at the same time, causing our gatherings to be quite small, yet we had an attentive and appreciative people. As I am the only minister of the Brethren church in this country, I would feel like shouting if I could be where six or more of our ministers were present.

Brentwood, Ark., Aug. 7.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Miller-Winand.—In Hanover, Pa., July 29, 1906, by the undersigned, Mr. Edward L. Miller, of near Hanover, to Miss Lydia Winand, of Iron Ore, York Co., Pa.

D. H. Baker.

Rinesmith-Spry.—At the home of bride's parents, Aug. 1, 1906, by the undersigned, Mr. William H. Rinesmith and Miss Florence A. Spry, both of York, N. Dak.

John McClane.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Andes, Bro. Andrew, born Nov. 30, 1821 in Rockingham county, Virginia, died at the Home and Orphanage near Honey Creek, Ind., May 18, 1906. He leaves three sons and three daughters. His wife and two children preceded him to the spirit world several years. He united with the Brethren church many years ago. Funeral discourse at the Honey Creek church, conducted by Eld. L. W. Teeter, of Hagerstown, Ind., from John 14: 1. Interment in the Miller cemetery.

Florida J. E. Green.

Bloom, Sister Nina, died at her home in Fairplay, Md., July 13, 1906, after only a few hours illness, aged 35 years and 2 months. She united with the Brethren church when but a child and lived an exemplary life. She is survived by an afflicted mother. Services in the Fairplay church by Eld. D. V. Long assisted by Eld. J. E. Otto. Text, Isa. 60: 19. Interment in Manor cemetery.

M. Portia Rowland.

Brooks, John, born in Gilbert county, North Carolina, died at his home near Moreland, Ind., July 6, 1906, aged 78 years, 2 months and 25 days. He was married to Malinda Keever, June 27, 1849. To this union were born eight children, of whom some were called home in their childhood. He leaves an aged companion and four daughters. Eld. I. B. Wike's wife is a daughter of the deceased. Funeral services at Moreland by the writer, assisted by Eld. Oliver Holliday of the Christian church, from Eccl. 9: 10.

Abraham Bowman.

Bushard, Andrew, born in Shenandoah county, Va., March 12, 1830, died near Middletown, Ind., June 24, 1906, aged 76 years, 3 months and 12 days. He was a member of the Lutheran church. He leaves a wife and one sister. Funeral at the St. John's Lutheran church by Rev. J. Wesner, assisted by Brethren Smeltzer and Hoover, from 2 Cor. 5: 1. Interment in the Miller cemetery.

Florida J. E. Green.

Coffman, Bro. Simon, died at his home in Fairplay, Md. (Manor congregation), July 30, 1906, aged 74 years, 7 months and 5 days. He united with the Brethren church many years ago and lived a consistent Christian life. His wife, who was Miss Sarah Boyd, preceded him to the spirit world three years. He is survived by one son and one daughter, both members of the Brethren church. Services in the Fairplay church by Elder D. V. Long, assisted by Eld. Eli Yountee and J. E. Otto. Text, Job 14: 12. Interment in Mountain View cemetery, Sharpsburg, Md.

M. Portia Rowland.

Cripe, Bro. John J., died Aug. 2, 1906, of paralysis, at his home in Pymont, Ind., aged 61 years, 6 months and 2 days. He united with the church early in life. He leaves a mother, wife, three sons and five daughters. Services at the Pymont church by Eld. A. G. Crosswhite. Interment in the cemetery nearby.

Ellen Blickenstaff.

Fouts, Bro. David, born in Carroll county Ind., died in the bounds of the Redcloud church, Neb., July 31, 1906, aged 73 years, 3 months and 20 days. He was married to sister Martha Browder, of Ohio, March 31, 1861, who with three sons, one daughter, one brother and two sisters mourn their loss. He was a member of the Brethren church for many years. Services by Bro. Edward Prantz, of McPherson, Kans., and our home minister, N. B. Waggoner, from "Let not your heart be troubled." Interment in the Waggoner cemetery.

Sarah Mohler.

Hartman, Sister Catherine, wife of Joseph Hartman, died of consumption, in the Mill Creek congregation, Rockingham Co., Va., July 27, 1906, aged 23 years, 1 month and 9 days. Sister Hartman's maiden name was Catherine Turner. She was born and raised in New Jersey, and only eight months from her marriage here came. She and her husband united with the Brethren church about the first of May, and lived a truly devoted life. She leaves a father, several sisters and a husband. Funeral services conducted by Eld. H. C. Early, from the 23rd Psalm.

J. P. Diehl.

Heestand, Christena Bowser, of Wellersville, Wayne Co., Ohio, born near Louisville, Stark Co., Ohio, died at the home of her daughter, Mrs. Henry Gerber, July 18, 1906, aged 77 years, 8 months and 7 days. She was married to George Heestand, Sept. 23, 1849. To this union were born nine children. Her husband and three children preceded her to the spirit world. She leaves six children. She with her husband united with the Brethren church over fifty years ago. Funeral services were held at the Wooster church by the brethren from the 40th Psalm.

L. May McFadden.

Holsinger, Sister Elizabeth, wife of friend George R. Holsinger, of Clover Creek, Pa., died July 23, 1906, aged 51 years, 6 months and 4 days. She was a consistent member of the Brethren church for many years; was married twice, first to George Sebenberg, who preceded her some years ago. To their union were born two sons and two daughters who mourn their loss. Services by the home ministers, from 2 Cor. 5: 1. Interment in the Clover Creek cemetery.

J. G. Mock.

Hottinger, Jack C., son of David and Emma Hottinger, born April 11, 1894, died at Anderson, Ind., June 20, 1906, aged 12 years, 2 months and 19 days. He leaves father, three sisters and one brother. His mother and two brothers preceded him to the spirit world several years ago. His remains were brought to Honey Creek; services at the U. B. church by Brother Smeltzer, assisted by Brother Hoover, from Matt. 18: 5. Interment in the Miller cemetery.

Florida J. E. Green.

Jones, Sister Martha, died July 23, 1906, at the home of her daughter, Sister Minerva Hepner, Covina, Cal., aged 68 years, 6 months and 22 days. Martha Pittilla was married to Robert Jones, of North Carolina, in 1860. To them were born six boys and five girls, nine of whom are living. In 1898 they moved to Covina, Cal., where three months later her beloved companion of many years was taken from her. Sister Jones was a consistent member of the Brethren church for twenty-six years. Services by Bro. G. F. Chamberlen, using Psa. 116: 15, after which the remains were laid to rest in Oakdale cemetery.

Jennie Brubaker.

Kyle, Samuel, died of paralysis and cholera morbus, at the home of his son, in Johnston, Pa., Aug. 30, 1906, aged 63 years, 10 months and 25 days. He leaves three sons. His wife and daughter died less than a year ago. Interment in the Benshoff Hill cemetery. Services by the writer.

H. S. Replogle.

Line, Sadie, daughter of Bro. Samuel and Sister Alice Line died July 13, 1906, after a prolonged illness, at the home of Miss Lizzie Poffenberger, Hagerstown, Md., (with whom she had made her home for fifteen years), aged 31 years. She is survived by her father, mother, two sisters and two brothers. Services at the Manor church by Rev. J. M. Tombaugh, assisted by Bro. O. S. Highbarger. Interment in Manor cemetery.

M. Portia Rowland.

Mikley, Sister Martha Magdalene, nee Bucher, died July 29, 1906, aged 87 years, 4 months. She was the oldest sister in the Marsh Creek church, Pa. Deceased was a faithful member of the Brethren church for nearly her lifetime. She came into the church quite young, and remained faithful till death. Funeral services by Eld. C. L. Pfoutz.

S. S. W. Hammers.

Miller, A. M., was born in Clearsprings, Washington Co., moved to Illinois in 1865, was married to Clara Rowland in 1875, united with the Brethren church in 1878, died Aug. 1, 1906, aged 55 years, 3 months and 12 days. He came to Nebraska in 1886 and settled on a farm five miles southeast of Davenport, Thayer Co., where he died. He leaves his wife, one daughter and three sons. Funeral services by the writer, assisted by Eld. E. S. Rothrock, from Psa. 37: 37.

James A. Flory.

Miller, Henry S., died at the home of his parents, Brother and Sister Milton Miller, in the bounds of the Mountville church, at Salunga, Lancaster Co., Pa., aged 13 years, 3 months and 15 days, of brain fever. His parents, two brothers and four sisters survive him. Funeral services were conducted at the Brethren church, Salunga, by H. S. Sonon and the writer, from Job 14: 1, 2. Interment in the cemetery adjoining.

A. S. Hottenstein.

Moyer, Eliza, wife of Christian Moyer, died at her home in Goshen, Ind., July 26, 1906, aged 61 years, 4 months and 16 days. Sister Moyer had been afflicted with heart trouble for some time, of which disease she died very suddenly. She leaves husband, two sons and one daughter. She had been a devoted member of the German Baptist church for a number of years. Funeral services were conducted by Hiram Forney, assisted by J. H. Miller.

Mrs. Osie Brumbaugh.

Myers, Sister Margaret R., nee Wahl, departed this life after a lingering sickness at her home near Bagley, Iowa, in the bounds of the Coon River church, July 27, 1906, aged 65 years, 7 months and 15 days. She was born in Germany and came to America with two brothers and one sister when she was a child, and located in Pennsylvania. She was married to Wm. H. Myers in 1860, and they moved to Illinois in 1878, and came to Guthrie county, Iowa, about twenty years ago. She and her husband united with the Brethren church in 1889. They were the parents of four sons and five daughters. One son and three daughters preceded her to the great beyond. She was anointed about six weeks before her death. Funeral services by Bro. M. Deardorff at the Brethren church near Panora, from Prov. 31: 30.

J. D. Haughtelin.

Shepp, Lillie, wife of Bro. E. B. Shepp, died of consumption, in Pasadena, Cal., May 11, 1906, aged 29 years. She leaves a husband and two small children. Funeral at the first Baptist church in Pasadena. Burial in the Pasadena cemetery.

F. E. Light.

Shuff, Charles F., was born July 5, 1878, died July 26, 1906, near Painter Creek, Ohio. He leaves a wife, two children, seven brothers and two sisters. Only a few hours before his death he was received into the church by baptism. Services by the Brethren.

Lydia Stauffer.

Slifer, Sister Sarah, died at the home of her daughter, Mrs. John Brothers, in Holden, Mo., July 27, 1906, aged 81 years, 6 months and 3 days. She united with the Brethren church early in life and died trusting in God. She is survived by a son and daughter. Funeral services at Magnolia Baptist church. Burial at New Liberty cemetery.

Mrs. Brothers.

Ulrich, Clara Leva, of Gratis, Ohio, daughter of Levi and Margarette Furry, died July 21, 1906, aged 26 years, 4 months and 20 days. Jan. 28, 1904, she married Warren Ulrich, who, with an infant daughter, father, mother, two sisters and one brother, survives her. Funeral services at Lower Twin church, conducted by Eld. William Shoup, of Old Order Brethren, assisted by Eld. Aaron Brubaker. Burial at Gratis cemetery.

Elizabeth Garver.

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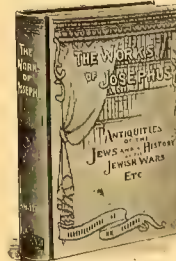
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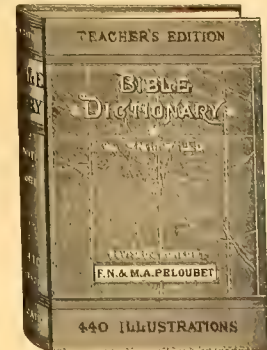
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NOTES NOT CLASSIFIED

Ogans Creek church met in council Aug. 11, preparatory to our love feast. Our elder, Bro. S. S. Ulrey presided. Four were received by letter. We decided to organize an aid society in the near future. Brethren S. S. Ulrey and Josiah Hoover were elected delegates to District Meeting, with J. J. and S. E. Cart alternates. The writer was elected delegate to Sunday-school meeting, with Bro. Elmer Gilbert alternate.—Sallie E. Cart, North Manchester, Ind., R. F. D. 1.

Junction.—Last evening was our missionary service. Bro. Jacob Heistand couldn't be with us as had been arranged, so Bro. J. W. Killian, of Hicksville, Ohio, came and preached a very able mission sermon, after which a collection was taken, amounting to \$3.20, which was sent to the mission board of Northwestern Ohio, to be used for home mission work. Bro. J. Caylor, of the South Poplar Ridge church, came and assisted us in our song services.—Clara A. Font, Defiance, Ohio, Route 10, Box 40, Aug. 13.

Hyndman.—We are glad to report that the work of the church in Hyndman is making some progress, though not very large in number. We have decided to hold our love feast Oct. 13, and hold two weeks' meetings previous. Bro. R. T. Hull, of Somerset, Pa., will conduct the meetings.—Thos. Hardin, Hyndman, Pa., Aug. 12.

Woodland church met in council Wednesday, Aug. 8. Our elder, Bro. Cyrus Bucher, presided. The visiting brethren gave their annual report and found all in love, peace and union. Our love feast will be September 1 and 2. Our series of meetings will be held by P. F. Eckerle, of Lanark, Ill., beginning September 29. Bro. Roddis was elected delegate to district meeting and Bro. Walters alternate. We decided to elect one brother to the ministry and two to the deacon's office at our love feast, if the Lord will. Quite a few were present and we had a very good meeting.—Fannie B. Stambaugh, Summum, Ill., Aug. 11.

Cottonwood church convened in council Aug. 11. We will have a series of meetings this fall. Our love feast will be Oct. 20, 2 P. M. Bro. E. D. Steward was chosen as our elder for one year. We now have four preaching places, one about twenty miles from the church. Our church is situated in the Neosho Valley and is surrounded by a fine farming country. Any brethren desiring to locate in a goodly land, where they can have church privileges, would do well to write the undersigned.—Frank N. Sargent, Dunlap, Kans., R. R. 1, Aug. 12.

Pleasant View church met in special council July 17 for the purpose of organizing the church after the separation from Rock Lake church. It will now be called the Egeland congregation, and a full corps of officers were elected. A committee was appointed to look up a location, draft plans and estimate the cost of a churchhouse to be built in Egeland. Bro. J. E. Fiffer was elected president of the Christian Workers' meetings and other minor officers were elected. Another special council was held at the same place July 31. Further plans for the churchhouse in Egeland were discussed and solicitors were elected. We contemplate enlarging the district and committees were appointed to that effect. Bro. John Brubaker conducted a three weeks' meeting at this place, during which time nine were added to the church by baptism and two reclaimed. The church was greatly built up.—Clem Puterbaugh, Egeland, N. Dak., Aug. 12.

AN OPEN LETTER TO THE NEW MISSIONARIES IN INDIA.

My dearly beloved in the Lord,—

Grace, mercy and peace be multiplied unto you through Jesus Christ, our Lord.

Hearing of your coming does us all good, and we rejoice in the Lord because of you.

May your hopes and ideals for the work before you be more than realized, as you enter upon what will be, by the grace of God, your life's work.

The work in India, to which you are now so soon to come, is small yet. We are not an old mission with native preachers and native Christians everywhere to be seen and appreciated. Do not be disappointed in this matter.

When you come, however, do not feel you are coming to a "heathen country," where they are apt to walk off with you, and where you are likely to be a martyr before very long.

This is a land of an ancient civilization, where people are generally kind to you, and real courteous in their way, to all of which you will easily get accustomed very soon.

Ordinarily speaking, your health is not in danger either, as if you were going to some of the deadly climates of central Africa. The climate here is lovely in the winter time, no more lovely place could you find. But it is hot in March, April, May and June, and then the rains come, which helps matters till autumn comes again.

Therefore, do not let the dear brethren and sisters, when they give you good-bye, feel that you are becoming a martyr now, for after all, they are making the sacrifice that enables you to have the unspeakable joy of carrying the Word to people who might never hear it unless you came. Yours is the joy. Theirs is the sacrifice. Hard work is the lot of both.

What shall you bring with you? First of all, I would say, bring all your books. They will come into good service now all the time, and you will miss what you do not bring. Therefore bring them.

Have you dictionaries, commentaries, reciters, poets, geographies, histories, bring them all. We left most of our books home when we came. Then when we went home on furlough, we chose most of those we had left. And now we find ourselves wishing for the others yet.

When you come to separating the things you will want from the things you will not want, always give yourself the advantage of the doubt: if you are not sure, then bring it with you. You will want it if you leave it behind.

Everyone has little pictures, keepsakes, and treasures which he prizes very highly. Bring them with you. They will have the effect of keeping you cheery, which is a good thing for all, in whatever land they be.

We brought five dollars worth of writing paper. Don't you do that. We brought a feather tick. Don't do that either! What you have bring, but don't lay in any special stock of anything.

There is one thing we find dear here—shoes. Good shoes are quite expensive, and native-made shoes are very quickly worn out. They are cheap, however, and most of us soon find ourselves wearing native-made shoes.

You will think of yourselves as going into a hot country, therefore want some cool clothing. Do not get any stock. Washing check such as is common at home gets all ruined here in a short time, by the way of the dhotie, the washer man, who is hard on the clothes. Clothes made in India are best for India wear, either made here or imported for use here.

As for the voyage, keep at hand some books to read and some song books, for you will most likely find splendid opportunity for both.

Get a supply for a month, as you will not have any washing done till you reach India, except what you may do yourselves in the cabin. If you have some cheap light wear, you might wear it and put it through the port hole when it is dirty. You can get washing done on board ship, but it is too expensive.

Keep a good blanket near for use on the ship. You will need it.

As to your big trunks, they are too heavy to handle in India. Small trunks would be better. They are not so apt to be broken. You need a small trunk for use in the cabin. Your larger trunks and boxes must go below in the hold.

Expect to get sea-sick. Do not think otherwise. But do not dread it. It will do you good. But after you have it a day or two, then make up your mind to change the program now, and get out on the deck in spite of everything. That will be the best place to be sick, and the best place to get well.

I have arranged with my brother Mitchell, by which he (at my expense) subscribes for a number of papers, reads them, and then (at his expense) mails them to me. The foreign postage is about half the original cost.

When we first came, we stopped getting the Missionary Review of the World, thinking that a missionary did not need the paper. But since we changed our tactics, and I would not do without the Review now. Missionaries need to be well read, and it keeps them fresh and up to the times, as well as enabling them to answer questions they sometimes meet.

You will think of yourselves as going into a hot country. But you arrive here when it is getting cool. On the ship you have cool sea-breezes. So the thing for you to do is to make good use of what clothing you have, and when you find you need more, and cooler clothing, as the hot weather comes on, then buy.

Now I must close. My letter is long enough. There are many other little things I might write about, but perhaps I have enumerated all that will be of first interest to you.

Of course, you will want your Bibles near by you on board. I need not mention that to you. A preacher will want always to be ready to preach, though you will not be very likely to get any chance in that line from New York to Bombay. It all depends on the crowd, and a good deal as to what vessel you are on.

May the Lord direct you ever. May he bring you safely to your desired haven.

W. B. Stover.

Bulsar, India.

P. S.—Mary says: "Now, Wilbur, don't tell about that feather tick in the Messenger. You know Mamma Stover told us to wrap the dishes in it, and if it had not been for them, we would not have brought it at all. But as it was, not a dish was broken."

W. B. S.

MINISTERIAL, SUNDAY SCHOOL AND CHRISTIAN WORKERS' MEETING OF NORTHERN ILLINOIS AND WISCONSIN.

These meetings will be held in the Pine Creek church, Illinois, Aug. 28 and 29.

Program.

Ministerial Meeting, Aug. 28.

9 to 9:15. Devotional Exercises.—Conducted by J. S. Snively.

9:15 to 10:30. Influence of the College upon the Ministry.—M. M. Sherrick, E. B. Hoff.

10:30 to 11:40. System.—E. M. Cobb, G. W. Furrey.

1:30 to 2:30. Sermon Building.—A. D. Sollenberger, John Lanark.

2:30 to 3:30. Ruts of the Ministry.—I. B. Trout, W. R. Miller.

3:30 to 4:30. Right Habits of Expression and the Secrets of Powerful Speaking.—R. E. Arnold, Georgiana Hoke.

Evening.

Sermon.—D. S. Filbrun.

Sunday-school Meeting, Aug. 29.

8:00. Service of Song and Devotion.

8:20. Roll-call of Schools, with One-minute Responses by Superintendents.

8:50. Class of Little Children Taught Next Sunday's Lesson.—Cora Brubaker.

9:20. What to Teach the Little Children.—P. R. Keltner.

10:00 Teachers' Meeting: (a) How it Helps the Teach-

er, Etta Eckerle; (b) How it Helps the Superintendent, A. H. Rittenhouse.

10:40. Supreme Responsibility in Sunday-school Work, H. P. Albaugh.

11:20. Round Table.

Christian Workers' Meeting.

1:30 to 1:45. Devotional Exercises.

1:45 to 2:30. The Organization and Purpose of the Christian Workers' Meeting.—C. V. Taylor, Elgin, Boyd Zuck, Lanark.

2:30 to 3:15. Discussion.—In View of Our Experience as Christian Workers, What New Thing Ought We Do?—Galen B. Royer, Elgin; Lizzie Shirk, Mt. Morris.

Committee: C. B. Smith, Foreman; D. D. Culler, Treasurer; H. P. Albaugh, Secretary; Noah Blough, Sunday-school Secretary; P. F. Eckerle, Christian Workers' Secretary.

FROM JOPLIN MO.

We have a small number of brethren and sisters living at this place, with a little mission started by the help of the General Mission Board. This city has a population of about 40,000. There is much required to accomplish anything in the way of mission work. We call attention to this little mission through the columns of the Messenger, that those who have the interest of souls at heart may give us their assistance. If any of our ministers should be passing through this part of the country, stop off and give us some meetings.

Our urgent need is more workers to locate in the city, and if there are those who desire a change of location, they will please remember us at Joplin. Employment of various kinds may be had here, with good pay. Property is reasonably cheap and any investment will grow in value rapidly. Any inquiries will be answered by addressing the writer, N. Oren, 502 E. Macon St., Carthage, Mo., or 2028 S. Main St., Joplin, Mo., Aug. 11.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Aug. 21-23, Southeastern

Kansas, at Independence.

Sept. 26, 27, Middle Iowa, in

the Garrison church.

Sept. 26, Southern Illinois, in

the Big Creek church, near

Parkersburg.

Sept. 28, Southern Iowa in

the Mound county church.

Sept. 27, Middle Missouri, at

Mound church, Adrian

county.

Oct. 2, Northeastern Kansas,

in the Sabetha church.

Oct. 12, Michigan, in the Bear-

erton congregation.

Oct. 17, Southwestern Kan-

sas and Southern Colorado,

in the Helzer church, Kan.

Oct. 24, 25, Southern Missou-

ri and Northwestern Ar-

kansas, in the Dry Fork

church, Mo.

LOVE FEASTS.

California.

Sept. 1, 2:30 pm, Sacramento

Valley, Princeton.

Colorado.

Aug. 25, at W. D. Harris's, 8

mi. N. of Fowler, near Hax-

sum.

Sept. 1, Goodhope, near Hax-

sum.

Sept. 29, St. Vrain.

Idaho.

Aug. 18, 5 pm, Idaho Falls.

Illinois.

Aug. 18, Macoupin Creek.

Aug. 25, Camp Creek.

Sept. 1, 2 pm, Cole Creek.

Sept. 1, 2, 10 am, Woodland.

Sept. 1, 5 pm, Sugar Creek,

near Auburn.

Oct. 13, Martins Creek.

Oct. 14, 4 pm, Blue Ridge.

Indiana.

Aug. 25, 2 pm, Ogans Creek.

Sept. 1, 10 am, Camden.

Sept. 1, Turkey Creek.

Sept. 1, 4 pm, Arcadia.

Sept. 1, Bethel church, near

Lebanon.

Sept. 15, Walnut Level.

Sept. 22, 4 pm, Greentown.

Plevna house.

Sept. 22, 10 am, Clear Creek.

Sept. 22, 5 pm, southeast of

Bremen.

Sept. 27, 7 pm, South Bend.

Sept. 29, Portland.

Sept. 29, Shipshewana.

Sept. 29, 10 am, Buck Creek.

Sept. 29, 2 pm, Middlefork.

Sept. 29, 2 pm, Roann.

Sept. 29, Huntington.

Sept. 29, 2 pm, Summit.

Sept. 29, 4 pm, Washington.

Sept. 29, 10 am, Buck Creek.

Sept. 29, Osceola.

Sept. 29, 2 pm, Hillsburg.

Oct. 4, Pleasant View.

Oct. 5, 10 am, Mississinewa.

Oct. 5, 10 am, Landessville.

Oct. 5, 5 pm, Beaverdam.

Oct. 6, 4 pm, Lower Fall

Creek.

Oct. 6, North Liberty.

Oct. 6, 10 am, Markle.

Oct. 6, 5 pm, St. Joseph Val-

ley.

Oct. 6, 2 pm, Lower Deer

Creek.

Oct. 13, 5 pm, Nappanee.

Oct. 13, 10 am, Bethel Center.

Oct. 13, 4 pm, Sugar Creek, 3

mi. S. of Fortville.

Oct. 25, Pleasant Valley.

Iowa.

Aug. 26, So. Ottumwa.

Sept. 8, 10 am, Prairie City.

Sept. 22, 5 pm, Pleasant Hill.

Sept. 25, Garvins.

Sept. 29, 30, 4 pm, Beaver.

Oct. 5, 3 pm, Libertyville.

Oct. 6, South Keokuk.

Oct. 6, 3 pm, English River,

south house.

Oct. 6, 7, Des Moines Valley,

country house.

Kansas.

Sept. 1, 2, 5:30 pm, Scott

Valley.

Sept. 22, Kansas City.

Sept. 28, 2 pm, Dorrance.

Sept. 29, 10 am, Burroak.

Sept. 29, 2 pm, Maple Grove.

Sept. 29, 4 pm, Cedar Creek.

Oct. 6, 10 am, Belleville.

Oct. 6, 5:30 pm, Vermilion.

Oct. 6, 7, Pleasant View,

Darlow.

Oct. 6, 10 am, Washington.

Oct. 13, White Rock.

Oct. 13, 2 pm, Locust Grove.

Oct. 27, Navarre.

Oct. 27, Olmito.

Nov. 3, Chanute.

Maryland.

Sept. 1, 10 am, Piney Creek.

Sept. 8, Fairview.

Sept. 29, Pine Grove.

Oct. 6, 10 am, Beaverdam.

Oct. 13, 1:30 pm, Long

Neosho.

Oct. 20, Cottonwood.

Oct. 20, 21, 1:30 pm, Manor.

Oct. 27, 2 pm, Brownsville.

Michigan.

Sept. 1, 10 am, Crystal.

Sept. 29, Berrien.

Sept. 29, 10:30 am, Fairview.

Sept. 29, Thornapple, west

house.

Sept. 29, 10 am, Black River.

Minnesota.

Nov. 29, Morrill.

Missouri.

Sept. 7, Prairie View.

Sept. 29, Osceola.

Oct. 6, Nevada.

Oct. 13, St. Joseph.

North Dakota.

Sept. 1, 4 pm, Wells County.

Oct. 26, 4 pm, Pleasant Val-

ley.

Ohio.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

Two weeks ago the residents of the Heights in the eastern part of Cleveland, Ohio, had the pleasure of witnessing one of the most remarkable mirages of which there is any record in that part of the country. Wonderfully clear and distinct, the Canadian shore of Lake Erie, sixty miles distant, was spread out before them in the sky. The phenomenon lasted for over an hour, and attracted the notice of thousands of people before it faded. The inverted atmospheric picture was so clear that the city of Rondeau could be seen plainly, the church spires and principal business houses standing out in bold relief. Tall trees and a river emptying into the lake could also be seen. It is the first mirage seen at Cleveland in many years, and Local Forecaster Kenely says that the recent heavy rains over the lake may have had something to do with creating atmospheric conditions to make a mirage possible. The sky to the north was remarkably clear all day. A view of this sort should remind the Bible student of the vision John had on the Isle of Patmos. He saw the pictures God spread on the canvas for him to see and study. What was witnessed at Cleveland was the work of the Almighty God, and shows how easy it is for him to bring before the eye views that cause one to behold with wonder and amazement.

There has been considerable discussion as to whether negroes are capable of receiving or would be benefited by higher education. Some facts recently given by President J. G. Merrill, of Fisk University, at Nashville, Tenn., will throw light on the subject. Since 1875 287 have graduated at Nashville, of whom 261 are still living. Of these 121 are teachers, college professors or school principals. Forty are business men and thirty-eight are successfully practicing the professions of medicine, surgery, dentistry or pharmacy. Twelve are practicing law and twenty have become ministers. Several of them have taken advanced courses in other institutions, including Harvard, Yale, Heidelberg, the University of London and various State universities, and one is a member of the Royal College of Surgeons of England. So small a part of the negro population is able to serve the race professionally that the demand for educated men among them is greater than the supply. "Fisk University has to employ white teachers because it cannot afford to hire colored ones," who are

in demand at better pay in other institutions. "This is a condition not generally understood among northern observers of the south and must have consideration by all those seeking light on the race problem. For the mass of the southern negroes industrial education, of course, is still the prime requisite, but evidently there is also need and use for the negro university man, not only that he may administer to the practical needs of his own race, but that he may play his important part in guiding and promoting the progress of his less advanced fellows."

THE medical officers of the twenty-eight borough councils of London took samples of every kind of canned meat to be found in all parts of London and its suburbs, and analyzed them. Samples were also analyzed at other places, and the conclusion is that in every case the contents of the cans were sound. Coloring matter and preservatives were not detected. In view of the reports that have gone out, a special effort was made to find dirt and other matter; but the conclusion is that in every instance the samples were in this respect satisfactory. With the new inspection law in force, there can be little or no reason for fearing that canned meats are not clean or contain injurious substances. The government will guarantee packages or cans on which its label is placed. The greatest danger now seems to be that grocers are likely to keep canned goods too long in stock. But this can be remedied.

LAST week King Edward of England visited Emperor William of Germany. The meeting was a very cordial affair. They kissed each other, as good people ought to do. They are not only related to each other by blood, but they both claim to be Christians, the former belonging to the Episcopal church of England and the latter to the Lutheran church. They were closeted for hours. Just what they talked about no one knows. They may have talked about a better understanding between the two countries they represent. It is thought that they may have talked about the situation in Persia, especially about a harbor for Germany on the Persian Gulf. With German capital, a railroad is being built through the Euphrates valley, but at present there is no good outlet for the road on the gulf. For a few years England and Germany have not been on the best of terms. While claiming to be Christian powers, presided over by men who are related to each other, still they watch each other like war dogs, and actually make preparation for fighting each other should the occasion arise. In view of their standing, such preparation seems like the height of foolishness. Well, it is good that the two men should visit each other, and even kiss. They want to become better acquainted and love each other more, and by and by they can disband their big armies, turn their warships into vessels of utility and learn to live in peace.

AT Greenwood, S. C., a negro, a few days ago, committed a terrible crime. He entered a store, temporarily in charge of a young lady, seized a meat knife and cut her throat. He then went three miles into the country and attacked a negro girl. One thousand enraged men were soon in pursuit and finally captured the man. He was brought to Greenwood to be put to death. In the meantime, the governor hastened to the place, mounted a stand hastily arranged for the purpose, and addressed the mob. He told his people that the negro had committed an outrageous crime and was worthy of death. He begged and implored that they would let the law take its course with the negro, promising a speedy trial, and the meting out of justice. He did not want the fair name of his State

disgraced with another case of lynching. The mob listened to the governor patiently, showing him all due respect, but when through with his speech he was told, by one of the mob leaders, that while they respected him, they would not comply with his request. So the negro was taken away, only a short distance, and then shot to death in the presence of the governor. He could do no more than look on, and express his regrets. The deed committed by the negro was a cruel one, and according to the statutes of his State he deserved punishment of the most severe character, but it is unfortunate, indeed, that a people, who should be so cool and deliberate while putting a criminal to death, could not be induced to listen to their own governor. It shows how men are coming to disregard those chosen to execute and uphold the dignity of the law.

VALPARAISO, Chile, was visited by a severe earthquake on the evening of Aug. 16. As we go to press, nearly five days later, the reports coming are conflicting; but it seems clear that a large portion of the city was destroyed, that from three thousand to five thousand persons lost their lives, and that nearly a hundred thousand of the inhabitants are homeless. As in San Francisco, fire broke out after the quake and burned for more than twenty-four hours. The city contained about a hundred and thirty thousand inhabitants, most of whom sought refuge in the parks and hills, where they are deprived of the necessities of life. Suffering is great, and it seems impossible that it should not become greater, for supplies cannot be carried to Valparaiso as they were to San Francisco. It is winter there now, but not winter as we know it. Valparaiso is about as far south of the equator as San Diego, Cal., is north of it. There is much rain there during the winter, which adds to the discomfort and suffering of the people. Santiago and several other places were damaged by the shocks, which lasted for five hours, and they were felt across the mountains of Argentina. Some reports say that the railroad tunnels through the mountains were destroyed and others say they were not. Telegraph lines are down and communication is difficult, which accounts for the meager and contradictory reports.

VALPARAISO—the name means "Vale of Paradise"—was founded by the Spanish in 1536, and is one of the oldest cities on the American continent. The name hardly suits the city, for it is built along a narrow strip of sand around the harbor. Back of it, in the form of a crescent, a rocky ridge rises almost perpendicularly to a height of sixteen hundred feet. In some parts of the city there is room for but one narrow street, and in others for three or four short ones. The city grew in spite of its location, and was known to sailors before Raleigh attempted to found a colony in America. It was twice captured by the English and once by pirates. In 1730 it was destroyed by an earthquake. In 1822, 1839 and 1873 severe shocks were felt which practically destroyed the city. But it was rebuilt each time, and no doubt will be again after this its fifth terrible experience with the earthquake. The city remained under the control of Spain until 1818. In 1866 it was laid in ruins by the guns of the Spanish fleet, Spain accusing Chile of aiding Peru in war. In 1891 two American sailors were killed by a mob in the streets of Valparaiso as a number of them were returning to their vessel. For a time it looked as if there would be war between the United States and Chile, as the Chilean government was not disposed to render satisfaction. But later an indemnity was paid the families of the men killed and a full apology was made to the United States.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

IS THERE NO GOD?

SELECTED BY EDGAR M. HOFFER.

"The fool hath said in his heart, There is no God."

Is there no God? The white rose made reply,—
"My ermine robe was woven in the sky."
The blue-bird warbled from his shady bower,—
"My plumage fell from hands that made the flower."

Is there no God? The silvery ocean spray,
At the vile question, startles in dismay;
And, tossing mad against earth's impious cloud,
Impatient thunders,—"Yes, there is a God!"

Is there no God? The dying Christian's hand,
Pale with disease, points to a better land;
And, ere his body mingles with the sod,
He, sweetly smiling, faintly murmurs, "God."

"We publish God!" the towering mountains cry;
"Jehovah's name is blazoned on the sky!"
The dancing streamlet and the golden grain,
The lightning gleam, the thunder and the rain:

The dewdrop diamond on the lily's breast,
The tender leaf by every breeze caressed;
The shell whose pearly bosom ocean laves,
And seaweed bowing to a troop of waves.

The glow of Venus and the glare of Mars,
The tranquil beauty of the lesser stars;
The eagle soaring in majestic flight,
The morning bursting from the clouds of night,
The child's fond prattle and the mother's prayer,
Angelic voices floating in the air,—
Mind, heart, and soul, the ever-restless breath,
And all the myriad mysteries of death.

Beware, ye doubting, disbelieving throng,
Whose whole ambition is to favor wrong;
There is a God; remember while you can,
"His spirit will not always strive with man."

WHY?

BY C. H. BRUBAKER.

MAN is naturally an interrogator. His mind thinks with the rising inflection. The question is the thought-form of many of his thoughts and meditations. The question mark punctuates many of his sentences when he writes. A real live man has at times to take himself by the mental or spiritual coat-collar, shake himself and say to himself: Why am I so mentally stupid? Why am I so spiritually dead? A question sincerely asked oftentimes awakens slumbering minds and quickens dull consciences.

Why arises in the mind from various reasons. There is the *why* of curiosity, so common to small children and not altogether lacking in women and men. There is the *why* of information, so common to the scientists and inventors. We have the *why* occasioned by trouble, by fear, by joy. Many questions are asked and many can be asked. Why has God so dealt with me? Why has he permitted my darling child to be taken from my bosom? Why has all this sickness come upon me? "Why does the preacher preach so much to the members," says one of them. "Why does the preacher preach so much to the sinner?" says one of them. Why does the minister preach so little about covetousness when it is so common and is such a heinous sin? Why do church people *give so little* for the extension of God's kingdom when the Lord has so abundantly prospered them? Why do these same people *give so much* for the increase of their own fields when they already have an abundance? Why is a Christian (?) man spying out the land for an investment of idle money instead of making an investment in the *real estate of God's kingdom*? Why will a man lay up treasures for himself and children here on this earth when Christ specifically says, "Lay not up for yourselves treasures upon earth where moth and rust corrupt and thieves break through and steal?"

Why does a man called to serve the Lord in the ministry of the Word, accept a call to serve a land company in the merchandise of land? Why are talented young ministers consecrating themselves to merchandising? Is the Lord's kingdom too small to give all your

talents employ? Is the call for service in the mercantile world greater? Is the need greater? Is the opportunity for extending God's kingdom greater as a *merchant* than as a *minister*? Is *material accumulation* more in accordance with the mind of him who had not where to lay his head, than *ministering* to the *souls of men*? Is material accumulation more agreeable to *YOUR mind* than sacrificing yourself for the *souls of men*? Is it the Spirit of Christ or the spirit of materialism that prompts men to migrate from the Christian ministry to merchandising? Is it the *money* spirit or the *missionary* spirit that prompts a man to deal out land to the land-seeker when he formerly dealt out bread and water to those who were hungering and thirsting after righteousness? What is the strong magnet drawing men from the active Christian ministry? Is it *silver* or *souls*? Is it *selfishness* or the *Savior*?

Why do men and women seek instruction in Bible schools? Why do they educate themselves and then offer their services to the church when they could make a good bank account in the various professions of life? Do they do it for self-praise or for God's glory? Is it because they love *silver less* or because they love *souls more*? Is it because *self* has the largest place in the heart or because the *Savior* has the chief place? *Why is it?* And again *I ask, WHY?*
V'irden, Ill.

INFANT BAPTISM EXAMINED.

BY B. E. KESLER.

In Two Parts.—Part II.

COMING down to New Testament times we are told of certain infants that were brought to Jesus, Matt. 19: 13; Mark. 10: 13; Luke 18: 15. From this it is argued that "as infants are good enough for heaven, are better than their parents, are better than even church members, it would be very wrong to refuse them membership in the church." This would be true if the object of bringing them to Jesus had been their baptism and reception into the church. But such was not the case. They were "brought to him that he might put his hands on them and pray,"—which he did and blessed them, but *he did not baptize them*; neither did he command any one else to do so. He did just what was desired of him, "put his hands on them and prayed and blessed them." That's all; not a word about baptizing any one. Now if they had been brought *to be baptized*, and Jesus had said, "Suffer little ones and forbid them not *to be baptized*," then it would have been quite a different proposition. But such is not the case; hence the idea of infant baptism, based on this case, is founded on something not revealed in the Book. The peculiar part about it is, that any one should use this case to sustain a practice that it does not even mention. Such persons must be hard pressed for argument.

Again, we are referred to our Lord's great commission, Matt. 28: 19, "Teach all nations and baptize them." Here it is argued that "as infants make up a part of nations, they are to be baptized along with the other part." This position is erroneous because it fails to bring out the facts in the case. When the facts are brought out we find that faith, repentance, baptism and remission of sins are to be preached to the nations. "Preach the gospel to every creature; he that believeth and is baptized shall be saved." Mark 16: 16. "That repentance and remission of sins should be preached in his name." Luke 24: 46, 47. "Teach all nations, baptizing them." Matt. 28: 19. Now, the facts are, the Gospel is to be preached to the people, the nations are to be taught and baptized "for the remission of their sins." Who would venture to preach to infants? Who would attempt to teach them the principles of the Gospel? and how could they believe? Then why baptize them? Besides this argument defeats itself by proving too much for its advocates. For if we must baptize infants because they make up part of the nations, then we must baptize idiots and the insane for the same reason, and if unbelieving infants are to be baptized, then unbelieving heathen, infidels are to be baptized. As much argument for the one as

for the other; not only so, but Jesus said, "He that *believeth* and is baptized shall be saved; but he that *believeth not* shall be damned." Then baptized unbelieving infants shall be damned! A theory that so completely destroys itself is surely without scriptural foundation.

And still again we are told the church is the "flock" and the "fold." "Then, as it would be very cruel to put the big sheep into the fold and leave the lambs out in the cold and rain, so it is very cruel to deny infants membership in the church."

The deception of this argument lies in the supposition that putting the flock into the fold made sheep out of them; whereas they were "sheep" already, and putting them up in the sheep-cote did not make them sheep. If so, then we could put goats into the fold and make "sheep" of them. Then we might baptize unbelievers along with infants and make *believers* out of them!

Again, the fold is the place where the flock is fed; the church is the place where the sheep are fed. Then if infants should be put into the church, why not let them eat with the big sheep? What a spectacle to behold, the flock assembled, put into the church, but at feeding, communion time, while the big sheep are eating, feasting, the shepherd stands guard and drives the innocent little infants, lambs, away and will not let them eat! Poor little things! good enough for heaven, better than the big church members, but not good enough to eat, commune, with them! Denied the bread and wine, flesh and blood without which Jesus says, "ye have no life in you." And so the innocent little lambs, baptized infants, are turned away!

Furthermore, "The kingdom of heaven is like a net that was cast into the sea and gathered of every kind." Matt. 13: 47. Here it is argued that "the net caught good, bad, big and little fish, and since the kingdom is like the net, it must have infants in it." The foundation of this contention is based on a supposition and a misstatement of the case. The net caught "good and bad," but not any infant fish; hence it must be supposed the net caught infant fish and then on this supposition is based an argument for infant baptism. To get infant baptism here, it must be supposed the net caught infant fish, and then be inferred that infants should be baptized. A position based on an inference founded on a supposition! Who ever went netting and caught infant fish, minnows? True, "good and bad" people get into the church, but those who baptize infants admit that the infant does not receive the Spirit in infancy. Then it is not a spiritual child of God, has not received the baptism of the Spirit, is an illegitimate child, a bastard, in the family of God.

Now, should this little baptized infant die in infancy, by this theory of not being a legitimate child it will be "cast into outer darkness," gathered by the angels from among the good, the legitimate sons and daughters of God, along with other wicked and ungodly people! How shocking to thing of such an awful theory! A theory that leads to such an awful end!

But as a last resort we are told of certain household baptisms as that of Lydia and the jailer. Acts 16: 13-40. And from these household baptisms it is claimed infants should be baptized. It is claimed these households contained infants, which is at best a supposition, and then an argument is built on this supposition, a weak foundation for an argument, sure! If this is really an argument, then with another supposition we can destroy it. Suppose there were no infants, and one supposition is just as reasonable as the other; and a cause that has to resort to such arguments to bolster it up surely must be hard up for argument.

The facts are that in these household baptisms the subjects were such as "brethren" and were capable of being "comforted," of "rejoicing" and "believing" in God. Could infants do any of these things? Surely not; hence infants were not subjects in these baptisms.

Whence it occurs infant baptism is wholly wanting in evidence from the Bible to sustain it.

Besides, what good can it do the innocent little beings to be baptized? Baptism is presumed to convey a blessing. What blessing comes to sinless little babies

in baptism? They are not allowed any of the privileges and immunities of other church members; they are forbidden the sacred emblems of communion; they are not regarded as members, except to swell numbers,—then why baptize them? And then just think of these little children in the judgment, searching heaven to find a witness to their baptism! Of course they do not know anything about themselves, and must depend on others' testimony in the case, when the dead shall be "judged out of the things written in the books."

Besides, infant baptism made universal (and some claim it should be) would do away with believers' baptism, would fill the church with unconverted persons, would put all impenitent sinners into the church; the church would contain all the wicked people in the world. In fact there would be no world. A great part of the Bible would be a mere cipher. All the gospel of invitation would be annulled: no use to invite those who have already come. A great practice subject to such inconsistencies should never have had existence and should be abandoned at once.

Leachville, Ark.

THE QUESTION OF USING TOBACCO.

BY THE EDITOR OF THE S. S. TIMES.

[The Sunday School Times is one of the most widely read religious journals in this country. It enters thousands of homes where tobacco is used, yet the editor does not hesitate to point out the evil of the habit. He reasons well and calmly, and what he says may prove helpful to some of the Messenger readers.—Ed.]

Is the use of tobacco one of the things that helps the cause of Christ? Or is it a common accompaniment of such that retards the cause of Christ? Is any Christian man in genuine doubt on this point? If not, what is our simple duty?

Tobacco is used, and used freely and by great numbers, because it is a deadener of sensibilities. It helps to take the raw edge off life and feelings. It reduces brutal facts to pleasant seemings. The cold, hard world is not half so cold and hard when seen through the blue haze of tobacco smoke. Tobacco is comforting and soothing, not by bringing fresh strength to the physical system, but by numbing nerve and brain activity and rendering nerves and brain somewhat less conscious. At its worst, it produces nervous depression and prostration. At its best, in ordinary, "moderate" use, it acts as a narcotic, and a narcotic is that which "allays morbid susceptibility, relieving pain and producing sleep. In poisonous doses (a narcotic) produces stupor, coma, and convulsions and in still larger doses death."

There come crisis times in a man's physical life when the administering of a narcotic is the only way to save life; times when, to avert death, pain must be relieved and sensibility deadened. But is it well to bring one's system, deliberately and voluntarily, into the condition when once or several times in every twenty-four hours the system cries out for deadening, so that the regular use of a narcotic is necessary for peace of body and mind? Is it well that the facts and difficulties of everyday life should seldom be seen in their reality, but mostly through the softening unreality of pleasant seeming? Is it well to be normal only when we are abnormal? Is any creature on earth more miserable than the habitual tobacco-user who cannot get at his tobacco? The missing of an ordinary meal is not to be compared, in resulting discomfort, with the nervous strain of the omitted smoke. Yet food strengthens the body; and no tobacco-user will claim that his body is built up by his habit.

Are such statements as these only the exaggerated indictments of an enemy of mankind's friend, the "weed"? As the editor was working on this issue of *The Sunday School Times*, a letter was laid on his desk which proved to be an appeal from a North Carolina tobacco company to forswear all other tobacco in favor of his own. The letter opened with the inviting sentence, "Do you know what a pipe dream is? Let us tell you." But in the course of its argument there occurred several statements that are suggestive in a line that the tobacco company probably did not intend. In extolling the merits of a patented pipe, the com-

pany asserts, "and a pipe is the LEAST INJURIOUS (the capitals are as quoted) method of smoking." Why not "most beneficial?" Because even tobacco and pipe merchants know that tobacco-using is injurious; therefore the phrase that unconsciously springs from their lips even when they want to praise their own wares is "least injurious." They do not claim to offer nourishment, but minimized injury.

The North Carolina tobacco company goes on with other unconsciously damaging claims, such as that certain makes of pipes are undesirable because they become "saturated with poisonous nicotine;" "if the smoke does not strike the end of the tongue (one of the most sensitive centers of the nervous system), it is impossible to burn it,"—therefore, with this patent pipe "no nicotine can reach the mouth to poison the system." And a strong plea of this tobacco company is for "the contented feeling that steals over a well-fed man with a lighted pipe." Is that a condition that a Christian worker wants to attain to more or less often during his waking hours every day? Does it tend to build up and strengthen one in the service of him who said, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work?" Yet the circulars of this tobacco company contain a signed testimonial from a Massachusetts clergyman, asserting that he has been a smoker for forty years, and closing with the words, "You may count me a permanent customer."

"Permanent;" there is one fact in the tobacco question that ought to be fairly faced by every boy and young man who thinks at all over the matter of his personal habits. A business man's sensible discussion of the tobacco habit puts the truth in this frank way:

"When it comes, it comes to stay. Men rarely ever abandon it after the twenty-first year. Therefore take it for life, or quit it short. If you commence it, count that your final decision.... Anyhow, let us not drop into it by accident, or because some other fellow invites it, and then admit, as many a friend of mine has done that we are caught in a trap of unbreakable habit.

"If reason and will and manhood are going to have anything to do with deciding the matter, there are some things that must be thought of. They are the disadvantages. All admit that the habit, once formed, is a master. What kind of master is it?

"It is an unclean master. A clean mouth, sweet breath, untainted clothes, apartments free from stale odor, are hard things for a habitual smoker to manage. This point needs no elaboration. But if a proof is wanted, I only ask a glance at the floor of the smokers' side of a ferry or the smoking car of a train, and a sniff of the atmosphere after a few minutes of the crowd's unrestrained enjoyment of the weed, and—what is quite as significant—a note of the contrast in appearance between the men who crowd these places and those who seek cleaner floors and purer air.

"It is an unhealthy master. It corrupts the sense of taste, injures the stomach, deadens the sensibilities, causes cancers and heart troubles. I can count half a dozen personal friends at this moment who know, on physicians' authority, that further continuance of smoking means shortened days, perhaps sudden death. Only one or two, however, have been strong enough to give it up.

"It is an almost immoral master. Not in itself a necessary evil, it nevertheless promotes certain associations and leads in certain directions as to other habits which are unhealthy to the moral nature. Do you know a liquor soaker who is fond of tobacco? Did you ever see a bar-room or prize-fighting or gambling crowd or rough gang of any kind that was not smoking and chewing? To paraphrase a famous remark by Horace Greeley, "All tobacco users are not horse thieves, but all horse thieves are tobacco users." A lad who has learned to handle a cigar with grace has made a first-class start on a road that has more than one bad stopping-place. If you think that is not so, let me ask you whether, if you were an employer, and wanted a young man for a position of trust and growth, you would select the one with a cigar in his mouth, or the one who had decided not to use it.

"It is a hard master. It is more powerful than your judgment and will combined. The old fable, 'I can

stop any time I want to,' is disproved by the earnest attempts of many a strong man you and I know."

There is nothing new in all these facts, to smokers. Indeed, many a user of tobacco will say that some of them are *not* facts; that he has not been hurt by his habit, but that he compares favorably in health with the best of non-smokers. He fails to recognize that that point has not been proved or even tested until, as happens to so many men, the question of his reserve power is the question that will turn the balance for him between life and death. Then it is that doctors say of a man, "but for his smoking he would have pulled through;" or of another man, "if he had been a smoker, he could never have made this winning fight."

Yet the real question, after all, is not whether one is willing to take his chances, as most men are, against ever having to depend for life upon one's unimpaired reserve. Rather it is, has any follower of Christ the right to deaden, by an abnormal habit any of his God-given faculties and powers of sensitiveness. Can one think of Jesus the man and the minister, whose bodily needs were identical with ours, finding relief after an exhausting Sabbath at Capernaum in the soothing effects of tobacco? Is that suggestion irreverent and unthinkable? Why? Why more so than for one who is striving to make of his body a living sacrifice for that same Christ? What of Paul? Would it be possible to conceive of his parchments as being saturated with tobacco smoke, while on them were written the words: "buffet my body, and bring it into bondage;" "be ye imitators of me, even as I also am of Christ."

There is a vigorous effort being made by some of the earnest Christian women of our land to improve the opportunity of the temperance lesson of this second quarter of the year for anti-cigarette teaching in the Sunday school. Thousands of mothers and fathers and teachers will welcome this crusade; but there is one great difficulty in its way. One who is responsible for much of the sanest, most effectively directed temperance (which includes anti-tobacco) work that is blessing our land to-day, says: "If we have thousands and thousands of little boys smoking cigarettes, there is a cause for their having begun the practice. Searching for the main cause, it seems to me that the example of smoking men is the seed, whose natural harvest is our present crop of cigarette-smoking boys." A prominent young Philadelphia physician who is striking vigorous blows for purity in American manhood writes: "Even though I myself was reared in a cloud of tobacco smoke, I must say with all candor that the clergyman and the physician appear to me to have less right than any other human being to injure and depress the powers loaned to them by the Almighty by the use of stimulants and narcotics in even the smallest quantities. If these drugs cause harm to others, and if influence is an indispensable feature of our daily lives, as we know it to be, then you and I cannot explain away our responsibility if we openly or secretly submit ourselves to these allies of immorality. I again speak strictly as a physician, not as an enthusiast in the crusade against tobacco and alcohol as such." Another sentence from the North Carolina tobacco company's circulars reads, "It's just as good for cigarette as for pipe." Of course it is; and "If it's good enough for my father or my pastor, it's good enough for me," says Young America. Won't fathers and teachers and pastors just think of this as they read the articles in this issue of the *Times* on the evil which is dulling and snuffing out the brains and life of much American young manhood?

SOME TRUTHS HARD TO BEAR.—John 16: 12, 13.

BY O. PERRY HOOVER.

DID Jesus leave anything unsaid which was necessary to salvation? It was a time for serious thought and a plain, full presentation of the truth. But some of it had to be left for the Spirit of Truth to communicate, not so much by word as by guiding into the truth and showing it in conduct. Our curiosity is at once aroused to know what Jesus left unsaid which those great souls could not bear. Of course, we can only

conjecture some of the truths. Certainly they would be deeply grieved at any mention of a life-long separation from Jesus.

He had made new men of them, and had given them a task of a higher order and purpose of living. This had stimulated in them the hope of a new glory and leadership for Israel over mankind. No prophet had ever felt heaven's draw like those coming "fishers of men" felt stimulated to publish the Good News under Jesus' leadership. Naturally, then, any thought of separation would be a blow to their joy; and when it did fall, they were so greatly dazed by it that the Spirit had to reorganize them before their work could go on.

The fall of the Mosaic Law would have been hard to bear if Jesus had mentioned it. The disciples knew its literature in part at least, its heroes, and its ritual, and they felt its aristocracy. But it had developed only a priest class and so had failed to reach the common people. Jesus came as the Law predicted he would; but he presented larger truths both in thought and action than any prophet had ever conceived. In this way he surpassed the Law and showed a "better way" to redeem mankind; and so this higher and more serviceful law was to take the place of the old. Its rituals, its burnt lambs, and its songs, accompanied by dance of priests, could not show how life must develop in order to reach salvation, hence it was to yield to the Gospel and to pass away.

The life history of Israel led the Jews to believe that they were God's chosen people; it was a national feeling. We may suppose that any mention at that time of the admission of all men to the privileges of salvation upon equal terms with themselves would be hard for even the disciples to bear. They were the most liberal of the Jews, because they were trained under a new system of education; still they felt that the Gentiles were inferior to the Jews, or at most would always be only second in God's favor. It took a vision from heaven to convince Peter that salvation is for all men alike. Naturally, then, the other disciples never felt this truth as strongly as he did, for they do not seem to have gone into the foreign field as he did.

Another fact which Jesus did not develop was the full truth of his divinity. But it is not strange that the disciples would not bear such truth at that time; they were not theosophical. Many years passed before they fully formed their theology. The question is still too deep for even the scholars; they write enough and quote scripture, but leave us at a point which shows rather what all do not know on this God-theme. The Christian takes on faith what he cannot explain in theology.

Either of these four facts is worth a book. They are interesting, too, when applied to the disciples, but let us look to ourselves. Perhaps there are some truths which are hard for us to bear. Shall we hint at a few? Think on the following in the light of our needs and with forbearance toward the writer with whom you may not agree:

1. That our present church customs must be readjusted. Will anyone claim they are as broad as the Gospel? In some of their features they are not suited to the social customs of other peoples, because we have adjusted our organization to the restricted life and simpler needs of the rural districts, which are so different often from the complex forms of city life. Certainly some changes must be made before we can take in Jew and Gentile alike. The mass of mankind lives in the cities, which we have rather avoided. Why? The truth is plain that our methods of applying gospel principles in some phases do not "fit" city customs. But it does not lessen our obligations to work there to say that the cities will not accept our forms. There is generally a strong opposition among our people to changing any established order of service or church custom, but when this custom becomes formal and fails to meet the needs of a growing church, a change becomes imperative. This was the condition of the old Law when Jesus came, so he used radically different methods from those of the priests and discarded many of their cherished customs.

Has it occurred to anyone that if Jesus were here he might be less rigid in applying the "order," if

thereby he could win more souls, especially since no one in the church dresses as he or the church did for fifteen hundred years or more? But toward the Law and the customs of the priests he did show this liberal spirit, and it led to his crucifixion. How often did he violate their fixed customs! But he did this more as a plea for better methods of reaching man's needs than to show any opposition to the Law.

The church must have better methods for city work; and we believe the problem of adapting our work to city life is the most serious one before us to-day. In New York City there are thirty times more people than in the entire Brotherhood, but how about the fact that in hundreds of other cities, too, we have no church and are doing nothing or very little? Must the question be answered?

2. The outward form of dress does not keep pride out of the heart. It may, instead, even create a pride in it which is not less offensive to God than the pride of fashion. In fact, it has created a mental attitude among us which is largely the cause of our avoiding the work in the cities. Pride must be kept out of the heart, and we must have what guarantees a righteous life, even in dress, and the entire wisdom of the church ought to be exercised in seeking for the methods which will accomplish this result.

But have you not wondered why Jesus or some of his apostles or even the early church did not advocate a special cut of dress especially since it is made a test of fellowship in many places and hence a condition of salvation? We cannot believe that they merely neglected to do this; they know that conditions of life necessarily change rapidly, hence methods must change to meet the conditions. It means failure to any cause not to meet these conditions in whatever field they take place. Even the school-boy knows that conditions are not like they were in the yesterdays. Perhaps, though, some may say that sin has caused these changes; but whoever made more changes in religious or church customs than Jesus did? He worked in accordance with the law of life that where there is development there must be changes. So did our first Brethren, and they seem to have been in advance of other denominations in discussing missionary, Sunday-school, and educational problems. But only a few decades later Annual Conference could sit for days without mentioning these vital problems.

What caused that backward change? The answer may not be difficult: Our early Brethren soon became different in thought and practice from other churches. This was needed, but they soon magnified the word "plainness" until it crystallized into the "order," then as time passed, their peculiar plainness begat a self-satisfaction and absorbed their attention so far that it caused a forgetfulness, as it always does, of the great issues in mission and educational work.

Who can calculate the loss in influence and effective work for salvation by this forgetfulness of these larger needs? But Jesus condemned the Scribes and Pharisees for this condition (he called it blindness), because educational and missionary needs are a thousand times more important than phylacteries and "borders of garments."

But we are awakening. Conference knows we must be a plain people, and may we ever remain so! But we must be right, also, in all other forms of life. Now, then, in the light of our real needs, is one day too much for conference to give to educational needs and another to missions? May that day soon come! But some of these ideas may be hard to bear at this time.

St. Louis, Mo.

THE FUNCTION OF FEET-WASHING.

BY PAUL MOHLER.

I SUPPOSE there are few of us who do not have some idea of the purpose of feet-washing as a church ordinance. I have heard reasons given for its observance, and theories of its use all my life; but there are two of these theories that I like very much, and I like to combine the two.

The first theory is that feet-washing is an ordinance of service. When one becomes a Christian, he

agrees to serve the brethren in any necessary thing, with his time, strength, and very life, as he is taught by Christ. He enters into a new relation to other men; he becomes their servant when he becomes a Christian. We have an ordinance which puts us into our new relation to God, when we become Christians; should we not have an ordinance to put us into our new relation to our fellow-men, and especially our fellow-Christians? The change in our relation to them is just as great as in our relation to God. Is not an ordinance as necessary in one as in the other? Is feet-washing such an ordinance?

Let us use an illustration. We frequently enter into contracts with other men. We agree to do or give a certain thing for a certain consideration. As a rule, that contract becomes binding only when something is done toward the fulfillment of the contract. It doesn't take very much, only a little work done, only a dollar paid, to make the largest contract binding. So it doesn't take a great service to bind us to the full service of our brother; the washing of his feet will do it. When a man who has agreed to serve his brother, as all true Christians have done, washes his brother's feet, he has surely entered upon that service and is bound to continue therein. He is thenceforth his brother's servant.

Any service that Christ might have chosen for that purpose could have become an ordinance of service, but Christ chose feet-washing to be that ordinance, we believe, because of its special fitness for that purpose, which brings us to the second theory of the purpose of feet-washing.

That theory is, that it is a cleansing ordinance. When we were baptized, our sins were washed away, and we rose to a new life, pure and clean in the sight of God, "washed in the Blood of the Lamb." Unfortunately, however, we do not remain so, but sin again, and are again defiled. In answer to our prayer, through Christ, God forgives our sins; but we gradually become used to carrying a certain amount of sin about with us, and are not ordinarily as clean as we ought to be. We even come into the presence of God in public worship more or less defiled. That is an exceedingly dangerous thing to do at any time; but there are times when we wish to draw especially close to God and dare not attempt it without a thorough cleansing. One of these times is when we take the communion. We dare not attempt to enter into communion with God with sin clinging to us. We dare not take the life-giving bread and wine with death still reigning within us. We examine ourselves thoroughly before entering upon this ordinance; should we not also cleanse ourselves thoroughly, rather have ourselves thoroughly cleansed? Would not a cleansing ordinance be very helpful at such a time? Is not feet-washing such an ordinance? We believe that it is. Christ certainly must have thought so, when he said, "He that is washed needeth not save to wash his feet, but is clean every whit."

Some people say that Christ washed the feet of the disciples to cleanse the feet. I do not believe that. I believe that those feet were already clean. It was the custom of the country to wash the feet on entering a house. They had been for sometime in that house; they had prepared supper, and had begun to eat it. (See Am. Rev.) I cannot believe that they had gone so far with their feet still soiled from travel. I am satisfied that the cleansing, of which he spoke, was a spiritual cleansing.

If feet-washing be a cleansing ceremony, as we believe it to be, it was surely observed at the proper time, just preceding the Lord's supper and the communion. There is no other time we should be more careful to be clean; and surely must be clean at that time. It might be said, justly, that we should be clean every day. That is true, but it is also true that there is not a state of mind—not a spiritual condition induced or produced by any other ordinance, which we should not have every day. We need feet-washing no oftener than other ordinances, even though it be a cleansing ordinance. We should certainly not neglect the observance of any of the ordinances.

Again, if feet-washing be a cleansing ordinance, a man cannot perform it unto himself. There are a

few things that a man cannot do for himself; baptism is one of them; feet-washing is another. A man may dip himself into the water but cannot administer Christian baptism unto himself. So a man can wash his own feet, but cannot administer the ordinance of feet-washing unto himself. Christ has taught his disciples to baptize others, and taught them to wash one-another's feet.

This brings us again to our first theory—that feet-washing is an ordinance of service. When Christ chose to elevate a common form of service into an ordinance of service, I believe he deliberately chose that service which a man could not do for himself, which one could easily do for another, and which must be done at that time. That service was administering the cleansing ordinance of feet-washing, which thus became an ordinance both of cleansing and of service. Who can doubt its value! Who can refuse to observe it!

We don't know how much it adds to the value of an ordinance for us to understand the purpose of it, but I think it adds a good deal. Whether there is more in this ordinance than these theories discover or not, I believe that there is at least that much in it; and if there is more, I should be glad to know it.

Finally, let us be careful that we keep not this ordinance in vain. It is useless for a man to wash his brother's feet if that be the only thing he will do for him. Let us not bind ourselves to serve our brethren by this ordinance, if we do not intend to serve them in all things.

Cando, N. Dak.

THE MISSION WAGON.

BY JAMES M. NEFF.

THE Indians—men in their wagons, bareheaded squaws afoot, carrying their papposes on their backs, or riding astride their burros or ponies, are frequently passing our camp and their canvas tepees, brush huts and log cabins are standing among the scrubby cedars and pines against the mountain sides all about us. We are within the bounds of the Mescalero Apache Indian reservation, camped on the grounds of the Indian agency and school. This is now the fifteenth day since we made the second start on our tour of missionary exploration and discovery. We have been out every day and every night, and we have explored some strange country and discovered some strange things.

But I must tell you how we came here. When I wrote before we were in the little mountain town of Weed, on our way westward and upward toward the summit of the Sacramento Mountains. Now we are on our way eastward and upward, following the Tularosa canyon, with the Sacramento mountains to the south and the Sierra Blancas to the north of us. On the day after we left Weed we swapped one MESSENGER subscription for twenty pounds of rhubarb, received fifty cents for another and gave several free. The rhubarb we like, and not having seen any for awhile, we ventured to suggest to the grower an easy way of paying for a good religious paper. It didn't take long to make the trade, and putting the rhubarb into a box in the wagon, we hauled it thirty-five miles over a mountain road which reminded me again and again of my experiences in Kentucky, Virginia, Tennessee and North Carolina; then noticing that it was beginning to wither, we stopped, built a fire on the ground, cooked it and put it up in some fruit jars we had with us. Now we have hauled it thirty-five miles more, and are still nearly a hundred miles from home. If we get back across the mountains with it and succeed in preserving it till occasion demands it, it may "go easy," but if so, it will not be because it "came easy."

The second night after leaving Weed, having lost our way, we camped among the rocks on a desolate mountain top, and cooked rice in a hollow stump; but as I am telling all about that experience in an illustrated article in the INGLENOOK, I only refer to it here in this brief way.

The road from Cloudcroft, the summit town, to

the foot of the mountain westward had been described to us as "fifteen miles straight down hill." Well, most of it was "down hill," sure enough, but straight? It was not straight. Who ever saw a straight mountain road? And the little coves and corners with the merest snatches of ground sufficiently level for cultivation, and the circuitous routes around the rocky cliffs, by which the ditches carried the water for irrigation, and the little cabins here and there "built upon a rock" to which the MESSENGER will go for a year,—it was really interesting and funny to see.

Down the Sacramento Valley (a vast plain it is, two hundred fifty miles long and forty miles wide, without a river and without a meadow, except for the little patches which are irrigated with the water from the mountain brooks) at last we came. The town of Alamogordo, on the Rock Island railroad, is a pretty place. Right at the foot of the Sacramento Mountains which rise abruptly from the plain to the east, and the San Andreas mountains, rising plainly to view in the west, the location is beautiful. But it is a railroad town; things to read are scattered here and there, the people seem less teachable and less hungry for the good and true, hence our stay was not protracted.

Saturday evening found us at the little Mexican town, La Luz. A few white people are there and from six different persons we sought information as to whether there would be religious services in town the next day, but without success. Nobody seemed to know anything about it or care. How strange and quaint it all seemed! Most of the buildings are flat-roofed adobe structures, reminding us of pictures of Oriental villages we have seen. Mexicans are sitting about, speaking an unknown tongue, and nobody is interested in religion. Next morning we heard a bell ring, went to the little adobe churchhouse and found a few assembled for Sunday school. At the close of the school I was invited to speak, and here again I told the people how the Brethren obey the Bible and why, and introduced the MESSENGER. That afternoon we drove up the valley and passed the little town of Tularosa. Here are six hundred people in a settlement forty-four years old, and all but one hundred seventy-five are Mexicans. That evening we drove up a mile from the town and camped in the mouth of the canyon by a large cottonwood tree. It rained hard in the night, but in the wagon we were dry and comfortable. Another day's drive up the canyon brought us into the midst of the Indians where I now write.

Mescalero, New Mexico, Aug. 8.

NOTES NOT CLASSIFIED

Squaw Creek.—Our council was held Aug. 11, our elder, Bro. S. B. Shirk, presiding. Bro. D. W. Crist and Bro. Jacob Andes were elected delegates to district meeting. Our love feast will be Oct. 6, at the Squaw Creek house, at 4 P. M. Bro. Shirk preached for us Sunday morning and evening.—Sallie E. Miller, Skidmore, Mo., Aug. 16.

Tyrone.—Bro. Samuel Edgecomb, formerly of Ripley, Okla., but now of Guyton, Beaver Co., Okla., was with us Aug. 12 and broke the bread of life to us both forenoon and afternoon, after the Sunday school at two different schoolhouses. It was indeed a spiritual feast. We hope soon to have an organization of the Brethren in Beaver county, but we need more soldiers to help win this fair land for Jesus.—I. B. Niswander, Tyrone, Beaver Co., Okla., Aug. 14.

Pyrmont.—Bro. P. B. Fitzwater, of North Manchester, Ind., was with us in a three weeks' meeting. Two meetings were also held in the homes of two of our aged sisters, Aug. 5 and 12.—Ellen Blickenstaff, Pyrmont, Ind., Aug. 17.

Pleasant View church, of Reno county, Kansas, decided to hold a series of meetings in warm weather, and Bro. C. P. Rowland, of Lanark, Ill., is here and intends to do the preaching for us.—A. W. Winfree, Box 66, Darlow, Kans., Aug. 17.

Lakeview.—Our communion outnumbered any we have ever had at this place. Over one hundred communed. Brethren J. M. Lair and S. M. Smith were with us. The house being crowded, instead of the regular lesson, Sisters Teeter, Smith, Shirk, Butler and Snively gave us some interesting lessons from the Sunday-school lesson. Following this were many short speeches from others. We greatly appreciated the presence of over twenty members from the Sugar Ridge congregation as well as other visiting members.—Irma J. Eby, Brethren, Mich., Aug. 11.

North St. Joseph church met in council Aug. 11. Our elder, Bro. Shamberger, presided. Bro. Shamberger was chosen to represent us at the coming district conference. The writer was selected Sunday-school delegate. One was received by letter. Sunday morning Bro. Shamberger gave us a soul-stirring sermon. Bro. Murray is with us now for a few days, preparing for his trip to the

Holy Land. Our mission field is now being opened up in North St. Joseph, and we hope to establish a permanent mission point here. We find by comparing statistics that the North St. Joseph mission is one of the most economical of the city missions. A dollar supports a worker longer here than anywhere else. The writer will cheerfully answer any inquiries about the mission work here. Sister Stouffer, No. 616 South 11th St., receives any donations or supplies that are sent to us.—W. H. Senner, Box 346, St. Joseph, Mo., Aug. 17.

Hancock.—We enjoyed another two weeks' meeting, held by our elder, O. J. Beaver, also council was held Aug. 4. One soul was reclaimed. We enjoyed having Bro. Beaver with us again.—Bertha Schechter, R. F. D. No. 3, Hancock, Minn., Aug. 17.

Pleasant Dale.—We are expecting Bro. A. G. Crosswhite to be with us this evening to begin a series of meetings, to continue for three weeks and close with a love feast Sept. 8, at 10 A. M.—Jesse S. Byerly, R. F. D. No. 2, Decatur, Ind., Aug. 18.

Notice.—The elders of the Southern District of Illinois will meet in their regular annual meeting, on Tuesday preceding District Meeting (Sept. 25) at 8 P. M. D. J. Bickenstaff, Sec., Oakley, Ill., Aug. 18.

ANNOUNCEMENTS

| DISTRICT MEETINGS. | Oct. 20, Cottonwood. |
|---|---------------------------------------|
| Sept. 25, 27, Middle Iowa, in the Garrison church. | Oct. 20, 21, 10 30 am, North Solomon. |
| Sept. 26, Southern Illinois, in the Big Creek church, near Parkersburg. | Oct. 20, 5 pm, Monditor |
| Sept. 27, Middle Missouri, at Mount Church, Adrian. | Oct. 20, Navarre. |
| Sept. 28, Southern Iowa, in the Monroe county church. | Oct. 27, 1 pm, Pleasant Grove. |
| Oct. 2, Northwestern Kansas, in the Sabbath church. | Oct. 27, Olatho. |
| Oct. 12, Michigan, in the Beaverton congregation. | Nov. 3, Channah. |
| Oct. 17, Southwestern Kansas, in the Helzer church, Kans. | |
| Oct. 24, 26, Southern Missouri, in the Dry Creek church, Mo. | |
| Oct. 24, Nebraska, at Red cloud. | |
| LOVE FEASTS. | Maryland. |
| California. | Sept. 1, 10 am, Pinay Creek |
| Sept. 1, 2:30 pm, Sacramento Valley, Princeton. | Sept. 2, 10 am, Oak Grove. |
| Colorado. | Sept. 29, Pine Grove. |
| Aug. 25, at W. D. Harris's, 8 mi. N. W. of Prosser. | Oct. 6, 10 am, Beverdam. |
| Sept. 1, Goodhope, near Hartum. | Oct. 13, 2 pm, Lower Grove |
| Sept. 29, St. Vrain. | Oct. 13, 1:30 pm, Manor |
| Illinois. | Nov. 7, 2 pm, Middletown Valley |
| Aug. 25, Camp Creek. | |
| Sept. 1, 2 pm, Cole Creek. | |
| Sept. 1, 2, 10 am, Woodland. | |
| Sept. 1, 5 pm, Sugar Creek, near Auburn. | |
| Oct. 13, Martins Creek. | |
| Oct. 14, 4 pm, Blue Ridge. | |
| Oct. 20, Spring Run, west of Ellenville. | |
| Indiana. | |
| Aug. 25, 2 pm, Ogans Creek | |
| Aug. 31, 10 am, Camden. | |
| Sept. 1, Turkey Creek. | |
| Sept. 1, 4 pm, Arcadia. | |
| Sept. 8, 10 am, Pleasant Dale | |
| Sept. 8, Bethel church. | |
| Sept. 15, Walnut Level | |
| Sept. 22, 4 pm, Greentown, near house. | |
| Sept. 22, 10 am, Clear Creek | |
| Sept. 22, 5 pm, southeast of Bremen. | |
| Sept. 27, 7 pm, South Bond. | |
| Sept. 29, Portland. | |
| Sept. 29, Shipshewanna. | |
| Sept. 29, 10 am, Buck Creek. | |
| Sept. 29, 2 pm, Middlefork. | |
| Sept. 29, 2 pm, Round. | |
| Sept. 29, Huntington. | |
| Sept. 29, 2 pm, Summit. | |
| Sept. 29, 10 am, Washington. | |
| Sept. 29, 10 am, Buck Creek. | |
| Sept. 29, Osceola. | |
| Sept. 29, 2 pm, Hillsburg. | |
| Sept. 29, 10 am, Somerset. | |
| Oct. 4, Prairie Creek. | |
| Oct. 4, Pleasant View. | |
| Oct. 5, 10 am, Missalstown. | |
| Oct. 5, 10 am, Landessville. | |
| Oct. 5, 5 pm, Beverdam. | |
| Oct. 6, 10 am, East River. | |
| Oct. 6, 4 pm, Lower Fall Creek. | |
| Oct. 6, North Liberty. | |
| Oct. 6, 10 am, Markie. | |
| Oct. 6, 5 pm, St. Joseph Valley. | |
| Oct. 6, 2 pm, Lower Deer Creek. | |
| Oct. 6, 5 pm, Nappanee. | |
| Oct. 13, 10 am, Bethel Center | |
| Oct. 13, 4 pm, Sugar Creek, 3 mi. S. of Fortville. | |
| Oct. 20, 10:30 am, Upper Fall Creek. | |
| Oct. 25, Pleasant Valley. | |
| Iowa. | |
| Aug. 25, 5 pm, Ottumwa. | |
| Sept. 5, 10 am, Prairie City. | |
| Sept. 22, 5 pm, Pleasant Hill. | |
| Sept. 25, 5 pm, Garrison. | |
| Sept. 29, 4 pm, Beaver. | |
| Oct. 5, Franklin, Decatur Co. | |
| Oct. 5, 3 pm, Libertyville. | |
| Oct. 6, Brookline. | |
| Oct. 6, South Keokuk. | |
| Oct. 6, 3 pm, English River. | |
| Oct. 6, 7, Des Moines Valley, country house. | |
| Oct. 20, Franklin County. | |
| Kansas. | |
| Sept. 1, 2, 5:30 pm, Scott Valley. | |
| Sept. 15, 5 pm, Wade Branch | |
| Sept. 22, 10 am, Washington | |
| Sept. 22, Kansas City. | |
| Sept. 28, 2 pm, Dorrance. | |
| Sept. 28, 10 am, Burdick. | |
| Sept. 29, 2 pm, Maple Grove. | |
| Sept. 29, 4 pm, Cedar Creek. | |
| Oct. 6, 10 am, Belleville. | |
| Oct. 6, 5:30 pm, Vermilion. | |
| Oct. 6, 7, Pleasant View, Darlow. | |
| Oct. 13, White Rock. | |
| North Dakota. | |
| Sept. 1, 10:30 am, Crystal | |
| Sept. 25, Berrien. | |
| Sept. 29, 10:30 am, Fairview | |
| Sept. 29, Thornapple, west home. | |
| Sept. 29, 10 am, Black River. | |
| Missouri. | |
| Sept. 7, Prairie View. | |
| Sept. 16, Spring Branch | |
| Sept. 29, 9 am, Osceola. | |
| Oct. 6, Nevada. | |
| Oct. 13, St. Joseph. | |
| Ohio. | |
| Aug. 25, 6 pm, Turtle Mountain. | |
| Sept. 1, 4 pm, Wells County. | |
| Oct. 26, 1 pm, Pleasant Valley. | |
| Okla. | |
| Sept. 8, 4 pm, Beech Grove | |
| Sept. 22, 5 pm, East Dayton. | |
| Sept. 29, 10 am, Blue Creek | |
| Sept. 29, Portage. | |
| Sept. 29, 10 am, Sugar Creek, near Lima. | |
| Sept. 29, 10:30 am, Black River. | |
| Sept. 29, 5 pm, Ashland. | |
| Oct. 6, 10 am, Elk Creek. | |
| Oct. 6, 10 am, Black Swamp. | |
| Oct. 10, 10 am, Fennell Creek, country house. | |
| Oct. 12, 10 am, Wooster | |
| Oct. 12, 2 pm, Loudonville. | |
| Oct. 20, Pricen Creek. | |
| Oct. 27, 2 pm, Mercer. | |
| Oct. 27, 3 pm, Owl Creek. | |
| Oct. 27, 2 pm, Lower Stillwater, Happy Corner. | |
| Oklahoma. | |
| Sept. 1, Mount Valley. | |
| Sept. 1, Oak Grove. | |
| Sept. 1, Pleasant Home. | |
| Sept. 1, Pleasant Plains. | |
| Oct. 20, Pleasant Valley. | |
| Pennsylvania. | |
| Sept. 2, 4 pm, Quenahoning. | |
| Sept. 2, 4 pm, Spring View. | |
| Sept. 29, 10 am, Summit Mills. | |
| Sept. 29, 4 pm, Savage. | |
| Sept. 29, Middle Creek. | |
| Sept. 29, 6 pm, Roaring Spring. | |
| Oct. 8, Marsh Creek. | |
| Oct. 13, Hyndman. | |
| Oct. 19, 20, 2 pm, Lost Creek. | |
| Oct. 27, 3:30 pm, Ephrata | |
| Oct. 28, 1:30 pm, Anietam, Welly churchhouse. | |
| Oct. 23, 1 pm, Fairview. | |
| Oct. 24, 1 pm, White Oak. | |
| Oct. 27, 3:30 pm, Clear | |
| Oct. 27, 4 pm, Clover Creek | |
| Tennessee. | |
| Oct. 6, 2 pm, Knob Creek | |
| Virginia. | |
| Sept. 1, 2:30 pm, Wakeman | |
| Sept. 8, Johnsville. | |
| Sept. 22, 2:30 pm, Pleasant | |
| Sept. 29, Linville. | |
| Sept. 29, 2:30 pm, Stony | |
| Sept. 29, 2 pm, Barron Ridge. | |
| Oct. 6, 7, 2:30 pm, Pine. | |
| Oct. 28, Sangerville. | |
| West Virginia. | |
| Aug. 25, Sabbath church. | |
| Sept. 1, Mountaineer. | |
| Sept. 12, 2:30 pm, Greendale. | |
| Sept. 8, Harman. | |
| Sept. 15, Mt. Union. | |
| Sept. 29, 2 pm, Maple Spring. | |
| Sept. 29, Sandy Creek (Salem house). | |
| Sept. 29, German Settlement. | |
| Sept. 29, Junitor. | |
| Oct. 6, Chestnut Grove. | |
| Oct. 20, Shiloh. | |
| Wisconsin. | |
| Sept. 15, Elk River. | |
| Sept. 29, 5 pm, Worden. | |

SERVING TWO MASTERS.—Matt. 6: 24.

BY LONDON WEST.

FROM my first reading of the New Testament, I was led to wonder what our Lord meant when he said: "No man can serve two masters." In fact, I thought such a thing could not be attempted, and that there was really no need of such a commandment being given. But of late years, as I seek to apply this, and the many Bible lessons, I feel that no words given by our Lord can be thought to be more appropriate than these, if we only see where they belong, and how to apply them.

The first difficulty I met in their application was that I knew of no parties, to whom the words would apply; but of late I see, as I think, that there are but few of us to whom they will not apply; hence all of us need to "watch" at this point especially for nearly all people seem at times to wish to please, and to honor their Maker, and their Redeemer; but the lack is that they do not always seek to serve them.

I notice, too, that one class of humanity is to be found to whom the text will apply at all times; and they are to be found, too, in all districts where our Brethren exist; are to be seen at our meetings, and may be in our Sunday schools, but without fail at our love feasts, and yet they seem never to get any nearer to the fold.

They are near enough to see something in the church, to find fault with what the church does, yet they do not come in nor do they wish to be in it, only as a last resort, when they think they can dwell here on earth no longer. But their time, their service, money and all, are given to the world, as though it was the only object of their life; yet to have spoken to them, as to their aim, as they lived one would have heard: "Not till I am ready." And so it goes; they do not get ready; do not come down to the size of a little child, are never born of water and of the Spirit, and of course they never come in.

They chose to give their time, their talent and their labor to the world, and thus they do it, showing of course that they love the world most, and that they wish to give as little as possible to their Creator, and the one who died for them. Yet they sometimes say as they die, "I want a home in heaven;" but their lives had all been given to this world, with nothing but a dying wish for a life to come.

Now this style of life is vain, wherever we may see it, and more of the Word should be given to the people to warn them against trying to serve any but our Father in heaven; to show to all the importance of first seeking to lay up our treasure in heaven; and then few of us need to hear what is sometimes heard from those who are dying: "I have put off my return too long."

THE WAR SPIRIT.

BY J. S. FLORY.

NOTWITHSTANDING the claim of some writers that the world is growing worse instead of better, it is evidently a fact that the spirit of war is no longer cultivated in the minds of the better thinking people as it was in the past. Many of the leading daily papers are upholding the spirit of peace and arbitration as never before in the history of nations. Below are a few editorial sayings clipped from the *Los Angeles Times* of July 20:

All the wars that have ever been fought, from first to last, have served but to prove one thing and that one thing is that no race has ever shown cowardice, as a race, on the field of battle. Therefore, the boast of victory in war is as empty as it is idle. Wars are not won by bravery—since all mankind is brave—but by brute force.

There is an office waiting for Theodore Roosevelt when he leaves the White House, and it is the greatest office ever held by any man that ever walked the earth with the exception of him who wandered in Galilee with "no place whereon to lay his head." It is the office of Peace Umpire of the world. And we'll miss our guess if it be not tendered to him by the unani-

mous choice of all the nations that have troubles to be settled.

While the natives of Central America are settling their disputes in the old, ignorant, barbaric way that still clings to even the most civilized and Christianized nations of the world, a new crop of widows and orphans is springing up. There are a great many fool things taking place on this earth, but the biggest fool thing of all is war.

Instead of hobnobbing with army officers, if King George will consult with his people there will be no war between Greece and Turkey, for two reasons. One reason is that the Greeks have not yet forgotten the last drubbing the Turks gave them, and the other is that the peoples of all lands are sick of wars.

The Central Americans have proved themselves brave and desperate fighting men. Now let them take heed to Theodore, the Peacemaker, and beat their swords into plowshares.

Without doubt the spirit of war is on the decline and we hope to chronicle its decrease yet in our lifetime, and thus see another of the cherished fundamental doctrines of the Brethren church triumphant in the world. We lived in slavery times, but saw that swept from our fair land. The war spirit must eventually go, because it is wrong. We hope to see a movement universal in our government to wipe out the great curse of strong drink fairly inaugurated before many years, that will be on right lines to throttle this great evil that must eventually be noticed by this great government of liberty and good to humanity.

These three great evils the Brethren have always fought against, because they were antagonistic to the Christian religion. There is always a deep undercurrent of truth underlying every upheaval of antagonism to the best interests of humanity, that, when the foam and waves of passing events become settled to a normal quietude, will assert itself and the right will become a fixed quality in all wisely directed governments. In this way God works in his own way to shape the destinies of nations that he would have finally to glorify his great name.

Los Angeles, Cal.

THE PURE IN HEART.

BY A. A. PETRY.

BLESSED are the pure in heart: for they shall see God. Matt. 5:8. A good question for each of us to ask ourselves is, Am I pure in heart? To be pure in heart means very much. We must become as little children, having unstained souls, that we may be pure in heart. If we are selfish, careless and dishonest, how can we be pure in heart? Only by discarding these Satanic traits and obeying the commandments of our blessed Lord Jesus. Do our outward appearances make us pure in heart? No, not always. Let us all be very careful that we are what we try to appear to be. Let us endeavor to be pure in heart, that we may inherit that eternal blessing, love our neighbors as ourselves; be merciful, that we may obtain mercy; work diligently for the church of Christ, and be earnest in Sunday school, for all of the requirements are prerequisites to pureness in heart.

Hollansburg, Ohio.

WIN ONE.

If there was but one Christian in the world, and he, by twelve months of earnest work, could win another to Christ, and each of those could win another during the next year, and so on, it would require but thirty-two years, or less than a single generation, to win all the earth's billion and a half of population to the Lord. There are said to be 120,000,000 Protestants in the world. At that rate if each was consecrated to his Master's service, how long would it take to save this world? As it is, the average is one soul to each person in twenty years. The average age of conversion

is a little less than fourteen. The average age of man is thirty-three. So you see the majority dies the year faster than their job is finished, and souls are born in sin before than they are born to righteousness.—R. A. Torrey.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, September 2, 1906.

TEARS.

How many things tears signify! How often the fountain of man's emotional nature breaks forth to show that he is more than a man! How many kinds of tears there are!

1. Of Devotion, Luke 7: 38
2. Of Service, Acts 20: 19, 31
3. Of Love, 2 Cor. 2: 4
4. Of Remorse, Heb. 12: 17
5. Of Importunity, 2 Kings 20: 3-5
6. Of Patriotism, Esther 8: 3
7. Of suffering, Eccl. 4: 1
8. Of Affection, 2 Tim. 1: 4
9. Of Victory, Isa. 25: 8
10. Of Repentance, Matt. 25: 75
11. Of Compassion, John 11: 35
12. Of Contrition, Jer. 9: 1-18
13. Of Joy, Gen. 33: 4
14. Of Sorrow, Ruth 1: 9, 14
15. Of Hypocrisy, Mal. 2: 13
16. Of Vision, Mark 9: 24
17. Tear Traces, Jer. 31: 16; Rev. 21: 4

Note.—Why abuse this gentler side of our nature? God has a purpose and mission in tears. They alleviate sorrow and reveal joy. Their absence is an evidence of hardness or a sign of heaven.

What a wonderful safety valve tears are! Who can estimate how many fewer suicide's graves there are because of the relief to burdened souls through tears than there would be were we a tearless people.

Jesus wept because of sympathy and sadness, hence the strongest character need not be ashamed to shed tears.

"Tears unbidden start" from many causes, and even opposite ones. For instance, we weep for joy as well as for sorrow; for anger as well as for mirth; for hatred as well as for love; for hypocrisy as well as for true devotion; for defeat as well as for victory; and, oh, how bitter, how very bitter, some of those tears are! Yet they serve to alleviate the pent-up mind and soul. How grateful then we ought to be for them!

In heaven we shall no longer need the service of tears. There our joy and peace will be expressed in songs and praise. In hell bitterer tears will be shed than we ever shed here, for what are more bitter than tears of remorse or regret? It lies with us now to make the decision for no more tears or for the bitter ones yet to fall.

PRAYER MEETING

For Week Beginning September 2, 1906.

THE SPIRIT OF ACCEPTABLE PRAYER.—
Luke 11: 1-13.

1. The Spirit of a Son.—"Our Father" not "my Father." It teaches the universal brotherhood of man. To this end Christ died (John 1: 12). By adoption we are members of God's family (Rom. 8: 15, 16). As "children of God" (1 John 3: 2) we must have a tender care for each other, for he "who turns his back on his brother, cannot turn his face to his Father."
2. The Spirit of Loyalty to God's Kingdom.—"Thy kingdom come" is a fervent petition of the consecrated heart. "Seek ye first the kingdom of heaven" (Matt. 6: 33) is Christ's plea, and if we really and fully obey this blessed precept, we will see to it that his kingdom will spread to the uttermost parts of the earth.
3. The Spirit of Trust in God's Care.—"Give us day by day our daily bread." It is the trustful petition of the believer. He knows in whom he trusts (Psa. 34: 10), and is ready to ask (Prov. 30: 8), for he knows that the Father is ever ready to supply (Matt. 6: 25).
4. The Spirit of Forgiveness to Man.—"Forgive us... for we also forgive." Blessed privilege! Condition and promise are beautifully blended in this grand triumph of love. "Whosoever ye stand praying, forgive" (Mark 11: 25.)
5. The Spirit of Self-Distrust.—"Lead us not into temptation." Realizing our weakness, we do well to depend upon the Lord, and yet, we must do our part also (Psa. 101: 3), pray fervently (Luke 22: 40) that our faith fail not in the time of trial.
6. The Spirit of Confidence.—"Ask and it shall be given you." Here is a definite promise, for "believing ye shall receive" (Matt. 21: 22). With boldness we may draw near the throne (Heb. 4: 16), resting on the mighty promises of God that shall never fail.

HOME AND FAMILY

A PILGRIM'S PRAYER.

BY LOVENIA S. ANDES.

Lord, we have bid the world adieu;
The narrow way we now pursue.
With noble hearts and strong desire,
We aim to mount up higher and higher.
Now wilt thou guide our stumbling feet
While we thy heavenly mansion seek,
And by thy hand us safely lead,
And cheer us by thy voice so sweet.

If we grow weary on the way,
Then help us, Lord, to watch and pray;
Lest we should choose to linger long;
Without thy aid we might go wrong.
Though faint and weak our faith may be,
We still thy face shall seek to see;
With all our burdens come to thee;
Thou'st borne them all on Calvary.

Then teach us, Lord, from day to day
While here we're traveling on the way,
That we may learn thy holy will,
Strive thy commandments to fulfill,
And in thy love more perfect grow,—
No love so pure as thine we know,
And all our debts to thee we owe;
For thou hast paid them long ago.

And when our pilgrimage is o'er,
May we then reach that blissful shore,
And safe arrive within the gate—
Where angels all our welcome wait—
Where we shall always be with thee;
To dwell in sweet humility.
And thine shall all the glory be
Now and throughout eternity.

Lancaster, Pa.

CHEERFULNESS.

BY MARTHA MARTIN.

CHEERFULNESS has been defined as a state of moderate joy or gaiety. A cheerful individual is one who is calmly joyful, animated, in good spirits. The word "cheer," as used in early times, referred to the mien, face, aspect. A cheerful disposition is characterized by an unruffled, steady flow of good spirits, which has become habitual.

It is very clear that genuine cheerfulness arises from a certain condition of the heart. How, then, can anyone who has heard of the angelic message concerning the "good tidings of great joy," close the door of his heart against the entrance of heavenly joy? And, surely, if that joy enters the heart it will bud forth therefrom in cheerfulness,—the natural expression of heart-felt joy. The wise man has said, "A merry heart maketh a cheerful countenance." The source of cheerfulness, then, is a heart filled with heaven-implanted joy. This is considering it in its pure state.

Among the worthy qualities accompanying cheerfulness are hope, courage and comfort or contentment. "Cheer and hope," it has been said, "are companions." What, indeed, would our lives be without some faint rays, at least, of a cheerful hope? It is likely that they could not long exist. Hope's faintest rays are cheering. Our lives may be either a miniature heaven or hell, for "despair is the damp of hell; rejoicing (or a lively, cheery hope) is the serenity of heaven."

There are continually mighty forces which oppose cheerfulness with its sister qualities. Among these are worry, hurry, fretting (often in a chronic state), fear, and in general, a disease known as the "blues." Where these opposing forces are strong, but eventually overcome, cheerfulness then shines forth in overwhelming splendor.

Worry has been called the vice for which we, as a nation, are remarkable. Out of this vice grows a second one, hurry. These are largely a result of our serious, complex civilization.

A French lady, riding in New York, observed this worried expression on our citizens and remarked, "Every man we meet looks as if he'd gone out to borrow trouble, with plenty of it on hand."

This fact is illustrated all over the country as people are anxiously hurrying about. Rays of cheerfulness need to pierce that gloom and encourage healthy activ-

ity. Worry is like rust,—it wears out machinery. The machinery of our being needs oiling with cheerfulness; wheels need to be kept moving steadily. Stopping the wheels, thinking on discords, shadows, unkindnesses, and brooding over lost possessions, are ever dangerous. There is plenty in the world to make one miserable, but strong characters know that misery need not be the rule of life. There is always much brightness without and that joined with cheerfulness from within will pierce all clouds, fog or vapor that hide heaven's blue.

Clouds have been present in some of the most glorious sunsets we have ever seen. We may be sure that it has been their shading and hiding of the dazzling glory that has enabled us to look upon the sublime sight still as bright as our senses could endure. Thus do clouds and gloom assist in setting forth cheerfulness brilliantly.

Fretting is a factor opposed to cheerfulness. If we choose to engage in it, we will be allowed to live a comparatively cheerless life. John Wesley said: "I dare no more fret than I dare curse and swear."

Perhaps the most general expression of cheerfulness is the smile. It is the most effectual, silent expression of it. The smile is the expression of joy in the child before it can speak, is the sweetest manifestation of the buoyancy of youth, is the sympathetic expression of co-laborers in active middle life, and sets its seal of beauty upon the countenance of the aged.

Regarding this smile, some one has said:

"The thing that goes the farthest
Towards making life worth while,
That costs the least and does the most,
Is just a friendly smile.
There is no room for sadness
When we see a cheery smile;
It always has the same good look,—
It's never out of style."

Another way of manifesting cheerfulness is by means of words. This, of course, also implies a general cheery expression of the face.

The most illustrious example of one who spoke words of cheer is the One who fulfilled the prophecy that he should give unto the world the "oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61: 3). How many smiles and words of gratefulness must have come back to this great personage from the afflicted whom he relieved and cheered! Words of cheer are as sunbeams, brightening each clouded sky or else making one able to bear the gloom without because of the rays of an unclouded sun of righteousness within.

The Gospel itself is a message of good cheer; it cannot be rightly declared unless the notes of good cheer echo forth from the faithful messenger.

Words of cheer are often most effectual when expressed in song. What is there that our aged ancestors of four-score or more, who may yet be with us, enjoy more than a cheering hymn? It thoroughly thrills their throbbing hearts, filled with intense gratitude and cheer.

Cheerfulness may also be manifested in deeds. The apostle Paul exhorts us to show mercy with cheerfulness. If mercy is shown only because it is a burdensome duty, it is poorly done and does not greatly increase the sum total of human happiness.

Cheerful giving, cheerful obedience and cheerful helpfulness are highly sanctioned in Holy Writ. And obedience reluctantly given cannot meet the approval of a Father who loves to see his children happy.

Jos. Addison says: "A cheerful temper joined with innocence will make beauty attractive, knowledge delightful and wit good-natured." Cheerfulness counteracts the depressing power of worry over mankind and enables them to live cheerfully under any unavoidable, outward circumstances.

Cheerfulness lifts the voice of the prisoner in song, enables the shipwrecked disciple to cheer his companions with hope, sculpts the face into beauty and makes man appreciative of nature.

Cheerfulness promotes health of body and mind. A certain author says: "The cheerful live longest in years, and afterward in our regards." The mind is cramped if depressed by gloom, and cannot act or develop healthily. People without cheerfulness are continually worrying and may sicken or else grope about

and spread their fatal malady. Sickness is lightened by cheerfulness and old age does not appear as such. An old man was asked, "You are on the shady side of seventy, I expect?" "No," was the reply, "I am on the sunny side; for I am on the side nearest to glory."

Childish cheerfulness has actually been the means used for saving life. And this is not strange, as innocence there combines to make it a power. The story is told of a gentleman in Minneapolis whose business block in the city was completely gutted by fire. Misfortune produced melancholy that boded ill for his mind. His friends tried in vain to cheer him, but he continued to be melancholy and was almost on the point of committing suicide. While away from home he received the following letter from his little daughter: "Dear papa, I went down to see your store that was burned and it looks very pretty, all covered with ice. Love from Lillian."

The father smiled as he read, and the man who had contemplated jumping from the moving train laughed aloud. The spell that had overshadowed him was at last broken by this ray of cheerful innocence.

That lofty cheerfulness found in great souls who are confident in their heaven-aided power is a great preventive of humanity's ills. Joy must be taken with us if we expect to meet it, even in heaven.

Cheerfulness may be perverted and used to hide malice, to deceive human beings, to represent a feigned happiness. Cheerfulness should not be used as a mask to cover misdeeds, as has plainly been observed may be done, but to accompany heaven-born deeds.

The cheerfulness arising from a heart completely filled with the Christian spirit will silently, tenderly, even mightily, illustrate the exhortation of the inspired apostle when he said: "Rejoice in the Lord always; and again I say, Rejoice."

But an earthly climate is too cold for the perfect development of a loving cheerfulness. We have only the buds on earth, which will unfold in celestial gardens.

Elizabethtown, Pa.

THORNS AND ROSES.

BY MARGUERITE HIXLER.

A FEW days ago while traveling in an electric car, I noticed a few seats in front of me a little family, father, mother and a bright-eyed boy of perhaps ten summers. Especially was I attracted by the sweet, patient-pictured face, the modest behavior of this woman who, in the beauty of approaching motherhood, tried cheerfully to overlook the neglect of the man who had promised to be to her a husband.

When they reached their stopping place it was with an indescribable feeling that we saw him step off from the car and walk away, leaving this gentle woman and little son in the care of the conductor. A quick, keen expression of pain and longing swept over her face, but sweetly thanking the railroad official, she passed on toward her home.

The lesson from this too often duplicated sketch, all who read aright, may obtain. I do not wish to moralize, but permit me to quote from Mrs. Albert Smith's practical little song:

"Let us gather up the sunbeams,
Lying all around our path;
Let us keep the wheat and roses,
Casting out the thorns and chaff,
Let us find our sweetest comfort
In the blessings of to-day.
With a patient hand removing
All the briars from the way
Strange we never prize the music
Till the sweet-voiced bird is flown!
Strange that we should slight the violets
Till the lovely flowers are gone!

* * * * *
If we knew the baby fingers,
Pressed against the windowpane,
Would be stiff and cold to-morrow—

* * * * *
Ah! those little ice-cold fingers,
How they point our memories back
To the hasty words and actions
Strewn along our backward track!
How those little hands remind us,
As in snowy grace they lie,
Not to scatter thorns but roses—
For our reaping by and by."

E. Akron, Ohio.

THE GOSPEL MESSENGER

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SINCE June 1, ten persons have united with the church at New Windsor, Md.

THE members in Middle Missouri are to hold their ministerial meeting in the Mound church, Sept. 26.

THE district meeting for Nebraska, to be held at Red Cloud, is announced for Oct. 24, commencing at 1 P. M.

DURING a protracted effort at Codorus, Pa., five young people entered into the church through the introductory rite.

THE Brethren church at Weston, Oregon, was dedicated July 29, Bro. Andrew Hutchison preaching the dedicatory sermon.

THE Locust Grove house, in the Nettle Creek congregation, Ind., is to be rebuilt this fall. The money for the purpose has been practically raised.

THE series of meetings at South Ottumwa, Iowa, still continues. Nine have been baptized, one reclaimed, and one is yet to receive the initiatory rite.

THE district meeting of Southern Illinois is to be held in the Big Creek church, near Parkersburg, Sept. 26. The elders are requested to meet at 8 A. M. the day before.

THE district meeting for Southern Iowa announced for Sept. 28, is to be held in the Monroe county church, instead of the Mound county church, as previously published.

BRO. E. PETERSON, of Poplar, N. C., writes that he recently had the privilege of baptizing nine young people, who applied for membership during a revival held by Bro. H. M. Griffith.

BRO. L. E. KELTNER, of Payette, Idaho, has entered upon mission work under the direction of the mission board of Oregon, Washington and Idaho, and locates at Twin Falls, where he may hereafter be addressed.

WE are now informed that the ministerial and district meetings of Southwestern Kansas and Southern Colorado are to be held in the Wichita church, Kansas. The dates for these meetings are Oct. 16 and 17.

THE editor of the *Religious Telescope* says: "He who refuses to believe the doctrine of the Trinity because he can't understand it is about as sensible as he who refuses to believe that space is endless and boundless because he cannot comprehend the idea."

ABOUT twenty-three district meetings are to be held between this and the last of October. So far only eleven of them have been announced in the MESSENGER. We are wondering why the clerks of other districts are not sending in the announcements of their meetings.

DURING a great storm last Monday, on the Lake Maggiore, in one of the valleys of Switzerland, bordering on Italy, the people claim to have seen an angel pointing in the direction of their valley, became much excited and about five thousand of them fled from their homes, fields and vineyards, believing that their section of the country was doomed. If people thus become excited when they imagine that an angel is flying over their country, what must we expect when thousands, one of these days, shall be seen proclaiming the coming of Christ in the clouds of heaven!

BRO. TALMAN H. FERNALD, Belfast, Me., would be pleased to learn if there are any Brethren residing in the New England States, or Eastern Canada. Those residing in these parts of America might write him, and in that way he can secure the information he is seeking.

AN earnest father, in one of the Western States, writes that he sees to it that all of his children, several of them are married, get the Messenger. He wants them to be kept in close touch with the church and her work. The man is to be commended for his wisdom, not so much on account of the Messenger as on account of his children.

BRO. D. A. NORCROSS, of Lordsburg, Cal., thinks that some of the Brethren, who are planning to spend the winter on the Pacific coast, should go to Santa Ana. Especially does he think that some of the ministers should winter there and take an active part in the work of the church. Had he been a younger man he might have located there himself. Santa Ana is about forty miles southeast of Los Angeles, is a pleasant town and surrounded by a fine country.

WHEN the visit went its rounds, in one of the Southern churches, each member was asked for his mission contribution to the India, World-wide and Home funds. Though the congregation was not a large one, still the amount collected footed up to about \$75, more than could have been secured had collections been taken up at the regular gathering. This may be a very good way of training members, who are not in the habit of giving. At least it is an excellent way of bringing the missionary interest to the attention of each brother and sister in the congregation.

THE Brethren in North Dakota are arranging for a four weeks' Bible Normal to be held in the latter part of November and the fore part of December. At the late district meeting a committee was appointed to see that competent instructors are secured and that the normal is held. We are glad Bible Normals are growing in favor among the Brethren. So much, however, depends upon the purpose and ability of the instructors. Our ministers, Sunday-school teachers and others need the training, that will fit them for their work, hence the importance of efficient teachers.

THE Brethren Publishing House would like to secure the services of a member, who is a first-class proofreader. He must understand spelling, punctuation and grammar, and be a man of good general information. He should have some years of experience at the business, and ought to have some knowledge of printing. He must be an industrious man, and in full sympathy with the religious work in which we are engaged. Persons who fail to measure up well in these qualifications need not apply. We require good references. The position is permanent, with good wages, for the right man.

WHILE we count our readers by the thousands, we are planning to extend our efforts, and with our plea for the whole Gospel, hope to come in touch with more people than we have ever before been able to reach. It is a common thing for men and women to write this office saying, that the MESSENGER is the best religious paper they ever read. They tell us that they admire its doctrine, its policy and high moral tone, and do not feel ashamed to hand it to their neighbors. For all this we are grateful. When we read such communications we thank God and take courage. But as stated we are preparing to reach more people in our work. We hope to lay our gospel plea before more than a hundred thousand men and women. We want to tell them about the simple religion taught by the Master and the simple and beautiful lives Christians should and can live if they will only take Christ at his word. To accomplish this we should have the co-operation of all our patrons, and it will be an easy task for each of them to perform the part that we shall soon assign them. We shall soon make an announcement that should, in a little while, bring about the results we have in mind. Prepare yourselves for this announcement and hold yourselves in readiness to act.

BRO. WALTER J. BARNHART is to close his pastoral labor with the church in Huntington, Ind., at the end of the present year. This will complete the two years' service for which he had arranged. We understand that he will be open for other engagements. Bro. J. H. Wright of North Manchester is to take charge of the work at Huntington when Bro. Barnhart's time expires.

A VERY touching incident is said to have occurred on the Pennsylvania railroad, near Altoona, Pa., a short time ago. A section boss and his men were working on the road. As an express train approached the men were ordered out of the way. They had overlooked a jack underneath the rail, and projecting above it enough to derail the train. The boss saw it, realizing the danger, rushed to remove it, and succeeded, though not in time to escape being struck by the engine. He was instantly killed, but a train load of people were saved. It was an instance of a man sacrificing his life to save others. Such deeds should prompt the Christian to make greater sacrifices to save sinners even if he himself must suffer, and possibly lose his own life.

SECURING RAILROAD RATES FOR OUR CONFERENCE.

THAT too many cooks spoil the broth is an old adage and as true as it is old. It were better to let the seasoning to the one appointed for that business than to have the broth over-salted and unfit to eat. Too much of a good thing may become very hurtful.

A member of the Railroad Committee, appointed by the Annual Meeting to secure special rates for those who attend the Conference, writes that a number of brethren take part in trying to secure rates and that this zeal without knowledge hinders the work. Last year, I am informed, the securing of rates in the Western Passenger Association was much hindered by outside interference and at one time it was feared that nothing would be accomplished.

It will be well to allow the Committee, regularly selected for that purpose, to attend to the work whereunto they have been appointed. If anyone feels that some special efforts should be made, let him write to or consult the member of the Committee in his territory. In this way confusion may be avoided and the work not be hindered. So that all may know the names of the members of the Committee and their post office addresses, they are herewith given:

Annual Meeting Railroad Committee.—D. L. Miller, Mt. Morris, Ill., foreman of committee; J. G. Royer, Mt. Morris, Ill., Western Association; Isaac Frantz, Pleasant Hill, Ohio, Central Association; E. W. Stoner, Union Bridge, Md., Eastern Association; P. S. Miller, Roanoke, Va., Southeastern Association; W. C. Hanawalt, Lordsburg, Cal., Southwestern Association; D. B. Eby, Sunnyside, Wash., Northwestern Association.

Any one of these brethren will with pleasure take up any special matter referred to them connected with their duties. Please write them instead of troubling railroad officials and thus hindering rather than forwarding the business in hand.

Each year it is becoming more and more difficult to secure rates, and now since the passage of the rate bill by congress it will become more difficult. Rebates on tickets sold is prohibited and it is made unlawful to give or take a rebate. We are law-abiding people and do not want to do anything which the laws of our land forbid.

The giving of free passes is also prohibited, except in the case of railway employees. It is remarkable how this abuse had grown. Not only thousands, but hundreds of thousands of people were carried free, and as a rule these were able to pay their way. A railway official told the writer recently that a party of some two hundred of a certain organization wanted to attend a meeting in Denver. The leader of the party was asked what it would take to secure the party. "Seventy-five free passes," was the reply. Nearly half of the party wanted to go free.

There is now a strong movement on foot to make a flat rate of two cents a mile and from this make no reduction. Every one who rides pays. No reduction for excursions or for any other purpose. If this rule were adopted, it would place all on the same footing and in the end be better for the roads and for

the traveling public. When this is done, the Railroad Committee will lose its occupation and not a single member of the Committee will be sorry. D. L. M.

ATTENTION TO DOCTRINE.

PAUL touched on a vital point when he told Timothy to give attention to doctrine. He knew that no man could teach the New Testament religion as it should be taught without a good understanding of the cardinal points of Christianity. And what was then true in this particular is true now. Men in order to preach the Gospel must understand it. It is not sufficient for them thoroughly to understand the moral obligations of man. They must know this, but they should know more. They should have a thorough acquaintance with the doctrine, the ordinances and the fundamental truths of the Bible.

We believe that it is a mistake to advance to the second degree a man who is not familiar with the doctrine set forth in the New Testament. A knowledge of the moral teachings of the Bible should also be required, but an acquaintance with the latter should not be accepted as an excuse for a neglect of the former. We would not object to an examination on these points. The States do not allow men and women to teach in the public schools without a sufficient understanding of the branches to be taught. Is it not more important that ministers should understand the Word, which it is their duty to preach and explain?

Why should a mission board send into the mission field a man who cannot explain in detail the doctrine of the church that he is to represent? What can a man of that sort do in a neighborhood where the doctrine is not known? He is asked for information on the atonement. He never heard a sermon preached on that subject, never gave the matter any thought, has no well-defined ideas, and at best can do no more than blunder through the subject, should he undertake to treat it.

There may be those who have crude ideas regarding the purpose of baptism, and the ministers hardly know how to meet and overcome their perplexities. It is not clear in his mind whether baptism is for remission of sins or because of the remission of sins. He is not certain whether faith alone is the dividing line between sin and salvation. In his large home congregation he had little use for information of that sort, and is therefore not prepared to teach that part of the New Testament.

Ask him to give a talk on the ordinance of baptism as set forth in the Gospel. When he comes to think of it he may have forgotten much of the few sermons he has heard on the subject. He has never read up on the question, and of course knows not how to treat the question in a discourse or even in conversation. He may be weak regarding the church ordinance, or such duties as nonswearing, nonlawing, nonsecrecy, or nonconformity.

True, he may preach some fine sermons on the common duties of man or on some of the popular lines of religious instruction. This is all good and proper, but if he does not understand the doctrines, what does he amount to in the mission field? As Paul instructed Timothy, he should give attention to doctrine as well as to other things that need to be taught. We do not mean that doctrinal discourses should predominate in his pulpit efforts, but he should do enough of that kind of teaching to well indoctrinate his people, and this he cannot do without understanding the doctrine himself.

Our people have not been careless about observing the doctrine. Somehow they have kept up the ordinances and other external duties in a commendable manner, but in far too many localities there has not been a sufficiency of clear preaching along doctrinal lines, especially by the newer generation of preachers. There is a tendency to neglect doctrine and give attention to other questions.

A LOOK AT SOME METHODS.

ON another page we are publishing an article entitled "Some Truths Hard to Bear," by Bro. O. P.

Hoover, that we would like our patrons to notice before reading these remarks. Occasionally we receive an article along this line, but do not recall one entering into the subject as fully as the writer has seen proper to do on this occasion. We are not publishing the communication to encourage controversy on the subject treated, but for the purpose of giving our brother an opportunity to be heard, and also to stimulate more careful thought and investigation. The reading of the article prompted this editorial, but we do not wish what we may have to say to be looked upon in the sense of a reply. We wish to take another view of the situation, in some respects at least.

There never has been a time in the history of our reformatory movement when there were not some who thought that the church was too slow about adopting and putting into operation improved methods. This feeling is not as strong, however, as it was thirty years ago, for since then the church has made some very decided advances. The demand for a change in methods, at this date, seems to be limited to only a few questions, and is not being urged upon the MESSENGER as strongly as some have been led to presume.

The fact that our people are slow about changing speaks well for their stability. In a sense it means much. But when they do see that a change can be made for the better, they fall right into line and make it! This was clearly demonstrated when we changed from the double to the single mode of feet-washing. For a time the Conference stood opposed to Sunday schools, as well as to colleges, in the church. There was a period in our history when we vigorously opposed the supported ministry, and took no part whatever in foreign mission work. But we were made to see the wisdom of certain advances and they were made.

In fact, during the last thirty years the Brethren church has made more changes than any other denomination in America, and still we are conservative. Our changes have been wise ones, and they were made with marked deliberation. Each change was well discussed in the Annual Meeting, and when changes were agreed upon, the whole body moved together. It was all done without any perceptible friction. All of this shows stability, wisdom, loyalty and unity of action. Furthermore, it shows faith in the church and the future.

These changes were not brought about by controversies in the columns of the MESSENGER. The editorial management of the paper kept a careful watch on the pulse of the Brotherhood, and moved the paper forward just as fast as the conditions demanded it. The discussions took place in the Annual Conference. Here is where sentiment was made, moulded and crystallized. The MESSENGER simply helped to take care of and develop the sentiment, so as to keep the church unified and moving forward with as much activity as possible.

Are we to make other changes? This will depend upon how the church, as a body, looks upon proposed changes. If changes can be made for the better, and the church sees it that way, we may rest assured that our people will, in this respect, do in the future as they have done in the past. But we are not a people to jump at changes. We look them squarely in the face, debate them thoroughly, and must be certain that we are on the right track before a move is made. This is right. It is safe, and then it is sensible.

But we are not disposed to make any changes in principles. We have been taught to look upon principles as of God. They are for us to obey, respect and execute. We cannot set them aside, disregard or ignore them. With us they are cardinal and must not be trifled with. Regarding these principles we are most thoroughly united. So far as we know, there is no disposition upon the part of our people to set an accepted gospel principle or doctrine aside. About some things we may not be fully united, but this cannot be said of us with respect to gospel principles.

We differ about some methods, but not about principles. In the past we have made changes in

methods, but amid all of our changes and differences we have clung to the principles. No denomination can show such persistency in adhering to fundamentals. We have remained simply unyielding. But while we have made many changes in methods, we have been slow, indeed, to ever consider a change that would endanger a principle. Some proposed changes have been discussed time and again, but fearing that a cherished principle might be jeopardized, the church refused to modify her long-standing methods.

In nonconformity the Gospel sets forth the principle. Generally speaking, the method of carrying out this principle must be determined by the church, where the individual refuses to do it for himself. Our present method is not ancient, but if honestly applied it is at least practical, commendable and reasonable. It has become necessary for the reason that the individual, in too many instances, declines to adopt methods for carrying it out. In the time of the apostles the principle of plainness was so thoroughly grounded into the believers that the first teachers in the church had to give the question of method very little attention. This was probably true of our early Brethren, both in Germany and America, and we would that it were true even now.

Will the changing of method, in this particular, do away with the principle? That is the real question, and it is a far-reaching one. It has been observed that the churches which are loosening up on the method are paying little attention to the principle. This is especially true of the individual. This leads to the conclusion that an entire disregard of our method of maintaining plainness would defeat all of our gospel claims for the plainness set forth in the New Testament. If we could change our present method for a better one, one that would enable us to adhere to the principle more closely, our people would be glad to consider it, but to ask them to sacrifice the method, when it is generally believed that the principle will go with it, is a question more serious than most people have been led to think.

But what would Christ do with the conditions were he here? We may not know, but we are inclined to think that he would apply the principle in such a masterly manner as to render methods, in this particular, unnecessary. He would have us become so intensely plain and simple in our ways that the simplicity itself would constitute all the nonconformity and transformation necessary. This we have not yet learned to do. If we had, we might remove from the Minutes every decision we ever made on the dress and other similar questions, and still remain a plain people—a good deal plainer than we are at this time. In fact, if Jesus were here, the application of the principle might be so rigid, in the estimation of some, that modifications would be called for in order to more fully adapt our claims to city demands.

True enough, Jesus made many changes. No man ever made more, but his were the changes made necessary in passing from Law to Gospel, doing away with mere traditions and the teaching of better things. Jesus did away with no gospel principles. He did away with nothing that was in keeping with the fundamentals that he came to endorse and fully establish.

Personally, we believe some changes in methods should be made. During the last fifty years we have made a dozen of them, but in making changes, the gospel principles, or fundamentals, should never be sacrificed or even endangered. Our Conference is open for any good and wise plan that may be offered, and so long as there is an open door at the Annual Meeting, we need never lose faith in the possibility of introducing better methods. But we must learn not to think that a new method is better than the old one, simply because it appeals to us. It must commend itself to the church, and especially to those who have had experience with the condition we seek to remedy. If we are not careful, we may exchange the old method for one that will defeat the very thing for which we have long been and are yet contending. We should be thankful that our people use great care in the changes they deem it advisable to make.

THE CHURCH OF THE FUTURE.

THE church of the future, what it will be, is being discussed and prophesied about by both the learned and the unlearned, the wise and the unwise, and the opinions expressed are about as numerous and varied as the parties who have given expression to their views. There is one thing that seems to be very certain, and that is, there will be no time when there will be a perceivable or radical change of church thought and church policy in the religious world. But that there are forces at work that tend in the direction of change must be evident to all careful observers. Whether these forces are more potent or essentially different from those that have been active in former years and ages, may be a question. There may be change—as in forms and practices—while principles remain.

As long as the principles of the doctrines of Christ are faithfully observed and carried out, there should be no cause for alarm. Christ lived a standard life of example and precept. His biographers put that life into words that were best understood by the people of his day and time. We see and understand that life as we are able to interpret the words of his biographers, and our differences as Christian people are largely because of our different interpretations. The different interpretations are shaded and colored by the influences that were brought to bear upon our early life and bringing up. And, again, these influences are governed and shaped by the additional light that, from time to time, has been thrown upon the time, peoples and customs of the ages in which the different books of the Bible were written.

These conditions have more or less affected the church general, as well as our own or the church to which we belong. It takes no argument to show that certain changes have been taking place, because those of us who have passed our three score years have seen it and known it by personal experience. Then, taking our own church during the last fifty or sixty years as a basis of looking into and measuring the future, what will the future of our church be?

Does the past give us any key by which we may judge of the future? To some extent it does. Let us look at the past ten or twenty years and see what happened. What was it? Was the church one thing during any one year, and quite another thing during the next year? No, we don't remember of any such happenings, and yet changes came. They came as people grew—not by jumps and spurts, but a gradual building up—here a little, there a little, each hour, each day, so gradual that we fail to see it unless we go back a decade and measure things as they then were, and then compare them with things as they now are, and when this is done, what is our decision? Have we lost anything from the principles of the doctrines of Christ? No, we are living out and advocating the same Christ living, the same doctrines are held inviolate and sacred. We have been scared at, and worrying over some of the new things that have arisen, such as Christian Science, faith healing, higher criticism in contrast with the lower criticism (and the Lord only knows which is the better criticism or whether both are alike good or bad as used and understood).

That there are evil tendencies along so-called religious lines we admit. Indeed they are strong and dangerous, but not more so, comparatively, than in the past.

And while the evil forces have been waxing stronger, may we not hope and believe that the forces for good have grown to a greater degree, more potent, so that the church of Jesus Christ is a greater power in the world for salvation and righteousness than it ever was before?

It is true much of this church power is not such as we think it should be, but it seems to us that anything and everything that gives the people a knowledge of the Christ life and plants in souls a desire to get away from the old life of sin, away from profanity, vulgarity, dishonesty, and general meanness, makes of them good husbands, wives, fathers, mothers and neighbors is a good start in the right direction, as this is what Christianity means, and a religion that fails to show

this change is not after the Master's ideal, no matter how correct it may be in its ritualistic appointments.

There seem to be two dangers facing the Christian church of to-day. The one is the seeming purpose of too many to get entirely away from ritualism, and the other to over-estimate the ritualistic part of service and depend on their observances for salvation. Ritualism is good only so far as it reaches and brings about the ends desired by the Master. The world is full of theories and theorists, but only those are good which are practical, and when lived out make good men and women.

"To love thy neighbor as thyself," in practice is more acceptable in the eyes of the Lord than the partaking of the Lord's supper, the washing of the saints' feet or receiving the eucharist, without the neighborly spirit and feeling. The future church must be fully impregnated with the spirit of service, and this service must be largely to our fellow-men, not to the neglect of the ordinances of the Lord's house, but they must be made the divinely-appointed auxiliaries to the doing of this service. It must ever be kept in mind that God calls his children to work—not for greed and selfish ends, but for the Lord, in carrying out the great purpose for which he lived, labored, suffered and died. "Go, work in my vineyard" is the bugle note of our Lord to every unemployed man and woman not engaged in the Master's work.

There is a disposition on the part of too many to always be calling: Lord! Lord! and not doing the things which the Lord has said, forgetting that Jesus has said: "Ye are my friends if ye do whatsoever I have commanded you."

There is now lecturing in Germany a man of considerable note, Dr. Horneffer, who says: "The religion of the future will have no ritual priests, but only teachers and educators. There will be nothing of the comfortless 'quasi' faith of protestantism. Every tenet of the new faith will be a specific one, and a tangible. There will not be a multiplicity of theories of any given doctrine, there will be one universal belief, just as there will be one common end sought—the good of mankind."

If he would say no more, the true animus of the man would be undiscovered. But he continues: "The old God is dead, and Darwin having showed us that creation is an accident, men are beginning to see that a belief in God was the worst misfortune that ever befell the human race, since it meant a corresponding slavery of the conscience."

That the idea of a universal religion, and without a known God, seems to be taking hold of the minds of many people, is evident, especially is this true of the lodge religion, when professing Christians, infidels, Jews, Mohammedans and heathens generally are accepted on equal grounds, and patronized as brethren. It is a brotherhood of men without a Christ and the Fatherhood of God.

Another phase of religion which seems to be growing into prominence is what may be called "a faith religion." It means simply to believe in Jesus Christ and live largely ignoring the sacraments and ordinances of Gospel sanctity. It is supposed to be the basis on which the Christian world can federate. It avoids all the differences of opinions which may arise on baptism and the other sacraments of the Lord's house.

But none of these things need disturb us as long as we adhere wisely to strictly Bible doctrine. Other things will pass away, but my Word, saith the Lord, will not pass away. The church thus founded will be the church of the future.

H. B. B.

HOW IT IS DONE.

WHENEVER the MESSENGER has anything to say adversely about Christian Science, we are almost certain to receive letters from different parties, who are in sympathy with that order of belief. The *Religious Telescope*, Dayton, Ohio, was considerably annoyed with letters of this kind, and so was the *New York Times*, after speaking its mind regarding the claims of the society. The *Times* received a number of letters, and there was so much similarity between them that

the editor surmised that they might have a common origin. So he began an investigation. Along with one of the letters intended for his desk, came a typewritten copy of a letter of instruction, that seems to have been sent out from headquarters, telling different people how they should make it warm for the editor of the *Times*. Here is a copy of this letter which we take from the *Telescope*:

"Write a letter marked personal on the envelope to —, editor New York Times.

"Say that you regret the attacks on C. S. which he allows to appear in the *Times*.

"Say, you have not seen similar attacks on other religious faiths, and that you do not feel that C. S. deserves to be picked out for attack.

"Say that you cannot put into the hands of your children a newspaper which—desirable and pleasing in every other way—attacks the religion of the family.

"Tell him that investigation will prove Christian Scientists to be a respectable law-abiding people, worthy of courteous treatment.

"Religion is a sacred belief, not to be attacked without violating the rights of the believer.

"Etc., etc.

"P. S.—Add to the letter that you have asked friends of your own and other C. S. churches to write to him."

This lets out the secret, and now when editors receive a number of letters about some article appearing in their columns against Christian Science they understand the trick and do not feel annoyed.

OVERCOMING OBSTACLES.

THE young man who whiles away his precious hours over the obstacles, hardships and troubles to be met with in life, will never accomplish anything for himself or anyone else. The more time he spends in this way, the weaker he becomes. Let him think of his obstacles only as he studies how to overcome them. If he has troubles, let him plan how to get rid of them, or how to bear them if he must. If hardships fall to his lot, he may study how, by diligence, to make his life easier. Instead of worrying over what makes life unpleasant, let him plan and labor to improve the conditions. To illustrate. If the wagon breaks down in the middle of the road, let not the teamster spend hours lamenting over his misfortune, but arrange for getting the broken parts of his rig into the shops for repairs. If he does this, he may not have much time for thinking about his bad luck. Two boys were in the woods. Accidentally one shot the other. The wounded boy did not cry and lament, but told his comrade to get him to the hospital quickly. The wound was a dangerous one, but skillful physicians saved the boy's life, all because no time was wasted lamenting over a great misfortune. So it should be in all the works of life. People instead of employing their minds in worry, want to exercise them. God gives powers to overcome everything that is a hindrance to their success. If they will do this, every difficulty they overcome will make them only that much stronger.

TOO MANY AMUSEMENTS.

A WRITER in the *Ran's Horn* sizes up the conditions about right. He says:

Many pastors have little or no expression of Christ's power to save, therefore cannot lead another to the Savior or promote growth in Christian character.

A large number of pastors and workers give more thought and expend more time on the financial than on the spiritual condition of the church.

Spiritual life is sapped through, providing amusements as a means of augmenting church funds. We forget the Christian's choicest blessings come through giving—first of self, then their means.

Leaders of thought in seminaries of learning place men of great wealth before the students as their guiding stars to success. A Christian teacher of national repute, within a few weeks past addressing students at a center of Christian thought, spoke of one who is in the public eye as a demoralizer of strict business principles, as a man to be emulated on account of his having planned deliberately and looked ahead.

Can the stream rise higher than its source?

General Missionary and Tract Department

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D. L. Miller, - Illinois - H. C. Early, - Virginia
L. W. Teeter, - Indiana - C. D. Bousack, - D. C.
John Zuck, Iowa.

Address all business to
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SOME CAUSES OF FAILURE.—4.

It would be impossible to enumerate all the reasons why our work, especially in new places, is hindered or made a failure, for they are as numerous as the weaknesses and the sins of men. Anything that keeps a professed follower of Christ from following his Master retards the coming of the kingdom. We are not enough disposed to look at the matter in this way.

Probably Achan thought only of himself when he stole the wedge of gold and the Babylonish garment; but all the same he brought defeat upon the chosen people of the Lord. He was covetous, and covetousness was forbidden by the law given from Mount Sinai, just as it is forbidden in the law given by God's own Son in his law and the fact that the sin is in secret does not keep it from having its public effect. If it affected only the sinner there would not be so great reason to deplore it, though it would still be bad enough. Man is not disposed to recognize his responsibility for his actions, except in so far as the results of them can be traced directly to him. He forgets or refuses to consider that the indirect results are just as much chargeable to him as are the direct. And that is one of the main reasons why the Light has been more widely seen and more generally followed. We need to recognize the truth and the vital importance of the old saying, that man lives not to himself alone.

How can we get rid of these causes of failure? That is a question which all of us should ponder carefully, for it means life or death, heaven or hell, to ourselves and to some of those who are influenced by us. And when we have thought it over carefully we are almost certain to come to the conclusion that the main difficulty, the great hindrance lies in ourselves. We have come short, and therefore the cause has suffered. We have been guilty of sins of omission and commission, and therefore souls which might be rejoicing in the God of their salvation are in spiritual darkness. And by our words and lives we refuse to bear our great part of the responsibility. But we must bear it, and the sooner we awaken to this fact, the better it will be for us and for the world.

We must not, we dare not, sit in judgment upon our brother or sister,—except as they violate God's law,—for as each heart knows its own bitterness, so each one knows its weakness. For me it is not a question as to whether my brother is secretly dishonest, but whether I am at heart covetous or idolatrous. Let each of us go through the whole list of commandments and make a personal application in each instance. Perhaps we shall not have gone far until some reason for failure is revealed. Do we have the strength to remove it? Yes; a thousand times yes; for to say no would be to deny the truth and God's promise. His grace was sufficient for Joseph in prison, Jeremiah in the well, Daniel in the lion's den, Paul in his trial, and for hosts and hosts of other souls, many of whose names we never have heard, but which will stand out bright and shining in the book of life. And what sufficed for these will still suffice for every one who trusts in him.

To sum it all up, the one great cause of failure is sin. It may take a thousand names and forms, but it is still sin, as destructive as ever. And the church cannot entirely get rid of failure until it gets rid of sin. There is but one way in which this can be done, and that is for each member to see to pulling the beams out of his own eye; for there are very few persons whose spiritual vision is perfect, who look upon sin in themselves and in others as God does. Anyone who has tried to do this knows it is not easy; the mote in my brother's eye looks larger than the beam in my own. And it is possible that all the trouble is in my eye. How differently the world would appear to us if we had perfect spiritual vision.

We all want to see the work of the church a success, or at least we say we do. It can be, it will be, if all of us so live that God's grace and power can be revealed through us. Are we willing, are we determined to live so that his love may be seen through us? If so, failure will become more and more infrequent. There is just one way to success. Will we walk in it? It is an intensely personal question. Ask it of yourself and answer it as in the presence of Him from whom nothing can be concealed, May He help us to live free from sin, and so bring success to his banners.

G. M.

August 11.

WORK IN WISCONSIN.

I am here at Madison, on my way home from a three weeks' sojourn among the churches of Wisconsin. My labors extended to four congregations, and consisted largely of Sunday-school and Bible institute work.

Our Sunday-school and church workers everywhere need more or less instruction of this kind. The number that need more is very much larger than the number that need less. Our methods of Sunday-school management and instruction do not keep pace with the demands of the rapidly growing work. The standard of instruction in the public schools of to-day is high, and children are quick to measure their Sunday-school teacher by their teacher in the public school. If he falls below their standard and measurement, he suffers, and the truth he represents also suffers.

We cannot hope to have a sufficient number of pedagogically trained teachers for all the classes in our Sunday schools; but we may largely offset the lack of training with a high order of Bible piety. Piety may be of a low, a high, a higher, or of the highest order. All should strive to cultivate the highest order of piety, but especially should Sunday-school and church workers be the possessors of the highest order of piety or goodness,—a goodness of the finest fiber. Such piety or goodness is always attractive. It was this that drew crowds to Jesus. It was this that led him to point to his own life as the supreme test of his teaching (John 14: 6). What he did was the living embodiment of what he said. This should be true of Sunday-school teachers, because their lives always outweigh their teachings. Churches everywhere should wake up to the fact that it is their imperative duty to do all in their power to make their Sunday-school teachers efficient workers. Much help may be rendered in a well-conducted Sunday school, and Bible institute of a week or ten days.

The churches I visited are all doing commendable work along Sunday-school lines, and yet all of them realize that further improvement in the culture of piety is not only possible, but would be very helpful in making the Sunday school a greater power for the upbuilding of the church. Let all who read this pray for the faithful workers in the somewhat isolated churches of Wisconsin.

J. G. Royer.

August 14.

THE OPPORTUNITY OF THE S. S. TEACHER.

"Train up a child in the way he should go and when he is old he will not depart from it." We often hear the expression made that the Sunday-school children of to-day are the church of to-morrow. Many a Sunday-school teacher makes the statement and goes right along in the same old course, failing to seize her opportunity to make of the church in her community just what she would have it be in the coming generation. This plastic class of young minds is eager to be led, and oh, the privilege that the teacher has to give of her experienced, ideals into those minds so anxious to be active.

My heart's desire is that there may be a revival of interest in the teaching force, so that the children will get their dues. No man or woman has a right to the Gospel only as it is in his possession as a deposit. A deposit, you know, is usually put out on interest by the banker.

Finally, I think that we as teachers owe to the children a knowledge of the lives of men who have been helpful to God in opening up fields like Africa, China and India. What child would not become aroused to a lively interest in the great commission, if he knew the life of McKay, of Africa, Livingston or Adoniram Judson. If the Sunday school of to-day is the church of to-morrow, pray, Sunday-school teachers, that we may make it a missionary church.

F. H. Crumpacker.

McPherson, Kans.

WOODBERRY, MARYLAND.

This charge is blessed with a comfortable house of worship, duly dedicated to the worship of God, to which all are cordially invited to come and hear the gospel truths. We have a prosperous Sunday school with a good average attendance.

An active missionary society, which meets every alternate Thursday evening at the church, at which time matters of interest to the salvation of our souls are fully discussed. We also have a Christian Workers' society, which meets every Sunday evening at 6:45. Most of the young members and some of the older members take an active part, which is a great help to church work. The sisters have a sewing society, which is doing a good work in its way of convincing those outside of our faith that they are trying to gather sheaves into the garner. We have preaching twice every Sabbath. We are well supplied with workers, namely, Brethren J. J. Ellis, John Smith, A. J. Bricker, all of whom are faithful workers at their calling.

J. M. B.

AMONG THE MOUNTAINS OF PENNSYLVANIA.

On the morning of June 23, I started to Trent, Somerset county, this State, where I had promised to hold a series of meetings. I arrived at the place of worship the next day about one hour late, and found a good congregation awaiting my coming, even at such a late hour. We preached ten sermons. This church is located in the heart of the Laurel Hill Mountains. The range is dotted here and there with small farms or small clearings, and small houses.

We found these people very hungry for the Word of God. They have preaching services but once a month, and since dedicating their new house they have organized a prayer meeting, in which they seem very much interested. Some of them walk seven and eight miles in order to get the benefit of the preaching service.

We visited from house to house, accompanied by Bro. R. L. Hull, to whom much is due for the upbuilding and care of these people in the faith for which they so earnestly contend. We found them very zealous in the cause of the Master.

We thus come in contact with the simple life they live, and they appear to be perfectly contented with their lot and mode of living. One may travel for many miles and not find a more generous and open hearted people. I was made to think while laboring there, that if we had more of this simple life, our beloved church would not have to spend so much time in endeavoring to satisfy members who are influenced by pride and fashion. During our visit six were baptized.

Fred R. Zook.

Martinsburg, Pa., Aug. 13.

FROM MIDDLE CALIFORNIA.

The Annual Meeting of 1907 is coming to the coast, and will bring many Brethren to California. Those of us in the central part of the State wish to be remembered, and would be pleased to have members coming this way stop with us. We would be glad to have some ministers stop with us in the Oak Grove church congregation and give us a series of meetings this fall. We also have a fine climate in the winter months, a little more frosty than in the southern part of the State, is about all the difference.

Three years ago, if eastern brethren wished to get among their own people, they had to go to the southern part of the State, as there was but one organized church north of Los Angeles county. Now we have five, with a membership of about two hundred, ten ordained elders and five or six ministers in the second degree.

The Oak Grove and Reedley churches are in Fresno county, near the center of the State; the other three are farther north. We hope the Annual Meeting will bring some to stay and help to strengthen the churches in the northern part of the State. There has been but little missionary money spent in this section of California. What mission work has been done has been by emigration. We also hope the day is not far in the future when we can have a northern district of California.

C. S. Holsinger.

Laton, Cal., Aug. 8.

CHRIST WILL CONQUER.

Mr. Fred Smith, the Young Men's Christian Association worker, was once speaking to a company of men in India. While he was talking, he noticed one of his Mohammedan hearers who was much interested. From time to time this man would put his fingers in his ears in order to shut out the sounds of words which, according to the teaching of his religion, he should not hear. But his face showed his longing; and sometimes he would forget to use his fingers. At the end of the talk he came to the speaker. "I can see yet the look of longing on his face as he began to speak," Mr. Smith said. "Do you really believe Jesus Christ can forgive sins, as you say, and that he can give peace to those borne down by the burden of their sins?" the man asked. "Indeed I do believe it," was the answer, "he can do just what he says." A moment the Mohammedan paused; then he threw back his shoulders, and said, with an air of conviction, "Then he will conquer the world!" And with a sigh he turned and left the room. We need but to do our part and Christ, through the Gospel, and by the help of the Holy Ghost surely will conquer the world.

FROM DES MOINES MISSION.

Yesterday, July 12, we had the pleasure of receiving two precious souls into the church by Christian baptism, one a mother of some of our little Sunday-school scholars and the other a little girl of ten summers. We have the promise of others to come soon. The Sunday-school work is increasing in numbers and interest, and our preaching service is very well attended. The sisters' aid society is doing a good work by preparing and distributing clothing to the needy ones. Any of the churches of Iowa that wish to take part in this good work, are welcome to do so and their help will be highly appreciated.

A. C. Snowberger.

1643 E. Lyon St., Des Moines, Iowa, Aug. 13.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ILLINOIS.

Kaskaskia.—We met in council Aug. 11, with Eld. D. T. Wagner presiding. Our series of meetings is to begin Sept. 12, with Bro. M. L. Hahn to conduct the services. —Mary Waddelove, Beecher City, Ill., Aug. 13.

Hickory Grove church expects to hold a series of meetings, commencing Sept. 16. Bro. Samuel I. Newcomer will preach for us.—Henry Harnish, Mt. Carroll, Ill., Aug. 18.

Mulberry Grove church met in council Aug. 11, our elder, H. Lilligh, presiding. Letters were granted to Brother Isaac and Sister Minnie Harris, who will remove soon to Cabool, Mo. Bro. H. Lilligh was elected delegate to district meeting; J. P. Lilligh, alternate. Decided to ask Sister Yearout to accompany her husband, Bro. Charles M., when he conducts our series of meetings next month. —Mrs. N. E. Lilligh, Mulberry Grove, Ill., Aug. 12.

INDIANA.

Mississinewa.—Last Sunday morning Bro. J. Kurtz Miller, of Brooklyn, N. Y., gave us a very interesting talk along missionary lines. In the evening, by the use of charts, he gave us a lesson on the second coming of Christ, which was highly appreciated. To-day Bro. William Minnich, of Brookville, Ohio, preached a sermon for us on the characteristics of the righteous. —John F. Shoemaker, Shideler, Ind., Aug. 12.

Nettle Creek church met in council Aug. 11. We received two members by letter, and granted four letters; three were to one of our deacons and family. We have decided to remodel the Locust Grove churchhouse this fall. The money has nearly all been raised by donation. —Charles W. Miller, New Lisbon, Ind., Aug. 13.

Prairie Creek.—We expect Bro. I. J. Rosenberger to conduct a series of meetings at the Sugar Grove house, beginning Sept. 22, the meetings to continue as long after our love feast as may be deemed proper. Our love feast is appointed for Oct. 4. We had our harvest meeting Aug. 5. Brethren Moss, Garber, Strausburg and Ikenberry were ministers from other congregations present. A collection of \$21.06 was taken. One dear soul received the Christian rite of baptism. We are earnestly praying for a great revival of the Lord's work at the Sugar Grove church.—M. Josie Radtiff, R. R. 10, Montpelier, Ind., Aug. 12.

Somerset.—Bro. W. R. Miller, of Chicago, gave a series of lectures last week at the Cart Creek house. They were well attended. Aug. 12 we had our harvest meeting. Bro. W. R. Miller had charge of the forenoon services, and aroused our feelings to a sense of duty by giving a sermon on mission work and conditions of India to-day. An attentive audience heard him. Ministers present were Brethren J. L. Frantz, of Bellefontaine, Ohio; W. R. Miller, of Chicago; John Strausburg, of Landessville, Ind.; Otho Winger, of Hope, Ind.; J. D. Rife, of Converse; E. S. Brubaker, of Wabash; N. W. Grumrine, of Wabash; M. M. Miller, of Marion; J. F. Frantz, of Wabash, and the writer. We had children's exercises in the afternoon, conducted by Brethren E. S. Brubaker, John F. Frantz and W. R. Miller. A collection of \$8.71 was taken for foreign missionary work.—Elsworth Weimer, R. F. D. No. 9, Box 57, Wabash, Ind., Aug. 13.

Union City.—All who are desirous of transportation from the depot, when coming to the ministerial meeting of Southern Ohio, should stay at the depot at which they arrive, as all trains and traction cars will be met as follows: From 3:30 P. M. to 6:30 P. M. on Monday, Aug. 27, and from 7:30 A. M. to 10:30 A. M. Tuesday, Aug. 28. All are invited. By order of committee, Eli Scholl, John Hay, Geo. Metzley, A. B. Simmons, John Mumah, —A. B. Simmons, Foreman, R. R. 39, Box 114, Union City, Ind., Aug. 13.

Wabash.—We held our harvest meeting Aug. 5. Eld. Frank Fisher talked to the children in the morning, instead of our having Sunday school, afterwards delivering a harvest sermon. In the afternoon was the young people's part of the meeting, which was well attended. Missionary collection amounted to \$7.33.—John F. Frantz, R. R. 8, Wabash, Ind., Aug. 15.

Yellow River.—Bro. A. G. Crosswhite conducted our harvest meeting for us. After having the Sunday school as usual he preached a harvest sermon. After dinner a program was given by the children and young people, which consisted of recitations, songs, readings and essays. Then we had a missionary sermon by Bro. Crosswhite. Donations for the day were \$24.47; children, \$1.10. —Rosa Shively, Bremen, Ind., Aug. 13.

IOWA.

Brooklyn church will hold their love feast Oct. 6. Bro. Hood, of Marshalltown, was with us Aug. 5, and preached morning and evening.—Rose Connell, Brooklyn, Iowa, Aug. 14.

Clarence.—July 29 Bro. S. B. Miller, of Cedar Rapids, Iowa, gave us two instructive sermons, morning and evening; also a song service on Sunday afternoon from "Song Praises." All of these services were very much enjoyed. D. Elmer Miller, of Cedar Rapids, expects to be with us Aug. 25. For this we are very glad indeed. We have tried to labor in this locality and for the Cedar church for twenty-nine consecutive years, doing a large part of the preaching for the last quarter of a century. It makes one feel glad when brethren remember us and drop in and preach for us. The local minister needs it, the members need it, the public needs it, and all are benefited by so doing. Come.—John Zuck, Clarence, Iowa, Aug. 19.

Franklin.—At our late council we decided to hold a series of meetings, beginning the last of September, and to continue over our love feast, Oct. 5. Our Sunday school is doing well under the management of our faithful superintendent, A. L. Sears. Bro. Lewis Keim, of Rockingham church, Mo., has given us valued assistance in our Sunday school the past three Sundays.—Jemima Kob, Garden Grove, Iowa, Aug. 13.

South Ottumwa.—The revival services which have been in progress for the last two weeks at the Brethren church, Ottumwa, Iowa, are prospering. Nine precious souls were

buried with Christ in baptism yesterday. One dear sister has been reclaimed, and another dear soul is awaiting baptism. On Sunday afternoon we met at the church and from there we went to the Des Moines river for baptism. At least fifteen hundred people were there to witness the baptismal scene. Eld. C. E. Wolfe, pastor in charge, did the baptizing. On Sunday night the church was crowded to hear the farewell sermon of Bro. C. S. Garber who was called home on account of business. When the invitation was extended, two came forward and accepted Christ. Bro. Wolfe, the pastor, will continue the meetings up to the love feast, which will take place Saturday night.—Lena Wolfe, South Ottumwa, Iowa, Aug. 20.

KANSAS.

Cottonwood church will be represented at district meeting by Eld. E. D. Stewart and Frank N. Sargent.—Frank N. Sargent, Dunlap, Kans., Aug. 14.

Pleasant Grove church held their regular council last Saturday. Our elder being absent, Bro. Wm. Weybright presided. Bro. Byron Talhelm was elected delegate to district meeting. A collection was taken for district mission work. Decided to hold our love feast Oct. 27, at 4 P. M., preceded by a series of meetings.—Byron Talhelm, Lawrence, Kans., Aug. 10.

Redfield.—Our local Sunday-school meeting, held at Paint Creek church Aug. 5, was indeed an enjoyable one. Bro. Ernest Sherfy was with us and assisted very much in the work. We are very glad to have Bro. Sherfy with us. Aug. 12 we enjoyed a program by the children to a crowded house with the best of order. The Brethren at Redfield are talking very strongly of building a churchhouse at that place in the near future.—Hattie Crum-packer, R. F. D. No. 1, Redfield, Kans., Aug. 13.

Wade Branch church met Aug. 11, and held a very pleasant and enjoyable council. Eld. R. F. McCune presiding. We decided to hold a series of meetings, commencing Sept. 2, by Bro. Edward Stewart, of Dunlap, Kans., and also decided to hold our love feast Sept. 15 and 16, commencing at 5 P. M. Bro. Frank Royer was chosen delegate to district meeting and Bro. Dan Longenecker alternate. Two letters were granted.—Pearl Myers, R. R. No. 1, Box 43, Paola, Kans., Aug. 14.

Washington.—We are sorry to make another change in our lovefeast, but have placed the last and fixed date for Sept. 22, as on Oct. 6, as formerly announced, two of our neighboring churches will hold their feast.—John M. Gauby, Washington, Kans., R. F. D. No. 1, Box 6.

MARYLAND.

Middletown Valley.—We held our harvest meeting Aug. 11. Bro. Robert Hull, of Somerset, Pa., preached an excellent harvest sermon. The collection for the worldwide missions, amounting to \$16.67. In the afternoon of the same day we held our quarterly council. We decided to hold our love feast Nov. 3, commencing at 2 P. M. Bro. Robert Hull will hold a series of meetings in the Harmony church commencing Nov. 4.—C. N. Frushour, Myersville, Md., Aug. 13.

New Windsor church is realizing some results of their concentrated efforts in a two weeks' meeting, conducted by Bro. Geo. Flory, of Bridgewater, Va. Four have united with the church, making ten since June 1. These consecrated services inspire the church. The church expects to hold a series of meetings at the Sams Creek house in October, about two weeks previous to our communion meeting, which will be Oct. 27.—Minerva Roop, New Windsor, Md., Aug. 16.

MICHIGAN.

Notice.—Each superintendent of Sunday schools in the state district of Michigan is requested to take an offering for the purpose of defraying our share of expenses at the coming district meeting to be held at Beaverton, Oct. 10 to 12, and see that it is given to the writer.—J. J. England, State Sunday-school Secretary, Woodland, Mich., Aug. 16.

Sunfield.—We have just closed a series of two weeks' meetings, conducted by Eld. J. H. Fike, of Middlebury, Ind. The weather was favorable, the attendance good, and the interest excellent. Two young souls were made willing to follow in the footsteps of the Master. Many others were almost persuaded. We held our love feast Aug. 11. It was well attended by those from adjoining churches. We feel that these meetings have indeed been a great inspiration to us.—Viola V. Meadow, Sunfield, Mich., Aug. 14.

Woodland.—Our local Sunday-school meeting will be held at Lake Odessa, Mich., Aug. 29, at 9:30 A. M., instead of Sept. 1. The committee to prepare program for our Sunday-school meeting at district meeting will meet at the same time.—J. J. England, State District Sunday-school Secretary, Woodland, Mich., Aug. 16.

MISSOURI.

Fairview congregation, with relatives and friends, met Saturday, Aug. 11, to attend the funeral of the infant son of Bro. J. B. and Sister Bell Hylton. Services were conducted by Brethren B. B. Hylton and David Ennis. They were present at our regular services on Sunday and gave us some good lessons. Our Sunday school was reorganized with Bro. G. Cline as superintendent and Bro. P. N. Hylton assistant.—Lizena Hylton, Macomb, Mo., R. F. D. No. 1, Aug. 14.

Spring Branch church has changed the date of love feast from Sept. 22 to Sept. 15, on account of other meetings in the district. Aug. 12 Bro. Jas. Mohler, of Leeton, Mo., gave our Sunday school a visit and preached for us in the evening. We expect Bro. Cruet to hold a series of meetings for us in September.—L. B. Ihrig, Wheatland, Mo., Aug. 15.

Wakenda church met in council Aug. 11. Officers were appointed for the ensuing year. Our treasurer, Bro. J. H. Bowman, tendered his resignation, but the church declined to accept. Brethren J. F. Vanpelt and M. P. Hollar were elected as delegates to district meeting, and Sisters Emma Van Trump and Nannie Bowman were elected as delegates to district Sunday-school meeting. A series of meetings will begin Sept. 9, to be conducted by Bro. D. W. Crist.—M. P. Hollar, Hardin, Mo., Aug. 11.

NEBRASKA.

Arcadia.—The district meeting for the State of Nebraska will be held at Red Cloud, Nebr., Oct. 24, at 1 P. M.—D. H. Forney, Arcadia, Nebr., Aug. 13.

South Loup church met in quarterly council Aug. 11.

Our elder being absent, Eld. Jesse Heckler presided over the meeting. The church decided to send a delegate to district meeting. Bro. W. P. McLellan was chosen as delegate and Bro. Lorenzo Royle was chosen alternate. Bro. Heckler preached two sermons while with us, which were very much enjoyed by those present.—Susie McLellan, R. R. 3, Box 77, Litchfield, Nebr., Aug. 15.

NEW JERSEY.

Sergeantsville.—During the past month we have had the pleasure of some very pleasant visits from a number of brethren and sisters. July 27 Sister Sallie B. Schnell, of the First Brethren church, Philadelphia, Pa., made a flying visit among the members. We were glad to have her with us, even for a short time. July 22 Bro. B. F. Ranck, from Altoona, Pa., preached at Amwell, and at Sand Brook in the evening. Brother and Sister Ranck spent a week at the parsonage in this place, with Sister Ranck's father, Eld. S. F. Myers. July 29 Eld. I. W. Taylor, of New Holland, Pa., accompanied by Bro. H. S. Gible, of Ephrata, paid the New Jersey churches a visit. Bro. Taylor preached a most excellent sermon at the Amwell church on Sunday morning, from Proverbs 3: 9, 10. He also preached one sermon at the Bethel church. Aug. 5 Brother and Sister B. F. Kittenger, of Horsham, Pa., were here, and held two meetings. The writer was unable to be present, but very good meetings are reported. Brethren, come again.—Jennie F. Green, Sergeantsville, N. J., Aug. 12.

NORTH CAROLINA.

Poplar.—A series of meetings began at the Bailey schoolhouse, in this congregation, conducted by Brethren H. M. Griffith and A. M. Laughrun, on Aug. 5. They preached one week. The writer had the privilege of baptizing nine, all young sisters; three others were reclaimed. One is to be baptized in the future, making thirteen in all. The church has been much revived.—E. Peterson, Poplar, N. C., Aug. 15.

NORTH DAKOTA.

Bowbells church met in special council Aug. 4. Our elder could not be present on account of sickness. Elders J. C. Fahrney and S. S. Petry were with us and officiated. One letter was read and received. The church decided to have Bro. Jesse Funderburg to give us a series of lessons in vocal music prior to our series of meetings which will begin about Nov. 24. The church held a choice for a minister and deacon. The writer was elected to the ministry and Brethren J. T. Miller and Houston H. Wray were elected to the deacon's office. Bro. J. S. Culp was also advanced to the second degree of the ministry.—Abram Miller, Bowbells, N. Dak., Aug. 11.

Perth.—The members of the Turtle Mountain church met in council Aug. 11, with adjoining elders. Bro. D. M. Shorb, of Surrey, moderated the meeting. Considerable business came before the meeting, but all was disposed of in a Christian manner. Bro. John Deal tendered his resignation as elder of this church, and Bro. John Hart-sough was chosen in his stead. On Sunday morning Bro. Isaac Miller, of Enterprise, preached a soul-cheering sermon at the church in the country, and at 4 P. M., Bro. Shorb, assisted by Bro. F. H. Bradley, preached in town. We appointed our love feast for Aug. 25, at 6 P. M.—Mertie Deardorff, Perth, N. Dak., Aug. 13.

OHIO.

East Dayton church met in regular council Aug. 11. Eld. L. A. Bookwalter was with us and assisted in the work. The election of an elder came before the meeting. Eld. Jacob Coppock was reelected. We decided to hold our love feast Sept. 22, beginning at 5 P. M. Bro. B. S. Grove was elected as trustee.—Mrs. Elizabeth Grove, 125 McLain St., Dayton, Ohio, Aug. 13.

Immanuel.—To-day again we were made to rejoice when a precious soul, the head of a family, came out from the Lord's side and was baptized. One was restored. We expect Bro. Perry McKinney, from Blissfield, Mich., to begin a series of meetings at this place about the middle of October.—Sarah A. Smith, Wauseon, Ohio, Aug. 12.

Loudenville.—Aug. 4 our church met in council, our elder, David Brubaker, presiding. The business which came before the meeting was disposed of in the spirit of love. The time set for our love feast is Oct. 13, commencing at 3 P. M. Jennie Roseborough was chosen delegate to district meeting, which will be held in the Sugar Creek church. Two letters of membership were received.—Jennie Roseborough, Perrysville, Ohio, R. R. No. 1, 17, Aug. 15.

Lower Twin.—We have just closed a very interesting series of meetings, at Tours Run house, conducted by Bro. Ezra Flory, of Union, Ohio, who began with us July 21, closing Aug. 12. The meetings were well attended throughout, and the occasional Bible class conducted in private homes, with verse service at the church, in which many participated, added to the interest of the meeting. Our quarterly council was held during the meetings, at our Twin Valley house. Aug. 9 the harvest or thanksgiving meeting was held, and a practical stirring sermon was delivered by Bro. Flory, after which a liberal contribution was given for the world-wide mission. Three souls came to Christ during our efforts.—Elizabeth Garver, Farmersville, Ohio, Aug. 14.

Middle District.—Our harvest meeting has been changed from Aug. 16 to Aug. 23, at 2 P. M. Our delegates to Sunday-school meeting are S. F. Neher and Maud A. Kline. One was received by letter.—Jos. H. Stark, R. R. No. 1, Box 79, Tadmor, Ohio, Aug. 13.

Notice to the churches of Northeastern Ohio: All churches wishing to have credit at district meeting in October for money paid to the Home Mission board, must see that it be in the hands of the treasurer, Israel Hoover, Weilersville, Ohio, not later than Sept. 5, as the account to be presented to the district meeting will be closed at our meeting, Sept. 6.—S. M. Friend, Sec., Lodi, Ohio, Aug. 15.

Notice.—To those who attend the Sunday-school and ministerial meetings of Northwestern Ohio, Aug. 29, 30, 31: Connection will be made with the Toledo & Western Electric car line. The through car leaves Toledo at 7:25 A. M.; 9:30 A. M.; 1:30 P. M.; 3:35 P. M.; 5:40 P. M. Those coming over the Lima Northern will make connection at Denison. Those coming over the Cincinnati Northern will make connection at Alvordton. All passengers get off at Throne's Corners, the place of meet-

ing, at the churchyard, due about as follows: 10:15 A. M.; 12:15 P. M.; 4:20 P. M.; 6:25 P. M.; 8:35 P. M.—Noah Long, Sec., Aug. 13.

Oakland church met in council Aug. 15. Aug. 11 we had a harvest meeting. Brother and Sister Rensberger, superintendents of the Brethren's Home at Greenville, Ohio, were with us. Bro. Rensberger gave us a good sermon. He also preached for us the next day at our regular services.—Belle Maurer, Versailles, Ohio, Aug. 16.

Owl Creek church met in council Aug. 11, at 1 P. M. Eld. C. J. Workman presiding. All business was disposed of in a Christian manner. We decided to have a harvest meeting on Saturday evening, Sept. 1, followed by a missionary sermon on Sunday. These meetings are to be conducted by our home ministers. We expect to hold our love feast Oct. 27, commencing at 3 P. M. We extend a hearty invitation to the brethren and sisters of adjoining churches to be with us in these meetings. Bro. A. I. Heistand, of Wooster, will hold a series of meetings for us this fall. Brethren G. S. Strausbaugh and W. D. Keller were chosen delegates to the district meeting.—Tena Whistler, Fredericktown, Ohio, Aug. 13.

Palestine church held their harvest meeting Aug. 11, at 2 o'clock. Bro. J. C. Bright preached for us, after which a collection was taken for the Brethren's Home. The day following Bro. Biebtz preached a good sermon for us. A few Sundays ago Bro. Neher was with us and gave us a good sermon.—Lizzie Wandle, Arcanum, Ohio, Aug. 13.

Salem.—We met in council yesterday. Several letters were read. A collection of \$11 was taken for the benefit of the inmates of the Brethren's Home. Bro. Samuel Snell has consented to preach the series of meetings at Georgetown this winter. The interest and attendance at Gordon, our new mission point, is fine. Bro. Wm. Minnich, home talent, will hold a series of meetings here in the near future. Missionary solicitors reported \$55 for Southern Ohio and \$29 for world-wide fund. We now number 352 members, with an estimated valuation of over \$700,000. Last night Bro. J. Kurtz Miller, of Brooklyn, held the interest of a small congregation far into the night as he gave us an explanation of the second coming of Christ.—Katie Flory, Union, Ohio, Aug. 16.

Silver Creek church met in council Aug. 11, our elder, J. W. Keiser, presiding. All business passed off in a pleasant manner. We decided not to have a communion this fall. One precious soul was received into the church by baptism since our last report. One letter was granted. We have organized a sisters' aid society, with Sister Sallie Shankster as president.—Mrs. Otis Fisher, R. 1, Pioneer, Ohio, Aug. 13.

Springfield.—The members of this church, located in Summit Co., Ohio, met in quarterly council, Aug. 11. Some important business was disposed of in a very pleasant manner. Bro. J. Kurtz Miller, of Brooklyn, was with us in the evening and preached a good missionary sermon. Bro. D. W. Kurtz, also from the Brooklyn mission, was here one week ago and preached for us several times.—Harvey E. Kurtz, Mogadore, Ohio, Aug. 13.

OKLAHOMA.

Newhope church held their love feast Aug. 4. Eld. A. J. Detrick officiated. Bro. Detrick preached for us each night of the following week; also two nights before the love feast. One precious soul was baptized Aug. 12. The meetings were closed on account of rainy weather and boggy roads.—J. S. Troxel, R. 1, McComb, Okla., Aug. 16.

OREGON.

Weston.—July 28 Eld. Andrew Hutchison came into our midst, and on July 29 preached the dedicatory sermon for our new churchhouse, and continued preaching every evening for two weeks. One dear soul was made willing to follow the Master. A brother and sister who had been isolated for a number of years expressed their desire to take new courage and march hand in hand with the children of God to Zion.—E. L. Withers, Weston, Ore., Aug. 12.

PENNSYLVANIA.

Codorus.—The series of meetings, recently held in the grove at Pleasant Hill was conducted by Bro. Levi S. Mohler, of Dillsburg, Pa. The meetings began July 21, and closed Aug. 5. The attendance was good. He preached nineteen soul-cheering sermons. Five dear young souls gave their hearts to God and were baptized. Others were near the kingdom. All of these were Sunday-school scholars.—J. L. Myers, Glen Rock, Pa., R. F. D. No. 3, Aug. 11.

Johnstown.—Two very interesting and successful meetings were held in the Johnstown congregation at the Walnut Grove church Aug. 1 and 2. The ministerial meeting was held Aug. 1. Bro. Joseph Holsopple was moderator of this meeting. The district Sunday-school meeting was held Aug. 2. At this meeting Bro. W. W. Blough was elected as moderator. Both these meetings were well attended by the ministers and Sunday-school workers of the district and the discussions will doubtless prove very helpful. At the present time we have in progress, at the same church, a revival conducted by Bro. Quincy Leckrone, of Ohio. We have prospects of a good meeting and we pray that many souls may be brought to Christ.—Elizabeth Wertz, Johnstown, Pa., Aug. 14.

Koontz church, Snake Spring Valley congregation, enjoyed some interesting meetings by Bro. D. A. Stayer, of Yellow Creek, Pa. He met with us July 21, preaching one sermon on Sunday morning, which was much appreciated by a large audience. A collection of fourteen dollars was taken, which will go toward the building of the new church in India.—Jacob Guyer, New Enterprise, Pa., Aug. 13.

Little Swatara church met in council Aug. 13. As the recent death of our elder, Jacob W. Meyer, left the church without a presiding elder, the church authorized Eld. E. M. Wenger to conduct the meeting. Eld. E. M. Wenger was later chosen as presiding elder, the ordination of Bro. Jacob Pfautz to the eldership, and the advancement of Bro. Elias Edris to the second degree of the ministry, followed. An election for a deacon resulted in calling Bro. Henry J. Ziegler to that office. The installation services were conducted by Elders John Herr, J. H. Witter and Jacob Nissley. A letter of membership having previously been granted to Bro. Sam. Z. Gettel, our church treasurer, the church elected Bro.

John C. Ziegler to that office. Two letters of membership were granted, and one was received. One dear young soul came out on the Lord's side recently and was received into the church by baptism. We decided to hold a harvest meeting Sept. 1, at 1:30 P. M., at the Frystown house.—Henry M. Frantz, Crosskill Mills, Pa., Aug. 16.

Middle Creek.—Aug. 4 Bro. J. J. Shaffer, of Berlin, began a series of meetings in the Kimmel church, ending Aug. 12. He preached nine instructive sermons. The weather being very inclement, the attendance was somewhat reduced. We were greatly inspired by the meetings. One united with the church.—Chas. M. Kimmel, Somerset, Pa., Aug. 16.

White Oak.—Our quarterly council was held Aug. 13, at the Manheim churchhouse. Considerable business was done, but everything passed off pleasantly. A collection was taken for the India churchhouse, which amounted to about \$39. Our love feast will be held Oct. 24, at Kreiders meetinghouse, at 1:30 P. M. We also decided to have two series of meetings this coming fall, one at the White Oak churchhouse and the other at Manheim. The date is not yet known.—Geo. Shriner, Litz, Pa., Aug. 14.

TENNESSEE

Pleasant View congregation met in council with Brethren Vines and McKeehan. A report of the annual visit was made. The brethren found all of the members, except two, in full fellowship. Bro. Jesse Clark was installed as elder. One sister was received by letter. A collection of \$25 was received for foreign missions; \$25 for world-wide, and \$24.90 for home missions. We hope that our people here will take a greater interest in missionary work, from this time on, so that we may be able to send more money to the poor heathen boys and girls.—N. T. Larimer, Jonesboro, Tenn., R. F. D. No. 3, Aug. 11.

VIRGINIA.

Bridgewater.—Aug. 11 we had our harvest or thanksgiving meeting at the Sangerville church. Eld. A. S. Thomas and Bro. J. D. Glick were ministers present from adjoining congregations. Bro. Glick gave us an excellent talk on the subject usually taken on such occasions. Bro. Thomas also gave us a short talk. Eld. J. P. Ziegler is expected to begin a series of meetings at the branch house Aug. 18. We expect Bro. D. B. Wampler to begin a meeting at Sangerville Oct. 6. Our love feast is appointed for Oct. 28, at Sangerville.—Annie R. Miller, R. D. Bridgewater, Va., Aug. 13.

Broadway, Va.—Harvest meeting was held at Linville Creek July 21. A collection was held for general missions. The result was \$45.09. After the congregation was dismissed we had members' meeting. One sister was restored to fellowship and five solicitors appointed to canvass the district for funds to help build a church at a mission point in Nelson county, Va. We met in quarterly council Aug. 12. Bro. A. B. Miller, from Flat Rock, was with us. Good talks were given, urging the membership to greater activity in developing strong Christian characters and showing their loyalty to Christ in faith and meekness, word and deed. Ten members were received by letter. We decided to have a communion at Linville Creek church Sept. 29.—Catherine R. Kline, R. F. D. No. 14, Box 3, Broadway, Va., Aug. 11.

Flat Rock.—A Sunday-school program was rendered at Timberville July 29. Although the weather was inclement, still the large church was more than half filled. The program was along missionary lines, and all present were made to feel the need of becoming more consecrated workers. Ten brethren and sisters went to Front Rock congregation, on Saturday, Aug. 4, and remained until Monday. Bro. A. B. Miller preached on Saturday night, and again on Sunday afternoon. A Sunday-school program was rendered on Sunday morning, and another at night. All these services were well attended, and we trust much good done. The visiting crowd enjoyed the hospitality of the people of this valley, which affords some beautiful scenery. Bro. E. S. Young, of Canton, Ohio, is expected to begin a series of meetings at Timberville on Saturday night, Aug. 18.—J. D. Wine, Forestville, Va., Aug. 14.

Johnsville church met in council Aug. 11. Our elder, Bro. Jacob Grisso, presided. We had a good representation of members and have the hope of a communion which will be held Sept. 8. We are expecting to have Sunday-school and missionary meetings in connection with our communion, commencing on the morning of the 7th. We invite all to be with us. We are expecting some elders to visit us at that time. Bro. Wells, our minister here, gave us a good sermon yesterday.—Ella M. John, McDonalds Mill, Va., Aug. 13.

Pleasant View church met in council Aug. 11. Eld. D. P. Wine presiding. Four letters of membership were granted. Our annual church visit was ordered. Bro. John F. Driver is in the midst of a series of meetings at Walker's Chapel, with four applicants for baptism. Bro. J. Carson Miller is expected to hold a series of meetings at Wakeman Grove, commencing Aug. 18. Bro. D. B. Wampler will also begin a series of meetings at Pleasant View Sept. 1.—Frank L. Wakeman, Edenburg, Va., Aug. 13.

Redoak Grove.—Aug. 10 the Brethren held a co-operative meeting at our church. That night, at 8 o'clock, Dr. R. T. Akers preached an able sermon. His text was taken from Philp. 3: 13, 14, "Pressing Forward." Aug. 11 we held a Sunday-school meeting. The brethren gave us some excellent talks from five subjects assigned them. Ministers were present from five congregations. Bro. Henry Reed preached on Saturday night. Sunday was our regular meeting day. After Sunday school our elder, W. H. Naff, preached to a large audience.—Ella Bowman, R. F. D. No. 5, Box 44, Floyd, Va., Aug. 14.

Staunton.—Bro. N. K. Fisher, of Andrews, Ind., came to our city and preached. The weather being so intensely hot, he found it best not to continue, thus preaching only a few sermons. One was baptized yesterday by Eld. E. D. Kindig. Bro. Fisher made a very good impression upon the members here, as well as upon our friends, and at our council yesterday he was unanimously chosen as our pastor.—Esther P. Steffy, Staunton, Va., Aug. 13.

Timberville.—A joint meeting of the Linville Creek and Timberville Aid Societies was held at Old Folks'

Home, Aug. 9. The opening services were conducted by Eld. John P. Ziegler. Just before noon a collection was taken which amounted to \$8.01. This is to be used (or a part of it) in purchasing a chair for an invalid sister. During the day one quilt was pieced, six comforters were made for the home, and sixty-four garments for the inmates. There were forty-two sisters present, the largest number, as far as we know, that has ever met in our district. The good that is being accomplished through our aid societies can hardly be estimated. Eternity alone will reveal the results. Since writing the above we are in receipt of a telephone message from Bro. D. W. Wampler, superintendent of the home, asking us to return the thanks of himself and his family to the members of the two societies for this demonstration of their sympathy and love for them in their work at the home. A. B. Miller, Timberville, Va., Aug. 16.

WEST VIRGINIA.

Bethany. Our council was held Aug. 4, preparatory to our communion, which will be Aug. 25. Series of meetings begins Aug. 18. We have the promise of Bro. W. T. Sines to be with us. Our council passed off pleasantly. We pray for a successful meeting. May God's name be glorified and souls converted. Two were received into the church by baptism recently. May the good Lord bless his people, and may they work according to the divine pattern. Z. Ammon, Thornton, W. Va., Aug. 13.

Smith's Chapel.—Aug. 11 and 12, Bro. D. N. Eller came to our place, preached three sermons and presided in church council. We arranged for annual visit. Time of communion is to be decided by our elder. Cynthia J. Kahle, Littleburg, W. Va., Aug. 17.

WISCONSIN.

Worden. Bro. J. G. Royer came to us Aug. 6, and conducted a week's Bible school. There was good attendance and much interest manifested. Sister Martha Nickey was present and assisted in teaching the children. Bro. Royer preached each evening. Two came out on the Lord's side and were baptized Sunday. He left for his home Monday, and the church decided to continue the meetings by the home ministry. Maunie Buckingham, Worden, Wis., Aug. 14.

CORRESPONDENCE

"Write what thou seest, and send it unto the church."

FROM SOUTH SAINT JOSEPH, MO.

The mission work of South Saint Joseph has been prospering nicely under the management of Bro. C. S. Garber, and Sister Anna Miller, and with the assistance of all our good praying members. The Sunday morning service, as a rule, is not very well attended, but is one of the most spiritual meetings of the church.

We have two young ministers, Bro. Joe Gauritt and Bro. Harry Colyer, who have been in the ministry about two years, who help a great deal in the work and till the appointments in the absence of Bro. Garber. Bro. Harry Colyer, a young man with a wife and three children, who is able to preach the Word with ability is looking for a field of labor. He has decided to give up his work in Saint Joseph and get out into the work. He may be addressed at South Saint Joseph, Mo.

We have an average attendance of about forty at our week-day prayer meetings, and about the same at our Christian Workers' meetings. This last quarter has been the best attendance of our Sunday school that we have ever had. The average attendance has been a hundred and thirty. Sister Anna Miller is our superintendent, and Bro. Brannblossom assistant superintendent. Sister Noah, who works with the primary children, comes every Sunday with all the way from fifteen to thirty children. She gathers these little ones on her way from home to the church. We only wish we had more workers like this sister, willing to go out and gather up the little children.

August 30 we are going to have our Sunday-school outing at Hyde Park, a private park used only for such occasions, a beautiful quiet place to have an outing. In the morning, at eleven o'clock, we are to have preaching services, and in the afternoon the children will render a program, after which these dear little children, most of whom the mission has been clothing and who rarely ever taste of these good things, will then be treated to watermelon. We held a meeting for nine nights in this same park. The interest in these meetings was good. Five precious souls applied for membership, and one of them has been baptized.

Bro. Miller came Saturday, Aug. 4, and staid over Sunday, preaching for us both Sunday morning and Sunday night.

Our mission home is now completed and Sisters Anna Miller and Laura Sanger of South English, Iowa, who is now with us are now occupying the home. Sister Anna Miller's health is very poor and we ask the prayers of the brethren and sisters, that God will restore her to health and strength, so that she will be able to go on with the good work. Sister Mable Kennedy has been duly authorized by the South Saint Joseph Mission and the General Missionary and Tract Committee to solicit funds to pay for this home. She is out now, visiting the churches, and we hope that the churches will respond liberally to this call, so that we will be able to pay off the debt hanging over our Mission Home. Just at this time we are very much in need of money and clothing to carry on our work, and all clothing should be sent to Bro. C. S. Garber, Fairview House, St. Joseph, Mo., Station D. Money may be sent to Sister Anna Miller, Grant and Kentucky Sts., St. Joseph, Mo., Station D.

Mrs. Mabel Kennedy.

South St. Joseph, Mo., Aug. 13.

THE SUPREME TEST.

The Bible is the most radical and repetitious book ever written. But the necessity for these traits are absolute. There are three things which God cannot repeat too often, and of these three things the Bible is full. Open where we will, we find righteousness, sin, grace. Here is the radix of all the good and all the evil in the universe. Righteousness calls for punishment. Grace pleads for compassion and salvation. And what is grace but righteousness offering itself as an atonement for salvation from sin? There is not a syllable in the Bible that does not refer to these radical facts.

Therefore we have the concentration of the whole Bible in these three monosyllables—God is love. This is demonstrated by what he has done for lost humanity. This is the only way of showing what love is. If God had spoken to us from heaven since the foundation of the world, and verbally reiterated his love, and yet would have given no proof of the assertion, it would amount to nothing. As God loves, so we are to love. John 13: 34, 35. There is nothing that love does more cheerfully than to make sacrifices for those we love. John 3: 16. That little "SO" is the heart of redemption. "Behold what manner of love," 1 John 3: 1. This is the glory of the church, and the very essence of eternal blessedness. A world without love is hell. Where love rules there is heaven. This is the test of our affinity with Jesus Christ.

Is it not unspeakably sad that there is so little appreciation of this central truth? Where is our love? When we want to find God's love where do we go? On Golgotha we see the great demonstration. Christ's Calvary commenced in the manger at Bethlehem, and was his agony, his joy and his anticipation all through life. Christ's whole life was spent on the cross. So must ours be. His foreknowledge made the future present. We must die daily in order to live the Christ-life. This is the transformation, the joy, and the glory of 2 Cor. 3: 18 and 1 Pet. 1: 8.

The more I search the oracles of God, the more am I convinced that love sums up all that constitutes the life everlasting. Holiness is emphatically love. So is righteousness, justice, truth. Jesus claims to be all these, and he is love. Our high calling is in Christ Jesus, and in him dwelleth all the fullness of the Godhead bodily." Philp. 3: 14; Col. 2: 9. That fullness is love: and when we are wholly under its control, and transformed into its likeness, the people will see in us what those Greeks were after in John 12: 20, 21. Whoever sees Jesus sees the Father; and whoever sees a saint sees Jesus. John 14: 9; Gal. 4: 14. If anything is more radical and comprehensive than love, then there is something that is deeper and more efficient than God. To be a Christian is to have our home and hope in the very essence and profundity of the Eternal Trinity. Then 1 Pet. 2: 9, will be our biography. To be like Christ is the only possibility of salvation. Dominating, discord, indifference, coldness, self-pleasing, these are the spots and ulcers that disfigure the body of Christ. Oh, let us pray for John 15: 12, 13.

God is good. Christ is anointed. Jesus is Savior. Faith is unwavering confidence. Love is inflexible righteousness, unreserved consecration, unlimited sacrifice. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." John 17: 3. Ye must be born again, born of God, and be a partaker of the Divine Nature. God is love, and this love is shed abroad in our hearts by the Holy Ghost. Rom. 5: 5, God; Christ; Christian. These agree in one. The scripture cannot be broken: "Ye are God's." Let us live as Christ lived. John 10: 34, 35. C. H. Balsbaugh.

Union Deposit, Penna.

TWISTING AND TURNING.

In this day of modernism there is much twisting and turning done in order to overthrow the divine lesson of feet-washing. But its veracity will outlive all the flimsy opinions of men. The other day a man told me "he did not believe in feet-washing as a religious observance." "Why not?" said I. "Because," said he, "Christ washed his disciples' feet simply because it was a Jewish custom."

I remarked, "The example of feet-washing, as given by the Master and recorded in John 13, has no similarity to the Jewish custom of feet-washing, and you cannot prove it either." "Well," said he, admitting that Christ did not wash his disciples' feet after the Jewish custom, "there is nothing about it binding, and it is only a matter of choice with us whether we will practice it or not."

Said I, "Our Savior, for the enforcement of this established rite, used the words, ought and should, and both words imply 'obligation.'" "But," said he, "you cannot find any passage of Scripture in the Bible where ought has any allusion to an essential." "Let us see," said I, "in Acts 5: 29, it is written, 'We ought to obey God rather than man.'"

Again in 1 John 2: 6 it is stated, "He that saith he abideth in him ought himself so to walk, even as he walked." Again, Matt. 25: 24, 30 gives us an account of the unprofit-

able servant being cast into outer darkness simply because he failed to do what his lord said he ought to have done. Now if these passages which I have just referred to have no significance of an essential, they come just as near it as they well can to miss it," said I. He remarked, "I suppose they do, but I believe if we practice feet-washing it will be all right, and if we do not it will be all right, all the same."

Here I dismissed the subject by saying, "If a man love me, he will keep my word."

How long will it take enlightened men to know that obedience is the great instrument of our salvation? Heb. 5: 9. We feel justifiable in believing that Christ never even thought about a Jewish custom on that night in which he established the ordinance of feet-washing. He had in view a nobler purpose. He gave the law of feet-washing so plain that no careful Bible reader can read it without beholding its importance. John 13: 4-17.

But when men find themselves condemned for their non-compliance with the command, they twist and turn every way possible in order to try to show up its insignificance. It is not a matter of refutation, but a matter of obedience. The Lord hath spoken, we cannot give any quarter to man's opinion. We assume no impropriety by saying that our Savior in his final commission commanded his apostles to teach his followers to observe feet-washing. Matt. 28: 19, 20. And by reference to 1 Tim. 5: 10 you will find it both taught and practiced in the apostolic church.

And just why men will do most any kind of twisting and turning to detract from its real meaning, and endeavor with all their might to overthrow a divine institution, I fail to comprehend, unless John 12: 42, 43 fully demonstrates the fact. The great lesson of humility (feet-washing), given us by the world's only Savior, is one of vital importance. That exalted spirit of big I and little you needs a stern rebuke. "Wherefore, gird thyself with a towel and serve the meek." C. J. Harris.

R. F. D. No. 4, Greenville, N. C.

FROM SIDNEY CHURCH, OHIO.

By the earnest request of the pastor of the Sidney church I consented to give them a two weeks' meeting, which closed Sunday evening Aug. 5.

I was slow in accepting the invitation because it is a mission point under the care of the mission board of Southern District of Ohio, and therefore I imagined our congregations would largely be made up of those who are at ease in Zion, as we find in so many of our more established churches, with a few curious idle inquirers. Our imaginations were the result of what we have heard of the various missions throughout the Brotherhood.

But we were very pleasantly surprised even at our first appointment. Here we found a small congregation of the most active and energetic workers that has ever been our pleasure to meet with, although a mission.

We were impressed with the prompt and regular attendance of all the members and if anyone was missing their absence was soon noticed by their pastor who was soon looking after them. Indeed I wondered how a shepherd could keep all of his flock in his mind and readily discover the absence of one.

Our earnest listeners were not only members but there were many others who came night after night and manifested by their attention that they, too, were seeking after light and knowledge and were willing to accept the simple means of grace when once thoroughly convinced.

There are many of us who have given of our means to assist in the building of a new church and parsonage and the establishing of a Brethren church at Sidney. To the credit of both the mission board and the earnest efforts of the missionaries at this place I now am quite sure that our hopes and prayers have come to a full realization of what can be accomplished if we give with a cheerful spirit and trust all to the Lord.

Indeed, I wonder if we could find a greater number of the real active kind of workers in any of our old established churches than we find at Sidney.

I also wonder why we cannot have more missions started in our cities and towns, thus building up strong churches and save many souls who may be lost without the knowledge of Christ.

While at this place we visited with the pastor in about all of the homes, and feel quite sure that some few, who come from their homes and wash-tubs, regard their church privileges as their greatest joy and blessing in this life.

If we could only realize what has been the result of our giving just for the establishing of this one point, and how many homes have been made houses of prayer, when there is sunshine and happiness, what an incentive to give cheerfully for the establishing of more missions!

Bro. and Sister Smith are doing a grand work here, and we think, the right persons in the right place.

The Sunday school under the management of Sister Smith is very encouraging. I see the attendance is from 75 to 108. All seem to take a great interest in the work. She has a corps of wide-awake helpers who are endeavoring to do their best to make it an ideal school.

Sister Smith seems to enjoy this work and we are quite

sure she is in her element while directing the work along this line.

While they meet with their discouragements here, as others do, and all is not as they would like to have it, yet we think they should be very much encouraged, for they certainly have done a grand work here in saving souls and in building up a church.

We bespeak for the Sidney church a bright and glorious future, which shall stand as a monument to the honor of the Southern District of Ohio. May the good Lord continue to bless the work and workers at this place.

J. Q. Helman,

Union City, Ind., Aug. 8.

SEEKING AND FINDING.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil (1 Peter 3: 12).

This is only one instance among many where God promises to answer prayer. If you will search the Scriptures and see where God has answered prayer and why, you will no longer doubt that he does answer prayer; where man has come before him with a humble spirit, which is always willing to do right, God has not failed.

Will you not stop to think with me of the many Christians who never pray? Can they have the power in their daily life that they should have? If they would make God their refuge and their strength their lives would be purer and their influence could not help but uplift those about them.

Do you think that your children will grow up to be godly men and women if you have never prayed for them; have never prayed with them? Their lives are governed largely by the example you set for them. If you put your trust in God and teach them in their daily life to love and serve him, they, when they grow old, will not depart from the way you have taught them, and their influence will be felt among their friends. Remember that each idle word, each vain act, has its influence.

Will you not pray to God that he may guide your feet aright, and then strive to do his will? Live for those about you, not for self. Selfishness is the ruination of the Christian. God does not hear the selfish man, for he has not humbled himself. He is not willing to call upon him in days of trouble, nor to thank him in times of joy. David says, "The Lord is nigh unto all them that call upon him in truth. He will hear the desire of them that fear him: he will also hear their cry and will save them." If you would be a Christian you must pray and pray in humility.

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. . . . The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is spirit: and they that worship him must worship him in spirit and in truth" (John 4: 10, 23-25).

"Now we know that God heareth not sinners: but if a man be a worshiper of God, and doeth his will, him he heareth" (John 9: 31).

If you have faith in God and do his will your prayers will be answered; for he has said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Pray for those about you, pray for the sick, pray for the dying, pray for the heathen, and do not forget your enemies. Do as James says, "Confess your faults one to another and pray for one another that ye may be healed. The effectual, fervent prayer of the righteous availeth much."

"They who seek the throne of grace
Find that throne in every place:
If we live a life of prayer,
God is present everywhere."

Waverly, Kans.

S. P. Haldeman.

SOUTH OTTUMWA, IOWA.

Bro. C. S. Garber, of St. Joseph, Mo., came to us last Sunday, Aug. 5. We began a series of meetings, which we expect to continue for the next two weeks. Great interest is being manifested in the meetings, and the attendance was so large that we could not remain in the church, so we seated the lawn, and are now holding our meetings out in the open air. At our first meeting held out on the lawn, which was a meeting especially for children, nine hundred people were in attendance. At our Sunday morning service the attendance was not very large, but we had a very spiritual meeting and one dear sister was reclaimed and brought back into the fold. Our Sunday school is again on the increase, as the children are beginning to return from their summer vacation. Sunday night the lawn was packed, and Bro. Garber took for his subject, Christ's last meeting with his disciples, and his last teachings. At the close of the meeting four precious souls gave their hearts to God and said they wanted to unite with the Brethren church. These souls we will baptize sometime

this week. Sister Mable Kennedy, passing through here soliciting for the St. Joseph mission home, is here helping with the singing, and is holding meetings every night at seven o'clock for children. The children enjoy these meetings greatly and hundreds of them attend every night.

C. E. Moore.

223 So. Moore St., Aug. 13.

FROM ST. CLAIR COUNTY, MO.

The Mission Board of the Middle District of Missouri, having established a mission point seven miles southeast of Appleton City, St. Clair county, July 27, secured the services of Bro. David Bowman, of Versailles, who delivered in all nineteen sermons. Bro. Bowman is an able expounder of the Truth, and gave us a number of doctrinal sermons. The gospel teaching regarding the ordinances of the house of God was set forth in a way that none need be mistaken. The congregations were small, but the attention excellent. This is an isolated point; only two members living here,—the writer and wife.

We have long desired to have the doctrine of the Brethren church set forth in the proper light and ably defended, which has now been done. The meetings closed with excellent interest and many were the warm invitations for Bro. Bowman to come again. This is a good section of country, land good and comparatively cheap. Anyone desiring information regarding the country can receive such by writing me.

John Pippenger.

Appleton City, Mo., R. F. D. No. 2, Aug. 13.

RELIGION AND EDUCATION.

Education in its true sense is the development of all the powers of man,—mind, soul and body; to fix the tendency of man upward, to stimulate a striving after perfection of character, to enlighten and strengthen the natural tendencies of the soul; to intensify, purify, refine and enrich life by all things true, beautiful and good, and to establish the current of being in the safe channel of religious activity.

Education is not power unqualified, but power regulated and directed toward righteous ends. The man who is untruthful, or dishonest, of mean prejudices, or of a revengeful disposition, though he may be well versed in the sciences and arts, is not educated. True, man's attainments in departments of knowledge is something, but his attainments in simple manhood is everything.

In short, religion is that element in education that vitalizes, purifies and quickens man's activities, frees him from the bonds of sensuality, extricates him from the fetters of vice and elevates him upon the high plane of usefulness, freedom and enjoyment.

Hence religion should be in every course of study; not necessarily as a separate subject of instruction, but as a pervading force through all the subjects.

If the public school cannot add religion to its course there is nothing to prevent the teacher from spiritualizing education into religion.

The Bible is the Book of books, and aside from its religious significance it is a potent instrument of culture. Its opening chapters, interpret them as you may, throw an inestimable light upon the riddle of the world's origin and on human life.

Nearly every department of literature, the highest and best, is represented in it. It contains the most important of all history. In the story of the Israelites we see the hand of God directing mankind.

The civil regulations of the ancient Jews are often models of wisdom and justice. Abraham, Joseph, Moses, David, Daniel, and Paul are heroes whose lives are grand in faith, wisdom, fidelity and achievement. No one can read the simple story of the life of Jesus and not be stirred to better endeavors. Proverbs and Ecclesiastes contain the richest store of practical truth known to man. Psalms and the prophets are not only the best religious poetry in all literature, but contain many passages of astonishing eloquence, power, and beauty.

In all Protestant lands the universal diffusion of the Bible in the vernacular tongues has proved an instrument of culture of inestimable value.

Apart from its direct religious influence the Bible has carried into the households of even the most humble classes a most effectual means of mental stimulation and instruction. It has roused them to reflection on themes of the highest importance. After the Reformation, Luther taught individual responsibility and endeavored to bring about intelligent religious observances. He said in 1528: "The common people especially in the villages are utterly ignorant of the Christian doctrine; even many pastors are wholly unqualified to teach, and yet all are called Christians, are baptized and partake of the sacrament, knowing nothing of the Lord's Prayer, the Creed, nor the ten commandments, and are living and acting like irrational animals."

The Jesuits' plan of studies taught "that religion ought to be the base and summit, the center and soul of all education, and demanded that the pupil who neglected his religious duties should be punished, compelled to pass some time in prayer or on festive days to attend

second Mass while others should be rewarded for their devotion. One extreme follows another, and in the reaction that set in the pendulum swung entirely to the other side, reaching the extreme early in the eighteenth century. But the force that sent it there was soon exhausted, and from the two extremes the middle or true position was taken and has continued to this day, being constantly improving until now few if any true educators object to thorough religious training and culture as necessary to the highest development of man. The laws governing human development have been largely ascertained and now give direction to our teaching.

Religion and education go hand in hand in this important work. Neither one is able to accomplish it alone, but each one is wholly dependent upon the other; the two combined in proper proportions and true relations elevate man to the highest possible plane of freedom, usefulness and enjoyment, and he will have attained the true purpose of his creation and will indeed be but little lower than the angels of godliness.

McPherson, Kans.

C. H. Shier.

OUR SUNDAY SCHOOL MEETING.

The Floyd division held its annual Sunday-school meeting at the Red Oak Grove church, Floyd county, Va., Aug. 11, beginning at 10 A. M., with Dr. R. T. Akers, moderator and Asa Bowman, clerk. It has not been my privilege to attend a meeting of a similar character that was more spiritual and enthusiastic than this meeting, but the one great point to be reached in this meeting seemed to be the promotion of the Lord's cause. I made the brethren and sisters feel that it was good to be there. All went away encouraged, strengthened and built up in the faith of the Gospel of the Son of God. A number of visitors were present and seemed to enjoy the services very much. A goodly number of ministers from adjoining churches were also present and many good talks were given.

Asa Bowman.

R. F. D. No. 5, Floyd, Va., Aug. 11.

ROCKFORD, ILL.

A brother from Indiana has written me, stating a few of the churches would like to aid us here a little in building our needed churchhouse, and asking where to send contributions. They can be sent to my address: General Delivery, Rockford, Ill. While we are not asking for aid outside of our district, yet any contributions will be cheerfully received, and properly receipted.

P. R. Keltner.

Rockford, Ill., Aug. 13.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Cottrell-Murphy.—At the home of the bride, Aug. 8, 1906, by the undersigned, A. Raymond Cottrell and Laura E. Murphy, both of Elgin, Ill. C. V. Taylor.

Duft-Ghere.—At his residence by the undersigned, August 8, 1906, Mr. Fred H. Duft and Sister Lulu Ghere, both of Marshall county, Iowa. W. H. Hood.

Kahl-Budd.—By the undersigned at his home, August 1, 1906, Mr. George W. Kahl, of Trenton, N. Dak., formerly from Maryland, and Miss Esther M. Budd, of Trenton, N. Dak., formerly of Des Moines, Iowa. D. F. Landis.

Kriner-Walleck.—By the undersigned, at his residence, Aug. 4, 1906, Mr. Charles D. Kriner and sister Rhoda M. Walleck. J. H. Brindle.

Jones-Murray.—At the Brethren church, Pasadena, Cal., Aug. 5, 1906, Bro. Walter R. Jones and Sister Anna Murray, both of Pasadena, Cal. J. W. Cline.

Miller-Lentz.—At home of the bride by the undersigned, July 25, 1906, Mr. Fred S. Miller, of Somerset, Pa., and Sister Sadie Lentz, of Waterloo, Iowa. A. P. Blough.

Nininger-Stuart.—At the bride's parents, Coyle, Okla., August 9, 1906, by the writer, Bro. John A. Nininger and Sister Francis Stuart, both of Coyle, Okla. E. J. Smith.

Metzler-Hibshman.—At the parsonage of the Lancaster City church, Pa., No. 343 Charlotte street, by the undersigned, Aug. 11, 1906, Frank D. Metzler, of Lititz, Pa., and Minnie Hibshman, of Ephrata, Pa. J. W. Myers.

Mohler-Brubaker.—At the home of the bride's parents, Aug. 8, 1906, Bro. Reuben G. Mohler, of Chicago, Ill., and Sister Mary E. Brubaker, of Lyons, Kans. At home in Chicago after Aug. 20. F. H. Crumpacker.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published

Benezette. Sister Nannie, died at her home, near Garland, Henry county, Mo., after a long period of sickness and much suffering, of cancer of the stomach, at the age of 52 years, 9 months and 12 days. She was the daughter of Eld. J. S. Mohler, of Fairview, Kan. She emigrated from Darke county, Ohio, to Henry county, Mo., with her parents in 1868, where she lived to the time of death. She was united in marriage to D. W. Benezette in the fall of 1874. To this union were given ten sons and daughters, nine of whom survive her with her sorrowing husband. She united with the Brethren church soon after her marriage, and continued faithful all her life. She was a model wife and mother. Services by the writer from John 11: 25, 26. J. M. Mohler.

Burnette. Moses Hiram, died June 23, 1906, aged 34 years, 7 months and 21 days. Our departed brother united with the church at the age of 14, and was elected to the office of deacon about three years ago. He leaves a wife and five children. Services by Bro. L. E. Keltner. Interment in the Payette cemetery, near Payette, Idaho. Jacob Betts.

Dilling. Sister Malinda, wife of Bro. A. O. Dilling, deceased, died August 5, 1906, in the Clover Creek congregation, Blair county, Pa., aged 54 years, 4 months and 22 days. She lived a Christian life for nearly 24 years. She leaves seven sons and two daughters. Services by Brethren F. R. Zook and Eld. G. W. Bumbaugh from Heb. 4: 9. J. G. Mock.

Dilling. Bro. Henry died July 28, 1906, at Clover Creek, Pa., aged 67 years, 3 months and 10 days. He lived a consistent Christian life for many years. He leaves a wife, three sons and three daughters. Two sons preceded him. Services by Eld. G. W. Bumbaugh from Rom. 8: 28. J. G. Mock.

Enfield. Bro. Freeman, died Aug. 6, 1906, aged 64 years, 4 months and 20 days. He was a faithful, consistent member of the Brethren church for over thirty years, living in the Middle Creek congregation, Pa. Bro. Enfield leaves a devoted wife, four sons and three daughters living. Two children preceded him. Services in the Pleasant Hill church, by the writer from 1 Thess. 4: 14, assisted by Bro. J. W. Wiegley and Bro. Ferguson. H. A. Stahl.

Fetter. Henry A., son of Joseph and Julia Fetter, was born in East Germantown, Ind., Nov. 20, 1861, and died July 30, 1906, near Hagerstown, Ind. He leaves one sister and four brothers. He has long been a sufferer and often expressed his wish of being ready to go. His remains were taken to East Germantown at the Lutheran church, where the funeral was preached by Eld. L. W. Fetter from Heb. 10: 10; 13: 14. Interment in the cemetery near by. Charles W. Miller.

Grady. Friend Fannie, nee Runtz, wife of Harrison Grady, died July 31, 1906, of rheumatism at her home near Ottobine, Va., aged 22 years, 8 months and 7 days. She is survived by her husband and three small children, father mother, five sisters and four brothers. She was a member of the United Brethren church. Services at Ottobine church by Eld. H. G. Miller. Annie R. Miller.

Landis. Sister Hannah died of mirthlessness of old age, July 3, 1906, at the home at Mannheim, Pa., aged about 87 years. She was formerly a resident of Ephrata. Services in Moller's church July 6. Elder L. W. Taylor and Mrs. David Kilheimer officiated. Mazie Martin.

Lentz. Adam, died Aug. 4, 1906, in Bates county, Mo., aged 80 years, 11 months and 4 days. He was born in Pennsylvania, Aug. 30, 1819, moved with his parents to Dayton, Ohio, in 1829, moved to Elkhart county, Ind., in 1842, was married to Elizabeth Neft in 1844, moved to Montgomery county, Ill., in 1868, where he buried his wife in 1879. He moved with his family to Bates county, Mo., in 1881, where he has since resided. He was a faithful member of the Brethren church for half a century. He was the father of eleven children. Seven sons are living. Service in the Brethren church in Adrian was very largely attended, conducted by the undersigned from Gen. 49: 53. L. H. Crist.

McCall. Bro. William Perry, died July 26, 1906, at his home near Sangeville, Augusta county, Va., at 85 years, aged 85 years, 4 months and 21 days. During a previous illness he called for the elders of the church and was anointed. He was twice married. He leaves seven children by his first wife. He is survived by his last wife and one little daughter; also an only sister in the flesh. Services July 28, at Sangeville church by Eld. A. S. Thomas. Text, 1 Sam. 20: 18. Annie R. Miller.

Wichal. Friend Margaret, nee Vampit, wife of Daniel Wichal, died at the home of her son in law, Bro. F. Bern Miller, near Sangeville, Va., Aug. 11, 1906, of cancer, aged 53 years, 9 months and 3 days. She is survived by her husband, three sons and two daughters. She was a consistent member of the Methodist church. Services at Sangeville Methodist church by Rev. Davis Kinade. Annie R. Miller.

Miller. Susan, wife of Eld. S. H. Miller, of Sunny-side, Wash., but formerly of South Waterloo church, Iowa, died Aug. 10, 1906, from a sarcoma cancer with which she has been afflicted for about two years. She has been a great sufferer. S. J. Harrison.

Petry. Jonathan, died near West Manchester, Ohio, July 26, 1906, aged 76 years, 1 month and 21 days. He came with his parents to Preble county, Ohio, in 1832. In 1850 he was united in marriage to Eleonora Petry. To this union were born one daughter and one son, the daughter having preceded him to the spirit world five years ago. He leaves a wife and son. Funeral service by Bro. Henry Eby. Herchel Weaver.

Roberts. Borgoyne Columbus, was killed while working on the railroad near Versailles, Ohio, Aug. 6, 1906, aged 45 years, 5 months and 15 days. He was brought to his home in Union City a few hours after the accident. He was born near Falls Branch, Hawkins county, Tenn., Feb. 21, 1861, and was married to Mary E. Shook Aug. 31, 1884. He leaves a wife, two nephews, and a step-mother. He united with the Progressive Brethren church in 1895. Services conducted by Bro. W. K. Simmons at the Brick church near Union City, Ind. Interment in the Brethren cemetery. Dora W. Noffsinger.

Snyder. Mary E., nee Shideler, daughter of Jacob and Susan Shideler, was born in Wayne Co., Ind., June 7, 1864, and died June 6, 1906, at her home near Millville, Ind., Jan. 27, 1867, she was married to John H. Snyder. To this union were born five children. Early in life she united with the Evangelical church and continued a faithful member until death. Services at the Locust Grove churchhouse by Rev. McConehey, assisted by Eld. L. W. Teeter. Charles W. Miller.

Stout. Jennie, died in the bounds of the Nettle Creek church, Hagerstown, Ind., July 27, 1906, at the age of 82 years, 2 months and 27 days. She was the widow of Oliver Stout. She leaves four sons and daughters. Services at the Brick church by Eld. L. W. Teeter, assisted by Bro. D. E. Bowman from 2 Kings. 20: 1. Interment in the cemetery near by. Charles W. Miller.

Stark. Sister Helena, widow of Robert Stark and daughter of Daniel Crick, died Aug. 3, 1906, near Timberville, Va., aged 78 years, 3 months and 16 days. She was a faithful member of the Brethren church, with which she was united about thirty years ago. She was a woman possessing great energy, and was active until shortly before her death. Three children, all members of the Brethren church, survive her. Services by Elders J. F. Driver and J. F. Zigler. Cora Driver.

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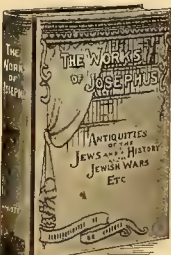
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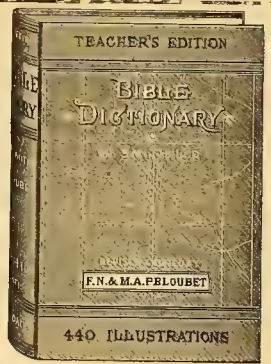
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VOL. 45.

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AROUND THE WORLD

AN estimate of the loss at Valparaiso because of the earthquake places it at two hundred million dollars. Business is being resumed and the damage is being repaired. Heavy rains have continued to fall, which adds to the misery of the homeless, many of whom are in need of clothing. Supplies are being sent from all over the world, and the National Red Cross Association has taken measures to collect subscriptions for the relief of the homeless people. Among the first contributions received at Valparaiso was one from San Francisco. The lower part of the city was entirely destroyed. Plans for rebuilding are being made. The streets are to be made wider. The government is doing what can be done to help. In spite of the poor situation, if for some time unvisited by earthquakes, it is probable that the city will be greater than before. It is the greatest seaport of the republic and its commerce exceeds that of any Pacific port except San Francisco.

By ukase issued Monday of this week the czar of Russia ordered four and a half million acres of the crown lands transferred to the Peasants' bank. The bank will sell the land to the peasants on thirty-three or sixty years' time. The details have not yet been arranged. It is announced that ten million acres more will be transferred in the near future. The cry of the people has been for land, and the czar is taking this way to satisfy them. Immense tracts are held by the crown and by the nobility, and it is not strange that the people were dissatisfied. It is reasonable to suppose that if this way of transfer proves satisfactory, some of those holding the largest tracts will give up a part of their land. If they are not ready to do so of their own accord, the czar and the people will help them to get ready. It is to be hoped that these concessions and others which will be made, will bring to an end the plots and assassinations of the terrorists. The way of blood is not the best way for the dissatisfied ones to reach their goal.

LAST Saturday afternoon four men at St. Petersburg, Russia, attempted to assassinate Premier Stolypin in his home. He received a slight wound in his head; his daughter was injured so that she died, and his young son may die. In all thirty-two persons were killed and about fifty injured. The men with the bomb were blown to pieces. Ten days previous an attempt was made on Premier Stolypin's life. He was considered a liberal until after being placed in his high office, a month ago, since which time he has cast his lot with the leaders of the autocratic party and has been marked for death by the terrorists. Last Sunday a girl only eighteen years old shot and killed General Min at the railway station in St. Petersburg. He commanded the regiment which suppressed the riots at Moscow last December. The death sentence has long hung over him also, and this was the third attempt to assassinate him. These two attacks show the determination of the revolutionists to overthrow the present government, no matter at what cost to the innocent. This method of reaching their object would arouse the people if they did not so much dislike the government. The men who can hold office and carry out plans which at any moment may bring death in some terrible manner must have iron nerves. What effect these attempts will have upon the policy of the government remains to be seen. It would not be strange if more severe methods of repression were adopted, which will mean more attempts at assassination.

For some time there has been an attempt at revolution in Cuba. It was thought at first that President Palma would soon be able to crush it; but such has not been the case. He has called for volunteers to compose a national militia of infantry and cavalry. There is not open fighting as in war, but the method of the bushwhacker is followed. And when the fighting is done in this way there is no telling how long it may continue. The Cubans have a rich country and were given a good start as a nation. It will be most unfortunate if they waste their energies and resources in fighting among themselves. But that has been the greatest cause of the present backward state of most of the republics to the south of us. If they had used their strength in developing the natural resources of their countries they would not now be so far behind the United States in material prosperity.

SINCE meat is becoming more scarce and higher in price there is a question as to what man's food is to be in the future. In a few generations there will no doubt be a great change of viands as compared with today. As population grows we may tend to become vegetarians, nuttists, and fruitarians, if for no other reason than that double the land is required to sustain one man on meat than on wheat. The time is approaching when the human race will perhaps live far more largely on the fruits of trees. An acre of banana plantation will feed twenty-five human beings, while a potato field of the same size would support only two and a wheat farm only one. A grove of full-grown chestnut trees will yield six times as much nourishment per acre as any cereal crop. With the reclaiming of desert areas date palms, banana, and other fruit trees will result in a vast supply of food which will represent mankind's horn of plenty.

THE Lord Chancellor in the English Court of Appeal, in deciding a damage suit, gave an opinion regarding the use of public roads that is worth repeating. A motorist had run down and killed a cyclist, and was by the court required to pay \$7,500 damages to the widow of the deceased. The motorists appealed, claiming that the cyclist paid no attention to

the tooting of the horn and appeared to be deaf. For this reason he thought he was not to blame for running him down—thought, of course, the man ought to get out of the way. The sensible Chancellor, in closing the case, said: "I desire to say this, that when people are driving motor cars or other vehicles on a public highway they have a duty to remember that deaf persons, and blind persons, and nervous persons, and children, and decrepit old persons are just as much entitled to use the public highway as they are. And if anybody thinks proper so to drive that there is a chance of serious consequences from a mistake of judgment or a miscalculation on the part of the driver, and those consequences are not averted, he will have to pay for it in damages." This is a just opinion. The tendency in this country is to deny the roads and streets to a certain class, but this Chancellor would have everybody, strong and weak, old and young, have a right to the public roads, and such rights must be respected.

It would seem that we ought to know something about the North Pole before many years. Four eager explorers are now on their way to what Job (26:7) calls the "empty place." They are Wellman, Peary, Harrison and Mikkelsen. Wellman will start from northern Spitzbergen in a balloon this month. Every precaution that could be devised to avert such a catastrophe as that which befell Andre has been taken, and when Mr. Wellman telegraphed a short time ago he was sanguine of reaching the pole in less than five days after his ascension. His balloon carries motor sledges, which can be used in the event of a failure in the mechanism of the balloon. Peary, who is believed by experts to have the best prospects, owing to his experience, is daily expected to communicate from south Labrador, where a wireless telegraph station has been established. He has a crew of twenty-four, and forty Eskimos. Mikkelsen, who has the Englishman, Leffingwell, with him, was expected to reach Bering Sea by Aug. 1. Thence they would sail down the Alaskan coast, and establish a depot at Princess Royal, on the west coast of British Columbia. It is proposed to winter there, and in the spring resume the journey, west, northwest, by the Siberian coast, toward the pole. The American Geographical Society has received word from Dr. Harrison that he had reached Herschel's Island, after passing the winter at Arctic Red River. Just what is to be found at the North Pole no one knows. It is quite generally believed, however, that a great open sea exists there, and if it can be reached with a good ship, the question ought to be settled. But so many failures have been made that very few people expect to hear of any of the parties reaching the object of their search.

Two million children in the United States, under sixteen years of age, it is said, are at work from morning till night when they ought to be in school. There are enough laws to prevent this, but they are not enforced. The question of child labor is an old one, and the best solution of it has not yet been reached. One thing is evident, and that is that no child should be deprived of an opportunity to secure an education, and he ought to have time to be a child. But this does not mean that he should spend all his time in idleness when not in school. Regular work that does not overtax the strength or retard physical or mental development is infinitely to be preferred to the life of the street, which develops a very large per cent of the vicious and criminal class. Lack of work has ruined far more lives than overwork. And the wages of the children often make the difference between poverty and comfort, and it does him good to feel that he is helping, that he is of use.

ESSAYS

"Ready to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE SERVICE OF PRAYER.

BY LONDON WEST.

How sweet to my soul is the service of prayer;
For God in His mercy, doth meet with me there;
'Tis here we can worship our Father above,
And thank Him for all of his gifts and His love.

'Tis there we can come in the night or the day
And find there are blessings for all who will pray;
And coming we find that our spirits are freed,
For there we partake of a heavenly bread.

The way is now open, and Eden is free,
To all who will come to its heavenly tree,
That God hath now planted so all may partake
Of life in that Kingdom which Jesus will make.

The call is now given and sinners may come,
To share with God's people, this heavenly home,
And all are made welcome, if they will obey,
For there in each mansion, his people all pray.

And there all are thankful for mercy and grace,
For life in His kingdom that heavenly place,
And there they will praise Him, whose words they obey,
And work for His glory, that heavenly day.

PAUL'S INSTRUCTION TO TIMOTHY AND TITUS.

BY DANIEL HAYS.

O Timothy, keep that which is committed to thy trust. 1 Tim. 6: 20.

Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands.—2 Tim. 1: 6.

That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also. 2 Tim. 1: 14; 2: 2.

In these instructions Paul appeals to Timothy to *keep the trust committed to him*, that he *stir up* the gift of God which is *in him*, and that he *commit* these things to *faithful men*, who shall be able to *teach others also*. Timothy had a *trust* committed to him which he was to *keep*—to *stir up* the gift within him,—not to lay these things aside, not to hand them over to others,—and that the work may be continued faithfully, he was to *commit to faithful men the things he had heard of Paul* among many witnesses.

The same instructions were given to Titus, to set in order the things that are wanting, and ordain elders in every city, and he closes with the qualifications, "*Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*" Titus 1: 59.

Now, between the duty of holding on to the trust committed to Timothy, and of his committing the same work to other faithful men, there was no age limit in the mind of Paul; if there was, he did not express it. He does tell Timothy, however, to stir up the gift of God, which was in him, and then says, "For God hath not given us the spirit of fear; but of power, and of love, and of a *sound mind*" (2 Tim. 1: 7). Paul had already instructed Timothy, "Till I come, give attendance to *reading, to exhortation, to doctrine.*" But the purpose of his instructions to Timothy, as to the qualifications of bishops and deacons, was that these be appointed in the way he directs. He did not mean that this should be held as a theory, but in practice: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long that thou mayest know how thou oughtest to behave thyself in the house of God." 1 Tim. 5: 14, 15.

These instructions are intended for the elders of every age, and we may learn from them not to resign a trust committed to us, but to appoint our successor, and have him enter upon the work under our supervision and instruction. This is safe, fair and scriptural. No other way is free from friction and objections. If an elder permits himself to advance in years,

and fails to appoint his successor in office he makes the great mistake of his life. I have known cases where an elder stood almost alone, ready and willing to hold on to the oversight, and to do all the preaching, and when in the course of events he passed away, there was not a single minister or elder to carry on the work of the church. Where an elder fails to do his duty, and, like the sturdy oak standing alone and exposed to the blasts of many winters, begins to decay at the top and does not know it, it becomes the duty of the elders of the district to see that ministers are elected, and an elder ordained or appointed, in the proper way, in order that the work of the church may be carried on. On the other hand, if an elder would have a "novice" appointed—one without experience, or scriptural qualifications—he should be restrained, and who more competent to do this than the elders of the district?

Paul's instructions (1 Tim. 3) were given in a general way as a standing rule for all; but he expressed the hope that he would be permitted to visit Timothy shortly, in which case, Paul would have given personal attention to the work. Yet it is clear that Paul did not wish the work of the church to be held in check if he should *tarry long*, and at the same time, it is clear that he did not want Timothy to be hasty in such an important matter. Titus is directed to "ordain elders in every city," but "the things that are wanting" were to be "set in order" first,—and is it to be supposed *any* (v. 6) were ordained who lacked the qualifications?

There is just enough human weakness in everyone to induce him to believe all others are mortal except himself. This individual looks out upon others and sees evident indications of dotage among them, while he reposes in the self-consciousness of perennial youth. He is sure that certain ones who have "borne the burden and heat of the day," and have ascended the heights of usefulness by long and continued faithfulness to duty, should, at a certain age, step down and out, and let another start in where he stops, without the labor of going up, or the experience of its attainment; while others may go on a few years longer, and in a few exceptional cases a man may hold on till eighty, but this is the extreme limit, and no man should be permitted to hold on any longer, under any circumstances. Now, did it ever occur to you that the one who offers these suggestions does not intend to do any such thing himself? The fact is, it is not the thing to do. God does not want any stepping down and out. He wants us to appoint others and put them to work. Paul tells Timothy to hold on, but he does not tell him to keep others back. Moses' successor, Joshua, was appointed and ready to take the leadership when Moses went up to the top of Mt. Pisgah. God wants his servants to advance higher—to go up, not down. Jacob's sons went on with the affairs of the family, but Jacob, in his tent, was the patriarch, and at the age of one hundred and forty-seven he summons his sons around him, and as a climax in his eventful life, gives each a blessing in prophecy, the most remarkable of any given in the Bible. On a visit to the United States mint in Philadelphia, Pa., passing along from one department of busy workers to another, till the last and highest grade was reached, we were among the aged men, whom the government had retained in her employ, and among these the most venerable one among them all directed our attention with evident satisfaction to the "widow's mite."

Broadway, Va.

EPISTOLARY EVANGELISM.

BY N. R. BAKER.

No small portion of the New Testament is in the form of letters. Paul was a fine letter writer. His letters are clear, concise, convincing. His style is a model worthy of close study. His statements are truthful, his arguments logical, his periods antithetical.

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Letters are better, in some respects and to some natures, than personal appeals. Frequently the personal appeal is not well worded nor logical. But when the writer sits down quietly to write an appeal, he weighs every thought, studies carefully every sentence, notices the sequence of the sentences throughout, says the most possible in the fewest possible words, and leaves out all unnecessary statements or thoughts foreign to the subject under discussion.

I heard of a godly woman who was much troubled because her husband was not a Christian. She pleaded with him and prayed for him. One day she was going away from home to spend the day. She prepared a lunch for her husband and placed beside his plate a carefully prepared plea for his conversion. He read it, felt the force of the appeal and decided then and there to become a follower of Christ. The letter, it would seem, had done the work where everything else had failed.

Do you not know someone to whom you can write a letter? It may make an appeal which you can or would not make in person. Besides, it is continuous. It may be laid aside for awhile, then reread and pondered and finally accepted. Try it.

Mobile, Ala.

BIBLE BAPTISM.

BY C. H. BRANNER.

In Four Parts.—Part One.

MARK 16: 16, "He that believeth and is baptized shall be saved." The growth of Christian charity is not inconsistent with definite religious convictions. Intolerance is more the offspring of ignorance than of knowledge. A mutual understanding of the doctrines and practices of the various denominations is the surest way to promote a genuine spirit of Christian fellowship. Doctrinal preaching should not arouse unkind feelings or engender unholy strife. A man tossed to and fro by every wind of doctrine, and shaken like a reed in a storm, can neither win many to righteousness nor strengthen the feeble saints. The church and the world need men who believe something definite, and believe it with all their hearts. A person without a creed is like a vessel without a compass.

We will find in all our churches half Christians, Christians and a half, and whole Christians. Half Christians suffer from doctrinal dyspepsia and spiritual consumption. They are Christians from mere convenience or local sentiment, and believe what they do just because they did not happen to believe something else. The Christians and a half are afflicted with undue enlargement of Christian proclivities, and have a few doctrinal excrescences that need to be trimmed, for the sake of theological symmetry and practical harmony. The thorough Christians are Christians in head, heart and life; are Christians through and through, because the Bible makes them such, and present to the world the noblest type of unwavering followers of Jesus Christ.

If, as a church, we have a right to exist, it is evidently our duty to show wherein this right consists. If our doctrines be true, we should proclaim them to the world; if they be false, we should renounce them. Our own people need to have their faith confirmed in Christian truth and their system invigorated by doctrinal tonic, and all others should know the Bible grounds for our faith and practice.

Baptism, like the Lord's supper, is a New Testament ordinance. John the Baptist was the first heavenly commissioned preacher to baptize those who turned from sin to righteousness. So, necessarily, our discussion will be confined to the New Testament. Years ago we read from God's Word our authority for baptizing, and the burial of believers with Christ in baptism. I observe that we read only from the New Testament, not at all from the Old. Why was that? Christ's baptism was not enjoined upon God's people in the old dispensation, so it is only in the New Testament we have revealed the origin and law of this ordinance of the kingdom of heaven. The baptism of John was prospective, looking forward to the burial and resurrection of Christ. The text opposes those who make the ordinance of baptism of little or no

consequence by intimately connecting it with salvation from sin. It discounts infant baptism, by requiring faith before baptism. In the absence of faith it gives no encouragement to those who teach a vital relation between baptism and salvation. We read that he that believeth and is baptized shall be saved. Hence, faith has its place and part.

No one believes that all persons, irrespective of character, are to be baptized. All men are not scripturally qualified for the ordinance. Who, then, are to be baptized? Where shall we draw the line between proper and improper subjects? The divine Word, and that alone, can authoritatively answer the question. There are two bodies of Christian people who entertain different views as to the subject of baptism; one class receives for baptism those who can and do believe (the believer, if he were not baptized in infancy) and also those who cannot believe (infants, but reject those who can and will not believe). The other class, the Brethren, receive for baptism only those who can and do believe, and reject both those who cannot and those who do not believe.

First argument. We have no command in the word of God for baptizing any except believers. The text says: "He that believeth and is baptized shall be saved;" and we have no right to reverse the divine order of faith and baptism. Believing precedes baptism in the commission, and should always do so in our practice. No scriptural command to baptize infants has ever been found, and to seek to justify the practice on the ground that the Bible nowhere expressly says, "Infants shall not be baptized," is like proving by the scriptures that unconverted persons may be baptized merely because the Bible does not explicitly say, "Unbelievers shall not be baptized."

But there is virtually a command not to baptize any except those who believe, on the legal grounds that the specification of one thing is the prohibition of another. When God specified gopher wood as the material for building the ark, he thereby prohibited the use of any other. Had Noah used the best of cedar of Lebanon, he would have violated God's command. Why? Because cedar was prohibited by virtue of the specification of gopher wood. So, by the repeated mention and requirement of believers' baptism, we know that the baptism of both infants and unbelievers is alike prohibited. Peter, on Pentecost, urged the people to "repent and be baptized," and the Bible everywhere enjoins baptism upon penitent sinners—genuine believers—not upon infants, and we must be true to our guide-book.

Second argument. We have no scriptural example of the baptism of any except believers. Divine precept and example are equal in authority. So, if there be even one clear instance of infant baptism in the inspired record, it is our duty to encourage, and not oppose the rite. Though we have many accounts of baptism in the New Testament, there is not one single example of infant baptism. And why? Because no infants were baptized. As no command for the ordinance has been given, we are not surprised that no example of its practice can be found. Christ's tender dealings with children is sometimes quoted as Bible authority for baptizing infants, and the ungenerous intimation has been made that those who do not baptize their children have not altogether that deep and delicate love for their offspring which those do who consecrate their little ones at the baptismal fount. In truth, it is just because we do love them dearly and our Lord supremely that we refuse to adopt a method of consecration which neither our Savior nor his apostles sanctioned by word or deed. Why were little children brought to Christ? Mark and Luke say that he might "touch them," and Matthew 19: 13, says that he might put his hands on them and pray. In Mark 11: 16 we find what our Savior actually did for them, "He took them up in his arms, put his hands on them and blessed them." In this way do we, too, like to deal with little ones. The Scriptures say not a word about baptism in this connection. We know that Christ did not baptize them, because he never baptized anyone. In John 4: 2, we read that Jesus himself baptized not, but his disciples. That is, Jesus baptized no one in person, but only through

his disciples. If the apostles had been accustomed to baptizing infants, they would not have rebuked those who brought them; and if the ordinance originated on the occasion, the evangelists would surely have indicated the fact. Like our Savior, we endeavor to have a tender blessing, but no water baptism for the little children.

Here we may mention two interesting classes of scripture. The first refers to infants, but not to baptism; the second to baptism, but not to infants. What God hath put asunder, let no man join together. Nowhere in the Bible do we find any precept or example of infant baptism. Therefore, the Brethren do not baptize their children. The result of some Pedobaptist study on this subject may be instructive.

Martin Luther says: "It cannot be proved by the Scriptures that infant baptism was instituted by Christ or begun by the first Christians after the apostles." To this we cordially agree, and heartily insist that what "cannot be proved by the Scriptures" should be rejected as an ordinance of the church of God. A brother writes: "It is nowhere expressly mentioned by the evangelists that any child was by the apostles baptized." The reason is evident, they never baptized any. Another brother writes or states that he finds "neither command nor precept for baptizing infants in the Word of God."

Third argument. The Bible teaches by both precept and example that believers only are to be baptized. Let us trace the history of baptism as we find it in the New Testament. First, the baptism of John the Baptist. Mark 1: 4, "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." So strongly did John insist upon fruits meet for repentance before baptism that this ordinance was called "the baptism of repentance." John baptized only the penitent; but infants cannot repent; "therefore he did not baptize them." Again, Matt. 3: 5, 6, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." John baptized all, but all of whom? All of those who came confessing their sins. "But infants cannot confess their sins," therefore, he never baptized them. John taught the people to repent, confess and then be baptized, and thus established a divine order of duties which has never been authoritatively modified.

Timberville, Va.

REFRESHING TO JESUS.

BY S. S. W. HAMMERS.

WHILE suffering on the cross, Jesus said, "I thirst." And we look and there we see, with the spiritual eye, Jesus on the cross. We hear the cry "I thirst," and when he should have had a cool, refreshing drink from one of his own springs, we see his enemies giving him a draught of gall, mixed with vinegar. This little draught of water was about the only thing he ever asked for, and see how he was treated.

Now see him hanging on the cross; see how the crowd mock and deride him, and make all manner of sport of him. Listen to his prayer, "Father, forgive them; for they know not what they do!" His mental sufferings must have been too deep for mortal man to understand. Hear him! "My God, my God, why hast thou forsaken me?" Here he hung, dying in a sinner's stead, with the sins of the world upon his head. A righteous God could not look upon sin, even when borne by the eternal substitute, and he hid his face from him. Earth had cast him out; man had mocked and rejected him; his own disciples had forsaken him and fled, and now that God would not look upon him, it well nigh broke our dear Savior's heart.

Again we hear him, "My God, my God, why hast thou forsaken me?" Right in the midst of darkness and gloom there came a voice from one of those thieves,—it flashed into his soul as he hung there—"This must be more than man; this must be the Son of God." The thief cried out, "Lord, remember me when thou comest into thy kingdom!" Was there another person in the world that would have asked

the same thing under the same circumstances as this dying thief? Jesus taught his disciples, during his ministry, that he would die by wicked hands, and be raised from death to life and glory, and, that this thief believed his testimony, is proved by his request.

There was not another being in the world except Jesus at this time dying on the cross, to whom such a request was really appropriate, as he alone could grant his petition and to him, helpless as he was, the dying man cried out, "Lord, remember me when thou comest into thy kingdom." A clearer manifestation of faith in Jesus could not have been given. It must have been truly refreshing to Jesus when dying on the cross, to hear the man at his side own him as Lord, and ask to be remembered in his future triumph. Now we hear the dying words of Jesus, "To-day shalt thou be with me in paradise."

Dear reader, what did these words mean to the thief? Why, that he should have a realization of blessing sooner than he expected. The question may arise, Was his promise fulfilled that day? Certainly. There could be no force in his words if the promise was deferred thousands of years. That day both entered into Hades, i. e., the unseen state, and an entrance into paradise, which was in the unseen world and into which Jesus entered, was also promised to this dying thief. Both entered into paradise that day, while three days after, Jesus left it to reoccupy the body he abandoned on the earth, in due time to ascend to heaven.

Jesus went to paradise after his death, and it must be then or never, as at his ascension he went straight to heaven, not paradise. "This day thou shalt be with me in paradise." These words fell upon the ears of the penitent thief, to him only, and not to his companion. Christ upon the cross is like Christ upon the throne, for now is the judgment of this world; one departs with a curse, the other with a blessing. Christ himself was now in the greatest struggle and agony, yet he had a word of comfort to speak to a poor penitent thief that had committed himself to him.

Now, dear reader, if you are not a Christian, have you no refreshing words for Jesus? It is always refreshing to Jesus to have the sinner call upon him, even the greatest of sinners, if they be truly penitent, shall, through Christ, obtain not only the pardon of their sins, but a place in the paradise of God. Heb. 9: 15. This magnifies the riches of free grace, that rebels and traitors shall not only be pardoned but preferred, thus preferred. See what a sinner should say to our Lord Jesus at all times, "Lord, remember me when thou comest into thy kingdom," and remember they are refreshing words to him. This is the prayer of a dying sinner to a dying Savior. It was the honor of Christ to be thus prayed to though he was upon the cross, reproached and reviled. It was the happiness of the thief thus to pray. He may never have prayed before, and yet now he was heard and saved at the last gasp. While there is life there is hope, and while there is hope there is room for prayer.

Gettysburg, Pa.

SANCTIFICATION.

BY HUBERT SHEPHERD.

AMONG the different Biblical subjects this one is one which causes more discussion and confusion than most any other among the different church denominations of to-day. And as to the why is a great puzzle for there is not a plainer and a more simple subject in the Bible, when viewed from the right standpoint.

Some say that it is a second work of grace (a second blessing). Webster defines it as a setting apart.

But let us not take any definition for it till we prove it by the one sure and inflexible guide (the Bible).

We find sanctification has been taught among the children of men from the very earliest date. The first we notice in Gen. 2: 3, "God blessed the seventh day and sanctified it." Not as a day of labor, but set it apart as a holy day for rest. We notice again in Exodus 13: 2, "Sanctify (or set apart) unto me all the first born." Again, Ex. 19: 10, "Go unto the people and sanctify (set apart) them." Again, Lev. 8:

10, "And Moses took the anointing oil, and anointed the tabernacle and all that was therein and sanctified (set apart) them." In verse 30 we read how Moses sprinkled blood upon Aaron and his sons' garments to sanctify—or set them apart for a holy use. In Lev. 11: 44 he says to sanctify or set themselves apart from creeping things, so that they might be holy as he is holy. In Lev. 20: 7, "Sanctify yourselves therefore (or set yourselves apart from the world), and be ye holy." Num. 11: 18, "Sanctify (or set apart) yourselves." Josh. 3: 5, "And Joshua said unto the people, Sanctify yourselves (or set yourselves apart) from the wickedness of the world." Joshua 7: 13, "Up, sanctify the people, and say, sanctify yourselves (or set the people and yourselves apart, as aright) from the accursed (or wicked) thing." 1 Sam. 16: 5, "Sanctify yourselves (or set yourselves apart) and come with me to the sacrifice." Isa. 5: 10, "God is holy and shall be sanctified (or set apart) in righteousness." Isa. 13: 3, "I have commanded my sanctified ones" (or my people which is set apart, my chosen ones). Isa. 29: 23, "They shall sanctify my name (set apart my name) as their God." Isa. 66: 17, "They that sanctify themselves" (or set themselves apart in purification and holiness).

Thus we find by searching the Old Testament that there is not a single passage but what teaches a setting apart in purification and holiness.

Now, let us look at the New Testament and see what Christ and the apostles taught. Let us first turn to John 17: 17, "Sanctify them (or set them apart from the world) through thy truth; thy Word is truth." Again in verse 19, "And for their sakes I sanctify myself (or set myself apart from the world) that they might be sanctified (or set apart from the world) through the truth." In Rom. 15: 16, "Being sanctified (or set apart) by the Holy Ghost." In 1 Cor. 1: 2, "To them that are sanctified (or set apart from the world) in Jesus Christ." Eph. 5: 26, "That he might sanctify (or set apart) and cleanse it by the washing of water by the Word." 2 Thess. 2: 13, "God had from the beginning chosen you to salvation through sanctification (or the setting apart) of the Spirit and belief of the truth." Heb. 2: 11, "For both he that sanctifieth (or setteth apart), and they who are sanctified (or set apart from the world) are all of one." Heb. 10: 10, "By the which will we are sanctified (or set apart from the world) through the offering of the body of Jesus Christ once for all." 1 Peter 1: 2, "Through sanctification (or setting apart) of the Spirit." Jude 1: 1, "To them that are sanctified (or set apart from the world) by God the Father."

Now, we find sanctification taught from beginning to the end of the Bible. There is nothing more plain and nothing more strict than the command of sanctification, which means as to salvation, just merely a setting apart from the things of this world and taking on the spiritual yoke (Christ) not for a carnal, but for a holy use. So we find that there is the one sanctification (not a second work of grace), the one which is taught in the Bible. There may be many other ways, and people may bend scripture to prove them (their ideas), but this one plan is like triune immersion. The only one which will run through and take a literal translation and bear the full weight of the Holy Scripture.

Cordell, Okla.

THE MISSION WAGON.

BY JAMES M. NEFF.

FROM Monday evening till Thursday we were camped among the Indians at the agency of the Mescalero reservation. This agency is in a narrow valley with towering mountains on either side, but aside from this there was nothing especially pleasant or desirable about our camping place, except a babbling brook of cold, sparkling mountain water that went hurrying by. It was a matter of duty more than pleasure that kept us there. It was no small part of my purpose in making this trip to the mountains, to visit these Indians and make a study of their condition, socially, morally

and religiously. I thought it might possibly be discovered that the Brethren church is owing them a duty that is not being discharged.

I spent two and a half days in and about the office of the agency, consulting documents on file, interviewing old settlers and officials, and conversing with the Indians. I succeeded in gathering considerable interesting material, which is to be published in a series of illustrated articles in the *INGLENOOK*.

This tribe of Indians (the Mescalero Apache) is small, numbering at present only four hundred sixty. The only effort that is being made for their conversion or spiritual enlightenment is by a French priest, who makes monthly visits during the session of the government school, holds mass and visits some of the Indian camps, claiming a number of the Indians as members of the Catholic church.

Our sisters will be able to appreciate something of my wife's situation while we were in camp at Mescalero, when I state that our wagon stood within a few feet of the spot from which an Indian wigwam had recently been removed, and about the only thing to break the monotony for her during the two and a half days that I spent in the agency office was the vain effort to carry on a conversation with the squaws, who could be induced to do little more than stop and grin and grunt as they passed the wagon.

The men are more approachable, and I was favorably surprised at the fluency with which they use the English language, and at other signs of civilization among them. A missionary to these Indians would require no other than the English language, as the older ones who could not be reached without the Mexican or native Mescalero Apache tongue, cannot, in any case, it is thought, be reached with any higher type of religion than that which they have already known.

I believe the Brethren owe these people something in the way of missionary effort, but as to whether this work can best be accomplished as a separate movement or in connection with the present work of the New Mexico mission, is, in the mind of the writer, still a question. There are some phases of this problem that deserve further study, and will probably be reported upon later.

Thursday afternoon, after a heavy shower (it rains in these mountains now nearly every day), we drove out from the agency, aiming to reach the mountain summit and camp for the night. We had made specific inquiry concerning the road from three different white men and had been as many times assured that there were no by-roads to lead us off from the main road which we should follow.

We had not gone many miles till we came to where the road forked, and that more than once. One way seemed, now just after the shower, as much traveled as the other and we had nothing but a knowledge of the general direction we were to go and a pocket compass to guide us. We reached the summit, sure enough, before nightfall and found a pleasant place to camp and the finest of grass for the ponies, but it was with some misgivings as to the road. It seemed to be bearing us too much to the left.

Next morning, though one hundred and twenty-five miles from home, we started out, happy in the thought that it was *all down hill*. We had gone but a little way, however, till the road turned sharply to the left and led down a steep, narrow canyon in almost exactly the opposite direction from which we wanted to go. We went on a mile or more in the hope of finding a turn in the road. We didn't find it. We decided we were wrong. We turned around and fortunate we were that we found a place where there was room enough to turn around. The road was steep and the recent shower had made it slippery. It was a hard pull back to the summit. All but the driver and the baby walked most of the way. Then down the opposite side we went several miles till we came to where we thought we had left the right road. Here we turned and again climbed to the summit only to find that we had a second time taken a wrong road, which soon dwindled into a dim trail.

With some misgivings, we pushed on, knowing that the general direction was about right, and feeling assured that we would come out *somewhere*. Finally

we came again into a plain road and late in the afternoon arrived at the country post office, Ruidoso, and received our mail. During our wanderings we had gone about ten miles out of our way over a steep mountain road, and, in all, after leaving the Indian agency, had traveled twenty-five miles without passing a human habitation. The night we camped on the mountain summit, the wildcats squallied about us, till wife wished we were out of the woods.

Now it is the Lord's day. We are camped about two miles outside the Indian reservation on the Rio Ruidoso, a beautiful little stream. There are only two white families in all these parts, no place for religious services and apparently no desire for any. So we are reading, writing and resting, enjoying God's goodness as displayed among these beautiful, wooded, grassy hills which surround us.

Ruidoso, New Mexico, Aug. 12.

SOME OBSERVATIONS ON THE DRESS QUESTION.

BY HARVEY J. MARTIN.

AFTER reading Bro. Paul Mohler's article in a recent *MESSENGER*, we have been thinking on the question. We have been observing conditions in some of the congregations. Notice, if you please, the congregation that has been very slow to take up Sunday-school work, claiming that it fosters pride. There is very little sympathy for mission work and a very, very small amount of their money goes out of their congregation. We venture to say that very few are the occasions of trouble with the dress question. These conditions existed quite frequently years ago.

Let us view another class of congregations, those that are easily found. They are quick to take up Sunday-school work, and are ever pushing out into the mission fields, contributing largely to missionary purposes. They advocate education and refinement. Their influence is used against the tobacco and liquor habits. And almost invariably the dress question is neglected. One of the reasons for the difference of condition on the dress question is that the former congregation has a very few young members. Through the influence of the Sunday-school and missionary efforts the other class of congregations gather in the young, and the vanities of youth are more or less exhibited in their attire. The intense desire to gather in the young causes less strictness in discipline.

If we could take the plain clothing of the first and refuse the other elements and connect it to the second, refusing their vanities, we think we would have a model congregation, but it seems to be quite a problem to secure a method that would be successful, although it has been quite gratifying to see many of our active young brethren attiring themselves in the Brethren garb, and that without urging it upon them, too.

We believe what the Brethren church needs is more teaching upon true humility, and not so much upon form. Our position is, if a person does a thing simply because it is form they might as well not do it. We should have principle back of our actions. The Captain of our salvation wants volunteers in his army; those are the ones that can be depended upon. When we become truly humble, it will tell upon our actions, our clothing and our conversation. But if we have a proud heart, I do not care what you wrap it up in, it will show itself in our words and actions. The Master has said, "For out of the abundance of the heart the mouth speaketh."

When we take a view of the dress question as the society person treats it, we thank our brethren of former years for the stand they took upon that question, feeling that we have the very best; but when we observe how some of our members pattern after the goddess of Paris, we wonder if they have their affections upon things above, or on things below.

Mason and Dixon, Pa.

NOTED CONVERTS FROM ROMANISM.

BARONESS VON ZEDTITZ, a notable and wealthy convert from Romanism, a short time ago wrote a book entitled "The Double Doctrine of the Church

of Rome," in which she denounces Catholicism and shows up the duplicity of teaching in a manner that is creating quite a sensation in the Catholic ranks. Concerning the author and her book the *Christian Herald* says:

The Baroness and her sister (the Caldwell sisters), were natives of Kentucky, and were the original founders of the Catholic University at Washington, by the giving of large benefactions to that institution. Some of the leading bishops and prelates pleaded long and earnestly for these devoted ladies to remain in the church of their childhood, but without avail. The baroness is one of the most intellectual women of her time, thoroughly educated, and deeply versed in the workings of Romanism. Unquestionably, Roman Catholicism in America has received its hardest blow by the booklet of the Baroness, and by the eloquence, learning, and platform ability of one of the brightest men in the Church of Rome in this country. The blow is more deadly because aimed at the evil teaching of that church, rather than at the morals of Romanism. Rome cannot stand the comparison of her doctrines and usages with the life of Christ, as portrayed in the Gospels. All Protestantism in America will doubtless become awakened out of its lethargy by these thrilling voices from Romanism, and a wide spiritual revival will no doubt result in Romanism itself.

In her book, the Baroness gives this account of her renunciation of Rome. She discovered that ecclesiastical and moral duty clashed; that there was a double system—a separation of morals from religion; that politics dominated the church, and that "God's glory and Christ's teachings were but armor and shield to hide the real pretensions of the Vatican. . . . To-day it is generally admitted that an ecclesiastical student, when he leaves Rome, carries away with him little else than the papal banner, and has laid his primitive moral code at the feet of the infallible successor of St. Peter." She then describes her struggle to be free:

"I had been told that revolt from the papacy meant annihilation of all belief. I saw the confirmation of these terrible words in the despairing souls of all the prelates I had known, and in their assurance that the only bridge that saved them from spiritual ruin was the active work necessitated by the papacy, and the personal ambition which spurred them to more labors. The outlook seemed hopeless, but to cling to a system I had learned to despise (meant abandoning forever the ideals I had always before my eyes, and the hope I entertained of the final perfecting of character through the aid of religion. The voice of conscience became ever louder, and finally drowned the superstitious fear which held me back from the step I knew I must take.

"In the name of Christ, whose pure image had been long blurred by the dross of popery, in the name of righteousness and duty, I cast from me what was left of the garb of Romanism, and resolved to stand before my God, as an upright, if an unclothed soul."

The Baroness refers to the hostility she encountered after taking this decisive step. But, she adds: "My decision is irrevocable and my repudiation of the two-fold system of Rome final." The church, she affirms, has two distinct sets of teachings—one for the uninitiated or the sheep, and another for the initiated or the shepherds. With the first, the church proclaims charity, sincerity, justice and altruism from its pulpits, professing the Gospel of Jesus and thus deluding its adversaries and averting systematic attack. It is in the esoteric doctrine, however, that the real discrepancies are to be found. "Jesuitical casuistry is to-day, and has been since the Reformation, the powerful intellectual bond which holds the organization from disruption."

To prove her charge of "double doctrine" against Rome, the Baroness quotes from a number of the acknowledged "moral teachers" of the church, who justify homicide, untruth, simony, indulgences, bribery, and traffic in spiritual things generally. She declares that there is abundant proof to show that the celibate vow of the clergy is not observed. The clergy are reprimanded not in proportion to the offense it-

self, but in proportion to the scandal they have caused. This law, she declares, "largely contributes to honeycomb the church with vice." Her conclusion is that Roman Catholicism, having outlived the environment to which it was adapted, "has lost that vital spark which is essential to all true religion." It is living on its past, not on what it now is. Its influence is disintegrating, and its tendency on the reason and mental action of the citizen is demoralizing. Many of the best men within the church are awakening from their delusions.

A MUCH NEGLECTED CHURCH WORK.

BY H. M. BARWICK.

VISITING the fatherless in their affliction is named by James as one of the evidences of pure religion. Anyone professing the full and pure religion of Jesus Christ would do well to study his record in this work. It is to this end that this article is written for consideration by the Brethren church.

We seem to look hard for the ceremonial part of church life and carelessly pass by some of the other essential factors of spiritual life. The same author that gives us the ceremony of anointing the sick with oil in the fifth chapter, also makes orphanage work a church duty in the first chapter. Yet we have discriminated decidedly in the observance of two duties.

If any class of people is robbed of full and equal chances in life, it is the orphan and widow. The former is robbed of the tenderness, purity and strength of a natural home, all of them elements of great value. No parent in the church to-day would willingly expose his children to the hard life of an orphan, and yet we do very little indeed, as a church, to relieve the homeless ones of their rough lot. With such unequal chances in life it is no wonder that the religion of Christ should make their case one of primary importance, for when the deepest seated principles of his religion are operative then all of the other principles will be attuned to their proper functions.

We believe that real life is first in salvation. Now we have the ordinance part of religion rightly operating. This we do not want to lose, but let us go on to perfection, and who can name a better starting point to begin with than with pure religion? Be pure, and let the progress likewise be pure until all functions of a regenerated church are in full operation. Christ condemned the priest and Levite for estimating their ceremonial cleanness above the life of the poor, bleeding man by the wayside. And so in orphanage work, it is the forming of real life day by day, either for God's glory or a soul's despair, and we must not let ceremonial prejudice and bigotry blind us against the suffering and needy as it did with priest and Levite in the Samaritan story.

There are many childless homes among the Brethren where a little orphan brother and sister could be trained according to God's desire. Religion, industry, integrity and economy are the characteristic virtues of our people and who could incorporate better factors into character than these?

Our people have a peculiar fitness for caring for orphans. We are a home-loving people. We know the value of home, and a home is just what the orphan needs. What fruits for glory there would be if the home and the homeless could under God's blessing be united!

A cheap yet very effective plan of orphanage work has been in operation here in the west for several years. It does away with expensive buildings and collective bodies of youth. It is worked largely on the bureau of information plan. A party of one or more keeps a list of homes wishing to adopt or raise children. They also seek to learn of children wanting homes, and when they are found, the proper papers and transfer are made for either a trial or for life.

The county commissioners in Kansas give fifty dollars out of the county poor fund for each child so placed. They encourage the work, for it is a relief to the county and their help largely keeps the system working. The simplicity of the plan recommends

itself, and those who know the work best are enthusiastic over the good results.

The Annual Meeting of 1905 saw fit to urge this work, as the following shows: "We heartily endorse the work of Oklahoma and Indian Territory, in saving the homeless children and urge that our districts awake to this important work."

This answer, in harmony with the request from Oklahoma, is sufficient to cause us to act in concert all over the Brotherhood. A general movement is opportune now. One state district began last fall, another one in this State will likely follow suit, and a general response seems imminent.

God is back of the movement and his church has opened her eyes, and we believe will soon open her heart to receive God's orphans. We have waited a few hundred years too long already to begin such a glorious work, but we need wait no longer, for God is very willing for us to begin now.

McPherson, Kans.

PLEDGING THE FUTURE.

BY J. S. KLINE.

WHEN Pharaoh was visited with the awful plagues and was besought of Moses to allow the children of Israel to go, he replied, "To-morrow." As we look upon it, we wonder why he did not readily assent at that moment, and yet this is the prevailing disposition of mankind,—using to-morrow's things to-day and putting to-day's things off till to-morrow.

Organizations or corporations too often, in view of this too common habit and practice, go to the extremes in contracting obligations which those who come after will be required to pay. But in private or individual life we find this evil in its most dangerous and lamentable form. Many, with little courage or backbone, yield to inducements to buy what they cannot pay for and often what they could well do without, thus spending a whole life under a yoke of debt they cannot liquidate, bringing reproach upon themselves and the church to which they belong just because they lacked judgment in making a little purchase, to be paid for "to-morrow."

The same mistake is made in our spiritual life. We transgress God's law to-day because we do not pay the penalty until "to-morrow." If the full consequence of sin was before us we would shudder at the appalling result and would doubtless shrink from it.

Then, again, we mistake when to-day's duty or privilege is before us by pledging "to-morrow." The sinner intends to become a Christian "to-morrow." The Christian resolves to lead a better life "to-morrow." Find the person who is ever saying, "No hurry," "I will do it to-morrow," "Plenty of time," and such like expressions, and you have found degeneracy, decay and death. It is the thief that has robbed more souls than perhaps any other.

Learn there is no such thing as "to-morrow." To-morrow does not exist at all. If it comes, it will be to-day. Learn then to pray and plan and do to-day. No good thing was ever accomplished to-morrow. To-day holds life and death, character and destiny in its living hands. Yesterday has gone and cannot be recalled. To-morrow is yet unborn. "Act in the living present." Habits grow into character and one who begins to put off until "to-morrow" will find "to-morrow" the rule of his life.

Let us blot from our vocabulary the deceptive fatal word, "to-morrow." Only failure and dire disappointment can result from yielding to this will-o'-the-wisp.

Hardin, Mo.

THE TRULY GREAT MAN.

HE is truly great who makes the best use of all that he has. Solomon says: "I have seen servants upon horses, and princes walking as servants upon earth." He who by honest toil provides a home for his wife and children as best he can, is truly a prince in the sight of God, while the millionaire spendthrift and debauchee is the lowest and vilest of menials.—*R. Tel.*

OUR TEMPTATIONS.

BY J. CEPHAS FLORA.

No one denies but that we are tempted, for Jesus was tempted, and he said all mankind would be tempted. For what purpose? Would Jesus ask us to suffer temptation without some result? An acorn carried by the wind finds lodgment in the soil among a cluster of trees, and there germinates and comes forth and attempts to grow. It is obstructed and hindered by the other trees, but regardless of the fact that they apparently have it under their subjection it will bend its body first one way, then the other, that it may obtain light and sunshine; and finally, though its body may be very crooked and distorted, nevertheless, it finds its way to the surface of the surrounding trees and there bears leaves just as large and perfect and with just as rich color as any other oak around it. So we are tempted or hindered in our journey through life that we may have a conflict or warfare for victory. We are tempted so we may have the opportunity of surmounting the temptation and thereby begin a process of development that could not be exercised if we were not tempted. James 1: 12. Blessed is the man that endureth temptation.

It is true that our weaker points are more susceptible. But this does not say that the strong points in us are not tempted. We are tempted in all points. But temptations in quality may be divided into two classes, either small or great. Shall we be satisfied by overcoming small temptations? If so, we shall never ascend the scale of the godly graces as rapidly as it is our privilege to do. Victories that are easy are cheap. Those only are worth having which come as a result of hard fighting. "The virtue lies in the struggle, not in the prize." To know how to wring victory from defeat, and make stepping-stones of our stumbling-blocks, is the secret of success. Every day of meeting sorrow superbly makes the life more grand.

In our life's career when everything moves along smoothly and we have no hills to surmount, it becomes monotonous for us and we soon become impatient and cry out for something to do. The doldrums, the region of the dead calms near the equator, are the hatefulest part of the ocean to the enterprising mariner. More than the Arctic ice-flow or the monsoon's blast, he detests the place where no winds blow for weeks. A house built upon sand is, in fair weather, just as good as if standing on a rock. A cobweb is as good as the mightiest chain cable when there is no strain on it. It is trial that proves one thing weak and another strong. Let us meet the temptations, not only the weak ones, but the more difficult ones. Enter the contest with a stout heart and firm step, go forth in God's strength to banish temptation. If there is ever a time to be ambitious, it is not when ambition is easy, but when it is hard. Let us not, when misfortunes, obstacles and temptations surround us, enter the conflict with a lack of confidence; if so, the result is self-evident.

This siege against temptation is not only for the man with one talent, but it is for the man with ten talents, just as well; for where much is given much is required. Jesus, when he was led out into the wilderness, was tempted by appealing to his appetite, to wealth, and to honor; but he replied, "Satan, flee from me." Also Joseph, Daniel, Jeremiah and Paul, faithful followers of God, were confronted with strong temptations. But they were sufficient to the evil thereof. So may we be. Great temptations keep pace with great power. We are confronted by a strong temptation, if we withstand that we are confronted with a stronger one; so step by step the process of development goes on until we drink at the fountain of God's throne. It is noble to be a man, but easier to be a boy. By God's grace let us be men.

"God loves not sin, nor I; but in the throng
Of evil that assails us, there are none
That yield their strength to virtue's struggling arm,
With such munificent reward of power
As great temptations. We may win by toil
Endurance; saintly fortitude by pain;

By sickness patience; faith and trust by fear.
But the great stimulus that spurs to life,
And crowds to generous development
Each chastened power and passion of soul
Is the temptation of a soul to sin,
Resisted and reconquered, overcome."

Huntingdon, Pa.

A QUICKENED CONSCIENCE.

BY C. H. BRUBAKER.

THIS morning, while riding on the Rock Island road from McPherson, Kans., to Herington, there happened an interesting little incident worth relating.

When within two or three miles of the latter station, the porter, reached up above the seat where some German ladies had placed in the rack the hats of their little girls. It was his purpose, of course, to help the ladies, but he very awkwardly knocked one of the hats out of the open car window. Most of the passengers of the coach saw his careless act. The hat was worth about a dollar. He was evidently going to leave the matter rest with an expression of sorrow for the women. One of the passengers, apparently a Methodist preacher, said at the station where we all got off, in the presence of the porter, "I'm sorry for that poor woman." The porter remarked that he was sorry too, but he did not feel responsible. The minister replied, "If it had been me, I would have paid the woman for the hat." The porter finally said, "I'll pay the woman to satisfy your curiosity, but I'll prove by the lady that I am not responsible." We all knew that there was no occasion for the man to be so hasty in helping the woman get ready to get off. It would seem that his own conscience ought to have dictated something more than an expression of sorrow.

Can we excuse ourselves for injuring others on the ground that we were trying to help them? Are we not accountable for awkwardness and wrong methods in trying to help others? If you try to help your brother who has not asked your assistance and you hinder him in his Christian growth and experience because you have not used Christ's method of love and kindness, are you guiltless in the sight of God? We should be wise as serpents and harmless as doves. We should seek to overcome mental and spiritual awkwardness in dealing with souls. We do not justify a man who in his physical walk because of awkwardness stumbles and falls and continually trips his brother, causing him to fall. Why should we excuse a man who, because of his mental awkwardness and lack of spiritual insight, causes his brother to stumble and fall in the spiritual walk of life? We know so much better than we do. Our consciences need to be stimulated and quickened.

I'rden, Ill.

"I DON'T BELIEVE."

A PREACHER of the Gospel, on being introduced to a skeptic, with the explanation that the man was a skeptic, in the midst of an extended circle of friends, said to him, "I suppose, then, you do not believe anything?" "Oh, yes," replied the skeptic, "I do believe many things." "Will you, then," said the preacher, "be so good as to tell us what you do believe?" The skeptic replied, "I do not believe that old story of the Bible about Cain obtaining a wife in the land of Nod, where there was nobody living." "Never mind what you don't believe," said the preacher; "no doubt there is much of that; but tell us what you do believe." The skeptic rallied, and said, "Well, I will tell you; I don't believe the account given by Moses, that God commanded the Midianites to be destroyed." "I am not inquiring for what you don't believe, but what you do believe." Recovering himself a little, and clearing up his voice, he made a desperate effort, saying, "I don't believe that old fable of the Bible, that God commanded the Canaanites to be destroyed." His belief was all disbelief. It commenced all the time with, "I don't believe,"

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, September 9, 1906.

BAPTISM.—Rom. 6: 1-6.

- I. We Have the Example of Jesus.—Matt. 3: 13-17.
- II. Baptism is a Command, Matt. 28: 19; Acts 2: 38; 10: 48.
 1. It is therefore Essential to Salvation, Rev. 22: 14
 2. To Reject Baptism is to Reject God's Counsel, Luke 7: 29, 30
- III. What Must Accompany Baptism?
 1. Faith, Mark 16: 16
 2. Repentance and Confession of Sins, Acts 2: 38; Matt. 3: 5, 6
- IV. The Results of Baptism.
 1. The Forgiveness of Sins, Acts 2: 38
 2. The Holy Spirit, Acts 2: 38
 3. Admission into Christ and the Church, Rom. 6: 3; Gal. 3: 27; 1 Cor. 12: 13
- V. Baptism by Trine Immersion, Matt. 28: 19
- VI. Faithful Service Must Follow Baptism, Matt. 28: 20

According to Rom. 6: 1-6 baptism by immersion is a most beautiful figure of the burial of the old and sinful man and the rising to life of the new and purified one.

I. Every command that Jesus gave men, he strengthened by setting the example. If he who knew no sin could endure and carry out his commands, we surely ought to be willing to try to follow him.

II. Prior to baptism we may not recognize the force of Jesus' command so well as we do after we have obediently tried to follow him. Luke 7: 29, 30. Our souls salvation is too important to take any chances as to our opinions whether baptism is essential or non-essential to salvation.

III. As inquisitive children we were frequently told to wait until we were older for the explanation of some things we could not understand. Happy for that parent if his child's faith in him is satisfied with the command. As spiritual children it is a good thing for us to trust God at his word and wait for the revelation of some things we do not now understand. We know it is our duty to repent and confess our sins. Having done so, God will add his blessings.

IV. As God's promises are to the faithful only, it behooves us to obey him. Rev. 22: 14. The results are of an inexpressibly happy nature.

V. An analysis of Matt. 28: 19 will give to the unprejudiced mind nothing else but trine immersion. So believe and practice a large majority of baptists.

VI. Stagnation means death. Eternal life will be secured only by activity in the service of the Master, whom we profess to love and follow.

PRAYER MEETING

For Week Beginning September 9, 1906.

WANTED—A MAN!—Jer. 5: 1.

I. The Popular Idea of a Successful Man.

1. One who has amassed riches. Yes, the apostle (James 2: 2, 3) knew something about it and gives us a word of warning. Read it! Heed it! Rev. 3: 17.
2. One who makes a great display. The world looks at the flashy devotee of fashion and bestows its tribute of respect. Read 1 John 2: 15-17 and learn the sad results of such a life.
3. One who claims to possess much knowledge. When we consider the limitations of human intelligence, all human knowledge seems comparative ignorance,—there is not much to boast of. 1 Cor. 13: 2.
4. One who has achieved worldly greatness. The dream of youth, the pursuit of manhood is fame and ambition. Jer. 45: 5 leaves us not in the dark in this important matter.

II. The Divine Idea of True Manhood.

1. One who seeks to know the Truth. John 5: 39. A Christian, first of all, must be a learner. He must possess the disposition of mind ready to accept the Word in all its details. To that end he must be an earnest student in the school of Christ.
2. One who seeks to "do" the right at all times, everywhere! True religion is intensely practical. Having entered the school of Christ, and gained the needed knowledge, it now is our duty to put into practice that which we know to be the will of God. Rev. 22: 14. "I can do all things through Christ," says Paul (Philpp. 4: 13), and it should be our motto through life. "Whatsoever ye do, do it heartily" (Col. 3: 23), do it as a coworker for and with Christ.

HOME AND FAMILY

MOTHER.

'Mid life's commotion—dismal fears—
'Mid cares and woes, and floods of tears,
How sweetly breaks upon the ear
Some word of comfort or of cheer;
Yet of our friends there's not another
Who speaks as gently as our mother.

Here disappointments crowd each day,
Our brightest hopes soon fade away,
And friends long trusted oft deceive;
We scarcely know whom to believe;
Yet, though we fear to trust each other,
We are not afraid to trust our mother.

Yet here where there's so much deceit,
Some friends we have we love to meet;
There's love we know that will endure,
Not sordid, selfish, but all pure;
But though beloved by sister, brother,
There's none that loves us like our mother.

Among the names to mortals given,
There's none like mother, home, and heaven;
For home's no home without her care
And heaven,—we know she will be there;
Then let us, while we love each other,
Remember and be kind to mother.
Codorus, Pa.

THE DEATH OF JOHN T. LEWIS.

BY W. M. HOWE.

By way of introduction, let the reader turn to Vol. 8, No. 18, of the *Inglenook*, dated May 1, 1906, and read again "The Tale of a Dunkard Bible Gone Astray."

In that same article will be found interesting references to the life and to some good and daring deeds of John T. Lewis. There also on p. 413 will be found the picture of the Bible that went astray from the Brethren church on the battlefield after the bloody struggle of Antietam. It is here safe in the hands of our aged and trusted Brother Lewis on its way back to the Sharpsburg (Md.) Brethren, after an absence of forty-one years.

It was not long after the above interesting event in his life when Bro. Lewis himself was called upon to think seriously of leaving the Empire State. With joy he contemplated the thought of going soon to the city that hath foundations. For several months before he died he was distressed with dropsy. During this time he made some arrangements for his funeral, for as the days and weeks went by he grew no better, but rather worse.

His daughter, Susanna, wrote, in advance of his death, to Eld. J. Kurtz Miller, of the Brooklyn mission, of her father's desire to have a brother officiate at his funeral. As Elder Miller was in Iowa at the time, Sister Miller gave the letter to us for attention. Soon arrangements were completed for us to go and serve at the funeral when called, but because of the fact that the telegram, which was sent not many days later, was twice delayed in its vain attempt to reach us in time for the funeral, Bro. Lewis was laid to rest July 25, at 3 P. M., without a minister being present. He died two days before in the ambulance on the way from his home to the hospital in Elmira, N. Y., with his only living child, Susanna, by his side.

We very much regretted that it so happened that we were unable to be present and officiate at the funeral of this aged colored brother—a veritable father in Israel as it seems. He was very highly respected, and for very good reasons, by the best people of Elmira, where he lived for many years.

In the absence of a minister, the following was read by the wife of the undertaker:

"I, John T. Lewis, was born in Carroll County, Maryland, Jan. 10, 1835. I joined the Brethren church in Pipe Creek congregation in the fall of 1853. I was baptized at Meadow Branch meetinghouse by Eld. Philip Boyl and went from there to Beavertown church by letter in 1856. From there, I went to Marsh Creek in 1860. I came to New York State in 1862, since which time I have been cut off from the church. I have tried to live faithful to the New

Testament and order of the Brethren. Though separated from them here, I hope to meet them above, where parting will be no more. When I am gone, if no brother can be obtained to preach my funeral, I request to be laid away without any ceremony, as I recognize none as true Christians who refuse to teach the whole Gospel. Jesus said, 'My sheep hear my voice, and another shepherd will they not follow.'"

Then followed the reading of the ninetieth Psalm—a favorite of Bro. Lewis—and the Lord's prayer by the assistant of the undertaker. The remains were then laid away at rest, the undertaker reading the burial rite.

John T. Lewis and Mary A. Stover were married July 27, 1865. Mrs. Lewis died twelve years ago, one infant son having preceded her some years before.

Of Bro. Lewis the *Elmira Telegram* said, a few months ago: "He is an interesting and picturesque personage. He is favorably known by all the older residents of Elmira. He is a sturdy old gentleman, with a frank and open countenance, a genial disposition, and an unusual share of intelligence. Certainly he belongs to the ranks of the best citizens of his race."

Brooklyn, N. Y.



John T. Lewis and the Long-lost Bible.

After the battle of Antietam, Sept. 17, 1862, a well put up Bible was taken from the Brethren church, Sharpsburg, Md., by a couple of the soldiers of the 107th New York Regiment, which took part in the battle. The Bible was taken to New York and for many years kept as a souvenir of the struggle of Antietam. At a reunion of the veterans of the regiment, held at Elmira, a few years ago, it became known that the lost Dunkard Bible was in the keeping of the widow of a captain of one of the companies, and that there was a desire to have it returned to the old church from which it had been taken more than forty years before. Money was raised to purchase the book of the widow. It was then passed over to the care of Bro. Jno. T. Lewis, a colored member of the Brethren church, residing at East Hill, Elmira.

Brother Lewis, by the aid of the almanac, secured the name of the elder at Sharpsburg, communicated with him, and in due time the lost Bible was restored to its place in the old church. Before the book was sent away, Brother Lewis was photographed with the volume in his hands, as shown above. Brother Lewis was, for many years, a faithful member of the Brethren church. At the risk of his own life, he one time grabbed a runaway horse by the bridle and saved the lives of some of Mark Twain's relatives, not knowing at the time who the parties were. But it was a terrible risk, for which he was, however, generously rewarded. This was in 1877, and from that date on he and Mark Twain became very close friends. This information is gleaned from the issue of the *Inglenook*, referred to by Brother Howe.

A RICH LEGACY.

BY KATIE FLORY.

A FAITHFUL old grandmother of five generations ago has left a legacy to her descendants, of which she is unconscious.

This mother lived not in an earthly mansion with everything convenient and servants to wait on her, but in a lowly one-roomed log house. She was the mother of several children, and while yet young she was called home. One of her sons, who lived to be over fourscore years old, but now dead, would frequently tell a story about his mother. It was this: When he was but a boy of about six years, he said that daily his mother would climb the ladder to the loft above their one-roomed log-cabin. After she had ascended the ladder one day, this little son's mind began wondering why she would go up there, when there was nothing there he thought to attract her; so he followed quietly to see what she was doing. There on his receptive mind a picture was drawn never to be erased, as he saw his pious mother on her bended knee offering her daily prayer to God. When this little boy in old age would tell this story of his mother, his eyes would fill with tears and his words would cease.

What richer legacy could a parent leave a child than this? In the rush, bustle and din of the world, people are grasping, gathering and heaping together for themselves and their children, neglecting the things which would be of far greater riches to their souls and the souls of their children and grandchildren.

Do your children ever hear you pray, and when you are dead and gone will your children rise up and curse you, or are you going to leave such pious and godly examples that your children tell their grand children of some worthy example you have left as a rich legacy to your descendants?

Union, Ohio.

THE NATURAL WAY.

"Why is it that your girls know all about house work, baking, cooking, cleaning, etc., and seem interested in everything that pertains to the home, the children, their wants and necessities, etc.?" asked one mother of another.

"Well, I have always let my children work with me," was the mother's answer. "From the time they were babies and sat in a high chair beside me while I baked pies or mixed bread, they have always been 'at my heels.' Of course, they bothered me in my work and teased me for 'dough,' but that was the way they learned everything. And that is where mothers generally fail in this respect they put the children off in another room, or send them out to play, 'out of their way,' whereas these little ones might be learning right along."—*Exchange*.

THE INFLUENCE OF ONE BOY.

THE story is told of how a young boy, fresh from the mother's teaching and prayers was placed in a lawyer's large office. At first he was bewildered by his strange surroundings; then the crimson mantled his cheek, and tears brimmed in his eyes. "What's the matter with you, youngster?" said a coarse voice. "Do you want to go back to your mother's apron-strings?" "No," was the reply, "but we never said such things in my mother's home as you say here." The answer elicited a burst of laughter, but the head of the office said: "Gentlemen, this lad is right, and as long as he stays with us I must request that you modify your speech." From that moment the whole tone of the office was altered. The lad had scored a victory for right teaching. It always pays to stand for the right.

SCOTT VALLEY AID SOCIETY.

THE sisters of Scott Valley church met with our elder, John Sherfy, July 18, and organized an Aid Society for six months. Sister Louisa Sherfy was chosen president and Sister Mollie Smith as assistant manager. Our first meeting was held Aug. 2, with an attendance of eight. We pray that God will bless us in this work and will so direct us that we may be a helping-hand in this great plan of salvation.

LEONA SHARSHEL, Sec.

Westphalia, Kans.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. L. H. EBY has just closed a protracted meeting at Mt. Pleasant, Ind., with seven putting on Christ in baptism.

BRO. SILAS HOOVER conducted a revival in the Fairview church, Pa., and seven made the good confession and were baptized.

DURING a revival held in a schoolhouse, within the bounds of the Poplar church, N. C., nine were baptized and four reclaimed.

THE district meeting of Northwestern Kansas and Northern Colorado is to be held in the Victor church, Osborne Co., Kans., Oct. 26.

THE new meetinghouse in the Indian Creek congregation, Pa., was dedicated Aug. 18, Bro. I. W. Taylor conducting the dedication services.

AT a series of meetings, lately held in the Pleasant Grove church, N. C., there were fourteen additions, two of this number being reclaimed.

A REVIVAL meeting was recently held at Austin, Ark. Three were restored to fellowship, five baptized and one applicant awaits the initiatory rite.

A SERIES of meetings at Walker's chapel in the Flat Rock church, Va., conducted by Bro. John F. Driver, closed with eight additions by confession and baptism.

IN connection with the Bible Institute at Milford, Ind., there was preaching each evening. The meetings were well attended and resulted in eleven conversions.

AUGUST 19 Bro. Wm. Lampin closed a revival in the Trotwood church, Ohio. There were thirteen accessions. The meetings are said to have been very largely attended.

BRO. J. A. DOVE, of Cloverdale, Va., recently closed a revival at Poage's Chapel, within the bounds of Peters church, that State, with five baptized and two awaiting the rite.

BRO. GEO. L. STUDEBAKER writes that he is locating at North Manchester, Ind. For several years he has done faithful work in the mission at Muncie, and his absence will be felt.

FOLLOWING the Bible Institute in the Worden church, Wis., there was a protracted meeting conducted by Bro. W. I. Buckingham. Five made the good confession and were baptized.

BRO. E. S. YOUNG writes us from Timberville, Va., where he is engaged in a Bible Institute. We are also just in receipt of the catalogue of the Bible Institute at Canton, Ohio, of which he is president.

BRO. J. W. WAYLAND and wife, of Bridgewater, Va., visited the Publishing House last week. They were on their way to Mt. Morris, where Bro. Wayland went to attend the meeting of the Gish Committee. We were glad for the short call.

THE second day of August it fell to Bro. B. E. Kesler's lot to engage in a public discussion in the Broadwater church, Mo. The debate lasted but one day. Bro. Kesler, following up the advantage gained, delivered a number of timely discourses. This was followed by a revival, conducted by Bro. S. A. Honberger. The meeting closed with fifteen accessions to the church, and one awaits the rite of baptism.

BRO. ARCHIE VAN DYKE, of Laporte, Ind., is arranging to start to Oregon about the middle of September for the purpose of spending the winter on the coast, take in the Annual Meeting and probably remain longer.

WE are requested to announce that the district meeting of Northern Iowa, Southern Minnesota and South Dakota will be held in the Worthington church, Minn., Oct. 3. This is to be followed by the ministerial and Sunday-school meetings.

BRO. J. W. RARICK, of Indianapolis, Ind., recently took a run up through North Dakota and Canada, and on his return stopped at Elgin. He was with us over last Lord's Day, and preached in the evening. His discourse was appreciated.

A CONGREGATION, composed of fifty members, was recently organized at Brooklyn, S. C. This is said to be the first Brethren congregation organized in the State. We hope to hear of others, in fact, we ought to have congregations all over the State.

WE are asked to announce that the district meeting of Northern Missouri will be held in the Rockingham church, Ray county, Sept. 28. The Sunday-school meeting is appointed for the 26th and the ministerial meeting the 27th, to be held at the same place.

BRO. MOSES DIERDORFF, of Yale, Iowa, was with us last Sunday, and gave us a sermon at the forenoon services that was listened to with considerable attention and was very much appreciated. While in Elgin he called at the MESSENGER sanctum for the first time.

THE Christian Workers of Elgin, Batavia and Chicago are to meet with the workers of the Naperville church in a union meeting, on Sunday evening, Sept. 2. These union meetings are held each quarter and are proving helpful and inspiring to the young people of these congregations.

WORK on the large new addition to the Publishing House is being pushed. By the time this issue reaches our patrons, the walls for the four-story brick building will be nearly completed. When finished the structure will add much to the appearance of the Publishing House. It is larger, and will contain considerable more room than our present building.

SISTER SUSIE FORNEY, widely known on account of her connection with mission work in Chicago and Los Angeles, spent last Sunday in Elgin. She was accompanied by her sister Ella. Most of the time since the Annual Meeting has been spent in the vicinity of Polo, this State, her former home. She is planning to return to Los Angeles about the first of October.

BRO. D. M. CLICK, of Grand Junction, Colo., writes that he is just recovering from a siege of sickness that kept him from church five months. Though forty-eight years old and a Christian twenty-nine years, he never before was absent from the house of God for so long a time. He says that during his illness the MESSENGER was his most cheerful companion.

BRO. D. L. MILLER was with us a short time last week. His condition seems to be improving. He has just completed another book, which is now in the hands of our printers. Of this we shall have more to say later. The first installment of his library, donated to the Brotherhood, has reached the House, consisting of 674 pamphlets and 442 bound volumes. About 2,000 volumes still remain in his library at Mt. Morris.

REPEATED attempts have been made for the Brethren to secure a good foothold in Georgia, but we have not yet succeeded in organizing a congregation in that part of the South. In nearly all sections of the State may be found people who have some knowledge of the Brethren. Some of them had parents who were members. They came south years ago, lived and died there, leaving with their children only their personal accounts of the church and her doctrine. It would be good if some of these people could be found and more fully instructed regarding the faith and practice of the church of their parents. It would seem that Georgia is too fine a State not to contain a number of Brethren congregations.

THE members of Northern Illinois and Wisconsin are holding their ministerial, Sunday-school and Christian Workers' meetings at Pine Creek this week. Some members from Elgin are in attendance. In the next issue of the MESSENGER we shall have something to say about the gathering.

THIS week Bro. H. L. Hosler tells about the work being done by the Christian Workers in Chicago. The idea of an active lookout committee is a good one. Why not entrust the young members with this class of work, and thus give them something to do? It might be made their business to look after all the young people, especially members and members' children, locating in the community. In cities this becomes an important work, one that we cannot afford to overlook. Among them there might be recruiting bands, instructed to look out for people who should attend church, bring them to church, help them become acquainted with the members and placed in touch with the pastor. We feel confident that there are many ways of making an excellent use of the Christian Workers, both in the country and in the cities, and we should not be slow about employing them wherever they can accomplish good.

A SISTER calls attention to what she considers a mistake upon the part of some Aid Societies. She refers to fancy work and the making of articles not wholly becoming a plain people. An outsider one time told her that she hardly thought our sisters would spend their time in sewing societies on articles of attire and ornamentation not in keeping with their religion. It was done, of course, for the purpose of making money for the society. Still that does not make it right. The Lord does not want his people to do a wrong thing in order to earn money for even a good cause. But we do not believe that many of our Aid Societies have gone beyond the bounds of propriety in this work. Their purpose is to do only the right thing with a view of aiding the needy. Yet a word of caution may not be out of place. These are days when all kinds of devices are resorted to in order to lead the Lord's people away from the simplicity of the Gospel, hence the importance of watchfulness here as well as elsewhere.

RENEWING THE MIND.

PAUL's manner of discussing the doctrine of nonconformity, in Rom. 12, indicates most clearly that he had mind and soul culture in view. He names nonconformity as one of the principles of Christianity, and then says how the condition must be attained. As he viewed the question, there should be a transformation, and this must be brought about by the renewing of the mind.

Thus Paul would have us understand that back of everything belonging to nonconformity is the renewed mind, and without this there could not exist the transformation the New Testament demands. It is to this condition that David referred when he prayed and said: "Create in me a clean heart, O God; and renew a right spirit within me." Psalms 51: 10.

Those who are born again, of water and of the Spirit, become new creatures, and in them God does create a new heart. He renovates and makes the heart over, and renews in them the right spirit. Paul would remind us of this, and impress upon us the importance of a daily transformation, to be brought about and kept up by the renewing of the mind.

The apostle well understood that a renewed mind is the normal or healthful Christian condition, and that such a mind could and would enable the saint to resist everything unbecoming godly men and women. Such a mind would enable believers to present their bodies a living sacrifice, holy, acceptable unto God. Rom. 12: 1. Not only so, but without this renewed mind there could be no acceptable sacrifice.

Thus Paul reasoned when he wrote the brethren at Rome regarding the doctrine of nonconformity. He treated the question from a heart and soul standpoint. It was the inner man, the hidden man of the heart, that he meant to reach. He well knew that if he could bring about the renewal of the mind along the line under advisement, he would not need to have

special concern about the external; that would take care of itself.

Once upon a time we consulted an eminent physician regarding a very annoying external trouble. After examining the trouble a moment we were told to eat only healthful food, not too much of it, take plenty of exercise, keep in a cheerful mood, get the body in a healthy and good working condition, and the ailment would disappear of itself; or rather the healthy body would easily throw it off. This is largely the way Paul would prescribe in support of nonconformity. He would have us work on the heart and soul—work with the inner man—get that part right, and the rest will take care of itself.

Our people have done much writing and preaching on the doctrine of nonconformity, but most of it has been along external lines. We have treated the outside more than the inside. Much has been done to keep the church as a body in a presentable condition, but the old disease, the unrenewed mind, is too much in evidence. Possibly we have spent too little time with the inner man, the seat of the trouble, or the disease, rather.

Treating the doctrine of nonconformity from an external standpoint, some of our people have become experts. We have excelled all other churches in this particular, and it is believed by some of our good thinkers that this has been done to the neglect of the inner man. That is, we have not given as much attention to the importance of the renewing of the mind as we have to the importance of showing to the world that we are a nonconformed people.

We now suggest a more careful study of the doctrine of nonconformity from the heart and soul standpoint. We suggest more preaching and writing regarding the importance of the inward grace that is so essential to heart renewal. We suggest that there be more prayers for clean hearts and right spirits.

We feel certain that if these inward conditions can be brought about there will be less occasion for giving attention to the external. In fact, if by renewing the mind the desired transformation can be brought about, the condition of the heart will be such as to throw off and dispense with everything not in keeping with the higher spiritual demands of the New Testament religion.

Physically speaking, the ideal is a healthy mind in a healthy body. Spiritually viewed, there is no higher type than a renewed mind that is strong enough and loyal enough to resist and overcome all that is opposed to true nonconformity, without the aid of church requirements. It is for this high spiritual attainment that we labor and most earnestly pray.

SIGNS.

"THERE shall be signs" are the words of prophecy, and they will be. Almost from the beginning the world had her signs. And there has been no time in the history of men that they did not form a prominent feature in the lives of men and women. And no matter how much we may be inclined to ridicule those who believe in them, they stand when well founded. All rationally-founded signs are the production of cause and effect. One of the interesting things in our investigations is to follow in the tracks of effects to the causes; for say we, there can be no effects without related cause.

And it is intelligent observance of cause and effect that makes it possible to have signs. They are built on the principle that like causes under like conditions produce like effects. The trouble in our interpretations is that we leave out "the like conditions." The stroke of a hammer on a bell produces a certain sound. And an indefinite number of such strokes under the same conditions, will produce similar sounds. But change the conditions by cracking the bell and the sound is changed. And so it is in every cause. As the conditions change the effects change, so that in the interpretation of signs, as we call them, we must always see that the conditions have not changed.

Christ did not upbraid the scribes and Pharisees because they believed in and observed signs. The trouble with them was that they did not go far enough

in their observances. And so it has been ever since; not only with the scribes and Pharisees, but with all people. Causes continue to produce effects. The sign is, if men and women persist in the downward course, their end will be death and eternal loss. If men lie and steal, the sign is they will end up in poverty and prison. If men persist in drinking spirituous liquors, the sign is they will end in a drunkard's grave and fail in entering the kingdom of heaven. And so we might go over the whole catalogue of evils that are impoverishing our people and leading them into crime, misery and death. It means that we will have to reap our sowings, even if the fruitage is not to our liking.

But then there are hundreds and hundreds of signs that we are spinning out from changed causes that are giving us needless trouble and greatly impairing our usefulness in life. Many of them have reference to the weather, to drought, too much rain or too little, to earthquakes, to times for planting and sowing, on what days of the week to begin a work or undertaking, to get married for luck, to begin a journey; certain feelings indicate the approach of a certain disease, and so on without end. Most people pare their finger nails on Friday and cut their corns in the decrease of the moon. They do it for good luck and to decrease the growing of their corns and bunions. Believe in signs? O, no, not so, but do it to be on the safe side. It is the kind of faith which Tom Paine is said to have had. "If there be a God, save me." If there be any good in these signs, let me have the advantage of it.

Not long since, at two different times, there was seen a very well-defined circle around the sun. It was almost as beautiful as a rainbow. And being out of the ordinary, by many it was looked upon as a sign. Some thought it indicated the approach of the world's ending, and the coming of Christ. And even some good Christians seemed to be alarmed about it. Why should we be? There is no event prospective that should give us so much joy as the coming of Christ our Redeemer and best Friend.

We were well acquainted with a good minister whose daily prayer was that he might live to see the Christ-coming, so that he hailed with great pleasure any sign that might indicate his coming. He had not the pleasure of having his prayers answered in that way, but he received the personal call and the Lord took him. We have had, very strongly, these same feelings. And surely if we are ready for the Master's coming, it ought to be a great joy to us all to see our blessed King coming to take unto his own hands the kingdoms of this world and make them his to the honor of the Father and the blessedness of his children.

In looking over the old records of the Brumbaugh family, as found in an old family Bible, we noticed that in recording the births of the children the hour in which each child was born and also the sign was given. We assume this was done because they believed that these signs meant something and would have some kind of a bearing on the child's future life. If because of this knowledge the parents could know the better the child's tendencies, they could the more wisely direct their care in bringing them up in the way they would have them go, and thus make the sign become a help in directing the child's life. But the probability is that the sign record was the result of some superstitious knowledge which they had learned from the tradition of their forefathers. Many of the signs held by the older people, especially of German descent, have no real signification. And because of this, the interpretations given to them are misleading and prove harmful in their application in training children and directing the home life. Many of them are silly and unworthy to be entertained by an intelligent people. And yet it is really surprising how tenaciously we cling to some of the signs that do not seem to have a shadow of reason in their defense.

It seems to us that there are signs that should commend themselves to our better judgment and be of sufficient warning to us to make us look more carefully to our ways. When men and women begin to lose interest in the church and her work, it is a sign that there is something seriously wrong, that an unhealthy condition is setting in. When the prayer meeting and the Sunday school ceases to be of interest

to us, and we are willing to leave it in the hands of others it is a sign that the religion of Jesus Christ is losing its sweetness and saving power to us. When the companionship of the ungodly and worldly sports becomes more important to us than the society and work of Christian people, it is a sign that we are losing the guidance of the Holy Spirit and that the deadly sleep of sin is laying hold upon that which is most valuable, and whatever we are thus gaining we are doing to the loss of our souls. When we cease to grow in the divine life it is a sign that we have the "spiritual take-off," and that we are in danger of becoming spiritual cripples for life and eternity.

These are the signs that the blessed Christ would direct our minds to, because they are dangerously true, and if neglected will result in an inestimable loss—a loss that can never be repaired. There are many signs that, at least to us, Christ will soon come to call his children home. Let us give heed to them.

H. D. D.

THE EXPECTANT CHURCH.—Acts 1: 8-2: 46.

THE promise of the Father was upon the church. He had promised repeatedly that he would send the Holy Ghost and power. The disciples were instructed to tarry in the city of Jerusalem for the fulfillment of the promise. They tarried with the utmost interest. The time of waiting were anxious days, more anxious than we can know.

After repeating the promise and giving the disciples his last and great charge, the commission to disciple the world, Jesus led them out to Mt. Olivet, he lifted up his hands and blessed them, and then he was parted from them. The disciples looked steadfastly after him; they saw him as he went; they did not quite understand; they looked, they saw, they believed, they doubted. They were awe-stricken. In the midst of their falterings two angels stood by and assured them that this same Jesus would come again, and come as he had gone.

The disciples returned to Jerusalem with many ponderings, to await the coming of the Holy Ghost. They desired the power that is from above. They went up into an "upper room," most likely the "upper room" where the love-feast had been instituted, for certainly many precious memories lingered about that "upper room." Here were the eleven apostles, and, in all, about one hundred and twenty anxious souls. Among them was Mary the mother of Jesus, as we would naturally expect, and other sainted women, anxiously waiting for the power of God to come upon them.

It was yet ten days till Pentecost when the Holy Ghost was sent. How did the disciples spend this time? What was their condition? The mental and moral state of a body in expectancy is a matter of the utmost interest. What can be said of the little Pentecostal church on this point? Herein lies the lesson to us. Notice the following points:

1. *In one place.* "And when the day of Pentecost was now come, they were altogether in one place." v. 1. R. V.

2. *Of one accord.* "These all with one accord continued steadfastly in prayer." v. 14.

3. *Of continued, steadfast prayer.* "These all with one accord continued steadfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren." v. 14.

As a condition inviting the Holy Ghost and making it possible for the power of God to come upon them, the disciples were assembled, they were together in one place; they were united, they were of one accord; they prayed steadfastly and continuously, they were much given to prayer. Such a condition always brings the Holy Ghost and power; without it they never come. It is the one condition absolutely essential to great gifts and power with God.

After the Holy Ghost came as wind and fire, symbols of power and hot energy, and sat upon each of the apostles, the following conditions become emphatically marked:

1. *The church was full of the Holy Ghost.* "And they were all filled with the Holy Ghost." v. 4.

2. *They witnessed for Jesus.* "And they began

to speak with other tongues, as the Spirit gave them utterance." v. 4.

3. *The church greiv.* "And the same day there were added unto them about three thousand souls." v. 41.

4. *The church continued steadfast and united.* "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers." v. 42. "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." v. 46.

Saint Luke, in this short record, shows most forcibly the beautiful condition on the part of the church essential to receiving great blessing and power. He then shows what conditions are brought to the church by great blessing and power from above.

He taught clearly that the church must not neglect to meet together frequently, that long meetings, even for days, are proper at times, that great blessings come upon the church when in assembly; secondly, that the church is to be of one accord, that union in the truth is of fundamental importance, that it must continue, that divine wrath rests upon the workers of discord, that God's blessing rests not upon strife and division; and, thirdly, that the church must make much of prayer, that she must know its power, continue in it with steadfastness and faith, love it and do much of it, that she must agonize in supplication as her soul travels in anguish for great things from God's hand.

Is the church expectant to-day? Have great burdens been felt, have great things been prayed for, are they expected daily, hourly? Is a fuller measure of the Holy Ghost desired, is a keener relish for things spiritual wanted, is the coming of the kingdom into all the burden of the soul? Then let us not neglect the condition of the expectant church on Pentecost. No other condition brings the power.

The church's spirituality, working qualities, rapid growth, steadfastness and joy in service after the Holy Ghost came upon her, are to be accounted for by the power of the Spirit. The absence of these things marks the absence of the Spirit. H. C. E.

WHAT IS SAID IN INDIA.

THE following, concerning "The Eternal Verities," clipped from the Bombay *Guardian*, should be read with interest. The book may be ordered from the Brethren Publishing House. Price, \$1.25:

"The Eternal Verities: a series of plain arguments showing the abundant evidence of the truth of the Holy Scriptures, drawn from various sources," is the title of a volume by Bishop D. L. Miller, a consignment of which has been received by Rev. W. B. Stover, of the Dunker Brethren Mission, Bulsar, Guzerat. While the scope of the book is very wide, the method of treatment suits it for the ordinary reader, putting him in possession of facts and arguments which but for the author's labors would be beyond his reach. The book is published at \$1.25 but by special arrangement it will sell in India at the Bombay Tract and Book Society at Re. 1 net, a remarkably low price for the work. After examining the book we have pleasure in quoting, and endorsing, the following from the pen of Dr. Taylor, of the Irish Presbyterian Mission, Ahmedabad, who says:

With reference to Bishop Miller's latest book, "Eternal Verities," we have a fresh and forceful presentment of the Evidences of the Truth of Christianity, and a solid contribution to the argument that demonstrates the inspiration of the Holy Scripture. Modestly disclaiming any pretensions to originality, Bishop Miller has done good service to the cause of Truth by falling back on the trusty weapons forged of old by such veterans as Paley and Keith, refurbishing these and plying them anew with powerful effect.

In these days of rampant higher criticism, it is refreshing to come across a work in which we find the earlier, and we cannot but believe, the saner, views on the genuineness of the books of the Bible reaffirmed with an emphasis due not to dogmatic prepossessions but to convictions formed with full knowledge of opposing theories. The book is marked throughout by a manly tone and virile strength, admirably suited to the mighty themes discussed, and a spirit of deep earnestness pervades the whole.

A distinct feature of the book, and one that lends it an especial charm, is the interesting information afforded regarding the country and the people of Palestine, and the manner in which these serve to shed fresh light upon

portions of God's Word. Bishop Miller has visited the Holy Land on five several occasions, and some gleanings from the rich harvest of his travels are here presented in a form that makes delightful reading.

If this book could but find an entrance into the homes of English-readers in this country, it would, I believe, under God's blessing, prove eminently helpful in preparing the way for the ultimate reception of Christianity.

THE GRAPHOPHONE.

SOME time ago a district meeting was called on to consider the right or wrong of the graphophone employed to render questionable songs and speeches in the homes of members. We do not know just how the question was disposed of in the district meeting, but it is a matter that should not be passed over lightly.

The wrong of the graphophone is not in the instrument, but in what it is made to render. It can render that which is pure, holy and inspiring, or that which is injurious, vile and degrading. It is one of these instruments that can be made to help humanity or serve the devil, and very often it is made to serve the devil in the homes of church members, whose appearance would indicate that they are the most devout of Christians, and mean to keep themselves unspotted from the world. Many of the pieces sent out by dealers in graphophones are intended to amuse, rather than to instruct, and some of them are not only ridiculous, but wholly unbecoming a Christian people. In the homes of members you may now and then hear the instrument render opera, theatrical, and ball-room songs. Members who would never think of permitting their children to attend the places where these songs belong, will permit them to be reproduced in their homes, and thus cultivate in the hearts of their children a love for the very thing that the hearts of all parents should be set against.

We are not saying that sacred songs, helpful songs and instructive speeches, rendered by the graphophone, are wrong or hurtful, but it is the wrong, sinful and misleading use of the instrument in the homes of our members that we are warning our readers against. Unless parents are careful, their children will be found listening to songs, speeches and dialogues that will destroy all the religion ever planted in their hearts.

If men would come into the homes of some of our members and render some of the pieces given out by the apparently innocent graphophone, they would be ordered out and the door closed on them. But because it happens to be done by a machine the evil is tolerated by some good people. Lorenzo Dow one time said that there is no harm in the fiddle, but the devil is in the bow. Generally speaking, this is true of the graphophone. The instrument in itself may be as harmless as a grindstone, but what is reproduced may be, and often is, corrupting and misleading. Children and the young people of the neighborhood will catch onto the theatrical and clownish side of life fast enough without having such things brought to their attention in the parlor of some Christian home.

DANCING CONDEMNED.

If all ministers and priests were as free to denounce dancing as a certain Catholic Bishop, in Baltimore, there would be very little of the evil carried on. The bishop ordered the following order to be read in all the churches of his diocese:

"While calling the attention of your people to the diocesan statute forbidding them, you will denounce, with apostolic freedom and zeal, indiscriminate and lascivious dances, so common in our days.

"The world may sneer at such teaching and call our denunciations exaggerations and unreasonable exactions without solid foundation. The silly girl sees no harm in going to dances, until, like the unwary butterfly that gets too near the flame, she has the wings of her soul singed by the flame of impure love, and her innocence has vanished forever, leaving her the dark prospect of a ruined future, if not an early grave of shame.

"The fathers and doctors are unanimous in branding the custom of dancing as an infectious sink of

impiety and obscenity, as the school of vice and the grave of innocence. Among the kinds of modern dances pointed out by theologians as decidedly indecent, and, therefore, strictly forbidden, are what are called the waltz, polka, galop and others of a kindred nature.

"The Second Plenary Council of Baltimore makes it our sacred duty to attack and condemn immodest dances, which are daily growing more common. It is our duty to admonish the faithful how they sin, not only against God, but against society, their families, and against themselves, by taking part in these dances or countenancing them."

As far as this goes, it is just the thing. But it does not go far enough. The bishop should issue an order against Catholics engaging in the saloon business and also taking part in the Sunday base ball game.

A CITY PURIFIED.

KANSAS CITY, KANS., with a population of nearly one hundred thousand, is becoming one of the leading manufacturing cities in the United States, but, as told by the *Independent*, claims the remarkable distinction of not having a saloon, nor a gambling den, nor a brothel within its limits. It had them a year ago, all forbidden by law, but allowed by the police, if they would consent periodically to pay definite fines. But the people got tired of lawlessness, and determined to have the laws executed and risk the loss of the revenues from the joints, which were \$48,198 last year. So Prosecuting Attorney C. W. Trickett and Judge J. G. Holt took the matter in hand of executing the laws honestly and energetically, and they found it no impossible task. The saloon men declared that it would be the ruin of the city, that it would become bankrupt, that prosperity and business would go, but their forecasts are not justified. Instead of that, the city is putting up more buildings than ever; new people are coming in, and the moderate bonded debt of the city will be reduced this year, while the prices of property in the residence districts have advanced since the closing of the joints. The *Star*, the leading Kansas City daily, declares that the city "is awaking to an era of unusual prosperity and development." That is what we might expect. Drinking saloons, gambling dens and brothels carry prosperity nowhere and never did. And yet there is a class of people, and half of them are church members, too, at that, who persist in voting to make liquor selling legal, knowing that where the saloon is there the gambling den and brothel are found. How much better it would be to follow the example of Kansas City; drive out the saloons, and the other evils will go, too.

THE CANADA SUNDAY LAW.

THE Dominion Parliament of Canada has placed on the statutes a Sunday law that is far-reaching in its character. It goes into effect on the first Sunday of the coming March, and applies to the whole Dominion. Sunday is by law set apart as the one legal day of rest for all the people in Canada, the Jew and Christian being treated alike. The act will permit all works of "necessity and mercy." Trading, all work for remuneration, theatres, games, sports and amusement for gain are prohibited. Excursions will not be allowed, nor can freight trains be made up or started at a Canadian point. Newspapers cannot be published, imported nor given out for sale and distribution. No employee engaged in telegraph, telephone or transportation lines, or any industries calling for Sunday labor will be required to do his usual work unless he be allowed during the other six days twenty-four consecutive hours without toil. The penalties for violation are graduated. The fine for a workman is from one to forty dollars, for an employer from twenty to one hundred dollars, and for a corporated employer from fifty to five hundred dollars. In certain sections opposition has been developed against the Act, but on the whole it is well received. We need a Sunday law something like this in the United States. It would do away with much of the Sunday evil now seen on every hand.

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WHICH WILL POSSESS THE LAND?

Recently while away from home it was my good fortune to meet an old gentleman who was also far from home. We had talked about the country and its prospects and had come around to the religious problem. But the problem hundreds of miles away from where he was living was not as interesting to him as the problem at home, though he is not a member of the church, and finally he asked, "What are your people going to do out our way? You and the Mormons are the strongest, and we like you better than we do the Mormons. We hope your church will be built up and have the greatest influence."

There was encouragement in these words, for they made known in an unmistakable manner that our brethren and sisters who have moved to the frontier are making their influence felt for good, for righteousness, and their neighbors want more of them to come. That is as it should be. It will be a sad day for the church when such is not the case, for then hope of growth must be abandoned.

No doubt there are many places where conditions like those in the place referred to exist. It is not always, not often, Dunker or Mormon, but it is always Dunker or something else. The problem confronts us in every place where we hold services. The very fact that we send men into a community to preach is evidence that the enemy is at work there; and the question from the beginning is, Which influence shall prevail? In one place the devil works through the saloon, in another through the lodge, in another through the words of infidels, and in other places through various agencies. But his purpose is ever one and the same, to keep men from serving God according to his will. He and his agents must be met—whether they conquer or are conquered depends on the men who engage in the conflict. The forces of evil cannot overcome the good if full faith is exercised. If man does his part victory for God is certain.

And after all it is largely a question of the kind of god we want to worship, for we are so constituted that we will worship something. That is man's nature everywhere. Some worship God in spirit and in truth; others worship gold with all the heart, mind, soul and strength. The problem in India is in many respects different from the problem in the United States, and yet it is between the same two forces. It is changed in aspect, but not in character. So many know not what they worship, doubt what they should worship, or whether they should worship at all. And here is where the church has her opportunity; it is her privilege, her duty, to remove doubt, to bring conviction, to teach all things commanded by the Master.

We don't want Mormonism to prevail anywhere, and especially not where people are living who have in their possession and profess to believe and teach the whole Word of God. On the one side is the Lord who made heaven and earth and all that in them is; on the other is a man with his false doctrines. The people will follow one or the other. Which shall it be? The question concerns every faithful follower of Jesus. We cannot get rid of it by saying there are no Mormons in our community. And when the people have seen the fruits of Christianity and Mormonism, and prefer the former, surely the church local and the church general cannot hesitate, to put forth redoubled efforts to give them what they want, that which alone can make them wise unto salvation.

The land is said to be a good one; until the end of time it will have a large population. For what shall they stand—for God or for Satan? Now the weak arms can be strengthened so that victory will be possible without so great outlay. Soon it will be more difficult, and the opportunity will be lost. There will be souls lost, and somebody will be held responsible for those souls. Are your hands clean? Are mine? Many of our members are changing location. Where are they going, and why? Are they seeking the places where help is most needed, where concentrated, consecrated effort will tell for God, or are they seeking the places where there is prospect of making most money? That is the question, and on the answer to it depends the answer to the question at the head of this article. Which shall possess the land? Which?

THAT MACEDONIAN CRY FROM THE WEST COAST OF AFRICA

Even a slight examination will show that there is a desperate need for a line of stations from the Lagos Government Railway to Sokoto, which some of the evangelistic missions ought to supply. On that we are agreed.

There are men who can go and who are willing to go, not only willing, but they feel that they dare not refuse to go if God opens the way. There are no political or other reasons why the work cannot be at once undertaken. In fact there is such need for the work to be undertaken at once that if we delay there can only be added difficulties, as the Mohammedans are increasingly active, not only promulgating their own beliefs, but also prejudicing the pagans, as well as their own people, against Christianity. It is a serious situation.

The need that has to be met just now is to find somebody who will undertake "to hold the ropes" for the establishment of six stations to reach Sokoto. It will take years to reach Sokoto, if the Lord tarry so long, for not only men, but experienced men, are required for the pioneer work at such stations. The difficulties are such, transportation, languages, climate, dealing with natives, etc., that it means an unnecessary loss of life and means to begin such a task with inexperienced men. Who will tackle the home end of such a task?

Take a church at home for example. Suppose a member has genuine "concern" to do a certain task. It is the privilege and duty of such a church to check such a "concern." Suppose they unitedly agree that, in their judgment, such a work ought to be done, that it is practical, that those with the "concern" are qualified to do such a task, and that God has definitely called them to such a task; then that is the call of God to them to "hold the ropes." On the other hand, suppose that any of the above conditions are not fulfilled, then they are clear in refusing support. In such undertakings men generally think of the need of the heathen as being the greatest. That is far from the case. To neglect or ignore such a definite call means leanness of soul, or even grieving away the Holy Spirit, and we need him more than the heathen need the Gospel, as much more as our light is greater than theirs. For us it is not a question concerning the heathen that is of primary importance, but a question as to whether we are willing to obey his definite call.

We are under the same test here. Last Sabbath, after we had been to one compound, the native Christians went to one compound and I went to the third. In one end of the third compound the East Coast natives were having a dance, the Basutos a dance at the other end, but soon a crowd gathered around us. How they listened! The Lord gave a definite message and liberty in speech. One native's heart was touched and tendered, and five or six others prayed and two testified. Even in the Chinese compound that afternoon we found evidences of the leaven of the Gospel, and its working power. A Chinaman gave one of the lessons at the 1 P. M. meeting and there were Christians at the 5:30 P. M. meeting, some of whom gave a free-will offering of five shillings and six pence.

Looking at things even only from the standpoint of comparative need, what is the need compared with a district without a mission station for one thousand miles? What is the need here compared to that, when we remember that the Gospel must first be preached to all people before Christ can come again? And another point. Here is a healthy climate. If every able-bodied man who has a definite call to these unhealthy climates should be sent out, even then there would be enough people who could not go, to more than do this work if they would once get at it. For the sake of the work at our very doors we must find out his will about these things. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The very fact that God has given us men with a definite interest in a definite task in a place where the need, looked at from any standpoint, is greater than here, brings a very great responsibility upon us. We want to be of the increasing kind, for the sake of our own work here. These are tests which, as individuals, or missions, or churches, we have to face and meet.

"For it seemed good to the Holy Ghost and to us," We can but know that it is the will of God for those pagans and Mohammedans to have the Gospel. Does it seem "good to us" to tackle in his name such a gigantic undertaking? Certainly not if we can get out of it with a clear conscience. Can we get out of it, under the circumstances, without weakening the work here? He certainly will guide, for we only want to know and do his will, cost what it may—Oscar Roberts in Africa's Golden Harvests.

THE BELLEFONTAINE MISSION.

Bellefontaine will be remembered with pleasure by many Messenger readers, because of the generous hospitality enjoyed here during Annual Conference of 1903.

The people of this place are to be commended for the spirit of helpfulness portrayed.

I receive a hearty welcome in the homes, many have sent invitations for me to call upon them, some have come to my rooms for an interview, while nearly all have something to say of the consecrated Christians, whom they had the pleasure of entertaining during our conference, causing me to praise God for making the work easier, because of the influence so silently exerted by our beloved brethren and sisters during their short stay here.

One lady tells of a sister who has proved helpful to her by correspondence since the meeting.

Any one having friends in Bellefontaine, or knowing of those interested in our people, will greatly assist in the Lord's work by sending me their names, and, if possible, their address.

An account has been given in a recent issue of the Messenger of the enlarged program of services. Instead of two services each week we now have six. This means more work and financially some sacrifice, especially for those living in the country, yet we thank God for the loyal workers who are willing to make the extra effort in order that the Lord's work may prosper.

We are confident of one thing,—the Logan church will not suffer loss, but only grow stronger and become more successful because of their missionary efforts. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

Would to God we would become willing to prove the Lord,—we have the promise but lack the faith.

The preaching services have been in the hands of Bro. Byerly, of Lima, and Bro. B. F. Snyder, of this place. Both have been fearlessly sowing the seed, and their faithful efforts are appreciated; however, owing to Bro. Snyder's poor health, Bro. C. H. Yoder has been filling part of the appointments. He has lately been called to the ministry, but is a good worker, fully consecrated to the Master's work.

Bro. M. C. Horst, who is trying to make the Bible a special study in every home possible, stopped off here for a few days. On Wednesday evening, Aug. 8, he gave us an excellent sermon. On Sunday morning and evening he addressed us again. We are thankful for the efforts of Bro. Horst, and glad that the little mission here is being remembered by God's faithful workers.

These are no doubt busy months for those who expect to leave America this fall, to carry the Gospel to benighted India. May Heaven's richest blessings rest upon them and may they know we are trying to uphold the hands of God's children, as they labor on the foreign field.

Mary L. Cook.
104 W. Auburn Ave., Bellefontaine, Ohio, Aug. 16.

FROM HUNTINGTON, IND.

The local work here in the city church still manifests the usual interest and spirit, and an evidence of progress is visible. Last quarter the Sunday-school attendance averaged 112. The present quarter, thus far, shows a slight decrease in attendance at the various services, owing to the usual causes hindering attendance at this time of the year. The school and Christian Workers' society are enjoying the use of the "Song Praises," of which a supply was recently purchased. The parsonage is at present being remodelled and made into a two-story house, with modern conveniences. This will add much to the value and appearance of the church property. At our next regular council we expect to hold an election for two ministers.

At a special council meeting this week it was decided to call Bro. J. H. Wright to take the eldership and pastorate for this congregation, in the former succeeding Bro. G. B. Hester, who recently tendered his resignation, and in the latter succeeding the writer, whose time expires at the close of the present year. This arrangement secures for the congregation a resident elder, which the congregation has not had for a number of years. The recent growth and development of the work makes this step essential.

Sunday, Aug. 12, the Brethren Sunday schools of Huntington county met at the city church in their annual convention. The large house was filled morning and afternoon, it being an all-day service, with an inviting basket dinner, and closing in the evening with the Christian Workers' program, one of the best the young people have yet rendered.

The schools represented were, Markle, Andrews, Lancaster, Loon Creek, Clear Creek, Huntington rural, and Huntington city. The aim was to use mostly local talent on the program and it proved a success. Eld. Frank Fisher, district secretary, gave an excellent discussion of the Sunday-school lesson for young and old. The topics dealt with the parents', superintendents' and teachers' work in the school. All pronounce it one of the best meetings these schools have had. The convention is to meet each year in the city church. The choristers from the different schools led the meeting in some very inspiring song service from "Song Praises." A missionary collection was taken up, to be sent to the Chicago Sunday-school extension fund. These meetings held each year by the Brethren are proving an inspiration to our workers in this county. Let other counties, where there are a number of our congregations, try this plan and find a rich blessing.

Walter J. Barnhart.
33 Marshal St., Huntington, Ind., Aug. 15.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—Bro. J. C. Nininger and wife, of Palestine, came to us Aug. 12 and began meeting, which continued until Aug. 20, preaching eleven sermons. Nine were added to the church Aug. 19. Five were buried with Christ in baptism, three were restored and one awaits baptism. Our elder, H. J. Lillie, was here Aug. 19. He was suffering from a very sore eye. The interest was excellent throughout the meetings. Bro. Nininger went from here to the Ballard schoolhouse, ten miles west of this place to hold a few meetings. We are hoping for a few more meetings by them before they return home.—Robt. Woodiel, Austin, Ark., Aug. 21.

CALIFORNIA.

Lordsburg.—Bro. Samuel Funk, Charter Oak, Cal., filled our pulpit both morning and evening Aug. 19. Not long since Bro. Chas. A. Bame and wife (Dayton, Ohio), tarried in our burg over Sunday; he preached two earnest sermons for us.—Grace Hileman Miller, Lordsburg, Cal., Aug. 21.

CANADA.

Fairview church was favored with a sermon on Sunday morning by Bro. D. P. Sollenberger, of Tippecanoe City, Ohio; also by Bro. David Hollinger, of Greenville, Ohio, in the evening. Bro. Sollenberger and Bro. R. C. Hollinger, of North Manchester, Ind., addressed the Sunday school in the morning. We invite Brethren passing through our country to stop and be with us over Sunday.—Minnie C. Fry, Osage, Sask., Canada, Aug. 20.

ILLINOIS.

Hurricane Creek church met in council Aug. 18, Eld. M. L. Halin, who lived here about six years, but recently moved to Colchester, McDonough Co., presided over the meeting. The writer was chosen delegate to district meeting, which will be held in the Big Creek church, Richland Co.—Cornelius Kessler, Smithboro, Ill., Aug. 23.

LaPlace, Centennial, Cerrogoro and Oakley Sunday schools met in a joint meeting at the Oakley church-house. In the morning the lesson was taught in the audience room by our district secretary, Bro. Chas. C. Gibson. In one of the side rooms Sister May Freisner had charge of the primary department. Following was an interesting and instructive discourse by Bro. D. D. Culler, of Mt. Morris, Ill. The afternoon was spent in discussing questions pertaining to Sunday-school work. A collection was taken for our district missionary fund, amounting to \$11.01.—Emma Sensenbaugh, Oakley, Ill., Aug. 20.

Oak Grove.—Our members' meeting was held Aug. 11. Bro. Bucklew was with us. Business was disposed of in a very loving way, and it was decided that we have a series of meetings in September, followed by a feast. Not knowing how long the meeting will last, we are unable to state the date of the feast.—Maggie Lewis, Wilbern, Ill., Aug. 22.

Spring Run.—In council Aug. 5, we decided to have our love feast Oct. 20. Bro. Snell, of Nebraska, is to hold a series of meetings for us this fall. We were in the town of Alexis, Ill., Aug. 12, to try to break unto the dear people the bread of life. As there never had been a "Dunkard" preacher to talk to them before, the large U. B. church was pretty well filled with very attentive hearers. We have but two sisters at Alexis, but they, with many others, express themselves anxious to hear the "Word" in its simplicity.—Barbara and Emmert Eshelman, Avon Ill., Aug. 20.

Panther Creek.—Bro. L. W. Teeter will begin our series of meetings Sept. 22. We have decided to have our love feast Oct. 5, at 10 A. M. One letter of membership has been received since our last report.—Jessie Switzer, Roanoke, Ill., Aug. 21.

Pleasant Hill church met in council Aug. 11, Eld. J. H. Brubaker presiding. One member was received by letter. Dora Ames was elected secretary of our Christian Workers' meeting. Bro. E. H. Brubaker, Bro. A. B. Gibbel, and Bro. J. H. Brubaker were chosen as delegates to district meeting. Bro. J. W. Lear, of Cerrogoro, Ill., is expected to hold a series of meetings for us sometime this fall.—Ada V. Snell, Virden, Ill., Aug. 18.

INDIANA.

Cedar Lake.—We met in annual council Aug. 11. Our elder, I. L. Berkey, was present. The visiting brethren reported all in union and peace. One was baptized since the last report. Bro. Levi Rowland and the writer were elected delegates to district meeting. We had children's day July 22, with very good attendance. We have organized a Christian Workers' meeting with Bro. Garry Foote as president.—M. Alva Long, Waterloo, Ind., Aug. 22, R. R. 3.

Eel River.—Our harvest meeting, Aug. 19, was well attended. Eld. Frank Fisher, of Mexico, Ind., preached a harvest sermon in the forenoon and a missionary sermon in the afternoon. A collection was taken for missionary work which amounted to \$32.20. Bro. Fisher also preached again in the evening. Other ministers present from adjoining churches were Bro. Jacob Hollinger, Bro. Eiler, Bro. Chester Brallier and Bro. Daniel Snell.—Martha Leckrone, Silver Lake, Ind., Aug. 20.

Huntington.—We met in quarterly council Aug. 18, preparatory to our love feast which will be held Sept. 29, beginning at 2 P. M. Eld. J. H. Wright presided. Eld. S. S. Ulrey and David Kreider were with us. One letter was read. It was decided to have our harvest sermon the day following the love feast, at 10 A. M., and will also have services in the evening. Delegates to district and Sunday-school meeting are Brethren I. B. Wike and Emery Miller, with J. E. Hoke alternate. An election was held for one minister and two deacons, which resulted in choosing Bro. Grover Wine as minister, and Brethren Joseph Lenard and J. E. Hoke as deacons. They were duly installed. Bro. L. T. Holsinger, of Pyrmont, Ind., is expected to assist us in a series of meetings in February.—Rosella Shock, Huntington, Ind., Aug. 23.

Lower Fall Creek congregation met in council to-day. Bro. Greenhale had charge of the meeting, assisted by Bro. John McCarty and Bro. David Richards. As our elder, Frederick Fessler, is absent from us and will be for an indefinite time, the church thought best to choose an elder to oversee the congregation during his absence; so Bro. John McCarty, of Pendleton, Ind., was chosen, and he accepted. It was decided to hold a council Oct. 2 for the purpose of completing the arrangements for our love feast, Oct. 6, at 4 P. M.—Laura Chamberlin, R. R. 12, Anderson, Ind., Aug. 18.

Mexico.—Bro. P. F. Eckerle, of Lanark, Ill., came to our Courthouse Aug. 4 and continued services over Aug. 19. Bro. Eckerle preached the Word in a very interesting manner. The membership was much revived.—Oscar E. Miller, R. R. 4, Peru, Ind., Aug. 25.

Milford.—There is a mistake made by someone. The Bethel district love feast is Sept. 9. It should read Oct. 13, Bethel district, Salem house. Our harvest meeting will be Sept. 9 at the chapel instead of the love feast.—Bertha M. Weybright, R. R. No. 1, Milford, Ind., Aug. 25.

Monticello.—We held our annual harvest meeting Aug. 19. Bro. Galen B. Royer preached the harvest sermon in the forenoon. In the afternoon an interesting program was given, after which a contribution of \$27 was received for the home mission fund. After the program Bro. Royer gave a very interesting talk on India, illustrating by Indian idols and jewelry.—Mae Dilling, Monticello, Ind., Aug. 22.

Mt. Pleasant.—Bro. L. H. Eby, of Ft. Wayne, came to this place Aug. 4 to conduct a series of meetings. We had our harvest meeting Aug. 5, with preaching at 11 A. M., and children's meeting at 2 P. M. Aug. 16 we met in council preparatory to our love feast, which took place Aug. 17. Meetings closed last evening with seven dear souls added to the church by baptism. The members were much strengthened.—Nellie F. Ronk, Ladoga, Ind., Aug. 24.

Muncie church met in special council Aug. 15. Brethren A. C. Young and Isaac Branson were with us. Our young minister, Bro. Saylor Greyer, was advanced to the second degree of the ministry.—Mary E. Hooke, 803 Powers St., Muncie, Ind., Aug. 19.

Rock Run.—Our harvest meeting convened last Sunday, Aug. 12, with good attendance. Bro. Eli Heastand gave us two sermons. Our collection amounted to \$40.25 for mission work. We have appointed our love feast for Oct. 24. Our special council will be Sept. 24, when the visit will be reported.—R. W. Davenport, Rock Run, Ind., Aug. 20.

St. Joseph Valley congregation have changed the date of their feast from Oct. 6 to Oct. 13, to avoid conflicting with North Liberty congregation's feast.—D. S. Cripe, R. R. 4, South Berd, Ind., Aug. 26.

Walnut church held their harvest meeting Aug. 19, Bro. L. T. Holsinger preached us four excellent sermons. One young sister came out on the Lord's side and was baptized in the afternoon. A collection was held for the worldwide mission, and twenty-five dollars was received.—Arley Bodey, Argos, Ind., Aug. 20.

IOWA.

Muscataine.—Our regular appointment was filled by Brother and Sister Goughnour from Des Moines. At our next meetings we expect love feast to be held, which will be Sept. 15.—Stella Yeater, Muscatine, Iowa, Aug. 24.

Salem.—Our series of meetings, to be conducted by Eld. Moses Dierdorff, will begin Sept. 9, and Sept. 22 is the date set for our love feast. Bro. H. O. Walter and Sister Mamie Sink are delegates to district meeting. Since our last report, a young brother has been baptized at Hopeville, where a number of our members reside. Bro. J. M. Follis has recently held a few meetings in Thayer, Clarke Co., with good interest.—Mamie Sink, Lenox, Iowa, Aug. 20.

South Keokuk.—On account of the time set for our love feast conflicting with other meetings, we have decided to postpone it indefinitely.—Ida M. Brown, Ollie, Iowa, Aug. 20.

South River.—I have just returned from the South River church, where I spent two very enjoyable weeks with our dear Father's children. There are only a few members here, yet they are faithful. Sunday, Aug. 5, Bro. Kob, Garden Grove, Iowa, preached to this little band, at the home of Brother and Sister Riley. Sister Riley has been sorely afflicted. She is a faithful sister. Bro. W. W. Folger preached the following Sunday at the M. E. church. We hope some wide-awake Christians will move into this vicinity and help to move the work along.—C. May Manners, Milo, Iowa, Aug. 19.

KANSAS.

Meriden.—The members and their friends met Aug. 19, for the purpose of reorganizing a Sunday school here. We reorganized under the name of the Brethren's Missionary Sunday school. The following officers were elected till the first of the year: Bro. J. W. Moser, superintendent; Bro. W. W. Peebler, assistant superintendent. Eld. H. L. Brammell, of Ozarkie, was here and assisted in the organization and preached for us at 11 o'clock. It has been six years since a Sunday school was held in our church here. We hope to build up a good Sunday school. Bro. Lauver, of Chicago, will be here from Sept. 1 to 9 to give a Bible institute and a series of sermons. Brethren looking for a new location are asked to address the writer.—Abraham Moser, Meriden, Kans., Aug. 20.

MICHIGAN.

Marilla.—Aug. 19 Bro. A. Sanger filled the appointment at Marilla. Our Sunday school continues during the hot weather with good interest and attendance. We have preaching services each Sunday. Sept. 8 our annual harvest meeting will be held at our Marilla house, an all-day meeting. There will be a harvest sermon, missionary sermon and a talk to the children.—A. W. Hawbaker, Copenish, Mich., Aug. 20.

Notice.—The elders of the District of Michigan will meet at the home of Bro. J. S. Whitmer, near the Beaverton church, on Tuesday, Oct. 9, 1906, at 7 P. M. It is desired that all the elders be present at this first session. Trains arrive at Beaverton at 2:35 and 6:40 P. M.—A. W. Hawbaker, clerk, Copenish, Mich., Aug. 23.

Riverside church met in special council Aug. 21. Eld. S. M. Smith and C. L. Wilkins were present to assist in some special work. The church feeling the need of more help in the official body, a choice was held for a deacon and Bro. Harvey Good was chosen to this important work. Bro. J. L. Butler was also reinstated in the ministry. Bro. Wilkins remained with them to hold a series of meetings.—A. W. Hawbaker, Copenish, Mich., Aug. 23.

Sugar Ridge.—Under the direction of the mission board we left our home Aug. 18 for Ferry, Oceana Co., to fill the appointment. After church we had one applicant for baptism, and before we went to the water at 3 P. M. we had one more (a boy of twelve summers). There seems to be good interest at this place, more members are moving in, some good lively minister would do well by moving in among these people. We are now in the midst of a series of meetings conducted by Bro. Geo. Dierdorff, of Brethren, Mich. Good interest.—J. M. Lair, R. R. No. 2, Aug. 21.

MINNESOTA.

Notice.—Those contemplating attending the district meeting at Worthington, Minn., Oct. 3, 1906, should arrange to travel in parties of ten or more in order to get a reduced rate. No other accommodation has thus far been secured from the Passenger Association. Ask your agent for a ten passenger ticket. These are usually sold at the rate of one and one-third fare for the round trip.—D. H. Keller, R. R. Sec., 552 W. 7th St., Winona, Minn., Aug. 20.

Notice.—The district meeting of Northern Iowa, Southern Minnesota and South Dakota will convene in the Worthington church, Worthington, Minn., Oct. 3. This meeting will be followed by the ministerial and Sunday-school meetings, Oct. 4 and 5.—D. H. Keller, Writing Clerk, 552 W. 7th St., Winona, Minn., Aug. 20.

MISSOURI.

Notice.—The district meeting for North Missouri will be held in the Rockingham congregation, Ray county, Mo., Sept. 28. Sunday-school meeting Sept. 26, ministerial meeting Sept. 27 and 28.—S. B. Shirky, Moderator, R. D. 4, Norborne, Mo., Aug. 25.

Notice to the churches of Middle District of Missouri: All churches wishing to care for the Sunday-school meeting, or members having topics to suggest for the meeting, please notify the Sunday-school committee at once, as the time is approaching when all arrangements should be perfected.—James M. Mohler, District Secretary, Leeton, Mo., Aug. 21.

Polo.—Bro. J. S. Kline, of Hardin, Mo., came to the Log Creek congregation Aug. 5 to assist the brethren here in a series of meetings. He was with us two weeks, preaching sixteen sermons. Four precious souls accepted Christ, young men ranging in age from eighteen to twenty years. While here Bro. Kline labored faithfully. We feel that each one of us has received inspiration.—D. A. Moats, Polo, Mo., Aug. 20.

Rockingham church met in council Aug. 18, with our elder, S. B. Shirky, presiding. Brethren D. W. Crist, J. H. Mason and G. W. Clemens were with us. Arrangements were made for the District Meeting, to be held at this church, beginning Sept. 26. Brethren D. W. Falls and D. W. Sandy were chosen delegates to the Sunday-school meeting. Bro. E. W. Keim and Sisters Ina Hogan are our delegates to the district meeting. Our annual visit report was given. Two members were received by letter. We expect to have a series of meetings conducted by Bro. L. T. Holsinger, of Indiana, to begin Oct. 20. Near the close of these meetings we intend to have our love feast.—Mittie Sandy, Norborne, Mo., Aug. 22.

NORTH CAROLINA.

Brummett.—Brethren H. M. Griffith and S. M. Laugh-run began a series of meetings at a point known as Bailey Schoolhouse, Aug. 4, and continued nine days, preaching eighteen sermons. There were thirteen additions to the church, nine baptized and four reclaimed. This point is in the bounds of the Hollow Poplar church, Mitchell Co., N. C.—J. H. Peterson, Brummett, N. C., Aug. 20.

Red Hill.—Brethren H. M. Griffith, Solomon Peterson, and H. H. Masters began a series of meetings in the Pleasant Grove church, Mitchell Co., N. C., Aug. 12, and continued until the 20th, preaching seventeen sermons. There were fourteen additions to the church. Two of this number were reclaimed. On the evening of the 19th the writer baptized twelve of the above number in Big Rock creek. The church has been refreshed.—J. Henry Peterson, Red Hill, N. C., Aug. 20.

NORTH DAKOTA.

Salem church met in called council Thursday, Aug. 9. Considerable business was before the meeting, the most important being the calling of several brethren to the deacon's office. Three were called. Brethren John Brumbaugh, Rutter Rhoads, Elmer Brooks and their wives.—Mrs. Sadie Boyd, Newville, N. Dak., Aug. 17.

White Rock.—Aug. 19, Bro. Warren Slabaugh delivered a very appropriate sermon. Bro. L. S. Shatto preached in the evening. Bro. J. E. Klier assisted in the services. Bro. J. W. Rarick, of Indianapolis, Ind., being in the neighborhood, preached at an isolated point Saturday night and Sunday.—Hannah Dunning, Denbigh, N. Dak., Aug. 20.

OHIO.

Bellefontaine.—Aug. 8, Bro. M. Clyde Horst, of Canton Bible Institute, was with us and preached an interesting sermon at 7:30 P. M. Bro. Horst was also with us the Sunday following, preaching both morning and evening. We felt much encouraged and built up. Sister Mary Cook was called home last week on account of the serious illness of her father. We expect to have our series of meetings begin Sept. 12. Bro. S. Z. Smith, of Sidney, Ohio, will have charge.—E. P. Yoder, R. R. 7, Bellefontaine, Ohio, Aug. 25.

East Nimishillen church met in council Aug. 4. We expect to have Bro. Jas. Murray hold a series of meetings at the Brick church commencing Nov. 17. Our love feast will be held some time this fall. Our delegates to district meeting are S. S. Shoemaker and N. Longan-ecker.—A. J. Carper, East Nimishillen, Ohio, Aug. 21.

Loramies church met in council to-day. Our elder, I. J. Rosenberger, was with us. We decided to have a

joint Sunday-school meeting with the Sidney church in the near future. We elected our Christian Workers' meeting officers. Bro. U. R. McCorkle is our president and Bro. H. H. Helman our vice-president. This evening we met in a harvest meeting service. Bro. U. R. McCorkle gave us an excellent sermon. We expect Bro. R. H. Nicodemus, of Potsdam, Ohio, to begin a series of meetings the first Saturday in October.—Mary Hoover, R. R. 6, Sidney, Ohio, Aug. 18.

Middle District.—Bro. William Bucklew, of Clayton, Ohio, preached for us to-day. Bro. J. Kurtz Miller will be with us Sept. 4 at 7:30 P. M. Our council meeting will be Sept. 13, at 10 A. M.—Jos. H. Stark, Box 79, R. F. D. No. 1, Tadmor, Ohio, Aug. 30.

Pittsburg.—The Ludlow members enjoyed a very profitable harvest thanksgiving Aug. 9, conducted by the home talent. A collection of \$31.50 was taken in behalf of a widowed sister and the Chicago mission. Aug. 18 the church met in council. It was decided that J. F. Brubaker assist in the series of meetings at the Pittsburg house, beginning Oct. 20, also to hold the communion Nov. 3, beginning at 3 P. M. Elder J. K. Miller, of Brooklyn, gave us two much appreciated sermons Aug. 19.—Lydia Stauffer, Arcanum, Ohio, Aug. 20.

Wyandot.—Sunday, Aug. 19, proved to be a day of rich spiritual blessings for the Wyandot church. Regular Sunday-school service was followed by an excellent sermon by Bro. A. B. Horst, of Northeastern, Ohio. In the afternoon a local Sunday-school meeting was held, in which great enthusiasm was manifested by those present. Among the visitors who took active part were ministering brethren, A. B. Horst, J. E. Deary, H. V. Thomas and James Guthrie. Sister Catharine Newson, of California, was also with us and added to the interest of the meeting. The services of our district Sunday-school secretary, Sister Lois Spacht, were greatly appreciated, and though the first year in office, she proves equal to the work and has planned to visit every school in the district. Bro. J. A. Guthrie, of Bluffton, Ohio, filled the appointment in the evening, after Christian Workers' meeting, which proved a fitting close to the day's program.—Laura A. Cook, R. R. No. 2, Box 61, Nevada, Ohio, Aug. 23.

OKLAHOMA.

Bear Creek congregation met in council Aug. 18, Eld. W. G. Cook presiding. We decided to hold a series of meetings beginning about Oct. 20, and love feast immediately after meetings close. We solicit the ministering brethren especially, as we need help.—J. D. Fisher, Garber, Okla., Aug. 20.

PENNSYLVANIA.

Fairview.—July 28 we began a series of meetings, conducted by Bro. Silas Hoover, of Bills, Pa., which continued two weeks. Seven precious souls came out on the Lord's side, and were buried with Christ in baptism.—Madison Brougher, Casselman, Pa., Aug. 23.

Friedens.—Aug. 4, Eld. D. H. Walker began a series of meetings at the Rayman church, Brothers Valley congregation, preaching ten sermons. Meetings were well attended with great interest. Four souls were added to the church by baptism.—Geo. E. Reitz, Friedens, Pa., Aug. 23.

Glenhope church met in council Aug. 12, with T. G. McMasters presiding. We decided to have our love feast Sept. 29. Two more came to the church since my last report.—A. R. Kitcher, R. F. D. No. 2, Mahaffey, Pa.

Jacobs Creek congregation has arranged a series of meetings in the Mt. Joy house, Sept. 22, closing Oct. 7. Our love feast will be Oct. 6.—Elizabeth Strohm, Mt. Pleasant, Pa., Aug. 23.

Lower Cumberland.—A few weeks ago there were two baptisms at our New Buffalo mission, and Aug. 19 at the Mohler house two were received by baptism.—Henry Beelman, Dillsburg, Pa., Aug. 20.

Pleasant Hill.—The committee sent by district meeting was here Aug. 18, and as our senior elder, Moses Mun-mer, desired to be relieved and the work of our presiding elder, E. S. Miller, is needed at home, they ordained Brethren E. Babylon and D. B. Hoff to the eldership, the latter being our presiding elder. We also advanced Bro. H. M. Baugher to the second degree of the ministry.—Amanda K. Miller, R. R. No. 2, Spring Forge, Pa., Aug. 20.

Purchase Line.—We expect to begin a series of meetings in the Purchase Line house, Manor congregation, Sept. 19, to continue until Sept. 28, which is the time for our love feast. Our home ministers are expected to hold these meetings.—Lizzie Swartz, Purchase Line, Pa., Aug. 19.

Upper Canowago church met in council at the Latimore house July 28, with Eld. C. L. Baker presiding. Decided to hold our fall love feast at the Latimore house, Sept. 29 and 30, commencing at 1 P. M. At our last regular appointment at the Hampton house Bro. B. F. Lightner, from Gettysburg, Pa., preached for us, and at our last regular appointment at East Berlin, Pa., Bro. W. M. Wine, from Union Bridge, Md., preached two practical sermons, also addressing the Sunday school.—Andrew Bowser, East Berlin, Pa., Aug. 20.

Vernfield.—On Saturday, Aug. 18, the Indian Creek church had a season of rejoicing in the dedication of her new meetinghouse. The house was crowded, regardless of the great heat. As had been announced, Bro. I. W. Taylor, of Lancaster, preached the dedicatory sermon, basing his remarks on Gen. 28: 17, and also read from 2 Kings 8. We will have our harvest services Sept. 1. On Sept. 15 we begin a series of meetings, conducted by Bro. Spencer Beaver, of Lancaster. We will close with our love feast Sept. 29.—Hannah R. Shisler, Vernfield, Pa., Aug. 21.

SOUTH CAROLINA.

Brooklyn.—Aug. 9 was the day we organized a church at this place, which is the first Brethren church in the "Palmetto State." The organization was conducted in the usual way. Elders Geo. A. Branscom and the writer were both present. We have five deacons, fifty-four members. The writer is elder in charge of this the Brooklyn church.—Samuel P. Jones, Brooklyn, S. C., Aug. 20.

SOUTH DAKOTA.

Bowdle.—A love feast for the isolated members will be held at my place, six miles southwest of Bowdle, S. Dak., Sept. 8, beginning at 2 P. M., and evening services 6 P. M., meetings continue over Sunday. A general invitation is extended and especially to ministers. Any one coming by rail will be promptly met by notifying me.—U. A. Forter, Bowdle, S. Dak., Aug. 20.

VIRGINIA.

Angels Rest.—Last Saturday our elder, Bro. M. Dickerson, came to our place for the purpose of paying the annual church visit and to set a time for our communion this fall; but our home minister, Bro. S. C. Thompson, being absent, he did not fully accomplish the purpose. He thought we could have a communion sometime in November. Bro. Dickerson preached three sermons to small but attentive congregations. He will be with us this fall at our communion.—N. F. Kingree, Eggleston, Va., Aug. 20.

Flat Rock.—Bro. John F. Driver closed his series of meetings at Walker's chapel with eight accessions by baptism. Bro. A. B. Miller preached an able sermon at the harvest meeting at Timberville on Saturday, Aug. 18. At the close a collection was taken for worldwide mission, which amounted to \$14.44. A band of our Christian Workers, from different points, rendered a Christian Workers' program at Newport, an isolated point of this congregation on Sunday afternoon, Aug. 19. Sister Alice Garber gave us an earnest talk on the work in Chicago. Bro. E. S. Young is conducting an interesting Bible term and a series of meetings at Timberville.—J. D. Wine, Forestville, Va., Aug. 22.

Mill Creek.—Aug. 13 and 14 the deacon brethren of the Mill Creek congregation, Rockingham Co., Va., made their annual visit, and on the following Saturday we met their annual visit, and on the following Saturday we met in council, Eld. H. C. Early presiding. Bro. Early called for an assistant elder which was granted and Brethren H. G. Miller and J. M. Kagey were sent here by district meeting to assist in the ordination. Bro. Joseph Pence was ordained elder; and Bro. C. E. Long was called to the ministry. Bro. J. C. Beahm, of Accident, Md., began our series of meetings at the Mt. Pleasant house Aug. 19. Our communion at Mill Creek will be Oct. 6.—J. P. Diehl, R. F. D. No. 1, Harrisonburg, Va., Aug. 24.

Peters Creek.—We have just closed an interesting revival at Poage's chapel, conducted by Eld. J. A. Dove, of Cloverdale, Va. Seven confessed Christ; five have been baptized and two wait the rite. These meetings began Aug. 4, closing Aug. 16. We feel greatly benefited.—C. E. Eller, Salem, Va., Aug. 20.

WEST VIRGINIA.

Brookside.—Aug. 18, wife and I went to Nordick schoolhouse and had services that evening; next morning we drove six miles to Whitetale church, near Terra Alta, W. Va., to Sunday school and had preaching services, and again returned to Nordick schoolhouse at 3 P. M., and preached, after which we baptized a sister; then returned to Brookside church for evening services, a distance of ten miles, where we began a series of meetings. At this time they have applied for membership.—Emra T. Fike, R. D. No. 2, Oakland, Md., Aug. 22.

WISCONSIN.

Maple Grove church was made to rejoice, on last Lord's Day. After the forenoon services an invitation was given and a young mother stood up for Christ, and in the afternoon was baptized. We feel much encouraged.—Cora Byer, Stanley, Wis., R. R. 1, Box 78, Aug. 21.

Worden.—Our Bible institute was followed by a week's meetings, held by Bro. W. I. Buckingham. There were three more conversions, making five in all. Aug. 9, Bro. Eli Urey was elected to the deacon's office.—Mamie Buckingham, Worden, Wis., Aug. 20.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

KANSAS CITY, KANSAS, MISSION.

During the month of July the attendance at our various services were very good, considering the warm weather. The average Sunday-school attendance was fifty-six, most of whom are children, with an average collection of thirty-four cents. The attendance of the industrial class has been increased by having the girls meet twice each week (Tuesday and Saturday at 2:30 P. M.) instead of once each week. The class hour begins with a short service, including a Bible lesson.

During the month 50 garments were donated, 12 children's services conducted, also 4 mission prayer meetings at the mission. Four prayer services were held in the homes and 99 calls made. Our calls seem to be appreciated, but a great many with whom we come in contact do not attend any divine services and seek to excuse themselves on account of their work, etc. Some of the mothers meet with opposition from their husbands, and therefore do not attend services, while a great many have not attended any religious services for so long that they dislike starting again. A few of the mothers know their duty and seem anxious to become Christians, but fear the threats of an enraged husband. How different it is in the happy home where both father and mother follow in the footsteps of Jesus, thus leading the children in the right way.

Many, many of the mothers have a hard lot. The widows with large families to support have a hard fight to make, but how much better is the condition of the woman whose husband makes good wages and spends all his money for drink, never bringing home any of his earnings, thus leaving the burden of supporting the family all upon the already overworked mother?

One poor old lady, who had her hip broken some time ago, is unable to walk a step. While her husband, a

hard drinking man, is away at work, she sits all day in her chair, alone, except when someone calls. Yet, during all her sufferings—she is cheerful and trusts in God to help her. If you could have seen the joy beam from her face when she was given a new calico dress, I am sure you would realize more fully the pleasure of giving.

During July several boxes of clothing were received and for them all we were very glad. But just now we are in great need of more clothing, shoes and Bibles. We always find demand for boys' waists, children's and girls' dresses, cook aprons, etc. In fact, anything will be helpful, as our stock of clothing is exhausted except for some coats and cloaks for which there is no demand now. Any donation will be gratefully received. Send money to Viola Cline, 8 South Boeke St., Kansas City, Kans., and all other donations to Cora L. Wampler.

418 Shawnee Ave., Kansas City, Kans., Aug. 25.

NOTES FROM CHRISTIAN WORKERS' SOCIETY, CHICAGO, ILL.

We feel that we have a society that is on a good working basis, that it is growing in strength and spirituality, and that our members are becoming more active in this field of work, as they realize the opportunities for doing good and reaching others that surround.

In a city of this size our workers have felt that a special effort should be made to get in touch with our brethren and friends who come into the city to make their future home here. We realize that it is quite possible for strangers to live within the borders of our city and yet not come in touch with the church. We also keenly feel that there are many conditions existing in a city of this size that are prone to exert a demoralizing influence over the stranger within our gates.

To this end our society has provided a lookout committee, to look after this phase of our own work, one that we deem very important. The duties of this committee are, to quote from our constitution: "To keep a vigilant lookout for delinquents and do all in their power to assist members of the Brethren church, their children and friends and others who have no church home in the city, to properly locate with respect to church privileges." In view of this and reasons before stated, we kindly ask our Brotherhood, that if any know of a brother or sister, or friend coming to our city to put us in touch with them, so we may give them a true welcome in the same loving spirit as the Master. We are here to work in the interests of the Master and the church. We cannot afford any opportunities for doing a service for him to pass by. Any communications addressed to the pastor, Bro. D. S. Filbrun, 953 Sawyer Ave., or to the undersigned, will be gladly received and a consistent effort made to locate those in whom we are all interested. May many thus be brought to Christ and to a church home. H. L. Hosler.

910 Spaulding Ave., Aug. 23.

DEATH OF BRO. WM. R. LEHMER.

Bro. Wm. R. Lehmer, son of George and Lillie Lehmer, formerly of Mechanicsburg, Pa., was baptized at that place June 3, 1903. He moved with his parents to Los Angeles, Cal., in December, 1904. He was engaged for a time as clerk in the Farmers' and Merchants' National Bank, of this city, when his health failed and he had to abandon his position. And, later, after a second trial, he quit the bank and went north in the vicinity of the historic Yosemite Valley, in search of health. He remained there two months and returned to Los Angeles. He grew rapidly worse and in about ten days we followed his remains to the Evergreen cemetery, where they now repose.

Bro. William was one of our best religious workers, having been for quite a time secretary of our Sunday school, and president of the Christian Workers' meetings, both of which positions he filled creditably. He was a faithful literary worker, diffusing his Christian influence and setting a good example for all. The aged speak with tears of his kindness and courtesy to their years. He passed his last conscious moments perfectly resigned and content that the Lord's will should be done.

Homer E. Trout.

3019 Baldwin St., Los Angeles, Cal.

FROM McPHERSON, KANSAS.

Last Sunday was an exceptionally rich day for McPherson church. We had an all-day meeting, combining the features of harvest meeting, Christian Workers' convention, and Sunday-school meeting all in one day. A collection of \$38.18 was taken, which will be used toward starting some form of orphanage work in this district. We were helped greatly by the presence of Monitor and East McPherson churches, both of them attending in a body. Bro. Seibert, of North Dakota, happened in with us and was no little aid in the day's meeting. Delegates are in attendance from Newton, Kansas Center and Abilene. We are planning for a big attendance at our Bible institute this winter, to be conducted by Bro. A. C. Wieland.

W. O. Beckner.

Aug. 23.

WINONA LAKE.

It has been my privilege to attend, in part, the sessions of the Bible School at this place this summer, and I feel constrained to give a description of it for the benefit of the readers of the Messenger.

Eighty-five missionaries, pastors, secretaries of Young Men's and Young Women's Christian Associations, students and teachers of the Bible, have been attending the summer Bible school at Winona Lake, Ind., a place well known for its beautiful location and the splendid Christian organizations which it has gathered about itself. One of the chief of these is the Winona Bible School at 541 Lexington Ave., New York City, an institution which, although established only six years, already has a reputation for comprehensive, reverent, practical study of the Bible, and for the normal development of its students along intellectual, social and spiritual lines.

Students representing fourteen separate denominations have come to Winona Lake from India, Japan and seventeen States of our own country to study for six weeks at the summer Bible school, which is practically a transfer of the New York school, and under some of the ablest instructors which this country affords. Among them are Dr. Wilbert W. White, president of New York Bible School; Dr. Robert W. Rogers, professor of Old Testament exegesis in Drew Theological Seminary, and Miss Caroline Palmer, both of whom have been identified with the New York school from the beginning and are members of its faculty; Mrs. C. B. Bessner, who is at the head of the Bethany work of the New York school; and President A. C. Wicand, of the Bethany Bible School, Chicago.

Following the method of the New York Bible School, the summer school at Winona Lake encourages a direct and thorough contact with the Scriptures themselves rather than with the theories of men about the Scriptures.

The words of Augustine express the spirit of the Winona Bible School: "Wherein he is equally convinced, let him go on with me; wherein he equally hesitates, let him investigate with me; wherein he finds himself in error, let him return to me; wherein he finds me in error, let him call me back to him. So let us go on together in the way of charity, pressing on towards him of whom it is said, Seek ye his face evermore."

Catharine B. Van Dyke.

Chicago, Ill.

FROM MARSHALL COUNTY, INDIANA.

Last Sunday I was enjoying a very pleasant meeting with the members and friends of the Yellow Creek congregation, in Marshall county, this State. It was their annual "harvest home" meeting and very largely attended. The ministry of the Word is looked after by Brethren John H. Sellers, E. E. Shively and S. S. Keller, assisted by an able corps of deacons. A sermon, a fine collection and a bounteous dinner brought us to the children's hour, which was presided over by Sister E. E. Shively and was quite creditable for a first effort along this line.

Sister Chas. A. Bame, of Dayton, Ohio, being present, assisted in leading the song service. We were kindly cared for at the comfortable homes of Brethren Shively and Keller, and only regret that the time was so short in this thriving old church of so much historic interest. It will be remembered that our Brethren made some heroic efforts to gain a foothold in and around Bourbon in the early seventies. The first effort toward establishing a Brethren's college here met its sad fate and a nice high school building marks the site of its signal defeat.

Professors O. W. Miller and John Gans, of Virginia, made the first effort in 1870 and started in with fairly encouraging prospects, while Eld. I. D. Parker was associated with it a little later. In referring to our "Classified Minutes" it will be seen that our Annual Conferences were interested in its progress pro and con, but the day had not yet dawned for any aggressive work along that line, and hence the collapse.

Besides the ones mentioned here who were its bold and enthusiastic supporters, we name Eld. James Quinter, who was always a friend to education.

We have only to bridge over the unfortunate conditions of a generation and look with pleasure upon the rapid progress our church is making in the educational field. Failure and defeat have everywhere given place to progress and reform, and under the blessings of God the good old ship of Zion moves forward.

A. G. Crosswhite.

Flora, Ind., Aug. 20.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Albright-Ebersole.—Bro. Edgar R. Albright, of Blue Ball, Pa., and Sister Amanda Ebersole, daughter of Bro. Martin and Sister Lydia Ebersole, of Kinzer, Pa.

I. W. Taylor.

Arnold-Mussulman.—At the home of the bride's parents, near Lintner, Ill., on Sunday, Aug. 12, 1906, by the undersigned, Bro. Geo. B. Arnold, of Cerrigrogo, Ill., and Sister Grace Mussulman, of Hammond, Ill.

Geo. W. Miller.

Martin-Ebersole.—Bro. Amos M. Martin, of New Holland, Pa., and Sister Minnie Ebersole, daughter of Bro. Martin and Sister Lydia Ebersole, of Kinzer, Pa.

I. W. Taylor.

Sink-Gault.—At my residence, near Bowbells, N. Dak., Aug. 13, 1906, Bro. William Homer Sink and Sister Eva C. Gault, both of Bowbells, N. Dak.

J. A. Weaver.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Baker, Sister Lydia, died Aug. 5, 1906, at the home of her daughter, near Eldie, Pa., aged 75 years, 3 months and 13 days. She leaves three daughters. Funeral services at Eldie Reformed church by Brethren J. J. Shaffer and Harvey Kimmel from Heb. 11: 4.

W. H. Blough.

Bechtel, Daniel K., died at his home three miles west of New Enterprise, Pa., Aug. 12, 1906, aged 35 years, 4 months and 24 days. Mr. Bechtel died of heart failure, being sick only about fifteen minutes. He leaves a wife, two small children, father, mother, two sisters and one brother. Funeral services were held in the New Enterprise church by Elders D. D. Detwiler and C. L. Buck, from Job 7: 6. Interment in the cemetery near the church.

W. H. Mentzer.

Bowman, Bro. George W., died July 27, 1906, at his home within the bounds of the Botetourt congregation, Botetourt Co., Va., aged 84 years. He was born in Franklin county, Va., but spent the greater part of his life in Botetourt county. His wife preceded him to the grave about twenty-seven years ago. He has been a member of the Brethren for more than forty years. He leaves four sons and three daughters. Services at the Valley church by Bro. T. C. Denton from Job 5: 26. Interment in the Daleville cemetery. B. R. Ikenberry.

Foreman, Sister Lilian, died July 2, 1906, of blood poison after an illness of about three weeks, aged 32 years. She was a member of the Woodberry church, Baltimore, Md., having been baptized by Eld. S. H. Utz about fourteen years ago. She is survived by a husband and four children. Funeral services were conducted by our assistant elder, John A. Smith, assisted by J. J. Ellis.

J. S. Law.

Ford, Sister Susie, nee Ebie, of the West Ninnishillen church, Ohio, died May 9, 1906, aged 28 years, 3 months and 11 days. She united with the Brethren church at the age of sixteen years, in the Spring Run congregation, Jasper Co., Mo., Sept. 19, 1896, she was married to Martin Ford. To this union were born three children. She leaves husband, three children, mother, sister and three brothers. Funeral conducted by Eld. H. S. Young and the writer.

Samuel Sprankel.

Kinzie, Alice Catherine, daughter of Edward and Emma Kinzie, died in the Big Creek congregation, near Cushing, Okla., Aug. 11, 1906, of appendicitis, aged 13 years, 4 months and 8 days. Services held at Brethren church four miles west of Cushing, at Sunday-school time, as Alice was faithful in her attendance at Sunday school and all the services of the church. Funeral conducted by the undersigned, assisted by A. L. Gorham and O. H. Austin. Text, Mark 5: 39.

A. W. Austin.

Freud, Ezra, died at his home near Litchfield, Neb., Aug. 14, 1906, of creeping paralysis, aged 60 years, 4 months and 4 days. He was married to Nancy Forney (daughter of Elder S. M. Forney). To this union were born three sons and four daughters, all living. He was baptized in May. Funeral services conducted by Jesse V. Heckler, from Psalm 39: 4. Interment in the Pleasant Valley cemetery.

Susie McLellan.

Harsh, David Porter, died in the Fairview mission, between Salem and Canistota, S. Dak., Aug. 1906, of an abscess of the stomach, aged 20 years and 11 months. He was born in Plymouth county, Iowa, and three years previous to his death removed with his parents near Canistota, S. Dak. He was not yet a member of the church. He leaves father, mother, four sisters and two brothers. Funeral services in the Presbyterian church, at Canistota, S. Dak., by Bro. Joshua Schechter, of Worthington, Minn.

Ira T. Wolf.

Highbarger, Bro. Abner, died Aug. 14, 1906, at his home near Lydia, Md. (Manor congregation), aged 75 years, 1 month and 14 days. He was an earnest member of the Brethren church for many years. He was a son of Eld. Jacob Highbarger, who for a number of years was bishop of the Manor congregation. His wife, who was a Miss Emmert, died about nine years ago. He is survived by four sons and one daughter. Services at the Manor church, conducted by Eld. D. Victor Long, assisted by the home brethren. Text, Acts 13: 36. Interment in Manor cemetery.

M. Portia Rowland.

Lentz, Adam, died of old age Aug. 4, 1906, aged 87 years, 11 months, 4 days. He was in his usual health until about one hour before death. He walked from his chair to his bed about a half hour before he died. He had been blind for ten years. He was born in Pennsylvania, moved to Dayton, Ohio, in 1829, and to Elkhart county, Indiana, in 1842. He was married to Elizabeth Neff in 1844; moved to Girard, Ill., in 1868, and to son Aaron. He was a member of the Brethren church for about a half century. Seven sons survive him. Funeral services by Eld. I. H. Crist, of Kansas City, after which his remains were laid to rest in the Crescent Hill cemetery.

G. W. Lentz.

Lewis, John T. (colored), died of dropsy at Elmira, N. Y., July 23, 1906, aged 71 years, 6 months and 23 days. See more extended notice in another column of this paper.

W. M. Howe.

Martin, Brant, of Covington, Ohio, born near Brookville, Ohio, died Aug. 8, 1906, aged 77 years and 11 months. Bro. Brant was married, Oct. 4, 1853, to Elmira Fackler. To this union were born two sons and one daughter who, with the mother, survive him. In 1862 Bro. Brant and his wife were baptized by Eld. Abram Younce, and ever after remained consistent members. Occasion improved by Isaac Frantz and Mr. Barrett.

L. L. Landis.

Mleynek, Anton, born in Prosece, Bohemia, died at Irving, Kans., Aug. 15, 1906, aged 60 years. He united with the Brethren church in 1874. Funeral services by Joseph Rundus.

Joseph Mleynek.

Over, Mrs. Rhoda Crofford, died of peritonitis at her home; 621 Homer street, Johnstown, Pa., Aug. 13, 1906, aged 23 years, 3 months and 20 days. Aug. 17, 1905, she was married to Bro. Arthur G. Over, of New Enterprise, Pa. Her husband and an infant son, besides her father and mother, one brother and one sister, mourn her early death. She was a consistent member of the Progressive Brethren church. Funeral services by her pastor, W. S. Bell, assisted by H. S. Replogle. Interment in Grand View cemetery.

H. S. Replogle.

Peters, Sister Hattie, wife of Bro. Henry Peters, died in the Hoyle congregation, Okla., Aug. 11, 1906, aged 33 years, 7 months and 26 days. She united with the Brethren church at the age of sixteen and lived a consistent life. About a year before her death she was sick and was anointed, and since that she was installed with her husband into the deacon's office, and served two terms as Sunday-school superintendent. She leaves a husband and two little children. Funeral occasion improved from 1 Cor. 15: 10-20 by the Brethren.

C. C. Root.

Poling, Sister Betty, died at the home of her daughter near Hovatter, W. Va., of old age, aged 77 years, 1 month and 8 days. She has been a member of the Brethren church for fifty some years. Her husband preceded her some years ago. She leaves two sons and four daughters. Services by Bro. W. B. Phillips, assisted by Eld. Geo. Shahan. Interment in the Shiloh cemetery.

Arizona Auvil.

Reep, Mary Matilda, born in Blair county, Pa., died July 17, 1906, aged 70 years, 2 months and 17 days. She was married to David C. Snyder, Nov. 8, 1853, in New Blair Co., Pa. They came to Linn county, Iowa, in the fall of 1860. To this union were born seven children, five of whom survive. She united with the German Baptist church in 1861 and lived a faithful member. The funeral services were conducted by S. B. Miller, of Cedar Rapids, assisted by D. W. Miller, of Robins, from the Brethren's church.

Jacob H. Snyder.

Schwab, Mrs. Anna E., daughter of J. J. and Viola Miller, born near Brooklyn, Iowa, died at her home near Weeping Water, Neb., Aug. 8, 1906, aged 27 years and 7 months. She was married to James A. Schwab, Oct. 28, 1898. To this union was born one daughter. Funeral by Mr. House, of the United Brethren church.

Viola Miller.

Shaffer, Bro. Peter, died in the Shiloh congregation, Barbour Co., W. Va., at the home of his son, S. P. Shaffer, aged 80 years, 3 months and 12 days. He has been a faithful member of the Brethren church for fifty years. He was married twice. His first wife preceded him over thirty years ago. He leaves wife and two sons. Funeral services conducted by Bro. W. B. Phillips, from Rev. 30: 11-13.

Arizona Auvil.

Showalter, Lydia, nee Schrantz, born at Litzitz, Pa., died in Wadsworth, Ohio, July 30, 1906, aged 84 years, 9 months and 11 days. To her were born eight children, three have gone to the spirit world. She was a member of the Brethren church sixty-three years. Funeral services conducted by the writer.

Samuel Sprankel.

Swartz, Bro. Benjamin Franklin, born in Rockingham county, Virginia, died three miles from his home while fishing, Aug. 18, 1906, of heart trouble, aged 72 years, 11 months and 13 days. He was found through his watch dog. He leaves wife and four daughters. He united with the Brethren church in early manhood and was faithful till death. He was married to Anna Mary Earnst, Oct. 11, 1866. Bro. Swartz was the first to leave the family. Funeral services by the writer in the Old Brethren meetinghouse, Shoal Creek congregation, Newton county, Mo., assisted by Eld. Michael Montgomery, of the Old Brethren, from 2 Tim. 4: 6-8. Interment in the cemetery nearby.

Henry Etter.

Wells, Sister Agnes V., wife of Paris Wells, died of consumption July 4, 1906, aged 27 years and 18 days. She was the only daughter of Bro. Louis C., and Sister Clarissa Scraggs. She united with the Brethren church nearly a year ago and was faithful until death. She was a member of the Mt. Jackson congregation, Montgomery Co., Va. She was married to Mr. Wells Jan. 2, 1896. To this union were born two children, one having preceded her to the spirit world. She leaves a husband, a little girl, a father and mother and three brothers. She was anointed. Funeral services were conducted at the home of her father. Services were by Brethren R. T. Adams, Wyatt Reed and the writer, after which she was laid to rest in the family burying ground.

S. P. Reed.

Workman, Sister Margaret A., died Aug. 6, 1906, in Kaskaskia congregation, Ill., aged 54 years, 6 months and 19 days. Funeral services by Eld. D. T. Wagner from Eccl. 12: 1, 14.

Mary Waddelew.

Zook, Bro. Abraham, of Verdon, Neb., died Aug. 17, 1906, while on a visit to his son Martin, near Hope, Kans., aged 74 years 1 month and 23 days. He was born near Hagerstown, Ind. He was united in marriage to Mary Ulrich, and with her established a home among the early settlers of southeastern Iowa. To this union were born two sons and two daughters. His wife died in 1870. In 1875 he was married to Catharine Chamberlain. After living several years in Iowa they moved to Verdon, Neb., where he had his home when called to his reward. He leaves a wife, two sons and one daughter. He was a man firm in religious convictions. For many years he held the office of deacon. He united with the Brethren church at the age of fifteen years. Services by the writer, assisted by Mr. Hunt of the Christian church. Burial in the Verdon cemetery.

Wm. Mohler.

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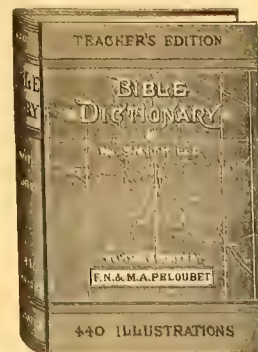
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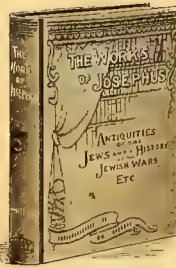
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NOTES NOT CLASSIFIED

English Prairie.—We held our council Aug. 25. The church visit was reported. We decided to hold our communion Oct. 27 at 5 P. M. We are building a churchhouse in the northeast corner of the district in Michigan. The Brethren are getting along with it nicely, have it nearly under roof. We held our harvest meeting Aug. 26. Bro. Frank Kreider preached a good thanksgiving sermon in the forenoon and a missionary sermon in the afternoon. We held a collection for the general mission, which amounted to over twelve dollars.—Y. D. Yoder, Brighton, Ind., Aug. 26.

Libertyville.—Aug. 20, Bro. Jas. Q. Goughnour, of Ankeny, Iowa, preached for us. Sister Mabel Kennedy of South St. Joseph, Mo., was with us at the same time and spoke of the mission work in that city, after which a collection was taken for the mission. Bro. Goughnour held a meeting at the Batavia house the evening of Aug. 21. And Sept. 1, we expect Bro. W. E. West, of Ankeny, Iowa, to commence a series of meetings there. Aug. 26 Bro. Homer Wenger, of South English, Iowa, our district Sunday-school secretary gave an address to the Sunday school and preached for us at 11 A. M.—W. N. Glatfely, Batavia, Iowa, Aug. 27.

Martins Creek.—We met in council Aug. 25, with Eld. John W. Harshbarger presiding. One letter was received. Brethren John W. Harshbarger and A. B. Hollinger were elected delegates to district meeting. Our series of meetings is to begin Sept. 29. Bro. M. L. Hahn of Colchester, Ill., to conduct the services.—Nicholas Eichenberg, Jeffersonville, Ill., Aug. 27.

Beaver Dam church met for harvest or thanksgiving services Aug. 19. Eld. George E. Swihart, of Roann, preached an impressive sermon. A goodly number of members came with him from his district. Among them was I. E. Warren, who moved away from here a few years ago. A liberal collection was taken, which was handed to the home minister. In the afternoon an aged sister was anointed.—John L. Kline, R. F. D. No. 2, Akron, Ind., Aug. 25.

Bear church will hold its love feast this year at Palmer, Oct. 27. Members and ministers are cordially invited to attend.—J. L. Parish, Palmer, Ill., Aug. 27.

Newton church met in council Aug. 21, with Bro. A. L. Snoeberger presiding. Our love feast will be held Oct. 6. It was decided that we hold a series of meetings sometime this fall. Bro. R. Royer and G. E. Wales were chosen delegates to district meeting.—Leora M. Wales, Sedgwick, Kans., Aug. 25.

Kleburg.—Our meetings closed last night. Bro. Miller preached eleven sermons. Last Sunday evening we held a love feast, the first in this county. Very few had ever witnessed such a meeting. Two of the members had never been to a meeting of the kind. Eight members surrounded the tables; on account of sickness three were absent. We believe there is a stronger sentiment for the Brethren's practice. Bro. Miller and wife go to Nocona to-day for ten days, I to Saginaw for council tomorrow and preaching Sunday; Monday to Denton to begin a meeting, expecting Bro. Miller to join us a week later.—A. J. Wine, Ft. Worth, Texas, Aug. 24.

A DEBATE IN MISSOURI.

Aug. 1 was the day set for a debate to begin in the Broadwater church at Frisco, Mo., between Bro. B. E. Kesler and C. M. Darrow. It was deferred one day, and lasted only one day. The first proposition was "The Salvation of the Holy Kiss." The second "The Prayer Veil."

Only two speeches were made on the latter. The truth came with such force and clearness of argument from our Bro. Kesler, that his opponent went home sick, and had to have the doctor called in the next day. Our meeting continued, and Bro. Kesler gave us several excellent sermons.

Eld. S. A. Honberger then followed with a series of strong and well-delivered sermons. The meetings grew in interest in spite of the continued rain every day for nine days, closing on the evening of the 19th. Fifteen were baptized and one awaits the rite. Others are near the kingdom. On Saturday evening fifty-seven members surrounded the Lord's table and enjoyed a feast of love.

One very sincere and honest-hearted woman created a sensation one night by openly protesting against our way of receiving members in the church. She does not understand the apostolic way of receiving men and women into the church.

We are in need of a resident minister at this place. Who will come? Ira P. Eby.
Poplar Bluff, Mo., Aug. 22.

TO THE CHURCHES OF MICHIGAN.

The Missionary Board of our District has investigated, to some extent, the prospect of opening a mission in the city of Grand Rapids, the probable expense, etc., and for the purpose of giving the members of the district an opportunity to think about it, before district meeting, I will submit the following: We found a two-story dwelling, nearly new, containing six rooms on ground floor, and, I think, five upstairs; also a small cellar. Three of the front rooms on first floor are connected by folding doors and could be thrown open into one for an audience room, and leave sufficient room for the workers. In addition to the full lot upon which this house and a small barn stand, there is a vacant half lot adjoining, which is a corner lot. This is in the southern suburbs of the city, on South Division street, two blocks from the pres-

ent terminus of the street car line. The owner of this property offers to sell it to us for \$2,600, \$600 down and balance in annual payments of \$300, or more, to suit, with 6 per cent interest, or he offers to rent it for \$20 per month with a two-year option of buying. Our estimate of expenses of opening and maintaining the work is \$700 per annum, without rent.

Now we feel that if the members of our district would be willing to give \$2.50 each per annum for five years, to the work, the district work could be kept up and this property purchased and paid for. If workers could be found willing to labor for this estimated support, the mission could also be carried on. I wish to say further that it is the opinion of those who looked at the property that, considering location and surroundings, it is likely to advance in value materially in less than five years. Are the dear brethren and sisters of Michigan willing to undertake this work for the Lord?

Peter B. Messner.

Lake Odessa, Mich., Aug. 23.

EASTERN VIRGINIA.

Aug. 4 the congregations of Eastern Virginia met in the Fairfax church in a ministerial meeting.

We had three sessions, one at 10 A. M., 3:30 P. M. and one at 8 P. M.

Sunday following Bro. H. G. Miller, of Bridgewater, preached a doctrinal sermon. These meetings were well attended and we feel that all were benefited.

Sunday night following Bro. Miller began a series of meetings, preaching twelve sermons. Two young souls united with the church and others are near the kingdom. Aug. 11 we met in council, Eld. S. A. Sanger, presiding. This was our annual visit council. The visiting brethren gave in their report and Bro. Miller gave us an excellent talk. Five letters were received and two granted. Bro. W. H. Cabbage was elected to the ministry. We decided to hold a love feast Sept. 29.

Our harvest meeting was Aug. 14. Bro. Miller preached for us. A collection was taken amounting to \$11.04, which will be sent to help build a churchhouse in Nelson county, Virginia. Stella V. Bowman.

Oakton, Va., Aug. 22.

CHANGE OF LOCATION.

We have decided to spend the fall and winter at North Manchester, Ind., where our boy will have the advantage of the Brethren College. Wife and I also expect to take advantage of the Bible work, and better prepare ourselves for church work. Our correspondents should hereafter address us at North Manchester, Ind. The work at Muncie, Ind., is in a prosperous condition. Peace and union prevail among the membership, and we very much regret to leave the work as we do under the protest of the membership; but let us pray God that the change may be for the good of the church and to the glory of his great name.

May God richly and abundantly bless all the dear members of the Muncie congregation in every good word and work, and may the glorious work in this city, begun nine years ago, continue to go on until many more homes are blessed and permitted to enjoy obedience to the full Gospel of our blessed Lord! Geo. L. Studebaker.

Muncie, Ind., Aug. 27.

OUR HOME ON THE COAST.

We are situated on a five-acre fruit ranch, forty miles southeast of San Francisco, one-half mile from Mt. View, in the Santa Clara Valley, two miles from the bay, and thirty miles from the ocean. We came here for the benefit of wife's health (rheumatic trouble), as our physician recommended a change of climate. We are here now after one year, and the change has done her good. At this time she moves about better than she had for many years. We settled in this valley, because it is said, by old settlers, to contain the most even climate of any valley in the State; not cold in winter nor hot in summer. Here shepherds can herd their flocks on Christmas night; here trees and grass are green all the year; oranges and lemons are grown as well as all other fruits and vegetables. That which we are most thankful for here is the climate, but what we miss most is the association of our Brethren. We have met only three members since we are here, and two of these were on a visit from the North Solomon church, Kansas, where we left.

If there are any brethren living in the Santa Clara Valley we would be glad to hear from them.

Philip Landis.

Mountain View, Cal., Aug. 11.

PROGRAM FOR MINISTERIAL MEETING OF MIDDLE MISSOURI.

The meeting will be held in the Mound church, Adrian, Mo., Sept. 26.

- 8:45. Opening services.—W. T. Bray.
- 9:00. Organization.
- 9:30. 1. What Kind of Preaching is Most Needed to-day?
T. J. Simmons.
Jas. A. Campbell.
- 10:15. 2. What Can the Minister Do to Create More Interest in the Laymembers in General Church Services and Work?
D. Bowman.
M. S. Mohler.
- 11:00. 3. Give Cause and Remedy for Some of the Brethren's Children not Uniting with the Church.
W. W. Holsoapple.

Afternoon.
1:30. 4. Temporal Assistance to the Ministry.
Jas. M. Mohler.
E. A. Markey.

- 2:15. 5. Series of Meetings—Preparatory Work and Best Method of Holding.
L. B. Irlig.
Moses C. Hargis.
- 3:00. 6. Presiding Elder:—His Work, and the Relation he Sustains to the Members.
John M. Mohler.
E. E. John.
Sermon. Tuesday evening preceding, by Jesse D. Mohler.
Ira Witmore, Clerk of Program Committee.

ANNOUNCEMENTS

DISTRICT MEETINGS.

- Sept. 26, Nebraska, at Redcloud.
- Sept. 26, 27, Middle Iowa, in the Garrison church.
- Sept. 26, Southern Illinois, in the Big Creek church, near Parkersburg.
- Sept. 27, Middle Missouri, at Mound church, Adrian.
- Sept. 28, North Missouri, at Rockingham church.
- Sept. 28, Southern Iowa in the Monroe county church.
- Oct. 2, Northeastern Kansas, in the Sabatha church.
- Oct. 3, Northern Iowa, Southern Minnesota and South Dakota, at Worthington, Minn.
- Oct. 12, Michigan, in the Beaverton congregation.
- Oct. 17, Southwestern Kansas and Southern Colorado, in the Helzer church, Kans.
- Oct. 24, 26, Southern Missouri and Northwestern Arkansas, in the Dry Fork church, Mo.
- Oct. 26, 28, North Western Kansas and Northern Colorado, in the Victor church, Osborne Co., Kans.

LOVE FEASTS.

- California.**
Sept. 1, 2:30 pm, Sacramento Valley, Princeton.
Oct. 27, 11 am, Oak Grove.
Oct. 27, 2 pm, Yuma.
- Colorado.**
Sept. 1, Goodhope, near Haxtum.
Sept. 29, St. Vrain.
- Illinois.**
Sept. 1, 2 pm, Cole Creek.
Sept. 1, 2, 10 am, Woodland.
Sept. 5 pm, Sugar Creek, near Auburn.
Oct. 5, 10 am, Panther Creek.
Oct. 14, 4 pm, Blue Ridge.
Oct. 20, Spring Run, west of Ellisville.
- Indiana.**
Sept. 1, Turkey Creek.
Sept. 1, 4 pm, Arcadia.
Sept. 8, 10 am, Pleasant Dale.
Sept. 15, Beaver Creek.
Sept. 16, Walnut Level.
Sept. 22, 4 pm, Greentown, Indiana house.
Sept. 22, 10 am, Clear Creek.
Sept. 22, 5 pm, southeast of Evansville.
Sept. 27, 7 pm, South Bend.
Sept. 29, Portland.
Sept. 29, Shipshewana.
Sept. 29, 10 am, Buck Creek.
Sept. 29, 2 pm, Middlefork.
Sept. 29, 2 pm, Roann.
Sept. 29, 2 pm, Huntington.
Sept. 29, 2 pm, Summit.
Sept. 29, 4 pm, Washington.
Sept. 29, 10 am, Buck Creek.
Sept. 29, Osceola.
Sept. 29, 2 pm, Hillsdale.
Sept. 29, 4 pm, Somerset.
Oct. 4, Prairie Creek.
Oct. 4, Pleasant View.
Oct. 10 am, Mississinewa.
Oct. 5, 10 am, Landessville.
Oct. 5, 5 pm, Beaverdam.
Oct. 10 am, Mel River.
Oct. 6, 4 pm, Lower Fall Creek.
Oct. 10 am, Markle.
Oct. 6, 5 pm, St. Joseph Valley.
Oct. 6, 2 pm, Lower Deer Creek.
Oct. 7, 5 pm, Nappanee.
Oct. 13, North Liberty.
Oct. 13, Bethel, Salem house.
Oct. 13, 10 am, Bethel Center.
Oct. 13, 4 pm, Sugar Creek 3 mi. S. of Fortville.
Oct. 20, 10:30 am, Upper Fall Creek.
Oct. 24, Rock Run.
Oct. 25, Pleasant Valley.
Oct. 26, Salem.
Oct. 26, 4 pm, Mission Center, brick church.
Oct. 27, 4 pm, Walnut.
Oct. 27, Nettie Creek.
Oct. 27, Yellow Creek.
Oct. 27, 4 pm, Wabash.
Oct. 27, Monticello.
Oct. 27, 4 pm, Pine Creek, east house.
Oct. 27, 4 pm, Santa Fe.

- Iowa.**
Sept. 8, 10 am, Prairie City.
Sept. 16, Muscatine.
Sept. 22, 6 pm, Pleasant Hill.
Sept. 22, Salem.
Sept. 25, Garrison.
Sept. 29, 4 pm, Pleasant View, 6 1/2 mi. S. W. of Clarence.
Sept. 29, 30, 4 pm, Beaver.
Oct. 5, Franklin, Decatur Co.
Oct. 5, 3 pm, Libertyville.
Oct. 6, Brooklyn.
Oct. 6, 8 pm, English River, south house.
Oct. 6, Des Moines Valley, country house.
Oct. 20, Franklin County.

- Kansas.**
Sept. 1, 2, 6:30 pm, Scott Valley.
Sept. 15, 5 pm, Wade Branch.
Sept. 22, 10 am, Washington.
Sept. 22, Kansas City.
Sept. 29, 2 pm, Dorrance.
Sept. 29, 10 am, Burbank.
Sept. 29, 2 pm, Maple Grove.
Sept. 29, 4 pm, Cedar Creek.
Oct. 6, 10 am, Belleville.
Oct. 6, 10 pm, Vermilion.
Oct. 6, Pleasant View, Darlow.
Oct. 13, White Rock.
Oct. 20, Cottonwood.
Oct. 20, 21, 10:30 am, North Solomon.
Oct. 27, 6 pm, Monitor.
Oct. 20, Navarre.
Oct. 27, 4 pm, Pleasant View.
Oct. 27, Olathe.

- Missouri.**
Oct. 27, 6 pm, Altamont.
Oct. 27, 4 pm, Kansas Center.
Oct. 27, 2 pm, 3 1/2 mi. E. of New Murdock.
Oct. 27, 10 am, Olathe.
Oct. 27, 2 pm, Chapman Creek.
Nov. 3, 10 am, Quinter.
Nov. 3, Chanute.
- Maryland.**
Sept. 1, 10 am, Piney Creek.
Sept. 8, Fairview.
Sept. 29, Pine Grove.
Oct. 6, 10 am, Beaverdam.
Oct. 13, 10 am, Locust Grove.
Oct. 13, 14, 1:30 pm, Long Meadow.
Oct. 20, 21, 1:30 pm, Manor.
Oct. 27, 2 pm, Brownsville.
Oct. 27, Sams Creek.
Oct. 27, New Windsor.
Nov. 3, 2 pm, Middletown Valley.
- Michigan.**
Sept. 1, 10:30 am, Crystal.
Sept. 29, Berrien.
Sept. 29, 10:30 am, Fairview.
Sept. 29, Thornapple, west house.
Sept. 29, 10 am, Black River.
- Missouri.**
Sept. 7, Prairie View.
Sept. 15, Spring Branch.
Sept. 29, Osceola.
Oct. 6, Nevada.
Oct. 13, St. Joseph.
Oct. 27, Log Creek.
- Nebraska.**
Oct. 12, South Beatrice.
- North Dakota.**
Sept. 1, 4 pm, Wells County.
Oct. 26, 4 pm, Pleasant Valley.
- Ohio.**
Sept. 8, 4 pm, Beech Grove.
Sept. 22, 5 pm, East Dayton.
Sept. 29, 10 am, Blue Creek.
Sept. 29, Portage.
Sept. 29, 10 am, Sugar Creek, near Lima.
Sept. 29, 10:30 am, Black River.
Sept. 29, 5 pm, Ashland.
Oct. 6, 10 am, Lick Creek.
Oct. 6, 10 am, Black Swamp.
Oct. 6, 10 am, Donnels Creek, country house.
Oct. 13, 10 am, Wooster.
Oct. 13, 3 pm, Loudonville.
Oct. 13, 8 pm, Blue Creek.
Oct. 27, 2 pm, Mercer.
Oct. 27, 3 pm, Owl Creek.
Oct. 27, 2 pm, Lower Stillwater, Happy Corner.
Oct. 27, Rome.
Oct. 27, 10 am, West Nimishillen.
Oct. 27, 2 pm, North Star.
Oct. 27, 10 am, Maumes.
Oct. 27, 2 pm, 3 mi. E. of Mendon.
Nov. 3, Pittsburg.

- Oklahoma.**
Sept. 1, Mound Valley.
Sept. 1, Oak Grove.
Sept. 1, Pleasant Hill.
Sept. 29, Pleasant Plains.
Oct. 6, 4 pm, Pleasant Creek.
Oct. 20, Pleasant Valley.

- Pennsylvania.**
Sept. 2, 6 pm, Berlin, Beachdale house.
Sept. 4, 4 pm, Quanaoning.
Sept. 13, 4 pm, Ephrata.
Sept. 22, 4:30 pm, Rockton, Greenville house.
Sept. 29, 4 pm, Summit Mills.
Sept. 29, 30, 1 pm, Upper Canawago, Latimore house.
Sept. 29, 30, 1 pm, Ephrata.
Sept. 29, 30, 1 pm, Vernfield.
Sept. 29, 4 pm, Savage.
Sept. 29, 2 pm, Middle Creek.
Sept. 30, 8 pm, Roaring Spring.
Oct. 6, Jacobs Creek.
Oct. 13, Marsh Creek.
Oct. 13, Hardman.
Oct. 19, 20, 2 pm, Lost Creek.
Oct. 27, 2:30 pm, Ephrata.
Oct. 20, Spring Run.
Oct. 20, 1:30 pm, Antietam.
Oct. 27, 2 pm, Churchville.
Oct. 21, 4 pm, York.
Oct. 23, 1 pm, Fairview.
Oct. 24, 1 pm, White Oak.
Oct. 25, 26, 9:30 am, West Conestoga.
Oct. 27, 3:30 pm, Clear.
Oct. 27, 4 pm, Clover Creek.
Oct. 28, 6 pm, Yellow Creek.
Oct. 21, Carlisle.
Nov. 4, 6 pm, New Enterprise.

- South Dakota.**
Sept. 8, 6 pm, 6 mi. S. W. of Bowbells.

- Tennessee.**
Oct. 6, 2 pm, Knob Creek.

- Virginia.**
Sept. 1, 2:30 pm, Wakeman Grove.
Sept. 22, 2:30 pm, Pleasant View.
Sept. 29, Linville Creek.
Sept. 29, 2:30 pm, Stony Creek.
Sept. 29, 2 pm, Barren Ridge.
Oct. 6, Mill Creek.
Oct. 6, 7:30 pm, Pine.
Oct. 28, Nashville.

- Washington.**
Oct. 27, Wenatchee.

- West Virginia.**
Sept. 1, Mountaineer.
Sept. 2, 3:30 pm, Greenland.
Sept. 8, Harman.
Sept. 15, Mt. Union.
Sept. 29, 2 pm, Maple Spring.
Sept. 29, Sandy Creek (Salem house).
Sept. 29, German Settlement.
Sept. 29, Junior.
Oct. 4, Chestnut Grove.
Oct. 4, Shiloh.
Oct. 27, 2:30 pm, Alleghany.

- Wisconsin.**
Sept. 15, Elk River.
Sept. 29, 5 pm, Worden.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil 1:17.

VOL. 45.

ELGIN, ILL., SEPTEMBER 8, 1906.

No. 36.

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AROUND THE WORLD

A REMARKABLE reception was given W. J. Bryan Thursday of last week when he landed at New York after a tour around the world. From Nebraska and almost everywhere east of it men of his party went to meet him. In 1896 and again in 1900 he was the Democratic candidate for president; but in 1904 his party in convention turned away from him and nominated a "safe and sane" candidate, who suffered still greater defeat than did Mr. Bryan. It now seems certain that he will for the third time receive the nomination for the high office in 1908. He is a man whose upright character all must admire, no matter how much they may differ from his political views. Though not in office, there is no question that he has helped to secure some of the recent legislation which will be beneficial to the common people. In a speech at Madison Square garden on Thursday night he told what he believes and what he thinks the government should do. He thinks the United States should not have colonies, as the Philippines; that the constitution should be so amended as specifically to authorize an income tax; that an announcement should be made that the navy will not be used to collect private debts; that senators should be elected by the people; that trunk line railroads should be owned by the general government and others by the state governments; that socialism is not a remedy but a new disease, and perhaps a worse one than we have now. Many other things were discussed, and his speech will be studied by many people. Whether he is ever to be president, time alone can tell. But at any rate he will ever be a strong force for honesty in government.

AMERICAN slaughter houses and bakeries are not the only ones needing attention. Investigation of bakeries in Paris, France, reveals a revolting condition. And some of the slaughter houses in Germany and some of the meat markets at London, England, were anything but models of cleanliness. It will be well for consumers if there is a general cleaning up in all countries. Food must not be prepared in the midst of filth. The meat packers now say that the meat inspection laws will serve to increase confidence in their products and so increase their sales at home and abroad. No doubt this will be the case. It might be well if some one of the packers would explain why they were so bitterly opposed to the meat inspection asked for. They did things that should not have been done, and it was hard for them for the true conditions to be revealed, but the public gained by it.

PRESIDENT ROOSEVELT has given his indorsement to the reformed spellings advocated by the Simplified Spelling Board. There are three hundred words in the list, and he has ordered that the changes be adopted in all executive despatches and communications, including his messages to congress. His influence will no doubt cause some to adopt the changes. And yet his successor may favor the old way. Changes are constantly taking place in our spelling, and they are not to be hurried or retarded greatly. The best educated men of the country are somewhat divided, though the great majority, as is natural, favor few changes, and these not radical. Bro. M. G. Brumbaugh, superintendent of schools at Philadelphia, says: "Theoretically I am in favor of simplified spelling. But I cannot approve the list of the spelling board for use in the public schools. There are difficulties in adopting it which I do not see can be overcome." There is much of the history of our language in the spelling of our words, and many will regret to see that history lost. The English are more conservative than the Americans when it comes to such things. It is said that not long ago an English firm decided to purchase several thousand copies of an American dictionary if the publishers would get them out an edition spelling honor *honour* and Savior and a few other words with *u* in the final syllable. The English papers are most severe in their criticisms, one of them saying: "President Roosevelt overrates his powers. He may act as peacemaker between Russia and Japan, may flout the United States Senate and stamp on the trusts, may sit down at table with a colored citizen, may get a third term after having sworn he would not be a candidate—all these and many other wonderful things he may accomplish, but he will not reform the spelling of the English language."

A SHORT time ago a number of so-called Mexican plantation companies failed. For perhaps two years they had been scattering their advertizing, promising large dividends to as many as bought some of their stock. And they paid dividends; but the evidence goes to show that they were not paid out of earnings, but out of money that had been paid in for stock. All kinds of stock can be had, and at prices to suit the purchaser. Fabulous returns are often promised, and men and women are foolish enough to put in their hard-earned money on the strength of these promises; only to awaken some morning to the fact that they have been using their money to furnish fine offices and pay big salaries to men whose main object was to defraud. Some enterprises are trustworthy, but the great majority are not; and it is well to think several times and get the advice of experienced, disinterested persons before investing. It seems impossible to tell who can be trusted, and it is good to go slow. Any concern whose main business is selling stock, even after the capitalization has gone beyond reasonable limits, is a good one to keep out of, no matter who is in it or what promises are made.

IN some parts of Russia those dissatisfied with the government are destroying grain and other things that are sadly needed in other parts, for some districts are suffering from famine. The provinces of Kazan, Simbinsk, Samara and Saratoff are perhaps needing help more than others. The zemstvo treasuries have been emptied in an effort to feed the starving people, and the care of them must now devolve upon the general government. But its hands are already more than full because of the revolutionists and terrorists, and it seems likely that many persons in the stricken districts will die for want of food to keep them alive. Subscriptions are being opened for the famine-stricken peasants, and appeals may be made to foreigners.

Telegrams from the provinces to St. Petersburg last week gave fearful pictures of murder, pillage and incendiarism from one end of the country to the other. It is reported that the entire harvest in the Pryan district has been destroyed by fire. Houses and cattle and grain and hay are being burned. It is a deplorable condition, one from which the poorer people suffer most, and there is no sign of a change for the better any time soon.

THE desire of the Cuban government is for the island to increase its population and wealth. The Cuban congress has authorized the president to spend up to a million dollars to encourage immigration. Eighty per cent of the amount is to be spent in bringing families from Europe and the Canary Islands, and the remainder to bring laborers from Norway, Sweden, Denmark and northern Italy. It is said that last year fifty-four thousand persons went to Cuba of their own accord to seek homes there. The Bank of Habana, recently organized by important banking interests in New York, Paris and other European cities, began active business in Havana during July. The bank has an authorized capital of five million dollars, half of which has been paid in. The bank is likely to take an active part in transactions which will facilitate an increase in Cuba's foreign trade, particularly with the United States. There is no reason why the island should not be prosperous and its people happy, if they do not acquire the habit of having revolutions as is too often the case in countries peopled by the same race.

THE French parliament recently passed a law instituting a six day working week. The object of the law is that every laborer may have one day out of seven for rest; and this need not be Sunday. Where any business cannot be stopped without too great loss, the employes are to take turns in having their days off. But the law does not seem to suit a very large part of the people, and plans are being made to defeat it. The plans will likely succeed, for an unpopular law is rarely enforced; if it is enforced it becomes so unpopular that it is repealed at the earliest opportunity. Some of the keepers of hotels, restaurants and wine-shops think it would be well to close up tight on Sunday, and in this way stop a great part of the social life of Paris. Their reason for opposing the law is that it will ruin their business. Man ought to have one day in the week to rest from his regular work. That day should be Sunday, and it should be spent in a way pleasing to God. But Sabbath desecration has become so common that the day is not likely to be observed as the Lord intended it should be; and man is the loser by his disobedience.

THE emperor of China and his advisers have been considering the condition of their country and have decided that some changes in their system of government are necessary. An edict says: "Since the beginning of our dynasty there have been wise emperors who have made laws suited to the times. Now that China has intercourse with all nations our laws and political system have become antiquated, and our country is always in trouble. Therefore it is necessary for us to gather more knowledge and draw up a new code of laws; otherwise we shall be unworthy of the trust of our forefathers and the people." Administrative and financial reforms are promised, and when these are accomplished and the people have been educated to understand their relation to the government, a constitution will be framed. The time of constitutional government depends on the rapidity with which the people advance in knowledge. China has stood still for centuries; now she seems ready to move forward. May her rulers have the wisdom to guide her in the paths of peace and righteousness.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

AT THE TEMPLE CORNER.

BY ADALINE HOHF BEERY.

I thank thee, God, that I'm so very good;
The crowd that daily surges thro' the street
Is scarcely worth my notice; 'tis the sum
Of common sin; my broad phylactery
And bordered robe proclaim me separate.
I wouldn't cheat a widow of a cent;
I settle matters with impartial rule;
I do without my dinner twice a week;
Of every shekel I give thee a tithe.

I think I've made a pretty fair success;
I would thou hadst more holy men like me.
If there's somebody sick across the way,
I do not touch him; lest I be defiled;
If there's a hungry fellow in my wheat
Upon the Sabbath day, I collar him,
That he may know it shall be strictly kept.

'Twould soil me and degrade my dignity
To carry burdens on the public road;
These simple folk may do such menial tasks.
Thou seest how much the people reverence me;
I always have a special seat in church;
I grace the banquet table of the rich;
And if by chance I visit the bazaars,
'Tis "Rabbi!" "Rabbi!" breathed by every lip.

Here on this busy corner all can see
How much in prayer I spend my precious time;
And after that I'm washing cups and bowls,
That everything about me may be clean.
No man is stricter in religious form,
Or wears a face more sanctimonious;
O, what a lovely Pharisee I am!
Huntingdon, Pa.

JOHN BUGENHAGEN.

The Minister of Wittenberg, Germany.

BY W. I. T. HOOVER.

DR. BUGENHAGEN was born in Wollin, Pomerania, June 24, 1485, just two years after the birth of Martin Luther, and died April 20, 1558, just twelve years after the death of Dr. Luther. There was nothing in the child's home or village surroundings to indicate that he would some day be a noted ecclesiastical and educational reformer. He was never of that bold and daring type, never seeking notoriety or minding "high things," and "were it not that high things needed him, his sturdy form would not have been found among the crowd of reformers." Luther was unquestionably the greatest man of the sixteenth century, the great ecclesiastical reformer, yet it was Dr. Bugenhagen who "revived the pastorate and exemplified in ministerial activities a spiritual ideal worked out by the help of ecclesiastical policy."

The boy had a good voice, and so became a member of the church choir. "I loved the Holy Scriptures from my youth," he wrote at a later time. This love moulded the character of young Bugenhagen in his search for knowledge.

When only seventeen years of age he entered the University at Greifswald just when three noted humanists were added to the faculty—John and Vincent of Ravenna, Italy, and Herman Busch. He became an accomplished scholar in the Latin language and literature of Ancient Rome, graduating M. A. in 1504. At this time he received a call to become headmaster of the gymnasium (high school) at Treptow. While here the books of the prophets and apostles had greater charms for him than the ancient Latin writers, and one day he announced he would lecture to the boys on the Bible. His lectures soon drew crowds—townsfolk, priests and scholars. The reader should remember that the Bible was not read to the people, least of all placed in their hands, before the Reformation. But during the decade immediately before the breaking of the storm of the Reformation the "good seed" was sown and many a brave young German went merrily into his own field of labor.

One day in October, 1520, one of Luther's pamphlets chanced to fall into Bugenhagen's hands. It was

read and reread till Bugenhagen determined to go to Wittenberg and see Luther. Only a brief period were the two men together, for Luther was summoned to the diet of Worms and then carried off to the castle of Wartburg, where, practically a prisoner, he spent two years translating the Bible. In the meantime, Bugenhagen invited students to his lodgings to read together the Psalms. His rooms were too small, and he was invited to one of the university lecture rooms. Thus he suddenly found himself not a mere student, but a university lecturer, rapidly gaining popularity as an exponent of the Scriptures.

It was during these two years that serious disturbances threatened the seat of the Reform. In this hour of serious difficulty it was Bugenhagen "with his commanding presence, his knowledge of men, his tact, his balanced judgment and persuasive address," rendered effective service; and though no one but Luther could effectually calm the disturbance, it might, but for Bugenhagen's influence, have been beyond even his control.

In 1522 Bugenhagen was unanimously chosen pastor of the High church in Wittenberg. His strength lay in especially ministerial activity, and without someone like him "to consolidate and organize the new church life" the Reformation might not have been just what it came to be. Neither Luther nor Melancthon were gifted in this respect, and each would have been obliged unwillingly to turn aside from their special work, to do what Bugenhagen was specially gifted for doing and what he so much enjoyed doing. In 1536 he was made general superintendent of the churches within his dukedom. Cheerfully he went "wherever the difficult work of organizing churches required his aid."

The swing from the old order of church life to the new was fraught with great danger. A church whose form of service were a thousand and more years old, interwoven with family histories, papal decrees and ancient traditions, had a strong hold on the religious thought and life of a people who had never had access to the plain Word of God. To cut off this worship of saints and adoration of statues and holy water and crucifix and worshipping in the presence of burning candles with a mitred priest in elaborate robes was an undertaking hazardous in the extreme. The transition, though, from this novel and showy service to a simple one of song, prayer, scripture reading and preaching of the Word of God, was successfully accomplished through the boldness, wisdom and tact of Dr. Bugenhagen.

The wisdom and foresight of the great organizer was perhaps never more conspicuous than in his provision for the "education of the young and the care of the poor." The friendless or fatherless were never left unprovided for in every new church organization. He clearly saw that every reform to succeed must not only be preceded by, but accompanied by education. While Luther laid the foundation of Germany's educational system and clearly saw that a public educational system was essential for the Reform to succeed, yet it was Bugenhagen who applied that system in every local church organization, giving it a distinctly religious application. Hence the name of Dr. Bugenhagen must ever remain in connection with Dr. Luther's as a great reformer, the founder and organizer of Protestant churches and the essential need of true pastoral work.

Bridgewater, Va.

BIBLE BAPTISM.

BY C. N. BRANNER.

In Four Parts.—Part 2.

SECOND. The command of Christ: Let us revert to our credentials and ascertain what we ought to do. Mark 16: 15, 16: "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." Most assuredly it is only he that believeth that has a right to be baptized by the authority of this command. In Matt. 28: 18-20 we

have our Christian work thus outlined, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo I am with you always, even unto the end of the world." The power behind the commission is omnipotent; the duties involved are easily understood; (1) to go among the nations with the message of life; (2) to teach or make disciples out of the people; (3) to baptize those disciples in the name of the triune God; (4) to teach the baptized disciples all the commands of Christ. The promise is very cheering; the divine Savior is to be our ever-present Helper.

Observe that we are to *teach*, or make disciples out of the nations before we baptize them. But infants are incapable of receiving such instructions; therefore they are not proper subjects for Christian baptism. Thus the last great commission of our Lord authorized the baptism of only such as believe; and we must obey our marching orders.

Third. The practice of the apostles. First on Pentecost. We certainly find orthodox preaching and practice in the great revival that began at the first Pentecost after our Savior's death. In the second chapter of Acts we have an account of Peter's inspired sermon and its marvelous effects. In the forty-first verse we read about the baptism that took place on the occasion: "Then they that gladly received his Word were baptized." Who were baptized? They that gladly received his Word. As with Peter, so with us—persons must gladly receive the Word of God before they receive the ordinance of baptism. (2) In Samaria. In Acts 8: 12 we have a summary of Philip's evangelistic labors in Samaria: "But when they believed Philip preaching (not before) the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women"—not and children, although the inspired writer is here enumerating the classes that were baptized. It is only when people believe that they are to be baptized. But suppose they are not old enough to believe? Very well. Just wait until they are. It is best to keep on sure Bible grounds. (3) As to household baptisms. Some infer, because several household baptisms are mentioned in the New Testament, that infant baptism is scriptural. This is quite an unsafe supposition, and surely unwarranted by the Word of God. A Pedobaptist made this argument among a group of friends in my hearing, but it lost its power when it was ascertained that the youngest member of the three households there represented was a believer in Christ.

Let us now examine the household baptisms described in the New Testament. (1) Cornelius. In Acts 10: 2 we learn that he was "a devout man, and one that feared God, with all his house." Hence there were no infants in his household. We are further confirmed in this belief from Acts 10: 46, 47: "For they heard them speak with tongues and magnify God." Then answered Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" Since infants cannot receive the Holy Ghost, speak with tongues, or magnify God, there were none baptized in the household of Cornelius. (2) Lydia. Acts 16: 14, 15, 40: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there." And she constrained us. And they (Paul and Silas) went out of the prison and entered into the house of Lydia, and when they had seen the brethren, they comforted them and departed." These three verses give all we know about Lydia from the divine record. She was a merchant far away from home, and the only evidence we have of the character of her household is in verse 40, where the inmates are described as "brethren" whom the apostles "comforted." This precludes the baptism of infants in

Lydia's household. (3) The Jailer. Acts 16: 34 teaches that, after baptism, the jailer "rejoiced, believing in God with all his house." Here we find a household of believers; such, and all such, households do the German Baptists willingly baptize. (4) Crispus. In Acts 8: 18 we have a brief account given of Paul's labors at Corinth: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Here the Corinthians believed before they were baptized. The record lays stress on the believing rather than on the baptizing; so this was most assuredly a household of believers, and therefore is evidence against the baptism of households where some are unable to believe. (5) Stephanas. Paul writes, in Cor. 1: 16, "And I baptized also the household of Stephanas," and in 1 Cor. 16: 15 he describes the character of this household of Stephanas, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the saints. Hence there were no infants baptized in this household. Thus we see from an examination of the five household baptisms referred to in the New Testament, not one of them gives any ground for infant baptism; but, on the contrary, in each case the inmates are so described as to show conclusively that they were all believers. We rejoice in household baptisms, but we want the Bible kind—believing households.

Fourth argument. The symbolism of baptism shows that believers, and believers only, should be baptized. Heb. 10: 22, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." The external washing is a symbol of the internal cleansing from an evil conscience. But if any doubt that the washing here refers to baptism, let him read 1 Peter 3: 21, "The like figure (referring to the ark) whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." This certainly teaches that baptism comes after a good conscience toward God has been secured; therefore infant baptism is invalid and unscriptural.

There are other potent reasons why we do not endorse infant baptism. (1) It tends to create a belief in a vital or saving relation between baptism and salvation; hence the baptizing of dying infants at even midnight hour. (2) It tends to unite church and state. Look where infant baptism prevails, and be convinced. It secures some mysterious church connection, and thus the world is brought into the church in infancy. (3) It tends to destroy believer's baptism. Should infant baptism become universal in this generation, the next generation would not have believer's baptism at all, because baptism in infancy would be considered a sufficient substitute, and thus what is clearly taught in the New Testament—believer's baptism—would become null and void, and we would have in its place that rite for which we find neither precept nor example in the Word of God. In view of all these facts, have we not Bible ground for refusing to baptize infants? Who, then, should be baptized? Believers, and believers only.

Timberville, Va.

"DON'T" OR "DO?" WHICH?

BY LAURA E. HARSBERGER HAUGH.

SOMEONE has said, "Live to learn and learn to live." As we go through life we cannot help but see and hear and meditate. For the last few years my attention has been centered on a condition existing in our church which has caused me to think. Those who visit our various churches almost invariably find a large per cent of the congregation consists of young people, and for this we feel entirely thankful. Sometimes we feel they are interested in their religious life and sometimes we feel their interest is a part of them only in form. How often have we heard mothers say, "I don't know what to do with my girls; they think so much about fixing their clothes to look pretty. My

children do not seem to take much interest in their Christian life, but are so much more interested in other things."

Who has not known those of whom we hear it said, "They seemed so earnest when baptized, but after a while began to lose interest, and finally they dropped out"? We hear also so many public, general admonitions given that somehow generally fit those already beginning to care less for church interests and which sometimes come far from the mark of doing good to those for whom they were intended. Are these conditions what we must expect and bear, or should we not confess the cause of this indifference, to a great extent, and acknowledge our sluggishness as a church body to the proper care and training of our dear young members, for are we not often through careless condemnation of their misspent energies losing our best point of contact toward the guiding of their life's energies to future usefulness in the world? Are there not hundreds, yea, thousands in our various churches all over the land of young and old whose souls do not feel the intensifying, expanding, exalting influence of the Christ spirit, whose lives are largely self-centered, purposeless and consequently fruitless?

To-day, with millions of souls who know not a Savior and humanity pleading through ten thousand voices for material help, encouragement and Christian love, can we afford to lose the power of those now indifferent to the higher Christian life? You say emphatically, No! Then should we not put out our hands as well as put up our prayers?

Man is not merely a physical organism that lives to eat, drink and digest, but God has enriched each one of us with a spirit of active method that gives us no rest until we spend in some way this energy. Youth demands activity. "An idle brain is the devil's workshop." *Are there not many who drift into the vain activities of this world because no opportunity of Christian activity seems to be made tangible to them?* Here are the little, tender lambs who have yet to have their eyes trained to see places to take hold, preys to be allured by whatever first attracts their attention. What are we doing to direct their attention in a way to realize their energies in the church?

What are the individual churches doing in a systematic way to educate our SISTERS as well as brethren to be active? *Activity means growth, and growth comes through the fulfilling of purpose.* How many of our young members have some special purpose in their Christian obligations? How many, who seemingly have no purpose are given one, some duty to perform for which they are entirely responsible? We are most interested in the things we do, and if given actual work through interesting methods they become attracted to the church instead of the world. Someone says, "O, how could we find something for each one, in a large congregation?" It isn't that there is not enough to do, but the thing lacking is a systematized way of doing the work. True, we have the Sunday school and young people's prayer meeting. Essential that we do, but only a few are made responsible, and they are generally those who need the help of actual work least. Some, when asked to serve for something, refuse, because never having had experience of service in any way, they will not begin in such a public way as open meeting and they are left to do what?—attend church services, if they can keep up interest—receiving, but not learning through our help to serve. Some appearing not interested in ennobling work, are never expected to serve us, may I add? Youth is susceptible to good and evil influences, and this young life is turned into channels of usefulness much more easily than outward signs often indicate, and while these finer sensibilities reign in the heart the church should provide more avenues for their ennobling exercise. They must not feel the church a safety place from eternal wrath, a place of "don't" do this and "don't" do that, an organization of merely superficial form and ceremonies, but each individual having been baptized should feel, *To-day marks the beginning of my DOING, my ACTIVITY.* I consecrate myself this day to an organization which is holding an aggressive campaign in winning the world for the Lord.

Out of an intermediate Sunday-school class numbering ten, seven were baptized within a short time. The teacher felt to at once get them to doing, and organized them for work, and the results were more than was expected. A mother, upon learning that her little boy really prayed aloud at their praise service, said, with tears of joy, "O, did he really pray? That is worth more to me than all the world." Each one takes part in prayer and praise, and all duties otherwise assigned are despatched with the greatest joy, and they are all taking part in open meetings.

Could not our elders see that their young people and older ones, too, are organized in a way that each one is on a committee responsible for a work entirely his own, the number on each committee not to exceed five, including a chairman and secretary, and these committees to be expected to report all work done, all things found to do, at the regular business meetings of the church? If we once get on the lookout for things to do in a substantial way, we will be surprised at the number of committees we can use to great advantage. It seems to me we need some people to look after what is thought of as "everybody's business," but not many do it. Could we not make use of a committee for distribution of sacred literature, if not at home, elsewhere; one for welcoming strangers at church services, one for carrying flowers and comfort the sick, a good prayer meeting committee, one that will help the leader to prepare, if necessary, a Sunday-school committee to bring in new scholars, committee of ushers for all services, a music committee, an active missionary committee to do personal work? Each church knows its needs and could appoint committees accordingly. (This activity among the members would greatly relieve the duties of the ministry, and might help to solve the growing problem of salary.) Let reports of the committees' workings, under an enthusiastic leader, occasionally, take the place of a Sunday service and see what can be accomplished through systematic work. We learn to do by doing, grow through service, and through the business part of an organization of this kind learn to do business in a business way.

As the church values her life and desires to retain it, she must cultivate a working spirit and give it expression. If the above suggested plans are not profitable channels through which to direct the energies, will someone suggest some other means to the same end? Provide, especially, for the young, a fellowship in Christian work which will employ their God-given powers and make their lives count for eternal fruitfulness. Help us all to feel "Our only right to live is to help."

Let us lay hold of the strong arm of power—responsible service from each individual—and the church will receive a mighty stimulus in keeping alive the vital flame of spiritual life and the solution of many a problem will be reached.

Lordsburg, Cal.

THE GOSPEL OF WORK.

BY J. O. BARNHART.

THOSE who read the essay on the subject of "Driftwood" will remember that I endeavored to picture the characteristics of those who are lukewarm or indifferent in the cause of Christ and to show what will be the fate of those who live carelessly. I wished also at that time to present the side of the workers, but the article became so lengthy that I desisted. It is therefore intended herein to continue farther the thoughts that impressed me at that time, under a new head.

Mark's Gospel is called the Gospel of work, but it is not my purpose to include it alone under that title. I believe the whole New Testament is in a sense intended a Gospel of work. The first parables of our Lord, as recorded in Matthew 13, are all illustrations taken from people busy at work.

The first three, the parables of the sower, of the tares, and of the grain of mustard seed, compare the kingdom of heaven to a man sowing seed. The fourth parable speaks of the kingdom as leaven, which a working woman hid in three measures of meal. The

fifth shows its resemblance to a treasure which one whom we may rightly suppose was a laboring man found hid in a field, and the next again likens it to a merchantman busily seeking goodly pearls; and in the seventh parable we are told the kingdom of heaven is like a net which toiling fishermen cast into the sea and gathered of every kind. So here are seven illustrations of the kingdom of heaven, of the dispensation or operation of the Gospel, and they show clearly that its blessings are to be disseminated among men by hard work.

But not alone by precept, but by his own bright example has Jesus impressed the truth upon us. To-day we read the lives of the leaders of the world, and we find that they are very busy men; and in the past it has always been so, politically, socially and religiously. We can think of Caesar or Napoleon in no other way but as being energetic. Some whose qualities for leadership were not so apparent yet won success by intense activity.

In the church we remember Paul as a very busy man, and in our own time and among our own people we now find it illustrated in the lives of Christopher Saur and John Kline, and of John Metzger and other western pioneers.

Yet none of them, we are assured, appreciated the value of time as did he who came out from the boundless realms of eternity to these narrow shores of mortality to show us the meaning of life and its possibilities. In the only account we have of his youth we find him at work, and he thought it strange that his conduct should excite wonder. "Wist ye not that I must be about my Father's business?" "After his baptism he went about all Galilee teaching in their synagogues and preaching the Gospel of the kingdom and healing all manner of sickness and all manner of disease."

At one time he said, "My Father worketh hitherto, and I work;" and at another time he said, "I must work the works of him that sent me while it is day; for the night cometh when no man can work."

Indeed, the work he had to do, the redemption of a world, was so vast a work that he could not afford to be idle or to hazard a single moment in careless living. He comprehended the greatness of the work and the shortness of the time and knew that he had few helpers. "The harvest truly is great, but the laborers are few." He therefore chose him helpers from the busy men he met. He could make no use of idlers, and having chosen them he sent them forth into his vineyard; first the twelve, and afterward seventy others; but the laborers still were few and he told them to call upon the Husbandman for more helpers still: "Pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest."

By his own labors and the assistance of these disciples he set up a kingdom that far exceeds any that ever has been or ever will be set up on earth. It is an everlasting kingdom and embraces all mankind; but the work he accomplished even then, when compared with what is to be the final result of his labors, was but as a grain of mustard seed to the tree which grows out from it. Yet he fully accomplished his Father's will, and having finished it, he walks on earth no more, but is now ascended to the Father's right hand.

But the spreading of the kingdom he left for us to do, and the work is great.

"Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father."

His redeemed are to be brought out from among every kindred, and tongue, and people, and nation. "The fields are white unto the harvest," but the reapers are few, and our days are swifter than a weaver's shuttle, and the night when no man can work is fast approaching. We must then be active and something more than dreamers.

"Herein is my father glorified, that ye bear much fruit; so shall ye be my disciples." It is not enough to have faith alone. "Thou believest there is one God. Thou doest well. The devils also believe and tremble." James 2:19. "Faith if it hath not works, is dead, being alone. For as the body without the spirit is

dead, so faith without works is dead also." Verse 26.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

The Gospel is full of the spirit of activity. Jesus was active from his youth up, and morning, noon and night he labored, and so must we. When others, who had followed him through the day, were resting from the journey, he would go out under the stars and pray to the Father, and through communion with him gain strength for the toils of a new day. So it ever has been with great men who have been instrumental in uplifting the race.

"The heights by great men reached and kept,

Were not attained by sudden flight;

But they while their companions slept

Were toiling upward in the night."

"There is no excellence without great labor." We wonder at the accomplishments of great artists, but if we knew the years of study and practice they have devoted to their art we would not wonder. Paderewski, the great pianist, said that he practiced one hour each day for four years upon a single difficult passage in music before he was ready to play it in public; and all this to win the applause of the world.

Oh, brother, whoever thou art that art thinking to be carried to heaven on flowery beds of ease, see how the world shames us. If you have not the spirit of work, you have not the spirit of Christ. Peter says of him, "God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good and healing all that were oppressed of the devil; for God was with him." If you are not a worker, you cannot then call him Master. "Why call ye me Lord, Lord, and do not the things which I say?" "Whosoever cometh to me and heareth my sayings, and doeth them, I will show you to whom he is like. He is like a man that built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house and could not shake it, for it was founded upon a rock. But he that heareth and doeth not, is like a man that without foundation built an house upon the earth, against which the stream beat vehemently, and immediately it fell: and the ruin of that house was great." Luke 6:46-49.

Brother, if you are a dreamer or are indifferent or lukewarm, you are a hearer only and not a doer, and your house must fall, for it is built upon the sand.

Cerrogordo, Ill.

THE MISSION WAGON.

BY JAMES M. NEFF.

To depend upon getting mail by the star routes that meander about through the mountains many miles from the railroad, especially when you are unacquainted with the territory you expect to cover and scarcely know what offices you will reach, is not very satisfactory. Our experience while in the mountains was that we usually reached the points where mail had been directed before the mail did, and we had either to wait for it or go on without it. On this trip we received mail only twice in twenty-six days, first after it had been forwarded twice, carried back and forth over the same twenty-five-mile route, and in all one hundred and twenty miles from the railroad. Then once again before we reached home we got mail after having had it forwarded four times. About a week after our return home we received a batch that had followed us around the whole tour of over three hundred miles, and finally came back to Lake Arthur in search of us.

We are at home now again and are glad of it, not only because we can receive our mail regularly, but for several other reasons that have not been stated. We were out twenty-six days, slept in the wagon twenty-four nights, traveled three hundred and seventeen miles, preached twice, made forty-one house-to-house visits and received thirty-seven subscribers to the GOSPEL MESSENGER. If we were Gypsies in real fact I suppose we would enjoy this sort of life continuously year in and year out; but having been born and

reared in a house, and having all our lives associated with other folks who live in houses, to get out of the wagon once in a while and go into the house, to look into each other's faces as members of the same family and say "home," brings a feeling of satisfaction which is a little difficult to describe. When we are out on the road we now and then, by an inadvertent slip of the tongue, speak of the wagon or the camp as "home," but it always leaves a feeling that would indicate that the remark was either a joke or a blunder. That institution which is the base of all our best civilization was not intended to roll on wheels or float on water. I believe God has implanted within us, and that wisely, a deep desire for something more permanent. And so when we can fully realize that in this world we are but strangers and pilgrims, we can earnestly seek that city which hath foundations, whose builder and maker is God. It will require a house not made with hands, eternal in the heavens, to finally and fully satisfy us.

The last hundred miles of our journey was mostly through country settled by Mexicans, and as we did not understand their language nor they ours, our association with the people was not as pleasant or as profitable as it might otherwise have been. We now think of taking up the study of the Spanish language (of which the Mexican is a dialectic corruption), and while it is not probable that I shall ever take up mission work especially or exclusively among the Mexicans, it is believed that a knowledge of the language will be an advantage to our work in a general way.

Leaving the mountains, we had a dreary, lonesome journey of fifty miles across the barren and uninhabited foothills before reaching the valley proper. Our homeward journey was by way of the city of Roswell, and coming down from the mountains toward the city, we passed a system of reservoirs, construction of which has just been completed by the government, the capacity being said to be sufficient to reclaim and put under successful cultivation ten thousand acres of arid land. And as we approach nearer the river, where the land has been under irrigation for several years, we find it blossoming on every hand like a garden, train-load after train-load of apples and alfalfa being shipped east and north, and we say, Wise are the provisions of Jehovah and wonderful the ingenuity of man.

We reached Dexter on Saturday evening, expecting to attend the services to be conducted there by the Brethren the next day. But on arriving, we learned that the time had been changed and that Bro. C. H. Brown had been up from Lake Arthur the Sunday previous and preached in the morning. Bro. Jacob Wyne, of Lintner, Ill., having preached in the evening. Bro. Wyne and wife and Bro. Isaac Shively and wife from Illinois, had left Dexter on the morning previous to our arrival. We regretted that we did not get to meet them at this time, but were very glad to learn that both had purchased property and expect to return to the Pecos Valley for the winter. Sunday morning we drove to Lake Arthur and that night addressed an attentive audience in the village.

Now, a few things we discovered: (1) That here in the Pecos Valley we are separated from the mountain people by a wild, barren stretch of country fifty miles wide and crossed by steep and rocky roads.

(2) That after the mountains are reached, they are sparsely settled and, as viewed by valley people, the roads are rough and difficult.

(3) That the whites and Mexicans are located in settlements, each somewhat removed from the other.

(4) That the Mexicans are largely Catholic and cannot be reached without a knowledge of their language.

(5) That the whites, as a class, are "just common folks," apparently quite appreciative of the good and altogether teachable. I frequently found intelligence above what I had expected, and I believe they deserve better religious teaching than they are generally receiving.

(6) That the Indians visited are in a state of civilization that would seem to give promise of the success of a wise missionary effort among them, that

they are almost wholly without religious teaching and that they can be reached through the English language.

(7) That in all this wide New Mexico territory the harvest truly is great, but the laborers are few.

Lake Arthur, N. M., Aug. 20.

NOTES NOT CLASSIFIED

Upper Stillwater church is in the midst of a series of meetings conducted by Bro. Ezra Flory. To-day the council was held. November 10, at 4 P. M., was fixed as the time of our communion. Bro. John Eikenberry, his wife's health having made considerable improvement, was installed into the ministry.—Jerry Hollinger, Versailles, Ohio, Sept. 7.

South Los Angeles.—Our elder, Wm. Trostle, was with us Aug. 12 and conducted the decision day service during the Sunday-school hour. One made the good choice in her youth, and was received by baptism the Sunday following. This is the second one baptized since our organization last Easter. After the Sunday-school service, Bro. Trostle preached a sermon that was indeed a spiritual feast. Sister Wertenbaker was present decision day, that being the only time since last June. We were glad to see her with us again, especially the primary class, as she had been their teacher. She has been quite ill. Our Sunday-school superintendent is Harvey W. Snell. The morning and evening services last Sunday were conducted by Bro. B. F. Masterson, of Long Beach. Bro. Bame, of Dayton, Ohio, was with us one evening.—Daisy B. Evans, R. F. D. No. 2, Los Angeles, Cal., Aug. 28.

Wadams Grove.—Aug. 12, Bro. D. G. Couser and wife, of Lincoln, Neb., were with us. Bro. Couser preached in the morning and evening at the Chelsea church. Sister Lizzie Howe, of the Brooklyn Mission, talked on mission work in the city. Sept. 1 was our council. Eld. P. R. Keltner, of Rockford, Ill., and Jacob Delp, of the Yellow Creek church, were with us. Our love feast was appointed for Oct. 6 and 7, at 1:30 P. M. Bro. Keltner preached at the Lousa house on Sunday.—Albert Myers, Wadams Grove, Ill., Sept. 3.

Lanark.—The week beginning Aug. 19 Bro. G. W. Furey, of Mt. Morris, conducted singing each evening of the week in our churchhouse. Most of the time was spent in learning the songs in our new book, "Song Praises." We enjoyed the services and were much benefited by them. During the last two months two precious souls have been added to our number by baptism.—Maude Newcomer, Lanark, Ill., Sept. 2.

Middle Fork.—Bro. J. D. Mishler closed two weeks' meeting at Pleasant View last evening. One was reclaimed. Our council was held Sept. 1. Ten letters were granted. We arranged with Bro. J. D. Mishler to preach for us next year. A. C. Metzger is delegate to Sunday-school meeting. Appointed a committee to arrange for the dedication of our new church in Rossville. A series of meetings will follow the dedication. Decided to hold an election for one minister and one deacon Sept. 30. Eld. David Dilling was moderator.—John E. Metzger, R. R. 2, Rossville, Ind., Sept. 3.

Laporte church met in council Sept. 1, Bro. John C. Collins moderator. Love feast appointed at the Waterford house, Sept. 22, at 5 P. M. One letter was granted. Bro. John C. Collins is delegate to district meeting. Eld. W. R. Deeter expects to begin a series of meetings in the eastern part of this congregation Sept. 2.—Rachel C. Merchant, R. R. No. 9, Laporte, Ind., Sept. 3.

Pasadena church met in council last night with Eld. A. W. Vaniman presiding. One letter of membership was granted. Delegates to the special district meeting are William Trostle, also Bro. Lefever, who was delegate to the last district meeting. It was decided to hold a series of meetings later in the fall, conducted by A. W. Vaniman, our elder.—Fanny E. Light, 752 Hull St., Pasadena, Cal., Aug. 31.

Nappanee.—Our harvest meeting was Aug. 26. Bro. A. C. Wiand preached the harvest sermon. The result of the collection was \$4240. In the afternoon we had children's meeting, a large attendance. Sister Ella Miller, the missionary that goes to India, and Harvey Hartsaugh gave a talk to the children. The collection was \$743. At 6:15 P. M. Christian Workers' meeting. The speakers were mostly visitors. At 7:30 Bro. Wiand preached again. Bro. Crist Metzler, our state Sunday-school secretary, gave us a talk at our Sunday school.—B. J. Miller, Nappanee, Ind., Aug. 30.

Lower Deer Creek.—Bro. J. N. Lear, of Cerro Gordo, Ill., closed a four weeks' series of meetings Aug. 26. During the entire meeting we had unusually good crowds and good interest. Sister Lear came to us a week before the meetings closed and we enjoyed having her with us. We were all greatly encouraged. Twenty-one precious souls were added to the fold by baptism. We held our harvest meeting Aug. 10, and a collection of nearly twenty six dollars was taken up.—Josie Snoberger, Camden, Ind., Aug. 31.

Notice.—District meeting of Oklahoma and Indian Territory is to convene Sept. 28, in the Washita congregation, Washita Co., Okla., five miles east of Ada, two and one-half miles south of Cordell. Ministerial meeting day before and Sunday-school meeting day following. All trains will be met at Cordell (except Sunday) to receive and return those coming. The Washita church also expects to dedicate her new church building Sept. 23, and continue the meetings up to district meeting.—Mrs. Emma Wiltfong, R. F. D. No. 4, Cordell, Okla.

West Otter Creek church met in council Aug. 19. Bro. Amos Brubaker was chosen delegate to district meeting. Bro. D. A. Crist, from Kansas, will commence a series of meetings Sept. 29, which will close with a love feast Oct. 13.—Maude Beckner, Virden, Ill., Aug. 30.

Wolf Creek.—At the Brookville house, Aug. 26 we were favored with a visit from Bro. J. K. Miller, of Brooklyn, N. Y., who gave us a very instructive lesson at 10 o'clock. At 8 in the evening we enjoyed another lesson.—J. W. Fidler, Brookville, Ohio, Aug. 31.

Copper Hill church met in council Aug. 25. Our elder being absent on account of sickness, Bro. I. H.

Shaver presided. The annual visit was reported. Three certificates of membership were granted. We decided to hold a series of meetings beginning the last of October or first of November. Services Saturday night and Sunday by the home brethren. Our love feast will be Sept. 22 and 23, beginning at 3:30 P. M.—N. P. Wimmer, Copper Hill, Va., Aug. 29.

Piney Flats church met in council Aug. 25, with Bro. A. M. Laughran presiding. Preparation was made for the communion meeting which will be Sept. 22. The writer and Bro. James Penix were elected delegates to the district meeting. One member was reclaimed.—R. J. Hodge, Piney Flats, Tenn., Aug. 29.

Mountville.—July 28 we began a series of meetings at the Neffville house, conducted by Bro. W. M. Howe, of Brooklyn, N. Y., which continued four weeks. Twelve precious souls came out on the Lord's side and one was reclaimed.—A. S. Hottenstein, East Petersburg, Pa., Aug. 31.

Coon River church met in council Aug. 30. Decided to hold our fall love feast Oct. 6 and 7. We elected E. D. Fisel and Henry Erb delegates to district meeting and Sister Zona Ott delegate to Sunday-school meeting. We have decided to have Christian Workers' meeting and preaching services at the church near Panora every Sunday evening.—J. D. Haughtelin, Panora, Iowa, Aug. 31.

Decatur.—Over the first Sunday of this month I met with the Allison Prairie congregation. The forenoon service was considered as their annual harvest home service. In the afternoon we had children's meeting, in which the children took part, followed by appropriate talks. In the evening Christian Workers' meeting, followed by a sermon. This congregation has been spending the first Sunday of August in this manner for several years. The members living somewhat remote, whose attendance is hindered at regular services, generally can be at these services.—S. W. Garber, Decatur, Ill., Aug. 1.

Brushing Fork.—We have just closed a very interesting series of meetings at Brushing Fork, an isolated point in the bounds of the Grummett's Run congregation. Bro. M. J. Cline, of Beaver Creek congregation, and Bro. C. M. Garber, of Sangersville, Va., came to us. Bro. Cline did the preaching. Members were much encouraged. Nine were buried with Christ by baptism. Not having a churchhouse, Bro. William Varner kindly arranged a dwelling house for services. The members here will likely build a house for worship in the near future.—Jemima Varner, Palalto, W. Va., Aug. 2.

Brookside.—Aug. 19, Bro. Emra T. Fike, of Oakland, Md., began a series of meetings at the Brookside church. He preached twelve sermons. The meeting closed Aug. 29. Two were born into the family of God, a young husband and wife. The members were built up. Our Sunday-school and Christian Workers' meetings are prospering nicely.—Ida Selders, Brookside, W. Va., Aug. 30.

Saginaw.—Our council convened Aug. 25. The time for our feast was set for Sept. 15. Bro. J. A. Miller is to begin meetings Sept. 11, to close Sept. 16, and go from there to Decatur, Wise county, for one week. Then we go to Shelby county for a few meetings, and a feast about Sept. 29. There has never been a feast in that country I began meeting near Denton, Aug. 29 and expect Bro. Miller, Sept. 2.—A. J. Wine, Ft. Worth, Tex., Aug. 31.

Muncie.—To-day was the last Sunday at this place for Eld. Geo. L. Studebaker, as pastor, and also for Bro. Baylor Greyer, who with their wives will leave for North Manchester where they will both enter school. Bro. Greyer preached to us this morning. At the close of the services one sister was reinstated in church fellowship and another received into the church by baptism. Bro. G. L. Studebaker gave us an interesting lesson in the evening, after which another sister was reinstated. Sister Mary E. Studebaker has resigned as superintendent of the Sunday school and Bro. Edd. Salters was chosen for the unexpired term. Bro. John Arnold is now president of our Christian Workers' meeting, that place being made vacant by the departure of Bro. Mark E. Studebaker. We regret losing so good a shepherd and other active workers.—Mary E. Hooke, 03 Powers St., Muncie, Ind., Sept. 3.

Notice.—The trustees of Old Folks' and Orphans' Home of Northwestern District of Ohio would call the attention of those who desire to make application for the superintendency of the above home, beginning April 1, 1907, to the fact that they must send in their application to the secretary, not later than Oct. 1, 1906, as the proposition for applications will be closed on that date.—J. S. Baumbaugh, Sec. Fostoria, Ohio, Sept. 1.

Elizabethtown.—We are in the midst of an interesting series of meetings, conducted by Bro. D. W. Weaver, of Lancaster. Three young souls, all from our Sunday-school ranks, have confessed Christ and are awaiting baptism.—Martha Martin, Elizabethtown, Pa., Aug. 31.

Manassas.—Aug. 12 closed our two weeks' meeting. Bro. B. B. Barber preached for us. The meeting was much enjoyed by all. Aug. 11 we held our harvest meeting. A collection was taken for the hospital in India.—E. E. Blough, Manassas, Va., Aug. 31.

Hickory Grove.—Bro. J. Kurtz Miller was with us Aug. 22 and gave us a very instructive sermon. Church met in council Aug. 25. One precious soul was received into the church by baptism since my last writing.—Ella Neher, R. R. No. 4, Tippecanoe City, Ohio, Aug. 27.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Sept. 26, Nebraska, at Red Cloud.

Sept. 26, 27, Middle Iowa, in the Garrison church.

Sept. 26, Southern Illinois, in the Big Creek church, near Parkersburg.

Sept. 27, Middle Missouri, at Mound.

Sept. 28, Oklahoma and Indian Territory, in the Washita congregation.

Sept. 28, 29, 30, 31, at Cordell, Okla.

Sept. 28, North Missouri, at Rockingham church.

Sept. 28, Southern Iowa, in the Monroe county church.

Oct. 2, Northeastern Kansas, in the Sabatha church.

Oct. 3, Northern Iowa, Southern Minnesota, and South Dakota, at Worthington, Minn.

Oct. 6, Western Maryland, in the Maple Grove congregation.

Oct. 12, Michigan, in the Beaver-ton congregation.

Oct. 17, Southwestern Kansas and Southern Colorado, in the Hauer church, Kanawha.

Oct. 17, Second District of West Virginia, in the Shiloh congregation.

Oct. 18, Southern Indiana, in the Four Mile congregation near Mitchell.

Oct. 24, 25, Southern Missouri and Northwestern Arkansas, in the Dry Fork church, Mo.

Oct. 26, 28, am, Northwestern Kansas, in the Victor church, Osborne Co., Kans.

LOVE FEASTS.

California.

Oct. 27, 11 am, Oak Grove.

Oct. 27, Covina.

Colorado.

Sept. 29, St. Vrain.

Illinois.

Oct. 6, 10 am, Panther Creek.

Oct. 6, 7, 1:30 pm, Wadams Grove.

Oct. 7, 4 pm, Hudson.

Oct. 13, West Otter Creek.

Oct. 13, Martins Creek.

Oct. 14, 4 pm, Blue Ridge.

Oct. 30, Spring Run, west of Ellisville.

Oct. 27, 6 pm, Naperville.

Oct. 27, 6 pm, Bear, at Palmer.

Oct. 27, 1 pm, Rome.

Oct. 27, 1 pm, Rock River, at Franklin Grove.

Indiana.

Sept. 8, 10 am, Pleasant Dale.

Sept. 15, 1 pm, Beaver Creek.

Sept. 15, Walnut Level.

Sept. 22, 4 pm, Greentown, Plevia house.

Sept. 22, 10 am, Clear Creek.

Sept. 22, 4 pm, southeast of Bremen.

Sept. 22, 6 pm, Lapoby.

Sept. 22, 6 pm, South Bend.

Sept. 29, Portland.

Sept. 29, Shulpsawana.

Sept. 29, 10 am, Buck Creek.

Sept. 29, 2 pm, Middlefork.

Sept. 29, 2 pm, Roman.

Sept. 29, 2 pm, Huntington.

Sept. 29, 4 pm, Summit.

Sept. 29, 6 pm, Washington.

Sept. 29, 10 am, Buck Creek.

Sept. 29, 10 am, Hillsburg.

Sept. 29, 2 pm, Somerset.

Oct. 4, Prairie Creek.

Oct. 4, Pleasant View.

Oct. 5, 10 am, Middlestown.

Oct. 5, 10 am, Launderville.

Oct. 5, 6 pm, Beaverdam.

Oct. 6, 10 am, Red River.

Oct. 6, 4 pm, Lower Fall Creek.

Oct. 6, 10 am, Markle.

Oct. 6, 5 pm, St. Joseph Valley.

Oct. 6, 2 pm, Lower Deer Creek.

Oct. 7, 5 pm, Nappanee.

Oct. 13, North Liberty.

Oct. 13, Bethel, Salem house.

Oct. 13, 10 am, Bethel Church.

Oct. 13, 4 pm, Sugar Creek 3 mi. S. of Portville.

Oct. 20, 10:30 am, Upper Fall Creek.

Oct. 24, Rock Run.

Oct. 26, Pleasant Valley.

Oct. 26, Salem.

Oct. 26, 6 pm, Mission Center brick church.

Oct. 27, 4 pm, Walnut.

Oct. 27, 4 pm, Creek.

Oct. 27, Yellow Creek.

Oct. 27, 4 pm, Washita.

Oct. 27, 4 pm, Apple.

Oct. 27, 4 pm, Pine Creek, east house.

Oct. 27, 4 pm, Santa Fe.

Oct. 27, 10 am, Sugar Creek.

Oct. 27, 4 pm, St. Whitely.

Oct. 27, 4 pm, English River.

Nov. 3, Beech Grove.

Iowa.

Sept. 8, 10 am, Prairie City.

Sept. 16, Muscatine.

Sept. 16, 2 pm, Kingsley.

Sept. 22, 6 pm, Pleasant Hill.

Sept. 22, Salem.

Sept. 29, Garrison.

Sept. 29, 4 pm, Pleasant View, 4 1/2 mi. S. W. of Clarence.

Sept. 29, 30, 4 pm, Beaver.

Oct. 5, Franklin, Decatur Co.

Oct. 5, 3 pm, Libertyville.

Oct. 6, 3 pm, English River, south house.

Oct. 6, 7, Dea Moen Valley, country house.

Oct. 6, 7, 1 pm, Coon River.

Oct. 20, Franklin County.

Kansas.

Sept. 15, 6 pm, Wade Branch.

Sept. 22, 10 am, Washington.

Sept. 22, 1 pm, 6 mi. N. of Sabatha.

Sept. 22, 2 pm, Dorranee.

Sept. 29, 10 am, Burdock.

Sept. 29, 2 pm, Maple Grove.

Oct. 6, 10 am, Belleville.

Oct. 6, 6:30 pm, Vermilion.

Oct. 6, Newton.

Oct. 6, 7, Pleasant View, Darlow.

Oct. 13, White Rock.

Oct. 20, Cottonwood.

Oct. 20, 21, 10:30 am, North Summit.

Oct. 20, 8 pm, Monitor.

Oct. 20, Navarre.

Oct. 27, 4 pm, Pleasant Grove.

Oct. 27, Olathe.

Oct. 27, Fredonia.

Oct. 27, 6 pm, Altamont.

Oct. 27, 4 pm, Kansas Center.

Oct. 27, 2 pm, 1 1/2 mi. E. of New Murdock.

Oct. 27, 10 am, Olathe.

Oct. 27, Parsons.

Oct. 27, 2 pm, Chapman Creek.

Nov. 3, 4 pm, 10 am, Quinter.

Nov. 3, Chanute.

Nov. 3, Independence.

Maryland.

Sept. 8, Fairview.

Sept. 29, Pine Grove.

Oct. 6, 10 am, Beaverdam.

Oct. 12, 2 pm, Locust Grove.

Oct. 14, 1:30 pm, Long Meadow.

Oct. 20, 21, 1:30 pm, Manor.

Oct. 21, 25, 1:30 pm, Highland.

Oct. 27, 1:30 pm, Monocacy.

Oct. 27, 4 pm, Rockville.

Oct. 27, 2 pm, Sams Creek.

Oct. 27, 2 pm, New Windsor.

Nov. 3, 2 pm, Middletown Valley.

Michigan.

Sept. 29, Berrien.

Sept. 29, 10:30 am, Fairview.

Sept. 29, Thornapple, west house.

Sept. 29, 10 am, Black River.

Minnesota.

Sept. 15, 7 pm, Helsinki, 9 mi. S. W. of Pittsburg.

Missouri.

Sept. 15, Spring Branch.

Sept. 22, 3 pm, Oak Forest.

Oct. 6, Nevada.

Oct. 13, S. St. Joseph.

Oct. 13, 4 pm, Brook.

Oct. 27, Osceola.

Nebraska.

Oct. 6, Afton.

Oct. 12, South Hecla.

North Dakota.

Oct. 26, 4 pm, Pleasant Valley.

Ohio.

Sept. 8, 1 pm, Beech Grove.

Sept. 22, 6 pm, East Dayton.

Sept

THE GOOD PLEASURE OF GOD.

BY JOHN R. SPACHT.

MANY wonderful prayers of the Apostle Paul are on record in the New Testament. None more wonderful and inspiring than 2 Thess. 1: 11, 12. On what ground does God count us worthy? What is the good pleasure of his goodness? How is the name of Christ glorified in us, and we in him? Worthy of the divine calling we can never be save through the purpose and consummation of God himself. Whenever we are brought into a right attitude with God, so that our faith, and charity, and patience can be spoken of as Paul speaks about these brethren in verses three and four, then God bestows upon us in exceeding abundance his promised blessings, the greatest of them being the Holy Spirit, bringing peace and joy into our hearts.

There seems to be planted in the heart of every rational person a knowledge of a Supreme Being. To what extent man is capable of eradicating that knowledge, and, on the other hand, to increase it, is a question worthy of our candid consideration. The Word of God is the source whence faith comes. Rom. 10: 17. Faith is given by the Spirit. 1 Cor. 12: 9. It is evident that the fountain of God's truth is open. Man can go to it if he will. If he goes, faith leads, and the more he drinks, the stronger his faith grows, provided he yields to its infallible teaching. While it is safe to conclude that faith, with everything else connected with our salvation is the gift of God, it is no less true that we must be active agents in the work. It is God's part to draw us to him; it is our part to seek him. The stronger our faith, and the more perfect our obedience the closer will God draw us into his fellowship, until our salvation is fully completed.

We are saints only when "the name of our Lord Jesus Christ is glorified in us, and we in him." This is the crucifixion of self, and the enthronement of Jesus in our hearts. Gal. 2: 20.

Williamstown, Ohio.

HE ANSWERED NOTHING.

BY J. S. FLORY.

THE peculiar conduct of Christ before Pilate was a marvel to the wily governor. He answered not a word, from the fact that Christ never entered into a controversy as to his righteousness with any man. We might learn much from this spirit of silence when our righteousness is in question or we are on trial as innocent persons. Especially is this true when our accusations come from persons blind with prejudice, as was the case under consideration.

It is a good saying that we should so live that we need no self-defense by word before false accusers; our lives should be an unanswerable evidence. No man can gain the good-will of men by entering into a controversy as to his honesty or righteousness. If deeds be lacking, self-evidence by words will not pass. It was not Christ's claims put forth in his own words that caused Pilate to "wash his hands" and say, "I find no fault in him." That the enemies of all righteousness were his accusers was sufficient evidence that he was a just man. Thus his enemies in all their malice bore testimony in his favor. Someone has said that in many men's lives there are worse things than to be falsely accused. Indeed, does it pay for a man to have a personal controversy as to his goodness of purpose? I never thought it did. Paul would seem to teach the idea that we should so live that our conscience condemn us not, no matter what others say. The man that becomes indignant because somebody falsely accuses him when living out the peculiar principles of gospel simplicity, with due reverence to God's Word, has not yet learned the efficacy of Christ's Spirit that induced him in calm quietness to "open not his mouth" when led as a lamb to the slaughter. There are times when it is wise to be silent and times when it is but to "cast pearls before swine." Then there are times when we should boldly say, "Verily, verily," in reference to the Word of God, and

always be ready to give a reason for our hope. This is a matter of defense of faith and an expression of our love to others, that they may be ready to come into line with the perfect law of liberty. May we be able to measure the Spirit of Christ so as to come up to the true standard.

Los Angeles, Cal.

THREE FATAL STEPS.

BY J. D. EBERSOLE.

It is the command of Christ, through the apostle Paul, that we should "owe no man anything, but to love one another, for he that loveth another hath fulfilled the law." Romans 13: 8.

The wisdom of this command is plainly seen when we understand that going into debt opens the door to temptation, and before we know it we may be on the road to ruin. One sin leads to another. We must take a stand for Jesus and abhor all evil. A man may have lived an honest and useful life, and people have confidence in him, but he borrows money with the intention of paying it back at the appointed time.

Not considering the disappointments which come in this life, he erred in not making his friend acquainted with his circumstances, and he has gotten into debt, which is the first of the fatal steps. Thus being in debt has led to falsehood. He felt easy for a time, but instead of making an attempt to fulfill his promise, he puts off till to-morrow what should be done to-day. Perhaps he thinks his friend does not need the money and concludes that it will do next week just as well.

Ah! but he begins to make excuses and tries to present his side in a more favorable way than he should. He has started to lie; and begins deception in a small way at first. But to meet this obligation he borrows of another, which makes it still worse, because he is in debt and has prevaricated at the same time.

All of this may pave the way for the next step, which is stealing. Having placed himself in debt and prevaricated, his friends no longer have confidence in him and will not trust him. He needs money and knows of no easier way to get it than by fraud or stealing it, or procuring it in some other dishonest way. Dishonesty will destroy our reputation, hope, and most of all, our soul. The better way is to omit the first step as much as possible, and owe no man anything.

THE CHURCH AND SCHOOLS.

BY G. A. SHAMBERGER.

1. Do we need the schools? There is no need of schools other than religious needs. There are well-equipped schools in all parts of the country. 2. Is the religious need great at the age people attend school? School is attended during the formation period of life; hence the need of religious surroundings during the school age is of the most urgent character. 3. Is the religious environment of the schools so found throughout the country satisfactory to the Brethren? It is not. 4. Can we control the religious influence at the schools indicated? We cannot. 5. Can the necessary schools be owned and controlled by the Brethren? They can. 6. Should the church own and control the colleges where our young people are sent? They should—and the sooner this is done the better. It will be done.

Let us have a central university where letters, agriculture, medicine and whatever else is needful is taught under the most favorable conditions—let us make the conditions. To earnestly desire that the church shall continue to support the truth is not enough—we must work to that end. Our schools may be made the leading factor in reaching the nations and the generations yet unborn. Who will submit a plan for the accomplishment of this far-reaching work?

Nanton, Alberta, Canada.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, September 16, 1906.

FORMIDABLE FOES.—Ezekiel 7: 23.

First Link.

1. Saloon.
2. Gambling Dens.

Second Link.

1. Theaters.
2. Circuses.

Third Link.

1. Sunday Excursions.
2. Sunday Newspapers.

Fourth Link.

1. Secret Lodges.
2. Clubs.

Fifth Link.

1. Assimilation of the Church and the World.
2. Pride, Press and Pulpit.

The Whole Chain, Rev. 20: 1

It is a sad sight to see a human being bound in chains as if he were a vicious animal. It is still sadder to see one bind himself with fetters that he refuses to break when he has still the command of his will to do so, but continues rather to strengthen them until he is helpless to sever himself. The gradual steps into sin and the contracting of evil habits make this kind of a chain.

First Link.—The saloon and gambling den may form the first link for some; others may begin upon a different one. The tyrant that eventually gains the control of those who frequent saloons, the attractive appearance he makes on first acquaintance, the passion that grows by indulging in gambling are too well known to waste time in further description.

Second Link.—No one can attend these places long without creating a desire that calls for constant amusement and entertainment. All the good they do is strongly overbalanced by the questionable example we set and the evil effects upon ourselves.

Third Link.—Every Christian ought to aid in making Sunday desecration unpopular in every form. The out-growths and evil results of Sunday excursions should be sufficient cause for every one to fight against them. The Sunday newspaper in too many homes takes the place of Bible reading and other good religious books, hence should be left severely alone.

Fourth Link.—Contrast the good and evil in clubs and lodges, then act accordingly for the right.

Fifth Link.—We are in the world, but let us not be of it, nor love it in any way detrimental to ourselves.

PRAYER MEETING

For Week Beginning September 16, 1906.

SOME LESSONS FROM THE CHURCH THAT LEFT HER FIRST LOVE.—Rev. 2: 4, 5.

I. The Downward Steps.

1. A loss of interest in religion. Gal. 5: 7. "Ye did run well, who did hinder you?" says the apostle. It is a fact, lamentably true, that many are slowly losing ground, being carried away by the spirit of indifference to the loss of their highest interests. It is time to call a halt.

2. A loss of power. God has given to each of his children "the spirit of power" (2 Tim. 1: 7), and it is our privilege to exercise and thus preserve it. Why are we weak when we ought to be strong—ready for every good work?

3. A growing worldliness. (2 Tim. 4: 10) Demas, no doubt, was once a promising believer, but soon the sad fact became apparent that his spiritual vitality was sapped; we are told that he left the fellowship of the saints, "having loved this present world."

II. The Way Back Home.

1. Start right. Prov. 3: 1-7. "Trust in the Lord and he shall direct thy paths." Yes, the homeward road is safe because the Lord will give us needed light for every step of the way. Let the Lord be the guide at all times, everywhere!

2. Show earnestness in your repentance. 2 Cor. 7: 10. O that there might be a greater effort to show the genuineness of our profession! What a mighty work might be done in the world, for many, alas, do not read the Bible except as it is shown in the lives of believers.

3. Be a shining light to all around. Matt. 5: 16. You need not say much to be a light for Christ. Light-houses do not ring bells or "blow a trumpet." They simply shine and prove a blessing. Let us learn the lesson.

HOME AND FAMILY

THE THREE DEAREST WORDS.

SELECTED BY ANDREW A. PETRY.

There are three words that sweetly blend,
That on the heart are graven;
A precious, soothing balm they lend—
They're mother, home and heaven!

They twine a wreath of beauteous flowers,
Which, placed on memory's urn,
Will e'en the longest, gloomiest hours
To golden sunlight turn!

They form a chain whose precious links,
Are free from base alloy;
A stream where whosoever drinks
Will find refreshing joy!

They build an altar where each day
Love's offering is renewed;
And peace illumines with genial ray
Life's darker solitude!

If from our side the first has fled,
And home be but a name,
Let's strive the narrow path to tread,
That we the last may gain!

Hollansburg, Ohio.

ABOUT IOWA BONNETS.

[The following is sent us by sister Lydia E. Taylor, of Waterloo, Iowa.]

Iowa is now in line with a State law against the practice of trimming women's hats with birds' wings or feathers. Any milliner trimming hats with feathers or wings will be punished with a heavy fine. It is reported that milliners all over the state are up in arms over this latest blow to their business, and that an indignation meeting was held in Des Moines, at which it was decided to carry the case to the highest courts. Thus moves the old world on with one portion of her citizens fighting for the maintenance of that which others would overthrow. Late reports from tenement workers of large cities are to the effect that children and mere babies housed in close quarters are made to labor night and day for a mere pittance in order that women's hats may be adorned with artificial flowers, which these poor little creatures of humanity must work like slaves to produce. Between birds and human beings one need not hesitate in answering which should be spared. Yet upon second thought, we ask the question: Would the poor little child slaves of the slums be any better off than they are if all the birds of plumage were slaughtered? The answer is negative. While greed and heartlessness fill the minds of careless, unthinking, godless human beings, little children will have to slave for the beer money of shiftless parents, especially as long as flowers are demanded for hat ornamentation, whether we kill birds for their wings and feathers or not. After all, the homemade sunbonnet is not a thing to be despised.—Editor "Woman's World."

EXTRAVAGANCE, ostentation and a mad craving for luxury is the ruling vice of our day. Careful inquiry among the dressmakers of New York reveals the following startling facts: There are one hundred women in that city who spend every year on dress \$30,000 each. There are one thousand who spend \$15,000 each, and five thousand who spend \$5,000 each on their apparel yearly. Thus 6,100 women spend an aggregate of forty-three millions of dollars a year on clothes and finery in New York alone. In this same New York twenty per cent of the population are for the greater part of the year dependent on charity for their daily bread. In this same New York one out of every ten is buried in Potter's Field and over twenty thousand evictions occur on Manhattan Island alone each year, while seventy thousand children go to school every morning breakfastless.

What a pitiful, what a heartrending comparison this is. To keep up this reckless extravagance of their women folks how many men are driven to commit crimes and indulge in practices which lead to disgrace and imprisonment? This mad extravagance, how senseless it is; it affronts all decency and makes the judicious grieve. A woman attractively and neatly gowned is a delight to the eye, but a woman smothered in finery, rustling in silks, smeared with cosmetics, blazing with diamonds, bangled and bejeweled, ceases to be a woman and becomes an over-dressed peacock and a mere perambulating clothes model.

Smother a woman with finery without, and everything that is good within her is sacrificed to her outward adornment. The society woman's life is entirely devoted to one thing, the adornment of her body, and the attending of foolish functions, designed solely for the display of her extravagant toilets. How wholly artificial is such a life, and it is to cater to the vanity of the shallow creatures that our millionaires bribe our legislatures, defy our laws, and indulge in every conceivable device of graft and commercial trickery.

There will soon be a reaction in favor of those simple ideals which made the women of colonial days the admiration of the world. Simplicity is the essence of beauty. A spotless shirt waist and a perfect-fitting skirt of some simple material and the American girl is a dream of beauty. The piling on of gorgeous "glad rags" does not make a woman beautiful, but in the majority of cases it makes her supremely ridiculous. Be simple in your tastes and neat in your attire and you will be all that is expected of the perfect gentlewoman. Let the peacocks strut in their feathers, but whatever you try to be, do not try to be a peacock. It is not womanly, and to be unwomanly is the greatest crime a woman can commit. As Ruskin says, "As long as cold and nakedness are in the world around you, so long can there be no question at all but that splendor of dress is a crime. In due time, when we have nothing better to set people to work at, it may be right to let them make laces and cut jewels, but so long as there are any who have no blankets for their beds, and no rags for their bodies, so long it is blanket-making and tailoring we must set people to work at."

Her polished limbs
Veiled in a simple robe, their best attire,
Beyond the pomp of dress; for loveliness
But is, when unadorn'd, adorn'd the most.
Needs not the foreign aid of ornament.

—Thompson.

THE VALUE OF A SISTERS' AID SOCIETY.

BY KATIE S. MILLER.

A CHURCH without an aid society may be likened unto a machine with a very necessary wheel left out. There is no other part of the machine that will fill the vacancy. Just so it is where there is no aid society. There is work which the society can do that none of our other church organizations are prepared to do.

Suppose a call comes for help at some needy point in the way of clothing. It is turned over to the society. A short time ago a request came to our elder that we help clothe some poor children to get them into a newly-organized Sunday school. He handed it over to the society, and inside of two weeks a box of clothing went to that place for those children, sufficient for all present needs. They were in great need of clothing and to-day they are in Sunday school. What other of our church organizations would have responded so quickly? That is a part of our work; our business is to meet such calls. Who knows what good may result from that box of clothing? Who knows how many little feet may have been turned heavenward?

One sister, writing in the MESSENGER says, "I wonder if the sisters realize the good they are doing by sending out those boxes of clothing?" She further says that if they did they would double their diligence.

A letter from one of our sisters in a city mission says, "One of the saddest parts of my work is to go into the homes of the poor, where the mother has her little ones clinging to her half-starved and half-clothed and I have not the means of relieving their suffering." But she says, "If one could see their gratefulness when we can help them, all would feel repaid for their work in sending us things. May God's richest blessing rest on the sisters in their noble work."

Then the society is a help in cultivating a missionary spirit. If we once form the habit of giving we are not satisfied unless we give something, and it will not be long until our children will want to put something in the mission box.

Then there are the sick to visit, and should there be need, it is made known to the society and their wants are relieved. There is also the social side.

We busy mothers and housekeepers have so many cares on us and we get so narrow-minded we can scarcely raise our thoughts above our home duties. A day spent in working in company with our sisters, in cheerful conversation planning our work, gives us something to think about outside of home duties.

I wish I had the power to instill into the mind of every sister the value of an aid society. I wish I could impress it upon the mind of every sister that she is needed at every meeting of the society. I wish I could impress it upon the mind of every brother that it is his duty to encourage this good work. There are so many ways in which you can encourage the sisters, by a kind word of inquiry, a contribution or even by preparing a way for them to attend the meetings.

There are places in the Brotherhood where the brethren often accompany the sisters and spend the day with them. That is encouraging indeed. I believe when we neglect the aid society we are neglecting a God-given duty. "What thy hand findeth to do, do it with thy might,"—not just when it suits us, or we have no busy work at home. What is worth doing at all is worth doing well.

Sisters, let us keep our part of this machine well oiled and in running order. It does no good to let a watch run down, it is much better to keep it going, or perhaps we will have trouble to get it running again.

R. F. D. No. 2, Vienna, Va.

ROCKINGHAM CHURCH, MO.

THE Sisters' Aid Society of this church, from Feb. 1 until Aug. 2, held twelve meetings, with an average attendance of fifteen. We pieced and tacked one comfort; pieced one calico quilt and quilted three; pieced one worsted quilt and worked it, and did many other things.

We sent out quilt squares ready to sew together, enough for a quilt, to Minneapolis, Minn., mission for the little girls; sent one box of provisions to St. Joseph, etc.

Among other things we received three quilt tops; five yards of calico; \$10.64 for work; \$6.50 for articles sold; \$8.76 egg money; and had \$17.17 left from last quarter, making a total of \$43.07. Paid for carpet for church, \$22.18; sent \$1.40 to St. Joseph mission; for other expenses, \$5.32, leaving \$14.17 in the treasury. At our organization we elected Mary Falls president, Mittie Sandy vice-president, Emma Early secretary and treasurer, and Ona Hogan assistant. We feel that we have done little, but hope, by the help of the good Lord, to put forth greater efforts and do more work.—*Less Hoover, Sec. and Treas., Norborne, Mo.*

A CONFIDING MONKEY.

A FRIEND of mine attended the Buffalo exposition, and was entertained at a house on Elmwood avenue.

During his stay, as he was sitting on the veranda one morning, an organ-grinder with a monkey came along and stopped in front of the house.

When the monkey came up on the veranda with his little cap held out for an offering, my friend, who is very fond of animals, offered him a red-cheeked apple. Springing to his knee, the monkey seized it eagerly, and, seating himself, solemnly ate it, bite by bite, his bright eyes the meanwhile fixed earnestly upon the face of his new-found friend.

Apparently satisfied that he was a man to be trusted, as soon as he finished the last mouthful the little monkey laid his head against the man's arm and fell fast asleep.

Unwilling to disturb the weary little creature, my friend paid the organ-grinder to remain until he had exhausted his repertoire more than once, and perhaps the patience of the neighbors not musically inclined.

But presently the monkey awoke, and, obedient to an admonitory pull upon his chain, followed his master down the street, all the brighter for the thoughtful kindness shown him.—*Bessie B. Titus, in Christian Endeavor World.*

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. C. M. DRIVER is engaged in a revival meeting at Arbutus, W. Va.

LAST Sunday Bro. Wm. Lampin, of Polo, Ill., commenced revival work at Flora, Ind.

A SERIES of meetings held at Walkers Chapel, Va., by Bro. John F. Driver, resulted in eight conversions.

THERE is an encouraging increase in membership in Los Angeles, Calif. Recently six united with the church.

THE ministerial meeting of Southwestern Kansas and Southern Colorado will be held at Wichita, Kans., Oct. 16.

THE Brethren in West Virginia are to hold their district meeting in the Shiloh congregation, beginning Oct. 17.

IN the Cabool church, Mo., in a series of meetings conducted by Bro. J. J. Wassam, ten came out on the Lord's side.

BRO. A. P. SNADER, of New Windsor, Md., is booked for a series of meetings at Mechanicsburg, Pa., commencing Nov. 25.

BRO. E. S. YOUNG closed a ten day Bible institute at Timberville, Va., with eight accessions to the church by confession and baptism.

THE time appointed for the district meeting of Western Maryland is Oct. 5 and 6, to be held in the Maple Grove congregation.

THE ministerial and Sunday-school meetings of Northwestern Kansas will be held in the Sabetha church, Sept. 30 and Oct. 1.

BRO. P. F. ECKERLE, of Lanark, Ill., is engaged in a protracted meeting at Polo, this State, having commenced last Sunday morning.

BRO. WM. HOWE conducted revival services in the Neffsville congregation, Lancaster Co., Pa. There were fifteen added to the church.

A FOUR weeks' revival meeting at South Ottumwa, Iowa, conducted by Brethren C. S. Garber and C. E. Wolf, closed with fourteen added to the church.

BRO. CASPER J. COFFMAN, of 230 12th St., Denver, Colo., says he can make use of as many back issues of the MESSENGER as our patrons choose to send him.

THE revival in the Lower Deer Creek church, Ind., conducted by Bro. J. W. Lear, closed with twenty-one accessions by confession and the rite of baptism.

DURING a revival at the Neffsville house, Pa., twelve came out on the Lord's side and were added to the church by confession and baptism. One was reclaimed.

OUR missionaries write us that they are having an abundance of rain in India this season. More water has fallen than for years. This means good crops, plenty of work and general contentment.

THE MESSENGER would like copies of the minutes of the Annual Meeting for the following years: 1880, 1882, 1883, 1884, 1885, 1886. We shall be glad to communicate with anyone who can furnish them.

BRO. O. P. OLIN, one of the faithful elders of Sweden, closed his earthly pilgrimage a few weeks ago. He resided a short distance north of Malmö, where he had an interesting congregation. He was looked upon as one of the most reliable and efficient elders in Sweden, and did much to give our cause credit and stability among the Scandinavians. Most of the members from America who visited Europe, had the pleasure of meeting him and were quite favorably impressed with his piety, zeal and intelligence. Next week Bro. A. W. Vaniman, who is intimately acquainted with the family, will have something to say concerning the departure of our beloved and highly-respected brother.

ON another page, this issue, will be found a timely article by sister Katie S. Miller on "The Value of a Sisters' Aid Society." The writer points out an extensive field for our Aid Societies, and it has been a wonder to us that our sisters, who write for the MESSENGER, have not been saying more about this kind of work. We hear much about piecing quilts, making bonnets, prayer coverings, etc. Why not have more about getting out after the poor and providing for their needs? Possibly all the Aid Societies need a lookout committee, whose duty it should be to find the people who are in need of the aid our sisters are in a position to supply. Then there are the sick, and others who need to be looked after. We once heard of a society that appointed a baby committee, whose duty it was to provide ways for mothers, having small children, to attend church. One of the committee would now and then keep the children while the mother was at church, or get someone else to do so. There are many ways in which our sisters can make themselves useful, and suggestions from some of them may prove helpful to others.

NOT long since we sat in a cozy dwelling and conversed with four ministers, widely known as evangelists of marked ability. There is not a church in the Brotherhood that would not be glad to have one of these preachers hold for them a revival meeting. They have already gathered thousands into the fold and along the evangelistic line are capable of doing even more in the future than they have accomplished in the past. While men of well-matured minds they are not old, but would still be classed with the young men of the church. However, only one of them is in the evangelistic field. One is in Bible Normal work, another is on the editorial staff and a third one is pastor of a congregation requiring all of his time and attention. This shows what is becoming of our evangelists. The church must have men of special adaptation for various lines of work and this takes them out of the evangelistic field. Their places in the field must be filled by others or we must do without evangelists. At this time there are not in the Brotherhood half enough evangelists to fill the demand. Men are wanted to hold revival meetings and cannot be had. We must in some way develop more men of this class. How can it be done?

WE have no special complaint to make against those who write for the MESSENGER. They keep us well supplied with good matter and do not complain when we fail to find room for all they write. Of course we cannot publish all we receive, but we take the best of it and in that way supply our readers with the cream of what comes to the office. We mean to be as careful as the good housewife, who sets before her invited guests the very best that she can afford. It is a pleasure to receive for publication an article that we know will do the MESSENGER patrons good, and we are always glad to make use of matter of this sort. We however would suggest that our essay writers do not make their articles too long. Long articles, if read at all, are read by the few, while everybody takes pleasure in reading the short ones. One thousand words is a very good length for an essay. Many enjoy an article of twelve hundred words, but when it gets beyond that the subject and matter must be interesting indeed if the attention of the reader can be held. We have on hand a number of long communications that are held back solely on account of their length. Had they been short they would have appeared in our columns weeks ago.

BRO. GEO. W. ELLIOTT, of Nickerson, Kans., went to his reward Aug. 15, being at the time over eighty-nine years old. He served in the ministry about fifty-three years, and died in the faith for which he earnestly contended.

THE Brethren in Oklahoma announce their district meeting for Sept. 28, to be held in the Washita congregation, Washita Co. The ministerial meeting comes off the day before and the Sunday-school meeting the day following.

THIS week several of the schools of the Brotherhood will open, and the others are to begin next week. This means the bringing together of at least two thousand young men and young women for special training under the directions of trained instructors. Most of these young people are members or members' children, and among them may be found a score of ministers. Several members from Elgin enter these schools, and two of them are young preachers. They go to different schools, but all have the same purpose in view, the preparing of themselves for greater usefulness. We regret to have our young members leave us. They were among our faithful workers in the church and Sunday school. But what is our loss for the present will be the gain of others, for we know that their going away will be for the furtherance of the cause in the end. Later on the world is to hear of these young people and their work. And what we say of the loss and feeling here in Elgin applies to a hundred other places in the Brotherhood. The going forth of two thousand young people, reared in Christian homes, means something. It is a part of a tremendous movement, whose power is to be felt in church and state at a no distant day. In view of this fact a wonderful responsibility rests with the schools where our young men and young women are to receive their training. Should not our people, all over the land pray for our schools? It may be that we have not been praying enough for the schools controlled by the Brethren.

A CHURCH IN ST. LOUIS.

IT is a little remarkable that the Brethren will run all around St. Louis, Mo., in opening up missions and establishing churches. Every now and then some one writes in to ascertain whether we have a church and regular services in St. Louis. With regrets we have to inform them that we have no congregation in or near the city. Years ago we had a small congregation and a good house in the place, and services were held regularly. But the interest waned, the congregation fell away and the house was sold. Since then, nothing has been done, and probably nothing special has been attempted. We believe we should now turn our attention to St. Louis and not rest until we open up a mission in the city and secure a good meetinghouse. The place is too centrally located to be overlooked. We have hundreds of members passing through the city every year. Scores of them would be glad to stop and worship in a church of their own faith. Besides, many of the Brethren's children are locating in the city. Some of them are there on business, others are in the schools, and there is no one to look after their spiritual interest. If we are not mistaken, the work in St. Louis falls to Southern Illinois, and it would be a good idea for the district, or the mission board of the district, at least, to give the place early attention. An effort might be made to round up all the members and sympathizers in and around the city, canvass the situation and see what may be done. We repeat that St. Louis is too important a center to be overlooked any longer. If the place does not fall to Southern Illinois, then let us learn where it really does belong, so that someone may lead out in opening up a mission and establishing a church. We must have a church in St. Louis.

THE CHURCH BASEBALL.

IN the early history of baseball it was one team against another. Later it was one city against another and then one college against another, but now it is

common for the churches to have their teams, and we read of the Methodist baseball team playing the Baptist, or the Baptist against the Presbyterians. The church baseball is becoming more popular than the Sunday school, and more people witness the contests between the teams of the different churches than can be induced to attend the religious services. Thus the churches are going out into the world, not with their religion, but with the worldly amusements that they have permitted to invade their holy precincts.

When churches go this far we need not wonder that the unconverted have little confidence in the churches or their religion. Church members are permitted to have about all the world has, save that they do not wholly agree on the saloon-business, for some large and influential churches tolerate saloons, while others do not. Worldly people play cards, patronize the dancing hall and play billiards. Church members do the same, even to the extent of having card parties in their parlors, and sometimes the billiard table in their homes. Now they go a step farther, not away from the world, but towards it in appropriating the baseball.

What candid man, on reading the New Testament, and studying the conduct of the Master and his early followers, could imagine that any of them could have been induced to hitch onto the church the worldly games that now bear the name of the respective denominations? What would John Wesley think were he to return to this world and read in the dailies about the M. E. baseball team playing the Baptist team? Then think of Roger Williams being called on to witness a contest between the teams of the Baptist and Presbyterian churches! Think of Luther and Calvin returning to witness such contests between the teams of the different churches! Confronting such worldly tendencies these devout men, with their spirits stirred within, would denounce the present day Protestantism with more zeal and holy indignation than they ever denounced the sins of the Catholic church.

THE THREE PINE CREEK MEETINGS.

WE always have good ministerial meetings in Northern Illinois, but it is thought that the one held in the Pine Creek congregation last week was the best meeting of the kind that we have yet had. The local attendance was quite good, but there were not as many present from other congregations as we sometimes have, and yet there were but few churches not represented in some way.

Bro. C. B. Smith, of Milledgeville, was chairman, and proved to be an efficient presiding officer. The different topics, arranged by the committee on program, were discussed intelligently and sometimes forcibly.

The influence of the college upon the ministry brought out the fact that most of our efficient ministers are receiving their training in colleges and universities, and that they will be much as these institutions make them. In Northern Illinois the college trained are coming rapidly to the front, and are in evidence in every department of church work. With us, however, there has never been any line between the college trained and those who have been less favored. We have mingled so harmoniously that there have been no occasions for feeling that some are men and women of high education, while others are not. We notice the difference only when intellect must be measured with intellect, and here the educated men are showing the advantage of early and wise training, much to the comfort and edification of the churches they serve. Our experiences have led us to respect and encourage the college and university men of our district rather than discourage them. We elect them to the ministry, ordain them to the eldership and divide up the church work with them. In our labors for the church we work side by side with them, spiritually recognizing no difference, observing, however, that the educated may be more efficient than the others, but none the less loyal.

In addition to the influence of the college upon the ministry, we discussed System, Ruts of the Ministry and Habits of Expression as they relate to powerful

speaking. In fact, the remainder of the day was crowded full of excellent things said by different speakers, the laity being well represented. The rut question was handled with considerable vigor, and the way it was treated is certain to prove helpful. Ruts in the ministry may be useful, and then they may not. It depends upon who is master of the situation, the man or the rut. It is always wise to get out of a rut that is in any manner proving a hindrance, though it is one thing to get out of a rut, but quite another to get entirely out of the road.

On Tuesday evening, after the close of the ministerial meeting, Bro. W. R. Miller gave his illustrated talk on India. He was listened to by a large and attentive audience. Bro. Miller is making illustrated talks a specialty, it being his purpose to start on another trip to the Old World this fall, with a view of gathering further information.

Wednesday was given over to two meetings, one in the interest of the Sunday-school work, and the other in the interest of the Christian Workers. We are sure that if all the Sunday-school superintendents and teachers in the district could have been present and heard the good talks and excellent suggestions given, we would have better Sunday schools in this part of the Brotherhood and more of them.

The afternoon was taken up by the Christian Workers, and some excellent things were said in a way that will do good. We look upon the Christian Workers as a part of the church machinery, and they have a very important part to play. The society can be made as helpful to the church as the Sunday school has proven to be, and we are sure that this will come to pass when the work to be done is wisely distributed.

We had ideal weather for the meetings, good speakers, attentive and appreciative audiences, and were most kindly and hospitably entertained by the members of the Pine Creek congregation. They know just how to make it pleasant for visitors in a meeting of this sort.

The next meeting, for the three departments of work in our district, is to be held in the Hickory Grove church, in August, 1907, and the committee on program consists of Brethren A. C. Wicand, James M. Moore, M. W. Emmert and the Sunday school and Christian Workers' district secretaries. This committee has already commenced laying its plans for the next meeting.

WRONG BIBLE TEACHING.

THE importance of educating our preachers in our schools may not have occurred to most of our readers. A short time ago one of our young elders, who is now doing excellent service in Bible normal work, told us that he could never have completed his university course, and come out sound in the faith of the Brethren church, if he had not gone through on his knees. He was all the while in the midst of men of fine scholarship, was expected to master the studies called for in his course, and at the same time, keep fully abreast of the theories handed out by the destructive critics and those who stood for the new theology and the very latest Biblical exegesis. All the fine scholarship of the institution was brought to bear on the pupils to get them to see, understand and accept the theories of men who practically tore the Bible to pieces, discredited its miracles, questioned the divinity of Christ and discarded nearly all the New Testament commands.

In most of the great universities, as well as in most of the Bible colleges controlled by the denominations, the student is taught that Moses never wrote the first five books of the Bible. In fact, it is held that these books were not written until the time of Ezra, and that they may have been produced in their present form by Ezra himself. The first chapters of Genesis are regarded as patchwork, the different parts being furnished by different writers at different periods.

Much that is said in Genesis is looked upon as old-time stories, myths of the dim past, or mere folklore, that must be interpreted in the light of a people who knew little of God or civilization. The story of

the flood is looked upon as only so much folklore. There is little of the real hand of God to be seen in what is said about Israel in Egypt, the journey to Canaan, and settling in the promised land.

The New Testament miracles are reasoned away. By the time most of the teachers in the theological institutions get through with them, there is little left save traditions that may have had some truth in them, but this has been added to until we have the story as told by Matthew or John, as the case may be. The virgin birth of Jesus is sneered at and his divinity is often flatly denied.

As for the ordinances, they are nothing in these enlightened years. Baptism means anything you have a mind to make of it. Every command that does not appeal to man's way of looking at things, is explained away. Even the church, as an organization, is only a matter of convenience. Men, they teach, can be saved out of the church as well as in it. The idea of a church separated from the world, is discarded.

And thus the teaching goes on and the young minister at the end of a few years comes back to his old church. He is not the man he was when he commenced the study of the Bible in the university. He went away a Dunker, but he returns something else. He may be too wise to tell just what he does believe, but he has got rid of his old notions about the simple life and the simple religion. The Bible he reads is no more his mother's Bible. It reads like hers, but to him it is now the Bible of the university, full of folklore, myths and other unlikely stories. He may preach learnedly, and entertain the people as they were never entertained before, but he does not fire up their souls. He converts no one; if he does, it is not to the good old faith of the Brethren church.

Why all this change in a young preacher, raised in the faith, elected to the ministry and looked upon as a coming young man strong in the Lord and sound in the doctrine? It is because he has received his training at the wrong place and had the wrong kind of instructors. He went into the university a Dunker, but came out a Baptist, Methodist or something else. What else could be expected? And we may look for this kind of work to go on until we can furnish proper and thorough training for the young men seeking the higher course of studies in Bible departments. Some of our schools are doing some good work along Bible lines, but none of them are doing what they would like to do, and what they know should be done.

We talk about nonconformity to the world—plainness in the Christian attire. We demand that all of our ministers dress plainly and teach the doctrine of plainness in their preaching. How can we expect young ministers, or anybody else, for that matter, to remain plain, accept the doctrine of plainness, and defend the same in their preaching, when they attend school where all the instructors, from the president down, absolutely ignore this New Testament doctrine of nonconformity? We cannot expect it. We ought not to expect it.

If we want those of our young preachers, who attend school and take Bible work, to remain loyal to the church and her principles, we must provide them with schools where all the instructors are sound in the faith, believe firmly in the doctrine and principles of the church and are not only willing, but are anxious to teach the same in good faith. All of this and even more we must encourage, undertake and fully provide for if we would keep the Brethren churches from drifting off into the channels where many of the popular churches of the day are found.

Education ought not to lead any man away from the New Testament principles as accepted by our people. A university course ought not to weaken the faith of any truly converted preacher, but in institutions of learning, where the leading instructors have been carried away with the claims of destructive critics and the so-called new theology, very few of our numbers have been able to complete the work required of them without having their faith most seriously disturbed. And to avoid any further inroads, it becomes us to provide ample means to protect us against the evils and false teachings that have so greatly crippled the Bible schools of other religious bodies.

KATY-DID.

THERE is a notion in the minds of many that animals, fowls, bugs and insects talk as do the human kind, but we do not know what they say because we do not understand their form of language. That they do have some kind of communication may be true, but that they have the power of speaking to each other in the sense that the human does is not reasonable.

We remember very well, years ago, when we lived near by a frog pond, noticing how they commenced their noise,—song or conversation, as you may be pleased to call it. First one would commence his peeping, then another, and another—then all would join in the chorus. To have quiet we would cast a stone into the pond, and instantly all would be still. But soon one would commence, others would follow, and finally the whole crowd would be joining in. Then another stone would be thrown, and another quiet follow. But the interval between each stone-cast would be longer, and after awhile they would cease altogether. Then the thought would come, Why this? Do they reason? This is the way we would do. We would take warning and desist from our intercourse or pleasure, as the case might be, after repeated disturbances. And so it is with insects, bugs, etc. Even mosquitoes will leave you after persistent striking. There are many things in our study of bugology that seem to indicate that they have some mode of going from effect to cause, so that it is no great wonder that heathen and idol worshippers have superstitious reverence for some of the lower order of life. But we are getting away from the thing that impressed me most. This evening, while sitting alone on the porch, we seemed to be surrounded on every side with the hum and noise of bug and insect life. At first it gave us a feeling of loneliness, but soon we became interested, and we were intent on hearing what the little inhabitants of the world had to say. And do you know, we soon made them to say a number of things? Did they say what they seemed to say to us, or was it only our imagination? Was it the thing they said or the thing which we had in our mind? And if we make bugs say things which they do not say, may we not do the same thing by each other? Suppose we think a little along this line.

But our hearing is not all imagination. Among the many different sounds there was one just down in a clump of shrubs that did actually speak out and very cleverly say Katy did, Katy did. Yes, Katy did, Katy did. Am I sure of this? Just as sure as we have birds that say "whip-poor-will," and "bob-white." And do you know that even as to these birds we may be mistaken? Among the multiplicities of noises we did not hear. "Katy did" until we specially listened for it. And, after all, may it not be that we listen for and make both bugs and people say what we meant them to say?

Not very long ago a person came to us and told us what another party said. It was not very commendatory, and we could hardly believe it. But he affirmed that it was so. He actually said as he reported. But afterwards we learned that the party did not say as was reported. What was wrong? Did the man willfully misrepresent? Perhaps not. The trouble was that there was not the right kind of feeling existing between the two, especially on the part of the first party, and he heard a sound and put into it his own construction—as he felt—and made it what he wanted the other party to say. His desire was to lower his friend in our estimation. And when we have such feelings rankling in our hearts it is a very easy matter to make what Katy didn't say into "Katy did." Just a little change in a conversation makes a wonderful change in the interpretation. The change doesn't always need to be in letters or even words. A wrong emphasis or a malicious look from the eyes may entirely change a most kindly conversation into one of revenge and bitterness. Almost any bug or insect says "Katy did" when we are listening for it and want to hear it.

The thought that came to us in our meditations as we listened to the humming noise of the insect world around us was, How easy it is for us to misconstrue the language, actions and life of those around and

about us. The least envy, suspicion or bitterness in our hearts unfits us to give a fair and charitable interpretation of the lives of those with whom we come in contact.

If we are not careful, suspicion becomes a habit, and envy and jealousy a besetting sin in our lives. We feed on it till it becomes a part of our lives—a part of us that takes from us much of the sweetness that we might otherwise enjoy. Much of the ugliness felt and lived out in the world is not because of what others say and do, but what we make them say and do. Our friends whom we love and in whom we have confidence can say and do almost any reasonable and rational thing towards us and we are not offended. This is because we are charitably inclined towards them, while others, toward whom we don't feel kindly, if they were to say or do the same things to us, would give deep offense. Why the difference? Our relations towards each other do not depend on the words we say or the things we do half so much as how we feel. We interpret by feeling rather than by word or action.

Not long since, on hearing the evening cricket, one said it said, "Katy did." Another one said that it said "Katy didn't." Both heard the same sound, but the one had her mind fixed on Katy did, the other on Katy didn't. They were both equally honest, but their minds were differently set. To one man the inhabitants of the pond give music in which there is harmony and sweetness. To another it is unbearable and gives nervous prostration. To some the cock-crowing, during the night watches, is company and affords pleasure. To another it means wakefulness and consequent agony. We knew of a lady whom cock-crowing during the night robbed of sleep and rest. And that she might be delivered from the nuisance, she bought up and disposed of all the roosters of the village.

Why all this? Did God make us so, or did we make ourselves so? What lesson can we learn from all this? We may learn the necessity of taking heed as to how we hear, whether our hearing is from without or within. And do you know that much of it is from within? More than you think. And this makes it the more necessary on our part to be the more careful as to the condition of our own hearts and minds, lest we should hear wrongly to our friends' and neighbors' hurt.

H. B. B.

THE WORN-OUT PREACHERS.

HERE and there, scattered over the Brotherhood, we have aged and worn-out ministers, who have little means of support. They gave the church the best years of their life, not thinking that the time might come when they would possibly be in want. Some of them were at one time in good circumstances, and might have put by something for old age, but they were so taken up with their church work that the matter of providing for the future did not receive serious attention. Then the church in those days was not always as appreciative as she should have been. In too many instances the preacher was permitted to bear the burden of preaching the Gospel alone while the church took her ease.

This may have been the preacher's fault, for the church should have been taught the way of the Lord more perfectly. But forty years ago it was a risky undertaking for a minister to say much about the necessity of supporting the preachers who devoted their time and energies to church work. But so it was. Devout ministers lived through it. A few of them gathered enough property to keep them in comfortable circumstances while they remain in this world, but others were less fortunate, and now feel their need keenly. Their children are kindly taking care of some of them. Others are to find places in the homes provided by the church for the aged poor.

We receive some touching letters from these aged and worn-out preachers. They tell the story of their active life, when they thought only of the church and her interest, then refer to the increasing years when they were left with but little property and not strength enough remaining to earn a living. Then they ask us to encourage the framing and the adopting of a plan

that will, in some way, provide the needy preachers with the aid they should have. We can do no more than mention the matter, and call attention to the fact that it has been the purpose of the Brotherhood, through the General Missionary and Tract Committee, to have the Gish Fund meet the present needs of those requiring the aid that cannot otherwise be provided. This may yet be developed into a well-matured plan for superannuated preachers, but the ideal has not yet been reached.

During the last two decades our growth along missionary and educational lines has been marvelous. We have provided for many needs, but not fully for all of them and especially not for the poor and worn-out preachers. By means of the Gish Fund some ministers have been assisted, and others coming within the rules may also be helped. It may not be necessary to authorize other plans. We need to develop and increase the possibilities of the present one until we secure what may be required to meet all reasonable demands.

FAMILY READING.

ONE of our elders writes that in his congregation special efforts are made to place the MESSENGER in every family where there are members, and when a family is too poor to pay the price of the paper, sufficient help is furnished to meet the expense. In this way all the members are kept in touch with the general interest of the church.

But, he says, the hardest fight, in the way of literature, is with the story papers. They come, in great abundance, to the homes of members, and the young people, and sometimes older ones, become so taken up with fiction that they cannot be induced to take any interest in the church literature. This is one way of training up children in the way that they are sure to continue when they grow older. We cannot expect children to settle down to digesting all the solid matter in a church paper, but if they are not too much enticed by the trashy literature of the day, they may be won over to the reading of something that is helpful.

In one way the free press is producing excellent results, then in another way it is flooding the country with harmful reading. Wise parents must learn to protect their families against that which is injurious and misleading. We cannot expect young people to be contented with all sober, religious reading. They should have a healthful variety. Where this is judiciously looked after, the misleading reading can be weeded out, and a taste cultivated for the pure and uplifting.

In some homes parents have much to say about what they have read in the MESSENGER. This is done in such an unassuming way that the children become interested and are thus often led to examine the paper for themselves. But when the older members spend their time talking about the story papers, and other things out of keeping with the religion they profess, what better can be expected of the children and young people!

WHEN OBJECTIONS ARE FILED.

What course should be pursued when objections are filed against granting a certificate of membership?

OBJECTIONS against the issuing of a certificate, along with the name of the objector, should be filed with the elder in charge. If the objections are of a personal nature, they should be disposed of according to Matthew 18. If of a general character, they should be referred to the church, to ascertain whether the church will sustain them. If she does, she will then direct how the matter must be disposed of. If the church declines to sustain the objections, that ends the matter, and the certificate may be issued without further action. The brother offering the objections loses his case, and it becomes his duty quietly to submit, and make the church no further trouble, unless he wishes to take an appeal to the adjoining elders. This may be his privilege, though he would better not make use of it unless he is positive that his congregation is violating the rules of the Brotherhood in granting the certificate in question.

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, - Illinois H. C. Early, - Virginia
L. W. Teeter, - Indiana C. D. Bonssack, - D. C.
John Zuck, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

TOO MUCH SCATTERED.—1.

In recent years quite a number of members of the church have been going to Canada. Some went in order to secure there the homes which they could not secure where they had lived. Others went because they thought it a good place to invest, as the price of land will advance for some time to come. Still others went with a view of organizing or helping to organize a church. So to-day there is a goodly number of members living in Canada, and a still larger number having financial interests there. And the probabilities are that in a few years we shall have several strong congregations across the border to the north of us.

This is as it should be, for the country is large and rich, though land is still cheap, and the language is the same as our own. It seems strange that a church has never been organized up there with a native membership. In fact, as a church we have come short of our duty here, not having made very much effort to teach these people the whole will of God. May the work of the future atone for the neglect of the past. And an additional reason for considering this field is that so many persons from the United States are going there to live. From Winnipeg west one meets Americans everywhere. The Canadians take kindly to the invasion, and one could not ask for better treatment than he receives at their hands.

The largest body of our members up there is in the Fairview church, most of them living between and some distance from the road taken in going west and the one taken on the return trip; so the time was too short to visit them. About eighty-five members are here, and Eld. Abram Buck, formerly of Iowa, is in charge. From all that can be learned, they are prosperous and contented. One thing against them is that they are so much scattered. Their territory is twenty-four miles one way by thirty-six the other. They are doing what they can to occupy it, having preaching and Sunday school at four places. The report is that the attendance and interest are good. Such work is what is needed in every locality. If others will move in and make themselves homes on the land where houses have not yet been built, the future will see great things done for the cause where we were a few years ago unknown.

Farther west, not far from Medicine Hat, there has been considerable land purchased by brethren. Some of them seem interested mainly in the increase in value of the land, having bought only for speculation. To them it matters little or nothing who buys the land so long as they get their profit. That is something we should like to see changed. But there are others who have desires for something higher and better. They are going to try to get enough together to have services. Their hope is to have a church of their own at no distant day; and earnest efforts will bring success in good time.

Perhaps it is all right for brethren to buy up large tracts of land—it depends very largely on the object in view. If the purpose is to locate on it other members without making a great profit for themselves, they are helping to enlarge the borders of Zion, and should be commended. But if the object is to hold the land, not improving it, until the labor of others around it has greatly increased its value, and then sell it to the highest bidder, without any concern for the effect it may have on the community, they are engaged in a business which should be condemned. What a blessing to the church and the world if all of us who make investments belonged to the former class. But they are not all thinking mainly of the good they can do. If they stop a moment and seriously weigh their motives, some of them will get on the right track and remain there, to the advantage of themselves and others. G. M.

FROM UMALLA, INDIA.

Rain! Rain! Rain! We are having a chance to see what a proper monsoon is like. For several of us, this is a new experience, for the rains have been light for several years. The good rains bring smiles to the people's faces, for it means to them a living, where without the rain, famine would have been their lot. Why should they not be thankful, and we all also, because there will

be plenty in the land and such suffering as has been will not need to be? The good God sends us the showers of blessings in many ways, and one way is the showers of rain which give us water to quench our thirst and make our crops grow. The good rains cause the people to smile, and they are glad for them, for now they will have plenty to eat; and had the rains been short, famine would have been their lot. There is so much mud and water now that it is impossible to go with the carts. Those people who have to go away from home do so by horse or afoot. We stay in, especially we women folk.

Over last Sunday Brother and Sister Ross were here to visit us and the week before Bro. Jesse Emmert was here. We are always made glad and encouraged by the visits of our brethren and sisters.

Just now the sound of song comes to my ear, but it is the song that always makes my blood stand. This evening I saw the vasa and some others going to Dabhal where there is a liquor shop, and I thought then that there would be a drunken time to-night, and so there it is. One can always tell by the song when a Bhil is drunk. They all have the same tune and never sing at any other time. This man is a hard drinker, and such occurrences are frequent. Oh! if we could only do something to stop it. The drink question seems to be the hardest thing for us to fight. Among the Bhil people we do not have the caste question to deal with as at some places, but they do drink. They can and will give up many of their sinful ways, but they think they cannot give up their drinking. Oh! that all might see the harm there is in drinking and smoking, for they both go together; then these things would be cast out more quickly.

This is the busy time of the year for the farmer. Weeds and growing grain need his attention. The rains and warm weather cause the weeds to grow faster than the growing grain, and many of the fields look like grass patches rather than grain fields. The rows are lost sight of in the grass, and then they must be weeded by hand before the plow can be used. Men, women and children, armed with a crooked, sickle-like knife, do this work. They use the knife to cut the weeds off, so that when the next rain comes they will sprout up nicely. These people believe in surface cultivation in every particular. During the busy season some of them find it very hard to keep Sunday, that is, those who are Christians. The others do not know anything about keeping Sunday. Last year we told them they should not work with their bullocks on Sunday, especially those which were mission bullocks. They stopped then, but this year began it again. One Sunday, several weeks ago, we heard that the bullocks were all in the field at work, so we went after them and had them bring them on our compound and the owners come to church. Since then there have been no trespassers until last Sunday. Two men went out to work with their bullocks and after a while got afraid that their bullock might be taken, so they quit.

We are glad to hear that new ones are coming to us. We need them all. Pray for us. Nora A. Lichty.

OUR BOYS.

Before I came to India, I often wondered just what orphanage work meant, how the boys were dealt with, what they were like, how they lived, what they ate and a multitude of other questions were constantly coming to mind. The orphanage department is my special work, and as I am therefore especially interested in it, I decided to write, as I believe others are asking the same questions. To begin with, we have altogether nearly one hundred boys, ranging in age from four to twenty years, as nearly as we can tell (these people do not know their own ages), and among them are to be found temperaments and dispositions of every description. We have a goodly number of the "that boy" description, and anyone who has raised a family will understand what I mean. However, we remember with thankfulness that all are not alike. But between these two extremes there are a large number of just ordinary, commonplace and yet interesting boys.

Of course these boys came from heathenism, and their faults are, perhaps, more deeply implanted and of a graver nature than would be the case with boys at home, and yet, oh, what a vast difference between these and the real heathen! When we remember that India is the devil's battle ground, we cannot but feel that it is worth while when we think of the lives of some of these precious boys. In fact, we ourselves are often put to shame by the quiet faithfulness of many under all circumstances. For instance, these people are very superstitious (demon-possession is of frequent occurrence even among our people), and one of the boys, being ill, was removed to a separate building; it was with difficulty that we could persuade others to stay with him at night. They admitted that it was because they feared he was possessed. However, one of them who was asked, replied, "Why should I fear? I have the Holy Spirit," which indeed is true, and his life is a daily witness to that effect.

Another instance: One day two of the boys were quarreling, and a little fellow of about eight or nine years said, "O, don't fight, remember the fightings are without." He, too, is truly saved.

The boys' compound occupies about one acre of land, walled in. On two sides are the rooms, each a few feet square and occupied by about four boys, and the way these rooms are kept is an interesting study. The smaller boys' rooms are much more tidy than the larger boys' and everything is neatly piled up (most of them have boxes in which to keep their few belongings), and the rooms, some of them, are carefully swept every day, and every little while "whitewashed" with a mixture of manure and mud. Pictures for the walls are given as rewards of merit; and here let me say that the large Sunday-school rolls are invaluable, and so much appreciated by these boys. They are first used in the primary Sunday-school class, then given out for the rooms, and it is a very proud boy who carries off one of these prizes.

The question of bedsteads for the boys is a hard problem, as they are soon destroyed, but the larger boys usually care for theirs. A wooden framework affair, with a spring of ropes, this covered with their blankets, is all that is desired. The customs of the country do not require chairs, so the furnishing of a boy's room is very simple.

We rise early (about 5 A. M.), have prayers for fifteen minutes (from 5:15 to 5:30), then the Bible classes are held from 5:30 to 6:30. At 6:30 the work of the day begins. The boys of the different departments go their separate ways. There are the tailor boys, at present engaged in making clothing for all the rest. The boys wear the loin cloth common to this country, and shirts or coats of material to suit the weather.

The carpenter boys are doing well; the basket-makers, the blind boys, are kept busy, and their products form an interesting collection on sale, and are quite salable; then there are the press boys, the masons, the brick-makers, and at Mussoorie the shoemakers, bakers, etc. Every boy has something to do, and accordingly as he is kept busy at work, keeps out of mischief, for it is true that "Satan finds some mischief still for idle hands to do."

But the main point is that our boys grow up self-respecting and independent, able to earn an honest living at an honest trade, and are not dependent upon the mission for support, except as they earn it.—Eva Groat, in The Industrial Mission Herald.

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SOUTH OTTUMWA MISSION.

We rejoice greatly for the ingathering of precious souls during the four weeks' revival meetings that closed last night. Fourteen have been added to our number. Last Thursday evening when the invitation was given to those that wanted to follow Christ, a father, mother and their three little daughters (ages seven, nine and eleven years) came forward. The father said to me, "We all want to live for Christ here upon this earth, so that we may all meet in heaven." They were taken to the Des Moines river the next evening and buried with Christ in baptism. We closed the meetings last evening with a crowded house. People were eager to hear the word proclaimed in its purity. Many were under conviction and lingered long after the dismissal, wanting us to continue the meetings. But as Bro. C. S. Garber had been called home a week ago and I had conducted the meetings this last week and not having very good health, I felt I could not continue longer. We expect to have Bro. Garber return as soon as he can to continue these meetings. Our love feast Saturday evening was truly a feast of love to our souls. We could see for the first time those newborn babes in Christ seated around the Lord's table to be obedient to him. Twenty-three members communed. Eld. F. G. Rodabaugh officiated and stayed over Sunday, preaching three soul-cheering sermons. Our Sunday school is on the increase, as all of our children have returned home from their summer vacations. We are glad to meet them again. Our attendance yesterday was fifty-six.

As the winter now is drawing nigh there come many calls to us for help, in the way of clothing and money to help to buy the necessities of life. Sisters' Aid Societies can do us good by remembering us with prayer coverings for our sisters, making them of various sizes. We always furnish our sisters their first prayer covering, and start them out with the whole armor of the Lord.

C. E. Wolf.

223 S. Moore St., South Ottumwa, Iowa, Aug. 26.

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INDEPENDENCE, KANS.

The district, ministerial and Sunday-school meetings were held in the Independence church, Aug. 21 to 23. Aug. 22 the Independence church met in special council. Bro. W. H. Miller was elected delegate to district meeting. One more was received by letter and one paper was passed to the district meeting. During the week previous to the district meeting, Bro. Miller preached each evening for us, and four were added to the church by baptism. All four were Sunday-school scholars. Our love feast will be held Nov. 3. Ada Williams.

605 North 16th St.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CANADA.

Fairview.—There was an all-day Sunday-school convention of Fairview congregation held in Fairview church-house, near Osage, Aug. 12. The attendance was good, there being 120 present at the close of the meeting. Dinner was served. Unusual interest was manifested and much good done. —A. J. Kauffman, Osage, Sask., Canada, Aug. 16.

Tiny.—It had been over four months since we heard a sermon. Fifteen of us were privileged to listen to Bro. Millard Myers, of Chicago. We held services in the dining room of our hotel. We would be very glad to have any minister passing this way stop and preach for us. Wife and myself are the only members living here. Our superintendent, Bro. Chas. Myers, of Goshen, Ind., is with us only part of the time. We would be very glad if any members who are thinking of making Canada their home would address the writer. —Perry A. Gordon, Tiny, Sask., Canada, Aug. 1.

CALIFORNIA.

Inglewood church met in special council Aug. 25, with our elder, Wm. J. Thomas, in charge. Bro. H. A. Whisler and Bro. J. G. Calvert were elected as delegates to represent us at the coming district meeting, to be held in East Los Angeles church Sept. 4. —T. M. Calvert, Inglewood, Cal., Aug. 27.

Los Angeles.—Aug. 22 five precious souls were added to our band by baptism and the following Sunday another followed. On Sunday morning Bro. Chas. Campbell, of Indiana, gave us a very interesting and instructive talk. Our Sunday school is keeping up remarkably well for the summer. Bro. L. C. Hosfeldt was elected assistant superintendent to fill the place of Sister Katherine Newsom. —Homer E. Trout, 3019 Baldwin St., Los Angeles, Cal., Aug. 28.

ILLINOIS.

Blue Ridge.—We contemplate holding a Sunday-school meeting in the Mansfield house Sept. 16. We expect our district secretary, Bro. C. C. Gibson to be with us. I was in Pike county over the third Sunday of this month. Brother and Sister Howard had left there to make their home in Rockyford, Colo. The work moves in the Sunday school and Christian Workers' meeting under the care of Bro. L. Smith. In order to keep up the work there it will be advisable for someone closer to be secured. I am now engaged (since Aug. 21) in a series of meetings five miles southeast of Mansfield. Wife and I aim to spend some time this week in house-to-house visits, and distribute tracts. The people seem glad for the opportunity of hearing the Gospel. —I. A. Robinson, Mansfield, Ill., Aug. 27.

Hudson church met in council Aug. 29; elected Bro. J. H. Neher as delegate to district meeting. Decided to hold our love feast Oct. 7, beginning at 4 P. M. Our council will be Oct. 6.—Ida L. Thompson, Hudson, Ill., Aug. 30.

Kaskaskia.—Bro. J. H. Baker stopped with us Sunday and Monday and gave us two very instructive sermons. We are always glad for the brethren to stop and preach for us. We have decided to defer our series of meetings until after the district meeting. —Mary Waddelow, Beecher City, Ill., Aug. 29.

Mt. Vernon.—Bro. M. S. Hahn, accompanied by his wife and son, came to us Aug. 2 and commenced meeting the same evening, continuing for two weeks. Aug. 11 we met in council preparatory to our communion. The report of the visit was made; all was in love and union. Bro. Daniel Ulrey was elected delegate to district meeting. At our communion ministers present from a distance were our elder, J. W. Harshberger, Bro. M. L. Hahn and Bro. Oscar Reidenbo. The little flock at this place are much encouraged. One of our dear members (Sister Angley) has been removed by the hand of death. —Amy Ulrey, R. R. 3, Sheller, Ill., Aug. 29.

Rock River.—Franklin Grove church met in council Aug. 25, at which time further arrangements for the Dixon churchhouse were made. New officers for Christian Workers' meetings were elected and the date for our love feast set, Oct. 27 and 28. Brethren O. D. Buck and Geo. Blocher were elected as representatives of our Sunday school at our ministerial and Sunday school meetings. —Lulu Trostle, Franklin Grove, Ill., Aug. 30.

INDIANA.

Bethel Center held their harvest meeting Aug. 26. Ministers present were Brethren Howard and Levi Winbleck. Bro. Howard preached a well-prepared sermon. Collection \$14.10 for the mission. —Mrs. Jane Cook, Hartford City, Ind., Aug. 28.

Howard.—We closed a two weeks' series of meetings last night, conducted by Bro. L. N. Brubaker, of Iowa. Bro. Brubaker preached very earnestly. We know good has been done. —Ida A. Brubaker, Kappa, Ind., Aug. 27.

Ogans Creek.—We had a splendid love feast Sunday morning. Brethren Ira Kreider and Elmer Gilbert were advanced to the second degree of the ministry, with their wives. Sister Gilbert was received into the church by baptism a few weeks ago. —Sallie E. Cart, R. F. D. No. 1, North Manchester, Ind., Aug. 28.

Salamanca.—Bro. H. S. Fadely, of Middletown, came to the above named church Aug. 18 and began meeting at the Loon Creek house, with a growing interest till Aug. 26, which was our harvest meeting day. Bro. Fadely preached the harvest sermon at 11 A. M. At the noon hour refreshments were served and at 2 P. M. the house was soon filled with anxious listeners, while Bro. Frank Fisher, of Mexico, Ind., preached a missionary sermon, after which a collection was taken amounting to \$33.50. Our meetings still continue with a growing interest. Other ministers present were I. B. Wike, D. B. Garber and B. F. Emley. —Sarah A. Heaston, R. R. 5, Box 31, Huntington, Ind., Aug. 2.

Sugar Creek church met in council Aug. 25. We changed our communion from Oct. 6 to Oct. 27, commencing at 10 A. M. We elected Amsa Snell and Henry Mishler as delegates to district meeting. —Mrs. Harvey Kreider, South Whitley, Ind., Aug. 29.

Turkey Creek church met in council in Gravelton, Aug. 25. Our elder, Daniel Wysong, presided. Brethren reported the annual visit of church which was very favorable and made further arrangements for our communion. Brethren Daniel Wysong and J. W. Whitehead were chosen delegates to district meeting. Bro. John Geyer was elected trustee to take charge of our missionary funds. The church decided to hold a choice for two deacons, and the lot fell on three as two were a tie, namely, Joseph Keck, Levi Mishler, and William Leath. Some not being present, the installation was deferred till on the morning after our communion, which will be on Sept. 1. Brethren I. D. Parker, E. Roose, J. Hartsough and D. Anglemeyer assisted in the work. —L. D. Ulrey, R. F. D. No. 1, Nappanee, Ind., Aug. 27.

IOWA.

Davenport.—Last evening we enjoyed a little meeting in our home. Sister Carry G. Miller, of Cedar Rapids, came to us and gave a soul-cheering talk. We are much encouraged. Being isolated as we are, and nearly thirty miles to a place of meetings, we feel it a real blessing when privileged to enjoy such meetings. Sister Miller is our district Sunday-school secretary. —Lizzie A. Wagner, 943 Grand Ave., Davenport, Iowa, Aug. 27.

Des Moines Valley.—At our services yesterday four came out on the Lord's side and were baptized in the afternoon. Our Sunday school is moving nicely with some increase in attendance. Sister Carrie Miller was with us over Sunday one week ago and gave some talks to the school. Our Christian Workers' meeting is very interesting and we feel it a great help to train and develop the young. We expect Bro. J. G. Royer with us Sept. 9 in a series of meetings. —J. Q. Goughnour, Ankeny, Iowa, Aug. 27.

English River church met in council. The annual visit having been performed, the church was reported in good order. Our business preparatory to our district meeting was taken up at this council, with no queries, delegates elected were Brethren W. D. Grove and J. H. Brower. Brethren H. W. Coder, J. H. Brower and Sister Ida Brower are our officers in our Christian Workers' for the next six months. Our former Messenger agent, on account of other duties desired to be relieved. Bro. Walas Blaylock was appointed in his place. Sister Mabel Kennedy, of St. Joseph, Mo., was here Aug. 26 and gave an address, also soliciting for their churchhouse. Three were added by letter lately, among them Eld. J. C. Seibert and wife. One letter was granted. —Perry A. Gordon, South English, Iowa, Aug. 27.

Kingsley church met in council Aug. 25, with our elder, D. T. Dierdorff, presiding. We will hold our love feast Sept. 15, at 2:30 P. M., at the west house. Bro. A. J. Nickey, of Alvo, Neb., will begin a series of meetings in Kingsley, Sept. 2. Our delegate to district meeting is Bro. Frank Lehman. Our Sunday school was reorganized for the year. Bro. Scott Wingert, superintendent, and Bro. A. W. Martindale, assistant. The writer was elected church treasurer. One paper goes to district meeting. —J. J. Tawzer, Kingsley, Iowa, Aug. 29.

KANSAS.

Fredonia church met in council Aug. 18, preparatory to district meeting. Brethren W. B. Sell and E. D. Root were sent as delegates to district meeting, and Sister Kate Sell and Pearl Stauffer as delegates to district Sunday-school meeting, which was held in the Independent church Aug. 21 to 23. Eld. E. E. Joyce, of Altamont, Kans., came to us Aug. 18 and remained over Sunday. He gave us two excellent sermons. The date of our love feast was set for Oct. 20, to be preceded by a two weeks' series of meetings, to be conducted by Bro. Charles Miller, of McCune, Kans. Our Sunday-school superintendents for the coming quarter are Bro. Edward Sell and Bro. Leonard Root. Sister Katie Sell was appointed correspondent and solicitor for the Messenger. At the close of our services last evening two dear young girls came out on the Lord's side. They will be received by baptism next Sunday. —Bettie Root, Fredonia, Kans., Aug. 27.

North Star congregation met in council Aug. 25. There being quite an amount of business, it was decided to drop the local ministerial meeting for this quarter. Bro. E. C. Butcher and Sister Nannie Smith were chosen delegates to district meeting. Two queries relating to district meeting were set for Oct. 6 to be followed by a series of meetings, our elder, A. J. Smith, to do the preaching. —Daniel Niswander, Route 7, Caldwell, Kans., Aug. 27.

White Rock church met in council Aug. 25, Bro. S. L. Myers in charge. Bro. Daniel Bashor being also present. Ministering brethren with us were Chester Daggett, who gave to us many helpful thoughts, also Jacob Sloniker and John Ernst, who kindly assisted in the election of deacons. Bro. M. Bogue and our young Bro. Norville Switzer were the chosen. Five were received by letter, of whom one was our deacon, Bro. Baringer. Our visiting brethren, stayed over for meeting Sunday morning. Bro. Daggett preached. Bro. S. L. Myers and Norville Switzer were chosen delegates to the district meeting to be held in the Victor church, this State. Sister Emma Horning gave us a short visit on her round among the churches. As it was midweek she was not with us in any public meeting. We have quite a number of young members in the church who have remembered their Creator in the days of their youth. —A. M. Hutchinson, Lovewell, Kans., Aug. 27.

MARYLAND.

Lower Middletown Valley.—We are glad to report one more accession to our little band at this place. A man of seventy-two years was made willing to accept Jesus as his Savior. Eld. Harvey Martin, of Mason and Dixon Pk., will conduct a series of meetings for us, beginning Nov. 17. —John S. Howls, Burkittsville, Md., Aug. 27.

Monocacy church held their harvest meeting Aug. 18, at the Rocky Ridge meetinghouse. The attendance was good. After a social dinner, we met in council at 2 P. M., to make arrangements for the fall love feast. The day set for the feast is Oct. 27, at 1:30 P. M. Sunday evening, Aug. 19, Bro. D. C. Flory, of Waynesboro, Va., closed his series of meetings with one applicant for baptism, and several others waiting to overcome family objections. This makes the third series of meetings for Brother Flory at this place in two years. —Samuel Weybright, Detour, Md., Aug. 30.

MICHIGAN.

Riverside.—Bro. C. L. Wilkins is in the midst of a series of meetings, under directions of the mission board. At a special council, Aug. 21, Bro. J. L. Butler was restored to the ministry. Also a deacon was elected, but has not been installed yet. My report, in Gospel Messenger for Aug. 18, should read Bro. A. S. Tyson, instead of Bro. G. Tyson. —Harvey Good, Galt, Mich., Aug. 28.

Woodland church convened in council Aug. 25, our elder, S. M. Smith, presiding. One letter of membership was granted. Brethren John M. Smith and G. F. Collier will represent us at district meeting. Our yearly visit was reported. Decided to use "Song Praises" at our Christian Workers' meetings. Bro. L. D. Ikenberry, of North Manchester, Ind., favored us with a sermon some time ago. —Anna Christian, Woodland, Mich., Aug. 27.

MINNESOTA.

Batavia.—Our love feast is to be held at Batavia, Todd Co., Minn., Sept. 15, at 7 P. M., nine miles southwest of Philbrook, on the Northern Pacific R. R. Any one wishing to come by rail will be met by the undersigned the day before. —J. A. Patterson, R. F. D. No. 2, Browerville, Minn., Aug. 25.

Winona.—We have had a good Sunday school all summer and good congregations for hot weather. Last night two young men came in to our teachers' meeting and expressed a great desire to know the truth. They have been raised Catholics. We are now beginning to look forward to our district meeting, when we shall know whether we shall have an orphan's home. We had a very short call from Bro. Frederick, of Grundy, Iowa. He is the committee for soliciting for the Old Peoples' Home. He gives a good report of the work. —Lizzie Hilary, 508 West 7th St., Winona, Minn., Aug. 25.

MISSOURI.

Cabool church is in the midst of a refreshing season from the Lord. Bro. J. J. Wassam, of Peace Valley, is with us in our meeting. Ten have already come out on the Lord's side and others are ready to enter into the vineyard and work. They are all men and women. —F. W. Dove, Cabool, Mo., Aug. 26.

Oak Forest.—Aug. 25 a little band of members met in council. We decided to commence a series of meetings Sept. 14. Bro. S. M. Stevens and the home ministry to do the preaching. Bro. Noah Duncan was elected delegate to district meeting. Bro. F. Gochenour commences a series of meetings Sunday evening at a new point, the Vaughn schoolhouse, where the Brethren have preached but twice. They have a newly-organized Sunday school at this place and use the Brethren's literature. None of our members live near enough to attend this school. —Nannie A. Harman, Denlow, Mo., Aug. 26.

Osceola.—Eld. David Bowman came to this place Aug. 8 and preached eight sermons. Aug. 18, Bro. James M. Mohler, district Sunday-school secretary, came here for the purpose of being in our Sunday school the following day. We appreciated the visits of these brethren. The date of our love feast has been changed from Sept. 29 to Oct. 27, at 4 P. M. —Elizabeth A. Lyon, Osceola, Mo., Aug. 27.

Prairie View.—Aug. 23 we met in council. Two were received by letter. One delegate was chosen for district meeting. We are now in the midst of a series of meetings. Bro. Charles Lentz is laboring for us. Our love feast is to be Aug. 31. —Vina Schlitchig, Prairie View, Mo., Aug. 27.

NEBRASKA.

Afton church met in special council Aug. 23. Letters of membership were granted to Brother and Sister George Michler. While we shall miss them, we know that the Indianapolis mission will have two efficient workers. Eld. J. B. Moore was chosen as elder of the church. —Anna M. Snell, Cambridge, Nebr., Aug. 25.

OHIO.

Black River church met in council Aug. 4, Bro. S. M. Friend presiding. T. Hoover and A. B. Horst are our delegates to district meeting. Aug. 26 Bro. A. B. Horst preached a harvest sermon for us, after which a collection was taken, which amounted to \$6.17, to be used for missionary purposes. —Lizzie Kilmer, Spencer, Ohio, Aug. 28.

Postoria.—Another one was received by letter yesterday at our services at the mission. Two were received by letter a short time ago, making eight who have been received by letter here since April. We also have an applicant for baptism. We are badly in need of a churchhouse for our mission in this city. —G. A. Snider, Postoria, Ohio, Aug. 27.

Lower Miami church recently closed a very inspiring series of meetings. Bro. J. W. Fidler did the preaching. Seven young people were added to the church by baptism, and one was restored. —J. O. Garst, R. R. No. 6, Dayton, Ohio, Sept. 1.

Mercer church met in council Aug. 24, Brethren J. W. Keiser, Samuel Driver, Prowant and F. P. Cordier, J. W. Keiser presided. We had an election for presiding elder, and it fell on D. D. Thomas, of McClure, Ohio. We have changed the date of our communion meeting from Oct. 27 to Nov. 3, at 2 P. M. Bro. Jacob Heistand was with us over Sunday and gave us three soul-cheering sermons. He will be with us Sept. 15. —Katie Shellerbarger, Mendon, Ohio, Aug. 28.

Mohican church met in council Aug. 18. Our elder being absent, Bro. Bollinger presided. We decided to hold our love feast Oct. 27, at 10 A. M. Bro. Samuel Bollinger and the writer were elected delegates to district meeting. Bro. Kurtz preached for us on the evenings of Aug. 23 and 24. He is working for the interests of the Brooklyn meetinghouse. We expect Bro. I. J. Rosenberger to hold a series of meetings for us the coming fall or winter. —S. A. Showalter, R. R. No. 5, West Salem, Ohio, Aug. 26.

Fairview.—We have just closed a series of meetings conducted by our elder, Bro. J. B. Hylton, assisted by Bro. B. B. Hilton. They preached nineteen good sermons. Three came out on the Lord's side; two of them were baptized; the other one will be baptized in the near future. Members were encouraged. —Lizena Hylton, R. R. 1, Macomb, Mo., Sept. 1.

OKLAHOMA.

Guthrie.—We were wonderfully blest on Aug. 5 with Bro. D. Wolf and wife being with us, from Paradise Prairie church. Bro. Wolf preached for us at 11 o'clock and at night.—J. H. Neher, Guthrie, Okla., Aug. 22.

PENNSYLVANIA.

Chiques church met in council Aug. 25. Adjoining Elders J. H. Longanacker and Hiram Gible were present to help in our work. In the afternoon we had our harvest meeting at the home of Bro. S. G. Wenger, one of our young deacons. The meeting was well attended. Eld. Hiram Gible preached in German and was followed by Bro. David Weaver in English, and others spoke in about ten-minute talks.—Henry S. Zug, Mastersville, Pa., Aug. 26.

Codorus church met in council Monday, Aug. 27. Eld. D. Y. Brilhart presided. We decided to hold our love feast Sept. 23, beginning at 4 o'clock P. M. Bro. Flory, of Virginia, will hold a series of meetings at this place, beginning Sept. 8.—J. L. Myers, R. F. D. No. 3, Glen Rock, Pa., Aug. 28.

Lancaster.—Council was held July 11. We elected Sunday-school officers for the ensuing year; superintendent, Harry B. Yoder. Wednesday evening Bible class leader, Wayne Felker; President of Christian Workers', Walter Landis. A special council meeting was held Aug. 8, owing to the fact that one of our ministering brethren, David W. Weaver, received a call to the pastorate of the Reading, Pa., church. Sister Miller, our city missionary, reported having visited 112 homes and the county institutions during the last quarter. Aug. 15 another special council was held for the purpose of electing a minister. Our elder, L. W. Taylor, presided. Before the election Elder George Bucher and John Myers preached for us. Bro. Harry B. Yoder was elected and he and his wife were immediately installed. Since early in June the church has been engaged in a missionary effort at Pearl and Second streets, this city. We bought a tent in which to hold services, and put it on a vacant lot at that place. With three exceptions we have had preaching services every evening since we began the work, and Sunday school every Sunday afternoon. With a few exceptions the preaching has been done by our resident ministers. The attendance at preaching services has been good and at Sunday school very good. We expect to rent a room in the vicinity in which to hold services when the weather becomes too cold to use the tent.—Emma C. E. Landes, 219 College Ave., Lancaster, Pa., Aug. 24.

Meyersdale.—At a special council, we held last Saturday afternoon we decided to hold our fall love feast Oct. 21, beginning at 5 P. M., and continue without intermission until all services are attended to. This includes examination services. Public preaching Sunday morning at 10 Sunday school at 9. We decided to go forward for ministerial and Sunday-school meetings for 1907. The feast is to be preceded with two weeks' preaching, beginning Oct. 6.—C. J. Lint, Meyersdale, Pa., Aug. 27.

Mr. Joy.—Aug. 26, we had the pleasure of hearing Eld. F. B. Weimer, of Sterling, Ohio, preach, who with his wife is visiting friends in Pennsylvania. Bro. Weimer was one of this church's earnest ministers when the congregation was yet small, and we are always glad to see him and hear him preach.—Elizabeth Strohm, Mt. Pleasant, Pa., Aug. 30.

New Enterprise church held a special harvest meeting at 10:30 A. M., Aug. 26. Bro. Fred R. Zuck, of Martinsburg, Pa., did the preaching. An offering amounting to twenty-six dollars was lifted, which is to go toward the building of a house of worship in Bulsar, India. The New Enterprise church expects to hold a series of meetings in the Snyder house, beginning Nov. 20, Bro. S. H. Hertzler to do the preaching, at the close of which a love feast will be held in the Enterprise house.—W. H. Mentzer, New Enterprise, Pa., Aug. 28.

Prairie Lake church enjoyed a council Aug. 25. The members are very much scattered, and owing to the fact that many were crowded with their work the meeting was not largely attended. Arrangements were made to hold a love feast Nov. 3, at Bro. W. J. Kinney's residence, one mile south and seven miles west of Alva.—Wm. P. Bosserman, Ames, Okla., Aug. 28.

Rockton.—Our Sunday-school secretary, L. J. Lehman, came among us, being at our three schools. We feel much encouraged in our Sunday-school work. A love feast was held Aug. 24. Many more than usual young people were present at the table. Bro. McMasters, with two sisters from us, were with us. Our meetings are now in progress by Bro. Replogle. Bro. Nedrow closed a week's meeting at Sunnyside with a good interest. This work is again opened. Bro. Hull set his date, Sept. 8, for the Greenville meetings.—Libbie Holloper, Pentz, Pa., Aug. 29.

Woodbury.—We had with us Aug. 13, Bro. D. C. Reber, of Elizabethtown College, who gave us a very excellent sermon. Eld. O. V. Long, of Martinsburg, Pa., conducted a harvest service at the Snyder house Aug. 19, preaching Saturday evening, Sunday morning and Sunday evening. A collection of \$6.02 was received. Bro. D. M. Adams, of Roaring Spring, Pa., conducted the harvest services at the Woodbury house, Aug. 26, also preaching Saturday evening, Sunday morning and Sunday evening. At these services a collection of \$20 was received. Both of these collections will be applied to home mission work. Among other business at our council Bro. Geo. W. Replogle was appointed chairman of our Christian Workers' meeting. Our love feast was appointed for Oct. 28, at 6 P. M., examination services 10 A. M.—J. C. Stayer, Woodbury, Pa., Aug. 30.

VIRGINIA.

Beaver Creek.—Our series of meetings, to be conducted by Bro. Geo. W. Flory, will begin Oct. 14. The time of our communion is Oct. 27. On account of some of our ministers being absent our quarterly council will be held on the second Saturday of October instead of the second Friday of September.—Nannie J. Miller, R. D. 18, Bridge-water, Va., Aug. 29.

Bull Run.—Bro. I. M. Neff came to us Aug. 18 and began a series of meetings. He remained until Aug. 28, but owing to rainy weather could not have any preaching four nights. He preached eight sermons. One precious soul awaits baptism. The little band of workers at this place feel much strengthened. We held the meet-

ing in a grove, as we have no churchhouse. We have preaching every third Sunday. We have the regular preaching and Sunday school in a schoolhouse. We need help very much. Barbara M. Mathias, Bull Run, Va., Sept. 1.

Flat Rock.—The ten days' Bible institute and protracted meeting was conducted at Timberville by Bro. E. S. Young, and closed Aug. 28 with eight young persons putting on Christ by baptism, and one more awaiting the file. The earnest efforts of Bro. Young have aroused such an interest in Bible study that a number have been organized into a class to continue the work. The love feast will be held at Mount Olivet, Oct. 6. The harvest meeting at Mount Olivet was well attended. Bro. E. S. Young preached, after which a collection was taken for the world wide mission, which resulted in \$6.59.—J. D. Wine, Forestville, Va., Aug. 29.

Hawkins town.—Aug. 15 Bro. John F. Driver closed a very interesting meeting of twelve days at Walker's chapel, resulting in eight conversions, ranging in age from fifteen to seventy-two. The brethren of this locality are greatly encouraged. Bro. Neff and Bro. Garver were with us at most every night.—B. G. McIntire, Hawkins town, Va., Aug. 27.

Middle River church held their annual council meeting Aug. 25. The visiting brethren reported the church in love and union, with little exception. Our communion meeting will be Oct. 20, at Middle River church. Two members were received by letter. Brethren A. B. Early and D. C. Flory were ordained to the full ministry.—J. F. Miller, Grottoes, Va., Aug. 28.

Pleasant Valley congregation met in council Aug. 18. On the day following, the funeral of Bro. Spenser Reed was preached by Brethren Noah R. Booth and Wyatt Reed.—Michael Reed, R. R. 3, Box 31, Floyd, Va., Aug. 27.

Staunton. Please correct a slight mistake in reference to the meeting held by Bro. N. K. Fisher, of Indiana. There were three baptized by Bro. Kendig Aug. 12, instead of one, as stated in Gospel Messenger.—Esther P. Steffey, Staunton, Va., Aug. 27.

WEST VIRGINIA.

Notice.—The district meeting of the Second District of West Virginia will be held in the Shiloh congregation, beginning Oct. 17 and ending with the love feast Oct. 20. All delegates coming to the meeting address S. N. Wilson, Kassan, W. Va., and he will see that there is conveyance at the depot to bring all delegates to the church. The nearest depot is Moatsville, W. Va.—S. N. Wilson, Kassan, W. Va., Aug. 28.

WISCONSIN.

Worden.—Our work is moving on above our expectations. We have met at the water side the last three Sundays; expect others in the near future. W. I. Buckingham, Worden, Wis., Aug. 30.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

BEAR LAKE CHURCH, MICH.

Our series of meetings, which had been reported to begin Aug. 5, did not begin until Aug. 12. We roofed and painted our churchhouse, which required about a week's time. The meetings began on Sunday evening and continued one week, our elder, S. Younce, preaching on Sunday and Monday evenings; after which Bro. S. M. Smith, of the Thornapple church, preached each evening following.

On Wednesday afternoon we met in council to make final arrangements for our love feast. We had a surplus of money subscribed for the feast, and it was decided to use a part of that money to purchase dishes for use upon such occasions. Bro. S. Younce was chosen as delegate to district meeting.

On Saturday morning we met at the church where Bro. Smith preached an inspiring sermon. After dinner we had short addresses by the brethren. The rest of the afternoon was taken up in song service. In the evening we again had the blessed privilege of surrounding the Lord's table, there to partake of the sacred emblems of the broken body and shed blood of our dear Savior. About thirty-three communed. Bro. Smith officiated. We also had with us Brethren J. R. Stutsman and D. A. Kniesley, of the Little Traverse church. This being the first communion we have had for some time, we feel that it was enjoyed by all.

The next, Sunday, we had Sunday school and preaching services. In the evening we also had preaching by Bro. Smith. Our brother was accompanied by his wife, and while here we learned to love her. We were glad for their coming.

R. F. D. No. 3, Box 36, Petoskey, Mich., Aug. 23.

NORTHERN INDIANA BIBLE INSTITUTE.

Aug. 16 the District Sunday-school meeting of Northern Indiana was held in the Bethel church, Milford, Ind. The different Sunday schools of the district were well represented. The various subjects on the program were well handled and the general discussions showed that there is an army of earnest Sunday-school workers in this district.

The annual Bible institute of the district was held in the same church, Aug. 17-28. There were one hundred and sixty-two students enrolled. The following were the subjects taught by very able instructors: "Prayer and

Personal Work," by Bro. A. C. Wieand, of Bethany Bible School, Chicago; "Inspiration of the Bible" and "Studies in Revelation and Daniel," by Bro. P. B. Fitzwater, of Manchester College, "Sunday-school Methods" and "Missions and Church History in the Book of Acts," by Bro. I. B. Trout. The interest throughout the various sessions was excellent. Bro. Trout preached each evening, and as a result thirteen precious souls were added to the church by baptism.

Rilla Arnold.

Milford, Ind., Aug. 27.

PROGRAM OF SUNDAY SCHOOL MEETING.

The meeting will be held in the Rockingham congregation, Mo., Sept. 20.

Morning Session 9:30.

Devotional exercises, D. W. Crist.
1. Opportunities and Responsibilities (a) Of the Parents, (b) Of the Teachers, (c) Of the Church, (d) Of the Society, (e) Of the World.
2. The Primary Department (a) Its Needs, (b) Its Methods, (c) Its Teachers, (d) Its Materials, (e) Its Results.
3. Should the Sunday School be Amused or Entertained Outside of the Lesson? If so, How and When? S. C. Garber, G. M. Lauer.
4. Two Week Points.
5. Lack of Trained Teachers, Mrs. Kennedy, Miss Emma VanTrump.
6. Lack of Graduation, Mrs. Laura Folger, Miss Marguerite Wolfe.

Afternoon Session 1:30.

Report of schools.
1. Election of officers.
2. Teachers' Meetings.
3. The Purpose, Misses Mittle Sand and Jessie Stair.
4. The Value, J. H. Shirley.
5. How Missions Succeed? D. W. Sandy.
6. Sunday School as a Factor in Missionary Work by Opening Schools in Adjacent Territory, John Meyer, Mrs. Frances Hildebrand.
7. Round Table Three minute talks.
8. The Knack in Teaching, Bro. 2 How Many Pupils Should be in Class? 3 Advantage of an Evergreen Sunday School 4 What to do with the Picky Sunday School? 5 Benefits We Derive from Attending the Sunday-school Meeting.
9. Question box, by G. M. Lauer.
10. Evening session, 7:30. Talk on Prayer in the Spirit or True Worship, by G. M. Lauer.
11. Limit of speeches. Regular, 10 minutes, general discussion, 5 minutes.
12. Everyone who is interested in Sunday school work is cordially invited to come and take part in the discussion.
13. Committee on Program, J. S. Kline, M. R. Murray, E. Miller.
14. Elder M. E. Stair, Moderator.
15. Miss Anna K. Miller, Secretary.

Program of Ministerial Meeting of Northern District of Missouri, to be Held at Rockingham Church, Sept. 27.

1. "Prayer," (a) "Public Purpose, Scope and Subjects of Public Prayer," M. P. Bolger, G. M. Lauer. (b) "Praise: Its Importance and Influence for the Church," Laura Bolger, Anna K. Miller. (c) "How Best Conducted and How Best Established Among the Members," J. H. Mason.
2. "The Minister's Work outside the Church," (a) "In the Home Among Members (Pastoral Visits)," S. H. Shirley. (b) "How to Provide for Sinners," J. H. Shirley. (c) "Among Those Not Members," J. W. Garrett. (d) "His Relation to Secular Affairs and Its Effect upon his Work," Mary Nicholson.
3. "What is the Church's Object and Aim?" J. E. Shambarger. Factors that Lead to a Prosperous Church," J. H. Shirley.
4. (a) "Could the Efficiency of Our Ministry be Increased?" (b) "By Cooperation in their Work," J. E. Shambarger. (c) "By a more Specific Division of the Labor?" G. W. Clemens. (d) "By better Preparation on the Part of the Ministry," M. R. Murray. (e) "By deeper Concentration on the Part of the Laity," C. S. Garber. (f) "By Perseverance to the Delivery of an Effective Sermon," D. W. Crist.
5. Who is Responsible for the Unheeded Calls for Preaching the Ministry or Laity? S. E. Hogan. "What Steps Should be Taken to Answer Those Calls?" M. E. Stair.
6. What are the Most Practical and Effective Means of Awakening, within our Members, High Ideals of the Church? M. Hoover, G. W. Shambarger. "Of Leading them to Willingly and Gladly Respect her Principles and Doctrines?" O. A. Hogan, D. A. Miller.
7. Evening session, 7:30. Talk on the Lord's Prayer, by G. M. Lauer.

PROGRAM FOR SUNDAY SCHOOL AND CHRISTIAN WORKERS' MEETINGS OF MIDDLE IOWA, SEPT. 25, AT GARRISON.

1. Joint Sunday School Meetings (a) Their Practical Value? Cedar. (b) How Often Held? Des Moines Valley. (c) How Conducted? Dry Creek.
2. Cooperation in Sunday School (a) What is It? Harrison. (b) How Secure It? Felix No. 4. (c) Results? Cedar Rapids.
3. Parents in Sunday School (a) Why Not? Indian Creek. (b) The Importance of This Help? Panoia. (c) How May We Secure Them? Des Moines.
4. Song Service (a) Its Importance? Brooklyn. (b) How Much of It? Deep River. (c) How Improve It? Harrison. (d) How Make More Sacred? Iowa River.
5. Faithful Teachers (a) To Doctrine and Principles of Church Teachings. (b) In Everyday Life.—(c) In Preaching the Word. (d) In Winning Souls to Christ. Panther. (e) In Developing Souls in Christ.—Dallas Center.
6. Are There Any Fragments Wasted in Sunday School? Prairie City.
7. Noon, 1 P. M.
8. VII. Christian Workers' Meeting.
9. Organization (a) How Effect? Henry Royer. (b) Officers Needed, and their Duties. Mary Jasper.
10. Aim (a) What is It?—D. E. Miller. (b) How Reach the Aim? Best Methods of Conducting, etc.—Ella Royer.
11. How Secure Personal Work in These Meetings?—A. M. Stine.

District Meeting, Sept. 26.

Program for Ministerial Meeting of Middle Iowa at Garrison, Sept. 27, 1906, 8 A. M.

I. Councils 1. Official—Their Nature and Use—F. M. Wheeler. 2. Regular Councils—Their Objectable Features—Morris Elmhurst. 3. How Increase Interest and Attendance at Same?—O. P. Shaw.
II. How Can Preacher Best Know Needs of Members?—John Zuck.
III. How May Members Best Help the Preacher?—S. B. Miller.
IV. Three Most Important Features in a Series of Meetings—W. E. Foster.
V. Should There Be More Doctrinal Sermons?—S. Bowser.
VI. If Material is at Hand, Should We Elect More Ministers Than are Needed in the Home Churches?—L. W. Brubaker.
VII. The Kind of Preaching I Prefer to Hear—Nellie Nicholson, followed by general discussion.
S. B. Miller, Dist. Clerk.
Cedar Rapids, Iowa.

OUR CONFIDENCE.

BY RUTH EISENBERG.

CONFIDENCE is a characteristic very essential to the Christian. In order to make success in the Christian life one must have confidence in God, and there is a sense in which we must have confidence in ourselves, though not to trust in ourselves or in the arm of flesh. Paul says, "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Philip 3: 3. But in the fear of the Lord is strong confidence; and his children shall have a place of refuge. Prov. 14: 26.

Confidence signifies assurance, boldness, courage, trust or hope. God himself is spoken of as being our confidence, and the confidence of all the ends of the earth. Ps. 65: 5, "For the Lord shall be thy confidence, and shall keep thy foot from being taken." Prov. 3: 26. God is our confidence in the sense that we trust and confide in him for our salvation and deliverance from the enemy. In times of trouble or trial, man naturally looks to someone or something for help, and hopes for deliverance. God is the best one to look to. He only can save from sin and the pending judgment that is awaiting all mankind. "For we must all appear before the judgment-seat of Christ." 2 Cor. 5: 10. If we abide in him, we will have confidence when he shall appear, and not be ashamed before him at his coming. 1 John 2: 28, "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is so are we in this word." 1 John 4: 17.

It is best to put our trust and confidence in God in all circumstances in life. David says, "It is better to trust in the Lord than to put confidence in man. It is better to trust in the Lord than to put confidence in princes." Ps. 118: 8, 9. When a penitent soul is first led to trust in Christ there is a confidence which he places in him that gives him real assurance and hope of eternal life; and this confidence we must keep or hold fast to the end. Paul says we who are saved are the Lord's house, if we hold fast the confidence and the rejoicing of the hope firm unto the end. Heb. 3: 6. Again he says, "For we are made partakers of Christ if we hold the beginning of our confidence fast unto the end." Verse 14. Notice in both these instances he says we must hold fast our confidence unto the end. It will not avail anything if we continue only for a time; they who endure unto the end shall be saved. But alas! a great many do what Paul tells the Hebrew church they should not do, viz., cast away their confidence. Heb. 10: 35.

In the early part of my Christian experience this command and declaration was a source of great help to me when the enemy would try so hard to crush and discourage me I would be tempted many times that I might as well give up. I would remember this exhortation of Paul, "Cast not away therefore your confidence which hath great recompense of reward. For ye have need of patience that, after ye have done the will of God, ye might receive the promise." Heb. 10: 35, 36. Thanks be to God for this waymark that has kept a great many souls from being wrecked. Another command that is very fitting right here is found in the same chapter, twenty-third verse: "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." There are those who go over the same ground over and over again, simply because they fail in observing the truth taught in these verses. Jesus also in speaking his message to the church at Thyatira tells them, "But that which ye have already, hold fast till I come." Rev. 2: 25. See also chapter 3: 3, 11.

Dear reader, if you are of that number that are often being tossed with tempest and not comforted, often being buffeted by the enemy, and easy to give up, purpose never to cast away your confidence. It is dangerous to do so. In time of trial and battle with the enemy, in quietness and confidence shall be your strength. Isa. 30: 15. Rely wholly upon God to bring you out more than conqueror through him that loved you. By faith in Jesus we have boldness and access with confidence to all that God has promised in re-

demption. Eph. 3: 12. There is help in him. And this is the confidence that we have in him, that if we ask anything according to his will he heareth us; and if we know that he hears we have the petitions that we desired of him. 1 John 5: 14, 15.

Let us notice one more scripture in 1 John 3: 21, "Beloved, if our hearts condemn us not, then have we confidence toward God." Here is the secret of having confidence. If our hearts condemn us, it would naturally follow that we would not have the confidence in ourselves in this respect that we would have if we knew we had done and would do all that God demands of us in meeting the confidence of his Word, upon which he has given his promises. Then we can understandingly and confidently resist the enemy and look up to God and receive mercy and grace to help in time of need. Christians, let us not be ashamed to show to the world our confidence in God, for there are many who are yet in sin.

Mt. Morris, Ill.

RELIGION.

BY LEAH BRUBAKER.

RELIGION is a cheerful and happy thing to possess, but a sad thing to neglect. If we seriously consider what religion is we can agree with the saying of the wise man Solomon: "Her ways are ways of pleasantness, and all her paths are peace." The idea that religion is a kind of slavery to which none can submit without sacrificing the natural enjoyments of life has ever been a hindrance to its advancement among mankind. How much wiser and better would we be if we could carry along with us from infancy to old age the full conviction that happiness is the cultivation and exercise of the Christian virtues. As the silent dews of night fall upon the flowers and revive their drooping leaves, so does religion in hours of affliction revive the spirits and solace the wounded heart,—that blessed assurance that gives us strength for all our trials, that takes from misery its bitterness, and strips affliction of its pain. There is but one thing necessary. The love of God in the heart; it is the fountain from which three streams of virtue will not fail to issue—devotion, self-government and benevolence.

Religion is the soul of love. The beauty of a religious life is one of its greatest recommendations—and what does it profess? "Peace to all mankind." It teaches us those arts which will render us beloved and respected, which will contribute to our present comfort as well as our future happiness. Its greatest jewel is charity; it contains nothing but love and affection; it breathes nothing but the purest delight; it is the gentle spirit that leads us to another and better world; it serves as consolation when mankind desert us and the cheerless hand of sorrow is placed upon our brow; its magic influence calms the dreary scenes of life and makes them glide peacefully away; it soothes the mind in its last hours, removes the sting of death and gives us assurance of the passport of the soul to an endless life of happiness and bliss.

Religion is the most important subject that can interest the attention of man, much more so than the question of human policy, which awakens the energies of statesmen and the wisdom of nature, for the effects of religion are felt in this world amidst the dealers of fortune, and extend into the grave and the very depths of eternity. Christianity enters the hut of a poor man and sits down with him and his children; it makes them contented with privations, and leaves behind an everlasting blessing. It walks through cities amidst all their pomp and splendor, their towering pride and unutterable misery; it is a purifying and redeeming angel. The patriot, the minister, the poet, the eloquent man, all derive their power from its influence. It cannot be that our lives are cast up by the ocean of eternity, to float a moment upon its waves and sink in despair.

He possesses religion who is always ready to take out his purse and assist the needy, who visits the widow and the fatherless and keeps himself unspotted from the world, who is never at a loss to speak in their afflictions when pleasant words are more precious than gold. God honors such a soul, angels hover about his

path, and devils tremble before him. Such a man is worth to humanity much more than scores of long-faced hypocrites, who tell what they do, but are not willing to obey the dictates of common reasoning. Be charitable—make allowance for the weakness of common humanity. A gentle word, a kind act and an encouraging smile may save a human soul from despair. How sweet is the remembrance of a kind act as we rest on our pillows at night or rise in the morning; it gives us pleasure if we have performed a good deed to a poor man, made the widow's heart rejoice or have dried an orphan's tears.

Who will not, then, do good, be kind, or visit the afflicted in body or mind? We certainly pity the man who has no religion in his heart, no yearning for a better and a nobler life. To limit our hopes and aspirations to this world is like remaining in the place of our birth, without lifting the horizon which bent over our infancy. Religion is a meek and blessed influence stealing in as it were unawares upon the heart. It comes from a quiet spirit and without excitement. It is fresh from the hands of its Author, and glowing from the presence of the great Spirit which quickens it. It is written on the arched sky. It looks forth from every star, and is on the sailing cloud and in the invisible wind.

Religion uplifts the spirit within us till it is tall enough to overlook the shadows of our place of probation, and it opens to our imagination a world of spiritual beauty and holiness. Blessed are they who so improve life's small space that the hand of death will approach without exciting an emotion of regret or shade of fear. Religion will light you through the paths of life, gild the gloom that will surround you in a dying hour, and bring you safely over the stormy Jordan of death into the haven of eternal rest.

Virden, Ill.

FROM LIGONIER, PA.

Bro. P. J. Blough* came to us Saturday evening, Aug. 25 and preached over Sunday, giving three soul-cheering sermons. The one on Sunday morning was in memory of Bro. Noble Titterton, who was killed last week, on the P. R. R. at Derry, Pa.

Our Sunday school has decided that it will stand ready to pay the one-fortieth part in supporting a foreign missionary, and we are waiting for thirty-nine other schools in Western Pennsylvania to say they are ready to do their part in this soul-saving work. There are sixty schools in our district, and I presume that about ten or twenty are already supporting a worker, so that leaves about forty which are not engaged in this work. It would take a little more than six dollars per year from each of the forty. Who will be the next to say they are ready to give their share annually? The harvest is ripe. Come and join us in the Lord's work. W. E. Wolford.

MINISTERIAL MEETING FOR SOUTHWESTERN KANSAS AND SOUTHERN COLORADO.

The meeting will be held at Wichita, Kans., Oct. 16.

Program.

1. The Minister and the Great Commission.—J. Funk, F. H. Crumacker.
2. What Does the Church Owe to the Ministry?—D. M. Eller, M. J. Mishler.
3. What Constitutes a Prosperous Church?—T. C. Garst, H. M. Barwick.
4. How Can We Get the Best Results from Our Christian Workers?—Sister Lora Detter, L. D. Mohler.
5. What are the Distinctive Features of God's "Peculiar People" and What are the Successful Means of Maintaining Them in the Lives of our People?—H. T. Brubaker, E. Frantz.
6. Practical vs. Theoretical Christianity.—A. F. Miller, David Hamm.

Committee: J. J. Yoder, D. M. Eller, S. J. Miller.

THE MINISTERIAL AND SUNDAY SCHOOL MEETINGS OF THE NORTHEASTERN DISTRICT OF KANSAS.

These meetings will be held in the Sabotha church Nehama Co., Kans.; Sunday-school meeting Sept. 30 and Oct. 1, forenoon; ministerial meeting Monday afternoon.

Program of Sunday-school Meetings.

Sunday Morning.

- Organization.
 Sunday School.
 Sermon—"Christ a Ransom for the Soul."—Geo Manon.
 Sunday Afternoon.
 Praise service.

How Inspire a Greater Love and Reverence for the Sunday-school Work?—H. L. Brammell, Nannie Myers.

To What Extent is the Individual Member Responsible for the Success of the School?—R. E. Eisenbise, Frank Hoover.

Essential Qualifications of a Successful Teacher.—Norman Fike, A. D. Crist.

What Teaching or Training should be Given the Children Concerning Missions?—Lizzie Hahn, Byron Talmheim.

Round-table.

Sunday Evening.

Christian Workers' Meeting.

Sermon. C. J. Hooper.

Monday Forenoon.

Devotional exercises.

To What Extent is Bible Knowledge Essential to Spiritual Power in Teaching and How Attain It?—C. M. Yearout, T. A. Eisenbise.

How can we Work for Spiritual Results in Intermediate Classes?—Agnes Yearout, W. A. Kinzie.

What is the Best System of Honors or Rewards?—Ruth Eisenbise, Ella Hoover.

The Present Status of our District, and How to Improve it.—T. A. Eisenbise.

Monday Afternoon, Ministerial Meeting.

Song service.

1. Family Worship. (a) Its Importance and Influence for the Church.—E. D. Stewart, O. R. McCune. (b) How Best Established and Conducted among the Members.—Benj. Forney, C. W. Shoemaker.

2. How can the Ministry Best Care for the Young as to Develop their Spiritual Lives?—Geo. Manon, J. F. Hantz.

3. To What Extent should the Minister Sacrifice More than the Laity?—Wm. Davis, J. A. Root.

4. Is Tithing Taught from a New Testament Standpoint?—R. F. McCune, H. L. Brammell.

5. Is the Head Protection Worn by Our Sisters the "Power"? Referred to in 1 Cor. 11: 10?—I. L. Hoover, H. F. Crist.

6. How can our Young Men be Influenced to Prepare themselves for the Ministry from the Standpoint of Loyalty, Consecration and Education?—P. E. Whitmer, R. A. Yoder.

Monday Evening.

Song service.

Home Society Work, President in charge.

Missionary Sermon.—Charles M. Yearout.

Committee: I. H. Crist, A. C. Brubaker, Viola Cline.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Morse-Bennett.—Aug. 15, 1906, at the home of the bride's parents, Brother and Sister John Bennett, at Artemas, Pa., Bro. Herman V. Morse and Sister Sadie L. Bennett, all of Bedford county, Pennsylvania.
John S. Hushbue.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Death notices of children under five years not published.

Biser, Eld. Solomon, died in the Beaver Run congregation, Burlington, W. Va., July 16, 1906, aged 80 years, 10 months and 21 days. He was our senior elder, but for several years had done no work because of his afflictions, principally from rheumatism. For nearly three years before his decease he was almost entirely helpless, and lay in bed most of the time, a great sufferer. The funeral was preached by B. W. Smith and D. B. Arnold, from 2 Tim. 4: 6, 7, 8.
George S. Arnold.

Brubaker, Sister Annie, wife of David Brubaker, born at Mt. Holly Springs, Cumberland Co., Pa., died at her home, 1203 Swatara St., Harrisburg, Pa., Aug. 11, 1906, aged 40 years, 3 months and 1 day. She was afflicted with cancer for about two years; had been in bed nine months. She was married twice. She leaves one child from her first husband and six from the last. Sister Annie was the first member baptized in the Harrisburg congregation, and the first one to be buried from the new church. Services were conducted at the church by Bro. H. Cook, of Dillsburg, Pa., assisted by the home ministers, Bro. Jacob Graybill and Bro. Harry Widder. Text, Rev. 14: 13. After which the remains were laid to rest in the Paxtang cemetery. Sallie E. Schaffner.

Cooper, Sister Libbie, died Aug. 3, 1906, at Salina hospital, Kans., where she had been taken the evening before for treatment of strangulated hernia, aged 54 years. She united with the Bridgeport branch of McPherson Brethren church about eleven years ago, and has been a faithful follower of the blessed Master. Funeral services by Mr. A. Arnett, of M. E. church in Bridgeport.
Mary C. Adams.

Dye, Sister Jane, born in Washington county, Pennsylvania, died July 29, 1906, aged 86 years, 3 months and 5 days. In 1822 she moved to Richland county, Ohio, where, at the age of twenty-three, she was united in marriage to Noble county, Indiana, where she resided until death. Her husband preceded her to the spirit world forty-eight years. She was left with a family of small children. She united with the church in early life and was a noble Christian woman. After enduring the hardships incident to a pioneer life she closed a long and useful life at the home of her son, Daniel Portner. She was anointed shortly before her death. Services at her late home by the writer.
J. H. Elson.

Gripe, Samuel, born in Montgomery county, Ohio, died Aug. 20, 1906, at his home in the Eel River church, Kosciusko Co., Ind., aged 78 years, 4 months and 2 days. In his father's family were four sons and seven daughters. His father, Eld. Jacob Gripe, moved with his family to Kosciusko county, Indiana, in 1838, on a farm in Jackson township, enduring the hardships of a pioneer life. Samuel Gripe was married to Salome Frantz in 1848 and the same year they united with the German Baptist church and lived faithful. To this union were born four sons and two daughters. The eldest son died at the age of fourteen years. Father Gripe leaves two brothers, one sister, wife, three sons and two daughters. Funeral services were held at the Eel River church, conducted by Eld. Samuel Leckrone, assisted by Bro. Gabriel Elroy. Martha Leckrone.

Gull, friend William, died in the bounds of the Fredonia church, Kans., Aug. 21, 1906, aged 57 years, 9 months and 23 days. He suffered much for some time. He sent for the writer and expressed a desire to be baptized and unite with the church. But he got worse and the rite could not be administered. He requested the writer to preach his funeral, which he did from Eccl. 7: 2. He leaves a wife and three children.
W. B. Sell.

Harman, Bro. J. L., died in Kansas City, Kans., Aug. 17, 1906, aged 59 years. He moved from Indiana to Western Kansas about 1890, where he united with the church. He removed to Kansas City about ten years ago, always being a devoted Christian. He leaves a wife, three sons and two daughters, all members except two. The funeral was conducted in the Brethren church by the undersigned and Jas. Hardy, from Rev. 21: 4.
I. H. Crist.

Harsh, Bro. Stephen, died in the Maple Spring congregation, Preston Co., W. Va., Aug. 8, 1906, aged 77 years, 3 months and 23 days. He was united in marriage to Maria Porter, Oct. 9, 1851. To this union were born six daughters and five sons. Three of them preceded him to the spirit world. Two of his children—the oldest and youngest—are members of the Brethren church. He was a consistent member of the Brethren church for forty-six years. Funeral services conducted by Brethren Jonas Fike and Albert Arnold. Text, Job 16: 22. Interment in Accident cemetery, near the departed's home.
Alva C. Thompson.

Hostetler, Gideon A., son of Jacob and Esther Hostetler, born in Somerset county, Pennsylvania, died at his home near Dundee, Ohio, July 28, 1906, aged 67 years, 4 months and 7 days. He was the youngest of thirteen he came with his parents to Ohio. He was married to Sarah Arnold, of Holmes county, Sept. 15, 1864. Their eight children are all living. He was a faithful member of the German Baptist or Brethren church for many years. He leaves a companion, five sons, three daughters, four brothers and three sisters. He was buried in the cemetery in Strasburg. Funeral services by the writer and Sam Berger, from Heb. 2: 9.
E. S. Young.

Kershner, Bro. Van Lear, died of heart failure in the Broadfording congregation, Washington Co., Md., Aug. 13, 1906, aged 71 years and 4 days. Bro. Kershner was sick only a short time. He is survived by his wife and four children. Services by Eld. N. Martin, from Deut. 11: 31, assisted by Bro. Samuel Foltz.
Barbara Martin.

Kinzie, Alice Catharine, died Aug. 11, 1906, at the home of her parents, Brother Edward and Sister Emma Krie in the bounds of the Big Creek church, Okla., aged 13 years, 4 months and 8 days. Funeral services conducted at the church by Eld. A. W. Austin. Louis Holderreed.

Kline, Bro. Daniel R., born in Lebanon county, Pennsylvania, died in Kingman county, Kansas, July 22, 1906, aged 68 years, 4 months and 17 days. He was married Dec. 1, 1860, to Leah Sherman. He united with the Brethren church in June, 1862. There were born to them four boys and five girls; two girls and three boys survive him. Funeral conducted by the undersigned, assisted by Eld. Harris, of the Kingman church. Text, 1 Peter 1: 24, 25.
John Wise.

Lehmer, Wm. R., son of George and Lillie Lehmer, of Los Angeles, Cal., formerly of Mechanicsburg, Pa., died Aug. 13, 1906, aged 20 years, 1 month and 14 days. He leaves father, mother, one sister and four brothers. Funeral services were held in the East Los Angeles church, conducted by Bro. J. Z. Gilbert, assisted by Brethren J. W. Kline and George Baschore, from John 11: 26. Interment in the Evergreen cemetery on Boyle Heights.
Homer E. Trout.

Metzger, Clarence Gilbert, died at his home near LaPlace, Ill., Aug. 13, 1906, of lockjaw, which was the result of stepping on a stubble of a weed. Aged 5 years, 4 months and 13 days. He leaves father, mother, a brother and sister. Funeral services conducted by the writer, from Matt 19: 14.
Geo. W. Miller.

Miller, Sister Susannah, died in the Price's Creek congregation, Ohio, Aug. 19, 1906, aged 80 years, 4 months and 27 days. She was born in Preble county, Ohio, where she spent her entire life. In 1846 she was united in marriage to Levi Miller. This union was blessed with thirteen children. Two daughters preceded her to the spirit world in childhood. Sister Miller became a member of the German Baptist Brethren church in 1849, living faithful. She leaves a husband, four sons, seven daughters, two sisters and one brother. Services by Bro. Jas. Longan, assisted by the brethren. Interment at Ware's Chapel cemetery.
Herschel Weaver.

Miller, Sister Susan, nee Saylor, wife of Eld. S. H. Miller, born in Somerset county, Pennsylvania, died at their home near Sunnyside, Wash., Aug. 10, 1906, aged 60 years, 10 months and 22 days. Her affliction was from a sarcoma on the point of the left shoulder, and while many physicians were consulted and a number of remedies tried she at last had to succumb to the ravages of the disease. She was united in marriage to Eld. S. H. Miller, Jan. 9, 1870, and with her husband began their married career on a farm near Waterloo, Iowa, where they lived until November, 1898, when they moved to Sunnyside, Wash. Sister Miller was a faithful helpmeet to her husband who has been a faithful elder for many years, and for a number of years was in charge of the South Waterloo church, Iowa. Bro. Miller's family with the writer's family are the pioneer members of Washington Sister Miller endeared herself to the members of the Sunnyside congregation as a mother in Israel. With the

husband, three sons and two daughters survive. The funeral was held in the Brethren meetinghouse in Sunnyside. The occasion was improved by the writer, assisted by J. B. Early (Progressive), from Rev. 14: 13.
D. B. Eby.

Ott, Sister Sallie, died at her home near Carlisle, Pa., Aug. 18, 1906, aged 35 years, 7 months and 24 days. Sister Ott was a faithful worker in the Brethren church. She leaves a husband (Bro. Wm. K. Ott) and two children. Services by the writer at the house. Interment at the Baker church.
Wm. Murphy.

Pence, Sister Margaret, died in the Mill Creek congregation, Va., of paralysis, Aug. 13, 1906, aged 77 years, 4 months and 9 days. She was the widow of the late Peter Pence and a sister of Bro. George Miller, of this place. Except Bro. Miller, she is the last of a large family. Funeral services by Eld. H. C. Early from Psalms 23.
J. F. Dicht.

Renaker, George, born in York county, Pennsylvania, died at his home near Orlisoma, Pa., after a brief illness, Aug. 20, 1906, aged 64 years and 3 months. He joined the Brethren church in 1864 and lived a faithful member forty-two years. He leaves a widow and four daughters. His funeral discourse was preached by Eld. Robert Wakefield, from Eccl. 8: 8. His remains were buried in the Germany Valley cemetery.
T. O. Cloyd.

Stineman, Jane B., nee Troy, died Aug. 19, 1906, aged 75 years, 10 months and 20 days. She was married in 1876 to William Troy. To this union one child was born, who died at the age of seven years. By the death of her husband in 1880 she was left a widow. She was again married in 1890 to William Stineman, who, with one brother and two sisters survives. She was a member of the Methodist church. Text used, Philippi. 1: 21-24, by the writer.
Jesse J. Anglemeyer.

Sollenburger, Sister Catherine, died at her home near Carlisle, Pa., Aug. 18, 1906, aged 74 years, 6 months and 28 days. She was a member of the Brethren church for many years. Services at the Baker church near Churchtown, Pa., by the writer.
Wm. Murphy.

Smith, Sister Jane, daughter of Henry and Catherine Eby, born in Wayne county, Ohio, died during this life Aug. 10, 1906, in the bounds of the Springfield church, Noble Co., Ind., aged 55 years 3 months and 1 day. She was united in marriage to John H. Smith, Oct. 9, 1869. To this union were born ten children; eight survive her. She leaves a husband, one brother, one sister and one half sister. At the age of seventeen she united with the Brethren church. Shortly before her death she was anointed. Services were held in the F. W. Baptist church at Springfield, conducted by the writer.
J. H. Elson.

Tittering, Bro. Noble, died Aug. 22, 1906, aged 13 years and 9 months. Noble was in the employ of the American Pipe Line Co., at Derry, Pa., and was placed at a P. R. R. crossing to signal trains over. A train struck him, causing instant death. Noble was baptized by Bro. P. J. Blough at the Ligonier church about two years ago and in his boyish ways he did service to the Savior. Services were conducted by the Baptist minister in the Baptist church at Derry, from John 9: 4.
W. E. Wofford.

Tonkel, Bro. Henry, died in the bounds of Cedar Creek congregation, Ind., Aug. 9, 1906, aged 80 years, 5 months and 12 days. Deceased was born in Alsace, France. He came to this country at the age of twenty-two, landing at New Orleans, at which place he lived two years. From there he went to Stark county, Ohio, in 1832. He was married to his present wife. To this union were born seven sons and three daughters, one son preceded him to the spirit world. He united with the Brethren church in 1872, and was a faithful member. Funeral service by Eld. Jeremiah Gump, assisted by the writer. C. G. Fair.

Varnar, Sister Lucinda, wife of Hiram Varnar, died Aug. 24, 1906, of old age, aged 84 years. She was a devoted member of the Brethren church, having united with it about nineteen years ago. She was the mother of eight children. Two children and her husband preceded her to the spirit world. Having picked her text and song, she fell asleep. Bro. Levi Winkler conducted the funeral at Elizabethtown. Mrs. Jane Cook.

Workman, Friend Martin C., was killed by a passing train while on duty attending switch for his train, in Michigan on the L. & Grand Rapids Ry., no one knowing just how it happened, Aug. 20, 1906, aged 32 years, 3 months and 12 days. His body was badly mangled. He leaves a companion, one son, mother and three sisters. Funeral service by the writer in the home of his sister, Mr. David Brown, near Columbia City, Ind.
H. C. Brallier.

Young, Bro. David R., father of Eld. A. C. Young, born in Montgomery county, Ohio, died in the bounds of the Missisniewa congregation, Delaware county, Indiana, August 22, 1906, aged 77 years, 9 months and 10 days. He was married twice, his first wife being Mary Mammich, who preceded him to the spirit world about forty-four years. His second marriage was with Fianna Earman, a faithful sister, who still survives. He with his first wife united with the Brethren church early in life and lived faithful until death. He leaves a companion, six sons, four daughters, one brother and three sisters. The funeral services were conducted by Eld. Geo. L. Studebaker. Text, Matt. 24: 42.
John F. Shoemaker.

Zook, Abraham, born near Hagerstown, Ind., died Aug. 17, 1906, at Hope, Kans., of apoplexy, aged 74 years, 1 month and 23 days. In early manhood he was united in marriage with Mary C. Ulrich, and with her established a home among the early settlers of southeastern Iowa. To this union were born two sons and two daughters. In 1870 his home was broken up by the death of his wife. In 1875 he was joined in marriage to Catherine Chamberlain, and a few years later with her moved to southwestern Iowa. Six years later they moved to Virden, Neb., which was his home when he was called to his eternal home. He was visiting his son, Martin, at Hope, Kans., when death claimed him. A funeral service was conducted by the undersigned, then the body was taken to his home, where another service was conducted by the brethren. The deceased united with the Brethren church at the age of fifteen and was faithful to the end. He leaves a wife, one brother, two sons and one daughter.
Benj. Forney.

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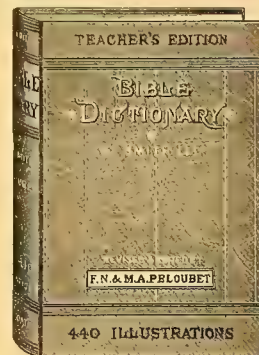
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VOL. 45.

ELGIN, ILL., SEPTEMBER 15, 1906.

No. 37.

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AROUND THE WORLD

SIEDLCE, Russian Poland, has during the past week been the scene of massacre and pillage. Report says that two hundred Jews have been killed and a thousand more wounded. The soldiers broke into places where liquor was sold, and after becoming drunk entered the houses of all classes of people, committing the worst of crimes. Crowds of roughs, under the protection and encouragement of the soldiers, go through the streets. The Jews are hiding in their cellars to escape the fury of their enemies. Through Berlin, Germany, comes the report that emigration from Russia has never before been so heavy. The terrorists are largely responsible for the terrible state of affairs. They throw bombs at the soldiers and policemen, and when one is killed, the troops turn in fury upon the people. The Jews have been made to suffer most. How much of the revolutionary spirit is due to Jewish influence no one can tell. The facts are not to be had now.

MORE than a month ago Paul O. Stensland, president of the Milwaukee Avenue bank, Chicago, left his home, and for a time no one knew where he was. The police and detectives were all at sea. But a reporter of the Chicago Tribune got a clew and followed it up, taking the assistant state's attorney from Chicago with him, and they finally captured their man at Tangier, Morocco. They have been selected to bring him back to Chicago. This shows the great service a newspaper can render. For three weeks the secret of the fugitive's whereabouts was kept; when he had been captured the whole story was told. He had taken much money from the bank—no one can tell how much until the whole business is straightened out—and squandered it in some way. He says he was not the only one to steal from the bank. The result is that many persons who had implicit faith in him lost all their savings of years. It is good that such a man is to be brought to justice. It would be better if the laws were such that robbery of this kind would be impossible. And it would be still better if men were honest enough to keep from coveting and taking the money entrusted to them for safe keeping.

PRESIDENT PALMA of Cuba seems unable to check the revolution on the island and has issued a call for congress to meet Sept. 14 to consider the disturbed condition of the country and see what measures can be taken to bring the insurrection to an end. Last Saturday the people of Havana were wondering whether an attack would be made on the city, as rebels could be seen around it; and the impression was that it would not require a large body of men to capture it. An effort was made to arrange an armistice during which the differences could be discussed and an attempt made to come to an agreement and end the fighting, which is doing great damage to some Cuban interests and not giving Cuba an enviable reputation. But no armistice was arranged for, and the guerrilla fighting will probably continue for an indefinite time.

At the bicentenary celebration of Christ Episcopal church, Oyster Bay, L. I., President Roosevelt spoke some strong words in favor of religion and honesty. He said, "It is the conduct of the average Christian, not on Sunday, but on week days, not in the church alone, but in his family and in his relations to his neighbors and to the state, that will more than anything else determine in the eyes of the general public the worth of the creed that man professes. . . . The man is not a good Christian who in his business dealings fails to remember that it is incumbent upon him to hold a higher standard than his fellows; that it is incumbent upon him, if he is a rich man, to make it evident alike in the way he earns and the way he spends his fortune that the Word of the Lord is to him a living truth and not a dead doctrine. . . . We cannot continue as a republic, we cannot rise to any true level of greatness unless that greatness is based upon and conditioned by a high and brave type of spiritual life."

Not long ago the New Jersey legislature passed and the governor signed an act which is intended to prevent the overcapitalization of corporations having public franchises. By the act it is made illegal to issue stock or bonds unless they are paid for in cash, which is to be turned into the treasuries of the corporations to be used in their business. And no securities can be sold for less than eighty per cent of their face value. The provision for paying cash into the treasury is a good one, and it might prevent much loss if it were applied to private business. Too much water is sold as stock, thus enriching the organizers of a corporation at the expense of people who are more deserving. Overcapitalization is bad anywhere, and it would be prevented if the law required that no stock be issued unless the cash for it was placed in the treasury. That would be doing business in the right way, and a few men would not take out for themselves thousands of dollars of stock without paying anything into the business.

KWARELI, Caucasasia, was buried in mud a short time ago by a mountain sliding down. More than two hundred persons and many cattle were killed; the crops were destroyed in the valley. Tiflis, the metropolis of the district, is threatened by a similar mountain. The Greek priests have for days been giving out warnings of an impending calamity, and the slide at Kwareli has frightened the people so that they are seeking places of refuge. These slides have been common in the district and much loss of property and life resulted from them.

An ordinance passed in Chicago some time ago makes it impossible for new saloon licenses to be granted until the population of the city has increased to such an extent that there is only one saloon for each five hundred persons. It will probably be several years

until there can be an increase. This will no doubt cause saloon-keepers to be more careful as to violating the laws; for when a license is canceled no court can force the city to issue another one. The ordinance benefits the public by checking the increase of saloons, but it also makes the license of the man now in business more valuable to him. All kinds of attempts have been made to control or regulate the liquor business, but none of them have ever succeeded; none of them ever will succeed that allow the accursed liquors to be sold almost indiscriminately. There is only one absolutely safe way, and that is not to have such stuff manufactured; for as long as it is made there will be men to sell it and other men to drink it.

BLOODSHED and terror still rule in Russia, though the government is determined to crush the revolutionists. Reforms are promised after order is restored. The czar is seeking to let the peasants have more land and on easier payments. But this does not satisfy. At Warsaw the police are afraid to travel their beats, and go accompanied by soldiers. There are violent deaths every day, and in most cases the slayers escape. The young woman who killed General Min a short time ago has been sentenced to be hanged. In spite of the name in some provinces the nation's liquor bill is much heavier than it was a year ago. This helps the government by giving it more money. For a long time it has seemed that conditions could not remain so bad without getting worse. What the outcome of it all will be is more than any man can tell.

THE Chinese government is said to derive four million dollars a year from the opium traffic, and yet seems to have determined to end the business. The position of China on this question has always been higher than that of England. China, the Chinese court, is poor, and the loss of the revenue will be keenly felt; but the program is said to include a compulsory reduction of importations under an agreement with India that would lead to the complete exclusion of the Indian product in ten years. And besides this, the plan contemplates the gradual abolition of domestic production during the same term. It is more than sixty years since Christian (?) England forced upon heathen China this business which has debased and ruined so many of her people. May China soon succeed in freeing herself from the opium traffic; she deserves success in her attempt. Would that America contemplated some steps to rid herself of the terrible curse resting upon her because of the liquor business.

It is said that the South is demonstrating that all grades of paper from the best form of linen grade to the lowest, can be manufactured from cotton stalks. It is estimated that on an acre of land producing a bale of cotton at least one ton of stalks can be gathered. Upon this basis of calculation this new industry annually can depend upon from ten to twelve million tons of raw material. This not only will furnish necessary supplies to meet all home demand, but also admit of the export of pulp or finished products to foreign countries. The bulk of the material going into the manufacture of paper at the present time is spruce pine, which annually is becoming more expensive, because the supply is getting less and the timber commands in the markets high prices for other uses. If the cotton stalk, which has always been a waste product, can be utilized to manufacture paper pulp it will be of great benefit to the whole country. And in addition to the paper pulp, other products can be secured in profitable quantities from the stalks. No doubt there are many other things, now considered as worthless, which will in time be found valuable in manufactures.

Soul Winning and Soul Saving

To a number of our active evangelists we sent the following:

What should be done thoroughly to awaken our people and fully prepare them for a genuine revival the approaching fall and winter? What can the churches, the home preachers and the evangelists do to prepare for and help along with revival work? What kind of preaching and work should be done to produce the best results?

Below will be found the replies received. We are sure that these articles will be read with interest.

The Revival Season Here.

THIS season for revivals is now on. The harvest of souls may be small or great in proportion to the earnestness of the membership.

The Father is anxious for a reconciliation with every sinful soul. He was in Christ Jesus reconciling the world unto himself. He has delivered unto the church through the Spirit the Word and ministry of reconciliation.

We should be awakened to the fact that separateness from the world is essential to accomplish this responsible work. "Come out from among the world and be ye separate; touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Only children can do the will of the Father. This does not mean simply to be separate in dress, but transformation of mind. It does not require that we should remove ourselves bodily from society, but that we should live spiritually above worldliness. "Love not the world," etc. 1 John 2.

Again, we should know the worth of a soul. The Bible says: "What will it profit a man though he gain the whole world and lose his own soul?" By inference we get the idea that the soul is more precious than the world. Do we as brethren really believe it, or do we state it as a Bible fact, unconscious of its essence?

We know the value of live stock, grains and real estate. We are posted on the markets. We make a success in obtaining these, for knowing the worth we labor incessantly. How many members are more anxious for a dollar than for the conversion of a soul? How many would grip a dollar harder to keep it than they would a soul to save it? How many fathers and mothers are more interested in the bodies of their children than in their souls? How many would rather see them enjoy themselves in the world than to live the Spirit-filled life?

Isa. 66: 8 says: "As soon as Zion travailed, she brought forth children." When the church becomes so interested in the birth of spiritual children that she has no ease until deliverance comes, then the revival will be on.

Again, our people should be taught individual soul saving. There is too much dependence on the minister, too much in human machinery. A text in Malachi 3 ought to be burned into our souls: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

We have come to think that only once a year, and then only when we have a noted evangelist, can we have a revival of souls. And how many members during those few weeks go more to be entertained and rocked to sleep in the cradle of mental admiration than to save souls, God alone knows.

To accomplish individual or personal work requires a searching of our own hearts to see if there is any wicked way in us.

If we have wronged our children, or our neighbors and have not made it right, we have lost the power of contact.

Lastly, our people should be taught churchhouse decorum.

Do you hear that buzz before meeting, and that boisterous laugh and loud talk as soon as they are dismissed? Weather, hogs, corn, wheat, roads; in short, almost everything but the Master's business.

Suggestions. Let each local minister preach Spirit-filled, heart-searching sermons during the year.

Let the members put all leaven out of their hearts. Let them have each night for a week prayer and con-

secration before the meeting. During these meetings confess your faults one to another and pray for one another. Vomit up all nauseating church troubles and wash them away with tears of repentance before the evangelist gets on the ground.

After the meeting begins and the Spirit does not lead you to talk to souls, please do not crowd in, and listen to the minister or some other Spirit-filled person as they plead with the lost, lest you be a stumbling-block.

Don't wait until all are interested (?) to start a revival. If there are a few who feel the responsibility of soul-winning, go to work with yourselves. Go to God and talk with him. Talk with others about the love of God. Be in earnest. Don't get discouraged. Don't be fanatical. Ask, seek, knock, and the revival is bound to come.

J. W. LEAR.

Cerro Gordo, Ill.

Mission of the Church.

THIS is the mission of the church. The church can never be better than its individual members. The purpose of the Founder of the church "was to seek and to save that which was lost." His advent into the world was soul winning. Whether the world would be turned upside down or not I am persuaded that if every one would be AS his Master, consecrated to soul-winning, thousands would be converted who are otherwise not reached.

"What should be done to awaken our people in preparation for a genuine revival?" is no insignificant problem. To KNOW the NEED of such a revival is the first step in preparing for it. Weigh men and women down with the burden of souls, and they will act for the same purpose and from the same motive that brought the Messiah into the world and gave us that saying that is worthy of all acceptance, that Christ Jesus came into the world to save sinners.

After knowing the NEED of a revival, the next thing to know is the essential conditions that make a revival possible. Then not only to know these things, but relate ourselves properly to them.

The greatest revivals I have ever read of that carried the stamp of the genuine, were that of Pentecost and that soon after at the temple under the preaching of Peter. What were the conditions? First, a world of sinners, known and felt by the apostles and disciples; second, FILLED with the Holy Ghost, KNOWN and FELT, a Power they experienced of which they never doubted. Third, "All with ONE ACCORD in ONE PLACE." (In Christ.) These conditions abounding, viz., the converted FEELING the worth of a soul; the converted FILLED with the Holy Ghost, conscious of it, and the church in one ACCORD, with an unwavering faith that God is really in Christ, not only able but willing to reconcile the world unto himself, an influence will be felt in any community for good.

But to the question, "What is to be done thoroughly to awaken our people?" "What can the churches, the home preacher, and the evangelist do to prepare for and help along this work?" and what kind of preaching, etc? Nothing, not even the salvation of my own soul, has given me greater concern than these very questions.

Now I must in the light of God's Word view a revival as a refreshing from the presence of God. The Psalmist cried, "Wilt thou not receive us again that thy people may rejoice in thee?" The Master directed before his ascension that they should tarry at Jerusalem till endued with power FROM ON HIGH. Paul may plant and Apollos water, but God giveth the increase. "Without me ye can do nothing." These and many other scriptures teach that when

there is an unusual awakening God is moving or troubling the waters—God is importuned to rise and give as many leaves as are needed. When men and women, to whom God has entrusted the carrying forward of his work here, in their faith and consecration, duplicate that of the Master, and whose lives and labor reflect the life and revealed will of the Master, there is no power of darkness that can prevent a revival and an ingathering of precious souls.

When the Gentiles were to receive the Word of Life, the seekers found the preacher fasting and praying. There is not enough of this among us as a people. There is a dearth of devotional consecration among us that must be brought about before we shall see the revival needed.

Methodism did not start with the preaching of John Wesley and the hymn writing of his brother Charles, but it had its inception in the half hour meditations, fasting and prayers of Susanna Wesley in the rectory at Epworth, thirty years previous to their preaching.

The revival that followed the preaching of Bunyan, and the gift of "The Pilgrim's Progress" to the religious literature of the world, is owing to the godly conversation of a few consecrated women, who in the easy hearing of this most ungodly sinner of the town, talked of the conscious power of an endless life, while he, plying his trade of tinkering, apparently oblivious to their conversation, was being pricked to the heart. Oh, for more conversations that are "as becometh the Gospel of Christ!" Oh, for more "ABOUNDING in the work of the Lord!" When carelessness and indifference are in excess of consecration and devotedness, there is in the same ratio, dearth of piety and of Christian growth. Under such circumstances, a great ingathering is impossible.

I would recommend, at a proper season, a call through the MESSENGER of the whole church to a week of fasting and prayer. The Master spent some time in prayer before any great work to be done. It is safe to imitate the Master. J. HARMAN STOVER.

Tekoa, Wash.

Soul Winning and Soul Saving in Revival Work.

THERE is no question aside from doctrine, and the fundamental principles, greater than leadership.

You need only to talk and associate with the elder, pastor or minister in charge and you may know his congregation,—especially if he has had charge for a few years—"Like priest, like people."

Plurality in the eldership and ministry for a congregation may tend to the shifting of responsibility in general pastoral duties, in discipline or church government, and revival work; hence a tendency to lower the standard of the Christian ministry, which must be preserved. Acts 20: 28.

The elder or pastor in charge should arrange for and announce the revival, some weeks before speak of its importance, urging all to get ready and be present from the beginning.

Let him also call the officers of the church together, endeavoring to enlist the interest of each one, and with their assistance decide on plan of work. The members of the congregation (especially those who are often absent from services) should now be visited in their homes, making prominent in your conversation the revival of God's grace in all our hearts, and pleading for their cooperation in this great work of soul-winning and soul-saving, inducing all if possible to attend consecration meetings before the revival begins, impressing upon all that the work of the meeting and its responsibility belong to and rest with the congregation, rather than with the evangelist.

The evangelist may prudently require of the congregation to follow the above, and see to it, if any indifference exists, that it be overcome; if difficulties exist, that they be adjusted; if any hatred or malice is found, that it be supplanted with love, as the preparation of the church is as essential to a successful revival as the preparation of the evangelist.

When in the midst of the revival, conduct an occasional Bible class, consecration service or prayer meeting, interspersed with good spiritual songs in private houses, especially where it may benefit the sick, or aged, and in such homes where there are unconverted ones, being very careful to associate with such

ones those who are prudent and loyal, and in whose life the sinner can see Jesus.

The Sunday-school superintendents, with all the teaching force, should be reminded by the elder in charge, or the evangelist, of the golden opportunity and the precious jewels that are at their disposal, and in their hand, asking that they make especial effort in their classwork now, and speak to unconverted pupils privately as to the interest of their souls, letting them know that you are praying for them and for their salvation. James 5: 20.

D. M. GARVER.

Farmersville, Ohio.

To Bring People to Christ.

THE mission of the church is to bring people to Christ and to build them up in Christ. Since one cannot be built up in Christ until he is won to Christ, the Word strongly urges each follower of Christ to be a soul-winner.

In John 20: 21 the resurrected Christ gives the church her supreme commission in these words: "As my Father hath sent me, even so send I you." Jesus commissions the church to continue the same work that the Father sent him to begin. Why did the Father send his Son into the world? "The Father sent the Son to be the Savior of the world" (1 John 4: 14). So my work, as a member of his church, is to be a savior of the world.

Is this not enough to stir us to active soul-seeking to know that just as the Father sent Jesus to seek and to save the lost, so Jesus sends us to seek and to save the lost? He says to you and to me: "As my Father sent me, even so send I you." What a blessed revival the Brethren church would experience if each member realized that it is God's will for him to be a personal worker in leading the unsaved to Christ.

Let the elders, the ministers, the Sunday-school teachers, the individual workers, and the editors of our church papers be alarmed and sound the alarm. Do we know and do we care that each hour 3,600 heathen die without the knowledge of salvation in Jesus Christ, and that each hour 1,400 sinners die unreconciled to God?

The kind of teaching and preaching needed is the plain, straightforward Gospel of Jesus Christ. Emphasize the truths that there is a heaven to gain and a hell to shun, that the Bible plan of evangelizing the world is individual work for individuals, and that souls won for Christ means additional happiness or treasure laid up in heaven.

CHAS. O. BEERY.

Tyrone, Pa.

Broader and Deeper Consecration.

BEYOND doubt the greatest need of the church to-day is a broader and deeper conception of the cause for which it stands. If, as Thomas Arnold says, "the great mission of the church is to make men like Christ, earth like heaven, and the kingdom of this world the kingdom of Christ,"—this is applicable to us as a people. There is much reason for all of us to be up and doing since a great work is yet to be accomplished, on every hand. I fear the tendency is to look at the world as a hopeless wreck while the church is commissioned to save here and there a few, whom it is the duty to land on the shores of the heavenly Canaan. Still we reverently pray, "Thy kingdom come. Thy will be done in earth as it is in heaven."

A few well-prepared sermons on the lines indicated above, earnestly and prayerfully delivered to each congregation, would be instrumental in arousing the church to the crying need of the hour. It is in the awakening of the membership at large, rather than in wise leadership, that we can hope for a real revival among us.

But this should not be construed in favor of any of our elders or ministers idly waiting for a revival wave to sweep into their midst. On the contrary they should most earnestly labor by the best known methods to produce it. No shepherd should think of allowing the fall and winter to pass without a series of revival services. If the necessary arrangements for such services have not already been made, it should be attended to at the earliest date possible. And this arrangement should include far more than simply securing a minister to do the preaching and to agree

upon the time for the meetings to begin. All temporal affairs should be so adjusted as not to interfere with a full attendance at each service. Yet of far greater importance is the necessity that the church be in union and deeply consecrated to the work. The "one accord" of the Pentecostal church should be most earnestly coveted.

The minister on his part needs a preparation regardless of the experience he has had in conducting like services. He should at once, so far as possible, find the special needs of the people among whom he is expected to labor, and with equal zeal he should prepare himself to meet their requirements. It is about as reasonable for the lawyer to have a set speech for every plea at the bar, or the doctor to have a stereotyped prescription for all the ailments of mankind, as it is for the minister to have a fixed series of discourses and illustrations for every community to which he is called to labor. Much thought and prayer are needed on his part to prepare for the work he is undertaking. In fact, if he would succeed in winning souls to Christ, a deep quickening of the Holy Spirit is essential. The greatest need of the pulpit of to-day is more Holy Ghost preaching. Where it is needful that doctrine should be taught, this should not be neglected, but Annual Meeting decisions rarely make interesting preaching before a mixed assembly.

The meeting itself should be simply the union of forces. The elders and ministers should at once set the example of rallying around the chosen leader, and in giving assistance in every way possible in the public service, song service, and in visiting the homes of the community.

God delights to bless such labors, and as the meetings progress the saints on earth unite with the heavenly throng in rejoicing at the salvation of sinners.

Broadway, Va.

D. H. ZIGLER.

Successful Revival Meetings.

WHERE there is expectation, there should be preparation. It has always been the divine idea to notify the people of any event about to transpire; and when that event was of a religious character, the people were expected to make preparation for the same by prayer, and sacrifice of business and pleasure, that they might be consecrated and ready for service.

The church in the wilderness was in need of a revival, that they might meet the Lord and be strengthened for their further journey, and that they might receive laws to guide them to the land of promise. God promised to meet them and ordered special consecration and preparation on the part of the congregation that he might be able to do them good. At his bidding, the trumpet sounded loud and long, and as the people approached the mountain of Sinai in their consecrated, prepared condition, they beheld what appeared to them a volcanic action as the mountain thundered out its mighty roarings and poured forth great volumes of smoke. This indicated the presence of the Lord, and O, what a meeting that was.

The church is in the wilderness to-day on the way to heaven. There is evident need of a revival of religion. May our GOSPEL MESSENGER be the trumpet sounding loud and long, until every part of the church has been reached, throughout the broad extent of the land; let it call for consecration, in order that there may be proper preparation. The church, the individual and the evangelist have each a distinct work peculiar to itself that cannot be shifted on to the other, in the preparation and conducting of a revival meeting. In the congregation contemplating a revival, the pastor should be awake and stir up sentiment and feeling for a revival long before the time, the members should be in prayer constantly, everybody should sing revival, talk revival, pray revival, and all should sing hymn 486.

"Savior, visit thy plantation," etc.

Then, when the Lord comes into our midst, it will be as in Luke 8: 40; the people gladly received him, for they were all waiting for him. Now if it be true that "the children of this world . . . are wiser than the children of light," let us see how they do. The writer has often interested himself in noticing the interest manifested on the part of hundreds of fam-

ilies as the season approaches for the great county fair, indeed, we commend the energy, the effort and care taken to have all house-cleaning and work in general out of the way, that friends may be entertained, and that no work should burden or hamper these families. But when the visitors come, these persons did not enumerate all the objectionable things they had removed in cleaning house; they did not go to extra pains to tell how many dead mice have been found in the pantry, nor how many roaches were found in the pie cupboard. Now, then, here is a lesson that many should yet learn, and learn it soon. Let us make preparation for our meetings by consecration, that we may be ready for a visit from the Savior to his plantation, and that a shower of refreshing may come from the presence of the Lord.

It is exceedingly discouraging and *awfully wrong*, during a special effort, to find men almost everywhere threshing their crops, butchering one day here and another there, apple-butter-boiling, soap-making, house-cleaning, etc., so that no one has time to care for the evangelist, no one time to entertain him, nobody talks or thinks about revival; those who strain a point to get to church are worn and sleepy, more dead than alive. This is not preparation. If all do not get time to clean house, we can all clean house spiritually; each individual will roll up his sleeves and get down to work, and scrub and sweep; get out the cobwebs of envy and spite; dust out the corners where negligence sleeps, clean the windows of the soul and let the light shine in and out; let the church clean house, settle up the differences and disputes, wash down the walls, and clear the windows of dust, that others can look in and see the good things in the house of God; and make the house a beautiful place. Then don't tell the evangelist all about your scrubbing season; don't tell him all the ugly things you carried out and the things that should yet go out. Suppose now all this is done; the time is here for meeting; the evangelist is not here to sell books, stocks or shares; his business is all at home; he is a sober, grave man; he does not jest and talk lightly in the homes. You have the right man who has consecrated himself also. Open meetings promptly, and always before or after regular service, have a little prayer service in which any and everybody has liberty; try it *after* service. Prayer and song *just then* often puts the seal on the half-formed decision.

J. A. LONG.

York, Pa.

More Consecration.

As evidence that we need a revival I name the fact that with seven hundred more preachers and twenty thousand more members we do not convert any more people in a year now than they did fifteen years ago when they had only seventy per cent of our present number to do the work. In fact, there were more conversions in 1895 than in any year since then, although every department of church work is better organized now than it was then. Education through colleges, Sunday schools and literature has increased and young people have been organized into working bands. With all of this great increase of ministers, members and church auxiliaries and accessories we ought to be saving twenty thousand a year instead of five thousand.

How prepare the Brotherhood for a revival?

1. Break the money craze to get rich that has enveloped us of late years as an octopus enfolds its prey. Our members are dashing so headlong after gold that they have lost the devotional life that should characterize a follower of Christ. There is a vast difference between working for a living and working for riches.

2. Get a claim on the preacher. Every preacher ought to be solemnly impressed at his installation that his life is the property of the church. Until we come to this our preachers will go on as now spoiling their own lives and being a lughead to the church. Preachers are not out selling promotion stock in mines, railroads, land speculation and mercantile line to-day to make a living, but to get rich, for mission boards are offering living wages for preachers who are capable and want to save souls.

3. As a church we must get hungry for souls before we can have a revival. We have flattered ourselves

so long and so much on ceremonial obedience that we have almost lost sight of the deeper works of grace. We need more preaching and teaching on soul-saving for a rightly converted person will intuitively seek to save others. If salvation is a pearl of great price to us, we will tell it to others. The only reason why some are silent about the preciousness of Christ's blood is because they have not received its quickening power. They have nothing to tell or give.

One of our severest losses in ministerial efficiency has been in so many of our young preachers becoming professional school-teachers during the past twenty years. The pedagogical tendency of our colleges has diverted some of our best talented young ministers into school-teaching. Out of twenty-six young preachers who attended one of our colleges twelve became university graduates and are now professional school-teachers, six of the twelve are doing no preaching, although they are all preachers yet.

This leakage must be stopped or our church will become bankrupt for preachers. Each year there go out from our dozen schools from ten to twenty preacher graduates to become professional school-teachers. A generation of losses like this will rob the ministry of our very ablest brethren.

WHAT TO PREACH.

Preach the Word. If this does not convert, then nothing can.

The milk and water preacher who tries to dilute the Word so as to please everybody will soon lose the respect of even those he sought to please. Conviction and courage are admirable traits of Christian manhood, and in the long run win respect. Personal experience with God, dependence upon the Holy Spirit for guidance, continuous prayer, intense seeking to know the Word, originality, these are some of the essentials to successful preaching.

Then let the people know that you have absolutely safe doctrine; that there is a difference of vast and eternal consequences between a full surrender to the entire Word of God, as the Brethren accept it and a slight selection of such portions of the Word as popular Christianity accepts it to-day. If our preachers have nothing better or different from the popular churches, then let us quit at once; but if we have the eternal Word on our side, then let us go to work to build up the breaches in the wall of modern Christianity.

Show the people our long-continued stand with God and his Word on war, slavery, temperance, divorce, litigation, dress, etc. Also teach that we practice self-denial for the sake of others, that we shun worldly lusts and amusements, that our chief joy is in pleasing God, and that all mental and bodily functions are holy. Avoid abuse and contempt, but in boldness and meekness preach Christ's words that "except ye repent ye shall all likewise perish."

In conclusion, let our literature become more evangelistic in tone and let the church begin to cry and work to save twenty thousand souls this year. That would be better than to raise a certain big sum of money, for rest assured that if we give God the souls he will provide us the money. H. M. BARWICK.

McPherson, Kans.

BIBLE BAPTISM.

BY C. H. BRANNER.

In Four Parts. Part Three.

WE shall now consider the Scriptural mode of baptism or how we should be baptized. Pedobaptists regard immersion as baptism and also sprinkling and pouring, while we believe immersion and immersion only to be scriptural baptism. We do not contend for a mode of baptism, but for baptism itself. We regard the act of immersion as being so essential to the ordinance that, when it does not exist, we have no Bible baptism. Hence we do not receive persons from other churches except by baptism; but all evangelical churches will receive the Brethren on their baptism.

First argument in favor of immersion only as Bible baptism is based upon the meaning of the original word for baptize, as found in Greek lexicons. If we wish to find the meaning of an English word we consult an English dictionary, so, if we desire to ascertain the

meaning of a Greek word, we should consult a Greek lexicon. The New Testament was at first written in Greek. By referring to the seventh edition of Liddell and Scott's Unabridged Greek Lexicon, we find the meaning of *baptizo* to be "to dip in or under water," and not a single definition gives the slightest idea of its meaning "to sprinkle or pour." This is the standard lexicon at the University of Virginia and most of our prominent colleges and universities. The Brethren did not define the word to suit their religious ideas, but the definition has been given by the best scholarship of the world, and regardless of doctrinal opinions. The three Greek words ("*baptizo*," "*rantizo*" and "*cheo*") for dip, sprinkle and pour, are just as clear and distinct in meaning as the corresponding English words. We never find the Greek word for baptize translated sprinkle or pour, neither do we find the Greek words for sprinkle and pour translated baptize. The reason is evident. The three words have separate, well-defined meanings. So, invariably, where we find baptize in the New Testament, there is in the original the Greek word for dip, never the Greek word for sprinkle or pour. "*Baptizo*" was not translated, but only transferred from Greek into English: hence the similarity of the word in the two languages. Had it been faithfully translated, we would have in the English Bible dip, immerse or overwhelm (as in water), instead of baptize. This is evident from the fact that *baptizo* is an intensive form of the more primitive word *bapto* which is translated dip, in such cases as Luke 16:24, where Dives asked Abraham to send Lazarus, "that he may dip the tip of his finger in water" to cool the tongue of the sufferer. So the word baptize really means immerse, and we agree with a noted professor, when he says that "the words *bapto* and *baptizo* mean to dip, plunge or immerse into anything liquid," and that all lexicographers and critics of any note are agreed in this.

Our second argument for immersion only is founded upon the meaning of the Greek word for baptize as used in Greek classical writings. Lexicographers ascertain the meaning of words by studying standard authors. They do not manufacture their definitions, but seek to find the ideas which the best speakers and writers attach to terms, then, as faithful clerks, record the facts. So good usage is the source of the meaning of words as found in lexicons. The question then arises, In what sense did the best Greek authors use the word *baptizo*? Only in the sense of to dip, to immerse, to overwhelm. Many of the best scholars of all denominations admit this. I recently noticed a reward offered of \$1,000 to the person who would find a passage of classic Greek in which the word *baptizo* could be correctly translated by sprinkle or pour. One Pedobaptist claimed the prize, but, lo! even he would not dare to translate the word to sprinkle or pour. The passage was sent to Greek professors in various colleges and universities, particular care being exercised to send it to Pedobaptist scholars; but not one gave the translation, to sprinkle or pour. The meaning of the word, then, as used in standard Greek, is always "to immerse," never "to sprinkle or pour." This the scholarship of the world endorses. Of course, the inspired writers used *baptizo* in its generally accepted sense, or they would in justice to their readers, have indicated the unusual meaning they attached to the term. Only let *baptizo* mean what it actually did and does mean, and immersion is firmly established as the only Bible baptism.

Our third argument consists of the testimony of Pedobaptist scholars as to the meaning of baptize.

(1) Catholics say that "for thirteen hundred years was baptism generally and ordinarily performed by immersion of a man under water, and only on extraordinary occasions was sprinkling or affusion permitted. These latter methods were called in question and even prohibited."

(2) Lutherans. Martin Luther, speaking of baptism as a symbol of death and resurrection says: "On this account I could wish that such a one to be baptized should be completely immersed in water, according to the meaning of the word and the significance of the ordinance; not because I think it necessary, but because it would be beautiful to have a full and

perfect sign of so perfect and so full a thing, as also, without doubt, it was instituted by Christ." Now we believe it necessary to perform the rite according to the meaning of the word and the significance of the ordinance, especially when this is the way that, without doubt, it was instituted by Christ. We have no right to change an institution of Christ.

(3) Episcopalians. Dean Stanley, a very high authority, says: "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters." We wish to observe the original form, about which there can be no question; therefore we immerse.

(4) Presbyterians. John Calvin writes: "The word baptize signifies to immerse, and it is certain the rite of immersion was observed by the ancient church." The rite that was certainly observed by the ancient (apostolic) church, we think, should be observed by all modern churches to-day. Why should there be a change, and who has the authority to make it?

(5) Methodists. John Wesley writes thus: "Mary Welsh, aged eleven days, was baptized, according to the custom of the first church and the rule of the church of England, by immersion." We believe in holding firmly to the custom of the first church, therefore, we practice only immersion for baptism.

Our fourth argument is based upon the figurative use of baptism. In Luke 12:50, Christ says: "I have a baptism to be baptized with; and how am I straitened till it be accomplished." He here refers to his great, overwhelming suffering for the sin of the world. Surely Christ was not slightly affected by grief, as the body is by sprinkling and pouring, but his whole soul was submerged in sorrow, as the body is in water when immersed. The baptism of the Holy Ghost is often quoted in support of pouring for baptism, notwithstanding the fact that pour is never the translation of *baptizo*. Acts 2:2 gives a clear light on the subject: "And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting." Now, if the Spirit's influence "filled all the house where they were sitting," it is self-evident that the apostles were completely, not partially, enveloped in his power. That filled house was a kind of spiritual baptistry, in which the disciples were baptized in the Holy Ghost. We often hear Christians pray for the baptism of the Holy Ghost. What do they mean? Do they mean for the soul to be delicately affected by the Holy Spirit, as the body is by the water when sprinkled or poured? Are they affusionists, then? No; they mean for the heart to be as perfectly imbedded with the Spirit as the body of an immersed candidate is encompassed with water. Thus the figurative use of baptism, which is dependent upon its literal shows immersion to be the only Bible idea conveyed by the word.

Our fifth argument is drawn from the instances of baptism recorded in the New Testament. Note, first, the practice of John the Baptist. In Mark 1:5, we have the first account of baptism given us: "And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins." Who were baptized? All of those who came confessing their sins. Where were they baptized? "In the river Jordan." How were they baptized? They were buried with Christ by baptism. Whatever may be said of baptism, the ordinance being in a river, as if to anticipate an over-scrupulous person, who might insist on its being performed only in a river, we have in John 3:23: "And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came and were baptized." The reason assigned for baptizing in Ænon is: "there was much water there." It required much water for John the Baptist and it has required much water for the Brethren since his day. Some say, "A drop is as good as an ocean." Yes, so far as washing away sin is concerned; for all the water in all the seas cannot cleanse one guilty soul. A drop would, if it were enough to obey the command of Christ. It is not a question of quantity of water, but a question of obedience to Jesus Christ. We simply want enough to do exactly what our Master said.

Timberville, Va.

TITHING.

BY S. BADGER.

SOMETHING like three thousand years in the past the Jews, the chosen people of God, who lived under the law dispensation, as given by God through Moses to the children of Israel, were required to give one-tenth of all their productions, for the benefit and use of the Levitical or priestly tribe. While all of the other tribes of Israel had their possessions, this tribe was not given any inheritance. "And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And behold, I have given the children of Levi all the tenth in Israel for an inheritance." Num. 18: 20, 21.

The apostle Paul said the law was our schoolmaster to bring us to Christ; but after Christ came we had no more use for the schoolmaster. The whole world to-day is under a more glorious dispensation of the Gospel of grace. For if the first covenant had been perfect there had been no place found for the second. And in regard to tithing, we have, "And if the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thine hand, and thou shalt go unto the place which the Lord thy God shall choose. And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household." Deut. 14: 24-26.

In the time they lived the church and the state were one, but in our time we have the church, city, county, State and United States. With many other indirect taxes to meet under the tithing system, no one but a wealthy person could afford to belong to church. Many poor under the present existing conditions find it very hard to obtain a scanty subsistence. Tithing is not taught or commanded in the New Testament by Christ, neither did the apostles teach or practice it. I know of only one instance where Christ mentions tithing, and at that time he upbraided the Jews for their unfaithfulness, and said to them, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23: 23.

There has been no tithing church since the days of the apostles, with the exception of some so-called, or that are not false—not in accord with the teaching of the Scriptures—namely, the Mormons, Alexander Dowie church, and some others of the same type. It would be just as much in line with the teaching of the New Testament if the church would insist that circumcision was commanded and that it should be performed. Tithing would be a step backward and not in accord with the teaching of the New Testament or the spirit of the glorious Gospel of our Lord Jesus Christ.

God, who in former times spoke to man through the prophets and holy men of old, hath in these last days spoken through his Son, and this is the last message to man; the last will and testament. It has been sealed by his blood, and though heaven and earth shall pass away, his Word shall never pass away. The apostle Paul, in speaking to the church, says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Now if any man will put himself under the law, he is a debtor to do the whole law, and if he fail in the least he is guilty of all, because he has made himself a transgressor of the law. The law leadeth to death, but the Spirit to life; therefore, they who are in Christ Jesus are made free from the law of sin and death, that the righteousness of the law might be fulfilled in them that walk after the Spirit. Now if any man is able and believes he ought to give the tenth, he is not bound by anything, but is under the perfect law of liberty. If it be given as a free-will offering and not to the

glory of God, it is not tithing, according to the Old Testament.

What is the system of giving under the New Testament, or gospel dispensation? The apostle said, "Let every man give as the Lord hath prospered him, not grudgingly. It is more blessed to give than to receive. The Lord loveth a cheerful giver. He that soweth sparingly shall also reap sparingly." Reap what—earthly things or heavenly things? It may be both, but which is the more to be desired,—corruptible things or incorruptible things? This kind of giving lifts the soul to loftier heights and inspires the heart with a fervent zeal, and calls down the blessings of God. Yea, it feeds the soul and makes glad the inner man! Giving under the law lowers, degrades, enslaves and genders to bondage, and is not in accord with the spirit and teaching of the New Testament.

Now if any man have not the Spirit of Christ, he is none of his; and if a church be carnal, it must needs be governed by carnal laws, as all carnal institutions are so governed. But if any man will tithe himself, let not that man set up his conscience to judge the liberty of another man's conscience; for unto his master he standeth or falleth.

Now I have great regard for the Word of God, for the Bible is the only book that ever came from heaven,—the gift of God to man. In the beginning was the Word, and the Word was with God, and the Word was God. I do not think that man can improve it in the least.

Nespece, Idaho.

HOW DID ADAM DIE?

BY A. W. VANIMAN.

THIS question is far from being a new one. It is often asked and quite often answered in an indefinite manner. It is one point that the infidel likes to bring against the Word of God. The question is answered in several ways, some saying that the death was a spiritual death, others that Adam began to die that day, others that it was a death of separation from God.

Have we any scripture that will assist us in determining this matter? If we will carefully read the fifth, sixth and seventh chapters of Romans we will get some insight into this matter. In Rom. 7: 9 Paul says, "For I was alive without the law once: but when the commandment came, sin revived and I died." Is not that a complete answer as to how Adam died? The commandment came, Adam sinned and died in trespasses and sin. As soon as he sinned he was dead in that sense. Christ uses the term death in the same sense in John 5: 25, "Verily, verily I say unto you, The hour is coming and now is when the dead shall hear the voice of the Son of God: and they that hear shall live." To make sure that he does not refer to the resurrection, we quote the twenty-eighth verse of the same chapter, "Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice."

Now in the light of these scriptures and others of like tenor that might be quoted, it seems to the writer that a clear and biblical answer to the question at the head of this article is, That he died in sin, and that it occurred the same day he was transgressed.

Pasadena, Cal.

COMING TO JESUS.

Two little girls came home from Sabbath-school, saying: "Mamma, our teacher said to us to-day that we must come to Jesus if we want to be saved; but how can I come to him when I cannot see him?"

"Did you not ask me to get you a drink of water last night?" replied the mother.

"Yes, Mamma."

"Did you see me when you asked me?"

"No, but I knew that you would hear me, and get it for me," said the little girl.

"Well, that is just the way to come to Jesus. We cannot see him, but we know that he is near us, and hears every word we say, and that he will get us what we need."

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, September 23, 1906.

KNOWLEDGE OF GOD.

Scripture Reading, Philpp. 3: 8-14.

I. Why We Should Know God.

1. It is the Greatest Knowledge, Jer. 9: 23, 24
2. It Gives Cleansing, 2 Peter 2: 20
3. It is Eternal Life, John 17: 3

II. How to Know God.

1. By His Word, John 5: 39; 7: 17
2. By Obedience, John 14: 21-23
3. By the Spirit's Help, 1 Cor. 2: 9-12; 1 John 2: 27

III. What to Know of God.

1. His Love, John 3: 16
2. How to Worship Him, John 4: 24
3. His Faithfulness, Heb. 10: 23; 13: 5, 6

I. Why We Should Know God. Besides being the greatest knowledge to know God, it is our greatest duty and greatest privilege. We are a great nation because we know God. Godless nations show a great contrast to our own. Were every individual in our nation to know God as he ought, we would have a paradise on earth. Holiness, purity, gentleness, forbearance, love, and mercy would prevail. All would be well prepared to dwell with God after passing out of this life.

II. How to Know God. God has given us many opportunities to know him. His faithful workers are doing much to spread abroad a knowledge of him. His Word is scattered far and wide. Carefully daily reading of it will reveal him wonderfully. Faith, prayer, and obedience will add still more knowledge, and last, but by no means least, the Holy Spirit is ready to teach us, to give us wisdom, and help us recall what we have learned.

III. What to Know of God. To know God is to know love, for God is love (1 John 4: 8). Since love is the greatest thing in the world, we want to possess and know it (1 Pet 4: 8). Love begets love. If we are made to realize something of God's great love to us, we shall be impelled to love him who first loved us. A heart filled with love to God will pour itself out in love, praise, and adoration to him. The Holy Spirit will then have a dwelling place in us and will guide us in all things. Knowing God is faithful, we shall be led to be more faithful. In fact, we will try to partake of all his attributes.

PRAYER MEETING

For Week Beginning September 23, 1906.

THE MISSION OF SORROW.—1 Peter 4: 19.

I. How Sorrow May Come to the Believer.

1. In the loss of earthly treasures. Here is a test of our faith! How many can say with Job (1: 21), "The Lord gave and the Lord hath taken away, blessed be the name of the Lord?"
2. In the loss of reputation. Luke 6: 22, 23, "Blessed are ye when men shall.....cast out your name as evil for the Son of Man's sake." It is worth something to be on Christ's side, though all else fail.
3. In the loss of liberty. Heb. 11: 36. "Bonds and imprisonment" are not pleasant to the flesh, but many of the saints entered the glory world by way of the dungeon and prison cell.
4. In the loss of life. 2 Tim. 4: 6-8. "Ready to be offered," was Paul's blessed experience. Might it be the motto of each believer!

II. Why Sorrow is Needful.

1. Our faith needs trial. 1 Peter 1: 7-9. Personal experience had taught Peter some useful lessons. "The bitter root of pain" will bring forth the most beautiful fruits.
2. Our pride needs humbling. 2 Cor. 12: 7. "Lest I should be exalted," says Paul. We need the warning to-day.
3. Nothing but rough means will wean us away from the world. Heb. 12: 6-11. It is well that God deals with us as with sons,—not allowing us to be ensnared by the world and its pleasures, but teaching us the better way—"perfection by suffering."

III. The Blessed Result.

1. Perfect obedience. Psalm 119: 71. David realized the blessing of the Lord's chastening because he made the practical application in his own life. That is our privilege also.

2. Perfect trust. Job 13: 15, "Though he slay me, yet will I trust in him." That is the testimony of one who, as "gold tried in the fire" had not been found wanting. Supreme suffering brought forth supreme trust.

HOME AND FAMILY

WAITING.

SELECTED BY LILLIE M. BAUGHER.

In the twilight of life I am waiting,
Waiting to hear the call,
"Weary one, come, lay down your burdens
And rest, for the day has been long."

I am waiting to greet my Savior
In the mansions prepared above;
I know he will give me a welcome
And show me his great, boundless love.

I am waiting to greet the loved ones
Who have been so long away,
I am thinking that they will be watching,
For they know I will be coming that way.

They heed not my weary footsteps,
Or the tears I shed by the way,
But I know there'll be welcome in glory
For the weary one long in the fray.

While waiting the shadows grow longer,
The sunset seems nearer to-day,
And I am hoping to greet all the loved ones
Who have been so long away.

Then let me be doing while waiting,
Doing whatever I may
To brighten the lives of the weary,
And cheer them that linger to-day.

While still in this valley I am waiting
Oh, give me submission, I pray;
Endow me with patience to wait near the cross,
And find even here a sweet foretaste of home.

Codorus, Pa.

BLUNDERS AND THEIR USES.

BY ELIZABETH D. ROSENBERGER.

You remember the old nursery rhyme in which a mother gives her daughter permission to learn to swim. Then she gives as a parting injunction, "But don't go near the water." We smile at this, but there are many mothers and teachers who observe the same tactics. A little girl learning to do kitchen work lets fall a dish while awkwardly doing her best to wipe them. The downfall of China as an accomplished fact would not precipitate a fiercer storm than that which breaks over her defenseless head. It is likely that ten cents will replace the dish, but can the angry words and sharp blows ever be effaced from the memory of that child? She is made to feel that a mistake of this kind is the worst thing that could happen. But how shall she learn to wipe dishes unless she is permitted to try again and again? And what more likely than that the dishes will slip through her little untrained hands? Suppose a mother should say to her little one, "Until you can walk without stumbling, you must not set foot on the floor;" or the teacher should say, "Until you can write a beautiful hand, and keep your copy free from blots, you shall not write," then if he should take pen, ink and paper away from him, what would be the outcome?

You say, "No one in his right mind would do anything so ridiculous," and I grant that. But do you not see that the child learns through blunders, mistakes and accidents to wipe dishes, to walk, and to write, and do most things? Why not remember this when the dishes are broken and the copy is blotted.

Nothing is so discouraging to a child as this tendency on the part of those who have him in charge to treat his blunders and mistakes as if they were criminal offenses and must be punished. Very often the child realizes that he has done his very best, and yet the results are so poor. If you are wise you will teach him that honest effort is the main thing, the only essential thing, and help him to wait with patience until continued practice brings about a reasonable degree of proficiency. Teach him that he learns to do by doing, whether the result of doing be satisfactory or not, and that the making of a mistake is the surest way of finding out how not to make them.

We all make blunders. There may be some people who never admit that they blunder, but their best friends know that they flounder about just like the rest of us. In conversation with those whom we esteem, we are apt to say the wrong thing, or make a remark

which is obviously capable of being misunderstood; we fear that our friend will look askance at us when we are so anxious to have him think well of us. With a strong desire to be considerate and say the right thing, our social intercourse is marred by anxiety and regret. It is by blunders more than by intentional slights that ordinary friends give pain to each other, or come to doubt each other. Who of us can look back to an evening spent with our friends either as hostess or guest, and not recall, regretfully, one and another instance where we said or did the wrong thing, or failed to say or do the right thing gracefully? When we call on our friends who are in trouble, we timidly try to say the word in season which shall heal and bless. We turn away, feeling that we have augmented their sorrow, we have blundered at the very place we were most anxious to do things right.

This is what is meant by "line upon line and precept upon precept." Not to do something perfectly, but to do it as well as we can. Mozart and Mendelssohn began with running scales and striking chords and painful finger exercises, but constant practice made them masters of their chosen art. Of course, we cannot make our lives beautiful by merely confessing our failures and vaguely resolving to do better. Blunders and blemishes are not covered up by sighings of regret. So we want to think clearly and see in what respects we will mend our ways. Just what old mistakes will we avoid? Then in what definite ways shall we strive to avoid our past blunders? We grow always in the direction of our daily living, so the trend of our spiritual habits is important.

Covington, Ohio.

PRAYER.

BY EDGAR M. HOFFER.

WHAT a blessed thing is prayer! Jesus said, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22. Paul says, "Pray without ceasing." 1 Thess. 5: 17. How very necessary it is to pray! There is a difference between a praying person and one who does not pray. Luke 6: 12 tells us that Jesus continued all night in prayer to God. How many of us have ever prayed all night? When we awake in the morning we should pray; when we retire for the night we should pray,—at all times, at all places let us "pray without ceasing."

What a blessed thing is family worship! In the morning we can assemble in love and sing a hymn, read a chapter and then pray. In the evening the same might be done. Let us always pray when we come to the table to eat, and let us thank God before we leave it again. We should not be ashamed to pray, no matter who may be in company with us. And let us pray that those around us may hear it and say, Amen! if they feel to do so. Before we go to the Sunday school or preaching service, etc., let us always have a season of private prayer. Let us pray with the right spirit, not like the Pharisees, but keep away all earthly thoughts when we approach the throne of grace.

Let us teach our children to pray. What a glorious sight it is to see little children kneel by their beds in prayer! When they grow up, some of them will not depart from that which they have learned in their young days. Let us pray for each other. Pray for the elder, the ministers, the deacons, the missionaries, and for all the brethren and sisters. We should also remember the poor sinner who is yet in his sins. The more we pray the better we become acquainted with God. Let us have our secret prayers. God only knows how many prayers are offered in secret. Much good has been done through secret prayers.

"Would you know the love of Jesus?
Would you cast on him your care?
Seek his help and blessed guidance,
At the golden gate of prayer."

Elizabethtown, Pa.

HIS MOTHER'S DRESS.

A WRITER in the *Christian Herald* tells a pathetic story of a little boy who was being taken to a new and untried home among strangers. His family had been of the very poor. The father had died several years

before, and the mother battled against want and failing health, striving as best she might to provide for herself and her child. Now death had taken her also; there were no relatives to care for the little boy, and a place had therefore been found for him with a family in the country. It was a ride of several miles to the strange home, and the farmer, who had agreed to transport him thither, noticed that the little fellow, sitting so shyly beside him in the great wagon, often thrust his hand into his warm blouse as if to make sure of some treasure. Curiosity at last prompted the man to ask what it was. He had been kind during the journey, and so the child hesitatingly confided his secret. "It's just a piece of mother's dress. When I get kind a kind of lonesome I like to feel it. Most seems 'if she wasn't far off."

SISTERS' AID SOCIETY OF THE FAIRVIEW CHURCH, ALPHA, SASKATCHEWAN, CANADA.

MARCH 8, 1906, the sisters of the Fairview church organized an Aid Society, with Sister S. A. Ullery president. We began with eleven members and have nineteen enrolled. We organized for six months, having had five regular meetings, six special meetings, two all-day meetings and nine half-day meetings. The average attendance was nine. The work consisted of sewing and making things that amounted to \$13.40. We donated \$1.65. We paid out for material, etc., \$14.50. We have some material on hands yet, with 55 cents in the treasury. The society purchased ten foot-pans and twenty-five yards of toweling for use on love feast occasions. The president did not miss one meeting.

The Lord has blessed us abundantly, inasmuch as we all worked together in peace and union, all enjoying ourselves in the work. The regular services were opened by song, scripture reading by the president, and a short prayer by each member present, and closed with short song or repeating the Lord's prayer in concert.

MRS. ELLIE PETERS, Sec.

PERTH, NORTH DAKOTA.

ON Feb. 1, 1906, we organized our Sisters' Aid Society, with an enrollment of nine members. Since that time we have held seventeen meetings with an average attendance of seven. Our work consists chiefly of making bonnets, coverings, etc. We have received for goods sold \$20.15, free-will offerings, \$4.72, and spent in the society for goods \$11.70, having on hand a balance of \$12.47. We have donated some clothing to some needy members of the church and have sold fifty nine articles.

We met to-day to reorganize. The following officers were elected: Mertie Deardorff president; Ida C. Fisher vice-president; Lizzie Blocher superintendent; Mary Hoffman sec. and treas. We now have a membership of nineteen and feel much encouraged. We hope to do more and better work since we have the work well started. Our meetings are opened with song, scripture reading and prayer, also closed with prayer.

IDA C. FISHER.

Perth, N. Dak., Aug. 23.

MADE AN AWFUL MISTAKE.

THERE is no place where a man's religion is so valuable as in his own home. Many a man appears very religious on Sunday, but if you could see him at home with his family, at the table, or when he loses his temper over some trivial thing, you would not wonder when he says he cannot do personal work. And it would not do any good for him to speak to his own children about becoming Christians. A man in Iowa had been storming at his family, especially at his poor wife one day, until he had spoiled the pleasure of everybody in the home for that day at least. Then he went out, slamming the door behind him. His little boy stood off at one side listening to it all. He looked into his mother's face and tearful eyes, and coming across the room, took her hand in his own and exclaimed: "Mother, we made an awful mistake when we married father, didn't we?"—R. A. Torrey.

THE GOSPEL MESSENGER

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The General Missionary and Tract Committee is to meet in Elgin Nov. 6.

FIVE recent conversions are reported in the Mountam Dale church, W. Va.

DURING some earnest revival work at Austin, Ark., twelve were added to the church.

A RECENT series of meetings in the Oak Grove church, Okla., resulted in eight accessions.

BRO. S. E. LANTZ has been chosen to represent Southeastern Kansas on the Standing Committee of 1907.

BRO. R. F. McCUNE, of Ottawa, Kans., is in the midst of an interesting revival in the Mineral Creek church, Mo.

A REVIVAL was held at the Branch house, in the Sangersville congregation, Va., and eight applied for membership.

NINE converts were recently added to the Locust Grove church, Pa., as the results of a revival meeting held by Bro. B. B. Garber.

BRO. N. N. GARST, who has been at Pineyflats, Tenn., for some time, has returned to North Carolina, and should now be addressed at Melvin Hill.

THE new church at Holton, Ind., is to be dedicated Sept. 30. This is a new point, where the Brethren commenced work only a short time ago.

THE ministerial, Sunday-school and missionary meetings for Nebraska, to be held in the Red Cloud church, are announced for Sept. 25 and 26.

AN interesting revival was recently held in the Cabool church, Mo. Ten young people came out on the Lord's side and were buried with Christ in baptism.

BRO. J. HENRY PETERSON, of North Carolina, has been elected a member of the Standing Committee. His district includes North and South Carolina, along with Georgia.

A MEETINGHOUSE has been built in Shelby county, Mo., and was recently dedicated. The services were conducted by Brethren A. Wolfe, of Iowa, and G. M. Lauver, of Chicago.

THE Brethren composing the First District of W. Va., are to hold their district meeting in the Sandy Creek congregation, the Salem house in the northern end of Preston Co., Oct. 20

ON account of our excellent symposium and the encouraging financial report, both of which we are publishing this week, considerable correspondence must be held over for the next issue.

THE program is out for the ministerial and Sunday-school meetings of Northern Iowa, Southern Minnesota and South Dakota, to be held in the Worthington church, Minn., Oct. 3, 4 and 5. The program is to appear next week.

* NINE recent accessions to the church in Sweden are reported. Several have also been added to the church in Denmark.

THE district meeting for Northeastern Kansas, to convene in the Sabetha church, is announced for Oct. 2. The Sunday-school and ministerial meetings will be held the two days previous.

THE Sunday-school, ministerial and district meetings of Middle Indiana, to be held in the Pleasant Dale church are announced for Oct. 9, 10 and 11. The elders are to meet at 6 P. M., Oct. 8.

SISTER LIZZIE HOWE has returned to her mission work in Brooklyn, N. Y. Since the Annual Meeting she has been among the churches gathering funds for the house of worship to be erected in Brooklyn.

BRO. F. M. WHEELER, of Marshalltown, Iowa, wishes the attention of the elders and ministers of Middle Iowa called to the decision of the last district meeting, requiring a special sermon on a fixed day, and a collection taken for the Old Folks' Home of that district.

THE members worshipping in the Fulton Avenue church, Baltimore, Md., are greatly encouraged on account of having a resident minister. Bro. Winfield T. Miller, of Keyser, W. Va., has located in Baltimore and will give special attention to the needs of the Fulton Avenue congregation.

THIS week Bro. M. R. Murray and his party leave New York for the Bible lands. They are to reach Naples the last of next week, and Beirut, Syria, about Oct. 10. At the latter place they may be addressed until the date named. After that at Jerusalem, in care of American consul. Bro. Murray called on us on his way east.

BRO. TOBIAS HOOVER, of Spencer, Ohio, writing from Philadelphia, Pa., says that he has been in the hospital since April 15, but expects to return home in time to attend the feast in his congregation, and also the district meeting. His wife was with him when he wrote, but is probably at home at this time. They are grateful to all the members for the many prayers offered in their behalf.

FROM the Springfield conference Bro. S. A. Honberger accompanied Bro. Ira P. Eby to his home in Poplar Bluff, Mo., to assist him in a number of protracted meetings in his mission field. Bro. Honberger remained until the last of August, and then went to Floyd, Va., from which point he writes us. He says that during his stay with Bro. Eby he had the pleasure of seeing twenty-four put on Christ in baptism.

BRO. J. KURTZ MILLER, after visiting a number of churches in Iowa, Illinois, Indiana, Ohio and Pennsylvania, has returned to his home in Brooklyn, New York. Everywhere he went he was kindly received, and the members gave freely for the church and mission home to be erected in Brooklyn. Next week he will have something to say to our patrons and we trust they will respond liberally and quickly to his once more earnest appeal.

THIS week we are publishing a communication from Cuba, informing us of the welfare of the few members who went to the island last spring. They have done the right thing in keeping up their Sunday school. Possibly they are to be visited by other members during the approaching winter and encouraged in their undertaking. We would like to have a large body of members locate in Cuba and thus lay the firm foundation for a good and far-reaching work. We have established congregations elsewhere by emigration, and we do not see why we may not secure a good foothold in Cuba in the same way. Just now the insurrection in the island may be against emigration and the investing of American capital, but we think this condition is hardly to continue long, and we further hope that it is not to be repeated. The section where the members have located seems not to have been disturbed.

COMMUNION SPOONS.

SOME people in this world are getting to be wonderfully nice, too nice, indeed, to go down into the water to be immersed, much too nice to engage in feet-washing as a religious rite, too nice, of course, to salute each other with a holy kiss, as directed by Paul and Peter, and now comes a report from Mason City, Iowa, to the effect that each member is to bring to church a spoon to be used in taking the wine from the communion cups. The wise (?) pastor has so instructed his congregation, and of course it will be done. Heretofore devout men and women were encouraged to provide themselves with a Bible and hymnbook on attending church services. Now, in the particular church referred to, a spoon is to be added. The cup is to be passed as usual, but each member is to take from the cup, with his own spoon, the amount of the fruit of the vine intended for his individual use. It is certainly an improvement (?) over the apostolic method, and a few more improvements of this sort may succeed in eliminating the communion service altogether. A considerable part of the Christian world has dispensed with the apostolic order of baptism, most of them have discarded all of the church ordinances save the communion, and a few more changes, like the spoon movement, and that will be among the things of the past too.

SOUL-WINNING.

THIS week we are placing before our readers several excellent articles on soul-winning and soul-saving, by some of our active evangelists. We have also a good article on the same subject, by Bro. Wm Howe, which is to appear next week. These articles ought to receive special attention in all parts of the Brotherhood, and ought to arouse our people from one end of the land to the other. The mission of the church is to win souls and then provide them with the means of grace that will help them to live the Christ Life. The special mission of the Brethren church is to thoroughly win souls from the world over to Christ. With us it is not a half-way conversion, but a full and complete change from the kingdom of Satan to the kingdom of God. Ours is unlike the mission of other persuasions, for we aim at thoroughness while others do not. Our evangelists preach the whole Gospel and require applicants for membership to comply with all the conditions of pardon set forth in the New Testament. Not only so, but our plea is the going on to perfection in matters that are external as well as internal. In carrying forward their soul-winning work our evangelists need the hearty cooperation of every member in the church, especially the officials. The prayers and sympathies of the individual members are indispensable, and without such aid there can never be the success that should attend evangelistic efforts. Upon the part of the membership there should be the same full consecration that we expect of converts, and we feel sure that where this is clearly manifested the fruits of wisely-directed efforts will not be wanting. But in the absence of consecration upon the part of the membership, and especially the officials, how can we expect a revival to be blessed by an ingathering of souls?

ANNUAL MEETING COMMITTEE ON LOCATION.

WE are just in receipt of the following from Bro. S. G. Lehmer, concerning the special district meeting of California and Arizona, held in Los Angeles, Sept. 4. Bro. Lehmer was secretary of the meeting:

The special work before the meeting was the election of a committee on location and arrangements for Annual Meeting for 1907. The following committee was elected: Eld. Simon Yundt, of Lordsburg, Cal.; J. S. Kims, of 235 N. Hancock Ave., Los Angeles, Cal.; Eld. S. G. Lehmer, 3207 Manito Ave., Los Angeles, Cal.; Eld. Geo. Chamberlen, of Covina, Cal.; Eld. A. W. Vani-man, of 176 Bruce Ave., Pasadena, Cal. The meeting was a good representation of the churches of southern California and showed great enthusiasm for the coming Annual Meeting. The committee of arrangements will at once take steps to locate the Annual Meeting, and from time to time will keep the Messenger readers posted. The Macedonian call comes through this meeting to our East-

tern Brethren to come and show our Western Brethren the true spirit of Christian piety and holier consecration to the church which Christ purchased with his own precious blood.

We have a later report from the secretary of the committee, saying that the committee had formally organized with S. E. Yundt, foreman; A. W. Vaniman, secretary, and J. S. Kuns, treasurer. The committee is to meet Sept. 29 to consider the different locations that may be proposed for the Conference, which opens May 21, 1907.

AN OLD BOOK. ORIGIN OF OUR ANNUAL MEETING. READING OF THE 18th OF MATTHEW TO APPLICANTS FOR BAPTISM.

Double Mode of Feet-Washing.

SOME years ago while holding a meeting at New Enterprise, Pa., I visited Elder Long, of the Seventh Day Baptist Brethren. He, at that time presided over a remnant of the Ephrata Community which grew out of the first unfortunate division in the church in December, 1728. Under the leadership of Conrad Beissel the order of Solitary Brethren and Sisters was started at Ephrata Pa. The buildings once used by these stern old pietists are still standing. In 1786 the community published a record of their doings under the title of "Chronicon Ephratense." Elder Long secured a copy of this rare and valuable work for the writer.

It is said that but twenty copies of this rare book are in existence, and high prices are paid for it by collectors and antiquarians. It is of more than ordinary interest to our people, for it has many allusions to our early Brethren. In it are to be found the causes which led to the holding of our Annual Conference, the adoption of the so-called double mode of feet-washing and the reading of the eighteenth chapter of Matthew to applicants for baptism. It also has a great interest in the fact that it is one among the best specimens of book-making in the early days in Pennsylvania and also because the paper, printing and binding were all the products of the handiwork of the Solitary Brethren of the Ephrata Community.

Our First Annual Meeting or Great Assembly.

Our first Conference was held in 1742, and it was called under the following circumstances. An attempt was made to unite all the Protestant Christians in Eastern Pennsylvania in one body, and to this end a Synod or General Conference was held. Count Zinzendorf, the leader among the Moravians, was the leading spirit in the movement. Among those who attended the Conference were some of our own brethren, and among them George Adam Martin. He afterwards left the church and united with the society at Ephrata. The Chronicon gives the following statement made by Martin concerning the synod:

"It happened that Count Zinzendorf and many of his brethren came into the country and occasioned a great stir, especially by his conferences. And because all denominations were invited to them, I was deputed by my Superintendent (Elder), to attend them. When I arrived at the Conference, which was held at Oley, I found there some of our Baptist, (Brethren), Seventh Day men, Mennonites and Separatists. The Count himself was president, and for three days I heard queer and wonderful things there. After my return home I went to my Superintendent and said that I looked upon the Count's conferences as snares, for the purpose of bringing simple-minded and inexperienced converts back to infant baptism and church-going and of erecting the old Babel again. We consulted with each other what to do, and agreed to get ahead of the danger, as some Baptists (Brethren), had already been smitten with this vain doctrine, and to hold a yearly conference, or as we called it, a Big Meeting, and fixed at once the time and place. This was the beginning and foundation of the Big Meetings of the Baptists (Brethren)."

Thus our Annual Meeting was founded, not because of an inside need, but to protect the flock from the inroads of proselyters. Its decisions were advisory. It

never attempted to make laws, but interpreted the Scriptures and adopted methods for carrying out the principles of the Gospel. It never assumed the role of infallibility, but held itself open to accept new light as the light came. Its decisions from the first dealt with actual cases; real conditions and not theories were the burden of its activities. It never regarded its decisions as a creed, holding fast to the concise, clear-cut proposition that the New Testament is the only creed of the church. So strong was this feeling that for many years she refused to have her minutes printed, lest some might come to regard them as creed of the church; whereas they were only rules and methods for more fully establishing the doctrines of Jesus Christ in the church.

This same George Adam Martin, delegate to the Zinzendorf conference, was a member of the Coventry church, a minister, and after the death of Bishop Martin Urner succeeded him in the eldership. As already said, he left the church and united with the Ephrata society. This occurred in 1757. In the Chronicon he relates how Bishop Urner was called upon to go to Great Swamp to baptize a number of applicants, and that when he asked some one to accompany him Martin was made willing to go. When they came to the place of meeting a part of the fifteenth chapter of Luke was read to the applicants. In this scripture, reference is made to one building a tower without first counting the cost and of a king going out to battle without knowing the strength of the force he is to meet. Martin was moved upon to protest against the use of this particular scripture and said: "It was not the Lord Jesus' intention to bring such things before the candidates for baptism, for their purpose was to enter into their covenant with God by baptism, and to build on the rock Christ Jesus: those who wish to build a tower beside the temple of God might have such things brought before them." At last our Superintendent, Martin Urner, of sacred memory, said, 'What shall we do then? for something must be said to the people.' Without taking thought I answered, 'The eighteenth chapter of Matthew about exhortation and punishment might be read,' which proposal was adopted from that hour, and is still customary with them unto this day."

Conrad Beissel was a mystic, and after receiving baptism at the hands of Peter Becker soon became dissatisfied with the church. He set about establishing a monastic order holding to trine immersion, the Lord's supper, the holy kiss, feet-washing and other doctrines held by the Brethren. On the subject of feet-washing he argued that as Christ used two members of his physical body in washing and wiping the disciples' feet, both hands, so two members of his mystical body should also take part in the ordinance. From this view it is likely that the double mode of feet-washing was introduced into the church.

Martin tells how he and his little band were received at the Brother House at Ephrata, how the Superintendent Friedsam Gottrecht, the name assumed by Beissel,—for all who joined the Solitary Brethren received a new name,—received them with the kiss of peace and had them seated at the table, and as they conversed the narrator says:

"While conversing thus animatedly, a Sister entered, brought a tub of water and an apron, put them down and silently left: who she was, and who ordered her to do so, I do not know even to this very hour. The old Father rose and said: 'Come, Brethren, sit down here, I will wash your feet.' So he washed our feet, and Bro. Nagale (Negley) dried them for us. Then I said, 'You have washed our feet, now let us also wash yours,' to which they consented: so I washed their feet and Bro. Horn dried them." This practice of one washing and another drying the feet became in time the almost universal practice in the church, superseding the earlier single mode. During the last half of the last century the question of a return to the old practice as being nearer the example of Christ was agitated, and the result was that before the close of the century the single mode became almost the universal practice among all the congregations of the Brethren church.

The "Chronicon Ephratense" is written and printed in a peculiar style of German and is unique from

this standpoint. It has been said that the German used is so peculiar as almost to deserve to be called a distinct dialect. In 1889 a translation of the original was published by S. H. Zahn and Co., of Lancaster, Pa. From this translation, with slight changes, the quotations here given are made. The translator renders *Grosse Versammlung* "great assembly." Preference is here given to "Big Meeting," as they were called in the early days of our Brethren. Later the common name was Yearly Meeting and this, still later, gave place to Annual Meeting, and now Annual Conference is extensively used.

D. L. M.

THE SAFE POSITION.

THAT there is a safe position for men and women to take and hold is evident from the fact of the almost universal desire for it and the persistent effort to find it; and further, from the fact that many good men and women have found it to their satisfaction, and still further, from the abundant promises made by our heavenly Father that those who put their trust in him shall abide safely.

We are born with a disposition to avoid danger and to seek after safety. Part of this disposition is largely developed, and a part is not as it should be. Physically and financially we are exceedingly anxious and careful to be and keep on the safe side. But spiritually and religiously we seem to be correspondingly indifferent. When we consider carefully the two sides of our lives and their relative importance, we cannot understand why this difference should be, as our rationality says to seek after the things that stand for our highest and most permanent good. And yet it is a well-established fact that most of us don't do it. This must be because we are inclined to live for the present rather than for the future. We are short sighted and see things best that seem to be nearest to us. Men in business, to get present gain, ease and position, defraud and steal. And when the day of reckoning comes, to hide their shame and get away from disgrace they commit suicide. It is an effort to get away from a present trouble by plunging into a terrible future.

This is straightforwardness beyond expression. And yet men and women of intelligence and experience do in this way. We say we cannot understand it; and, rationally, there is no explanation for it. For sin there can be no reasonable explanation. It does not come within the range of reason. We say that it is unreasonable for people to do things that are against their best interests in time and for eternity. And we say rightly, for so it is. There can be no excuse for sin. Its wages is always loss—death. And when we engage in wrongdoing we must know that we are doing it against our highest and best interests.

We do these things, not because we reason them out to our profit, but because we develop the wrong side of our life. We learn to gratify our fleshy and sensual desires at the expense of our real life and the purpose for which God made us.

We either do not believe what Christ has said: "First seek the kingdom of God and his righteousness, and all these things will be added," or else we seek present ease and gain at the risk of future happiness and eternal life. This seems to be manifested in our daily life and actions.

If we purchase even a small property of very ordinary value, we want the best title for it that can be given. Though we may be well on in years and know that we cannot, at longest, possess more than a few years, yet we want for it a warranted deed. We don't want to run any risks as to future possession. And yet, when it comes to securing a title to the kingdom of God, we are willing to accept almost anything that has a possession. We want a title that is as cheap as possible—one that can be attained without much effort or sacrifice. We enjoy singing

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear,
And wipe my weeping eyes."

but we leave off the securing of this title to as near the starting time as possible.

That it is the safer position for us to develop the spiritual side of our life in being deeply concerned as to making sure our title to the kingdom of heaven, there can be no question. We all know that the titles we obtain here are for short terms and can be of no benefit to us in the hereafter.

But another question arises for our consideration. Which is the safer position for us to take in reference to doctrine and ritualism? Should we loosen up a little in our views of forms and rituals, confining our modes of service more strictly to the simple teachings of the Gospel as taught and practiced by Christ and his immediate disciples, or should we become more rigid and exacting in carrying out what we suppose to be the spirit and principles of the Gospel?

Both positions are by many considered extremes. At least the tendencies are in that direction, and the question should be as to which one is the more dangerous.

This can be best determined by carefully looking into the history of the churches of the past. The rigidity of the Catholic and Greek churches has led them away from the true spirit and simplicity of the Christ life and teaching, into dead formalism, causing their members to depend on the observance of forms and rituals, leading to the ostracising and presenting of all who do not believe and do as they do. This is also true of the established Protestant churches of the Eastern countries. While they are holding to and perpetuating a larger show of rituals and forms in their religious observances, they seem to be dead to the simple and loving spirit of Christ.

It has been the experience in all ages that the more ritualistic churches become the more formal and mechanical in religious observances, the more rigid and less spiritual they grow. Men and women who have refused to conform to this dead and spiritless form of religion have not only been ostracised and persecuted, but have been put to death—burned at the stake. We have stood on the ground and viewed the spot, on English soil, where three intelligent, spirit-filled and Christ-loving men were burned at the stake by the decision of high officials in a Protestant church for no other crime than that of believing and carrying out the simple teachings of Christ and rejecting the dead forms of a spiritually dead church.

We visited a number of these exacting ritualistic and dead churches during our eastern travels, and as we sat and viewed and listened to their formalistic and zealous services we were made to rejoice that, as a church, we have not yet been steeped and dyed in the same soul-destroying spirit. And we pray the good Lord that we may never be.

And yet we sometimes feel that we are approaching the danger line. Let us take warning from what others have done, by observing the simple doctrine as has been lived and taught by the blessed Master.

The other danger is that of overzealousness, tending away from all forms and doctrines, depending entirely for salvation, and believing in Jesus Christ as our Redeemer, and ignoring the things we are to do to make our faith practical and living. Faith worketh by love, and love leads to obedience. "Ye are my disciples if ye do whatsoever I command you." We don't "must" do anything religiously. We first learn to love, and then we do because we love. We, as a people, should ever endeavor to maintain a happy medium between the extremes. There is found the safe position.

H. B. B.

THE GISH FUND BOOKS.

SINCE this fund was started, several thousand books have been placed in the hands of our ministers; and if we may judge from words spoken at Springfield at the time of the Gish meeting and from letters received, the books have helped our preachers in many ways. Not a man who has used the books as they should be used will say he has not been helped by them, though of course some are more helpful to one man than to another, for the needs of the different men are not identical.

But many more books should have gone out. The

question we should like to have answered is why some who are called to preach are indifferent. They are not, perhaps, indifferent to their duty, but they are when it comes to making use of all available means to improve themselves and become more effective workers in the Lord's vineyard. We feel that the books provided by this fund are a God-given opportunity to increase one's talent; and to neglect it adds to one's responsibility. How can the man be satisfied who is guilty of failing to make the best and the most of the ability with which he has been endowed?

It may be that some do not find what they want, for some want their food predigested; they want to get sermons without working for them. But this kind is not very numerous. Talent cannot be developed without effort. Paul realized that. He had sat at the feet of Gamaliel and learned the law before Christ became his teacher; and he learned that there is just one way in which a man can become what he should be in the pulpit before men and before God. That is by study; not for a week or a month or a year, but so long as life lasts. There is no other way to become an approved workman.

We should like to urge our ministers to give more attention to the Gish Fund books. Secure more of them and use them more after they are secured. As long as they remain on the shelves of your library they can do you no good. Get them down and master them, and you will be surprised, and so will your congregations, at the change, the improvement. What is needed in the pulpit is efficiency and consecration. We do not believe a minister can study these books without increasing in both these respects.

It is the purpose of the committee to offer to our preachers several books during the fall and winter. Why not all of you who are called to preach lay your plans now to get these books and study them as they come out? There probably is no other investment of time and money on so small a scale that will yield so large returns. If the ministers of the congregation are not well to do, cannot afford to pay even the small price asked for them, there are surely liberal brethren who will see to it that each man called to the ministry receives all these books which he does not already possess. Some are doing this now, and a great many others ought to. We believe a large per cent of them will do so when once their attention is called to the need.

Yet the main work must devolve on the preacher. He must study to get out of the books what they are intended to teach him. No one can preach edifying sermons without earnest effort in preparation. What the church and the world need to-day, and what this fund is intended to help supply, is more efficiency and consecration in the pulpit. To what extent will our brethren supply the need?

G. M.

TEACHING THE CHILDREN.

SHOULD children be taught doctrine? Why not? What is in the way of teaching them anything about the Bible that they can comprehend? The best discourse we ever heard on the atonement was preached for the information and benefit of children. The little people listened to the discourse for one hour with profound attention. We have known children to give the best of attention to a sermon on the second coming of Christ. Your Office Editor one time preached to a group of young boys and girls on trine immersion. He never had better attention. They took in the whole discourse from start to finish. There is hardly a doctrinal question in the New Testament that may not, in a well-planned discourse, be made interesting and instructive to children. It all depends upon how it is done.

Why not teach the children doctrine in the Sunday school? That is the very place to teach the young what is in the Bible for them to know. What sense or justice is there in omitting the lesson on feet-washing in the literature for the juvenile class? The story of the last supper, along with the rite of feet-washing and the communion, may be made very interesting and impressive for the younger classes.

Among the Jews the history, meaning and order of the passover were taught to all the children. The

parents were directed thus to instruct their children, and they did so. Every Jewish boy and girl knew the whole story and could narrate it from start to finish. Not only so, but they were taught much more concerning the writings of Moses and the prophets. From their youth up they were made to understand the ten commandments, and were also given much instruction regarding the temple services.

The New Testament doctrines ought to be clearly taught in all of the homes where there are children, in all the Sunday schools under the control of the Brethren, in all our schools, in the Bible departments, as well as in our Bible normals. Of course, we do not mean that it shall be overdone. In fact, there is little danger of that just now, but it ought not be neglected. All church members should be well indoctrinated, and there is no better place to commence than with the children in the homes and in the Sunday-school classes.

TEMPERANCE AND TRAFFICKING.

LAST week the temperance people held a Chautauqua in Elgin. We understand that a like assembly is to be held in each county in the State, and thus reach thousands of people who need encouragement along the line of temperance work. The purpose is to teach men and women what they should know about temperance. They need to have a thorough temperance education so they will understand the value of a temperate life, a temperate family as well as a temperate community, state and nation. Boys are taught to drink intoxicants, and are thus started on the way to the drunkard's grave. To overcome this evil we should teach the boys how to resist the evil, and thus be the means of starting them on the road that leads to success. We are in sympathy with all the wisely managed temperance work going on in this country though we were not permitted, for the want of time, to attend any of the Elgin sessions. We are particularly impressed with one clause in one circular, distributed all over the city. It reads thus:

The superintendent of the Chautauqua Assembly is to preserve order. No loud talking or boisterous conduct will be permitted on the grounds. All persons who cannot conform to the rules will be requested to leave the grounds. No sale of goods, soliciting or transacting of business or distributing of advertisements will be allowed except under the direction of the superintendent.

All of this is reasonable, and then it is sensible. Why should a moral or religious assembly be characterized by the noise it makes? Then, why should somebody take advantage of such gatherings for the sole purpose of making money? There ought to be at least a few places where one can go and feel that he is beyond the reach of the business world.

Our people have been trying to shut trafficking out from the Annual Meeting, and at Springfield they came wonderfully near doing it. We want to become as strict in this particular as these temperance assemblies, and cut out every phase of business, even to the soliciting of business and to the distributing of advertisements. Were no restrictions thrown around religious assemblies they would soon be overrun with business and money-making schemes. The conditions would become as bad as they were at the temple in Jerusalem, when Jesus found it necessary to drive the money schemers from the house of God.

THE ARK AGAIN.

In the Messenger you tell about what became of the ark. In the Apocrypha, second book of Maccabees, second chapter, the writer tells us that Jeremiah hid the ark in a cave in the mountain on which Moses stood when he viewed the land of Canaan.

The books of Maccabees are not looked upon as authentic. The second book is untrustworthy, and what it says concerning Jeremiah secreting the ark in a cave on Mt. Nebo is mere tradition that has not even reason in its support. The place is too far away and not easy of access from Jerusalem, especially in the face of hostilities. The ark may have been hid in one of the many caves to be found among the hills to the southeast of the temple, but Mt. Nebo is out of the question.

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, - - Illinois | K. C. Early, - - Virginia
L. W. Teeter, - - Indiana | C. D. Bonasack, - - D. C.
John Zuck, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

TOO MUCH SCATTERED.—2.

To the northwest of Medicine Hat, near Nanton, are some more members. How many there are or what work they are carrying on we do not know; but some of them we know are earnest workers and would not long remain in a community without making their influence felt for good. There are no doubt small groups and individual members located in other parts of the great country, and we believe that practically all of them are looking forward to the day when enough others of like precious faith will come in to enable them to have their own house of worship and their own regular services. And that is something worth looking forward to. May none of them be disappointed, and may the day come when we shall have more congregations in Canada than we now have members.

Perhaps there would not be so many isolated ones or so many drifting away if a little more wisdom were used in locating. We go too much as individuals, not enough as men having a common object in view other than that of making money. Many of our members have hundreds of acres of land, and a few of them likely run above a thousand acres. Take, for example, the land near Medicine Hat. There is enough held there by members of our church to furnish homes for a large congregation. Other raw land is for sale, and not many miles away homesteads are to be had. The Canadian government offers good inducements to settlers. Why wouldn't it be a good idea for families of Brethren to possess the land for the Lord? There is natural gas in abundance for heating and lighting. And there are many other advantages. There is the additional reason for taking hold here, namely, that so much of the land is already owned by Brethren. Bro. J. E. Young, of Beatrice, Nebr., is very much interested in having services begun in the near future, and there are others like him. Let there be a concentration of effort, and a glorious work will be accomplished.

There is almost no end of places in the United States and Canada where our people could easily exert a great influence for righteousness if they would unite, would yield something of their preferences for the good of the cause. Good results have come from the emigration of members to new localities; good results will come from the like movement of others in the future; but we should not be satisfied with good when we can have better and best. Scattered efforts are largely wasted; and in the warfare in which we are engaged we have no energy to waste. The battle is on, and there will be fighting to the death until the end of time. We have a certain amount of energy. The question for us to answer is, What are we going to do with it? Shall we continue to waste a large part of it, or shall we as wise men seek to make every bit of it count?

Ten families in one year can make a great impression in a community, can change it from a godless to a godly one. And they can do it because there are enough of them to make their influence felt. But one of these same families might live alone in the same community for ten years without having any appreciable influence for good upon it. This is the rule, to which there are, fortunately, many exceptions. But the lack of influencing others for good is not the only lamentable thing about it. Too often the forces that make for evil are too strong for the one family, and it goes back to the world. There have been instances where one family succeeded in building up a church; but there have been many more instances where the one family was lost to the church because of its isolation. That is history which is repeating itself year after year. Haven't we had enough of it? Aren't we ready to seek a better way, so that this waste may be stopped? It is time we were giving serious thought to these questions, for in large measure will our future success or failure depend upon the way we answer them now. Surely the time has come for us to use more wisdom in emigrating. Will we use it?

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OVER AND OVER.

The rain has been falling almost continuously, and that is what the dry, parched land requires. According to Bro. Blough's record, for thirty-three days we have

had rain every day, and the total fall to the present is forty-five inches.

In our work at Bular we now have an official meeting about the first of each month, and a council for all the church each quarter. And each week Bro. Emmert, Bro. Blough and the writer get together and have a little "faculty meeting," all our own.

The total attendance at the dispensary has been, during the month of July, 1,699. Divide this by 31, and the average daily attendance for the month shows almost 54. Of course, the doctor is busy, for besides the dispensary work there are outside calls to make for every doctor.

Some years ago, at the very beginning of our work, one Pestonji came to us and helped us very much. For this we feel continuously grateful. But Pestonji grew weak, and finally left us. Then he left the Methodists where he had gone, and went to some Church of England mission. After having been sprinkled by the Methodists, he had come to us, and we immersed him, at his own request, and confession of faith. Then when he left, again he was sprinkled by the Church of England, and the day these notes are written he turns up again, and pleads all humility, and former foolishness, saying he is now old enough not to repeat his former follies! Poor brother, it is a question as to what is the best we can do for him, so as to help him to be strong in the faith, and steadfast before the Lord.

Over and over some stories must be told. The story of love is so, and the story of suffering is so. Over and over the experience of all is repeated. Our parents had times of sorrow, and that we should have is no new thing. The words of Longfellow are so sweet and expressive:

Be still, sad heart, and cease repining,
Behind the clouds is the sun still shining,
Thy lot is the common lot of all;
Into each life some rain must fall,
Some days must be dark and dreary

Anna Elizabeth Ebey, infant daughter of Brother Adam and Sister Alice K. Ebey, fell asleep August first, aged eight days. The two babies, John and Anna, lie in one grave at Dahanu. The other two, Paul and Mary, are buried in the little cemetery at Bular. And father and mother are left alone.

What the record has been,—all inside of nine months! We have been wondrously blessed so far as our health and the health of our missionaries to India is concerned, but we cannot and we do not expect our health rate to go on thus forever. The change must come. We must pass through now and then the same experience that is common to all mankind. We may live a long time. But we must die. We may have happy little children, and healthy, but some must pass away in childhood. We praise the Lord for all his loving kindness manifest toward us.

God is our Refuge and Strength,
A very present help in trouble.
Therefore will not we fear,
Though the earth do change,
And though the mountains be shaken into the midst
of the seas;
Though the waters thereof roar and be troubled,
Though the mountains tremble with the swelling
thereof.

Wilbur Stover.

Bular, India, Aug. 3.

THE WORK IN CUBA.

The Messenger comes to us in our home in the beautiful "Queen of the Antilles," with many words of comfort and encouragement. We are glad to note the advancement made along missionary lines and the contemplated opening of new fields; and while the Missionary Board of our beloved Brotherhood sees fit to send those who lay their lives on the altar, to be used as they see fit, we are made to wonder whether there are not those who are willing to help carry the light of the blessed Gospel of Jesus Christ to the lost and superstitious sons and daughters of this fair land, who are sitting in spiritual darkness, without one ray of hope.

While there are those who cling to the state church, the majority have no confidence in the priests who betrayed them into the hands of their enemies during the troublesome times through which they have passed. Therefore the most of them are without any form of religion. There are those, however, who have accepted the light, through the different religious organizations scattered throughout the island.

There is a Methodist and also a Baptist mission in Camaguey, which are doing good work. After several years of labor, the Baptists have withdrawn their workers leaving the work in charge of a native pastor. They have a good church building and a membership of over one hundred, with an interesting Sunday school and Christian Workers' meeting.

There are other missions also of the different denominations in nearly all the larger towns and cities throughout the island, and as nearly as we can learn, they are meeting with success.

While this is true, there are yet hundreds, yea, thousands, who have never heard the sweet story of the cross, and how Jesus died, that "they" as well as "you

and I" might come unto him and be saved. There are very few in our homeland but can have, if they desire, access to the light of the Gospel. But how about these poor, unenlightened sons and daughters of Cuba?

We hear the apostle Paul say in Rom. 10: 13, "Who-soever shall call upon the name of the Lord shall be saved;" and in the fourteenth verse he says also: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" We hear the Master himself say in Matthew 28: 19, "Go ye therefore, and teach all nations," etc.

Are we responsible, then, for these people, or will the fact that the brethren are sending teachers to some of the larger nations of the earth, as well as pushing out into home fields, excuse us?

These are questions that confront us in our new field of labor, as we look around us and see the great need of these people, and as we come in closer touch with them, and see how far away from the light they are, the need becomes more apparent.

Now as to the work at this place. We believe it to be a good field, as there are no workers of any kind within a radius of twenty-five miles.

As stated before in the Messenger columns, we have Sunday school and preaching every Sunday, with good attendance and interest; mostly of the colonists.

In the beginning of our Sunday school, quite a number of the natives attended, and as there was no brother or sister here who could talk their language, we appointed a Quaker brother to take charge of them. He had an interesting class until he went to the States on business. Since then we have had no regular teacher for them, and consequently not as many come, although nearly every Sunday there are several present, who sit quietly through the services.

Mr. Williams will return this fall, and unless some brother or sister who is able to talk with them, joins our number, we will likely give him the class again, until one of our number is able.

We are slowly learning some of the language, but on account of planting, building, etc., have not, in the short time we have been here, been able to make much headway. We hope to give it more attention in the near future.

Our schoolhouse is completed, and day school will commence Sept. 3. What an opportunity is here for the Brethren, not only among the natives, but among our own countrymen, who are coming here, from all parts of our homeland, many of whom are members of various organizations, while others are unconcerned as to their soul's salvation.

Not only are there those of this colony, but there are several colonies adjoining us who need the Bread of Life broken unto them.

Several times there have been those from the nearest colony who walked here, a distance of four miles, to attend Sunday school and preaching services. One lady said she had been on the island three years, and that was the first time she had attended divine services. She seemed to enjoy it very much.

The question is, Will we as a church reach out and endeavor to teach these people the Gospel in its primitive purity, or will we leave them to drift away from God entirely, unless some one comes along who takes an interest in them?

With a few more members, an organized body, with a good leader (which we expect by another year), who can measure the possibilities for doing good? Who will come?

Persons wishing a home, where the rigors of our northern winters are unknown, where the climate is healthy and unmistakably fine, where they can have a host of good things, every month in the year, and at the same time be about their Father's business, will do well to consider this field.

While we submit this to the readers of our beloved paper, we do so with the earnest prayer that God may move the hearts of some good brethren and sisters to "come over and help us." Landa U. Kreider.

Omaja, Cuba, Aug. 24.

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FROM SWEDEN.

I am just in receipt of a private letter that contains news of both joy and sadness. The news of joy is that there have been nine added to the fold within a short time, four at one place, two at another, two at another and one at a fourth. This is certainly encouraging, and shows that the work is still progressing nicely. We have no reason to feel discouraged with the outlook.

The sad news was that one of the first members in Sweden, Elder O. P. Olm, has passed to his reward. He has long been in the work, and, although, not so old, has been called away. He was for some years the secretary of the work there, and as he could write English he was the medium through whom the Missionary Committee worked. In later years, when we went to Sweden, he had not so much occasion to use his English, so that he could not use it so well, although in the last letter I had from him he asked me to write to him in English, although he wrote in Swedish. He was the elder of the church at Kjöleing, about fifteen miles from Malmö. He was a man of wide influence in the community where he lived. We have spent many pleasant hours in his home, and it was with the deepest regret that the news came that his labors on earth are done. This is now the fourth death among the membership since we left Sweden less than a year ago. He leaves a wife and four children. His wife is an exemplary member. He was not his exact age. He will be missed, but we bow to the divine decree, knowing that God doeth all things well. When Brethren Miller, Trout and others visited in Sweden two years ago, we called on him at the hospital where he had had an eye removed on account of its being diseased. His other eye failed sometime later, and he was feared that he would soon become blind, but he was spared that trial.

Pasadena, Cal., Aug. 22.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—Brother J. C. Nimmer and wife returned to this place Aug. 27, en route home from the Ballard schoolhouse. Three days evening he began preaching again and continued until Sunday night. These meetings resulted in three more coming out for Jesus. One of this number was restored. Sept. 2, two were baptized one yet awaits the rite. Twelve have been baptized into the church at this place within the last month.—Robt. Woodiel, Austin, Ark., Sept. 6.

CALIFORNIA.

Sacramento Valley church met in a special council Aug. 25, preparatory to our love feast. Our elder not being present, Bro. J. Overholzer presided. Sept. 1, our love feast was held in the beautiful oak grove where we are having regular services. A little band of thirty-seven surrounded the table of the Lord in the presence of a congregation most of whom had not witnessed such a scene before. We were cheered and encouraged by the presence of a number of visiting members from Bangor and Chico. Our elder, Bro. Gillett, officiated. On Sunday morning Bro. Peebler, of Chico, filled the pulpit at Princeton and Bro. Gillett at Butte City. At 4 P. M. we were addressed by Bro. Peebler in the grove. The evening services were conducted by Bro. Ola Gillett and Sister Peebler. Two letters of membership were received.—Emma Platt, Princeton, Cal., Sept. 3.

IDAHO.

Twin Falls.—At the request of the mission board of Oregon, Washington and Idaho, we have moved to this city to open a mission point of the Brethren. Already nine brethren and sisters are located near here. While we have not yet secured a place to worship, owing to the crowded condition of the city, we expect to secure a place soon. Brethren and sisters having relatives or friends near this place please inform me and I will pay them a visit. Those who wish information should write me, enclosing stamps for reply.—L. E. Keltner, Twin Falls, Idaho, Aug. 28.

ILLINOIS.

Big Creek church met in council Sept. 1. Our elder, J. C. Stoner, presided. Our delegates to district meeting are Brethren George Elvie and Albert Markman. Bro. Stoner preached for us over Sunday. Further arrangements were also made for the district, ministerial and Sunday-school meetings, which are to be held here beginning Sept. 26.—J. M. Forney, Box 13, R. R. No. 1, Parkersburg, Ill., Sept. 4.

Decatur.—Our council was last evening. Our Sisters' Aid Society organization was continued another year. In our recent absence from the work Bro. S. S. Miller had charge of the appointments and received one of the lambs into the fold by baptism. As we again leave to labor in other fields the work will be cared for by the brethren of LaPlace congregation.—S. W. Garber, 1729 N. Morgan St., Decatur, Ill., Aug. 24.

Liberty church met in council Sept. 1, our elder, D. M. Brubaker, presiding. We decided to hold a communion and series of meetings as soon as we can arrange.—Mary Brubaker, Liberty, Ill., Sept. 6.

Mansfield.—After preaching fifteen sermons at a new point south of Mansfield, we closed last night with almost a full house and the best of interest. We baptized three precious souls yesterday, and several more expressed themselves almost ready to come. I would not have closed the meeting last night with souls so near the kingdom had it not been for a dangerous carbuncle on my left arm getting the best of me. I expect to follow up the work with Sunday school and preaching as much as possible. Sister Robinson attended every night; also, Bro. Burton and wife and others were a great help in the song service.—T. A. Robinson, Mansfield, Ill., Sept. 3.

Notice.—The missionary committee of the Southern District of Illinois will meet near Parkersburg at place of district meeting, Sept. 24. All business needing the attention of the committee should be in our hands prior to that date. Churches that are delinquent should remit at once.—W. H. Shull, Sec., Virden, Ill., Sept. 5.

South Fulton church met in council Sept. 4, our elder, Bro. J. H. Baker, presiding. Bro. Theo. Price was elected delegate to district meeting. We decided to call for the district meeting of 1907.—Fay A. Rohrbaugh, R. No. 2, Box 13, Brownsville, Ill., Sept. 4.

Sugar Creek church met in council Aug. 25, our elder, B. F. Filbrun, presiding. Philip Shearer was elected delegate for district meeting. One was reclaimed. At this writing we have closed a two weeks' meeting conducted by Bro. Heckman, which was much enjoyed; also a communion service.—H. H. Hoerner, Auburn, Ill., Sept. 3.

INDIANA.

Blue River.—Our harvest meeting occurred Sept. 2. Bro. Kitson, of Syracuse, Ind., did the preaching, assisted by others. \$17.46 was collected, which will be sent to the world-wide mission. Our aged brother, John Alber, who is past ninety-one years of age, was able to be at our meetings. One was received back into fellowship.—Levi Zumbrun, R. R. No. 12, Columbia City, Ind., Sept. 4.

Camden.—Our love feast at the Camden church, Aug. 31, was an enjoyable one. Bro. D. B. Garver officiated. Other ministers present were J. A. Miller, John Strauburg, I. J. Howard, John Groves and J. Rogers. Eld. Sam Younce was granted his resignation and Eld. John Groves was chosen to take charge of the Camden church one year.—Adam Weimer, Camden, Ind., Sept. 3.

Clear Creek church met in council Sept. 1. One letter was granted. We elected our Sunday-school officers: Bro. J. H. Neff, superintendent; Bro. Harvey France, assistant. We will have our harvest meeting Sept. 22, at 10 A. M. Bro. D. B. Garver is expected to be with us. Delegates to district meeting and Sunday-school meeting are Sister Sarah France and the writer.—B. F. Emley, R. R. 2, Roanoke, Ind., Sept. 5.

Correction.—In the Messenger for Sept. 1, I noticed an error. In the "Notes from Correspondents" you have an item from St. Joseph Valley stating a change in date of their love feast from Oct. 6 to Oct. 13. Then on the last page, in the "Announcements," you have theirs Oct. 6 and North Liberty Oct. 13. North Liberty has not changed the date of her meeting, and it should read Oct. 6.—Winnie E. Cripe, North Liberty, Ind., Sept. 2.

Holton.—We expect to dedicate our new church Sept. 30, beginning at 10:30. Bro. A. S. Alldredge, of Anderson, is to preach the dedicatory sermon. This churchhouse is the first and only one in Ripley county, Indiana. It is to be known as the Fountain church. We still have a debt on the church of \$275. A special invitation is given to the Southern District of Indiana and the Mission Board.—Luther Bedel, R. F. D. No. 2, Holton, Ind., Sept. 4.

Fairview church met in council Aug. 18. Bro. Jerry Barnhart was chosen delegate to district meeting. We held our harvest meeting Sept. 2. Bro. E. M. Cobb, of Elgin, Ill., conducted the services of the day. A collection of \$21.78 was taken for the Southern District of Indiana.—Anna E. Wagoner, R. R. 19, Colburn, Ind., Sept. 14.

Kitchel.—We held our harvest meeting Aug. 25. The sermon was delivered by our elder, Carey Toney. A collection of \$17.02 was taken. We met in council Sept. 1. Five letters of membership were granted.—Ethel Brower, Kitchel, Ind., Sept. 11.

Lick Creek.—The two weeks' Bible school conducted by Eld. Hoover has now closed. The work included Old and New Testament history. The interest was good. At the close of the meetings four of our Sunday-school scholars came forward and were received in the church by baptism. One of these was a little girl but seven summers. One other has been baptized since last report. In connection with the Bible work, we had a class in vocal music, conducted by Bro. G. W. Kieffaber. The church met in council Sept. 1, with Eld. Hoover presiding. One letter was granted. Bro. B. F. Goshorn was chosen delegate to district meeting.—Bessie Kieffaber, Coal City, Ind., Sept. 4.

Maple Grove.—Last Sunday morning after the morning services an invitation was given and two came out to the Lord's side and were baptized. Since our last report Christian Workers' meeting was organized. The love feast of the Lick Creek church will be held at this house Sept. 29.—Nettie Mitchell, R. R. No. 2, Center Point, Ind., Sept. 4.

Mississinewa.—We met in members' meeting last Saturday. Two were received by letter and five were dismissed by letter. Delegates elected to district meeting were Brethren John G. Rarick and A. C. Young. We expect to begin a series of meetings at our Union Grove house, conducted by Bro. J. Q. Helman, Sept. 16.—John F. Shoemaker, Shideler, Ind., Sept. 4.

Nettle Creek church held her harvest meeting Aug. 26. The sermon was preached by Bro. Jacob Swoveland, of Pendleton, Ind., after which a collection was taken up for the Brooklyn meetinghouse, which amounted to \$24.—Chas. W. Miller, R. R. 1, New Lisbon, Ind., Sept. 4.

Notice.—To the churches of Southern District of Indiana: At our last district meeting the following paper was passed: Churches should send petitions or queries to the district secretary on or before Oct. 1, who shall have all papers printed in sufficient number to supply delegates and others attending district meeting. Please comply with this decision, and let no paper reach me later than Oct. 1.—Geo. L. Studebaker, District Secretary, North Manchester, Ind., Sept. 8.

Notice.—To the churches of middle Indiana: The Sunday-school, ministerial and district meetings of middle district of Indiana will be held in the Pleasant Dale church, Oct. 9, 10 and 11. The elders' meeting will be Oct. 8, at 6 P. M. Bro. Byerly will make the railroad announcements.—J. H. Wright, Secretary of D. M., Sept. 5.

Pine Creek congregation held their harvest meeting Aug. 25 at the east house. Bro. Daniel Whitmer, from the North Liberty congregation, preached in the forenoon, after which Bro. Jacob Hildebrand spoke. A collection was then taken which amounted to \$22.05. Services for the afternoon were opened at 2 P. M., by Bro. Andrew Ruple. Bro. Daniel Hartman preached a soul-cheering sermon in the afternoon. D. B. Steel, R. R. No. 3, North Liberty, Ind., Sept. 7.

Pymont church was favored, Sept. 1, by a visit from Brother and Sister E. M. Cobb, of Elgin, Ill. Bro. Cobb addressed a large and attentive audience in the evening.—Ellen Blickenstaff, Pymont, Ind., Sept. 8.

Santa Fe church met Sept. 1 to hold their harvest meeting. Brethren Silas Fisher and D. W. Hostetler were present. After the discourses a collection was taken for world-wide mission, which amounted to \$8.50. The preceding Sunday a similar meeting was held at the south house, Copper Creek. After the discourse delivered by Eld. D. B. Wolf, a collection was taken amounting to \$8.40.—F. P. Hostetler, R. R. No. 19, Bennetts Switch, Ind., Sept. 6.

Three Fountain.—We will hold our communion Sept. 29, at 4 P. M., about four miles northeast of Holton. We will need the help of ministering brethren. Our dedication will be Sept. 30. We will meet all at Holton.—Luther Bedel, R. R. No. 2, Holton, Ind., Sept. 6.

Tippecanoe church held her harvest meeting Aug. 26. The day was well spent. First, Sunday school, then sermon, then dinner, then several talks to the Sunday school, then sermon. The preaching was done by Bro. J. W. Kitson. Collection taken for mission work, \$16.55.—Daniel Rothenberger, North Webster, Ind., Aug. 1.

Washington.—Bro. J. D. Rife, of Converse, Ind., came to Washington congregation Aug. 18 and began a meeting at Dunham's schoolhouse, a locality thickly settled, where the church felt there should be an extra effort made to save souls. Interest increased, but owing to arrangements at home he closed the meeting Aug. 29. The members were much built up. The meeting was continued by home talent and Bro. Daniel Rothenberger, who preached for us three excellent sermons. We closed Sunday evening. We expect to hold another meeting sometime soon, perhaps at same place.—H. H. Bralhier, Princeton, Ind., Sept. 3.

Yellow Creek church met in council Aug. 25. The annual visit was reported. Our harvest meeting was held Aug. 30. Bro. Kreider preached in the forenoon. Sisters Ella Miller and Cora Wise talked to the children in the afternoon. The collection for the day amounted to thirty-three dollars.—Amanda Miller, Goshen, Ind., Sept. 1.

Yellow River.—Sept. 1 we had a pleasant meeting. Bro. S. S. Keller presiding. Brethren S. S. Keller and E. E. Shively were chosen delegates to district meeting. We decided to have a series of meetings; also a singing class, providing a teacher can be procured.—Rosa Shively, Bremen, Ind., Sept. 4.

INDIAN TERRITORY.

Pleasant Valley congregation met in council Aug. 25, at Mayflower schoolhouse, presided over by our elder, J. L. Thomas. Bro. Edward Ruff, was elected delegate to district meeting. Our communion that is appointed for Oct. 20, will be held three miles north of Beggs. Persons intending to come can notify the undersigned and we will meet them at Mounds or Beggs. One letter was granted.—J. M. Markley, Mounds, Ind. Ter., Aug. 29.

IOWA.

Indian Creek church met in council Sept. 1. Our elder, H. H. Troup, presided. Decided to have a series of meetings to commence Sept. 30, to close Oct. 13 with a love feast. Bro. F. M. Wheeler, of Marshalltown, is to conduct meetings. Sister Nora Fadely was elected delegate to district meeting; Fred A. Flora, delegate to Sunday-school meeting.—A. W. Flora, R. F. D. No. 1, Maxwell, Iowa, Sept. 3.

Mt. Etna church met in special council preparatory to district meeting Sept. 1. Bro. J. P. Bailey was chosen delegate. The mission board met with us in their semi-annual meeting on same date and were with us in council. Eld. Peter Brower remained over Sunday and gave us three soul-cheering sermons. On Monday evening Bro. H. C. Wenger, our district Sunday-school secretary gave us an interesting talk. We feel encouraged.—J. D. Brower, Mt. Etna, Iowa, Sept. 5.

Panther Creek church met in council Aug. 29. One letter of membership was granted. We reorganized our Christian Workers' meeting for the following six months, with Bro. Ira Swartz and Bro. Orlo Messamer as presidents. Bro. Junius Spurgeon and Sister Laura Badger will represent us at district meeting. We decided to have our fall love feast Oct. 13 and 14, beginning at 2 P. M.—Minnie Eby, Adel, Iowa, Sept. 4.

Salem. The date for the beginning of our series of meetings has been changed from Sept. 9 to Sept. 29, and that of the love feast to Oct. 13. Bro. H. C. Wenger, our district Sunday-school secretary, was with us last Sunday, giving us some appreciated help. He also preached for us in the evening.—Mamie Sink, Lenox, Iowa, Sept. 7.

KANSAS.

Eden Valley church met in council Aug. 25, with Eld. G. W. Weddel presiding. One was received by letter, and two letters were granted. Decided to hold our love feast Oct. 27. Bro. J. William Miller was chosen delegate to district meeting. It was decided that Bro. O. O. John hold a series of meetings in the near future. Bro. J. William Miller expects to hold a revival singing the last of love feast. Free-will offering, \$8.60, for mission work, \$13.75.—T. J. Miller, R. F. D. No. 4, St. John, Kans., Sept. 5.

Maple Grove.—We have decided to begin our series of meetings Sept. 16, to be continued till our feast, and longer if we desire. Bro. B. E. Kesler will conduct the meeting. One sister—one of our Sunday-school girls—was buried in baptism last Sunday.—Emma Blickenstaff, Norton, Kans., Sept. 2.

Morrill church met in council Sept. 5. Five letters were granted and one was received. Brethren Wm. Davis and T. A. Eisenbise were chosen delegates to district meeting, and Sisters Rosa Wagner and Minnie Meyers delegates to Sunday-school meeting. We decided to have a love feast this fall in the town church.—Minnie Meyers, Morrill, Kans., Sept. 6.

Ottawa church met in council Aug. 31. Two were received by letter. Bro. J. E. Thorne was reelected superintendent of the Sunday school and Bro. Frank McCune, Jr., president of the Christian Workers' meeting. We decided to hold our love feast Oct. 13 and 14, following our series of meetings, which will begin Oct. 1, conducted by Bro. S. B. Miller, of Cedar Rapids, Iowa. The writer was chosen delegate to district meeting. Bro. Frantz, of McPherson, Kans., was with us Aug. 12 and gave us two sermons.—W. B. Devilbiss, Ottawa, Kans., Sept. 3.

Pleasant View church closed her midsummer meeting last night. Bro. C. P. Rowland, of Anark, Ill., gave us some good sermons, and encouraged the members.—A. W. Finrock, Box 66, Darlow, Kans., Sept. 3.

Salem church met in council Sept. 1. Our love feast will be Nov. 3, at 5:30 P. M. S. E. Fahrney was elected superintendent for Sunday school, and F. P. Dettler superintendent of home department work. J. Norris and the writer are delegates to district meeting. Other officers for church work were elected at this meeting for the coming year. Our church and Sunday school seem to be in good working condition. We expect to hold a series of meetings this fall, conducted by Bro. Crumpacker.—L. E. Fahrney, Sterling, Kans., Sept. 4.

MARYLAND.

Meadow Branch church held its annual harvest meeting Aug. 25. Bro. Albert Hollinger preached an excellent harvest sermon. A collection was taken for the General Missionary Committee, amounting to \$22.15, to be used for the Brooklyn church. Sunday following was children's day, with its usual large attendance. Bro. W. P. Englar, of Uniontown, was present. Bro. J. Welby Fahrney, our district Sunday-school secretary, gave an enthusiastic address. Interesting and instructive addresses were also given by Bro. Hollinger, Bro. David Beard and the writer. Bro. Hollinger made a pleasing and welcome address to the Westminster Sunday school in the afternoon. Bro. Fahrney, as district secretary, accompanied by Bro. Englar, visited at the same hour, one of our outpost Sunday schools, held at Beggs' Chapel. Westminster Sunday school will hold a children's day in two weeks.—W. E. Roop, Westminster, Md., Aug. 27.

MICHIGAN.

Chippewa Creek.—We met in council Sept. 1. We send one paper to district meeting. Eld. J. E. Frederick was chosen delegate to district meeting. Our love feast was appointed for Sept. 22, to commence at 10:30 A. M. We hope to see some of our adjoining churches represented. We expect to hold a series of meetings to commence sometime in December. Four were received by letter recently.—W. F. Jehazen, Rodney, Mich., Sept. 3.

Crystal church held their communion Sept. 1 and 2; also held a choice for two deacons. The lot fell on Bro. Milton Bolinger and Bro. Joseph Lechner, who with their wives were duly installed Saturday afternoon. Elders from a distance were Isaiah Raiford, from the Woodland church, and Urias Shiek, from Holmesville. Nebr.—Tillie Stone, Crystal, Mich., Sept. 3.

Harbor Springs.—Bro. S. Younce, of Clarion, Mich., was with us two weeks and held a series of meetings, ending Sept. 2. Our love feast was Sept. 1. Three made the good choice and were baptized. Five members were with us from the Bear Lake church, making thirty-two communicants.—Cora E. Stratsman, R. F. D. 1, Harbor Springs, Mich., Sept. 4.

Riverside.—Our series of meetings, conducted by Bro. C. L. Wilkins, closed last night. One brother was restored and one young man was received by baptism last night after services. The meetings were inspiring to all. The last Saturday of this month is the time for our council.—Harvey Good, Galt, Mich., Sept. 5.

Sugar Ridge church met in council Aug. 31. Our elder, A. W. Hawbaker, presided, and was chosen to be our elder for another year. Since our last report a sister seventy years of age was received into the church by baptism. Brethren D. Price Hylton, of Virginia, and J. Homer Bright, of Ohio, gave us several instructive sermons since Annual Meeting. The latter expects to locate here. Sept. 1 we enjoyed our love feast. Brethren A. W. Hawbaker, C. W. Keith and Geo. Dierdorff were present. The latter closed an interesting two weeks' meeting the following evening. Good interest prevailed. Mary E. Teeter, Scottville, Mich., Sept. 1.

MINNESOTA.

Worthington church met in council Sept. 1. J. Schechter presiding in the absence of our elder. Brethren Mahlon Smith and J. L. Diehl were chosen delegates to district meeting. Our fall love feast will be held Thanksgiving Day, beginning at 10 A. M., followed by a series of meetings. Minnie Schaefer, Worthington, Minn., Sept. 7.

MISSOURI.

Broadwater.—Bro. Honberger baptized three in the Broadwater church, Stoddard Co., Mo., Aug. 26. That makes eighteen this month. Here is a grand opening for a minister. There is an excellent opening for a blacksmith shop. If there is a brother who can preach and work at the above trade, and will locate here, write at once to T. J. Boyt, Frisco, Mo.—Ira P. Eby, Poplar Bluff, Mo., Aug. 30.

Cabool.—Meeting commenced Aug. 19 and closed, Sept. 2, conducted by Bro. J. J. Wassam, of Peace Valley, assisted by Eld. F. W. Dove, which resulted in seven young men and three young ladies being buried with Christ in baptism. Thanks to our young people's meeting for preparing the hearts and minds of these young people for the reception of the truth.—S. M. Stevens, Cabool, Mo., Sept. 3.

Cherry Box.—Aug. 12 was the dedication of the new Shelby county church. We had with us Bro. A. Wolfe, of Udell, Iowa, and Bro. G. M. Lauver, of Bethany Bible School, Chicago. Bro. Wolfe preached in the morning and Bro. Lauver in the evening. Both brethren remained with us until the following Saturday, when Bro. Wolfe was called home. Bro. Lauver then continued the work up to Sunday evening, Aug. 26, giving us two Bible lessons and one or two sermons each day. Our love feast is to be held Oct. 20.—Laura E. Folger, Cherry Box, Mo., Sept. 1.

Notice.—All parties expecting to attend the Sunday-school meeting, ministerial meeting and district meeting of North Missouri, to be held at the Rockingham church, Sept. 26, 27 and 28, will please notify one of the undersigned who will see that conveyance is furnished Sept. 25 from railroad as follows: Those coming from the east get off at Norborne. Santa Fe arrives 5:03 A. M., 12:19 P. M., and 3:53 P. M.; Washburn arrives 6:03 A. M., 7:26 A. M., 3:27 P. M., and 4:17 P. M.; Those coming from west get off at Hardin. Santa Fe arrives 8:15 A. M., and 8 P. M.; Washburn arrives 9:25 A. M., 11:41 A. M., and 6:20 P. M.; The 8 P. M. Santa Fe makes connection with St. Joe branch at Lexington Junction.—L. E. Hogan, Norborne, Mo.; J. H. Shirley, Norborne, Mo., Sept. 1.

NEBRASKA.

Arcadia church met in council Sept. 1, with our elder, Bro. D. H. Forney, presiding. Since our last report one letter has been granted. Our officers for the coming year were elected: solicitor, Sister Mae Forney; Messenger agent, Bro. Oscar Stern; Messenger correspondent, Sister Alta M. Mowery; delegates for district meeting, Bro. J. H. Ross and Bro. D. M. Stern. We decided to hold a love feast Oct. 6 at Bro. Floyd Miller's.—Alta Mowery, Arcadia, Nebr., Sept. 7.

Falls City.—We held our council Sept. 1. Our elder, J. W. Gish, presided. Our love feast is to be held Oct. 6, commencing at 3 P. M. Bro. E. T. Peck was chosen to represent us at district meeting. At night and Sunday morning Bro. J. E. Young, of Beatrice, gave us two very interesting sermons. We were encouraged by a sermon from our elder Sunday evening. The writer closed a week's series of meetings in the Glen Rock church Aug. 31, with three additions to the church, all of them Sunday-school scholars.—Wm. Mohler, Falls City, Nebr., Sept. 3.

Red Cloud.—The district meeting of Nebraska will be held in the city church at Redcloud, Sept. 25 and 26. All trains Monday, Tuesday and Wednesday will be met by lodging committee. Those coming by private conveyance go directly to the church, where their teams will be cared for free of charge. All will be lodged free and meals will be served at the church, twelve and one-half cents per meal. All bring the Brethren Hymnal. On

Monday evening, Sept. 24, there will be a sermon at the church. Our love feast will be Sept. 29, at the city church, 4 P. M.—Sarah Mohler, Redcloud, Nebr., Sept. 4.

Silver Lake church met in council Sept. 1. Our elder, J. J. Kindig, presided. The church decided to send a delegate to district meeting. Bro. Peter T. Grabill was chosen. Mary Ann Grabill, Roseland, Nebr., Sept. 6.

OHIO.

Eagle Creek.—We expect to have our communion Oct. 20, beginning at 10 A. M. Our series of meetings will begin one week before. Bro. Anglenyer will conduct the meetings.—Lois Spacht, Williamstown, Ohio, Sept. 7.

Fostoria.—Aug. 23 we met in an all-day Sunday-school meeting at the mission. Our district Sunday-school secretary, Sister Lois Spacht, aided in the work, also Sister Katharine Newsom, who is working in the interest of the Bethany Bible School. We have a live mission and wide-awake Sunday school, but are badly in need of a churchhouse. Persons having relatives or friends in this city and desiring us to call on them, please write us.—G. A. Snider, Fostoria, Ohio, Sept. 3.

Lick Creek.—Sister Lois Spacht, secretary of the northwestern part of Ohio, was with us Sept. 4. We had a program which gave us many beautiful thoughts. Sunday evening, Aug. 25, thirteen of the Swan Creek brethren and sisters came up and attended our young people's meeting. We had a good meeting. This evening we expect to organize for a singing school. Our love feast is Oct. 6.—Cora Ida E. Kintner, Bryan, Ohio, Sept. 2.

North Star church met in council Sept. 1. We were glad to have with us again our elder's wife, Sister Emma Groff, who has been in ill health for some time. The church accepted her resignation as corresponding secretary and the writer was chosen.—Maggie B. Halladay, New Weston, Ohio, Sept. 3.

Poplar Grove.—We met in council Sept. 1. Brethren W. K. Simmons, A. Brumbaugh and Henry Baker were with us. We decided to have our love feast Oct. 13 at 2 P. M. Bro. Ezra Flory, from Union, Ohio, is to follow the love feast with a series of meetings. Aug. 28 Bro. M. R. Myers, of Chicago, addressed our congregation. Aug. 29 Bro. J. Kurtz Miller, of Brooklyn, N. Y., gave us an excellent discourse.—Cora Bollinger, R. R. 42, Union City, Ind., Sept. 2.

Sidney.—On the evening of Aug. 31 Bro. J. Kurtz Miller, of Brooklyn, N. Y., was with us and gave us an interesting lecture from his chart illustrating the second coming of Christ. The lecture was delivered to a large congregation. It was greatly enjoyed. We expect Bro. I. J. Rosenberger with us next Sunday.—Cora A. Z. Smith, 1016 Grove St., Sidney, Ohio, Sept. 7.

Stonelick.—Our council was Sept. 1, with Eld. J. H. Brumbaugh, presiding. We appointed a love feast for Sept. 29 and will try to have a protracted meeting prior to our communion. Bro. Brumbaugh preached to-day, and will close the meeting to night.—Anna Lesh, Mt. Repose, Ohio, Sept. 2.

Swan Creek.—We met in council Sept. 1, our elder, G. W. Sellers, presiding. We have decided to have a love feast Nov. 3, at the West house, beginning at 2 P. M. Sister Lois Spacht, our district Sunday-school secretary, visited both of our schools Sept. 2 and talked to each.—Sarah A. Smith, R. R. No. 6, Wauson, Ohio, Sept. 4.

Upper Stillwater.—Yesterday a harvest meeting was held. A very practical sermon was preached by Bro. Ezra Flory. The collection taken in the used toward a hospital in India. In the evening Bro. Flory preached the closing sermon of a series of meetings which he conducted at this place. He preached twenty-one sermons and gave two lessons on the missionary journeys of Paul. Jerry Hollinger, Versailles, Ohio, Sept. 7.

OREGON.

Coquille church is feasting on fat things. Bro. Andrew Hutcheson came to us Aug. 22 and has given us four sermons. We expect to continue the meetings for three weeks and close with communion services. Bro. S. E. Decker is also here from Ashland, Ore., and assists in the meetings.—Anne Barklow, Myrtlepoint, Ore., Aug. 28.

Myrtlepoint.—At this writing, Aug. 30, your correspondent engaged in a series of meetings in this town. This congregation is not in close touch with any other congregation. The nearest is Talent, about two hundred miles south. I am expected to continue here in Myrtlepoint till Sept. 16. Then move on to Talent and Ashland, these two places are only five miles apart. I am booked for the two places, and will be there till sometime in October, if the Lord will. Ashland will be my last stop in Oregon. There is no need of preachers feeling that they have not plenty of room, for there is much territory to work yet.—A. Hutchison

PENNSYLVANIA.

Little Swatara.—We held our annual harvest meeting in the afternoon of Sept. 1. The services were conducted by Elders I. W. Taylor and Jacob Nissly. After the services a very encouraging contribution was received for the benefit of the Valparaiso, Chile, sufferers. The Brethren preached again for us in the evening, and on Sunday morning giving us some very practical sermons. Our love feast will be held Oct. 28 at the Meyers churchhouse.—Henry M. Frantz, Crosskill Mills, Pa., Sept. 5.

New Freedom.—Bro. William Miller, of Wellsville, Pa., began a series of meetings in the New Freedom house Aug. 19 and continued till Sept. 4, preaching twenty inspiring sermons. The church has been greatly refreshed. Three precious souls heeded the call. One, a husband and father, nearly sixty four years of age, was baptized and the other two, a husband and wife, await baptism.—J. H. Keller, Tolna, Pa., Sept. 6.

Reading.—Sunday morning it was our privilege to listen to a spiritual sermon by our Brother Fahnestock, from Manheim, Pa., on the beauty of Christian character. Midweek prayer meeting was full of interest in the lesson and we feel that we were blessed for our coming out. Our love feast will be Nov. 2 and 3. Henry H. Moyer, No. 634 North 6th St., Reading, Pa., Sept. 1.

Scullion.—Friday afternoon four dear sisters were, by the writer, buried with Christ in baptism. Others are counting the cost. May the dear Lord bless them in the

new step they have taken.—H. A. Stahl, Glade, Pa., Sept. 6.

Snake Spring Valley congregation have decided to hold their semi-annual love feast in the Kootz church Oct. 7, preparatory services to begin at 4 P. M.—Essie Guyer, New Enterprise, Pa., Sept. 4.

Ten Mile congregation expect to hold their fall meeting at the Pigeon Creek house, commencing Oct. 13. Love feast Oct. 20. Bro. S. S. Blough, of Pittsburg, Pa., is expected to do the preaching. Meeting to continue two weeks. The quarterly council and preparatory council will be held together, Sept. 29, at the Pigeon Creek house, at 1 P. M.—Rebecca Grable, Womsettler, Scenery Hill, Pa., Sept. 4.

VIRGINIA.

Back Creek. This being one of the preaching points of the Bethlehem congregation (though a little isolated from the main body of members), the church decided to hold an election meeting at that point for the purpose of electing a deacon. The lot fell on Bro. Ben Boone. He and wife were installed. Arrangements were made for a communion at this point in the near future. D. A. Naff, Naffs, Va., Sept. 3.

Bells Valley. We have decided quite different to former conventions, that there can be a good meeting conducted without so many members. Aug. 19, D. C. Zigler, of Churchville, Pa., came to us and continued until Aug. 27. Four are awaiting baptism on his return. As the weather continued so unfavorable we decided to close. There are others counting the cost. Abraham Roaden, Goshen, Va., Sept. 1.

Flat Rock. The love feast will be held at Pleasant View, Sept. 15, instead of Sept. 22 as announced before. The love feast will be held at Cedar Grove Oct. 27. J. D. Winn, Forestville, Va., Sept. 3.

Floyd. Since Annual Meeting I assisted Bro. J. P. Ely in his work in southeastern Missouri. I accompanied him to his home in Poplar Bluffs, Mo., from Annual Meeting and assisted him in four series of meetings in the different parts of his territory. I enjoyed two communion services and attended two council meetings. I also had the pleasure of seeing twenty-four put on Christ in baptism, two reclaimed and one applicant. Aug. 27 I left Brother Ely's for my home in Virginia. I met wife at Hoxie, Ark., and we are now in Topoco church, Virginia, assisting in a series of meetings, and enjoying a Bible school conducted by Bro. D. N. Miller, of Daleville, Va. It health permits we are to remain in the State for several months. During my stay here my correspondents can address me at Trinity, Va., care of C. D. Hylton, S. A. Honberger, Floyd, Va., Sept. 15.

Free Union. A protracted meeting was held at the Locust Grove church, conducted by Bro. B. B. Garber, beginning Aug. 13 and continuing till Aug. 24. Nine souls were added to the church. Martha G. Via, Free Union, Va., Sept. 5.

Lebanon church met in council Aug. 24. Elder Peter Garber presided. The visit report was encouraging. One letter of membership was received. Bro. Geo. W. Flory gave a very inspiring talk. Our love feast was appointed for this place Nov. 3, at 2 P. M. We had our harvest meeting in the afternoon, which was well attended. Bro. Flory did the preaching. A three weeks' meeting conducted by Bro. Geo. W. Flory, of Bridgewater, Va., resulted in sixteen putting on Christ.—C. C. Wine, Mt. Sidney, Va., Sept. 5.

Madison. On account of the ministerial meeting held Aug. 30 and 31, Bro. B. B. Garber could not be with us Aug. 26, so Bro. J. A. Glick began the meeting and has preached eight sermons. The meeting will be continued by Bro. Glick until Bro. Garber comes. Two precious souls came to Christ in baptism. We had decided to have our love feast Sept. 8, but we have changed it to Sept. 15.—Gracy Utz, Port, Va., Sept. 3.

Mt. Zion church met in council Aug. 25, our elder, Martin Rollberg, presiding, assisted by Eld. J. B. F. Huffman, of Rileyville. Bro. George Panter, of Newport, Page Co., preached an able sermon for us the following Sunday. Our annual love feast will be held Oct. 27, beginning at 2 P. M. H. F. Sams, R. F. D. No. 4, Luray, Va., Sept. 14.

Pleasant Valley. Our members met in visit council. Communion at the Summit house will be Oct. 6 at 2 P. M.; at Locust Grove Oct. 13, at 2 P. M.; in Albemarle county, Virginia, at the Valley house Oct. 27, at 2 P. M.; at the Lebanon house Nov. 3, at 2 P. M. S. A. Driver, Pleasant Valley, Va., Aug. 18.

Sangerville. Bro. J. P. Zigler began a series of meetings at the Branch house in the Sangerville congregation, Aug. 18, and continued until Sept. 2, preaching nineteen sermons. It being rainy a greater part of the time, yet the interest continued to grow. Bro. Zigler being almost compelled to go home the meeting was closed. Eight applied for membership. Seven have been received by baptism, the other one, being sick, will be attended to later.—Annie R. Miller, R. F. D. No. 18, Bridgewater, Va., Sept. 3.

White Rock church met in council Sept. 1. The annual visit was favorably reported. We decided to hold a love feast Oct. 6, at 3 P. M. We have decided to hold a series of meetings in the near future. Cephas Reed, Carthage, Va., Sept. 5.

WEST VIRGINIA.

Notice. The district meeting of the First District of West Virginia will convene in the Salem house, in the Sandy Creek congregation in the north end of Preston county, West Virginia, Oct. 20. Emma F. Fike, Clerk, R. D. No. 2, Oakland, Md., Sept. 6.

Pleasant View. We met in annual council Sept. 1. The visiting brethren reported all in union and peace. Arrangements were made for a series of meetings commencing Sept. 23. A collection was taken for the support of our meeting amounting to about nine dollars.—Anna F. Sanger, Eiro, W. Va., Sept. 3.

WASHINGTON.

Sunnyside. Eld. W. A. Lichty, of South Waterloo, Iowa, who is here visiting relatives delivered two excellent and powerful sermons Sunday morning and evening. Our council will be on the last Saturday of September.—E. Stanley Gregory, Sunnyside, Wash., Sept. 3.

NO MORE FREE PASSES.

The railroads in most parts of the United States put an end to the granting of passes Aug. 28. People must either pay or stay at home. The situation is sized up thus by the World-Herald, Omaha:

If a man who thinks he has a pull and asks for a railway pass runs up against a railway man who feels wicked, the applicant may be sent to jail and fined merely for asking for the bit of paper.

Anyway the man of influence who has been riding around the country on free transportation and feeling as if he were bigger than a director awakens from his dream and perhaps rudely. Hereafter he will pay fare or stay at home.

The new rate law went into effect Monday night. Tuesday morning there was no free transportation for any person on earth except railroad men and the members of their immediate families.

In the morning a well-known man about town called at one of the railroad offices and asked for a piece of transportation, as he had done many times before. Instead of giving the coveted bit of paper, the passenger man called his secretary and told this young man to telephone for the United States marshal. The applicant for the pass made himself scarce.

He thought possibly this show of sternness had a bit of playfulness behind it, but he did not stop to inquire. The railway officer's face was sphinx-like.

Here's the situation: While the law says in good English that railroads may issue passes until January of next year, the closing section of the law states, "that this act shall be in force sixty days after its passage," and Tuesday was the sixtieth day.

Transportation Under Contract.

To be on the safe side, the railroad men look upon Aug. 28 as the date when the law becomes effective, and consequently passes are things of the past.

Gerrit Fort, assistant general passenger agent of the Union Pacific, when interviewed, said:

"We shall continue until further notice to issue transportation in exchange for advertising to newspapers with whom we have contracts. This transportation is in no sense free; the newspapers charge us their regular rates for their advertising space and we charge them our published tariff rates for our transportation. The arrangement is one of convenience to both parties to the transaction."

Other passenger agents take the same view.

They Have Put Up Bars.

At the office of the Illinois Central, Assistant General Agent North said: "No man can get a pass from this office."

City Passenger Agent Davidson of the Great Western said: "Passes are relics and no man can get one now."

At the Rock Island, General Western Agent Rutherford remarked: "If I should give out a pass I would be liable to fine and imprisonment and so would be the man asking for a pass. No passes from this office."

Assistant General Western Agent Duval at the Milwaukee said: "Instructions from the president of the road prohibit passes and none are given."

Assistant General Passenger Agent Buckingham of the Burlington said: "If a man asked me for a pass I would have to call an officer and request an arrest. That would be living up to the letter of the law."

General Agent West of the passenger department of the Northwestern said: "No passes from this office. I am conforming to the provisions of the law and am handling nothing but tickets."

Tom Godfrey, of the Missouri Pacific, answered, when asked about passes: "We never issue them. At least, we have not for months. If a man goes on this road, he pays his fare."

SOUTHEASTERN KANSAS.

The ministerial and district meetings of Southeastern Kansas were held in the Independence church, Independence, Kans., Aug. 22 and 23. The ministerial meeting opened Aug. 22, at 1:30 P. M. Devotional exercises were conducted by Bro. N. E. Baker. Bro. W. H. Leaman was elected moderator, N. E. Baker, reading clerk, E. D. Root writing clerk. A number of topics were then discussed to the edification of all interested.

District meeting convened Aug. 23 at 8 A. M. Devotional exercises were conducted by W. H. Leaman; opening prayer by John Sherfy. Officers were elected as follows: Moderator, W. H. Leaman; reading clerk, N. E. Baker; writing clerk, E. D. Root. Only one church failed to respond to roll call. Twelve churches were represented and nineteen delegates were present. Several papers came before the meeting. They were disposed of harmoniously, and in the proper spirit. Two were sent to Annual Meeting.

Brother S. E. Lantz was chosen to represent our district on Standing Committee for 1907. We also appointed a committee to secure homes for orphan and homeless children. Sister Stella Weaver, of McCune, Kans., is secretary of the committee. The total membership of the district is six hundred and forty-one. There are

thirty-six ministers, including seventeen elders. The deacons number sixty-three. We have eighty-six appointments per month. There were thirty baptisms and nine deaths. There are twelve Sunday schools, six prayer meetings, six Christian Workers' meetings and seven Sisters' Aid Societies.

The closing exercises were conducted by W. H. Leaman. Meeting closed, to meet with the Cedar Creek church Oct. 24 and 25, 1907.

Fredonia, Kans.

E. D. Root, Clerk.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 60 cents.

Heckman-Nickey.—At Worden, Wis., Aug. 28, 1906, by the undersigned, Bro. John M. Heckman, of Cerrogrado, Ill., and Sister Martha Nickey, of Laplace, Ill.

W. I. Buckingham.

Jordan-Burson.—By the undersigned at the home of the bride's parents, in Clackamas county, Oregon, Aug. 19, 1906, F. M. Jordan and Miss A. L. Burson.

J. A. Royer.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Angle, Elizabeth Rosan, nee Zeller, born in Washington county, Maryland, died in the bounds of the Mt. Vernon church, Ill., Aug. 21, 1906, aged 66 years, 3 months and 7 days. She was married to Jacob M. Angle, Dec. 21, 1863. Five girls and two boys were born to this union, one girl dying in infancy and one boy at manhood. With her husband and family she emigrated in 1869 to Ogle county, Illinois, from there in 1881 the family moved to Jefferson county, Illinois, where she has since resided. She united with the German Baptist Brethren church in September, 1884, remaining faithful until death. For years she was afflicted with the disease which proved fatal. Funeral services were conducted by Daniel Ulery, from Rev. 14: 13.

Amy Ulery.

Beahm, B. C., my brother, died in my presence July 28, 1906, in Rockymount, Franklin Co., Va., of a complication of diseases, mainly the lingering effects of typhoid fever, aged 37 years, 1 month and 17 days. He was the eighth son of Eld. H. A. Beahm and Ann E. Beahm and the eleventh one of fourteen children. He leaves wife, five children, four sisters and six brothers. He had been devoting his entire time to the ministry for nearly ten years. He was always regarded as one of the strong ones—robust and square shouldered. The first death among the eleven grown-up children for thirty-four years.

I. N. H. Beahm.

Bratton, Sister Mary E., of the Sappy Creek church, Nebr., died Aug. 27, 1906, aged 72 years and 27 days. She was received into the Brethren church in June, 1896, and lived a Christian life. She was the mother of Bro. Ben Chapman, of Edison, Nebraska. Funeral conducted by the undersigned at Brother and Sister Chapman's home.

K. Heckman.

Clemmer, Benjamin F., died Aug. 27, 1906, aged 73 years, 3 months and 7 days. He was laid to rest in the Evergreen cemetery, Beatrice, Nebr. Funeral service in the Brethren church, conducted by the writer, assisted by Bro. L. D. Bosserman.

J. E. Young.

Cline, Emanuel, died at his mother's home in the Bachelor Run church, near Flora, Ind., Aug. 28, 1906, aged 45 years, 7 months and 25 days. He leaves an aged mother, two brothers and one sister. His funeral was at the house, conducted by Bro. Benjamin Wray from Matt. 24: 44. Interment in Moss cemetery.

Mattie Welty.

Davis, Sister Hannah Amanda, nee Singluff, born in Whitemarsh, Montgomery Co., Pa., departed this life July 16, 1906, in her 69th year. She united with the Brethren church at Upper Dublin, Pa., in early life, about 1854, and moved with her parents and family to Lower Providence, Montgomery county. She was united in marriage to Charles T. Davis, Feb. 9, 1865. To this union were born one son and four daughters, all of whom with the husband are living. She had an attack of vertigo in March. Funeral services at the house by Bro. Wm. G. Nyce, from Prov. 12: 7. Interment private.

Sarah M. Griffin.

Dodson, Sister Christiana, died of cancer in Polo, Ill., Aug. 23, 1906, aged 71 years, 8 months and 23 days. She united with the church at the age of seventeen and continued faithful until death. A husband and three children preceded her in death. Seven children survive. Funeral services by Bro. Wm. Lampin. D. A. Rowland.

Elliot, George W., of Nickerson, Kans., born in Franklin county, Pennsylvania, died Aug. 15, 1906, aged 89 years, 1 month and 8 days. He was married to Elizabeth Zimmerman in 1840. To this union six children were born. In 1847 he moved to Ohio, his wife dying in 1850. In 1853 he was united in marriage to Elizabeth Shidler. To this union two children were born. In 1857 he was again bereft of his companion. In 1861 he was married to Mary Harsh. In 1862 they moved to Kansas, his wife dying in 1886. Brother George united with the church in 1846, in 1853 was elected to the ministry and in 1880 was ordained to the eldership, which position he held until death. Services at the Salem church, conducted by H. T. Brubaker and the writer, from John 3: 16.

L. E. Fahrney.

Ferguson, Sister Sarah Salome, nee Neher, born in Allen county, Ohio, departed this life in Marion, Ind., Aug. 18, 1906, aged 35 years, 8 months and 25 days. She was married to Clinton S. Ferguson, Dec. 18, 1887. To them three children were born, one son preceded her in death, while a son, daughter and husband survive. She leaves three brothers and two sisters. Her parents both passed away during the early part of this year. When a girl she joined the Brethren church and lived a true member. Funeral services at the house by J. A. Miller, from 2 Cor. 5: 10.

Mary C. Baker.

Fletcher, Sister Jane, died in the Woodbury church, Pa., of paralysis, July 30, 1906, aged 70 years, 5 months and 24 days. She leaves a husband, two sons and two daughters. Services by the undersigned, assisted by Bro. J. R. Stayer, from James 4: 14.

J. C. Stayer.

Flory, Sister Ellen Keime, died in the Black River congregation, Medina Co., Ohio, Aug. 26, 1906, aged 44 years, 3 months and 19 days. She leaves a husband and several sisters and brothers. By her request Bro. A. B. Horst conducted the funeral services from Col. 3: 1-4.

Lizzie Kilmer.

Grove, Sister Francis, died very suddenly July 14, 1906, of heart failure, at the home of her daughter, Mrs. Fannie Davis, 838 Blucher Ave., Baltimore, Md., aged 76 years. About thirty-five years ago when the Brethren church was in its infancy in Baltimore she became identified with our people and was a consistent and loyal member until the day of her death. When she united with the church, the few members that were here then worshipped in private houses and later in rented halls. Sister Grove lived to see two flourishing churches in Baltimore with a membership of nearly two hundred. She was the widow of Dr. Lewis Grove, who preceded her to the spirit world about thirty years. She is survived by five children. Funeral services in the Woodbury church, conducted by Bro. J. J. Ellis from 1 Sam. 20: 18, assisted by our home ministers, Elders John A. Smith, J. A. Bricker, and by C. C. Cox, of the Baptist church. Interment in Baltimore cemetery.

J. S. Law.

Hull, Bro. William Henry, died in the bounds of Meadow Branch church, Md., Aug. 10, 1906, aged 68 years, 3 months and 5 days. He leaves a widow, who is a member of the Brethren church, two daughters and one son. Funeral services were conducted in the Meadow Branch church, by Eld. Uriah Bixler, assisted by the writer. Interment in the cemetery nearby.

W. E. Roop.

Johnson, Catharine, born in Holmes county, Ohio, died within the bounds of Lick Creek church, Owen Co., Ind., Aug. 27, 1906, aged 64 years, 11 months and 14 days. She was united in marriage to Isaac Johnson in October, 1862. Nine children were born to this union. Three sons and four daughters with the aged husband remain. She has been a member of the Brethren church for about twenty-five years, and has lived a Christian life. Services conducted by Eld. D. F. Hoover from Rev. 14: 13.

Bessie Kieffaber.

Kilhafer, Bro. Christian, died Aug. 4, 1906, in the bounds of Springfield congregation, Lancaster Co., Pa., aged 82 years, 6 months and 3 days. He was a member of the Brethren church for many years. Widow and nine children survive. He was a lifelong resident of Ephrata township. Funeral services were held in the Mohler church. Interment in adjoining cemetery. Eld. Israel Wenger and John Schlosser officiated.

Aaron R. Gibbel.

Kuhn, Sister Susan, died in the Tippecanoe church, Kosciusko Co., Ind., Aug. 22, 1906, at the home of her son, Isaiah Kuhn, near North Webster, Ind., aged 97 years, 4 months and 17 days. She was the daughter of Brother John and Sister Elizabeth Mock, and was born in Cambria county, Pennsylvania. When but two weeks old she came with her parents to Tuscarawas county, Ohio, near Balbawer. She was married to John Kuhn in 1824. To this union were born fourteen children; seven are yet living. She was a widow forty-seven years. About 1849 they moved near North Webster, Kosciusko Co., Ind., where she lived until her death. She was a faithful member of the Brethren church for more than fifty years. Funeral services by the writer, assisted by Bro. J. D. Rife, from Rev. 14: 12, 13.

Daniel Rothenberger.

Lutz, Bro. William, died in the Springfield church, Summit county, Ohio, Aug. 31, 1906, aged 63 years, 6 months and 24 days. Bro. Lutz has been a deacon in this congregation for many years and was ever willing to perform the duties of his office. He leaves a widow and two daughters. Services were conducted by Bro. William Bixler. Text, Rev. 22: 14.

Harvey E. Kurtz.

Miller, Martin D., died Aug. 19, 1906, in Pittsburg, Kans., aged 64 years and 4 days. He was born near Mercersburg, Pa., was married to Alice Miller, Dec. 18, 1867, moved to Coffeetown, Kans., in 1876, in 1889 to Pittsburg, Kans.

L. E. Heinz.

Miller, Sister Sarah Elizabeth, at Guilford Springs, Pa., died Aug. 30, 1906, aged 45 years and 29 days. She leaves a husband and four children. She was to be received into the Brethren church to-day (Sunday) with three others. Funeral services at the house by the writer. Interment in the Miller cemetery near by.

Wm. C. Koonitz.

Nicholas, Louis, died in the bounds of the Meadow Branch church, Md., Aug. 8, 1906, aged 95 years, 9 months and 13 days. He was twice married and the father of a large family. His second wife survives him, and also a number of the children, two of whom are members of the Brethren church. His grandson is our present assistant superintendent of the Meadow Branch Sunday school. He was perhaps the oldest man of the neighborhood, and many years ago came here from France. Funeral services at Meadow Branch, from 1 Cor. 15: 53, by the writer, assisted by Eld. Bixler. Interment in nearby cemetery.

W. E. Roop.

Oliver, Alberta Mae, daughter of Brother and Sister Perry and Hattie Oliver, died in Decatur, Ill., July 21, 1906, aged 7 years, 4 months and 24 days. She was born in Montgomery county, Ohio. Funeral and burial at Laplace, Ill.

S. W. Garber.

Replogle, Bro. Jacob Z., died in the Woodbury church, Pa., Aug. 15, 1906, aged 57 years, 1 month and 14 days. He leaves a widow, seven sons and one daughter. Services by Eld. D. T. Detwiler, assisted by Eld. C. L. Buck, from 1 Thess. 4: 14.

J. C. Stayer.

Warner, Bro. John, son of Brother and Sister Conrad Warner, died Aug. 31, 1906, at the home of his daughter, near Silver Lake, Ind., aged 61 years, 4 months and 4 days. He was married to Sister Sarah Bates in 1876. To this union were born four sons and three daughters, all of whom are still living. The mother died Aug. 3, 1893. Funeral services by the writer at the Spring Creek church. Interment in the Spring Creek cemetery.

Daniel Snell.

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VOL. 45.

ELGIN, ILL., SEPTEMBER 22, 1906.

No. 38.

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AROUND THE WORLD

GENERAL TREPOFF, called "the butcher" because of the way he suppressed opposition, perhaps the most hated man in all Russia, died in his villa at Peterhof, near St. Petersburg, last Saturday evening. The cause of death is given as angina pectoris, but the belief is that he died from the effects of poison administered a few weeks ago. He was taken violently ill on Aug. 22, and his cook and three other servants were thrown into prison. He was condemned to death by the terrorists eighteen months ago. Many plots were laid to kill him and six actual attempts were made on his life. Once two of his own nieces attempted to execute the sentence passed against him. After the massacre of Jan. 22, 1905, Trepoff was virtually dictator in St. Petersburg until a short time ago. He was a man without personal fear and determined to keep his promise of restoring order. He filled the city with troops and kept order, but it was at a terrible price, one which made the czar many enemies among his own people; and finally he had to take from Trepoff his dictatorial power. Many other persons in high positions have been marked for death, and no one can tell who will be the next to fall victim to the enemies of the government. It is a frightful condition for a civilized country to be in, but one from which there is no immediate prospect of relief.

It is claimed that in the United States one person out of every eight is underfed, underclothed and unhoused. The average yearly income of the average family is about \$600; the unskilled laborer of the North earns, yearly, less than \$460, and in the South less than \$300. One per cent of the families possess more wealth than all the rest. More than 1,700,000 children under fifteen years of age labor in fields, factories, mines and workshops. In 1900, for about three months, nearly 6,500,000 workers were unemployed. Every year 60,000 people are, in various ways, killed by accidents, and 1,600,000 are seriously injured. In the last year we produced 2,700,000,000 bushels of corn; 722,000,000 bushels of wheat; 11,000,000 bales of cotton, besides other products. The net profit of the United States Steel Corporation, for the last quarter, was \$40,000,000. The country has produced marvelous crops, large profits from various

organizations, and great men. A few of her people live in luxury, but thousands in poverty. In the city of New York alone two-thirds of the population are forced to live in tenements and there are thousands of rooms into which the sun and the light of day never penetrates. Not a few people are seen on the streets hungry and destitute, and occasionally one is found in a starving condition. And yet there are a thousand women in this one city who are devoting their time to the raising of pet dogs instead of giving attention to the poor, to unfortunate children, to the development of trustworthy homes, and even to the salvation of their own souls. Is this America's greatness? What a country! What a people! And what opportunities for doing good.

At Catania, Italy, a little more than two years ago the Socialists secured control of affairs. Their plans looked good on paper and the people were ready to try them. One of the reforms deemed most necessary was the municipalization of bread. Bakehouses were built and local bakers put on the city pay roll. Bread was sold to citizens at a little more than half the regular price. The Socialist newspapers described it as a great success, and deputations from other cities and towns went there on tours of inspection. Some had about decided to try the same plan. But all was not as prosperous as it seemed. An investigation showed that it was necessary to put the municipal bakehouses into liquidation. The loss in the city breadmaking in two years was twenty-eight thousand dollars. An administrator was appointed and the price of bread was put back to the old and regular bakers' figures. There is much room for improvement in the way many things are managed, but if an effort were made to adopt the theories advanced by some who think they know just how everything should be done, it would not be very long until the people would desire to return to the old ways. Theory is one thing, and practice another. Time and experience show the good theories and the bad.

BANK failures, caused for the most part by the dishonesty of those in charge, have increased the demand for postal savings banks. The people could place their money in such banks and not worry about its being safe. In Chicago last Saturday night the following resolutions were passed at a meeting over which the mayor presided: Whereas, It is important that the small savings of the people should be absolutely secure, so as to encourage thrift and economy; and, Whereas, Experience has demonstrated that the state supervision of banks is ineffective for that purpose and that the custody of these savings by the government itself is the true remedy, as is shown by the establishment of postal savings banks in numerous countries, where these institutions have flourished many years; and, Whereas, It is the sense of this meeting that no valid reason exists why this system should not be adopted in this country for the benefit of the masses; therefore, be it Resolved, That we favor the establishment of postal savings banks managed by the federal government and that we urge upon congress and upon all our representatives in that body the speedy enactment of proper laws for that purpose. Resolved, Further, that copies of this resolution be presented to the senate and the house of representatives at its next session.

SOME of the preachers seem determined to have the women think of their ways, and correct them. At the Winona Lake, Ind., Bible Conference a Brooklyn, N. Y., minister said: "Every woman who drinks in public disgraces herself and her entire sex; it is time to call a halt." He had been at a fashionable New

York hotel where all the women were drinking some kind of liquor. He should also have said that drinking in private is a disgrace. Out in Nevada a minister said he would excommunicate every woman of his congregation who attended a prize fight in the city. And it made a great stir, he being accused of interfering with other people's business. It seems that people want to have their names on the church book and want to be considered Christians, but are unwilling to deny their carnal natures the most brutal enjoyment. It is time for ministers to speak in plain language and condemn all the works of the devil and his agents.

An investigation by which the waves of the ocean can be made to produce power for running machinery is said to be near perfection. The invention consists of one or more barges launched upon the sea and anchored at such distances from the shore as to be always in deep water, where they will operate uniformly in all weather. Along the bottom of each float runs a metal track upon which are two little cars, one at each end, bearing heavy weights. The cars are connected by a rod, and as the boat rocks they roll back and forth along the track, at the same time operating a pair of pistons which compress air, and through a tube furnish pneumatic power operating machinery upon shore. On the ocean is unlimited unused power, and an invention which would enable man to profit by it would be a great blessing.

PRESIDENT PALMA has been unable to restore order in Cuba. The session of the Cuban congress was short. It was decided to increase the rural guards, money was voted to carry on the struggle against the rebels, and the president was given full power. But about the same time affairs became so bad that it became necessary for President Roosevelt to send the Cubans a note of warning through a letter addressed to their representative at Washington. The one thing made very clear and emphatic was that unless order was speedily restored it would become the duty of the United States, under the Platt amendment, to intervene to protect American interests and for the good of the people of the island. This he hoped would not be necessary. If the Cubans cease to be a free and independent people it will be because they show themselves incapable of self government. Secretary of War Taft and Assistant Secretary of State Bacon have gone to Cuba in order to learn whether there is the opposition to the government that is reported, and whether there is just cause for it. The future course of the United States government with reference to Cuba will depend largely on the report brought back by these two men.

THERE seems to be a general desire, especially among business men in Cuba, for intervention by the United States; and the number who favor an American protectorate or even annexation to our country is by no means small. It is probable that the sentiment in favor of annexation will increase, for many Americans are going there and investing their money. They will become the most influential class, and will not want the uncertainties of native rule. The question is not likely to wait a great while for an answer. The people of the United States do not seem to fear expansion, and so will not oppose the addition of so rich an island as the Queen of the Antilles. Whether the policy is wise or unwise remains for the future to decide. Of course it would be better if every people could govern themselves; but there are peoples who are incapable of self-government, and it is better for them to be forced to obey law than to be allowed to destroy their land and each other.

ESSAYS

"Ready to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

HE DUGGED IN THE EARTH AND HID HIS LORD'S MONEY.

BY B. F. M. SOURS.

He digged in the earth and there hid his lord's money. The world has been reading the story since that day. While others were filling their mission of labor, Or kept their bazzars to allure the stray copper, Or tried the exchanges of diligent commerce, He digged, and, in a napkin most carefully folded, He laid down his treasure in silence and darkness, And went, at his ease, to enjoy what might please him. Or trembled, perhaps, lest his treasure should vanish. We know not if dread of the Bedouin Arab, Or fear of the swindler, or laziness, led him; Perhaps he had heard of a sleek counterfeiter, Mistrusted the banks and thought all men dishonest. We know not: we hear, and it rings down the ages, That there in the earth he concealed his lord's money. The time came at last for himself and his comrades To stand for requital where each should have justice. He saw their glad faces and heard of their future, And wondered what sentence his lord would pronounce him.

But O! he had nothing,—but what was his master's,— His own for presenting, as profits expected, Nought had he. His hands and his thoughts had been idle.

"Unfaithful!" He hears it! His heart sinks in terror— He listens, "His talent take from him, unworthy, And cast him, ungrateful, to sorrow and darkness!" No more will the servants bow low as he passes,— This steward of the wealth of a far-away master. No more will the citizens heed his dictation, Or hasten aside from his garments ensilvered. His future is veiled in the gloom of disaster; His fate is as sealed as if fallen this moment. And all has befallen a servant so hapless, Because in his lazy unwisdom he blundered, And digged in the earth and there hid his lord's money.

He digged in the earth and there hid his lord's money When charged to increase it by diligence faithful. And are not the many pursuing his footsteps? They bury their talents in napkins of satin: The praises, the plaudits of multiplied thousands, The glitter of gold, or the bonds of affection, The pleasures of passion, the profits of plunder. The dazzle of fame makes the orator tremble, Like glittering eyes in the grasses, alluring. He woos it. It buys him. He serves it, his master, Forgetting the charge he must answer to Heaven. And so with the artist, the singer, the poet; Deceived by the tinsel, they give up their honor, Are sold to the world, and they perish forever. And so, for its ease, for its praises, its pleasures, They dig in the earth and there bury their treasures. That servant saw not, when the gold he neglected Was glittering bright in the hand of his fellow. "Cast out, and forever!" he groans in his anguish,— Has lost all the hope, all the cheer of ambition, And now like a slave in the darkness must perish. What choose we? The earth with its damp, sunless caverns?

To shine like a glowworm? The butterfly follow? Or will we by active and diligent labor, By faith, and by tears, but, with angels upholding, Be faithful, rejected as he who bought us, And follow our Master, through all,—through the garden, Through dread crucifixion and death lies the pathway, And through the dark grave, through the portals of glory, Through throngs of glad angels, to life everlasting? What choose you, the light of his glory forever, Or here to enjoy what you may, for a season? It says not he did any ill to his fellow. "He digged in the earth and there hid his lord's money."

Mechanicsburg, Pa.

BIBLE BAPTISM.

BY C. H. BRANNER.

In Four Parts. Last Part.

THE Brethren do not put more stress on water than others, but they do put stress on more water than some. Note, second, the practice of the apostles. We have a very clear baptismal account of a noted baptism in Acts 8: 38, 39: "And they went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing."

If you were to read an item exactly like this in a country or daily paper, the only difference being in the names of the candidate and the minister, how would you think the ordinance was performed? You would say, "Lo! a German Baptist hath done this."

A few things are evident in this narrative: (1) Philip, the minister, and the eunuch, the candidate, "both went down into the water." (2) While both were in the water, Philip baptized the eunuch; that is, buried him with Christ by baptism. (3) After baptism, as might be expected, they came "up out of the water." Could the act of baptism be more definitely or vividly described? Yet the translators of the common version of the New Testament were not members of the Brethren church; hence would not be likely to give a translation favoring our views, unless the necessities of the case so required. Clear precepts and examples are to be our guide, and we believe we have such in the New Testament, teaching us that immersion only is Bible baptism. The case of the jailer is essentially and circumstantially in favor of immersion. Acts 16: 30-44: "And (the jailer) brought them (Paul and Silas) out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them, the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." Note here: (1) Paul and Silas were first "brought out" of the inner prison, where they were placed for safe keeping. (2) They preached in the jailer's house to him and to his household. (3) The jailer "took them" out of the house to be baptized. (4) He "brought them into his house" for a feast of rejoicing. Surely for sprinkling or pouring there would have been no need of going out of the house, and, therefore, no occasion for being brought back into the house. Paul and Silas sanctioned baptism the same hour of the night in which the souls were converted, though it might seem to a critic a hasty action, and give rise to the unjust charge of "laying too much stress on water."

The question might be asked, "How could the twelve apostles have immersed three thousand and Pentecost in one day?" It might be well to remember that it requires no longer for one of our ministers to immerse a score of candidates than it does for a Pedobaptist to sprinkle or pour as many, according to their baptismal formula. Moreover, there were not only twelve apostles (Matthew having been selected to fill the place of Judas), but also the seventy disciples, who were qualified to act as administrators—a total of eighty-two preachers to do the baptism. We note a recent revival in the Ongole mission which had several marked features of the apostolic Pentecost. There were thousands of converts, and a day was appointed for baptism. There were six missionaries to baptize 2,222 candidates, only two preachers baptized at the same time; yet 2,222 were immersed in less than ten hours. Now, if two men can baptize 2,222 converts in ten hours, how long would it have taken the twelve apostles to baptize 3,000? About two hours and seventeen minutes. In the same ratio, how long would it have required the eighty-two to baptize 3,000? Nineteen minutes. Personally, we would be grateful for the opportunity to baptize our proportion of the three thousand. If our Pedobaptist friends will kindly furnish the material, we will cheerfully settle the question before their eyes. We may be assured that Peter never sanctioned an act for baptism not performed by John and Philip, the evangelist. Let us walk in the clear light of unmistakable scriptural teaching.

Our sixth and last argument for immersion only as Bible baptism is delivered from the symbolism of the ordinance. Baptism represents the cleansing of the soul from sin—a cleansing that has previously taken place. In Acts 22: 16 Ananias says to Saul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." As the soul is perfectly washed in the blood of the Lamb, the body is to be completely submerged in the baptismal waters.

Again, baptism is a burial; in fact, it represents three

burials and resurrections: (1) The burial and resurrection of Christ. (2) Our own burial from a sinful course and resurrection to walk in newness of life. (3) The burial and resurrection of our mortal bodies. Hence Paul writes in Rom. 6: 4, 5: "Therefore we are buried with him by baptism into death; that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Again 1 Cor. 15: 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they, then, baptized for the dead?" This occurs in the noted resurrection chapter. Some baptized Christians doubted the resurrection of the body, and Paul asked them why they were baptized for the dead—that is, in hope of the resurrection—if the dead rise not? The Corinthians represented the future burial and resurrection of the body by their baptism, which was inconsistent with a doubt concerning the resurrection and with any act of baptism save immersion. We want as tender and solemn reverence around the baptismal grave, where friends are buried and resurrected in the likeness of Christ, as around the open tomb in which their mortal bodies are placed to await the trumpet call of God.

How, then, should we be baptized? By immersion and immersion only. Since only those who have been scripturally baptized are to be invited to the Lord's supper, it is evident that we cannot consistently invite Pedobaptists to commune with us. The invitation would sanction their baptism, which we cannot conscientiously endorse. We have Christian fellowship for them because, if believers in Christ, they are saved; but we cannot have church fellowship for them around the Lord's table, because we do not accept their baptism. "Close communion," then, is virtually close, on Bible baptism. Christ not only told us what to do, but set us an example, and walked over fifty miles to be baptized in the Jordan. Matt. 3: 16, 17, "And Jesus, when he was baptized, went up straightway out of the water (did you?), and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him; and, lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." Have you been baptized as Christ was? If not, have you submitted to Bible baptism? Have you a right to be baptized in any other way? Remember, Jesus said, "If ye love me, ye will keep my words." "Ye are my friends, if ye do whatsoever I command you." "He that believeth and is baptized shall be saved."

Timberville, Va.

SOUL WINNING AND SOUL SAVING.

BY WM. M. HOWE.

GOD "will have all men to be saved and to come unto the knowledge of the truth" (1 Tim. 2: 4). Christ came to do the will of God, and he did it, doing nothing more or less (John 5: 30). Those who have the mind of Christ (Phil. 2: 5) will aim to do the same.

The joy of Jesus in the good work exceeded that of any other man that ever lived. His joy was full and he desired nothing less than this fullness of joy (John 17: 13) for all who would continue the work that he so soon would leave to them. To-day this joy is found only in following Christ by doing, as best we can, the work he did. We readily grant that there is joy in "getting saved," but the joy that Jesus had was the joy of saving others. Of the former joy our Savior knew nothing except as he saw it in others, for he was never lost. There is a joy in store for the man who will accept Christ, but there is another joy in store for the same man—now a Christian—if he will pass his former joy on to those about him, who have not yet tasted that the Lord is good and gracious (1 Peter 2: 3). Here, indeed, it is blessed for one to give, for he receives the more.

Many think that they can be contented with the first—the newborn baby's joy. The other thing occurs, however. Contented? No! They develop (if they

develop) into drones. Drones are never really contented. Many of the grumblers come from this class. They have *time* to murmur, and they *do* murmur. They, moreover, have *cause* to murmur, for the good work moves not on as they would love to see it.

They do not seem to know that when they fail to *move on* in the way, others for that very reason fail to *start in* the way. People do not see that when they give not what they have, others get not what they have. They try to keep what others should have, and they therefore fail to get what they should have. They clog the wheels of possibility for others and at the same time they clog the wheels of progress for themselves. In this matter the only way to keep is to give, and then one gets the more. We impoverish ourselves when we fail to bestow the true riches on others. Surely he that winneth souls is wise—twice over (Prov. 11: 30).

In any congregation let this one matter be made clear. Let those that know these things preach and pray and sing and *live* them—each according to his calling—into all the other members. So let a sincere effort be made to fan the spark of love divine—wherever found in any church member—into a flame of passion for winning souls still out of Christ.

With proper moderation, but with heaven-given zeal and wisdom, eleven months of each year might be well spent in this way in getting ready for a glorious revival in the few weeks that remain. Certainly such a course in the average congregation would result in a revival that has no end. The new preacher might then spend more time when he comes in feeding the flock than in an attempt to increase the size of it. He would then leave the soul-winners in the local congregation the stronger and therefore the better fitted for their good work in the months to come. But let no one be elated by results. Give God the glory and go on from grace to grace. And let not the home workers or the evangelist be discouraged by results, for this but means defeat in a more marked degree.

There need not be many sincere, earnest souls in any congregation to make sure that the coming revival shall be well advertised. It will be easy to devise a plan to the end that all the members in the congregation shall know of the approaching meeting, and, too, that all the neighbors within a reasonable distance shall be notified as well and asked to come to hear the good things from the Book of books. Those members that need it, will also be invited to attend the meeting, and all will be fervently exhorted to pray for the success of the meeting and for the brother that is to deal out the Word of Truth.

Then let the evangelist come. Give him a warm Christian welcome and a good home where he gets some things to think about, not too much to talk about, and not too much to eat. Take him at the proper time to those places where he should go. He can't go everywhere. Let no one expect it. Let not the home workers be robbed or discouraged in doing much of this visiting.

Pray for the evangelist. Give him from time to time such encouragement and such hints as the Lord may prompt you to give. Then leave the preaching from night to night in his hands and God's. He must study the needs of the church and the community and seek wisdom from above. Expect him to do this. Pray that he shall. Do your part well, and he'll do his better, and when the revival is all over it will always be found that the results, as God measures them, will be proportionate to the sum total of real interest manifested by all that should be concerned.

5901 Third Ave., Brooklyn, N. Y.

AMONG THE GIANTS.

BY MILLARD R. MYERS.

EVER since the day that a loving Providence afforded the writer the very great privilege of joining with the brethren and sisters of Southern Ohio in their ministerial and Sunday-school meetings, the above subject has been a constant companion. It seems so inseparably linked with that visit and that meeting

that every memory associates itself with the phrase "among the giants."

The blessings and inspiration which came to me there have gone so deeply into my soul that they cannot soon be forgotten. I could not help feeling as I listened to the sixty-one speeches of Tuesday, and the interesting program of Wednesday, in which old and young took part, that *great souls* like Sauer, Quinter and Miller still lived among us. It seems that I must pass this feeling along through the GOSPEL MESSENGER, with the hope that it will inspire other young men to greater faithfulness in the Lord's work.

I write especially to the young men. This message is for them. The work our fathers did has been passed along to us. Their generation has produced giant men, whose spirituality stood forth like an electric light in the center of a dark street, guiding all who saw it in the proper paths. Too often our young men stumble over formality and certain unsatisfactory conditions, and fail to discover among God's people the great spiritual power, which sometimes lies beneath the surface like the strength of the great volcano, ready at a moment's notice, when the influences demand it or compel it, to lift its contents to the very heavens.

It would afford me pleasure, if it were not for the jealousies it might provoke and the misunderstandings that might come from it, to give the names of some of the giants of Southern Ohio. I did not fail, as I listened to the speeches, to note the ease and freedom of delivery, the natural eloquence, and the accumulative arguments of the ministers, but these are only forms, these are only vehicles through which the Lord delivers his truths to his people.

I was most deeply impressed with the spirituality of the meeting. I have attended a great many Sunday-school meetings and conventions at different times, I have heard nearly all the prominent speakers on the lecture platform, and I think I am able to judge a man of power. Of this much at least I am certain, that true piety, deep sincerity, positive convictions, and many other spiritual characteristics were displayed in richer abundance than at any similar meetings I have ever attended outside of the Brethren church.

I was impressed in the second place with the skill used in handling the Scriptures. I heard very few references to noted American and English writers, very few citations of the accomplishments of the noted men of the world, but every speech was full of the words of Christ and his apostles, and there was scarcely a speaker who did not seem to be familiar with the prophets and the heroes of the Old Testament.

God's Book fed the meeting, because it had been the source of life and light to the men who made the meeting. God's Book, like a great spring, gushing from the mountain side and feeding the river until it grows from a rivulet to a mighty stream, seemed to have enlarged the lives of these men until they were real spiritual giants.

I refer here to the men whose hairs were white, whose experience in the world represented many years, and I can only pray that the young men, who are so full of zeal and holy ambition, may find the true source of spirituality and power, and that the ministerial and Sunday-school meetings twenty years from to-day shall be as full of truth and inspiration and Bible knowledge as was this meeting in Ohio.

Chicago, Ill.

PASTORAL VISITS.

BY D. B. WAMPLER.

THIS subject formed part of the program for the ministerial meeting at the Valley house in the Second District of Virginia. Many good suggestions were offered. The writer, however, observed that we need some light on this very important factor in our church work. The subject was arranged on the program as follows:

- (a) How to encourage them.
- (b) How to conduct them.
- (c) What benefits to expect.

We desire to notice separately this division. But

before doing so we wish to raise this question: Upon whom does this visit depend? Sentiment in the meeting seemed to place the responsibility upon the eldership. I was present in our district meeting when a decision was made to observe this pastoral visit. And since Annual Meeting has recommended it, I was puzzled to know why it is not observed.

Was this work assigned to the eldership to conduct personally or was it given him as overseer to help prosecute and have done by the united efforts of his co-laborers? If it was intended that the elder do all this visiting in person, it seems to us to be an imposition upon him and to place at a disadvantage all the other ministers of his congregation.

The supervision of this part of our church work evidently belongs to the elder by virtue of his position. But to expect all this work from a country elder is asking too much. Think of a congregation of five hundred members, scattered over eighty or ninety square miles of territory, and then expect the elder once a year to make a personal canvass, to visit the home of every brother and sister, and you have no small task. However, if that was the intention, and the elders voted it upon themselves, or allowed it to pass without their protest, then they ought to do it in good faith. The duty would fall heavily upon our elders, many of whom are very aged men in their decline. *But it should be done.*

But if the elder was to be placed only in charge, having his ministerial staff to draw upon and thereby develop them and increase the efficiency of his ministers by bringing them in close, personal contact with those whom they are to serve, then has the office of elder been magnified and his highest possibilities been attained.

I have been in congregations where there was such good cooperative effort that one must live in the congregation for quite a while or else be told to know who is elder. True, he holds the balance of power, but he does it in such a modest, unassuming way that it is felt by no one. God bless an elder like that. It makes one feel in his heart that the Lord had indeed called him.

Then we have been in other congregations where the elder does most everything or points out everything to be done. I ask, Which is the wiser elder, the one who accepts his office as clothing him with such ecclesiastical authority that he should lord it over the flock, or the one who seeks to develop the latent powers of his people, and who so enlists the sympathy and wisdom of his official staff that the highest form of cooperative effort may be made? Are not two men stronger than one? Is any government safe that does not have the endorsement of those governed?

I think this pastoral visit should be made only under the supervision of the elder. If good comes from such visits, and they are rightly made, they will need no further encouragement. There can be no set rules for conducting these visits. What would be best in one home may not suit in another. Prayer and some Bible reading and a pleasant conversation regarding spiritual matters and the best interests of the church are three essentials to every pastoral visit, if convenient. The spiritual status of every member should be determined and lovingly considered. Good, sympathetic advice and encouragement should be given. By no means should the visit be limited only to the weak ones. That would single them out and cast suspicion upon them and help deaden them spiritually. Call upon all the members of the flock. Visit all! The result will be to strengthen the bonds of union and beget mutual interest and sympathy and love and kindness in and for each other; and we will be ready to bear one another's burdens and share the joys and sorrows of others, that we may be thoroughly joined together in one body. That will put an end to occasion for some to complain about being neglected. The needs of the afflicted or sick will be better supplied. It will induce some to come to church better.

Oh, what an important auxiliary for real church work we are neglecting! God pity us and enable us to measure up to the great needs and possibilities of the present hour.

Penn Laird, Va.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

HOME AGAIN IN BROOKLYN.

I have again resumed my work in this great city. It does a worker good to go off and take a long-distance view of one's field of labor. Then, too, one learns more of what the Lord's people are doing elsewhere, as well as of the results of their work. I return to my field with a greater desire than ever to do work that will stand through eternity. I want to learn to know God better, I want to know his Word better, and I want to continue to sow his Word here and there in the hearts of mankind.

The Holy Spirit says in Isaiah 55: 10, 11, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Let us read these verses, putting a strong emphasis on the conjunctive adverbs *as* and *so*. God's Word will do its work if we will but take it into our hearts and give it out to others. "It shall not return unto me void." His Word is not only the power of God unto salvation, to every one that believeth (Rom. 1: 16), but it keeps, saves (1 John 2: 1). "These things write I unto you that ye sin not." The trouble is, we do not know the things that are written because we do not read them. Read what David says in Psalm 119: 11. A prayerful reading of God's Word will fortify the life against the evil one.

Lives are fruitless because they are not fed (Psalms 1: 2, 3, and 1 Peter 2: 2). They are weak, because not built up by the Word of God (Acts 20: 32). A Christian was asked recently, "Do you not have your family together each morning for the reading of God's Word and prayer?" "No," was the reply. "It is impossible for our family to be together in the morning." "How about the noon hour?" he was asked. "We are not home at noon." "Then have family worship at the evening meal." "Oh, we do say grace at meals," was the reply. "Then," said the friend, "lengthen out the grace."

"I thank God," said a woman of experience, "for the influence of the family altar in my life. 'Tis true there were times when we children fell asleep on our knees when we were little tots around the family altar, but I know my life is richer and better as a result of those Bible readings and those prayers offered by father and mother."

A young sister said to me recently, "Tell me how to learn to love God's Word." Let me say just briefly, "If you, dear reader, do not enjoy reading God's Word, confess it to God, get right with God, ask him for this love and go to work reading the Bible every day, and you will learn to enjoy it. Take each of the following texts. Read them carefully and prayerfully (Psa. 119:18), and then memorize one each day until you have a grasp on every text: Rom. 1:16; 1 John 2: 1, 1 Peter 2: 2; Acts 20: 32; Isa. 55: 10, 11; Psa. 119: 11, and Psa. 119:18. Pray for the work and the workers in Brooklyn.

Elizabeth Howe.

5901 Third Ave., Brooklyn, N. Y.

OFF TO THE HOLY LAND.

Bro. M. R. Murray, of St. Joseph, Mo., left Sept. 11 with a party of seventeen for the land of the Bible.

Those of our people in the party were Elders I. N. H. Beahm, of Elizabethtown (Pa.) College, S. M. Goughnour, of Iowa, Elias Smeltzer, of Indiana, S. H. Flory, of Virginia, Brother and Sister Putterbaugh, of Missouri, Sister Marguerite Bixler, of Ohio, Sister F. S. Myers, of California, and Prof. D. C. Jacobs, of Irwin (Pa.) College. The remainder of the party were missionaries of the Mennonites and Christian Alliance, Miss Rose Lambert, of Elkhart, Ind., being one of the party representing our Mennonite brethren.

Lectures on the Bible lands will be conducted daily en route; sermons will be delivered in the evenings aboard the ship and in camp; a prayer meeting in the Garden of Gethsemane; a consecration service on Mt. Calvary, and possibly a love feast in the upper room in Jerusalem.

Sailing from New York to Naples, some five days will be spent in Rome, one day at Vesuvius, one at Pompeii; thence to Athens, Constantinople, Smyrna, Ephesus, Beirut, Baalbek, Damascus, overland to Jerusalem, Egypt, Cairo and the Pyramids, and home again, all of this is but a glimpse of the splendid itinerary mapped out for the enjoyment of the party.

Bro. Beahm will be the main Bible teacher and preacher, and Sister Marguerite Bixler will have charge of all the song services. The Brethren's Hymnal is being used.

We had the pleasure of entertaining most of Bro. Murray's party in our Brooklyn mission home. With the friends who came to see Miss Rose Lambert and others

sail, we had a house full indeed. But we are glad for these occasions, as it only makes every one feel the absolute necessity of a permanent Brethren's mission home in this great seaport from which all our missionaries go and to which they come. We are now much nearer such a mission home than ever before. We lack only several thousand dollars. When this is pledged the building committee, which was appointed at the close of the Springfield (Ill.) Annual Meeting, will go ahead and build.

If you have not yet sent in your contribution toward this important Brooklyn meetinghouse and mission home, send it now. Every brother and sister in our entire Brotherhood should have at least a few bricks in this important building, which will be continually used more or less by our entire Brotherhood. By next month we expect to have with us the missionaries for India, and their friends who will come to see them sail. In answer to the many letters asking for quarters in our mission home at that time, let me say we can make room for about all who come, at twenty-five cents a night. We expect to have our love feast at this time and have with us Bro. Galen B. Royer, Secretary of the General Mission Board. Yours in the good work, J. Kurtz Miller.

5901 Third Ave., Brooklyn, N. Y., Sept. 13.

FROM KANSAS CITY, KANSAS.

Eld. G. R. Eller, of Greenwich, Kans., is with us in a revival, with good interest. Since Jan. 1 of this year we have received by baptism twenty-two. Just now our children's mission is in need of all kinds of clothing, bedding and money. Winter is coming on and many will be in need. By way of our needs, I refer to two sad instances. We have a noble sister, the mother of three children, who has an aged grandmother to care for and a loving husband, who had supported them until three months ago, when he took sick. Work stopped, but rent and living did not stop. Now they are turned out with no money to procure another house, and with but little clothing for the winter. We are helping them, so far as the donations will permit.

The other one is a woman with five children and no support. She is not able to pay the rent, and they are now living in a condemned building, without floors or windows. Their only bedding is a pile of straw and a few ragged bedclothes. For cooking and a means of warming the room, she has a small gasoline stove.

The question may be asked, Will not the city or county care for such cases? Yes, by putting the children out and placing the mother in the poorhouse. Mothers, would you want to do that?

I. H. Christ.

25 S. Boeke St., Kansas City, Kans., Sept. 13.

PITTSBURG, PA.

Again we are able to take up our work in the city. Five and a half weeks in the country has done us much good. For this we are very thankful.

Bro. Gaunt, after working here for five weeks, has returned to his work at Huntingdon, Pa. His services here were well received.

On Sept. 2, Bro. J. Kurtz Miller preached for us morning and evening. His sermons were much appreciated, especially the one on the second coming of Christ. On the same Sunday Brethren A. W. Dupler, of Ohio, and Quincy Holsopple, of Elgin, Ill., were also with us.

Six certificates of membership have been received since my last report. Our series of meetings will be conducted by Daniel Clapper, of Meyersdale, Pa. They are to begin Sept. 30 and continue two weeks.

Sister Mary Grabill, of Lemasters, Pa., has been secured by the mission board of Western Pennsylvania to do mission work at this place. We have felt the need of a sister worker who can give all her time to the work, and look hopefully to the future. She has just entered upon her work.

Vacation is about over and the workers have all returned, so it shall be our aim to push the work in every department, trusting the Lord for the results.

S. S. Blough.

1120 Greenfield Ave., Pittsburg, Pa., Sept. 10.

LAKE ODESSA, MICH.

In the east end of the Thornapple, and adjoining Woodland and Sunfield congregations, is the thriving town of Lake Odessa, situated between two beautiful lakes, and on the main line of the Pere Marquette railroad, thirty-two miles east of Grand Rapids. Last March the members of the Thornapple congregation decided to purchase a church house in this town, then offered for sale. With the assistance of the members of the Woodland congregation the church house was secured and paid for. It is a good, substantial building, well located. A Sunday school was organized and regular preaching services began, with a fair attendance at both. There are about ten members living in the town, with some two hundred in the Thornapple and Woodland congregations, the first

adjoining on the west and the latter on the south. With the united efforts of these two congregations we believe a good work can be done in this town. A local Sunday school meeting was held here Aug. 25, with a good attendance. Six schools were represented. A good program, well executed, made the meeting interesting and profitable. The writer has been preaching in this town for the past two weeks. The farmers are in the midst of their bean harvest, which is a leading crop here. This, together with seeding, corn cutting, etc., has materially affected the attendance, yet the attention to the preaching was good, and we hope it may prove a profitable sowing.

Eld. I. F. Rairigh lives in town and has charge of the work. With a thriving town of about fifteen hundred souls, in the midst of a fine country, we think a good church can be built up here. Ministers passing over the Pere Marquette railway from Toledo to Grand Rapids are requested to stop over and preach for them. Michigan is a fine state, and we hope to see many strong churches built up there.

S. F. Sanger.

South Bend, Ind., Sept. 8.

MANCHESTER COLLEGE.

The various colleges of our beloved Brotherhood should be encouraged and well patronized.

The Catholic people are able to hold their children to their faith because they send them to their own schools, and not only are they able to save their own children to the church, but they succeed in drawing into their church many of the Protestant children whose parents are not careful as to where their children attend school.

We believe that the time is fast approaching for our people to use greater care in selecting a college for their children. Let us all speak encouragingly of our colleges, and with "malice toward none, but with charity for all" let us pray God's most gracious blessings upon them.

We are now closely connected with the North Manchester college, having enrolled as a scholar in the Bible department. We will give a brief report of the opening. The school opened Sept. 4 with flattering prospects. With a strong faculty, and an enrollment of twenty-five per cent over the fall term of last year, we may expect a prosperous fall term.

The beautiful, inviting natural grove contains four large, commodious buildings, heated by steam and lighted by electricity. The young men's hall, a large, commodious building, is nearing completion, and is a home for the young men in every sense of the word. It is three stories, built of brick, with a slate roof; has fifty spacious well-lighted and ventilated rooms. Toilet and bath on each floor.

The young ladies have a well-arranged building for their home. Parents visiting the school here and seeing the pains that have been taken to accommodate and prepare a home for those who come to this school are not slow to speak in terms of praise, feeling the assurance that their children, under such guardianship, will be properly cared for.

Scholars have been coming in all week, and others are coming; hence we bespeak a bright future for the North Manchester College.

Geo. L. Studebaker.

North Manchester, Ind., Sept. 8.

IN IOWA.

I am here at Des Moines on my way to Ankeny, from Prairie City, where I spent two weeks. Prairie City church is a live, growing little band of fifty-seven members, many of whom are young. In the last six years the membership of this church has practically been quadrupled. This is the result not of a sudden ingathering during a revival, but of a steady growth by individual accessions. This is one of the few churches one finds where the children of the Brethren's families, from eleven years and upward, are about all in the church. The Sunday school and the Christian Workers' society, as well as the preaching services, are not operated as simply so much church machinery. The ministrations in each is such as gives that life and enthusiasm to the services, so essential to render them spiritual and inspiring, and give them both drawing and holding power.

Such warm-blooded services generate a missionary spirit, as may be seen by reference to the report of the collection of our last Annual Meeting, where this little church is credited with \$51.50.

During my stay only one was added by confession, but two young brethren were appointed to the ministry, which means the ingathering of many yet unsaved.

Bro. I. W. Brubaker, lately from Southern Illinois, has charge of the church here. He and Bro. W. I. Buckingham, of Worden, Wis., whose church I also lately visited, hail from the same church. In both of these churches we have leaders that lead, and hence life and growth is encouragingly manifested in the churches under their care. The Lord send us more leaders that lead!

J. G. Royer.

Mt. Morris, Ill., Sept. 10.

LUZERNE COUNTY, PA., A NEW FIELD.

Luzerne county is in the northeastern part of Pennsylvania, within the bounds of the Eastern District. There is but one family of members living in this part of the State, Bro. Isaac M. Smith and wife, Jennie, with their daughter, Mary Etta, aged eleven. They were born and raised in Virginia. In the year 1893 they moved to Oregon. In 1904 they traded their farm in Oregon for the one on which they now reside in Pennsylvania. In this State they knew of many Brethren churches, and thought they would come in close contact with them by making the change. In this they were disappointed, inasmuch as there are no members within one hundred miles of where they now live. By inquiry they were referred to the mission board of Eastern Pennsylvania. They were very anxious to have some one come and preach for them. The board decided to respect their wishes and appointed the writer to go and look up the field and prospects for a new mission point.

Accordingly, on Sept. 1, I left my home for Harvey's Lake. This is a great summer resort. Here Brother Smith met me. We had never met before, but we knew each other from a distance, and readily greeted each other as brethren without asking questions. We had a two-mile drive, and towards evening I was kindly cared for in their cozy home, among the hills in the northwestern part of Luzerne county.

Brother Smith has a farm of seventy-four acres. This is a farming country; trucking, dairying and lumbering are specialties. Being close to the anthracite coal mines, they find a ready market for their products. They seem to be well satisfied here with the exception of being deprived of church privileges.

On Sunday, Sept. 2, we had two appointments for preaching. In the morning in the Pike Creek Baptist church, two miles from their home; in the afternoon in Meeker schoolhouse, one mile from their home. At both places we had a respectable audience. Since our brethren have never preached in this part of the State, I deemed it expedient to dwell on the history and doctrine of our church. This was all new to them, and I heard expressions similar to those of the Athenians: "For thou bringest certain strange things to our ears. We would know therefore what these things mean."

At the close of both meetings tracts were distributed to all present. We know these silent ministers will do their work, and do it well. The good seed has now been sown, and we trust God will give the increase. Sister Smith was the only woman in our meetings wearing the bonnet and prayer covering, and little Mary Etta was the only child wearing a bonnet.

Considering the environments of Brother and Sister Smith, not having heard the brethren preach while in Oregon, neither since they are in Pennsylvania, it is simply remarkable that they are so well established in the faith. They may well serve as an example for some members in well-organized churches.

Mary Etta is taught to respect her parents and their religion, and says she expects to be a member of the church before long. Apparently this family received new inspiration by these services to renew their energies to labor for the Master. No doubt they will be kept busy for some time answering questions.

May the good Lord enable them to live the Christ-life, and thus teach by precept and example. Their desire is that the mission board will send a minister to hold a series of meetings, and thereby water the seed that is sown. They have ample room in their own house and are willing to open their doors.

Myerstown, Pa., Sept. 4.

NORTH CAROLINA.

On the morning of Aug. 21 the writer with six others started from Mitchell county, North Carolina, to the district meeting which convened in the Mill Creek church, in Polk county, Aug. 24 and 25. We had a very pleasant trip through Mitchell, McDowell and Rutherford counties, and arrived at the place of meeting on the evening of Aug. 23. At 9 A. M. we met at the church and the meeting was organized by electing the writer as moderator, Bro. Wm. Reed, reading clerk and Bro. H. J. Woodie writing clerk. There were some very interesting queries before the meeting which were disposed of in a very pleasant Christian manner.

On Saturday at 1 P. M., was the missionary meeting. Bro. H. J. Woodie, of Alleghany Co., N. C., preached the missionary sermon, after which a collection was taken amounting to \$57.19. On Sunday we had a very interesting Sunday school, which proved to us that the brethren and sisters of Mill Creek are alive to the good work of the school. The writer was reelected as a member of the state mission board, and also as delegate on the Standing Committee of 1907. Eld. H. J. Woodie was reelected as district Sunday-school secretary. The meetings closed with good feelings and all realized that we had an excellent meeting.

On the evening of Aug. 26, Bro. N. N. Garst and the writer went a distance of some twelve miles to a point

in Rutherford county, and had one service. Then on the morning of Aug. 27 we started for home over rough and muddy roads, through valleys and over hills, and on the way home we had a pleasant conversation concerning our meeting. But on our second day's journey night overtook us when we were near the summit of the grand old Blue Ridge. The rain poured almost in torrents, the roads were muddy and rough and darkness came and we were lost, not being used to the roads. So we decided to stay in our carriage during the night because we could not get away. We reached home all right the next day.

Our next district meeting will be held in Bethel church, Yancey Co., N. C., beginning on Friday before the fourth Sunday in August, 1907. J. Henry Peterson.

Brummett, N. C., Aug. 27.

EVANGELISTIC.

Immediately after the Springfield Conference I went to the Waddams Grove church, Illinois, to engage in a revival meeting. While there I was at the bedside of my dear mother when she took her departure to the other world, June 20. It was in this congregation that I was born into the church.

Aug. 4 I went to assist the Mount Pleasant church, near Ladoga, Ind., in a revival effort. The flock here is in care of Bro. S. Stoner. The members seem to be well united in all their work. This was once the home of Bro. R. H. Miller, who died several years ago. His widow, Sister Miller, and her four boys are living here. The boys are grown and all belong to the church. We greatly rejoiced in seeing seven confess Christ during this meeting.

This church, like some others, has bank accounts, and is liberal in her distributions to the minister over and above his traveling expenses.

Aug. 28 and 29 we attended the ministerial and district meetings of Southern Ohio, held near Union City, Ind. Both meetings were spiritual and full of life and determination to press forward with greater efforts.

Aug. 30 and 31 we attended similar meetings of Northwestern Ohio, held near Pioneer, Ohio. While not so large as the former meetings in number, yet the spirit was most excellent and great enthusiasm was manifested. We returned to our home altar. L. H. Eby.

Ft. Wayne, Ind., Sept. 8.

FOR PALESTINE.

On the eve of my departure for Palestine, I find that my feelings are peculiarly mingled with regret, joy and expectancy. I regret to leave my work and home; I rejoice at the very thought of looking upon the hillsides of Judea, and treading the very paths over which our Lord walked during his earthly pilgrimage.

I am indeed very thankful to the Board of Trustees of the College and to the management, that I have been granted a leave of absence.

In view of the advantages to my health promised by such a voyage, and being urged by the advice of good physicians, and also having an ardent desire to equip myself more fully for Christian service and to give increased advantage to the Bible work of our College, and by the sympathy and willing consent of Sister Beahm, I am induced to cross the briny deep and to set foot upon three great continents of the eastern hemisphere.

I am also delighted to express my very deep gratitude to those persons who have so kindly made such a venture possible from a financial standpoint.

For all these blessings so largely and freely given from a beneficent heavenly Father, and for the many kind expressions of love and joy that have been made and are being made, and for the prayers that are being offered, I am leaving home bounding with hope.

I. N. H. Beahm.

SOUTH ST. JOSEPH MISSION.

We are in the midst of a good revival meeting. Our three ministers are uniting their efforts and giving us much food for the soul. Yesterday four precious souls were buried in baptism. Last week Bro. C. P. Rowland, passing through here from Kansas to Iowa, stopped off and gave us three spirit-filled sermons. We are holding open-air meetings in Sister Baldwin's yard. In this way we reach many who would not come to the church-house.

Two weeks ago Sister Lena Hess spent several days with us. We are always glad to have the brethren and sisters visit our work. But may I say that we find that a number of our members, who live near the city, come in only to go to the pleasure resorts, and during these summer months it has been quite a hindrance to our work. The people here cannot understand why so many of our members (they are known by their garb) are found at many of the worldly amusements, since our ministers always preach against it. Let us in no way be a hindrance to the cause of the Master!

The outing which we gave our children the last of August was largely attended, and much enjoyed by our little people. Many of the mothers enjoyed the day also.

Fall is upon us and we are having many calls for clothing, comforts, etc. With the exception of cloaks for which there is no demand now, our supply is low. We need a great deal of children's clothing, and will be glad to be remembered by the Aid Societies, which have supplied us so well in the past. All donations of clothing should be sent to Bro. C. S. Garber, Station D., and all money to the writer.

Anna M. Miller.

Grant and Kentucky Sts., Station D.

WICHITA MISSION, KAN.

Wichita mission is contemplating a glorious revival, to be held by Brother and Sister F. H. Crumppacker, of McPherson. For one week previous we expect to meet every night at the mission hall, 603 East Murdoch street, for special prayers in behalf of the revival, then Sept. 22 we expect Bro. Crumppacker to begin the meeting, which is to continue until our district meeting, Oct. 16 and 17.

Dear brethren, everywhere, pray with us for a mighty outpouring of the Holy Spirit in this city and that many souls may be born into the kingdom. The mission work is going on encouragingly. Bro. T. C. Garst preached to-day. We are expecting a large attendance at the district meeting. We welcome you and will endeavor to take care of you, and all we ask of you is that when you come among us you will know nothing save Jesus Christ and him crucified.

Our delegates to the district meeting are T. C. Garst and James Wane.

We have lately had several callers in the way of brethren passing through the city, among whom was Bro. F. J. Harshbarger, who preached for us at the church Sunday night, Sept. 2. There was also a very good harvest meeting at the church that day at 2.30 p. m.

Due notice will be given as to how you will reach the church for the district meeting. Susie Jacques.

FROM TENNESSEE.

On Aug. 31, the members of Tennessee met in the Cedar Grove church, Hawkins county, for district conference. On Friday we had an excellent Sunday school and missionary meeting. A collection was taken for home missions amounting to \$27. In the evening we held our love feast and quite a large number surrounded the tables of the Lord. It was, indeed, a feast to the soul.

On Saturday morning, Sept. 1, the district meeting was organized with Eld. Joseph Bowman, moderator, Eld. S. J. Bowman, reading clerk and Eld. P. H. Reed writing clerk. On account of so many of the clergies and delegates wanting to leave on the noon train, the business part of the meeting was rushed through so rapidly that we scarcely realized we have had a district meeting. We are always sorry to see the Lord's work rushed. Brethren J. D. Clark and S. F. Lewis remained over Sunday and gave us some excellent sermons. S. C. Mallory.

Alumwell, Tenn.

PROGRAMS OF MINISTERIAL AND SUNDAY SCHOOL MEETINGS OF NORTHWESTERN KANSAS AND NORTHERN COLORADO.

The meetings will be held in connection with district meeting at Victor church, Kans., Oct. 25 to 27.

MINISTERIAL MEETING.

1. The Influence and Power of Uniformity and Plainness.
2. How can the Members of the Church best Encourage the Minister? Rose Naylor, Norville, Switzer.
3. How can we Learn to Express our Thoughts so that others will comprehend them? S. Z. Sharp, Don Crist.
4. How can we Best Keep our Members from Going to Places of Amusement and Worldly Pleasures? John Garber, Oile Hall.
5. Should all Christians Give one-tenth of their Net Income to the Lord's Work? L. E. George, D. M. Clark.
6. Is it Consistent for Parents to Consent for Non-conformity and Fail to Carry out the Principles in the Bringing up of their Children? Nellie Dixon, J. E. Springer.

Missionary Sermon, Mark 16: 15. J. H. Williams.

SUNDAY SCHOOL PROGRAM.

Oct. 27, 9 A. M.

- Round table on Home Department. J. H. Williams.
What is the Best Method of Conducting Mothers' and Primary Classes, and What Rule should be Used in Promoting? Emma Modlin, Eva Blocher.
Round table on Teacher Training. S. Z. Sharp.

2 P. M.

- Importance of Home-to-Home Visitation.—Nellie Dixon, D. A. Crist.
S. H. Hoff, Covert, Kans.

DISTRICT SUNDAY SCHOOL MEETING OF SOUTHERN ILLINOIS.

The meeting will be held in the Big Creek church in connection with the district and ministerial meetings of Southern Illinois, Sept. 26 and 27.

PROGRAM.

- Devotional exercises.
1. The Influence of the Sunday School. (a) In the Church, Emma Senenbaugh, (b) In the Community, Chas. Walters.
2. Present and Future Attainments of the Sunday School along Missionary Lines. (a) Spiritual, Minna Heckman; (b) Financially, Andrew Bickenstaff.
3. The Most Dangerous Neglects in Sunday-school Work.—D. E. Beahm.
4. Cooperation. (a) What is it? Stella Vaniman; (b) How Secure it? J. E. Roe; (c) Its Results? Lizzie Watson.
5. Best Methods of Improving Our Sunday-school Teaching. Chas. C. Gibson.
6. Round table.
7. Business.
8. Closing exercises.
J. F. Burton, Moderator, Mansfield, Ill.; J. J. Scrogum, Sec., Fairfield, Ill.; S. C. Nicky, Treas., Cerrigordo, Ill.; Chas. C. Gibson, Dist. S. S. Sec., Chatham, Ill.; Irving Heckman, Chorister.

RIGHTEOUS INDIGNATION.

BY J. S. FLORY.

ONE may be indignant without being angry, and I believe it is right to express our earnest disapproval of things emanating from "high places" even to the use of the gospel "whip cord."

Only quite recently there appeared an article quoted extensively in the daily papers, giving the pith of an article from the pen of Prof. W. J. Thomas, of the University of Chicago, published in the *American Journal of Sociology*. If quoted correctly, he seemed to think it all right for women to have their "fling," as he termed it, along a "fast" life. Such an apology for the evil tendencies of the social life is an abomination in the nostrils of virtuous and right-thinking people. The quotation that I want to pay particular attention to is this: "If you drive nature out of the door she will come back through the window, and this interest in the greater stimulation is, I believe, the dominant force in determining the choice—or rather the drift—of a so-called fast woman. She is seeking what, from the psychological standpoint, may be called a 'normal life.'"

Normal life indeed! What a wicked doctrine to flaunt before the eyes and minds of the rising and young generation! Just as well say and teach dram-drinking is, psychologically speaking, a normal life. The fact is, humanity has so cultivated abnormal propensities for ages that now they claim them *natural*, and have so prostituted the characteristics of man, made in the image of his Creator, that they think they must be fed and pampered, no matter what the result. Physically and psychologically, man in a normal condition is pure and upright, but through sin—the transgression of a righteous law dominating body, soul and spirit—he has become largely abnormal. In this condition he cultivates desires abnormal and then endeavors to excuse himself in gratifying them.

Doctors and teachers, who ought to be engaged in a better business, are helping along in these excuses and behold the fearful harvest of prostitution, unhappy families, and the curse of the divorce habit growing continually. It is time educators from the schools and the pulpit and press give forth no uncertain sound in regard to these false ideas gaining ground in social life. An effort is being made to bring the theater under a religious temperature and the ball-room, which is the vestibule to out and out prostitution—under the claim of respectability!

We are glad the Gospel of the Son of God has so emphatically laid down real truths that cannot be misunderstood as to things pure and righteous, and woe be to the power that would be manifested to lower the standard or manufacture excuses for *abnormal* customs and try to evade the results that must eventually overtake all who give loose rein to abnormal desires.

Los Angeles, Cal.

SPIRIT QUENCHING.

BY C. H. BRUBAKER.

Quench not the Spirit.—Paul.

AMONG the many exhortations which the apostle Paul gave to the Thessalonian brethren there is none probably so much neglected as 1 Thess. 5: 19. And what can be more fatal to a Christian's life and growth than quenching the Spirit? What is it that can kill an individual or a church spiritually more quickly and effectively than the practice of quenching the Spirit?

I believe the Spirit works *through* a man's God-given faculties and *not over* them. And so I do not consider the leading of the Spirit as contrary to reason. Of course, when the carnal mind maps out a course of conduct and reasons as the Sophists did, that "man is the measure of all things," meaning the individual changeable man, we may reasonably expect a conflict, for "the carnal mind is at enmity with God."

Man was created in the image of God. There is that divine element in him that responds to divinity. The Holy Spirit appeals to man's highest nature. He is at work when a holy emotion springs up within one. He

is waiting to find expression. He does not like to be grieved or quenched. But whenever we fail to give expression to the promptings of the Spirit, we are guilty of quenching the Spirit. He who reads a good book and is impressed with higher ideals of life, and yet fails to live more nobly is quenching the Spirit. He who hears a sermon which comes from the heart and reaches the heart, and yet is not moved to act, is quenching the Spirit. He who reads in his Bible, "Give as the Lord has prospered you," and then calmly gives as his selfish nature dictates, thinking to himself, "It is nobody's business how much or how little I give," is grieving the Spirit. He who gives but a dime for the extension of God's kingdom when common decency and downright sober judgment dictates giving a dollar, is quenching the Spirit. He who has experienced the redeeming power of Christ and yet hesitates to witness for Christ, is quenching the Spirit. He who believes in the ordinances of God's house, and yet for fear of criticism from a Christian-professing people fails to practice them, is quenching the Spirit. He who feels that he ought to write to his dear aged mother and thus cheer her in her lonely hours, and simply *neglects* to do so, is quenching the Spirit. In short, he who knows to do good and does it not, is quenching the Spirit, is committing sin. Quench not the Spirit, my brother, my sister, my friend.

Irden, Ill.

THE GOVERNMENT.

BY IDA M. HELM.

A FEW weeks ago a woman in Norwalk, Ohio, was arrested for using a washed stamp to mail a letter. She had used only six cents worth of stamps and she acknowledged her guilt, but the government was relentless and fined her three hundred dollars and costs. When the government makes laws it means for them to be obeyed, and if they be disregarded, the penalty for disobedience will be enforced though the offense be ever so small.

The Almighty God who rules the universe has made laws by which to govern his people, and he has attached a penalty for disobedience, and, in case of disobedience, the penalty will be enforced, regardless of the magnitude of the offense; not because God's heart has ceased to overflow with love, but because the condemned one's own sins, if continued till death, will place him beyond the pale of mercy. The Bible asks this question, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

A friend of mine once said, "I believe God is merciful. The other day I looked into the red-hot furnace of a great engine, and I thought, 'The Bible describes the abode of the lost as a lake burning with fire and brimstone, and I don't believe God will punish one person that way.'" She was living in open violation of God's Word. She never had accepted Christ as her Savior. I thought, "Alas, through unbelief many are walking in the way that leads to death! And how many are hoping to escape punishment because God is loving and merciful?"

Through disobedience to God's command man became alienated from his Maker. It is our own sins that will place us under sentence of eternal punishment in a furnace of fire and brimstone, a place that was not prepared for man, but for the devil and his angels.

It is not God's will that one person be lost. Jesus died to redeem us, and all those that will not accept the terms of salvation as given by Christ "shall have their part in the lake which burneth with fire and brimstone: which is the second death," are the words of the great I Am. Not because God wills it so, but because the lost one would not accept him.

Rural Route, Ashland, Ohio.

O how unspeakably small seem our differences when our hearts have the right of way! We denounce each other and because we do not think alike, we stand apart like enemies; but, if the moment comes when our jarrings are hushed and our hearts really touch, we find that our inmost souls are akin and that most truly "we be brethren."—*The Baltimore Methodist.*

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, September 30, 1906.

OUR DISTRICT FIELD.

(Missionary Number)

I. As a District.

1. Number of counties in which there are no Brethren Congregations.
2. Unoccupied Territory Between Congregations.
3. What Mission Stations in the District?
4. What Results Within the Last Year?
5. What Needs Confront the Board?
6. What are the Names of the Board?

II. Our Congregation.

1. Comprises what Territory?
2. What Part is not Occupied?
3. Are there Openings for Out-Stations?
 - (a) For Sunday School?
 - (b) For Preaching?
4. Why are not these Places Filled?
5. What is this Congregation Doing Towards Filling up the Gaps Between this and Adjoining Congregations?

III. What Could this Church do in Reaching Out if She Would.

I. As a District. It is doubtful if any church district is so well worked that all the counties within its boundary lines possess congregations of the Brethren church. If they do, it is still more than likely that there is much unoccupied space between them. These spaces should be promptly filled with mission points. Results are usually less than we desire. More consecrated labors are badly needed everywhere. Know your board and pray for its members.

II. Our Congregation. Coming nearer home we shall find more personal work to do. Draw a map of your congregation's boundary lines; locate the inhabitants within; ascertain the number of Christian and non-Christian people; note the neighborhoods void of near-by church and Sunday-school privileges. Doubtless you may find one or more. Then plan and organize a Sunday school and preaching services there. In a short time you will be surprised at the grand result. Others have either been negligent in supplying these places or unable to grasp splendid opportunities. Let not your congregation lag in this respect any longer.

III. What Could this Church do in Reaching Out if She Would. This question is difficult to answer, as both experience and observation are lacking. It would be a rather rare exception to find a church reaching out as fully as she should. Active churches in this line, however, prove that wonders could be done often where we least expect to find them. Put forth an effort and let the results tell.

PRAYER MEETING

For Week Beginning September 30, 1906.

THE VICTORY THAT I MAY WIN.—

Proverbs 16: 32.

I. The Enemy to Overcome.

1. Our impulses—often hasty and ill-advised. Rom. 7: 15. Weigh well your course of action. Do not be tempted to hasty action.
2. Our habits—a chain that binds. 1 Cor. 9: 25-27. God wants us to be free, not tied down by any hurtful compromise with sin.
3. Our prejudices—the foe to fair dealing. 1 John 2: 11. "Darkness has blinded his eyes," says John, and this well describes our condition when prejudice prevails.
4. Our personal interests—a point that comes close home. Philpp. 2: 4. Here we have a real danger—real because we have all experienced the difficulty of leaving self out of the question.

II. The Conquest and Its Attainment.

1. It means a continual, never-relaxed effort. 1 Cor. 16: 13. Like the soldier on the battlefield, we must not think of rest until the enemy is overcome, and success is ours.
2. You need not expect the applause of the multitudes—God alone knows the struggle. Psa. 142: 4, 5. The bitterest fight within the soul must be fought inch by inch, unaided by human power or strength. Remember Christ's struggle in the wilderness and take courage.

III. The Glorious Results.

1. A noble victory—our better self restored. 1 John 5: 4. It's worth all it has cost—this battle for the right. Paradise was lost through man's weakness; thank God it may be regained by God's grace and our overcoming of Satan in all his pernicious ways,—within the precincts of our own hearts.
2. A blessed peace—"the gift of God's love." John 14: 27. Would you have a foretaste of the joys of heaven? Find it in the peace that is given to all who have "fought the good fight."

HOME AND FAMILY

AS THE CRICKET SHEDS HIS SKIN.

BY CATHARINE B. VAN DYKE.

When the crickets chirrup blithely and the summer nights grow long,
The insects make it lively and we listen to their song:
'Tis then our minds are driven from the heat and care of day,
But we wonder if their prelude will ever die away.

We single out the cricket and we watch and study him;
We count his eyes and feelers, his wings and every limb.
We want to learn his habits; how he chirps and how he eats;
But his liveliness and vigor hold at bay our curious feats.

But now our subject quiet is, as if to meditate.
He thinks; he broods; he ponders o'er his swiftly coming fate.

For lo, asunder parts his skin, his head too large has grown;
And one by one the cricket parts are slowly leaving home.

His crusty coat he leaves behind—our bug is born again.
All his members and his soft white wings a sweet new life begin.

The old is soon forgotten, the new must penetrate
All future nooks and crevices where crickets sit in state.
Would you know the moral offered by this queer descriptive tale?

You have guessed it as you read it, I am sure you could not fail.

There are people deep encrusted in the selfishness of sin
Who can only be made over as the cricket sheds his skin.

185 Hastings St., Chicago.

THE HEART OF A CHILD.

BY EVA HEAGLEY.

I stood on the corner of Center and Third one morning waiting for a street car. On the opposite corner sat a blind man, pleading his cause before the public by homely strains on his old battered instrument.

People hurried to and fro. A single aim urged "hard-driving-bargain" business men on. Somehow one knows them by that onward look that is piercing the distance, as if fixed upon a shining coin somewhere, unseen by less keen-eyed mortals.

And women,—ah, why are we losing so much of our tenderness that it takes the heart of a child to see and call attention to God's unfortunates? That is why several coins found their way that morning to the hand of the blind street musician; but 'twas the child who gave the love.

"Was he worthy?" demands the hard, matter-of-fact man. "The poor ye have with you always," says Jesus. I do not say this was a worthy case; but however it looked from the vision point above, I know it took the heart of a child to unloose the purse-strings and bring a little light to a darkened life. "The child is teacher of the man." "Except ye be converted." Ah, Lord, teach us the lesson well.

The Child in the Midst.

"When the Lord of the great and the little,
The potter whose hand shapes our clay,
Sets a child in the midst of the market
There the world-peoples chatter all day,
Sets a child with its innocent questions,
Its flower-face dimpled and fine,
In the very heart's core of the clamor,
A thought of the Maker Divine:—

"And men in their lust for dominion,
Their madness for silver and gold,
Crush the beauty and charm from that spirit,
Make the flower-face withered and old,
Bind the hands and the feet with a tether
That childhood can never untie,
Deem not that Jehovah unheeding
Looks down from the heights of the sky.

"He sees though we think him unseeing
He knows when the factory wheels
Grind down to the life-blood of children;
When the poor little bond-servant kneels
In the pang of its frightful abasement;
Though all men are deaf to its prayer,
There is coming a dark day of judgment,
And the Lord of the child will be there.

"From the mine where the midnight engulfs it,
From the mill where the clogged air is thick
With the dust of the weaving that chokes it;
From the home where it's fevered and sick

With man's toil, when God meant it for gladness,
The child in the midst, in our clay
God-moulded, greed-marred, calls to heaven
For the vengeance we're daring to-day."

—Margaret Sangster

Winona, Minn.

THE CALL OF A POOR GIRL TO GOD'S WORK.

BY BESSIE WEIMER.

THOUGH a poor girl, with only a common school education, I wish to say something about my call to God's work. When only a child I often planned some work in life, sometimes thinking one thing best and sometimes another, but finally deciding that I was not able to choose a position for myself, I asked God to choose my work for me and then fit me for it.

At the age of seventeen I passed a teachers' examination and much to my surprise received a second-grade certificate, which I know God helped me to obtain, as I prayed so earnestly for his help in answering the questions. I taught our home school two terms and part of the third one, when sickness prevented me completing my work, which was done by my sister. The doctors pronounced my illness lung trouble, and I called for the elders and was anointed. The Lord raised me up and I worked earnestly in our Sunday school, from Easter, when we organized, till the latter part of July, never being absent one Sunday—rain or sunshine.

Toward the latter part of June I felt a call from God to go into the homes of the people and talk of God's Word and pray for them, not passing by one home unless I saw the inmates somewhere else. I soon felt, too, that I must not pass by those in the highways that I had never talked to, but I often failed to perform every duty. I certainly suffered much, as many of my friends thought I acted a little strange.

In the beginning of my call I staid up nearly one whole night to pray to be shielded from temptation. I had no possessions to forsake, only some clothing, which I felt was too worldly, but I had a dear home and my dearest earthly friend to give up to fulfill my calling. I feel that my work is almost completed. Though small, I trust its influence will go on forever. May God forgive our past failures, and may we all learn to make more complete sacrifices for Christ, is the wish of your sister, who united with the church at the age of fifteen.

Hopeville, W. Va.

TO THE SISTERS' AID SOCIETIES.

BY OLLIE M. FILBRUN.

We are glad to notify our readers that we are all well again and released from quarantine, which lasted almost four weeks, and are again able to resume our work.

Again the leaves are falling and cold winter days fast approaching. When we, as workers among the poor, look back over the past winter and think of those who are so much in need of clothing, fuel and other needed comforts during this season, we are again made to feel the necessity of calling for assistance. In this great city of almost three hundred thousand souls there are many who, were it not for poverty, would have sought salvation long ere this. Think for one moment of the souls who pass from time into eternity without ever knowing of our great Redeemer.

Dear sisters, as you are in your different homes preparing and storing away needs for the winter, think of a plan to help some mother, who is daily leaving her little ones and duties at home and going out to labor for their support, feeling that if she can pay the month's rent and have enough for her little ones to eat, she is well paid. Perhaps she has a drunken husband who never has a word of comfort, or lends a helping hand. Such conditions are not infrequently found as we call from home to home.

We wish to thank all who have been so liberal in sending donations, which are very useful in securing

fuel for the poor. Others have sent the much-needed clothing. But as past offerings have gone with past necessities, the winter will again bring with it the returning wants. Anything you may have to send will be much appreciated. Do not fail to accompany your offerings with a prayer to God that we may use all to the glory and honor of his name.

The mission is gradually growing, and we feel encouraged. Some are becoming interested and are feeling their need of a Savior, and we pray their decision day is not far distant.

May the Holy Spirit ever be with you and keep you all, that you may continue to progress in your work of love.

1210 25th Ave., North Minneapolis, Minn.

WIDOWS' HOME IN INDIA.

THE manager of a Widows' Home in India has this to say of the institution in a paper known as *Our Sisters in Other Lands*:

The Widows' Home at Indore, Central India, is an institution for the reception of widows and elderly women. These assist in the different establishments connected with the mission, such as hospitals, orphanages, etc. They also are very useful in outdoor service, meeting new arrivals for the home at the station, or conducting anyone to a distance, and sometimes purchasing little necessities for the home. Young women cannot go outside for any of these purposes. "A middle-aged, decent-looking village woman, named Jarrki, came to the home a few days after the Prince of Wales' visit. She had her cooking utensils, clothing, and a blanket tied in a bundle, and a key hung by a string from her silver necklace. She told me she had been a widow for ten years, and she had supported herself and her little girl by working daily in the fields, but two years ago her little daughter died and she had been lonely ever since. The people told her that a Miss Sahib had a home for widows, and so she set out to find our home. I asked her if she was coming just to see our surroundings, as I have to be careful, for one never knows but that they may be 'decews.' She fell at my feet, and when I picked her up quickly, she looked at me so piteously as if she feared I would not take her. I merely did it to test her. She works hard and is very happy at the spinning. She is very attentive to all the Bible teaching, and is seeking Jesus with all her heart."

WHY SOME CHILDREN ARE CHILDISH.

If we want children to tell the truth, we must tell the truth to them. If we want them to behave seriously, we must behave seriously toward them. Two women sat in a railroad station with two little girls. "How does the man know when the train is ready, and when the train that is ready is going?" asked one of the little girls, as the man who called out the trains from a platform in the corner of the station began to shout through his megaphone. "Oh, he knows by instinct, or by revelation," said one of the women. That was a lie, and a lie bound to have large and evil educational results, alike on the child's confidence in truth and in others as tellers of the truth, and on the child's thoughts about revelation. Then the other woman began to nag the children. She exchanged their hats, greatly to their distress, pulled them about playfully, and otherwise affronted their childish but just ideals of propriety. Under her educating influence, one of the children soon began to be as childish as the woman was, and threw one of the woman's possessions on the floor. That brought things to an end, and the woman reproved the child for what the child would not have done except for the woman's example and influence. There is a good deal of latent foolishness in children. But from whom did they inherit it? Doubtless some of it will work out in any case, but if grown people would be a little less foolish, the children would stand more chance of growing up as wise and sensible children. Children learn more foolishness from grown-up people than they would ever develop out of original sin.—S. S. Times.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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A REVIVAL was held at Smith Creek, W. Va., and sixteen put on Christ in baptism.

THE dedication of the new church at Holton, Ind., has been changed from Sept. 30 to Oct. 7.

UNDER the preaching of Bro. Wm. Lampin, eleven have united with the church at Flora, Ind.

THOSE having matter for the Brethren' Almanac for 1907 will please let us have it at once.

BRO. WM. P. BOSSERMAN, of Goltry, Okla., should hereafter be addressed at Ames, same State.

A REVIVAL in the Maple Grove congregation, Md., closed Sept. 10 with ten accessions to the church.

IN our issue of Sept. 8, page 575, the name John S. Hushbuye should have been John S. Hershberger.

BRO. GEO. D. KUNS, of McPherson, Kans., has been called to the pastorate of the First Brethren church, Philadelphia.

IN the Arcadia church, Ind., a protracted meeting was held and nine made the good confession. One was reinstated.

SOME well-directed revival services were held at Lebanon, Va., in the Valley congregation, and sixteen were added to the church.

A REVIVAL was held at Shiloh, a mission point in the bounds of the Mt. Carmel congregation, Va., and nine applied for membership.

THE Sunday-school workers in Southwestern Kansas are to hold their district Sunday-school meeting in the Wichita church, Oct. 15.

THE Washington Creek church, Kans., has decided to build a churchhouse in Overbrook, in the southwestern part of the church district.

BRO. A. G. CROSSWHITE was three weeks in a revival meeting in the Pleasant Dale church, Ind., and ten were buried with Christ in baptism.

THE members at Weiser, Idaho, are building a new meetinghouse. The small one built when the mission was started has proven to be too small.

BRO. T. A. ROBINSON, of Mansfield, Ill., is booked for a series of meetings at the Fairview church, Appanoose Co., Iowa, commencing Sept. 29.

THE ministerial and Sunday-school meetings, for Northwestern Kansas and Northern Colorado, are to be held at Victor church, Kans., Oct. 25 to 27.

THE church at Higginsville, W. Va., was dedicated Sept. 2. The members at that place would greatly appreciate visits from earnest and consecrated ministers.

DURING a splendid revival in the Mountain Valley church, Tenn., twenty came out on the Lord's side and were immersed. Three applicants are yet to be baptized.

WHILE on his trip to the Bible Land, Bro. I. N. H. Beahm promises to let our readers hear from him quite often. A short letter from him will be found in this issue.

OCTOBER 7 is the date set for Bro. Reuben Shroyer, of Canton, Ohio, to begin a protracted meeting at the meetinghouse in the country, near Flora, Ind.

WE are requested to announce that the district meeting of Northern Indiana will be held in the Walnut Creek church, six miles southeast of Argos, Oct. 4.

THE members in Southern Illinois are to hold their district Sunday-school meeting in the Big Creek church, commencing Sept. 26 and continuing over the next day.

BRO. A. J. SMITH is in a revival in the Paradise Prairie congregation, Okla. Six young people have come out on the Lord's side, and are now identified with the church.

THERE was a soul-winning season in the White church, Ind., a short time ago. Eight accepted the conditions of pardon and were baptized. Four others were restored to fellowship.

IN the Back Creek congregation, at the Brant house, Pa., a series of meetings was held by Bro. Levi Mohler, and six made the good confession, putting on Christ in the rite of baptism.

BRO. M. R. MURRAY and his party sailed from New York as previously arranged, en route for Jerusalem. There were seventeen in the party. They are to be joined by Bro. Cox at Naples.

A VERY encouraging revival was recently held at Union Chapel, Pa., and eighteen were added to the church by confession and baptism. One was reclaimed and two are yet to be baptized.

WRITING from Fairview, Md., our correspondent says, a protracted meeting was recently held in the Redoak schoolhouse, and six were made to feel the need of a Savior and were added to the church.

BRO. W. M. WINE writes us that the school at Union Bridge, Md., opened Sept. 4. The enrollment is about one hundred. Bro. C. C. Ellis gave the opening address, having for his subject: "Our Ideals."

THE district meeting for Oklahoma and Indian Territory has been announced for Sept. 28. This was a mistake. The secretary of the district says that Oct. 26 is the correct date, and it is now so announced. See standing announcements.

BRO. CHAS. M. YEAROUT, of Kansas, is now located in Mulberry Grove, Bond Co., Ill. The members of that congregation are very much pleased to have him come among them. He is engaged in a series of meetings at the house in the country.

IN the Mexico church, Ind., Bro. P. B. Fitzwater delivered a number of lectures on the book of Revelation, followed by a series of meetings. There were fifteen added to the church by confession and baptism, and two were restored to fellowship.

SISTER MARGUERITE BIXLER is traveling with the Murray party to Palestine. She is visiting the Holy Land in the interests of sacred music. She hopes to gather music inspirations from the sacred places that she visits. As she looks upon the Judean hills she will be reminded of the sweet singers of Israel.

THE MESSENGER is fairly bristling with news this week, nearly every part of the Brotherhood being represented in the reports published. Even much of the essay space has to be given up in order to make room for the reports that should have an early appearance. Even then a dozen reports have to be held over another week.

A SERIES of meetings was held at Vaughn, Mo., and five applied for membership. Some of the applicants never heard the whole Gospel preached until quite recently. The idea of obeying all the commands given in the New Testament appeared so reasonable to them that they readily accepted our whole gospel plea. There are thousands in this country who would also cheerfully accept the plea were it properly presented to them.

NEXT week we are to publish our premium offer, the most liberal ever made to the Messenger readers, one in which all should be particularly interested. We are certain that thousands will avail themselves of the splendid offer, and not a few will do so on sight. Be prepared for what is to appear on the last page. The premium is wholly unexpected upon the part of our patrons and is sure to prove a surprise to them.

BRO. JACOB WITMORE, of McPherson, Kans., will soon be in the evangelistic field again. After filling a few engagements, he will be at the disposal of churches desiring his services. Sept. 24 and 25 he goes to Adrian, Mo., to attend the ministerial and district meetings to be held there, and on the 29th he is to begin a revival meeting in that congregation. Later he is to be with the Centerview church, same State.

BRO. C. M. BROWER, the elder of the South English congregation, Iowa, closed his earthly pilgrimage last week and was laid to rest. He came to the South English congregation about a dozen years ago, and since then has done much to build up the cause of Christ in his part of the State. He was at the time of his death about sixty years of age, and a most faithful worker in the Brethren church. He had not been in good health for six months. His death will prove quite a loss to the congregation over which the Holy Ghost had made him overseer.

IN one of the ministerial meetings, where mission work was up for discussion, it was said that we are spending too much money for railroad fare. The statement is probably correct. Looking over the financial reports published in the minutes of the district meetings one is forcibly reminded of this fact. We need to have our workers in the fields where they are to labor, then, instead of paying out more for traveling, we should pay it direct to the workers for the support of themselves and their families. Some of the state districts are paying the railroads enough money to almost support a preacher and his family. A certain amount of traveling cannot be avoided, but it will pay to bring about conditions making it possible for mission workers to do less of it.

VERY encouraging reports continue to come from the workers in India. The rainfall this season has been the best for years. This means good crops and plenty of work for the natives. These simple people are not grasping for wealth as the men and women of this country. If they can have their daily bread, a little clothing and a very modest shelter they are contented. It is among this class that our missionaries are working, and they appear to be exceedingly busy. They are laying a good foundation, and in time we may expect to have a large representation in that part of the world. As the membership increases and the churches multiply they will have problems of their own to solve. Some of these problems will be like those that confronted the apostles when they undertook to build up churches among the heathen. They will be different from those that have most concerned us here in this country, but they must be met and solved.

ONE of our earnest readers thinks that the Brethren should have a mission in Cincinnati, the gateway to the Great South. Possibly we should. The apostles studied the commercial centers of the ancient world, and were not slow about opening up work in them. We might profit by their example. But we ought to have more than a little mission in large cities, where a few people meet to worship from week to week. We ought to have some way of combining a lodging place, a mission and a place for regular services. Our city missions ought to be centers for the meeting of members who travel as well as for those who reside in the places where such centers are located. Around these centers we ought to cluster, and out from them should go an influence that would tell for good. Whatever we take hold of in the cities should be with a view of permanency, and we should be certain of maintaining a work before undertaking it. Neither time nor money should be spent in experimenting. It is good permanent results that we should count on and labor for.

OUR NEW BUILDING.

Work on our new building is being pushed rapidly. The walls are now up and the roof nearly completed. Within a few days the men will be at work on the inside of the building, and that will be pushed to completion. The building is of brick, four stories, has a frontage of 79 feet and is 183 feet deep. The back part of the structure, about 140 feet, has a width of 36 feet. The new building is considerably larger than the one we now occupy, and both together give us all the floor space that we are likely to need for some years. In fact we will have one of the largest publishing houses, outside of Chicago, in northern Illinois. Not only so, but if necessary, we have room on our large block for other buildings fully as large. The next thing is fully to equip these buildings with up-to-date machinery and thus prepare to enlarge our business. We are likely to find little difficulty in securing all the work we can do even with our greatly improved facilities. And, by the way, these large buildings, all this machinery and the profitable business which has been built up by years of toil, do not belong to the men who have managed the growing enterprise, but to the Brotherhood. Whatever profits may result from the business go to the church to be used in carrying the Gospel to those who surely stand in need of it. Ours is a great and growing enterprise, conducted solely in the interest of the Christian religion.

TOO MANY LAWS.

Two very distinguished lawyers, Geo. R. Peck, of Chicago, and Alton B. Parker, of New York, recently coincided in views concerning too much law-making. Both are of the opinion that we are placing too many laws on our statute books—more laws than we really need and more than can be mastered by the average attorney. Year after year the State legislatures and Congress meet to frame and pass laws. Every effort is made to discover some place where a new law can be made and slipped in to fill a vacancy. Thus the business goes on from one generation to another and we overgoverned people sometimes wonder how our grandfathers and their neighbors got along with such a scant assortment of laws. Were they better people than we are and did not require so many restrictions thrown about them, or were they permitted to do more as they pleased and thus got along better? Possibly they had much respect for the golden rule, and by this great law managed to settle not a few of their differences.

This leads up to some of the conditions in the Brethren church. Like the law-making bodies of the land, we have gone on making rules and having them spread on the minutes, until it requires an expert to understand all of them. This work commenced with us about the time of the Revolutionary War and has been going on ever since. We have never counted the decisions made from year to year, but they probably number over two thousand, and the end is not yet.

We sometimes wonder how our first Brethren got along without any decisions of the sort. There was a time when they had to settle all their difficulties by the written Word, and somehow they managed to get them settled about right. They had no decisions against the circus shows and theaters, and yet they succeeded in avoiding these as well as other objectionable places. They had no decision on the perplexing dress question, yet were a plainer people than the plainest of us. How did it all happen? We cannot enter into this phase of the subject in detail, but we believe the solution will be found in the fact that they had so much respect for the principles set forth in the Gospel that they could carry them out without a multiplicity of rules. While they were not restrained by rules or conference decisions, they chose to do the right rather than the wrong thing. They had only to remember the gospel principles, and then reason a little for themselves. They may not have had as much light as we claim to possess, and yet in the way of living the Christ life they measured up to our best ideals.

We have reduced much of our thinking to writing, and not a little of this thinking has taken the form of

decisions, not alone for ourselves, but for those who come after us. We are not saying that our two thousand decisions are out of harmony with the same Gospel that our forefathers obeyed faithfully without the decisions, but somehow we are continuing to make decisions without any thought of quitting. May we not be pursuing this course further than reason would dictate? May we not have on our minutes more decisions than we need? Is there not a possibility of our making some next year, and the year after, that we could get along just as well without?

We suggest that all district meetings to be held this fall take this matter under very close advisement. There is such a thing as having too many rules. The apostles in the Jerusalem conference made it a point to pass and send to the churches just a few decrees as possible. Might we not profit by their example? We do not mean that we should in any manner show less regard for the Gospel, but might we not get along with fewer decisions?

There is enough for the Annual Meeting to do without spending her time making rules that we might get along just as well without. We have the gospel principles thoroughly fixed in our minds. On these principles we are united. We only need unification in methods to carry them out. We ought not to have more methods than we actually need. Possibly the conference should do some work on some of these methods, and if we do thorough work as we go we ought soon to reach fixed conclusions.

But why not do more planning for mission, educational and charity work? As we view it, more than half of the world is yet to be converted. Our educational work is just in its infancy. If we mean for the schools to serve the church we must draw them closer to us. Our poor are to be provided for. We have worn-out ministers who should not be neglected. Then we are grappling with the city mission problems, to say nothing of the race problems, for with the Gospel we should reach one color as well as the other. We need to build up a far better literature than we now have. We need more books, and we need more and better tracts. Our ministry needs special developments. The Christian Workers are coming to the front, and that is a rapidly growing force that we must yet learn to employ to the best advantage. Surely we have much for the Annual Meeting to do provided we can get hold of it in the right way.

FOOTNOTES.

FOOTNOTES, as a rule, are explanatory items placed at the foot or bottom of the page, not considered as essentially belonging to the body of the subject matter, but as giving an additional insight thereto. Ours, as we now write them, will be of a different character, of a wider application, as they come to us from a life experience,—a kind of afterthought on the part of life through which we have passed.

We sometimes speak of men and women who have exercised very careful and considerate forethought. Some do this and it has been very helpful to them in meeting the duties and activities of life as they come to them. Indeed, the world and its peoples would be much better in many ways if more careful forethought was exercised. But because we do not do this we have the more afterthinking to do. Even the judicious afterthinking is better than no thinking at all.

As the number of our years multiply and the signs of aging come to us, we naturally do the more afterthinking, because we have the more subject matter spread out before us. And one of the thoughts that come to us over and over again is, Had we our life to live over again, would we do it more wisely and better than we have done it? And the ready answer with many of us is, Yes, we certainly would. And not infrequently do we hear people wish that they could have another trial at it. Of course, if we could start anew with the experience which we now have, we ought to be able to do better than we have done without it; but we don't know. If we do badly and make a failure of life it is not because of our not knowing so much as our not doing what we know. Sufficient possibilities are set before us all to do all that men and

women are expected to do. God is too good and too wise to expect of us beyond the possibilities which he has given us. And believing this, we have never had a desire to live life over again. This is not because of a feeling that we did well and to our satisfaction, but because we have no assurance that we could do it any better.

As we look back we feel that our whole life has been blessed of God. But it has not been exempt from struggles, trials and the sorrows that are common to man; so that we would not care to run the risk of repeating or meeting still worse. All that is necessary on the part of any of us, is, if our past has not been as satisfactory as we would have it be, to determine that whatever of life is left to us shall be lived to the best of our abilities; and, when the end comes, that, in part, we have done what we could.

There has been considerable done in the way of preaching and lecturing on "how to raise children," but largely by those who have had no children to raise. Or, if they had children, the preaching and lecturing was done before they were raised. This is because a great many knowing men don't succeed as well as they expected. They find that theories don't always run on parallel lines with practices, and that it is easier to think we know than to do.

Some fathers who have never preached or lectured on "how to raise children" have succeeded much better than those who knew how. Just why this is we need not explain, even if we could.

The other day we had an aged father visit us, who had raised a family of children to his satisfaction. And, in speaking of his youngest son, who is now married and raising a family of his own, he said that he never was inside of a saloon, never used profane language and was always obedient, and never did anything intentionally against the wishes of his parents. And, using his own words, he said, "Henry, I tell you, to raise such children is a compliment to any parent." To which we most heartily said, "Amen!" That it was a pleasure to this father to speak thus of his children was evident from the tremor of his voice and the expression of his face. And we did not wonder at it. Who would not be proud of children that always treat their parents with consideration and respect? It is an honor to any parent to bring up to manhood and womanhood children that are clean, virtuous, courteous, kind and respectful to their parents as well as to every body else. And, on the other hand, there is nothing lower and meaner on the part of children than to be ungrateful to their parents, disappointing them in their deepest expectations and bringing to them heart sorrows such as none can know but those who are forced to pass through the most bitter experiences of life.

It may be asked how it is that children can be so ungrateful to their first earthly friends. There is no natural reason that can be given for such a course on the part of intelligent children. It is an expression of ingratitude of the deepest dye.

And again it may be asked, Whose fault is it? If the fault is in the home training it should be no strange thing to such parents if they should have to reap the first fruitage of such training.

As we see the apparent indifference of children to their parents' wishes and their inclination to run into a wrong and sinful life, the question comes to us with no little force, Was the wise man right when he said, "Train up a child in the way he should go; and when he is old he will not depart from it"? He either must have been wrong in his statement or else a great many good thinking parents are at fault in their methods of training, as too many of the children are not going in the way that they should. In making our decision as to the right and wrong of the two, we would say that the Bible instruction is safe, and that the breach, when such there be, between the training and its results, must be found on the side of the parents.

In conclusion, we here say to our young people, If you would have the life and home of your parents sweet, peaceful and happy; if you would look back on your young life with satisfaction, and if you would have the blessing of God attend you all through life, begin by honoring father and mother, loving the church and her services and by living a pure and virtuous life.

H. B. B.

NO UNCERTAIN SOUND.

A PULLMAN palace car attached to an overland train may run from New York to Chicago inside of eighteen hours. The next day it is to be in Denver. While it waits for a new train and a new engine in Chicago, a man approaches. He is equipped with a small sledge-hammer, and with a skillful hand deals a few blows on the car wheels, his experienced ears catching and interpreting the sound produced. He is an inspector. His duty is to make sure that the wheels, or the foundations, are safe before the train proceeds. One unsafe wheel would give sufficient reason for rejecting the coach and sending it to the shop to have the defective wheel replaced with a good one. However sound the other wheels, they would count nothing in an instance of this sort. One imperfect wheel might wreck the coach and the rest of the train besides. Just so in the human make-up. One defect may ruin one's character and cripple him for life. Jesus sees these weak places, he sounds us and knows what we are and knows that we cannot be trusted until the defects are remedied. It makes no difference how correct our lives may be otherwise, the one weak spot renders us unsafe for some important undertaking. How necessary, then, that we should daily examine ourselves, learn something about our defects, and then ask Jesus to help us overcome them.

THE SITUATION.

We are requested to give the number of ministers in the Brotherhood who are receiving a full support. We have no way of determining the exact number, but judging from what we happen to know of our preachers and their work, we should think that there are about thirty stationed pastors, who give their entire time and attention to the ministry and receive their support. Some of them receive their support from the churches they serve, while others are in the employment of mission boards. This does not include the ministers in the mission fields abroad. In the United States and Canada we have nearly 2,700 preachers, and less than fifty of them are supported as pastors. A number are in the evangelistic field, and receive their support from that source. This leaves the great bulk of our preachers still engaged in the free ministry.

Making due allowance for the aged and indifferent, it is probably safe to say that we have fully 2,000 ministers engaged in preaching a free Gospel. Some of them pay all their own traveling expenses, while most of them pay their part of the home church expenses in addition to the free preaching they do. In the face of all that is written and said in favor of the supported ministry, this is the situation at the present time. Still the sentiment in favor of a supported ministry is growing, though not as fast as some have been led to think. The demand for efficient men, who can give their entire time and attention to pastoral work, is greater than the supply. Some of the State districts are considering the advisability of sustaining more workers, and we may look for others to fall into line.

TWO PICTURES.

We have two pictures. Here they are:

There was a Grand Army picnic several miles from our congregation. To reach the place our members had to travel a dozen miles. A number went, including some of the deacons and their families. It was a very busy part of the season, too, at that. The next Sunday some of these members did not come to church, though they could have got there by traveling only half as far as they had to go to reach the picnic. Then we had council meeting. Some of those who attended the picnic were now too much pressed with work to come. What can be done to help these members?

Here is another one from the same State, too, at that:

We have a good meetinghouse and an earnest body of members. When we have meeting the members turn out well, even in the busy season. One family comes fifteen miles. Our preachers are not talented, but the officials and laity work together well.

In which of these two churches would our patrons prefer to settle with their families, should they find

it necessary to change location? It is not necessary to pause for an answer. All would decide the same way. But how about the other church? When people can drive twelve miles to a worldly picnic, and then cannot muster courage enough to go half that distance to church, we are wondering which they love most, the house of God or the world?

Then what must the unconverted think of Christians, who have plenty of time for worldly gatherings, but no time to attend the religious services? How are they to look at that kind of light, if light it can be called, and then see our good works and thereby be constrained to glorify our Father in heaven?

Please look at these two pictures and apply the moral. But do not ask us to tell you where we get our information. The lesson may apply in half a dozen localities, for there are places, and more than one, too, at that, where some have zeal enough to attend gatherings in which they have little business, but not love enough to attend divine worship as the people of God should.

THE FRIEND OF ANIMALS.

Or Mr. George T. Angell, the publisher of that excellent paper, *Our Dumb Animals*, it is said that the birds and animals loved him even when he was a boy. Somehow they, by instinct, regarded him as their friend and were attracted to him. He handled with safety dangerous dogs that others feared to handle. A horse so spirited that others could with difficulty get into the saddle would stand quietly for him. A cow that he once found in distress and relieved showed her gratitude by lapping his coat sleeve with her tongue. When driving past farmhouses he would quiet with a few kind words the furiously barking dogs that would rush out on the passersby. Pigeons and sparrows came to him every day for food; his canary followed him about the house from room to room like a pet dog, would stand on his finger, his shoulder, his head, and play hide-and-seek with him with an intelligence almost human.

As time went on he grew more and more pained with the thoughtless and intentional cruelty he found inflicted on his dumb friends. One cold evening in winter, while calling upon a wealthy woman, the servant announced that a poor, half-frozen, half-starved dog had come to the house, asking in its dumb way for food and shelter. The woman gave orders that the dog should be thrust into the street. Pain filled the heart of young Angell, and, bidding his hostess a hasty good evening, he hastened after the outcast dog, took him to a comfortable home, and nursed and fed him back to health.

Thus all through life, and up to old age, he remained kind to the animals, and was made only the better because of his close attachment to what he looked upon as the dumb creation. He organized the Humane Society, encouraged the enactment of laws for the protection of the birds and animals, and distributed a vast amount of literature in the interest of the work undertaken by his society. He is now over eighty years old and still continues the noble work for which he seems to be divinely commissioned. He will certainly leave his mark, and when life is over the world will realize that the kind-hearted man has not lived in vain.

THE PRICE OF THE MESSENGER.

It is no uncommon complaint to hear some one say that the price of the MESSENGER is too high, that it ought to be had for a dollar, or talk amounting to about the same thing. Men who thought they knew have in times past sat down and proved by figures that a paper could be produced for a dollar; they have cited to periodicals "much more expensively produced," with no larger subscription price; they have pointed out the county newspaper with "lots more reading" for a much less price. These same men in most instances do not know that a large portion of the country paper is made up of "patent" material, which costs the publisher a nominal sum, and yet takes on all the airs of actual up-to-date news. They do not realize what an enormous income page after page of advertising is to some papers to help them tide over the question of ex-

pense. They even overlook that these papers have, what would be called by truly religious people, questionable advertisements,—familiar in the county paper and thus unnoticed, but would cause panic if seen in the church paper.

The management of the MESSENGER has ever since the paper has been on a solid footing had to meet this pressure. Prosperity would naturally lead to a stronger pressure in this direction. Add to this the very attractive and plausible argument that if the paper was made a dollar there would be so many more subscribers, that the earnings would be the same, and that a greater good would be accomplished, etc., and it sometimes has been hard to resist the tide. Yet it has been done from the deep conviction that to reduce the price would be suicidal to our highest and best interests. The time has come when this position is vindicated by two instances.

1. The fact that there are no more fifty cent subscriptions than perhaps two thousand shows clearly that among the outsiders the price of \$1.50 does not repel nor fifty cents appeal. It is much like the cry made by some, "Remove the peculiarities of the church and people will flock into her fold." Remove them and it will be found as it has been repeatedly that accessions do not come a bit faster,—yea, even not as fast. So it is with the member who complains that the price is too high.

2. The experience of the *Western, Northwestern and Central Advocates*, the three leading journals of the Methodist church in the territory named, is worthy of our careful consideration. Being church organs, under control of conference, they had to meet this same kind of pressure. Several years ago they gave way to it, and have tried the reduced price. What has been the result? There was no substantial increase of their respective subscription lists. So unsatisfactory and ruinous has the experiment proved to be that a decision has been made to restore the former price of these periodicals. This is the announcement made by them just recently:

"After very careful consideration by the Book Committee with the Publishing Agents, in view of the fact that each of the Advocates has been losing money for the past few years, it has been decided to restore the subscription price of the *Western, Northwestern, and Central Christian Advocates*, beginning Jan. 1, 1907. The cost of producing the Advocates has increased very materially in the past two years, so that it has been found necessary to restore the subscription price or reduce the quality and size of the papers, and we are sure that the wiser plan is to keep quality and size equal to the present standard."

Now, then, brethren, look at this matter squarely. What are a hundred theories of possible good to come from an untried move of cheapening our paper compared to one cold, bare fact of experience and the attending losses as indicated above? Some one has said that one fact is worth a thousand theories. Let the fact and experience referred to above, both in the fifty-cent missionary rate and the lesson learned by the *Methodist Advocates*, speak in unmistakable tones of the wise course every member of the Brethren church should pursue. For let every one feel certain that if the *Advocates* could not make a success of the move, there is no margin of hope that the Brethren can succeed any better.

While in some particulars, no doubt, the MESSENGER might be improved or changed to meet the ideals of a number, let us thank God that we have as good and clean and strong a paper as the MESSENGER to come to our homes. Let us judiciously help to make it better by writing for its columns those things that are more in the spirit of the Gospel. Let us every one use every effort to discourage all talk of cheapening our paper, at the same time showing the possible danger and urging every one to become a reader of the MESSENGER.

Finally, be assured that whatever margin of profit there is on each subscription is so small that reduction would prove perilous to the present standard of its columns. Further, begudge it not, for that profit enriches no one in connection with its publication, but is sent out to enrich the lives of many who know not Christ, by making it possible to preach the Gospel to them.

G. B. R.

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, - - Illinois E. C. Early, - - Virginia
L. W. Teeter, - - Indiana C. D. Bonasok, - - D. C.
John Euck, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

The next regular meeting of the General Missionary and Tract Committee will be held in Elgin, Ill., Nov. 6, 1906. Business intended for that meeting should be in the files of the Committee not later than October 25.

FOR OUR WELL-TO-DO MINISTERS TO THINK ABOUT.

In the district of Northern Illinois and Wisconsin are several places where a few members have located away from any organized church. They want preaching, but rarely get to hear a brother preach. They would go where they would not be deprived of sanctuary privileges if they were not bound by family ties or property interests. At the time they decided upon a location they may have hoped that others would move in with them; or perhaps they thought but little of spiritual things for the time being. But experience has taught them that they have deprived themselves of the one thing most needful for their peace and comfort here, and for their consolation in time of trial, when the death angel comes and rudely calls their minds from the seen to the unseen, from the physical to the spiritual, from the temporal to the eternal.

But we have the condition, and the only question is as to the best manner of helping these isolated ones, giving them the spiritual food they need to keep them from being lost to the church. It seems impossible for the mission board to locate a minister at every place where a few members are to be found. That would take much more money than they have at their disposal. And to send an evangelist occasionally has not been entirely satisfactory. Yet the members are there and ought not to be neglected. What are we going to do to help them? What can we do? It is hard to have the hands tied when one would like to do good; and a board without the means of helping has its hands tied.

However, the mission board is not the only source from which help can come. There is a way in which a large per cent of the isolated member problems could be solved. Whether this way is practicable depends on the consecration to be found in the well-to-do ministers of the church. We have had a large number of ministers in the past, and we have some at the present time, who went and did the good they could, hoping for nothing in return. Bro. James R. Gish is one whose work will be remembered as long as we have a church. The good he and his wife did, and through their generosity will continue to do, is known to all. They helped the isolated ones on the frontier, and have made it possible for others to do better work.

Just now it is not intended so much to write of the giving of money as of giving self. In Christian living there is something of vastly greater importance, something that money cannot procure; and that is service prompted by love. We have many who have love enough to enter the service, but they have not the means; we have many who have the means, but do not go. Shall we say they do not have the love? They must settle that question between themselves and the God who gave them, or made them stewards over, their large possessions. And yet one cannot but ask himself why it is that more of our ministers who have all of this world's goods they will ever need, do not leave the places where their infrequent services are of no very great importance, and go where they could do so much good for the Master. There are many going astray; they are in danger; they need help; they must have a shepherd if they are not to be lost.

Of course they cannot be reached without an effort, without sacrifice. But we say daily that our religion demands sacrifices; and it does. Why, then, are we unwilling to make them? Is our home and our comfort of so great importance to us that we are unwilling to deprive ourselves of them for a few years in order to reach out a helping hand to those for whom Christ died? Do we think we can render acceptable service when we are unwilling to do what lies so plainly before us?

Why do we consider ourselves entitled to so much more than our less fortunate brothers? Have we more ability than they? And if we have, was it given to us merely

that we might lavish upon ourselves and our families the fruits of it? Or does more than average ability—five or ten talents—demand more than average service? The teaching is that to whom much is given, of him will much be required. Are we giving the much? Hardly; for if a very large per cent were, not so many preachers who have a competency would be doing so little active work in the field and demanding good pay for that little.

The question we wish most earnestly considered just now is not whether the church is doing her duty toward her ministers, but whether the wealthy ministers are doing their duty as ambassadors of the Most High. It is a question of vital importance to the church and to the world. Will we consider it earnestly, prayerfully? Good will come of such consideration.

G. M.

HOME AGAIN.

During the past three months I enjoyed the happy privilege of visiting many of our strong churches in Iowa, Illinois, Indiana, Ohio and Pennsylvania. My only regret is that I could not visit every congregation in the above States. Indeed, I long to visit every church in our beloved Brotherhood.

The object of my visit is to bring the parent (our Brotherhood) and the child (Brooklyn mission) very close together, so that the parent may see the present need of the child. During the past eight years our Brotherhood has nobly stood by, paying rent, etc., for the Brooklyn work. But to-day the mission demands more than rented quarters, on a noisy street corner. We need a Brethren's church and mission home in this great "gateway" to the foreign field. Soon our newly-appointed missionaries for India will sail. Also Brother Murray's party of perhaps twenty sail for the Holy Land. We now have letters on our desk asking for accommodation in our mission home for some forty persons from various parts of our great Brotherhood.

Our hearts are big, but indeed our rented quarters are small. Yet we are glad for these large gatherings when our missionaries sail, and will do the best we can for sleeping room. Of course, for the most part, we must sleep on the "soft side of the floor." But we will have better quarters inside a few years. We rejoice, with much thanksgiving to the Lord, for the hearty reception your humble servant received everywhere he went. There are indeed many, many Holy Spirit filled souls who say, "We, as a Brotherhood, must have a plain, substantial churchhouse and mission home in Brooklyn, New York."

The ground (66x100) is bought and paid for. A building committee of five brethren was appointed at the close of the Springfield Annual Meeting. The plans are being worked out by our brother, J. C. Eshelman, of Harrisburg, Pa. What do we yet lack?

With what is now paid in, and what is pledged, we will yet need the following:

| | |
|-------------------------------|------|
| 8 persons to each give..... | \$50 |
| 20 persons to each give..... | 20 |
| 40 persons to each give..... | 10 |
| 80 persons to each give..... | 5 |
| 200 persons to each give..... | 2 |
| 500 persons to each give..... | 1 |

Place a ring around the amount you desire to give, the Lord willing, on or before April 1, 1908.

Your Name,
Address,
R. F. D. or Street,

State,
Cut out and send to
Eld. J. Kurtz Miller,
5901 3rd Ave., Brooklyn, N. Y.

Bro. J. C. Peterson, Galva, Kans., sends us by last mail \$10, instead of \$5, which he pledged a year or so ago. The good Lord double your blessings, Brother Peterson.

Sister John E. Sensency, Linwood, Md., sends us \$5, gathered from their "once a week offerings" on the Lord's Day.

Sister Ella Royer, Dallas Center, Iowa, sends \$5 as payment of her pledge, which she gave only two months ago. She has just finished reading the "Brooklyn Number" of the Missionary Visitor, with increased interest in this mission point. We yet have on hand one thousand Brooklyn numbers. Should you desire a copy/drop us a card. I am thy servant,

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

THE SUNDAY SCHOOL AS A MISSIONARY FORCE.—RESULTS.

The Sunday school is a very important element in missionary work. It has a part in heralding the Gospel to humanity; it is not only a means of winning souls to Christ's kingdom, but as a careful husbandman cares for, cultivates and prunes his shrubs, or as a gardener

nurses and protects his tender plants, so the Sunday school is a means of training the heart for the Master's vineyard—the nursery of the church.

Through the medium of the Sunday school the Word of God is most thoroughly taught. No other department of the church comes so directly in touch with the people—none is more Christlike in teaching the Holy Scriptures. It is the department by which the principles and doctrines of the church are taught our youth. By the early teaching and training of the child, the general principles of right living are instilled. By this means of careful teaching the child most readily sees the beauty of doing Christ's bidding. Statistics show that eighty-five per cent of the converts come from the Sunday-school ranks. Not only are souls gathered into the fold, but the past shows that our most devoted missionaries, ministers and church workers come from the Sunday school. Can we not then attribute much of the results of these active workers to the untiring zeal of this department of church work?

In some of our schools the children are well informed as to our workers at the different mission stations. An elder, in visiting one of our schools in the East, tells us that the children were able to name every worker in the foreign fields, also the principal mission points with the workers in charge in the home field. What will be the final result of this acquaintance with the work done on the mission fields of to-day? Is it not diffusing the zeal of missions to such an extent that in the future, from these very ranks, shall come those who will offer their lives for the Master's service?

Prof. E. A. Fox, general secretary of the Kentucky Sunday schools, says, "In spite of the fact that our parents are not giving over ten per cent of their time and attention to Sunday-school work, yet ninety-five per cent of our preachers, ninety-five per cent of our church workers come out of our Sunday-school ranks." May not this also be said of our own church? What one of our foreign missionaries was not a consecrated Sunday-school worker ere foreign work called him to his field of duty? Were we to search the biographies of these representatives we would find a record of a devoted Sunday-school work from childhood.

There are possibly some interested in the mission cause, who, for want of time, are not directly connected with the school, but at heart we must think of them as active Sunday-school workers. If, then, these active workers were the energetic Sunday-school scholars in past years, how carefully the active boys and girls of to-day need to be guarded that they go forth as loyal heralds of the Gospel, in our country churches, in our city missions and in the foreign fields, proclaiming the great Gospel of Christianity.

Again, from statistics we learn that seventy-five per cent of the churches start first as Sunday schools. It seems to be the best means of reaching the hearts of the people. Our mission boards in opening up new point invariably place a sister or some suitable person in charge who calls at the homes and solicits the different parties to attend the Sunday school. It is the stepping-stone in bringing them to the first religious services.

Parents usually become interested in that in which the children are interested, and, as a result, many instances are on record in which entire families have been received into church fellowship through the medium of the Sunday school. Were it possible to search all records, what a long list of conversions would be attributed to the efforts of the faithful teachers. Praise God for the work of this department of service, in winning souls for Christ and educating them for his service!

The homes of all Sunday-school children of the city are open for the visits of the faithful teacher. Through this avenue a general acquaintance with the family and surroundings is formed, which is quite an advantage to all religious teaching. Thus the field for the minister for implanting the principles of the church widens as the Sunday school grows and develops. It was the earnest effort of a noble sister in gathering the neglected children into her home for the Sunday school lesson that led to the organization of one of our churches in Southern Ohio.

Not satisfied with the efforts in the home country, the Sunday schools have been sending representatives into the foreign field. Middle Pennsylvania is raising means to support Bro. Jesse Emmert; Mt. Morris is supporting Sister Sadie Miller, Northwestern Ohio is supporting Brother and Sister S. P. Berkebile; California is supporting Sister Gertrude Rowland Emmert, and our own state district, Southern Ohio, is supporting Bro. J. M. Pittenger. From the general annual report we learn that in the year 1905, \$12,539.45 was given for benevolent and missionary purposes—an increase of \$1,749 over the previous year.

By thus stopping and investigating what is really being done by the Sunday school as a missionary force, we may learn in a measure what is being accomplished; yet the results can not be estimated in this life. Eternity alone will reveal the final result of all the efforts put forth by the faithful, consecrated Sunday-school worker. May we not be satisfied with present attainments, but with untiring zeal press onward to "more and better work" in his service.

Arcanum, Ohio.

Lydia Stauffer.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Palestine.—Aug. 11 wife and I started to Austin to engage in a series of meetings. We were met at Lonoke by Bro. Lilly, and Sunday I preached in the schoolhouse near there. From there we were conveyed by Bro. Lilly to Austin, where we held eleven services, which resulted in five being baptized, three reclaimed and one applicant for baptism. Aug. 22 we left there for the Ballard schoolhouse, ten miles west, where I preached eight sermons. We believe a resident minister there could do some good work. After the meetings there we returned to Austin where, by the request of the brethren we tarried a few days, preached five more sermons, one more was reclaimed, two were baptized and one still awaits the rite, making a total of twelve that united with the people of God at that place. Sept. 3 we returned home.—J. C. Nininger, Palestine, Ark., Sept. 5.

CALIFORNIA.

Oak Grove church met in council Sept. 8 with Eld. Geo. S. Wine in charge. We expect to hold our fall love feast Oct. 27, beginning at 11 A. M., and would be pleased to have assistance from any ministers.—Bertha E. Wine, Laton, Cal., Sept. 10.

Santa Ana church met in council Sept. 1. Bro. Thomas, of Inglewood, presided. Bro. Rexroad will represent us at the special district meeting. Sister Hazel Eby was chosen secretary of our Sunday school in place of Bro. Earl Rexroad, who is going away. Two letters were granted. Bro. Thomas has consented to remain in charge of the church until some arrangements can be made for a minister. The church decided to give a vote of thanks to our elder, Bro. Thomas, and to Bro. Bashore, of Los Angeles, for the faithful work done for the Santa Ana church the past year.—Laura Eby, Tustin, Cal., Sept. 8.

CANADA.

Fairview church met Sept. 1 for council. Our elder, Bro. Abram Buck, took charge of the work. Bro. J. A. Weaver, of Bowbells, N. Dak., was with us. We elected new officers for our Christian Workers' meeting, with Sister Jennie Heckman president and Bro. J. Y. Sollenberger vice-president. Our Sunday-school superintendent going away, we elected Bro. A. J. Kauffman superintendent and Bro. J. Y. Sollenberger assistant. Sister Olive Baker was elected church correspondent. We decided to elect a minister and three deacons. The lot for minister fell on Bro. Ed Cullor, for deacons, on Brethren Will Heckman, Ed Baker and A. J. Kauffman. We also advanced Bro. D. W. Shock to the eldership and Bro. Harvey Stauffer to the second degree of the ministry. All with their wives were duly installed, except the two last named deacons who will be in the near future. Bro. Weaver took charge of the ordination services. Bro. Buck tendered his resignation as elder over this church and Bro. James Harp was chosen. Bro. Weaver preached for us on Sunday morning and evening. We expect to hold a series of meetings to begin Nov. 4.—Minnie C. Fry, Osage, Sask., Canada, Sept. 4.

IDAHO.

Weiser.—Since last report from here one has been baptized. The work is moving along nicely. We are having a very interesting Christian Workers' meeting. The little mission house that we built when we first took up the work here is too small now for our congregation and the church has decided to build a new churchhouse. We have started work on the foundation, and shall push it forward to completion as fast as we can.—J. U. G. Stiverson, Weiser, Idaho, Sept. 10.

ILLINOIS.

Notice.—To the churches of Southern Illinois: Concerning rates on account of the district meeting of Southern Illinois, we regret to announce that up to the present time we have been unable to secure satisfactory arrangements and the prospects are not encouraging. We suggest, however, that all persons secure certificates when purchasing their tickets. Southbound trains arrive at Parkersburg at 10:15 A. M. and 4:48 P. M. Northbound trains leave Parkersburg at 9:09 A. M. and 6:57 P. M. Arrangements are made for conveyance to place of meeting. Those who can do so conveniently will please bring their Brethren Hymnals.—Dow A. Ridgeley, Parkersburg, Ill., Sept. 13.

Okaw church met in council Sept. 1. Brethren L. F. Turner and William Haynes were elected delegates to district meeting. The annual visit being performed, the church was reported in good order. The date for our love feast was set for sometime in October during our series of meetings which will be conducted by Bro. Isaac Frantz. Bro. William Buckingham began a series of meetings at the Centennial church, Sept. 2. Two precious souls have come out on the Lord's side and were buried with Christ in baptism.—Ella Hoots, Cerro Gordo, Ill., Sept. 10.

INDIANA.

Arcadia church has just closed a series of meetings conducted by Brother Joseph Spitzer. Nine precious souls were added to our number by baptism, and one was reclaimed.—Daisy Smeltzer, R. R. No. 6, Arcadia, Ind.

Bethel Center church met in council Sept. 8. Our elder not being present, services were conducted by Bro. John Rodgers. We decided to hold our next council Oct. 6. We will hold our series of meetings sometime in October; our love feast Oct. 13.—Annie Rodgers, R. F. D. 24, Matthews, Ind., Sept. 9.

Holton.—We change the date of dedication of our new churchhouse from Sept. 30 to Oct. 7. We have the promise of Brother Algie, of Anderson, Ind., to conduct the services at that time, and he cannot be with us on the date first named. Our church will be called "The Fountain." We invite all who can to come. This is the only church in Ripley county, this state. Those wishing to come to Holton on the B. & O. Southwestern will be met at Holton by addressing Luther Bedel or V. M. Bedel, R. F. D. No. 2, Holton, Ind. We also change date of our love feast from Sept. 29 to Oct. 7, at 4 P. M., to be held in this new church.—Luther Bedel, R. F. D. No. 2, Holton, Ind., Sept. 12.

Mexico.—Bro. P. B. Fitzwater, of North Manchester, Ind., came to our place Aug. 26, to give us ten lectures on the book of Revelation. At the close of his last talk, Sept. 2, he gave an invitation and six came out for membership. On account of his school work he had to return home next morning, but as the interest was good he returned Monday evening and then each evening during the week, closing yesterday evening with fifteen for baptism and two to be reclaimed. Sept. 5, at our council eleven were baptized; the other four await the rite.—A. D. Lair, Mexico, Ind., Sept. 10.

Mt. Pleasant.—We are glad to report three more additions to the church at this place yesterday by baptism, and two more await the rite next Sunday.—Nellie F. Ronk, Ladoga, Ind., Sept. 10.

Pleasant Dale.—Bro. A. G. Crosswhite, of Flora, Ind., came Aug. 18, and continued each evening for three weeks, and closed with a communion meeting Sept. 8. Ten precious souls were buried with Christ in baptism.—Jesse S. Byerly, R. F. D. No. 2, Decatur, Ind., Sept. 12.

Roann.—Our harvest meeting of Aug. 26 was well attended. Bro. John Appleman, superintendent of Orphans' and Old Folks' Home at Mexico, Ind., came to Sept. 2 and preached a harvest sermon in the forenoon and a temperance sermon in the afternoon. Sister Appleman gave a talk to the children, after which a collection was taken for the benefit of the Old Folks' and Orphans' Home at Mexico, which amounted to \$13.51. Our council was held Sept. 1. Our presiding elder, G. E. Swihart, officiated. Three church trustees were elected to serve a term of five years. Delegates to district and Sunday school meetings were elected. We have secured the services of Eld. Daniel Wyson, of Nappanee, to assist us in a protracted meeting some time in November.—Joe John, Roann, Ind., Route 2, Box 3, Sept. 3.

Salomine church met in council Sept. 1, at the Lancaster house. Eld. W. L. Hatcher presided. Bro. H. L. Fadelly, who is now conducting a very interesting series of meetings at the Loon Creek house, was also present. Three letters of membership were granted. Delegates to district meeting were Eld. H. B. Wike and Bro. Joseph Ulrich; delegates to Sunday-school meeting were Bro. D. W. Paul from the Loon Creek Sunday school, and the writer from the Lancaster school. We also decided to hold our love feast Oct. 27, beginning at 4 P. M., at the Lancaster house. Following the council meeting two precious souls were received into the church by baptism.—Millie Wike, Huntington, Ind., Sept. 4.

Somerset church met for council Sept. 1. Bro. W. L. Hatcher was elected delegate to Sunday-school meeting; for district meeting, W. L. Hatcher and William Knotts. Bro. Swihart will hold a series of meetings at this place about the middle or latter part of October. Our love feast will be Sept. 29.—Elzworth Weimer, R. R. 9, Box 57, Wabash, Ind., Sept. 9.

Tippecanoe church, Kosciusko county, held her council Sept. 8. One letter of membership was granted. The church decided to have another love feast this fall, the time not yet set.—Daniel Rothenberger, North Webster, Ind., Sept. 10.

White.—We have just passed through a most soul-cheering season, short though it was, with Brother and Sister John W. Lear leading in the work. Eight made choice of the church by baptism and four by returning to the fold. Sept. 9 witnessed the transaction of the Lord's work in pleasant council. Our elder, L. T. Holsinger, was present. One letter was granted. The communion was set for Oct. 25. The ministerial committee for 1907 reported favorably. Bro. E. P. Dunbar was chosen delegate to Sunday-school meeting and the writer to district meeting. The crowning and closing part of our services was the impressive and fruit-bearing harvest meeting on Sunday when souls and substance were laid liberally upon the altar and baptism followed on Monday. A collection of \$50 for mission work was received on Sunday.—Ira Fisher, R. R. 4, Darlington, Ind., Sept. 10.

IOWA.

Coon River.—Our Christian Workers organized with Sister Loma Cripe president and Irving Haughtelin vice-president. Sister Mable Kenney, of St. Joseph, Mo., visited us last Saturday and Sunday in the interest of the St. Joseph mission. A liberal contribution was made. Our aged and esteemed brother, B. C. Miller, has been in feeble condition for some time. He called for the elders and was anointed, realizing the promised blessing.—J. D. Haughtelin, Panora, Iowa, Sept. 11.

Maple Valley church met in council Sept. 8, with our elder, Bro. J. E. Ralston, presiding. We elected church officers for the ensuing year. Bro. J. E. Ralston was reelected elder. Delegates to district meeting are Bro. John Fouts and Sister Alma Royer. We expect Bro. J. J. Filbrun to hold a series of meetings sometime in October following with a love feast.—Ada S. Delp, Aurelia, Iowa, Sept. 10.

Mt. Etna.—The mission board of Southern Iowa met at Mt. Etna in their semi-annual meeting. Much business was transacted. Bro. J. D. Brower and wife, who have consecrated themselves to the work here, seem to be doing good and effectual work, and will remain here another year. Eld. C. E. Wolf and family, under whose care the Ottumwa mission is blessed and greatly prospering, was also visited, and will continue to labor at the same place for another year. The board has taken steps to do some work in Osceola, Iowa, the coming year, and will try to do more work and strengthen the work at New Market, Iowa, where we have a small congregation. We trust the district will see the need of the work as the board does and will rally around them with an abundance of their means. The work planned will mean more money and consecration. While at Mt. Etna we had the privilege to deliver three discourses to good audiences, and attend one pleasant council meeting.—Peter Brower, Sec., South English, Iowa, Sept. 6.

Notice.—To those attending the district and ministerial meetings of Southern Iowa: The following trains will be met at Frederic: At 10:25 A. M. from the west and 2:15 P. M. from the east, Sept. 26. Others will be met on notifying by letter or by calling up Cuba and Frederic telephone central, from Frederic or Avery. There will be a session of elders' meeting on evening of the 26th, if enough arrive at that time.—Willis Rodabaugh, Frederic, Iowa, Sept. 14.

Prairie City.—We have just closed a very interesting series of meetings, conducted by Bro. J. G. Royer, of Mt. Morris, Ill. One dear soul was reclaimed into the church by baptism. Sept. 3 was our council. Bro. D. H. Fouts and Bro. E. S. Fouts were called to the ministry and were duly installed. Sept. 8 was our love feast. Ministering brethren present were Bro. J. G. Royer, Bro. Flora and Bro. Troup, of Maxwell, Iowa, and Bro. Eikenberry, of Dallas Center, Iowa. Bro. Royer officiated. On Sunday Bro. Eikenberry gave us a very interesting sermon.—Lova H. Brubaker, R. R. No. 2, Monroe, Iowa, Sept. 10.

KANSAS.

Appanose church convened in council Sept. 6. The visiting brethren reported all working in union. Three letters were granted and one was received. Our love feast will be held Oct. 6, at 4 P. M. Bro. Chas. M. Yearout is expected to hold a series of meetings for us immediately after our love feast. Eld. D. B. Barnhart presided.—Norman Flora, Route 1, Overbrook, Kans., Sept. 10.

Garden City church met in council Aug. 18, with Elders M. Keller and Homer Ullom for the purpose of organizing us into a church, we formerly being a part of the Prairie View church. We are to be known as the Garden City Brethren church. Eld. S. E. Thompson was chosen as our elder. Brethren L. A. Phillips, Wampler and Gump are trustees. The writer is corresponding secretary. We have twenty-six members, two ministers and four deacons. We have an interesting Sunday school, preaching every Sunday. Christian Workers' meeting each Sunday evening, and midweek prayer meeting. The average attendance at S. S. for the last quarter is thirty-five. Garden City is a mission point, the mission board having placed Bro. S. E. Thompson here in April, 1904. Prior to that time the Brethren had done very little preaching in Garden City. The work was begun with but one family besides Bro. Thompson's family. The outlook for the Garden City church is very encouraging. Any members who think of changing location might do well to consider this place. There is a move on foot to build a churchhouse.—Nellie Reisen, Garden City, Kans., Sept. 3.

Notice.—Railroad rates for the district meeting of southwest Kansas and southern Colorado to be held in the Wichita church. From all points in Kansas, St. Joseph, Mo., and Kansas City to Wichita, rate of one fare plus fifty cents, except where fare and one-third would be less. Tickets good from Oct. 13-20 inclusive, for one continuous trip each way.—H. M. Barwick, Clerk, McPherson, Kans., Sept. 9.

Osage church met in council Sept. 8, with a good representation of the membership. In the absence of our elder, the meeting was conducted by A. Neher. A collection of eleven dollars was taken up for mission purposes. Our communion will be in October, at the close of our series of meetings, to be conducted by Bro. N. E. Baker, of Arkansas City. Stella Weaver was elected president of Christian Workers' meeting, and Elmer McElwain assistant. The Sisters' Aid society was authorized to elect their own officers at the next meeting.—Mary Neher, McCune, Kans., Sept. 10.

Sabetha church met in council Sept. 4. Elders S. Yoder and J. S. Mohler were with us. Our series of meetings is to begin Sept. 30 and continue three weeks, conducted by Bro. G. M. Lauver, of Chicago. The date of our love feast is not set yet. As the district meeting will be held in this church, various committees were appointed. All incoming trains will be met by some of the lodging committee. District Sunday-school meeting will be held Sept. 30; ministerial meeting Oct. 1, and district meeting Oct. 2. The church elected Brethren R. A. Yoder and the writer delegates to district meeting. Bro. S. W. Kreutzer and Sister Ruth E. Senise are delegates to Sunday-school meeting. A collection was taken to raise our portion of the \$1,000 asked for by the district for mission work, and \$20.89 was received and a solicitor appointed to secure the balance.—Norman R. Fike, Sabetha, Kans., Sept. 5.

MARYLAND.

Accident church met in council Sept. 1, with Eld. Jeremiah Beeghly presiding. Brethren Silas Miller and Conrad Spiker were elected delegates to the district meeting. We also decided to change our church name back to the old name again, which is the Bethel Center congregation, instead of the Accident congregation.—William A. Spiker, Accident, Md., Sept. 1.

Maple Grove congregation met in council Sept. 1. Eld. S. A. Miller presiding. Bro. Daniel H. Walker, of Somerset, Pa., conducted a series of meetings beginning Sept. 1, ending Sept. 10. Ten put on Christ by baptism. Our love feast was celebrated Sept. 8. Eighty some surrounded the tables of the Lord.—Ida Bowser, Grantsville, Md., Sept. 10.

MINNESOTA.

Edgerton.—There was a harvest meeting held at the Edgerton appointment Sept. 9, conducted by Bro. J. J. Filbrun. Twenty-five dollars was raised for home mission work.—Fred Jaqua, Edgerton, Minn., Sept. 10.

Lewiston church met in council Sept. 3 with our elder, Jacob Wirt, presiding. Sister Martha Keller was elected delegate to our district meeting. Decided to hold a love feast and series of meetings the latter part of October. We held a harvest meeting Aug. 26. Bro. C. H. Hilary and wife, from Winona, were with us. We took a collection amounting to eleven dollars.—Addie Wirt, Lewiston, Minn., Sept. 14.

MISSOURI.

Vaughn.—Bro. F. Gochenour closed his series of meetings Sept. 9, preaching fifteen sermons. Five young persons asked for baptism. Three were baptized; the other two were hindered by their parents. These people live only a few miles from the congregation of Brethren, yet they never heard the Gospel as we believe it till a few weeks ago.—Nannie A. Harman, Denlow, Mo., Sept. 11.

Brady.—We are located in Oregon county, Mo., thirteen miles from West Plains, a good railroad town, and twelve miles from Peace Valley. The Brethren here are a thriving church at Peace Valley. There are three members located at this place. We have started a Brethren Sunday school and would like to have Brethren settle in this vicinity. There is a good opening to build up a

church. We would like to have a ministering brother come and locate with us. Bro. J. J. Wassam, of Peace Valley, has been preaching for us once a month. I am not in the land business, but will cheerfully answer any correspondence in regard to this part of the country.—Thos. Hamilton, Brady, Oregon Co., Mo., Sept. 3.

NEBRASKA.

Alvo church met in council Sept. 8, the elder in charge presiding. Eld. J. L. Snavely will represent this church at coming district meeting. Three church letters were granted. Eld. James Stouder, of Mount Ida, Kans., is with us at this time holding a series of meetings. The meetings are well attended.—Jesse Y. Heckler, Alvo, Nebr., Sept. 10.

Bethel church met in council Sept. 8. Bro. A. D. Soltenberger is with us to hold a two weeks' series of meetings. Our love feast will be Sept. 22.—Emma Miller, Carleton, Nebr., Sept. 9.

Glen Rock congregation met in council Aug. 25. Eld. J. C. Woodie presiding. We held our annual election for church officers. A pleasant report of our annual visit was given. We held an election for deacons, the lot falling on Brethren Wm. Ira Dickerson and Caleb O'Neal. On the evening of the same day, Bro. Wm. Mohler, of Falls City, began a series of meetings which continued until Aug. 31. He gave us some fine doctrinal sermons. Three precious young souls were added to our number. Sept. 1 we had a very enjoyable love feast, and on the following day a sermon from our elder, J. C. Woodie. Our Christian Workers' meeting and Sunday school are progressing nicely.—Mamie A. Dickerson, Box 44, Peru, Nebr., Sept. 4.

North Beatrice.—Sept. 1 our church met in council. Decided to hold our communion at the Hope Memorial church, Sept. 29, at 5 P. M. Bro. J. C. Groff will represent us at district meeting. Bro. A. D. Soltenberger resigned his oversight of this church, and Bro. Shick was chosen as our elder. Sept. 2 Bro. Soltenberger gave us two earnest discourses. This closes his work with us for the present, he having decided to locate at Naperville, Ill., and take up Bible work at the Bethany Bible School. He has been laboring for us for twelve years. We are loath to lose him.—Lizzie S. Price, Pickrell, Nebr., Sept. 3.

NORTH DAKOTA.

Turtle Mountain love feast is in the past. Brethren John Diehl and E. H. Stauffer, of Snyder Lake church, were with us. Bro. Deal officiated. Two that had wandered away have come back to the fold since our last report. Our Sunday school in Perth is growing in interest and attendance, with Bro. John Fisher as superintendent. We have teachers' meeting once a week and Sisters' Aid Society every two weeks.—Mertie Deardorff, Perth, N. Dak., Sept. 7.

Williston.—The council for this church was held at Bro. J. Caley's place two and one-half miles west of Ray, N. Dak., Sept. 1. In the absence of Bro. Longenecker, Bro. J. W. Wageman presided. Bro. S. S. Petry assisted in the work. There was a choice made for a minister in the east part of the county. Bro. Morris Lough was elected and installed. Bro. Heinline was not installed owing to being away from home. Seven were received by letter.—D. F. Landis, Williston, N. Dak., Sept. 6.

OHIO.

Bear Creek.—Aug. 18 Eld. Lewis W. Teeter commenced a series of meetings in our district and continued two weeks. Aug. 22 he preached a harvest meeting sermon, and on the following Sunday morning he addressed a large class of Sunday school children. Members were greatly strengthened. This is the fifth time Bro. Teeter held a series of meetings for the Bear Creek church.—Josiah Eby, Dayton, O., Sept. 12.

Blanchard church met in council Sept. 8 with our elder, Daniel Prowant, moderator. The church decided to hold her love feast Oct. 6, meeting to begin at 10 A. M.; also to begin a series of meetings Oct. 7, and to continue indefinitely.—D. P. Weller, Continental, O., Sept. 9.

Beech Grove church met in council Sept. 1, Eld. David Hollinger presiding. A very pleasing report from the annual visit was given. Bro. Wessie Hollinger and Bro. Ira Bolinger were appointed as solicitors for the worldwide mission. Arrangements will soon be made preparatory to the communion meeting to be held Sept. 8, at 4 P. M. Our series of meetings, to be conducted by Bro. Flory, will begin Sept. 16. Bro. Hollinger remained with us Saturday evening and Sunday and gave us two very encouraging sermons. Sister Hollinger gave the Sunday school a pleasing and profitable review. A pleasant Bible meeting was held in the evening.—Andrew A. Petry, Hollansburg, Ohio, Sept. 3.

Logan church met in council Sept. 1. Our elder Bro. Abenedgo Miller, presided. Two letters were received. Solicitors were appointed to solicit the churches of the district for funds to help build a churchhouse in Bellefontaine. Sister Mary Cook is Sunday-school superintendent of the Bellefontaine mission.—Bertha L. Yoder, R. F. D. No. 5, Box 16, Bellefontaine, Ohio, Sept. 10.

Palestine church met in council to-day. Our elder, J. C. Bright, presided. Two letters of membership were granted. We decided to hold our love feast Nov. 10, beginning at 4 P. M. We expect Bro. B. F. Petry to begin a series of meetings at the West Branch house Nov. 15.—Lizzie Wandle, Arcanum, Ohio, Sept. 12.

Trotwood.—Bro. Wm. Lampin, of Polo, Ill., came to us July 29 to assist in a series of meetings, remaining three weeks and preaching twenty-five sermons. Thirteen were added to the church by baptism. Aug. 21 Bro. J. Kurtz Miller, of Brooklyn, N. Y., gave us a soul-stirring sermon. Aug. 25 Bro. L. W. Teeter, of Hagerstown, Ind., met with us in our harvest meeting and gave us an interesting and instructive talk.—Sarah E. Minnich, Trotwood, Ohio, Sept. 6.

Wooster.—Aug. 18 we began a series of meetings, conducted by Bro. William Bixler, of East Akron, Ohio, which continued until Sept. 2, when Bro. Bixler was called home to conduct a funeral service. The brethren and sisters were built up spiritually. We met in council Aug. 25, Bro. Wm. Bixler, presiding. Eld. Eli Holmes and Bro. Robert Moomaw were chosen delegates to district meeting. It was decided to ask for the district meeting of 1907. Our Sun-

day school recently gave \$12 to home mission fund. In stead of our regular Sunday-school work, Sept. 2, we held a children's meeting. The children rendered an excellent program.—L. May McFadden, Smithville, Ohio, Sept. 5.

OKLAHOMA.

Monitor church met in council Sept. 3, with our elder, I. H. Miller, presiding. We appointed our love feast for Nov. 24. Decided to have two weeks' meetings previous to our feast. Bro. J. R. Cupp was chosen delegate to district meeting. One query relating to district work goes to district meeting.—Sue Gordon, Nashville, Okla., R. F. D. 1, Sept. 10.

Pleasant Home church held its love feast Sept. 1. We called a council at 10 A. M. Bro. Ritter and Bro. Lehman were in charge. Two of our brethren were elected to the ministry, Bro. J. E. Lawver and Bro. H. N. Lawver. Bro. Lehman was chosen as our elder for one year. Brethren F. L. and H. N. Lawver were chosen delegates to the district meeting. Several visiting brethren were with us at our love feast.—Hallie Lawver, Omega, Okla., Sept. 11.

Pleasant Plains.—Since our last report we have begun work on our new meetinghouse. We have made slow progress on account of the busy season of the year; nevertheless, our foundation is laid and we expect to resume work Sept. 10. One more has been received by baptism since our last report. This sister came twenty miles to receive the rite.—J. M. Ford, Carmen, Okla., Sept. 9.

OREGON.

Powells Valley church met in council Sept. 1, the writer presiding. One was received by letter. Our mission in the city of Portland is still in the care of Brother and Sister Carl. They seem to be in good courage. They are laboring under great difficulty, not having a suitable place to worship. We hope to have a house to worship in the near future in Portland.—J. A. Royer, Gresham, Oregon, Sept. 5.

PENNSYLVANIA.

Alderson.—My husband and I are the only Brethren members here in northeastern Pennsylvania. We applied to the mission board of Eastern Pennsylvania for preaching. The board sent Bro. John Herr. We had secured two appointments for him, and we certainly did enjoy the two sermons. They were a gospel feast to us after being away from the church so long. Our little eleven-year-old daughter is very much interested in the Brethren church.—Mrs. I. N. Smith, R. F. D. No. 1, Alderson, Luzerne county, Pa., Sept. 10.

Back Creek church held a series of meetings at the Brandt house. Bro. Levi Mohler, of Dillsburg, Pa., did the preaching, beginning Aug. 25 and closing Sept. 9. Six precious souls put on Christ in baptism.—D. A. Foust, R. D. 1, Williamson, Pa., Sept. 10.

Correction.—The meeting of the New Enterprise church, which is to be held in the Snyder house, is to begin Oct. 20, instead of Nov. 20, and is to be followed by a love feast Nov. 4.—W. H. Mentzer, New Enterprise, Pa., Sept. 8.

Dunnings Creek church held a very interesting Sunday-school meeting Aug. 18. A good many young brethren and sisters from adjoining congregations took part in the program. Our district secretary, S. J. Layman, gave us several interesting talks. Bro. A. Fryock, of Johnstown was with us a few days and preached interesting sermons. Brethren Peter Knavel and J. E. Ream, of Shade Creek, gave us some good help. We will hold our love feast Oct. 26.—Levi Rogers, Ryt, Pa., Sept. 12.

Ephrata church held their annual harvest meeting Aug. 25. Bro. John Herr, of Myers-town, conducted the services. He also delivered a sermon in the German language on the following Sunday forenoon. The services on Sunday, Sept. 2, were as follows: Sunday school at 9 A. M.; preaching by Bro. Samuel Kulp at 10; Little Workers' meeting at 6 P. M.; song service at 7:15 P. M., followed by preaching conducted by Bro. David Kihelner. The program included a talk by Bro. Geo. Weaver. The monthly meeting of the Sisters' Missionary Society was held on Monday evening, Sept. 3. Attendance and interest were good.—Mazie Martin, Ephrata, Pa., Sept. 5.

Georges Creek.—In our last report we said there would be held in the Fairview house of the above-named church Aug. 29 and 30 our annual tri-county Sunday-school meeting, composed of the following churches: Ten Mile, Pa., Mount Union, W. Va., and Georges Creek, Pa. There was a good representation of the churches. Ten Mile was represented by Brethren Virgil C. Fennell, Joseph Swihart and S. W. Bail, Sisters Mary B. Lane, Pearl Swihart and others. Mount Union and Wiles Hill were represented by Brethren Walter J. Hamilton, S. M. Annon and others, and Sister Alice Johnson. A number from our own congregation were on the program and did good work. We had with us by special invitation, whose names were also on the program, Brethren P. J. Blough and L. J. Lehman, and Sister Ida Shumaker. They gave interesting talks. The services were interspersed with singing, recitations and essays; a very spiritual meeting.—Alpheus DeBolt, Georges Creek, Pa., Sept. 5.

Jones Mills.—Our love feast was held Sept. 1. Our series of meetings immediately preceded it. The meetings were conducted by Bro. Daniel Clapper, of Meyersdale, Pa., and the love feast was the most enjoyable one held in the Indian Creek church for a number of years. The cloud which has overshadowed us for some years, seems to be passing rapidly away. The council of Aug. 29 passed off pleasantly. Our future outlook seems good. One dear soul was added to our number by confession and baptism.—A. Nedrow, Jones Mills, Pa., Sept. 8.

Snake Spring Valley church held their annual harvest meeting Aug. 26. The sermon was preached by our home ministers, J. F. Snyder and S. Hershsberger. The amount contributed to mission purposes was \$15. Howard S. Hershsberger, Everett, Pa., Sept. 10.

Spring Creek.—Our council was held Sept. 3. Our love feast will be held at the Spring Creek house Oct. 2, commencing at 9:30 A. M., at which time an election will be held for a speaker and a deacon.—J. B. Adlinger, No. 24, R. F. D. No. 4, Elizabethtown, Pa., Sept. 7.

Spring Grove church met in council at the Kemper house Sept. 8. Eld. I. W. Taylor presided. The time selected for the love feast to be held at Spring Grove is Nov. 1, services to commence at 9:30 A. M. The series of meetings at Blue Ball is expected to open Oct. 20,

with Bro. David Weaver, of Lancaster, laboring with us.—Mary S. Taylor, New Holland, Pa., Sept. 8.

Rockton.—Our meetings closed with four accessions. We received many words of encouragement by our Bro. H. S. Replige who has returned to his work at Johnstown. We had an excellent sermon on baptism, one for the boys. I will call it the tobacco sermon. Last of all was the sermon on heaven. He was with us two weeks. Libbie Holloper, Pentz, Pa., Sept. 6.

TENNESSEE.

Mountain Valley. Bro. Jesse D. Clark, of Jonesboro, Tenn., came to us Aug. 19 and continued until Aug. 29, preaching nineteen sermons. Ten came out on the Lord's side and were baptized. The following Sunday night, Bro. A. E. Nead preached for us, when eleven more came out. Next day, Monday, set for baptizing, two more were ready, ten being baptized making a total of twenty that were received by baptism, three not being ready. The major part were young people.—P. M. Correll, R. R. No. 1, Moshem, Tenn., Sept. 10.

New Hope church met in council Sept. 8, preparatory to our love feast, which will be Oct. 13. A report of the annual visit was made. The brethren found all of the members, except one, in full fellowship. Brethren A. E. Nead and Austin Diehl were present from adjoining congregations. Two sisters and one brother were received by letter. A. T. Hilbert, R. R. No. 7, Jonesboro, Tenn., Sept. 10.

Pleasant View congregation enjoyed a very pleasant feast Sept. 7. Many from other points were with us. On Sunday, Brethren C. H. Diehl and J. O. Bowman gave the audience some excellent lessons. N. T. Larimer, R. F. D. No. 3, Jonesboro, Tenn., Sept. 10.

TEXAS.

Denton.—Our meetings closed last night with good interest. Brother and Sister Miller came Sept. 4. We had eleven sermons. A. J. Wine, Fort Worth, Tex., Sept. 10.

Saginaw church met in council Aug. 25. We decided to hold our love feast Sept. 15. The regular missionary collection was taken. We are expecting Brother and Sister Miller, from Manvel, Texas, to be with us at our feast. Bro. Miller will hold a week's meeting prior to the love feast.—M. C. Wrightman, Saginaw, Texas, Sept. 4.

VIRGINIA.

Mt. Vernon church met in visit council Sept. 7. Eld. E. D. Kendig presiding. We had a good report from our visiting brethren. One letter of membership was received and two were granted. Our series of meetings, to be conducted by Bro. J. Carson Miller, will begin Sept. 15. Our communion meeting will be Oct. 27. Since our last report three have been added to the church by baptism.—Lula Loving, R. F. D. 1, Fishersville, Va., Sept. 8.

Penn Laird.—Bro. J. C. Beahm, of Accident, Md., has closed a two weeks' series of meetings at Mt. Pleasant church with one precious soul added to the church. R. L. Myers, Penn Laird, Va., Sept. 10.

Pleasant Hill church recently met in council, preparatory to our love feast which will be held Oct. 13, at 3 P. M. The annual visit was reported. One sister was received by letter, also one letter was granted. Brethren O. Barnhart and S. P. Hylton preached for us Sept. 9.—Mrs. Nina Hylton, Willis, Va., Sept. 8.

Redoak Grove church met in council Sept. 8. Bro. Asa Bowman presided. Two letters were received. Our deacon brethren reported peace and union. We decided to hold our love feast Oct. 13. On Sunday morning after Sabbath school Bro. Willie Vest preached for us, followed by a short talk by Bro. S. G. Spangler.—Ella Bowman, R. F. D. 5, Box 44, Floyd, Va., Sept. 10.

Special. I notice in Gospel Messenger No. 35, page 500, under caption "East Virginia," that my name is given as W. H. Cabbage. It should be W. S. Cabbage, and my post office address is R. F. D. No. 2, Fairfax, Va. W. S. Cabbage, Fairfax, Va.

Valley.—The harvest meeting, held at Valley, Lebanon and Summit houses, were well attended, as was also our council meeting. The report of the visiting brethren was good. Bro. G. W. Flory, of Bridgewater, closed a meeting of three weeks at Lebanon, Sept. 2. Sixteen were added to the church by baptism, two being heads of families and up in years, while most of them were young. There were also three, a man and wife and a young married lady, recently baptized in our congregation. The ministerial meeting of the Second District of Virginia was held at the Valley church Aug. 30 and 31, with a large attendance of ministers and others. The program was a good one and well carried out.—P. B. Williams, Bridgewater, Va., Sept. 12.

WEST VIRGINIA.

Beaver Run congregation, Burlington, W. Va., will hold their communion service Oct. 27 and children's meeting Oct. 28 and follow with a series of meetings by Bro. Silas Hoover.—G. S. Arnold, Burlington, W. Va., Sept. 10.

Charleston.—Bro. C. M. Driver closed his series of meetings at this place last evening; two additions by baptism, a man and his wife. Others were interested. A. Haws, Charleston, W. Va., Sept. 10.

Maple Spring church met in council Sept. 1, preparatory to our love feast, which will be held Sept. 29, beginning at 2 P. M., and examination services at 3 P. M. Eld. John Fike presided. Delegates to district meeting are Bro. John S. Fike and Bro. Ezra Fike. The three solicitors, appointed at the March council to solicit money for the building of the Seneca church turned in \$51.28. A collection of \$11.75 was taken up for Sister McCerty. Also a collection taken up for Sister Nelson of \$3.54.—Alva C. Thompson, Egdon, W. Va., Sept. 5.

Maysville.—Aug. 25 I had the pleasure of attending a feast at the house of Bro. Israel Weimer, Hopeville, W. Va. This feast was held for the benefit of Bro. Weimer's daughter who is declining. Eighteen enjoyed the occasion, among them a colored brother and sister. The next day I returned home to baptize three sisters. Our feast was held Sept. 1. Brethren D. B. Arnold and Obed Hamstead were the visiting ministers. Twenty surrounded the table of the Lord. One sister was baptized just before services.—Dennis Clark, Maysville, W. Va., Sept. 3.

QUEMAHONING, PA.

Since my last report we were favored with some excellent sermons by Brethren V. C. Fennell, of Ten Mile, S. S. Blough, of Pittsburg, and J. S. Zimmerman, of Waterloo, Iowa. Sept. 2, Eld. G. S. Rairigh, of Maryland, closed his two weeks' meeting at Maple Spring with one addition by baptism. At our preparatory council one sister was restored to full fellowship. At our feast at Maple Spring, Sept. 2, Brethren Rairigh, A. Fyock, J. S. Zimmerman and Al. Berkley were the visiting ministers.

Sept. 8 Quemahoning and Shade Creek congregations met in a joint Sunday-school convention in Hooversville. Three sessions were held on Saturday. On Friday evening Bro. H. S. Replogle preached one of his excellent sermons. Sunday forenoon Bro. J. S. Zimmerman ably filled the pulpit, and on Sunday night Bro. M. J. Weaver. Those who were present from other congregations and took part in the meeting were Brethren W. A. Gaunt, H. S. Replogle, J. S. Zimmerman and J. F. Dietz, and Sisters Ida Shumaker and Grabill. The latter was on her way to Pittsburg, Pa., where she is to do mission work. These two sisters and Bro. L. J. Lehman, our district Sunday-school secretary, also addressed the Sunday school on Sunday afternoon. These meetings were well-attended and greatly enjoyed by all present.

The last two weeks of October, Bro. C. O. Beery has promised to hold a series of meetings in Hooversville, which will be followed by a feast at the same place Nov. 4. Bro. C. H. Brubaker, our missionary to India, expects to be with us during October.

Jerome E. Blough.

R. F. D. 1, Hollisopple, Pa., Sept. 10.

PROGRAM OF MINISTERIAL AND SUNDAY SCHOOL MEETINGS OF DISTRICT OF NORTHERN IOWA, SOUTHERN MINNESOTA AND SOUTH DAKOTA.

The meeting will be held in the Worthington church, Worthington, Minn., October 3, 4 and 5.

Ministerial Meeting, Tuesday Evening, Oct. 2.
Sermon, A. P. Blough, Waterloo, Iowa.

Wednesday Evening, Oct. 3.

Sermon—"The Model Preacher," J. E. Miller, Mt. Morris, Ill. Followed by the missionary collection.

Thursday, Oct. 4.

- 9 O'Clock—Opening, W. H. Wingert, Kingsley, Iowa. Organization, etc., P. Brubaker, Minneapolis, Minn.
1. "Source of a Minister's Power," J. H. Cakerice, Grundy Center, Iowa, C. E. Delp, Aurelia, Iowa.
2. "To What Extent Can a Successful Minister Be Engaged in Business?" D. T. Dierdorf, Kingsley, Iowa, J. N. Wagner, Morrill, Minn.
3. "What is the Meaning of 'Not Greedy of Filthy Lucre'?" Tim. 3: 2. W. H. Lichty, Waterloo, Iowa, Jacob, Wirt, Lewiston, Minn.

Afternoon Session, 1:30.

4. To What Extent Does the Success of the Christian Ministry Depend on a College Education? J. F. Soudera, Preston, Minn., Grant Tooker, Delhi, S. Dak.
5. "Would a District Evangelist, after the Pattern of the Old Methodist Circuit Rider, Meet the Needs of our District Better than our Present Method?" J. W. Diehl, J. C. Auker, Morrill, Minn.
6. "Ruts of the Ministry," O. J. Beaver, Lake Park, Iowa, Wm. H. Pyle, Hampton, Iowa.

Thursday Evening, Oct. 4.

Christian Workers' Meeting, J. S. Zimmerman, Waterloo, Iowa.

Sunday School Meeting, Friday Morning, Oct. 5.

- 9 A. M.—Devotional exercises, J. C. Auker, Morrill, Minn. Address of Welcome—H. F. Maust, Irston, Iowa.
1. "What Advancement Have Our Sunday Schools Made in the Past Year?" Phoebe Folt, Kingsley, Iowa, J. J. Tauter, Kingsley, Iowa.
2. "Would it not Be Much Better for Our District Sunday-school Secretary to Labor with Our Sunday Schools in Being Present Than by Correspondence?" Mark Knopp, Waterloo, Iowa, Ed. Weimer, Lewiston, Minn.
3. The Devotional Spirit in Our Sunday Schools.—May Albright, Grundy Center, Iowa, D. H. Keller, Winona, Minn.
4. Its Value, Obadiah Kimmel, Sheldon, Iowa; (b) How Promote It? Hannu Messer, Grundy Center, Iowa.
4. "The Most Successful Method of Teaching the Sunday-school Lesson," (a) To Adult Pupils, J. F. Soudera, Preston, Minn.; (b) To the Young Folks, Grant Tooker, Delhi, S. Dak.; (c) To Juvenile Class, Jessie Metz, Lake Park, Iowa; (d) To Primary Class, Ella Harbaugh, Waterloo, Iowa.
5. A Model Teachers' Meeting, Conducted by Samuel Fike, Waterloo, Iowa; (a) Suggestions and Helpful Criticisms, Eva Heagley, Winona, Minn.
6. "What Value Has the Home Department and What Has It Done for You?" Alma Crouse, Waterloo, Iowa, Cora Brubaker, Minneapolis.
7. Essay, "The Model Sunday School Scholar," Eva Lichty, Waterloo, Iowa.
8. What Are Our Resolutions for the Ensuing Year," Elsie Broadwater, Preston, Minn., Elsie Pyle, Hampton, Iowa.
9. Question Box.

Committee: Della Eikenberry, J. E. Brubaker, J. Schechter, Jr.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Boat-Anderson.—At the bride's home, Sept. 3, 1906, by the undersigned, Bro. Leonard N. Root, of Fredonia, Kans., and Miss Lola M. Anderson, of Gardner, Kans. John Sherfy.

Kingery-Wyatt.—At the home of the bride's parents, Aug. 30, 1906, by the undersigned, Bro. Lewis H. Kingery and Sister Martha A. Wyatt, both of Greene, Iowa. Edward Eikenberry.

Keller-Hostetter.—At the home of the bride's mother, Aug. 30, 1906, Bro. Walter D. Keller, of Fredericktown, Ohio, and Sister Cora E. Hostetter, of Dundee, Ohio. T. S. Moherman.

Roller-Shaffer.—At the home of the bride's mother, Mrs. John M. Petrie, Aug. 19, 1906, by Eld. Benj. Miller, Sister Nora F. Shaffer, of Cherry Grove, Va., and Bro. D. Franklin Roller, son of Mrs. Michael Roller, of Timberville, Va. Gertrude Shaffer.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Alice, Mrs. Jennie, died at her home near Naffs, Franklin Co., Va., Aug. 11, 1906. She died of consumption. She had been afflicted for several years. She was a member of the Missionary Baptist church. She leaves a husband, father, one brother and one sister. Funeral services were conducted by W. M. Royall, of the Baptist church. D. A. Naff.

Brenner, Catharine, daughter of Peter and Catharine Rummel, born in Lancaster county, Pennsylvania, departed this life Aug. 21, 1906, near Windfall, Ind., aged 85 years, 4 months and 23 days. In 1838 she was married to Christopher Brenner. They moved to Wayne county, Indiana, where she united with the Brethren church in 1863 and remained faithful until death. To this union were born four sons and two daughters. The husband and one son preceded her to the spirit world. Her remains were brought to Wayne county, where the funeral was preached at the Locust Grove church by Eld. Abram Bowman, assisted by John A. Miller, from Psa. 116: 15. The remains were placed to rest in cemetery nearby. Chas. W. Miller.

Cripe, Sister Dora S., died Sept. 6, 1906, aged 20 years, 8 months and 10 days. Funeral by Bro. J. Patten and the undersigned, from Jer. 15: 9. Interment in the Worden cemetery. W. H. Byer.

Cripe, Emanuel F., born in Montgomery county, Ohio, died in Elkhart county, Indiana, Aug. 20, 1906, aged 77 years, 5 months and 15 days. Brother Cripe was married to Fanny Mikesell. To the union were given ten children of whom six survive, with his wife. Services conducted by Eld. I. L. Berkey. R. W. Davenport.

Culler, John H., died Sept. 6, 1906, in Elkhart county, Indiana, aged 52 years, 11 months and 19 days. He was from a family of eleven children. He leaves a wife, five children, six brothers and four sisters. He was a member of the Dunkard church for twenty-eight years. The funeral was held in the Solomon's Creek church by Eld. H. Wertzler and the writer. W. M. Hess.

Fultz, Jennie, died at the home of her mother, Mrs. Annie Cupp Fultz, near Mt. Solon, Augusta Co., Va., Aug. 11, 1906, aged about 30 years. She had been a sufferer for about three years from having taken poison through mistake. She was a member of the Presbyterian church. Surviving her are her widowed mother and four brothers. Funeral at Emmanuel's church by Mr. Paul, of the Presbyterian church. Annie R. Miller.

Godown, Estella, daughter of Brother John and Sister Amanda Godown, died in the Ludlow congregation, near Painter Creek, Ohio, Aug. 29, 1906, aged 16 years, 1 month and 20 days. She leaves father, mother, five brothers and five sisters. Funeral services in the Christian church by the writer, assisted by Bro. Jacob Brumbaugh. Burial in the Mote cemetery. Lawrence Kreider.

Hoover, Bro. Andrew D., died of an abscess on the brain, in the Raven Run congregation, Bedford Co., Pa., Aug. 24, 1906, aged 30 years, 11 months and 14 days. He united with the church six years ago and was called to the office of deacon July 7, 1906. He lived an exemplary Christian life. He was married to Adaline Reed, April 26, 1896. To this union two sons were born, who, with his companion survive. He is also survived by his father, three sisters and one brother. His mother preceded him less than four months. He was anointed about two days before his death. Funeral services in the Raven Run church, conducted by Eld. S. I. Brumbaugh, assisted by Orville Long and H. H. Brumbaugh. Text, Rom. 4: 7, 8. Interment in the Bunker Hill cemetery. Sadie V. Reed.

Hoover, John H., born in Elkhart county, Ind., June 2, 1868, died in Middlebury, Ind., Aug. 30, 1906, aged 38 years, 2 months and 28 days. He united with the Brethren church when he was fourteen years old and was faithful until death. He was attacked by rheumatism when only a few years old, and endured the affliction until death. Funeral services by the writer from 2 Tim. 4: 6, 7, 8. J. H. Fike.

Hornor, Bro. Eli M., born in Westmoreland county, Pennsylvania, died at his home in Monmouth, Kans., Aug. 24, 1906, of a complication of diseases. He united with the Brethren church early in life and has served in the capacity of deacon for many years. He has also served as secretary of Mission Board of southeastern district of Kansas. His health has been failing for about two years. In the last few weeks he has suffered much. His wife, three sons and one daughter survive him. Funeral services conducted by Chas. Miller, from Rev. 14: 13. Mary Neher.

Hostetter, Daniel, Jr., born in Elkhart county, Indiana, died Aug. 25, 1906, aged 52 years, 4 months and 16 days. Brother Hostetter spent a greater part of his life in the West. He was taken sick about ten years ago and returned to his native county being a sufferer ever since. He united with the church one week before he died. Six brothers and three sisters survive. Funeral services conducted by Eld. I. L. Berkey from John 11: 11. R. W. Davenport.

Irwin, Lydia A., born at Goshen, Elkhart Co., Ind., died Sept. 2, 1906, in Beatrice, Nebr., aged 56 years, 7 months and 18 days. She was married to Samuel Irwin, July 1, 1869, at Mankato, Minn. Husband and four daughters survive. Funeral services by Eld. Owen Peters and other brethren in Holmesville, Neb. W. Gish.

Ison, Mary Zelle, daughter of Wm. and Electa Ison, died near Sheller, Jefferson Co., Ill., Aug. 30, 1906, aged 18 years, 11 months and 11 days. Funeral services were conducted by Bro. Daniel Ulery, from James 4: 14. Amy C. Elery.

Jones, Sister Tillie, wife of Chas. Jones, died Aug. 11, 1906, at her home in Pine Creek congregation, Ogle Co., Ill. She is survived by her husband, mother and seven brothers and sisters. Services by Eld. C. C. Price. Grace Price.

Light, Catharine, wife of John Light, died at the home of her son-in-law, F. Hollinger, near Darlow, Kans., in Pleasant church, Aug. 10, 1906, aged 65 years, 1 month and 22 days. She leaves a husband, daughter and two sons. Sister Light has been a consistent member of the Brethren church for over forty years. A. F. Miller.

Maurer, Samuel, died at his home in Geneva, Adams Co., Ind., August 16, 1906, aged 77 years, 9 months and 14 days. Deceased was born in Seneca county, Ohio. He has long been a sufferer from rheumatism. He was married four times. Three of his companions have passed to the other shore. To these unions were born six girls and two boys, who with the wife, two sisters and three brothers remain. Deceased in early life was baptized in the Brethren church by Bro. Jacob Garver, Oct. 7, 1853. Funeral services were conducted by J. D. Lawrence at Elm Grove. Interment at the Bunker Hill cemetery. Mrs. I. Adams.

Peters, Sister Nannie, died June 30, 1906, aged 20 years, 10 months and 15 days. Sister Peters was daughter of Bro. Wm. and Julius Peters. She leaves father, mother and two sisters. Two sisters and five brothers preceded her to the spirit world. Her health had been failing for some time and death was due to heart failure. Sister Peters died at the home of her parents, near Knightly, Augusta Co., Va. She was a faithful member of the Middle River congregation for several years. Funeral services by Brethren D. C. Flory and Peter Garber. Albert Flora.

Shively, Bro. George H., died at his home at White Springs, Pa., Sept. 3, 1906, aged 64 years, 10 months and 20 days. He was a consistent member of the Brethren church since early life. Surviving him are his wife and daughter; also brothers and sister. Funeral services were conducted at the Pike house by Bro. Jacob H. Richard, of Maitland, Pa. Text, 2 Cor. 5: 1. Adda M. Shively.

Sniteman, Sister Annie, died in the hospital at Ottumwa, Iowa, Aug. 31, 1906, aged 56 years, 8 months and 6 days. She had gone to the hospital to have an operation performed for a tumor in the pylorus, from which she never recovered. She was born in Augusta county, Virginia, but early in life came to the English River congregation, Iowa, where she soon united with the church, and lived faithful. She leaves two brothers and five sisters. She was always zealous and much concerned in the welfare of the church. Some months previous to her death she was anointed. Funeral in the church east of South English by Bro. D. P. Miller, assisted by Jas. Coffman of the Baptist church, from John 14: 1, 3. Peter Brower.

Spencer, Sister Mary, wife of Bro. James Spencer, died in the Peabody congregation, Kans., Aug. 10, 1906, aged 69 years, 1 month and 6 days. She united with the Brethren church in 1892 and lived a consistent life. She had been in poor health for a number of years. She leaves an aged husband and two daughters. Occasion improved by Bro. J. A. Thomas. Katie Yost.

Statler, Lemon G., was killed Aug. 6, 1906, aged 20 years and 7 months. The accident occurred at a mine where he was employed near his home in Paint township, Somerset Co., Pa. Funeral services conducted by Bro. H. S. Replogle, assisted by Bro. J. F. Ream. Interment in Berkeley cemetery. Maude C. Johns.

Ulrich, Bro. Michael, departed this life at his home at Seal, Ohio, in the bounds of the Wyandot church, Sept. 3, 1906, aged 83 years, 10 months and 24 days. He was born in Baltimore county, Maryland, and came with his parents to Ohio at the age of twelve years. Feb. 21, 1850, he was united in marriage to Catharine Heistand. This union lasted nearly a half century. Two children were born to them. One son died a number of years ago. He also raised five orphan children and was as a father to them. He united with the Brethren church fifty-three years ago and served the church as a deacon for a number of years, and lived faithful to the end. His companion preceded him to the spirit world twelve years ago. He leaves one daughter. Funeral services were held at the Brethren church by Bro. J. L. Guthrie, from John 14: 2, 3. Interment in the Ulrich cemetery. Laura A. Cook.

Wantz, David, son of John and Mary Wantz, born in Carroll county Maryland, died Aug. 12, 1906, aged 57 years, 8 months and 6 days. He came to Indiana in 1875, and joined the Brethren church. On Sept. 26, 1876, he was married to Mary Ann Ellenberger, who died Dec. 23, 1897. To them were born six children. One died in infancy. April 29, 1903, he was married to Sarah Crowell. The funeral was held at the Locust Grove house, Henry Co., Ind., by Eld. L. W. Teeter, assisted by Eld. A. Bowman, from Heb. 13: 14. The remains were laid to rest in the cemetery at the same place. Chas. W. Miller.

Wells, Ada Florence, nee Hall, died near Sheller, Jefferson Co., Ill., Sept. 2, 1906, aged 28 years, 2 months and 29 days. She leaves a husband and two little girls, a father, mother, three brothers and two sisters. Services were held at the family home by Bro. Daniel Ulery, from the words, "Set thy house in order; for thou shalt die and not live." Amy C. Elery.

Westheffer, Sister Elizabeth, wife of Bro. Cyrus Westheffer, died at the hands of the Spring Creek congregation, Pa., May 31, 1906, aged 65 years and 26 days. She leaves a husband and eight children. She was a member of the Brethren church for a number of years. Funeral services were held at the Spring Creek house, by Bro. Henry Hollinger and Bro. John H. Kline. Text, Philp. 1: 23. Interment at the Spring Creek graveyard. Edgar M. Hoffer.

Wray, Sister Susan, died in the bounds of the Bethlehem congregation, Franklin Co., Va., Aug. 15, 1906, aged 52 years, 3 months and 23 days. The cause of her death was heart disease. She had been a member of the Brethren church for a number of years. She was the widow of Joseph Wray who departed this life about two years ago. She is survived by a mother, four brothers, three sisters, three sons and two daughters. Funeral at her home by the writer. She was then laid to rest in the family burying ground. D. A. Naff.

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VOL. 45.

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AROUND THE WORLD

CONGRESSMAN R. R. HITT, chairman of the committee on foreign affairs, died at Narragansett Pier, R. I., Sept. 20. His home was at Mt. Morris, Ill., and he was well known to many of the MESSENGER family. He had been representative from the district continuously since 1882. As a young man he studied shorthand and became an expert. He it was who took the famous Lincoln-Douglass debate in 1858; and his report showed that Lincoln was not the unlettered demagogue that some of his opponents tried to make him appear. Mr. Hitt was the kind of public man of whom we have too few. Of him the *Chicago Tribune* says editorially: "Mr. Hitt was more than a capable and hard working congressman. He was an upright man, whose integrity was never questioned. He had a delicate sense of honor. All his dealings in public and private life were beyond reproach. He was trusted by all, for all knew him to be a man of his word."

THE Sunday law in Paris, France, seems to be gaining. More places of business were closed there last Sunday than the Sunday before. Representatives from the working people made demonstrations before some of the stores remaining open. It would not be strange if business places were closed on Sunday, but when an attempt is made to close the places to which the people go for pleasure, the real problem will have been reached and the outcome will be watched with interest. Probably little, if any, attempt will be made to close places of amusement; the law hardly was aimed at such, for the people are too fond of pleasure to cut out the one day of the week which is most given up to amusement. And if those who have been engaged in business on Sunday close their places and go with the rest to seek pleasure, there will not be any gain so far as the observance of the day is concerned.

A WHITE mob took possession of Atlanta, Ga., last Saturday evening, and terror reigned among the blacks all night and also much of Sunday, though at the command of the governor a thousand militia men had been stationed in the city. The mayor appealed to the mob to disperse, and promised that justice should be done. He was listened to respectfully, but when he had finished speaking the mob continued its fiendish work. The trouble started because of reports

that several attacks had been made on white women by negroes. Some of the papers put out special editions calculated to inflame the passions of white men. And because men became as wild beasts there were several negroes murdered and many more injured. No doubt there were in the city negroes deserving punishment. But there seems to be no conclusive evidence that any one of those killed was guilty of any serious crime. Now hundreds of men have become murderers in fact, and hundreds more murderers at heart by yielding to unreasonable anger. Arrests were made, and the names of none of the better class were found among the number. The better element among the southern people does not want mob rule. Means should, and no doubt will, be found to hold in check the vicious.

LATER news from Atlanta tells that on Monday night the negroes tried to revenge the murders of Saturday night, and succeeded in killing two policemen and wounding four others. Four more white men are missing and their fate is unknown. Several negroes were shot down. The trouble began when the leaders in a meeting of negroes, in which some of the speakers urged their colored brethren to rise and avenge the outrages of Saturday night, were arrested. While waiting for a car the negroes collected and fired upon the officers. There was fighting until troops reached the scene, when the negroes fled to a swamp for refuge. There they were surrounded, and the result is not known as we go to press this morning (Sept. 25). It seems not improbable that there will be more fighting until the blacks are thoroughly cowed. Mob law in a civilized community is unjust and does more harm than good.

HONGKONG, China, was visited Sept. 18, by a very severe typhoon. Many junks and boats were driven ashore. A large number of persons perished. The storm lasted only two hours, yet in that time millions of dollars worth of property was destroyed. The natives suffered most, for Pearl river was filled with their boats. Perhaps it will never be known how many of them went to the bottom with their boats. American, French, English and German steamers were damaged and some were lost. Honkong is on an island which is separated from China by a narrow strait. It was ceded to England in 1842. As soon as the storm was over the authorities began to clear away the ruins and help those who had suffered. Fortunately typhoons do not frequently strike cities or thickly populated districts, though their home is in the Chinese seas.

THE council at Fond du Lac, Wis., have decided upon a new way to keep the saloon men from selling liquor to habitual drunkards. For some time the saloons have been required to keep a record of the names and descriptions of such persons, but it was not altogether satisfactory, for the men who sold the liquor said they could not always tell. By the new plan those who have formed the habit of getting drunk will have their pictures taken and placed in the saloons so that when they come in for a drink no mistake may be made. Not a very large per cent of those who drink to excess would enjoy having their photographs put up to public view in this way, even though the best people of the town would never see them. This is another attempt to control a business which should be killed, stamped out root and branch, for it does only evil, and that continually.

THE island of Ceylon, southeast of Asia, has an area of twenty-five thousand square miles and a population of four million. It has been under English rule for about a hundred years; but some years ago the

government withdrew from all connection with the religion of the people. Of late the Buddhists have complained to the authorities, saying that their priests are dishonest and incompetent, and that as a consequence their temples were falling into decay. The government appointed a commissioner to investigate. He did so and reported that the facts were as stated. He advised that the government resume supervision of the Buddhist organizations. This advice does not suit the Christians or Mohammedans, who think that if a religion cannot raise up enough honest men to administer its affairs it should be allowed to die a natural death. There would seem to be no good reason why a government should help one religion to manage its affairs; and it seems especially out of place for a Christian government to help a heathen religion.

PREMIER STOLYPIN, of Russia, will soon make known the laws of religious freedom. The czar's ukase of April, 1905, permitted many persons to withdraw from the state church and unite with any they pleased. But there has not been the desired freedom under it, and the new law will remove every restriction and disability of unorthodox Russians. The various sects, unless they indulge in criminal or immoral practices, upon application may receive the sanction of the government. They will have equal rights with the orthodox church in the matter of erecting school and church buildings and the receiving of proselytes. An orthodox priest said: "They will be more free than the orthodox church, which is the state church and subject to a mass of state regulations." The Jews at Odessa have been assured that they may gather in their synagogues without fear, for the synagogues will be guarded by the soldiers and any attempt to bring about an anti-Jewish attack will be put down without mercy.

THE trouble in Cuba has not yet been settled, and it is impossible to tell just what the outcome will be. The dissatisfaction and distrust between the opposing factions are so great that a reconciliation that promises to be permanent is hardly to be expected. It seems that the business interests are largely in favor of American intervention, and the sooner it comes the better it will suit them, for they have little or no confidence in the stability of things under Cuban rule. But intervention with a view of annexation is not a part of the plan of the United States government unless it becomes very evident that permanent peace is impossible with Cuba independent. The Cubans were given every opportunity to show their patriotism and capability of self-government. The outcome has not justified the confidence of the American people in them.

IN the medical department of Purdue University, Indianapolis, Ind., last Saturday there was a conflict between the freshmen and sophomores. The newspaper report of it is as follows: "For an hour the fight raged, but 'freshman' after 'freshman' succumbed to superior numbers, and was bound hand and foot and carried to the basement where they were piled upon each other after the fashion of cordwood. A few minutes after the fight began one man was carried out on the lawn. He had an ugly gash in his head and was bleeding profusely. Four others were so badly hurt that they were sent to their rooms instead of the 'scrap heap' in the basement. When all freshmen had been captured they were formed into line, tied together, and triumphantly marched through the streets." It is hard to see what culture and refinement come from such exhibitions. Fortunately they are becoming less common than they used to be.

ESSAYS

"Ready to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE OLD HYMNS.

SELECTED BY SARAH M. GRIFFIN.

There's lots of music in 'em, the hymns of long ago,
And when some gray-haired brother sings the ones I
used to know,
I sorter want to take a hand; I think of days gone by,
"On Jordan's stormy banks I stand and cast a wistful
eye."

There's lots of music in 'em, those dear, sweet hymns
of old,
With visions bright and lands of light, and shining
streets of gold
And I hear 'em ringing, singing, where mem'ry dream-
ing, stands,
"From Greenland's icy mountains to India's coral
strands."

They seem to sing forever of holier, sweeter days,
When the lilies of the love of God bloomed white in all
the ways:

And I want to hear their music from the old-time meet-
ing's rise

Till "I can read my title clear to mansions in the skies."

We never needed singing books in them old days: We
knew

The words, the tunes of every one, the dear old hymn
book through.

We didn't have no trumpets then, no organs built for
show,

We only sang to praise the Lord, "From whom all
blessings flow."

And so I love the old hymns, and when my time shall
come

Before the light has left me, and my singing lips are
dumb;

If I can hear 'em sing them then,—I'll pass without a
sigh

"To Canaan's fair and happy land, where my possessions
lie."

549 Chain St., Norristown, Pa.

SOME SCRIPTURAL FACTS ON THE PASSOVER SERVICE.

BY CHARLES M. YEAROUT.

THE passover service was an institution peculiar to the Jewish people, and was commemorative of their deliverance from Egyptian bondage. It had its fulfillment in Christ; and the paschal service ceased with the death of Christ on the cross so far as God's arrangement and plan was concerned.

The word passover occurs about twenty-two times in the New Testament, and refers to the Jewish feast every time except once. John 2: 13; 6: 4; 11: 55; 13: 1; 18: 39; 19: 14; Luke 22: 1, 7, 8, 11, 13, 15; Mark 14: 1, 12, 14, 16; Matt. 26: 2, 14, 18, 19; 1 Cor. 5: 7. The last reference refers to Christ as our passover.

A large per cent of all professed Christian people believe and teach that all these texts except the last refer to the Jewish passover. Others seem to have gotten the passover and Lord's supper wonderfully mixed. The meal Christ ate with his apostles that memorable evening is called *supper* and not *passover*. See Matt. 26: 20-26; Luke 22: 20; John 13: 2, 4; 21: 20; 1 Cor. 11: 25. It seems strange that people would confound those simple terms by using them interchangeably. The passover refers to the feast instituted in Egypt invariably with one exception, and the supper refers to the meal Christ instituted in the upper room in Jerusalem.

Let us for a few moments examine the twenty-second chapter of Luke on this subject, and see if we can ascertain to what the writer refers when he uses the term *passover*. "Now, the feast of unleavened bread drew nigh, which is called the *passover*." Verse 1. This evidently refers to the Jewish *passover*. "Then came the day of unleavened bread, when the *passover* must be killed. And he sent Peter and John, saying, Go and prepare us the *passover*, that we may eat." Verses 7 and 8. Observe that the day of unleavened bread had come, or was near at hand. The day of unleavened bread was the fourteenth day of the month—the preparation day—and began at sunset the close of the thirteenth. It will be further observed here, that the Savior uses the definite article "the"

before *passover*, and "*the passover*" evidently referred to the Jewish feast, the only *passover* in existence or ever mentioned in the Bible, and with which all the Jews were familiar. "And they went, and found as he had said unto them: and they made ready "*the passover*." Verse 13. What *passover*? The Jewish *passover* beyond all question, for it was the only *passover* mentioned, and the definite statement, "*the passover*," could not be used in reference to a thing that did not exist nor had ever been mentioned. "And he said unto them, With desire I have desired to eat this *passover* with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Verses 15 and 16. To what does this *passover* refer? To the *passover* above mentioned,—the one the apostles were sent to prepare, which was the Jewish *passover*. The reader will please observe that Christ plainly said before he had eaten upon that occasion, "I will not any more eat thereof until it be fulfilled in the kingdom of God." When was the *passover* fulfilled? The very next day at three o'clock in the afternoon, about three or four hours before the legal time to eat the *passover*. Christ did not eat the *passover* upon this occasion, for it was twenty-four hours before the time God said it should be eaten. To admit that Christ ate the *passover* with his apostles that evening, is to convict them of violating God's plain written word at least five times; and if he ate any *passover* at all, it was "*the passover*," for that was what he sent the apostles to prepare. A *passover* or Christian *passover* is not once mentioned in the New Testament, and where the Bible is silent Christians ought to be.

(1) It is a fact that the *passover* was a Jewish feast, and was instituted in Egypt, and was to be observed by the Israelites in commemoration of their deliverance from bondage. Exodus 12.

(2) It is a fact that the *passover* service was never given to or observed by the Gentile world.

(3) It is a fact that the paschal lamb was not killed until the going down of the sun on the fourteenth day of the month Abib.

(4) And it is a fact that it was not eaten till in the night of the fifteenth day of the same month.

(5) It is a fact that Christ sent two of his apostles near the close of the thirteenth day of the month to make the necessary preparation for the observance of the *passover* at the legal time prescribed in God's law.

(6) It is a fact that there was no going down of the sun on that fourteenth day of the month till about twenty hours after Christ had sent the two apostles to prepare the *passover*.

(7) It is a fact that the apostles could not have killed the paschal lamb without knowingly violating God's law as to the time the lamb was to be killed.

(8) It is a fact that Christ ate the supper with his apostles at the beginning of the fourteenth day of the month, about eighteen hours before the time that the paschal lamb should be killed, and twenty-four hours before the time the *passover* was to be eaten.

(9) It is a fact that the meal Christ ate with his apostles is not called "*the passover*," but *supper*.

(10) It is a fact that the meal Christ instituted and ate with his apostles at the beginning of the fourteenth day of the month in the upper room in Jerusalem is not the Christian *passover*, neither is it so called in God's Word.

(11) It is a fact that Christ himself is the Christian *passover* (1 Cor. 5: 7), and if there is a commemorative service in the Christian system of that *passover* it is the bread and cup of communion, and not the supper; for the supper is anticipative, and not commemorative.

(12) It is a fact that Christ was the Antitype of which the paschal lamb was the type, and expired on the cross at the going down of the sun on the fourteenth day of the month, at the identical time the slaughtering of the paschal lambs should have begun.

(13) It is a fact that Christ died on the cross at three o'clock in the afternoon of the fourteenth day of the month Abib, and met the type in time and place, and fulfilled or completed forever the paschal service; hence "Christ our *passover* is sacrificed for us."

(14) It is a fact that Christ and his apostles did not violate or break God's law by killing the paschal lamb eighteen hours before God said it should be killed, nor by eating it twenty-four hours before God said it should be eaten.

(15) It is a fact that Christ did not come to destroy or violate God's law, but to fulfill it. He met its obligations by living up to all its requirements, and thus satisfied the law's demands, which was obedience. Why take a position that makes Christ break and ignore God's divine law in the observance of the *passover* service? Christ instituted and ate a supper with his disciples in connection with feet-washing and the communion. Let us follow his steps, do what he says.

Lyndon, Kans.

"BLESSED ARE THE PURE IN HEART FOR THEY SHALL SEE GOD."—Matt. 5: 8.

BY EBEN BUMSTEAD.

A NEW YORK official, Mr. Anthony Comstock, has seized, under authority of law, certain publications of an art school. He was actuated by the complaint of a parent whose pure children were being polluted by the foul pictures of nude men in the pamphlets seized. Instead of being commended, he is subjected to satire and abuse by some idealists, artists, art dealers and art students who see their craft to be in danger, as the shrimemakers for Diana raised uproar against St. Paul at Ephesus, saying in Acts 19: 25, 27, "Sirs, ye know that by this craft we have our wealth, . . . so that this our craft is in danger to be set at nought."

This action has been taken under laws that every civilization has found necessary for self-preservation from degeneracy, decay, disease and death. "The statutes of the Lord are right" (Ps. 19: 8). Not right from arbitrary motive or decree, but from the necessity of created things. Right because founded on the principles underlying our human nature. Every law of chastity and of modesty is essential to the perpetuity in health of the human race. Every violation of such laws is race suicide.

When man fell from primeval innocence, Gen. 3: 7, "the eyes of them both were opened and they knew that they were naked." This consciousness of nakedness remains ever present in mankind. It is not obliterated by familiarity with the nude. Theorists cannot accustom their children to immodest art so as to render them immune. There is nothing noble, but much that is hazardous in school-teachers leading mixed classes of children through art museums where the nude abounds. The Savior said in Matthew 18: 6, 7, "Whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea."

The finer the art the more accurately does it reproduce nature and idealism. The highest form of art does not draw attention to itself, but to that which it reveals, as though it said, "Behold what I reveal." This being an accepted principle, it follows that the nude when under the touch of art will powerfully reveal forbidden nakedness—nakedness that God covered. Gen. 3: 21. And these impressions on the plastic minds of youth become fixed mental images for vileness of thought and subtleness of temptation. "Woe unto the world because of occasions of stumbling. . . . woe to that man through whom the occasion cometh."—*Sermon on the Mount*.

"To the pure all things are pure" is appealed to in defense of the nude. But a pure mind instinctively shrinks from the nude. To use this proverb in justification of the nude is as weak as to assert that to the honest man all things are honest.

What would Christ have said of modern advertising by the worst specimens selected from museums that preserve the depths of shame of the dark ages? Would he have approved the drawing of these by unmarried girls in art schools? Christ taught that "every one that looketh on a woman," under certain conditions, is impure in heart, Matt. 5: 28; what then

would he say of the coming together of the pure and the impure of both sexes to look upon absolute nakedness—50,000 persons every three months in one art museum? Do none of these sin in thought?

Let defenders of the nude claim immunity from its effects, they cannot prove their assertions by either reason, the conscience of mankind, or history. The centuries never produced a moral community where the nude was popular. Greece and Italy tried it and failed. France has been trying it, and her death rate exceeds the birth rate. And if American art resorts to the nude (which is the cheapest, because most shocking way of advertising) to revive public interest in art and in art museums, will not the fate that has befallen Latin nations be our inevitable punishment? "Whatsoever a man (or nation) soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption." Gal. 6: 7, 8.

Artists, art schools and museums in the fine arts stand for high ideals and can best aid in making America a strong, healthy nation by restricting their advertising and exhibits within lines of decency. If in their line they shock public modesty they should expect to be restrained by the arm of law equally with merchants, corporations and trusts when they in their line shock public integrity.

Boston, Mass.

MUSICAL REVIVALS.

BY J. WILLIAM MILLER.

I HAVE been meditating over Bro. Holsinger's article in *Gospel Messenger* of a few weeks past, and especially on the question "How have better music at our Annual Meeting?"

When I look over the church as an organization, I find officials, teachers, Sunday-school and elders' meetings, etc., but no singers' meetings. I ask myself, Why do not the singers meet to improve themselves, and hence be able to do more efficient work in one of the most important departments of our worship? You answer, "We do meet and sing one-half hour before the preaching services." That practice is certainly good, yet it is not the time and place to make mention of the many phases of musical expression and beauty that should be manifested in our sacred songs. Notice, too, that while we are singing the congregation is gathering and more or less restlessness and inattention are shown. That kind of singing helps only for that occasion. Very little of permanency is learned in so short a time.

I do not remember finding any subjects of music discussed at our District or Annual Meetings. In reading over the programs of district meetings I find ministerial and Sunday-school topics placed for consideration, as well as themes for the betterment of our Christian life. Although we believe that music is one of the most essential features in our lives as well as in our worship, yet we, by our treatment of the subject, too often make it of minor importance.

I also find that our music as contained in the Hymnal is passed over or slighted at our colleges. Anthems, glees, national, patriotic songs, etc., are sung and the spirit of them is taught. Many people, and especially the young, think anyone can sing the old church songs, if indeed, there is anything in them to sing. Persons entertaining such ideas are either ignorant of the true spirit or soul music,—since all other music is a departure from church music, as all religions are departures from the Bible religion,—or else too self-conceited to accept true music.

I have noticed that the music, or rather the singing, in many congregations is everybody's business. We elect men to preach and men to serve at tables and men to oversee all church work, but think that anyone can "start a tune" to-day, and to-morrow someone else can do it just as well; yet everyone feels badly if there is no singing or even poor singing.

Then, too, at our preaching and Sunday-school services one often hears songs that have no bearing upon the text nor Sunday-school lesson. Just so it is a song that everyone can sing (?) Very often, if the sermon or lesson has been well taught and been made

impressive, the effect vanishes with the song, since it calls our mind elsewhere. I notice, too, that no one looks over the music except perchance the chorister, if there is one. It would be just as consistent if the minister only read the Bible or the Sunday-school teacher only studied the lesson for next Sunday.

How often, or rather how seldom, do we "speak to one another in psalms and hymns and spiritual songs, singing and making melody with our heart to the Lord,"—"teaching and admonishing one another in psalms and hymns and spiritual songs," etc.?

I do not think that it is necessary to understand music thoroughly to sing, anymore than it is essential to know and comprehend the entire Bible to be a Christian. But in both instances I am sure that we ought daily to grow in grace and in knowledge, if we can ever expect the crown of glory.

I shall offer a few suggestions that may lead others to a solution of the problem of better music in our church work.

If every congregation were to have a musical revival this winter of a week or two, I am sure a vast improvement could be found in the song service. In every congregation there is one, or more, that knows enough about music to sing. If those do not feel able to lead and instruct, or rather feel that there is someone in another or adjoining church that could do better and have more influence, call them in. Learn a lesson from the ministers. Sing the old songs better, learn new ones, talk upon the subject of music, especially the thought in the poetry which the composer intended to convey, and the manner of expressing the same. Remember that we can prevaricate in song as well as in common speech. All try to keep together and sing as one voice the praises and blessings we receive from above. Everywhere improvement can be made in song service, no matter how much or how little you know about music.

Elect leaders for Sunday school and church singing, and, where possible, have the superintendent or chorister select songs applicable and strengthening to the lesson, and require the school to study and prepare the songs. I believe in the minister selecting the songs to be sung before and after his sermon, but it would be no more than right to tell the leader what songs he desires sung a few days prior. It would be a good plan if we looked over pages 489 to 491 of the Brethren Hymnal in our selection and application of songs to subjects under consideration in our worship.

"Next to theology," says Luther, "I give music the highest place and honor. It is one of the most magnificent and delightful presents God has given us."

At the last council meeting of the Eden Valley church it was decided to hold a musical revival of at least one week. The Hymnal and other sacred music will be the work before us. We want to learn how to talk musically, by giving expression and color to our singing. We desire to sing by day and by night, studying and talking over every song we sing.

Why not have singers' meetings in our congregations, District and Annual Meetings? If our music leaders fully comprehend the position they hold in life, in the church and in the preparation and winning of souls to Christ through the God-given gift of music, I am sure more effort would be made toward meetings for discussion and improvement in their work. At our district meetings they could find a time and place for talks on music. Would not all leaders love to meet with Bro. Holsinger at Annual Meetings for a few hours' talk and instruction in sacred song?

I believe that a revolution in song service can be had only by means of revivals conducted by the leaders of the various congregations. Leave everything else in the back-ground. Separate it from all kinds of church work and business. Let the leaders fill themselves to overflowing with the spirit of song, so that others can see, feel and become enthusiastic from your overplus. Everybody loves music. All want to sing and help to praise, thank and petition, in the language of music, for a continuance of God's mercy and goodness. Who did the greater work, Moody or Sankey? Torrey or Alexander? The church that has good song service, or the one that has not?

Not long since I was called upon to lead a song while a collection was being taken. I was upon the point of refusing, since I do think it almost sacrilege. Leaders, meditate how and when you use God's noblest gift to you. Better sing several songs before the collection, and also some afterward, than be speaking with our heavenly Father or about his message of salvation and redemption, while money is being taken up.

In summing up I suggest that every brother and sister sing better henceforth, even if only in thoughtfulness, or abstraction from other subjects while singing, for the betterment of self, the encouragement of others and the winning of souls. May every leader of song service become conscious of the sphere he or she has been placed in and the responsibility such a position demands. It is not only a duty you owe the world and church, but by far greater is the debt you owe your Creator for the gift and power given you to do good.

After we have passed through life and have entered the realms of eternity there will be singers' meetings always, for I believe that most of the praise and adoration in that country will consist of singing.

Oh, that we might "sing with the spirit and the understanding" always, so that we could, in anticipation of the harmony rendered by the numberless choir in yonder homeland, sit more frequently in "heavenly places" while we are sojourning!

Steward, Kans.

POLITICS.

BY PAUL MOHLER.

At present there is in many places a strong effort being made to induce the members of the Brethren church to enter local politics, both as voters and as candidates. Sometimes this is done by those who really wish to secure a better government and sometimes it is for the purpose of advancing the interests of certain selfish parties. The Brethren are wise in examining very carefully what they are invited to enter. Some members are, however, inclined to include bad and good movements by public men as all "politics" and therefore of the devil. It is true that the word "politics" is used to designate bad things, as a rule, but it is also made to include, sometimes, so good a thing as the anti-saloon crusade. I think we should either revise our definition of the word politics so as to include only such things as are bad or else condemn only the bad politics. It is surely a mistake to condemn a good thing because it has been called by a bad name.

We are united in condemning those evil practices of politicians who are ever ready to bite and devour one another and even injure the government itself in order to advance their own or their party's interests. We call them "politicians," using the word reproachfully. Such men are evil in themselves and a danger to the state. We do right in keeping our members from taking part in such abominable practices. But are the Brethren clear? Do we not very often go to the polls and vote the ticket "straight" just because that is our party? Many of us question whether we really ought to vote or not. I think, myself, that there are times when we should vote, but I am sure we should never vote for an officer just because he heads the party of our choice.

Let us know why we should vote and for whom we should vote, without doubt, before offering our ballots; or we may do more harm than good.

Dangerous as it is for the Brethren to enter politics, it is far more dangerous to bring political methods into the church. Yes, and I believe there is just as much of it. Brethren who would be horrified at the idea of being a political boss are trying their best to be church bosses, and using the very methods of the political boss: flattery, persuasion, rewards, punishments, slanders of opponents, appeals to passion, prejudice, etc.

Now don't say "the deacon" this time, nor yet "the minister;" we are all into it. Indeed, I have known laymembers to be the strongest partisans of all. It

is true that deacons and ministers do sometimes aspire to positions of influence in the church and scheme for their own advancement, but they can do nothing if someone else doesn't take up the movement. A man who is working for himself is sure to show his hand, sooner or later, even if he does pretend that his plans are all for the good of the cause. If he is working to advance himself, he must have a "manager" for his campaign, and that manager is as likely to be a lay-member as an officer.

It is a poor "manager" who cannot get some sort of a party together for any kind of a man if he uses the regular methods; praising the virtues of his favorite, if he has virtues; bemoaning his misfortunes, asking sympathy for his weakness, finding fault with his "rivals," impeaching their honesty, prophesying their downfall, etc. How many such there are! and how many unworthy men have been advanced by their efforts!

But that is not the greatest danger. Those schemes generally fail in the church. We are pretty good judges of men in our fraternity. We generally know the genuine article pretty soon if we live alongside of him, and the false man is soon found out. A worse thing occurs when a really good man is taken hold of by his friends and pushed ahead without regard to the rights or the merits of his brethren. Then the good man is either spoiled by the advancement, or his brethren are embittered by envy, or both. Very seldom can both the man who is being advanced and the men who are neglected stand such injustice. It generally spoils some or all of them. Another thing: when one party arises to advance one man, another party is likely to arise to advance others, etc., and when a bad man is being pushed by a party, others are almost forced to unite in opposition. Hence come divisions among us.

Is it not a shame, brethren? Is it not a shame that such things can be among us? And then to condemn politics in the world! Oh consistency! consistency! where art thou?

One of the worst features I see about this whole business, is the suspicion which it develops. A church which has had a little experience with politicians suspects every active man. As soon as a man takes an active hold of the work, he is thought to be ambitious—eager to advance himself; and his influence is impaired.

It is a heart-breaking thing for a minister to feel, after giving himself sincerely to the work, that even his friends misjudge him. How often when a minister has said what he is sure is true on some disputed question, perhaps of doctrine, does some kind friend warn him with, "Be careful how you talk, you'll hurt yourself." Now isn't it sad that when a man has been able to put himself entirely out of sight and to speak as the oracle of God, someone should remind him that he will hurt himself—politically of course! Better be friendless, better to stand alone—for God—with all the partisans in the church arrayed against us, than to have friends who would keep us from "hurting ourselves."

Oh, brethren, stand together! In honor, prefer one another. Let no useful member be idle, let no material be undeveloped. There is work enough for all in the kingdom, glory enough for all in our Leader. "Who-soever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

Cando, N. Dak.

THREE ACTIONS IN ONE BAPTISM.

BY DANIEL HAYS.

In Matthew 28:19 is a specific direction to ministers: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." In Rom. 6:4 there is a doctrinal statement: "Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The one directs the minister *how* to baptize; the other tells the

results of such baptism,—that "we are buried with him by baptism into death." Here we have the statement that baptism is a burial—a burial with Christ, and that this burial with Christ was by baptism into death, as Paul so forcibly puts it in the preceding verse: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"

Is there any conflict between the threefold action in the baptism of Matt. 28:19, and the burial by baptism into death of Rom. 6:4? Basil, A. D. 360, thus writes:

"The water exhibits an image of death, receiving the body as into a sepulcher; the Spirit renews the soul, and we rise from a death into a newness of life. This is to be born from above, of water and the Spirit; as if by the water we were put to death, and by the operation of the Spirit brought to life. By three immersions, therefore, and by three invocations we administer the important ceremony of baptism, that death may be represented in a figure, and that the souls of the baptized may be purified by divine knowledge."

In this extract from Basil there are important doctrinal statements:

1. In baptism the water exhibits an image of death.
2. The water receives the body as into a sepulcher.
3. The Spirit renews the soul, and we rise from a death of sin into a newness of life.
4. This is to be born from above, of water and the Spirit.
5. In baptism, by the water we were put to death, and by the operation of the Spirit brought to life.
6. We administer the important ceremony of baptism by three immersions and by three invocations.
7. In baptism, death and burial is represented in a figure, and the coming forth from the liquid grave is a symbol of the rising of the new creature to walk in newness of life.

Basil puts particular emphasis upon the phrase *into death*. By baptism in water he sees a representation of death. The threefold going down and coming up, as in nature, is an image of death. This is according to Paul's teaching twice told: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Therefore we are buried with him by baptism into death." We are not baptized into his burial, but into his death. The burial in baptism is the result—death before burial—the "old man" (verse 6) is buried—the new man rises into life.

In Rom. 6:5, the idea of a burial in baptism is extended by comparing it to a planting: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." This settles the question of attitude in baptism. The language states clearly that we have been planted together in the likeness of his death, not in the likeness of his burial. In his death upon the cross, John, who witnessed it, states explicitly, "When Jesus therefore had received the vinegar, he said, It is finished and he bowed his head and gave up the ghost." (John 19:30). Then the baptism of suffering in the garden of Gethsemane not only indicates the threefold action in baptism, but also the posture of the one baptized, when Jesus went forward and fell on his face and prayed, not only once, but the second and third time. Matt. 16:36-44.

It is worthy of note that in Rom. 6:3-5, we have it clearly indicated in a figure, the new birth—being born of the water and of the Spirit—yet it is but one birth. Through faith and repentance we are baptized according to the Word, "into the name of the Father, and of the Son," (here believers are baptized "into Jesus Christ") "and of the Holy Spirit," "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." If you believe in God the Father, Christ the Son, and the Holy Spirit, the Sanctifier, have you three faiths, or one? If you have been baptized once into each name of the Holy Trinity, is not this the "one baptism" of the Bible?

Broadway, Va.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

VIRGINIA.

Broadway.—Bro. Geo. W. Flory began preaching at the Bethel church in Linville Creek district Sept. 9. We are in the midst of a revival, the membership is stirred to greater activity and sinners are turning to their Savior. Twenty-one have been baptized and seven applicants.—Catherine R. Kline, Broadway, Va., Sept. 21.

Crab Run.—Eld. John F. Driver, of Timberville, Va., began a series of meetings Sept. 2, continuing till Sept. 16, preaching seventeen interesting sermons. Two precious souls were baptized and one awaits baptism; four were reclaimed, two of whom had gone to the Old Order some years ago. The members were much revived.—Hattie S. Moyer, Dovesville, Va., Sept. 18.

Elk Run.—Bro. J. C. Garber, of Barren Ridge congregation, commenced a series of meetings with us at the Moscow church, Aug. 15, but continued for only a few evenings, on account of the inclement weather. The meetings were closed, with the expectation of renewing in the future. Bro. D. C. Zigler, one of our home brethren, went to the Belle Valley house, in Rockbridge county, Aug. 18, to commence a series of meetings. He also had to close on the account of the inclement weather. Bro. Zigler was very much encouraged in the work as a mission point of our congregation. Bro. H. G. Miller, of the Beaver Creek congregation, is expected to commence a series of meetings with us at the Elk Run house in November. We met our annual visit council Sept. 8. The visiting brethren gave a favorable report, with a few exceptions. Elders Emory Long and Peter Garber, as a committee directed by district meeting to work with the church, met with us in our council. These brethren delivered to us some good admonitions. Bro. D. C. Zigler was ordained to the eldership, as a help to our elder, Jacob Zimmerman. Our love feast is dated for Oct. 2, at 2 P. M. Bro. Long delivered to us an excellent sermon the following Sunday morning.—D. H. Smith, R. R. No. 3, Mt. Solon, Va., Sept. 10.

Evergreen.—Aug. 22 Eld. S. A. Sanger began a series of revival services. During the first and second weeks it rained almost every night. Sept. 8, four were buried with their Savior in baptism. The same evening they celebrated their annual love feast. Bro. Sanger officiating. The meetings continued until Sept. 12. Bro. Sanger's health was such that he was obliged to go home. We understand there are four or five applicants to be baptized yet. Aug. 28 the writer went to Shiloh, a mission point in the bounds of Mt. Carmel congregation, to begin a series of meetings. We continued until Sept. 6. Nine confessed Christ and seven of them were received into the church by baptism.—E. S. Geer, Geer, Va., Sept. 13.

Madison church met in council Sept. 14, Bro. A. Conner presiding. Since my last report one more has come to Christ. Our series of meetings closed Sept. 16. As Bro. E. E. Garber could not be with us, Bro. J. A. Glick continued the meeting until the close. We feel encouraged. Sister Bertha Thomas left us Sept. 17 for her home in Dayton, Va. Bro. Lewis Flory, from near Washington, D. C., the district secretary of Sunday schools, was with us during our love feast, and on Sunday addressed our Sunday school.—Gracy Utz, Port, Va., Sept. 18.

Pleasant Hill church met in council Aug. 24, Eld. Levi Garber presiding. Decided to have a series of meetings, which began Aug. 26 and closed Sept. 8, with love feast. Bro. J. C. Garber, of Staunton, did the preaching. One was added to the church by baptism. The church has been greatly edified.—Thos. A. Humphrey, Sampson, Va., Sept. 21.

WASHINGTON.

Chewelah.—Bro. D. M. Click, of Tekoa, Wash., came to Chewelah, Sept. 8, and organized us into a church. We elected two to the deacons' office, Brethren J. H. Metcalf and Isaac Teeter. We also elected Bro. Amos Peters, of Wenatchee, Wash., as our elder. We have two ministers, Bro. John O. Streeter, of Port, Sherman Clapper. The name of our church is Mount Hope. We held a love feast Sept. 8, with fourteen surrounding the Lord's table. Bro. Click preached two sermons, one on Sunday morning after Sunday school and one Sunday evening after Christian Workers' meeting. In the evening two precious souls came out on the Lord's side, and were buried in baptism Monday.—Mary C. Hixson, Chewelah, Wash., Sept. 15.

Spokane church met in council Sept. 1. Our elder, D. M. Click presided. Our elder is contemplating taking a trip around the world. Sept. 12, Bro. Wm. H. Lichty, of Waterloo, Iowa, stopped with us and preached a very interesting sermon. Bro. Lichty is on his way home from the coast. It affords us pleasure to have our brethren call on us when stopping in or passing through this city.—G. D. Aschenbrenner, S. 109 G St., West Grove Addition, Spokane, Wash., Sept. 17.

WEST VIRGINIA.

Hevner.—We enjoyed a short series of meetings conducted by Eld. H. G. Miller, of Bridgewater, Va., beginning Sept. 4. Eleven sermons were preached. The annual visit was made and it found the church in its usual standing. Council meeting Friday at 11 A. M. and communion Saturday. The communion was well attended. Bro. Josiah Beverage, of Virginia, officiated. Two funerals was preached on Sunday morning by Eld. H. G. Miller. The meeting ended Sept. 13. Four were baptized and five applicants await baptism. The members were greatly strengthened.—Robert Hevner, Hosterman, W. Va., Sept. 16.

Lining Creek.—Bro. Charles H. Steerman, of Buchanan, W. Va., began a series of meetings in the Little Cove church Aug. 22 and continued until Sept. 5. He preached twenty interesting sermons. His audiences were large and we had a very good meeting.—Olive A. Myers, Little Cove, W. Va., Sept. 17.

Oak Vale.—Bro. Silas Thompson came to our place Sept. 16 and preached two excellent sermons in the Methodist church. He is the first one of the Brethren that ever preached in this community.—Andrew Reed, Oak Vale, W. Va., Sept. 17.

PROGRAM OF THE MINISTERIAL MEETING.

The meeting will follow immediately after the district meeting of the Southern District of Missouri and Northern Arkansas, to be held Oct. 24 and 25, in the Dryfork church, Jasper Co., Mo.

Topics.

- Subject—Preach the Word.
1. It is Life—Philipp. 2: 16. Bro. F. W. Dove, S. Weimer.
 2. It is Light—A. Killingsworth, H. Harris.
 3. It is Power—Rom. 1: 16. S. M. Stevens, H. Etter.
 4. It is Pure—Psa. 119: 140. J. H. Hilton, J. H. Argabright.
 5. It is Unchanging—Psa. 119: 89. G. Barnhart, Fady Harris.
 6. It is Searching—Heb. 4: 12. C. Holderman, J. J. Was-
- Note—All the speakers are left to select their own references and all the ministers whose names do not appear on the program will be permitted to speak on any of the topics.
- By the committee: W. M. Harvey, H. Sunderland, D. W. Teeter.

THE MINISTERIAL MEETING OF THE NORTH-EASTERN DISTRICT OF OHIO.

The meeting will be held in the Sugar Creek church, Baltic, Ohio, Tuesday evening and Wednesday, Oct. 2 and 3.

Tuesday Evening, 8 o'clock.

Devotional services.
Sermon.—W. F. England

Wednesday Morning, 8:30.

Organization.
Awaken in Our Members a Higher Regard for the Church? Samuel Bollinger, Clyde Horst.
3. What Does the Church Owe the Ministry?—W. L. Desenberg, James Murray.
4. The Latent Talent in the Church: How Use It?—Robert Mumaw, T. S. Moherman.

Wednesday Afternoon, 1:30.

1. What is yet Needed so as to Accomplish More Mission Work in this District?—A. B. Horst, Sol Shoemaker.
2. (a) What are the Distinctive Features of God's "Peculiar People"?—Geo. Strassbaugh, Ed. Sheper.
(b) Successful Means for Maintaining them in the Lives of our Members.—A. S. Workman.
3. Practical vs. Theoretical Religion.—W. A. Wiley, E. S. Young.
4. Is the Head Protection Worn by the Sisters the "Power" referred to in 1 Cor. 11: 10?—Walter Keller, J. S. Heffner.

Wednesday Evening, 7:30.

1. Is "Titling" Taught by the New Testament Scriptures? If not, what is?—Aaron Heestand, D. F. Stuckey.
2. The Sunday School as a Factor in Church Work.—N. Longenecker, A. W. Dwyer.
3. How May the Church Overcome Great Evils as found in the World To-day?—Geo. Strassbaugh, Ed. Sheper.
4. What Teaching Does Our Ministry and Laity Need to More Fully Carry out 1 Tim. 4: 15?—Chas. Helm, M. S. Young.
Each speaker named limited to ten minutes; others in general discussion, five minutes. Singing conducted by G. W. Kleffhaver from Brethren Hymnal.
Committee, A. W. Harold, S. Sprankle, J. F. Kahler.

NOTES NOT CLASSIFIED

Logansport mission met in council at Bro. E. E. Eikenberry's residence, Sept. 20. Eld. Crosswhite presiding. The deacons were instructed to visit the different members, of whom there are about forty-five or fifty within reach of this place. We have preaching services twice a month and prayer meeting each Thursday evening. Our council meeting will be held at this place in the near future.—E. H. Grassmyer, 508 Clifton Ave., Logansport, Ind., Sept. 24.

Chippewa Valley.—We have just passed through a most soul-cheering series of meetings, with Brother and Sister W. H. Byer, from Maple Grove, Wis., leading in the work. A good interest was manifested. We engaged in communion services in connection with the meetings. A collection for members surrounded the Lord's table. The meetings commenced Sept. 10 and closed Sept. 21.—H. J. Cripe, R. F. D. No. 1, Box 68, Mondovi, Wis., Sept. 22.

Rome.—Our series of meetings, conducted by Bro. G. A. Snider, closed Sept. 16. The meetings were well attended. We met in council Sept. 20. Two letters of membership were granted and two received. Bro. J. A. Newcomer was appointed leader for Christian Workers' meeting for the next three months.—Fanny Schubert, Alvada, Ohio, Sept. 22.

Markle.—Aug. 19 we had a very pleasant harvest meeting. Bro. I. B. Wike preached a thanksgiving sermon in the forenoon. In the afternoon Brethren Wm. Ulrich, Roy Mahon and I. B. Wike addressed us along missionary lines, after which a collection of \$960 was taken for home missions, to be used in Middle Indiana. Sept. 9 a young man was received by baptism. Sept. 15 we had the report of our visiting brethren. Sister Lora Ewart was elected delegate to Sunday-school and district meeting.—D. B. Garber, Markle, Ind., Sept. 22.

Shannon church met in council Sept. 22. Our love feast is to be held Oct. 3 and 4, commencing at 3 P. M. Bro. S. W. Garber, of Decatur, Ill., is with us holding protracted meetings. The interest has been very good.—Etta Fox Kreider, Shannon, Ill., Sept. 24.

Solomon Creek church met Sept. 1, and held a very pleasant council. Eld. James Neff presiding. We decided to hold a series of meetings commencing Oct. 1, by Bro. Hiram Fahney, of Goshen, Ind., and also to hold our love feast Nov. 1, at the Syracuse house, commencing at 5 P. M. Bro. James Neff and Bro. Amzy Clem were chosen delegates to district meeting. We are glad to report one more accession to our band, a lady of sixty-two years. Our harvest meeting convened Sept. 16 with good attendance. Bro. Daniel Wysong gave us two sermons. Our collection amounted to \$36.10 for mission work.—Raleigh R. Neff, R. R. No. 1, New Paris, Ind., Sept. 20.

Coon River.—Last Sunday, a young brother was received into the church by baptism. This makes the third one of our Sunday-school pupils that has recently united with the church. A minister has been selected to preach a sermon next Sunday in the interest of the Iowa Old Folks' Home, as requested by district meeting J. D. Haightlin, Pandora, Iowa, Sept. 17.

Ladoga.—At a recent council meeting the writer was chosen to represent the church at the Sunday-school and district meetings. We expect Bro. G. L. Studebaker to conduct a series of meetings for us beginning about the first of October. Our communion will be held near the close of these meetings.—O. L. Minnich, Ladoga, Ind., Sept. 17.

Weiner.—Bro. S. C. Tolly, of Hancock, Ark., came here Sept. 1 and began meetings Sept. 2, with the help of Bro. H. Wilson, preaching each evening. Sept. 8, Brother and Sister Price, of Wynne, Ark., came to our aid. Meeting closed last night.—Lida Sken, Weiner, Ark., Sept. 17.

Bethlehem church met in council Sept. 21, with Eld. D. A. Naff presiding. Bro. Henry Ikenberry gave a very interesting talk. Bro. Samuel Ikenberry took part in the meeting. Seven letters of membership were granted. The annual visit made by our deacon brethren was reported at this meeting. Bro. Robert Sink, expecting to leave soon, Bro. J. L. Sink, was appointed solicitor in his place. The communion meeting at this place will be held Oct. 27, beginning at 3:30 P. M.—N. C. Peters, Boone Mill, Va., Sept. 22.

Roanoke City church met in council Sept. 14. Owing to the torn-up condition of our building it was decided to meet at night. This being our visit council, the visiting brethren made a report that was very satisfactory. Bro. Jonas Graybill, of Troutville, was with us and gave an interesting talk. Bro. J. H. Murray was advanced to the second degree of the ministry. An election was held for a minister and the lot fell on Bro. C. E. Trout. He was duly installed. The work on our building is progressing very satisfactorily. We have have torn down and rebuilt without losing a single service. Our building will be dedicated in October or November.—Leland C. Moomaw, R. D. 2, Roanoke, Va., Sept. 14.

Burks Fork church met in council Sept. 15 with our elder, Bro. A. J. Weddle, in charge. One letter was received. We decided to hold our love feast Oct. 20, beginning at 3:30 P. M. On Sunday four were baptized at one of our mission points, and one awaits the rite.—Mae Hyton, Willis, Va., Sept. 22.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 2, Northeastern Kansas, in the Sabatha church.
Oct. 3, Northern Iowa, South-eastern Minnesota, and South Dakota, at Worthington, Minn.
Oct. 4, 8 am, Northeastern Ohio, in the Sugar Creek church, at Baltic.
Oct. 4, Northern Indiana, in the Walnut church, 6 mi. S. E. of Argos.
Oct. 5, 6 am, Western Maryland, in the Maple Grove congregation.
Oct. 5, Middle Indiana, in the Pleasant Dale congregation.
Oct. 12, Michigan, in the Beaverlin congregation.
Oct. 17, Southwestern Kansas and Southern Colorado, in the Wichita church, Kans.
Oct. 17, Second District of West Virginia, in the Shiloh congregation.
Oct. 18, Southern Indiana, in the Four Mile congregation near Kitcher.
Oct. 20, First District of West Virginia, in the Sandy Creek congregation, Salem house.
Oct. 24, 26, Southern Missouri, in the Northwestern Arkansas, in the Dry Fork church, Mo.
Oct. 28, 8 am, Northwestern Kansas and Northern Colorado, in the Victor church, Osborne, Kan.
Oct. 28, Oklahoma and Indian Territory, in the Washita congregation, of Cordell, Okla.

LOVE FEASTS.

California.
Oct. 27, 11 am, Oak Grove.
Oct. 27, Covina.
Colorado.
Sept. 29, St. Vrain.
Idaho.
Oct. 27, Boise Valley.
Sept. 29, 30, 10:30 am, West Branch.
Oct. 3, 4, 3 pm, Shannon.
Oct. 5, 10 am, Panther Creek.
Oct. 7, 1:30 pm, Waddams Grove.
Oct. 7, 6 pm, Hudson.
Oct. 13, 10 am, Milledgeville.
Oct. 13, West Otter Creek.
Oct. 17, Martin Creek.
Oct. 14, 4 pm, Blue Ridge.
Oct. 20, 21, Silver Creek, at Mt. Morris.
Oct. 20, 4 pm, Polo.
Oct. 20, Spring Run, west of Ellaville.
Oct. 21, 7 pm, Batavia.
Oct. 27, Lamotte Parille.
Oct. 27, 6 pm, Naperville.
Oct. 27, Bear at Palmer.
Oct. 27, 4 pm, Rome.
Oct. 27, 28, 4 pm, Rock River, at Franklin Grove.
Nov. 3, 4 pm, Big Creek.
Sept. 29, Lick Creek, Maple Grove house.
Sept. 29, 1 pm, Stony Creek.
Sept. 29, 10 am, Buck Creek.
Sept. 29, 2 pm, Middlefork.

Oct. 6, 7, 1 pm, Coon River, near Pandora.
Oct. 12, Udell, Fairview house.
Oct. 13, 6 pm, Grundy Co.
Oct. 13, Salem.
Oct. 13, Indian Creek.
Oct. 13, 4 pm, Panther Creek.
Oct. 20, 3 pm, South Crook.
Oct. 20, 4 pm, South Waterloo.
Oct. 20, Franklin County.
Oct. 20, 21, 10:30 am, Iowa River, south house.
Oct. 27, 28, Dallas Center.
Oct. 6, Grenola.
Kansas.
Sept. 29, 2 pm, Dorrauce.
Sept. 29, 10 am, Burro.
Sept. 29, 4 pm, at J. W. Miller's, 1 1/2 mi. N. of Walton.
Sept. 29, 2 pm, Maple Grove.
Sept. 29, 4 pm, Cedar Creek.
Oct. 6, 6 pm, Appanose.
Oct. 6, 10 am, Belleville.
Oct. 6, 5:30 pm, Vermilion.
Oct. 6, Newton.
Oct. 6, 7, Pleasant View, Earlton.
Oct. 13, White Rock.
Oct. 13, 14, 2 pm, Ottawa.
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MUST BE BORN AGAIN.

BY F. W. DOVE.

JESUS said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5. "Born of water and of the Spirit," of which baptism by water is a divinely appointed command. Mark 16:16. "To know how the Spirit doth speak," refer to 1 Tim. 4:1.

JESUS said to the man Nicodemus, "Except a man be born again, he cannot see the kingdom of God." To be born again is to be made new; the old man must die to sin, for the law of the Spirit of life in Christ Jesus hath made him free from the law of sin and death. See Rom. 8:2. "Old things pass away, and behold all things become new." That brings him into a state of light and peace, hence "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit" of life in Christ Jesus, which hath made them free from the power of sin and death. Born again, made new, they now see the light and walk in it. The Spirit leadeth men into all truth, for he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God, if he is born of the Spirit. It is the gift of God. God is love, and he is the author of all those who love him and exercise in his love. They are his children spiritually; they are born of him.

"God is a spirit, and those that worship him must worship him in spirit and in truth." "Must be born again," Jesus said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." This was too hard for him as a natural man, to enter the second time into his mother's womb and be born when he was old. But our blessed Lord taught him that "that which was born of the flesh was flesh, and that which was born of the Spirit was Spirit."

Paul, in Romans 6:6, explains it clearly and shows plainly that it means baptism. The old man dies to sin; the sinner must see his sinful state and die to sin by faith, repentance and baptism. When he dies to sin, then he is ready to be buried, but not till he is dead to sin.

Naturally speaking, we do not bury men till they are dead; so in a spiritual sense baptism represents a death, a burial and a resurrection. The old man is buried with Christ in baptism; after passing through the liquid grave he comes out a new creature in Christ Jesus. "Old things have passed away, and, behold, all things become new." He now walks in newness of life, now to go on to perfection, walking in the ordinances of the house of the Lord blamelessly, as did Zacharias and Elizabeth of old.

Cabool, Mo.

REVERENCE FOR THE SERVICES OF GOD'S HOUSE.

BY SUSIE M. HOUT.

WHEN God, by his servant Moses, gave the law to the children of Israel on the "holy mount," one among the many things that were taught in that law was reverence for God and his sanctuary. The people were required to purify themselves from all uncleanness before they could engage in the sacred services of God's house. At all times the sanctuary and holiness of the sanctuary was upheld before the people.

When Christ came and saw the temple desecrated by those who refused to reverence that sacred place, he did not fail to drive out the desecrators and teach the people that his Father's house was a house of prayer. But they had made it a den of thieves.

When we observe the lack of reverence for the house of God, on the part of many professing Christians to-day, we are made to think that the lessons of inspiration from the Old Testament, as well as the teachings of Jesus on this important subject, are being disregarded, even as they were in the time of Christ. There seems to be a growing disposition on the part of many to neglect the public sanctuary; and with this there is also a lack of reverence for the sacred services of God's house. This neglect is certainly to

be deplored, for when the people of this fair land fail publicly to worship and reverence the God of the universe, certainly national ruin is not far distant. It will simply be the repetition of history. Will we not profit by the experience of those who have gone before? Let us not fail to sound the note of warning, and from the pulpit and press let the solemn warning go forth for the people to return and worship and reverence God in his house.

O, for more of the spirit of David, when he said, "My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God." "A day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

We should attend divine services, not only because it is a duty, but because it is a blessed privilege, and a means by which we can progress in the divine life. If we go in the spirit of prayer and worship, and that with a holy reverence, we place ourselves in a position to receive God's blessing. He has promised to bless every devout worshiper. But if we go to the house of God with a spirit of indifference and carelessness, and without any thought of the services we are going to engage in, we fail to receive the rich blessing God has promised.

Sharpsburg, Md.

LIGHT AFFLICTIONS.

BY D. M. CLICK.

WHEN trouble or distress crosses our pathway we are made to realize how very little we are, and how much we are dependent on the *higher power*. Jonah perhaps felt himself quite able to get away from God's command; but notice how very soon he called on God for mercy when the great fish swallowed him. So it may be to some extent with us. While continually blessed with health and strength and pleasant surroundings, we are apt to forget whence come all our blessings.

In 2 Cor. 17, Paul speaks of our light afflictions; and yet when we think of the intense pain and suffering some have to endure, we are made to think it is not light, as we look at it. No doubt the apostle had in mind that our afflictions here are light compared with what the future will be to those who forget God and are not willing for his Holy Spirit to govern their lives and lead them into his holy service. May we more fully realize and appreciate the great blessings so bountifully bestowed upon us by our heavenly Father, and when these light afflictions come upon us, may we through them testify for Christ. "My grace is sufficient for you." 2 Cor. 12:9. Through the grace of God we can all be able to testify for our Lord.

Grand Junction, Colo.

TOWSER'S FAILING.

"THE poor dog is tired out," said Mary, as the wagon drove into the yard, and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.

"Tisn't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zigzagging from one side of the road to the other, and tendin' to everything that didn't concern him. He couldn't pass a gate without running through it to see what was on the other side, nor see a hen anywhere along the road without feeling called on to chase her. Every dog that barked started him to barkin', and everything that moved took him out of the way to find out what it was, and where it was goin'. No wonder he's tired."

"But you'll find plenty of human bein's that are traveling their lives through in just the same way. They ain't satisfied with the road marked out for them, but watch their neighbor's goin's and doin's, and take charge of no end of things they can't help or hinder. They are like old Towser; it wears 'em out. If they follow straight after the Master, and not invent so many extra cares for themselves, the road wouldn't be nigh so long nor hard."

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, October 7, 1906.

FOLLOWING JESUS.

I. Deny Himself."

1. Of Carnal Desires,Rom. 8: 6-7
2. Of Natural Propensities,Rom. 7: 20
3. Of Cultivated Habits,Rom. 8: 13

II. "Take Up His Cross."

1. Leave Associates,Matt. 19: 29
2. Bear Cross Until it Bears You,Rom. 5: 7-8
3. Don't Hunt Cross Without Nails,Mark 8: 38

III. "Follow Me."

1. Into Church,John 10: 1
2. Into Conflict,Rom. 8: 38-39
3. Into Death,Psa. 23: 4
4. Into Heaven,John 14: 2

IV. Conclusion.

1. Convenience Insufficient for Salvation.
2. Accomplishment does not Atone for Vice.
3. Cross is Heavier when we Falter.

I. "Deny Himself." When a convert makes an "unconditional surrender" of himself to Christ, he does not find it very difficult to deny himself. His Master set the example and he lovingly follows. If he be an old convert, he may have formed some habits in his sinful course that will require constant fighting to overcome. The best way to rid ourselves of such habits is to engage in good works so strongly that we shall be too busily engaged to fall back into evil ways.

II. "Take Up His Cross." His cross, his very own; not the Master's for he himself bore it. Whatever it may be that comes between us and our love for Jesus, we must take up and bear it until it ceases to be a cross. Walk side by side with the Master, then there need be no crossing of our way with his.

III. "Follow Me." Yes; follow. The prize is not at the beginning or middle, but at the end. We must follow Jesus into the church that he himself established in order that we might carry out his ordinances. We must follow him through evil as well as good report, through temptations, joys, conflicts, sorrows, death, life and finally into heaven, his own abode. Then comes our reward.

IV. Conclusion. Such an important matter should be attended to immediately. Now is as convenient a time as we ever shall have. Our own cultivated goodness will not suffice us. Jesus, and Jesus only, can save us. The longer we wait to follow him, the harder it will be for us to do so.

PRAYER MEETING

For Week Beginning October 7, 1906.

SPIRITUAL TRANSFORMATION.—Rom. 12: 2.

I. In What Must We Be Transformed?

1. In our thoughts. Prov. 15: 26. We must think right, before we can act nobly. Christlike, for as "a man thinketh so is he."
2. In our wills. Psa. 40: 8. Our wills must be radically and emphatically changed. There must be a heavenward tendency, a complete consecration of all our powers.
3. In our conscience. 1 Tim. 1: 19. Purified by the blood of Christ our conscience is in harmony with the plans of the Father. We are guided by the Spirit, who speaks to us by the silent monitor within us.
4. In our affections. Col. 3: 2, 3. Earthly things may have a strong attraction to the unregenerated soul, but when once the work of grace begins its transforming power, we "set our affections on things above."
5. In our words. Matt. 12: 37. Justification or condemnation may be ours; it all depends on our words and the spirit behind them. Transformation will result in words of life and salvation.
6. In our actions. 1 Sam. 2: 3. We are told that by God "actions are weighed." How careful it should make us in all we do! The Lord is doing the weighing; we cannot dissemble before him.

II. The Signs of This Transformation.

1. Our works proceed from new principles. Matt. 5: 16. Our light must "so" shine, that men may see there is renewed power within.
2. After a new manner. 2 Cor. 5: 17. "All things are become new" when the child of God is really transformed by the power from on high.
3. To new ends and purposes. Eph. 4: 23-25. Wonderful, indeed, are the avenues of doing good that present themselves to those who are willing to walk in "righteousness and true holiness."

HOME AND FAMILY

COMMON THINGS.

SELECTED BY MARGUERITE BIXLER.

"A black bough traced against the clear, sweet red
Of the sunset west;
A bird, slow drifting, lonely overhead,
Far from its waiting nest;
A trickle of blue water where rough grasses part,
Bright with its mirrored sky—
Tall reeds a-sway, where fitful breezes start—
Still when the breeze goes by;
A boat, through twilight sea-mist coming in from sea,
To where the watchers be;
A footpath, worn white by homeward feet,
To some poor cottage door;
Ah, friend, what makes these common things so sweet.
That heart can bear no more?
Sweet with all joy, and pain, of all the years.
So sweet, the eyes that look can only look through
tears!"

A BACK YARD.

BY ELIZABETH D. ROSENBERGER.

The way of the slothful man is a hedge of thorns.—
Prov. 15: 19.

THE neglected back yard with its piles of rubbish and broken crockery, interspersed with tin cans lying around like cannon balls on a battlefield is familiar to us all. The old fence fairly seems to sag down in some instances with the weight of gossip let down on it by slatternly housekeepers in the early morning hours. The sordid ugliness of a row of these back yards leaves bad impressions upon the children who are brought up amidst such surroundings. They are likely to be hardened and careless, and woe to the poor animals that wander within their precincts. In these days when children are taught in our schools to love the woods and meadows, and flowers and birds, and the teachers make them see the beauty in the blade of grass or the tiny flower, it behooves parents to let them have a garden of their own if possible, where they may put seeds and bulbs to sleep and watch them wake up.

One mother transformed a back yard into a lovely flower-garden though she had but little money to spend. She looked at the sad, gray coloring of a row of these dingy houses, and she longed for the little white-washed cottage back in the country. Her husband was sleeping beneath the daisies in the old church-yard; she and her three children must live here somehow. The children needed the back yard for a play-ground. So the mother and her oldest boy proceeded to clean the yard. They worked steadily in the early spring-time until the broken bottles and quantities of tin and iron and dirt were removed. But the dreary barrenness was appalling,—a bare, bleak space through which little Ted hurried to open the gate and then fled down the alley to the boys.

What was to be done? For over a week the boy carted in some rich earth on a wheelbarrow, working during all his spare time, mornings and evenings. They spent a little money for seeds and bulbs, a few were given them, and even the first summer they felt well rewarded for all their hard work. But two years later, I wish you could have seen their garden! In the early spring there were beds of tulips of all colors. They looked as if they were on the alert to enjoy life all they could, or as if they were not afraid to look the sun or anything else above them in the face. Later there came pansies, verbenas, four-o'clocks, and mignonette. There were grape-vines which bore clusters of purple grapes in the autumn; asters and chrysanthemums bloomed. The two younger children played and worked there all summer through; they were glad to bring their friends there. The sunny air, their interest in growing things, their contact with the soil was good for them. To the mother and older son it was a place of rest and comfort; every weed and flower was a friend. On summer evenings the entire family assembled there when the garden was sweet with the odor of flowers. The rain had preserved to the herbage all the freshness and verdure

of spring, and the world of leaves had lost nothing of its midsummer brightness.

Our home surroundings may be ever so poor and humble, yet dirt and disorder should be banished. The environment of our children should be a matter of serious study. The roughest boy, as has already been proved in many a social settlement, is happy in learning how to deal with flowers and shrubs. Interest your boys in the back yard; they will be quicker to see its possibilities than you are, and eagerly anxious to plant something. Plant some bulbs and vines that will remain out all the winter; they will come up in the early spring, and make a brave showing. Humility and the most patient perseverance seem almost as necessary in gardening as rain and sunshine. Every failure must be used as a stepping-stone to something better.

Is it worth while? Yes, indeed. Everything that helps to make home more what it should be, everything that helps to endear it to the hearts of our children is well worth our most strenuous effort. You can make your back yard a place where genuine privacy and some family life are possible; the front yard is open to your friends. There is a great News-boys' Home on the east side in New York, the head of which believes that boys should be taught to take an interest in flowers. His schoolroom opens into a great conservatory, and his boys have in one year handled intelligently and sent out over forty thousand cuttings. Give your boy and girl a chance to learn something about plants.

Covington, Ohio.

MY DUTY TO THE HOME DEPARTMENT.

BY DAVID BAILEY.

YEARS ago we had no Sunday schools. The children were not thought of in connection with the church. They might go with their parents to the meetings if there was no other convenient way to dispose of them, but they were not expected to understand heavenly things; and they did not.

There were few common schools in those days, and wise and good men conceived the idea of gathering up the children on the Sabbath day to receive secular instruction. As these men were wise and good, we think they would improve their opportunity to speak of a better life; and we are glad to know to a certainty that they did. So the children began to learn of heavenly things as well as how to learn of those things.

Then of late years it was discovered that many had a desire to be at Sunday school, who were unable to attend; some on account of poor health, others on account of home duties, while still others were careless, but could easily be interested if the proper influence was brought to bear. This, then, is the field of the home department, and the present question is: "What can I do to help in the work?"

You will notice that I put the question in the first person singular, so that I may speak plainly without giving offense. But you must not flatter yourselves that you will be excused from a duty which another will voluntarily take up.

As a steward, entrusted with a portion, however small, of God's gifts, I should not turn away from the needy; and there is no more urgent need than the need of instruction in heavenly things. It is not necessary that all should be visitors for the home department, for this is a work that requires tact; but I can keep my eyes on the field and report to the department anything new I may discover. I may keep posted on the work of the visitors, and treat the members in such a way that they will know that I, too, am learning something of Jesus. I can help to hold up the hands of the visitors when discouragements come. It may be I could lend a horse or a carriage to the visitors or I might be a coachman if the visitor was not an expert driver, and there were automobiles in the way. People did not use carriages much in David's time, else he might have written, "I'd rather be a coachman to a servant of the Lord, than dwell in the chief rooms of the tabernacle of Satan."

The duty, then, is to watch for little things to do.

If you do those things well, you will be called to higher things. Our work should all be for God. But the special work is what we can do for others, where God must give the reward. Is it not time to be looking around to find a job to do for Jesus? He intimated, when here on earth, that he has "little ones," "sick, and in prison." We have no populous prison convenient, but I would suggest a visit to the infirmary. I feel sure that there is work there for the home department. Let us get the proper Spirit, and then work as that Spirit moves us.

"Only in dreams is the ladder thrown
From the weary earth to the sapphirine wall,
But the dreams depart, and the visions fall,
And the sleeper awakes on a pillow of stone."

But Jacob, so awaking, acknowledged it a blessed place to sleep. And so may you and I, as we awake from dreams and find our work our duty feel that we have been at the very gate of heaven.

Ashland, Ohio.

FATHER AND MOTHER KNOW BEST.

BY J. S. FLORY.

How often it is that children cannot understand why their parents are so exacting in their choosing of company and amusements.

A worthy sister once told me of her experience in this line. She said, "When the neighboring young people would have a social party at night, my parents would refuse to let me go. Manytimes I would go off to bed and cry myself to sleep, wondering why my parents were so hard on me, as I thought. In later years I plainly understood that it was because they loved me and sought my good that they did as they did. Nearly everyone of those girl associates of the community turned out to be anything else but good women, and after I became a church member and had a family of girls myself, I then understood, and with the dearest remembrance thanked my parents from my heart for their sternness, which I found was so seasoned with love for my welfare."

Once I overheard a young lady say to her companions who were urging her to attend a circus, that was soon to be in the county town, that she had concluded not to go. To the question asked her, why she would not go, she said, "My father would rather I would not go." Her mother was not living. I shall never forget that reasonable excuse she gave, and in after years I knew her to be a model Christian and head of her father's family; and she made a much respected mother in her own family. It always pays to have respect to the wishes of good parents, although the reasons at the time cannot be understood. An occasional good cry because of trivial disappointments is much better than the bitter burning tears of remorse that rankle in the bosom of so many that have gone wrong.

Los Angeles, Cal.

IMMODEST APPAREL.

1. Bedecking the body with costly ornaments, flashy colors, and useless superfluities.
2. Dressing so as to expose and advertise the physical form.
3. Compressing and deforming the vital organs by tight lacing, and otherwise injuring the health by improper clothing.
4. Wearing clothing consisting of thin fabric, exposing the half-nude form of the arms and upper part of the chest.
5. Continual changes along these lines which mean to arouse passions which modest apparel would avoid.

Some say it is a disgrace to mention these things. If it is a disgrace even to mention them, what must it be to wear them?

Read Isa. 3: 16-25; 1 Tim. 2: 9, 10; 1 Pet. 3: 3, 4.

"How many people there are who need sunshine in their lives! It is a woman's mission to be a sunbeam, brightening up the dark places, and giving out warmth and light. Aim at this and your task will indeed be useful."

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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OUR PREMIUM OFFER.

We take pleasure in calling attention to our excellent premium offer, which appears on the last page of this issue. The cut shows the size of the book and the kind of binding. The work contains nearly four hundred well-printed pages and about 125 cuts. These are made from photographs, and show the actual conditions as found in the countries visited.

There is nothing cheap about the book. It is printed on fine paper, well put together, and neatly bound in cloth. All the work has been done here in our office and will be found first-class in every particular.

Bro. Miller has put a great deal of hard work on the book. He visited South Africa, Australia and China for the purpose of looking into the conditions as they actually exist, and what he writes is the result of information secured on the spot. He came in close contact with the people in their own country and knows how to picture the conditions as he found them.

He is anxious that a copy of the book should find its way into the home of each family in the Brotherhood, and for that reason has consented for the book to be offered as a premium with the MESSENGER. We wish it distinctly understood that the volume is not to be sold at any price.

It is a regular \$1.50 book, and if placed on the market would be sold for that price. But we propose to let the MESSENGER readers have it for the actual cost of bringing out the work. We are printing the book and letting them have it, in connection with the MESSENGER, at what it costs the House to make the volume.

In the way of a premium we regard this as the best offer we have ever made, and one that all of our patrons should heartily appreciate. Read what the Business Management has to say on the last page, comply with the conditions as set forth, and let us have your renewal, and an order for "The Other Half of the Globe" at an early date.

By the time this issue comes from the press, your Office Editor expects to be well on his way to Southern California. Our route will take us through Denver, Salt Lake City, and other places of interest, with arrangements to spend about ten days in the vicinity of Los Angeles. We go for the purpose of looking over the Annual Meeting ground of 1907, with a view of saying something about the location and the conditions as we may find them. Our return trip is to be via El Paso, San Antonio and New Orleans. While going from point to point we are likely to have something to say in the MESSENGER. We regret that the time allotted for this trip will not permit us to stop off and visit some of the churches along our line of travel. We purpose returning to our desk sometime during the third week in October.

DURING a revival held at the Hevner church, W. Va., nine applied for membership.

THE Brothers' Valley church, Pa., is planning to build a new meetinghouse to take the place of the present Grove church.

THE Brethren at Roanoke, Va., are remodeling their meetinghouse. The increased interest demands more room and better facilities.

BRO. EZRA FLORY, of Union, Ohio, is booked for a series of meetings in Sterling, Ill., to commence the first Sunday in December.

THE steamship *Moltke* on which Bro. M. R. Murray and Bro. I. N. H. Beahm and party crossed the Atlantic, reached Naples, Italy, on Monday, Sept. 24.

BRO. GEO. W. MILLER, of Cerro Gordo, Ill., is engaged in a protracted meeting at the West church, in the North Manchester congregation, Ind.

WE publish a program of the ministerial meeting of the Northeastern District of Ohio, to be held in the Sugar Creek church, at Baltic, Oct. 2 and 3.

THE ministerial and Sunday-school meetings of Eastern Pennsylvania will be held in the Little Swatara congregation, Moyer house, Oct. 30 and 31.

BRO. GEO. W. FLORY began a series of meetings in the Linville Creek congregation, Va., Sept. 9. So far twenty-one have been baptized and there are seven applicants.

BRO. D. S. FILBRUN wishes his correspondents to note that his address is changed from 953 S. Sawyer Ave., to 534 Marshfield Ave., flat G, third floor, Chicago, Ill.

LAST week we stated, as a correction, that the district meeting of Oklahoma and Indian Territory would be held Oct. 26. The ministerial meeting is to be held the day before.

THE Brethren in Northeastern Ohio are to hold their district meeting in the Sugar Creek church, Oct. 4. The ministerial association will convene at the same place Oct. 2, at 7:30 P. M.

NOT in a long time, perhaps never, have we been so flooded with news from the churches as during the past few weeks. It shows that the congregations are alive and are letting people know it.

THE ministerial meeting of Southern Missouri and Northwestern Arkansas is to follow right after the district meeting announced for Oct. 24 and 25, to be held in the Dry Fork congregation, Mo.

BRO. ARCHY VANDYKE and wife, of Laporte, Ind., left for the Pacific coast, Sept. 15, to spend the coming months with his eldest son. They expect to remain until after the Annual Meeting, and in the meantime he may be addressed at Newberg, Oregon.

BRO. HARVEY M. BARKDOLL, of Naperville, Ill., accompanied by several members of his family, has arranged to leave for Glendora, Cal., the latter part of October. If all goes well he is to remain in California until after the close of the Annual Meeting.

THE Sunday-school and ministerial meetings of the Northwestern District of Ohio were held in the Silver Creek congregation, near Pioneer. A very interesting and profitable discussion of the topics and the program is reported. A report of the meetings will appear soon.

BRO. C. G. PETRY, who was in the mailing department here for some time and was elected to the ministry in Elgin, called on us the first of the week. He has been on the farm and returns to his work in the Bethany Bible School with renewed physical strength.

BRO. A. D. SOLLENBERGER, of Naperville, this State, is at Pickrell, Neb., his former home. He is to return to Naperville the latter part of next month, and then take a course in the Bethany Bible School, in addition to looking after the spiritual interests of his home congregation.

BRO. A. L. B. MARTIN, we are informed, is to devote all his time to the interests of the church in Harrisburg, Pa. This is as it should be; or, rather, the capital city of Pennsylvania should long ago have had at least one person giving all his time to the work.

BRO. T. T. MYERS writes us that the editorial item in last week's MESSENGER, stating that Bro. Geo. D. Kuns, of McPherson, Kans., had been called to the pastorate of the First Brethren church, Philadelphia, is a mistake. Bro. Myers is to remain as pastor. We regret having been misinformed.

THE Brethren at Twin Falls, Idaho, have a lot and intend to have a house of worship on it as soon as means can be secured. The house will aid much, for it will always be at the disposal of the members and will show to the people living there that our members are in the work and intend to keep it up permanently.

THIS week we are publishing a short biographical sketch of Bro. C. M. Brower, whose death we mentioned in the last issue. It was stated that he came to South English a dozen years ago, but from this sketch we learn that he came with his parents to Iowa in 1855, where he continued to reside until he was called up higher.

THE time for making corrections in the ministerial list in the *Almanac* has come. There have been many ministers changing location; a goodly number have been called to the ministry, and some have passed into the beyond. The clerk of each congregation should see to it that we receive a list of all the changes that have taken place, and that at an early date.

BRO. E. B. HOFF is now located at Maywood, Ill., one of the suburbs of Chicago, where he may be addressed instead of 188 Hastings St., as formerly. His home is near the electric line and reaching the Bethany Bible School in the city is a matter of only a few minutes each morning. Thousands of men who do business in Chicago prefer to live out of the city, along the electric line, and Bro. Hoff is one of them.

ONE of the city congregations, for the first time, held a council meeting in the evening, and to the surprise of the members, found it the best way yet discovered to secure a good attendance. Members residing in other cities have learned that an evening council meeting is always better attended than one held during the day. Such meetings, however, should not be continued until too late an hour. It is better to have two meetings to complete the business than to run one meeting far into the night, and thus tire out the members.

THIS issue will fall into the hands of hundreds who are not at this time reading the MESSENGER. We ask them to examine the paper carefully, and if they like it, and we are sure they will, let us have their subscription. From now until January, 1908, the paper will be sent to any new subscriber in the United States and Canada for \$1.50. That is, those who subscribe now for 1907 will receive the MESSENGER the remainder of this year free. Names will be placed on our list as soon as received, and the paper will be sent from that date. By adding forty-five cents, Bro. Miller's new book, "The Other Half of the Globe," can be had. See last page of this issue.

SOMEONE has started the report that the Brethren in California may not be able to care for all the members who desire to attend the Annual Meeting next spring. Our people can rest perfectly easy about being properly cared for after reaching the conference. A good committee of arrangements has been appointed and they can find ample facilities for both feeding and lodging twice as many people as will attend the meeting. Ours will by no means be the first conference that has been held in Southern California. That part of the Pacific coast is as densely settled as some of the most favored parts of the east. If our people, delegates and all, can manage to get to this conference, the Committee of Arrangements will see to the rest. But more of this later on.

THE death-knell of free railroad passes has been sounded. Congress passed the law, it is fast going into effect, and the Interstate Commission has made some close cutting decisions. Here is one of the decisions, as given by a press correspondent, and we are asked to print it:

Nothing but money can be lawfully received or accepted in payment for transportation subject to the act, whether of passengers of property, or for any service in connection therewith, it being the opinion of the commission that the prohibition against charging or collecting a greater or less or different compensation than the established rates in effect at the time precludes the acceptance of services, property or other payment in lieu of the amount of money specified in the published schedules.

BRO. C. H. BRUBAKER, one of our missionaries to India, was with us a few days last week. He happened here on prayer meeting evening, and gave us a most excellent address—a talk that did our people good. We were glad for the privilege of meeting Bro. Brubaker on this occasion and becoming better acquainted with him. He went from here to Indiana for a few days, and will then go on to the Quemanohing congregation, Pa., to remain some weeks. The generous-hearted people of this congregation have decided to support Bro. Brubaker while he is engaged in his work in the India field, and it is important that he should meet them personally before entering upon his work. The latter part of October, he, with the other missionaries, is to leave New York for his future field of labor. While in India he promises to let the MESSENGER readers hear from him quite frequently, and we are sure that they will appreciate his essays from time to time.

THE Bethany Bible School, 188 Hastings St., Chicago, opens this week in a much better condition than when it started one year ago, and with a host of friends who cannot say enough in favor of its work and purpose. The school is in charge of Brethren Wieand and Hoff, men of great piety and fine scholarship. Their acquaintance with the Bible is beyond question and they have the ability to teach it. The purpose of this school is to prepare men and women to teach the Scriptures understandingly, and judging from the many letters received here at our desk, concerning the work done, and the methods employed, we should think that the brethren in charge are giving most excellent satisfaction. They not only give their students a most thorough drilling in Scriptural knowledge, and especially along doctrinal lines, but somehow succeed in filling them with an inspiration that can be felt as well as seen. We want to see all of our schools succeed, Bethany along with the rest of them.

A RARE CHANGE.

It is not often that a preacher, having been baptized by trine immersion in the Brethren church, reaches the conclusion that single immersion is sufficient to fill the New Testament demands, and that he will henceforth be contented to preach in favor of and administer baptism with the single backward dip.

If he has any acquaintance whatever with the history of baptism he should know that the backward form is only about four hundred years old, and that no well-read man would venture to claim for it apostolic origin. Even Judson, the noted Baptist missionary, looked upon the backward posture as a modern invention, introduced by men who did not understand the import of some of the types of baptism.

The people in the United States are learning more concerning the prevalence of trine immersion than they knew years ago. There was a time when even well-informed clergymen thought that this form of immersion was limited to less than two hundred thousand Christians in the western world. But most of them now know better. At the present time there are living in the world about 150,000,000 persons who have been baptized by trine immersion, while those who have received single immersion will hardly exceed 10,000,000. Outside of the United States very little single immersion will be found, but in Europe, Asia and Africa the trine action is the usual form, whether immersion, sprinkling or pouring be employed.

We are not saying that numbers should settle a

question of this character, but when a man leaves his trine immersion church and goes over to one practicing single immersion, thinking that he now has numbers and scholarship on his side, he is certainly to be pitied, in this enlightened age, for his unpardonable lack of information. There may be a little modern scholarship on the side of his change, but the real scholarship of the world is against him, to say nothing of the numerical strength of the trine immersion ranks in every century of the Christian era.

Indeed it is rare that a well-informed man so far forgets the array of evidences and statistics against him, as to leave his trine immersion associates and go over to those who are content with single immersion. We have known of but a few in our time. Some years ago one of our preachers, of considerable ability, decided to make the change and did so. He still lives, but after years of observation and experience in a denomination, noted for men of fine scholarship, he has been heard to say, that, given the side of trine immersion in a discussion, he could withstand the arguments of any single immersionist in this or any other country. So far as his experience and conclusions are concerned, he probably voices the sentiment of the few, and they are very few, who have in their unguarded years been induced to exchange the threefold for the single action in baptism.

THE END—FAILURE.

As a leader the career of John Alexander Dowie has come to an end, as was foreseen by thinking men years ago. No man could succeed along the line he mapped out for himself. The failure had to come sometime, though it came sooner than some thought it would.

For some years he was the most widely advertised preacher in the world. People flocked to his standard by the thousand and laid their wealth at his feet. He had about 22,000 trusted followers, and most of them believed that he was Elijah that was to come. He lived royally and spent money lavishly. Among his people his word was law, and if death had come to him before he undertook his raid on New York, he would have gone down to history, among those accepting his teachings, as a divinely-commissioned reformer. His sermons would have been accepted as next to the Bible in the way of inspiration.

From his pulpit and through the *Leaves of Healing* he defied the world, censuring everything in sight not in harmony with what he held to be true. He was a strong leader, a man of strong will power and wonderful resources. In the face of great obstacles he built Zion and organized his forces. But he undertook too much, having ideals beyond the reach of man. He failed, and it was an utter failure. He lived long enough to show his weakness. When the crisis came, his own people, almost to a man, turned against him, and a few days ago elected Voliva as their future leader. The election was held under the direction of the court, which took this course to help Zion out of her embarrassment.

Dowie is left behind with probably less than a score of friends. He came near wrecking the church that he himself founded, but did completely wreck himself. As a leader, preacher, writer and prophet, it is all over with him now. No one now looks upon him as the promised Elijah. He deceived himself and he also deceived others.

The whole performance, from start to finish, makes a strange chapter in modern religious history. The world has never seen anything just like it. So far as Dowie is concerned, there is just one word that tells the whole story, and that word is *failure*, set over against his schemes.

The world pities the man. He deceived himself, and yet in the face of failure has never surrendered his claim to leadership. He clings to the idea that he is the Messenger of the Covenant, the Elijah, the First Apostle and duly chosen of God to do the work he undertook. Though rejected by the thousands who one time almost worshiped him, the man will not give in. He is likely to go to the grave with his delusion.

But it is a warning, and a great one too at that, such as men should have heeded long ago. Failure has come to men of this class before, and it is to come to others. During the last thirty-five years we have seen several self-proclaimed prophets rise, deceive people by the hundreds, and just as often have we seen them disappear. Are we to see more of them? Possibly we are. They will continue to flourish until men and women learn to place their confidence in the Bible, in God, and not in frail man.

FIVE WERE FOOLISH.

Five were wise and five were foolish.

THERE had been a wedding, and ten virgins had arranged, according to the custom of the country, to go out and meet the party as they were entering into the reception. Just why there were ten, no more, no less, we don't know. Neither do we know why they were so equally divided. Neither do we know that there is any special importance to be attached to the proportion. At many of the weddings and receptions now-a-days there are more than half that might be listed among the foolish, judging from their actions. Then, too, it may be that the proportion may be less. Perhaps the character of the occasion gives license for more folly than do ordinary gatherings of friends. Then, too, it will be noticed that even the five were not outright fools. The "ish" somewhat modifies the general character of the persons. They showed some commendable wisdom in that they made some preparation. They accepted the invitation. They had on their best garments,—at least they were suitably arrayed. They had procured the necessary lamps—the reception being in the night-time—and had taken them along with them, so that the bulk of the necessary preparation had been made. Because of this they were called foolish virgins. Had they made no preparation at all, they would have been considered downright fools.

In making the application of the lesson intended, to our own personalities, it will be well for us to consider those differences. The difference between fool and foolish is somewhat the same as that between black and blackish, white and whitish. It is a difference in degree and of parts. And to do a thing partly, or to make an effort towards doing it is always better than to do nothing at all, to ignore a known duty or privilege.

In one way of judging people, we readily admit that the five virgins were indeed very foolish in attempting to go out to meet the wedding party without a sufficiency of oil in their lamps. And we are right thus far. But how much better do we do in affairs that are quite similar in importance? Indeed, as a rule, we do very much less than did they in preparation.

And, accepting the figurative application intended in its spiritual signification, how many of us would deserve a better grade than foolish virgins? It seems to us that the lesson which the Teacher intended to impress on the minds and hearts of his auditors was the importance of careful preparation to meet the Bridegroom when the call comes to us.

The bugle note throughout the Gospel is that of preparation, "Be ye ready"; "Watch and pray"; "Prepare to meet thy God"; "Now is the day of salvation"; "To-day if ye hear My voice." All this because God has made wonderful preparations for the reception of His Son—a great supper, a rich feast—to which all are invited; not a mere formal invitation. He, because he "so" loved us, has robbed heaven of its choicest jewel, all that the invitation might be full and complete.

This invitation has come to each one of us. Are we ready, with our lamps filled, to hear the announcement, "The bridegroom cometh?"

The foolish heard the call and trimmed their lamps, but had no oil. Many of us, too, have heard the call, have washed our robes and trimmed our lamps, but we are foolish because we were not considerate in laying in a good supply of oil. And what good is a lamp without oil, or pretty garments in the dark?

And then the thought comes to us: Why this indifference, this unconcern about this one great event

of life; the one on which all that is desirable and enjoyable hinges?

It is the one unsolvable problem of life. We are made to seek the things that make for our highest good, and yet when the real test comes to us we begin to make excuses as if almost everything else in the world was of more importance than the salvation of the soul and the enjoying of an eternity with God where the joys are unspeakably full, and the glories beyond human ken.

That the five who had made full preparation for the coming of the bridegroom were wise, we all are ready to admit. And why were they wise? Because, we say, the event was worthy of the preparation necessary to be made. But if we are wise enough to commend worthy actions of others, why should we be so foolish as not to pursue the same kind of a course of action that we commend in others!

The more we study into the actions of the five foolish virgins, the less excuse we have for their actions. Why should they not have thought of the most essential thing in all the preparations to be made? It was not for a lack of knowledge, because they knew that lamps without oil were of no use whatever in connection with the occasion. And the occasion was one that appealed to their desires. They wanted to go, and no doubt expected great enjoyment in attending the reception and enjoying the feast. And yet by the neglecting of a known duty they deprived themselves of the very thing they most wanted. Now, as unreasonable as this seems to us, do we not do a still more foolish thing in our religious lives? Many of us have heard the call to the kingdom of God. We understand something about the necessary preparation to be made. We have accepted the robes of righteousness. We have made the profession, have said to the world and those around us, "See our lamps, we are marching heavenward." But have we the oil, so that our lamps are burning brightly, so that if the call would come, "Behold, the Bridegroom cometh," we would be ready, or would we be classed among the foolish virgins who had lamps but no oil?

Just how much the foolish virgins missed in not being fully prepared, we shall never know. However, this much we do know: They were not permitted to enjoy this feast. The doors were shut against them and they were left on the outside. This, compared with the wise, was a great loss. And in the same proportion it will be a loss to us if we are not fully ready when the call comes to us. To be foolish may be an advantage over being fools. To make some preparation may be better than to ignore the call and do nothing at all; but when our eternal happiness is at stake there is only one safe position to take, and that is on the side of the wise virgins who were not only ready, but fully equipped.

H. B. B.

THE WORK OF TEN YEARS.

ACTIVE evangelistic work in the Brotherhood commenced about thirty years ago. Some earnest revival work had been done before, but it did not become anything like general until the time mentioned. Nor was a record of the conversions kept; hence we now have no way of determining just how many came to the church each year. About fifteen years ago, we commenced publishing the number of accessions reported through our columns week after week, and footed up at the end of the year. The figures were never considered exact, but may be regarded as approximately correct. Below we are giving the record for ten years, as correctly as it could well be arranged from the data furnished:

| | |
|-------------|--------|
| 1896, | 5,464 |
| 1897, | 5,600 |
| 1898, | 5,000 |
| 1899, | 4,940 |
| 1900, | 4,300 |
| 1901, | 4,300 |
| 1902, | 5,000 |
| 1903, | 5,028 |
| 1904, | 4,400 |
| 1905, | 5,400 |
| | 49,432 |

It will thus be seen that in ten years our additions to the church, by confession and baptism, foot up prac-

tically fifty thousand, falling considerably short of the birth rate in members' families. That is, there are more children born into families of members than are added to the church. Were all the members' children to come to the church, when reaching the proper age, the accessions would, in ten years, number about ninety thousand, instead of fifty thousand.

While the Brethren church, as a body, is increasing numerically, yet when considered in the light of the birth rate, we are losing. We are doing more to increase the population of the world than we are doing to increase the numerical strength of the church.

In view of these facts it will be wise for us to study well what was said last week, and also the week before, in regard to "Soul Winning and Soul Saving." We ought not only to convert our own children, but other people as well. Instead of reporting five thousand conversions at the end of each year, we ought to be able to report at least fifteen thousand. Instead of the Brethren church numbering one hundred thousand souls, as it now does, we ought to number more than one million.

We are not saying this merely in the interest of numbers, but for the purpose of stirring up our people and getting them to make greater efforts. We do not have enough evangelists in the field. We are not doing enough well-directed pastoral work. Personal efforts are too much neglected. Local congregations are not reaching out as they should. We fail to make the best use of tracts. Our young people are not enlisted in the soul-saving work as they might be. In fact, there is a lack of interest all along the line. We need a genuine revival among the members, and then, and not until then, shall we be in a condition to go out in search of lost souls, as we are now seeking for the treasures of the earth.

BRUMBAUGH'S HISTORY OF THE BRETHREN FOR OUR MINISTERS.

THE Gish Committee some time ago made with Bro. M. G. Brumbaugh arrangements whereby an edition of his "History of the Brethren" could be gotten out especially for our ministers. The book is printed on good paper and will be found in every way equal to the editions published before.

It ought not to be necessary to mention the importance of such a volume to every one interested in religious history, and we believe our ministers will prize such an addition to their libraries. We should know the conditions of Europe religiously at the time the Brethren church was organized; and in this volume those conditions can be learned. We should know all that can be learned about the godly men who were willing to take the responsibility of beginning a new sect in order that they might follow more closely the teachings of their Master; and all that is known about them is given us in this history. We should know what trials and persecutions they endured for Christ's sake; and here is the best place to learn these things. The moving of practically all the members to America not many years after the first organization is an interesting part of our church history.

What was done by those early leaders after they reached a land of liberty should be and will be an inspiration to those on whose shoulders rests the preaching of the Word nearly two centuries later. These men of the past were earnest workers; they had Sunday schools; they were missionaries; they aided in all good works. They were in large measure men of heroic mould. They were educated men who believed in education, some of the best scholars of the day being found among their number. They were men of deep convictions and had the courage to live out their convictions.

This book which throws a flood of light upon our history, which cannot but be an inspiration to every careful student of it, is now within easy reach of every minister of the Brethren church. May each one of them secure it, study it, and so be enabled to do better service for God and the church. Many have already in their possession this well-written work. But there are hundreds who are yet without it. They are the losers; they are less effective servants; they exert less

influence for the church; they do less good in the world; they lead fewer souls to Christ, because they do not know the things which would make them stronger and better workmen.

The "History of the Brethren," the new edition printed especially for the use of our ministers, is now ready to send out, and can be had for forty-eight cents. Let us urge our brethren not to be slow to avail themselves of this opportunity. Aside from the Bible, there is perhaps no other book which has such a claim on us as a people; nor is there any other one which will be so helpful in its field.

Other announcements will be made within a short time. Let each preacher in the church get the books as they are offered and then use them to God's glory and the good of the world which so sadly needs every influence that makes for righteousness.

G. M. J.

HEART HONESTY.

SEVERAL weeks ago, one of our eastern elders, while in South Bend, Ind., found a purse containing over one hundred dollars. He could have kept quiet about it, made use of the money, and that might have been the end of it so far as man is concerned. But he is not that kind of a man. Inside of the purse was found the name of the owner, who proved to be a lady residing in Chicago. He did the Christian act and arranged to have the purse returned to the owner. In due time he received the following from the grateful woman:

My dear sir:

The pocketbook, containing over one hundred dollars, which I lost in South Bend, Ind., has been received today. Indeed words fail to express the gratitude there is in my heart to you, Mr. ——. I am a poor woman and work hard for my living, and had a dishonest person found my purse, the loss would have been great to me indeed. How glad I am that an honest man found it and took the pains to return it to me. Your very kind act has caused me to believe that there are some good people in this world yet, and that real, true religion has not died out. Again, accept the deep gratitude of my heart for your noble deed of kindness.

Lost property, when found, belongs to the loser, and not to the finder. It is simply his lost property, and if the finder is an honest man he will make reasonable efforts to restore it. Concealing valuables when found, shows dishonesty at heart, and it should be remembered that it is by the heart that the Lord determines the value of the man.

Restoring lost property is in keeping with the dictates of a well-regulated conscience. Had the elder made no effort to find the owner of the lost money, but kept and made use of it, his conscience would have disturbed him more or less all the years of his life. An honest conscience cannot and will not rest easy in the face of a wrong act. The wrong must be made right. The sin, if committed, must be repented of, and the property, if found or taken by fraud, must be restored. Nothing short of this will satisfy a good conscience.

CARE FOR THE BODY.

THE man who would do good work with his mind must keep his body at its best. God gave the body to be used and not abused. It must be well fed, well clothed, kept clean and have ample exercise as well as plenty of rest. Give the body enough of intelligent thought to keep it in good working order. It should not be either overfed, or underfed, nor ought it to be overworked. If the real purpose of your body is for physical effort, then see to it that it is kept in prime condition for that kind of labor. Be even more careful about overstraining the body than you would be about demanding too much of a complicated piece of machinery. If yours is mental labor, bear in mind that you cannot do your best when your body is not in a good condition. For a great mental undertaking, bring the body up to its highest point in efficiency. If you feel that the physical has been overtaxed, then stop long enough to rest up. Most of us have probably never been taught the real value of a carefully kept body when it comes to great mental efforts.

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, - - Illinois H. C. Early, - - Virginia
L. W. Tester, - - Indiana C. D. Bousack, - - D. C.
John Zoek, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

The next regular meeting of the General Missionary and Tract Committee will be held in Elgin, Ill., Nov. 6, 1906. Business intended for that meeting should be in the files of the Committee not later than October 25.

BEAR A BLESSING OR A CURSE.

One of the greatest hindrances to mission work in heathen countries is the inconsistency of those who go there from Christian nations. The missionaries themselves may not be, and in the great majority of cases doubtless are not guilty; but others going from the same country are there for an entirely different purpose than teaching the way of life and salvation. Yet all are put in the same class because they come from the same place.

If one American takes the Bible to China and another takes rum, the native often fails to distinguish between the two. He soon learns why the one man takes the rum, and in many cases he concludes that the man with the Bible also has some selfish motive. This makes him hard to reach. It is unfortunate for the good cause that this is the way the heathen judges. America is Christian, is called a Christian nation, and therefore all men from America are counted as Christians. That is usually the way all people look in the scale of civilization judge. The early settlers on this continent learned that to their sorrow when the Indians were driven by the injustice of some white men to distrust nearly all white men. These who have grown up in ignorance are not to be too severely blamed for their conclusions.

That this condition exists makes it all the more necessary for representatives of the Lord Jesus to be very careful of their conduct. They must not only live well enough to be considered good men and women themselves, but they must do enough, live on so high a plane as to overcome the evil done by men of the same country who are on the lookout for their own advantage, and care not what the results of their actions may be for others. For some reason man has in him an inclination to look out for self first of all, and often at the expense of others. His highest aim is to get the most he can for himself with the least possible expenditure of effort. There are many exceptions to the rule; this old world would be a sorry place in which to live if there were not.

But why should I or any one else induce my fellow-man to indulge in that which I know will be a curse to him? In heathen lands is not the only place where this is done; and ungodly men—men who make no profession of religion—are not the only ones guilty of giving to their brothers that which must cause unspeakable sorrow and infinite loss. One man, moved by the Holy Spirit, seeks to uplift his less fortunate brother; another, moved by some messenger from the pit, drags him down. And it sometimes seems that the latter class is more numerous than the former. Yet we know the end, and there is no doubt as to the outcome. Shall the destruction of the weak be laid at our doors? Shall we who are commissioned to take the greatest of blessings to the uttermost parts of the earth be guilty of taking a curse? Will those who ask bread of us be given a stone?

We are not in the habit of looking at ourselves from this angle, for we know we are not guilty of killing any one or putting the bottle to his lips or doing him any other great injury. But just as the little foxes spoil the vines, so the little sins, if any can be called little, spoil the lives of those who see them in followers of the blessed Master. It is good sometimes—and not at too long intervals—to examine ourselves, to seek diligently for every sin or weakness that may stand in the way of some one for whom we have been laboring and praying. And if we look carefully, having no desire but to learn the truth and using no guide but the Holy Spirit, we shall be surprised to find out that what we have considered harmless is just the opposite. The sooner we realize the truth concerning ourselves, the better it will be for us and for all on whom our actions can ever have any influence. It is the truth that makes free, that

bles its possessor. Let us have only the truth now and evermore.

Each one has his place to fill, his mission to perform; and each decides for himself whether he will stand for the right of for the wrong, whether his life will count for the good or for the evil. Every life counts one way or the other; there is no middle ground. He who does not choose to be a blessing, by his own choice becomes a curse. To-day we go forth into the world; we meet men and women; we influence them. We have given them something. What is it? Will it make them better or worse—is it a blessing or a curse? That is the question which must ever confront the professed follower of Jesus, and it is the question which we are too often unwilling to answer as the truth demands. One of two things we can give—a blessing or a curse—which shall it be? Our answer means much to us and much to those who are not yet children of the kingdom.

G. M.

CITY MISSIONS.

We have all, no doubt, heard and read a great deal concerning city mission work and its importance. But we wish to consider the subject from the standpoint of the importance of city mission work by the Brethren.

First let us look at the conditions we find existing among the churches already established in the cities. We find here denominations whose creeds adhere as closely to the New Testament principles and doctrines as the Brethren church has ever dared try to put into practice. But this fact can only be learned by investigation, for as we come in contact with the daily walk and life of these people it is a very difficult matter to distinguish the difference between those belonging to a church that professes much and those of the church professing little; and, saddest of all, in too many instances it is impossible to detect any difference whatever between the professing Christian and the man or woman of the world.

These questions that most naturally come up before our minds are, Why do such conditions exist? What has been the means of bringing them about? As we face the subject of city mission work, we must acknowledge that the conditions and surroundings of city life are different from those of the rural districts. The ways and means by which a saving knowledge of the Gospel is brought to souls living in the city must be somewhat different from those employed in the work among people living in the country where they are not so closely associated with sin and vice in its worst forms. But by this we do not mean that the gospel principles and doctrines themselves should be warped and changed to suit the fancy and selfish inclinations of those who wish to try serving God and mammon.

After a careful study of this question we have been forced to come to the conclusion that this has been the mistake made by too many denominations already. In their desire to devise ways and means of adapting gospel principles to the conditions met in city life they have, perhaps unconsciously, sacrificed principle just a little at a time until to-day they stand, many of them, shorn of their spiritual strength, and utterly helpless. They realize they have lost, and the question on every hand is, How can we have more spirituality in our churches? or, in other words, How can we get back to the old-time religion?

Realizing these facts, what is the duty of the Brethren church to the city? Do we not claim to have the whole Gospel and to be living what many are pleased to call the old-time religion? If so, is it not our duty to take it to the city where we find it not? We believe the church has already settled this question by answering yes.

Now comes the most important question of all. Can the Brethren church, with the ways and means she has adopted for carrying out all the gospel principles, take them with her into the cities? Is it possible to live them out amidst the surroundings of city life?

If it can not be done, then why go to the cities at all? Why add one more denomination to increase the confusion that already exists in the minds of so many of the unconverted? If, after entering the cities, we must allow ourselves to become like other churches in order to succeed, what is our object in going there? In too many of our cities there are already so many churches that they must gain their living by trying to devour one another. If it is impossible for us to take with us the whole Gospel as handed down to us by our forefathers, then let us stay away and leave the work there to the churches that can live out all they profess, and let us seek fields of labor where conditions are such that our beloved church can retain all the distinctive features she has ever tried to hold to in the past.

But, brethren and sisters, are we ready to say it can not be done? Let us with one unanimous voice say, It can be done! and then back up this discussion by consecrated and united effort and prayer. The Brethren church does not ask one thing of its members but

what back of it is principle, and back of that principle is the Bible. We have heard it said by some that so long as the Brethren church is not willing to make some changes and be a little more lenient in some points, she need never expect to succeed in city mission work. But, brethren and sisters, we firmly believe that unless the church does stand firm as she has in the past we need never expect to succeed in the truest sense of the word. We dare not open the door to one thing, for if we do the pressure against it will be too great to ever close it again. Look at the articles that appear in the leading periodicals of to-day, written by deep thinkers from all denominations all over the world, and notice how much like our own church they are coming to look upon questions of temperance, the use of tobacco, church entertainments, worldly amusements, and the dress question. Since they are beginning to look upon these questions as we always have done in the past, should we allow ourselves to make the same mistakes we see others have made by beginning to let go of these things, and in that we allow ourselves to drift out with the world?

With the Bible with all its promises of help from the Lord back of us, who will dare say the Brethren church can not succeed in city mission work? Let us push the work we have already begun, and say to the city workers especially, as Paul said to the church at Thessalonica: "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle."

Eva L. Trostle.

Dixon, Ill.

"JUNIOR CHRISTIAN WORKERS' ORGANIZATIONS."

Numerous Christian and anti-Christian bodies educate their youth in the faith peculiar to the sect. Although the end secured is sometimes not the best, yet the principle concerned is right and commendable.

It is not the object of this article to maintain that education should be denominational, but we do maintain that young Christians in the Brethren church are sadly neglected in Christian development and service. The character of the sermons prepared to day is such that they are uninteresting and practically valueless to young children. My observation of Sunday-school teaching leads me to believe that the instruction received is not given opportunity to be of value in teaching and other work.

Annual Conference, a few years ago, authorized the organization of Christian Workers' meetings. A number of churches have organized, but the keynote has not yet been struck. This keynote lies in the organization of Junior Christian Workers, the object of which is not only in early life to instruct our young people in sacred knowledge (which they already receive in Sunday school), but to give them large opportunity to apply that knowledge by developing them into teachers, ministers and religious leaders of every kind.

We think it inadvisable that children should direct these services, but we would expect them to conduct them under consecrated and competent instruction.

Let the time of service be not an hour in duration. The number of attendants and the density of population should determine the hour at which the service should be held. Here in Chicago we find it advisable to begin at 3 P. M., and continue an hour.

The programs should vary greatly, otherwise they may soon become monotonous.

A good program might be constructed in the following manner. Open with reading of Scripture and with prayer. Consume fifteen minutes to one half hour in committing new hymns suitable to Christian Workers' and Sunday-school worship. The remainder of the program might be made up of any one of the following or a combination of a number of them.

Recite passages of Scripture, previously committed, or have those present search for passages indicated by the leader. If a good speaker, a favorite with children, can be secured, make his talk a main feature. Give declarations prominent place. Include essays on the lives of prominent Bible characters. Install some system of saving for missionary purposes. Include visiting the sick, carrying flowers, carrying necessities to the poor in the work of your juniors. Originality on the part of the director will make the program of peculiar interest.

So very often when older members of the church are asked to lead in worship the excuse is made that previous training has not qualified them to do such work. It is the one great object of junior services to develop our young members that there be no occasion for such excuses.

Chicago, Ill.

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"Africa is in a unique sense a missionary land. Here it is the missionary who has been mainly the discoverer and explorer. Three forces have united to produce the South Africa of to-day—war, trade and missions (the sword, the mart, and the Bible), and of these three the last has been the most potent."

Walter C. Frick.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Lordsburg.—Last evening, at the close of services, the ordinance of baptism was administered to one of our Sunday-school boys by our elder, Simon E. Yundt. Since our last report Brethren W. H. Wertenbaker and Andrew Overholtzer, of Los Angeles, have preached a sermon each for us. At the last Missionary Reading Circle meeting, Bro. E. R. Yundt, of Pomona, gave an interesting talk on the "Results of Intemperance in the Philippines." At our next meeting, Oct. 7, Sister Tempie Sauble Funk, of Glendora, is to give us a talk on "Sunday-school Extension Work in Chicago."—Grace Hileman Miller, Lordsburg, Cal., Sept. 17.

COLORADO.

First Grand Valley.—Through the efforts of Eld. D. M. Mohler a mission Sunday school has been started in Grand Junction and preaching services every Sunday morning and evening. The place of worship is a schoolhouse, and it was obtained with difficulty. Bro. D. E. Fox is superintendent of the Sunday school and Bro. Harvey Mohler assistant.—Anna L. Bryant, Grand Junction, Colo., Sept. 19.

Haxtum.—Bro. W. H. Greenwalt, of Milford, Ind., came to Sterling, Sept. 1, in view of locating at that place. Sept. 4, he came to Haxtum, commencing meetings, which continued throughout the week, the crowd and interest increasing. Saturday we met in council and in the evening we met and participated in the communion services.—Effie S. Kinzie, Haxtum, Colo., Sept. 17.

IDAHO.

Twin Falls.—The Town Site Company offered to donate a lot on which to build our proposed new church. Bro. T. J. Beckwith, of Payette, Idaho, treasurer of the mission board, was here and with the aid of the brethren selected a corner lot in a growing part of the city. Steps will be taken at once to build a church. Arrangements are now made to have services in the M. E. mission each Sunday at 3 P. M. A deacon brother has moved to this place since our last report. Bro. Chas. E. Delp, of Aurelia, Iowa, is now here looking over the country with a view of locating. Bro. Delp gave us two good sermons on last Sunday. Here is a good place for poor people to get homes.—L. E. Keltner, Twin Falls, Idaho, Sept. 18.

Nezperce.—Eld. W. H. Lichty, of Waterloo, Iowa, came among us Sept. 14, and gave us three encouraging sermons. It did us good to hear one whom we used to hear many times in the old Waterloo church. Bro. Lichty also gave an encouraging talk to the Sunday school. The sisters' aid society again started their work after some delay through the busy season.—Wm. H. Lichty, Nezperce, Idaho, Sept. 18.

Payette church held her love feast Sept. 1. Although this is a very busy season of the year about eighty followers of the Lamb surrounded the tables. Elder Cripe, of Weiser, officiated. The following Sunday morning we listened to an able discourse by Bro. J. C. Neher, of Nampa. The church feels considerably strengthened by these services.—J. C. Himler, Payette, Idaho, Sept. 17.

Weiser.—Sept. 14 the little son of Brother and Sister Ritzius got some coal oil and attempted to start the fire in the heating stove, and in doing so his clothing caught fire. Before help reached him his little body was very severely burned. He lived till Sunday evening. The funeral was held on Monday at 3 P. M. Sunday morning his little babe took severely sick and on Monday evening, just about one hour after the family had reached home from the funeral of the little boy, the little one passed away. The deaths were about twenty-three hours apart.—J. U. G. Stiversen, Weiser, Idaho, Sept. 19.

ILLINOIS.

Cherry Grove.—With a very able discourse on the sure foundation of the church Sunday morning Sept. 16, we closed a series of three weeks' meetings. Bro. Garber did the preaching. Two made the good choice and were baptized.—Addie M. Sword, R. R. No. 3, Lanark, Ill., Sept. 17.

Dixon.—Sept. 16 our hearts were made glad when two more of our number received the rite of baptism. We feel that still others are near the kingdom and ask an interest in your prayers. Don't forget that it means much to us to know that you are praying for us.—Eva L. Trostle, 113 Madison Ave., Dixon, Ill., Sept. 18.

Lanark.—I have just closed an interesting meeting of three weeks at the Cherry Grove church. Two (husband and wife) made the good choice. This congregation is prominent in the history of the Brethren in Northern Illinois. Their former elder Henry Martin, having resigned on account of age, is yet full of zeal. Their present elder, Franklin Myers, and collaborer, I. R. Young, have the welfare of this congregation at heart. The small territory to which it is confined is an advantage to us, many possess. The talent in their membership of one hundred and twenty-five, and in the general attendance, is above the average. Their churchhouse has been standing nearly half a century, yet it presents the appearance of modern neatness and conveniences.—S. W. Garber, Decatur, Ill., Sept. 19.

Lamotte Prairie church met in council Sept. 15. Bro. M. S. Seymour was appointed delegate to district meeting. Our love feast will be Oct. 27.—Mary E. Weller, R. R. No. 2, Palestine, Ill., Sept. 21.

Mount Morris.—Church met in council Sept. 15. Our love feast was set for Oct. 20 and 21. Decided to hold an election at that time for one minister and two deacons. The opening of the college has again brought to our services a large number of young people. Our district Sunday-school secretary held a convention at the Salem house last Sunday afternoon. There was a good attendance and the meeting was full of good things for busy workers. Bro. D. B. Senger, of Franklin Grove, preached for us Sunday morning. Church engaged Eld. J. K. Miller, of Brooklyn, for a series of meetings a year from the coming winter.—J. E. Miller, Mt. Morris, Ill., Sept. 19.

Pine Creek church closed a series of meetings Sunday evening, Sept. 16, with a love feast. Bro. P. F. Eckerle preached for us two weeks. The church is made stronger in her work, and on the Lord's side.—Grace G. Price, R. F. D. No. 2, Oregon, Ill., Sept. 17.

Polo church met in council Sept. 13, our elder, John Heckman, presiding. Our love feast was appointed for Oct. 20. One was recently baptized. Eld. J. G. Royer is booked for a series of meetings here the first half of December. Sister Rowland is very much afflicted, and on Sept. 6 received the anointing. We request the prayers of God's people in her behalf.—D. A. Rowland, Polo, Ill., Sept. 13.

West Branch church began a series of meetings, conducted by Eld. J. W. Rarick, of Indiana. He preached two sermons Sunday. We will hold our love feast Sept. 29 and 30, beginning at 10:30 A. M.—Ira Hahn, R. D. 5, Polo, Ill., Sept. 17.

INDIANA.

Bremen church met in council Sept. 15, our elder, I. S. Kauffman, presiding. Eld. H. M. Schwalm and John Metzler were with us. The annual visit found the members in love and union. We made arrangements to hold our love feast Sept. 22. Two letters were granted. William Weaver and the writer were chosen delegates to the district meeting.—Jesse G. Bollman, R. F. D. No. 3, Nappanee, Ind., Sept. 17.

Cedar Lake.—Sept. 9 was our harvest meeting. Bro. Samuel Burger preached morning and afternoon. Collection for home mission amounted to over twelve dollars. Our love feast will be Oct. 25, at 10 A. M. We expect Bro. Ira E. Long of Lima, Ohio, to begin a series of meetings at the Union church near Garrett, Oct. 8, and continue until the love feast.—M. Alva Long, R. R. 3, Waterloo, Ind., Sept. 14.

Goshen church met in council Sept. 1. Previous to this meeting the annual visit had been paid. Elders John Stafford and J. H. Miller are our delegates to district meeting. A special council was called for Sept. 15. Bro. Samuel Burger begins a series of meetings at this place Nov. 3. During this meeting will be our communion, on Nov. 17.—Osie Brumbaugh, Goshen, Ind., Sept. 17.

Indianapolis.—The work has been very encouraging. The attendance has kept up well. During Brother Rarick's short absence, Brethren Eikenberry, W. Harshberger, Edson Ullery and Otto Winger filled the pulpit. The missionary board have secured Bro. Geo. Mishler to take charge of the work at this point. Brother and Sister Rarick have been here a little over two years and have faithfully discharged their duty. During their stay the churchhouse was built, young people's and Women's Aid societies were organized; twenty were baptized and one was restored to fellowship. Their work has given entire satisfaction. Brother Rarick will give some time to evangelistic work.—Franklin P. Hoffert, No. 3522 W. Michigan St., Indianapolis, Ind., Sept. 19.

Middletown.—Bro. McCarty preached at the old church last Sunday. We enjoyed a good sermon to-day, preached by Bro. Alldredge, of Anderson. Bro. Edson Ullery taught a ten days' Bible school at Oakville last month. Bro. Moses Metzler went to Shoals Sept. 8 and preached for the members at Sampson Hill Saturday evening, Sunday morning and evening. Monday evening he preached at Elora. He reports good meetings. Our council meeting will be at the old church next Saturday.—Florida J. E. Green, Middletown, Ind., Sept. 16.

Nappanee church met in council Sept. 20. Ministering brethren present were Daniel Wysong, Eli Roese, J. R. Miller. S. F. Sanger was moderator. The annual visit was reported. One was received by letter and seven letters were granted. Bro. Wm. Mishler and the writer are chosen delegates to district meeting.—B. J. Miller, Nappanee, Ind., Sept. 22.

Notice.—We have succeeded in getting a rate of one and one-third fare for all desiring to attend the district meeting to be held at Pleasant Dale church, Oct. 9, 10 and 11. Tickets good going, Oct. 8 and 9, and returning Oct. 12. All those coming on No. 4 on the Erie road will be met at Decatur, if the undersigned is notified how many there will be. Those coming Tuesday morning will be met at Preble, Ind.; those coming on the Clover Leaf will be met at Peterson.—D. M. Byerly, Magley, Ind., Sept. 20.

Notice.—The district meeting of Northern Indiana will be held in the Walnut church, Oct. 4. Arrangements have been made to have the noon and afternoon trains stop at a road crossing known as the Helsel crossing, two and one-half miles west of the church, where rigs will be ready to convey people to the church. Parties coming from the north should purchase tickets to Walnut; those coming from the south should purchase tickets to Argos. Those wishing to get off at this crossing should notify the conductor.—J. P. Hoffman, Argos, Ind., Sept. 18.

Pine Creek church met in council at the east house Sept. 8. There were three letters granted and five received. Bro. Lafayette Steele and Bro. Jacob Hildebrand were chosen delegates to district meeting.—D. B. Steele, North Liberty, Ind., Sept. 17.

Salem church met in council Sept. 1. Bro. A. J. Ferrel presided. Bro. Jeff Mitchell is elected delegate to district meeting. Our series of meetings is to begin Oct. 15. Bro. I. L. Berkey to conduct the meeting.—Sarah A. Hapner, R. R. No. 17, Box 94, Donaldson, Ind., Sept. 18.

Springfield church held their annual harvest meeting Sept. 9. Eld. Geo. L. Studebaker, of North Manchester, was with us. He addressed the Sunday school at 10 A. M., preaching at 11, and in the afternoon he gave us a good missionary sermon. After this we took up a collection, which amounted to \$26.31. We had a good attendance and good meetings.—Etta Elson, Wanako, Ind., Sept. 12.

Plymouth church met in council Sept. 12, Eld. A. G. Crosswhite presiding. Four letters were granted and seven were received by letter. Bro. D. L. Barnhart was chosen delegate to district and Sunday-school meeting. A love feast was appointed for Nov. 23, and a harvest meeting for Nov. 29.—Ellen Blickestaff, Plymouth, Ind., Sept. 13.

Upper Deer Creek congregation met in council Sept. 1. Bro. W. S. Toney is our delegate to district meeting, and Bro. John Mummert to Sunday-school meeting. Bro. J. W. Fidler, of Brookville, Ohio, begins a series of meetings for us Oct. 6, followed by our communion Oct. 24.—Jno. B. H. Gish, R. R. 15, Lima, Ind., Sept. 15.

Union church met in regular council Sept. 8, with our Eld. F. F. Henricks as moderator. One letter was received. Bro. Henricks was chosen delegate to district meeting. Our love feast will occur Oct. 12. Bro. S.

F. Sanger will begin a series of meetings at this place Oct. 7. Sept. 16, a joint Sunday-school meeting was held at this place in which three of the adjoining Sunday schools met with us. An interesting program had been arranged and the discussions and talks were much enjoyed. The district secretary was with us at this meeting.—Stella Morlock, Plymouth, Ind., Sept. 17.

Walnut church met in council Sept. 15. Bro. John Dickey presided. Two letters were granted. Arrangements were perfected for holding the district meeting of Northern Indiana at this place, Oct. 2 and 3. Brethren Jacob Rohrer and Daniel Rohrer were chosen delegates to the district meeting. Bro. Howard Dickey superintendent and Bro. Fred Rohrer assistant of Sunday school, preaching each Sunday after Sunday school.—Arley Boddy, Argos, Ind., Sept. 17.

IOWA.

Dallas Center church held its council Sept. 15. One letter of membership was granted. Brethren H. L. Royer and D. W. Wise were chosen delegates to the district meeting. Our love feast will be held Oct. 27 and 28. Bro. Snowberger, of Des Moines, has been conducting a series of tent meetings in the park the last two weeks. Two precious souls came out on the Lord's side.—Bertha M. Wise, Dallas Center, Iowa, Sept. 19.

East Notaway.—We expect to begin a series of meetings Sept. 29, conducted by Bro. John P. Bailey. Our love feast will be Oct. 6. Any one wishing to attend our love feast will write me. Bro. Webb. Railroad points will be Clarinda, Newmarket or Hepburn.—B. J. Bashor, R. R. 7, Clarinda, Iowa, Sept. 17.

Grundy county church met in council to-day. Our presiding elder not being present, Bro. H. P. Strickler was selected to moderate the meeting. Our love feast will be Oct. 13, at 6 P. M. Bro. John Cakerice and the writer were chosen delegates to district meeting. One letter was granted.—Hannah Messer, Grundy Center, Iowa, Sept. 19.

Iowa River church met in council Sept. 8, our elder, F. M. Wheeler, presiding. We will hold our love feast Oct. 20 and 21, at 10:30 A. M., south house. We decided to hold a series of meetings this fall or winter, and also have singing school. We elected Bro. J. W. Furnas and E. M. Book delegates to district meeting, and Sister Mary E. W. Sunday-school delegate.—O. Lena Himes, R. R. No. 5, Marshalltown, Iowa, Sept. 11.

Kingsley church closed a very interesting series of meetings last night. Bro. Nickey labored faithfully, and the church was greatly encouraged. We held our love feast at the west house Saturday, Bro. Nickey officiating. Previous to the examination service an aged sister was restored to fellowship. Sunday morning we met for praise service which was followed by a harvest meeting at the close of which a collection was taken amounting to nearly \$35, which is to be sent to the Bethany Bible School. In the afternoon we had a Sunday-school meeting, where several topics were discussed.—J. J. Tawzer, R. F. D. No. 3, Kingsley, Iowa, Sept. 17.

Pine Bluff.—We had our communion last Saturday in Muscatine church with twenty communicants. Eld. J. Zuck and I. W. Brubaker officiated. We had a good love feast. We are isolated from the Brotherhood and depend on some one to assist us. In Muscatine, Iowa, we have a neat little church, but not many workers. The Sunday school is disbanded at present. The leaders in office moved away to support their families. We need a speaker to locate here, but we are not able to support one. We ask for help from strong churches.—Geo. G. Gil, Muscatine, Iowa, Sept. 17.

Udell.—We expect to commence a series of meetings Sept. 29, conducted by T. A. Robinson, of Mansfield, Ill. The date of our love feast is Oct. 12, to be held at the Fairview church, Appanose county.—Aaron Whisler, Udell, Iowa, Sept. 15.

KANSAS.

Notice.—Northwestern Kansas and Northern Colorado: District meeting will be opened in the Victor church, Osborne county, Kansas, Oct. 26, at 8 A. M.; also the ministerial meeting Oct. 25, and the Sunday-school meeting Oct. 27 in the same church. It is desired that each church represent by delegate, if not, at least by letter.—T. E. George, District Clerk, Quinter, Kans., Sept. 17.

Ozawie.—Sept. 10 Bro. G. M. Lauver, of Bethany Bible School, Chicago, commenced a series of meetings and Bible lessons, continuing until Sept. 21. During this time he preached thirteen sermons, one funeral discourse and gave twenty-one Bible lessons. The members of the church at this place were strengthened. One (our own dear boy) was made willing to follow Christ.—H. L. Brannell, Ozawie, Kans., Sept. 21.

Paradise Prairie.—We are in the midst of a glorious series of meetings. We began Sept. 2, and to date six young persons have been received into the fold by baptism.—A. J. Smith, Caldwell, Kans., Sept. 10.

Prairie View.—The date set for our communion meeting is Nov. 3. We expect to have a series of meetings beginning one week before the feast and continuing after as long as expedient.—Katie Roesch, Friend, Kans., Sept. 19.

Slate Creek church has decided to hold her fall love feast on Nov. 30. We also expect Bro. H. M. Barwick to be with us in a series of meetings, to commence Nov. 17 and continue till after the love feast.—J. J. Troxel, Conway Springs, Kans., Sept. 18.

Wade Branch.—Sept. 3, Bro. Edward Steward, of Dunlap, Kans., came to us and remained two weeks, preaching and giving lessons. Our love feast was held Sept. 15. It was a very pleasant one. Bro. Steward will locate with us in the near future.—Pearl Myers, R. R. No. 1, Box 43, Paola, Kans., Sept. 18.

Washington Creek church met in council Sept. 8, Eld. I. L. Hoover presiding. Two were received by letter, and five were granted letters. Sunday-school officers were elected. H. E. Ward superintendent. We decided to build a churchhouse in Overbrook, in the southwestern part of our church district. Our communion will be held Sept. 22, beginning at 6:30 P. M. Our series of meetings, which will be conducted by Eld. Geo. Manon, will commence Oct. 13, instead of Sept. 16, as was previously announced. Bro. L. Hoover and Bro. W. A. Kinzie will represent us at district and Sunday-school meetings at Sabatha. Kans. Claude J. Steele was chosen church correspondent.—Claude J. Steele, Washington Creek, Kans., Sept. 13.

Larned.—Sept. 8 the Larned church met in council, it being just one year since this church was organized. Officers were elected for the ensuing year. Eld. G. W. Weddle was reelected. Messenger agent, Bro. Lemon Weddle; for Messenger correspondent, Parma Snowberger; missionary solicitor, Sister Pearl Weddle. Sunday-school superintendent, Bro. D. N. Eller was reelected; assistant, Bro. Anson Keller. Christian Workers, Sister Bessie Price president, Bro. Anson vice-president. Delegates to district meeting, Bro. D. N. Eller and Eld. G. W. Weddle. It was decided to have our love feast Oct. 20, to begin at 2 P. M.—Parma Snowberger, Larned, Kans., Sept. 18.

MARYLAND.

Ladiesburg.—A two weeks' series of meetings held in the Beaverdam church is in the past. Eld. H. M. Stover, of Waynesboro, Pa., preached the Word with power. During the first week the attendance was affected by the rainy weather; during the last week it was large. Two were received by baptism.—Geo. K. Sappington, Ladiesburg, Md., Sept. 17.

Lust Grove church met in council Sept. 15. Eld. S. H. Utz presided. Decided to elect a minister in the near future. We will hold our love feast Oct. 13, at 2 P. M. Bro. R. T. Hull, of Pennsylvania, will hold a series of meetings commencing Nov. 18. We also expect to hold a series of meetings at Pleasant Hill, commencing Oct. 22, to be conducted by Bro. D. C. Flory, of Virginia.—Maggie E. Ecker, R. R. 2, Mt. Airy, Md., Sept. 16.

Meadow Branch church met in council Sept. 8, our elder, Uriah Bixler, presiding. Two were received by letter. The love feast at this place was changed from Oct. 27 to Nov. 3. Our series of meetings here will begin Oct. 13. Eld. E. W. Stoner was with us. Sept. 9 our children's day services in our Westminster house were largely attended. Interesting and instructive talks were given by our Sunday-school secretary, J. Welty Fahrney, Bro. Daniel Beard, Bro. Daniel Englar and the writer.—W. E. Roop, Westminster, Md., Sept. 11.

MICHIGAN.

Notice.—To the members who expect to attend the Sunday-school, ministerial and district meetings of Michigan, to be held in the Beaverton congregation, Oct. 10, 11 and 12. Trains arrive at Beaverton at 2:35 and 6:40 P. M., and will be met Oct. 8 and 9. Those who want to come at some other date will be met by notifying some of the brethren. On the return trip trains will leave Beaverton at 5:40 A. M.—David B. Mote, R. R. No. 1, Beaverton, Mich., Sept. 17.

Shelby.—This is a mission point and is under the care of the district mission board of Michigan, who supply the members with monthly appointments. There are now eight members here. I think if a resident minister would move in or could be located here, a good work could be done. As I was located here during the summer of 1904, I made it a point to stop over here a few days. I gave them three meetings, and had the pleasure of baptizing an aged man of seventy years. The neighbors as well as the members are desirous that a minister locate among them. Ministering brethren passing this way are earnestly requested to stop and give them meetings. Mail will reach this point by addressing H. Arnsnoe, Ferry, Mich.—Israel Cripe, Shelby, Mich., Sept. 12.

Sugar Ridge.—We held our harvest meeting yesterday. Bro. Israel Cripe did the preaching, also preached in the evening. At the close a collection was taken for world-wide missions, amounting to \$5.20. The Christian Workers' meeting is doing a good work among the young folks.—J. W. Lair, R. F. D. No. 2, Custer, Mich., Sept. 17.

MISSOURI.

Fairview congregation met in council Sept. 8. The visiting brethren reported the members in love and union. Two letters of membership were granted. Bro. J. B. Hylton was chosen delegate to district meeting. Decided to hold our love feast Oct. 13, commencing at 3 P. M.—Lizena Hylton, R. D. 1, Macomb, Mo., Sept. 12.

Nevada church met in council Sept. 16. Arrangements were made for the love feast which will begin at 4 P. M., Oct. 6. Anyone coming on the train, wishing to go directly to the church, can take the Asylum street car to Central avenue, then two blocks east to the church. Meetings will begin Oct. 4 and continue until after the love feast. We held our first preaching service in our church in Nevada, Sept. 16, conducted by Bro. N. Oren. Bro. Wine, who has been sick since the first of April, was not able to be present. He is improving slowly.—Mary Wine, Nevada, Mo., Sept. 17.

Reeds.—There is to be an elders' meeting at 2 P. M., the day before the district meeting of Southern Missouri and Northwestern Arkansas.—Christian Holderman, Reeds, Mo., Sept. 19.

NEBRASKA.

Alvo church closed a pleasant and profitable series of meetings Sept. 16, conducted by Eld. James Stouder, of Mont Ida, Kans. One was received by baptism.—Jesse Y. Heckler, Alvo, Nebr., Sept. 18.

Afton.—Sept. 16, we were much favored by Sisters Josephine Powell and Ella Miller being with us in our services. Both gave instructive and helpful talks. We feel that this privilege of meeting our district representatives will be helpful to them and to us, as they go into their field of service.—Anna M. Snell, Cambridge, Nebr., Sept. 17.

Correction.—An error in death notice. Instead of Ben Chapman's mother, it should read Ben Chapman's wife's mother. Gospel Messenger, No. 37, Sept. 15.—K. Heckman, Beaver City, Nebr., Sept. 16.

NORTH DAKOTA.

Surrey.—Sept. 8 we had the pleasure of listening to Bro. Sellers, of Ohio, who is here visiting his son. He also gave a good talk in our Sunday school. The attendance at Sunday school and morning service continues with interest. One more has been received by baptism since our last report.—Minerva Lambert, Surrey, N. Dak., Sept. 17.

White Rock.—Sept. 16, our elder, Bro. J. E. Joseph, gave us a very interesting sermon, after which one dear sister came out on the Lord's side, and was baptized after services. Our church work is moving along nicely.—Hannah Dunning, Denbigh, N. Dak., Sept. 18.

Williston church met in council at the home of Bro. Caley, near Ray, with Eld. Wagenman presiding. Eld. S. S. Petry, of Berthold, assisted in the work. Six letters were read. The church held an election, which resulted in choosing the writer as minister and Bro. Geo. Hine-line as deacon. Bro. Otis Gordon was chosen Messenger agent. Bro. Petry preached for us Saturday night, and Bro. Landin on Sunday.—Morris Lough, Ray, N. Dak., Sept. 13.

OHIO.

Beech Grove church held her communion meeting Sept. 8. An interesting talk on the Sunday school lesson was given by Sister Hollinger Sunday morning, after which good preaching services were had. A good Bible meeting was held Sunday evening. Our series of meetings began Sept. 13.—Andrew A. Petry, Hollansburg, Ohio, Sept. 17.

Black Swamp.—We expect to have our communion Oct. 6, beginning at 10 A. M. Our series of meetings will begin at our communion. Bro. J. L. Guthrie, of Nevada, Ohio, will conduct the meetings. Aug. 28, Sister Lois Spacht, our district Sunday-school secretary, visited our school. We had a program from which we received many words of encouragement.—Ella E. Garner, R. R. No. 1, Walbridge, Ohio, Sept. 15.

Cottage Grove.—Bro. Jacob Coppock closed a two weeks' meeting at this place Sept. 16. The crowds were very good and the interest excellent. We are greatly encouraged.—Ethel Fittsimons, College Corner, Ohio, Sept. 19.

County Line church met in council, Eld. Driver presiding. A committee was chosen to sell our old church house preparatory to the dedication of our new church, which will be ready soon. We shall have another council the last Saturday in October.—A. M. Baker, R. R. No. 1, Herring, Ohio, Sept. 12.

Lima church met in council Sept. 14. Our elder, J. R. Spacht, was with us. The interest here is gradually increasing. Our pastor, Bro. Ira E. Long, preached a sermon Sunday evening we wish could have been heard by every one.—Minnie Jacobs, 325 South Pine St., Lima, Ohio, Sept. 17.

Maple Grove.—We had our harvest meeting Aug. 26. Bro. D. W. Kurtz gave us a talk on mission work. He was here in the interest of the Brooklyn mission. After services we took up a collection which amounted to \$207.51.—E. L. Baum, Ashland, Ohio, Sept. 17.

Mahoning.—Our council was held Sept. 6. The church granted letters to five members. Three went to school, and a deacon and his wife are moving to Lima, Ohio. Eld. T. S. Moherman, of Canton, gave us some good instructions. Our local Sunday-school and Christian Workers' meeting, held Sunday afternoon and evening, was a decided success.—Simeon Longanecker, Columbiana, Ohio, Sept. 15.

Notice.—The district meeting of Northeastern Ohio will convene in the Sugar Creek church, Baltic, Ohio, Oct. 4, at 8 A. M. The ministerial association will convene at the same place Oct. 2, at 7:30 P. M.—T. S. Moherman, Ashland, Ohio, Sept. 18.

Notice.—The third joint Sunday-school convention between the Lorame church and the Sidney church is to be held at the Lorame house, Sept. 20, at 10 A. M. All day meeting.—S. Z. Smith, Sidney, Ohio, Sept. 16.

Newton.—Bro. W. O. Tannreuther, of Waterloo, Iowa, was with us yesterday and gave two very helpful sermons. Sept. 6 was our council. One letter was granted.—Mary I. Sensemann, Pleasant Hill, Ohio, Sept. 17.

West Dayton church met in council last night. There was a good representation of the membership of this and adjoining churches. A number of adjoining elders were also present, this being the occasion of the visit of our Annual Meeting committee. The council was pervaded with a Christian spirit. The visiting committee gave much wholesome advice and some hard to be obeyed. We trust all will be for the glory of God and the spread of his kingdom in Dayton. Many problems confront the city church. God help us to be wise to do the right thing. We recently enjoyed a rare treat, presented by Bro. W. R. Miller with his stereoscope. Our communion has been appointed for the middle of November. This will be preceded by a series of meetings in which Bro. F. F. Holsope has promised to assist.—Chas. A. Bame, 25 Antioch St., Dayton, Ohio, Sept. 21.

OKLAHOMA.

Big Creek church met in council Sept. 13. Our elder, A. J. Detrick, presided. Church heard the report of annual visit. Chose Bro. Mohler as delegate to represent us at district meeting. Bro. S. G. Burnett and Sister Maggie Detrick are Sunday school delegates. Church decided to have a series of meetings the latter part of October or the first of November with Eld. S. Edgcomb to do the preaching.—Louis Holderreed, Cushing, Okla., Sept. 18.

Cement church met in council Aug. 25, to arrange for our love feast and the meeting preceding. Two letters were received. We organized a Sunday school with Bro. William Joy as superintendent and the writer assistant. Our elder, J. S. Masterson, tendered his resignation as elder in charge, and Eld. M. M. Ennis was chosen for one year. Bro. Jacob Appleman came and held a two weeks' meeting. Our communion was Sept. 8 and sixteen communed. The members were very much encouraged.—F. E. Marchland, Cement, Okla., Sept. 15.

Guthrie church met in council Sept. 15. One sister was received by letter. Bro. Josiah Lehman and Bro. J. F. Neher were chosen delegates to district meeting, and Sister Hannah Neher delegate to Sunday-school meeting. Four queries were sent to district meeting. Bro. Lehman asked to be relieved of the oversight of the church. His request was granted and Bro. Smith, of Coyle, Okla., was chosen.—Lizzie M. Lehman, R. R. 9, Guthrie, Okla., Sept. 20.

Mound Valley church met in special council Aug. 18. Bro. W. B. Gish presiding. The annual visit was reported. On the same date Brother and Sister F. H. Crumpacker, of McPherson, Kans., arrived to begin a three weeks' series of meetings. The first week was mostly taken up in Bible studies. Music lessons in the afternoon and evening. Sister Crumpacker also conducted a mission study class each afternoon. A mission study class was organized. Bro. Crumpacker officiated at our love feast, which was held Sept. 1. The meetings closed

Sept. 9. The church feels encouraged.—A. J. Rodas, R. R. 1, Thomas, Okla., Sept. 13.

Pleasant Plains congregation met in council Sept. 15, with Eld. I. H. Miller in charge. H. Booze was chosen delegate to district meeting. One was received by letter and three by baptism. Bro. Miller gave us a good sermon Sunday morning.—Mamie Stoekey, Ringwood, Okla., Sept. 18.

Reed.—Bro. Joseph Slick came to us Sept. 7 and commenced a series of meetings. On account of not getting our schoolhouse we have our meetings at the house of the writer. In a few days we will get the schoolhouse for our meetings, which will continue till Sept. 26. Our Sunday school is still a burning light to our little band of members. We have four appointments a month, two at Sulphur and two at Union Hill schoolhouse. We have a nice country here and ask those who desire a change of location to call and see our country. We need more good workers. Bro. Asa Hartman has taken his abode with the McPherson College this term.—P. S. Hartman, R. R. No. 22, Reed, Okla., Sept. 12.

PENNSYLVANIA.

Back Creek.—Our two weeks' revival effort at the Brandt meetinghouse closed Sept. 9. Bro. Levi Mohler dealt out the Word in such an effective way that the members were encouraged and six precious souls added to the church by Christian baptism. These services were well attended throughout, the largest audience having gathered the last night. Bro. W. M. Howe, of Brooklyn, N. Y., came to us rather unexpectedly on Sunday morning and addressed our Sunday school at Upton and preached at Shank's house in the morning. In the evening he enjoyed Bro. Mohler's last sermon and then consented to preach a few evenings for us at the Upton house.—J. B. Oelling, R. D. No. 1, Mercersburg, Pa., Sept. 11.

Brothers Valley congregation met in council Sept. 15 at the Pike church, Eld. D. H. Walker presiding. We expect to hold our fall love feast Oct. 27, at 3 P. M. Council preparatory to love feast Oct. 20. The church decided to erect a new brick case churchhouse, providing the necessary funds can be secured, where the old Grove churchhouse stands. Eld. J. B. Brumbaugh, of Juniata college, favored us with two sermons Sept. 9.—Clara G. R. Shaffer, Berlin, Pa., Sept. 18.

Carson Valley church met in council Sept. 1. Our elder, Bro. Brice Sell, presided. The church at this place expects to hold a series of meetings to begin Oct. 20. Bro. O. V. Long, of Martinsburg, to do the preaching, at the close of which a love feast will be held, Nov. 3, beginning at 4 P. M. Sept. 2 children's day at this place was observed. Bro. J. B. Brumbaugh, of Bellewood, Pa., gave us a very interesting talk, more especially to the children Jeannette Hoover, R. R. 1, Duncansville, Pa., Sept. 11.

Conestoga church met in council Sept. 13. Bro. I. W. Taylor presiding. We decided to hold our love feast Nov. 2 and 3, beginning at 1 P. M., at the Bird-in-Hand house. It was also decided to send our harvest meeting offering to India for the purpose of building a meetinghouse there for the Brethren. One young soul was received into the church by baptism since my last report.—Sallie Pfoutz, Route No. 1, Baresville, Pa., Sept. 16.

Claar.—Bro. C. O. Beery, of Tyrone, Pa., commenced a series of meetings at Union Chapel Aug. 20. Fourteen were added to the church by baptism, one was reclaimed and one applicant for baptism. Bro. O. S. Cole (our home pastor) continued the meeting a few nights longer when four more were baptized and one more applicant for baptism, making a total of eighteen additions to the church by baptism, one reclaimed and two awaiting baptism. The outlook is very encouraging. Our local Sunday-school convention, Sept. 9, was very largely attended. A number of good speakers were present.—E. F. Claar, Klahr, Pa., Sept. 11.

Germantown.—The young people of the Brethren churches in the Schuylkill Valley held a "grace" meeting in our church on Saturday afternoon and evening, Sept. 8. The attendance was large. Representatives of the Mission Band of Juniata college helped to carry out the program. Bro. Wm. Howe, of Brooklyn, gave an interesting talk in the evening on city mission work. Bro. A. J. Culler preached a very helpful sermon on Sunday morning.—M. C. Swigart, 6011 Germantown Ave., Philadelphia, Pa., Sept. 17.

Glen Hope.—At our regular appointment, Sept. 9, there were five more added to our little band by baptism, and one that had strayed away came back.—A. R. Kitchen, R. F. D. No. 22, Mahaffey, Pa., Sept. 12.

Licking Creek.—Aug. 22, Bro. C. H. Stearman came to us at the Stone Bridge church and held a series of meetings, continuing till Sept. 7, when he and Bro. John A. Myers came to Pleasant Ridge house and held four meetings. We decided to hold our council meeting Oct. 13. Our love feast will be held Oct. 26 and 27, at 2 P. M., at the Stone Bridge church.—Irvin W. Garland, Pleasant Ridge, Pa., Sept. 11.

Perry.—Our elder, Bro. E. D. Book, preached our harvest home sermon Sept. 2. The congregation was small, yet \$8.33 was raised by a special collection, intended to further Christ's cause wherever most needed.—Alton J. Shumaker, Blain, Pa., Sept. 12.

West Johnstown.—Our third council will be held Sept. 27, at 7:30 P. M., at the Roxbury house, instead of Sept. 20, the regular time. The council preparatory to the love feast will be held at the same time. Our fall love feast will be held in the Roxbury house, Oct. 7, beginning at 5:30 P. M. We expect to have a series of meetings in the Morrellville house in October.—H. S. Replogle, 1316 Virginia Ave., Johnstown, Pa., Sept. 12.

TEXAS.

Saginaw church was much refreshed by the presence of Elders J. A. Miller, J. S. Buckley and K. G. Tennison at our love feast Sept. 15, preceded by a week's meetings by Bro. Miller. Bro. A. J. Wine was ordained to the full ministry and Bro. Wm. Bowman was elected to the deacon's office. One sister from Dallas, who had lately united with the church, was with us enjoying the love feast for the first time. There were six preachers present.—M. C. Wrightsman, Saginaw, Texas, Sept. 18.

(Concluded on Page 612.)

MINISTERIAL AND SUNDAY SCHOOL MEETINGS OF EASTERN MARYLAND.

The Grossnickle church, of Middletown Valley congregation, had the pleasure of caring for the two days' and night sessions of these meetings, held Aug. 21 and 22. This church is under the efficient care of our aged elder, George Leatherman, assisted by Eld. G. S. Harp. A large body of earnest, enterprising members worship here, in a large, substantial, well-furnished and recently built brick church, in one of the most productive farming sections of Maryland.

The organization of the meeting consisted of Eld. A. P. Snader, moderator, W. E. Roop, clerk and D. Owen Cottrell, treasurer. Eld. G. S. Harp, in a few appropriate remarks, gave all present a warm welcome. The reading of the last minutes showed these meetings to be growing in interest; and to be in a sound financial condition.

Some very helpful suggestions were given on the factors that have the most influence in increasing church attendance and membership. An occasional meeting of the ministers of each congregation, to discuss methods to best carry on their work, was thought best to be held either weekly, monthly or quarterly.

The meeting in the afternoon took a frank and fair view of "The Progress and Hindrances of Our District Mission Work." While much good has been done, it was thought that the work needs better organization, and to take on a more aggressive and enthusiastic air. Too much money is now spent for railway fares and rental of halls and deserted houses.

After an excellent paper was read, describing "The Minister's Personal Influence," "The Progress of our Church in this District" was aptly contrasted with the three churches of forty-five years ago, and the ten of now. Pipe Creek, Beaver Dam and Middletown Valley had then one hundred and fifty members in the three congregations, and three preachers each. These were of the Boyle, Petry, Roop, Saylor and Foutz stock of that time. There are now in this same district eighteen elders; forty-eight preachers, and about three thousand members. The number of preachers now at some of the single congregations of the ten are said to be about one dozen. Our steady and substantial growth, however, needs to be fostered everywhere. The ministry must be honored, strengthened and encouraged. Young men still need to be called. The talents of our many young people everywhere need to be recognized and used. The sacrifice, interest, support and ready and willing work of our members need highest commendation. The answers to a number of important queries brought out the fact that we must do more and better personal work. Somehow it is thought anyway that handpicked fruit is always the best.

The sermon in the evening by Bro. Albert Hollinger, to the preachers, was well thought out and full of Bible truths, and was listened to with profit by the preachers and very many others.

The second day's meetings began with even increasing interest and enthusiasm. The place of the young and the old in all our meetings was clearly shown, and to make our Christian Workers' meetings a greater success, we must especially infuse the idea of love, plus fidelity, which alone brings lasting and true devotion. To work to this end it was thought that two, three or more churches might come together at times with a special Christian Workers' program and thus implant life, inspiration and enthusiasm. By all means encourage the young to take part at every opportunity; and always give them something to do. Have some one to constantly look after the absent ones, and express to them how much they were missed. Make the Christian Workers' meetings a continued training school.

A remedy for Sunday-school indifference was given by offering a change in the regular routine. To do this most effectively great care must be exercised in the selection of the superintendent and teachers who are responsible for monotony or attractive and safe changes.

A strong paper was read urging that "The Lord's Day" be spent as a day of rest. A Christian nation should suspend Sunday excursions, Sunday traffic, and Sunday mail, such as Sunday newspapers, etc.

The officers of the ministerial and Sunday-school meetings of this district are hereafter, it was legally ruled, to consist of moderator, secretary, reading clerk and treasurer. The program committee elected for the ensuing year, as now organized, consists of Eld. E. W. Stoner, moderator, Bro. W. P. Englar, secretary, Bro. S. P. Early, reading clerk, and Bro. J. S. Weybright, treasurer. A balance of \$20.54 was turned over to the new treasurer, after all expenses of the current meeting were defrayed.

The presence and assistance of Bro. R. T. Hull, of Somerset, Pa., and Bro. Caleb Long, of Boonsboro, Md., was much appreciated. The next regular meeting will be held next year in the old historic Pipe Creek church.

The hospitality of the Middletown Valley church will ever live in the memories of all those who had the privilege of enjoying it. The Christlike spirit that pervaded

these meetings just past, together with the noble thoughts presented, stirred the inmost soul of those present, to do more and better work for Jesus.

W. E. Roop, Sec.

Aug. 27.

THE SOUTHERN OHIO SUNDAY SCHOOL MEETING.

This meeting was held in the Poplar Grove district, Aug. 29. On the day previous, the ministerial meeting was held in the Union City district, nearby. Though these districts are nearly in the northwest corner of our state district, both meetings were well attended. The interest and enthusiasm manifested at the ministerial meeting proved to be a sort of forerunner for the Sunday-school meeting. On Tuesday evening M. R. Myers, of Chicago, gave a Sunday-school lecture on "Original Illustrations." He referred to the many simple illustrations used by our Savior when he taught on earth, and emphasized the importance of Sunday-school teachers originating and using illustrations familiar to their pupils, many of which were referred to and fully exemplified. On Wednesday Bro. Myers also gave a talk on "The Sunday School and the Young Man," which with other topics ably discussed covered various phases of Sunday-school work, including that of missionary work through the Sunday school, the importance of thorough teacher training, the relations of the home to the school and the preparations of the lesson story.

A part of the afternoon was given to the business end of the Sunday school, steps were taken by which our schools may support a Sunday-school missionary in Southern Ohio on a similar plan to that of supporting Bro. Pittenger in India, and in which our schools have been responding so nobly. Within the year 1905, 231 Sunday-school pupils were added to the church. The contributions amounted to \$2,919.67; of this \$1,302.73 was given for benevolent purposes, which includes the amount given by several local schools in supporting an orphan in India.

Following the business session several round table topics were discussed.

Among those from other state districts who contributed to the interest of the meeting were J. Kurtz Miller, Brooklyn, N. Y.; A. L. B. Martin, Pennsylvania; L. H. Eby and I. J. Bruce Book, Indiana; Mary L. Cook, northwestern Ohio; M. Clyde Horst, Northeastern Ohio, and M. R. Myers, Illinois.

Sister Adah Baker had secured fine statistical Sunday-school reports of the state district, which with the programs and other interesting matter was printed in a thousand neat booklets for use at both meetings.

The weather was most delightful and the hospitality of the local districts entertaining the meeting unsurpassed.

The program committee for next year consists of B. F. Petry, Frank Weimer, Cassie Hoover, Maud A. Cline and the district secretary.

Our next Sunday-school teachers' institute will be held in Covington, holiday week. A. C. Wicand, of Chicago, has been secured as one of the instructors. Every Sunday school in Southern Ohio should make an effort to have her teachers attend this institute.

Levi Minnich.

Greenville, Ohio, Sept. 10.

AMONG THE BRETHREN OF VIRGINIA.

On Saturday morning, Aug. 25, wife and I and our two daughters, Norma and Mabel, aged ten and twelve, respectively, left our home in Arborvale, Pocahontas Co., W. Va., for a season of physical rest and spiritual refreshment amongst the Brethren of Rockingham and Augusta county, Virginia.

Our first stop was at McDowell, Va. There we spent Sunday, attending Sabbath school in the morning and reading some excellent religious literature during the afternoon. On Monday morning, Aug. 27, we resumed our journey, crossing the lofty Shenandoah mountains on the famous Staunton and Parkersburg pike. After considerable difficulty on account of so many cross-roads and the lack of "finger boards," we reached Bro. H. G. Miller's lovely home at Bridgewater. Here we spent the night and part of the next day as pleasantly as could be. Bro. Miller certainly has a model home and a family devoted to the Lord and Master.

We left late on the evening of Aug. 28 and called at the home of Bro. Emanuel Long. Here we spent two nights and a day as pleasant as could be desired, and were strengthened spiritually from the conversation of Bro. Long and his Christian wife.

From there we went to the ministerial meeting of the second district of Virginia, held at Pleasant Valley church, Augusta Co., Va., which was all that could be desired. There was a great gathering of the saints and a great outpouring of the Holy Spirit. The program was finely arranged and each topic ably discussed. Oh! it filled our hearts unutterably full to see the blaze and brightness of the Holy Ghost on each speaker's face, and to see that the whole congregation was afire

with God's love. Those two days spent at Pleasant Valley church, Aug. 30 and 31, will be an oasis in our Christian lives, never to be forgotten. Oh, if the church will just push and follow the instructions given, what is to hinder? The devil with all the forces of hell cannot retard our progress, because the Brethren church is builded with Christ the Lord as the foundation stone.

My dear Brethren, if you could only realize what we do. We are living at a place rather isolated from the Brethren. If you could just see and realize the need of the whole Gospel being preached as we realize it, it would make your heart ache and make you more enthusiastic over the matter. We shall never forget the encouraging words of Bro. Conner, of Newport News, Va., and Bro. Flory, of Bridgewater, Va., encouraging missions. We must provide a way of keeping the flock. We have the very best material but lack a system and means to fit these young men for duty. Let us all give as God has prospered us and send poor young men to school and prepare them for this great and needed work. May God bless the Brotherhood and help us to spread the whole counsel of Jesus Christ to the uttermost parts of the earth.

Dr. J. L. Lambert.

Arborvale, W. Va., Sept. 6.

DEATH OF ELD. C. M. BROWER, OF SOUTH ENGLISH, IOWA.

Eld. C. M. Brower was born in Augusta county, Virginia, Oct. 9, 1844; moved with his parents, near South English, Keokuk Co., Iowa, in 1855, where he lived until he was called to his reward, Sept. 13, 1906, aged 61 years 11 months and 4 days. He was married to Lizzie C. Flory, Feb. 6, 1868, who departed this life Oct. 7, 1896. Three sons and five daughters survive this union. He was again married to Sister Susan Newland, March 23, 1899, who, with the above children, is left to mourn the loss of a kind and loving husband and father.

In 1869 the subject of this sketch, with his companion, united with the Brethren church, in the English River congregation, where he was elected to the deacon's office in 1870. Two years later he was elected to the ministry, and ordained to the eldership in 1897. In 1901 he was chosen to take charge of the above congregation as its presiding elder, which position he held to the end. He was the eldest son of Elder Jacob and Sister Anna Brower, who reared all their children, eight in number, he being the first one to be removed by the angel of death. During his life and up to the time of his late illness, he traveled much and labored in the ministry, attending our district meetings regularly, and also attending many of our Annual Meetings, not having missed any for a number of years, being a member of Standing Committee four times in the last nine years. During this time he has also had the care and oversight of five different congregations having four at the time of his departure.

He was always deeply concerned in the prosperity of the church, especially in her mission work and other benevolent institutions in the Brotherhood, at this time being one of the trustees of the Old Folks' Home, located at Marshalltown, Iowa, in which he had a deep concern for its welfare and prosperity.

Nearly a year ago he became seriously afflicted with an affection of the heart, from which he never fully recovered, but with all that kind hands and the best medical aid could do, he gradually grew worse, although not considered dangerous at the time by those around him, having just written a letter and transacted some other business, after which he quietly passed away without a struggle, while sitting in his chair. During his afflictions he called for the elders and was anointed according to James fifth Chapter.

Funeral Sept. 15, in the church east of South English, many attending from other congregations. Services by Eld. J. C. Seibert, assisted by Elders C. E. Wolf and C. N. Coffman, from Rev. 21: 1-6. His children were all present but one, and he lived to see them all but the youngest, follow his footsteps and enter their Master's service. One son and one son-in-law are in the ministry. Peter Brower.

CO-OPERATION.

The coöperative meeting of the Floyd division of the District of Virginia was held with the Red Oak Grove congregation, Floyd county, Aug. 10. The meeting was opened by Eld. H. Reed, and the organization effected by Bro. Harvey Weddle. The following officers were appointed: Bro. A. J. Weddle moderator; Michael Reed, clerk.

The first subject discussed was "Our Coöperative Work." (a) Why cooperate? Because united we stand but divided we fall. (b) What result if we cease our coöperative work? We would become selfish and indifferent and souls would be lost. (c) What may we hope to accomplish by continuing faithfully in said work? We may hope to save lost souls and build strong churches all over our land.

The second, Will not God hold us responsible in eternity for failure to do our duty in preaching the Gospel to those who have no home minister?

Answer: He will.

Third, Could we not take care of our mission points more efficiently and with less labor on our part by working by congregations instead of by individuals, i. e., some churches take one point and care for it for one year and others take another point, etc?

We decided to work by congregations. Burks Fork and Topeco congregations will take care of the mission work in North Carolina; Beaver Creek and Pleasant Hill will take care of the work in Carroll county, Virginia.

Pleasant Valley and Mt. Jackson will care for the work in Pulaski county, Virginia. Red Oak Grove will care for the work in Montgomery and Giles counties. Harvey Weddle, Owen Barnhart and Henry Reed are the committee selected to select a place and arrange for cooperative meeting in 1907.
Michael Reed, clerk.
Aug. 27.

SUNDAY SCHOOL PROGRAM FOR SOUTH WESTERN KANSAS AND SOUTHERN COLORADO.

The meeting is to be held in the Wichita church, Oct. 15, 1906, beginning at 2 P. M.

Afternoon Meeting.

1. Devotional exercises, led by G. W. Weddle.
2. Music in the Sunday School—How May We Improve It?—J. M. Frantz, W. O. Beckner.
3. Literature in the Preparation of the Lesson—What and How?—Lucetta Johnson, J. J. Yoder.
4. What Characterizes a Successful Sunday School?—J. W. Mishler, J. H. Force.
5. Round Table.—The Sunday-school Teacher.

Evening Session.

1. Devotional exercises, led by M. J. Mishler.
2. How May We Increase the Devotional Element in Our Sunday Schools?—Leah Miller, E. Frantz.
3. The Supply Teacher Problem.—J. Funk, F. H. Crum-packer.
4. Round Table.—The Sunday-school Superintendent.

S. J. Miller, Sec.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents.

Cook-Peck.—At the residence of Eld. L. A. Peck, near Savage, Pa., Herbert Dalton Cook, of Meyersdale, Pa., and Sister Stella Elizabeth Peck, of Savage, Pa.

J. J. Shaffer.

Eikenberry-Vigles.—At the bride's home, near Lake City, Ill., Sept. 2, 1906, by the undersigned, Mr. Oren Eikenberry, of Laplace, Ill., and Miss Grace Vigles, of Lake City, Ill.

Geo. W. Miller.

Gelman-Wrightman.—At the bride's home, near Cerro-gordo, Ill., Sept. 6, 1906, by the undersigned, Mr. Abraham D. Gehman, of Chatham, Ill., and Sister Della Wrightman, of Cerrogoro, Ill.

Geo. W. Miller.

Schrock-Hostetler.—By the undersigned, Melvin C. Schrock and Leona Hostetler, both of Elkhart county, Indiana.

J. H. Fike.

Shelby-Cassel.—By Eld. Jesse Stutsman, Sept. 1, 1906, Bro. John Shelby, of Arcanum, Ohio, and Mrs. Mary C. Cassel, of Laura, Ohio.

Lydia Stauffer.

Shively-Jones.—At the home of Bro. John H. Mason, near Stet, Ray Co., Mo., Mr. Ira I. Shively, of Lintner, Ill., and Sister Cora A. Jones, of Carrollton, Mo.

D. W. Crist.

FALLEN ASLEEP

"Blessed are the dead which die to the Lord."

Death notices of children under five years not published.

Ames, Bro. E. H., of Bijou Hills, So. Dak., died very suddenly Aug. 27, 1906, of heart disease while sitting at the supper table with his family, aged 62 years 3 months and 1 day. He was born in Adams county, Indiana. His boyhood was spent on his father's farm. He entered the war of the rebellion in 1862, serving until he was mustered out in July, 1865. After his marriage to Miss Battenberg he lived for a time in Fort Wayne, Ind. In September, 1882, with his family he came to settle in South Dakota. Since his twenty-fourth year Bro. Ames has been a member of the Brethren church.
Mrs. S. J. Snyder.

Angle, Rosan Elizabeth, nee Zeller, born in Washington county, Maryland, died Aug. 21, 1906, aged 66 years, 3 months and 6 days. She was married to Jacob M. Angle, Dec. 31, 1863. To this union were born five girls and two boys; one girl died in infancy and one son died at the age of twenty. The husband, four girls and one boy survive. With her husband and family she moved from Maryland to Ogle county, Illinois, in 1869, and in 1881 they moved to Jefferson county, Illinois, where she resided, near Mt. Vernon, until her death. For years she was afflicted with a bronchial cough, which developed into consumption. She united with the German Baptist Brethren in September, 1883. Funeral services by Bro. Daniel Ulery, from Rev. 14: 13.

Beck, Sister Carrie Bell, died of consumption in the Welsh Run congregation, at her home near Mercersburg, Pa., Sept. 8, 1906, aged 21 years, 9 months and 14 days. She united with the church not quite one year ago. Services were conducted at the house by Eld. D. M. Zuck, assisted by Eld. John Lehner. Text, Jer. 15: 9. Interment in Mercersburg cemetery.

D. Z. Angle.

Bricker, Bro. James, died Aug. 29, 1906, in the Mohawk Valley church, Oregon, aged 67 years and 7 months. He was killed instantly by a falling tree. He was born in Indiana county, Pennsylvania. He was married to Sister Sarah Grable, Aug. 29, 1882. He was a deacon and an earnest worker in the church. He leaves a widow. Funeral services by Eld. P. Workman. Text, 2 Cor. 5: 1.

John E. Rowland.

Brumbaugh, Benjamin B., died in the James Creek congregation, Huntington Co., Pa., June 14, 1906, of paralysis, aged 75 years, 4 months and 5 days. He belonged to the Brethren church for upwards of fifty years, and served the church faithfully in the office of deacon for many years. He was married Nov. 17, 1853, to Sister Elizabeth Bechtel, who with one daughter survives him. Funeral services were conducted by W. J. Swigart, of Juniata College, assisted by the writer, after which his remains were laid to rest in the Brumbaugh cemetery.

Reuben H. Brumbaugh.

Christner, Sister Annie, died Aug. 30, 1906, at the home of her sister Bertha, in Butler, Pa., of tuberculosis, aged 20 years and 6 months. She was baptized at the age of twelve years in the Watago river, Tenn. Interment in the Pleasant Hill cemetery in the Middle Creek congregation. Funeral services by the writer, from Rev. 20: 12.

J. W. Wegley.

Cripe, Andrew, died Aug. 31, 1906, in the bounds of the Solomon Creek church, Elkhart Co., Ind., of old age, aged 83 years, 8 months and 12 days. He was born in Stark county, Ohio. His wife and twelve children survive him. He united with the church early in life and kept his covenant until death. Funeral services by the writer from Job 14: 10.

I. L. Berkey.

Cripe, Sister Dora Susanna, daughter of Joel and Mary A. Cripe, died at her home, Worden, Wis., Sept. 6, 1906, aged 20 years, 8 months and 10 days. She leaves a father, mother, two brothers and one sister. She united with the Brethren church at Worden, March 6, 1899, and lived faithful until death. She was afflicted with consumption for two years.

Mamie Buckingham.

Dinneen, Florence, died Sept. 11, 1906, of typhoid-fever, aged 17 years, 8 months and 3 days. She was the daughter of friend Matthew and Sister Nevada Dinneen. Funeral services in Christian church, Trotwood, Ohio, by her pastor, Wm. Dawson.

Sarah E. Minnich.

Earhart, Sister Fannie, daughter of Henry and Alice Earhart, departed this life Sept. 7, 1906, in the bounds of the Mountville church, Lancaster Co., Pa., aged 19 years, 5 months and 13 days. Her parents and a sister survive her. She united with the Brethren church three years ago. A short time before her death she was anointed. Services were held at the Manor house, near Masonville, conducted by Eld. H. E. Light, H. S. Sonon and the writer. Her remains were laid to rest in the cemetery adjoining.

A. S. Hottenstein.

Fosnough, Bro. Harry H., died at Roann, Ind., by drowning in El river, Sept. 10, 1906, aged 16 years, 9 months and 15 days. He was baptized at the age of twelve and ever after that remained faithful. He is survived by father, two brothers and two sisters. Funeral services by Eld. George E. Swihart, assisted by Bro. I. E. Warren, from Job 14: 10. Interment in cemetery north of Roann.

Joe John.

Garber, Sister Hannah, nee Myers, departed this life Sept. 10, 1906, at the home of her daughter, Mrs. Catherine Harpine, two miles south of Forestville, Shenandoah Co., Va., aged 82 years, 10 months and 17 days. She deceased was a consistent member of the Flat Rock congregation for a number of years. In January, 1843, she was married to Bro. Samuel Garber, who preceded her to the grave a little over four years ago. She was the mother of eight children, four of whom survive her. As the Flat Rock church is being rebuilt, the funeral services were conducted at the home of the deceased by Bro. J. Carson Miller, from Heb. 4: 9, and her remains were interred in the Flat Rock cemetery.

J. D. Wine.

Green, Sister Susan, nee Garber, wife of Bro. Reuben B. Green, died at her home in the bounds of the Log Creek congregation, Mo., Sept. 10, 1906, aged 76 years, 2 months and 9 days. Sister Green was born in Virginia, moved to Tennessee, at the age of about eight years; was married to Reuben B. Green, April 3, 1847. Together they came to Missouri in March, 1853, locating in Ray county, upon the old homestead where she died. She united with the Brethren church in 1866 or 1867. She was the mother of seven sons and five daughters. She leaves a husband, four sons and two daughters. Three sons and three daughters preceded her to the great beyond. Services at the Bethel church (Christian Union) by Eld. J. E. Ellenberger, from Rev. 14: 13.

D. A. Moats.

Hersch, Edith M., daughter of Sister Minnie and Nevin B. Hersch, of Waterloo, Iowa, died Sept. 8, 1906, aged 13 years, 9 months and 18 days. At the age of eleven years she accepted Christ as her Savior. Her life was an exceptionally beautiful one. Funeral services conducted at the home by Bro. A. P. Blough from the words, "Her sun is gone down while it is yet day."

Eva S. Lichty.

Hill, Thomas Worley, after a lingering illness of fifteen weeks, died at his home two and one-half miles west of Grantville, Kans., Sept. 10, 1906, aged 76 years, 2 months and 21 days. Brother Hill was a devoted and consistent member of the Brethren church. He leaves a wife and one daughter. Funeral services were held at the Grantville M. E. church, conducted by Elders John A. Root and Charles Hooper.

J. D. McKee.

Jones, William J., died in the Dunning's Creek congregation, Bedford Co., Pa., Aug. 28, 1906, aged 65 years 3 months and 18 days. Funeral services by the writer. Interment in the Mock cemetery.

Levi Rogers.

McDowell, William, son of Samuel and Nancy McDowell, born in Miami Co., Ohio, died Sept. 9, 1906, aged 81 years, 10 months and 19 days. He was married to Mary Puterbaugh, Sept. 7, 1848, who departed this life Aug. 9, 1890. Six weeks after his marriage he came to Elkhart county, Indiana, at which place he has since lived. He leaves five children and three brothers. He was a member of the German Baptist Brethren church for many years. Funeral services at the Elkhart Valley church, conducted by Brethren L. L. Berkey and Frank Kreider.

Lucy Kauffman.

Ransom, G. L., born in New York, died at the home of Brother and Sister Long, of Garrison, Iowa, Sept. 2, 1906, being 80 years old the day of his death. He leaves one son and two daughters. Sister Long being one of them.

Rachel C. Christy.

Roop, Sister Henrietta, wife of David J. Roop, oldest deacon in Pipe Creek church, Carroll Co., Md., died May 11, 1906, of apoplexy aged 73 years and 17 days. She leaves a husband, three sons and four daughters. Sister Roop was a faithful Christian. She was married nearly fifty years. Her remains rest in the Brethren cemetery at Meadow Branch. Occasion improved by the writer and other brethren.

E. W. Stoner.

Wagoner, Sister Amanda, born at Spring Creek, Wyoming, died near Whittier, Cal., Sept. 9, 1906, aged 19 years, 11 months and 18 days. She had been afflicted with muscular rheumatism for years. Last December she gave herself to God.

Tena Connor.

Whitehead, Carolina, nee Smith, of Elkhart county, Indiana, died, aged 58 years, 2 months and 25 days. She was married to Henry Whitehead, who died sixteen years ago. Of four children, two yet remain. She was an invalid for thirty years, could not walk, caused by paralysis. She lived in the bounds of the Turkey Creek church, Elkhart Co., Ind. Services by the writer, assisted by Bro. J. H. Warbler, from John 11: 25.

I. L. Berkey.

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AROUND THE WORLD

It is said that a manufactory is to be established at Cleveland, Ohio, in which none but cripples will be given employment. The men in charge do not contemplate anything big on the start, but will begin with two rooms and give employment to twenty cripples. Designing and perforating, cloth and ivory button making, apron and waist sewing, and lace mending by machinery will form part of the business. There will also be a room for stenographers and crippled delivery boys. They intend to exclude none, not even the hopelessly crippled. Such an institution will be a great blessing to a large number of deserving persons who now are cut off from most occupations.

It is likely that the United States has more companies selling worthless stock than any other country in the world. It seems incredible that men and women, after laboring hard for money, will entrust it to strangers simply on the promise of impossible returns in a few months. Yet they do it right along, each year placing in the hands of the promoters of get-rich-quick concerns no less than a hundred and fifty million dollars. In the past two years four hundred and fifty such fraudulent concerns have been raided in Chicago. Most of them aim to run just long enough to make a rich haul, and then depart for some other location to open up under a new name. Here are a few schemes and the amounts sunk in them: Matrimonial bureaus, \$1,000,000; employment agencies, \$200,000; turf commissioners, \$7,500,000; charity homes, \$300,000; wildcat insurance, \$10,000,000; home building associations, \$6,000,000; bucketshops, \$5,000,000; wire tappers, \$200,000; book agencies, \$1,000,000; mines and oil wells, \$8,000,000; medicine companies, \$500,000. There are many other ways in which the public is swindled, such as blind pools in grains and stocks, poolrooms and handbooks, ordinary gambling houses, fake banks and underwriting agencies, clairvoyants, fortune tellers, palmists, etc.

The best sulphur in the world is said to be produced by Japan, and the yield from Japanese ore is probably the highest in the world. It reaches fifty per cent in the north, where ore of less than thirty-eight per cent is rejected. In Sicily, twenty per cent ore is considered workable. Japan's output of sulphur grew from ten thousand tons in 1900 to more than twenty thousand tons in 1904, and there is likely to be

an increase still. Only one-fourth of the amount produced is consumed at home, and that in the manufacture of matches, of explosives, and of chemicals. There are in Japan several plants for the manufacture of matches. Fourteen or fifteen thousand tons of sulphur are exported annually, the western coast of the United States and Australia being the largest consumers. The best processes of extraction have not yet been introduced and in northern Japan the snow causes an interruption for about five months every year.

SOME cities along the Gulf of Mexico were visited by a very destructive storm last week. Pensacola, Fla., and Mobile, Ala., suffered great losses of property. Mobile just escaped the fate of Galveston, Texas, a few years ago. Torrents rushed through the streets, carrying merchandise out to sea. Several large steamers are reported lost, and it is believed that many sailors perished with their vessels. For hours seven feet of water covered the wholesale business district, and at one time it looked as if the bay would sweep over and wipe out the city. The property loss is estimated at more than three million dollars. The destruction at Pensacola was perhaps greater, the property loss being estimated at five million dollars. The tides from the bay backed into the city for blocks, destroying homes and making rivers of the streets. Great iron ships of two or three thousand tons were driven through houses a block from the water front. All the business houses for many blocks along the main street of the city were unroofed. War vessels at the Pensacola navy yard probably were beached. The full extent of the damage done and the total number of lives lost in the storm cannot be told now.

WHEN one learns how many watches are made in the world he cannot but wonder what becomes of them. There are several large watch factories in the United States, and one of them is located at Elgin. At the present time there are three thousand two hundred persons employed by the company in making watches and they turn out twenty-seven hundred a day. Counting three hundred working days to the year, the factory here supplies more than eight hundred thousand watches a year. And in spite of this large output the demand is greater than the supply, and an addition is contemplated, so that more men and women may be put to work making watches. One would think the world would soon be supplied and the factories left with nothing to do; but that is not the case.

THE effort to bring peace to Cuba without intervention by the United States failed, and now Secretary Taft has proclaimed himself provisional governor of the island. The difficulty which could not be overcome was that President Palma was not willing to make with the rebels the terms which the American representatives thought he ought to make; and so he resigned. The vice-president and cabinet had resigned, and that left the country without a government. In his proclamation, Secretary Taft said: "The provisional government hereby established will be maintained only long enough to restore order, peace, and public confidence by direction of and in the name of the president of the United States, and then to hold such elections as may be necessary to determine on those persons upon whom the permanent government of the republic should be devolved. In so far as is consistent with the nature of a provisional government established under the authority of the United States, this will be a Cuban government, conforming with the constitution of Cuba. The Cuban flag will

be hoisted as usual over the government buildings of the island. . . . I ask all citizens and residents of Cuba to assist me in the work of restoring order, tranquillity and public confidence."

The part of the Platt amendment which gives the United States a right to intervene, reads as follows: "That the government of Cuba consents that the United States may exercise the right to intervene for the preservation of Cuban independence, the maintenance of a government adequate for the protection of life, property and individual liberty and for discharging the obligations with respect to Cuba imposed by the treaty of Paris on the United States, now to be assumed and undertaken by the government of Cuba." There was no "government adequate for the protection of life, property and individual liberty," and so it became the duty of the American government to intervene and establish or aid in establishing such a government. Six thousand American soldiers have been ordered to Cuba to help restore order. No serious trouble is anticipated, though the rebels are unwilling to give up their rifles, on the plea that they bought them with their own money and use them in hunting. They will yield when it becomes clear to them that there is no other way to assure peace.

The action of the government has been a disappointment to some who favored immediate annexation. They seem to think it has been demonstrated that the Cubans are not capable of governing themselves and that there is no use wasting more time on the experiment. But President Roosevelt and his advisers think differently, and another effort will be made. If the people show themselves really incapable of self government there will be only one course open for the United States, and that will be in some way to take charge and direct affairs in such a way as to preserve order and liberty on the island. There is in Cuba a strong sentiment in favor of annexation, and it is possible that after a time the Cubans themselves will decide that their peace and prosperity will be best assured if not entrusted to the natives, a large per cent of whom certainly are not qualified to act intelligently or consistently in matters of the utmost importance. And, besides, the large number of Americans going there will exert an influence for annexation. The one thing to be kept in view is the highest interests of the Cubans and others living there.

THE typhoon which visited Hongkong, China, Sept. 18, in which several hundred natives lost their lives, was followed by another one, Friday and Saturday of last week, and reports say the ruin caused by the first one was completed. The entire water front is heaped with wreckage. Such storms along the coast seem to be becoming more frequent, and if they continue, the people living exposed to them will know as little what to expect as do those who live in regions subject to earthquake. During the past few months great havoc has been wrought by both storm and earthquake. Yet he who trusts in the Ruler of all may lie down in safety, knowing that no evil can happen to him.

A few days ago, sixteen balloons started from Paris, France, to see which could reach England in the shortest time. A balloon manned by an American came out ahead, landing near Hull, England, 415 miles from the starting place. Nine of the sixteen got across the Channel. Men will keep experimenting with balloons and airships until they make one that can be controlled under ordinary conditions. But traveling by airship will hardly become popular in the near future.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

BE PATIENT.

SELECTED BY SADIE K. IMLER.

O heart of mine, be patient! some glad day
With all life's puzzling problems solved for aye,
With all its strife and doubtings cleared away,
With all its little disappointments past,
It shall be thine to understand at last.

Be patient! Some sweet day, the anxious care,
The fears and trials and the hidden snare,
The grief that comes upon thee unaware,
Shall with the fleeting years be laid aside,
And thou shalt then be fully satisfied.

Be patient! Keep thy life-work well in hand;
Be trustful where thou canst not understand;
Thy lot, whate'er it be, is wisely planned;
Whate'er its mysteries, God holds the key,
Thou well canst trust him, and bide patiently.

Norristown, Pa.

A MUCH NEEDED IMPROVEMENT.

BY I. B. TROUT.

WE need to make some improvement in the manner of conducting the Annual Meetings. As we now conduct them there is entirely too much of the secular atmosphere. There have been some of the meetings in the past ten years that outwardly appeared quite a good deal like an ordinary county fair.

We need to adopt some method that will eliminate the man who has stock to sell in various enterprises, the man who represents land companies, the man who has various kinds of goods and merchandise to sell, and any other man that helps to give the meeting an unnecessarily worldly flavor.

So far as we know, there is no other body of religious people of any account that will hold their Annual Conference in connection with so much that is purely and distinctly of a worldly nature. Yet we claim to live nearer to the simplicity of the Gospel than any other body of religious people. Do we show it in the manner in which we hold our Annual Meetings? We are inclined to think not. To be consistent, we must either change our preaching or else change our practice. I prefer that we continue the preaching and change our practice. I am decidedly in favor of eliminating the man who stalks around over the grounds as if he owned the institution, representing speculative interests, while the sessions of the meeting are in progress. I am not opposed to selling land, neither am I opposed to any line of legitimate business, but I am opposed to making the Annual Meeting a rendezvous for such things. There is a better way to foster lawful business interests than to make the Annual Meeting the occasion for them.

So-called temperance drinks that are colored merely for the purpose of giving them the appearance of drinks sold from the bar, surely ought not to be offered for sale on or near the grounds. It is a shame that it becomes necessary to mention such a thing as this, but the practice of the past makes it necessary to do so. It is just a trifle worse to sell wine outright than to color drinks so as to make them look like wine and then sell them.

Stands erected for the sale of popcorn, ice cream, lemonade, etc., such things as some people are inclined to call luxuries, ought not to occupy conspicuous places on the grounds. The whole eating department ought to be conducted in some quiet retreat on the grounds. The religious services of the entire meeting ought to be given prominence, while the matter of eating should be conducted in a quiet way, and with the least amount of show possible. It is barely possible that such a course of procedure would lessen to some extent the surplus of the meeting for missionary purposes, but we are sure that the Lord would be much better pleased. In fact the Lord put his stamp of disapproval on the cattle of the Amalekites several centuries ago, when he refused to accept what Saul had gotten for his service in an unlawful manner.

Our church needs to rise to such a high spiritual plane that she will not hold the Annual Meeting on a fair ground. It has been most thoroughly demonstrated that when the meeting is held on a fair ground the stranger fails to look upon the meeting as being distinctively religious in its purpose. Our country has so many good places for the meeting that it is unnecessary to hold it where there is any of the distinctively worldly atmosphere.

It is possible that in the past our standard has not been as high as it should have been. Let us raise the standard until the meetings become, as they ought to be, decidedly religious. It is barely possible that we have been overanxious about the financial surplus, and have lost sight of the spiritual results. There has been too much anxiety, probably, on the part of some committees to surpass former committees. We are not sure that this is best. There may have been just a little of the spirit of brag when a large surplus was turned over. Probably there might be some improvement at this point. "Charity vaunteth not itself."

As to the matter of working the railroads for rebates, it is not necessary that the Annual Meeting concern itself much about that, the United States government will likely prove itself able to manage all that hereafter. Some have been longing for the elimination of that feature for several years, and it is not a little gratifying to them to feel that the time seems to be here when they will realize their desires.

We are inclined to believe that the intentions of all have been to do what was right in the past. However, the fact remains, that there is a crying need for improvement in the manner of conducting the Annual Meeting. May the improvements be made, and made at once. There is no apology for a delay. We fully believe that a large majority of the Brotherhood would vote for the Annual Meeting to be held on a higher spiritual plane. Then let it be so done.

Lanark, Ill.

DIVINE GUIDANCE.

BY M. W. EMMERT.

THEORETICALLY, all of God's people believe that he is present with them to guide in the many perplexities of life. Some, however, would exclude such guiding presence from the details of their daily life and confine it to the most important problems they have to solve. They can see the hand of God mysteriously moving in the general outline of their life, but feel that the details of their life are too insignificant for God's notice.

Again, there is a great company of faithful children of God who can see the guiding hand of God in their retrospective view of life, but rarely ever see the finger of God just ahead of them pointing out the way. Indeed it is true that God does not always come to us in a vision, a great light from heaven, or an audible voice from heaven to show us the course we are to pursue. But when this is not done many think that God is not leading. Their prayer for guidance is not answered. God has left them in the dark, and they find their way as best they can themselves.

An example of divine guidance taken from the experience of the one who said, "For I am determined not to know anything among you, save Jesus Christ and him crucified," will no doubt shed light upon these two phases of the all-important subject under consideration. Acts 16:6-10 gives us a brief account of Paul and Silas trying to find out where to go after having passed through Phrygia and Galatia. Somewhere, either before they came into Phrygia or Galatia, or after they had entered one of these provinces, we can imagine they had prayed together in the quiet evening hour, or in the morning before they started upon their journey, asking God to show them the road they should take. But no answer came. They then used their own knowledge and judgment in the matter, saying, "There is Ephesus in the province of Asia, a great city, the center of commerce for all western Asia; and, furthermore, the center of heathen worship. We can reach more people there than in any other city in

Asia Minor. There we can strike at the heart of heathen worship. Since the Lord does not show us the course to take, let us go to the place our own judgment dictates." So they start toward Ephesus, but as they journey they talk about their new mission point, and the farther they go the less they feel that they have chosen the place the Lord wants them to visit. Finally they come to a positive standstill. The spirit of Jesus in them will suffer them to go no farther. There are just two courses left from which to choose. Now we can imagine that they again stop long enough to pray for divine guidance. But no answer. They again fall back on their good judgment and argue that Bithynia is surely the field in which God wants them to labor. They start for that field, but their former experience is repeated. Now there is left only one course for them to pursue. They take that course and find themselves in Troas.

The crisis has now come. They came from the east, had tried the south and north, before them was the sea and God had not yet shown them what to do. He had only shown them what not to do. Again we can imagine they went to the Lord in prayer, this time lingering with the Lord until late at night. As their prayer and meditation blended off into the much needed repose, for they doubtless were weary from their journey, the positive signal is given. The Lord now shows them plainly, not what they shall not, but what they shall do. If they had been asleep they arose and sought passage for Macedonia, for the record says, "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel to them."

A most wonderful experience, that. And yet not so wonderful but that a similar experience may be ours if we are willing to let the "Spirit of Jesus" (R. V.) be our guide. Many of us would be content if we were sure that the Spirit of Jesus had in the beginning started us westward. When Paul and Silas decided to make that westward journey they were most assuredly confident of the Spirit's guiding. That was a great moment of decision—a decision of momentous import, but the details of the journey were not decided in the beginning. These details were just as necessary for a successful journey as the first great question of whether they should go at all. Hence the guiding of the Spirit was just as necessary in the details along the way as in the beginning. We are too much inclined to think that the small things of our work for the Lord can be done in our own wisdom and strength, they being too insignificant for the Spirit's notice. By neglecting to let the Spirit guide in the small things, we miss the Macedonian vision, and missing that we miss God's appointed field of labor, always working at a disadvantage in a field which the Spirit of Jesus has forbidden. If we let the Spirit have his way in the small things of our life, he will open up to us large and fruitful fields where our labors may be crowned with success.

Notice, in the second place, that the Spirit of Jesus and the apostle's judgment worked together. The Spirit does not come in a vision when our own judgment can work out a course of action. Their judgment said, "go to Asia," the Spirit said, "no"; their judgment said, "go to Bithynia," the Spirit said, "no." After they had tried every possible direction, they use their judgment again, and the problem is solved up to the point where positive guidance is needed. Then comes the vision. Were they any the less guided by the Lord, having made two unsuccessful attempts to find the way and then finally finding it by the exercise of their judgment in a third attempt, coupled with the negative direction of the Spirit, than they were when they sailed away from Europe after having the positive guiding of the Spirit in a vision? No. Then their judgment, consecrated as it was to the Lord's service, was a divine guide. When we pray for guidance and no positive finger points the way, we should go ahead, using our own good judgment, and be assured that the course we have chosen is the Lord's, until the Spirit of Jesus in some manner steps in our way and forbids us.

Mt. Morris, Ill.

FOUR GREAT QUESTIONS



BY
CHAS. M. YEAROUT
LYNDON, KANSAS



- I. Foreknowledge
- II. Predestination
- III. Foreordination
- IV. Election

I. FOREKNOWLEDGE.

THERE seems to be a grave misinterpretation and misapplication of the above terms in certain localities. Foreknowledge occurs only twice in the New Testament, and means to foreknow or know beforehand. It once refers to Christ, and once to the elect. It also occurs in a different form in two other places, and refers to the Jews both times; but the word is never used once with reference to the destiny of any people, either good or bad. In referring to the death of Christ, the apostle says: "Him, being delivered by the determined counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23. This simply refers to God's plan and arrangement in redeeming a lost and ruined world by his Son. The plan and cost of human salvation was determined and understood by the Father long before executed in the ministry, suffering and death of Christ. God was known to every act in bringing about the redemption of man from the time he planned and arranged it.

But, says one, "God foreknew from all eternity, all things." Eternity is mentioned only once in the Bible, and has no reference or connection with foreknowledge. The above sentence, or anything like it, is not found in the Bible. We read in Acts 15:18, "Known unto God are all his works from the beginning of the world." God and eternity existed long before the world had a beginning. The above simply means; that God knew what he was going to make before he made it. The mechanic knows what he is going to do before he does it. What kind of a house would a man put up without a plan, specifications or a previous knowledge of how it was to be built? God designed the world, and all things that he made, and then worked according to his designs and plan, and knew every particle of creation before he began his work.

The other statement is as follows: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1:2. This evidently refers to God's previous knowledge of his plan of salvation, or means of saving those who believe and accept of the truth as it is in Christ Jesus our Lord. God knew just what it would take to cancel man's guilt, and bring him back into favor and fellowship with himself; hence his plan in Christ was arranged accordingly, and he knew all about it, and every person that is saved to-day is saved according to the foreknowledge of God in his prearranged plan, and no one can be saved independent of that plan. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Rom. 8:29. Here foreknowledge more directly applies to the Israelites; God's ancient chosen people, who were separate from all other people under heaven; but they could remain the people of God only on the condition of faithfulness. "Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation is thy people. And he said, My presence shall go with thee, and I will give thee rest. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." Exodus 33:13-17. God knew them because they were his people. "For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

Psalm 1:6. But to the wicked, God says: "Depart from me: for I know you not." Parents know their children as their sons and daughters born into their families; but do not know others as such. "God knoweth them that are his;" for they have been adopted or born into his spiritual family. God had chosen Israel as his people long before Paul lived or wrote his epistles, hence the apostle's language: "God hath not cast away his people which he foreknew." Rom. 11:2.

The Israelitish church rejected Christ, and as a result were rejected of God. Matt. 8:12; 21:43; Rom. 11:20-23. God chose Israel because of her faithfulness and loyalty to him; but when she went after other gods, and engaged in idolatrous worship, then God cast her off. The theory of "Once in grace always in grace" is unsustained by scriptural data, is misleading, and is the product of the human mind. The Christian is upheld and sustained by the divine Father only during his or her faithfulness to him. God having saved his people that were in Egypt, afterward destroyed them in the wilderness because of their sins. We should be very careful in our interpretation of Scripture, that we do not contradict one part by a misapplication of another. By pressing one point of the Calvinist faith we can prove a universal salvation.

About twenty-nine years ago, I had the following conversation with a man: "You believe that God foreknew all things from all eternity?" He answered, "I do." "You believe that God foresaw; and foreknew every person that would ever be born into the world?" "I surely do." "You believe that from all eternity God foreknew every man and woman that would be saved, and everyone that would be lost?" He answered, "I do." All right: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Now all those that are conformed to the image of Christ will be saved; and God has decreed that all those whom he foreknew should be conformed to the image of his Son, and you say that God foreknew every person that would ever be born into the world. I therefore prove by you and the Bible that everybody will be saved."

The man got very angry, and made no answer. I do not limit God's foreknowledge, but use it as he himself has revealed it to the children of men, and no man can go farther than the Bible goes, and know he is right. There is no mystery connected with foreknowledge as set forth in God's revealed will.

SECRET PRAYER.

BY KATIE FLORY.

WE wonder if there are few or many members of the Brethren church who engage in secret prayer, and then we wonder if all who practice it can tell of what real value it has been to them in life. Not so far from us lives an aged elder, more than eighty years old, and he says that he spends a few minutes each day in quiet, secret prayer. He says, too, that he finds it a great comfort to him as the days come and go. Can we with the poet truthfully sing, "It was there my Redeemer first answered my prayer?" More secret prayers are being answered than this world knows or dreams of, and the one who neglects to form this habit misses one of the sweetest experiences of the Christian life.

We have often wondered why applicants for baptism are not encouraged more to engage in secret prayer. Would there not be more fully developed Christians to-day if applicants were instructed to do some things as well as not do many things? Secret prayer helps one through the weak places of his or her life; it helps us to speak and preach for Christ; it will save us from

many a sin and temptation to which we are liable to yield, and it helps one in praying publicly.

Jesus has taught us some beautiful lessons on this subject in Matt. 6:5-14.

First, our *attitude* in prayer. "The hypocrites love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men." How many of us when praying publicly try to make beautiful, eloquent prayers? If we do we are no better than these hypocrites. We seek the praise and glory of men in so doing, and it is quite likely that that is as high as our prayers ascend at such times.

Second, our *place* in prayer. "Into thine inner chamber," "and having shut thy door, pray to thy Father who seeth in secret, and thy Father who seeth in secret shall recompense thee." A closet is used to put things from view. We go here that we may have free intercourse with God, with no one else's eye or ear to see or hear but God's. We pray directly to God from our hearts. It is easier to pray thus because there are only two in the room, a confidential talk between Father and child. Two alone can have a better heart-to-heart talk than two with a roomful of listeners.

Third, our *words* in prayer. "Use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking." *Vain* means empty or having no real meaning or importance. *Repetition* means repeating. The heathen were guilty of going over the same thing again and again. Some of us have heard prayers and in those prayers words and phrases would be repeated over and over, seemingly without much feeling. Would this be using vain repetitions, or not? We believe our prayers would be just as strong and more powerful without repeated phrases.

Fourth, *manner* of prayer. From verses 9 to 14, Jesus gives the disciples the method of prayer, for it is said that corruptions were many that had crept into the duty of prayer among the Jews.

Secret prayer is a plain command from God; how many obey him in it? Let us thank him for the beautiful lesson he means to teach us, practice it and experience the spiritual blessings and enjoyment we are to have by exercising in it.

Union, Ohio.

WHY CHANGE?

BY A. HUTCHISON.

THERE seems to be some unrest in camp. It is thought by some of our people that we should make some changes in our ruling, or usages, and this feeling is entertained by not a few who are now in fellowship with us. I wish to speak more particularly of this feeling, as it applies to our plain style of dress. And as I consider this matter, I am made to inquire, What is the object in changing, if a change should be made? The motto for a Christian's life is found in 1 Cor. 10:31, which says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If those who desire a change in the style of clothing our bodies have that view of the subject, their desire is lawful. It is generally known that we have made changes in our methods, but with jealous care as to the principle involved.

Paul tells us something about two spirits. He says, "Now we have received, not the spirit of the world, but the spirit which is of God." 1 Cor. 2:12. Here Paul would have us notice that we may receive the spirit of the world. Now if we make the change called for, will we be more like the world or will we be farther from the world? If it will make us more in harmony with the world, then it would seem as if we had received the spirit of the world.

It is said that if we would throw off our restrictions on the dress question, we would get more people into fellowship with us. If more people could be brought into the saved state by making the desired change, then we have a good reason for change. But if the greater number is brought into the church by the change, and not into the saved state, then the change had better not be made. Christ speaks of a cross that

must be borne. The plain style of apparel as adopted by our people seems to be in the way of some who would otherwise unite with us. Well, now suppose we remove that cross, and such persons unite with us. Are they in the saved state now? Let us hear Jesus. He says, "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27. This is frequently mentioned, as if it were of importance. "Paul says that 'Christ pleased not himself.'" Rom. 15:3. He was trying to please the Father, and we must please him too. Think of Jesus sweating great drops of blood (Luke 22:44), then think of the little sacrifices he asks us to make, and we too will be ready to say, "Not my will, but thine, be done."

If we could the better represent the principle of non-conformity to the world by a change, we ought to hasten the change. Phil. 2:15 says, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Is it not a fact that the more we are like the world, the less will be our power to be a light unto the world?

Does the Holy Spirit call for this change? 1 Tim. 4:1, says, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." It seems strange that anyone truly converted to God could ever be induced to accept false doctrine. But 2 Tim. 4:3, 4, says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Jesus meant something when he said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

We hear it said now that we cannot expect young people to come into the church when they know that they will be laughed at. True, they will be laughed at by the giddy and thoughtless. But will this justify us in making a change in our usage? See what Jesus says, "Woe unto you that laugh now! for ye shall mourn and weep." Luke 6:25. Jesus knew that the doctrine of self-denial which he brought into the world would not meet with a very hearty welcome.

If the change called for will bring us closer in touch with Jesus and his Word, we ought to lose no time in making it. But if it will make us more like the world, let us never make it. Peter says, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance." 1 Pet. 1:14. We should still keep before us this fact, that if we belong to Christ by adoption, we are not of this world, and therefore must do as his Word says. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." James 4:7. Keep near to Jesus.

THE MERITS OF THE PAPER.

BY O. S. CORLE.

IN the report of the work of Annual Meeting, as given by the GOSPEL MESSENGER, some time ago, the writer, with reference to the paper from the Middle District of Pennsylvania, says, "The merits of the paper were not discussed." Had the paper merits? Is it not the business of Annual Meeting to discuss and consider the merits of papers that come before it in a regular way?

Why the paper was passed upon without a discussion of its merits, is more than I would take upon myself to say. That is the thing I would have you think about. Think it out! The how, the what, and the why.

Shall we now briefly notice some of the merits of that paper? What did the paper aim at? It aimed at the unity of the church. It sought to stay the rising tide of dissatisfaction, and remove the reproach that justly rests upon the church, because of inconsistencies in the faith and practice of various parts of her body

and which have arisen, either because of too rigid and stringent rules or too much laxness in their enforcement, or both.

Now no man with a proper degree of understanding can squarely face the question and not see that we badly need something squarely aimed at the unifying of the church. Union is one thing, and unity is another. You cannot have unity without union, but you can have union without unity. As an organization we are one body. That is union. But from a governmental standpoint, so far as "walking by the same rule" is concerned, and being "of the same mind" there is a great lack of those vital things that go to make up unity. This paper sought to unify the church so that we might all "walk by the same rule."

Need I tell you that there is a growing dissatisfaction in the church because of her present rulings on the dress question? You know that. Need I tell you that we not only think differently about these things, but that we also practice differently? That there is a rising tide of dissatisfaction, and great difference in the practice of the different congregations along this line, I presume you know.

Talk about inconsistencies. Let me point out a few of them. Without any change in the man or woman, he or she can be a member or not a member of our church, depending entirely upon where he or she lives. A member is not a member of the same body, depending entirely upon geographical location. What has geography to do with a man's Christianity? I presume you understand what I mean. I mean, that if a brother or sister does not want to be governed by the present rulings of Annual Meeting and happens to live in a congregation where they are observed and enforced, all the brother or sister needs to do is to change place or residence—move eight, ten or twenty miles away—and he or she is a member in a different congregation, but of the same body.

Then how does this look? Sisters coming from adjoining congregations, wearing hats, into a congregation where this liberty is not granted? Yet we are all members of one body. Another inconsistency. Some congregations—about half—try to live out the "order." The brethren are allowed to wear the mustache, but the sisters must not wear a hat. Now this paper aimed at unifying these lines, and removing all this trouble, dissatisfaction and inconsistency.

Some people will tell us that it is not the action of Annual Meeting that we want, that the trouble lies with the elders in not enforcing our present rulings. That is partly right and partly wrong. Many of the elders honestly think that the church is going too far in laying down a prescribed order of dress and requiring its members to conform to it. It seems to me that this is a point that the church should reconsider, and if it decides to stand by its present rulings, then the church in Annual Meeting should take such action and such steps as would set things in order and establish a unity of practice.

Some people tell us that Annual Meeting has no power to enforce. It only makes laws and cannot enforce them. Well, surely somewhere and somehow it is within the province of the church to enforce her decisions and rulings. If not, if the enforcement must be local, with no power back of the elder to require of him the enforcement of the rulings of the church—if the execution of the rules must be local, then the legislation might just as well be local also.

But back of the elders I say the church does stand with power to require the enforcement of her rulings, and in the present situation the people are looking back of the elders, looking for some definite action on the part of the church, listening for the church to speak and say what shall be done. The church has so long allowed some of its decisions to be disregarded, without taking any real, active, aggressive measures to bring about a better state of affairs, that a great many people are wondering what the church is going to do about it. Even the elders of many congregations are undecided as to what course they had best take. All eyes are upon the church, to see what she is going to do about it. If they knew the church would require its congregations to live out her rulings, they (the elders) would require it of their members; but if

there is to be no change made in the decisions and no halt called, or practical measures taken to put an end to this lack of respect,—in other words, if the church is going to let this state of affairs go on, the elder does not propose to disturb his members, and we cannot really blame him much.

Taking in the situation, noting the hesitancy of the church and her seeming unwillingness to stand squarely and firmly on one side or the other of this question, all are waiting for some definite action on the part of the church, and she cannot long delay a final, definite decision.

Klaehr, Blair Co., Pa.

"SALT OF THE EARTH."

BY JOHN E. MOHLER.

CHRIST calls his people the salt of the earth. That is, they are related to the people of this earth in ways which may be likened to salt as a necessity to human life.

As a preservative of the world of humanity, the people of God occupy an important place. Just how important it is we may not know, but biblical history records calamities when God's people were too few to preserve the world from evil.

For instance, the flood came because there were not enough righteous ones to preserve the world from destruction. Again, Sodom and Gomorrah were destroyed because in the cities there were not enough righteous ones to preserve them. And there are sufficient hints in the New Testament scriptures to lead one to conclude that godly people now preserve the earth against the day of destruction awaiting it at some future time.

We, as Christians, however, cannot measure our preservative powers as the salt of the earth, and we may humbly conclude that without our life the world would stand anyway. As preservers of the world, therefore, our lives appear insipid and useless, indeed.

But there are ways in which we are the salt of the earth, with which we have much to do daily. And it is our privilege and business to know whether or not our lives are without savor. And if without savor we are offensive to God and a failure in the world.

For instance, as salt makes food palatable, so it is the Christian's business to have his own life, and the lives of those about him, made better and sweeter and pleasanter because of Christ in him.

As salt, it is the Christian's business to make all legitimate walks and occupations in life better and pleasanter for those who follow them. This is so easily done and so often neglected. By showing our appreciation of our honest grocer, drygoods merchant, hardware dealer, butcher, grain and stock dealer, tax-collector, etc., we can make their lives more worth living, and their vocations more pleasant. This is being "salt of the earth."

Endless is the savory influence we may, and must, as salt, exert upon our fellow-men, by adding a needed brightness to their lives. To our employers, our employees, our elder or pastor, our laity; our teachers, our pupils, our publishers, our readers, our errand boys and household help, our parents, our children, and even our enemies. And as we lack in adding to the pleasantness of other lives so do we lack in savor as salt of the world.

And as salt has its chemical effect upon the food we eat and its more perfect assimilation in our bodies, so the savor we, as salt, add to the lives of others surely makes more of them for good in the world. We truly bring their better natures to the fore, and they, in turn, bless the world more.

It is a wonderful thing to be the salt of the earth, when we have not lost our savor of helpfulness. But it is an offensive thing if we simply have the name of salt and have lost its savor. We are then fit only to be cast out, as spittle, into the refuse heap of an unsavory world.

But if we are Christians we really are "the salt of the earth."

Manistique, Mich.

NOTICE TO THE CHURCHES OF NORTHWESTERN KANSAS AND NORTHERN COLORADO.

To all those coming on the train to attend the district meeting to be held in the Victor church, Osborne Co., Kansas, Oct. 26. Trains will be met on the following dates: Those coming over the Missouri Pacific to Osborne, Kans., those from the west should arrive at 7:10 P. M. Oct. 23; those from the east should arrive at 9:39 A. M. Oct. 24.

You will be met by notifying Bro. G. T. Bradshaw, Covert, Kans.; twenty-three miles to church. Those coming from Colorado and western Kansas should come over the Union Pacific to Natoma, Kans.

The train you should come on will leave Denver Oct. 24, at 1:30 P. M., arriving at Oakley, Kans., 9:15 P. M., where you change cars for Natoma, Kans., leaving at 11:45 P. M., arriving at Natoma at 7:40 A. M., Oct. 25. Those who live near Colby, on the Rock Island, should run to Colby. Union Pacific train leaves there at 12:47 A. M. All those who come to Natoma write Bro. Lander Porter, Natoma, Kans. By being ready to start as soon as train arrives we will be able to reach place of meeting for the opening of ministerial meeting. Those coming on the Union Pacific from the east should arrive at Waldo, Kans., Wednesday evening, Oct. 24, at 8:20 P. M. Those coming to Waldo should write Bro. J. A. Elliott, R. F. D. No. 1, Waldo, Kans.

We want you all to attend the meetings. Please come on the dates mentioned and be sure to state how many are coming, so we can arrange to meet all who come. The distance is too great to make arrangements for more than those who give notice of their coming. Come and enjoy the meetings, and when they are over, you will be taken to the different stations. There will be preaching Wednesday evening, Oct. 24. Wm. Winder, Waldo, Kans. Sec. of Com. of Arrangements.

PROGRAM OF MINISTERIAL MEETING OF MIDDLE INDIANA.

The meeting will be held in the Pleasant Dale church, Adams Co., Ind., Oct. 10.

PROGRAM.

1. Is It Necessary that Ministers Compromise Principle in Engaging in Such Secular, Worldly Ventures as the Mercantile Business, Speculation in Lands in New Territories, Agencies for Railroads, etc.—Frank Fisher, Daniel Snell.
2. What Constitutes a "Model Preacher"? (1) As Pastor or Teacher, W. W. Barnhart, (2) As an Elder or Bishop, L. H. Eby, (3) As an Evangelist, D. Hodges.
3. (a) How Much of the Territory in Our State District is Unoccupied by Our People?—E. M. Crouch.
(b) When Will We Occupy It?—D. Dilling.
4. Interests and Hindrances that are Common to Our Ministry.—Geo. Swartz, S. Gump.
5. The Minister's Tool Chest.—D. B. Garber, Ellis Brubaker.
6. Remembering the Minister's Family.—W. L. Hatcher, W. H. Burns.

Program committee: I. B. Wike, moderator; A. G. Crosswhite, secretary; J. H. Wright, treasurer.

NOTES NOT CLASSIFIED

South Bend congregation met in council Sept. 22, Eld. H. W. Kreighbaum presiding. Annual visit found all members in union. Bro. H. W. Kreighbaum and Bro. W. Miller were elected delegates to district meeting. Sept. 27 we had a glorious communion; 150 enjoyed the occasion. Bro. Geo. D. Zollers officiating. Our Sunday school is growing. Sister Cora Wike gave us a pleasing and profitable temperance talk Sunday morning, illustrated by object lessons.—Louie Good Austin, 1315 Vista Ave., South Bend, Ind., Oct. 1.

Springfield district met in council Sept. 22. Our elder, L. L. Berkeley, met with us. The annual visit reported all in union. Bro. Berkeley preached for us on Sunday morning. Bro. J. H. Elson is delegate to district meeting. Our love feast will be held Oct. 27, at 4 P. M. To-day one brother was restored to church fellowship.—Etta Elson, Wawaka, Ind., Sept. 30.

Landessville church met in council Sept. 27, preparatory to our love feast, which will be held Oct. 5. Eld. Henry Wike and wife were present. A collection of \$7.17, which was taken at our harvest meeting, will be sent to the Old Folks' Home, and the balance of money on hand left over from our Sunday school, amount \$7, and the collection taken at harvest meeting at Fox Station, Ind., will be sent to the Orphans' Home at Mexico, Ind. Delegates to district meeting are Bro. John Strauberg and the writer.—Mary C. Baker, Landess, Ind., Sept. 29.

Paris.—For the present we are located in Paris, Ill. Up to this time we have not heard of any Brethren living in or near the city. We are beginning to realize what it means to be isolated from the church. We expect to bring our family here in a few weeks and any one knowing of any members living near here or in Edgar county, we would appreciate the information. There are many churches here, but they are not home. We know there is room here for the Brethren, for sin abounds.—John R. Snyder, care of Morning Gazette, Paris, Ill., Sept. 30.

Cando church met in council in the Cando house Sept. 22. It was decided to call for the Brethren's school, which is soon to be located in the district. A love feast will be held in the Cando house in connection with the Bible normal, which will be announced next week. A harvest meeting will be held Sept. 30, at which donations will be received for both the Bible normal and missions. Two letters were granted.—Paul Mohler, Cando, N. Dak., Sept. 29.

Middle District.—Bro. D. P. Sollenberger, of Tippecanoe City, Ohio, preached for us Sept. 30, at 10:30 A. M.

—Jos. H. Stark, R. F. D. No. 1, Box 29, Tadmor, Ohio, Oct. 1.

Cedar Creek.—Sept. 16 occurred our annual council. Bro. Jeremiah Gump was with us. Four letters were granted. Bro. D. E. Hoover was chosen delegate to district meeting. Sept. 29 was our harvest meeting. Bro. G. W. Sellers preached a harvest sermon in the forenoon and a missionary sermon in the afternoon, after which we took up a collection, amounting to \$117.00.—Myrtle A. Hanson, La Otto, Ind., Oct. 1.

North Liberty church met in council at the Oak Grove house Sept. 29. Our elder, Bro. D. B. Hartman, was present. Bro. Andrew Rupel, of Pine Creek, was with us. The report of the annual visit was made and preparation made for the love feast. Two members were received by letter and one letter was granted. Brethren Daniel Whitmer and Isaac Early will represent us at district meeting.—Winnie E. Cripe, R. R. 2, North Liberty, Ind., Sept. 30.

Wyandot church met in council Sept. 29. Bro. J. I. Guthrie presiding. Our communion will be held Nov. 10, beginning at 2 P. M. Our series of meetings, conducted by our home minister, Bro. Guthrie, will commence Nov. 4 and continue over the communion. One was received by letter.—Laura A. Cook, R. R. No. 2, Box 61, Nevada, Ohio, Oct. 1.

Rock Creek church met in council Sept. 11. A report of the annual visit was made. A. B. VanDyke and C. J. Misher are our delegates to district meeting, and Sister Rosa Bolshy is delegate to Sunday-school meeting. Bro. Frank Hoover was re-elected president of the Christian Workers' meeting. Sept. 22 was our love feast. Quite a number of elders from the adjoining churches were with us. Among them was Bro. Steven Yoder, of Los Angeles, Cal., who officiated. He is past eighty-five years old. Sept. 8, Bro. H. M. Barwick, of McPherson, Kans., came to us and continued holding services until Sept. 28. Thirteen souls put on Christ in baptism. Among the number six were Sunday school scholars. J. J. Hoover, Sabetha, Kans., Sept. 29.

Harrisburg.—Bro. Wm. A. Anthony, of Shady Grove, Pa., will hold a series of meetings, beginning Oct. 7, to continue two weeks. Children's day, Oct. 21, at 10 A. M. Love feast at 4 P. M. Sallie E. Schaffner, 5 N. 13th St., Harrisburg, Pa., Sept. 29.

Notice.—In Messenger No. 38, page 605, my note should read Cabell O'Neal, instead of Caleb O'Neal. Mamie A. Dickerson, Box 44, Peru, Neb., Sept. 29.

Botetourt.—We held our church council Sept. 22, at the Valley church. A large number was in attendance. The annual visit report showed the church in a healthy condition. A number of letters were received, some of them being students in the college, among them Bro. J. T. Layman and wife, who have recently located in our congregation. The annual donation to the treasury amounted to \$226.35. We decided to hold our love feast Oct. 27, beginning at 3 P. M.—B. R. Ikenberry, Trinity, Va., Sept. 28.

Baltimore.—We are in the midst of our glorious meeting by Bro. W. R. Miller, of Chicago. His illustrated lectures are crowding Fulton Avenue church each night. Never before have we enjoyed such a large attendance and continued good interest. Bro. C. W. Guthrie, of California, is with us running the stereophones for Brother Miller, and assisting in the song service. We are certainly enjoying their work. We are anticipating a grand meeting to-night, and Sunday we hope will prove the greatest day in the history of our Fulton Avenue work. It is our grand fall rally day, the winding up of a grand fall rally week, spent especially in itself, our Sunday school.—J. S. Geiser, 1607 Edmondson Ave., Baltimore, Md., Sept. 28.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 9, Middle Indiana, in the Pleasant Dale congregation.

Oct. 12, Michigan, in the Beaver Creek congregation.

Oct. 17, Southwestern Kansas and Northern Colorado, in the Wichita church.

Oct. 17, Second District of West Virginia, in the Shiloh congregation.

Oct. 18, Southern Indiana, in the Four Mile congregation near Kitchie.

Oct. 20, First District of West Virginia, in the Sandy Creek congregation, Salem house.

Oct. 24, 26, Southern Missouri and Northwestern Arkansas, in the Dry Fork church, Mo.

Oct. 26, 8 am, Northwestern Kansas and Northern Colorado, in the Victor church, Osborn Co., Kans.

Oct. 26, 8 am, Oklahoma and Indian Territory, in the Washita congregation, 5 mi. E. and 2 1/2 mi. So. of Correll, Okla.

Nov. 1, First District of Arkansas and Southeastern Missouri, in the St. Francis church, Ark.

LOVE FEASTS.

Arkansas.

Oct. 25, Austin.

Oct. 30, 9:30 am, St. Francis.

California.

Oct. 27, 11 am, Oak Grove.

Oct. 27, Covina.

Idaho.

Oct. 27, Boise Valley.

Illinois.

Oct. 6, 7, 1:30 pm, Waddams Grove.

Oct. 7, 4 pm, Hudson.

Oct. 13, West Otter Creek.

Oct. 13, Martins Creek.

Oct. 20, Blue Ridge.

Oct. 20, Silver Creek, at Mt. Morris.

Oct. 20, 10 pm, Polo.

Oct. 20, Spring Run, west of Ellisville.

Oct. 21, 7 pm, Batavia.

Oct. 27, Lamotte Prairie.

Oct. 27, 6 pm, Naperville.

Oct. 27, Bear, at Palmer.

Oct. 27, 3 pm, Rome.

Oct. 27, 28, Yellow Creek.

Oct. 27, 28, 4 pm, Rock River, at Franklin house.

Nov. 3, 4 pm, Big Creek.

Indiana.

Oct. 6, 4 pm, Kewanna.

Oct. 6, North Liberty.

Oct. 6, 10 am, El River.

Oct. 6, 1 pm, Lower Fall Creek.

Oct. 6, 10 am, Markle.

Oct. 6, 2 pm, Lower Deer Creek.

Oct. 7, 4 pm, The Fountain.

Oct. 7, 5 pm, Nappanee.

Oct. 12, 6 pm, Bethany.

Oct. 13, Bethel Center.

Oct. 13, Union.

Oct. 13, 6:30 pm, Anderson City.

Oct. 13, Bethel, Salem house.

Oct. 13, 5 pm, St. Joseph.

Oct. 13, 10 am, Bethel Center.

Oct. 13, 4 pm, Sugar Creek.

Oct. 13, 10:30 am, Upper Fall Creek.

Oct. 20, 10 am, North Manly.

Oct. 24, Upper Deer Creek.

Oct. 24, Rock Run.

Oct. 24, 10 am, Cedar Lake.

Oct. 25, White.

Oct. 26, 4 pm, Mexico.

Oct. 26, Pleasant Valley.

Oct. 26, Salem.

Oct. 26, 6 pm, Mission Center.

Oct. 27, 3 pm, Pine Creek.

Oct. 27, 5 pm, Salmonie.

Oct. 27, 10 am, Lancaster house.

Oct. 27, 5 pm, Rock Run.

Oct. 27, 5 pm, Goshen.

Oct. 27, 10 am, Springfield, near Wawaka.

Oct. 27, 4 pm, Walnut.

Oct. 27, Nettie Creek.

Oct. 27, Yellow Creek.

Oct. 27, 4 pm, Wabash.

Oct. 27, 1 pm, Monticello.

Oct. 27, 4 pm, Pine Creek, east house.

Oct. 27, 4 pm, Santa Fe.

Oct. 27, 5 pm, Sugar Creek.

Oct. 27, 5 pm, So. Whitley.

Oct. 27, 5 pm, English.

Oct. 27, 5:30 pm, Tippecanoe.

Oct. 30, 2 pm, Howard.

Nov. 1, 5 pm, Solomon Creek.

Syracuse house.

Nov. 3, Pleasant Hill.

Nov. 3, 10 am, Beech Grove.

Nov. 3, 4 pm, Union City.

Nov. 3, 5 pm, Four Mile.

Nov. 3, 10 am, Beech Grove.

Nov. 8, 10 am, Little St. Joe.

Nov. 10 am, Spring Creek.

Nov. 15, 2 pm, Bachelor Run, in Florida.

Nov. 17, 5 pm, Goshen, West side.

Nov. 18, Munch.

Nov. 23, 2 pm, Pyrmont.

Indian Territory.

Oct. 20, Pleasant Valley, 3 mi. N. of Boggs.

Iowa.

Oct. 6, East Notaway.

Oct. 6, Brooklyn.

Oct. 8, 3 pm, English River, south house.

Oct. 6, 7, Des Moines Valley.

Oct. 6, 7, 1 pm, Coon River, near Panora.

Oct. 13, 6 pm, Udell, Fairview house.

Oct. 13, 6 pm, Grundy Co.

Oct. 13, Salem.

Oct. 13, Indian Creek.

Oct. 13, 14, 2 pm, Panther Creek.

Oct. 20, 3 pm, South Keokuk.

Oct. 20, 4 pm, South Waterloo.

Oct. 20, Franklin County.

Oct. 20, 10:30 am, Iowa.

Oct. 27, 28, Dallas Center.

Kansas.

Oct. 6, Grenola.

Oct. 6, 4 pm, Appanoose.

Oct. 6, 10 am, Belleville.

Oct. 6, 8:30 pm, Vermilion.

Oct. 6, Newton.

Oct. 6, 7, Pleasant View, Driway.

Oct. 13, White Rock.

Oct. 13, 14, 2 pm, Ottawa.

Oct. 13, 6 pm, Alamo.

Oct. 20, Verdigris.

Oct. 20, 2 pm, Larned.

Oct. 20, 6 pm, Fairview.

Oct. 20, Cottonwood.

Oct. 20, 10:30 am, North Solomon.

Oct. 20, 6 pm, Monitor.

Oct. 20, Navarre.

Oct. 27, 5 pm, Fairview.

Oct. 27, 1 pm, Victor.

Oct. 27, 2 pm, Eden Valley.

Oct. 27, 4 pm, Pleasant Grove.

Oct. 27, Olathe.

Oct. 27, 4 pm, Kansas City.

Oct. 27, 3 1/2 mi. E. of New Murdock.

Oct. 27, 10 am, Olathe.

Oct. 27, 10 am, Olathe.

Oct. 27, 2 pm, Chapman Creek.

Nov. 3, Topeka.

Nov. 3, 5:30 pm, Sterling.

Nov. 3, 1, 10 am, Quinter.

Nov. 3, Chanute.

Nov. 3, Independence.

Nov. 3, Prairie View.

Nov. 3, Lawrence.

Nov. 30, Slate Creek.

Maryland.

Oct. 6, 10 am, Beavertown.

Oct. 13, 2 pm, Locust Grove.

Oct. 13, 4, 1:30 pm, Long Meadow.

Oct. 20, 21, 1:30 pm, Manor.

Oct. 24, 25, 1:30 pm, Broadford.

Oct. 27, 28, 10 am, Upper Codorus, at Black Rock.

Oct. 27, 1:30 pm, Monocacy.

Oct. 27, 2 pm, Hrowsaville.

Oct. 27, Shinn Creek.

Oct. 27, New Windsor.

Nov. 3, 2 pm, Middletown Valley.

Nov. 3, 2 pm, Meadow Branch house.

Michigan.

Nov. 3, 10:30 am, Saginaw.

Minnesota.

Nov. 29, Morrill.

Nov. 29, 10 am, Worthington.

Missouri.

Oct. 6, 4 pm, Nevada.

Oct. 6, Oak Grove, 8 mi. W. Collins.

Oct. 13, 3 pm, Fairview.

Oct. 20, 2 pm, Spring River.

Oct. 20, 4 pm, Pleasant Valley.

Oct. 20, Cherry Box.

Oct. 26, Dry Fork.

Oct. 27, Log Creek.

Oct. 27, Oceola.

Oct. 28, St. Joseph.

Nov. 3, Cabot.

Nov. 3, Mount Valley, near Harrisonville.

Nov. 10, 3 pm, Shoal Creek.

Nebbraska.

Oct. 6, 3 pm, Falls City.

Oct. 6, Arcadia, at Floyd Miller's.

Oct. 6, Afton.

THE CHURCH AND THE WORLD.

BY WM. E. THOMPSON.

THERE should be as much difference between the church and the world as there is between day and night. And yet some people seem to think that it is all right for them to join the church and take the world right in with them, have all their worldly pleasures and amusements—just the same as they did before they joined the church. Paul says in Rom. 12: 2, "Be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God."

Again we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Now when people who profess to be Christians, want to attend fairs, shows, the ball room, horse racing, belong to secret orders, and want to dress and look like the world, they must be loving the things of the world; they are conforming to the world, and Paul would tell such to be transformed by the renewing of the mind.

It may be that we do not renew our minds often enough.

It may be that we do not study the blessed Word enough.

If we would study the life of Christ more, and see how humble he was, and try to follow more closely in his footsteps, we would not care so much for the things of this world.

Yet some seem to think that we are too rigid in applying our principles. They think we do not give our members liberty enough. They say that if we would come nearer the social customs of the world we would get so many more into the church—"grow in numbers." I will admit that when we take people into the church and let them attend anything that comes along—"the devil always has something new to go to, something there is no harm in"—and follow the fashion of the world, and do just as they please, we will grow in numbers. And we want to see the church enlarge and increase in numbers; we want to see men and women brought to Christ. But we want to see them take up the whole armor of God. We want people to join our church who are truly converted, who are going to try to build up the church and help make it better.

Some of our members seem to get the idea that if they mingle with the world by doing as their associates do, "who do not belong to the church," they have more influence over them, and thereby win them to Christ. But this is a mistake. If a man stands firm for what he believes, and is not shaken by every wind, he is going to be respected. So be what you are. If you are a Dunker, be one. If a Baptist, be a Baptist. Be what you profess to be. But be sure you are on the right side; take the Bible for your guide, and then stand firm and you will be on safe ground. There is a great work before the church; many are in the cold world who do not know of our blessed Redeemer. So let us all go to work with renewed energy. "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16: 13.

Argonia, Kans.

THE MINISTRY.

BY D. A. NORCROSS.

IN the true church the ministry belongs to the people. But in some churches the people belong to the preacher. The preacher is the lord, but in the true church the preacher is the servant. The ministry is God-given—given to the people—servants of the church. Preachers really belong to the laity. They are the property of the church, and should be appreciated and encouraged by the church. The office of the ministry is a sacred calling and it is a sacred property, and as the property of the church should not be neglected. If you appreciate your preachers and see that their needs are promptly supplied, they

will be able to give you better meals from the Word of Life.

Remember that the preachers belong to the laity and if they are used well by the laity they will be better able to serve the church well. Give them not only words of encouragement but substantial help whenever needed, but shun the salary question. We do not want a set of hirelings in our Brotherhood. I once belonged where the highest bidder got the preacher.

Listen! When we needed a preacher we would make it known. It would not be long until a preacher would come to look at the location, size up the church and give us a sample of his preaching, and of course he would serve the best meal he had, and being a hireling he would watch the effect of his sermon upon the congregation; and if he saw that he had favorably impressed himself upon the congregation, he would then tell how the location and congregation impressed him, and as a rule would say, "I like your town and its surroundings, it is surely a pleasant place to live, and I am also impressed with the church and its workings, and I dare say we would get along pleasantly together. I know that I have something good to tell you and I am anxious to deliver God's messages to you, but before I can do this the church must pledge me so much per year, payable quarterly, and if you don't do so I know of another congregation that will give the amount stated and perhaps a little more; but if the amount specified is pledged, I will be content to serve you."

So the church, in order to get the preacher, secured by pledge the amount, and as a rule the well-to-do subscribed rather sparingly, the poor subscribed liberally, not because they had it to spare, but because of necessity in order that the specified amount might be raised.

A DISGUSTING SIGHT.

BY C. J. HARRIS.

I ONCE attended a general conference of a certain religious body. There were many of their ministers present, and it seemed to me that each one tried to outsmoke the other, and O, how the cigars did burn, while the smoke made its way upward and through the crowd! I thought to myself, What a disgusting sight for men professing godliness! I wanted to say in language of the great Gentile preacher, "Let all things be done decently and in order."

The use of tobacco is filthy; it nourishes a morbid appetite. O, defile not God's temple! King James once said, "Tobacco-using is a pattern of hell." Again, it has been truthfully said, "Tobacco-using is a handmaid to intemperance, and is against Christian principle." The divine candidate for the "prize" must be "temperate in all things." Hence we have no account of the Christ and his apostles wasting money, time, talent and power, setting so bad an example.

Again, the using of tobacco is unclean, offensive to real gentlemen and ladies, and is a waste. Its practice is shameful among the professed ministers of Christ. What does Isaiah say? Listen! "Be ye clean that bear the vessels of the Lord." It is a matter of spiritual importance that we be so.

May the Lord give us grace to reprove the deeds of filthy lucre, and enable us by both precept and example to practice cleanliness, and rid our skirts of the blood of souls. God's holy Word denounces the filthy, disgusting habit.

Greenville, N. C.

A BRIGHT, happy soul, rejoicing in all God's gifts, seeing cause for thankfulness and gladness in everything, counting up mercies rather than trials, looking at the bright side, even of sickness, bereavement, and death—what a very fountain of goodness and love of Christ such an one is! I remember one who, worn with sickness and sleepless nights, answered to the question if the nights did not seem interminable: "O, no; I lie still and count up my blessings!"—H. L. Sidney Lear.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, October 14, 1906.

THE GODHEAD.

Scripture Reading, Isaiah 57: 15.

I. The Father.

1. He is the Creator of all Things, Gen. 1: 1
2. The Preserver of Our Lives, Acts 17: 27, 28
3. The Giver of all Good, James 1: 17

II. The Son.

1. He is Our Savior, Matt. 1: 21
2. He is Our Example, 1 Peter 4: 1
3. He is Our Teacher, Matt. 11: 29
4. He is Our Judge, John 5: 22

III. The Holy Spirit.

1. He is Our Guide, John 16: 13
2. He is Our Comforter, John 14: 26
3. He is Our Strength, Zech. 4: 6

I. The Father. The Godhead consists of three separate and distinct beings; Father, Son, and Holy Spirit, each possessing an individuality of his own, and each having special offices. Yet all three are nearly one in will and spirit, and in a certain sense are one.

God, the Father, is our creator and preserver. If we have been obedient children, we are also his by adoption into this one great family. He is our provider and sustainer, ever supplying us bountifully. He preserves us from evil. While he permits us to be surrounded by evil, he will not suffer us to be overcome if we will allow him to guide us.

II. The Son. Jesus Christ, God's own dear Son, equal in power with the Father, and we joint heirs with him! What condescension, what love hath the Godhead! In rebellion against God, yet the only Son is sent to save us! He exchanged the joys of heaven for the sorrows of earth, discarded the worship of angels to dwell with sinners, set a perfect example for those who might be made to see his mighty love and accept it, and finally his words will be our judge.

III. The Holy Spirit. Unable to walk alone, God has provided us with a Comforter and Guide—the Holy Spirit. His works are necessarily broader than those of the Son, in one sense, because it is spiritual and omnipresent. He hears us, guides us, comforts us, instructs us, woos us, and through him we shall be enabled finally to dwell with these three evermore. Blessed, yea, thrice blessed, be the Godhead!

PRAYER MEETING

For Week Beginning October 14, 1906.

SAVE THE MINUTES.—Eph. 5: 16.

I. How Time is Lost.

1. By an idle life. Heb. 6: 11, 12. Idleness is the very rust and canker of the soul; it is Satan's seed-time. Ground left fallow will soon produce plenty of weeds.
2. By trifling amusements. James 5: 5. Too often the pleasures of this world cause us to lose spiritual fervor. Remember, that day is lost indeed in which we lose ground on the way to heaven.
3. By unprofitable conversation. Eph. 5: 4. "Foolish talking and jesting"—how often it mars an otherwise lovely Christian character!
4. By unworthy pursuits. Eph. 4: 11, 12. Paul gives some excellent advice to all when he says: "Work with your own hands, that ye may walk honestly toward them that are without." A living sermon to an unbelieving world.

II. How to Redeem the Fleeting Moments.

1. By living according to "Golden Rule" principles. Rom. 12: 10-15. Satan can do nothing with the busy Christian. "The Master's business" gives no chance for idleness.
2. By consecrating our entire life to God's service. Psa. 90: 12. It is a beautiful thought that we can so fully dedicate ourselves to God that even our time is not ours, but God's.

III. Why Time Ought to be Redeemed.

1. Because we have so much to do. Eccl. 9: 10. There is, indeed, much to be done, and, as we pass this way but once, the time to do the work is now—to-day!
2. Because we have but a short time in which to do our work. Psa. 89: 47. Time, truly, is fleeting—a dream, a handbreadth! If only we could be impressed by the importance of employing every moment of so short a period to the honor of God and the good of humanity.

HOME AND FAMILY

BE STRONG.

SELECTED BY EDGAR M. HOFFER.

Be strong to bear, O heart of mine,
Faint not when sorrow comes.
The summit of these hills of earth
Touch the blue skies of home.
So many burdened ones there are
Close journeying by thy side.
Assist, encourage, comfort them,
Thine own deep sorrow hide.
What though thy trials may seem great?
Thy strength is known to God,
And pathways steep and rugged lead
To pastures green and broad.

Be strong to love, O heart of mine.
Live not for self alone,
But find in blessing other lives
Completeness for thine own,
Seek every hungering heart to feed,
Each saddened heart to cheer,
And where stern justice stands aloof
In pity draw thou near.
Kind, loving words and helping hands
Have won more souls for heaven
Than all the dogmas and the creeds
By priests and sages given.

Be strong to hope, O heart of mine,
Look not on life's dark side,
For just beyond these gloomy hours
Rich radiant days abide.
Let hope, like Summer's rainbow bright,
Scatter thy falling tears,
And let God's precious promises
Dispel thy anxious fears,
For every grief a joy will come,
For every toil a rest.
So hope, so love, so patient bear,
God doeth all things best.

RELATIONSHIP OF HUSBAND AND WIFE.

BY CATHERINE BEERY VAN DYKE.

A Paper for Mothers.

If all boys were trained from the cradle with the object of making of them pure lovers, good husbands and noble fathers as these years come upon them, and if all girls were reared with the definite arrangement that their highest station and, therefore, that for which the very best preparation is necessary, is the home in all its diversified, perplexing, beautiful and important interests, then there would be more marriages that are spiritual and, consequently, less work for the divorce courts. But we are obliged to take the social world as we find it and endeavor, as far as in us lies, to make the best of what now exists and to see to it that, as far as we are concerned, our children shall be trained toward the highest ideals of human development and usefulness.

We have been told that the head of every woman is the man. This at once shows us the position of the man in the family and his obligations to the family. He is to love his wife as Christ loved the church. This makes his union with her spiritual. But Christ instructed, nourished, protected and provided for the church. So the husband's duty is not only to love his wife, but to communicate with her concerning things of importance in the social and literary world, as well as about the things which pertain to the eternal welfare of themselves and their family. It is his duty, too, to furnish a place where they may live together and bring forth their offspring and provide for them; to care for his wife in sickness, affliction or distress of any kind; to shield her from over-much work, anxiety, fear or from attacks from without. He should also even look ahead to the probability of his death happening before hers and see that there is sufficient means left, not only to cover his own funeral expenses, but some left to her so that her last days may not be days of poverty and dependence. All this must be done with a motive of love stronger than death, for that is how Christ loved the church.

Ah, how can we produce or mould men to be like that?

We have also been told that as the church is sub-

ject to Christ, so ought the wives to be to their own husbands in everything.

When the husbands live the spiritual life in marriage, performing as unto Christ the duties that have been mentioned, the reciprocal duties of the wife are natural, and are therefore easy to perform.

Since Christ gave himself for the church, the church is to be sanctified and cleansed, not having spot or wrinkle, holy and without blemish. That is, it is to uphold Christ, to stand for him, to represent him, to be active in serving him, to honor him and to promote his purposes. So the wife is commanded to "see that she reverence her husband." She is never to supersede him,—to place herself before him in importance,—but to take up the line of work in the home which is peculiar to her nature and sphere. It belongs to her to bear children; to nourish and care for them, and in cooperation with her husband, to bring them up in the fear of the Lord, that they may be obedient, loving and helpful in the home; to prepare them in their turn to take their places among worthy parents, and thus bring the world nearer to the heart of Christ and help to make it ready for his promised return.

This, I believe to be the true relationship of husband and wife; but alas, how rarely do we find it!

It would require many books to contain descriptions of all the petty causes of disagreement between husbands and wives and among members of families; but I am inclined to think that a vast majority of cases of discord in homes come from the unfitness on the part of young men and maidens for the marriage relation. This statement leads to the question: What is proper fitness or what is an unfitness for that supreme relationship?

I put religion as the corner-stone of the home building.

Young men and women who do not believe in anything higher than themselves or each other are sure to fail when the severe trials of adaptation, work, sickness and death come,—as they surely will come into every home.

Religion sensibly, rightly applied will insure a spiritual marriage; then the couple are safe to work out in patience and love all the experiences peculiar to this sacred life.

Next to religion in this important state I put the mental and physical conditions of the parties who contemplate marriage. When a young man with a good education, a well-governed disposition and of good habits unites with a maiden of low tastes and little education,—a girl of untidy and lazy habits,—the result will be very disappointing, and the highest good cannot be reached; just as when the opposite to these exists.

If a man whose body has been wasted by a dissipated life or who is a prey to some slow or incurable disease joins in marriage even with a strong healthy woman, the union will be followed by much care of children not physically well-endowed. This is a source of great mystery to many married people who have not reasoned well; but it is one of Nature's exacting laws.

When men or women, or when both men and women, marry thinking that marriage relieves from the tedium of a selfish life, or with any other notion except that marriage is a definite business which involves the best of people's minds, bodies and souls, there will follow inevitable disappointment and sorrow.

In the face of these facts and conditions, what are the duties of the mothers of this generation concerning the marriage of our sons and daughters?

Let us train them, from their first ability to receive impressions, on and on and on through infancy, youth and maturity to serve others. Train them away from a selfish, indulgent life. Train the boys to respect their sisters and other girls. Train the girls to be polite and modest with their brothers and other boys. Train them all to respect, honor and obey their parents, to honor the aged and to help the weak. Tell them, even when they are very young, about the construction, growth and functions of all the organs of their own bodies, teaching them the proper care of all.

Teach them that the body is the temple of the Holy Ghost and that to miss the mark of purity of body, mind and heart, is to miss the divinest gift connected with marriage.

Chicago, Ill.

GOOD THINGS TO KNOW.

THAT it takes two to prolong a family quarrel; one can therefore terminate it.

That filling a house with bargains keeps a couple from owning the house in which they place them.

That if we thought all we said we'd be wise, but if we said all we thought we'd be foolish.

That proud people seldom have friends. In prosperity they know nobody; in adversity nobody knows them.

That to make long-lived friendships one must be slow in making them.

That the woman who gains a trifle meanly is meaner than the trifle.

That "it is less pain to learn in youth than to be ignorant in old age."

That if she cannot throw brightness over her home, it is best not to throw a wet blanket over it.—*Woman's Life.*

SISTERS' AID SOCIETIES

First Annual Report of the Osage, Kans., Aid Society.

We organized Sept. 9, 1905, with six charter members. Six members have since been added, and one moved away, leaving a membership of eleven. Number of sessions, 24; average attendance, 9. During the year we have made 4 comforts, 1 quilt, quilted two quilts, and set 3 together; made 66 smbonnets, 31 clothes pin aprons, 15 work aprons, and fifteen other garments, besides piecing 98 quilt blocks and sewing 19 pounds of carpet rag. We also prepared a box of secondhand clothing for the Kansas City mission, valued at \$30.80. Donations, collections, receipt of sales, etc., amounted to \$44.61. Amount paid for material, \$15.61; Amount of cash donated, \$16, leaving in the treasury \$13. Value of goods donated, \$36.97, value of goods on hand, \$12.45.—Eliza Weaver, Pres.; Mary Neher, Sec., McCune, Kans.

Woodberry, Md., Sewing Circle.

We, the sisters of Woodberry Sewing Circle, Baltimore, Md., wish to thank the churches in this and adjoining states for their donations to our circle. We very much appreciate your help and pray God to bless each dear giver. The epidemic of typhoid fever has increased the need, making your donations the more appreciated. As the mission board is placing the writer in another place, we ask you to send your donations as follows until further notice: Mrs. Maggie Lau, 3334 Falls Road. Let us work, watch and pray until he comes. Theresa Schneider, Fountain Green, Harford Co., Md.

Sisters' Aid Society, Juniata, Nebr.

Our Sisters' Aid Society held thirty-one meetings during the year ending Sept. 13, 1906, with an average attendance of five. The work which we did consisted principally in tacking comforts and quilting quilts. At the beginning of the year we had \$5.50 in the treasury. We have earned, this year, \$9.85; received as collections and donations, \$8.95. We sent a number of ready-made garments to the Winona mission, also a number to the St. Joseph mission; sent \$16 to India for the support of an orphan, and \$5 to the Japan famine relief; gave \$2 to a minister, also \$1.25 to a widow. Our membership is not very large, but by earnest efforts we hope to do more and better work in the future. Mary A. Butler, Sec. and Treas.

Mont Ida Sisters' Aid Society.

During the year, beginning with September, 1905, we met in our society work twenty-four times. Our free-will offering amounted to \$5.51. We received for quilts and comforts, made and sold, \$7. We gave \$2 towards lamps for the church; \$1.25 to the Japan starving; \$1 towards the Orphans' Home in Oklahoma, \$1 to Brooklyn meetinghouse, and \$1.75 for church purposes. We have at this time \$6.68 in the treasury. Our aim is to help wherever needed.—Nancy Studebaker, Pres., Clara Clark, Sec. and Treas.

Germantown Aid Society.

Our Sisters' Aid Society, since our last report, six months ago, is moving along nicely. We decided to make an effort to raise money to repair our Sunday-school room, which we have done. We have made in these last few months sixty-one clothes-pin aprons and twenty-nine gingham aprons, besides some other articles. We feel that we have been blessed in our labor, and that our work was not in vain.—Mrs. M. C. Swigart, Pres., Germantown, Pa.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. D. OWEN COTTRELL was with us at Elgin and preached last Sunday evening.

BRO. JESSE J. ANGLEMYER changes his address from Nappanee, Ind., to Williamstown, Ohio.

Nov. 4, Bro. A. L. B. Martin, of Harrisburg, Pa., is expected to begin a series of meetings at Edgewood, Md.

BRO. HARVEY MARTIN, of Mason and Dixon, Pa., will begin a series of meetings at Sams Creek, Md., Oct. 14.

BRO. P. F. ECKERLE, of Lanark, Ill., began a series of meetings in the Woodland church, near Astoria, Ill., Sept. 30.

THE ministerial meeting of Middle Indiana is to be held in the Pleasant Dale congregation, Adams county, Oct. 10.

BRO. I. W. BRUBAKER will represent the district of Middle Iowa on Standing Committee at the Annual Meeting of 1907.

A two weeks' series of meetings is to be held in the Oriental congregation, Pa., by Bro. Jacob H. Richard, beginning Oct. 27.

FIVE came out on the Lord's side during a series of meetings conducted during August at the Enterprise schoolhouse, Douglas county, Kans., by Bro. C. M. Yearout.

TWELVE baptized, one applicant and one restored to fellowship is the result of a series of meetings at the Mt. Carmel church, W. Va., conducted by Bro. William Miller.

BRO. WM. LAMPIN, who recently closed a series of meetings with several additions at Flora, Ind., began another protracted effort at South English, Iowa, Sept. 29.

THE Palestine congregation, Ind., has been having an interesting series of meetings. Bro. L. H. Eby was preaching for them. Meetings were to close the early part of this week.

THE second year's work at the Bethany Bible School, Chicago, began Sept. 25. About the opening and their new facilities Bro. Wicand will have something to say next week.

BRO. J. B. HYLTON is to hold a series of meetings in the Oak Forest congregation, Mo., sometime early in November. The interest at this point is good and the membership is increasing.

TWENTY-FOUR were added to the Codorus congregation, Pa., recently by confession and baptism. Bro. D. C. Flory conducted the series of meetings during which these souls took a stand for God and the right.

BRO. A. G. CROSSWHITE and family had an unpleasant experience with fire Sept. 15. Not a great deal of damage was done to their property, yet they suffered much inconvenience and worry, and the loss of some things which cannot be replaced. The actual financial loss is often not the greatest or most important.

BRO. WM. A. ANTHONY, of Shady Grove, Pa., is to begin a series of meetings at Harrisburg, Pa., Oct. 7 and continue two weeks.

OUR correspondents occasionally forget to sign their communications. We have on our desk a request from a minister in Washington to have his address in the Almanac changed; but we have no way of finding out who he is.

MINISTERS ordering Brumbaugh's "History of the Brethren" should give their express office, as we give preference to the express in sending it out. If the book does not come when you think it should, do not write about it until you have been to the express office. All orders will be filled promptly.

LAST Saturday thirteen were baptized in the Rock Creek church, Kans., the result of a three weeks' series of meetings conducted there by Bro. H. M. Barwick. It was a busy season of the year, but people took time to go to church, and the result is as above. Bro. Barwick began a meeting at Belleville, Kans., Sept. 30.

BRO. JOSEPH AMICK was able to be out to services on Sunday, the first time since his severe illness. He has had charge of the work of the church at Elgin for some years, but feels that his time for active service is past. He has served long and well as Business Manager of the Publishing House and as elder of churches.

THE district, ministerial, Sunday-school, and Christian Workers' meetings of Middle Iowa were held in the Garrison church, Sept. 25, 26 and 27. Good meetings are reported. What the Brethren did shows that they are awake to the highest and best interests of the church. They are not satisfied with what has been done, but are moving forward in the Master's work.

WE need to be on our guard against measuring the success of a meeting solely by the number of accessions to the church at the time. To get people into the church is a good thing, but doing that depends quite as much on the way the members have been living as on what the evangelist says. It is the everyday life of the average Christian professor that counts for or against the cause. We want people to take a stand for Christ, and the best way to influence them to do this is by living as he directed.

BRO. D. C. CLARK writes from the colored mission at Palestine, Ark.: "Our mission is moving on. Much good is being done to the upbuilding of the Master's kingdom on earth. This is manifested through the increased interest of the school pupils and congregation. Our regular term of mission school work will open about the middle of October." The colored mission is one which should receive the support and prayers of the church. The need is so great and the workers are so few. The race which was so long a time in slavery and which has not since that time advanced very far as a race, should be given a chance to show what their capacity is intellectually, morally and spiritually. Each year a larger number has this chance, and still more should have it.

REPORTS from India say that not for several years has there been so good a rainfall. This means that the people over there are likely to have more to eat than they have been having for some years. A little more or less rain means for them enough to live on, or starvation. We have learned so much about the Indian famines that we can rejoice with them that there is to be no famine during the coming year. Still, there is spiritual famine over much of the land all the time; and the fact that we are not to be asked to supply food for their bodies is an added reason why we should supply food for their souls. If we could see conditions as those do who live and work among the worshippers of India's many gods, no doubt we should be willing, anxious, to put forth greater efforts to teach them the way of life. But they are far away and we are busy with many things close at home; and so they do not get the support, the help, they need.

AFTER holding one or two series of meetings in Kansas, Bro. C. M. Yearout will take charge of the work at Mulberry Grove, Ill. He writes that his health is such that he must arrange to give up evangelistic work, at least for a time.

LAST week Bro. W. R. Miller gave his illustrated lectures in the Fulton Avenue Brethren church, Baltimore, Md. Word from there says that never before has the church enjoyed so large attendance. Much good is expected from the services.

JUDGING from the length of time our ministers who do evangelistic work are engaged ahead, we cannot but conclude that the demand is much greater than the supply of such brethren. Some of our ministers could engage all their time for several years ahead if they felt so disposed; and it is no uncommon thing for them to have promises made for two or three years in the future. Just how the supply is to be made equal to the demand is not an easy problem to solve. Much depends on the ministers themselves and much on the congregations. More men should be called to the work, and help should be given them to prepare for it, if they need help.

WE have another interesting account of a meeting held especially for the old people. So far as we have learned, these meetings have all been greatly enjoyed by the persons for whom they were held. It is good to have them, and more of them should be held wherever there are old people enough to come together and enjoy themselves by worshiping as they did in the long ago. In a short time they will have sung their last song and uttered their last prayer, and we shall occupy the places set apart for the old people. They have fought the good fight and are only waiting for the summons to depart and be at rest for evermore. As we wish to be treated when we become old, so may we treat them, for they are worthy of our attention and respect.

ONE of our city missionaries calls attention to the thoughtless conduct of some members who visit the cities. They look for the pleasure resorts and places of amusement. They are sometimes seen in places not in keeping with their religion, and thus give people an occasion for saying very uncomplimentary things about them. Especially does this apply to those who go to cities on the Lord's Day. Some of them, instead of attending church, may be seen visiting the parks and other places of resort. As a rule our members are known at these places, and their conduct is often much criticised. We do not say that it is wrong to visit parks and other becoming places of attraction, but when members from the country go to these places to spend the Lord's Day, they are not letting their light shine as they should. It is well for us to have our attention called to matters of this sort.

A UNION house of worship is very much better than no house at all, and is to be preferred to the halls in which our services are held in some of the cities. And yet a union house is best only when there is nothing better. When there are two or more denominations equally interested and having equal rights, difficulties will sometimes arise even when there is a clear understanding as to just when each has a right to claim the house. We are different from other churches in some respects. We do not like to have in our houses of worship some of the entertainments that are allowed and even invited into others. And here arises a difficulty for our people when they have not full control of a meetinghouse. They do not want these gatherings associated with their place of worship. Their house stands for something different, something higher than gatherings the main object of which is to have a good time and get as much money as possible. This is an additional reason for having our meetinghouses wherever it is possible. Then we can dedicate them and keep them as they were intended to be—houses of prayer and worship in the fullest sense. The church is a sacred place, and we should guard well against having anything of a different character associated with it.

AS FAR AS DENVER.

ON Sunday evening, Sept. 23, we did what some people are doing every day in the year, and what others may do if they choose. We went into a tourist car, at the Northwestern depot, in Chicago, retired for the night, went to sleep and left the rest for God and man. We say for God and man, for while at all times we place our trust in the Lord, there are times when man must be trusted too. So it was on this occasion we trusted much to the work and achievement of man.

Occasionally one is so thoughtless as to say that he has no confidence in man and therefore cannot trust him, while in fact we must in some manner show faith in man in nearly everything we undertake. We trust man when we deposit money in the bank, when we post a letter, when we send a telegram, and especially when we board a ship to cross the ocean or a train to cross the continent. Man built the railroads, he built the coaches, and he runs the trains. When we enter one of his coaches, and fall asleep, we know that our safety depends largely upon the men in charge of the train. We trust much to the engineer. If he has a good train, a good engine and a good road-bed, and is a skillful and conscientious man, we feel that we are to have a safe journey.

What a blessing to humanity if those in charge of churches could make their work as studly as the engineer must study the part assigned to him. He knows his road-bed, the curves, the grades and the bridges. He understands his great iron horse and his coaches. Though he may not understand the people he is helping across the country, yet he does know that their lives are valuable, and that they are trusting much to him. As nearly as possible he must be master of the situation. Even more is entrusted to the care of the shepherds of the flock. They may not be entrusted with the care of bodies, but they do have the care of souls, which are of vastly more value. Do they understand the danger points as they should, and are they prepared to guard the church around the curves in life with the same skill the man at the throttle drives his train?

Well, sometime during the night our long train, made up of tourists and Pullmans, moved out of the depot, and went at a rapid rate over the beautiful prairies of Illinois, across the great Father of Waters, and we awoke some distance west of Cedar Rapids. Thus one can pass hundreds of miles while he sleeps, going on about his business while the body and mind take their rest. All of this is because man has used his God-given mind powers and brought about results right in every respect if employed for the good of humanity and for the glory and honor of God.

The Northwestern road is a fine line, having a double track extending from Chicago to Omaha. The management works in connection with the Union Pacific, in particular, in transferring thousands of people from the eastern and middle States to all parts of the West, and to the Pacific coast. Having a trip to California in contemplation, as stated last week, that is why we are journeying towards the setting sun; and we feel to let our readers hear from us as we go on our way.

At Omaha, Nebr., we were joined by Bro. Geo. L. McDonough, so well known by many of our people, and until we reach Los Angeles he has promised to be our traveling companion. George, as we all call him, is very much interested in the Annual Meeting for 1907, and will do his best in making it pleasant for those who make the trip over the Union Pacific either this fall or next spring. And, by the way, a number of members are arranging to go to the Pacific coast before the close of the year and remain until the conference closes. Hundreds,—many say thousands,—of others will go in the spring, and already large parties are laying their plans for the overland trip. At Chicago they can take a tourist and run to the place of conference without change of cars. These tourist coaches are fitted up much like the Pullman coaches, with conveniences almost as good. In fact most people like them better than the regular sleepers. This is our second trip across the continent. We used the tourist before and are using it again. Here one

can rest well during the day, and have a good bed at night, as good as many of our readers have at home.

Most of the run from Omaha to Denver was made at night, but we saw enough of the farming section in the evening and early the next morning to learn that we were traveling through a productive and prosperous country. The fine crops, well cultivated fields, thrifty orchards and good farm buildings prove to us most plainly that this is a land of plenty.

We entered Denver for the first time, and were from the start favorably impressed by the clean and thrifty appearance of the city. We are here practically one mile above sea level, in sight of the snow capped mountains, breathing air that is pure and invigorating. The streets are broad and clean, the buildings are tasty and substantial, and, though in the irrigating section of the West, most of the streets in the residence parts are lined with trees. Viewed from a distance it already looks like a city in a forest.

The Brethren church is far to one side of the city, and is to be sold and another location sought for services. We visited the place and had the pleasure of meeting with but one family of the members, though there are about forty members in and around the city; but only that one family lives near the church. The minister, Bro. L. F. Love, lives ten miles away. It is to be hoped that the Brethren will be able to find a desirable location in a good part of Denver for a meetinghouse. We certainly ought to have a house of worship in one of the excellent resident sections of the city. It is too important a place to be overlooked in our evangelistic efforts.

Three hours were spent on the observation car, going out as far as Golden, a place noted the country over for its rich gold mines. It was not the precious metal that impressed us, but the rich soil, good crops, fine gardens and promising orchards. Water is doing wonders for all this part of Colorado, and where so much can be done with the soil, as one sees on every hand, surely our people ought to live and prosper both temporally and spiritually. We hope to see the time when there will be Brethren churches all over this part of the west. But we now move on, having planned to spend some hours in Salt Lake City on the way to the coast.

J. H. M.

NEED OF WARMING UP.

PERHAPS everyone who has been in the habit of attending prayer meetings has noticed that at times there is a seeming coldness. No one is ready to take hold, and for half the time allotted to the meeting it drags. Meetings have been known to drag through the whole time, and at least some of those who came went away disappointed. They expected life and warmth, but found coldness and apparent spiritual death. They see enough of this every day, everywhere, and went to the house of worship to get something different.

As a rule, however, the coldness wears away and toward the end of the service there is a decided improvement. Those who were cold and listless have become warmed through and through, and feel that they must not leave the room until they have borne testimony to the goodness of God and have expressed a desire to obey him more fully, follow more closely in the footsteps of the Savior. When the meeting does close, and it is usually late when it does, all go away feeling blessed and wishing they could have more such experiences. It has indeed been good for them to be there; they have sat in heavenly places with Christ Jesus.

But if getting warmed up during half a service brings such good results, what would follow if every church member went to the meeting in the condition he leaves it? As it is, persons making no profession are led to believe that we are not very much interested in our worship, that we go to the house of God from a sense of duty rather than from a feeling of love, that we are not glad as was David when asked to go there. If we were in the Spirit, if we tried to hear testimony half a dozen at a time, the result, the blessing, of the meeting would be far greater than it is. And those who have not yet learned the sweetness of

service would be constrained to believe that there is a blessed reality in our religion, and would want it for themselves.

The question naturally arises, Why is it thus? Why do we go to the house of prayer without spiritual life and enthusiasm? The reason is not far to seek. It is because before going we have not been thinking of heavenly things, but of earthly, not of the eternal, but of the temporal, not of home and treasure over there, but here. And we have been so filled with these thoughts that there has been room for nothing else, nothing better and higher and purer. When we come into the room of prayer we know that our thoughts are out of place there, and we begin to turn our minds from earth to heaven. To change our course of thought takes time, and so a good part of the service hour is over when we are in condition to enter into the spirit of the meeting. We know it is not right to do thus, we know that we and others lose very much every time we are guilty of so doing; and yet the habit is fixed and of ourselves we cannot change it for the better one.

Yet the habit of going to God's house with the mind filled with the thoughts of our business is a bad one and should be broken off. There is a way to do this, a way that is full of pleasure when once we enter upon it, though it seems hard and uninviting from the outside. It is to change the subject of our thought before we start for the church. Think where we are going and for what purpose. Learn what the subject of the meeting is to be, and devote time to meditating upon it and recalling passages of Scripture bearing on it, read other passages and seek the guidance of the Holy Spirit. Then the prayer meeting will be spiritually warm from beginning to end; then we shall show that it is love that prompts us to go there, then no one will wonder why we go, for our delight will be manifest to all. The amount of good done by the prayer meeting will be increased many fold if we go there after communing with God and asking him to bless the meeting. In order to do this fully, our worldly business must be put out of our minds some time beforehand. We can do it. Will we?

G. M.

THE BEST SEAT.

ONE of the hard things in this world is to be unselfish, and one of the easiest things is to be selfish. Self first, others second. No matter how good we may wish and try to be, this selfish feeling comes forward and asserts its rights. There are so many ways in which this may be done that we do it at times when we feel that we are quite good and considerate. And it is no new element in human life, because we can see manifestations of it in years ago.

Many years in the distant past, in the land of Judea, there was a mother who had two sons. She called them James and John, and no doubt she believed them to be the best boys in all the country around. They were well raised and educated in the law and the customs of the country, so that she felt that they were prepared to fill any position that might open. And what the mother believes the boys generally accede to. The time had come for them to be looking out for their life's work, and we need not wonder that this became the subject for home discussion. The father's name was Zebedee, but they evidently were mother's boys. And the great question was: "What shall my boys be?" What shall we do? In those days, outside of the trades, the field for choice was not so extensive as now. Merchants, money changers, bankers, and scribes were the more honorable and lucrative, while government positions were hoped for by only the favored few. It was not so much a game of competition as that of being born in line; so that it became a serious question. And because of this, selfishness naturally grew into it. Not, "Does it by right belong to me?" Should I get it instead of my neighbor? But, "Can I, by strong effort beat the other fellow and win the place?" It was a struggle, a fight for the victor's crown. They had the mettle, the push and the courage. No sacrifice was too great to lay on the altar that the might be reached.

About this time Jesus of Nazareth entered his

ministry, announcing the ushering in of the new kingdom and calling for a special number of volunteer followers. These two boys were called and accepted. Just what the mother had to say about this new move or what bearing her influence had on the sons accepting, we are not told. But it would seem that they received her hearty consent and that they went carrying with them the parental blessing. Here was opportunity for position. And they were not satisfied with being among the chosen twelve, but after talking the matter over in the home it was decided that the boys ought to have the best seats—first positions. The fact that both the mother and the boys made the request goes to show that it was the outgrowth of a consultation and agreement.

In Matt. 20:20 the mother asks: "Grant that these my two sons may sit, the one on thy right hand and the other on thy left hand in thy kingdom." In Mark 10:37 the sons ask: "Grant unto us that we may sit, the one on thy right hand and the other on thy left hand in thy glory." No matter how good this mother and her sons felt they were and wanted to be, it was extremely selfish on their part to make the request they did, and the fact that they tried to forestall the Master in their approach goes to show it. They wanted him to promise to grant the request before they told him what it was, as we sometimes do when we are very anxious to get what we want and not be refused. Even if they felt that they had some special grounds that entitled them to the positions asked for, it was selfish on their part to ask for it. Even a mother's loving heart can be selfish when her own boys' ease or happiness is in question. It is easy to be selfish; much easier than we think.

This mother was not the only selfish woman in Judea, neither were her sons the only selfish boys. No indeed. It was because of the peculiar conditions that their lives were made sufficiently prominent to have their characters made known.

We all know how ugly it is to be selfish. The fact is, we are inclined to avoid selfish persons because we say it is unpleasant to be about them. And as we know and feel this, of course we would not be selfish. It is true that some of us would like to be elders of the first class and occupy the most prominent seats and best places, but that is because the best places need us and the cause would suffer if we did not fill them. Then to sit next to the elder is no mean acquisition. Why should I not sit there as well as someone else? Men, like big children, have fretted and chafed themselves sore and ugly simply because they do not always get their own way and squat themselves down in the best seat—the highest seat. They are unhappy, sour and inactive because certain privileges are not granted to them, forgetting that others have equal rights and should enjoy equal privileges.

O no! we are not selfish. We only demand certain rights and privileges which we feel that we should have. Our having these things may deprive our brother or neighbor of them, who needs them worse than we, but we overlook this part of Christ-living because we see our own needs and pleasures first. Am I my brother's keeper? But we can see our true selves better by looking into our everyday life as we live it. Why is it that when we have things to sell we want a little more than the market price, put the larger apples, peaches and potatoes on top of the baskets and bushel measures? Why is it, when entering cars that are likely to be crowded, that we rush and crowd in post-haste to get a chance seat, and then sit ourselves down at a window with a self-satisfied air, as if to say: "I made it! Just in time to get a seat!" All right life is a struggle, and if we want to get the best we must struggle for it. We have seen some of our most self-respecting brethren and sisters, those that are strictly in the order and who look in holy horror upon those who are not, rush and scramble for an entrance into a coach as if their life depended on getting in first so as to get a chance seat. Yes, even ministers who preach against selfishness, if they are big and strong enough, lead in the struggle. Is this selfishness? O no! It is carrying out the injunction: "What thy hand findeth to do, do it with thy might." Get the worth of your money. When we buy a ticket and pay

for a seat, we have a right to one. Yes—and so has everybody else. But it sometimes happens that all cannot get their rights, and who shall suffer the disadvantage? There were twelve disciples and only two coveted seats.

And so it often happens in this world, in all the walks of life. There are more occupants than there are right and left hand seats; more that want the best rooms and softest beds than can be accommodated; more that want soft snaps and lucrative positions than are open and lying around. Who shall have them? If we are selfish, like the two sons, we will want them at the expense of a struggle. If we are devoted Christians, filled with the Christ life, we will take the last or lowest seat and wait patiently for the invitation to the better and the higher. And we will get it, too, if we are worthy of it. In the golden sometime the Lord will right all the wrongs that the self-sacrificing spirit may elect to endow. And for that time we can afford to wait.

H. B. B.

EXPENSIVE BURIAL SERVICES.

THE superintendent of one of the cemeteries at Cleveland, Ohio, recommends that, as a means towards stopping the exorbitant charges of undertakers for burial services, cemeteries install undertaking businesses in connection with the burying grounds. The superintendent says that many undertakers charge from three to five times too much profit on funerals, and further adds that the expense of funerals would be about one-fourth of what it now is if the plan of having a cemetery undertaking establishment were carried out.

The suggestion may be an excellent one for cities. It is only too well known that it costs too much to bury the dead. The rich can afford it, but the poor cannot. The dead ought to be laid away in their resting place for less than one-half of what it costs in most of the cities. This is probably true of the country. There is the costly casket, the costly hearse, and in fact everything on the costly plan from start to finish. When the loved ones die the bereft do not stop to think of expense. Tender feelings are aroused, and they go to the limit to give them a respectable burial. Public sentiment is consulted, but not the purse. The poor know what rich neighbors have been doing for their dead, and if they fall behind them, they may be talked about. If too poor to pay cash for services, they may be induced to contract a debt, reasoning that they can stand the debt better than public criticism.

Why not take a sensible view of this question, and, like the cemetery superintendent, suggest some plan for the lessening of burial expenses, and thus pave the way for helping the poor and even others?

Fashion,—and by the way, fashion has no soul,—is making living just as expensive as possible. As soon as a babe enters the world, fashion comes upon the scene and directs how the child shall be dressed, and so continues as a heartless guardian and master until old age is reached, and then determines the manner of burial. It is time that the shackles were broken so as to make life less burdensome in case of the dead as well as in case of the living.

CLUBS AND PLAYS.

Is it right for sisters especially Sunday-school teachers, and wives of church officials, to belong to women's clubs, when the members of the clubs play games and draw prizes?

It looks bad enough for the lady members of the popular churches to belong to clubs where playing is done and prizes are offered, but for our sisters to belong to such clubs, and take part in the games played, strikes even the unconverted as being wholly out of harmony with every phase of the religion we profess. Some of the popular ministers are preaching against such clubs, pious writers are throwing their influence against them, and strange indeed would it seem if a people, who have long been opposed to worldly amusements, should ever think of tolerating membership in a club where playing is indulged in

and where prizes are offered and won. This playing for prizes in women's clubs is the next thing to gambling, and leads to gambling. It is an attempt to make games and prize playing respectable, and thus soften the strong feeling existing against the gambling tables. Should our sisters take part in such doings? Most assuredly not. Think of a Sunday-school teacher, who plays for prizes, teaching her class that card playing is wrong! It would be the gravest kind of inconsistency. Wives of officials are presumed to set good examples for other sisters. What kind of an example does the wife of an elder, preacher or deacon set for the other sisters, when she becomes a member of a club where games are played and prizes awarded? Sisters in the Brethren church should be far above doing anything of this sort. Ours is a religion that teaches better things.

NOT UP TO THE DEMANDS.

OURS is not the only religious body laboring to remove tobacco from the pulpit. The *Sunday School Times* has this to say regarding a congregation that decided to employ a preacher who is free from the tobacco habit:

A strong church in Massachusetts recently decided not to call as its pastor a talented young man who was most highly commended to them. They rejected him because he was a smoker of tobacco. Had he been willing to assure the people of his purpose to abandon this practice, he could have been elected. Able efforts were made to lessen the force of the objection, but the church would not recede from its position. Boys who were not old enough to vote, but who were members of the church, changed their attitude to the candidate on learning his attitude towards smoking. The disposition to regard the habit as trivial and easily excused was voted down. The church held that it was a matter of serious importance.

A man who thinks more of his cigar than he does of the cause of Christ, may be eloquent, scholarly and even refined, but he has certainly never been called of God to preach the Gospel. There was a time, years ago, when the use of tobacco, by a devout minister, did not seem so much out of place in the eyes of most religious people. But the church, in some respects at least, has moved up to a higher plane. Public sentiment, among the religious, has advanced, and we now justly expect more of ministers than the people in the past generation may have demanded of their preachers.

It is to be regretted that the growth of some ministers has not kept pace with the growth of religious sentiment along this line. They have permitted the church to move up to the higher plane, while they remain contented with past attainments. If at all practicable, ministers should move with the advance forces, going on to perfection in everything that pertains to Christianity. They should be fully up to the highest demands.

THE MIND.

THE laboring man needs to take good care of his mind as well as his body. Not a few of those who engage in manual labor fret and worry. They fret because they must work hard, and then worry because things do not go better. People of this sort do not seem to know that the average man can do two things while he is worrying about one. Worrying and fretting harm the mind as well as the body. They also damage the soul. Let men learn to put thought into their work. If the machinery does not run just right, study and plan how to make it do better. Plan how to do more work in less time and how to do it easier. If you are on a farm, study how to bring everything up to its best. You can plan about your fields, your crops, your stock and everything else that falls to your lot. Then, while engaged in your daily labor, think about your religion, your family, the good you may do to your neighbor and how you may aid your church. Do some reading and think about it while you are plowing. In short, think as you work, and the more healthy thinking you do, the better it will be for your mind. Mental exercise adds health and vigor to the mind and thus prepares it for greater and better work.

General Missionary and Tract Department

COMMITTEE.
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 L. W. Teeter, - - Indiana | C. D. Boness, - - D. C.
 John Zuck, Iowa.

Address all business to
 General Missionary and Tract Committee, Elgin, Ill.

The next regular meeting of the General Missionary and Tract Committee will be held in Elgin, Ill., Nov. 6, 1906. Business intended for that meeting should be in the files of the Committee not later than October 25.

WILL YOU GO?

In many respects conditions in the various districts are similar. The one great need everywhere is efficient men to teach God's Word, and the problem is to secure them. As we stated two weeks ago, the mission board does not have the money to place the men in the fields where they are needed, even if they could be found. Attention was then called to the fact that we have in the Brotherhood a goodly number of ministers whose temporal needs are provided for. This being true, how are they going to spend the remaining years of their lives? In providing more luxuries for their families or laying up larger sums for their children who already are assured of more than is good for their spiritual welfare?

These are questions which the laity cannot answer, for they cannot compel ministers to go and devote their time to the saving of souls. Those who have been set aside as teachers of the Word must decide the question. If their hearts are in their earthly possessions, there will be little or no going by this class. But if their hearts are in the saving of the lost, they will leave their comforts and go where love and duty call. Not the profession of love for souls, but the actual seeking of them is the test. And the true seeker is not so particular where he goes or whether he can have all the comforts to which he has been accustomed; but even as his Master did before him will he be willing, though rich, to become poor, that through his efforts some may learn to believe on the true God.

No one knows how many places there are in the Brotherhood where men filled with the desire to deny self and follow Christ could do a wonderful work for him. In the district where the Messenger is published we could use several such men in places where the cause must suffer because we do not have men to use. Some work that has been done must be lost because it cannot be continued; that is, some souls who have been brought into church must be allowed to drift out again just because they cannot be followed up, because there are not shepherds to go out and seek and find them, and then bring them back to safety. These weak, strayed, lost ones will fail to return, will be carried away by the enemy. They are largely to blame for their condition. But are they the only ones upon whom any responsibility rests? Are we the keepers of our brothers and sisters?

Who will go? The Lord is seeking men to go now even as he sought of old time. Shall he seek in vain? The Lord of the harvest calls you. Will you put yourself in condition to go? He needs you; he has waited years for you to turn your mind from your business to his business. He has blessed you so that you can go without fear of coming to want in old age? What more do you wish? As you are not using for him the talent entrusted to you, how can you be faithful to him? What reward, what sentence, do you expect on the day of reckoning? You have the opportunity to-day, you may not have it next year; you are not certain that you will have it tomorrow. Will you grasp it or will you let it pass by you forever? On your answer, on your action or inaction, much depends—much for you and much for those who through you receive or do not receive the message of salvation which was intended for everyone.

Will you go—not at some convenient time in the future, but now? You can, and for that reason you should. You know you can, God knows you can, your neighbor knows you can. Perhaps you are looked up to in your community; it is likely that other men follow your example. You profess much; are you willing to say by your life that you will live up to your profession? You do not know all your influence; only God can tell how many are drawn to the good or driven to the evil by your daily life. And the harm comes not so much from the evil you do as from the good you leave undone. You stand well and are highly spoken of, and if you were to enter into a close examination of yourself might you not find that you

lack one thing, just as did one who said he had kept all the commandments from his youth up?

Never before was there greater need of laborers to go forth into the harvest field which nearly nineteen centuries ago was said to be ready for the reapers. What an immense amount of precious grain has been lost in these long centuries. Isn't it time to stop the loss? Will you go and help?

G. M.

ANKLESVAR NOTES.

We have had fine rains this year so far. Crop prospects are the best for years.

Brother and Sister Lichty passed through here yesterday on their way to a hill station for the coming malarial season. Both have been suffering from malaria.

Bro. E. H. Eby goes into the state to look after Dan's work for the time being. On the last day of July one of our colporteurs died; he had been a few days in the hospital at Bulsar.

About ten days ago a high caste man and his wife called and said they wanted to be Christians. I gave him a room in the orphanage buildings in which to live, and he is studying the Bible, attends morning worship, and spends an hour in the evening studying the Bible. We commenced to study the Sermon on the Mount, and he asked some rather hard questions. He wanted to know what sin was. We turned to the twentieth of Exodus and showed that the breaking of any of these commandments was sin. He seemed satisfied, but next evening he said, "If a man keep all these will he be saved?" I told him no. Salvation meant more than this, the keeping of these was only the result of being saved. A man who kept these merely to be saved could not be saved. A man must be saved through Christ the Son of God. He seemed very serious and said, "I have broken all these commands, but I did not know that it was sin."

Next day he came to me and said, "Is God just?" I said he was. He said, "Then why did he kill his Son who did not sin?" I told him that Jesus chose to die to pay the penalty of our sins and to satisfy God's justice in forgiving the sinner, reading Rom. 3: 25, 26 and 2 Cor. 5: 18-21. He then said, "Will none be saved but through Christ?" I read Acts 4: 12. He then said, "Nearly everybody will be lost, for hardly any are following him. Only a few know anything about him, and they must go to a never-ending hell." He said, "Do you regard the English government as just?" "Yes," I said, "in most things." He said, "When a man commits a crime they punish him only for a few years, but your God punishes forever. Is God just to punish people who don't know what sin is forever for their sins? Is the English government just or is God just?" I asked him to read 1 Peter 4: 6 and 3: 18-20; Acts 4: 12. I then said, "Every man who has ever been born will have a chance to accept or reject Christ. If they accept, they will be saved; if they reject, they will be lost."

Next evening he asked if the Christ who lived and preached was the same as the resurrected Christ? I said he was. He maintained he was not. We could do nothing to help him until I asked him where he got his information. He said from pictures he had seen of Christ. Then I told him pictures were only imaginary productions. They were only men's mental pictures, that none of them were from the real, living person of Christ. This put us in a position then to go to the Word for information. We hope the Lord will lead this man into the true light. He seems to be a real seeker, but one must try before he can truly know. S. N. McCann

Aug. 17.

UNOCCUPIED MISSION FIELDS IN AFRICA.

A map of Africa, indicating the various mission stations, gives the impression of an almost continuous line of gospel light from the Senegal river, on the west coast, south of the Sahara Desert, to the Cape of Good Hope, and thence along the east coast to Zanzibar. North of this point the missions are widely separated from each other. Northwest Africa—Tunis, Algeria, Morocco—has also its centers of gospel evangelization. So numerous are the stations south of the Zambesi river that the whole southern end of the continent would seem to have been captured for Christ. It is apparent, too, that in some sections lines of stations extend far into the interior, as up the Kongo and across Portuguese, German, and British East Africa to the lake district beyond. When one reflects that the vast majority of these stations have been established during the last half century there is some cause for encouragement. Here and there along the different coasts solitary stations had been planted as early as 1800, yet fifty years later scarcely more than a beginning had been made. John Louis Krapf had begun his work on the east coast at Mombassa, and had caught his vision of an Apostle Street of stations stretching across Africa from east to west and of another from north to south. His vision, even to ardent missionaries of that day, seemed to be only a fanciful dream, but reference to a map showing the mission stations of to-day sustains the statement that Krapf's dream is a well nigh accomplished fact.

We must not forget even now that the missionary forces in Africa, from, at the most, scarcely more than a skirmish line around the continent. South Africa presents the only exception. There Christian civilization from foreign lands has reinforced the supreme efforts of the missionaries and established large Christian communities. It is true that up the Niger and the Kongo, and inland from Mombassa, Zanzibar and Quiliman on the east coast, and also from the south and north, there are lines of stations, but at the most they are only pencils of light piercing the darkness of the interior regions. In round numbers, there are 1,000 principal stations in Africa, with 5,000 outstations.

It is difficult to estimate with any degree of accuracy how much territory on an average a mission station may be counted upon to evangelize. The number of workers, the density of population, and the varied difficulties unite to render the power of evangelization a varying quantity. It is patent that there remaineth yet very much land to be possessed.

Almost every mission station has contiguous territory that is unoccupied. The great problem in the mission fields in Africa, as elsewhere is to maintain the work already established and at the same time to respond to the urgent needs in the immediate foreground. Often these unoccupied fields adjacent to mission stations expand into enormous blocks of territory in populous regions wholly untouched by missionary influences. In Portuguese East Africa, south of the Zambesi river, there is an irregular territory, averaging two hundred miles in width and five hundred in length and aggregating one hundred thousand square miles, without a single missionary. North of the Zambesi river, and also in Portuguese territory, lies another block three hundred miles wide by five hundred long, and containing one hundred fifty thousand square miles, with no missionary. Then, starting from Tete, on the Zambesi, and extending westward far within the Kongo basin, there is a stretch of country three hundred miles wide by fifteen hundred long, four hundred fifty thousand square miles, with no missionary. In the very heart of the continent, with Unio, on the Kasai river of the Kongo basin, indicating a western boundary a line beyond the great lakes an eastern one, crossing the center of Victoria Nyanza a northern, and one at the outer end of Lake Tanganyika, a southern, a region six hundred miles by twelve hundred long and containing seven hundred and twenty thousand square miles, is without a missionary. In the central Sudan, one of the most densely populated portions of Africa, are great states. Bornu, larger than New York, Cando, larger than Wisconsin, Kordofan, larger than Missouri, Adamawa, larger than the combined areas of Colorado, Kansas and Oklahoma—without a single missionary. Taking the parallel of latitude that would touch the northern bend of the Niger as the northern limit and that which would touch the northern bend of the Kongo as the southern limit, and modifying these boundaries at either side of the continent so as to omit the mission stations on the west coast and on the upper courses of the Nile, we find a territory about equal to that of the United States, and far more densely populated, without a single representative of the Gospel of Jesus Christ. —Prof. Wilson S. Naylor in The Missionary Review of the World.

BROOKLYN NOTES.

One more for the Lord has been added to us by holy baptism. Those on the banks say it was the most impressive moonlight baptism they have ever seen.

Sister Elizabeth Howe has again returned to her work in Brooklyn, much refreshed. She is busy each day with her house-to-house visiting, and her work is already telling in good.

Recently Sister Miller and myself, with a few of our mission people, had a very pleasant and profitable visit twenty one miles out in the Atlantic ocean. We learned that a brother and sister moved to Sandy Hook, N. J., from Virginia, and desired to have their church home with us. Though twenty-one miles away from the mission, yet they have free government boat service to Brooklyn.

Our membership and Sunday-school enrollment is larger now than any time in the history of the Brooklyn mission. Many prayers all over our dear Brotherhood are going up for us, and we thank the Lord for the good interest everywhere to help us to our much-needed new church. How we would rejoice if more of our dear people would pray like Bro. Samuel Hoffman, of Scalp Level, Pa. He writes: "We are praying for your work in Brooklyn, and enclose in this letter a money order for \$50 towards your new church." Bro. Samuel, these are the kind of prayers that are worth while.

Our last mail brings us a good letter from Wm. Flickinger and E. R. Fike, Morrill, Kans., which would make good reading for the Messenger family, but for lack of space we forego giving it. They class themselves amongst the "cheerful givers," and send us gladly \$10 for the Brooklyn church.

The Lord bless his people and give them great joy in his service. I am thy servant, J. Kurtz Miller.

5901 Third Ave., Brooklyn, N. Y.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin church convened in council Sept. 15. Eld. H. J. Lilly presiding. Sunday-school officers were elected: J. H. Wylchert superintendent, Lee Woodiel assistant. One more was restored to fellowship. There are now thirty-five members enrolled in this congregation. Our feast is appointed for Oct. 25. We are expecting a few more meetings about that time, but we don't know who will do the preaching. In my last report the Messenger gave twelve baptized, when it should have been seven baptized, and five reclaimed, making twelve in all.—Robt. Woodiel, Austin, Ark., Sept. 23.

St. Francis.—Sept. 22 we met in council, Eld. H. J. Lilly presiding. Brother and Sister Nininger were elected as delegates to district meeting. Our district meeting will be held Nov. 1, in the St. Francis church, and we will have our love feast Oct. 30, preparatory to our district meeting, Nov. 1. Called council will be held Oct. 30, at 9:30 A. M., persons wishing to attend the meetings are invited. The trains will be met during that week up until Thursday.—D. L. Burns, Palestine, Ark., Sept. 24.

ILLINOIS.

Loraine.—Our elder, Bro. D. M. Brubaker, of Liberty, Ill., filled his monthly appointment at this place over the fourth Sunday. We enjoyed three good services, which were well attended.—Myra Pittman, Loraine, Ill., Sept. 24.

Mansfield.—Our Sunday-school meeting Sept. 16 was very well attended, and interest good. Our Sunday-school secretary, Bro. C. C. Gibson, did his part to make the meeting a success, as did all the speakers on the program. Bro. G. W. Robinson was moderator. Bro. Gibson preached for us at 8 P. M., after Christian Workers' meeting. Some of our young people are becoming very efficient in our Christian Workers' meeting. Our meeting last night was largely attended.—T. A. Robinson, Mansfield, Ill., Sept. 24.

Mulberry Grove.—Our series of meetings, conducted by Bro. Chas. M. Yearout, closed Sept. 23. Love feast was Sept. 22. Sunday morning an election was held for a minister. The lot fell on Bro. Elmer J. Stauffer. Bro. Yearout starts to-morrow to hold a meeting arranged for before he moved here.—Mrs. N. E. Lilligh, Mulberry Grove, Ill., Sept. 27.

Sterling church met in council Sept. 17, with our elder, A. C. Wicand, assisted by Bro. John Heckman, presiding. One letter of membership was granted. Bro. Samuel Myers and Bro. Frank Slater were elected to the office of deacon. Bro. Myers and wife were installed. Bro. Slater and wife were absent. Their installation will occur when they return. Decided to hold a series of meetings beginning Dec. 2. Bro. Ezra Flory, of Southern Ohio, has been secured to conduct these services. Bro. Wicand resigned as elder of the church at this place. We have greatly appreciated his labors and very reluctantly accepted his resignation. Eld. C. B. Smith, of Milledgeville, was chosen as his successor. Bro. Heckman was with us Sept. 23 and preached two very good sermons. We expect Bro. M. W. Emmert, of Mt. Morris, to be with us Sept. 30.—Bertha G. Dutcher, 309 6th Ave., Sterling, Ill., Sept. 26.

INDIANA.

Anderson.—Our church met in called council Sept. 22, with our elder, Bro. M. Smeltzer, presiding. We decided to hold our love feast Oct. 13. Bro. Smeltzer preached for us Sunday morning, Sept. 23, and three dear souls were added to the church by baptism. In the evening Bro. Jonathan Greenhalgh was with us.—Rose Roof, Anderson, Ind., Sept. 25.

Beaver Creek congregation met in council Sept. 14, Eld. J. D. Rife presiding. Owing to our love feast next day, Bro. George Swihart and Bro. Edward Warren were present at council. Bro. S. B. White was elected delegate to district meeting. The love feast was a joyous one. We had some interesting talks on Sunday morning, and Sunday evening Bro. Rife preached his farewell discourse. Eld. D. Dilling and Bro. A. Bridge were also with us.—Hester Alexander, R. R. No. 2, Francesville, Ind., Sept. 24.

Bethany.—Aug. 12, Bro. G. C. Thompson, of Darlington, Ind., came to attend our regular annual harvest meeting. A collection was taken up, which amounted to \$26.80. At noon dinner was served in the grove. In the afternoon Bro. Howard Keim, of Ladoga, gave a talk to the children. Bro. Thompson preached again at night. We decided to have him come Sept. 9, assisted by Sister Sabina H. Reigle, of Goshen, Ind., and hold a revival. They could not stay as long as we desired. They staid only one week. One dear sister came out on the Lord's side and was baptized Sunday. We will hold our love feast Oct. 12.—Maggie Schenck, R. R. No. 1, Pittsboro, Ind., Sept. 22.

Bremen.—Our love feast was Sept. 22. Ministerial help was sufficient to make the meeting an enjoyable one. Bro. H. M. Schwalm officiated. About seventy were around the Lord's table. The next morning we had short talks by E. E. Shively, Levi Hoke, Henry Wysong, J. Hartsough and Daniel Wysong. They gave us interesting and instructive talks.—Jessie G. Bollman, R. R. 3, Nappanee, Ind., Sept. 25.

Camp Creek church had their council. Our elder, John W. Shively, had charge of the meeting. Our quarterly collection was \$15.33. John Shively was chosen delegate to the district meeting. Our harvest meeting Aug. 5 was conducted by Bro. Daniel Wysong, and was well attended. \$15.84 was taken up; \$12 is for home mission work. In the afternoon we had a children's meeting, managed by Sister Rosy Nickler. Their collection was \$4.48. The children decided to have that sent to the Rockford church in Illinois.—W. E. Shively, R. R. 25, Box 20, Bourbon, Ind., Sept. 19.

Elkhart City church met in council Sept. 18. Eld. S. F. Sanger, our elder, presided. Bro. C. C. Kindy and Sister Nellie Palmer were selected to represent us at our coming district meeting. Sept. 27 was our communion. Brethren S. F. Sanger, I. D. Parker, I. L. Berkey, Frank Krider, Eli Heestand and Daniel Bollinger were present to assist. Bro. Frank Krider officiated. Oct. 7 will be the union meeting of the Christian Workers of the Northern

District of Indiana, to be held at West Goshen.—S. C. Kindy, Elkhart, Ind., Sept. 30.

Goshen.—In company with a number of excursionists, I left Goshen, Sept. 6, for Petoskey, Mich. Petoskey is three hundred miles from Goshen. I visited the Little Traverse church; was with the members of that place over one Lord's Day and preached for them in the school-house. Their membership is small, but they seem to be full of faith. Bro. John Stutsman is their elder, assisted by Bro. Daniel Knisely, who is in the second degree of the ministry. They gathered a few into the fold during the summer. They need a house of worship, where Sunday school and preaching could be held regularly. In northern Michigan the forest fires seem to be quite prevalent, so much so that some of the people are compelled to move away to save their lives. In my travels one train passed through so much fire and smoke that the passengers came near suffocating. There has been no rain for months; crops of all kinds are very short; hay is almost an entire failure. Northern Michigan needs a score of preachers. Petoskey needs a faithful minister. People from all parts of the United States come here. Petoskey, it is said, had from five to ten thousand visitors for months. What an opportunity this would have afforded some missionary to preach to those people as Jesus did by the Sea of Galilee!—J. H. Miller, Goshen, Ind., Sept. 20.

Middle Fork.—We held our communion Sept. 29. Owing to the rain the attendance was not as large as usual, but a good spiritual feast. Elders David Dilling and A. R. Bridge were with us. Bro. Bridge officiated. Sept. 30, Bro. Frank Replogle was elected to the ministry, and Allen Metzger was elected deacon. They were installed by Bro. Dilling.—John E. Metzger, Rossville, Ind., Sept. 30.

Middletown.—To-day we met in council at the Upper Fall Creek church. There were two letters granted and one was received by letter. Bro. David Hoover is delegate to district meeting and Bro. Moses Smeltzer delegate for the Sunday school. Bro. John McCarty preached at the old church two weeks ago; Bro. Aldredge at Middletown last Sunday. We have no preacher yet for our series of meetings. Bro. Hoover, Bro. Fadely and Bro. Smeltzer were appointed again as a committee to see after getting some one.—Florida E. Green, Box 125, Middletown, Ind., Sept. 22.

Muncie church met in council Sept. 28, with Eld. G. L. Studebaker presiding. Four letters of membership were granted and one was received by letter. Bro. Edward Salters was chosen church trustee. Our fall love feast will be held Nov. 18.—Mary E. Hooke, 803 Powers St., Muncie, Ind., Sept. 29.

Notice.—To those attending the Sunday-school, ministerial and district meetings of Southern Indiana, to be held Oct. 16, 17 and 18, one and one-half miles east of Kitchel, Union county, Ind. (on C. & L. R. R.): Arrangements have been made to meet all trains at Kitchel to convey those arriving by rail to the church. Trains arrive at Kitchel from the north 9:31 A. M. and 4:28 P. M.; from the south, 10:22 and 6:32 P. M. Trains will be met Monday evening and during the meeting.—C. C. Petry, Kitchel, Ind., Sept. 27.

Union City.—We met in council Sept. 15. Brethren John Christian, Harvey Mote and S. W. Blocher were with us. Since our last report one letter has been received. The deferred work of our August council was completed. Bro. Eli M. Scholl and wife and Sister A. B. Simmons being duly installed into office. We decided to have our love feast Nov. 3, at 4 P. M.—Dora Noffsinger, R. R. 35, Union City, Ind., Sept. 20.

Walnutlevel.—Bro. Joseph Spitzer, of Summitville, Ind., began a series of meetings at this place. The meetings continued two weeks. The church was much revived. Our love feast was Sept. 15. Bro. I. F. Yancy officiated. Other ministers present were J. F. Spitzer, J. W. Stoneburner and Bro. Kurtz. A goodly number of brethren and sisters from neighboring churches met with us.—Malinda S. Studebaker, R. R. No. 2, Keystone, Ind., Sept. 23.

IOWA.

Des Moines Valley.—We closed our series of meetings Sept. 23. Bro. J. G. Royer gave us some very interesting Bible lessons and sermons. The meetings were hindered by rain. One was baptized, a little boy.—James Q. Goughnour, Ankeny, Iowa, Sept. 29.

KANSAS.

North Solomon church met in council Sept. 8, Eld. I. S. Lerew moderator. Our series of meetings will begin Oct. 27, conducted by Bro. H. M. Barwick, of McPherson, Kans. Our love feast will be held Oct. 20 and 21. Two delegates were chosen for our district meeting, the writer and Bro. Geo. Ackley. Our various collections amounted to \$49.24.—J. E. Small, Bellaire, Kans., Sept. 24.

Paint Creek church met in council Sept. 22, our elder, Bro. Sherry presiding. Our series of meetings, conducted by Bro. F. H. Crumpacker, begins Oct. 18. Our communion is to be Oct. 27, at 5 P. M. The trains arriving at Redfield Oct. 27, at 8 A. M., 3:30 P. M., west-bound; and 10 A. M. east-bound, will be met. Any one wishing to come sooner, please notify the writer. Our Christian Workers' meeting was reorganized Sept. 16; May Crumpacker president, Hattie Eleassor assistant. We have decided to have a midweek prayer meeting. Bro. Sherry remained over Sunday with us, giving us very instructive talks.—Hattie Crumpacker, R. F. D. No. 1, Redfield, Kans., Sept. 24.

Washington Creek church met to enjoy their communion services Sept. 22. About 250 members surrounded the tables. Bro. C. W. Shoemaker, of Appanoose, officiated. The next morning the people met for song service at 9:30, Sunday school at 10 and a sermon at 11 by Bro. Talhelm, of Pleasant Grove church.—C. J. Steele, Richland, Kans., Sept. 25.

MARYLAND.

Pipe Creek church met in harvest meeting Aug. 18. Bro. Tobias Fike, of the Rocky Ridge congregation, gave us a grand thanksgiving sermon. Aug. 19 he preached a missionary sermon. After services a collection was taken for home mission work. Sept. 1, we met in council. Three letters were granted and two received. We are glad to have Bro. Chas. H. Keltner and wife, of Mt. Morris, Ill., come with us. It was decided that on Thanksgiving day we will have an historical account of the Pipe Creek church, this being the one hundredth year since the first brick church was built here. In referring to the Brethren Almanac you will find that the An-

nual Meeting was held here in 1778, thus showing that for more than a quarter of a century before our forefathers worshipped here. Sept. 2, at 10:30 A. M., we held our children's meeting. Brethren J. J. John, S. P. Early and Chas. H. Keltner addressed the children. Sept. 16, Eld. Wm. M. Wine gave us an inspiring sermon.—Rachel A. Ploetz, R. F. D. No. 13, Linwood, Md., Sept. 17.

Sand Spring.—Bro. Silas Hoover, of Bills, Pa., came to this place Sept. 10 and preached one sermon, and then was called home to preach a funeral. He returned Sept. 12 and preached six sermons. The members were much revived.—M. T. Umbel, Fearer, Md., Sept. 22.

Welsh Run church met in council Sept. 15, with Eld. D. M. Zuck presiding. One brother who was out of the church for fifteen years was received back into the church. We purpose holding two series of meetings this fall, one at this place and one at Clay Lick church, to be conducted by our home ministers.—John E. Rowland, R. R. No. 19, Clearspring, Md., Sept. 16.

MICHIGAN.

Saginaw church met in council Sept. 15 to arrange for our love feast, Nov. 3, and to elect delegates to district meeting. Bro. Levi Baker presided. Eld. J. E. Albaugh and wife were chosen delegates to district meeting. Sister Edith Holden was reelected president of the Christian Workers' meeting. Our local Sunday-school meeting was held at our church Sept. 23, with a good program. Three schools were represented.—Neri Shriver, Route No. 1, Burton, Mich., Sept. 25.

MISSOURI.

Fairview congregation closed a series of meetings, conducted by our elder, J. B. Hylton, assisted by Bro. B. B. Hylton. They preached nineteen sermons. Three were added to the church by baptism.—Lizena Hylton, Route No. 1, Macomb, Mo., Sept. 21.

Mineral Creek.—Bro. R. F. McCune came to our church Sept. 2 and held a series of meetings, closing with a love feast, Sept. 18. Two await baptism. The members feel encouraged. Work on our mission church building near Clear Fork is moving along. Sunday schools at church and mission points are doing good work. Brethren C. A. Lentz and James Mohler are our delegates to district meeting.—Lulu Mohler, Leeton, Mo., Sept. 20.

Mound Valley church met in council Sept. 17 with our elder, G. W. Lentz, presiding. Eld. J. Hougendouglar was chosen delegate to district meeting. Bro. J. W. Lovegrove will hold a series of meetings at this place beginning Oct. 21. The communion services will be observed Nov. 3. It was decided to call for the Sunday-school meeting. Bro. James Mohler, our district Sunday-school secretary, was present last Sunday and encouraged our Sunday-school workers.—Ada Kircher, Harrisville, Mo., Sept. 19.

Oak Forest.—Bro. S. M. Stevens, from Texas county, came Sept. 15 and preached nine sermons. Four young persons united with the church and were baptized. Sept. 22 was our love feast. Thirty-six members communed. We expect our elder, J. B. Hylton, to hold a series of meetings the first of November at Glendale schoolhouse.—Nannie A. Harmon, Denlow, Mo., Sept. 23.

MINNESOTA.

Root River church met in council Sept. 22, Bro. J. F. Souders presiding. One letter was granted and two were received. Bro. J. F. Souders and Sister Elsie Broadwater were elected delegates to district meeting. We decided to have a love feast and series of meetings some time this fall.—Ella M. Ogg, Preston, Minn., Sept. 24.

NEBRASKA.

Bethel.—Sisters Ella Miller and Josie Powell were with us and each gave an interesting talk. Brother and Sister A. D. Sollenberger were with us two weeks. One was received by baptism. Our Christian Workers had a good meeting, led by Sister Sollenberger, another meeting and an address by Sister Alice Boone. A review of the Sunday-school lessons was given the Sunday school by Sister Boone. Our love feast was held Sept. 22. Bro. Snavely, from Alvo, assisted in the services.—Emma Miller, Carleton, Nebr., Sept. 29.

Dorchester.—To-day we enjoyed three good sermons by Bro. A. J. Nickey, of Alvo. We being isolated from the church, the sermons were much appreciated. To-morrow Bro. Nickey goes on to district meeting and Sister Nickey returns home.—Lenora Yates, Dorchester, Nebr., Sept. 23.

Glen Rock.—Our missionaries, Sister Josephine Powell, of Kansas City, Mo., and Sister Ella Miller, of Nappanee, Ind., visited Glen Rock congregation Sept. 23. Each gave us a good missionary talk. A collection of \$5.90 was taken up for them.—Mamie A. Dickerson, Box 44, Peru, Nebr., Sept. 29.

OHIO.

Bellefontaine. Sept. 16, after an interesting session in Sunday school we were favored by a stirring missionary sermon delivered by David Byerly, of Lima, who impressed the individual responsibility of Christians toward the unsaved. In the evening after our Christian Workers' meeting, Bro. Byerly again addressed the audience. We expect our series of meetings to begin Sept. 30, to be conducted by Bro. S. Z. Smith, of Sidney, Ohio.—Mary L. Cook, 104 W. Auburn Ave., Bellefontaine, Ohio, Sept. 19.

Canton.—Bro. Isaac W. Taylor, of New Holland, Pa., came to our council meeting at the Center house Sept. 22. He preached a sermon at Mt. Pleasant house in the forenoon, Sept. 23, in the same congregation, and also one sermon in the evening at the Center house.—George S. Grim, Louisville, Ohio, Sept. 25.

Covington church met in council Sept. 22. It was decided to hold our love feast at the Sugar Grove house Oct. 27, beginning at 2 P. M. Bro. D. O. Cottrell, of Maryland, met with us yesterday and gave us an interesting discourse.—Oma Karn, Covington, Ohio, Sept. 24.

Eagle Creek.—Sept. 15 we met in council. A committee was appointed to make arrangements for a home department in the Sunday school. Beginning Sept. 17 and continuing until Sept. 22, Bro. W. R. Miller was with us, giving his stereopticon Bible Land lectures. Many helpful and impressive lessons were given. Bro. Miller preached for us Sunday morning. Bro. Anglemyer is holding a

series of meetings at Chippewa, Ohio.—Lois Spacht, Williamstown, Ohio, Sept. 26.

Mercer.—Bro. B. F. Snyder, of Bellefontaine, was with us Sept. 8 and gave us three sermons. Bro. Jacob Hiestand was with us Sept. 22 and gave us three sermons. Bro. Jacob Hiestand is going to leave us and move to Indiana. Our Sunday-school meeting will be Oct. 7. Bro. Alva J. Spacht, of Mercer, Ohio, will be with us.—Katie Shellabarger, Mendon, Ohio, Sept. 28.

Salem.—We met in council to-day. Elders Jesse Stutsman and J. C. Bright gave us excellent advice. Several letters were given and one was received. A request came to have a Brethren Sunday school at Union, which will be looked after. We now have meeting here every two weeks on Saturday evening. A collection of \$9.25 was taken for our aid society. Our love feast will be Oct. 20, at 10 A. M.—Katie Flory, Union, Ohio, Sept. 20.

Sugar Creek congregation held their love feast Sept. 29. Brethren D. D. Thomas, D. Prowant, B. F. Snyder, J. R. Spacht and Ira E. Long were present. Bro. Thomas officiated. During the meeting a choice was made for one minister and two deacons. Bro. Joseph D. Wampler was chosen to the ministry and Brethren Chester Byerly and Isaac Miller deacons. They, with their wives, were duly installed.—J. W. Driver, Beaverdam, Ohio, Oct. 1.

Trotwood church met in council Sept. 26. Eld. John W. Beeghly assisted in the meeting. At the request of our elder, John Smith, who will soon be in his eightieth year, Eld. L. A. Bookwalter was chosen his assistant.—Sarah E. Minnich, Trotwood, Ohio, Sept. 29.

OKLAHOMA.

Mound Valley church met in council Sept. 22. Bro. W. B. Gish presided. Two were received by letter. Brethren L. M. Dodd and Raleigh Snyder were elected delegates to district meeting, and Sisters Pearl Gish and Elsie Sanger delegates to Sunday-school meeting. Sunday school was reorganized with the writer superintendent and L. M. Dodd assistant. Decided to take a Sunday-school collection the fourth Sunday of each month for home missions. The churchhouse being located one mile from town, a committee was appointed to consult the members as to the feasibility of moving to town.—A. J. Rodes, R. R. No. 1, Thomas, Okla., Sept. 26.

Mt. Hope church met in council Sept. 22. Bro. H. H. Ritter presiding. One letter was granted. Bro. H. H. Ritter and Bro. Louis Wire were elected delegates to district meeting. Bro. Ritter delegate to Sunday-school meeting. Several papers pertaining to district work will be sent to district meeting; one is a call for the district meeting next year. We decided to hold our fall love feast Nov. 24.—H. H. Ritter, R. R. 4, Crescent, Okla., Sept. 24.

Paradise Prairie congregation met in council Sept. 8, our elder, E. J. Smith, presiding. Brethren J. B. Ninninger and J. A. Byerly were elected delegates to district meeting. We decided to have our fall love feast Nov. 24. Our Sunday school was also reorganized. Bro. W. H. Carrier superintendent. Bro. H. H. Ninninger assistant. Our Sunday school is increasing in interest. Bro. A. J. Smith came to us Sept. 2 and held a two weeks' meeting, which closed Sept. 16. Seven precious souls were added to the church, and the members were greatly encouraged. J. F. and J. H. Neher, wife and daughter and others of Guthrie were with us.—Lula M. Wolfe, R. R. No. 1, Coyle, Okla., Sept. 18.

Red River church met in council Sept. 15, at the home of our elder, A. G. Fillmore, who presided. Four were received by letter. Bro. A. G. Fillmore was elected delegate to district meeting. We decided to hold a series of meetings, commencing Nov. 18, and continuing two weeks, closing with a love feast. As we are in need of a churchhouse at this place, three solicitors were chosen to solicit money for a house of worship. At present we hold our services in churchhouses. Our elder has four appointments each month.—Edna Cook, R. F. D. No. 1, Box 15, Frederick, Okla., Sept. 24.

OREGON.

Coquille Valley.—A series of meetings, conducted by Bro. Andrew Hutchison, began Aug. 29 and closed Sept. 16. We all feel much renewed in our spiritual life. Sept. 18 was council meeting, preparatory to our love feast of Sept. 15. Three dear souls were willing to forsake sin and become soldiers for their heavenly Master. Bro. Hutchison's three weeks' meetings were too short.—Anna Barklow, Myrtlepoint, Oregon, Sept. 21.

Newberg.—Sept. 18, wife and I started from Chicago for Newberg, Oregon. We were met by our son, Perry, at Portland, Oregon, Sept. 22, who took us to his home at Newberg. Our first impressions of this place are good; fine country, grand scenery, abundance of fruit and friendly people. We met the members of the Newberg church in their house for the first time on Sunday for Sunday school and preaching; also Christian Workers' meeting and preaching in the evening. We find a good many young members at this place.—Archie VanDyke, Newberg, Oregon, Sept. 24.

PENNSYLVANIA.

Back Creek.—Bro. W. M. Howe, of Brooklyn, recently gave us eight good sermons at the Upton house. During the meeting one was received by baptism and one reclaimed. A collection was taken for the Brooklyn church.—J. B. Oellig, Mercersburg, Pa., Sept. 24.

Codorus.—The series of meetings conducted by Eld. D. C. Flory, of Wayneboro, Va., began Sept. 8 and closed Sept. 23. He preached eighteen soul inspiring sermons. The members were much strengthened. Twenty-four precious souls came out on the Lord's side and were baptized. Some of these were young Sunday-school scholars and others middle-aged, and a few quite old. Our love feast was held Sept. 23, at the close of our meetings. These dear members had the privilege of surrounding the tables of the Lord the same day they were baptized. Bro. Flory officiated and a number of ministering brethren of adjoining congregations were with us.—J. L. Myers, R. F. D. No. 3, Glen Rock, Pa., Sept. 24.

Elizabethtown.—Our church council convened Sept. 27. Eld. S. H. Hertzler presided. Our love feast has been appointed for Oct. 10, beginning at 4 P. M. Children's day services will be held Oct. 7.—Martha Martin, Elizabethtown, Pa., Sept. 28.

Georges Creek.—Our series of meetings will begin at Uniontown, Pa., Oct. 1. Eld. Jeremiah Thomas, of Clifton

Mills, W. Va., will do the preaching. Love feast is to be held Oct. 13, commencing 4 P. M.; preparatory council Oct. 6, at 1 P. M. Nine have been received by letter and two reclaimed at this place since our last report. Jasper Barntown, Uniontown, Pa., Sept. 24.

Harmonyville.—Lectures have been arranged and will be given in the church at 7 P. M. as follows: Sept. 29, "Boys and Boyhood." Bro. C. C. Ellis; Nov. 24, "Dreams," Bro. M. C. Swigart; Jan. 19, "The Christian Church in the First Centuries," a story of the days of Polycarp and Justin Martyr, W. S. Price; March 23, "A Walk through the Forest," a stereoscopic talk by the Deputy Commissioner of Forestry, I. C. Williams.

Harrisburg church met in council Sept. 13. Bro. Samuel Hertzler, from Elizabethtown, presiding. Two letters were granted to Brother and Sister Miller, one of our deacons, who lately moved to Washington, D. C. The church felt the need of another deacon in place, so a deacon was elected, and the lot fell on Bro. Addison Hofer. A plea was made from the church for a presiding missionary, and Bro. A. L. B. Martin has offered his service. The church decided to accept his service. Sept. 10 an election of officers for the Christian Workers' meeting was held. Bro. E. S. Bitner presided. Sallie E. Schaffner, S. N. 13th St., Harrisburg, Pa., Sept. 22.

Locust Grove.—Sept. 15 we had the pleasure of listening to three interesting sermons by Bro. L. J. Lehman, of Gettysburg, Pa. He also gave us an excellent talk on Sunday-school work. We have decided to keep our Sunday school open another quarter. Some time ago Bro. Peter Knavel, of Scalp Level, preached several enjoyable sermons for us.—Annie Ribblett, R. F. D. No. 2, Johnston, Pa., Sept. 22.

Notice.—The Mechanic Grove love feast is Oct. 20, instead of Oct. 19, as stated in the Messenger before. The trolley leaves Lancaster for Quarryville every hour, on the half hour. Trains leave Quarryville for Mechanic Grove at 9:30 A. M. and 6:40 P. M. Stop-off at Mechanic Grove instead of Book's Meadow, as heretofore.—Rufus F. Bucher, Quarryville, Pa., Sept. 25.

Philadelphia (First Brethren church)—Aug. 28, Brethren L. T. Holsinger, D. Hays and Albert Hollinger, committee from Annual Meeting, met with us. We were all strengthened and encouraged by a heart-to-heart talk from Bro. Hollinger. The meeting was a good and helpful one. Three letters of membership were granted. Our fall work was opened by a series of meetings held by Bro. Geo. D. Kuns, of McPherson, Kans. He gave us eight sermons, inspiring us with more zeal. Our semiannual love feast will be held Nov. 1, at 7:30 P. M.—Sallie B. Schnell, 1544 N. Marvin St., Philadelphia, Pa., Sept. 29.

Pittsburg.—Our council was Sept. 20. Our love feast was appointed for Oct. 14, at the close of our two weeks' meeting. Bro. Daniel Clapper, of Meyersdale, is to hold our meetings. Our children's sewing class and sister's sewing society have opened again. Sister Mary Grubbs has charge of the work with the children. Vacation is over and we aim to accomplish better results than any previous year.—S. S. Blough, 1120 Greenfield Ave., Pittsburg, Pa., Sept. 21.

Reading.—Sunday morning we were permitted to listen to a sermon by Henry Hollinger, of Annville, Pa. We also had a very interesting time in discussing the Sunday-school lesson, there being evidence of an increase in membership, as some of the delinquent scholars were present.—Henry H. Moyer, 834 North 6th St., Reading, Pa., Sept. 20.

West Johnstown church met in council Sept. 27, our elder, J. F. Dietz, presiding. One letter was received; one was reinstated. One letter was granted since our last report. The meetings at the Morrellville house will begin Oct. 7, to be conducted by the writer. We expect to hold Oct. 7, a local Sunday-school convention at the Morrellville house in the near future.—H. S. Replogle, 1316 Virginia Ave., Johnstown, Pa., Sept. 29.

TEXAS.

Decatur.—Our meetings closed Sept. 23. Bro. Miller preached eight sermons to varied congregations. The meetings were held in the town at the C. P. church. These were the first meetings by the Brethren in the town. There are five members living about two and one-half to three miles from town. Bro. E. M. Kidwell, wife, son, daughter and her husband. I baptized one sister in the Christian church in Fast Dallas Sept. 12, the only member in that city that I know of. I go on to Simpson for meetings to-night.—A. J. Wine, Ft. Worth, Texas, Sept. 25.

Panhandle.—Bro. T. C. Garst, of Tennessee, came to our place some weeks ago. He preached five sermons in the Panhandle. He came to look at the country and get a home, and secured land in Ochiltree county, among the Brethren. He intends to move at once. Last winter Bro. E. E. John, of Leeton, Mo., came and bought. He will move in November. Both brethren have families. We have but one minister in all this Panhandle, my husband, John Stump. He preaches every Sunday, the fifth Sunday included, often preaching twice in one day. His appointments have been from one mile to sixty miles distant, often taking from three to four days to make the trip. Bro. Garst will relieve him of the sixty mile appointment. Two others are twenty miles distant. There are many calls that he cannot fill. We need more ministers and brethren who are alive to the work. The Panhandle church is divided into three bodies, there being about forty members in all. There is a Panhandle Sunday-school association here. This association has a Sunday-school convention once a year. It is interdenominational, and is supported by the people. Brethren want homes in the West will do well to come here and see for themselves.—Louis Stump, Miami, Texas, Sept. 25.

VIRGINIA.

Beaver Creek church met in council Sept. 22, preparatory to our love feast, to be held Oct. 27, beginning at 3:30 P. M. The annual visit was reported. One letter was granted. Sept. 23, the funeral of Sister Mary A. Hylton, who died June 1, 1906, of consumption, was preached by Brethren Wyatt Reed and S. P. Reed.—Minnie Hurt, Dulany, Va., Sept. 24.

Johnsville.—We held one missionary and Sunday-school meeting Sept. 7 and 8, and a very interesting program was rendered, after which a collection of \$30.60 was taken for mission work. This meeting was followed by the annual

love feast, which was well attended. During these meetings two were made willing to come out on the Lord's side.—Ella M. John, Route 1, Catawba, Va., Sept. 25.

Nokesville. July 29, the Sunday-school meeting of Eastern Virginia was held in the Nokesville congregation, at the Valley house. The house was well filled, and the program inspiring rendered. Aug. 9 found us convened in council at the Nokesville house. There was a committee appointed to investigate the propriety of enlarging the Nokesville churchhouse, also a committee to investigate the propriety of the Nokesville and adjoining congregations owning a large tent, to be used in connection with our churchhouses on such occasions as district, ministerial, Sunday-school meetings, etc. We have arranged with Bro. F. S. Young, of Clinton, Ohio, to begin a Bible term and series of meetings Oct. 20, love feast at 3 P. M.—M. G. Early, Nokesville, Va., Sept. 24.

Penn Laird. From the impressive sermons of Bro. J. C. Bechtel, of Accident, Md., who conducted a series of meetings at Mt. Pleasant in August, last Sunday one more precious soul declared for a Christian life and was baptized the youngest daughter of the writer, under the age of 10.—R. L. Myers, Penn Laird, Va., Sept. 24.

WASHINGTON.

Sunnyside.—Aug. 25 was the time appointed for the first ministerial election in the Sunnyside congregation. About forty-eight members assembled. The church decided on an election by ballot. The church had in view only the election of one, but the balloting brought two or her number so nearly together that she decided on the installment of both. The two brethren elected were E. Stanley Gregory and J. A. Pby. Elder Miller officiated in the installation services. Bro. Gregory has decided on at least a year's schooling at Lordsburg, while Bro. Pby and wife may go elsewhere. Matt Studebaker, Sunnyside, Wash., Sept. 20.

Wenatchee church met in council Sept. 22. Seven letters were read. Owing to contemplated absence of our presiding elder, Bro. G. W. Miller was elected assistant. Bro. A. D. Bowman was installed in the ministry. Arrangements for the annual visit preceding our love feast were made. I. E. Ulrich, Wenatchee, Wash., Sept. 25.

WEST VIRGINIA.

Allegheny Chapel church was dedicated Sept. 16. Bro. Harry Blackhurst preached the morning sermon, and Bro. Josiah Blackhurst preached in the evening. The church decided as a place of public worship for the two denominations. The M. F. church is to use it the first and third Sundays in each month and the Brethren church to use it the second and fourth Sundays in each month.—Charles S. W. Wooddell, Top of Allegheny, W. Va., Sept. 21.

Johnstown congregation met in council Sept. 15. Our elder, Bro. Eli Yonker, presided. We decided to have a love feast Nov. 3. Bro. Daniel Smiley and the writer were chosen to represent this congregation at district meeting. Bro. Yonker preached three very interesting sermons before leaving for his home at Brownsville, Md. Bro. C. H. Stearnum, of Martinsburg, W. Va., will lead a series of meetings here Oct. 10. Our Christian Workers' meetings are getting along very nicely.—J. W. Williamson, Hedgesville, W. Va., Sept. 24.

Mt. Carmel.—Sept. 8 Bro. William Miller, accompanied by his brother, Samuel, who did the singing, of Greenmount, Va., commenced a series of meetings. Sept. 15 one precious soul was buried with Christ in baptism. On the evening of the same day was our love feast, which was very well attended. Sept. 16 two more were baptized, on the 17th three were baptized; on the 18th four, on the evening of the 18th the meeting closed. There was yet one precious soul who was willing to give her heart to Jesus. There was one reclaimed and one applicant.—Clara M. Judy, Sept. 26, Peru, W. Va.

Mt. Union church met in council Sept. 8, preparatory to our love feast, Sept. 15. Eld. Jasper Barntown presided. Three letters were received. Our free will offering amounted to \$24.15. Eld. Jasper Barntown closed a series of meetings at this place Sept. 16, preaching fifteen sermons. Our love feast was at the close of the meetings. Forty-one surrounded the Lord's table. Bro. Barntown officiated. Sunday morning, Sept. 16, Bro. Walter Hamilton was advanced to the second degree of the ministry. Kate Pugh, R. F. D. No. 3, Box 24, Morgantown, W. Va., Sept. 24.

Ronceverte. Sept. 15, Bro. Abram Frantz, of Dawson, W. Va., came to our town, and went a short distance into the country and preached for the people near Organ Cove. Sunday afternoon he preached in town at the Baptist church, and also Sunday night. We enjoyed having Brother Frantz with us. This is the third time that our people have had preaching here. The first one to preach was Brother Yearont. We believe great good can be accomplished at this place. N. S. Mumdy, Ronceverte, W. Va., Sept. 19.

Spruce Run.—Bro. C. R. Faw, of Roanoke City, Va., came to our place Aug. 11 and gave us three good sermons. Bro. J. H. Murray, from the same place, came Sept. 8 and gave us two good sermons. We very much appreciate the coming of the ministering brethren. Sept. 15 we met in church council, preparatory to our love feast, which time was set for Oct. 20 and 21. After council two dear souls were buried in Christian baptism.—Lena B. Freshman, Lindsae, W. Va., Sept. 27.

Top of Allegheny.—Bro. H. G. Miller, from Bridge-water, Va., and Bro. Jacob Wine came to our place Sept. 3 and Bro. H. G. Miller preached for us at 8 o'clock P. M. Sept. 4 Bro. Miller went to Back Allegheny and Bro. Wine stayed on Top of Allegheny mountain and began a series of meetings at the Allegheny chapel, commencing until Sept. 14, preaching nine sermons. Bro. H. G. Miller returned from Back Allegheny and preached for us Sept. 14 at 8 o'clock P. M. We expected Bro. Miller to hold a council meeting and a communion meeting, but the communion meeting was put off.—Charles S. W. Wooddell, Top of Allegheny, W. Va., Sept. 15.

WISCONSIN.

Worden church met in council Sept. 22, with Bro. W. I. Buckingham presiding. Two letters of membership were read, and one member was restored to fellowship. We welcomed our Sunday-school officers: Bro. Daniel Wiley superintendent and Bro. Henry Striker assistant. Our Sunday school is progressing nicely.—Mamie Buckingham, Worden, Wis., Sept. 24.

ANOTHER OLD PEOPLES' MEETING.

It had been in the mind of one of the families for years to have a service of this kind, but fearing it might not meet the approbation of the church they did not mention it. However, seeing the old people passing away rapidly, and one of our elders aging, a day was set and a program arranged.

The Ridge congregation is scattered over considerable territory, so that it is not so easy to get our people together, especially those who live in Shippensburg and have no conveyance. This service was held at the Foglesanger meetinghouse, because of the cemetery being there, and of the tender associations clustered around the place of worship. An afternoon hour was chosen so that no appointment need be lifted, and also give an opportunity for people of other denominations to attend.

The day, Sept. 16, was beautiful, cool and pleasant, and the audience was large, quiet and respectful. The service was opened by Eld. Jacob Hollinger, who is one of the oldest ministers in the Valley, and lives in the congregation adjoining. All through the service the old-time hymns were used. A list of the names of those who have died during the past fifty years was read, reviving many tender memories, and causing the silent tear to steal down over many cheeks. Short talks were given by Eld. Hollinger, Eld. J. R. Foglesanger, and Joseph Bailey and a River Brethren minister, all relating to work in the church long ago. A paper was also read by David Foglesanger, who is aged and infirm, relating to the early history of the church, the dedication and first love feast. The first love feast was held fifty-one years ago.

Interesting talks were given by Jasper Hosfelt, W. M. Foglesanger, D. H. Miller, W. H. Foglesanger and J. A. Miller. When volunteer speeches were called for, several responded who lived some miles away, and were members of other denominations.

The last of the program was an interesting address to the young by John A. Miller, of Oakville, who ought to be doing such work all the time, and who was listened to with marked attention. The sun was nearing the mountains and the services had to be closed, as people had come for miles to attend what seemed to them would be a unique service. Eld. J. R. Foglesanger was announced to close the meeting. The congregation sang tenderly and feelingly the beautiful parting hymn:

"When shall we meet again,
Meet ne'er to sever?
When will peace wreath her chain
Round us forever?
Our hearts will ne'er repose
Safe from each blast that blows
In this dark vale of woes—
Never—no, never!"

Our old people are "going down the valley, one by one," and perhaps until our next meeting there will be many vacancies in the church on the hill. It is to be hoped that we who are somewhat younger will try to carry on the work that our fathers and mothers in Israel have left in our hands, and emulate their examples of fidelity to the cause, for

"Time is winging us away
To our eternal home;
Life is but a winter's day—
A journey to the tomb."

Wealthy A. Burkholder.

Newberg, Pa.

REPORT OF SUNDAY SCHOOL AND MINISTERIAL MEETING OF NORTHWESTERN DISTRICT OF OHIO.

These meetings were held in the Silver Creek church, near Pioneer, Ohio, Aug. 30 and 31, and were preceded by a sermon Aug. 29 by Bro. D. G. Berkebile; subject, "The Church and Its Mission."

The Sunday-school meeting was organized by choosing Bro. D. G. Berkebile moderator and Ira E. Long clerk. Each topic presented to the meeting was discussed in an able and spiritual manner and an enthusiasm was displayed which speaks well for the Sunday-school work of the district. The questions, "The Business of the Sunday School, (1) Bringing Them in, (2) Keeping Them There, (3) Leading Them to Christ," and "Difficulties and Responsibilities (1) Of the Superintendent, (2) Of the Teacher, (3) Of the Pupil," brought out a spirited discussion, and many helpful thoughts were presented, which should make us all better Sunday-school workers. The discussion of every topic was such as to inspire to greater activity and consecration.

Some thoughts are worthy of careful study. Power in Sunday School must be drawing. We can bring others no nearer Christ than we are ourselves. We should fill our place, not merely occupy it. We are responsible for our qualifications. Right living is the background of right teaching. It is impossible to feed a soul from an empty vessel. The Sunday-school teacher should be a comrade.

The Sunday-school meeting closed with an evening session in which the Sunday school was discussed from all sides, and especially did the literature in the Sunday school and home and the attitude of the Sunday school to

temperance receive much attention. This closed a meeting which should do us all much good and be a source of inspiration for years to come.

The ministerial meeting followed, Aug. 31, and was opened by devotional exercises and choosing of Eld. G. W. Sellers as moderator and Bro. David Byerly clerk. This meeting was characterized by a greater enthusiasm than any meeting of similar character we were permitted to attend. Every question was ably discussed, and though a number of the speakers assigned to topics were absent, yet others were ready to lead out in the discussion in a way that was very helpful and encouraging.

The question of the "Minister's Deportment" was presented from all sides, and it was shown that as he is to be an ensample, much care should be exercised not only in the pulpit but in the home and community at large.

The question of calling our talent to the ministry was a timely one and brought out some very helpful suggestions, which the churches should heed, as we surely do need more workers in our district.

"What are Duties of the Church to Ministers?" Pray for them. Send them to district and Annual Conferences. Occasionally have them hold series of meetings. See that they are not handicapped for means of improvement. Be prompt and regular in attendance at all services. Your sympathy is worth much more than dollars. Above all else, pray.

"Helpful Hints for Funeral Occasions." As the bereaved we should not give way to uncontrollable grief as though fighting against God. When suitable, have funeral at church and home ministers in charge. Minister should preach the Word. A good time to impress solemnity of death. When more than one minister is present, have respect for another. Should not preach in a special effort to break up feelings of bereaved.

"The Pulpit from the Pew." The minister should be a man after God's own heart, pure in all his habits, loyal in dress. Sermons should be well mastered. Too many ministers are tied up in commercialism. The minister should not complain of his sacrifice. Expect him to preach the Word and show a great love for souls.

This closed a meeting full of the Spirit and very helpful to all.

Ira E. Long, Clerk of Sunday-school Meeting.
310 Harrison Ave, Lima, Ohio, Sept. 20.

OLYMPIA, WASHINGTON.

By the grace of God we are still holding forth the Word of Life, sometimes in private homes and again in our grove when the weather permits. For some time past we held services in the Christian church, east side churchhouse, each Lord's Day, to a full house. But they are now using it themselves and we hold our services in the alder grove at our home. Good attendance and interest have been manifested in all our services at Olympia. The outlook is hopeful.

Eleven families of members now own the land on which they live, or soon expect to own it. We find many here who at one time were members of the Brethren church, or whose relatives were members, and invariably we find them glad and anxious to meet with our people in services again. Our great need at present is a house of worship. We are hopefully looking forward to the time when this will be a reality. We are receiving letters of inquiry constantly in regard to this country, place and prospective church.

In answer to some of them permit me to say that we have only one organized church in the western part of the State of Washington. This is at Centralia, twenty-three miles south of Olympia. Now take your map of the State of Washington and look up its boundary lines. On the east you will find the Cascade mountains, on the south the Columbia river, on the west the Pacific ocean and on the north British America. A hundred members are scattered over this territory; perhaps double that number or more. With the right kind of workers a number of churches would soon spring up.

Olympia is the State capital, with 10,000 inhabitants, and growing nicely. We know of no place on the coast where a good home, from a town lot to a big farm, can be had as cheap as here. It is our desire to see many of these homes occupied in the near future by our people. Prices are rapidly advancing and cheap homes in the west, on this coast will soon be a thing of the past. We have fine fruit and plenty of it. This is also a good farming country. It is no corn country, yet considerable is grown. We do not need to irrigate, as we always have plenty of rain, about forty-six inches a year.

We have an abundance of fine timber, coal and stone. There are beautiful lakes and a fine bay; all are well stocked with fish. The markets of the world are at our doors.

Five large schooners, loaded with lumber for Japan, China, Australia and California, left here last week. We have no interest in any immigration movement whatever, save the one great thought to work for the interest of the cause we love so well. We are willing to spend and be spent for this.

If you want a home in a beautiful, healthful climate,

write or come and see. Write us, stating what is wanted. Enclose stamp.

Olympia, Washington, Sept. 16.

J. S. Secrist.

BENDON, MICHIGAN.

The brethren and sisters of Benzie county met in council at the Pine Grove schoolhouse for the purpose of organizing a church, which comprises all of Benzie county. Pine Grove was selected as the name. Elders A. W. Hawbaker and J. M. Lair were with us, Bro. Lair taking charge of the work for the day. He offered a few well-prepared remarks, after which we proceeded with the organization. W. C. Morrow was chosen clerk, Frank Bortoff treasurer and A. W. Hawbaker elder. Brethren Frank Bortoff, J. H. Berky and Jerry Long were elected church trustees. Sister Clara Long, of Homestead, was chosen Messenger solicitor, and J. H. Berky-church correspondent. Bro. A. W. Hawbaker was chosen delegate to district meeting. We decided to hold our love feast Dec. 1 at Bro. W. C. Morrow's house, two miles west of Bendon.

We have ground offered and some liberal donations toward building a house of worship. There are about twenty members living in Benzie county, five being baptized recently. We have two deacons, but no ministers.

Benzie county is located two hundred miles north of the State line, on the east shore of Lake Michigan, on the Pere Marquette and Ann Arbor railways. We have a very good farming country and a fine fruit belt. There are no land associations, but plenty of good, hardwood lands, where the lumber companies have taken off the sawlogs, for sale on easy terms. There are also some improved farms for sale.

This is a good field for a wide-awake missionary, a spirit-filled minister, and is also a splendid chance for brethren who want cheap homes, where they can locate close together. Any minister or others wishing to locate here may address me and I will answer all questions as best I can.

J. H. Berky.

R. F. D. No. 7, Bendon, Mich.

SOUTH OTTUMWA MISSION, IOWA.

This closes another year's work in the mission in the city of Ottumwa, and we do praise God through Jesus Christ for what he has done for us in the weak efforts we have tried to put forth in his name to advance his cause and kingdom. This has been the most successful year of our life in the city work. Our Sunday school is on the increase, having on the roll eighty pupils. The Christian Workers' meetings are very spiritual and edifying. We use the topics given in Our Young People and think they are fine.

This year there have been added, by baptism, fourteen and two were disowned. We made seven hundred and seventeen visits; distributed two thousand and twenty-five tracts; met in Sunday school fifty-one times; there were one hundred and fifty-four sermons preached, of which I preached one hundred and twenty-three. We held forty-one Christian Workers' meetings and forty-one prayer meetings. We pray the Lord that we may be able to do more and better work for him this coming year.

We would ask that the Sisters' Aid Societies remember us in the way of money and clothing, for the winter is now approaching and we need their assistance. We receive many calls for clothing and help in many ways. Last December and January we put out over three hundred garments, and helped in many other ways. If we want to make our city mission a success we must not be afraid to give toward its support. All donations in the way of clothing, etc., should be sent to the undersigned, and do not forget to prepay all charges.

C. E. Wolf.
223 So. Moore St., Sept. 24.

SOUTH ST. JOSEPH MISSION, MO.

Since our last report we have had some good revival meetings, carried on by home talent until Sept. 14, when Bro. A. C. Root, of Ottawa, Kans., who is in the city on business, came to us and gave us ten refreshing sermons. A number are under conviction. One dear sister was baptized yesterday morning and a dear young girl came forward in meeting last night.

We are always glad to have visiting brethren come in and assist us.

The meeting closed last night, but Bro. Garber is now engaged in a good meeting on South Sixth Street. These meetings are held in a tent. The crowds and interest are good. The people are hungering for the Bread of Life. These meetings may continue for some time.

Bro. A. Leedy and wife, of Ottawa, are among us now. We will be glad for their help.

A number of us will attend our district meeting at Rockingham this week.

We will be glad to receive boxes of clothing soon, to help our many poor, for fall is here and our supply is very low, and we are having more demand for clothing every day.

Anna K. Miller.
Grant and Ky. Aves., Sept. 24.

DEATH OF ELDER GEO. KOLLAR AND WIFE.

At their home, six miles east of New Philadelphia, Ohio. Elder George V. Kollar died Sept. 14, 1906. He was born Feb. 14, 1821. He was married Feb. 8, 1847, to Eliza Williams who shared his joys and sorrows for nearly sixty years. Brother Kollar was elected to the ministry in 1861.

While Bro. Kollar was being carried to his last resting place, his wife departed this life to be with him, being separated from him but three days. Eliza Kollar was born Oct. 8, 1828; died Sept. 17, 1906. It seems fitting to close this obituary by using a quotation from the book of Ruth, used by the departed on the day of their betrothal, "Thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried. The Lord do so to me and more also, if ought but death part thee and me." This saintly pair were an inspiration to all with whom they came in contact and the church and neighborhood feel keenly the loss they have sustained. Funeral services by the writer. H. H. Helman. Canton, Ohio.

CHURCH IN CINCINNATI, OHIO.

Do the Brethren have a church and regular services in Cincinnati, Ohio? is the question that I am often asked, and as I do not remember of reading anything in the Messenger from there I am compelled to answer in the negative. Here is the Queen City of the South. Here is the city that serves as a gateway between the North and the South. Here is where so many of our brethren and sisters pass through, going north and south and must change cars going either way, and very often are compelled to wait from four to ten hours. Certainly if there were a Brethren church in that city hundreds would find their way there.

I look forward and pray that the time may not be far distant when our people will see fit not to leave a great city like Cincinnati unoccupied by the Brethren.

H. U. Christner.
R. F. D. No. 4, Medina, O., Sept. 11.

THE MEETING AT THE BRETHREN'S HOME, GREENVILLE, OHIO.

In the midst of this intensely busy season a large crowd of brethren and sisters and friends were zigzagging about the premises of the Brethren's Home, of Greenville, Ohio, Sept. 13.

The inmates rejoiced with the visitors and all in common partook of the well-filled baskets brought.

The meeting in the grove was full of interest, as we listened to Elders L. A. Bookwalter, Jesse Stutsman, I. J. Rosenberger, John C. Bright, D. Hollinger and others. Bro. J. F. Appleman, of the Mexico Home, of Indiana, was with us and gave a splendid address—"Our Children." He pointed out our duties and opportunities toward them as the rising nation and church, and then spoke of their surroundings. He told us that last year there were only 278 more marriages in the State of Indiana than divorces; that 3,731 of Indiana's prisoners are there because of sins of ancestry; that 62,400 young girls died last year in the United States because of sins of looseness; that the money spent in our fair country in one dollar bills pinned end to end would girdle our globe nine times; that over 3,000 homeless children in Indiana cost the State over \$350,000 annually, and seventy-seven per cent of these are rendered homeless through intoxicants. He then pleaded that we save the children.

The home was visited by many for the first time. It was decided to hold such a meeting annually. Here stands a monument to our benevolence, and now more than usual interest will be taken since so many saw into the institution. Brother and Sister M. N. Rensberger are doing a noble work here and shall have the prayers and help of God's children.

Union, Ohio, Sept. 13.

PROGRAM FOR GERMAN BAPTIST BRETHREN'S MINISTERIAL AND SUNDAY SCHOOL MEETING, OF EASTERN DISTRICT OF PENNSYLVANIA.

The meetings will be held in the Little Swatara church, Moyer house, Oct. 30 and 31.

October 29, 7:30 P. M.

Sermon: "Preparation for the Ministry." 2 Tim. 2: 16. German, Benj. Hottel; English, S. R. Zug. Thirty minutes each.

First Session, 9 to 11:30 A. M.

Opening exercises
Organization.
Address of Welcome.—Eld. E. M. Wenger.
1. Our Relation. (a) To Past Customs, G. N. Falkenstein; (b) To Present Conditions, I. W. Taylor; (c) To Future Demands, W. M. Howe.
2. Church Attendance: (a) Why and How Neglected, D. K. Kiefer; (b) Why and How Secured, J. B. Shisler.

Afternoon Session, Oct. 30, Sunday-school Program.
3. The District Sunday-school Secretary: (a) Duty of Schools toward Him, H. K. Ober; (b) His Duty toward the Schools, M. C. Swigart.
4. Our General Sunday-school Needs.—G. W. Henry.
5. Round table, to be conducted by A. Brubaker.

Evening Session, 7 to 9 o'clock.

6. For the Deacons and Laymembers. Best Methods of Promptness and Correctness in Serving the Church.—J. C. Eschelman, Jacob Dillman.

7. The Home Missionary Problem. (a) Difficulties, David Snader; (b) Right Solution, J. W. Myer.

Morning Session, Oct. 31, 9 to 11:30 o'clock.

8. For the Sisters. What Can a Mother Do to Train Her Children for Christ?—Mary Zug, Francis, Sister I. N. Musser.
9. Biographic Study of Bible Characters, Isaac. (a) As a Man, H. S. Zug; (b) As a Type, D. C. Reber.

Afternoon Session, 1 to 4 o'clock.

10. Giving: (a) Old Testament—Tithing, U. C. Frensch; (b) New Testament—What?—H. Witmer.
11. The Christian's Raiment: (a) Gospel Plainness, Hiram Gible; (b) Uniformity among Sisters, L. R. Brumbaugh; (c) Uniformity among Brethren, T. Myers.
12. For general discussion—What Kind of Preaching is Needed?

We expect to follow this program in the order here given. The first speaker on each topic will be allowed fifteen minutes, second and third each ten minutes, voluntary speakers, five minutes each.
S. H. Hertzler, I. N. H. Deam, T. F. Inler, committee.
Outgoing officers of ministerial meeting of 1905: J. H. Witmer, moderator; I. N. H. Deam, clerk; S. Z. Witmer, treasurer.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Bucher-Miller.—Sept. 8, 1906, at the home of and by the writer, Cyrus Bucher, Jr. and Sister Mable Miller, both of Fulton county, Ill. S. G. Bucher

Braughard-Heckman.—At the home of the bride's parents, in Wilsonville, Neb., Sept. 12, 1906, by the undersigned, Charles L. Braughard, of Norton, Kans., and Bessie M. Heckman, of Wilsonville, Neb. K. Heckman

Fillmore-Ott.—At St. John, Kans., Sept. 9, 1906, by the undersigned, Bro. Harvey Fillmore, of Cushing, Okla., and Sister Mollie Ott, of St. John, Kans. G. W. Weddle.

Highland-Ebey.—Aug. 7, 1906 by the undersigned, at the residence of Bro. S. E. Benson, near Alvo, Okla., Mr. Robert C. Highland and Sister Alice Eby.

Wm. P. Bosserman.

Lehman-Menser.—At the residence of Scott Brant, near Berlin, Pa., Sept. 9, 1906, Bro. William M. Lehman and Gertrude M. Menser, both of Somerset county, Pa.

W. G. Shrock.

Teeter-Eby.—Sept. 12, 1906, by the writer, at the residence of Bro. S. E. Benson, Bro. Mannel H. Teeter and Sister (Mrs.) Mary F. Eby.

Wm. P. Bosserman.

Wolfe-Miller.—In Waterloo, Iowa, by the undersigned, Sept. 13, 1906, Bro. John H. Wolfe, of Elgin, Ill., and Sister Jennie J. Miller, of Waterloo, Iowa. A. P. Blough.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published

Anglemeyer, Sister Susan, nee Hartman, died in the Yellow Creek congregation, Elkhart Co., Ind., Sept. 5, 1906, aged 52 years and 1 month. She leaves a husband, five sons and two daughters. One daughter and two sons preceded her to her rest. Amanda Miller.

Bashore, Bro. John, son of Bro. Jacob and Sister Sarah Bashore, born in Rockingham county, Virginia, died May 9, 1906, in the Union Center church, Ind., aged 74 years and 28 days. When only a few years old he moved with his parents to Miami county, Ohio, where he was married to Susannah Miller in June, 1853, by whom he had eleven children. His wife and five children have preceded him to the spirit world. He leaves six children and two sisters. His suffering was great for the last few months. He united with the Brethren church over forty years ago. He was anointed. Funeral services by Brethren Ed. Rome and David Anglemeyer, from Ex. 7: 1, at the Union Center brick church, and burial in adjoining cemetery.

Mrs. Calvin F. Filer

Burger, Bro. William, died at the home of his brother Samuel, near Blue Hills, Mitchell county, Kans., Sept. 17, 1906, aged 60 years, 9 months and 9 days. He united with the Brethren church about forty years ago, of which he lived a consistent member. His wife preceded him about twenty years to the spirit land. He leaves two daughters, both members of the Brethren church, one brother and one sister. Funeral services were held at Rose Valley schoolhouse, conducted by the writer from Rev. 14: 13.

S. S. Love.

Conard, Sister Bettie, wife of Bro. W. J. Conard, died Aug. 27, 1906, aged 62 years. She was survived by her husband, seven sons and two daughters. She was a faithful member of the Brethren church about forty years.

Catherine R. Kline

Dyer, Robert A., died Sept. 10, 1906, within the bounds of the Spring River church, Jasper county, Mo., aged 23 years and 1 month. He came to this place from Dubuque, Iowa, about eighteen months ago, an invalid. Funeral services at the family residence by the writer, from Heb. 9: 27, 28.

Christian Holderman

Dennis, Harrison, was instantly killed by a Santa Fe passenger train, Sept. 15, 1906, one mile north of Cushing, Okla. He was about nineteen years old, and leaves a father, three sisters and four brothers. Interment in the Lofton cemetery. Funeral conducted by Eld. A. J. Detrick, from Psa. 3.

Louis Holdereed

Eschelman, Sister Catherine, died very suddenly Sept. 9, 1906, from hemorrhage of the lungs, at her home in Cerrito, Ill., aged 76 years, 5 months and 9 days. She was born in Lancaster county, Pennsylvania; was married to Peter Eschelman in 1848. To this union were born nine children, of whom fourteen with the husband preceded her. She seemed to be in her usual health Sunday, had attended services and spent the afternoon away and had just returned home when she suffered an attack of hemorrhage and before medical assistance could reach her, she died. She united with the Brethren church forty-three years ago, and since has lived a true Christian woman. Funeral services were conducted by Bro. John Arnold, after which the body was laid to rest in Union cemetery.

Anna Bingham.

Futer, Bro. Elias B., died in the Conestoga church, near Bareville, Pa., Sept. 7, 1906, aged 73 years, 6 months and 21

days. He leaves a widow and four daughters, all members of the Brethren church. Services by the brethren from 1 Thess. 4: 13, 14, at Rolland's church. Interment in the adjoining cemetery.

Sallie Ploutz

MacContosh, Luther, was instantly killed by a Santa Fe passenger train, Sept. 15, 1906, one mile north of Cushing, Okla. He was about 15 years old, and leaves a father, mother and two brothers. His parents live in Missouri. Interment in the Lofton cemetery. Funeral by Eld. A. J. Detrick, from Psa. 3.

Louis Holdereed

Miller, Sister Ida May, wife of Bro. William Miller, died at her home, in the bounds of the Middle Creek church, Somerset county, Pa., Sept. 9, 1906, aged 38 years, 3 months and 17 days. Sister Miller was an invalid for about two years. She united with the church when young and lived a consistent Christian life. She leaves husband, three sons and one daughter, also a mother, three sisters and three brothers. Funeral services at the Middle Creek church by the writer, assisted by Bro. H. A. Stahl. Interment in the cemetery near by.

Silas Hoover.

Nace, Sister Ellen, died at Rittimers, Adams Co., Pa., Sept. 20, 1906, aged 71 years. Services in Hanover meetinghouse by Brethren Silas K. Utz and D. H. Baker. Interment in the Mount Olive cemetery.

W. B. Harlacher.

Peck, Geo. W., died suddenly of heart failure at the home of his son (his old homestead) Sept. 13, 1906, aged 64 years 4 months and 7 days. He was born in Somerset county, Pennsylvania, where on December 31, 1866, he was married to Sarah Maust. To this union ten children were born. His wife and seven children survive. In 1871 he moved to Richardson county, Nebraska, to the farm where he lived until a few months before his decease. Bro. Peck was a member of the Brethren church for forty-two years. He had the pleasure of seeing all of his children unite with the church. Funeral service was preached by Eld. W. H. Sawyer from Job 5: 26. Interment in the Silver Creek cemetery.

Wm. Mohler.

Petry, Sister Susannah, died in the Prices Creek church, Ohio, Sept. 4, 1906, aged 84 years, 7 months and 9 days. She was united in marriage to Adam Petry in 1840. To this union were born five sons and three daughters. Her husband, one son and one daughter preceded her to the spirit world. Sister Petry united with the German Baptist Brethren church nearly fifty-five years ago, being a faithful Christian life. Funeral services by Bro. Jos. Longenecker. Interment at Castine cemetery.

Herschel Weaver.

Pickering, Sister Laura, died in the Fairview congregation, Uppermerone county, Ind., Sept. 19, 1906, aged 15 years, 10 months and 13 days. She united with the Brethren church almost a year ago. She leaves a mother, sister and four brothers. Funeral services conducted by Brethren A. G. Crosswhite and M. J. Holsinger. Interment in the Pymouth cemetery.

Anna E. Waggoner.

Prere, Sister Bessie, died within the bounds of the West Nimschillen church, Stark Co., Ohio, Aug. 31, 1906, aged 16 years, 11 months and 5 days. She united with the Brethren church only a few days before her departure. Funeral services by Eld. Samuel Sprinkle. Interment at Pleasant Valley cemetery.

J. S. Holl.

Roose, Lula May, daughter of Elder Hiram and Sister Lizzie Roose, after a few days' illness of spinal meningitis, died in the Yellow Creek congregation, Elkhart Co., Ind., Aug. 2, 1906, aged 11 years and 10 days. She leaves father, mother, three brothers and one sister. Funeral services by Bro. Manly Detrick.

Amanda Miller.

Shaffer, Bro. Geo., of Astoria, Ill., born in York county, Pa., died at Keokuk, Iowa, in the hospital where he had been operated on for gravel, aged 71 years, 8 months and 26 days. He was married in 1855 to Elizabeth Danner. To this union were born four sons and four daughters. One daughter died in youth. His wife died in 1880. In 1883 he was married to Anna Hanna, nee Myers. She with the seven children survive. He was a faithful member of the Brethren church from early in life. Services and interment at the Woodland church near Astoria, Ill., conducted by Chas. Roddis and the undersigned.

S. G. Bucher.

Whitney, Hershel, son of Bro. Herbert and Sister Mary Whitney, died Aug. 13, 1906, aged 6 years, 9 months and 4 days. Funeral conducted by Bro. J. C. Wright and Mr. Nathanly of the Evangelical church. The body was laid to rest in the Kearney cemetery.

Martha E. May.

Wright, Rachel, nee Mahaffey, born in Brown county, Ohio, died in the bounds of the Kearney church, Neb., Sept. 13, 1906, aged 82 years, 8 months and 5 days. She was married to Israel G. Wright, Aug. 8, 1844. To this union were born five daughters and six sons. One son, three daughters and her husband preceded her to the spirit world. She, with her husband, united with the Brethren church in the seventies, when the Bethel church, Neb., was first organized, forty others being baptized at the same time. Three of her children belong to the Brethren church, one is an elder. She was laid to rest in the Miller cemetery.

Martha E. May.

Workman, Bro. Lewis, born in Knox county, Ohio, died at his home in Kosciusko county, Indiana, Sept. 12, 1906, in the bounds of the Spring Creek church, aged 76 years, 4 months and 15 days. In his father's family were fourteen children, of whom one brother and one sister remain. June 27, 1852, he was married to Mary A. Elgin. To this union were born five sons and two daughters. In 1852 he and his wife united with the German Baptist Brethren church. She died Sept. 21, 1877. Jan. 4, 1879, he was married to Sarah Colever, who survives him. He leaves a wife, one brother, one sister, four sons and two daughters. Funeral services at the Union Brethren church by Bro. Dan Suell. The body was laid to rest in the cemetery near by. In June, 1879, he was elected to the ministry, and worked faithfully till his health failed him.

Trella Workman.

Weirich, Elizabeth, wife of Jacob Weirich, died in the bounds of the Canton church, Ohio, Sept. 13, 1906, aged 63 years, 7 months and 12 days. She was united in marriage with Bro. Jacob Weirich in January, 1862. To this union were born four children, one of whom preceded her to the spirit world. Sister Weirich united with the church many years ago and was faithful. Brother Weirich being in the ministry many years, she always stood by him in his important duties. Funeral services conducted at Center church, by Bro. S. Sprinkle and the writer.

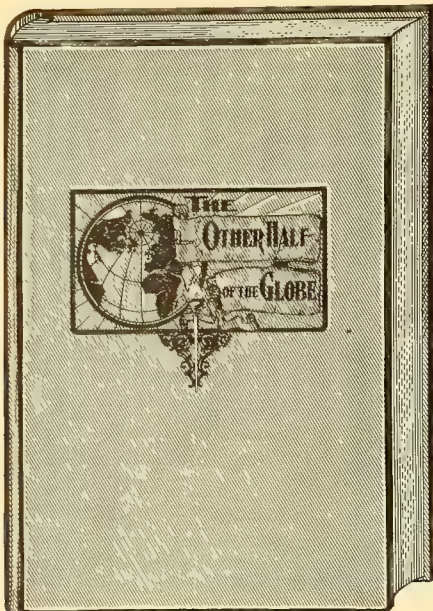
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VOL. 45.

ELGIN, ILL., OCTOBER 13, 1906.

No. 41.

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AROUND THE WORLD

At the dedication of the capitol at Harrisburg, Pa., President Roosevelt said: "It behooves us Americans to look ahead and plan out the right kind of a civilization, as that which we intend to develop from these wonderful new conditions of vast industrial growth. It must not be, it shall not be, the civilization of a mere plutocracy, a banking-house, Wall-street-syndicate civilization; nor yet can there be submission to class hatred, to rancor, brutality and mob violence, for that would mean the end of all civilization. . . . We need to check the forces of greed, to insure just treatment alike of capital and of labor, and of the general public, to prevent any man, rich or poor, from doing or receiving wrong, whether this wrong be one of cunning or of violence. Much can be done by wise legislation and by resolute enforcement of the law. But still more must be done by steady training of the individual citizen, in conscience and character, until he grows to abhor corruption and greed and tyranny and brutality and to prize justice and fair dealing."

KING EDWARD of England has an allowance of \$2,350,000 a year from the state, and yet it is said that he must be very economical in order to make ends meet. The fixed charges for salaries, household expenses, etc., consume more than three-fourths of the allowance, and from the remainder he sets aside a certain sum for Queen Alexandra. He must also pay for special trains and ships when he travels. The seeming demands made on rulers of countries are largely worse than useless. A number of palaces and an army of servants add nothing to a man's worth or greatness. He would often be a better ruler if he lived more simply; his subjects would love him better if he did not yield to extravagances and so be compelled to place upon them heavier burdens of taxation. There would be less poverty in the world if those in high places would live as simply as they should.

FRIDAY of last week, James J. Hill, of the Great Northern Railroad, sold to the United States Steel Corporation seven hundred and fifty million tons of ore for four hundred million dollars. There may be more ore and more money in the transaction. That can be told only in the future. This one corporation

has now secured control of practically all the great ore beds within its field of operation, and thus is in a position to fix the price which the public must pay for its products. There are yet some mineral lands a part of the public domain, and it would seem to be the part of wisdom for the country to retain these, so that the public may be afforded some protection against private companies whose main object is to make enormous fortunes for the few at the expense of the many.

LAST Saturday, on Long Island, there was an automobile race of 297.1 miles for the Vanderbilt international cup. The winner, a Frenchman, completed the course in two hundred and ninety minutes and ten seconds, an average of over a mile a minute for the entire course. He was well called "a speed devil incarnate" and the contest a "mad exhibition of speed." During the race two persons were killed, three others fatally injured, and several more or less severely hurt. It was indeed a costly cup, and it is not to be wondered at that Mr. Vanderbilt was shocked and that the American Automobile Association declared the course should never again be used for a speed contest. These speed contests serve no good purpose, and should be prohibited unless held where only those taking part in them could be injured. "Automobiles in their everyday use in this country have killed 158 persons and mangled 653 during the present year. Is not that a sufficient sacrifice to the insane passion for speed on the part of chauffeurs without adding to it by such recklessness as that displayed at Long Island City? The price of such a race is too high. If it cannot be run without leaving a trail of death behind, it should be abandoned."

THE average length of human life has increased of late years, and if some of the best physicians are right it will increase still more. Sir James Crichton Brown, of London, England, in addressing some students, made statements that seem almost incredible; and yet he no doubt knew whereof he spoke. He said: "In 1904, the last year for which returns are available, there were 549,784 deaths in England. Of these a very considerable proportion were what might be called lives thrown away. In fact, the debt to nature is overpaid each year to the extent of two hundred thousand lives. The unnecessary leakage is still going on in all directions. Of every one thousand born, one hundred and forty-five perish within the first year of life. Mothers as well as infants are needlessly sacrificed." The unnecessary leakage should be stopped, and it can be. Most of us do constantly things which we know will injure us physically. Worry and overwork are two of these things.

CHINA has perhaps the cheapest and most cumbersome money in the world. The copper coin is called "cash," and it is said that travelers going into the interior must often provide themselves with an extra mule to carry their money. This seems impossible, but when we consider that it takes sixteen pounds of their "cash" to be worth an American dollar, the reason for an extra animal becomes evident. If all money were as troublesome as the Chinese copper, men would not be so eager to get it or take such care to keep it from being stolen. An ancient ruler hit upon the plan of making money of iron in order to cause his subjects to care less for it and more for better things. He was a heathen, from the religious standpoint, but a wise man for his day and generation. Money is valued far too highly nowadays. The estimate of the material, as compared with the mental and spiritual, is far too high.

DURING the past eleven years the railroads of the United States have killed 82,244 persons and injured more than half a million. This is an average of almost seven thousand a year killed and nearly fifty thousand a year injured. It is a terrible record, and is made worse because most of these deaths and injuries are due to carelessness. Many persons are run down on crossings in the cities, and not a few of the accidents that happen are due to the physical condition of the men on whom too heavy a responsibility has rested for too long a time without relief. Not all the laws intended to promote safety have been complied with, which is another cause of accidents. It is probable that the laws will be more strictly enforced and that new regulations to promote safety will be devised.

SOME well-to-do Chicagoans are much put out because there is opposition to their selling liquor at their clubhouse, which is located in prohibition territory, and there has been talk of finding a way to evade the law. If such a way is found, it is to be hoped that a way will also be found to have them punished. The fact that they are wealthy gives them no right to place a saloon in a neighborhood where self-respecting people have decided that they do not want one. The men opposed to the bar in the club-house have been very successful in their efforts to keep saloons out of the district. It would be well if more prohibition districts could be formed and their borders gradually enlarged; but that is a difficult proposition, especially in the cities.

A GIRL from Lithuania came to New York. On the same vessel were Russian refugees who needed comfort and care. She did what she could for them, only to find when she reached this side that she had contracted trachoma, and as soon as the authorities learned this they ordered her deported. Her three brothers, who had come to America before her, appealed to the courts, but there was no help. She must return to Europe and be restored to health before she can be allowed to enter the United States. This is one of the cases where a law intended to protect the people brings great hardship on the individual. One's sympathy goes out to the one affected; but perhaps public health is of greater importance than the comfort and pleasure of the individual in such a case.

THE situation in Cuba is still not as good as is desired. Cienfuegos is now the center of the trouble. Factional feeling has run high there ever since the election of 1905, and the return of the rebels is causing it to break out afresh. Two prominent persons were killed there last year because of it. The intention of those in authority is to declare a general amnesty, but it is considered inadvisable to do this until a reconciliation is effected. It remains to be seen whether the different Cuban parties who have been hostile to each other can bury their past differences and live at peace. Secretary Taft is to return to the United States soon, and will be succeeded by C. E. Magoon, who has been governor of the canal zone at Panama. The people of Cuba are their own worst enemies. They have a country of wonderful possibilities, but seem incapable of profiting by them.—Oct. 8, Treasurer Roloff began the count of the money in the Cuban treasury; of this there is supposed to be twelve million dollars, most of it in American gold. Major Eugene F. Ladd represents the United States in the counting of the money. The government, from a financial standpoint, seems to have been very successful. Pity it could not have been so in other respects.

ESSAYS

"Ready to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"WHOM HAVE I IN HEAVEN BUT THEE?"

SELECTED BY EDGAR M. HOFFER.

'Twere naught to me, yon glorious arch of night,
Decked with the gorgeous blazonry of heaven,
If, to my faith, amid its splendors bright,
No vision of the Eternal One were given;
I could but view a dreary, soulless waste,—
A vast expanse of solitude unknown,
More cheerless for the splendors o'er it cast,—
For all its grandeur more intensely lone.

'Twere naught to me, this ever-changeable scene
Of earthly beauty, sunshine, and delight,—
The wood's deep shadows and the valley's green,—
Morn's tender glow, and sunset's splendors bright;
Naught, if my Father spoke not from the sky,
The cloud, the flower, the landscape, and the leaf;
My soul would pine 'mid earth's vain pageantry,
And droop in hopeless orphanage and grief.

'Twere naught to me, the ocean's vast expanse,
If his perfections were not mirrored there;
Hopeless across the unmeasured waste I'd glance,
And clasp my hands in anguish, not in prayer.
Naught Nature's anthem, ever swelling up
From Nature's myriad voices; for the hymn
Breathes not of love, or gratitude, or hope,
Robbed of the tones that tell my soul of him.

This wondrous universe how less than naught
Without my God! How desolate and drear!
A mockery, earth with her vain splendors fraught,
A gilded pageant, every rolling sphere!
The noontide sun with all his glories crowned,
A sickly meteor glimmers faint and pale!
And all earth's melodies their sweetness drowned,
Are but the utterance of a funeral wail.

Elizabethtown, Pa.

THE SACREDNESS OF THE MINISTRY.

BY J. U. G. STIVERSON.

UNDER the old law, men were set apart for the service of God, or rather for the conducting and carrying out of the order of the Lord's service. They were called priests, and were set apart by a special service for a special service; they were known by the special garb that they wore, as well as by their manner of life; and if they were true priests of God they must be consecrated, holy men. Their work in their special service ended when our Great High Priest (the Lord Jesus Christ), came and established his new order of service.

And while he was in the world preparing and perfecting and teaching his new order of service, he called men and sent them out as ministers of the Word, and gave them their instructions as to what they should teach, "teaching them to observe all things, whatsoever I have commanded you." And the apostle Paul, in giving his instructions to Timothy, a young minister, says, "Preach the Word." Now we have our commission.

Under the new as under the old, men are called out by the Lord for a special service, to be the leaders of his people here in the world; therefore the ministers should be consecrated, holy men; and if they are truly the ministers of God, they will be.

Paul says we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. And when a man is sent by one government to another, as ambassador, it is that man's duty so to live and conduct himself as to becometh a citizen of the country to which he belongs. So it is with the minister of the Gospel. The apostle Peter says, when he was exhorting the elders, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." We see, then, that the minister is to be an example to the believers and to the world, a leader amongst the Lord's people here in the world.

We will now turn to the apostle, Paul and let him give us the qualifications of the minister or bishop.

1 Tim. 3:1-7, "This is a true saying: If a man desire the office of a bishop, he desireth a good work," and truly it is a grand good work, and also a great work, and one that is far reaching.

"A bishop then must be blameless," and that means a great deal; his life should be such that he could not truthfully have evil spoken of him; "The husband of one wife," he could not then be a polygamist in practice, nor in theory, for the Savior said, "He that looketh on a woman to lust after her, hath committed adultery with her already in his heart."

The minister is to be vigilant; he should be ever watchful, lest the adversary cause him to go astray or become unsound in doctrine, as too many do, through some deception he might present to him.

He is to be sober, not to be given to jesting and foolish talking, which are not convenient; neither should he go around with a long face, as though it was some great and grievous burden he had to bear; but he should be, and will be, happy if he is a true minister of the Word.

"Of good behavior;" and I would say in the pulpit or out of the pulpit, in the company of men or in the company of women, his behavior should be above reproach; he should never lose sight of the fact that he is a minister called of God, if he has been so called.

"Given to hospitality." He is to be of a hospitable turn that he may win the confidence of men, that he may teach them of the Lord Jesus.

"Apt to teach," able to instruct others in the divine service of God, and teach them God's way, that they may serve him.

"Not given to wine," he is not to be a drinking man, but a total abstainer from the use of strong drink as a beverage.

"No striker, not greedy of filthy lucre;" for if he is he will be a failure as a minister, for the love of money is the root of all evil, and it will lead men into all kinds of sin and be a great hindrance to their work.

"But patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity;" and I think Paul would include in this connection, what he wrote in another place, when he says, "Husbands, love your wives;" and the man that has a companion that is true to him, and he does not love her and his home, is not fit to be a minister, and can be one only in name.

"Not a novice," but he should be thoroughly rooted and grounded in the faith.

Moreover he must have "a good report of them which are without;" that is, his general deportment should be such that those not members of the church would speak well of him as a minister, and as a man, whether in the pulpit or out of the pulpit. When in the pulpit the minister should always remember his high calling, that he is called of God, for a specific purpose, and that purpose is not to run a side show or to make a monkey out of himself for the mere entertainment of the people; but the purpose for which he is there is to preach the Word, and lead in the divine worship of Jehovah, who is a spirit, and must be worshiped in spirit and in truth, by spiritually-minded worshippers. And when the season of worship is over, and he steps out of the pulpit, he is not stepping out of his calling or office; and as he goes through the congregation, it should be with that consciousness that he is an ambassador of the Lord Jesus Christ. And as he goes out into the world, anywhere and everywhere he may go, it should be the same. I do not mean that the minister should hold himself apart from the people of the world, not by any means, but he should follow the example of our Master; for to do his duty the minister must mingle with the world; but in our association with the world, I mean worldly people, it should be to make them better by our having been with them, rather than the opposite.

We notice this in the affairs of the world, that a man sent out to represent a nation must be a representative of that nation, or be recalled. To illustrate: the United States sends a man as her ambassador to

Russia. He is sent there to represent the United States and to work for her interests there, and if his conduct should be unbecoming a citizen of the United States, or if he should work for the interests of Russia to the detriment of the interests of the United States, he would be recalled as soon as it would be found out by the government at home.

And I hold the same in regard to the church and her work here in the world; the church is the body of Christ, with Christ the head; therefore if the church finds that a minister's conduct is unbecoming his high calling, and that his work is to the detriment of the church, and for the interests of the enemy, the church ought to recall him, and by this means as well as every other means that the church has, not only hold up the present standard of the ministry, but the church should ever labor to raise the standard higher.

The minister should be fearless and bold in presenting and defending the doctrines of the church, but very cautious about presenting his individual opinions. As I said before, the minister's duty is to preach the Word, and NOT his opinion.

What the church needs and what the world needs, is more God-fearing, really consecrated holy men in the ministry, men that show in their everyday life that they have been called of God for this important work, for the work of the ministry is great and far reaching, its results not ending with time, but reaching into eternity.

Weiser, Idaho.

THE SERVICE OF SHINING.

BY C. H. BRUBAKER.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Jesus.

In his great sermon on the mount Christ had told his disciples that they were the light of the world. On another occasion Jesus had said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Christ is the way, the truth and the life, and if we follow him and abide in him, we shall have his light, and as long as we are in him we shall be the light of the world. Oh, what a glorious service, the service of shining, my brother, my sister! To be shining in a dark, dingy and sinful world! To have men looking at us and seeing that we have been with Jesus! To be considered as *re-presenting* Christ to the world or to be his representatives. Oh, matchless glory! Oh, sacred trust! To lead others to glorify our heavenly Father because they have seen our good works ought to appeal to every Christian.

Let your light so shine before men. Let your light be steady, bright and continuous. Let your words be gentle, kind and pure in the home as well as in society. Let the spirit of sacrificing, loving service be the habit of the soul. Let the spirit of confidence and trust ever shine brightly before men. Let patience have her perfect work when your neighbor's chickens get into your garden, or when you have to wait on your husband for dinner as well as when your children are fretful or some unexpected company comes to stay all night.

The service of shining is such an important service that we as Christian People cannot afford to shine spasmodically. The light which seems to be in us proves to be darkness when we manifest to the world, perchance unguardedly the spirit of envy, hate, strife, selfishness, unkindness, and uncharitableness. Believing in the doctrines of the Lord and the practices of the church and obeying them faithfully as we may, yet it does make a difference how we let our light shine, how we live before men, in the family, in the church, in the community.

"Christian, let your light shine
All along your way,
You may guide a wanderer
To eternal day,
You may save from endless night,
If you let your lamp burn bright."

FOUR GREAT QUESTIONS

BY
CHAS. M. YEAROUT
LYNDON, KANSAS

- I. Foreknowledge
- II. Predestination
- III. Foreordination
- IV. Election

II. PREDESTINATION.

PREDESTINATE literally means: To predetermine, or to before decree. Predestinate occurs only four times in the New Testament, and, strange to relate, never once applies to the destiny of any people; but invariably to God's purpose in the plan of salvation. In Romans 8:28-30, we find the first reference: "And we know that all things work together for good to them that love God, to them who are the called ACCORDING TO HIS PURPOSE. For whom he did foreknow, he also did predestinate" (to eternal life? O, no: To eternal death? O, no) "to be conformed to the image of his Son, that he (Christ) might be the first-born among many brethren."

I believe I cannot make the matter plainer than by quoting several verses here from the apostle Paul: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath CHOSEN US IN HIM before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children BY JESUS CHRIST to himself, according to the good pleasure of HIS WILL, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of HIS WILL, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise," Eph. 1:2-13.

The above Scripture to me is one of the most sublime messages in all the epistle writings. It excludes at once all human opinions and theories, and brings the humble believer to Christ and God's will as the only means of life and salvation. God's purpose in calling the people was, and is, to bring them to Christ, and he has in the arrangement of his plan predetermined that all Christians shall be conformed to the image of Christ, become like Christ, and this is brought about by a strict compliance with all the conditions set down in God's prearranged plan.

Again, God has further decreed, that they that will be his shall be adopted into his family as children, becoming connected with Christ the True Vine. Again, God has determined that his children shall be "to the praise of the glory of his grace, wherein he hath made them accepted in the beloved Christ." Predestination applies to God's purposes in bringing the human family back to himself through Christ, who is set forth as the brightest star in the constellation of God's glory. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16, 17.

We have often heard the declaration made, that God did from all eternity predestinate part of the world to be saved, and part to be lost, and the doom of all was

sealed long before man inhabited the earth; but I am glad to know that these and similar statements are only the utterances of deluded men. The loving Father has never made any such crushing, heart-sickening statements. The entire human family was corrupted in the fall of Adam. Death reigned over all from Adam to Christ, both spiritual and physical. "By the grace of God, Christ tasted death for every man." What was lost in Adam, was regained in Christ. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them, and arose again." 2 Cor. 5:14, 15. If Christ died for all, then all have access to the benefits of the atonement, and may accept of Christ and his salvation, and be saved. John makes it very clear that Christ died for all. He says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." 1 John 2:1, 2. Not only for our—the church's—sins, but also the sins of the whole world.

There is absolutely nothing in predestination or the decrees of God debarring anyone from Christ, salvation and heaven, provided they repent of their sins, turn to the Lord, and live a consecrated life in his service. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10:34, 35. If any person is so unspeakably unfortunate as to be lost, he can blame no one but himself. Predestination invariably has purpose associated with it; and in order to have a clear understanding of its meaning study the New Testament to find out what purpose God had in view in sending his Son into this world, and in presenting the New Testament, containing his last will.

In order that we get a clear understanding of the Scriptures, we must take them in a connected sense, and by so doing we will find no contradiction in teaching and doctrine: but the whole plan harmonizes through and through. In our investigation of these subjects, we find that foreknowledge, predestination, and foreordination never once refer to the wicked or lost, nor to the final destruction of any one; but in every case to God's plan of salvation as arranged in Christ, and to those who live up to its requirements. The reason for this is, that God's purpose in arranging this plan, and sending his Son into the world to suffer and die, was in order that the world through these means might be saved. The lake of fire was prepared for the devil and his angels and not for people; but all those who refuse God's blessed offers of salvation, and serve sin and Satan, make their own doom and destruction sure. Salvation was offered them in Christ, but they rejected it. "Know ye not, that to whom ye yield yourselves servants to obey, his servant ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16; John 8:34. How could a person yield to anybody or anything, whose life and destiny is fixed from all eternity? Those who are conformed to the image of Christ, adopted into God's family as children, and are living to the praise and glory of his name are predestinated, justified, and will be glorified and mingle with the heavenly hosts in the sweet home of the soul.

Let us study God's revealed will, and do what it says. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our children forever, that we may do all the words of this law." Deut. 29:29.

A STRING OF PRAYER BEADS.

BY ADALINE HOFF BEERY.

BLESSED ADVOCATE, who sittest on the right hand of the Father, my Father, whom I have wronged and neglected, wilt thou tell him how I grieve over my indolence and waywardness, how I have humbled myself in the dust, and plead for another day in which to redeem myself? Remember that thou art my Brother, and let me feel thy tender hand-clasp, that I may shun all company which is alien to thee! I condemn my weakness!

THOU who didst send the Good Tidings from heaven, and untold the wonderful plan by which I might become a child of thine, and go in and out of thy palace, and feast on thy royal fare, wilt thou help me never to forget the dignity of my station, nor fail to be gracious to all thy subjects, as befits a member of thy household. May I be lowly and exemplary in character, that thou mayest have confidence in me!

MY LORD, the husks of the world are so unsatisfying. I taste the luscious-appearing fruits of Sodom, and they turn to ashes in my mouth. I reach for the cakes of the theorists, but they are baked only on one side. Do thou feed me with the genuine bread which thou only knowest how to prepare, and which shall nourish and strengthen me, and make of me a lively, athletic soul, eager for any encounter which shall bring glory unto thee, the Captain of my salvation.

MY MAKER, I am so ignorant and untrustworthy in matters of eternal import. I rush blindly into affairs, and give advice on this side and on that side, and make of myself a laughing-stock. Be thou my Counsellor, that I may know how to keep a still tongue, and how to speak words fit for the occasion, that they may be "as apples of gold in pictures of silver." Make me wise in silence and in speech.

MY DEAR EMMANUEL, I bless thee for that name. As I go about my daily duties, and am met with harassment and perplexity, or joy and encouragement, my trusting soul leaps on the ladder of faith and a perpetual refrain rings in my heart, "God with me." May this precious repose never desert me, but may the radiance of thy face grow fuller and more distinct as I approach thy dwelling-place, the golden city, the spotless Jerusalem.

I THANK thee, Lord, for the quiet pasture in which I may rest and feed. My landscape is always green; the stream of thy goodness is always clear and rippling. I have pleasant company with thy other sheep, and best of all, thou art the Shepherd. May I never try to leap the bars, or browse on the thistles that thrust themselves audaciously through the fence. May I not grieve thy Shepherd-heart by wilful adventures.

MY GRACIOUS REDEEMER, help me to realize that I am not my own, but that thou hast bought me. I belong to thee, body and soul, and no other being. Not even myself, may have dominion over me. Make me conscious of the immense purchase price thou didst pay for me. May I stand in awe of my obligations to thee, first and only Prince of the seed royal, who didst settle the problem of salvation to the satisfaction of thy Father!

O LORD, amidst the changes that whirl about me,—changes of scene, of work, of friends, of ideas, of purposes,—it steadies me to know that thou art the same yesterday, to-day, and forever. Though plans may miscarry through the incompetence or treachery of others, though my nearest of kin may forget their promises, yet I can always depend on thee. Thou art never too short in measure, never too long in coming, and always fuller of grace than I expected!

MY SAVIOR, I cast my old life behind me, and reach out my hands to thee. Though there are rocks of

offense in my path, thou wilt keep me from falling. Though the pit of sin gapes before me, I tread upon air, sustained by thy ever-present strength. If my faith wavers, and I drop, thou dost not leave me in the mire, but dost gently stand me upright again, and cleanse my soiled garments. May I keep them white henceforth!

STRONG SON OF GOD, I am glad that thou art also the Son of man, for thus thou art better able to sympathize with mine infirmities. Thou hast felt what temptation is. May I, like thee, be able to turn my back upon Satan, who so often appears as an angel of light. May I not be deceived by the sophistry of mere philosophy. May I study thy methods, thy mind, and thy mastery of evil. May my life be recognized as an imitation of thine!

THOU, who art the bright and morning Star, shine on my soul when the day breaks, and illumine every corner where lurk the cobwebs and rubbish of sin. May I sweep out every thought of unkindness or self-exaltation, that I may have a temple fit for thy pure spirit to dwell in. May thy steady light pilot me over the capricious waves of life, and draw my barque upon the golden sands of the heavenly beach!

THOU GREAT HUSBANDMAN, wilt thou look into this corner of thy vineyard, and show me how to grow. Lop off the branches which are in my neighbors' way, may my roots thrust deep into the subsoil of truth, may the breath of charity blow all about me and become a part of me, and may the dew of divine mercy penetrate to my heart. So shall my fruits delight the wayfarer, and reflect credit upon thee, who doest the work.

THOU BLESSED WAY OF LIFE, I thank thee for the peace and content that bear me company as I look for thy footprints. The rose of Sharon nods at me from one side, and the lily of the valley from the other. The water of life flows invitingly by, and thou, O Blessed One, art at the same time my sun and my shield. On such a highway, and with such a destination, can happier lot befall me?

Huntingdon, Pa.

THE PLACE OF THE SUNDAY SCHOOL TEACHER.

BY H. S. REPLOGLE.

MOST of us of mature years learned our first lessons in Bible study at our mother's knee, or around the family altar, or even in the schoolroom. The hustle and bustle with which we grapple for the things of this world has almost driven this all-important Christian service from our homes. The pastoral work in many of our sister churches partly replaces this. The catechism aims to supply in a measure the home teaching, yet how poorly is it done among them. As yet the Brethren church as a church has nothing so near a substitute as the Sunday-school teacher. May the day speedily come when she may be helped by the pastor in returning the family altar.

The Bible is being rapidly driven from our public schools. The state is caring for the boys and girls in preparing them to grapple with the financial problems. He who would meet the world to-day, must be developed physically and mentally and ethically, the state would say; the church adds, morally and spiritually. In God's sight the church puts on the cap-sheaf. The day school demands the very best-informed and best-trained teacher. As a nation, we are a pleasure-loving, pleasure-seeking people rather than a spiritually-minded people. The prosperity of our times and the resources of our country are developing in our children a desire for proficiency in the acquiring of worldly things rather than heavenly things.

In the face of these conditions and with the improved methods of teaching and the modern school-room attractions, the state has found it necessary to legislate the children into the schoolroom. The

church has no legislation, and too few informed and trained teachers.

Dear Sunday-school teacher, have you ever compared your knowledge and training with the magnitude of your task or the value and responsibility of your work? We are fitting souls for life, for eternity. We are coping with the world, with the state. We are at once teacher, spiritual-advisor, pastor, and evangelist of our classes. More than seventy-five per cent of the accessions to the church even now are through the agency of the Sunday school. There are enrolled in the Sunday schools of the United States about thirteen millions under twenty years of age. About twenty millions outside are under twenty years of age, not to speak of the millions of men and women who should be in the schools. We are speedily awakening to the need of a better qualified ministry. Since the teacher becomes also the pastor and evangelist for her class, why not have special preparation for her work?

Let me make this plea that we *know* our text, the Bible; that we fit ourselves to *teach* it, and above all that we seek a special revelation from God of our place, our responsibility, and our non-fitness in our present attainments. Then with our Bible open before us, we must go to the Great Teacher for our ideal as a teacher. Knowledge is power. Bible knowledge is unlimited power. Where we have this power, then, may we tarry at Jerusalem alone until we shall be endowed with power from on high, then can we be witnesses for him as workmen that need not to be ashamed, rightly dividing the word of truth.

1316 Virginia Ave., Johnstown, Pa.

THE PHARISEES.

BY NATHAN MARTIN.

After the most straitest sect of our religion I lived a Pharisee.—Paul; Acts 26: 5.

THE Jewish nation of Christ's day was divided into four main classes,—the Pharisees, the Sadducees, the Galileans and the Essenes. These four sects, in the phrase of Fleetwood, represent the Traditionists, the Reactionists, the Fanatics and the Mystics of all nations and ages, Christianity standing against them all like a tower, four-square. A constant feud existed between the first two; of the last two the evangelists make no mention.

The purpose of this sketch shall be to give such information regarding the Pharisees, the most prominent and powerful of these sects, as may help us to understand the Master's attitude towards them and the place they occupy in history. We shall, therefore, notice the others only in passing.

The Sadducees, or Herodians—aristocratic, pleasure-loving and wealthy—were liberal in their views and boasted of the reasonableness of their opinions. They taught that "there is no resurrection, neither angel nor spirit." Acts 23: 8; also that men should serve God absolutely without reference to either future punishment or reward. Their origin is obscure, and they barely survived the first century of the Christian era. We have no record of the conversion of a single Sadducee.

The Galileans were mostly located in Gaulonitis, a small district northeast of the sea of Galilee. When Archelaus was banished and his territories were made a Roman province, the Jews considered it an attempt to enslave them. Judas of Gaulonitis, a man of exceptional ambition, led in the rebellion which followed. The sect was to a great extent instrumental in fostering the constant unrest which finally terminated in the destruction of Jerusalem in A. D. 70. With them doctrine formed a minor consideration. They illustrate very strongly how closely related were religious fanaticism and political rebellion.

The Essenes were a small body of recluses found mostly along the borders of the Dead Sea. They were of two classes,—the laborious and the contemplative. The former usually tilled small plots of land, the latter spent their time mostly in study. Both practiced regular attendance at the synagogue, stated

hours for prayer, and great devotion to the reading and expounding of the Word. Eusebius calls them a sect of Christians, but they are not generally recognized as such. In practice they were the most austere of all the sects. In order to join their number, it was necessary to divide one's property among friends and lead a secluded life.

The name Pharisee means literally *separated by special works*. There is no positive record of their origin, but they are first noticed about B. C. 150. The zenith of their influence was reached during the time of the true Messiah, at which time there were in Judea, according to Josephus, about six thousand men belonging to the sect. The same author, himself a Pharisee, describes them as a party among the Jews who prided themselves greatly on their knowledge of the law and made men believe they were holier than their neighbors and specially favored of God.

The Talmud defines seven distinct classes of Pharisees: (1) Schemmites, who kept the law for what its observance would profit them; (2) Tumblers, who, as a sign of humility, always hung down the head and dragged the feet; (3) Bleeders, who, to avoid looking at women, shut their eyes and bumped their heads; (4) Mortars, who wore mortar-shaped caps to prevent their eyes from seeing anything that might shock their pure natures; (5) The What-More-Can I-Do class, who claimed to have kept the entire law and wished to learn something new, that they might do it also; (6) Fearers, who kept the law from fear of a judgment; (7) Lovers, who obeyed Jehovah because they loved him with all the heart.

Among their principal points of doctrine we may refer to the observance of the tithe, of prayer and of fasting; also, the beliefs in a divine Providence, a Messiah, a kingdom of heaven, a resurrection, a future life and a future reward or punishment. In order to secure membership, the applicant must promise in the presence of three members,—(1) That he would not eat of anything which had not been tithed, nor if there was any doubt about it; (2) That he would keep the law of purity in all matters, most especially in family relations. The tithe being set apart as holy, it was considered a deadly sin to partake of it as common food. And more, if the tithe was not taken out and paid to the priest, the whole mass was unlawful for food.

The tenet of their doctrine which appealed most to the masses was that "God has given to all men alike the kingdom, the priesthood and holiness." 2 Macc. 2: 17. Such doctrines, "spread by a zeal which knew no defeat" (Matt. 23: 15), soon resulted in numerous accessions. From the great synagogue of Ezra they claim to have received the command to make many scholars. That much proselyting was done is shown by the testimony of many heathen writers and by the fact that the last few passovers during Christ's life were the occasion of immense crowds in the city of Jerusalem.

With such a following, steeped in a mingled mass of superstition and fanaticism perhaps unparalleled in the world's history—without formal organization, yet a disciplined army bound together by assent to the same teaching—urged on by their highest hope, the founding of a grand hierarchy that should reign over the whole world—we can easily understand how they ruled society, controlled the Sanhedrin and overawed the civil courts; for they defied the rule of the king and of Rome, even when all others had sworn allegiance.

Their influence meant death to the Levitical priesthood. A priest owed his position to birth, a rabbi, to himself. The old system was eclipsed by a new one based on the Talmud, its commentaries and a very insignificant remnant of Mosaic law.

Many of these deviations may be explained by the fact that the Pharisees sanctioned, in addition to the written law, the Oral Law, mostly a bundle of traditions. This, as they taught, came from Moses, and was reduced to writing by Rabbi Judah about the end of the second century and called the Mishna. When Scripture and tradition seemed opposed, the latter was considered authority. The Mishna says,

Under Chicago Sunday School Extension Report Sadle
Myers and Frank Elsenblase should read Sadle S Young

A SUMMER IN CUBA.

BY LANDA U. KREIDER.

Six months have passed since we left our home, and dear friends in "free America," and started for this land of continual sunshine; a land till then untied by us. Six months of new experiences, new surroundings, new customs, new association. Six months of humble endeavor to plant the seed of the kingdom in this fair but unenlightened land.

Time and eternity alone will reveal how much has been accomplished in the short time we have been here.

We are encouraged to press on and do what we can, trusting to One who is all-powerful to lead us aright.

Summer is past and gone, and we think of our northern friends, as making preparation for the cold months that are coming, while we are preparing to plant. September and January is Cuba's summer or best planting time, and while our friends are experiencing the rigors of the winter, we will be enjoying the fresh air and sunshine, and eating melons, oranges, bananas, pineapples and the many other fruits new to us.

We have not found the heat oppressive; on the contrary, we have been surprised at its being as cool and pleasant as it has been. There is a good breeze from the ocean nearly all the time, and that is what makes this climate so fine.

The mornings, evenings and nights are always cool and comfortable, and the highest temperature (as recorded by two thermometers hanging side by side) at noon was 94 degrees, four days in July and three in August, while the minimum for those two months was 80 degrees. Average for July was 88, for August, 89 degrees.

The health of all in the colony has been good, in spite of the wet season and the so-called unhealthy season. There has not been one case of sickness, and my own health has been better than I had enjoyed for several years.

Day school commenced last Monday, Sept. 3, with an enrollment of twenty American pupils. We consider ourselves fortunate in securing as teacher a lady of the colony, who has taught for years.

Some of the natives have expressed themselves as being desirous to have their children instructed in English, but it has not yet been decided whether they would be admitted with the Americans.

At present the United States newspapers are giving very exaggerated reports as to the trouble here. The true condition is not nearly as bad as they picture, while many of their reports have no foundation.

True, there is some trouble of a political nature, in the west end of the island, and what the end will be we know not, but with Uncle Sam's watchful eye over us and the presence of some of his war vessels in Havana harbor, we are not afraid.

There is no trouble in this province (Santiago), and were it not for the newspaper reports we would not know there was any disturbance. Trains run as usual and we receive mail every day.

The natives with whom we are associated are very friendly, and have a strong feeling for the United States. They, with the revolutionists, favor annexation.

Whatever the outcome, we pray it may all be to the honor and glory of God and without bloodshed and the loss of life and property.

Omaja, Cuba.

GOD'S GRACE A WORLD-WIDE GRACE.

BY H. A. STAHL.

Not everyone in our dear homeland or foreign land who hears the Gospel will accept it, but it is God's desire that all should have the opportunity. The purpose of his grace, in this sense, is world-wide and world-encompassing. The very factors which entered the lineage of Christ, the angel message to the humble shepherds, the outreaching of Christ's ministry to the Gentile world, the testimony of the centurion at the cross, the commission Christ gave his disciples as he

left them in the ascension, do fully express the world-wide purpose of grace. No man or woman who studies the Bible with an open, candid mind and a yielding heart, can fail to see the world-wide purpose of grace. The word of command, the sore need, the love of Christ, and the enrichment and enlargement of the individual life, all plead for the recognition of this world-wide purpose of grace.

It is not very long since our own beloved America was a foreign mission field. The noble and truly consecrated missionaries of the fatherland looked after us in the days of our sore need. Since we as a people have been so highly favored through the fatherland in giving us the Gospel, we must not withhold from other lands the help we may give in response to the Macedonian call which comes to us time and time again. The religion of Christ is the religion for the whole human race. Christ died for the whole world, not for only a part of it. Therefore the whole world ought to be brought to a knowledge of what he has done in making atonement for sin. So much is the evangelization wrapped up in the very texture of our religion that it might almost be said that the history of the church is the history of missions. The church that lives only for itself is dead while it has a name to live. It is crucifying the very spirit that gives it life and value.

Those of us who are to-day enjoying the benefits of a Christian civilization should remember that there was a time when our ancestors were pagans, and therefore the objects of foreign missionary enterprise. What if the Christian church at that time had neglected her marching orders to "preach the gospel to every creature"? We who have been enlightened with "wisdom from on high," brought to us by the foreign missionary, are the very last persons who should deny the "lamp of life" to the heathen to-day. We are afraid that the "go ye" and "give ye" are neglected to such an extent by the Christian church of to-day that the heathen nations are suffering through the church's neglect.

Paul says, "How shall we escape if we neglect so great world-wide grace?" God's grace is sufficient. Can we believe it? Can we accept it? Can we obey it? Yes. "He that willeth to do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7: 17. When one goes to the heathen to preach the Gospel of the grace of God, his words have to be the words of Jesus and his character the character of Jesus. His words will be weighty only when they see Christ shining out of him. The church's words will be weighty only when she gives liberally to the "go ye." God does not love a lukewarm church. He wants a cold or a hot church. The hot church is the church who is not afraid to strain all her energies in giving to the "go ye." The true Christian life is a giving life. God's life is a sacrificial life. Why should not our lives be such? Then our grace will be a world-wide grace, and not until then. May the Lord help each brother and each sister to do all in their power to spread the Oracles of God to a benighted people.

Glade, Pa.

COMPARATIVE VALUES.

NEARLY all the unhappiness in life is caused by errors in the estimation of values. Some little thing desired or some wish of a moment, if not obtained, destroys the happiness of a whole day, perhaps of a household. That is a day lost out of life. And it is worse than lost, because it has a harmful effect on other days and makes them more difficult to live rightly. Was the little thing you wished worth all this trouble and sorrow? Why not take a true view of the relations of things? What you wanted was not the thing, but the pleasure you thought it would bring. But you lost both the thing you desired and the pleasure which you desired more. How much simpler to make sure of the happiness whether you obtain what you wish or not! This is the real value which all are seeking in life, and it can be had by a quiet, contented spirit whatever else you may have or may not have.—*The Watchman*.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, October 21, 1906.

THE TWO SAULS.

Saul of Gibeah, Saul of Tarsus.

I. Comparison.

1. Ancestry.—Benjamin.
2. Nature.—Combative; Passionate, Impulsive; Warlike; Zealous; Daring; Resolute.
3. Conversion.
 - (a) On the way to Gibeah.
 - (b) On the way to Damascus.

II. Contrast.

1. Physical Appearance.—Large; Small
2. Mental Culture.—Little; Much.
3. Conversion.—In Part; Wholly.
4. Real Character.—Selfish; Charitable.
5. Progress.—Downward; Upward.
6. Tragic End.—Suicide; Martyr.

III. Lessons.

1. He who Lives to Himself gets Weak.
2. As a Man Lives He Dies.
3. As a Man Dies He Rises.

I. Comparison. The two Sauls of sacred history afford us one of the best illustrations of comparison and contrast that can be found. Both were Benjaminites. The first Saul had an ancestry of "mighty power;" the second, a birthplace of mighty advantages. Both came from well-to-do parentages. The first Saul's father a livestock owner with servants; the second, the father of a son in college at Jerusalem. The first instructed by the prophet Samuel; the second, by Gamaliel. The one first appears before us in a humble and modest frame of mind; the other proud of his ancestry and home. The one irresolute; the other, quite the opposite. The one more or less self-reliant; the other, dependent upon God. The one frequently engaged in civil wars; the other, constantly using the "sword of the Spirit." Both more or less passionate and impulsive. One indifferent to God; the other, exceedingly zealous. The one weak and fearful at times; the other, always strong and daring.

II. Contrast. One tall and well-formed; the other, small and ungainly. The one uncultured and unrefined; the other, possessing exceptional advantages of environment and opportunity. The one partly trusting in God; the other, consecrated wholly to him. The one exceedingly selfish; the other, spending his strength, time and talents for God. The one going more and more towards evil; the other, constantly fighting it. The one after a life of despicable failure, ends in a suicide's grave; the other life a glorious success and a triumphant death.

III. Lessons. Many lessons for our own lives can be secured from the study of these two characters. Which one will we copy from?

PRAYER MEETING

For Week Beginning October 21, 1906.

AT PEACE WITH OTHERS.—Rom. 12: 18.

I. What Is Expected of Us as Christians?

1. Give offense to no one needlessly. 1 Cor. 10: 32; Eph. 4: 31. Too many are not careful enough in their intercourse with others. They criticize and condemn, and in the end there are sad hearts and wounded feelings.
2. Forgive the trespasses of others. Eph. 4: 32. He that overcomes evil by heartfelt forgiveness, gains three victories,—he overcomes Satan, his enemy, and himself.
3. Attribute the best possible motives to men. 1 Cor. 13: 4, 5. Remember, "charity thinketh no evil" embraces much; it will "cover a multitude of sins."
4. Give up some of your own rights. 1 Cor. 10: 23, 24. To preserve peace and harmony is better than to insist on every supposed privilege that may be lawfully yours. Love is ready to yield.
5. Watch against occasions that cause strife. Rom. 14: 13. It is well to avoid all things that might disturb or annoy. It is easier to maintain peace than to restore it when once strife has begun.

II. The Practical Application.

1. In our business relations. Heb. 12: 14. No trouble to adjust matters peaceably if the right spirit prevails.
2. In our families. Gen. 13: 8, 9. Here we have the beautiful example of Abraham's readiness and willingness to live at peace, yielding the preference to Lot, and being content therewith.
3. In the church. 1 Thess. 5: 14-23. Here is a line of work mapped out by Paul, to keep us all busy each day. Ponder it and go to work.
4. In the world. Col. 4: 5, 6. Much depends upon our behavior to those "outside the fold." If we "walk in wisdom," we walk in peace, and God will add his blessing.

HOME AND FAMILY

DO NOT BE DISCOURAGED.

BY CANDACE RICHARDSON.

Though life be hard and rugged
With disappointments rare,
And all your joys and pleasures
Seem to be forever o'er.

You should not be discouraged
As you journey through life's storm,
For the Savior gives unto you
A shelter in his arms.

God's your refuge in life's tempest,
Where the trials thickly fly,
The dear Savior looks with mercy
With his tender, loving eye.

You should not be discouraged
When the cold and cruel world
Sneers and scorns with coldest contempt;
Cruel words at you are hurled.

You should go and pray to Jesus,
He is merciful and kind,
He will answer humble prayers
Offered from the heart and mind.

Do not be so faint and weary,
Do not lose the happy day;
Though this life is oh! so painful,
Do not tarry on life's way.

Do not think you can do nothing,
For this world is hard and cold,
Jesus is your own dear shepherd,
Do not wander from the fold.

Christ our Savior had temptations
In this world of pain and woe;
Then why should we not expect them
On our journey as we go?

Though the life is dark and dreary,
Raise your eyes to him above,
And believe the God of mercy,
Fill you with his heavenly love.

Do not think that life's a burden,
Do not be so discontent,
But remember death is certain,
Then to heaven to be sent.

If you strive to do your duty,
God will bless your efforts true;
Then to live with him in heaven,
There's a happy home for you.

Danish, N. C.

A RAINY DAY.

BY ELIZABETH D. ROSENBERGER.

IN the warm, sunny days children play around the doorstep. Dolls, wagons and toys of all kinds are scattered under the trees. They wander here and there, perfectly content, there is room enough out of doors to play all the games they like, and when bedtime comes they are almost too tired to sleep. From May to November they frolic and play in the sunshine, and confidently expect to find it flooding their little world every morning of their happy, care-free lives.

But some of the days will be rainy days, especially in the fall of the year; then these children are suddenly cut off from their outdoor games and rambles. Then the teardrops are liable to fall on the windowpanes, even while the raindrops drench the outside. What shall the children do? You may think that in the country where they can play in the barn, or up in a large attic, there should be no trouble, but there is. The men are busy at work in the barn, so they fail to look after the children. With the stable and barn eaves pouring sheets of water downward, through which the little folks love to dodge and scamper, it is but a little while until they are wet as they can be. Neither can they resist the alluring power of the attractive puddles of muddy water beside the barn. Soon with skirts and sleeves well drenched, they are brought to the house where their dripping clothes are exchanged for dry ones. The attic may be a good place to play in, but a mother is always troubled about the pitfall of a stairway. So the alternative is to keep them snugly

housed with you, in the sittingroom or the kitchen wherever your work may be.

When the day breaks with grey clouds hanging thick and low on the horizon, and the steady drip, drop of the rain sounds as if it would continue all day, be patient with the children, and do the little things that may help to make this rainy day pass quickly for them. Keep a rainyday box, in which you store all the remains of old toys that have been broken. Save the pieces. Pick up smooth blocks of wood, and do not despise even wornout kitchen utensils, let them accumulate in this box. You never can tell what will please a child's fancy. Open this box only on rainy days, and it will have all the charm of novelty; it will please and interest the children for a time at least.

One mother saves old pictorial magazines which would otherwise be of little use. She brings them out only on rainy days; then with dull scissors, the children go to work. They play games with them. They cut out pictures of furniture until they have enough chairs, tables and beds to furnish a house for each one. Then perhaps they cut out pictures of horses, cows, and farming utensils to stock a farm; or perhaps it is engines and railroads, cars and depots they look for another time. These games keep busy the little minds and fingers, and you know occupation is the secret of happiness for children as well as for older people.

You say you have no time to show them how to make things and we know that that is sadly true. But you spend a good deal of time on a rainy day in putting things out of their way or clearing up after them. And think of the many sharp words you speak because they upset or break things. You may save time by showing them how to weave strips of red, white and blue cardboard into squares and other figures. Sometime when you have an opportunity, look over the kindergarten supplies and you will find some things that will help the children to pass a rainy day happily. To be sure, when the day is done, there will be a litter on the stove hearth of rusty tin dishes, and lots of paper and old toys will be scattered on the floor. But there are no fretful, whining voices, or nettling disputes, neither are there disconsolate faces looking out into the rain.

Perhaps you think, "They never took that trouble with me, when I was a child; if I whined, I got whipped, and that was the end of it." Sometimes when we hear parents declaiming against going to so much trouble for children, we think that they themselves might be of more use in the world if they had been better treated. They are morose, critical, and unhappy as they grow old; if they had received more thoughtful consideration when they were children they might be agreeable, sunshiny people who are growing old gracefully. The mother, in a humble cot, with no money or position, who gives herself to her children is singularly blessed. As she talks with them, reads with them and prays with them, she cultivates their hearts' best affections. Most of our useful, prominent men came from such homes.

Covington, Ohio.

MARY AND HER LITTLE LAMB.

MANY years ago there lived in the State of Massachusetts a little girl who had great love and compassion for the little dumb animals. Her name was Mary E. Sawyer, or "little Mary" as she was commonly known. Her home was located on what was then known as "Redstone Hill," a beautiful place, where she loved to play and learn more of nature. Nearby was a little red schoolhouse, where Mary entered school life.

Many, many little boys and girls have taken pleasure in reciting the plain, simple poem, "Mary had a Little Lamb." Well, this Mary is the one referred to in the poem. Her father kept sheep, and one cold, raw morning in the month of March, Mary went to her father's barn, and behold there she found a tiny lambkin, which had come into the world sometime during the night. Not knowing of a mother's love it almost perished with cold. The tenderness of lit-

tle Mary's heart soon caused the newly-born creature to feel the warmth of a loving friend. Not unlike our dear Savior, Mary pressed the little lamb to her bosom and took it into the house, snugly wrapping about it nice, warm cloth, and feeding it warm milk. Life then began in earnest in the little creature, and it soon became the joy and delight of its adopted mother's heart. Indeed she could not go anywhere, but that this little pet was sure to go.

"It followed her to school one day,
Which was against the rule,
It made the children laugh and play
To see the lamb at school."

Just a little distance from Mary's home (the house is still standing), was the little "red schoolhouse," long since crumbled to the ground, and as the little lamb would follow her to school it would quietly hide itself under the old-fashioned board-up seat. But Mary, in her innocent childish manner, did not realize what was awaiting her. When her class was called for recitation, to be sure this little lamb was up and going too. This, no doubt, was quite embarrassing for the young schoolma'am, as she happened to have as a visitor that day, a Mr. John Roulstone, who was a prospective student of Harvard college. The unusual occurrence caused such a sensation that the little quadruped was quickly ejected from the schoolroom. This, of course, made Mary feel very sad, and she feared that her little pet would meet danger. But in the bright mind of this young, witty visitor, the little incident kindled a flame that burned into the rhymes which have given far more pleasure and joy than many heroic achievements.

Alas, a day came, long to be remembered in the life of Mary, when, in a cruel manner, the little lamb was gored to death in the home barnyard by an angry cow; but fortunately it breathed its last in the gentle and loving embrace of Mary's arms, who carefully and innocently laid its mangled form in its newmade grave. How sad! She loved the little pet!

But Mary grew to womanhood, married a Mr. Columbus Tyler, and died at a ripe old age. Though she is gone, the lamb is gone, and the schoolhouse is gone too, yet these beautiful lines live on, and fill the hearts of many little boys and girls with a mixed feeling of joy and sorrow. They find it a pleasure to sit at mother's knee and listen to her read about "Mary and her little lamb."

HAGERSTOWN, IND., AID SOCIETY.

THE Sisters' Aid Society of the Nettle Creek church met weekly throughout the year ending June 1, 1906. We have held forty one meetings, with an average attendance of eight.

Amount on hand at the beginning of the year, \$7.69; amount received during the year, \$82.99; paid out during the year, \$52.83; balance in treasury, \$38.25. We have quilted five quilts, knotted twenty-two comforters, made one hundred and eighty garments, pieced six quilts and sewed thirty-five and a half pounds carpet rags. We held a free-will offering each meeting which amounts to \$13.71. We sent a box of clothing to the Chicago mission, value \$11.62; one to Decatur, Ill., value \$16.66; and one to the St. Joseph mission, value \$24.15.

We enjoy our work very much and we hope the Lord will continue to bless our efforts in the future as he has in the past.

GERTRUDE WERKING, Sec.

"SWEETNESS of temper is a precious heritage. It gives beauty to everything. It keeps its windows open toward the spice country and fills the home with perpetual delight. The fortunate possessor of a sunny soul is God's evangel in a dark world. He is a living Gospel which no one will ever repudiate, and the blessedness of which all men will appreciate. The body will grow old and the smooth brow will be furrowed, but a happy disposition is an aureole to the gray crown of age. Blessed is he whose life looks out upon the land of Beulah and whose soul is responsive to the outlying vision."

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. M. M. ENNIS changes his address from Darlow, Kans., to Cement, Okla.

BRO. SILAS K. UTZ changes his address from Newmarket, Md., to Hanover, Pa.

SIX baptized and one applicant is the good news that comes from Germantown, Pa.

BRO. B. F. PETRY changes his address from West Alexandria, Ohio, to Eaton, Ohio.

BRO. A. M. DICKEY changes his address from McPherson, Kans., to Montera, Wash.

FIVE were recently added to the Glen Hope church, Pa., four by baptism and one reclaimed.

BRO. E. S. YOUNG will begin a series of meetings and Bible class at Nokesville, Va., Oct. 20.

SOUTHERN IOWA will be represented on Standing Committee next year by Bro. H. C. N. Coffman.

BRO. T. S. MOHERMAN began a series of meetings in the Jonathan Creek congregation, Ohio, Oct. 6.

BRO. I. B. WIKE is to hold a series of meetings in the Elkhart Valley church, Ind., early in November.

BRO. L. P. KURTZ changes his address from Logansport, Ind., to West Wabash St., Bluffton, Ind.

THE district meeting of Nebraska was held in the Redcloud congregation. A good meeting is reported.

BRO. C. G. FAIR, after Nov. 1, should be addressed at North Manchester, Ind., instead of Garrett, Ind.

EARLY in November, Bro. E. R. Cramer is expected to begin a series of meetings in the Portage congregation, Ohio.

AT Annual Meeting of 1907, Bro. N. B. Wagoner is to represent the District of Nebraska on Standing Committee.

BRO. CHARLES H. KELTNER, who spent last year at Mt. Morris, Ill., should now be addressed at Union Bridge, Md.

EIGHT took a stand for Christ during a series of meetings in the White Branch church, Ind., conducted by Bro. Geo. Mishler.

BRO. J. H. KELLER has been chosen by the Northern District of Missouri to represent them on Standing Committee next year.

THE ministerial meeting of the First District of Arkansas and Southeastern Missouri is to be held at Palestine, Ark., Oct. 31.

BRO. J. W. FIDLER, of Brookville, Ohio, is booked for a series of meetings in the Buck Creek church, Ind., commencing Dec. 1.

SIX were added to the Laporte church, Ind., during a series of meetings conducted by Bro. W. R. Deeter and concluded by Bro. I. D. Parker.

BRO. DENNIS WELMER preached twenty sermons in the Fairfax congregation, Va., and during the meetings six were added to the church by baptism.

IN the Dunning Creek congregation, Pa., a two weeks' series of meetings conducted by Bro. J. J. Shaffer, closed with five baptized and one reclaimed.

ELEVEN sermons were preached at the Welton schoolhouse, near Burlington, W. Va., by Bro. B. W. Smith, and five came out on the Lord's side.

A NEW house of worship at the Diehl Cross Roads, Clover Creek congregation, Pa., will be dedicated Oct. 21, Bro. W. J. Swigart preaching the dedicatory sermon.

A SERIES of meetings in the Mt. Vernon congregation, Va., conducted by Bro. J. Carson Miller, closed Oct. 2, eleven being added to the church by baptism.

BRO. J. G. ROYER is engaged in a series of meetings in the old Whitehead church, New Paris, Ind. Five were baptized Sunday, and the meeting continues with good interest.

BRO. ISAAC FRANTZ closed a three weeks' series of meetings at Waynesboro, Pa., Sept. 30, during which fifteen souls made the good choice and were added to the church.

THE district meeting of Southern Iowa was held in the Monroe church Sept. 28. A good meeting is reported, with practically all the ministers of the district present.

THE ministerial meeting of Northern Iowa, Southern Minnesota and South Dakota was held in the Worthington church, Minn., Oct. 4. An excellent meeting is reported.

BRO. GEO. W. MILLER, of Cerrogoro, Ill., has been conducting a series of meetings at the West house, North Manchester, Ind. At last report fifteen had taken a stand for the Lord.

BRO. E. B. HOFF, who with Bro. A. C. Wicand, manages the Bethany Bible School, Chicago, was at Elgin last Sunday and preached very acceptably for us both morning and evening.

BRO. JAMES M. NEFF, about whose experiences with the mission wagon our readers have read, and we trust will have the opportunity to read more, should be addressed at Lake Arthur, N. Mex.

THE district meeting of Northern Missouri was held in the Rockingham congregation, Sept. 28. The Sunday school and ministerial meetings were held at the same place the two days preceding.

SEPT. 23, Bro. Chas. A. Miller, of McCune, Kans., began a series of meetings in the Grenola congregation, Kans. Up to Oct. 3, fourteen had made the good choice, and the interest was still good.

BRO. GEO. MISHLER should be addressed at 209 Addison St., Indianapolis, Ind. Any persons having in the city friends or relatives on whom they would like to have him call, should send the names and addresses to him.

MESSENGER readers will regret to learn that Bro. A. Hutchison, owing to an accident last February, does not feel as strong as he did. Next week he will have something to say about his condition and his plans for the future.

WORK on the new building is progressing rapidly and those who visit us a few weeks from now will find a part of the office force occupying it. The business continues to increase, which it should do so long as it is pleasing to the Master.

THIRTY-SIX baptized and two awaiting baptism is the result of a series of meetings in the Crumetts Run congregation, Va. Thirteen of the baptized were at mission points in the local district. The meetings were conducted by Bro. B. B. Garber.

BRO. JOHN HECKMAN was with us the early part of last week. His health is not such as to permit him to do the work he would like to do for the church. His is another case of attempting to do too much. We have brethren who should take warning in time.

BRO. JACOB WYNE is moving from Illinois to New Mexico and should be addressed at Dexter, N. M., instead of Lintner, Ill. He is going to a section of country where his services as a minister will be in demand, for very few of our preachers are down there. May others go where they are so sadly needed.

BRO. J. W. RARICK, after closing a series of meetings in the West Branch church, Ill., was with us at Elgin over last Sunday. For two years and a half he had charge of the work at Indianapolis, Ind., and in that time did much to build up the cause in Indiana's capital city. He returns now to his home in the Mississinewa congregation, and his address will be R. D. 2, Muncie, Ind. It seems to us unfortunate for the cause in general that he returns to the farm.

SEPT. 30, Bro. E. M. Cobb was at Cerrogoro, Ill., for a Reading Circle meeting. At the close of service one came forward for Christ without invitation. In the evening others came. Bro. Cobb continued the meetings until Wednesday evening, and by that time fourteen had chosen the good part. Bro. J. W. Lear, pastor of the Cerrogoro church, continued the meetings. The revival meeting just came without any special effort to bring it.

THE Sandy Creek congregation, W. Va., after failing to secure a brother to hold a series of meetings, had the meetings conducted by two of the home ministers. Thirty-two were baptized and two were reclaimed. This is sufficient to show that it is not always necessary, or even advisable, to secure some one from outside the congregation to do the preaching. When the time has come for meetings, have them, using the best evangelist to be had; but have the meetings by all means.

SOME weeks ago it was announced in these columns that Sister Ella Miller, of Nappanee, Ind., was going to India, supported by her own district, Northern Indiana. It was thought that that would be the final adjustment of the claims of the two districts wishing to support her. But Nebraska had applied first and had been waiting several years for two missionaries, and so it has been decided that Nebraska shall support Sister Miller. Northern Indiana, while greatly desiring to support her, yielded to the earlier claim, bids the sister Godspeed, and at the same time, is getting ready to support someone else, to be sent out it is hoped, next year.

THE meetings in the Bachelor Run congregation, Ind., closed with nineteen baptized, seven awaiting baptism, and two reclaimed. The work of reclaiming those who for any reason have grown cold and drifted away from the church is an important one. The church must make special efforts to keep all who come to her. One of the things for which Jesus thanked the Father was that of those entrusted to him, only the son of perdition had been lost. When we read of large numbers being reclaimed it is natural to wonder where the trouble has been. Has the government in the church not been wise? Sometimes that has been the case but more often the wandering away is due to an unwillingness to obey the New Testament commands. To show these strayed ones their error is a large part of the work of the church; for if none went away more would come.

BE READY FOR THE AGENT.

THE time for renewing subscriptions to the MESSENGER has come, and we hope to keep all our present subscribers and add many new ones to the list. Now is a good time to prepare for renewing. Don't wait until the agent calls on you and then tell him he must call again to get the money. That makes him extra labor which in nine cases out of ten is not at all necessary. His visits are intended as a convenience to our readers, for he sends in several subscriptions at one time, and thus makes it unnecessary for each one to write a letter, buy a money order or draft and send in. It is much easier to hand him a dollar and ninety-five cents for the MESSENGER next year and the book we are offering as a premium than to write and send the money.

We all know it is, and the only wonder is that many are so slow to respond when the agent calls. If we want to take a trip on the cars we never think of going to the ticket window and telling the agent he must call on us and if we have the money we will pay him. If we did, we should be sure to stay at home. But some things we provide for and some we do not; and our papers are usually the things unprovided for. We seem to go on the theory that publishers want subscribers and it does not matter how long we make them wait for their pay; as if they could buy paper and settle with their workmen whether or not any money is paid in. Just consider the proposition for a few moments and we are confident you will decide that it is not right to do so. All that is needed to secure an improvement here is a little thinking and an application of the golden rule.

We do not think our readers ever before had an opportunity to get so much for their money. Less than two dollars will secure for you the MESSENGER till the beginning of 1908, and a handsome, well written, well illustrated book which could not be bought at retail for less than a dollar and a half. This will assure you reading matter that purifies and uplifts, such as you are willing for your children and friends to read. And the character of what we take into the home is of much greater importance than the price; for the price is a question of time, while character is one of eternity. The main business of life is to build character, and whatever helps in this is greatly to be desired.

These things are known by everybody, and now we ask each and all of you to act upon your knowledge. We are confident that practically all of the MESSENGER family will want the paper and the book. Lay by now—not to-morrow or next week—the money that will pay for both. Then you will be ready for the agent, and will feel happier and give him pleasure when he calls upon you. Those who have been in the habit of doing thus, we are sure will not change and ask him to wait an indefinite time for the price. Those who have not yet learned how much better it is to pay cash than to go on credit, should try the cash system this fall. There may be a few who will want only the MESSENGER, and all such should lay by the price of the paper for a year. To-day is the time to get ready for the agent. Do by him as you would want him to do by you.

THE MINISTERIAL DEAD LIST.

FOR some years it has fallen to my lot to make the changes in the ministerial list in the Almanac. The names are cut out and pasted in a book made to receive them. And at the right side of each strip all is clean. Here the changes of address are written down; here the names of newly-elected ministers are inserted. Here, too, the pen must occasionally be drawn through a name, and after it is written "disfellowshipped," "relieved," "not a member," or some other brief note which at a glance tells why a name that has once been on the list disappears from it, though the bearer of the name still lives among men.

But none of these words affect me so much as the one which is written so often, and that is "dead." Frequently when making corrections I look over the pages just to see whether there is one of them which has escaped, whose whiteness has not been marred by this one final word. Seeing them brings the great change vividly before one. The most of them are not known in person, but enough of them are to make it a personal matter. Here it is one whom we have never met, but who for years has written for the MESSENGER. He has done good; he has served his day and generation well; he rests from his labors and his works do follow him. His loss is great, for he has been one on whose judgment we relied. He sought only good, and was frank to write when he thought there had been a mistake made. We never grasped his hand or looked into his face; yet we felt that he belonged to us. It was good to know that he lived and was constantly on the lookout for the best interests of Zion. But now he is gone; and as the pen is drawn through the name and the word is

written, unbidden tears come to the eyes and there is a feeling of pain at the heart. But we bow in submission to him who knows best and does all things well. We wonder who can fill the place of him who has gone; and involuntarily the question arises: Whose name of those whom we have known so long personally or by reputation will be next?

This time it is one of whom we know nothing more than the fact that he is a minister in the church. And as his name is marked out we wonder what he was like, what his struggles and temptations were, and whether in the end he came off victor. We do not know, we cannot know in this world what his influence was. He may have been as truly useful as others whose names were familiar in every household in the church. It is not always the man most widely known who does the greatest amount of good. And so with a sigh of regret because of ignorance of those whom we should be glad to know we pass on, for changes of this kind are frequent.

Now we are called upon to cancel the name of a blessed old brother who for half a century has been a faithful servant. From earliest childhood we have heard him proclaim the message of salvation, seeking with all his power to lead men and women from sin to righteousness. But the time of his departure has come, and we shall never again hear him preach or sit with him in the home and listen to his interesting and elevating conversation. Would that we had more often heeded his warnings and at an earlier age begun to serve the Master. That is so common a regret, one which each generation must experience for itself, not being willing to follow the advice of those who have gone before.

And now it is the name of a near relative who for years has seemed ready at any moment to depart and be at peace. But for some reason God saw fit to lengthen the brittle thread of his existence, and he remained several years after he had passed the four-score mark. For a time he had not been able to see the things of this world; but those who were with him said that his spiritual sight was good and his one desire was for heavenly things. For him death was not a monster to be feared; but that which we call death appeared to him as the gateway to a larger, fuller life. And now he sees the glories prepared for those who are faithful. His has been a blessed going home to the riches of heaven.

Sometimes it is a young man who to us seemed to be but at the beginning of his usefulness. But God's ways are not our ways, and he has declared the work finished which we thought hardly begun. It is at such times that we wonder and ask why this life so full of promise was cut off so unexpectedly. There are many old men whose days of usefulness are over; why could not one of them have been taken and this one spared? Vain question, one showing that our faith is so weak that we are not walking by it but by sight. Lord, increase our faith and trust and help us always to submit to thy decrees without murmur or doubt. Thou hast done, thou doest all things well.

What thoughts come to us as week after week we turn the pages and mark the corrections. There are a few pages on which the word we dislike to write has not yet appeared, and we wonder whether any of them will remain so until the list is made up for the next Almanac. We hope so, for we do not like to see every page marred in this way. But there is no escape; one of the names must come out, for he who bore it has finished his course. And so it goes until there is not a clean page left. As we look again we find that death has left his mark more than once on some of the pages. Here three times in succession we write "dead," and three names which have stood together on the printed page drop out to appear there no more. The trials of life for them are past. We would not recall them, for he who summoned them up higher knows what is best for them and when they have accomplished the work which he had assigned to them.

How many thoughts crowd upon one as he looks and notes those who will be missing in all future years when the list is made up. But it is not the dead

who concern us most. They are done with life here, no matter what they did or whether they failed or succeeded. We can in no way help them. If some of them failed, we can take warning and avoid their mistakes; if some succeeded, we can learn how to succeed. But our business is with the living. Recording the death of others, we can but remember that some day, be it soon or late, some one will write over against our names the words which we have been writing against the names of others. And what is the record which we shall leave behind us? Have we helped or hindered? Is God loved more or less by our having lived? These are questions of supreme importance. "Lord, so teach us to number our days that we may apply our hearts unto wisdom."

G. M.

RATES, LIMITS AND DATES OF SALE OF TICKETS TO THE ANNUAL MEETING, TO BE HELD IN CALIFORNIA, MAY 16-23, 1907.

THE following communication has just been received, officially, from Mr. James Charlton, chairman of the Trans-Continental Passenger Association. It bears date of Oct. 2, 1906:

At meeting of Trans-Continental Lines, held in Chicago Sept. 26, 28, 1906, the following rates and arrangements were decided upon for this excursion.

Excursion tickets will be sold to Los Angeles and return and to San Francisco and return, at one lowest normal first-class limited one-way fare for the round trip, for tickets going and returning, via regular direct routes, usual diverse routes to apply.

Examples of Rates.

| | |
|---|---------|
| Chicago, | \$62.50 |
| St. Louis, Memphis and New Orleans, | \$7.50 |
| Missouri River points—Omaha, Council Bluffs, Kansas City, etc., | 50.00 |

Dates of sale, April 25 to May 18, 1907, both inclusive.

Transit and Final Limits.

Transit limit, July 26, 1907

Final return limit, July 31, 1907

Other conditions similar to those previously authorized for conventions on Pacific coast.

A circular is in press, giving complete details, and a copy of same will be mailed to you as soon as it is received from the printers. Respectfully,

J. C. Charlton, Chairman.

The circular referred to will be given in the columns of the MESSENGER when issued.

Our brethren of the Transportation Association will please present this information to the different Passenger Associations east and south of Chicago, also in the northwest.

Numerous requests come to us to declare an official route for our Brethren going to the Conference. We have neither the authority nor the disposition to do this. The province of the committee on transportation is to secure the best possible arrangements for our Brethren who desire to attend our Conference, and, this done, our official duties end. We have our individual preferences, and to these we are entitled, but these are not expressed officially.

Those interested will please preserve this paper for future reference.

The rates given and the time limit on the tickets are very liberal; tickets good for three months from date of sale. This will give all a splendid opportunity to visit the Pacific slope and attend our Conference at the same time. It is the opportunity of a lifetime.

D. L. Miller.

AT SALT LAKE.

It was on Wednesday morning, Sept. 26, that we turned northwestward from Denver, over the Union Pacific. The morning was clear and cool and the atmosphere bracing. For miles we looked out upon an ideal farming section for the West. One could hardly imagine that this now rich farming country was only a short time ago considered worthless, save for grazing purposes. The fertile soil was here, but water was not in evidence. The water, however, was to be had, and the latter was diverted from the streams to the farms, and now a more prosperous belt can hardly be found.

A run of fifty-two miles brings one to Greeley, a city of seven thousand population, four thousand six hundred and thirty-seven feet above sea level, in the midst of the garden spot of Colorado. What one sees here may be duplicated at scores of other places. The streets are lined with thrifty trees, the lawns are green, the trees in the orchards are bending under the weight of delicious fruit, and on every hand may be seen the sugar beet, thousands of bushels of the finest potatoes in the land, great stacks of hay and grain, with hundreds of acres of growing alfalfa, looking as green and as fresh as an Illinois meadow in the month of July. As far as one can see on either side of the road, this appears to be the condition. As we looked over these prosperous sections it occurred to us that it is certainly a great misfortune that our people did not first get a good hold and then stick to it and help lay the foundation for a score of large and flourishing churches. Some of them did find their way here years ago, when the land was cheap and the country undeveloped, but they left too soon. We might have had as many congregations in this part of Colorado as we now have in Northern Illinois, and, viewed from a temporal standpoint, they could have been even more prosperous.

The next section that greatly concerned us was the extensive plain of Laramie, Wyo., fifty miles west of Cheyenne, and at an elevation of over seven thousand feet, or considerably over one and a quarter miles. We know not the size of this plain, but it is extensive, having rich soil, abundance of the best water in the world and the mountain scenery in the distance, is grand. The whole country is given up to cattle grazing, being owned by ranchmen of great wealth. When the time comes for the closing out of these extensive ranches, homes may then be found for hundreds of farmers. The plain is probably capable of supporting a few hundred thousand people. In places, some of the land is being cultivated and the crops look fine. Small grain and alfalfa may be produced in great abundance. Some day our people may get a foothold here and lay the foundation for churches that should prosper. It might be well for us to keep an eye on all such prospects.

The next morning we were walking the streets of the Mormon Zion, Salt Lake City. The city, which has a population of over 53,000, is to the north of a desolate mountain, but in a delightful and an extensive valley, embracing probably nearly five hundred square miles of as fertile land as can be found in the west. This valley is to the east of the Great Salt Lake, a large body of water that is over four thousand feet above sea level. The city of Salt Lake itself is not on the lake shore, but is eleven miles distant.

It is not known who first discovered this interesting body of water, but it was first brought to the attention of the public by General John C. Fremont, who visited it in 1843 and published a very interesting and correct account of it, along with a description of the Utah valley. This was read by Brigham Young and his people. As they were hard pressed in Illinois and elsewhere, they decided to emigrate in body to the favored section of the far-away West described by General Fremont. The first party, consisting of one hundred and forty-three persons, reached the present site of Salt Lake City, July 24, 1847, and a second party, composed of two hundred, came five days later. The valley was then a perfect wilderness and the whole country infested by Indians.

The city, then known as Zion, was plowed and laid out by Brigham Young, who proved to be a master-hand at managing great concerns under great difficulties. The city was laid off in blocks of ten acres each, with streets one hundred and thirty-two feet wide. Some of the blocks have since been subdivided, but the streets remain the original width. These streets are lined with shade trees, and on each side of the streets flows a stream of cool, fresh mountain water that furnishes the trees with all the moisture needed.

He set apart a ten-acre block for his temple, tabernacle and other buildings. Six years after laying out the city he laid the corner stone for his famous Mormon temple, which was completed in forty years

to the day. It is built of fine stone, and on the inside is declared to be one of the finest and most expensively finished buildings in the world. It is the sacred building for faithful Mormons, being used for special ceremonies pertaining to their religion, and is not to be entered by one of another faith.

We will not attempt to describe, fully, the great turtle-shaped tabernacle, two hundred and fifty feet long and one hundred and fifty feet wide, capable of holding about eight thousand people. Suffice it to say that the structure is about one hundred feet in height, having a mighty dome supported by strong pillars. This arch is one great piece, made of wood and plaster, and is ten feet thick. The acoustic properties are marvelous, being unexcelled in the world. Even the dropping of a pin may be heard in any part of the building. The great organ is one of the largest and best in the world. Here the Mormons hold their public services, and here they preach and instruct their people.

The valley in which the city stands is in a fine state of cultivation. Here one may see miles of growing crops, gardens and orchards. Thousands of trees are laden with fruit of every variety belonging to this climate. The whole of the valley is well cultivated, and a more prosperous looking section is hard to find. All of this has been brought about by water and industry, and what has been accomplished here may be done elsewhere in irrigated sections.

We might say much concerning this great center of Mormonism, one of the best organized religious bodies in the world, but will not do so at this time. Generally speaking, the buildings resemble those of other cities. The members of the church look like other people, and in business treat the stranger about as he is treated elsewhere. One feels as free to go where he pleases as if he were in one of the cities of Illinois. We conversed with the Mormons about their religion, their history and peculiarities. They are frank with the visitors, but zealous of their religion. But we close here, and prepare to cross Salt Lake on the great trestle work, completed a few years ago. Instead of spending a whole half day going around the lake to the mouth, we now cut across. More, however, of this at another time.

J. H. M.

WHAT WE OWE MOST.

A FEW weeks ago we wrote an article on "selfishness," but before we had fairly begun we found it to be a growing subject—so far reaching that we could only touch on a few of the leading phases of it. Like looking at the stars, the longer we look at them the more we see. Selfishness in a modified form, is justifiable, especially as it touches personal relations and duties. We should be selfish enough properly to care for our own persons—to keep our hair trimmed and brushed, our faces clean, our hands respectable and our bodies neatly and cleanly clothed. We should be selfish enough to provide comfortably for those of our own household. And we should see that we are, day by day, adding at least a little to our stock of supply to meet the emergencies that meet us all.

Charity, in our estimation, means giving wisely a liberal portion of that part of our income that comes to us, above our reasonable family necessities. It is not expected that a man should give, in charity, such part of his income as would gradually diminish his possessions already attained. Such giving would soon destroy the power of providing for personal necessities, and also the possibility of giving in charity and make us subjects for charity ourselves. If the needs of the world are to be supplied, and the cause of religion is to be supported, there must be men and women who make money and judiciously lay in store for helpful and charitable purposes.

The foolish idea that the multitude is advocating in foreign lands, and our own land, of dividing up the finances of the world equally, would bankrupt the nations and do great injury to the claimants. Make such division at the beginning of a year, and by the close the equality made would be largely destroyed

and the great charities that are now blessing the world would be an impossibility. The making and using of money and means is a great problem and those who think they know best how to solve it know least about it.

Our prayer meeting subject the other evening was: "What we owe to Christ." And as it was discussed, our obligations grew to such dimensions that they seemed to include about all that we could think of as service and possessions. And so it is, because through him came all that is worth service or possessing.

And yet how hard it seems to us to render that service. It is wonderfully easy to render the service which we feel is due to ourselves. In fact, we are ready and willing to render to ourselves about all we have and can do. It is really surprising how much we can do when the doing is for our ourselves and pleasure. If we feel that we should have an extra good horse or cow, fifty or a hundred dollars doesn't seem hard to make that we may get what we want. But if we were asked to give that much towards building a church, an old folks' home, or to have the Gospel preached that souls may be saved, we would say that such giving is an impossibility; it is out of the question; we can't do it. And we feel that we are sincere, that we are telling a reasonable truth. In this we try to be honest with ourselves and the reason it is so much easier to give for some things than it is to give for others is because of our views of moral obligations. We feel that we owe more to some things than we do to others. And we do, but we may be wrong in our estimate of values, relations and obligations.

Almost weekly we are receiving visits and letters from railroad men holding out inducements to go to the Pacific coast during the winter and coming spring. The special reason for this is that our Annual Conference is to be held in California next spring. Now, it is all right to go to California if we feel that way and have the money to meet all of our lawful obligations and for this too. But in all cases our most pressing obligations should be met first. If going to California and attending the Conference there is our most pressing obligation, then we should, by all means, attend to this first. And let the building of churches, mission work and the charities come in for what is left. This should be so because we owe less to the latter than we do to the former.

We, of late, have been considering this subject in our own mind because we, too, have been thinking of going to California. And the thought comes with some force: Do I owe the coast a visit as much as I do the church and her needs? Or can I meet my obligations to both and also attend to the other needs that are making their demands?

These are questions that we all will have to meet and answer. And we speak of them that we may the better consider our possibilities and how much we really can do when our heart is in it. We, as a church, need three or four hundred thousand dollars to meet the church's demands in mission work, educational and needed charities and the question is, can we raise it without straining our possibilities? Certainly we could and do it easily if our hearts were in it.

Let us see. To go to California, for the round trip including all expenses, on an average will cost each one east of Chicago one hundred and twenty-five dollars. How many will go? Say five thousand. How much will this make? Six hundred and twenty-five thousand dollars. Can the church pay out this much money? Why, yes; only a small part of it can do this much, and will do it gladly. And if a small part of it can do this much without sacrifice or loss, to go to California and to Annual Conference, what could the whole church do to save the world from spiritual death and for Christ and eternal life? If we could get our hearts into doing the Lord's work as we do into following after our own pleasures and desires, mission churches would spring up as corn in the planted fields, and our charitable institutions would be superfluous with the increasing thousands. What we need is a deeper knowledge of what we owe to the Son of God for our redemption and the hope of eternal life.

H. B. B.

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, - - Illinois H. C. Early, - - Virginia
L. W. Teeter, - - Indiana C. D. Bonssack, - - D. C.
John Enock, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

The next regular meeting of the General Missionary and Tract Committee will be held in Elgin, Ill., Nov. 6, 1906. Business intended for that meeting should be in the files of the Committee not later than October 25.

HOME OR FOREIGN.

Strictly speaking, there is no distinction to be made between work in one country and in another. The command takes in all nations, and the only directions given as to method are to be found in Luke 24: 47, where it is said that "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Acts 1: 8 gives practically the same directions, but gives more of the steps in the process. But no one can reasonably think that Jesus in telling his followers how to proceed, meant that they should continue to witness for him in the Holy City until every person living there was converted. That would have been foolishness, for some will not be converted; and if his servants had waited for the conversion of everybody they never would have gotten outside of Jerusalem. The result of such a plan would have been almost all the world left in spiritual darkness for all time to come.

Some Christians find it difficult to decide whether they ought to give to the home work or the foreign work, when they ought to give to both. It will not do to narrow our field too much, for if the process is carried as far as possible one's efforts will be confined to one's self or one's family; and a man who would thus limit himself would not be a Christian. There is an unlimited field for work; there are almost unnumbered souls who need the Gospel. Think for a moment how many are daily and hourly finishing their course in life without having made Jesus their Savior. The great majority of these never had an opportunity to believe on him; some had heard the glad tidings of salvation, had seen the open door of mercy, but deliberately refused to enter. Their loss is more to be lamented than that of the heathen, for they are without good excuse for rejecting the offer of life made to them time and again.

It is a problem to know where the most good can be done with the means at hand. Can we reach more, convert more here or there? That is the question. God has put no difference between the value of souls—each one is worth more than the whole world. Yet there will be some greater than others in the kingdom. And the greatness over there depends on the service here, the best kind of service being that which brings most souls. The field—the world—is before us: let us study it; let us decide what we think is best to do, and then let us set about doing it without more delay. Each one must do as seems to him best, and the only woe to be feared is that which comes to the man who neglects his opportunity, refusing to enter the harvest field though repeatedly called to it.

Do you prefer America to China? That is your right. But after you have made your choice, do not let the time go by unimproved. Another brother may choose China because the great bulk of the more than four hundred million souls in the Celestial Empire are without knowledge of God and his Son. That is his right. But do not talk against the choice of each other. Remember that the field is the world, and that America and China are parts of it. You are coworkers, with each other and with God. Your purpose is one and the same—to teach men and women the way of life. A soul converted in America is reason for both you and him to rejoice. And can we say less when a soul is awakened in China and turns from idols to the living God?

When we come to sum it all up, the only conclusion we can reach is that we must occupy as much of the field as possible. It is for us to tell the needs of the world as we learn them; it is for us to go or send to the places in which help seems most needed and promises best results. And when we have done this there will be no time left to criticize each other because we feel called to devote our energies to different parts of the one great field. There is only one thing that counts, and that is loyal, loving service, be it where it may. The place is of minor importance, for we can find no part of this world in which there are not souls to be sought. Call your work home or foreign: the name does not matter. It is home to you, but

foreign to another; just as what we call foreign missions are home missions to some. Let us remember that it is not the name or the place we prefer that will count, but the actual work we do, the real sacrifice we make to give to others what is so freely ours. Let us gird ourselves and go forward to win the world for Christ. G. M.



VYARA NOTES.

Rains, rains in abundance! The past week has been dark, rainy, muddy and everything else that goes with rainy weather. We have no stove, and therefore everything is quite damp in the house. Bedding is very damp, and it makes one think what a blessed thing it is to have sunshine, and when you can't have that, to have a stove to keep things dry. We were beginning to need rain very much to mature the rice and other grains, and it was no uncommon thing to hear the people expressing their need when at the proper time the rains came. It fell in abundance from the start and people were rejoicing, but after a few days rain had fallen their rejoicing began to turn to anxiety, fearing that their crop would spoil, and the last few days I fear that there are many more people growling and complaining than there were truly thankful ones at the beginning. This afternoon it seems to be breaking away some. Our master told us this morning that grain is spoiling and that if it does not stop raining soon, the people will lose their crops. We hope for the better, and that God's will may be done.

Our teacher is the principal of a boarding school established by the state for the benefit of the aborigines of this part of his domains. The maximum number received is one hundred. When the child enters, the parents make a deposit of five rupees, about \$1.66, which deposit is returned to them if the child stays till he has finished the course. While they are in the school they are clothed, fed, and educated at state expense. In connection with the school there has been some carpenter work carried on for industrial training. Now this year they have expanded their work so as to include farming, intending to make it a model farm. The boys liked the carpenter work all right, but when the farm work came, then they concluded that they would rather run off than work; so away they went, seventy-five of them. The authorities knew where they lived, and so sent the police after them and in a few days had them all back again.

You know that we are living in the native state of Baroda, ruled by one of the most progressive of the native princes. He is commonly known as the Gackwar of Baroda, and, if you remember, visited for some time in America. Some places, he is establishing compulsory education. Most everywhere one can see traces of the improvements he is introducing. Seven miles east of here, at Fort Songhad, are both a boys' and girls' school similar to the one here. There they have a farm and are cultivating the silk worm. Some forty vegas of land are planted in trees. As yet they do not understand properly how to reel the thread from the worm, so his majesty is having a man from Bengal come over to teach them the art. Vyara is also to have the silk industry, providing it will thrive here. This year they planted quite a bit of ground in trees, and after while, when these get to bearing leaves sufficiently, they will bring some of the worms here and put them to work on these trees.

Bro. Stover, in his "Bits of Experience," told you of the difficulty that we were having in getting a contract registered for this house. I can tell you one thing, that it is a whole lot easier to do business in America than it is here. And I rather suspect that I have seen only a few of the difficulties that come up in business. To make the story short, it took me the greater part of a year to get a contract registered. I went to the court buildings in all eight or nine times, and in that time drew up three different papers. The officers don't want us here, so they took every crook and turn they could to foil our plans. There was always something wrong with the writings and we would have to do them over. Towards the first we could have bought the fellows off and gotten through easily, but such we could not do, and as a result, it took several months of time and more rupees than it would have taken to buy them off; but how much better it is to pay for our honesty than to bribe to save a few rupees, and at the same time sell our Christian character.

But it looks very much as though we have only just begun, for as yet we have no permanent hold here. Our lease on this runs out in a year and a half, so we have to look out for the future. Bro. Stover has been advising with a man who knows the "ifs" and "ands" of getting a hold in state territory, and he says it is a hard thing to do, and we know that in the various states of India the missionaries have had more or less trouble. The Methodist brethren at Baroda had a long, hard fight to get into this state, and really the only way they did get in was to go right in without privileges and begin to work on their buildings.—so I understand it.—and then afterwards fought it out.

We hope that we will not have such trouble. Bro. Stover and I will go in to Baroda next week to see the Brit-

ish Resident there and learn what he has to say about it. We do hope that we will be able to get land and get a house up by the time we have to vacate this house.

A week or so ago cholera broke out near us and in a few days nine people died. As soon as we heard it we began to investigate, and when we were sure that it was cholera, began to give medicine,—a mixture we got from our landlord. He was afraid to give it; said that these people are so jungly, or low, that if he would give them medicine and they would die, then they would blame him. But he said I could have the medicine, and he would tell the people to come to me. At the same time he knew that the people would have more confidence in the medicine they would get from the "Sahib" than in what they would get from him. Notwithstanding the fact that the doctor here says that there was only one case got well, yet we know that there were a number that had genuine cholera, and they got well; while others came for medicine before the disease had gotten a good hold on them and before we could tell for sure that it was cholera. The facts are that the doctor is jealous because the people came to us for medicine instead of going to him. At the same time I knew that without force we could not get the people to go and get his medicine, as I had tried that. Well, the cholera stopped and we are indeed thankful to our heavenly Father that he has kept us through this hour of danger. More people are coming now for medicines, and we use it as a means to win them. May the day come when all these will bow at the feet of Jesus.

We rejoice that we will have some recruits this fall, and we extend to them a most hearty welcome to our shores. May the Lord safely bring them to us and ever strengthen them for the work that is before them.

Our prayer is that every brother and sister may not be seeking their own, but the things that are God's, and that make for righteousness. Brethren, it is not how much we give that determines how much we give to the Lord, but it is how much remains. If we give twenty-five dollars, and our lives, our prayers, our houses and lands all remain back, I wonder how our Lord will feel. Our lives with our money is what the Lord wants. May the Holy Spirit lead us into the rich pastures of God's abiding presence and love, is my prayer.

A. W. Ross.

Vyara, India, Aug. 31.



BROWERVILLE, MINNESOTA.

Under the directions of the district mission board of North Dakota, the Brethren at this place have been going ten miles northeast of Browerville once a month since last February, to hold forth the Gospel and herald the glad tidings of salvation. Bro. J. A. Patterson and wife are the only members at that place. They have lived there for nine years, isolated from the Brethren but not from God, as they seem to be strong in the faith and desirous to see good work done in that part of God's vineyard. It was in accordance with their desires that a communion was held there last Saturday evening. This was the first communion ever held in that part of the State by our Brethren. Six of us brethren and sisters from here went up and eight surrounded the Lord's table. Bro. I. N. Wagoner, of the Morrill church, officiated.

The Christian people have not only opened the doors of their churchhouse to our people, but help in the work by attending and giving good attention and respect.

This is one of the many places where they would like a minister to move in their midst and help to carry on the good work of saving souls. Sometimes we might wonder why one family would move away from the church to a place where there are no Brethren, but they, no doubt, have lawful reasons. It may be for health, or in view of getting a home. It may be a kindred tie that draws them, or it may be in view of starting a church. But let that be as it may, Christ's last and great commission is, "Go ye and teach."

Oh! that more of our ministering brethren would be willing to sacrifice more of this world's pleasures, and when they hear the Macedonian cry would say as good old Paul, "Lord, what wilt thou have me to do?" Then may we, as ministers' wives, live and so conduct our lives as not to be a hindrance, but may we be "helpmates." Should any ministers, at any time, wish to visit Bro. Patterson and wife, they will be welcomed and gladly cared for. Address J. A. Patterson, Browerville, Minn.

Sadye Auker.

Morrill, Minn., Sept. 19.

GOOD LIVE INDIANS.

Times of refreshing are reported among the red men of North America, especially in the Indian Territory. Not only among the younger, but even among the more aged, a spirit of inquiry has been manifest and many have been converted. Rev. S. R. Keam, after nearly twenty years' work among them, says he has never seen any such state of demand for the Gospel as now, unconverted people sending up to the preacher, while in the pulpit, a written request for continuance of the meeting and more preaching.—Missionary Review of the World.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Covina church expects to commence a series of meetings Oct. 14. Bro. A. W. Vaniman, of Pasadena, doing the preaching closing with our love feast Oct. 27.—Jennie Brubaker, Covina, Cal., Oct. 1.

Lordsburg church met in council Oct. 1. Decided to hold our love feast Nov. 25. Examination services to be preached at 11 A. M., the feast proper opening at 7 P. M. Motion carried to elect a deacon at next quarterly council. Bro. Simon Yundt was reelected elder and E. Forney assistant. Series of meetings are to be held sometime this winter in the Pomona and Lordsburg houses. The elders are to decide upon the time and minister for each.—Grace Hileman Miller, Lordsburg, Cal., Oct. 2.

COLORADO.

First Grand Valley.—We met in council Sept. 25. It was decided to hold a series of meetings sometime in December. Bro. Henry Brubaker, of the Fruita congregation, was chosen to do the preaching. Eld. D. M. Mohler was elected delegate to district meeting. It was decided not to hold a love feast until after the new church is built, which will be commenced at the close of the busy season.—Anna L. Bryant, Grand Junction, Colo., Oct. 1.

ILLINOIS.

Lanark church met in council Sept. 29, our elder, I. B. Trout, presiding. Our love feast was set for Oct. 28. Decided to hold an election, in the intervening time, for one deacon. At this council the Sunday-school superintendent and assistant were elected for the coming year. Bro. Boyd Zuck superintendent and Bro. D. D. Stitzel assistant. The Sunday school and church are growing in interest. Two have been taken into the church by baptism since the June council. Church engaged Bro. M. M. Sherrick, of Mt. Morris, for a series of meetings during the holidays, beginning the Friday before Christmas and continuing till the first week in January, 1907.—Maude Newcomer, Lanark, Ill., Oct. 1.

Polo.—One was received into church fellowship by baptism at our regular Sunday morning services last Sunday.—D. A. Rowland, Polo, Ill., Oct. 3.

Woodland.—Our love feast was held on Sept. 1. Quite a number of neighboring brethren were present. Bro. J. H. Brubaker officiated. Bro. J. B. Bickelstaff was also with us. Bro. S. L. C. Senger was elected to the ministry, and Bro. Geo. Ruth and Riley Brillhart were chosen deacons. We also had a meeting on Sunday. Our series of meetings will begin on Saturday evening Sept. 29, held by P. F. Eckerle.—Fannie B. Stambaugh, Summum, Ill., Sept. 6.

[The above note reached the office Oct. 4.—Ed.]

INDIANA.

Bachelor Run.—Bro. Wm. Lampin closed his meetings in Flora Sept. 24 with twenty-eight accessions, nineteen of these being baptized, two reclaimed and seven waiting baptism. This was performed to-day when another young sister came forward to go with them.—Mattie Welty, Flora, Ind., Sept. 30.

Buck Creek church met in council Sept. 22. Eld. D. H. Replogle presided. The visiting brethren reported the members in love and union. Bro. L. L. Teeter was chosen delegate to district meeting and Sister Mary Burgess Sunday-school superintendent. Our communion was Sept. 29. Ministers present, Abram Bowman, John Bowman. Bro. Geo. Misher preached two sermons for us on Saturday, but could not be present in the evening. Bro. Abram Bowman officiated. The church held an election for one deacon, which resulted in choosing Bro. Francis Hamilton. We expect to hold a series of meetings, commencing Dec. 1, to be conducted by Bro. J. W. Fidler, of Brookville, Ohio.—Phebe E. Teeter, R. F. D. 2, Mooreland, Ind., Oct. 2.

Elkhart Valley church met in council Sept. 29, our elder, Frank Kreider, presiding. Bro. John Metzler gave us some good counsel. Five letters were granted. Our elder's wife, Sister Goldie Kreider, was installed, installation conducted by Eld. Metzler. Brethren Jacob Paulus and Meno Kenaga were chosen delegates to district meeting. Bro. I. B. Wike will begin a series of meetings in our church in November.—Linnie E. Bartmess, R. R. No. 6, Elkhart, Ind., Oct. 2.

Huntington church held her love feast last Saturday evening. Although it was a very rainy evening a goodly number surrounded the tables. Eld. Dorsey Hodgden officiated. He also delivered the harvest sermon the day following. The collection held amounted to \$15.60.—Rosella Shock, Huntington, Ind., Oct. 7.

Killbuck.—Bro. J. Spitzer, of Summitville, commenced a series of meetings in the Pleasant Run house Sept. 22. The attendance and interest have been good. Last night the house was full and some were turned away. We have appointed our communion for this place for Oct. 13, beginning at 11 A. M. It is the intention to close this series of meetings with the communion services.—H. E. Millsbaugh, R. R. No. 12, Muncie, Ind., Oct. 1.

Laporte church held her love feast Sept. 22. Ministers present, Wm. R. Deeter, R. J. Shreve, C. F. Rupel and Lafayette Steele. Eld. Deeter officiated. Sunday at 9:30 A. M. there were talks to the children by the visiting ministers, after which a sermon by Eld. Deeter. An invitation was given and three applied for baptism. Eld. Deeter began a series of meetings in the eastern part of this congregation Sept. 16, continuing until Sept. 29, when he was called home. Eld. I. D. Parker, of Goshen, filled the appointments the following day. Meeting closed Sept. 30. Six were baptized.—Rachel C. Merchant, R. R. No. 9, Box 94, Laporte, Ind., Oct. 1.

Middletown.—Last Sunday being the fifth Sunday, we had no meeting. The fourth Sunday we listened to a good sermon preached by Bro. Henry Fadely at the old church. Bro. Smetzer went to Anderson on Saturday before. On Sunday he baptized three; one was the brother of Bro. Fadely.—Florida J. E. Green, Middletown, Ind., Oct. 4.

Palestine.—Bro. L. H. Eby, of Fort Wayne, recently closed a short series of meetings at our house, six miles east of Wolcott. Four were added to the church. Of

those baptized, one was a man of eighty-three, another a maiden of thirteen, the other two were a middle-aged man and his wife. Visits among the members and others were a part of the work. Other engagements made it necessary for Bro. Eby to limit his time. We are few, weak and scattered over considerable territory.—Cyrus Wallick, Wolcott, Ind., Oct. 4.

Roann church met in council Sept. 27, prior to our love feast. Eld. G. E. Swihart officiating. Letters were given to three members. One young brother was baptized. Eld. David Cripe, of Oklahoma, was with us. The annual visit found the members in love and union. Our love feast occurred Sept. 29. Several visiting ministers were with us. Eld. Aaron Moss officiated. The church feels much strengthened.—Joe John, Route 2, Box 3, Roann, Ind., Oct. 1.

Somerset.—We feel built up by enjoying a communion last Saturday. There were twelve ministering brethren present. About one hundred and twenty-five took part in these services. Most all of adjoining congregations were represented. Bro. Peter Houk, of Kappa, Ind., took charge of the work. The day following, Bro. Houk gave us an excellent sermon. In the afternoon a township Sunday-school convention was held at this place.—Elzworth Weimer, R. 9, Box 57, Wabash, Ind., Oct. 1.

Washington congregation held her love feast Sept. 29. Visiting ministers were, Elders I. L. Berkey, Daniel Rothemberger and Jesse Stoneburner; Chester A. Brallier also, from Spring Creek, with our home for all present. We had splendid sermons Sunday and Sunday evening by Eld. Berkey.—H. H. Brallier, Piercetown, Ind., Oct. 4.

White Branch church closed a series of meetings Sept. 30. Bro. Geo. Misher labored two weeks with good interest. Eight united with the church; five were heads of families, one young lady, a sister to Bro. Emory Hoover, who was killed at Fowlerton, Ind., last January.—Laura Moore, Hagerstown, Ind., Oct. 1.

IOWA.

Libertyville.—Sept. 29, Bro. C. P. Rowland commenced meetings at our churchhouse, having held three meetings at Batavia during the week. Oct. 3, our council convened preparatory to our love feast, which was held Oct. 5. The number communing was not as large as some other years. Bro. Rowland officiated, assisted by C. E. Wolf and E. G. Rodabaugh. Our meetings will continue for some time.—W. N. Glotfelty, Batavia, Iowa, Oct. 6.

Udell.—I am now engaged in the anticipated meeting near Udell, Iowa, with good and growing interest. There are many young people here that need salvation. Bro. A. Wolf has charge of the church, and seems to be a father in the work. His companion, though afflicted, is a mother in Israel.—T. A. Robinson, Udell, Iowa, Oct. 5.

KANSAS.

Burroak church met in council Sept. 23, Eld. Jacob Sloniker presiding. One letter was received, and one granted. Brethren J. J. Ernst and H. D. Blocher will represent us at district meeting. Sister Kennedy, of St. Joseph, Mo., recently made us a visit in the interest of the St. Joseph mission. The church responded with a contribution of \$52.70. Our communion was held Sept. 29. About seventy communed. Several ministers from adjoining churches were with us. Bro. Isaac Lerew officiated.—Emma J. Modlin, Burroak, Kans., Oct. 1.

Maple Grove church held their council Sept. 22. We chose our delegates to district meeting, Bro. B. E. Kesler and Bro. A. J. Wortemberger were elected. Two letters of membership were received. Bro. Kesler just closed a two weeks' meeting. One was received into the church by baptism. We held our feast Saturday evening, which was well attended. Visiting brethren were J. W. Jarboe, who officiated, and Bro. K. Heckman. Sunday morning we had children's meeting. Several persons gave instructive talks to the children, and others.—Emma Blickenstaff, Star Route, Norton, Kans., Oct. 1.

Notice.—All persons attending the district meeting of Southwestern Kansas and Southern Colorado, to be held at Wichita, Kans., coming by rail, take the Fairmont street car to Fifteenth street, and then walk east on 15th street to the church.—Jacob Funk, 1211 E. Murdock St., Wichita, Kans., Oct. 1.

Pleasant View church met in council this afternoon. Bro. A. F. Miller, our elder, had charge of the meeting. The writer was chosen delegate to district meeting at Wichita; also the writer was appointed corresponding secretary to fill the vacancy left by Sister Lottie Rexroad, who is going to school at McPherson. If there is any one that would like to know anything about this country, a self-addressed and stamped envelope will bring you the answer.—A. W. Finfrook, Box 66, Darlow, Kans., Sept. 29.

Washington.—Eld. W. H. Sawyer, of Morrill, Kans., commenced services Sept. 16, and continued every evening except Tuesday until Sept. 22, when Bro. Daggett, of Belleville, Kans., assisted him. In the afternoon an election was held for two deacons. One was not present. Bro. Otto F. Zappe and wife were installed on Sunday. Saturday evening we had a feast of love. Bro. Daggett officiated.—John M. Gauby, R. R. 1, Box 6, Washington, Kans., Oct. 1.

MICHIGAN.

Black River.—We held our council Sept. 8. Bro. Raigh was with us, and on Sept. 9 began a series of meetings, continuing two weeks, preaching nineteen sermons. We were much encouraged. Sept. 22 we held our love feast. Twenty-six surrounded the Lord's table. Our ministers present at the love feast were Isaac Raigh, I. C. Snively and Bro. Jonas Overholt. Our Sunday school is moving along nicely.—Ellen Stoneburner, R. F. D. No. 5, South Haven, Mich., Oct. 1.

Fairview congregation commenced their series of meetings Sept. 16, Eld. Jacob Keiser doing the preaching, and continued until our love feast, Sept. 29, preaching thirteen sermons. The members were very much encouraged and one precious soul was received into the church by baptism. Visiting ministers were Jacob Keiser, Eli Ritzenhouse, Geo. Mahler, David Berkebile and D. G. Berkebile. Eld. Jacob Keiser officiated.—C. M. Stutzman, Blissfield, Mich., Oct. 4.

Gagetown.—Since our last report, Eld. J. E. Albaugh has come to preach for us every four weeks except Sept. 23, when Eld. A. W. Hawbaker preached. We generally

have three sermons each time the brethren are with us.—B. F. Switzer, R. F. D. No. 1, Gagetown, Mich., Oct. 1.

Thornapple church began a series of meetings at the west house Sept. 15, closed Sept. 30. Bro. J. C. Murray, of North Manchester, conducted the meetings, preaching about twenty sermons. A very pleasant love feast was held Sept. 29. Bro. Murray presented the truth in a very forcible way.—Wm. Smith, R. F. D. No. 43, Clarksville, Mich., Oct. 5.

MINNESOTA.

Deer Park church met for council Sept. 27. We decided to hold our fall love feast Oct. 27. We very much enjoyed a visit from Bro. J. F. Eikenberry and wife, of Greene, Iowa. Bro. Eikenberry preached for us Sept. 23. Our Sunday school is gaining in numbers and interest.—Etta Flora, Barnum, Minn., Oct. 6.

MISSOURI.

Peace Valley church met in council Sept. 29. Since our last report, two were received into the church by baptism and one was reclaimed. We have a live Sunday school and an interesting Christian Workers' meeting. We contemplate a series of meetings one week before, and as long as our love feast as profitable. Feast will be Nov. 24.—F. F. Cochran, R. R. No. 2, Box 44, West Plains, Mo., Oct. 2.

Rockingham.—The district meeting of Northern Missouri was held in Rockingham congregation, Sept. 28. The Sunday-school and ministerial meetings were held Wednesday and Thursday preceding. At the meeting some timely topics were ably discussed. Those attending went away with a resolution to live a better life. Bro. G. M. Lauver was with us and contributed much to the interest and inspiration of the meetings. Bro. G. W. Ellenberger was moderator and D. W. Crist reading clerk. Bro. J. H. Keller was chosen delegate to Annual Meeting, with Bro. S. B. Shirkey alternate. A move was made to establish an orphan's home in conjunction with the Middle District of this State, or at least plan to care for the unfortunate ones.—J. S. Kline, Writing Clerk, Hardin, Mo., Oct. 1.

Smith Fork.—Sept. 6, Bro. J. S. Kline, of Hardin, Mo., came and held a series of meetings, which continued two weeks, closing because of our district meeting. During these meetings three dear souls were made willing to accept Christ. Sept. 15, our council convened, with Eld. D. A. Miller, of Kidder, presiding. One letter of membership was received and one granted. Decided to hold our love feast at this place Oct. 20, beginning at 2 P. M.—Sudie E. Hoover, Plattsburg, Mo., Oct. 7.

Spring Branch church commenced a meeting Sept. 9. Sept. 12, Bro. Crues, of Slater, Mo., came to our place and continued the meetings till Sept. 22. Sept. 15 we had our love feast. Bro. D. Bowman, of Prairie View congregation, and Bro. J. A. Campbell, of Turkey Creek congregation, were present and gave us good instruction. Sept. 16, Bro. Bowman preached a missionary sermon and we took a collection for home mission work amounting to \$12.02, and afterwards increased it to \$36.79.—L. B. Ihrig, Wheatland, Mo., Oct. 1.

Wakenda.—Bro. D. W. Crist came to us Sept. 9, and held a two weeks' meeting. Two dear sisters accepted Christ. The members feel very much encouraged. We also had our visit council Sept. 22. Our love feast was Sept. 25. Brethren G. M. Lauver, M. E. Stair, D. W. Crist, S. B. Shirkey and G. W. Clemens enjoyed the feast with us. Bro. Lauver officiated, and also gave an excellent talk during the evening.—M. P. Hollar, Hardin, Mo., Sept. 28.

NEBRASKA.

Firth (Hope Memorial Church).—Sept. 29 was our love feast. We convened at 4 P. M. to elect an elder. Five visiting ministers were with us, among them Elders Aaron Sollenberger, S. C. Miller and James Gish who officiated. The lot fell on Bro. Harrison Frantz. We also granted a letter of membership to Elder Sollenberger and wife. We had a spiritual love feast. About fifty communed. On Sunday morning Bro. Miller gave a fine temperance drill to the children, and also gave us a sermon. In the evening Bro. John Streeter, from Chewelah, Wash., preached to an interested audience.—Sadie N. Groff, Firth, Nebr., Oct. 1.

Juniata church met in annual council Sept. 29, our elder, J. B. Moore, presiding. John D. Leaven was elected Sunday-school superintendent. Church decided to have a love feast Oct. 27, at 4:30 P. M.; also to have a series of meetings in the near future.—D. L. Shattuck, Juniata, Nebr., Oct. 2.

Redcloud.—Our love feast was well attended by our members. Bro. Graybill and Bro. Horner helped. Our district meeting was very encouraging. Eld. N. B. Waggoner will represent our district on the Standing Committee.—Sarah Mohler, Redcloud, Nebr., Oct. 6.

NEW JERSEY.

Sand Brook.—The New Jersey churches met in joint council Sept. 5. Bro. Hays, of Virginia; Bro. Hollinger, of Washington, and Bro. Cassel, of Lansdale, were present. Bro. Henry T. Horn, of Sand Brook, N. J., was elected to the ministry.—H. C. Home, Sand Brook, N. J., Oct. 2.

NORTH DAKOTA.

Cando.—The harvest meeting was held at the Zion house Sept. 30. Bro. Paul Mohler, of Cando, preached an able missionary discourse in the forenoon, and Elder A. B. Peters, of Wenatchee, Wash., one in the afternoon. The collections amounted to \$143.—M. P. Lichty, Zion, N. Dak., Oct. 4.

OHIO.

Beech Grove.—Our series of meetings, conducted by Bro. Flory, of Union, Ohio, was very interesting and well attended. The church was greatly strengthened.—Andrew A. Petry, R. F. D. No. 1, Hollansburg, Ohio, Oct. 3.

Black Swamp church met in council Sept. 28, preparatory to our communion, our elder, James E. Deary, presiding. The annual visit found the members in love and union. Brethren John Crago and Samuel Baker were appointed solicitors.—Ella E. Garner, R. R. No. 1, Walbridge, Ohio, Sept. 29.

Canton.—A children's meeting with a large program was held at the Center house in the forenoon, Sept. 30. A missionary meeting was held in the afternoon, conducted by the home ministers, John F. Kahler and Jacob Weirich.

After the meeting a collection was taken for the benefit of mission work.—George S. Grim, Louisville, Ohio, Oct. 2.

Donnels Creek.—Sept. 9 the Donnels Creek and Hickory Grove Sunday schools (two schools in each district) held a joint Sunday-school meeting at New Carlisle with a large attendance. An interesting program had been arranged and each topic was ably discussed. At the close Bro. F. H. Beery, of Covington, Ohio, gave an interesting address. Sept. 29 the church met in council at the country house. A report of the visit was given. Bro. Calvin Free was appointed Messenger agent. At noon a little group met at the water where baptism was administered to a dear sister. Since our last report three young Sunday-school scholars united with the church at New Carlisle.—Hettie Barnhart, R. F. D. No. 4, Box 95, New Carlisle, Ohio, Sept. 30.

Fostoria.—We have a number of members here and a good Sunday school. We have services on Sunday and during the week. On Sunday there is Sunday school and preaching in the morning, Christian Workers' meeting and preaching in the evening. We have an average attendance of forty-five in Sunday school. We have a home department with thirty members enrolled. There is preaching at Old Folks' and Orphans' Home every four weeks. During the week we have prayer and teachers' meetings. Both of these are very interesting. Aug. 23 we had an all-day Sunday-school meeting. The program consisted of short talks. We need a churchhouse and have taken steps along that line. We have two solicitors for the city. We have a number of interested and zealous workers.—Fannie Wright, Fostoria, Ohio, Oct. 2.

Fostoria.—The little band of workers in the mission at this place were made to rejoice yesterday when three souls were united to the church by baptism.—G. A. Snider, Fostoria, Ohio, Oct. 4.

Jonathan Creek.—Our meetings begin Oct. 6. Bro. T. S. Mohrman, of Ashland, Ohio, will do the preaching. Our elder recently spent some time in the congregation visiting the membership. In the pastor's absence, Bro. M. Clyde Horst occupied the pulpit here Sept. 16, morning and evening. One letter of membership was granted Sept. 30.—A. W. Dupler, Thornville, Ohio, Oct. 1.

Lick Creek church met in council Oct. 2. Bro. D. P. Kock presiding. One letter was granted. Bro. Wesley Hine was elected Messenger agent. We reorganized Sunday school, Sept. 24; Bro. Arthur Sellers superintendent and Bro. Clyde St. John assistant.—Ida E. Kintner, Bryan, Ohio, Oct. 4.

Portage.—Our council preparatory to our love feast was Sept. 29. Eld. J. P. Krabill officiated. Bro. E. G. Sellers, of Greenspring, was with us and preached for us. Sept. 30 our district Sunday-school secretary, Lois Spacht, was with us, and we enjoyed a good program. We expect Bro. E. R. Cramer, of Alvada, to commence a series of meetings here the first of November.—Mabel Caskie, Rising Sun, Ohio, Oct. 2.

Stonelick.—Our communion, Sept. 29, was a spiritual feast. Elders J. H. and Jesse K. Brumbaugh, also Eld. Blocher and wife, and Bro. R. C. Davidson and wife were our ministerial help. We had twenty-six communicants. Five sermons were given us Saturday and Sunday. We feel encouraged.—Anna Lesh, Mt. Repose, Ohio, Oct. 1.

Seneca church met in council Sept. 8. Preparations were made for communion, which was held Sept. 29. We had a very pleasant meeting. We felt sad when our elder, S. A. Walker, presented his resignation. It was granted, and Eld. A. B. Beelman was chosen in his stead. Bro. Albert Musselman was installed in the deacon's office. Oct. 14 we expect the district Sunday-school secretary, Lois Spacht, to be with us.—Mabel V. Beelman, Chicago, Ohio, Oct. 2.

Silver Creek.—Bro. J. L. Guthrie, of Nevada, Ohio, began a series of meetings in the Silver Creek church, Sept. 1, and continued until Sept. 25. The church was much encouraged and strengthened. Sister Lois Spacht, our district Sunday-school secretary, met with us Oct. 3. We had a regular session of Sunday-school. Sister Spacht then gave us a very instructive talk on the design of the Sunday school.—Mrs. Otta Fisher, Pioneer, Ohio, Oct. 4.

Upper Twin.—Bro. Daniel Snell closed a meeting at Wheatville, Sept. 25. One precious soul made the good choice and will be baptized in the near future. It is indeed a satisfaction to listen to that old school of preachers who can quote the Scriptures. This is the most fruitful method of illustration.—B. F. Petry, Eaton, Ohio, Oct. 2.

PENNSYLVANIA.

Big Swatara.—Sept. 17 we met in council with our elder in charge. By consent of Bro. Wm. Miller, of Dillsburg, Pa., we have decided to have a series of meetings at the Linglestown house in November. Oct. 25 and 26, at 9:30 A. M. is the time for our love feast, at Hanoverdale house.—A. M. Kuhns, Union Deposit, Pa., Oct. 2.

Buffalo.—Bro. Jacob H. Richard, of Maitland, conducted a two weeks' meeting at the White Spring house, closing Sept. 30. The members are greatly strengthened. The congregation met in council Sept. 28; Bro. Book, our former elder, presiding. Our feast services commenced in the afternoon of the same day. Our elder, Bro. Greene Shively, officiated. An election was held for one minister and two deacons; Bro. S. S. Starook minister and Brethren John Royer and John M. Trutt deacons.—Adda M. Shively, R. F. D. No. 4, Box 54, Millville, Pa., Oct. 4.

Clover Creek.—The new churchhouse just completed at the Cross Roads, or more commonly known as the Diehl Cross Roads, will be dedicated Oct. 21. Bro. W. J. Swigart, of Huntingdon, Pa., is to conduct the services.—J. G. Mock, R. F. D. No. 1, Roaring Spring, Pa., Sept. 29.

Dunnings Creek congregation held a two weeks' meeting beginning Sept. 8, conducted by Bro. J. J. Shafer, residing in five baptized and one reclaimed.—Levi Rogers, Ryot, Bedford Co., Pa., Oct. 1.

Germantown.—Praise the Lord! Glorious news! The old mother church is yet alive. On Sunday evening services, in presence of an overcrowded house, six precious souls were buried with Christ in baptism. A husband and wife with an eighteen-year old son were among the number. The others were members of the Sunday school. After the services another young man came forward asking that he might be baptized. Next Sunday evening we expect to baptize this young man.—M. C. Swigart, 6611 Germantown Ave., Philadelphia, Pa., Oct. 1.

Glen Hope congregation met in council Sept. 22, with Bro. Thomas McMasters presiding. We held our love feast Sept. 29. Thirty-seven members surrounded the Lord's table. Bro. Zimmerman and wife were with us from Somerset. Four more were added by baptism, and one was reclaimed since the last report from here. Bro. Bilger, from Rockton, was also with us during our love feast.—Nellie Kitchen, R. F. D. Mahaffey, Pa., Oct. 2.

Hanover church met in council Oct. 4, our elder, David Baker, presiding. Three letters were received, and four were granted. We decided to hold a series of meetings as soon as a speaker can be obtained. Services are to be held morning and evening on Thanksgiving day. S. K. Utz was chosen delegate to district Sunday-school meeting.—W. B. Harlacher, Hanover, Pa., Oct. 5.

Little Swatara.—Brethren John Herr and Ammon Brubaker came to us Sept. 16, preaching for us in the morning at the Meyer's house. In the afternoon they assisted in the children's services, by the Sunday school at the Union meetinghouse. The talks of our brethren were very interesting. A series of meetings is to commence at this house Nov. 17. Bro. Henry Sonon, of East Petersburg, Pa., has promised to assist. Sept. 23 a goodly number of members met at the home of our aged Bro. Jacob King and family, where a very impressive service was held, conducted by our home ministers. Bro. King has for years been deprived of all church privileges, and also of his sight for four or five years. The series of meetings at the Lights house will commence Oct. 16, to be continued until the time of our communion.—Henry M. Frantz, Cross Kill Mills, Pa., Oct. 1.

Middle Creek church has just passed a pleasant love feast. Four hundred and twenty-five surrounded the Lord's table, with Bro. Clapper officiating. Bro. D. W. Kutz commenced a series of meetings Sept. 15, and continued till Sept. 24. During his meetings there were four added to the church. After Bro. Kutz left us, Bro. Clapper continued the meetings up to the love feast. These meetings were a great help to us.—Carrie Walker, Glade, Pa., Oct. 1.

Purchase Line.—Our series of meetings was commenced Sept. 16 by Bro. W. Myers, who continued to preach each evening for a week, then Bro. J. W. Fyock took up the work and preached until Sept. 28. These are our home ministers. Our love feast was Sept. 28. Our senior elder, Bro. Jos. Holcomb, assisted us. It was the first time he was with us this summer. We expect to continue our Sunday school another quarter, and perhaps all winter. Dec. 15 is the time set for Bro. Geo. Rairigh, of Denton, Md., to come and preach the Word for some time.—Lizzie Swartz, Purchase Line, Pa., Sept. 29.

Philadelphia (First Brethren church).—The normal and advanced classes of the Pennsylvania Sabbath School Association, for training of teachers, resumed their studies with deep interest, instructed by our pastor, Bro. T. T. Myers. Oct. 1 we held our church business meeting. Bro. T. T. Myers presiding. Feeling the need of two deacons, it was decided in the near future to hold an election and also organize the Geiger Memorial church at 26th St. and Lehigh Ave., which heretofore has been a branch of the First Brethren church.—Sallie B. Schnell, 1544 N. Marvine St., Philadelphia, Pa., Oct. 4.

Quemahoning.—Bro. C. H. Brubaker, our missionary to India, is with us and will remain for a month or more, until the time for sailing. Our protracted meetings will begin here in Hooversville Oct. 20 and continue until Nov. 4, when our love feast will be held, beginning at 5 P. M. We will have our preparatory service from 5 to 6, and then continue without intermission.—P. J. Blough, Hooversville, Pa., Oct. 3.

Roaring Springs.—We held our love feast Sept. 30. We had a good meeting. Visiting ministers were Elders O. S. Corle, James D. Brumbaugh and F. C. Dively. Bro. Corle officiated. Since my last report one has been added by baptism and one reclaimed. We had expected to have a series of meetings to begin the last of October, but it has since been deferred till January, and will be conducted by Eld. O. V. Long. Bro. D. M. Adams is holding a series of meetings in an adjoining congregation.—D. S. Replogle, Roaring Springs, Pa., Oct. 2.

Waynesboro.—The three weeks' series of meetings which were held in this place were closed yesterday morning. Bro. Isaac Frantz, of Pleasant Hill, Ohio, labored faithfully. The Bible service previous to the preaching service added to the interest. Fifteen precious ones were gathered into the church during the meetings. Of this number one was reclaimed from the Old Order Brethren. The other fourteen were added by baptism, two of whom, coming from the Old Order Brethren, were rebaptized.—Sudie M. Wingert, Waynesboro, Pa., Oct. 1.

West Greentree.—Our children's day services were held Sept. 9. Bro. Henry Hollinger, of Anville, gave a thoughtful and soul-stirring sermon in the forenoon, and an interesting talk to the children in the afternoon. We also enjoyed short talks from several other brethren. Our Sunday school is still growing, and has been exceedingly interesting and well attended this summer. Our love feast is to be held at Rheems, Nov. 5, at 1 P. M.—S. R. McDaniel, Elizabethtown, Pa., Oct. 5.

TEXAS.

Shelby County.—Sept. 12 I baptized a sister in Dallas. She is the only member I know of in this great city of ninety thousand people. Anyone knowing of members or having friends in Dallas (or anywhere in Texas) they would like to have me call on, will please give me the name and address. We began meetings near Timpon, in the above county, Sept. 27; held eight meetings including a feast, Sept. 29, the first ever held in all this country. There were four brethren and four sisters. Our love feast attended a feast. These members, of this number, were baptized here. They belong to the Marvel church, of which Bro. Miller is the elder. At the close of the feast Bro. J. B. Fruit was elected to the ministry. He was baptized two years ago. I am now on the way to Upshur county for a few days where there is one brother. He was a few days. Bro. Fruit and wife have moved to that place, and Bro. Youngblood will move next week. So there will be three members at each place, about fifty miles apart. Brother Miller and I have been together since Aug. 11, except about two weeks.—A. J. Wine, Ft. Worth, Texas, Oct. 5.

VIRGINIA.

Doe Hill.—Bro. B. B. Garber, from New Hope, Va., came to the Crummetts Run church, Sept. 7, and continued preaching until our communion, Sept. 23. Twenty-three were received into the fold by baptism, including two mission points, thirty-six have been added to the Crummetts Run congregation; two others await baptism.—G. M. Paffenbarger, Doe Hill, Va., Oct. 3.

Fairfax.—Our love feast was held Sept. 29, with 114 members present. Bro. Em. Long, of Bridgewater, Va., and wife were with us. We met again Sunday morning in a temperance meeting, in place of Sunday school, followed by preaching. Bro. Long gave us an interesting sermon. Two more have been baptized from Bro. Miller's efforts here in August.—Stella V. Bowman, Oakton, Va., Oct. 4.

Fairfax.—Bro. Dennis Weimer, of Bealton, Va., began a series of meetings Sept. 2 at Buckley chapel, a mission point in Fairfax church, Fairfax county, Va. He labored earnestly for three weeks, preaching twenty sermons. Two nights it rained and we had no meetings. Six came out on the Lord's side and were baptized. We feel much built up. We expect to organize a Sunday school here Oct. 6.—W. H. Myer, Legato, Va., Oct. 2.

Mine Run church met in council Sept. 29, with Eld. M. G. Early presiding. Two letters were granted. We expect to have a series of meetings and a love feast some time in November. Bro. Louis B. Flohr was with us on the night of Sept. 24 and gave us an interesting and encouraging talk on Sunday-school work. Our Sunday school is small but interesting. Anna Britton, Locust-grove, Va., Oct. 4.

Nokesville congregation will have their communion at the Valley house, Oct. 20. Bro. Young will be here then to begin his series of meetings and Bible class, to be held at the Nokesville house. Edna Miller, Nokesville, Va., Oct. 3.

Valley Bethel.—Bro. H. G. Miller began preaching for us Sept. 16, and continued until Sept. 30, preaching sixteen sermons. We met in council Sept. 27. The report of the annual visit was good. Our love feast was Sept. 30. Bro. D. H. Zigler was with us and assisted in the services. Fifty-six members communed. One sister has been received by baptism, and a brother restored to fellowship since last report.—Vena S. Bussard, Bolar, Va., Oct. 1.

WASHINGTON.

Tekoa.—Sept. 27 we met in council, Eld. D. M. Click presiding. As Bro. Click expects soon to start on his trip around the world, he appointed Bro. J. H. Stover to act as housekeeper in his absence. He expects to be gone about a year. The Spokane congregation being so large and so scattered, it was thought best to divide, so the part at Chewelah was cut off and is now called Mount Hope. Seven certificates of membership were given at this council to members living in the new congregation and five given to members moving to other parts of the country. Bro. R. F. Hiner was elected to the ministry and Bro. G. S. Gale to the deacon's office. There seems to be a growing interest manifested in all our services. Our elder preached a very interesting sermon to the children Sunday night, Sept. 30. We are expecting to have a series of meetings in the near future, conducted by Bro. Graybill, of Nampa, Idaho.—Jennie K. Hale, Tekoa, Wash., Oct. 3.

WEST VIRGINIA.

Fairview church met in council Sept. 22, our elder, I. W. Abernathy, presiding. Brethren I. W. Abernathy and Frank Harvey were elected delegates to district meeting. We have closed a series of meetings, conducted by Bro. Obed Hamstead, of Egdon, W. Va. The members were greatly encouraged, and at the close two deacons with their companions were duly installed.—Bertha Anderson, Wilson, W. Va., Oct. 1.

Burlington.—We commenced a meeting at the Welton schoolhouse Sept. 22 and continued until Sept. 30. We had eleven sermons by Bro. B. W. Smith. Five precious souls put on Christ in baptism, a mother, two daughters, and two Sunday-school scholars. Peter Arnold, Burlington, W. Va., Oct. 1.

Leetown.—Bro. C. H. Stearns, the evangelist of the Middle District of Maryland, came to us Sept. 16 and continued until Oct. 1, preaching seventeen sermons. Two precious souls put on Christ in baptism. One was reclaimed. We feel greatly strengthened.—Fanny Edwards, Leetown, W. Va., Oct. 1.

Mount Zion congregation met in council Sept. 8. We decided to hold our love feast. J. M. Wells and the writer were appointed delegates to district meeting. Sept. 22 we met to make arrangements for love feast, which we held Sept. 29. Nine surrounded the Lord's table, our home ministry officiating. This was the first ever held at this place; was new to many.—W. Phillips, Meadowville, W. Va., Oct. 1.

Sandy Creek congregation in the April council decided to hold a series of meetings at the Salem house, beginning Sept. 15, closing with a love feast Sept. 29. An effort was made to secure the services of some evangelist, but we failed. Two of our home ministers, Eld. Jeremiah Thomas and Bro. Calvin R. Wolfe, held the meeting. Thirty-two were baptized and two reinstated. Our council preparatory to our love feast, occurred Sept. 22, Eld. Jeremiah Thomas presiding. The deacons reported all in love and union. Delegates to district meeting are Eld. Jeremiah Thomas and Bro. Calvin R. Wolfe. Our love feast was largely attended. About 216 communed.—Chester A. Thomas, Clifton Mills, W. Va., Oct. 1.

Valley River.—Our series of meetings, which was to begin Sept. 22, was postponed on account of not obtaining ministerial help. Bro. Z. Anon, of Thornton, W. Va., came to us Sept. 27 and preached five sermons. Our love feast was held Sept. 29. Thirty-two brethren and sisters surrounded the Lord's table. Bro. Anon officiated. Our Sunday school is going on nicely.—A. C. Auvil, Junior, W. Va., Oct. 5.

WISCONSIN.

Worden.—Our love feast was held Sept. 29. Bro. W. H. Byer, of Maple Grove church, and Bro. T. D. VanBuren, of Barron, and a number of others were present. Bro. VanBuren officiated. Forty brethren and forty sisters communed. Meetings were held Thursday and Friday evenings, previous and Monday evening following. There were two added to our number, one by baptism and one reclaimed. We as a church now number sixty-one members.—Mamie Buckingham, Worden, Wis., Oct. 3.

THE OPENING AT BETHANY.

The first year's work of Bethany Bible School is a matter of history. The second year is before us. Tuesday evening, Sept. 25, was opening day. During the day the regular classes were begun, each in its place, and in the evening, at 7:30, the general opening exercises for the public took place in the audience room of the Brethren church of Chicago. The attendance of students and friends was good, the spirit of the meeting was fine, and the speeches made were encouraging.

The enrollment of students so far is thirty-six. Four more are scheduled to arrive on Monday and Tuesday, which would make our total enrollment at least forty by the time these lines are read by the patrons of the Messenger. This includes only the regular day work of the school. The evening and extension classes are yet to be organized.

The school last year had but one class-room. This year another room has been added for class purposes, also a room for an office, and another for a vestibule and cloak room, together with a front entrance.

When traveling in the Orient and in Egypt, Bro. Hoff purchased numerous fine, large photographs of classic, historical and biblical scenes and customs. These he has had framed, and they have been mounted on the walls of the schoolrooms in such a manner as to bring a great deal of both instruction and good cheer.

It is the second floor of the private residence belonging to Bro. Hoff that has been thus fitted up for school rooms, while the lower floor and basement are used for dormitory and dining room purposes. Bro. Hoff and family having moved out of town, west ten miles, to Maywood, for the sake of physical and moral fresh air for his boys. Three flats of the dwelling next door, 186 Hastings St., have also been leased and are occupied by our students. Besides these, several students have found lodgings at three other places near by. This thing of shifting about to find lodging places for our students is a very perplexing and annoying affair, and we all look forward eagerly, though patiently, we trust, and in faith, to that glad day when we shall be able to have our own home and "dwell under our own vine and fig tree."

Finally, "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." Yours in Christ,

A. C. Wieand.

Bethany Bible School, 188 Hastings St., Chicago, Ill.

TO THE CHURCHES OF NORTH DAKOTA,
NORTHERN MINNESOTA AND
WESTERN CANADA.

The committee appointed by our last district meeting to arrange for a Bible normal to be held this fall, report as follows: The normal will be held in Cando, N. Dak., beginning Nov. 26 and ending Dec. 20 or 21. It will be conducted by Bro. G. M. Laver, of the Bethany Bible School. He offers courses in the Doctrine of Prayer, Doctrine of the Holy Spirit, Sermon on the Mount, Gospel of Matthew, Outline Book Studies (Pentateuch), and Studies in the Epistles of Paul. He also gives special doctrinal helps, special helps for ministers, Sunday-school workers, etc. We are allowed to choose from these courses. This work will be within the grasp of our humblest workers. An estimate of the expenses for board, tuition, etc., cannot be made until we know something of the number who will attend, and the amount of help which the churches give.

The committee is hoping for great results from this normal. We think that this district has a large number of strong, intelligent workers who need such a school. We believe that it will stir up the spirit within them, and at the same time teach them better methods of work and study, as well as add to their knowledge. We have men and women that can set this entire Northwest afire with the Good News. We want this normal to both kindle the fire and prepare the workers.

This normal is not for the strong ones only, not even for the intelligent only. We want it to help the weak ones especially. If you are weak, make that a special reason for attending this normal. When we see the great work to be done in this district, and realize the weakness of our preparation for this work, we feel that no one who can possibly attend this school, can afford to miss it.

And now we ask something of the churches. We ask, first, that you pray for the school. Pray that it be well attended; that it be wisely managed. Pray that there may be a revival in Cando, and that the revival may spread to all the churches of the district. We ask you to pray, not once or twice, but continually.

Then come if you can. If you cannot come, send someone who can. The congregation that helps its workers to prepare for better work, is repaid a thousandfold. Not a church in this district can afford weak or ignorant leaders. Don't ask for new leaders; educate what you have.

You remember that, while it was not embodied in the decision providing for this school, it was strongly recommended at the district meeting that the churches should make donations to send their workers to this school, and to help pay the expenses of the school. As this is entirely the work of the Lord, and will result in a great advance

in the spread of the Gospel, might it not be wise to take up this matter at the harvest meetings?

Again and finally, pray for this work, the workers, and its influence throughout the district. Pray in faith believing, and when the blessing is received, a share will be yours.

Paul Mohler, for the Committee.

WATERLOO, IOWA.

This fall our council convened a few days earlier than usual, Sept. 20, in the city church, that it might not conflict with the Sunday-school and district meetings of Middle Iowa, held at Garrison, Iowa, Sept. 25 and 26.

Among other things, we decided to hold union Christian Workers' meetings between our city and country churches once each quarter. Oct. 20 was fixed as the date for our love feast at country church.

Two delegates, Sister Eva Lichty and Bro. J. S. Zimmerman, were elected as representatives to our district meeting, to be held Oct. 3, 4 and 5 at Worthington, Minn.

During the hot summer months our church has not been on a vacation, but has been steadily at work. We have had most wholesome instruction by our home ministers and have had pointed lessons by visiting brethren. Our work is quite well organized, with one missionary constantly busy in the city church. Sister Alma Crouse, formerly of this place, now of Springfield, Ill., was succeeded by Sister Eva Lichty. There is a great variety of work for all who have a willing mind.

Besides the regular church services, Sunday school and prayer meeting and teachers' meeting, we have a weekly all-day session of the Sisters' Aid Society. The industrial school has also been organized into three bands, (1) "Missionary Band," (2) "Sunshine Band," and (3) "Busy Bees." The study of the Brooklyn church has been taken up with great interest by the children.

The Missionary Reading Circle consists of about twenty-five young people, and has done creditable work considering its short existence at this place. We are glad to note that the home department of Sunday-school work has also been organized. It is mostly for the benefit of those mothers who cannot come to Sunday school and who should be reached. Since our last revival meetings, several precious souls have been admitted into the church by baptism, the last one being from the mission children.

One of our Sunday-school members, a dear young sister, Edith Hersh, was suddenly called to her eternal home. She had a sweet and lovely spirit and will be greatly missed.

Lizzie A. Witter.

1002 Randolph St., Waterloo, Iowa, Sept. 27.

MATRIMONIAL

What therefore God has joined together, let not man put asunder.

Marriage notices should be accompanied by 50 cents

Peterseim-Stoneburner.—By the undersigned, at the residence of the bride's parents, Eld. J. W. Stoneburner's, near Magley, Ind., Sept. 9, 1906, Bro. Joseph Peterseim and Sister Viola Stoneburner. A. G. Crosswhite.

FALLEN ASLEEP

Blessed are the dead which die in the Lord.

Death notices of children under five years not published

Boyd, Bro. Chauncey F., of Meyersdale, Pa., died very suddenly of heart failure, Sept. 19, 1906, aged 80 years, 2 months and 15 days. He was born in Somerset county, Pa. His father was a soldier of the Revolution and died when Chauncey F. was two years old. He was the youngest of a family of fifteen children and the last to leave this world. In 1853 he was married to Sally Fike, of Somerset county, Pa. To them were born eleven children, of whom nine are living, also his widow. In 1857 he joined the German Baptist Brethren church, of which he was a faithful member. He and his wife lived the last five years with their daughter, Mrs. B. B. Dickey, where he died. The remains were taken to the Middle Creek church, where the services were conducted by Bro. Daniel Clapp, of Meyersdale, assisted by Bro. D. W. Kurtz, of Ohio. Text, Heb. 4: 9. B. B. Dickey.

Buehley, Martin, born in Somerset county, Pa., died July 18, 1906, aged 78 years, 9 months and 20 days. He was married to Susan Saylor, who died fourteen years ago. To this union were born five children. In 1853 they moved to what was then the "far west," and came to Blackhawk county, Iowa, in 1854, being the first members of our church to locate in Blackhawk county. Bro. and Sister Buehley were among the number of eight or ten who met at his home in 1856, just fifty years ago, to organize the South Waterloo congregation, which at present numbers about three hundred and fifty. He joined the Brethren church at the age of sixteen, serving faithfully in the deacon's office and later in the ministry. For about seven years he resided in the vicinity of Cando, N. Dak., where he was helpful in the organization of the churches in the great Northwest. He resided again in the South Waterloo congregation about one year previous to his death. He was anointed three weeks before he died. At times he suffered the most excruciating pain. Funeral services were conducted in the Brethren church in Waterloo by Eld. A. P. Blough, from Philipp. 1: 20, 21. Lizzie A. Witter.

Bowman, Bro. John, Sr., born in Lancaster county, Pa., died Sept. 26, 1906, aged 83 years, 9 months and 2 days. In the spring of 1841 he was united in marriage to Hannah Snyder. To this union were born ten children. The

mother, a son and daughter preceded him to the other world. Four sons and four daughters survive him. In the spring of 1861 he with his family moved to Carroll county, Illinois, where he resided until his death. About seventeen years ago he and his wife united with the Brethren church. At Hickory Grove, eleven years ago, he was called to the deacon's office, in which he remained till his death. Funeral at the church by the writer, assisted by Elders Wm. Eisenbise and Frank Myers, from 1 Cor. 15: 51. S. I. Newcomer.

Berkey, Bro. Harry A., of Windber, Pa., died Sept. 24, 1906, aged 24 years, 11 months and 9 days. While employed at mine No. 33, Bro. Harry, with two others, was almost instantly killed by a rock falling down from the roof. He was a member of the Brethren church for several years. He leaves a mother, four sisters and six brothers. Funeral services by Bro. J. F. Ream. Interment in Berkey cemetery. Maude C. Johns.

Cripe, Bro. Daniel F., died in the Middle Fork church, Clinton Co., Ind., Sept. 25, 1906, aged 86 years, 10 months and 18 days. He leaves seven children. Services at Pleasant View by Bro. J. D. Mishler, from 1 Thess. 4: 13. J. E. Metzger.

Collier, Bro. Harry, of Clifton Mills, W. Va., died at his home of typhoid fever, Sept. 27, 1906, aged 40 years, 11 months and 17 days. He leaves a wife, three daughters and one son, also one brother and one sister. He was anointed about two days before his death. Funeral services at Salem church, conducted by Eld. Jeremiah Thomas. Text, 1 Cor. 15: 20. Interment in the Thomas cemetery. Chester A. Thomas.

Cotner, Jacob A., born in Tuscarawas county, Ohio, died Sept. 19, 1906, aged 66 years and 7 days. He united with the Brethren about thirty-five years ago and was elected deacon a few years later, in which office he faithfully served till death. His wife died a little more than a year ago. He leaves nine children. Funeral services by Eld. Dickey, assisted by Eld. Thomas. A. M. Baker.

Hahn, Susie M. Butterbaugh, died in the West Branch congregation, Ogles Co., Ill., Sept. 22, 1906, aged 31 years, 6 months and 10 days. She united with the Brethren church in early life and lived faithful. She was united in marriage to Ira Hahn, Dec. 23, 1903. She leaves a husband, daughter, mother, two sisters and four brothers. Services by the writer from Psa. 73: 24, 25. John Heckman.

Hilkey, Bro. George, son of Joseph and Esther Clark Hilkey, born in Grant county, W. Va., died Aug. 1, 1906, at Ottawa, Kans., aged 58 years, 2 months and 28 days. He was the oldest of a family of eight children, of whom two, with father and mother, preceded him to the spirit world. After funeral services at the Ottawa church, conducted by Brethren Leedy and Root, he was laid to rest in Hope cemetery. Adam Hilkey.

Keim, Bro. George, died at the home of his daughter, Mrs. J. A. Healy, in Pottstown, Pa., Sept. 10, 1906, aged 92 years, 2 months and 12 days. He leaves two daughters. He joined the church when young. Funeral services held by Bro. Ira C. Holsopple in the Brethren church at Coventry. Esther B. Kulp.

Light, Sister Elizabeth, nee Eby, died Sept. 23, 1906, aged 71 years and 7 days. Her home was with her daughter, Mrs. Harry Cline, near Manadabill, Pa. Her husband, Bro. Wm. Light, preceded her eight years ago. During her last days she was deaf and blind, and met death by a paralytic stroke. Four children remain. Funeral services and burial at Hanoverdale, conducted by Eld. J. H. Witmer and Bro. J. A. Landis, from Psa. 116: 15. A. M. Kuhns.

Long, Sister Mary Ann, born in Mineral county, W. Va., died at the home of her sister, Catharine Kelso, in Waterloo, Iowa, Sept. 20, 1906, aged 65 years, 5 months and 10 days. With her parents she settled in Hardin county, Iowa, where they resided until their removal to Waterloo about thirty years ago, at which time she united with the Brethren church. Funeral services conducted by Eld. A. P. Blough, from 1 Chron. 29: 15. Lizzie A. Witter.

Masemer, Sister Cassia, widow of Jesse Masemer, whose death notice appeared in the Messenger a few months ago, died at the home of her son-in-law, Bro. John Bechtol, of Paradise township, York Co., Pa., Sept. 9, 1906, aged 86 years, 4 months and 16 days. She was a faithful member of the Brethren church for a number of years. She was buried by the side of her husband in the Mummert cemetery. Funeral services in the Mummert meetinghouse by Eld. C. L. Baker. Margie V. Wrights.

Miller, Bro. Benjamin Malan, of Hendrick Station, Adams Co., Pa., died Sept. 13, 1906, at the Johns Hopkins Hospital, Baltimore, Md., after an operation, his leg having been amputated. He leaves a wife (a sister) and three children. He was buried in the Mummert graveyard. Services in the Mummert meetinghouse by Elders C. L. Baker and D. H. Baker. Margie V. Wrights.

Miller, Bro. Jacob S., died Sept. 22, 1906, near Beaver Creek church, Rockingham Co., Va., aged 76 years and 17 days. He was stricken with paralysis several years ago, and while he was not helpless, he has not been able to go about since. Several days before his death he suffered another paralytic stroke. He was first married to Sister Elizabeth Petry, who died Nov. 25, 1880. He was afterwards married to Sister Eliza Props, who with one son, two stepdaughters and several stepsons, survives him. He has been a member of the church for 40 years. Funeral services at Beaver Creek, conducted by Bro. A. S. Thomas, assisted by Bro. B. B. Garber. Text, Rev. 14: 12, 13. Nannie J. Miller.

Swartz, Bro. George W., died June 13, 1906, in the Beaver Creek congregation, Rockingham Co., Va., aged 63 years, 3 months and 6 days. He was married to Sister Rebecca Snell, who, with seven children, survives him. He has been a member of the church for a number of years. Burial at the Bank church. Funeral services conducted by Bro. J. D. Glick, assisted by L. T. Heatwole, of the Mennonite church. Nannie J. Miller.

Whitmer, Susan J., nee Harmon, wife of D. H. Whitmer, of Rockingham county, Virginia, died July 18, 1906, at Strasburg Hospital, of cancer, aged 56 years, 6 months and 17 days. She wished to be received into the church, but could not be baptized before going to the hospital. She is survived by her husband and nine children. Funeral services at the Bank church by Bro. J. D. Glick, assisted by J. D. Wenger, of the Mennonite church. Nannie J. Miller.

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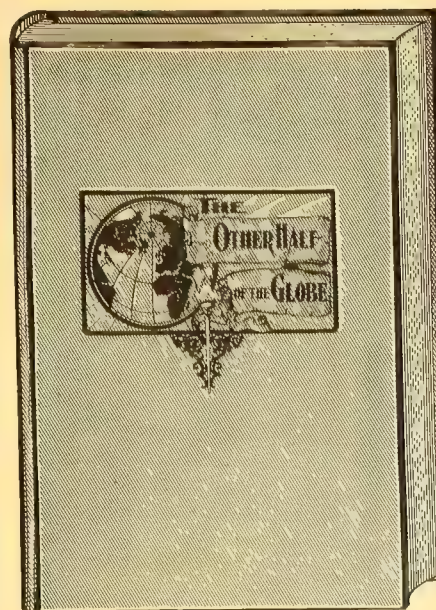
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North Manchester.—Our meetings at the west house are still in progress. Bro. Geo. W. Miller, of Cerro Gordo, Ill., is preaching. Fifteen have already come out for the Lord. —Mary E. Neher, North Manchester, Ind., Oct. 3.

—Osceola church met in council Sept. 22. Eld. Geo. D. Zollers presided. Bro. Zollers came to us Sept. 20 and staid until Sept. 30, preaching eleven inspiring sermons. Our love feast was Sept. 29, and was well attended. The next morning we met and advanced Bro. Wm. Shidder to the second degree of the ministry. Our harvest meeting collection amounted to \$8.52, to be used in our home church.—David Motts, Osceola, Ind., Oct. 6.

South Bend (Second Brethren) church met in monthly council Oct. 1. Four were received by letter. Since our last report two have been added by baptism, one being a young minister of another denomination and the other a young student in the commercial college at this place. The church membership shows a steady increase, and it is an encouraging feature that about three-fourths of the church is made up of young people, all of whom are earnest and enthusiastic workers. We are coming to the conclusion that the solution of the city problem lies not in yielding up our gospel principle of plainness, but in adhering to it even more closely. Our young sisters here certainly let their light shine in school and factory. Our love feast will be held Nov. 18, beginning at 6 P. M. We expect to hold a series of meetings in the near future. Ministering brethren passing through South Bend are urged to stop with us.—W. H. Johnson, 625 N. Cushing St., South Bend, Ind., Oct. 6.

Ashland—Sunday evening we closed a series of meetings that lasted two weeks. Bro. A. J. Heestand, of Smithville, was with us. Three dear souls (father, mother and daughter) were received into the church by baptism. The members are much strengthened. Our love feast occurred Sept. 29. Bro. Heestand officiated. Sept. 26 we met in council. The annual visit was reported. Brethren A. A. Moherman and C. M. Helm were reelected superintendents. Bro. Moherman has served as superintendent for 15 years. Bro. Helm has served as secretary for 15 years. Eld. W. F. England acted as moderator at the council meeting. Eld. T. S. Moherman has spent the summer with us.—Jennie Helm, Ashland, Ohio, Oct. 4.

Montgomery church met in council Oct. 5, with our elder, Brice Sell, moderator. Nov. 9 is the date set for our love feast. Preaching during the entire week, beginning Nov. 6.—D. R. Burkey, Purchase Line, Pa., Oct. 6.

Upper Dublin church met in council Aug. 25 our elder, C. F. Ziegler, presiding. After being without a resident minister for long, it was decided to have one. The choice came to Bro. S. F. Myers, of Seargentsville, N. J. It was decided to hold a series of meetings. The time was Sept. 13. Bro. S. F. Myers preached ten inspiring sermons. Sept. 19 our love feast was held. We had with us Brethren T. Myers, T. T. Myers, W. Fritz, B. F. Kittinger, T. F. Miller, S. F. Myers and our elder, J. C. Ziegler. Aug. 30 Brethren L. T. Holsinger, D. Hays and Albert Hollinger, were present from Annual Meeting met with us. The meeting was a helpful one.—Helen Schreiber, Upper Dublin, Pa., Oct. 6.

Notice—The Sunday-school meeting for Southwestern Kansas and Southern Colorado begins Oct. 15, at 2 P. M.; ministerial meeting on Tuesday, Oct. 16, district meeting, Oct. 17. All who come will just board a "College Hill" street car and get a transfer to the Fairmont line. Get off at 15th street and walk a short distance west, and you will be met there by the lodging committee.—J. Funk, Wichita, Kans. Oct. 7.

Ft. Wayne church met in council Sept 28, our elder, Calvin Bright, of Dayton, Ohio, presiding. Bro. L. H. Eby was chosen delegate to district meeting. Decided to have our love feast Nov. 11, beginning at 4 P. M. Lord's day morning Bro. Bright gave us an excellent sermon. In the evening the Sunday school and Christian Workers gave an interesting missionary program, followed by a short missionary sermon by our elder,—Isabella D. Glover, R. F. D. 32, Ft. Wayne, Ind., Oct. 3.

Spring Creek.—One dear soul was added to the church by baptism at our regular meeting last Sunday. Our love feast was held yesterday. An election was held for minister, the lot falling on Bro. Daniel Kreider. Bro. Andrew Clendenen was called to the deacon's office. Bro. Allen Bucher was advanced to the second degree of the ministry. They with their companions were duly installed, and the following persons were given the brethren's messages: Bro. R. B. Aldinger, Oct. 19; Bro. J. B. Aldinger, Oct. 20; Palmyra, Oct. 21; and Spring Creek, Oct. 28.—Joseph B. Aldinger, Elizabethtown, Pa., Oct. 3.

Sheldon—I have attended two district meetings during the last two weeks,—Middle Iowa and Northern Iowa. Each lasted three days. As I was a visitor a part of my time was used to compare and contrast these meetings with some I attended in Ohio, Illinois, Nebraska and Kansas, in years gone by, when we had no other programs but just those of the district meetings. In fact no program, but made use of the hours passed by. Then the sisters were asked to prepare papers and were not allowed to speak. Who made it so? I have none; I have grown wiser. There is not enough Pentecostal preparation and expectation, hence no satisfactory results.—E. Young, Sheldon, Iowa, Oct. 6.

Walton.—We held our communion Sept. 29. Twenty-five surrounded the Lord's table. Five ministering brethren were present. Bro. Geo. Burgen officiated. Eld. John Wise remained over the feast and continued services each evening until Friday. The members are much encouraged. Bro. John Dedde was elected delegate to district meeting. Eld. S. M. Brown was chosen presiding elder.—Leah Miller, Walton, Kans., Oct. 6.

Victor church met in council Sept. 29, our elder, A. C. Daggett, presiding. Brethren A. C. Daggett and C. S. Hoff were elected delegates to the district meeting, to be held at this place, commencing Oct. 25. Our semiannual love feast will be held Oct. 27, at 4 P. M. Four letters were granted and the annual visit reported. A series of meetings will be held sometime this fall.—Genevieve Winder, Waldo, Kans., Oct. 6.

Sunnyside church met in council Sept. 29, our elder D. B. Eby presiding. An election was held for three deacons. The result was four elected and duly installed.

The lot fell on Brethren Daniel Fink, William Michials, George Dorman and Milton Oswalt. Six letters were granted, Bro. Jacob Eby and wife and Sister Maude Eby going to Chicago. Bro. Jacob Eby and Sister Maude Eby will take up the Bible work at the Bethany Bible School. Bro. Stanley Gregory goes to Lordsburg, Cal., to take up work there. Sister Studebaker and Bro. Rodefer return to their homes. Our love feast will be Oct. 20, commencing at 5:30 P. M. Our Christian Workers' meeting and Sunday school are progressing. Our sisters have all joined the new circle which meets every two weeks. The writer was appointed church correspondent.—Mrs. C. O. Biddle, Sunnyside, Wash., Oct. 2

St. Vernon.—Bro. J. Carson Miller of Moore's Store, Va., began a series of meetings Sept. 15 and continued until Oct. 2, preaching twenty-one sermons. The church was greatly refreshed and eleven were received by baptism.—Lula Loving, R. F. D. 1, Fishersville, Va., Oct. 5.

Notice.—The Sunday schools of Northern Indiana sending money for supporting a missionary are requested to send it to Bro. Lafayette Steel, R. R. 1, Walkerton, Ind. He is my successor as district secretary. —Christian Metzler, Wakarusa, Ind., Oct. 6.

Blue River church held her council Oct. 6, presided over by our home minister. The report of the annual visit was had. Our series of meetings commenced on Sunday with Bro. John Kitson to do the preaching.—Lizzie Zumbum, R. R. 12, Columbia City, Ind., Oct. 8.

Eel River.—Our love feast Oct. 6, was well attended and was a very enjoyable meeting. The ministerial help was strong. Bro. Geo. L. Studebaker officiated. Bro. J. H. Wright recently held a series of meetings at our west house. One precious soul was received into the church by baptism. —Martha Leckrone, Silver Lake, Ind., Oct. 8.

Beaver Dam church met in communion services last night. Ministerial force was ample. Elders L. H. Eby, Daniel Rothenberger, George Swihart, and Henry Wysock were with us during the evening services. Eld. Rothenberger officiated. This morning all the communicants out two came back for morning worship and breakfast. After breakfast a sermon was delivered by the home minister, Rev. J. W. Kline. In this communion was that outside of these four ministering brethren named there was not a member from another district present.—John L. Kline, Akron, Ind., Oct. 8.

Cedar church held its love feast at the Pleasant View house, Sept. 29 and 30. The attendance of members was not large, but the services were so overshadowed by the divine presence that they were both edifying and helpful to all. Eld. C. B. Rowe, of Dallas Center, Iowa, was with us, and gave us much spiritual food.—John Zuck, Clarence, Iowa, Oct. 4.

Casstown church met in meeting Oct. 6. Our love feast was appointed to be held Nov. 3, at 3 P. M., Standard Time. Sunday school was reorganized, the writer superintendent and Sister Priscilla Weddle assistant. We decided to hold a series of meetings this fall or winter if we can procure an evangelist to help us. -Oran S. Youndt, Troy, Ohio. Oct. 8.

The meeting will be held in the St. Francis church, Palestine, Ark., Oct. 31.

1. How Should Our Ministers Instruct Members to Take More Interest in the Support of the District?—J. W. Gephart, H. I. Buechley.

2. Ought Not Our Ministers to Give an Invitation to Sinners to Accept Christ at Every Preaching Service?—J. H. Whitcher, Wilson T. Price.
 3. What is the Difference between the Holy Ghost and the Gifts of the Holy Ghost?—Lee Woodiel, Ira P. Eby.
 4. How Can a Minister's Wife Help Him Most in Church, by Going with Him to the Work or Staying at Home and Keeping up the Affairs of the Home?—Eva G. Price, Minta Eby.
 5. To What Extent Should the Ministers of the Gospel Sacrifice Social and Financial Interests to Serve the Church in Their Calling?—S. C. Tolley, B. E. Kesler.
 6. The Relative Importance of the Observance of the Ordinances of the Church as It Relates to the Present and Future Life.—E. M. Smth, H. J. Lilly.
- Carlisle, Ark. H. I. Buechler

DISTRICT MEETINGS.

- Oct. 11, Southwestern Kansas and Southern Colorado, the new Wichita church, Kans.
- Oct. 17, Second District of West Virginia, in the Shiloh congregation.
- Oct. 18, Southern Indiana, in the new congregation near Kitchell.
- Oct. 20, First District of West Virginia, in the Sandy Creek congregation, Salem house.
- Oct. 24, 25, Southern Missouri and Northwestern Arkansas, in the Dry Fork church, Palestine, Ark.
- Oct. 26, 28, 8 am, Northwestern Kansas and Northern Colorado, in the new Palestine church, Palestine, Ark.
- Oct. 26, 28, Oklahoma and Indian Territory, in the new Washita congregation, 6 mi. E., and 2½ mi. S. of Washita.
- Nov. 1, First District of Arkansas and Southeastern Missouri, in the new Palestine church, Palestine, Ark.
- LOVE FEASTS.**
- Arkansas.**
- Oct. 26, Austin.
- Oct. 30, 9:30 am, St. George.
- California.**
- Oct. 27, 11 am, Oak Grove.
- Nov. 27, Covina.
- Nov. 28, 11 am, Lordsburg, Idaho.
- Oct. 27, Boise Valley.
- Illinois.**
- Oct. 13, West Branch Creek.
- Oct. 13, Martins Creek.
- Oct. 14, 4 pm, Blue Ridge.
- Oct. 14, 4 pm, Silver Creek, at Mt. Morris.
- Oct. 20, 4 pm, Polo.
- Oct. 20, 4 pm, west of Elliptical.
- Oct. 21, 7 pm, Batavia.
- Oct. 27, 6 pm, Prairie.
- Oct. 27, 6 pm, Naperville.
- Oct. 27, Bear, at Palmer.
- Oct. 27, 6 pm, New York.
- Oct. 27, 28, Yellow Creek.
- Oct. 27, 28, 4 pm, Rock River.
- Oct. 27, 28, 4 pm, Rock River.
- Nov. 3, 4 pm, Big Creek.
- Indiana.**
- Oct. 13, Bethel Center.
- Oct. 12, Union.
- Oct. 13, 5 pm, Anderson city.
- Oct. 13, Bethel, Salem house.
- Oct. 15, 5 pm, St. Joseph Valley.
- Oct. 13, 10 am, Bethel Center.
- Oct. 13, 4 pm, Sugar Creek, 3 mi. S. of Portersburg.
- Oct. 20, 10:30 am, Upper Valley Creek.
- Oct. 20, 2 am, North Manchester.
- Oct. 20, 2 am, Palestine, 31 miles northeast of Bradford.

- Oct. 20, 10 am, North Manchester.
Oct. 20, 3 pm, Blue River.
Oct. 24, Upper Deer Creek.
Oct. 24, Rock Run.
Oct. 25, 10 am, Cedar Lake.
Oct. 25, 10 am, White.
Oct. 25, 4 pm, Mexico.
Oct. 25, Pleasant Valley.
Oct. 25, Salem.
Oct. 25, Mission Center, brick church.
Oct. 27, 4 pm, Pine Creek.
Oct. 27, 4 pm, Salinome, Lancaster house.
Oct. 27, 5 pm, Rock Run, 5 mi. N. E. of E. of E.
Oct. 27, 4 pm, Springfield, near Wawaka.
Oct. 27, 4 pm, Walnut.
Oct. 27, Nettle Creek.
Oct. 27, Yellow Creek.
Oct. 27, 4 pm, Waverly.
Oct. 27, 4 pm, Monticello.
Oct. 27, 4 pm, Pine Creek.
Oct. 27, 4 pm, Santa Fe.
Oct. 27, 10 am, Sugar Creek, 5 mi. S. E. of So. Whitley.
Oct. 27, 2 pm, English Prairie.
Oct. 29, 5 am, 10 am, Tinnecano.
Oct. 29, 3 pm, Howard.
Nov. 1, 6 pm, Solomon Creek, Syracuse house.
Nov. 1, Pleasant Hill.
Nov. 3, 10 am, Beech Grove.
Nov. 3, 4 pm, Union City.
Nov. 3, 5 pm, Four.
Nov. 3, -10 am, Beech Grove.
Nov. 8, 10 am, Little St. Joe.
Nov. 8, 10 am, Spring Creek.
Nov. 11, 4 pm, Fort Wayne.
Nov. 15, 2 pm, Bachelor Run.
Nov. 17, 5 pm, Goshen, West side.
Nov. 18, 6 pm, South Bend.
Nov. 18, Second Brethren church.
Nov. 18, Muncie.
Nov. 23, 2 pm, Pymont.
Indian Territory.
Oct. 20, Pleasant Valley, 3 mi. N. of Beggs.
Iowa.
Oct. 13, 6 pm, Grundy Co.
Oct. 13, Salem.
Oct. 13, Indian Creek.
Oct. 13, 14, 2 pm, Panther.
Oct. 20, 3 pm, South Keokuk.
Oct. 20, 4 pm, South Water-
loo.
Oct. 20, Franklin County.
Oct. 20, 21, 10 to 30 am, Iowa River, near Clarissa.
Oct. 27, 23, Dallas Center.
Kansas.
Oct. 13, White Rock.
Oct. 13, 14, 2 pm, Ottawa.
Oct. 13, 6 pm, Altamont.
Oct. 13, 2 pm, Clarissa.
Oct. 20, 2 pm, Larned.
Oct. 20, Fredonia.
Oct. 20, 23, 10 to 30 am, North Solomon.
Oct. 20, 3 pm, Monitor.
Oct. 20, Navarre.
Oct. 27, 6 pm, Paint Creek.
Oct. 27, 3 pm, Victor.
Oct. 27, 2 pm, Eden Valley.
Oct. 27, 4 pm, Pleasant Grove.
Oct. 27, Olathe.
Oct. 27, 4 pm, Kansas Center.
Oct. 27, 2 pm, 3 1/2 mi. E. of New Market.
Oct. 27, 10 am, Olathe.
Oct. 27, Parsons.
Oct. 27, 2 pm, Chapman Creek.
Nov. 3, Topeka.
Nov. 3, 5:30 pm, Sterling.
Nov. 3, 10 am, Quinter.
Nov. 3, Chanute.
Nov. 3, Independence.
Nov. 3, Prairie View.
Nov. 29, 4 pm, Lawrence.
Nov. 30, Slate Creek.
Maryland.
Oct. 13, 2 pm, Locust Grove.
Oct. 13, 4, 1:30 pm, Long Meadow.
Oct. 20, 21, 1:30 pm, Manor.
Oct. 20, 25, 1:30 pm, Broad-
fordine.
Oct. 27, 28, 10 am, Upper Codorus.
Oct. 27, 2 pm, Black Rock.
Oct. 27, 1:30 pm, Monocacy.
Oct. 27, 2 pm, Brownsville.
Oct. 27, Sams Creek.
Oct. 27, 2 pm, Middletown.
Oct. 27, 2 pm, Meadow Branch house.
Michigan.
Nov. 3, 10:30 am, Saginaw.
Minnesota.
Oct. 27, Deer Park, Barnum.
Nov. 29, Morris.
Nov. 29, 10 am, Worthington.
Missouri.
Oct. 13, 2 pm, Fairview.
Oct. 20, 2 pm, Smith Fork, near Plattburg.
Oct. 20, 2 pm, Spring River, near Mount Vernon.
Oct. 20, Cherry Box.
Oct. 25, Dry Fork.
Oct. 25, 2 pm, Beaver.
Oct. 27, Osceola.
Oct. 28, S. St. Joseph.
Nov. 3, 2 pm, Taylor.
Nov. 3, Mount Valley, near Harrisonville.
Nov. 3, 2 pm, Shoal Creek.
Nebraska.
Oct. 20, 2 pm, Alvo.
Oct. 27, 4:30 pm, Juniata.
Oct. 28, 6 pm, Kearney.
New Mexico.
Oct. 13, 2 pm, Focos Valley, Lake Arthur.
North Dakota.
Oct. 26, 4 pm, Pleasant Val-
ley.
Ohio.
Oct. 13, 5 pm, Lexington.
Oct. 13, 10 am, Wooster.
Oct. 13, 3 pm, Loudonville.
Oct. 13, 2 pm, Poplar Grove.
Oct. 13, 2 pm, Salem.
Oct. 20, 6 pm, Sidney.
Oct. 20, 4 pm, Sugar Ridge.
Oct. 20, 2 pm, Eagle Creek.
Oct. 20, 2 pm, 0 m.
Oct. 20, 10 am, South Poplar
Ridge.
Oct. 20, 10 am, Prices Creek.
Oct. 23, 4 pm, Upper Twin.
Sugar Hill house.
Oct. 24, 10 am, Locust.
Oct. 27, 2 pm, Mercer.
Oct. 27, 3 pm, Owl Creek.
Oct. 27, 3 pm, Jones Still-
water, Happy Corner.
Oct. 27, 2, Rome.
Oct. 27, 10 am, West Nimi-
shillen.
Oct. 27, 2 pm, North Star.
Oct. 27, 10 am, Maumee.
Oct. 27, 10 am, Logansport.
Oct. 27, 4 pm, Lower Miami.
Oct. 27, 2 pm, Covington.
Oct. 27, 3 pm, Ludlow.
Nov. 3, 3 pm, Ludlow, Pitts-
burgh house.
Nov. 3, 4 pm, White Oak.
Nov. 3, 2 pm, Mercer, 3 mi.
E. of Mendon.
Nov. 3, 10 am, East Nimi-
shillen.
Nov. 3, 2 pm, Swan Creek.
Nov. 3, 2 pm, Castown.
Nov. 3, Little St. Joe.
Nov. 10, 4 pm, Palestine.
Nov. 10, 3 pm, Branch house.
Nov. 10, 10 am, Upper Still-
water.
Nov. 10, 2 pm, Wyandot.
Oklahoma.
Oct. 20, Hoyle.
Nov. 3, 5 pm, Turkey Creek.
Nov. 3, 2 pm, Ponca City,
at Samuel Logan's.
Nov. 3, Prairie Lake.
Nov. 3, Paradise, Prairie.
Nov. 3, 2 pm, Fairview.
Nov. 24, Mt. Hope.
Pennsylvania.
Oct. 13, 4 pm, Georges Creek.
Oct. 13, Haysman.
Oct. 19, 2 pm, Mechanic
Grove.
Oct. 19, 20, 3 pm, Lost Creek.
Oct. 20, Ten Mile.
Oct. 20, 1:30 pm, Antietam,
Wetly churchhouse.
Oct. 20, 2 pm, Mechanic
Grove.
Oct. 21, 4 pm, Shamokin.
Oct. 21, 4 pm, Harrisburg.
Oct. 21, 6 pm, Meyersdale.
Oct. 21, 3 pm, Pottsville.
Oct. 23, 24, 9:30 am, Spring-
ville, Muhler house.
Oct. 24, 10 am, Mountville.
Oct. 24, 10 am, Lower
Lumberland, Mohler house.
Oct. 24, 10 am, White Oak,
Kreider house.
Oct. 25, 26, 9:30 am, West
Conestoga.
Oct. 26, 3 pm, Spring Run.
Oct. 26, 3 pm, Dunning's Crk.
Hollinger.
Oct. 26, 27, 2 pm, Licking
Creek, Stone Bridge house.
Oct. 26, 4 pm, Aughwick, Val-
ley house.
Oct. 27, 3 pm, Brothers Hall.
Oct. 27, 4 pm, James Creek.
Oct. 27, Plum Creek.
Oct. 27, 4 pm, Lewistown.
Oct. 28, 2 pm, Perry,
Three Spring house.
Oct. 27, 3:30 pm, Ephrata.
Oct. 21, 3:30 pm, Pottsville.
Oct. 27, 4 pm, Clover Creek.
Oct. 28, Little Swatara,
house.
Oct. 28, 6 pm, Woodbury.
Oct. 28, 6 pm, Yellow Creek.
Oct. 28, 10 am, Upper Cum-
berland, Huntsdale house.
Nov. 1, 9:30 am, Spring Gr.
Nov. 1, 2, Chiques.
Nov. 1, 2, Philadelphia,
Dauphin St., above
Broad.
Nov. 4, 4 pm, Fairview,
Blair Co.
Nov. 2, 3, 1 pm, Conestoga.
Nov. 3, 4 pm, North Key.
Nov. 3, 4 pm, Pleasant Hill.
Nov. 3, 4 pm, Artemas.
Nov. 3, Reading.
Nov. 3, 4, 10 am, Shady
Grove, Hade house.
Nov. 4, 6 pm, New Enter-
prise.
Nov. 4, 5 pm, Quemahoning.
Nov. 5, 1 pm, West Green
Creek, R. M. Egan.
Nov. 6, 7, 9:30 am, Tulpe-
hocken, Heidelberg house.
Nov. 8, 9, Mont Alto.
Nov. 8, 7:30 pm, German-
town.
Tennessee.
Oct. 13, New Hope.
Oct. 27, Crownson.
Virginia.
Oct. 13, 11 am, Red Oak Gr.
Oct. 13, 2 pm, Locust Grove.
Oct. 13, 2 pm, Germantown.
Oct. 18, 2 pm, East Chapel.
Oct. 20, Middle River.
Oct. 20, Sangerville.
Oct. 20, 3 pm, Nokesville,
Valley house.
Oct. 27, 3:30 pm, Bethlehem.
Oct. 27, 2 pm, Sun.
Oct. 27, 2, Mt. Vernon.
Oct. 27, 2:30 pm, Beaver
Creek.
Oct. 27, 2 pm, Mt. Zion.
Oct. 27, 2 pm, Pleasant Val-
ley.
Oct. 27, 2:30 pm, Flat Rock,
Cedar Grove.
Oct. 27, 3 pm, Botetourt.
Oct. 27, 3:30 pm, Heaver Crk.
Nov. 3, Johnsonstown.
Nov. 3, 2 pm, Pleasant Val-
ley, Lebanon.
Nov. 3, 3 pm, Powells Fort,
at Oak Hill.
Washington.
Oct. 20, 5:30 pm, Sunnyside.
Oct. 27, Wenatchee.
West Virginia.
Oct. 13, Teacote.
Oct. 20, 21, Spruce Run.
Oct. 20, 21, Spruce Run.
Oct. 26, 27, Licking Creek,
Little Cove house.
Oct. 27, 2 pm, Fairview.
Oct. 27, 2:30 pm, Alleghany.
Wisconsin.
Nov. 10, Ashridge.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

THE Countess de Castellane, formerly Anna Gould, daughter of the late Jay Gould, has paid dearly for her title. In a little more than a decade she and her husband have squandered more than nine million dollars; and now if she wants to be able to bring her children away from France she will have to pay her husband's debts, which probably amount to five million or more. The Goulds have refused to put up more money for the husband, and it remains to be seen what action they will take when the final decision must be made. The wife's fortune was originally estimated at fifteen million dollars, which no doubt was considerably increased by the wise management of her brother.

JUST in this connection it is interesting to note that a great deal of American money has gone as dowries for women who married into the nobility of Europe. It is said that more than five hundred American girls have married titled foreigners and that their total dowry amounts to more than two hundred million dollars. Some of these marriages were for love, but it seems likely that the majority were not. It was a business transaction; so much money for such and such a title. That kind of an exchange is abominable, sinful; but so long as standards are as they are there can be no improvement.

SAM P. JONES, the noted Methodist evangelist, died on the train in Arkansas, Monday. If he had lived one day longer he would have been fifty-nine years of age, but heart failure came, and with it the end. In his youth he reveled in sin and drink, but awoke to his condition and became an evangelist of great power. To enforce what he said, he was not always careful of his language, but drew largely at times from the slang expressions of the day. Yet he often preached powerful sermons which had not a word of slang in them. He awakened many a sinner and made him realize whither he was going.

It now appears that blacks and whites are held in peonage in southern Florida, and the Florida Humane Association is doing what it can to root out the evil. The laws on the statute books permit the

leasing of convicts, and all efforts to have them changed have been of no avail. The men leased are held as bondmen and while kept at hard labor under the lash are given barely enough to live on. But the trouble does not stop with the convicts of the State, many of whom are thought to be unjustly sentenced to long terms in order that their labor may be profitable to some favorite. Other men are carted into the State and are held in the same condition. An investigation will be made by the government, and it will be surprising if those guilty to do not suffer as did those condemned for the same crime a year or two ago.

In 1643, Cardinal Richelieu, the great minister, the real governor of France during the reign of Louis XIII, died and was buried in the church of the Sorbonne, the chapel of the University of Paris, which he founded in 1629. A short time ago the authorities of the University of Paris took it upon themselves to dig up his remains—just why they wanted to see what was left of him is not known. But when the tomb was opened it was found that his flesh and bones had crumbled to dust, while the skull was almost perfect. While the body of its founder has been crumbling back to dust, the university has grown until it is now the largest in the world, having fifteen thousand or more students; and in addition to these there are two or three thousand others studying under private tutors. The libraries of the university contain many splendid collections of books; altogether probably several million.

THIS is the season when tourists think of returning home. The number of Americans who travel over Europe each year is surprising, and it is increasing now that they can go at will from place to place in automobiles. It is estimated that there are now in the garages of London not less than five thousand automobiles belonging to Americans who are on the point of coming back. Not long ago there were so many of the machines in Stratford-on-Avon one Saturday that the street in which Shakespeare's house stands had to be cleared by the police. It is said that ninety per cent of the people traveling through the district in this way are Americans. Hotel keepers are reducing the size of their stables and enlarging their accommodations for motor cars.

STATISTICS show that there are in the United States six hundred thousand criminals, and that about one-eighth of them are imprisoned. The most terrible thing about the statistics is the part relating to the age of the criminals; one-third are under twenty years of age, one-half under twenty-one. This shows that the youth have not been looked after as they should have been. If they had been cared for and kept in school the number of young persons engaging in crime would be greatly decreased; for investigation shows that the educated are sixteen times less liable to commit crimes than the uneducated. Of 599 prisoners selected at random in a New York prison, but one was a college graduate, while fifty-one knew absolutely nothing. Moral education is needed far more than intellectual.

By the death of Mrs. "Sam" Lewis-Hill, widow of "Sam" Lewis, the well-known London money lender who died in 1901, about fifteen million dollars will be distributed in charitable bequests. His patrons were mostly noblemen, and he was without mercy in his dealings with them. He would charge any interest he could get, and it was at times said to be as high as a thousand per cent. That was one side of him. He had another and better side. He remembered the

poor during life, and of his estate about seven million dollars will go to the establishment of dwellings for the poor. He may have considered it his business to extort from the do-nothing class a part of what they were squandering and give it to more deserving persons. But his example, except in the giving, has nothing to commend it. There are better men to take as examples; and there is a Best.

FROM England comes the report that a new coal field has been discovered near Dover, where rich seams of coal were found. It is claimed that this is the largest virgin field in the United Kingdom, and the coal is valued at over five billion dollars. The area of the field is said to be one hundred square miles. Borings were begun in 1904 and with such poor results that those in charge were almost ready to give up in despair when the borers came upon traces of coal. Three remarkable seams were found, and analysis showed that it is a splendid household coal. If the field proves to be as good as is supposed, Kent will develop into another Lancashire. There is room for thirty or forty collieries, and in ten years there should be ten thousand men at work on the field.

We said something recently about the dedication of Pennsylvania's new capitol. Lately it has come to light that there was "tremendous jobbing in connection with the construction" of the building. The architect took oath that the structure had been completed for four million dollars. But it now appears that nine million dollars more was spent on decorations, making the total cost thirteen million dollars, or more than three times what it was supposed to be. It is claimed that most of this money was spent without authority of law; and it seems probable that a large part of it was squandered on grafting contractors. An attempt is being made to overthrow the political machine responsible for this misappropriation of public money; and it is to be hoped that it will be successful. There is indeed need of teaching honesty. —Two Chinese commodores who had been convicted of fraud in building gunboats for the Chinese navy, committed suicide a few days ago. If the Chinese custom of killing one's self when caught in a crime were to become an American custom, there would soon be a much smaller number of grafters and high financiers; and the country would be better for it.

LAST Saturday, Governor Magoon succeeded Secretary of War Taft as governor of Cuba. In his proclamation the new governor said: "The policy declared and the assurances given by Secretary Taft will be strictly adhered to and carried out. As provisional governor I shall exercise the powers and perform the duties provided for by the third article of the appendix to the constitution of Cuba for the preservation of Cuban independence and the protection of life and property. As soon as consistent with the attainment of these ends I shall seek to bring about the restoration of the ordinary agencies and methods of government under the other and general provisions of the Cuban constitution. All the provisions of the constitution and laws which for the time being would be inconsistent with the exercise of the powers provided for by the third article of the appendix must be deemed to be in abeyance. All the other provisions of the constitution and laws continue in full force and effect." The length of the provisional government will depend on the Cubans themselves. They can end it in a comparatively short time if they settle their differences and show themselves capable of organizing and supporting a government of their own.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

"A LITTLE WHILE."

SELECTED BY MAUDE V. HOLLINGER.

Forever they are fading
Our beautiful, our bright;
They gladden us a little while,
Then pass away from sight.
A little while we're parted
From those who love us best,
Who gain the goal before us
And enter into rest.

Our path grows very lonely,
And still those words beguile
And cheer our footsteps onward,
'Tis but a little while.
A little while earth's sorrows,
Its burdens and its cares,
Its struggles 'neath the crosses
Which we of earth must bear.

There's time to do and suffer,
To work our Master's will,
But not for vain regretting,
For thought or deed of ill.
Too short to spend in weeping
O'er broken hopes and flowers,
For wandering and wasting
Is this strange life of ours.

Though, when our cares oppress us,
Earth's "little while" seems long,
If we would win the battle
We must be brave and strong.
And so with humble spirit
But highest hopes and aim,
The goal so often longed for
We may perhaps attain.

Forever and forever
To dwell among the blest,
Where sorrows never trouble
The deep eternal rest;
Where one by one we gather
Beneath our Father's smile,
And heaven's sweet forever
Drowns earth's sad "little while."

Brooklyn, N. Y.

DOES THE HOLY SPIRIT GUIDE US IN CHURCH MANAGEMENT?

BY N. J. BRUBAKER.

In Two Parts.—Part I.

No institution involving government can perpetuate itself without some established form of administrative procedure. And government in its best and true sense is nothing more or less than the art of applying the fundamental principles by virtue of which an institution exists to the accomplishment of the purpose for which the institution is created.

We need not raise the question whether the Holy Spirit is instrumental in the proper administration of church government. We know that the office of this part of the Triune God is as essential to every part of church government as it was to the institution of the church itself. We recognize it to be the function of the Holy Spirit to guide us into all truth, to hold before us the highest ideals of relationship to each other and to the Father, and to lead us to the fullest realization of these high ideals. We certainly agree, in theory, that the Holy Spirit must govern in all church government and discipline. To deny this would be to deny the office of the Holy Spirit. But experience has taught every man that there is often a fatal gap between the theory and the practice, the science and the art. And the purpose of inquiry in this paper is to lead us to discern whether it be the Holy Spirit which governs us in the application of methods now so commonly employed in our system of church government.

It is not within the scope of this paper to question the origin or establishment of the church or its

source of authority, but only in a cursory manner to examine a few of our most common practices in church administration.

In the initiatory rite of membership we have a well-established custom of announcing to every applicant the prerequisites for admission into the church. This list of conditions we must find clearly set forth in the written Word. To lay any unnecessary burdens, to interpolate any devices or restrictions, or conditions which human contrivance may have deemed good, but which the Holy Spirit did not dictate to the New Testament writers, is at once to foreshorten the work of the Holy Spirit. To demand more than the necessary things as the Holy Spirit announced them, may prove in the day of judgment a case of shutting the gates against those who would enter into the kingdom. And such an unwarranted closure on our part would thrust us on the outside. While the church administration is partly human and deals with frail humanity, we are compelled to use expediency in this matter; but let us endeavor to know what requisites for church membership have been given by the Holy Spirit, and let us lay these and none other before the candidate for admission into church fellowship.

When a brother errs against a brother, it is the duty of the offender and offended to endeavor to effect a reconciliation between themselves. Surely the Holy Spirit has given us this method of procedure, and were we to allow said Spirit to govern both offender and offended, a reconciliation would almost invariably be effected. To doubt this is to doubt the guiding power of the Spirit. Our multiplicity of private offenses made public, our frequent attempts to adjust these difficulties, in council assembled before the two concerned have attempted to do so, will attest our waywardness in hearkening to the voice of the Spirit. Our occasional long-continued councils in adjusting such personal offenses will attest the need of raising this question. Let each member determine for himself whether he has been allowing the Spirit a free, untrammelled action through him in these matters.

But there are times when a brother's offense must be heard before the church. His conduct has not been in accord with the ideas of his congregation. In cases of this sort it sometimes happens that the offending member differs, and honestly too, from the entire congregation. Should he then be made to subject himself to the decision of the congregation? On general principles this would be the proper thing to do. Yet there are times when a local congregation may be in error as a whole. In such a case it seems that it were violence to the Spirit to say to that member because he differs from the congregation that he "refuses to hear the church." While it is true that the whole congregation as a body should be under the influence of the Spirit, and for that reason would seem properly to overrule the individual, yet it must never be forgotten that the congregation is only a small part of the church as a whole. It is in regard to the Brotherhood but an individual itself. It is only when the authority of highest church council has been ignored that the individual can properly be declared as a heathen man and a publican. No congregation should presume to sit in the position of court of last appeal. To attempt by intimidation or obstruction to prevent further trial in higher council, is to thwart the course of justice and to run counter to the Holy Spirit. The very desire to foreclose investigation to the fullest satisfaction on the part of the individual, virtually puts the local congregation in the attitude of unwillingness to hear the church. Failure to make the proper distinction between the church as a whole, and each congregation as a part, has sometimes made individuals feel that the Holy Spirit has been ignored and they themselves unjustly condemned. Wherever the local congregation will impede rather than intercede for a hearing before the highest tribunal we may feel sure that the Holy Spirit does not govern. The Holy Spirit, the Christian spirit demands that every individual shall have access to the highest throne of justice within our system of church government.

In regard to the function of official councils in the congregation there may be need of raising this same question. While in theory the official council is intended only to arrange matter for proper presentation, it sometimes happens in practice that such councils presume to withhold matter from the church. This involves the spirit of lording it over God's heritage, a distrust of the fidelity and ability of the congregation. Any board of officials that will not put into the confidence of its congregation any matter which it considers itself is presuming to be greater than the church which created it. The servant becomes greater than his lord. Any attempt of the kind is a sort of prerogative exercised against the dictates of the Holy Spirit.

Duarte, Cal.

AM I CHRIST'S?

BY CORA L. GOODWIN.

I HOPE every reader of these lines will ask him or herself this question: Am I Christ's? If not, why? What is your excuse for staying away from Christ? This is a serious matter, and your eternal happiness is at stake. No doubt you think you will become a Christian some day; but like many others you will say, "I am not quite ready yet, some other time will do just as well, and I have only once to be young and I want to have a good time." Oh! how sad it makes us to hear these excuses. Delay is dangerous. Nowhere have we the promise that to-morrow shall be ours. "Behold, now is the accepted time; behold, now is the day of salvation." And, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth a little time, and then vanisheth away." James 4:14. And so it may be that while you are waiting, the death angel will come for you, and then it will be forever too late.

Do you remember what God said in regard to the rich man? "Thou fool, this night thy soul shall be required of thee." Wherefore let us make haste and be ready lest the Bridegroom come and we be left out. Dear reader, if you have ever felt that if you were to give your heart to Christ your happiness would be over, permit me to say here that you are very much mistaken. It is only when you have given your life to Christ, and seek those things which are above, that you can ever know what true and lasting happiness is. The vain pleasures of this world are only momentary, and then they often cause as much sorrow. Then, why not seek the fountain-head of all true happiness, that which shall not fade away? Christ will make us happy, not only in this life, but throughout all eternity. And as we think of his infinite love; how he left the shining courts of immortal glory, came down and suffered and died that you and I might have eternal life, we are made to say with the poet:

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing! so divine!
Demands my life, my soul, my all."

Are you not willing to do something for him who has done so much for you? Will you not decide that from henceforth your life shall be given to Christ? You have nothing to lose, but everything to gain. For whosoever forsakes all for Christ "shall receive manifold more in this present time, and in the world to come, life everlasting." Then is it not worth your effort? Will you not seek life instead of death, happiness instead of pain? If this be your desire, then give your life to Christ, and lay up treasures in heaven. Then when life with all its trials and troubles is over you shall be permitted to enter that sweet home of the soul, "where sin never blights, where death never invades, and where no shadow of sorrow ever falls." And there you shall spend the ceaseless ages of eternity singing praises unto him who hath washed you and made your robes white in the blood of the Lamb.

Smithfield, Pa.

FOUR GREAT QUESTIONS



BY
CHAS. M. YEAROUT
LYNDON, KANSAS



- I. Foreknowledge
- II. Predestination
- III. Foreordination
- IV. Election

III. FOREORDINATION.

FOREORDAIN; to before appoint or set forth, as it is once translated. Foreordain occurs three times in the New Testament in different forms, and is applied twice to Christ. "We were not redeemed with corruptible things as silver and gold; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth—foreordained—to be a propitiation through faith in his blood to declare his righteousness for the remission of sins that are past, through the forbearance of God." 1 Peter 1:18-20; Rom. 3:24, 25.

The first text sets forth the fact that Christ was appointed as a Redeemer before the foundation of the world, that he might reconcile the world back to God, that our faith and hope might be in him. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:9, 10. God was in Christ, reconciling the world back to himself.

The second text represents Christ as being set forth as a sacrifice, shedding his blood for the remission of the sins of the world in the past, reaching from Adam down to the time the sacrifice was offered. When John beheld Christ walking up the Jordan valley, he said of him: "Behold the Lamb of God, that taketh away the sin of the world." We find the word occurring in a little different form in Eph. 2:10. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," and what God hath before ordained that his people shall do, they will do. Here God hath foreordained that his people shall obey his commandments, and do those things that are pleasing in his sight.

This brings us to the plan of salvation as prearranged in the infinite mind of the divine Father. But we still fail to find where God has foreordained anyone to eternal life or to eternal death; that doctrine is unknown to the Bible and foreknowledge of God. The fact is, the word is never applied in the Bible to the final destiny of anybody, either good or bad, but to God's purposes, and system of salvation through Jesus Christ. "There is none other name under heaven given among men, whereby we must be saved."

But we are cited to Acts 13:48, "And as many as were ordained to eternal life believed." Was ever anyone appointed, or ordained to eternal life before he believed? I think not: for faith is one of the first principles of the doctrine of Christ, and is essential to salvation. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16. "Without faith it is impossible to please God." "Faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. So we conclude that a person must believe before he can be appointed to eternal life; and faith being a product of God's Word, he is brought to Christ through God's prearranged plan of salvation.

It is claimed by the Calvinists that everything was foreordained and decreed from all eternity, and that everything is as it is, because God has before decreed that it shall be so. Why condemn people for doing the very things that God has appointed them to do? A few cases to the point. It is claimed that Judas was foreordained to be the betrayer of Christ. If this be true, then Judas was an innocent person, and

only did what God created him to do; and God would be unjust to condemn or punish him for a thing he himself appointed him to do. God observes the eternal fitness of things in carrying forward his plans. Judas was not selected as the betrayer of Christ because it had been so decreed; but because Judas was a devil, and naturally fitted to do an evil work. Abraham was not called the father of the faithful because he was foreordained to be such, but because he worshiped God, and was tried and found faithful himself. Mary was not foreordained to be the mother of Christ, but was chosen because she was eminently fitted for that position, and filled all the requirements outlined in the prophets. Her lineage, pure life, and heavenly virtue fitted all the measures required. God never selected a good person to do an evil work, or an evil person to do a good work.

Says one: "Did not God harden Pharaoh's heart?" Yes; but Pharaoh was an evil person, a true representative of the devil, and God hardened his heart for a season, to show forth his power and glory through him. The hardening, however, was in harmony with the nature, desires, and character of the king. God did not change the king's nature and desires in the least, or coerce him into doing a thing he did not want to do. Where did God ever harden the heart of a good man, and cause him to do wrong, or cause a man to do wrong that wanted him to do right? Pharaoh had no right to put God's people into slavery, and oppress them as he did. God simply came to their assistance in liberating them from under the hand of the oppressor; but God did not liberate them, till they were willing to be liberated. There is not an intimation in all the Bible that God ever foreordained that any person should be saved or lost. God treats every person with equal fairness. He sets forth in his will—the New Testament—life and death, and each and every person chooses for himself or herself. "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:3, 4. And again: "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9.

There is nothing more clearly defined in the plan of salvation than the fact that God provided salvation for every man and every woman who will come to Christ and comply with the conditions of salvation as set forth in God's predestined plan. Earthly parents are more just and consistent than many, in their unreasonable teaching, make God out to be. That God would create a world of human beings, all equal, and occupying a common ground, sustaining the same relationship to their Creator, and then condemn part of them to eternal gloom and black despair, and take the other part to himself in glory, regardless of any efforts upon their part to do his will as he has revealed it to them, is ridiculous and absurd. Away with such stuff!

Mulberry Grove, Ill.

THE MISSION OF JOHN'S MESSENGERS TO CHRIST.

BY I. J. ROSENBERGER.

Now when John had heard in prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or look we for another?—Matt. 11:2, 3.

The phraseology of this text would at a first reading seem to imply or indicate that John sent this message in quest of personal knowledge for himself, that he was in a measure doubtful on this great question. Let us look and see!

PROPOSITION I.—John had a clear conception of the future Messiah.

The following is evidence: "And this is the record of John, when the Jews sent priests and Levites to Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. . . . And they asked him, and said unto him, Why baptizest thou then, if thou be not the Christ? . . . John answered them saying, I baptize with water, but he that standeth among you, whom ye know not, he it is who coming after me is preferred before me." These texts make my proposition clear.

PROPOSITION II.—John knew Christ when he came to receive his baptism.

"Then came Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?" These words exclude all idea of any doubt in John's mind as to this Christ being the Messiah.

PROPOSITION III.—The occurrences at Christ's baptism were most efficient proof to John of Christ's Messiahship.

1. "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him."

2. "And he saw the Spirit of God descending like a dove, and lighting upon him."

3. "And lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." These occurrences were unmistakable evidences to John of Christ's Messiahship.

PROPOSITION IV.—John himself recognized Christ whom he had baptized as the Messiah.

1. "The next day John seeth Jesus coming unto him, and he saith, Behold the Lamb of God, that taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me." That is, this is he to whom I have been making allusions.

2. "Again the next day after, John stood and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God." These facts leave no room in John's mind for doubts as to Christ being the coming, promised Messiah.

But previous to this John's disciples came to him with this message: "Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him." This showed a measure of envy in the heart of John's disciples toward Christ and his work. This John doubtless sought to remove and thus fit them for the new Christian kingdom and its work. John had assurance that he would see the Messiah and evidences of his Messiahship. To conclude that John was in any doubt as to the great question of the true Messiahship in his last and lonely prison hours would be a most confused theory of theology. Hence I conclude that John did know, was fully informed, but sent these disciples of his to Jesus with this inquiry for their information, education and improvement, and not his own.

Corvinton, Ohio.

SORROW AND JOY.

BY C. H. BALSBAUGH.

A MARVELOUS combination! possible only to God and his elect. Christ was "a man of sorrows, and acquainted with grief." Isa. 53:3. He said, "My soul is exceeding sorrowful, even unto death." Matt. 26:38. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." Heb. 4:15. He was "made perfect through sufferings." Heb. 2:10. "The fellowship of his sufferings is one of our highest privileges." Philpp. 3:10.

AND SUCH JOY! Who can fathom, or scale, or compass? The beauty, and glory, and amazement of John 15:11, is seen in the bottomless depth of the word "my." Who can measure the joy of the eternal God? And then to think it finds its full expression in Gethsemane and on Calvary! The cross

is the manifestation of God's love. When love reaches its acme, joy corresponds. Without sorrow there can be no redemption. A cross without agony would be an empty drama. The sorrow was for God's glory, and for the salvation and eternal halleluia of millions of lost souls. The joy preponderates.

Every life has in it both clouds and sunshine. In all our stumbling, and failure, and sorrow, one thing remains: the burning desire to be holy and acceptable to God. But we must not forget Mark 13:37 and Eph. 4:30. Let us be ever repeating to ourselves the claims of 1 Cor. 6:19, 20. We are Christ's witnesses, and this we cannot be without the continuous burnishing of 2 Cor. 3:18. This is the work of the Holy Ghost, with our faithful and earnest coöperation.

Where are our affections? Where do our desires and aspirations supremely concentrate? Matt. 6:19, 20, 21; Col. 3:2. This is the pivot. Our surroundings and vocation may powerfully combine to rivet our attention and the seen and temporal. I know brethren whose business calls their attention hundreds of miles in all directions; and yet in every perplexity and pressure, their first question ever is, "Lord, *what wilt thou have me to do?*" Acts 9:6. The Carpenter of Nazareth did not allow the handling of his implements to interfere with "his Father's business." "*Whatsoever ye do, do all to the glory of God.*" 1 Cor. 10:31. This is what Christ did in using his hammer and chisel and saw, no less than in proclaiming the glad tidings of salvation, healing the sick, raising the dead, and casting out devils. His was a mission of humiliation and sorrow, but his soul was flooded with the joy of the eternal glory.

If I write a single line to gain the honor of man, I grieve the Holy Spirit. If you preach a single sermon for popularity, you dishonor Jesus Christ. If, like Stephen, we are dead to the world, and wholly governed by the indwelling Christ, we rejoice in the most violent stoning of criticism and abuse, and see the heavens opened, and our Intercessor at the right hand of God. Well may the apostle Paul ask, "*Who is sufficient for these things?*" 2 Cor. 2:16. He gives the beautiful, inspiring answer in 2 Cor. 3:5. "*God is our refuge and strength, a very present help in trouble.*" Psalm 46:1.

When the storm of adversity and sorrow blows hard, when the billows roll high, and our ship is ready to sink, let us listen for the clear, soft, heavenly voice of the blessed Jesus: "*Be of good cheer: it is I: be not afraid.*" Matt. 14:27. He will never, never let us sink. Our faith may be weak, our sorrow may be crushing, but his arm is almighty, and he is always present to infuse his joy, and enable us triumphantly to repeat his heaven-pulsing challenge: "*The cup which my Father hath given me, shall I not drink it?*" John 18:11.

Brethren, sisters, what do we say to all this? Will we respond in the joy of Luke 6:23?

Union Deposit, Pa.

SPIRITUAL WORSHIP.

BY H. A. STAHL.

It is the duty of everyone to worship God in spirit and in truth. The material and local ideas of God, which many of the Jews entertained, cannot be tolerated in Christian spiritual worship. Christianity, unencumbered by many forms and ceremonies, disconnected from the peculiarities of time and place, requires that we should draw near to God with reverence, and bow in our spirits before the majesty of his throne. In order to do this there must be a quickening in our spirit. Thus the Ephesians were quickened into newness of life. They once were in trespasses and sins. They walked according to the way of the world. They bowed in idolatry to the prince of darkness, and became children of wrath. Thus it was with all who are Christians. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, has quickened us together with Christ (by grace ye are saved;)

and hath raised us up together in heavenly places in Christ Jesus." Eph. 2:4-6.

Thus Christian spiritual worship must be the pulsation of the human spirit with the divine things. It must take up the thought and attention with divine things. It is not merely coming to the church and engaging in the forms of worship. How many worship God in solemn mockery; they worship him with their lips while their hearts are far from him. While they are in prayer they are in spirit engaged in something else. While they are in their pews, and looking at the preacher, they are laying their plans about something else than the truth which is proclaimed out of God's Word. This they call worship. They return from church pretty well pleased with themselves that they have put the preacher under special obligation for paying him such a compliment with their presence. But it is not worshiping God in spirit. There were some such in ancient times, to whom God said: "When ye come to appear before me, who hath required this at your hands to tread my courts? Bring no more vain oblations; . . . I cannot away with; *it is iniquity, even the solemn meeting.*" Isa. 1:12, 13.

The spirit, the soul, the rational part of man, that which is immortal and immaterial, must be engaged in our devotions, or it is not Christian spiritual worship. But the great tendency of the human mind, as far as the worship of God is concerned, is more apt to take up, and to be satisfied with the externals, the mere form of worship, than with its internal life. We must have the form, but then we must not forget that the power, the spiritual life, to be communicated, is after all the great object in divine worship. This may have furnished a reason to the author of Christianity why he connected with it so few ceremonies and outward forms; Christianity was to be different from Judaism. The former was to possess, in reality, what was merely foreshadowed by the latter. Hence, Christianity was so painful to the Jews who were so long accustomed to an almost endless routine of ceremonies, mostly introduced by tradition. Still it was necessary that Christianity should be preceded by Judaism, or rather the Levitical economy, in order that spirituality might be gradually introduced into the race.

But as the Jews lost sight of the spiritual import of their symbols, and were employed with these rather than what was symbolized by them, so the Christian may lose the spiritual import of God's worship and be satisfied or put himself off with a few empty ceremonies, and call this spiritual worship. But "be not deceived, God is not mocked." When we enter into his worship we must do it with a proper frame of mind. Our attention, our feelings, our whole soul must be absorbed in the divine exercise.

"O for a heart to love my God,
A heart from sin set free;
A heart that always feels the blood,
So freely shed for me."

Our attention, our feelings must be enlisted by contemplating the exalted character of God and the sacredness of his worship. Seldom does that person who leaves his house with prayer and in a solemn frame of mind, fail to realize in God's house the divine blessing. On the other hand, little benefited is that person who comes in a careless manner, and is inattentive while there, gazing about, and every trifling occurrence attracts his attention. The opening of the door, one's coming late, or the restlessness of a child at once takes away his or her attention from the solemn exercises.

But spiritual worship implies that it be done with reverence for the divine character and God's house, for reverence is purely a spiritual emotion, and can be experienced only by a spirit. You can make an animal afraid, but never to revere, and you can make a man afraid in the presence of an animal, but never to feel reverence. But in God's presence, the presence of the Great Spirit, the finite soul knows, or at least should know, that nothing should hinder the complete surrender of all that he is in humble consecration. Unreserved homage is due to God, and the deepest

reverence before him is the highest dignity of the human spirit.

But what want of reverence is there in much that is called Christian worship! What profane handling of sacred things! What irreverence is seen in God's house! It is polluted; it is profaned. It is often kept filthy, and left to crumble to the dust from neglect. There must be sincerity and uprightness in our worship. We must be true to ourselves, true to those around us, and above all true to our God. Ananias and wife did not worship God in truth, and consequently they met with a dreadful overthrow. They were acting the hypocrite. There is no room for hypocrisy in spiritual worship.

May God help each of us to become more spiritual in our worship.

Glade, Pa.

LUKEWARMNESS.

BY H. H. RITTER.

I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.—Rev. 3:15, 16.

WEBSTER defines lukewarmness as indifference; want of zeal or ardor; coldness. John, the revelator, was told to write a book and send it to the seven churches of Asia. The burden of the message in the book was a warning against lukewarmness, and an exhortation to return to their first love.

Do we find any lukewarmness in the church to-day? Let us look at ourselves for a short time and see if we can profit by meditating on lukewarmness.

What is it that keeps so many members away from the services of the church? Is it not because they are not interested in the work? Many times we say we do not feel well enough to go to church, but on a week-day we would not think to offer that as an excuse to keep us from following our daily occupation. We can go to town on Saturday through rain and mud to do some trading, or to attend to business affairs; but on Sunday morning the roads are too bad, or the team is too tired to go to Sunday school or church services. When a Sunday-school teacher gets up before his class and says, "I did not study the Sunday-school lesson, as I was so busy that I did not have time," does it not show lack of zeal for the Master's cause? Often members get to church services late, but when it comes to business affairs we find them on time. Does not that show where their treasures are? Christ said, "For where your treasure is, there will your heart be also."

Many families neglect asking a blessing before meals, for the simple fact they want to gain time to devote to the pursuit of earthly riches. Is it wise to devote all our time and talents to gain silver or gold? How many homes do we find without the family altar? Even the homes of deacons and ministers are often without daily Bible reading and prayer. Does not that show indifference towards Christianity? Many children do not come into the church because the parents do not seem to enjoy worshipping God. The greatest pleasure a child of God can enjoy is to commune with God at a throne of grace.

Nowhere else can we get as much spiritual strength as by daily Bible reading and earnest prayer and careful meditation. How can we expect to become strong in Christ Jesus if we do not partake of spiritual food?

The happiest period in our life, no doubt, was when we first accepted Christ. How our hearts burned with love, and we felt as if we could do anything for Christ who had done so much for us. But how soon did the cares, riches and pleasures of life crowd back the Holy Spirit and we left our first love! Brethren and sisters, let us pray God that that first love may be renewed within our hearts, that we may become more earnest and zealous in the Master's service, and ever be found faithful, for in due season we shall reap if we faint not.

Crescent, Okla.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

VOCAL CLASSES WANTED.

My health is greatly improved and I expect to be able to spend the winter teaching vocal classes in the churches desiring my services.

The last of October, I have a class at Astoria, Ill., and the last of December at Cerro Gordo. There are several weeks between the two appointments that I would like to fill with classes not too far distant from the places mentioned, in order to save traveling expenses.

From about Nov. 10 to Dec. 23 there is time to teach about three classes of two weeks, or, if wanted, a three weeks' class and one two weeks' class. I would like very much to have these intermediate dates filled. They are desirable, coming as they do before the winter begins.

I have taught but three classes since Jan 1, sickness preventing, and would now like very much to be at work and kept busy. Please take up the idea of a vocal class in your church and see if you are not greatly pleased with the results. Write me. First come, first served.

Geo. B. Holsinger.

Bridgewater, Va.

REPORT OF MINISTERIAL, EDUCATIONAL AND DISTRICT MEETING OF NORTHERN INDIANA.

The ministerial meeting was held Oct. 3. Bro. Hiram Kriehbaum was chosen moderator. The program was so well arranged that the subjects formed one complete whole.

It was shown that under present conditions the ministry is unable to meet the demands. Too much territory is unoccupied. Too many churches have eight or ten men doing two men's work. There is a need of calling more men to the ministry and then so assisting them that the work may be more effectually carried on. There is a great need of more pastoral work. These conditions are largely due to a lack of proper teaching, as our people are willing to do that which they feel is for the good of the cause.

Other subjects brought many interesting thoughts and spirited discussions. The entire meeting was unusually interesting and inspiring.

The evening was given to an educational meeting. This was a new step for Northern Indiana. The interest and enthusiasm that were manifested gave evidence of a growing sentiment in favor of the patronage of our schools.

It was shown very plainly that if the church wishes to keep her young men and women in the church they must be educated in our own schools.

The discussion on the influence of a Christian education upon the home and the church brought out the thought that herein lies much of the hope of our future church. This makes Christian homes from which will come true Christian people who can and will maintain the principles of Christ.

In considering the relation of our schools to the mission work it was shown that all of our foreign missionaries were trained in our schools. Our mission boards look to them to furnish workers for the home field. Our schools foster the spirit of missions and inspire men and women with the true love for souls. They organize mission bands from which come volunteers.

These facts prove beyond doubt that our schools are great moulding factors for good in our church. The zeal and earnestness of all present showed that not only the younger workers, but also the older pillars of the church see the need and influence of a Christian education.

The district meeting convened Oct. 4, at 8 A. M. The officers elected were: S. F. Sawyer, moderator; I. D. Parker, reading clerk; Lafayette Steele, writing clerk. The district was well represented. Seventeen papers came before the meeting. These were disposed of in a Christian spirit. Three were sent to Annual Meeting. Besides some papers on general management of church work, there was passed one paper arranging for a district Christian Workers' meeting, one on the advancement of educational work, and one providing for local Sunday-school teachers' institutes.

The next meeting will be held in the Pine Creek congregation. Lafayette Steele, clerk.

Walkerton, Ind., Oct. 9.

NEWPORT NEWS, VIRGINIA.

The hearts of the few members here were gladdened by learning that the mission board of the Second District of Virginia would send a brother to assist in a series of meetings. Accordingly Bro. D. B. Wampler, Penn Laird, Va., came to us Sept. 20 and remained until Oct. 1, preaching fourteen times. The attendance was the best we have yet had.

It is very difficult to get the people out to preaching services unless some sensational means are used. Men's hearts are going out after the light and frivolous things of the world, and the really important things of life are shunned. But we are gaining ground and are hopeful, knowing that it is through the power of the Spirit that we shall win. We are praying that we may be filled with the Spirit, and we want the prayers of the Brotherhood.

Wm. K. Conner

1110 26th St., Oct. 8.

NOTES NOT CLASSIFIED

Shippensburg. Bro. John Miller, of Oakville, Pa., preached for us one week prior to our communion—Mrs. F. M. Miller, Shippensburg, Pa., Oct. 12.

Elk Lick church met in council Oct. 4. Bro. E. K. Hosteller moderator. A series of meetings, conducted by Bro. E. K. Hosteller, began Sept. 30, and ended with a love

feast Oct. 6. One was added to the church by baptism. Eld. T. S. Fike, of Detour, Md., officiated at our love feast. Sunday morning, Oct. 7, Bro. G. E. Yoder was advanced to the second degree of the ministry. Alice C. Beechey, Elk Lick, Pa., Oct. 10.

Union City. We are in the midst of a glorious revival in the Poplar Grove church. Bro. Ezra Flory done the preaching. Meetings have been in progress six days and already ten precious souls have been made willing to join in with the people of God. J. Q. Helman, Union City, Ind., Oct. 13.

Pleasant Valley church met in council Sept. 22. A minister and two deacons were elected; for minister Bro. Philip Cool, for deacons, Brethren William Sell and Alma Minnich. Bro. Lawrence Kreider, of the Ludlow congregation, was with us over last Sabbath and gave us three excellent sermons. Bro. B. F. Sharp will begin a series of meetings here Oct. 14. Mrs. Lizzie Rhoades, R. R. 41, Box 98, Union City, Ohio, Oct. 12.

Cabool church met in council Oct. 6; received report of visit; business preparatory to hold love feast Nov. 3. Eld. F. W. Dove and the writer were chosen delegates to district meeting—S. M. Stevens, Mountain Grove, Mo., Oct. 12.

Tipton.—June 20 I left home for North Dakota; met with the Brethren at Berthold, N. Dak., at their district meeting. July 1, I began a series of meetings with the White Rock congregation which closed July 15. Six came out on the Lord's side. After these meetings the mission board of North Dakota sent me to Oberon, N. Dak., among some of the isolated members, where I labored nearly three weeks. At York I held a few meetings. Leaving York I went farther west in view of securing a homestead. North Dakota and eastern Montana in view of finding government lands. To our satisfaction we found a large body of land that will make a good place to locate and organize Brethren churches. J. E. Keller, Tipton, Iowa, Oct. 14.

Norristown church met in council this evening. The Sunday-school officers were elected for another year, beginning Jan. 1. In this way the new officers have the last quarter to lay their plans for the management of the school. Superintendent, F. B. Cassel; assistant, J. S. Grater. There is also an executive board. The church is moving along encouragingly and the school this year has run ahead of all past records.—T. F. Imler, Norristown, Pa., Oct. 11.

Blue Ridge.—Our communion, Oct. 14, was an enjoyable feast. Eld. Mohler, of Cerro Gordo, officiated. Visiting members were present from Indianapolis, Cerro Gordo, Champaign and Decatur. In the morning Bro. Frank Heckman preached an inspiring sermon. After the sermon one came out on the Lord's side and was baptized. Sister Myrtle Watson left Monday to labor in the Spring field, Ill., mission.—G. Wm. Robinson, Mansfield, Ill., Oct. 15.

Decatur. I am just home from a several weeks' meeting at the Shannon church, Carroll Co., closing with communion services Oct. 3. One of the lambs made the good choice. This congregation once was a part of the Cherry Grove congregation. It has a membership of about sixty, well organized and united in sentiment and work. David Rosland of Lanark is their elder and pastor, with Eld. Henry Baum as assistant.—S. W. Garber, Decatur, Ill., Oct. 5.

Nampa church met in council Oct. 6, with Eld. N. S. Gripe presiding. Two letters of membership were received and three granted. Our love feast will be held Nov. 3 at 4 P. M. Christian Workers' meeting was reorganized Oct. 7, with Bro. Ever Peeler president.—Edith Troyer, Nampa, Idaho, Oct. 11.

Surrey.—Our council convened Sept. 27, Bro. Geo. Stryker presiding. Four letters were received and nine granted. Bro. A. B. Peters will hold a series of meetings for us beginning Nov. 8, closing with a love feast—Manerva Lambert, Surrey, N. Dak., Oct. 12.

Hudson church met in council Oct. 6. Eld. J. H. Neher presided. The deacon brethren reported the numbers in love and in the faith. Our love feast took place the following evening. No ministers from adjoining congregations being present, Eld. J. H. Neher officiated, assisted by Bro. Wm. Neher. A number of young brethren and sisters from Panther Creek church were present, also a few members from Ohio who were here visiting relatives. One young brother was baptized on Sunday after the forenoon preaching services and enjoyed his first love feast that evening.—Ida L. Thompson, Hudson, Ill., Oct. 13.

Lancaster church met in council Oct. 10. There were thirteen letters granted. There was one applicant for membership. Our city missionary visited ninety seven homes and the county institutions during the last quarter. She received contributions to the amount of \$20.08 towards her benevolent work and paid out the same during the last quarter. Our love feast will be Nov. 11, at Emma C. E. Landes, 219 College Ave., Lancaster, Pa., Oct. 13.

ANNOUNCEMENTS

DISTRICT MEETINGS.

Oct. 20, First District of West Virginia in the Sandy Creek congregation, Salem house.

Oct. 24, 25, Southern Missouri and Northwestern Arkansas in the Dry Fork church, Mo.

Oct. 26, 8 am, North Western road in the Victor church, Osborne Co., Kan.

Oct. 26, Oklahoma and Indian Territory in the Washita congregation, 5 mi. E. and 2 1/2 mi. So. of Corral, Okla.

Nov. 1, First District of Arkansas and Southeastern Missouri in the St. Francis church, Palestine, Ark.

LOVE FEASTS:

Oct. 25, Austin, Arkansas.

Oct. 25, 9:30 am, St. Francis.

Oct. 27, 11 am, Oak Grove, California.

Oct. 27, Covina, California.

Nov. 3, Fruitvale

Nov. 25, 11 am, Lordsburg, Colorado.

Nov. 10, Rockyford, Idaho.

Oct. 27, Boise Valley, Idaho.

Oct. 27, 5:30 pm, Naperce, Idaho.

Nov. 3, 4 pm, Nampa, Idaho.

Oct. 20, 21, Silver Creek, at Mt. Morris, Illinois.

Oct. 20, 4 pm, Polo, Illinois.

Oct. 20, Spring Run, west of Ellipton, Illinois.

Oct. 27, 7 pm, Batavia, Illinois.

Oct. 27, 6 pm, Naperville, Illinois.

Oct. 27, 4 pm, Sugar Ridge, Illinois.

Oct. 27, 2 pm, Yellow Creek, Illinois.

Oct. 27, 4 pm, Rock River, Illinois.

Nov. 3, 4 pm, Big Creek, Illinois.

Nov. 3, Chicago, Illinois.

Nov. 3, 10 am, Pleasant Hill, Illinois.

Oct. 20, 10:30 am, Upper Fall Creek, Indiana.

Oct. 20, 10:30 am, Upper Fall Creek, Indiana.

Oct. 20, 10 am, North Manchester, Indiana.

Oct. 20, 4 pm, Palestine, 3 1/2 miles northeast of Seaford, Indiana.

Oct. 20, 10 am, North Manchester, Indiana.

Oct. 20, 3 pm, Blue River, Indiana.

Oct. 21, Indianapolis, Indiana.

Oct. 21, Upper Deer Creek, Indiana.

Oct. 25, 10 am, Cedar Lake, Indiana.

Oct. 25, White, Indiana.

Oct. 26, 4 pm, Mexico, Indiana.

Oct. 25, Pleasant Valley, Indiana.

Oct. 26, Salem, Indiana.

Oct. 26, 5 pm, Mission Center, brick church, Indiana.

Oct. 27, 4 pm, Pine Creek, Indiana.

Oct. 27, 4 pm, Sallmonie, Lancaster house, Indiana.

Oct. 27, 6 pm, Rock Run, 5 mi. E. of Goshen, Indiana.

Oct. 27, 4 pm, Springfield, near Wawaka, Indiana.

Oct. 27, 4 pm, Walnut, Indiana.

Oct. 27, Nettle Creek, Indiana.

Oct. 27, Yellow Creek, Indiana.

Oct. 27, 4 pm, Wabash, Indiana.

Oct. 27, 4 pm, Monticello, Indiana.

Oct. 27, 4 pm, Santa Fe, Indiana.

Oct. 27, 10 am, Sugar Creek, 5 mi. E. of So. Whitley, Indiana.

Oct. 27, 6 pm, English Prairie, Indiana.

Oct. 27, 30 pm, Tippecanoe, Indiana.

Oct. 30, 2 pm, Howard, Indiana.

Nov. 1, 6 pm, Solomon Creek, Syracuse house, Indiana.

Nov. 3, Pleasant Hill, Indiana.

Nov. 3, 10 am, Beech Grove, Indiana.

Nov. 3, 4 pm, Union City, Indiana.

Nov. 5 pm, Four Mile, Indiana.

Nov. 3, 10 am, Beech Grove, Indiana.

Nov. 8, 10 am, Little St. Joe, Indiana.

Nov. 3, 10 am, Spring Creek, Indiana.

Nov. 11, 4 pm, Fort Wayne, Indiana.

Nov. 15, 4 pm, Bachelor Run, Indiana.

In Florida.

Nov. 17, 5 pm, Goshen, West side, Indiana.

Nov. 18, 4 pm, South Road, Second Brethren church, Indiana.

Nov. 18, Muncie, Indiana.

Nov. 23, 3 pm, Farmont, Indiana.

Indian Territory.

Oct. 20, Pleasant Valley, 3 mi. N. of Beggs, Oklahoma.

Iowa.

Oct. 20, 2 pm, Maple Valley, near Aurelia, Iowa.

Oct. 20, Franklin County, Iowa.

Oct. 20, 21, 10:30 am, Iowa River, south house, Iowa.

Oct. 20, 3 pm, South Kookuk, Iowa.

Oct. 20, 4 pm, South Waterloo, Iowa.

Oct. 27, 28, Dallas Center, Iowa.

Kansas.

Oct. 20, Verdier, Kansas.

Oct. 20, 2 pm, Larned, Kansas.

Oct. 20, Fredonia, Kansas.

Oct. 20, Cottonwood, Kansas.

Oct. 20, 21, 10:30 am, North Solomon, Kansas.

Oct. 20, 6 pm, Monitor, Kansas.

Oct. 20, Navajo, good house, Kansas.

Oct. 27, 5 pm, Paint Creek, Kansas.

Oct. 27, 4 pm, Victor, Kansas.

Oct. 27, 2 pm, Eden Valley, Kansas.

Oct. 27, 4 pm, Pleasant Grove, Kansas.

Oct. 27, Olathe, Kansas.

Oct. 27, 10 am, Kansas Center, Kansas.

Oct. 27, 2 pm, 3 1/2 mi. E. of Newton, Kansas.

Oct. 27, 10 am, Olathe, Kansas.

Oct. 27, Parsons, Kansas.

Oct. 27, 2 pm, Chapman Creek, Kansas.

Nov. 3, Topeka, Kansas.

Nov. 3, 5:30 pm, Sterling, Kansas.

Nov. 3, 10 am, Quinter, Kansas.

Nov. 3, Chanute, Kansas.

Nov. 3, Independence, Kansas.

Nov. 3, Prairie View, Kansas.

Nov. 29, 4 pm, Lawrence, Kansas.

Nov. 30, Slate Creek, Kansas.

Maryland.

Oct. 20, 21, 1:30 pm, Manor Oct. 20, 25, 1:30 pm, Broad-fording, Maryland.

Oct. 27, 28, 10 am, Upper Codomo, near Buck Rock, Maryland.

Oct. 27, 1:30 pm, Monocacy, Maryland.

Oct. 27, 6 pm, Brownsville, Maryland.

Oct. 27, Shinn, Windor, Maryland.

Nov. 1, 1:30 pm, Frederick, Maryland.

Nov. 3, 2 pm, Middletown Valley, Maryland.

Nov. 3, 2 pm, Meadow Branch house, Maryland.

Nov. 12, 2:30 pm, Woodberry, Baltimore, Maryland.

Michigan.

Nov. 3, 10:30 am, Saginaw, Michigan.

Minnesota.

Oct. 27, Deer Park, Barnum, Nov. 29, Morrill, Minnesota.

Nov. 29, 10 am, Worthington, Minnesota.

Missouri.

Oct. 20, 2 pm, Smith Fork, near Plattburg, Missouri.

Oct. 20, 2 pm, Spring River, Jasper county, Missouri.

Oct. 20, Cherry Box, Missouri.

Oct. 25, Dry Fork, Missouri.

Oct. 27, Low Creek, Missouri.

Oct. 27, Oscola, Missouri.

Oct. 28, St. Joseph, Harrisonville, Missouri.

Nov. 3, Cabool, Missouri.

Nov. 3, Mound Valley, near Nov. 10, 3 pm, Shoal Creek, Nebraska.

Nebraska.

Oct. 20, 5 pm, Alvo, Nebraska.

Oct. 27, 4:30 pm, Juniata, Nebraska.

Oct. 28, 4 pm, Kearney, Nebraska.

New Mexico.

Dec. 1, 2 pm, Pecos Valley, Lake Arthur, New Mexico.

North Dakota.

Oct. 26, 4 pm, Pleasant Valley, Ohio.

Ohio.

Oct. 20, 10 am, Salem, Ohio.

Oct. 20, 6 pm, Sidney, Ohio.

Oct. 20, 10 am, Sugar Ridge, Ohio.

Oct. 20, 10 am, Eagle Creek, Ohio.

Oct. 20, 10 am, Beaver Creek, Ohio.

Oct. 20, 10 am, South Poplar, Ohio.

Oct. 20, 10 am, Prices Creek, Ohio.

Oct. 21, Ollet, Ohio.

Oct. 23, 4 pm, Upper Twin, Sugar Hill house, Ohio.

Oct. 27, 6 pm, Mt. Zion, Oklahoma.

Oct. 27, 10 am, Mohican, Oklahoma.

Oct. 27, 2 pm, Mercer, Oklahoma.

Oct. 27, 3 pm, Owl Creek, Oklahoma.

Oct. 27, 2 pm, Lower Still-water, Oklahoma.

Oct. 27, 2 pm, Rome, Oklahoma.

Oct. 27, 10 am, West Nimi-shillen, Oklahoma.

Oct. 27, 2 pm, North Star, Oklahoma.

Oct. 27, 10 am, Maunee, Oklahoma.

Oct. 27, 2 am, Logan, Oklahoma.

Oct. 27, 4 pm, Lower Miami, Oklahoma.

Oct. 27, 2 pm, Covington, Oklahoma.

Nov. 3, 1 pm, Baker, Oklahoma.

Nov. 3, 1 pm, Ludlow, Pitts-house, Oklahoma.

Nov. 3, 4 pm, White Oak, Oklahoma.

Nov. 3, 2 pm, Mercer, 3 mi. E. of Mendon, Oklahoma.

Nov. 3, 10 am, East Nimi-shillen, Oklahoma.

Nov. 3, 2 pm, Swan Creek, west house, Oklahoma.

A CHANNEL.

BY EZRA FLORY.

JUDGING from what we too often hear and see, we have concluded that many persons think spiritual power can be accumulated just as money, and then be used at the will of the possessor. This is a sad mistake. Frequently those of intellectual attainments are looked upon as vast accumulations of spirituality and are quickly picked up to fill various positions in the work of the church, when, in fact, they lack the vital requisite.

Paul did not understand that spiritual power could be accumulated. Listen: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God: *with all prayer* and supplication praying at all seasons, in the Spirit, and watching thereunto in all perseverance and supplication for all the saints, and on my behalf." Eph. 6: 17-19.

Jesus, too, needed to walk by faith; needed to be filled with the Holy Spirit; and the strength that is gained only in private prayer. His strong and beautiful life so fills us that we are apt to lose sight of his secret intercourse with the Father, out of which came all its beauty and its power. He lived from first to last in the atmosphere of prayer. He prayed at his baptism; when he chose his twelve apostles; before doing any great work; and did not forget to pray when it was completed. He prayed when transfigured; when the popular throng was enthusiastic; when he was tempted; at Lazarus' grave; in Gethsemane; upon the cross. And if he so constantly needed to be in touch with God, how infinitely more we! How much more could and would be accomplished in all our work, both in the church, the home and everywhere!

Here is the wonderful interplay of the divine and the human. The power is everything, but it cannot be used without a channel. God help us to be a channel. Are you, dear reader, a channel? Are you constantly in touch with God?

Union, Ohio.

THE LAW OF EXPEDIENCY.

BY T. S. MOHERMAN.

PERHAPS it may not be amiss to give a few thoughts on this perplexing question. Not a few have become confused when the right line of procedure is clearly set forth to their minds, and besides it raises another course which asserts itself as the expedient thing to do.

Now in the midst of such disparaging courses of action there can be but one line of procedure. The Savior and all the apostles recognized the law of expediency, and when that fact became apparent to them, it was the only right in the question at hand. There can be no two right courses concerning any one thing at the same time. When we have occasion to exercise the law of expediency, that course becomes the only right one, and takes precedence over the ultimate right. The ultimate right, however, is the goal of the expedient right. A firm grasping of this principle will guard one from becoming radical on the many mooted questions of social life.

Ashland, Ohio.

IMAGINATION.

BY J. S. FLORY.

THE poet Byron said, "This earth is but an echo of the spheres." Now who can measure the depths of meaning the poet put into these words? Did his imaginative mind mean to say the "spheres" had creative power, or did he mean there was a power back of the spheres that was manifest in the make-up of this earth—a sphere of itself? Well and good, so it is an expression of an all-wise and infinite Being. In every sphere every world, every star, every plant, every created, living thing, we have the expression of an infinite mind.

Imagination is not necessarily always unreality. It

is often a sweep of the imagination that takes in reality in a comprehensive sense, regardless of defined lines. The exercise of the mind in what is called imagery is often fruitful of larger development of the faculties of thought and may be of profit to the thinking student seeking to become efficient in oratory or other literary attainments. Paul was a master mechanic in the art. Where in ancient or modern literature is there a flight of oratory equal to what Paul says in the closing of the eighth chapter of Romans?

When the human mind begins to go into detail as to the innumerable worlds measured by astronomers, their distances from our planet, their supposed existence for millions of years, we become lost in the maze of unthinkable things, and have to conclude how insignificant we are,—scarcely an atom in the great universe of God. But to remember we are but dust, yet endowed with intelligence from the Infinite Mind and an eternal entity of all life, how thankful we ought to be we are not forgotten, but have something real of God's great love, and are not left to speculation with unrevealed mystery.

Los Angeles, Cal.

PRAYER.

BY RICHARD SEIDEL.

PRAYER is the earnest desire of the heart ascending to God, the Author of life and the Giver of all blessings. Our first thought in the morning should be a prayer of thankfulness to God for his watchful care over us; and through the day our souls should breathe forth holy desires "on wings of prayer." And when night veils the earth, then, too, let us raise our voices in supplication and commit all our burdens to One who hath promised to sustain those who trust in him. We can never pray too often. "Lead us not into temptation, but deliver us from evil." "Watch and pray, that ye enter not into temptation," was the wise command of our Savior. His whole life from childhood to Calvary was constant prayer, and shall we not imitate him by putting on the whole armor of righteousness, which will alone be our safeguard? Oft may our bark be tempest tossed, but we need not fear; he who "doeth all things well" is at the helm, and will guide the faithful over the sea of danger to the desired harbor.

Have you never watched till you saw the first bright star shine through a dark cloud? Prayer and watchfulness, which is the armor for the battle of life, will surely bring in sight the star of hope, dispelling the clouds of sorrow and gloom.

HARMONY.

BY J. H. ROYER.

HAVE you ever stood upon a mountain summit with a broad, calm lake lying at your feet, a valley stretching away yonder, dotted with villages on whose church steeples the sunlight flashed its greeting in the morning and lingered at eventide for a last good-night, while far away peak after peak of snowclad mountains lifted themselves up into the heavens of a cloudless sky? If so, have you heard the blast of a mountain horn, or other discordant sound rise up the rugged mountain wall, like tidal waves, so loud, so full, so melodious that the atmosphere around seems almost filled, lingering among the highest peaks of the crags, fading away as the light of the setting sun fades into tints on the summits of perpetual snow?

It is said it is because of coming in the right direction and at the proper angle that only the echoes can be heard and not the real sounds. We cannot but wonder how those rugged rocks can gather up those rough, discordant sounds and transform them into harmonies so beautiful. The conclusion is, "It all depends,—if we stand at the proper angle, if we approach from the right direction."

What a beautiful figure this seems to present of the transforming power of Christian character. Paul's exhortation is, "Rejoice in the Lord always; and again I say, Rejoice."

Friends, there will be and there is power in your Christian religion if it rises up grandly like a mountain wall to echo all the rough experiences of life, like richest music, into your heart.

2525 Champa St., Denver, Colo.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, October 28, 1906.

OUR FINANCIAL RESOURCES.

I. As a Nation.

1. Wealth per capita for each man, woman and child in 1900, \$1,235.
2. Rate of increase in wealth every ten years, about twenty per cent.
3. Value of products from farm and factory alone, \$224 per capita.

II. Our Own Congregation.

1. Estimated value of property owned by members alone.
2. Income on this on a four per cent basis.

III. What are We now Doing Compared to this Basis?

(Let some one look up all given for different charities in the year.)

IV. What We Might do.

1. If each member gave a cent per day exclusive of Sundays and holidays.
2. If each member gave a tenth of his income as they did in Israel's time.

V. What Will We do from Now on?

I. As a Nation. Our nation collectively and individually is well blessed financially. For the present we are well provided and the future seems to promise us even more, as so many seem to be interested so intensely in getting all the wealth they can and as rapidly as they can.

II. Our Own Congregation. "The Brethren" are not altogether free from this desire to secure wealth. We have always been a well-to-do people. The unrest and changing about among us is largely due to a desire for getting more money. The summed-up wealth among us would yield a vast sum. Is it well spent?

III. What are We now Doing Compared to this Basis? We as individuals and as churches often congratulate ourselves on doing well in giving. We have no right to boast. But very few of us, indeed, are giving as much as we might give. Compare the wealth in a congregation with the amount given, and see how we stand.

IV. What We Might Do. One cent per day for 300 days for one member would be 300 cents. For 100,000 members it would be \$300,000. Are we doing much? If each member gave a tenth of his wealth as he ought to give, we would have 100,000 times a tenth of \$1,235, the average amount of wealth per capita. This would be \$1,235,000! What the amount would be if one-tenth of each one's income would be given, is difficult to ascertain.

V. What Will We do from Now on? We surely ought to do much better, and I am sure we will, since our attention is called to the cold, bare figures that do not look very well for us.

PRAYER MEETING

For Week Beginning October 28, 1906.

THE TEST OF OUR PROFESSION.—Titus 2: 11-14.

1. **Consciousness of Sin.**—"I know that in me (that is, in my flesh) dwelleth no good thing" (Rom. 7: 18). The first step towards being right, is to know that we are wrong. The stream of the life is polluted because the source of the life—the heart—is defiled (Matt. 15: 19). To know that we are lost, is the first step to seeking that we may be saved. Do we know, in the Biblical sense of knowing, that we are sinful—that is, do we not merely know it in the head but realize it in the very depth of our heart? If so, we are ready to cry out, "O wretched man that I am."
2. **Confidence in the Savior.**—"I know whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day" (2 Tim. 1: 12, R. V.). Many there are who "know about" Christ, but really do not "know" him. To know Christ as the "Savior" is to trust him for salvation, and to deposit ourselves in his safe keeping, as the apostle says he had done. To know Christ as our "High Priest" is to be continually saved from sinning, as we come to him in faith and prayer (Heb. 7: 25). To know Christ as our "Prophet," is to be instructed by him, and to sit at his feet even as Mary did (Luke 10: 39). To know Christ as our "Lord," is to recognize that we are his property, and to submit ourselves wholly to his rule (John 13: 13-17). To know him as the "Christ" is to receive him to live and reign in us (Gal. 2: 20).
3. **Conscience Void of Offense.**—"And herein do I exercise myself, to have always a conscience void of offense toward God and toward men" (Acts 24: 16). "I know nothing against myself" (1 Cor. 4: 4, R. V.). The apostle did not mean to say that he had no faults or failings. Paul was a chosen vessel, but yet an earthen vessel, and as such he had his failings. As far as his consciousness went, he means to imply, he knew nothing against himself. To be able to say this, there must be (1) implicit obedience to the Word of God; (2) initiation in the ways of God; (3) instruction in the will of God; (4) intimate fellowship with God alone. It is well worth an effort.

HOME AND FAMILY

WRITE THEM A LETTER TO-NIGHT.

Don't go to the theater, concert or ball,
But stay in your room to-night;
Deny your-self to the friends that call,
And a good long letter write—
Write to the sad old folks at home,
Who sit, when the day is done,
With folded hands and downcast eyes
And think of the absent one.

Don't selfishly scribble, "Excuse my haste,
I've scarcely the time to write,"
Lest their brooding thoughts go wandering back
To many a by-gone night,
When they lost their needed sleep and rest,
And every breath was a prayer
That God would leave their delicate babe
To their tender love and care.

Don't let them feel that you've no more need
Of their love and counsel wise;
For the heart grows strangely sensitive
When age has dimmed the eyes—
It might be as well to let them believe
You might never forget them, quite;
That you deem it a pleasure, when far away,
Long letters home to write.

Don't think that the young and giddy friends
Who make your pastime gay,
Have half the anxious thought for you
That the old folks have to-day.
The duty of writing do not put off;
Let sleep or pleasure wait,
Lest the letter for which they looked and longed
Be a day or an hour too late.

AN HOUR WITH BIJIE'S WIFE.

BY SADIE J. MILLER.

UBLO—Where are you going, Mamma? Just wait a moment, I have something to tell you. You know Davlo's wife? Well, she told me the other day that she would like to have her jewels cut off, and if you would do it, why very good.

Mamma—Certainly, any time she comes, I will do it for her and gladly too, for it is a new thing to have a woman who is not a Christian come and ask such a thing. I am going over to Bijie's house; you know his wife has been sick quite a while and I have been going there every day to see what could be done for her.

Bijie's Wife—Good evening, Mamma. You were here yesterday, but I was not at home. I had limped the floor and then the children went with me to bathe, so when you came we were gone. Which way did you go home? My husband told me you went to Butarlio's from here, and then I thought you would be back, but I looked all in vain, for you came not.

Mamma—Oh, we went around to see other people too; stopped at Dabrio's, Saradie's and at Burie's house.

Bijie's Wife—My breathing is better now, and so I can go out more to get a few things done. I had such a hard time for one month and no more hope was left that I could get well; but now that you have come and brought this medicine I am getting well very quickly.

Mamma—You must not give the credit to me, but it belongs to our mission doctor, for he makes and sends to us all the medicine we use.

Bijie's Wife—I have noticed that every one who comes to you people for medicine gets well.

Mamma—Then why in the world do you always persist in making use of all these superstitious remedies you have? For instance, when you are sick the dhooners came along and you gave them money. They dhooned, and dhooned some more, and you only grew worse. What kind of people must you be, any way? When will you ever learn that dhooning is only the work of foolish people? It seems to me you certainly do not use good sense or you would never consent to let such things go on in your house when you know the absolute folly of it.

Bijie's Wife—That's all very true, Mamma, but you see our relatives who are not yet properly taught,

come and tell us to do these things and we feel bad to say no.

Mamma—Yes, but you did more. You offered chickens as sacrifices, and altogether spent twenty or more rupees, and then you come near dying and would be dead if we had not come to your rescue. I cannot understand why you should persist in doing this way. Now if it were Manorio over there who would do such things, I would not be so much surprised; but you who have been Christians now these six, seven years, why what must be the matter with you? I know. You just simply want to be heathen, that's what is the matter. So long as you know not God, just so long I will expect you to keep on that way. And how are you to know him? By doing what you know he bids you do.

Bijie's Wife—Yes, I promised you Saturday, that I would come to church Sunday and then you see—

Mamma—Had not the mind to come. Would rather stay at home. This is the way Satan did. You said I'll go; then again you said, Oh! why should I go? I'll just stay at home. Now was not that the way? My! my! how sorry I do feel that you deal this way with yourself. You are cheating your soul out of its salvation.

Bijie's Wife—No really, Mamma, I was coming; then you know how my asthma acts. As soon as I have walked a little then I must cough and cough all the time, and then I should feel ashamed to sit in church and cough all the time, and to get up and go out does not look well either.

Mamma—Yes, I see through it very well now; but you know it seemed very funny to me to think that you could walk down to the creek for a bath and could not come to church. When I thought of it I had to smile, but thinking over it again I felt like weeping because it seemed you care more for pleasure than for God. That's all.

Ublo—Mamma, I have just been to Davloe's, and his wife asks if you will take off her jewels to-morrow if she comes?

Mamma—Tell her I will with the greatest of pleasure.

Bijie's Wife—Who was that? What did he say? What's up?

Mamma—Why, Davloe's wife, you know she has gotten to be a fine woman. She has associated with her niece, Chitlie, and you know Chitlie is a good woman. Well, Chitlie is a Christian, and the kind that does not wear jewels too. Davloe's wife has been with her a great deal the last year, and now she says she too, would rather be without jewels. I am of the opinion when she becomes a Christian she will be a proper one, for it seems like she thinks more of the Lord than she does of her jewels. Oh! I tell you, those are the kind of people who are instrumental in helping the people to better things. Just look at Rava who was so brave in taking off her jewels, and now how many, many people have done likewise, and look to her as a noble and true woman!

Bijie's Wife—When I was baptized three other women were baptized with me. We thought we would take off our jewels, but then afterwards we did not.

Mamma—You see that it is another instance where your mind, as yet, is not strong. You are not brave, and so your light has not been shining either since you are a Christian. Everybody looks at you and the two other women saying: Why is it they do not as the rest? Why are they wearing jewels and the other Christian women do not? That's the kind of example you have shown.

Bijie's Wife—You know Davloe's wife is not our caste? We are Bhils and she is not.

Mamma—Hush! Now I thought you told me you were a Christian. What! Can a person be a Bhil and Christian too? What a strange thing you are now trying to make me believe! Don't say that again. Davloe's wife is all right. I do not care for all your caste, just so you have a good heart and pure mind. That's the main thing. How often have you heard us say there is no such thing as caste? It makes me feel very sad to hear you talk about caste, and a woman in your standing.

Bijie's Wife—It is true that we have not paid much attention to our religion and you can depend on seeing me at church next Sunday. Last summer we did come more regularly. That is if I could not go, usually my husband would go. But now the crops are growing so finely and we just seemingly do not get time to go anywhere.

Mamma—I thought you told me the other day that you keep the Lord's Day; now what are you talking about? How often you have given yourself away to-day. It is no use talking; so long as your mind is not proper you need not try to suit yourself to proper things.

Bijie's Wife—Well, it is true that I have not yet gotten the consent of my mind to take off my jewels. You see I have them off my wrists. Those I wore about my neck are all gone, now just look, there are none left that I was wearing except these ankle ones, and I cannot take those off myself.

Mamma—Well, anytime you get the consent of your mind why just you come and I will see to those ankle ones. But remember you must talk to God about this. Don't do it because I say so or because you think it will please any of us, but do it as unto the Lord; and what a joy it will be to you! I know whereof I speak, and the women who have already so bravely taken off their jewels will tell you the same thing. Have you seen a more happy set of women than those Christian women over there? I am sure you have not, and they will tell you any time how much happier they are than they were.

Bijie's Wife—Yes, I know they are happy and I often think about it. I expect you often feel badly the way some of us do.

Mamma—It is now time for me to go. My sewing is all finished and our dinner will be ready by the time I get home. I hope you will have no more returns of that hard breathing and will not exert yourself too much.

Bijie's Wife—Well, I hope you are not feeling bad. Is your mind happy or unhappy?

Mamma—Why, what makes you say that? I believe your mind is quite bothered just now. I tell you the thing for you to do is to go ahead and do all that you know to be right, and then you will not feel so guilty. Did you ever see me unhappy? Did I ever walk around here as if I had lost a friend?

Bijie's Wife—No, I never saw you that way, but then you told me it makes you feel bad when we talk about caste, and I know too, that we have not heeded your lessons taught us, and so I said what I did. Good-bye. Be sure and come to-morrow.

Umalla, Broach District, India.

BEATRICE, NEBR., SEWING CIRCLE.

NEARLY one year has elapsed since the organization of the Beatrice church Sewing Circle, with Sister Allie Eisenbise, president. We have held twenty meetings and have a membership of eighteen. Average attendance has been seven.

Our work has consisted mostly in piecing quilts and comforters, making and repairing clothing for the poor, and making a few garments for sale. We have sent two boxes of clothing and bedding to St. Joseph, Mo., and one to Kansas City. Some of our dear old sisters, who cannot often meet with us, piece quilts at their homes, and donate them to the society to complete and dispose of as it sees fit.

We sometimes make the excuse that we do not have time to attend these societies. Consider a moment, which of the two greetings will we be most likely to hear as we stand at that beautiful gate, "Inasmuch as ye have spent all your time in keeping your house in such perfect order, with your spotless linen, your fine clothes, etc., enter thou in;" or, "Inasmuch as ye have done it unto the least of these," etc? What think ye?

SADIE S. YOUNG, Sec.

THERE never was a day that did not bring its opportunity for doing good that never could have been done before, and never can be again. It must be improved then or never.

THE GOSPEL MESSENGER

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BRO. J. H. BRUBAKER changes his address from Surrey to Ellison, N. Dak.

THE latter part of this month Bro. J. A. Miller will move from Landess, Ind., to Stockport, Ind.

BRO. DAVID G. WINE, who has been at Octavia, Nebr., should now be addressed at Imperial, Nebr.

BRO. A. B. PETERS is booked for a series of meetings in the Surrey congregation, N. Dak., beginning Nov. 8.

BRO. A. J. NICKEY was to begin a two weeks' series of meetings in the Kearney church, Nebr., Oct. 14.

BRO. H. S. YOUNG changes his address from R. D. 28, Aultman, Ohio, to R. D. 1, New Berlin, Ohio.

BRO. S. H. BAKER changes his address from Spokane, Wash., to R. D. 1, Box 108, Chetek, Wis.

BRO. J. W. LEAR was to begin a series of meetings in the Pleasant Hill congregation, at Girard, Ill., Oct. 19.

THE ministerial and Sunday-school meeting of Oklahoma and Indian Territory will be held near Cordell, Okla., Oct. 25.

BRO. A. M. DICKEY, for some years at McPherson, Kans., has moved to the Northwest and should be addressed at Montera, Wash.

DURING the series of meetings at Everett, Pa., conducted by Bro. J. J. Shaffer, six persons took a stand for Christ.

BRO. G. M. LAUVER began a series of meetings in the Vermilion congregation, Kans., Oct. 14. During the day he conducted a Bible class.

SIX changed from the world to Christ during a series of meetings conducted in the Maple Glen congregation, Pa., by Bro. John Greene.

THE members at Forest Chapel, Va., have been having a profitable series of meetings, conducted by Bro. Charles Walter, of Sumnum, Ill.

SIX baptized and one reclaimed is the report from the Sugar Valley congregation, Pa., after a series of meetings conducted by Bro. Levi S. Mohler.

BRO. D. W. WEAVER is moving from Lancaster, Pa., to Reading, Pa., to take charge of the church work there. He should be addressed at 936 Pear St., Reading.

THE first Brethren church in Ripley county, Indiana, was dedicated recently, and the outlook seems very encouraging, as several have already come out from the world to become Christ's.

THE Peabody church, Kans., has enjoyed a season of refreshing in a series of meetings conducted by Bro. W. H. Leaman. During the meeting nine were added to the church by baptism.

THE ministerial meeting of Northern Iowa, Southern Minnesota and South Dakota was held in the Worthington church, Minn., Oct. 4. An interesting and profitable meeting is reported.

BRO. J. E. RALSTON, of Sheldon, Iowa, will represent Northern Iowa, Southern Minnesota and South Dakota on Standing Committee next year.

THE meeting of the General Missionary and Tract Committee, announced for Nov. 6, has been postponed until sometime in December. The date of the meeting will be given later.

BRO. L. D. BOSSERMAN began a series of meetings at Lincoln, Nebr., last Sunday. The work in the city is encouraging, the number of members being gradually increased by conversions.

BRO. D. B. GIBSON reports a good meeting in the South Keokuk church, Iowa. Several young people have already come out on the Lord's side. The meetings are to close Oct. 21.

THE Brethren at Roanoke, Va., will dedicate their church Nov. 4. Bro. D. B. Wampler will preach the dedicatory sermon, and the same evening begin a two weeks' series of meetings.

THE Poplar Grove congregation, Ohio, is having a splendid revival meeting conducted by Bro. Ezra Flory. At the end of the first six days of meeting, ten had made the good choice.

THE three weeks' series of meetings in the North Manchester congregation, Ind., conducted by Bro. Geo. W. Miller, of Cerrogoro, Ill., closed Oct. 7 with nineteen added to the church by baptism.

AFTER the district, ministerial, Sunday school and Christian workers' meetings of Middle Iowa, Bro. J. E. Young preached a few evenings and eleven came out on the Lord's side and were baptized.

SOMETIMES those sending reports of district meetings fail to inform us who is to represent the district on Standing Committee. Please let us have the names and copies of the minutes as soon as published.

BRO. IRA P. EBY wishes his correspondents to note that his address is changed from Poplar Bluff, Mo., to Frisco, Mo. He has been doing and will do good work for the Master in that section of country.

THIRTY-ONE added to the church in thirteen months is the record for the Grenola church, Kans. Sixteen of the number were young people who were baptized in a series of meetings conducted by Bro. C. A. Miller, of McCune, Kans.

MISSION boards in which there have been changes since last year should let us know what they are as soon as possible, so that mistakes may be avoided in the 1907 Almanac. Better send all the names of the board, stating who are officers.

BRO. S. G. MILLER, of Greensburg, Pa., is prepared to devote the winter months to preaching in the West or South. Congregations wishing ministerial help will do well to correspond with him at once. His former address was Bolivar, Pa.

BRO. VIRGIL C. FINNELL, of R. D. 17, Scenery Hill, Pa., writes us that he has so arranged his work that he can devote the greater part of his time to the evangelistic field and Sunday-school meetings. Those interested should write him.

BRO. H. J. WOODIE held some meetings at Maple Grove, in the Fraternity congregation, N. C., and ten were added to the church by baptism. The prospects are very good. There is a large harvest to be gathered, and not enough laborers to do the work.

A LETTER received from Bro. M. R. Murray, states that in crossing the ocean all of the party enjoyed good health. They had four Bible lessons each day and a lecture in the evening; they also had Sunday school with Bro. I. N. H. Beahm as teacher. This certainly is a very good way to pass the time on a voyage. There are seventeen in the party. Their first stop for any length of time will be at Jerusalem, where they will remain until Nov. 15. Mail should be addressed to them there, care of the American consuls.

WE are glad to report that Bro. Geo. B. Holsinger has so far recovered his health as to be able to teach classes in vocal music again. For several months his health has been such as to keep him from teaching classes, a work in which he takes special delight and does great good. A service of two or three weeks in song is the best kind of preparation for a revival meeting. See Bro. Holsinger's notice elsewhere in this issue and write him without delay.

IN a four weeks' series of meetings at Bethel, Va., by Bro. Geo. W. Flory, forty-eight were added to the church by baptism and two were reclaimed. The members got ready for the services by having prayer-meetings several evenings before the series of meetings began. And that is a good way to prepare for such an occasion. Let the members be full of the Spirit at the beginning of the protracted effort and great things will surely be accomplished for the Lord.

THERE is quite a desire now on the part of many of the ministers of the Brethren church to visit the scenes of Palestine and other places made sacred by the life of some of God's faithful ones. One party is now over there and another one is to start on the day this issue of the MESSENGER is dated. There is much to be gained from a visit to the Holy Land. Those who have been there say it makes one feel that the Bible narrative is more real after seeing how well it agrees with the customs and conditions of the land in which it was written. We believe that those who go, will on their return be able to do more and better work for the Master.

THE Brethren of Northern Iowa, Southern Minnesota and South Dakota during the past year have shown themselves to be alive to the work of the Master. At their district meeting, held in the Worthington church, Minn., Oct. 3, reports showed that during the past year over five thousand dollars was expended in advancing the Lord's work. This is a good showing; and the best part of it is that they are planning to do more in the future than they have done in the past. It is good always to feel that the end is not reached, that there is room for going forward. The best things of life are ahead; the greatest service, the most thorough consecration should be there also.

BRO. H. F. MAUST is one of the large number of our ministers who are moving to the West and Northwest. His address will be Mount Hebron, Cal. If these ministers will study the field and so locate that they will occupy it to the best advantage, a few years from now will see that part of the country covered with churches. This has not been taken into consideration as it should have been, and so it has come about that in a few places there are so many preachers that they do not often have an opportunity to serve. And then it is to these congregations that the visiting ministers from the East go. That is not seeking the best interest of the kingdom. There is room for much improvement here, and we hope it will be made.

At the missionary meeting of Middle Iowa, when the collection was being taken, a good old ministering brother who has done considerable pioneer mission work, mostly at his own expense, said he was sorry he could not contribute, but glad to enjoy the inspiration of the meeting. The sisters took the matter up, and soon there was raised for him about as many dollars as he is years old, though he has passed the three-score and ten mark; and this made him more glad. In writing the MESSENGER office he says: "I thank God and the donors, though I know not who they are." This is the right kind of sympathy to show to the men who have borne the heat and burden of the day. They gave freely of their time and substance in order that others might know the blessedness of salvation; and now in their last years their one great regret is that they are not able to give and do as they once were. Their lives have brought joy to many, and it is fitting that they should be remembered and made glad in the most fitting manner. We need them; their presence calls to mind their high purposes, and is a benediction.

RAILWAY ARRANGEMENTS FOR CONFERENCE
OF 1907.

THE following circular has been received from the Union Pacific Railroad Company, giving rates and dates of sale and limit of tickets:

UNION PACIFIC RAILROAD COMPANY.

Passenger Department.

Advance Circular.

Omaha, Neb., Oct. 15, 1906.

Conference of German Baptist Brethren,
California, May 16-23, 1907.

To All Agents and Connecting Lines:

For these occasions the following arrangements have been authorized for the sale of excursion tickets to San Francisco or Los Angeles and return.

Rate.

From Missouri River Terminals, Council Bluffs to Kansas City, inclusive, going and returning via direct routes,\$50 00

From Missouri River Terminals, Council Bluffs to Kansas City, inclusive, going direct, returning through Portland (via Shasta Route or San Francisco and Portland S. S. Co., San Francisco to Portland), or vice versa,\$62 50

From other points one lowest normal first-class limited one way fare for the round trip, going and returning direct routes; rate to be \$12.50 higher one way via Portland.

Dates of Sale.—April 25 to May 18, 1907, inclusive.

Transit and Final Limits.—Going Transit limit July 26, 1907. Final return limit July 31, 1907.

Information in detail as to rates, routes, form of tickets, side trips, etc., will be given later.

Connecting Lines.

The rates from our Missouri River terminals, Council Bluffs to Kansas City, inclusive, are tendered connecting lines for basing purposes.

E. L. Lomax, General Passenger Agent.

Other announcements will be made as soon as received. We give the arrangement at this early date so that all may have ample time to think over and arrange for the trip.

D. L. Miller.

Chairman of Com. on Transportation.

"THE OTHER HALF OF THE GLOBE."

THERE has been something said about Bro. D. L. Miller's new book of the above title, which can be had with the MESSENGER for only forty-five cents. But this week we wish to go a little more into detail in regard to it. First of all should be mentioned the condition on which the manuscript was furnished to the Publishing House. A moment's thought will convince anyone that the material for such a volume cannot be gotten together without a great deal of labor and considerable expense. The labor has been freely and cheerfully given by Bro. Miller; and in addition to this he has himself borne a substantial part of the expense of collecting the material. There was information gathered in the countries visited which he thought would be of interest and profit to the church, and he has very generously made it possible for all to learn these things on the very easy condition of paying forty-five cents in addition to the regular price of our church paper. This much we feel the Brotherhood should know; and we are confident that they will appreciate what has been done for them, and also profit by it.

By reading what is written in this volume one will get a better idea of conditions in India, the kind of missionaries we have in that field, etc., though but a few pages are devoted to India. The first part of the book describes a voyage to Africa and tells what was seen and heard there. The first attempts to establish missions in the Dark Continent are related in a manner to make each one who reads and has the love of God in his heart, desire to be more of a missionary, to have more courage, more faith, more willingness to deny self the passing and really worthless things of this world in order to enjoy to a greater extent the blessings that come from service and to give to others the opportunity to enjoy them. No one, unless his heart is without feeling, can read of the heroic struggles and sufferings of Livingstone and Krapf and Mackay, and not be the better and the stronger for it. And when present needs are considered one is made

to realize that much of Africa is still dark, in spiritual darkness, and will so remain until the Light of Life is spread abroad by those to whom it has been entrusted.

The native people are shown as they were, as they are, and as they might have been if those who went there from Christian nations had been true followers of him whom they professed to worship. The trouble between Britain and Boer and the vain efforts of the latter to get away from the former is told in a way to show that might does not always make right. A good brief account of the final struggle and the causes leading up to it will be found here.

From Africa, Brethren Miller and Stover returned to India, and soon afterwards came the voyage to Australia. This constitutes the second part of the book. And he who reads will be made to see things as they are on the island continent which was first occupied as a penal colony of Great Britain, but later because of its minerals and grazing became the wealth-producing country that it is now. Here one sees and learns to know something about native races, some of which have been ranked lowest in the human family. And yet there have been shown to be even in these degraded ones great possibilities for advancement mentally, morally, and spiritually. And that their progress has not been greater is due to the selfishness, brutality and sinfulness of the race which boasts of its superiority. We do not read of such sacrifices as were made by the first missionaries to Africa; and yet these despised people have touched the hearts of some believers on the Master, and efforts have been made to teach them, to raise them from the life of the beast to that of the civilized and Christianized man. What has been accomplished makes the reader wish that more had been attempted, for the efforts would have been greatly blessed.

Much is said about the ruling race, and their strong and weak points. They are professedly Christian, and yet one does not feel their kind of Christianity is profitable or has the promise of good things to come. One learns here much about the kangaroo; the Australian bear; the rabbit scourge; and other things. The size of the continent, its advantages and disadvantages, the danger sometimes confronting the visitor, all these are set down in the easy style of the author, which is so well known to all readers in the Brotherhood and to many outside.

The concluding chapters are devoted to China and things Chinese. This part of the book will perhaps be found most interesting by our readers, because of the decision to begin work in the Celestial Empire in the near future. All will want to know what the people really are like, their character, their disposition. Here in brief space the information is given; and what is said may be depended upon. And here again the dealings of the strong with the weak have caused strife and bloodshed and have sown the seeds of discord which are likely to bring forth further trouble for years to come. What China needs is true Christianity; and it will be the more difficult to make her people accept it because of the wrongs inflicted by men professing to be Christian.

But we cannot here give what the book contains. Our hope and purpose is to show some of the interesting and valuable things to be found in "The Other Half of the Globe," and to induce all the MESSENGER family to secure the book for themselves and tell their neighbors about it; for we know that he who reads will be a better man and will have increased in him the desire to show others the only true way to enjoy life here and at the same time have the promise of the life to come.

WHAT ONE SEES.

Our last was from Salt Lake City, a place founded and made famous by the Mormons. There is a remarkable history, viewed from two standpoints. As a religious body they exist because of certain gold plates said to have been found in the State of New York by Joe Smith. These plates contained certain writings, in an unknown language, which only Smith could translate, and the translation claimed to have

been made constitutes the book of Mormon, or the Mormon Bible. The plates were never shown to the public, but it is affirmed that they were seen by a selected few, some of whom remained faithful to the Mormon cause, while others did not. The plates were hid again, so the story runs, and now we must depend wholly upon what Joe Smith has handed out concerning the writing found thereon. The whole story reads like a piece of ingenious romance devised for a special occasion, and it is astonishing how an otherwise zealous and industrious people have been led to accept the report.

The Mormons believe in a continued revelation, that is, God continues to reveal to his people that which he would have them know in addition to what appears in the Old and New Testaments. This has made it possible for their leaders to give out to the people certain revelations applying to the existing conditions. Joe Smith gave out special revelations, and later Brigham Young made known what the Lord revealed to him. This made it easy for the latter to introduce polygamy, claiming the sanction of the Lord for it. This led to conditions, not only dividing the church, but making it necessary for the strong arm of the United States government to interfere and attempt to put an end to the evil. Outwardly the leaders acquiesced, but the unlawful practice still continues, especially among those who stand at the head of the Utah division of the church. The other division, which is much smaller, rejects polygamy.

We need not enter into a further account of the Mormon claims and doctrines. Viewed from a temporal standpoint, they are much like other people, and in this respect one cannot see any difference between Salt Lake City and any other city. They found the great Utah Valley a wilderness and made of it an earthly paradise. This they did by taking the water from the streams and placing it on their lands; and thus they demonstrated the wonderful possibilities of irrigation in the arid sections of the West. The lesson was taken up by others, and at this time land considered of little value heretofore has become the most productive in this country. One can see this demonstrated in scores of places along the valleys and on the hitherto dry plains among the mountains. Water is solving the whole problem.

From Ogden one proceeds westward, and crosses Salt Lake instead of going around it. This has been made possible by building a track across the lake, thirty miles in length, partly trestle work and partly filled in. Across the west arm of the lake there is one stretch of trestle work eleven miles long. The ride across the lake is full of interest. The scenery is fine. Some excellent views of the lake and the surrounding mountains can be had. Passing over a body of water, on a train, almost out of sight of land at times, gives one a peculiar sensation. Then it is worth something to look upon the great salt plains, embracing thousands of acres, on the west side of the lake. Here men, with plows for the purpose, break up the salt, as the farmer plows his field, scrape up the salt in great heaps, sack it and send it to the market. It looks as though there might be salt enough around the lake to supply the entire demand in the United States. The industry is becoming quite extensive and profitable.

And by the way, Salt Lake is an interesting body of water, about eighty miles in length, forty miles in width, a few hundred feet deep at several points, and over four thousand feet above sea level. Several streams enter the lake, but it has no outlet. The evaporation is such as to keep the lake near one depth the year round, and leaves the waters still more salty than the ocean, but not quite as salty as the Dead Sea of Palestine. In fact it is looked upon as the Dead Sea of America, having also its river Jordan, though it flows into the lake from the south instead of the north as does the river Jordan of Palestine. The Mormons pride themselves on the apparent fact that the topography of their Utah region greatly resembles that of Palestine. When one observes that the conditions in Utah are just the reverse of those found in Palestine, the resemblance disappears. But aside from all of this, and the Mormon association, it is an interesting section of

the United States, and those traveling through the country, and having time to do so, might do well to stop off and spend a day or two studying the conditions.

We found much in Nevada to interest us. We have heretofore looked upon this State as of little importance, but if the rest can be judged by what little we saw of the country along the line of the Union Pacific, we shall not hesitate in pronouncing it one of the coming States, even from the agricultural and horticultural standpoints. Those of our readers who make use of the Union Pacific, on their way to the Annual Meeting next spring, should not fail to notice what is being accomplished at Sparks and Reno. Here the conditions seem as promising as in the famous Miami Valley of Ohio. There is an abundance of water in the mountain streams, it is placed on the land, and everything is made to blossom as the rose in the very presence of the grand mountains which stand round about.

At other points—the government is constructing great dams and building immense canals so as to conduct water out onto the dusty plains, and in a little while they, too, will seem like regions of great prosperity. And this is not likely to stop until every valley and plain of the Rocky Mountains is brought into a state of high cultivation. The water is here, and the people are going to make use of it.

But this is not all. Far up in the mountain gorges, men are harnessing the water and generating electricity to light the cities, run the trolley cars and propel the machinery in the shops and factories. As the water plunges on its wild rush down the mountain ravines it can be used over and over for producing power, and when done with in this way it is by the irrigating ditches spread out over the valleys, and makes all nature smile.

Furthermore, the railroads are planning to run all their trains across the mountains by the electricity generated by the water that is always at hand. All of this and even more is to be done without the use of a ton of coal or a cord of wood. What a mistake Daniel Webster one time made when he said that he would not give a pinch of snuff for the whole Northwest. To the observing eye it would seem that we are just entering an era of marvelous possibilities.

But it is not about the temporal that we are thinking most. Our people ought to come to the front of all these movements and developments with the religion that is needed all over the West. We ought to be represented in every valley and on every plain, by men and women who have an eye for both the temporal and spiritual side of life. We need the temporal to sustain our work and the spiritual to make us strong in the Lord, and fit us for the saving of souls.

We close this letter in a God-favored land, and yet in view of the vast ruins of one of the most disastrous earthquakes that have visited North America in the history of the country. But more of this another time.

J. H. M.

"THE YOUNG PREACHER" FOR OUR MINISTERS.

ANOTHER book is ready to send out under the Gish Fund. It is "The Young Preacher," by Theodore L. Cuyler, who for more than the average lifetime was a preacher of unusual ability and power. The little book—it contains one hundred and eleven pages, printed on good paper, substantially bound in cloth—which he wrote some years ago is intended primarily for the young preacher, as its title indicates. That is because as a rule the men who enter the ministry do so when young. But let none of our ministers think, because the title suggests youth, that the middle-aged and even the old servant, whose duty it is to herald the glad tidings, cannot find in its pages much that will be helpful to them, making them more nearly what they should be in their holy calling.

The first chapter discusses the question, "Why should you be a minister?" In it the author says many things calculated to make one think what the

office means and what his motives should be, what desires should fill his soul when he takes upon himself duties which mean so much to the world; for good, if they are faithfully performed; for ill, if they are neglected. And the conclusion is: "If you do not feel in your very bones, 'Woe is me if I preach not the gospel!' then let it alone. God is not calling you to a work that an archangel might covet."

Then pastoral work and how to do it, is taken up. This is a subject concerning which probably a very large per cent of our ministers need to do much studying and thinking. It is one of the most important, one of the most telling parts of the work; for it gives the preacher opportunity to get into the lives of his people, to learn their manner of life, their thoughts, their problems, their hopes; and it enables him to be the more helpful to them when in the pulpit.

Two chapters on sermon growing follow, and after them is one on the delivery of sermons. All three of them will be found very suggestive, and, if carefully considered, will result in plans and methods of great value to him whose desire is to be found faithful to his calling. Much more than is generally thought depends on the delivery of the message—for every sermon is or should be a message from God to man. "The preaching of the gospel is spiritual gunnery; and many a well-loaded cartridge has failed to reach its mark from the lack of powder to propel it."

"Health and Habits" are important. The work to which the minister is called is far from being an easy one, and he must be able to "endure hardness as a good soldier." Attention is called to habits, and the importance of some things generally considered unimportant is shown in this chapter.

The greatest of all things is saving souls, and in the chapter on "Winning Souls" the careful reader is made to feel the supreme importance of going about his labor in the manner best calculated to accomplish this object. After what is said on soul winning there follow some directions on "How to have a Working Church." "Your success will depend, under God, not only upon your own devotion and diligence, but also upon the thorough cooperation of your people." The pulpit is important, but so is the pew. The united effort of both will turn the world from sin to righteousness; and so the wise pastor will not try to do all the work alone, but will recognize the responsibility of his congregation and show them how best to fulfill it.

The final chapter in the book, "The Man behind the Message," is one that should appeal not only to the man behind the sacred desk, but to everyone who professes to be a follower of the Lord; for all such are bearers of messages to the world. "You are a watchman who must give account for souls in the great day of judgment. There is no higher throne for any saint in heaven, and no more radiant crown, than is reserved for the faithful, fearless, unselfish, holy-hearted minister of the Lord Jesus Christ. He shall reign with his Lord and King; he shall shine as the stars for ever and ever."

Much more might be said, for the volume is full of things calculated to make the reader think and resolve to improve. There are twenty-seven hundred ministers in the Brethren church, and there are not very many of this number who could not receive great benefit from "The Young Preacher." How many of them will improve the opportunity? The books are paid for and can be had by any minister of the Brethren church for the cost of postage and packing, which is only ten cents. We should be glad to send out a thousand or more of them before the holidays. The investment you are called upon to make is very small; the returns will be very great if you ministers do your part.

G. M.

CHANGES IN OUR CUSTOMS.

In the world of to-day changes follow one another so rapidly that it is difficult to keep pace with them. Ours is called a progressive age, and it certainly deserves the name. Yet it will be well not to accept changes without considering them, for they are not all desirable.

There are changes in the church as well as in the world, and there is a strong tendency to consider the changes all for the better simply because we are so glad that some of them have come. Take, for example, our recent rapid development of missionary sentiment. Not many years ago it would have seemed impossible, would have been impossible, to have missionaries supported on the field as is being done to-day. For this change, this development, this step forward, we cannot but be thankful. We do not doubt that we are in this working in harmony with God's will, which is nothing less than the preaching of the glad tidings of salvation to every creature.

But this is not our only change. We were slow enough to make the change; perhaps it would be well if we had been equally slow to make some which are not so clearly taught in the Bible, which are condemned rather than taught by it. There is a reason for everything, and if we can get at the reason why we leave undone things that were done by the fathers in full faith, and do other things which were denounced by them as being destructive of true Christianity, we can come near telling whether the particular things under consideration are good or bad for us.

It is to be feared that we too seldom take the trouble to give ourselves a candid reason for what we do. The apostolic injunction to do all things to the glory of God is frequently lost sight of, and man seeks his own glory or profit instead. That is unfortunate for the man, for the church, and for the world. How often do we ask ourselves, Why do we do thus? And just here is the difficulty. Too often the reason is so plainly selfish that we avoid asking the question or answering it. The tendency for self to increase in importance is so great that one cannot be too much on his guard.

Time was when ministers of the church would not have done what some of them are doing to-day. Why? Which have shown the greater faithfulness? The same is true all through the church. And the question which naturally arises is whether we have changed in order to be better servants of the Lord or to become more like the world. Whose interests have we consulted? That is for each one to answer for himself; and he must answer sometime, somewhere. He may evade answering the question for the few years he is in this life; but that will not end the matter. In thunder tones beyond the gates of death the why will be demanded. From it escape is utterly, absolutely impossible. It becomes us then as wise men to seek the answer early, so that if our reason is not a good one, not one that will stand the test, we may find a better one or change our course.

We are not to suppose for a moment that we have reached perfection, that no improvements can be made. That is not the question at all; there are few if any who claim that we can make no advancement in the way we do things. But there are many who believe that the motive back of some of our changes is a wrong one, that it springs from a desire to please man rather than to please God. One man calls a custom good and another calls it bad. Why is it good to the one and bad to the other? Probably in itself it is neither good nor bad; but the desire to hold to it or change from it must be one or the other.

It behooves us, then, to be certain of our motive, and not too eager for a change. That which the fathers in their wisdom and devotion decided upon as good should not be lightly cast aside by us who follow them. There is no doubt that their counsel is safe. We cannot be seriously injured by going slow. Conditions have changed, and there must of necessity be some change in the method of meeting the conditions. And yet, after all, sin is sin and good is good, and the Christian armor which the apostle said we should put on is good for all time and in every condition. If there is something better than we have, something that will enable us to win more souls to the way of life, let us by all means have it, and quickly; but if it is doubtful, if it to some extent resembles that which Christ condemns, let us have none of it. Let there be but one desire in all our changes, and that to get closer to the Master. We are not serving man, but God; and we must seek to please him whom we serve. Let us draw nigh to him—not to the world—and he will draw nigh to us.

G. M.

General Missionary and Tract Department

COMMITTEE.

D. L. Miller, - - Illinois H. C. Early, - - Virginia
L. W. Teeter, - - Indiana C. D. Bonssack, - - D. C.
John Zack, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

A PLEASURE TO SOLICIT.

An effort is being made to raise money in Northern Illinois to build at Rockford a meetinghouse which is badly needed. Bro. P. R. Keltner is visiting the congregations in order to see what each is willing to do. Not long ago he was in a congregation where he thoroughly enjoyed himself, for the members were of a liberal disposition and gave more than their share would have been if the money needed had been raised among the churches in the usual way. Every member he asked to contribute to the fund, did so. It does any one good to associate with brethren and sisters of this disposition. There is the willing mind which gives assurance that the gift will be accepted by him for whose service and in whose honor it is given.

But why should there be any other kind? We receive much the same blessings. And the promises made by the Father are the same to all, for he is no respecter of persons. Of course some have been more prosperous than others, and so are in a better position to give when there is opportunity. But the difference in ability is not the one under consideration at this time; rather is it the difference of disposition. One man may have much, and still want to get more and use it all for the advantage of himself and his immediate family. When he is shown a place where money is needed and will undoubtedly do good, he says that somebody is always asking for money and that if he would give to every one he would soon be in the poor-house. But he is mistaken. If he were to lay by as he is prospered he would find that he would always have something. He has never learned the blessedness and the happiness and prosperity temporal as well as spiritual—that come from the Lord to the cheerful, ungrudging giver.

His neighbor may not have prospered quite so well financially, but his prosperity has not made him selfish. His trials and disappointments have not embittered him. He still looks up and lifts up all he can. And one never hears him grumble when his attention is called to a place where some of his money would do good. It is not his for selfish purposes, but to administer wisely. He does not hand it out without thought, but feels that he is responsible for placing it where it will be most useful.

The man who visits these two men has entirely different feelings on leaving them. To be with the one is a pleasure, and to be with the other is a duty, and an irksome one at that. Every one who has done any considerable amount of soliciting has come in contact with these two classes of men, and has been depressed and encouraged. And sometimes he cannot but wonder why it is that wealth has such different effects on different persons. The one man is hardened by it, and in time comes to feel that the earth and all things therein were created for his special benefit. He is an unfaithful steward and a hard master; and at a time when he thinks not of it the Lord of the household will come and surprise him. But if one man is made more uncharitable, more selfish by the blessings so abundantly bestowed upon him, there is another one who is affected differently. Each increase in worldly possessions is looked upon as coming to him because of the goodness of God, and a portion of it is always ready for the service of the Giver, in whatever place or way seems best.

There is a great contrast between the classes represented by the two men. They are headed in opposite directions, and yet both expecting to reach the same goal. Most of us would very soon decide, other things being equal, which one will be disappointed; for it is evident that one will be. But have we stopped to think that we belong to one of these classes, that we encourage or discourage those who are seeking to promote the best interests of the kingdom? And does the one who comes to us go away from us feeling better or worse, more hopeful or less so? We are soon known, our reputation is made; we are set down in one class or the other, not merely by the solicitors, but by every one in and out of the church. Thus it comes about that, if we are not inclined to give, we not only keep back what we should give, but we also encourage others to do likewise. If we are inclined in the opposite direction our influence will help instead of hindering the cause which we profess

to love. It is for us to choose our class; it is for us to decide whether we shall help or hinder, it is for us to give pleasure or discouragement to those seeking means to advance the interests of Christ's kingdom on earth. Choose ye this day. What is your choice? G. M.

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GETTING AT IT.

Of the gold, the silver, and the brass, and the iron, there is no number. Arise therefore and be doing, and the Lord be with thee—I Chron. 22: 16

The Lord had charged Solomon to build a house for the Lord God of Israel. David had made great preparations by way of material. There was an abundance of workmen. There was plenty of talent and skilled laborers were not lacking. And yet with all the material, the men, and the means at their command, the house beautiful was never realized until the workmen "got at it" and executed the plans. It is all right to prepare and plan for a building, but a building is not finished with the plan.

It is wise to count the cost of a Christian life before entering upon such a life. But it is cowardice to be forever counting the cost, standing by and saying, "I'm afraid I cannot hold out; I fear Satan has too strong a hold on me. I am afraid my parents will not approve. I am too young." I say it is not a mark of manliness and courage to count the cost and then because of worldly ambitions, selfish pleasures or a sense of weakness refuse to pay the price when you have the promise of a loving Savior to strengthen you in your weakness and make your life unselfish and useful.

Have you ever seen individuals and groups of individual students standing about spending precious spare moments lamenting the hardness of the assigned lesson and bewailing the lack of time to prepare the lesson? The lesson may be hard, but talent and time are not so much lacking as is the spirit of "getting at it." How many people there are who are slack in their correspondence, pleading as an excuse, "I am so busy," or, "It is hard for me to write!" Why not come out plainly and acknowledge to the truth, "I have not the spirit of getting at it"? Did it ever occur to you that some individuals and some churches accomplish more than others, not so much because they have more talent, time and material to work with, but because they have the spirit of getting at it?

One church will see the need of a larger church building and its members will talk about the need for two or three years and perhaps cripple the usefulness of the church during that time. Another church will see the need of a larger house of worship, and although no more able to build, financially speaking, it will have its house ready in a few months time and thus increase the usefulness of the church.

One church gets a vision of a lost world and talks about sending one of Christ's representatives with the gospel message. It talks about it for two or three years. But you know what talk is worth? Another church gets a vision of a lost world and as soon as the arrangements can be made has a worker in the field. While the first church is spending its energy talking of what it might do and what it ought to do for the benighted heathen, the second church is spending its energy doing what it feels it ought to do for the lost. The feeling of oughtness expressed in words brings not the blessing. It is the feeling of oughtness expressed in deeds that brings the blessing. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

We are entrusted with the building of a spiritual house unto the Lord. There is money enough, men enough and power enough. We can do it if we will. Let us arise therefore and be doing, and the Lord shall be with us.

C. H. Brubaker.

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NORTH ST. JOSEPH.

The progress of the mission work in North St. Joseph is encouraging. Sister Streeter, one of the first missionaries of the Brethren in St. Joseph, is now working in this part of the city. She is a woman of wide experience in mission work, and she goes at it with a spirit and energy that are sure to result in good work. We are seeing more new faces in our Sunday school every Sunday.

Some of the Messenger readers may be interested to know of the place where we hold our Sunday-school and preaching services. It is unique among the Brethren as a place of worship. We have heard of meetings in all sorts of places from schoolhouses to prisons, but who ever heard of a Sunday school in a court room, or of a minister proclaiming liberty and life from the same stand from which imprisonment and death are meted out? Think of the change since the days of Nero when Christians entered the judgment halls only to be sentenced to a terrible death. This seems to be a step toward the fulfillment of Micah 4: 3, when the Prince of Peace shall reign supreme.

It is with a peculiar sensation that we approach the old courthouse with its lofty dome and columns blackened by the smoke of a hundred factories, and hear the music of sacred hymns float out over the city from the grim old hall of justice.

As we continue to approach we see the place where the crowd separates. On one side of the street a few go into the Sunday school, while on the other side a great crowd goes into the summer vaudeville. A large sign by the gate reads, "Polite vaudeville, properly conducted, a resort for ladies and children," three subtle lies, if we may judge from the posters and the testimony of people who attend. The plays are coarse and vulgar, the place is improperly conducted and no fit place for ladies and children. The sound of their music and applause is heard during the entire time of our services.

Last Saturday evening we beheld a very solemn and impressive baptismal scene at the lake. Sister Streeter's husband, who is now eighty-two years old, united with the church in order to live a more perfect life the few days yet allotted unto him.

We wish to thank all who have remembered the work here with donations of money and supplies. We hope more will remember as when they are thinking of doing missionary work. Send all donations to Sister Mary Stoniffer, No. 616 S. 11th St. Walter H. Senger, 2001 Savannah Ave., St. Joseph, Mo., Oct. 5.

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THE NEW FOUNTAIN CHURCH.

In my official capacity as foreman of the mission board of the Southern District of Indiana, I had the pleasure of attending the dedication exercises and love feast held last Sunday at the new Fountain church, in Ripley county, this State. This is the only church of the Brethren in this county or for many miles in all directions.

Bro. Luther Bedel and family moved from Madison county into this county, a distance of nearly a hundred miles, and was followed by a number of other members from the same county. Bro. Bedel began immediately to hold services in schoolhouses and in the homes of the people, and his teaching was well received. The necessity of a church home was seriously felt, especially as converts were already coming in. It was determined by the little band to erect a churchhouse, and under the leadership of Bro. Bedel the work was begun. Some donations were received from the neighbors and the members, but aside from the small help received from the mission board Bro. Bedel has borne the burden of the expenses attending the erection of the house, which is a neat, well arranged building finished completely inside and out.

At the Saturday evening service one dear soul made the good start and at the close of the dedication service three more came forward for membership, one of whom is to be reclaimed. The building was literally packed by interested listeners at both the morning service and the love feast in the evening. There were about twenty-five who partook of the feast, some of whom had come from Jackson county, including our ministering brother, Jefferson Ross.

Elder D. R. Richards, of Incealls, Ind., who officiated at the communion, purposed continuing the meetings until Friday of this week.

Any one in the district wishing to have a part in the erection of the first house of the Lord in Ripley county can do so by remitting as he feels, to Bro. Bedel at Holton, who should be reimbursed in the sum of one hundred and fifty dollars, which will still leave him bearing about half the expense. He and his noble band of workers, especially his good wife and Bro. Arthur Hoppes, the young minister, merit the appreciation of the Brotherhood for the aggressive work being done in this part of the Lord's vineyard.

J. S. Alldredge.

Anderson, Ind., Oct. 9.

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"NOTHING TO DO."

Selected by Sallie Kilne

"Nothing to do" in this world of ours,
Where weeds spring up with the fairest flowers,
Where snails have only a fitful play,
Where hearts are breaking every day?

"Nothing to do?" thou Christian soul,
Wrapping thee round thy selfish stole,
Off with the garments of sloth and sin
Christ thy Lord has a kingdom to win

"Nothing to do?" There are prayers to lay
On the altar of business day by day,
There are foes to meet within and without,
There is error to conquer, strong and stout

"Nothing to do?" There are minds to teach
The simplest forms of Christian speech,
There are hearts to lure with loving life
From the grimiest haunts of sin's delirium

"Nothing to do?" There are lambs to feed
The precious hope of the church's need,
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint

"Nothing to do?" There are heights to attain,
Where Christ is transfigured yet again
Where earth will fade in the vision sweet,
And the soul press on with winged feet

"Nothing to do?" And our Savior said,
"Follow thou me in the path I tread"
Lord, lend thy help the journey through,
Lest, faint, we cry, "So much to do!"

Mt. Aetna, Pa.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ALABAMA.

Fruitdale church met in council Oct. 7. We expect Bro. Bowman and Bro. Reed, from Jonesboro, Tenn., to hold some meetings with us about the last week in November, at which time we will hold a love feast. We cannot see why more Brethren do not come South, especially ministers. People from Chicago, Detroit, Wisconsin, spend the winter here. Why do not some ministers come here who want to get away from the cold climate? We hope some one that wants to do some missionary work and feels like making some sacrifice will come.—J. Z. Jordan, Fruitdale, Ala., Oct. 8.

CALIFORNIA.

Fruitvale congregation met in council Sept. 29, presided over by Bro. M. E. Andrews. It was decided to hold a series of meetings, beginning Oct. 21, conducted by Bro. W. M. Platt, of Princeton, Cal. Our love feast was set for Nov. 3.—Mrs. Alice Myers, Bangor, Cal., Oct. 1.

Lordsburg.—Bro. Samuel Funk filled the regular appointment in Pomona at 11 A. M. last Sunday as did Bro. Andrew Overholzer in Lordsburg. Sister Tempie Sauble Funk talked impressively to the Missionary Reading Circle at 7 P. M. on Sunday-school extension work in Chicago, at the close of which a collection amounting to \$10.82 was lifted for the above-named work. Bro. J. H. Moore preached at 7:30.—Grace Hileman Miller, Lordsburg, Cal., Oct. 9.

COLORADO.

Fruita church met in council Oct. 6. Eld. S. Z. Sharp conducted the meeting. We decided to hold a love feast this fall as soon as the furnace can be repaired. A series of meetings will be held in connection with the feast. The assessment plan for raising money for church expenses was adopted. A collection of \$15.15 was taken for incidental church expenses. Bro. John A. Austin was elected assistant Sunday-school superintendent for the remainder of the year. Bro. D. C. Glick and wife, of Greenvier, Utah, attended our council. His help both in the council and in the pulpit was much appreciated. Our Sunday school program was given Sept. 30. It was interesting and instructive. Oct. 7 Eld. S. Z. Sharp filled the pulpit. Our Christian Workers' meetings are progressing nicely. We would be pleased to see a large number of the Brethren stop off to visit us next spring on their way to Annual Meeting. We are on the direct line from Denver to Salt Lake City. The church is located about one-half mile from the depot.—Alma Hertzler, Fruita, Colo., Oct. 8.

Good Hope church met in council Oct. 6 with Bro. Joel Kinzie presiding. Six were received by letters and two letters were granted.—Bro. W. H. Greenawalt was chosen delegate to the district meeting. We decided to have preaching services and Sunday school every Sunday. We desire very much to know of all the members in our district or of any who contemplate a change of residence, as there are several reasons why Sterling and vicinity would be a good place for members of our church to come to live. All inquiries of this nature will be promptly answered if addressed to W. H. Greenawalt, Sterling, Colo. Mary C. Greenawalt, Sterling, Colo., Oct. 8.

Denver.—Council meeting was held Oct. 6. Love feast was appointed for Nov. 4. Sale of church building has also been effected.—J. H. Royer, 2525 Champa St., Denver, Colo., Oct. 9.

Rockyford.—Our council was held Oct. 6. Our love feast will be held Nov. 10. On Sunday one brother was baptized. Sister Mabel Kennedy, from St. Joseph, Mo., was with us over Sunday and gave us a very interesting talk. We would be very glad if any of the brethren or sisters traveling westward would find it convenient to stop here on their trips.—Alma Hochstetler, Rockyford, Colo., Oct. 9.

IDAHO.

Nezperce church met in council Oct. 6, our elder, Stephen Johnson, presiding. Our love feast was appointed for Oct. 27, at 5:30 P. M. The church also decided to hold a Bible term and series of meetings during the winter. During our series of meetings and love feast in June, Brethren W. C. Lehman and Arthur Brallier were elected to the ministry and Brethren P. Fike and J. Loooper to the deacon's office.—Wm. H. Lichty, Nezperce, Idaho, Oct. 7.

ILLINOIS.

Chicago.—We met in council Sept. 29. Our pastor, Eld. D. S. Filburn, had with us Eld. D. L. Miller and Eld. John Heckman. Ten church letters were received and one was granted. Our pastor spoke encouragingly of the work. It was decided to elect two deacons and two ministers, and to advance Brethren H. P. Albaugh and M. R. Myers to the second degree of the ministry. Brethren Walter C. Frick and Charles Eisenbise were selected as deacons. Bro. A. T. Wine and S. S. Neher were chosen as ministers. The president of our Sisters' Aid Society gave a good report of their progress. The dispensary at 185 Hastings street has been very successful from a standpoint of good to the church. We decided to hold a series of revival meetings soon. It was decided to secure the services of Dr. O. G. Brubaker, one of our deacons to open up and take charge of our new dispensary at 1298 Ogden avenue, where we have our Extension Sunday school No. 2.—C. Eckerle, Marshall Blvd. and 21st St., Chicago, Ill., Oct. 11.

Pleasant Hill.—Bro. J. W. Lear, of Cerro Gordo, is to be with us to begin a revival meeting, Oct. 19, to be held in the Girard house. Our love feast will be Nov. 9 and 10 at the Pleasant Hill house.—Ada V. Snell, Virden, Ill., Oct. 9.

Waddams Grove.—We held our love feast Oct. 6 and 7. Besides the ministering brethren from Yellow Creek, Brethren P. R. Keltner and Harrison Crouse were with us. Bro. Crouse officiated. On Sunday morning our district Sunday-school secretary, Bro. Noah Blough talked to the Sunday school. He was followed by Bro. Keltner, who preached a missionary sermon. Bro. Crouse preached Sunday evening.—Albert Myers, Waddams Grove, Ill., Oct. 11.

INDIANA.

Cedar Lake.—We who live near the Union church are expecting good meetings in the future evenings, conducted

by Bro. Ira Long. The series of meetings began Oct. 6. Our love feast is to be held Oct. 25.—Ellen Eldridge, R. R. 2, Kendallville, Ind.

Fountain church held its dedication services Oct. 7. Bro. J. S. Alldredge, of Anderson, Ind., presiding. At 4 P. M. we met for communion services, the first one ever held in this county. Twenty-two communed. One came to Christ, and Saturday night two more, and one that had wandered away. These three were baptized on Sunday. Eld. Richards continued the meetings until Thursday night, three more making the good choice, all middle-aged, making seven three baptized, two reclaimed and two to be baptized. The meeting is still continued. Collection at dedication was about \$20.—Luther Bedel, R. F. D. 2, Holton, Ind., Oct. 12.

Lower Fall Creek church met in council Oct. 2, preparatory to our love feast, which was held Oct. 6, with Bro. McCarty presiding. The annual visit was reported. One delegate was sent to district meeting. It was decided to hold a series of meetings this fall or winter. Our love feast was a most enjoyable one. Bro. Levi Holsinger, of the Pyrmont church, officiated. He also gave a very interesting talk the morning after the love feast. After that Bro. Greenhalgh was advanced to the second degree. Then there was a collection taken for the world-wide mission, which amounted to \$4.83.—Laura Chamberlin, Anderson, Ind., Oct. 8.

Indianapolis.—Bro. Geo. Mishler and wife have taken up the work in this city. Bro. L. T. Holsinger was here and delivered a very interesting sermon last Sunday evening. The Sunday school recently organized with Bro. S. A. Lylton superintendent. We have decided to have a love feast Oct. 21.—W. Carl Rarick, 274 N. Holmes Ave., Indianapolis, Ind., Oct. 11.

Markle.—Oct. 6 and 7 we enjoyed a glorious communion season. Brethren David Reicher, John Eikenberry, Aaron Moss, I. B. Wike, J. W. Stoneburner and D. W. Paul were with us. Bro. Kreider officiating. Bro. Wike and Bro. Kreider were with us on Sunday evening and preached for us.—D. B. Garber, Markle, Ind., Oct. 8.

Mississinewa.—We had a pleasant love feast Oct. 5. Visiting ministers were J. O. Helman, S. W. Blocher, Levi Winklebleck and David Miller. Bro. Helman officiated. Our series of meetings, conducted by Bro. Helman, closed at the feast with two accessions by baptism. During the meetings Bro. C. H. Brubaker was with us on his way to India and gave us a very interesting sermon. Since my last report nine were dismissed and two received by letter. We expect Bro. Lorain Moss to move in our midst and become one of our young ministers in the near future.—John F. Shoemaker, Shideler, Ind., Oct. 11.

Maple Grove.—We held our love feast Sept. 29. Our elder, D. F. Hoover, and wife were with us and remained over Sunday. Because of the inclement weather many could not attend the feast. The other services were well attended.—Nettie Mitchell, Center Point, Ind., Oct. 7.

Nappanee.—Our love feast, Oct. 7, was a grand feast. Our pastor, Bro. Metzler, and wife could not be present as their daughter fell asleep the evening before. There were a number of ministers present. Bro. S. N. Ebersole officiated. About one hundred and seventy communed. The spectators' room was filled.—B. J. Miller, Nappanee, Ind., Oct. 9.

Nettle Creek.—Bro. Geo. Mishler, of Indianapolis mission, came to us Sept. 15 and preached eighteen sermons. Eight precious souls were received into the church by baptism. Oct. 7 is our next local Sunday-school meeting, to be held at the brick church.—Chas. W. Miller, R. F. D. 1, New Lisbon, Ind., Oct. 5.

North Manchester.—Our three weeks' series of meetings at the west church closed Oct. 7. It was indeed a good spiritual feast for all. Nineteen were baptized, and the members much encouraged. We had large crowds and very good interest.—Mary E. Neher, North Manchester, Ind., Oct. 8.

Portland.—We held our love feast Sept. 29. Because of sickness in his family, our elder, D. B. Garber, could not be with us. Eld. Joseph Holder, of Hagerstown, Ind. B. F. Petry and Fred Hummer were with us, as well as a number of brethren and sisters from the neighboring churches. The weather being very inclement, the meeting was the smallest we have ever had at Portland.—Mary Garber, R. R. 10, Portland, Ind., Oct. 8.

IOWA.

Brooklyn church met in council Sept. 22. Our aged and much beloved elder, J. S. Snyder, who has been here for forty years, and is in his eighty-seventh year, decided to lay down the burden of church leadership and, that he might seek a milder climate, requested that the church choose an elder. I. W. Brubaker was almost unanimously elected. Bro. Brubaker and Bro. Hood, of Marshalltown, were with us at our love feast, Oct. 6 and 7.—Rose Connell, Brooklyn, Iowa, Oct. 8.

Coon River.—Our love feast was Oct. 6 and 7. Bro. J. B. Spurgeon, of Panther, officiated and did most of the preaching. A revival meeting in town caused a small attendance of outside friends. A children's meeting, in stead of Sunday school Sunday morning, was addressed by a number of earnest, working sisters. The Christian Workers' meetings are largely attended and much interest manifest. A private love feast was held Monday evening in a home for the benefit of some aged and invalid ones who could not attend the feast at the church.—J. D. Haughtlin, Panora, Iowa, Oct. 8.

Curlew.—O. J. Beaver, our district evangelist, came to us Sept. 19 and preached for us ten days, delivering twelve sermons. Our elder, Wm. H. Pyle, was with us at the feast, and conducted our love feast. Several were with us from a distance.—E. C. Whitmer, Curlew, Iowa, Oct. 9.

Des Moines Valley congregation held their love feast in the country house, Oct. 6 and 7. Visiting ministers were F. M. Wheeler, H. H. Troup and A. W. Flora. Bro. A. C. Snowberger was with us from Des Moines and preached Sunday at 11 A. M. Bro. Wheeler preached Saturday at 2 P. M. and officiated at the communion.—Jas. Q. Goughnour, Ankeny, Iowa, Oct. 10.

East Nodaway.—Our tent meetings, conducted by Bro. John P. Bailey, closed Oct. 9. Our council occurred Oct. 6. We decided to elect a minister, which resulted in electing Bro. B. J. Bashor. Oct. 6 we surrounded the Lord's table, with Bro. John Follis officiating.—Isaac E. Webb, New Market, Iowa, Oct. 12.

English River.—Our love feast occurred Oct. 6. Ministerial help was ample, with Brethren Henry Butler and Wm. Lampin, Bro. Lampin officiating. About one hundred and twenty-five surrounded the Lord's tables. Bro. Lampin is holding forth the Word each night to large audiences. Our Sunday school and Christian Workers' meeting are well attended.—Peter Brower, South English, Iowa, Oct. 8.

Franklin.—Our series of meetings, conducted by Bro. W. W. Folger, of the South River church, began Sept. 30 and closed last night. Fourteen sermons were delivered. Three dear souls were received by baptism, and three were reclaimed. Our love feast passed off pleasantly Oct. 5. We closed our Sunday school at the end of last quarter.—Jemima Kob, Garden Grove, Iowa, Oct. 10.

Mt. Etina church met in council Oct. 6. Decided to hold our fall love feast Oct. 27, at 4 P. M. Four letters of membership were granted. We expect Bro. C. P. Rowland to begin a series of meetings here about Thanksgiving.—Fannie M. Brower, Mt. Etina, Iowa, Oct. 10.

Pleasant Prairie church met in council Sept. 24, Eld. H. F. Maust presiding. Elder Maust tendered his resignation, as he is soon leaving with his family for California. Bro. Daniel Deardorff, of Kingsley, was chosen elder in his stead. During the past ten months we were unable to have regular preaching services. Bro. J. J. Filburn, of Waukegan, Minn., gave us twenty-four sermons during this time, and Eld. T. T. Myers, of Philadelphia, Pa., gave us eight discourses. Our harvest meeting was held Sept. 10. A collection was taken which amounted to \$9.17.—E. E. Rilea, R. F. D. 2, Ireton, Iowa, Oct. 10.

KANSAS.

Altamont church convened in council Sept. 29, E. E. Joyce presiding. Arrangements were made for our fall love feast, which will be Oct. 13. Sunday-school teachers were chosen for the ensuing quarter.—Katie Joyce, Altamont, Kans., Oct. 5.

Appanose (at Overbrook).—Bro. Ernest Sherfy began a series of meetings at the Union church Sept. 23 and continued until Sept. 30, preaching ten sermons. Two young ladies came forward on Sunday evening and received baptism. We now have an interesting Union Sunday school at that point, conducted by the Brethren.—J. T. Kinzie, Overbrook, Kans., Oct. 10.

Appanose.—Bro. Chas. M. Yearout began a series of meetings for us Oct. 4. One has been baptized and one reclaimed. Our love feast was Oct. 6. Bro. Yearout officiating. Oct. 7, at 9:30, we met for song service; at 10 for Sunday school, and at 11 Bro. Yearout gave us some Bible reasons for the Lord's supper. At 2:30 P. M. we met to call a man to the ministry, and the lot fell on Bro. John M. Ward. Bro. Chas. Shoemaker was advanced to the third degree of the ministry and elected presiding elder as Bro. D. B. Barnhart resigned on account of old age. Bro. E. F. Sherfy recently closed a series of meetings at the Union church (a point in our district), at which two young souls received Christ by baptism.—Norman Flora, Route 1, Overbrook, Kans., Oct. 10.

Grenola.—Sixteen young people were converted during a series of meetings conducted by Bro. C. A. Miller, of McCune, Kans. This makes thirty-one baptisms in the Grenola church in the last thirteen months.—Geo. Eller, R. F. D. 3, Melrose, Kans., Oct. 10.

Mt. Ida church has just closed a very interesting series of meetings which commenced Sept. 22. Bro. Root, of Fredonia, Kans., conducted the meetings. Two brothers and one sister were baptized. One brother was reclaimed. Sept. 29 we held our semi-annual love feast. Bro. Root officiated. Forty-nine surrounded the tables of the Lord. Sept. 30 we held a very interesting and profitable local Sunday-school meeting.—Ethel M. McClain, R. F. D. No. 4, Garnett, Kans., Oct. 9.

Newton church held her love feast Oct. 6. Ministering brethren from a distance were John Wise, of Conway Springs, and Levi Mohler, of McPherson. Bro. Mohler officiated. This church has chosen Bro. Mohler as their elder for the coming year.—Leora M. Wales, Sedgwick, Kans., Oct. 11.

Osage.—A special council was called for Oct. 6. Our elder, E. M. Wolfe, contemplating going to California in the near future, tendered his resignation, whereupon Bro. Henry Shideler was chosen to act in his stead. Bro. S. P. Weaver was advanced to the second degree of the ministry. Three letters of membership were granted. Our love feast is set for Oct. 20; series of meeting to begin Oct. 14, conducted by N. E. Baker, of Arkansas City. Bro. Merrill Hodgden, of Galesburg, was with us in our council and preached for us on Sunday.—Mary Neher, McCune, Kans., Oct. 8.

Peabody church has just closed a series of meetings conducted by Bro. W. H. Leaman, of Madison, Kans. We began our meetings Sept. 23 and closed Oct. 7. Nineteen made the good confession and were buried with Christ in baptism. Their ages were from fourteen years to sixty. While Bro. Leaman was with us we also held a council to elect a minister and a deacon. Bro. Albert Ellenberger was chosen to the ministry and Bro. A. K. Yoder to the deacon's office. Both men were installed the same day. We also organized a Christian Workers' meeting. Bro. Albert Ellenberger was chosen president. We expect to meet every Sunday night. We held a love feast Oct. 6 for the benefit of those especially who had just united with the church.—Katie Yost, Peabody, Kans., Oct. 8.

Pleasant View church held their love feast Oct. 6, Bro. E. Frantz, of McPherson, Kansas, officiating. Our Christian Workers' meeting is growing in interest and attendance. We have church and Sunday school every Lord's Day and Christian Workers' meeting Sunday evening.—A. W. Finrock, R. R. 1, Box 66, Darlow, Kans., Oct. 8.

Vermilion congregation met to enjoy their communion services Oct. 6. About sixty surrounded the Lord's tables. Bro. J. S. Mohler officiated. At a previous meeting it was decided to hold an election for two ministers and two deacons. The election was held Oct. 6, resulting in the choice of Brethren E. M. Studebaker and Ira H. Frantz for ministers and Brethren W. F. Dellenbach and H. R. Tice for deacons. These were duly installed with the exception of Bro. Dellenbach, he being absent. Bro. Lauver expects to commence work at this place Oct. 14, teaching a Bible class during the day and preaching in the evening. A short time ago a little girl of eleven summers was baptized into the fold.—Eva Lena Frantz, Beattie, Kans., Oct. 8.

MARYLAND.

Monocacy.—Sept. 30 we held our children's day service, which was well attended and very interesting. Eld. T. J. Kolb opened with a very helpful and encouraging talk, followed by several well-rendered recitations and speeches. Our district secretary, Bro. Welty Fahrney, gave the children an interesting talk. Bros. Charles H. Keltner, of Illinois, told some beautiful Bible stories in a way the children will never forget. We had a brief history of the Monocacy church Sunday-school, which dates back to 1858, under the leadership of Eld. Daniel P. Saylor. Each year we realize more interest and more encouragement.—Mary R. Weybright, Detour, Md., Oct. 8.

MICHIGAN.

Middleton.—By request of the mission board of Michigan I began a series of meetings in a schoolhouse four miles west of Coleman, Mich., Sept. 23, and closed Oct. 7. This was the first series of meetings held by the Brethren at this place. Levi Fike, a deacon, has been superintending a union Sunday school at this place for several years. Several nights the house was too small to accommodate the people. The meetings closed last night. One was baptized, one applicant for baptism, and one request to be restored. We go from here to our Sunday-school, ministerial and district meetings, which are to be held in the Beaverton church.—C. L. Wilkins, R. D. 1, Middleton, Mich., Oct. 8.

MISSOURI.

Carthage church met in council Oct. 4, with our elder, Bro. George Barnhart, presiding. Two were received by letter and one letter was granted. We will have our love feast Nov. 2, commencing at 3 P. M. Oct. 28 we are expecting Bro. W. H. Leaman, of Madison, Kans., to hold a series of meetings for us.—Rosa Pratsman, Carthage, Mo., Oct. 6.

Nevada.—Communion services were held at this place, Oct. 6. Bro. S. S. Miller, of Laplace, Ill., officiated. Bro. A. I. Miller was advanced to the second degree of the ministry and Bro. Harry Ullery was chosen deacon. Sunday school was organized and will begin next Sunday. The outlook is encouraging. Bro. S. S. Miller will continue the meetings for a week or so. Mary Wine, Nevada, Mo., Oct. 8.

Slater.—In Jackson county there were two willing to take up their cross and be baptized. From Jackson county I went to the Spring Branch church, in Benton county, where I preached two weeks. We had splendid meetings and we feel the church was encouraged. The elder in charge and the writer started to the district meeting, which was at Adrian, Mo., choosing the pleasures of a drive of about ninety miles. We enjoyed one of the most spiritual district meetings it was my privilege to enjoy. From the district meeting I went to the Deepwater church, preached Saturday night, Sunday and Sunday night. From there I came to Gerster, where I am now having interesting meetings.—Moses Cruza, Slater, Mo., Oct. 9.

NEBRASKA.

Afton church met in council Oct. 4. Four were received by letter (Elder J. B. Moore and family). The deacons gave a favorable report of their visit. Church officers for the coming year were elected. Our communion services were held Oct. 6. Sunday morning, Bro. H. A. Hoffert, of the Highland church, gave us a helpful sermon.—Anna M. Snell, Cambridge, Nebr., Oct. 8.

Kearney church met in council Oct. 6, with Eld. J. C. Wright presiding. One letter was received. We postponed the election of officers till the first of the year. We expect to hold a two weeks' series of meetings prior to our love feast, beginning Oct. 14, conducted by Bro. A. J. Nickey, of Alva, Nebr.—Martha E. May, R. R. 1, Kearney, Nebr., Oct. 8.

Lincoln.—Yesterday another soul gave her heart to Jesus and received baptism; also an aged lady has been received, and we have one applicant awaiting the rite since last report. During the last few weeks we were favored by the presence of Brethren George Mishler, William Mohler, J. L. Snavely, Jesse Y. Heckler, who delivered to us the Bread of Life. Last evening was our council. Bro. A. J. Nickey gave us a happy surprise by stopping with us on his way to Kearney where he is engaged to hold protracted services. Bro. Groff, of Firth, also gave us a short call. Oct. 14, Bro. L. D. Bossmann will begin services for us to continue until Oct. 28, at which time will be our love feast. Sister Boone is one of the city in the interest of Bible work.—Mrs. S. C. Miller, 323 North 22nd St., Lincoln, Nebr., Oct. 13.

NORTH DAKOTA.

Berthold church met in council Sept. 29. Bro. J. C. Cripe was reelected Sunday-school superintendent, Bro. S. M. Bowman assistant. Two letters of membership were granted. Four have come to us recently.—J. Hollinger, Berthold, N. Dak., Oct. 1.

Deslacs Valley church met in council Oct. 6, with our elder, J. C. Forney, presiding. Several letters were granted. Some are going to California to spend the winter and remain until after the Annual Meeting. Sunday-school officers were chosen to fill vacancy. Bro. Clifford Morton is superintendent and Bro. Ray Harris assistant.—Jennie Harris, R. R. 3, Kenmare, N. Dak., Oct. 10.

Pleasant Valley.—Sept. 23, Bro. Warren Slabaugh, of Denbigh, N. Dak., preached for us in the York church-house, and on Sept. 29, Eld. J. C. Seibert, of North English, Iowa, came to our place, and on Sunday at 11 A. M. delivered an excellent sermon in the Hill house; also at 8 P. M. he delivered a sermon to an attentive congregation in the York house. We have several preaching services every Lord's day, and we cordially invite our ministers coming this way to stop with us.—Fred Culp, York, N. Dak., Oct. 8.

OHIO.

Creston.—Bro. Jesse J. Anglemeyer, of Williamstown, Ohio, commenced at his series of meetings in the Chippewa congregation, at the Beech Grove house, Sept. 23, and continued two weeks. Sept. 29 we held our communion service. Bro. Anglemeyer officiated. The church was much built up.—Florence Ebie, R. F. D. 1, Creston, Ohio, Oct. 10.

Donnels Creek.—Our love feast was held Oct. 6. Bro. David Hollinger preached at 10:30 and Bro. S. G. Porter at 2 P. M. Bro. David Wine officiated in the evening. Other ministers present were Aaron Cox, G. W. Minnick, A. S. Neher and John Gunt. On Sunday morning Sister Hollinger addressed the children. It being the first Sun-

day of the month, our usual collection was held for our missionary in India, amounting to \$13.86, after which Bro. Hollinger gave us a good sermon. Hettie F. Barnhart, R. F. D. 4, Box 95, New Carlisle, Ohio, Oct. 9.

Lick Creek.—Our love feast was Oct. 6. About 165 members communed. Bro. Geo. D. Zollers officiated. Several visiting ministers were present. The Sunday-school lesson was divided into three parts. Bro. Zollers was the first speaker; Bro. John Fry second, and Bro. Edward Kintner third. Bro. D. G. Berkebile gave a talk to the children. Bro. Geo. D. Zollers is with us now telling us of his life. He expects to lecture here for about three weeks. The Sunday-school collection was taken, and amounted to \$8.87. Ida E. Kintner, Bryan, Ohio, Oct. 9.

Middle District church met in council Oct. 11, our elder, D. C. Hendrickson, presiding. The report of our annual visit found all the members in love and union. Two were received by letter.—Jos. H. Stark, R. R. 1, Box 79, Tadmor, Ohio, Oct. 12.

Mercer church had a very interesting Sunday-school meeting Oct. 7, and harvest meeting in the afternoon. Bro. Alva J. Spacht preached; and he conducted the Sunday-school meeting. Sister Lois Spacht will be with us in the near future. Sunday after service a young man was baptized. Our council will be Oct. 18.—Katie Shellabarger, Mendon, Ohio, Oct. 9.

Oliver.—Our series of meetings is in progress, conducted by Eld. T. S. Moherman, of Ashland, Ohio. A good interest is manifested. Our love feast has been appointed for Oct. 21.—A. W. Dupler, Thornville, Ohio, Oct. 9.

OKLAHOMA.

Big Creek church will begin a series of meetings Nov. 4, and hold a love feast Nov. 10. Louis Holderreed, Cushing, Okla., Oct. 5.

North Star.—The annual visit found all in order, and we held our love feast Oct. 6. Above forty members surrounded the tables. Eld. Neher, of Guthrie, delivered several interesting sermons. He was the only minister outside of our own force. There were other members with us. Bro. Troxel officiated. Our elder, A. J. Smith, is now holding a series of meetings for us.—Daniel Niswander, Route 7, Caldwell, Kans., Oct. 9.

Thomas.—We moved last April from Fayette county, West Virginia, Chestnut Grove congregation, and are now located in Custer county, Oklahoma, three miles from Thomas, a thriving railroad town, and five miles from Mound Valley Brethren church. There are about fifty members that belong to this church, but very much scattered; hence the work is moving along slowly. We have a thriving Sunday-school and Christian Workers' meeting. Bro. W. B. Gish is our only resident minister. We contemplate building a church in our immediate neighborhood in the near future. We have a fine country. We would be glad to have members move among us. J. F. Sanger, R. F. D. 2, Thomas, Okla., Sept. 30.

Paradise Prairie.—We were richly blessed Oct. 7. Bro. J. C. Neher, wife and daughter, of Nampa, Idaho, were with us. Bro. Neher gave us two very interesting sermons.—Lula M. Wolfe, R. R. 1, Coyle, Okla., Oct. 11.

OREGON.

Newberg church met in council Sept. 29, with our elder, G. C. Carl, of Portland, in charge. The debt on the churchhouse was paid off. The assessment plan was discussed and adopted by the church at this meeting. We welcome Bro. Archie Van Dyke and wife, of Laporte, Ind., in our midst.—Ella Moonaw, Newberg, Oregon, Oct. 5.

Rogue River church met in council Oct. 6. Bro. A. Hutchison preached for us eleven soul-cheering sermons. Many good impressions were made; members much encouraged.—Nancy Bahr, Talent, Oregon, Oct. 10.

PENNSYLVANIA.

Everett.—We have just closed a series of meetings of ten days, conducted by Bro. J. J. Shaffer, of Berlin, Pa. The meetings were hindered some by the weather, but we were much revived. Three were baptized and three are waiting the rite.—W. L. Clapper, Everett, Pa., Oct. 10.

Indian Creek church opened a series of meeting Sept. 15, conducted by Bro. Beaver, of Shamokin. He preached every evening, and two Thursday mornings he preached in the German, as that is the most appreciated by our older members. This was the first series of meetings held in the new house. The meetings closed Sept. 30. We held our love feast Sept. 30. At the close of the afternoon services two were buried with Christ in baptism in the Indian Creek near by. One was also reclaimed. We had an enjoyable feast. A number of members and ministers were with us from the adjoining churches. At a council prior to our meetings Brethren Jacob Price and James Shisler were ordained elders. Bro. Price is to have charge of the church. The ordination was conducted by Brethren Frank Cassel, T. F. Imler and Jesse Ziegler.—Hannah R. Shisler, Vernfield, Pa., Oct. 9.

Maple Glen.—Eld. John Green, of Lonaconing, Md., began our series of meetings, Sept. 22, preaching nine sermons. Sept. 27, six dear souls were buried with Christ in baptism. The same evening was our love feast, which was largely attended. Bro. Greene officiated.—Cora E. Peck, Savage, Pa., Oct. 9.

Notice.—Those coming to the ministerial and Sunday-school meetings to be held at the Meyer's house, Swatara district, Pa., will be met at the station in Myerstown only, Sunday, Oct. 29. The train arrives at Myerstown from the west at 2:08; from the east at 3:44; Oct. 30 the trains due from the east at 7:45; from the west at 7:14; and the trolley arriving in Myerstown will also be met.—E. M. Wenger, Fredericksburg, Pa., Oct. 8.

Raven Run church met in council Oct. 6, Eld. S. I. Brumbaugh presiding. Our series of meetings will begin Nov. 4. Our love feast will be held Nov. 17. We decided to have a missionary meeting in the near future. Sadie V. Reed, R. F. D. 1, Saxton, Pa., Oct. 9.

Bolivar church met in council Oct. 5, preparatory to our fall love feast, with Eld. Abraham Fyock presiding. Our Sunday school was reorganized with Bro. James N. Betts superintendent and the writer assistant. It was decided to hold an election for a minister in the near future. Our love feast was Oct. 6. Thirty-seven surrounded the tables. Elder Fyock officiated.—W. J. Brendlinger, Robinson, Pa., Oct. 8.

Jacobs Creek congregation met in council Sept. 29. Eld. U. D. Braucher presided. Four letters of membership were

presented and one brother asked to be received into the church again. Eld. D. H. Walker, of Lull, Pa., began a series of meetings Sept. 22 and continued until Oct. 7. We held our love feast Oct. 6. Bro. Walker officiated. Since our last report one brother, who is past eighty-two years of age, has been received into the church by baptism.—Elizabeth Strohm, Mt. Pleasant, Pa., Oct. 10.

Philadelphia (First Brethren Church).—Oct. 4, the church held a special meeting for the purpose of ordaining to the eldership, our pastor, Bro. T. T. Myers. The services were conducted by Elders F. B. Cassel, A. L. Grater and Jesse Ziegler, Eld. F. P. Cassel presiding. After Bro. T. T. Myers was ordained to the eldership, and given charge of the congregation we were both to part with our Eld. S. R. Zug, of Elizabethtown, Pa., who for many years has so faithfully served us as elder. Other ministering brethren present were Elders S. R. Zug, J. T. Myers and Hilary Crouthamel.—Sallie B. Schnell, 1544 N. Marine St., Philadelphia, Pa., Oct. 12.

Quemahoning.—Since my last report two young men—brothers, have been baptized. Bro. C. H. Brubaker is in our midst now getting acquainted with the people and giving us some gospel sermons. Jerome E. Blough, R. F. D. 1, Hollisapple, Pa., Oct. 9.

Sugar Valley.—We have just closed a very interesting series of meetings, conducted by Bro. Levi S. Mohler, of Dillsburg, Pa. Six dear sisters were buried with Christ in baptism. One dear brother returned to the church. Oct. 6, we met in council; in the evening we celebrated the 25th anniversary of Bro. Mohler's ordination. Ministering brethren present were Bro. Samuel Starook and wife, and Bro. Isaiah Beaver and wife.—Milton H. Schwenk, Loganton, Pa., Oct. 11.

Pleasant View.—A series of meetings, conducted by Bro. C. M. Driver, began Sept. 23 and closed Oct. 8; nineteen sermons. We all feel much renewed in our spiritual life. Our love feast was Oct. 4. Two dear souls were willing to forsake sin and become soldiers for their heavenly Master.—Anna F. Sanger, Bays, W. Va., Oct. 9.

Warriorsmark. On elder, J. B. Brumbaugh, came to our assistance Sept. 27 and remained with us till Sept. 30. He preached two evenings prior to our love feast, which was held Sept. 29. Our council meeting was Sept. 28. An election was held for deacons. Brethren William Hitchings, Walter Cox and Dorsey Chronister were elected. Sept. 30, the brethren and their wives were duly installed. Bro. J. B. Brumbaugh officiated. Our former elder, Bro. S. S. Gray, was with us.—Nancy Chronister, Warriorsmark, Pa., Oct. 9.

West Johnstown.—Our love feast was Oct. 7. Bro. W. J. Swigart, of Huntington, Pa., officiated. He preached at 10:30 A. M. on Sunday, at Roxbury. Eld. David Hilderbrand was also with us. We are now in the midst of a revival meeting in the Morellville house. H. S. Replogle, 1316 Virginia Ave., Johnstown, Pa., Oct. 12.

York. Our council was held last Thursday evening. The church unanimously agreed to hold an election for a minister. The election resulted in the choice of our present Sunday school superintendent, Bro. Melvin Jacobs, who with his wife, was installed the same evening. A dear young soul was baptized yesterday. Our love feast will be held on Oct. 21. The York church is blessed with a good number of workers, mostly young people, and we are contemplating the opening of a few mission points in different parts of the city. There seems to be a prominent sentiment for home mission work among our membership. We have been working in this church for twenty years, and don't think the church was ever in a better working condition than now.—Abram Hershey, York, Pa., Oct. 13.

VIRGINIA.

Antioch church met in council Oct. 6, with Eld. Riley Flora presiding. One letter was received and four were granted. Our deacon brethren reported the annual visit; they also report a donation of \$57.65 for home work, \$7.40 for district and \$3 for world-wide work. We arranged for our communion, which will be held Nov. 3, commencing at 3:30 P. M. J. A. Naff, Boons Mill, Va., Oct. 8.

Broadway. Bro. Geo. W. Flory closed his meetings at Bethel Oct. 3. Brother and Sister Flory worked with us four weeks lacking three days. Those three evenings we spent in prayer meeting preparing ourselves for the work. Forty-eight persons entered the kingdom of God by baptism and two were reclaimed. Christian Workers' meeting was organized at the close of the meeting.—Catherine R. Kline, Broadway, Va., Oct. 12.

Ronoake City church will be dedicated Nov. 4; sermon by Bro. D. B. Wampler, of Penn Laird, Va. Bro. Wampler will hold a series of meetings for us commencing the same date and lasting at least two weeks. Our love feast will be held Nov. 17, commencing at 4 P. M.—Leland C. Moomaw, R. D. 2, Ronoake, Va., Oct. 10.

Topeco. Bro. D. N. Eller, from Daleville, conducted a Bible school at this place Sept. 3 to 8. During this time Bro. S. A. Honberger preached at night. The church was greatly improved. He held our love feast Oct. 6. Next day there was preaching at 11 A. M.—Sarah L. Pratt, Topeco, Va., Oct. 8.

WASHINGTON.

Centralia church met in council Oct. 6. Eld. A. M. Dickey presided. Two letters of membership were granted. Christian Workers' meeting was reorganized with Bro. John Whistler president. Sisters' Aid Society will again be reorganized. Bro. Dickey remained with us over Sunday, giving two sermons.—Anna Myers, Centralia, Wash., Oct. 8.

WEST VIRGINIA.

Smiths Chapel congregation is in the midst of a revival, conducted by Bro. John Wimmer. Our love feast is to be Saturday before second Sunday.—Cynthia J. Kahle, Littleburg, W. Va., Oct. 10.

WISCONSIN.

Maple Grove church met in council Oct. 6. Brother and Sister W. I. Buckingham from the Worden church, were with us. Bro. Buckingham presiding. Bro. J. Heckman resigned as elder at this place, and Bro. W. H. Byer was chosen. We certainly appreciate what Bro. Heckman has done for the Maple Grove church. We reorganized the Sunday school and decided to organize a Sisters' Aid society. We also took up a collection to raise money to pay off some old indebtedness, which was responded to liberally and the amount raised.—Katie Mock, R. R. 1, Box 77, Stanley, Wis., Oct. 8.

FOUR WEEKS IN THE FIELD.

Sept. 10, I began a week's lectures in the West Dayton church, Ohio. Each evening the crowds grew larger until at the last all standing room even to that on the platform in front of the church, was taken. As I stood on the platform of that church, the same on which our dearly beloved brother, S. W. Hoover, was preaching when the death messenger came, and as I thought of his life and example, I was inspired with a new zeal in my Master's work.

The Dayton church, as all city churches, has her problems to face, and it will require much wisdom, that kind that "cometh from above," much patience (Christian), a great deal of bearing and forbearing, and the kind of love that convinces "all men that we are his disciples," to pilot her safely through the transition. May God in his love and wisdom so impress every heart that his will may be done. Bro. Chas. A. Bame is the pastor. For five years he has so served the church that a splendid class of people have been added to the church and audience.

With the Eagle Creek church, near Williamstown, Ohio, I spent a week. Here is an earnest body of Christian men and women. Bro. Jesse Anglemeyer is their pastor. Already the work shows the advantage of his judicious preaching and pastoral work; and this part of church work is needed everywhere.

Baltimore occupied my third week. I have been interested in the work there for many years. Though raised within ninety miles of Baltimore, I had never been in the city until last week. Dr. Geiser has worked faithfully and patiently, under peculiar and large hindrances, and the work is prospering. The meetings in Baltimore were largely attended, and every one said much good was done.

And now for a week I am in dear old Hagerstown, the place of my boyhood. Every night large crowds attend the lectures at the Brethren's large and commodious church. After thirty-six years' absence from Washington county, many changes greet me. So far as acquaintances are concerned, I am a stranger in my home. About all the older generation have gone, the younger are more actively engaged in their various occupations, and Hagerstown has become an enterprising center of manufacturing interest, and a railroad and traction line center. Very little, if any, of the old sleepy quiet prevails now, that was so apparent forty years ago. This is the home of Bro. A. B. Barnhart, eight years a member of the Mission Board; also W. S. Reichard, and many others. These Brethren's influence has been felt in the Brethren church, not only in this district, but in others. A heavy sorrow hangs over Bro. Reichard's home. Their youngest daughter, a beautiful Christian character, was very lately called to her home with the Lord, and their hearts are sad. Pray for them!

Oct. 8, I return home from here, to prepare for my trip to Palestine and the Orient, sailing from New York, Oct. 20, on the Caedonia, of the Anchor Line. I am obliged to decline calls for lectures and meetings, on account of this trip. It seems as it were that the mantle of my brother has fallen upon me in this work, and I go to further prepare for the work.

Many calls are already booked for the fall of 1907, a year hence, when I hope, by the love and care of a kind, heavenly Father, to return to the United States by way of the Pacific.

Should any churches conclude to have a course of illustrated lectures, they can confer with my son, Ralph W. Miller, of 466 Jackson Boulevard, Chicago, Ill., and the call will be booked in order.

May the peace of our God and Jesus' love be around and about us all, is my prayer. W. R. Miller.

Hagerstown, Md., Oct. 3.

AN ACCIDENT WITH SOME OF ITS LESSONS.

Yesterday, Sept. 25, while changing my wagon beds, I fell and hurt my left limb and right side. The rope on the windlass had become displaced and in my hurry, forgetting that pulling on it unwrapped and that it had no check, I fell on my left knee and then across a railing on my right side, and when I came to I felt the soft touch of my daughter's hand and her sympathizing voice comforting me.

With several weeks' work on hand and only two days before I would leave for several days' work in the churches, and with the feeling and determination uppermost in my mind to do all I could before I went, I toiled on till midnight six hours away. The restlessness of the nerves in the parts injured through the night and their painfulness on waking, warned me to resign my place as chief workman on the farm for the time being. And being of a meditative turn, I thought, as follows:

1. I certainly can be thankful it is no worse. Several empty sacks placed on the railing a few days before without any reason I know of lessened the force of the fall. Again, a little more of a whirl and I would have fallen on the agricultural tools, with what result I know not. As it is, I am up and around and able to oversee, and that is quite a satisfaction.

2. How easy to make a mistake or to be mistaken. There was a check there, but I pulled the wrong way.

How frequently this is done. We have our checks and safeguards, our rules and methods, and we pull away from them with injury to ourselves and the cause we love.

3. Let's see. If I cannot perform manual labor, can I not perform more spiritual work? How about the neglected pastoral visits? How about the widows and orphans? How about the aged and infirm? How about the afflicted ones? Who is fully up to date with this line of work?

4. I remember, too, that I promised our editor and others to write for the paper. This furnishes a text, and there are hundreds all around.

5. Last, but not least, I thought with what zeal we pursue our physical labors. Even when our breath and sense are knocked out of us for the time being, we arise and press forward. How does our zeal in church work correspond? How easily we are put about? Why not have more zeal for the unseen and eternal than for the seen and temporal? The one lasts for eternity, the other is only a fleeting ephemeral.

John Calvin Bright.
Dayton, Ohio.

FROM THE PACIFIC COAST.

I am receiving letters of inquiry as to why I am not writing for the Messenger. A number of you know that soon after the Annual Meeting at Bristol, Tenn., I placed myself in the hands of Dr. H. P. Fahrney, of Frederick City, Md., for a surgical operation, hoping thereby to close the breach in my side, from which I had suffered so long. The operation was a grand success. But at Mountville, Pa., Feb. 27, I met with a turn of things that so severely strained my side that it is very sore yet. I had promised Oregon a visit if I came through the surgeon's hands all right. Hence I am here, but the injury alluded to above has given me so much trouble that I had to forbear writing.

I have not been discouraged because my articles were not seen in the paper, for the Messenger grows better all the time without anything from my pen in it. I have too much comendence in my brethren to think that anything will fail when I go out. I hope, however, as long as I am able to work to do what I can that will in any way contribute to the advancement of the Lord's cause. But I am fully convinced now that the time has fully come when I have to give the frontier work over into the hands of younger people. If I can do anything it will have to be where there is not so much traveling to be done. Should I live, and be able to work after the Annual Meeting in California, I will go East, where I can have lodging near the place of work. This is not a matter of taste or pleasure, but of absolute necessity.

I have now visited Centralia, Wash., and Portland, Newberg, Weston, Myrtlepoint, Talent, and now in Ashland, Oregon,—these six places in Oregon. From here (if the Lord will) I will move over into California. According to present arrangements, my first stopping place will be at Colony Center, Cal. I expect to reach that place Oct. 16, and from there go to Reedley, Cal., where Bro. D. L. Forney is located, arriving there Nov. 2. I am beginning to recover from my Mountville hurt, but am still twelve pounds below normal. I hope to be able to meet many of you at Annual Meeting in May. And if the Annual Meeting for 1908 goes east, I will be likely to move in that direction, if I am able to work.

Oct. 1. A. Hutchison.

MORE TEACHING NEEDED.

For articles like those of Brother Hutchison, in Gospel Messenger of Oct. 6, headed "Whv Change?" I am glad; also Brother Corle's, on "The Merits of the Paper," pertaining to Annual Meeting rules, etc. Were it not for these and others, who write well along these lines, I wonder how many besides myself would be hungering for the word of truth. We greatly appreciate the weekly visit of our much-prized and well-named Gospel Messenger, as indeed we find in it gospel messages needful to the soul.

I have often praised God for the faithful followers of Christ, who speak and admonish, with sound truths lovingly, who thereby lead and build up, and do not destroy by making laws, rules and orders to drive all in line with selfish designs.

Oh, for less law and more of the spirit of love. Instead of making laws, few of which are enforced and less generally obeyed, let every elder, and pastor as well, strive earnestly to win the unruly and disobedient brother or sister by lovingly presenting the plain truths—oh, so plain—of Christ's words. Many of old spoke as the Holy Ghost revealed God's will concerning us. Paul says, "Reprove, rebuke; in season and out of season; kindly, lovingly, feelingly. Better would it be if all things were done God's way."

As I see it, it is only a lack of doing their duty on the part of those in authority, that we have trouble within the fold; and some one is going to be held responsible for it all.

Eli Cassel.
Norristown, Pa.

DISTRICT MEETING OF MIDDLE IOWA, HELD AT GARRISON, IOWA.

Our meetings are past, but never to be forgotten. No such spirit-filled meeting has ever been held in this district. The meetings opened Tuesday morning with a live Sunday-school meeting. The afternoon completed the Sunday-school meeting and Christian Workers' meeting. A love feast was held in the evening.

Wednesday morning the business meeting opened in proper time and order. The Spirit began to be manifested in the discussion relating to electing a district evangelist. Decided to authorize mission board to secure a man for constant service. The business of the day was disposed of in a very Christian-like manner. One query goes to Annual Meeting, and we call for Annual Meeting of 1908, and reappoint the same locating committee.

The missionary meeting of the evening was under the direction of O. T. Shaw. Short addresses were given by A. C. Snowberger, I. W. Brubaker and S. B. Miller, followed by a sermon by J. E. Miller. Then W. E. West, chairman of the mission board, took charge of the offering. We have been spending \$1,000 in the district mission work. The appointment of a district evangelist will demand more funds. Subscriptions of over \$1,000 were given then an offering was taken of nearly \$100, thus assuring the board of funds for aggressive work.

The ministerial meeting opened Thursday morning, and was a very spiritual affair. One of our veteran soldiers of the Cross was substantially remembered by the Brethren, in part manifesting their appreciation of his untiring labors of a half century.

Bro. J. E. Young preached Thursday night, and eight applied for baptism. Bro. Young will remain over Sunday, that the good work may be continued. We are much indebted to the efficient help of the Brethren from adjoining districts.

The next meeting will be held at Des Moines Valley. Bro. I. W. Brubaker represents us on the Standing Committee. S. B. Miller, Clerk.

Cedar Rapids, Iowa, Sept. 29.

A GOOD WOMAN GONE.

Our beloved sister, Lydia Stutsman, was born in Ohio, Sept. 10, 1831; was married to Wm. Stutsman at Elkhart, Ind., Dec. 26, 1850. To this union were born two boys and three girls, of whom A. M. Stutsman, Muscatine, Iowa, is the only survivor. Her husband departed this life eight years ago. Her maiden name was Zook. She united with the German Baptist Brethren church thirty or more years ago, and was a devoted and faithful sister in Christ. She was noted for her quiet and meek spirit, and, like Dorcas of old, for her good works. She was the leading spirit in reviving and starting afresh that noble work of the Brethren's Old Folks' Home in Middle Iowa. The Middle District of Iowa has lost one of her brightest jewels. Her noble heart sought the good of the church at home and abroad. May her mantle fall on others who will carry forward the work of which she was such a "living epistle, known and read of all men."

She had been in declining health for a few years, yet the writer with many others did not expect the end so soon. Her funeral was held in the Friends' meetinghouse, four miles north of Muscatine City, Oct. 5, and was largely attended by friends and neighbors who gave unmistakable evidence of their bereavement. She died Oct. 3, 1906, at the ripe age of 75 years and 23 days. Her funeral was conducted by the writer from Ps. 116: 15, "Precious in the sight of the Lord is the death of his saints."

John Zuck.

BRIDGEWATER COLLEGE, VIRGINIA.

The present school session opened Sept. 4. The enrollment is the largest in the history of the college. For some years past considerable effort has been made to enlarge and better the equipment of the institution, which has been perhaps the most inefficient of the colleges of the Brotherhood. The visible results of this effort have been the erection of two large brick buildings, some addition to the endowment fund, and also a very decided increase in apparatus. These efforts do not seem to be in vain, for no doubt the present increase in attendance can be attributed to that cause. We not only congratulate ourselves on numbers, but also on the character of the student body. This year a much larger per cent of the students are members of the church than usual. A larger number of young ministers are in attendance, and the interest in religious work generally has improved.

Pres. Yount is not actively engaged in the college at present. He had anticipated being absent from his duties here only part of the season, owing to a trip to Palestine, but recently he has been elected a member of the American School in Palestine, and he expects to remain with the school in study and research in various parts of Palestine till next June. He expects to sail from New York Oct. 20.

Justus H. Cline.

ELIZABETHTOWN COLLEGE, PA.

The school has opened with a very encouraging enrollment and the work is progressing very nicely. We have six regular Bible students in the Bible department, besides a number of others who are not devoting all their time to the Bible course. Although quite a number of the young people who had intended to come this fall are needed at home on account of help being so scarce, yet the enrollment is at this writing nearing the hundred mark. Bro. D. C. Reber is acting president in the absence of Bro. I. N. H. Beahm.

The Library Committee is arranging to have a series of lectures during the present session of school. The first one of the series will be given on Oct. 11. The students and the committee look forward to these events with pleasure and anxiety.

Nov. 13 the school will celebrate the anniversary of the founding of the college. The program committee for the occasion is putting forth considerable effort to have a splendid program rendered on the said evening.

Oct. 3. H. K. Ober.

SOUTHERN DISTRICT OF IOWA.

Sept. 28, district meeting convened at the Monroe church, Monroe county. The meeting was organized by electing H. C. N. Coffman moderator, W. N. Giotfely writing clerk, and A. W. Miller reading clerk. Only two queries came before the meeting. The spirit manifested was commendable.

The report of the mission board showed good progress in the work of the district. H. C. N. Coffman was chosen to represent the district at Annual Meeting. C. P. Rowland, of Lanark, Ill., was present and assisted in the work. D. F. Shelly was chosen district Sunday-school secretary. The work of the meeting was completed by noon. The next meeting is to be held in the Mt. Etna church, Adams county.

The churches of the district were fairly well represented and nearly all of the ministers of the district were present. A live missionary meeting was held the evening of Sept. 28, at which over \$60 was raised for the work of the district. The Monroe church did well their part in caring for the meeting, and we departed feeling that it was a profitable meeting. W. N. Giotfely.

Batavia, Iowa, Oct. 4.

WINONA, MINNESOTA.

We have just returned home from our district meeting, and we feel that we have had a spiritual feast and have been strengthened to take up the work again. We are sorry to say our husband did not return with us. The condition of his body was such that he needed treatment from a physician, so he will remain at Worthington for a month longer. I do feel to ask the prayers of all God's children in his behalf.

We had a good Sunday school yesterday. Bro. D. H. Keller preached for us and he will continue to do so until my husband returns. We expect to commence a meeting Oct. 21, conducted by J. E. Keller, of Tipton, Iowa. At the close of the meeting we expect to hold a love feast.

Winter is coming on and we hope the sisters will not forget us as our winter's clothing is getting low. We had closed our sewing class through the summer. We will begin next Saturday to do industrial work with the children. Lizzie Hilary.

808 W. 7th St., Oct. 8.

TO THE SUNDAY SCHOOLS OF SOUTHERN OHIO.

Those of you who attended our last district meeting will remember that it was suggested, and passed the meeting, that our Sunday schools of Southern Ohio appropriate one collection occasionally to the children's department of this home. Few schools have responded, and thinking perhaps the suggestion has been overlooked by others, we hereby give this plea for our children. Winter is fast approaching and our children are in need of shoes, wraps and other clothing.

We hope our children who are blessed with fathers and mothers and beautiful homes with abundance, will kindly remember our home with its little unfortunate ones. "For ye have the poor with you always, and whenever ye will ye may do them good." Mrs. M. N. Rensberger.

Greenville, Ohio, Sept. 29.

NORTH LIBERTY, IND.

Oct. 6 our love feast was held at the Oak Grove house. A goodly number surrounded the Lord's tables. There was ministerial help sufficient to make the meeting an enjoyable one. Among those coming from a distance were J. H. Miller, H. M. Schwalm, and Bro. H. W. Kriehbaum. Bro. Schwalm officiated. Sunday morning some special work was to be done, consisting of electing both a minister and deacon. Bro. Harvey S. Bowers was called to the ministry and Bro. Samuel Bates was elected deacon. They with their wives were duly installed by Bro.

Schwalm. Following this were a few short talks given by some of the ministers. Winnie E. Cripe.

North Liberty, Ind., Oct. 8.

MINISTERIAL MEETING OF OKLAHOMA AND INDIAN TERRITORY.

The meeting will be held near Cordell, Okla., Oct. 25.

1. What Authority Have We for the Three Degrees of the Ministry? Jacob Appelman, H. Brubaker.
2. How Assist the Idle Minister?—A. J. Smith, N. S. Gripe.
3. How May Greater Courtesy Be Shown by the Loyal and True Laborers More and More Appreciated? J. A. Brubaker, H. Boose.
4. The Minister's Work Outside of the Pulpit. (a) In the Home and Among the Members. G. W. Lounds; (b) Among those Not Members. D. E. Cripe; (c) His Relation to Secular Affairs and Its Effect Upon His Work. A. C. Root.
5. How May Greater Courtesy Be Shown by the Loyal Congregation to the Home Minister?—A. L. Boyd, J. R. Pitze.
6. Family Worship. (a) Its Importance and Influence for the Church. J. H. Gordon; (b) How Best Conducted and How Best Established Among the Members? Samuel Edgcomb.
7. How Can We Awaken a Greater Desire for Spiritual Development?—J. L. Thomas, G. W. Cook.
8. What is the Duty of Ministers Toward Isolated Members?—John Stump, C. C. Root.

Committee: A. B. Diller, J. C. Nininger, A. P. Neher.

TOPICS FOR SUNDAY SCHOOL MEETING.

1. How Induce the Pupil to Study More During the Week?—J. A. Brubaker, J. T. Kigals.
2. Music or Singing, Which?—J. H. Neher, Sister A. C. Root.
3. How Awaken and Develop Missionary Spirit? (a) In the Children? Sister Cripe; (b) In the Sunday School Teacher? L. Holdredge; (c) In the Song Service? David Kinney.
4. Talking or Teaching, Which?—P. S. Hartman, A. J. Smith.

Committee: Wm. P. Bosseman, A. G. Fillmore, J. C. Nininger.

MATRIMONIAL

What therefore God has joined together, let not man put asunder

Marriage notices should be accompanied by 50 cents

Andes-Norford.—Sept. 20, 1906, at Charlottesville, Va., by the undersigned, Bro. John Kline Andes, of Rockingham county, Virginia, and Sister Mada Eleanor Norford, of Albemarle county, Virginia. John W. Wayland.

Forney-Yount.—At the home of the bride's parents, Brother and Sister N. Yount, of Santa Fe, Haskell county, Kansas, Sept. 30, 1906, by the undersigned, Mr. Frank Forney and Miss Grace Yount, both of Santa Fe. S. E. Thompson.

Ogle-Cooney.—At the home of the bride's mother, near Adams, Neb., Oct. 1, 1906, by the undersigned, Bro. George W. Ogle and Sister Orrilla Cooney, both of Adams, Neb. A. D. Sollenberger.

FALLEN ASLEEP

Blessed are the dead which die in the Lord

Death notices of children under the year not published

Almond, Zachariah D., born in Kentucky, departed this life Sept. 26, 1906, at the home of his daughter, Mrs. Ida Kirby, of Barnes City, Mahaska county, Iowa, where he has resided for the past two years, aged 74 years, 3 months and 22 days. Funeral services by the writer in the Christian church, Union Mills. The remains were laid away in the Union Mills cemetery. S. P. Miller.

Berry, Sister Nannie, nee Anderson, born at Rogersville, Tennessee, died Oct. 3, 1906, at the home of her sister in the Exeter congregation, Nebraska, aged 52 years, 8 months and 13 days. She was married to Bro. Cleon C. Berry, March 11, 1882. She joined the church at the age of twenty-two. She leaves a husband and three sons. Funeral by the writer. E. S. Rothrock.

Deeter, Sister Linea Coate, wife of Ira A. Deeter, died at her home in Pleasant Hill, Ohio, Sept. 28, 1906, aged 43 years, 10 months and 24 days. Her father, Samuel M. Coate, and a sister who died in childhood, preceded her to the spirit world. Sister Deeter united with the church several weeks before death. She leaves a husband, one son, one daughter, mother, one brother, two stepbrothers, and three sisters. Interment in Pleasant Hill cemetery. Mary I. Seneman.

Gebhart, John B., son of George and Mary Gebhart, born in Montgomery county, Ohio, died in Hagerstown, Ind., aged 71 years, 5 months and 15 days. In 1860 he was married to Susannah Crull. To this union were born two sons and three daughters. He joined the Brethren church in 1862. In 1893 his wife died. In December, 1895, he was married to Hannah Richart. Funeral was held at the brick church by L. W. Teeter, from Rom. 14: 4. The remains were laid to rest in the cemetery near by. Chas. W. Miller.

Early, Sister Eliza, nee Miller, born in Montgomery county, Ohio, departed this life Oct. 7, 1906, in the Turtle Mountain church, North Dakota, aged 40 years, 8 months and 12 days. She was married to Bro. Dan Early, Feb. 12, 1892. To this union were born three sons and two daughters, all of whom with their father survive. Sister Early united with the Brethren church in her youth and lived faithful. Her past three years have been passed in suffering from a complication of diseases. Her remains were laid to rest in the cemetery at the church-house west of town. The funeral was conducted by Bro. John Hartough, assisted by Bro. Mike Blocher, from Rev. 14: 13. Mertie Deardorff.

Foust, Sister Catharine, died in Jennerstown, Somerset county, Pa., Sept. 30, 1906, aged 76 years, 1 month and 15 days. Sister Foust attended the love feast at Maple Spring just four weeks before her death. She was anointed six days before she died. She made her home with her son-in-law, Milton Pickworth, but at the time of her death she was visiting at the home of J. J. Griffith in Jennerstown. Her maiden name was Lowry. She was twice married. Her first husband, Herman Roush, preceded her about thirty-five years. Her second husband, John Foust, has been dead seventeen years. She was a member of the Lutheran church until the time of her second marriage, some thirty years ago, when she became a member of the German Baptist Brethren church and was an exemplary member till death. She was the mother of eight children, four of whom survive. She is also survived by

eight stepchildren and one sister. Services were held in Mr. Griffith's home by the writer, assisted by Mr. Smock of the Baptist and Mr. Fye of the Evangelical church. The next day her body was taken to the Glades church near Shanksville, where another service was held by the writer, after which she was buried beside her first husband. Jerome E. Blough.

Gutshall, Sister Martha, nee Crummett, died July 30, 1906, at her home in the bounds of Valley Bethel congregation, Virginia, aged about 35 years. Deceased had been a member of the Brethren church for a number of years. She leaves a husband and five children. Brethren Josiah Beverage and A. A. Miller conducted the burial services. Vena S. Bussard.

Kuhn, Martha V., nee Barkdoll, wife of S. B. Kuhn, passed away Sept. 22, 1906, at her home in Glendale, Cal., aged 68 years and some months. Sister Kuhn had been a faithful member of the Brethren church for more than thirty-five years. She leaves a husband and seven children. Funeral services conducted by Bro. A. M. White, of Coahoma. Clara Yost.

Meloy, Sister Anna, daughter of Friend John and Sister Meloy, of Bethel church, Milford, Indiana, died Aug. 29, 1906, aged 46 years and 10 months. She joined the Brethren church when fourteen years of age, in which faith she died. She leaves father, mother, two sisters and one brother. Services by W. R. Deeter, from Num. 23: 10. Bertha M. Weybright.

Michael, Lydda, wife of Reuben Michael, born in Darke county, Ohio, died in Oakland, Kans., Sept. 17, 1906, aged 69 years, 4 months and 5 days. Oct. 27, 1860, she was united in marriage with Reuben Michael. To this union eight children were born, five of whom preceded her in death. She united with the Brethren church at the age of twenty-four years, and lived a consistent Christian life until death came. She leaves a husband and three sons. Funeral services at the Brethren church, Sept. 19, conducted by G. M. Lauver, assisted by J. A. Root. Interment in the cemetery east of town. H. L. Brammell.

Newcomer, Bro. Benjamin F., died in the bounds of the Donnell's Creek church, Clark county, Ohio, Sept. 20, 1906, aged 78 years, 2 months and 19 days. He was born in Lancaster county, Pennsylvania, and early in life came to Ohio. In 1854 he was joined in marriage with Amanda Witwer, who died July 17, 1885. To them were born twelve children, ten of whom survive. Funeral services were held at Midway, conducted by Bro. David Leatherman. Interment at Midway. Hettie F. Barnhart.

Ritchey, Bro. Wm. D., died at his home near Tateville, Penn. yama, Sept. 29, 1906, aged 66 years, 6 months and 15 days. He united with the Brethren church just one year ago, and was a faithful member. His death was caused by falling from an apple tree. He leaves a wife, three sons and two daughters. Funeral services by Eld. D. A. Strayer, from Matt. 24: 44, assisted by Elders John Rush and Samuel Brumbaugh. His remains were laid in the Bethel cemetery. G. S. Batzel.

Roadcap, Sister Maria, daughter of George and Elizabeth Hicks, born in Annville, Lebanon county, Pennsylvania, died Oct. 1, 1906, at Anderson, Indiana, aged 83 years, 11 months and 19 days. She was taken sick in the morning with paralysis and died in the afternoon. She was married to John H. Shover, March 9, 1845, who died Aug. 16, 1863. Ten children were born to this union, of whom six are living. Oct. 14, 1880, he was married to Bro. Henry Roadcap, who died Aug. 23, 1905. She leaves six children. She was a member of the Brethren church for a number of years, and lived faithful. For a long time she lived at Florida, Indiana, then at Honeycreek, Indiana. Then she spent the rest of her days at Anderson with her children. Her funeral took place at Middletown. Services by Bro. John McCarty, assisted by Bro. Moses Smeltzer. Text, Job 19: 25. Interment in Miller cemetery. Florida J. E. Green.

Shepler, Frank, died Oct. 1, 1906, aged 53 years, 5 months and 1 day. He was born in Miami county, Indiana. He leaves a wife, a sister and four children. Funeral services at the home by Bro. W. H. Leaman, of Madison, Ind., assisted by Bro. J. J. Williams and Mr. Drussel, of the Baptist church, from 2 Sam. 14: 14. Kat. Yost.

Smith, Bro. Samuel, son of Brother and Sister Isaac Smith, of Bethel church, Milford, Indiana, died of consumption, Sept. 28, 1906, aged 21 years and 19 days. He leaves a father, mother, two brothers and two sisters. He united with the German Baptist Brethren church when twelve years of age and lived faithful. Services by W. R. Deeter, from 1 Cor. 15: 19. Bertha M. Weybright.

Simmons, Bro. Levi, died at his home in the Crummett-Rum congregation, Va., Sept. 25, 1906, aged 83 years, 11 months and 24 days. Bro. Simmons had been stricken with blindness for upwards of four years. He was the father of eight children, four of whom preceded him to the spirit world, four children and widow survive. Funeral services by the writer from 2 Tim. 4: 6, 7, 8. G. M. Puffenberger.

Stutsman, Lydia, nee Zook, born in Ohio, departed this life at her home near Muscatine, Iowa, Oct. 3, 1906, aged 75 years and 23 days. She was a faithful Christian woman, uniting with the Brethren in early life, was faithful to the end. Services by the writer from Ps. 116: 15. John Zuck.

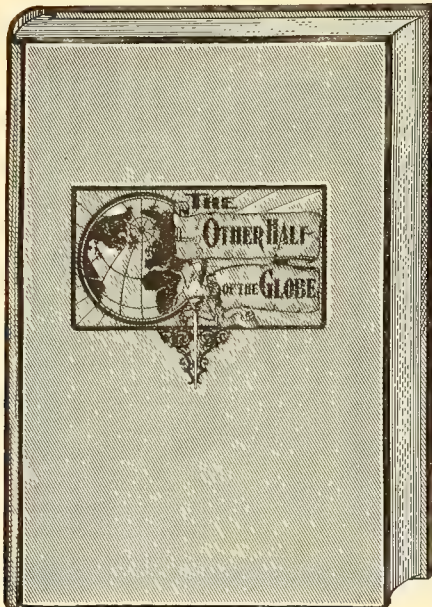
Washington, Anthony, died Sept. 24, 1906, near Ansonia, Ohio, in the bounds of the Union City church, aged 84 years, 3 months and 10 days. The deceased was born in Westmoreland county, Pennsylvania. He was the oldest of eight children; two sisters are still living. His parents, Robert and Margaret Washington, came to Preble county, Ohio, in his early boyhood, and in 1832 they moved to Darke county, Ohio. He has been a resident of Brown township fifty-two years. He married Matilda Wampler, Sept. 19, 1844. To this union were born ten children, four of them preceded him to the other world. He united with the Brethren in 1872. Funeral services and interment at the Teegarden church by the Brethren. Dora Noffsinger.

Young, Sister Addie, nee Farrer, born in Jasper county, Iowa, died Sept. 28, 1906, aged 39 years, 4 months and 5 days. She was married to Bro. Walter A. Young, April 22, 1888. To this union five children were born, who with their father, her aged mother and brother survive. She united with the Brethren church in May, 1889, and remained faithful. Funeral services conducted by the writer, from 1 Thess. 4: 13, 14. I. W. Brubaker.

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VOL. 45.

ELGIN, ILL., OCTOBER 27, 1906.

No. 43.

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AROUND THE WORLD

MRS. JEFFERSON DAVIS, widow of the president of the Confederacy, died in New York City last week, Oct. 16, at the age of eighty-six years. She was born in Mississippi and was married to Jefferson Davis before she was eighteen years old, being his second wife. At the beginning of the Civil War she went to Richmond, Va., and remained there until peace was made. When her husband was released from prison they lived in their home at Biloxi, Miss., until his death. In 1899 their home was turned into a Confederate veterans' home. At various times after the death of Mr. Davis, societies throughout the South offered her financial assistance, but she declined all such offers, preferring to remain independent. Year by year the number of those connected with the great struggle is getting smaller, and soon all will have passed over. May there never be another such struggle to embitter the lives of a generation, and may war soon be but a memory.

THE bridge across the Zambesi river, in Africa, completed but a short time ago, was the highest in the world—four hundred and fifty feet—and it is still, but probably for only a short time; for a trolley-bridge is now being constructed across the Royal Gorge, in Colorado, which if it were thirteen feet higher would be exactly half a mile. It is to span a chasm fifty feet wide at the bottom and two hundred and thirty at the top, and the height is 2,627 feet. The bridge will be twenty-two feet wide, made of flat steel and steel cables such as are utilized in the construction of suspension bridges. The floor will be of plate glass one and one-half inches thick, set in strong steel framework. "This is to afford visitors an opportunity of seeing objects—the stream, the walls of the awful yawning chasm below—without becoming dizzy." The Denver and Rio Grande Railroad passes through the gorge nearly half a mile below, and for a distance of seventy feet on what is called "the hanging bridge." The gorge is not wide enough for a track alongside the river, and this hanging bridge was built, supported by rods depending from steel trusses anchored in the rock walls on each side of the stream. The engineering feats of man are becoming more wonderful each year. And if the creature is capable of such things, we may well believe that with the Creator all things are possible.

THANU-THAI, king of Annam, southeastern Asia, has been attracting much attention to himself of late by the very cruel treatment inflicted upon his wives, several of whom he is said to have killed. Other women of the palace were tortured in fiendish ways. Some were thrown naked into cages of wild beasts and devoured before his eyes; some were burned, and one was cooked and served for dinner, and those with him were forced to eat under pain of death. Finally the French authorities stepped in and made the king a prisoner. He has been examined and adjudged insane by Dr. Dumas of the French colonial staff. Report says that the majority of the palace residents were women who bore the marks of revolting tortures. Some of them were terribly mutilated, their faces being slashed and their tongues cut out. It was indeed time that such a monster were taken in hand by some one and kept from injuring others while being taught the better way.

PROFESSOR OMORI, the eminent Japanese seismologist, has for some months been studying the effects of the California earthquake. The conclusion he has reached is that California will be free from earthquake disturbances for at least half a century, and in all probability for a very much longer period. The slipping of the crust of the earth was caused by the fact that at the point of weakness it was in unstable equilibrium, resulting from the redistribution of matter. It takes ages to bring this about, and the crust has probably settled to a position in which it will remain for centuries without any slipping. The number and manner of occurrences of the minor shocks confirm Professor Omori in his opinion; for they have been coming at regular intervals and diminishing in force, showing that the crust of the earth is slowly settling to rest in its new position. The people of California and those who visit there are no doubt glad for any evidence tending to show that the earthquake is not to harm them more for a long time to come. But only time can tell whether the professor is right.

A PENNSYLVANIA woman has been fined for encouraging gambling because she gave "bridge" parties at which her guests played for prizes. Complaint was made by the mother of a girl who was there. Some time ago we quoted on this page the words of an English clergyman condemning bridge and saying it was responsible for the ruin of young girls because through it they were led to contract debts which they could not pay in any honorable way. His condemnation was none too severe. If the law against gambling were enforced in private and public it would be a blessing, for it would save many a man and woman from ruin.

BETWEEN Japan and the United States there has been the most friendly feeling since the beginning of their intercourse; but now the feeling of anger is running high in Japan because of the question of excluding Japanese children from the public schools in California. Many of the sons of Japan are to be found on the Pacific coast, and they and their fellow-countrymen at home naturally resent any such discrimination against their children. But differences were bound to come. Nations, or representatives of nations who are thrown together in the competition to gain wealth and success are bound to have disagreements. There is only one way to avoid them, and that is for both to be guided in their conduct by the golden rule. In a short time the Japanese will be convinced that the government and the majority of the American people want to be just in their treatment of foreigners, and that will bring better feelings.

ISAAC WOOLF, of Chicago, known as the "newsboys' friend," died last Saturday night, aged fifty-four years. In early life he was a newsboy, and in his days of prosperity he did not forget other boys in the same position. For some years it was his custom to give the newsboys and other hungry urchins a Thanksgiving dinner. At the first dinner there were a hundred ragged and hungry little guests served. The number increased as the years went by. Last year he fed ten thousand of them at an expense of five thousand dollars. His brothers, who were associated with him in the clothing business, say that the dinners will be continued, given now in memory of him who gave them. It is good to remember poor boys, and other poor people as well, for there are few enough times in their lives when they can enjoy themselves to the full. Mr. Woolf will be greatly missed; not merely because of the dinners he gave, but more because the boys felt that he was their friend.

WEDNESDAY night and Thursday of last week a gale swept the east coast of Florida, and on the land and on the water it is thought that more than fifteen hundred persons lost their lives. Two hundred and fifty perished when the tidal wave swept over Elliott Key on Thursday morning. More than a thousand men were on barges at sea when the storm came. A hurricane was also experienced in Cuba. The loss of sugar cane is estimated at a hundred thousand tons. At Batabano several persons were killed; the property loss was estimated at six hundred thousand dollars, and an appeal for help made to provinces which could afford to give. The southern part of Havana province was flooded and great damage done to crops and buildings. At two of the camps where United States soldiers are stationed tents were blown down and considerable damage was done to property.

IN deciding who shall vote at the coming election the Russian government has cut out the leaders by saying that only actual resident house-owners are eligible to be peasant electors at the coming elections. Persons of peasant origin who no longer reside in the villages are not eligible to vote. This shuts out the educated peasant leaders who are usually very radical, and often professional agitators. A recent ukase of the czar was of great benefit to practically one hundred million peasants who, though serfdom was abolished by Alexander II forty-five years ago, remained practically slaves. By the late ukase much injustice is removed. The Russian ministry of education is reported to have finished the draft of a project for universal education, involving an annual expenditure of one hundred and three million dollars, half payable by the state and half locally by the zemstvos. But it will be some years before the plans can be fully realized, for the empire is financially embarrassed and has not the capable teachers needed.

TWO weeks ago, the negro college at Greenville, S. C., was destroyed. The general opinion seemed to be that it was because the president of the college had said things displeasing to the whites, really inciting the negroes not to submit tamely to the demands of the whites. As a result of the race troubles, Seneca, S. C., was destroyed by fire early last week. It is charged that the negroes set the town on fire in order to get revenge for the burning of their college. Race feeling has been running high of late, and it would be impossible to tell where most blame belongs. One thing, however, is evident, and that is that the worst possible way has been taken to bring about peace and confidence. The mob violence of the past has been a reproach upon our country. It is time to leave such barbarous customs and go forward to something better.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

WHEN THE MISTS HAVE ROLLED AWAY.

SELECTED BY G. ELLER.

"When the mists have rolled in splendor,
From the beauty of the hills,
And the sunshine warm and tender
Falls in kisses on the rills,
We may read love's shining letter,
In the rainbow of the spray;
We shall know each other better,
When the mists have cleared away,
We shall know as we are known,
Never more to walk alone,
In the dawning of the morning,
When the mists have cleared away.

If we err in human blindness,
And forget that we are dust;
If we miss the law of kindness,
When we struggle to be just,
Snowy wings of peace shall cover
All the pain that clouds our day,
When the weary watch is over
And the mists have cleared away,
We shall know as we are known,
Never more to walk alone,
In the dawning of the morning,
When the mists have cleared away.

When the silvery mists have veiled us
From the faces of our own,
Oft we deem their love has failed us,
And we tread our path alone,
We should see them near and truly,
We should trust them day by day,
Neither love nor blame unduly
If the mists were cleared away.
We shall know as we are known,
Never more to walk alone,
In the dawning of the morning,
When the mists have cleared away.

When the mists have risen above us,
As our Father knows his own,
Face to face with those that love us,
We shall know as we are known.
Lo, beyond the orient meadows,
Floats the golden fringe of day;
Heart to heart we bide the shadows
Till the mists have cleared away.
We shall know as we are known,
Never more to walk alone,
When the day of light is dawning
And the mists have cleared away.

Covington, Ohio.

READING.

BY MRS. ORA HELMAN.

We hear it said, "A man is known by the company he keeps." So is a man also known by the reading he does. A person's reading is usually a fair index to his character. We may ascertain a man's character to a great extent by knowing what he reads. Our bodies live and grow upon what we eat; so our minds and characters grow upon what they are fed. If we feed upon cheap, trashy and shallow literature, we cannot hope to have strong minds and characters. Reading is a mirror of the mind. It produces reflection and induces investigation.

Some people read, but don't seem to be benefited or don't get much out of it. They say reading is dry. It doesn't matter how much we read, but it does matter how thoroughly we read, how well we understand what we read, and then how we use what we have read. This is so often the case in reading the Bible. People say it is so dry, so hard to understand and so deep that they can't see into it. This is all because they do not read it right. We must work and study at those parts that at first seem difficult, and soon everything will be plain. We must catch the spirit of the writer, then dig and study at it until we understand it thoroughly and we have it with us. We go out in the world, and others see we have been with the Bible; they can tell by our actions and words that we have it with us. We are bright mirrors and

our reflection goes out through all our lives, so that others are attracted by it, and they too will be inspired and want to read. Apart from a living man, there is nothing more wonderful than a book. The greatest and best Book of all books is the Bible, and its study should be cultivated more and more; we should especially urge upon the young to read it, for there is so much literature to-day that is far from what God would have us read. When you go to purchase a new book, take the Bible along as a pattern, and you are sure to buy aright. In the Bible lie the richest and best jewels money can buy. The more we dig for these gems, the more highly we will prize them. The Bible is full of power and promises which are like the beams of the sun, they shine as freely in the windows of the poor man's cottage as the rich man's palace.

Have you ever noticed the pronouns of the Bible, how simple, personal and sweet they are? How they apply to one's own heart; as, "The Lord is my shepherd," "Our Father," "Comfort ye my people," "The Lord will be with me when I call upon him," and, "Lo, I am with you always, even unto the end of the world." Hereafter, as you read your Bible, emphasize the pronouns and see how much sweeter the precious truths are. Each time they will be sweeter than ever before.

The ideals of the Bible are not beyond our reach; we need not stop and wonder whether we can become like Paul, like Timothy or any of those Christian fathers and mothers, but we should go on, ever looking upward to that higher and nobler calling. There is no book that is so simple and severe in pursuit of one purpose as the Bible. Its great purpose is to give man a revelation of God and a revelation of man himself, so as to induce man to accept the divine testimony. It is a revelation of God's nature to a world full of sin, of God's mercy to a world of guilt, of God's reign to a world in rebellion and revolt, and it gives us a glimpse of God in the eternal city, where all the faithful shall some day meet and crown him Lord of all.

Let our reading lead up to a life of usefulness, and in the end may we all hear the "Well done" of the Master.

Canton, Ohio.

SYSTEM.

BY D. D. CULLER.

IN an age of extreme materialistic tendencies there is little wonder that machinery should dominate everything. The machine becomes the ideal. All work and thought to the mechanic must be ultimately reducible to the formulae of some machine. Too often the machine becomes so complex, the operation of it so difficult that its use becomes rather a burden than a help. The ditched automobile with its sweating operator vainly trying to coax it into a working mood is a modern typical illustration of my thought. A man will, however, work an hour to get a machine in working order so it will carry him half the distance he could walk in fifteen minutes.

The other day I went into the butcher shop and found the butcher repairing his little gasoline engine. "What are you doing?" said I. "Oh, fixing this engine," was his reply. "What are you going to do with it?" I inquired. "Why, grind a little steak." "Why don't you do it by hand? It can be done before you can fix that engine." "Oh, yes, I know it, but that is what we have the machine for, and it would be too much like work if it had to be done by hand." And then I thought: How like some men who have so much system, so much machinery, so much red tape about their work that all of their time is consumed in keeping up outlines of work, looking after and appointing committees, hearing reports, planning other work and supervising other superintendents' work. The simpler the machine, the easier operated and the more satisfactory the work. Some men glory in constructing a system of work so complicated that no one except the originator can handle it. We are sadly mistaken if we imagine that pigeon-holed material constitutes a potent factor in systematic

sermonizing. We are mistaken, too, if we imagine spirituality to be commensurate always with organization of forces or systematization of work. The church that moves like a clock may really have little vital piety. The man whose life is all mapped out for years in advance, whose deeds and thoughts are fixed as so many cogs in a great wheel may have what he imagines to be the acme of formal, mechanical system—but the Lord pity that man for he is a mere slave to his system, he will ever lack the one essential mark of genius.

System, however, is really more than is expressed by the word "machine." Even in the most capricious work of a genius there is always system, as shown in the way part relates itself to part under the master's hand. His aim may not be apparent to the ordinary man, but when total effects are fully realized and accounted for by the appreciative critic, the system of the genius is seen and felt. Still the great are furthest from mechanical work. They are a law unto themselves. Their products dictate laws for smaller brains, they, themselves, are untrammelled by law, since they unconsciously obey the same laws for the breaking of which others must suffer severe penalties.

When religion sinks into mere form it loses its spirit and soon dies in creed and dogma. A church may be so bed-ridden with formality that it had better be dead since there is no saving power in the mere mechanical observance of law or ordinance. But the church that is actively reaching sinners and continually supporting struggling saints, cannot do its best work unless there be united efforts on the part of its members which in itself is the surest sign of real system. No pastor can do the Master's will in a haphazard, hit-or-miss manner. "Method in madness" expresses what takes place when the ardor of youth or genius is controlled so that a master statue grows beneath the chisel's stroke or a master painting lives to look upon admiring hosts as touch upon touch is added from the tip of the sensitive brush. The minister who lacks system lacks the greatness of a Christed soul. The church that lacks system lacks in a measure the power which is of God unto the salvation of men.

And yet it seems to me I can hardly insist too strongly that every man must be independent of his system—he must at all times be master of his methods. The man who can not at all times meet effectively his environment is thereby unable to solve his problems, unable to lift his fellows. It is this inner spontaneity that enables a great man easily and readily to adjust life's balances, to right its wrongs. The machine can work in only one material and can turn out but one kind of product. The genius, the great soul, can work in many varieties of material, turning out an infinite number of diverse products. So the man must be more than his system, he must be able to meet every problem effectively even though he may have to change his system or reconstruct his plans.

Doubtless more men should be more systematic than they are, just as well as some few at least should be less mechanical. Some ministers could easily improve in the system of sermon-making or in the selection of topics for sermons. Not a few deacons could improve in their system in taking care of the Lord's work entrusted to them. Perhaps a few elders might have a little better system in assigning the ministers under their several duties, so that the appointments might be a little better taken care of and more of our ministers go to their congregations better prepared to do their work. In all things order and system lend a helpful influence toward harmony and peace. Let the house of the Lord be in order, and let his work be done with system.

Mt. Morris, Ill.

TRUE friendship is a religious experience—a holy sacrament. It is a refining and enrichment of mind and heart, a preparation for larger living and wider relations with spiritual beings. Yes; that is the central thing: we are to meet as pure spirits and this should be a kind of apprenticeship for heaven.—Charles Gordon Ames.

FOUR GREAT QUESTIONS



BY
CHAS. M. YEAROUT
LYNDON, KANSAS



- I. Foreknowledge
- II. Predestination
- III. Foreordination
- IV. Election

IV. ELECTION.

ELECT means to choose. All God's people are chosen by him. But there are certain requirements and conditions to be complied with in order to be chosen or elected by him. Did God ever choose an unbeliever, or unrepentant sinner as one of his elect? Did God ever choose a person and bestow salvation upon him against his will? "He shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord." Lev. 1:3. Does man have anything to do in bringing about his election? These are questions for serious thought and meditation. God says to the sinner: "Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon." Isa. 55:6, 7. "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live." Ezek. 18:21-23. The Bible abounds with texts similar to the above, and they clearly indicate the privilege and duty of the sinner to turn away from his sins, forsake them, then turn unto the Lord with a simple trust and faith, and the election will be made sure.

Unbelievers and sinners cannot be numbered with the elect until they break away from their sins and turn to the Lord and do his blessed will. God will never force a sinner to serve him; it must be a free-will offering, a voluntary service. There evidently must be some prescribed means in God's plan by which the election is brought about.

Let us examine a few texts on this important question. Peter says: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Peter 1:2. What does the foreknowledge of God here refer to? Surely it refers to the perfect plan of salvation prearranged in Christ, of which God had a perfect knowledge: for he was its author. Sanctification of the Spirit unto obedience means: led by the Spirit into the truth as it is in Jesus Christ, or set apart by the Spirit to obey the truth, comply with the conditions of salvation. This is the work of the Holy Spirit to guide the believer into all truth: "The Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26; 16:13, 14. The blood of Christ sealed the New Testament, and when a person comes to its teachings, and obeys the same from the heart, he then and there receives an application of the blood of Christ, and is numbered with the elect. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "According as he hath chosen us in him—Christ—before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1:4.

In order to be chosen in Christ we must get into Christ. How is this done? "For as many of you as have been baptized into Christ have put on Christ." Gal. 3:27. Faith, repentance, and baptism are conditions which, when complied with, bring a person into Christ. "But we are bound to give thanks always to God for you, brethren beloved of the Lord.

because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." 2 Thess. 2:13, 14. They were called by the Gospel, chosen of God through the means provided in the Gospel as arranged and devised by the Father in the beginning. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." 2 Peter 1:10. The apostle here sets forth the fact that man does have something to do with making his calling and election sure, and the further consoling thought is that if we do these things we shall never fall. How will it be with those who do not do these things? "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." 1 Peter 2:9.

In order that there be a spiritual chosen generation, they must first be begotten by that holy, heavenly seed, the Word of God, and then be born of water, and of the Spirit into the visible kingdom of God; hence a chosen generation, belonging to the family of God, manifesting in their lives the wisdom and wonderful works of God in his blessed plan of salvation brought forth in Christ Jesus, unto the praise and glory of his dear name; reflecting the light and image of Christ.

Let us now notice the call and invitation of the loving Father through Christ. Christ died for everybody; therefore everybody is included in the call and invitation. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls." Matt. 11:28-30. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely." Rev. 22:17. "Whosoever will" may come and enter into life. "Whosoever" is indefinite, applying to everybody alike. Jesus said upon a certain occasion: "If any man thirst, let him come unto me and drink." "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. "If any man:" is as broad as the human family, and gives all men an equal chance. Whosoever will may have eternal life. Israel was the chosen people of God—his elect—but through unbelief and unfaithfulness they were broken off, and lost their identity with God; and the Gentiles were through faith and obedience grafted in, and made partakers of God's saving grace through Christ. All those who come to Christ, and enter into a covenant relationship with God through him, according to God's purpose and plan, will become a part of the elect, chosen of God, and precious in his sight. O, the goodness, tender love, mercy, and long forbearance of our heavenly Father. Come to him, and be saved.

"THE JUST SHALL LIVE BY FAITH."

BY GEO. D. ZOLLERS

FAITH, in its native purity, is of precious worth. It guarantees security to the one who imbibes it, arms him with indomitable courage, and affords him an equipment to "overcome the world." Genuine faith suppresses all selfishness and sensuality in its recipient, awakens spiritual discernment, and rounds up his long latent faculties for usefulness in the Christian warfare. Faith is a divine principle im-

parted by God to a grace-renewed heart, affording subsistence to the internal being, and animating and culturing the finer senses; so that the agent of its mysterious power is proportionally as keen to explore beyond the natural ken as the astronomer's telescope to direct the peering vision into the starry worlds.

Christian faith embodies "all the words of life," and not a Bible mandate is excluded from its repository of celestial force. To retain the "faith once delivered to the saints" is to accept the faith in its original, systematized form, through which its saving power is available to cleanse and renew the human heart.

The utilization of electric force is by harmonious appliances, and the result is potent, far-reaching and wonderful. So faith must be acquired through the life currents of power which are the commands of the Lawgiver and Originator of the system. The life, words and deeds of its votaries, in accord with the divine system, demonstrate the power within that feels and impels.

No other force is more counterfeited than faith. Impostors have arisen in every age to intrude, but their apparently strong resources have ultimately failed; and the loyal warriors of divine faith have out-weathered the storms and repelled the hostile bands of human and infernal endeavor. The simple life molded by the power of faith will lend its native attraction, when pomp, pride and ostentation shall have stalked in bold and brazen men through a transient and sin-cursed world.

Humility, meekness and simplicity are the fruits of gospel faith, and a plain and unassuming exterior must be the counterpart of a renewed and simple life within. Though the humble garb may sometimes betray the genuineness of soul refinement within, yet this does not invalidate the correctness and loyalty of heaven's sign: no more, than the salutation love's original compliment can be expunged from the Inspired Record because of a Judas act.

In proportion as the ministry yields to the sophistry of the age, and the church acquiesces, the declension of faith and diminution of power will be felt, and the "drawing" force of the suffering victim who was "lifted up," and made a "spectacle to men and angels" will suffer deeper reproach, whose self-sacrifice and lowliness are to be an unchanging type of his "body, the church." Beware! lest argument in the negative line precipitate the disaster into everlasting shame. "When the Son of man cometh, shall he find faith on the earth?"

South Bend, Ind.

A LESSON IN COMPASSION.—Jonah 4:1-11.

BY RICHARD SEIDEL

A Fisherman's Vision.

A FEARFUL storm was raging on the Carolina coast and a little barque was struck on the bar. For days she had been struggling with the waves, but by the sudden cessation of the tempest was for the present free from danger. Sobs of joy and thanks to God resounded from the waves as men and women on board realized they were saved from the perils of the deep.

But there was a minister who stood alone and took no part in the general joy. "Mr. Hoffman," said the captain, "are you not going with us? Now or never, my dear sir."

"Don't trouble about me, Captain," he answered, "my safety or danger concerns no one, and my life is scarcely worth saving." All waded to the beach, and being taken in charge by the natives, who had watched for them many hours, gradually disappeared. Mr. Hoffman leisurely gained the beach, and as there was no one in sight, he wandered slowly inland, until he came to a little cabin.

"You are just in time, sir; here are some fish I specially caught for you. Come in, and the best that Frederick Hayes' cabin affords is at your disposal." "There is some mistake, you have never seen me," said Mr. Hoffman.

"I have never seen you in the flesh," answered Frederick Hayes, "but I saw you last night in a

vision, and I know God had answered my prayers of many years."

"God!" ejaculated Mr. Hoffman, "My good man, what does God care for you and me? I served him long and tried to preach his Word in my German home, but he took my wife and child and left me desolate. Do not speak to me of God."

"My dear sir, God is also in the wilderness. I cannot read, but my wife has read to me out of his Word. There," pointing to a log structure, "is a little chapel that I have built in expectation of your coming. You will stay and preach to this needy people."

"My God," Mr. Hoffman cried, dropping on his knees. "what have I done? Forgive me, O Lord, for my weakness and wickedness. The rest of my days I give to thee, my God, and here will I stay preaching the riches of thy Word to those who have hungered and thirsted so long after righteousness."

GEORGE BURDER.

BY W. I. T. HOOVER.

GEORGE BURDER was born in 1752 of Puritan parentage, his father being a stern Puritan deacon. His mother died when he was a lad of only ten years. His school privileges were excellent and he improved them, though little did he think he would some day become head of the school—Hatton Garden.

When he had completed his schooling, his father apprenticed him to Isaac Taylor, an engraver, because the father thought the son had artistic powers worthy of attention. In due course of time, then, he became a student at the Royal Academy founded 1768. This seemed to fix his professional career, but several new forces were at work which speedily changed his plans. These forces were rather striking and peculiar. One day a house collapsed just after he had passed it; at another time he with his brother and a friend came near drowning while bathing in the Thames river. At this same time he was brought to deeper and more serious reflection on his life by the stirring sermons of the great Whitefield.

In the meantime his father had married a wealthy lady whose estates young Burder went to see in Shropshire. While here, he came under the influence of the great Fletcher, becoming a member of the church at a seven o'clock morning service.

This brought a complete change in the plans of George Burder who was now twenty-three years old. He at once began the study of Greek and Hebrew so he might be able to read the Scriptures in their original languages. His latent desire to become a minister was rapidly taking on a definite form, and within a few months he preached his first sermon to a week-day gathering in a farm-house kitchen. But the house being too small for his audience, on the following Sunday he discoursed from under an old oak tree on the text, "Behold, I stand at the door and knock."

Three or four months later there was handed to the printer his first work: *Early Piety; or Memories of Children Eminently Religious*. This work instantly met with deserved success and held its place in the homes of the people for three-fourths of a century. It may be said to be the parent of the present-day children's libraries.

By this time he was a recognized minister, preaching in the open air, on boats, to prisoners, in fact wherever people could be collected or were found collected and would listen to the Scriptures read and commented upon. His diary shows that during the year 1779 he had ridden on horseback 2,500 miles, preached 254 times exclusive of prayer meeting exhortations and addresses in private houses. Often his meetings were interrupted by rude fellows generally directed by or at least encouraged by the regular clergy or prominent churchmen of the village or community.

In addition to the many duties of an itinerant ministry and the care of a growing congregation of dissenters at Lancaster, Burder found time to write a tract the influence of which was tremendous. *The Good Old Way*, first printed in 1781, was in such great

demand that hundreds of thousands of copies were scattered over England and Scotland. "The object was to show that the distinctively evangelical doctrines, then often branded as 'methodistical,' respecting the Fall of Man, the Redemption by Christ, and the Law of Christian Obedience, were in conformity with the Scriptures and with the Articles and Liturgy of the Established Church."

Mr. Burder employed methods in his ministry that have since been developed into powerful religious auxiliaries. He thought he might do a good work by providing religious services in some old shop or hall convenient to many homes remote from the chapel or church proper. Hence the germ for present-day "mission halls."

"Bible Readings" also seem to have been suggested by him expounding the Scriptures sitting in a chair in private homes.

He was also foremost in organizing undenominational Sunday-schools in 1785, having caught the idea from Robert Raikes' work at Gloucester in 1780. These schools were disorganized only to be reorganized in each local church because of doctrinal differences especially.

Mr. Burder is best known by his *Village Sermons*—eight volumes, the first appearing in 1797, the last in 1820. These were short, pointed discourses freighted with scriptural truth. They were formed in a heart and nature aflame with the love of God for a lost soul. They were translated into several foreign languages and printed and circulated in America, even going through numerous and large editions. It is said "thousands and tens of thousands of people have been benefited by them."

One of the most important works of Mr. Burder was the founding of the *Religious Tract Society* (unsectarian) for the publication and circulation of evangelical religious literature. This organization became a powerful auxiliary to the church in emphasizing the great Christian doctrines and spreading them broadcast.

Perhaps the most important work was that in connection with some of his associates in the Tract Society—the founding of the British and Foreign Bible Society, March 7, 1894. In referring to this work an entry bearing the above date in his diary says: "Nations unborn will have cause to bless God for the meeting this day." This prophecy has already been fulfilled, for the Society during the year ending March, 1906, circulated nearly 6,000,000 copies of the Scriptures.

Two other lines of labor that were greatly appreciated and wonderfully blessed were his editorship of the *Evangelical Magazine* and his secretaryship of the London Missionary Society, the latter being accepted on condition that his services be entirely gratuitous.

His *Village Sermons* and tracts are perhaps no longer read, though their influence in his day was far-reaching; but as long as the history of the early Sunday-school movement and missionary enterprise is written, his name will abide in honorable remembrance.

A prominent minister paying him a visit in the evening of his life wrote: "I think I have never seen more Christian meekness, sincerity, humility, and benevolence embodied in a man's manners, than are to be seen in his. In approaching him, you get the impression instantly that you are in the presence of a man in whose character you cannot be deceived, and, in conversing with him, you might almost fancy yourself in the company of the DISCIPLE WHOM JESUS LOVED."

Bridgewater, U. S.

DOES THE HOLY SPIRIT GUIDE US IN CHURCH MANAGEMENT?

BY N. J. BRUBAKER.

In Two Parts.—Part II.

PERHAPS at no other place in our church government is there so much power involved in one man as in the case of the moderator of our councils. The moderator can by his manner of procedure direct and administer to a marvelous extent. His order of doing

business may affect the weal or woe of his entire congregation. To consider all the weightier matters last, after the assembly has become fatigued, as is in some places the custom, is open to question. To do business under excitement, or in some way or other to instruct how to vote on a given question so as to unduly influence the members to a desired measure, may be carried to the verge of dictation. Our various manners of counting votes may lead to chances of decided advantage. On some cases the vote must be unanimous as in granting letters of membership, while in others it may require only a majority vote to decide. In the election of permanent church officials a small minority may elect, because the majority of the votes chance to be divided amongst several different persons. In other cases a large body of neutrals may allow a measure to prevail at the wish of a minority of the membership. Not only in these different methods of counting votes, but also in the manner of putting the vote does the moderator have a chance to exert much power. And here may be noticed a singular rule of action. If the moderator is putting to the assembly a proposition which he desires to pass, he need only put it in the negative form. If there are any objections let them be given, if none, it is passed. In such a vote it often happens that measures pass which could not possibly pass by a positive vote. It is due to this method of putting questions that we have so many unimportant minutes on our records. Were every measure to be put upon a positive passage by yeas and nays, we would likely have only important decisions to record. It would place the church in a more responsible attitude toward the moderator and toward every measure which they pass. Those who see no advantage given to the moderator in this negative method of voting need only stop and think how much differently each church would work if every proposition had to be approved. If a measure is not worth our positive favor, it should not be passed at all. That this rule of variation is so generally practiced leads one to conclude that it is a powerful leverage in the hands of the moderator. May the Holy Spirit be the only guide to tell him when each method should be used.

Again, in deciding who has the floor, the moderator can manipulate things more than he is perhaps aware. At the Annual Conference it is sometimes quite noticeable that a score or two of delegates do the entire discussion during the meeting, and a series of years finds this score to be identical year after year. While these men are leaders, and of due right, it does not follow that others should be ignored. Of late years, however, there has been much done to remedy this weakness. The principle of alternation of delegates has largely overcome this deficiency in representation at Annual Conference. A young man finds himself less likely to be recognized by the moderator than does an older one. All ought to be equally entitled, in practice as well as theory, to discuss the questions at hand. But the moderator can choose to recognize those whom he knows to favor or oppose the measure before the assembly. He can also cut off discussion even though a dozen representatives feel pressed to utter their sentiments in favor of or against the measure. And a score of cries for "the question" need be no criterion as to the maturity of the discussion. In their eagerness to avoid the opposing current which may be foreseen, they may yield more to the impulses of selfish interests than to the voice of right and truth. As a whole our moderators at Annual Council have discharged their obligations in a most faithful manner. May the Holy Spirit continue to guide, in all these possibilities, the moderators upon whom so much may depend.

Our common method of electing ministers and deacons may raise the question whether the Spirit guides to the results which sometimes follow. Sometimes the majority vote at random, so to speak, while a minority center upon one person who is by plurality declared elected. If the Spirit so guide the membership as to prove the minority right on this case, it must follow that the minority may be sometimes right in other cases also. How can we know when the minority is wrong and when right? We can only say that in all these matters into which our individual

judgments enter we can hope to be right only when we lay aside all selfish motives and propensities and prayerfully seek to discern and do only that which is the will of God. Our judgments may err, but let them be hallowed by a desire to follow as closely as possible the guidance of the Holy Spirit.

Again, the election is local, but the office is general in scope. While by the technique of our government no congregation can elect directly for another, yet it happens that one congregation can supply, indefinitely, ministers to other congregations. This condition gives the smaller congregations and the floating membership the advantage over the larger congregations in the older established and more conservative localities; that is, the smaller churches of the frontier may supply proportionately a greater number of the ministers. Does the Holy Spirit teach us that the minority possibility is safest in regard to our official ministry? Doubtless this condition of affairs has infused a rich spirit of zeal unto good works. Some of our more staid and conservative congregations sitting at ease in Zion have awakened to their possibilities. May the voice of the Holy Spirit interpret to them all the imperative cry from Macedonian fields.

In regard to elders over the flocks we may also raise this question. Does the Holy Spirit say, Let there be one elder over many congregations or elders in each congregation? The apostolic method calls for an elder to watch over each flock. We would do well to follow this same plan. No elder can be close and fatherly to his members when compelled to preside over four or five different congregations. There should be enough elders to provide one for each congregation. And the church should have power to make this arrangement. When the official body has the only right of initiative it becomes possible for one elder to exercise authority in the way of perpetuating his own office to the exclusion of ordaining others to become his successors. In such cases the church should have the right of initiative to say when elders should be ordained, which ones should be ordained, as well as which ones should be overseers. As it is at present the church is not able in a positive sense to elect and ordain elders. The elders of the district hold that function within their body. The churches can oppose, with legal objections, but they can not choose whom they would. Perhaps it would be more in harmony with the popular government which we advocate to put the church as the proper body to elect her elders and ordain them.*

Again, in looking at the personnel of the Standing Committee and the delegation at Annual Meeting we are impressed with the fact that our government approaches the aristocratic rather than the democratic, that the presbytery, or elder rule, is so predominant that no measures are likely to be seen from the point of view of the laity. All measures are discussed largely from the official standpoint, which has a tendency to see the wants of the officials or the perpetuation of official prestige to the lack of the needs of the laity. The large number of ministers whose official endeavors count only in the various church councils, but who are adolescent in the ministration of the Word, would lead one to think that the magnifying of the officer were of more concern than the enlargement of the office. The small number of sister delegates in the general council is also an indication of a practice rather narrow and exclusive. In view of the preponderance of officials and the absence of sister representatives—and the sisters constitute probably over half the membership—we might raise the question whether we have in reality a democratic church government. Of course all are considered eligible, but our customs have practically ignored any equality of representation. It would doubtless be more in harmony with the genius of

democratic rule were we to favor lay delegation from the churches since the districts are exclusively represented by elders. At least it seems that enough of the laity should be included to prevent the necessity of looking at every question from the officials' standpoint.

Again, the custom of cutting off discussion on every query after about the ordinary number of speeches *pro* and *con*, regardless of who may desire to speak, tends to deny representative government. Our delegates in such cases are not permitted to give the views which may obtain in their several localities. As a consequence there has arisen a practice of congregationalism, some churches applying decisions one way while others apply them differently. The discussions in Annual Councils, having been prematurely closed, are reopened in the several congregations because of the ambiguity attending such hasty legislation. This lack of full discussion tends away from unity rather than to unity, because it fails to get the real spirit and sentiment of those localities which may be overlooked.

But not only at Annual Meeting, but also in our church paper let frankness and candor open the way to all truth. The Holy Spirit cannot operate in a selfish, bigoted, uncandid soul. Let the MESSENGER be truly a church organ open to every approach to the truth. Let it discuss the questions of vital importance, whether we should all agree or not. If some reform would be advantageous, let it be suggested even though it should call us to face about in some of our practices. It is the truth that shall make us free, but the truth can never make us free until we are free to search after and enunciate the truth. If in all the various phases of church government which have been suggested there has been a frank, open, straightforward purpose, a determination to know nothing but God's will and then to do it in the spirit of brotherly love, forbearance, and reverential fear, then we may feel sure that the Holy Spirit guides us. But if in any of these points there is a tendency to devise schemes for the furtherance of personal prestige, or official preferment, a tendency to pull others down or keep others down that we might rise, a tendency to lord it over God's heritage, or to obstruct the completest investigation of all differences between each other, an inclination to take advantage of the technical letter, to the violation of the spirit, just to that extent we must conclude that the Holy Spirit has parted company with us. For like charity, it may be said of the Holy Spirit, "It doth not behave itself unseemly."

Duarte, Cal.

THE MODEL SUNDAY-SCHOOL SCHOLAR.

BY EVA S. LIGHTY

First View.

JUST as the hour hand points at ten, our model Sunday-school scholar passes through the door, takes his place, fourth seat from the back, in the right-hand corner nearest the aisle, and is ready for the formal service. At the signal of the bell he opens his quarterly and looks hurriedly over the notes given—to see that he may be ready for any question asked. Do not accuse him of not studying for he has thoroughly prepared his lesson at home and is ready to argue any point on all sides. The lesson this particular Sabbath morning was "The Great Commission," and on doctrinal points our brother was an authority.

A glow of self-satisfaction thrilled him as he felt all members of the class yielding to his argument. When the discussion was concluded, the teacher bent his entire energy upon the spiritual application, impressing upon his pupils the last request of our risen Savior, and that they should personally answer the call by life or by substitute. But the "Go ye" never touched our brother, we know, for an indifferent expression had settled upon his face, and as the envelope was passed a penny dropped to help send this message. Weigh him in the balance, and will he meet what our Father would recognize as the model Sunday-school scholar? A scholar in every sense of the term, but one thing is lacking. Can we say that he is in touch with the Lord?

Second View.

One beautiful morning into a new home was welcomed an infant boy. The world looked upon it as a common occurrence, but God's great heart thrilled with joy, for he knew that father and mother had consecrated it to him, had lent the boy to the Lord. In his early years no church service was missed, and the Sunday school held a peculiar fascination for him. His primary teacher was a pleasant little body, and every one of the little tots loved her. This love, together with the warm affection of father and mother, taught the boy the matchless love of Jesus.

Year after year this fire was kept burning. At times it would be a little low, but again it would be fanned into a flame.

Not a morning would be passed but what the home that was helping mould this boy for Jesus would gather together to spend a short time on some interesting verses of the Sunday-school lesson, or to repeat some gems from God's Word. Each one, from the tiniest tot to the eldest, was mentioned in the prayer uttered by father and mother, and many a time would they rise from bended knees with tear-stained faces. Manhood dawned upon our model scholar, and we find that his early training has developed him into an active church worker.

The home work had been done early this particular Sabbath morn, and fifteen minutes before the appointed time for opening, this young man appeared at the door and quietly took his place. Shortly afterwards a stranger entered timidly, somewhat shabbily dressed. Our boy noticed this timidity and hastily made steps to welcome him. As the consecrated teacher met his class he glanced toward this young man who always proved an inspiration to him. He found him with his open Bible and eager face ready to drink from the living fountain. The lesson this day, "The Great Commission," held a peculiar interest for him. The comments in his home had caused him to underline the "Go ye" in his own Bible.

As the appeal was made to this class of young men and women, a silent prayer escaped the lips of our boy and if in heaven we could have seen the results of the offering that day we would have seen a life touched with God's Spirit and unreservedly surrendered to his service.

In our endeavor to picture the Model Scholar, think not that the first one drawn has not an element that it to be commended or that the second has every touch necessary, for I firmly believe that the ideal is yet to be found.

However, in the mischievous boy and girl is it not possible to find a diamond in the rough? Unpolished as it may seem, rude as it may appear, a teacher, with the firmness, kindness and love of a worker in touch with Jesus, may be the means of bringing out this sparkling diamond.

Be sculptors for Jesus. Take the material as God has given it to you, hew, chisel and polish; then, when love has done its best, the Master will come and enter into the poor, imperfect effort and transfigure it for you.

It is his touch that develops the Model Scholar.

GETTING RIGHT WITH GOD.

"GET right with God" is a phrase startling and searching and compelling in its challenge, and it is being blessedly used in the campaign for the Kingdom now sweeping our land. But to "get right with God" must have one sure result: getting right with men. There is danger of our overlooking this truth. The Devil is busy trying to obscure it. He will, if he can, lull us into a comfortable feeling that because we have "gotten right with God" our chief responsibility is discharged. Yet a man's chief business is not to get saved; it is to help in saving others. And a man's first step and only hope in working at that successfully is to give himself up utterly to loving service for his fellows,—service for their temporal as well as for their spiritual needs. Thus only can he "get right with men," and thus only has he any reason to suppose that he has gotten right with God.—*Sunday School Times*.

*Where work of this kind is properly done all the officials of a congregation are consulted regarding the ordination of a minister before his name is presented to the elders at the district meeting. If the elders at the district meeting approve of the proposed ordination, then the matter is referred back to the congregation. In the hands of two chosen elders, whose duty it is to consult each member. If the members favor the ordination, it goes through. If not, it of course cannot take place, unless the objections filed can be removed to the satisfaction of the objectors. A move to ordain an elder may originate in the elders' meeting, but this is a very rare occurrence. Furthermore, it is the rule of the Brotherhood for each congregation to select her own presiding elder. A presiding elder cannot be imposed upon a regularly organized congregation, capable of attending to its own business. There is no just reason why each congregation may not enjoy her rights in this particular.—Ed.

THAT CARTOON.

BY JOHN E. MOHLER.

A CARTOON was seen the other day caricaturing the attitude of the clergy toward sin. The representation was that of a minister with head thrust forward, eyes bulging, and a horror-stricken visage, as he faced a sudden revelation of social sin. He was in the act of stepping backwards from the sight, while with both hands he drew away the skirts of his coat, lest they be contaminated with the foul apparition. And beneath the sketch were the words, in large letters: "It is the sight of sin that startles him—not the fact of it."

The picture is applicable not only to many ministers in all churches, but to many of us in the laity in our own church, or in other churches.

We know sin exists, but we take little note of it until it comes to our sight in some special way which horrifies us. And the peculiar part of it is that the same sight of it does not affect us all alike. One is horrified by its sight in one way, while another is entirely unaffected, but is scandalized by the sight in some other way.

For instance, one man cannot see how his brother can be so worldly as to smoke a pipe, while he himself will put unmarketable potatoes in the bottom of the basket, as he goes to market.

Or a sister is shocked that another sister should wear a hat, while she herself feeds her mind with every murder sketch or social scandal printed in the daily paper.

Or a brother denounces anyone who will be so wasteful of the Lord's money as to decorate a church building, while he himself clings to every cent he gets and puts his accumulations into new farms or more stock.

Or a man condemns another for attending a world's fair, where he himself, if he has the money, will travel the world over to see the very things which are brought together in the fair.

It is evidently, then, not the fact of sin that always disturbs us, but the sight of it; for we calmly harbor one form of sin in ourselves while we are appalled by another form we see in our neighbor.

It has been asserted that every person is exceedingly stingy in some way. For while one person holds to every penny he can; another, more liberal in every other way, will burn his fingers to save a match. Likewise there are none of us but will harbor sinful worldliness in some way, though it may not appear to our sight.

We are really all of us living in such houses of glass that none of us dare throw stones without subjecting our own houses to wreckage. And it should lead us all to be more charitable, one toward another.

And the fact of sin should be as obnoxious to us as the sight of it.

Manistique, Mich.

"ZEALOUS OF GOOD WORKS."—Titus 2: 14.

BY J. S. KLINE.

NATURALLY a people "zealous of good works" would be a "peculiar people." Paul in the above to Titus gives as the object and aim of Christ's death, that "he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." To be zealous means to be intensely and passionately arduous in the pursuit of anything. Paul says of himself, "Concerning zeal, persecuting the church." We get from him the illustrated idea of what zeal is. True, we may have a zeal, but as with Israel, "not according to knowledge." Rom. 10:2. Paul was careful to qualify the zeal to which we call attention.

We wondered when we read in the MESSENGER of Sept. 29, "The Work of Ten Years," and noticed the accessions to the church fall short numerically as compared with the birth-rate, whether it was not in a measure due to the fact that we do not measure up to the standard "zealous of good works."

The world looks upon our lives and concludes there

is nothing in religion, because of the woeful lack of this characteristic of Christ's people. The worldly man decides he is as good morally as many professors. Perhaps, frequently, it is too true. But does he compare with the man "zealous of good works"? May we thus see that the zealous man is a stumbling-block? Christ asks, "What do ye more than others?" Matt. 5:47. Are we simply "zealous of good works" to those who are able to return the compliment? "What thanks have ye?" Luke 6:33.

Paul says of the Corinthians, 2 Cor. 9:2, that their zeal had provoked very many. That is, had provoked them unto good works, because they were zealous of the same. How many have we provoked unto good works? Who has a better opportunity with the child than a parent? Who is responsible if our children are drifting? "Train up a child in the way he should go; and when he is old he will not depart from it." Prov. 22:6.

He will measure up to our possibilities as we attain to the blessed condition, "zealous of good works," and until we do that we must suffer the loss.

"Therefore, my beloved brethren, be ye *steadfast, unmovable, always abounding in the work of the Lord*, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

Hardin, Mo.

KNOW YE NOT THAT THE FRIENDSHIP OF THE WORLD IS ENMITY WITH GOD?

BY CEPHAS FAHNESTOCK.

As long as we are a friend to the world in its wickedness, we are an enemy to the cause of righteousness. Stop, take heed to your course in life, see whether you are following or sanctioning any of the worldly amusements that will be to your detriment and that of your fellow-men. There are many amusements in which the world engages that are sanctioned by a great many members of the churches. We should stop and think whether these amusements are for the glory of God and the betterment of society. We should always absent ourselves from gatherings that we believe are not for God's glory.

The yard parties we wish to call in question. Do we glorify God in attending them? We believe not. Here we see church people holding an entertainment, where a class of people make it a practice to revel, and indulge their appetites in things unbecoming. It is wonderful the amount of wickedness that is committed at these parties. I fail to see where we can glorify God in a gathering like this. I am glad and thank God that our church has taken a stand against these worldly amusements. There are many ways in which we can be a friend to the world in its wickedness. In the attire of self we should be careful not to adorn ourselves so as to appear before man in a way averse to that stated in 1 Peter 3:3. Our church has adopted a certain fashion of plainness, and that fashion we should follow as long as the sacred Word backs it up. We should not allow ourselves to be drifted away by the tide of fashion. Fashion is the downfall of any Christian character. We should be careful to be modest in our apparel.

Winchester, Va.

TRUE HOLINESS.

BY D. A. NORCROSS.

God's true children are created in righteousness and true holiness. Eph. 4:24. Righteousness simply means *doing* that which is right, or *right* doing.

The expression, "true holiness," leads us to believe that there is an opposite—a false holiness—a pretended holiness, a sham, a fox-fire holiness. We read in the Good Book of the true God, of false gods, of vain religion, of true religion. True holiness is from God; the other kind from the enemy of God. It is one thing to become holy and quite another thing to keep holy. It is one thing for a man to become a soldier in the army, and quite another to maintain his standing as a soldier. This can be done only by

his being obedient to every known duty, by doing his duty as a soldier, by being faithful and true.

True holiness is maintained or kept by obeying God's Word in spirit and in truth according to knowledge; by keeping God's commandments up to the full measure of our knowledge and strength, walking in God's truth as fast as it is made known to us, by being eager to know God's law and to walk in it; by loving the Brotherhood; by respecting the wishes of the church; by hearing the church; by keeping the promises made to the church; by working to maintain peace and unity among the Brotherhood, and a greater degree of faith and holiness in ourselves and others.

Lordsburg, Cal.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, November 4, 1906.

THE HEART.

Scripture Reading, 1 Sam. 16: 7.

I. What God Says About the Heart.

1. Full of Evil Thoughts, Gen. 6: 5
2. It is Deceitful, Jer. 17: 9
3. A Fountain of Good or Evil, Matt. 15: 18, 19

II. What the Heart Should be.

1. Clean and Pure, Ps. 51: 10; Matt. 5: 8
2. Broken and Contrite, Ps. 51: 17
3. Meek and Lowly, Matt. 11: 29

III. How to Correct an Evil Heart.

1. By Prayer, Ps. 51: 10
2. By Faith, Acts 15: 9
3. By the Word, Col. 3: 16

I. What God Says About the Heart. The word "heart" is spoken of over seven hundred times in the Holy Scriptures, hence it is an important factor. The Hebrews looked upon the heart as the seat of the emotions. If this organ were controlled by God, all would be well. As so often it is not, we have it as enumerated in the outline above—full of evil, deceitful, defiling, powerful.

II. What the Heart Should be. Since "the Lord looketh on the heart," how necessary it is that we have pure and clean hearts, for we can not deceive him. A broken and contrite spirit, that emanates from the right kind of a heart, is also pleasing to God. The Savior was the meekest and lowliest of men. He desires us to be like him, hence we should cultivate meekness and lowliness of mind.

III. How to Correct an Evil Heart. We have all inherited more or less evil. The problem, then, that meets us is, How can we free ourselves of this heritage? The will power is very essential in aiding us to overcome anything. If we have within us the will to conquer sin, ways will be found by which we can do so. Prayer, the Christian's strong weapon, is one of the ways. Isa. 65: 24; John 16: 23. The more faith we have in God, the more obedient we are, the nearer to him we will draw, the more we shall love him, and the better weapon we shall have. All of these things drive out impurities from the heart and make us holier and better. A saving knowledge of the Word also cleanses and purifies.

PRAYER MEETING

For Week Beginning November 4, 1906.

HOW MAY I HONOR MY KING?—Matt. 21: 1-17.

1. By Bearing His Message with Unquestioning Obedience (verses 1, 2, 6). We are told that the disciples were assigned a special work and that they "did as Jesus commanded them." The lesson to us is plain and unmistakable. In Acts 10: 16-21 we have the case of Peter, who, when told to go, went to his task at once.
2. By Freely Giving My Possessions for His Service (verse 8). We are assured that "the earth is the Lord's and the fullness thereof" (Psa. 24: 1), and yet we are faithless and unbelieving, when it comes to an actual exemplification of this glorious truth in our lives. We need a more practical demonstration of our loyalty.
3. By a Public Testimony of My Loyalty, in Deed and in Word (verse 8). "Ye are my witnesses" (Isa. 43: 10) was the voice of the Lord to his servants in the days of old, and he still expects the same unswerving service to-day. We must be loyal and true.
4. By Keeping His Temple—the Heart—Clean (verses 12, 13).—"Ye are the temple of God" (1 Cor. 3: 16, 17), "A holy temple" (Eph. 2: 21, 22). It requires an effort above the ordinary to keep sin out of this temple. A daily struggle is needed to keep it as a dwelling place of the Most High.
5. By Coming to Him with Our Needs and Our Defects (verse 14).—It is a blessed thought that "him that cometh" to Christ, he "will in no wise cast out" (John 6: 37). He is ever ready to help. It is not his unwillingness, but our reluctance that keeps us from his richest blessings.
6. By a Childlike Simplicity of Faith in Him (verses 15 and 16).—"Greatness in the kingdom of heaven" is dependent upon a childlike humility—the simple faith that is ready to lay hold on the blessed promises and make them a part of ourselves. O for more of the childlike trust that never wavers!

HOME AND FAMILY

MOTHER AND CHILD.

BY W. M. PLATT.

'Twas mother's hand first taught
The baby's feet to walk.
'Twas mother's smiles which brought
Responsive smiles she sought.
But baby grew up fast,
Became a man at last;
He shipped before the mast,
Until the anchor cast.
The ship was one of state,—
The one our Lord has made
That trav'ling, all are safe,
When entered not too late.
'Twas mother's lips which told
The story of the soul;
That she his life might mold;
His "birthright" be not sold.
The years passed on, until,
"So low the grinding mill,"
His mother's form so still
Was laid beyond the hill.
Her teaching's not in vain,
Her life is lived again;
She stored her boy's clear brain
With love-of-souls to gain.
The Word with power is sent
To souls on pleasure bent;
To all who seem content
Without their "talent lent."
He labors on each day
Among the proud and gay,
Reflecting a bright ray
Upon the Christ-made-way.
May mothers waken,—all—
Their children, early call,
For Jesus needs them all
To work for him like Paul.
Then at last in heaven bright,
With robes so pure and white,
Be angels of the light;
For there is no more night.

Princeton, Cal.

DUTY REWARDED.

BY IDA M. HELM.

MILDRED was resting under the wide-spreading branches of the maple tree in the front yard; her eyes were slowly filling with tears. A petted child of wealth and luxurious living, she had failed to grasp the true meaning of a noble life. So deeply was she absorbed in bitter thoughts that she did not notice light footsteps coming up the path till a sweet voice said, "Good morning, Mildred. Why, What is wrong!"

She looked up and saw her friend Villa White, the banker's daughter standing before her. "Oh, Villa," she exclaimed, "how can you look so glad when Florence Gray has entered our Sunday-school class? You know it is Miss Smith's desire that we associate with all the members of our class. Mr. Gray is a drunkard and his wife a washerwoman, and, what is worse, Florence is always so poorly dressed and she is uneducated. Oh, I never, never can associate with her."

"Oh, Mildred," said Villa, seating herself by the side of her friend, "I am glad she has entered our class. I am sure that in Florence the Master has given us a charge, and he will hold us responsible for our treatment of her. I mean to do all in my power to help her become a good and useful woman. We can learn a grand lesson from this tree; how benevolently it shelters you and me from the burning rays of the sun, and it will shield all who choose to take refuge under its branches. Do you not remember the lesson of love that we learned a few weeks ago, how the broken-hearted Savior died on the cross, not for only a choice few, but for all mankind; how he gave up the glories of heaven that he might divide them with us? Dare we deny them to others? Under the shadow of the cross all the world may find refuge from the withering darts of the evil one. I know

the Master's compassion for Florence is as great as it is for me, and how can I hope to meet him with gladness if I do not welcome her as he welcomed me when I sought his love and pardon?"

"Oh," said Mildred, "one would think you were a preacher. I may have been mistaken, but I am not gifted as you are, and this seems like such a little thing to do. If I only could do something great."

"But, Mildred, is not this a grand work? We may never do anything the world will call great, but by being faithful to the duties of life as they are given to us every day, though they seem ever so small, we will truly become noble and great. If we are not faithful in small things, can the Master ever trust us with great things? True, we are not all gifted alike; you know in the parable of the talents each one was given talents according to his several ability, and each one was required to use his talents. When their lord returned, how well pleased he was with the faithful ones who, by putting their talents to the best use, had doubled the amount entrusted to them, and with how much greater blessings he rewarded them. But one hid his talent in the earth, and his lord called him a wicked and slothful servant, and commanded that his talent should be taken from him and given to one who had faithfully used his talents; and the slothful servant was cast into outer darkness. So you see it is our duty to be faithful to the work the Master gives us, if it be only to love and care for a friendless child, or if it be to inspire multitudes with our eloquent words or grand deeds. Every soul is a precious gem, though neglected and lost in the wild maze of sin. To-day the Master is seeking to rescue the lost, and he is calling to you and to me. He is saying:

"Go search in the highways and byways,
O'er mountains so dreary and cold,
And rescue the souls that are tempted;
Bring wanderers into the fold?"

"Well, Villa," said Mildred, "you have given me enough new ideas for my poor brain; let me think about your sermon a few days, then you may preach to me again."

As Villa walked slowly homeward she thought of the Savior, how he suffered and bled on the cruel cross that we might find refuge beneath its peaceful shade. She thought of the careless ones who never have enjoyed an inspiring ray of his dying love, and she thought of the ones who, all unmindful of the promise of God that they that turn many to righteousness shall shine as the stars forever and ever; every day sit in "the shadow of the cross" and enjoy the privilege of the Sunday school, the prayer meetings, and all the sweet associations of the church, yet seem to have not a thought for those who are yet serving under the black banner of sin. She resolved to "consecrate herself anew to God." A sweet peace came over her soul and she knew the Master was pleased with her resolution and he would sustain her in every trial and comfort her in every sorrow, for has he not said, "Lo, I am with you always, even to the end of the world?"

Ashland, Ohio, R. D. No. 2.

POWER IN PRAYER.

BY C. H. STEERMAN.

FROM 1 Thess. 5:18 we learn that in everything we should give thanks. There is nothing so important as giving thanks to our heavenly Father. When in prayer we should think of God being the preserver and giver of every good and perfect gift. Then how important it is for us to give thanks to him for the many blessings we so often receive from his hand. Prayer should be our aim in all things. Paul says we should "pray without ceasing." Paul had realized there was nothing in time of trouble so helpful as prayer. When he was in prison with Silas it was prayer that loosed their bands and opened the prison doors.

How many to-day are in the prison of sin, and how can the door be opened and their bands loosed? Let us see if we can find any way. We are commanded

"to search the Scriptures, for in them ye think ye have eternal life." Then let us search Christ's Sermon on the Mount (Matt. 7:7). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Then if we ask in faith believing we can have our bands of sin loosed and the prison doors opened.

There is no better place to ask God's blessings upon us than in our secret chambers. Our Savior tells us how to pray; he says, "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." Matt. 6:5. So when we pray, let our aim be that God is the only one to hear us.

I fear that we are lenient in regard to this matter in our homes. It is the duty of every Christian to establish an altar of prayer in the home. Our children should be taught the great importance of prayer. Bring the children up in the way they should go! Teach them the truths of God's eternal Word!

We are told to let our light shine. When we lose sight of prayer in our homes, around our firesides and in our secret chambers, we are letting our lights go out; and we grope in darkness and lose sight of heaven and its blessings. Let us pray without ceasing!

Martinsburg, W. Va.

WHAT HELEN DID.

BY GRACE HILEMAN MILLER.

"BUT what will I do? I can't buy garden seeds, for I have no place to plant them, and I can't sew well enough to make handkerchiefs and cuffs!" exclaimed Helen, the youngest and poorest (in this world's goods) of a class of Sunday-school girls who were discussing how they might invest the nickels their teacher had given them for missionary purposes.

"Perhaps you may run errands," suggested her teacher. "Yes, but I can't make any money that way; for people down our way never think of paying you for work like that."

That evening when Helen said her prayer she asked Jesus to help her find a way to earn some missionary money.

Next day while she was paring potatoes for dinner a lady who lived a few blocks away happened into the kitchen and in the course of conversation asked Helen's mamma if she might have their potato parings regularly to feed her chickens. Turning to Helen she said—"I will give you a penny every time you carry them up to my house."

"Oh, thank you! they'll be my missionary pennies. I knew Jesus heard my prayer and would show me a way to make money for him. Oh, I am so glad!" cried Helen joyfully.

Lordsburg, Cal.

ELLISON AID SOCIETY.

OUR society met Sept. 12 to reorganize for the following six months. The following officers were elected—President: Mrs. Annie Burkholder; Vice-President: Mrs. Sarah Noakes; Secretary and Treasurer: Mrs. Ada Spohr. The past six months we met fourteen times. Money received, \$36.48, and paid out for donations and material to work with, \$24.48; leaving a balance on hand of \$12. Our society has been progressing nicely.

ADA SPOHR.

HUMANENESS.

TURGENEFF, the Russian novelist, one day went out hunting golden pheasants with his father; one was seen; he fired and wounded it, then followed it into a thicket, where, with the instinct of the mother, she was trying to reach the nest where her young brood was huddled. She reached them, spread herself upon them, her head toppled over and she died. Turgeneff there and then vowed he would never again destroy any living creature, and he kept his vow.—Our Dumb Animals.

THE GOSPEL MESSENGER

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MIDDLE IOWA is calling for the Annual Meeting in 1908.

BRO. E. M. WOLFE, of McCune, Kans., is to locate in Butte Valley, California.

SEVEN united with the church during a protracted meeting held at Uniontown, Pa.

BRO. JOHN G. MILLER, of Waverly, Wash., changes his address to Tekoa, same State.

BRO. J. G. ROYER is engaged in a ten days' meeting in the Pipe Creek church, Indiana.

BRO. JACOB LONGANECKER began a series of meetings in the Mingo congregation, Pa., Oct. 20.

MIDDLE MISSOURI will be represented on Standing Committee next year by Bro. G. W. Lentz.

At the Holsinger church, Pennsylvania, six made the wise choice and became members of the kingdom.

BRO. G. W. FLORY is engaged in an interesting series of meetings in the Beaver Creek congregation, Va.

AN interesting series of meetings is in progress in the Glade church, Pa., conducted by Bro. B. B. Garber.

THE revival in the Whitehead house of the Union Center congregation, Indiana, closed with eleven accessions.

SIX were added to the Greentown, Ind., Brethren church during a protracted meeting conducted by Bro. H. Forney.

BRO. I. J. ROSENBERGER is engaged in a revival in the North Star church, Ohio, and is to close the last of this week.

THE Southern District of Pennsylvania will convene in ministerial and Sunday-school meeting at Hunsdale, Nov. 1 and 2.

SIX enrolled for service under the Master during a series of meetings at Mountville, Pa., conducted by Bro. D. W. Weaver.

BRO. J. F. SOUDERS, of Preston, Minn., is engaged in a revival work in Cedar Rapids, Iowa, to close with the feast at that place Oct. 28.

BRO. ORVILLE LONG, of Martinsburg, Pa., is booked for a series of meetings to be held at the New Enterprise house, his State, commencing Nov. 17.

BRO. JOHN E. METZGER, of Rossville, Ind., writes: "In one of the death notices in the MESSENGER for Oct. 13, the name Daniel F. Cripe should read David F. Cripe."

AT the late district meeting in Southern Illinois, Bro. D. J. Blickenstaff was chosen to represent the district on the Standing Committee of 1907. No papers were sent to the Annual Meeting.

BRO. DORSEY HODGREN is to begin a series of meetings in the Wolfe Creek church, Indiana, Oct. 28. This is his first meeting for this year. He was prevented from entering the field sooner on account of sickness.

BRO. I. L. BERKEY, of Goshen, will represent Northern Indiana on the Standing Committee of 1907.

THE Brethren in the Monroe church, Iowa, are to begin a revival meeting Oct. 19, Bro. C. P. Rowland doing the preaching.

BRO. D. B. GIBSON still continues his revival work at South Keokuk, Iowa. So far five have come out on the Lord's side.

A GOOD feast was held at Batavia last Sunday evening. A number of the members from Elgin were in attendance. Bro. Galen B. Royer officiated.

BRO. H. M. BARWICK closed a two weeks' meeting at Belleville, Kans., with fourteen accessions by confession and baptism. The members in this congregation are greatly encouraged.

BRO. S. F. SANGER has been doing some revival work at Beaverton, a new congregation in Michigan. Nine applied for baptism and two made application to be restored to church fellowship.

THE Brethren are getting a foothold in Kentucky. Recently Bro. D. M. Garver, of Farmersville, Ohio, held a series of meetings at Constance, where we have a congregation of members, and seven were added to the church.

THE district meeting of Middle Missouri is sending two papers to Annual Meeting. Both of them are on live questions. In due time they will appear in the MESSENGER, along with other queries intended for the conference.

BRO. C. H. STEERMAN recently held a series of meetings in a schoolhouse at Mountain Grove, a mission point, in the Johnstown congregation, W. Va., and fifteen young people accepted the faith and became members of the church.

SISTER MARY BRUBAKER, wife of Bro. D. E. Brubaker, one of the elders at Mt. Morris, fell asleep in Jesus the early part of the month. She was a devoted Christian woman and a strong support to her husband during his ministerial labors.

UNDER date of Oct. 16, Bro. S. B. Miller, of Cedar Rapids, Iowa, writes: "I have just returned from a series of meetings at Ottawa, Kans. There were two applicants for baptism. Bro. Frank McCune, Jr., was elected to the ministry and duly installed."

BRO. WALTER J. BARNHART, who has been in charge of the pastoral work in Huntington, Ind., for some time, and may be addressed at 33 Marshal St., says that he is now ready for immediate engagement for evangelistic work. Those desiring his services should communicate with him.

BRO. W. B. YOUNT, of Bridgewater college, Virginia, had planned to accompany Bro. W. R. Miller and his party on their way to Palestine, but on account of sickness is compelled to defer his trip. He had arranged to remain in Palestine until next June, making the country a special study.

ELEVEN stood for Christ, nine of whom were baptized, during a series of meetings at the Wichita mission, Kans. Bro. F. H. Crumpacker did the preaching. A year's mission work has been completed in the city, and the outlook is encouraging. The Brethren there greatly need a house of worship.

WRITING from Chicago, Oct. 15, Bro. Chas. E. Eckerle says: "At our last council, as referred to in the news department of the MESSENGER last week, Bro. Walter Frick was elected to the office of deacon. His wife was not then a member of the church. Last Saturday evening she gave herself to Christ and was baptized."

IT is important that we should receive papers intended for the Annual Meeting so they can be published in the MESSENGER at an early date. A number of the districts have held their meetings. Some of them are sending up queries to the conference, and the sooner we can get them all in the sooner we shall be able to lay them before our readers.

WE have a very interesting report of the district meeting of Michigan. The different churches were well represented by delegates, and the business of the meeting passed off harmoniously. The district decided not to be represented on the Standing Committee of 1907.

EVERY now and then a minister in his rounds loses an overcoat. Brother Enoch Eby, of Lena, Ill., writes us that while at the district meeting in Northern Indiana, Oct. 4, some one, by mistake, carried away his overcoat, and he would be very glad indeed to have it returned to him at his place of residence given above. Some time ago we referred to another lost overcoat, and at the time felt like saying that if every man would have on the inside of his coat his name and address carefully worked into the lining, or a piece of cloth securely fastened thereto, he would never need to make a public call for a lost article of the kind.

YOUR Office Editor had the pleasure of attending a most enjoyable love feast at Mt. Morris last Saturday evening. The next day, in the afternoon, an election was held for one minister and two deacons. The vote resulted in four instead of two deacons. Bro. J. E. Miller, president of Mt. Morris College, was ordained to the eldership. Bro. John Heckman, of Polo, assisted in the ordination service as well as in the election held for officers. We were pleased to observe the splendid outlook for the college this year. The enrollment is good and there is a fine set of students in attendance. We were also pleased to find Bro. D. L. Miller's health steadily improving.

BRO. W. R. MILLER called at the office last week, just before starting on his second trip around the world. He sailed from New York a few days later, and is now on the Atlantic accompanied by Brethren D.-H. Zigler, Broadway, Va., D. M. Click, Tekoa, Wash., and C. W. Guthrie, Los Angeles, Cal. They are to visit England, Scotland, other parts of Europe, Palestine, Egypt, Mount Sinai, the ruins of Babylon and Nineveh, and other places of interest. During this trip Bro. Miller is to let our readers have some articles about points of rare interest. Some of these articles are to be accompanied by instructive and interesting illustrations. He will reach places not before visited by any of our members, and what he says of these parts of the world will be read with more than ordinary interest.

WE are not publishing reports of ministerial and Sunday-school meetings, where the topics are named one after the other, followed by an outline of what may have been said on the different topics. Reports of this sort make dull reading. Our readers want reports giving the news pertaining to such gatherings, with some of the best things said and the good impressions made. A glance at some of the reports appearing in the MESSENGER should indicate the class of matter desired along this line. We are compelled to decline a number of reports of ministerial and Sunday-school meetings, because the writers insist on giving each topic discussed, followed by brief outlines of what was said. Most of these outlines are made up of broken sentences that would have to be filled out before making good reading.

THE best preacher is not necessarily, not often, the man who makes the greatest stir while he is holding meetings. "By their fruits ye shall know them." The sensational preacher is responsible for large additions to churches, but as a rule not for truly converted additions. Strange that the desire to attract attention by novel methods has taken such a hold on ministers. They forget, seemingly, that their business is to preach Christ, and that the more they are like him the larger will be their audiences and the more souls will be led to forsake sin and seek salvation. He did not scour the world for new subjects about which to talk. He always found close at hand what he needed. The preacher's business is not to entertain, not to provide an intellectual feast, but to tell a lost world of a loving Savior. We are glad that the desire to create a sensation by preaching everything but the Gospel of Jesus Christ has touched so few of our ministers.

At the late district meeting of Middle Missouri a movement towards establishing a church in Kansas City, Mo., took a definite form. A committee was appointed to solicit money to purchase a lot and erect a meetinghouse. If all goes well in due time we will have a congregation in this city well housed and properly cared for. The lot has already been secured.

THE hope of the Brethren church is with the rising generation. A glance at the reports received from the churches should make this clear to every thinking man and woman. It will be observed that most of the converts are young people, and some of them are mere boys and girls. Consult our active evangelists and they will tell you that the majority of the converts at their meetings are from the younger class. All this means much. It may mean more than some of our readers have been led to think. Possibly no small amount of the credit for the conversion of so many young people should be given to the Sunday school. If so, what a powerful agent for good is the Sunday school becoming!

A MISSIONARY meeting in connection with district meetings is becoming an interesting feature and one that should be encouraged. We need to make a special effort at these times for the purpose of developing the missionary spirit among our people. A good time to hold such meetings is the evening before the district meeting convenes. Most of the delegates sent by the church are then present; a number of the ministers and elders are also on hand, and a good representation of members can be had. With such an opportunity a missionary spirit can be developed that will prove beneficial to the cause which we are advocating in a way that can be reached in no other manner. Let us do what we can to encourage the advancing and crystallizing of this spirit on occasions so suitable as the one mentioned.

THOSE who send photographs to the Publishing House should invariably state on the back of them for what publication they are intended, otherwise they may get into the wrong department. In the House we have the *Messenger*, *Inglenook*, Sunday-school and *Visitor* departments, all in separate rooms and under the management of different heads. One department does not know what comes to the others. A picture intended for a certain department, and addressed simply to the House, may get into the wrong department and the mistake not discovered for days. This is also true, to a certain extent, with articles sent for publication. It is likewise true of papers and pamphlets. When mail reaches the House it goes to the Business Manager, who sees that it is assorted and distributed to the departments where it belongs. When the department is not designated, for which a picture, an article, pamphlet, paper or book is intended, the Manager must use his own judgment as to where to place it, but if properly marked he knows just where to send it.

THE M. R. Murray party, on the way to Palestine, had a rather exciting experience getting aboard their ship in New York. Several of the party were late on account of business that had to be attended to. Brethren Murray, Beahm and Flory were delayed and had to do considerable running in order to reach the vessel before the gang plank was drawn in. Even then it was discovered that five of the party were not on board, and it was only by the greatest effort that the ship was held three minutes for them. But the moment they stepped aboard the signal was given and amid excitement the ship moved away. The entire party consisted of Brethren Elias Smeltzer, of Arcadia, Ind., S. M. Goughnour, of Ankeny, Iowa, S. H. Flory, of Nokesville, Va., I. N. H. Beahm, of Elizabethtown, Pa., Brother and Sister A. J. Putterbaugh, of Plattsburg, Mo., Sister Magdalena Myers, of Los Angeles, Cal., Sister Marguerite Bixler, of East Akron, Ohio, Miss L. E. Dunn, of Pittsburg, Pa., Miss Alice W. Jones, of Hartford, Conn., Mrs. E. A. Marshall, of Chicago, Ill., Prof. Daniel C. Jacobs, of Mechanicsburg, Pa., and Mr. and Mrs. Aboud, of Palestine, with M. R. Murray in charge. We are to hear from them occasionally as they go on their way.

FROM various parts of the Brotherhood we are receiving some very encouraging letters concerning the work of the MESSENGER, especially from isolated points. Brother Sanger has been doing some evangelistic work at one of these points in Michigan, and writes thus concerning the way the MESSENGER is regarded: "I wish you could have heard some of the testimonies in favor of the MESSENGER by some of the isolated members. I am sure it would have done you good. The MESSENGER is doing a vast amount of good in and out of the church. May the Lord bless your efforts in your noble work."

ONE BY ONE.

ABOUT a decade ago we planted along the pavement of our street in front of our house a row of small Norway maple trees. Year after year they have been growing upward and outward, and now they are large and handsome trees. The growing and enlarging have been so gradual that the change from the small to the large has scarcely been perceptible. In the early springtime the buds on the trees commenced swelling and bursting into beautiful green leaves. One by one they came forth, so that in a short time the trees were covered over with their summer foliage. One day after another has come and gone, and as we now look out of our window we notice that the dark green is shading into a rich golden hue, and leaf after leaf is loosening and dropping to the ground. Only one after another—but after a while the succession will be so rapid that in a very few weeks, they will all be down and the branches will be left nude and apparently lifeless.

But these are such common sights and experiences that we are not impressed with them. One condition takes the place of the other so that they pass out of our notice and we forget them. And yet—and yet do they not bring lessons to us that ought to teach us wisdom?

Our sages of to-day are loud and free in their lectures and essays on human development and how the world has been gradually brought up from a state of semi-savagery and idolatry to our present standard of civilization and intellectual power and possibilities, forgetting that there were times and ages when men stood as high in intellectual attainments and moral and civil relations as it is possible to attain now or in subsequent ages. When God made man he was said to be very good. And on this since then there has been very little improvement; and as men and women lived, passed away and were forgotten, so it is to-day. One by one we are passing down the valley. As a great army, we are all in the march, but one by one we come to the shore, step in and pass over. Solomon was the wisest of men because of the manifold sources from which he drew his knowledge.

Every phase of nature as seen and heard in the heavens, on the earth and under the earth, to him was a fountain from which light and knowledge came. Yet in the end, all his glory on this side came to naught and the world moved on as if he had not been,—to-day, a power before which the world fears and trembles; to-morrow, as a lump of clay laid away to be forgotten. What a short and uncertain thing human power is!

Our special thought was as to how little our lives affect the world after we pass away. How little the best of us are missed outside of our immediate families. No matter how much of this world's goods we may possess, at death we go out of it as a pebble drops into the ocean. A few waves of sorrow and sadness form around us, but as they widen they lessen and then pass away. And so, one by one, we drop into the ocean of silence, as far as this side of life is concerned, only to give place for another who will follow in our places. If this life were all the life we are to have, would it not be a mystery, a dream—a flit of action to come to silence we know not how, when or where! Life, as some see and live it, reminds us of the flash of the firefly, that sparkles for the moment and then vanishes away.

On the evening of last fourth of July, as we sat on our porch we could see the sky-rockets flashing

up into the clouds, and then bursting into hundreds of brilliant balls which for the moment shone in luminous beauty, and then faded into darkness, to shine no more. And we thought, How many lives are like sky-rockets. They come forth only to flash for a season in all the force, brilliancy and beauty that science and art can produce. They are looked upon as stars in society, in the world's theaters of style and fashion and in the business world—for a season. But soon the frost of age or disease comes—they wilt—they wither and pass away, scarcely leaving behind them a scratch or mark of their ever being. One by one they pass away and are no more.

It is not alone what are called the small lives that darken as the candle is snuffed; but those who while living are called great are equally forgotten. Almost daily we read of the rich and the great passing away. In some cases there are large funerals and great display until the clay body is buried in the earth. Then the heirs lay aside their habits of mourning, wipe away their tears and return to the glittering walks of life to spend and squander the gatherings that the parent gave his life and soul to rake and scrape together. Is this life? Is this all that it means? If so, it may truly be asked, Is it worth while—worth living?

No, this is not the kind of life that we are expected to live. Our God means that it shall be more than we make of it. We do not understand the intent and purpose of our being. This is only the short and dark side of life. It is the picture as reflected from a glass. The real life is the picture painted of the Christ life, where self is covered over with the sweet life of love and sacrifice for the good of others; so that when we drop out of this life we leave an inheritance for those behind us. Let us live in such a way that others may live because we lived, and in the judgment rise up and call us blessed. And then, though one by one we pass away, it is not into darkness or to be snuffed away as the charred wick of the candle, but into the light and life of God where our real being and life will only begin. One by one men fall asleep to awaken in the kingdom of eternal life and joy unspeakable and full of glory.

H. B. B.

IN SOUTHERN CALIFORNIA.

OUR last communication left us approaching the city in ruins, San Francisco, which, last April, was laid prostrate in the dust by the earthquake and fire. To reach the city one coming from the east finds it best to stop at Oakland Pier, take a boat and cross over the bay, a distance of about five miles. It was early Saturday morning when we entered a large boat at the pier. We were one of about five hundred making our way across the bay. The others were mostly workmen going to their daily task in the prostrated city.

We had only three hours to view what remains of the once proud metropolis of the Pacific coast, seated at the Golden Gate of wealth and fame. But last April this part of the earth trembled for a moment, and hundreds of buildings lay prostrate in the dust. That, however, was not enough to fill the cup of distress. Then came the fire, and practically swept away what the earthquake had left, doing perhaps fifty times the amount of damage. Never before had we looked upon such a mass of ruins. There were miles upon miles of a prostrated city.

Many massive buildings, that stood through the earthquake, had been gutted by the fire, and only the walls and the steel work remained. The modern steel frame stood the ordeal best, and had it not been for the fire the damage to the city would have been small as compared with the present condition. Many of the streets are yet full of rubbish of every sort, but the city is going to rise again, more grandly than ever before. Thousands of men are at work removing the rubbish and clearing the way for new buildings. Some of the buildings that were not thrown down will soon be ready for business. It is not a question as to whether San Francisco is to be rebuilt. That is settled. The only problem is that relating to labor and material. Workmen by the thousands have been

brought in, and still there is a demand for as many more.

After a few hours among the ruins, in the midst of rush, energy and enterprise we returned to Oakland, boarded our train and the next morning, Sunday, pulled into Los Angeles. We made our way to Inglewood, and were with the Brethren in their service, both in the morning and in the evening. On the way to church, Sunday evening, we experienced a genuine thunderstorm, something that we had not expected to witness in California. The electrical display was interesting, reminding us of what we had often encountered in the Middle States, though we observed that the lightning did not seem to reach the valley.

We spent the day with our uncle, Philip A. Moore, whom we were very anxious to meet again. He is now past eighty years, and for quite a while has been in feeble health. Considering his age, however, he is getting along quite well and hopes to be strong enough to attend the Annual Meeting next spring, and meet a host of friends, some of whom he has known for many years.

The next morning we started on a run over Southern California, devoting the entire week to visiting various places of interest, including a trip to Catalina Island, and another to Mount Lowe. The former was very enjoyable. We had often thought a trip to Mount Lowe so dangerous that if we would ever venture on one we certainly would not undertake another. Well, the trip was made. It is grand and possibly dangerous, but one's safety is well guarded.

We can merely mention that we attended a service in Los Angeles the following Sunday morning, another in Lordsburg the same evening, visited Pomona, Covina, Long Beach and other places of interest. We looked over the various places that are proposed for the Annual Meeting, and as soon as the locating committee settles on the place best suited for the Conference, we shall have something special to say about it. During our stay in California, Bro. Geo. L. McDonaugh was with us part of the time. He knows all this country like a book and made it possible for us to see more than we otherwise could have seen. In various ways we were assisted by others, very much to our comfort and convenience.

The members in Southern California are a busy set, but as kind and obliging as can be found in any part of the United States. We enjoy nothing better than a short sojourn among them. And yet in one sense we pity them. Many of our people visit the Pacific coast every winter, and some of them are thoughtless enough to visit from home to home among the members, until it at times becomes an annoyance and a great burden. The members there are too kindhearted to complain. Probably hundreds from the East and Middle States will go to California this fall to remain until after the Annual Meeting, and they will pardon us for suggesting that they at once, on reaching their destination, secure rooms and thus provide a temporary home for themselves. This they can do greatly to their own comfort as well as the pleasure of those among whom they may sojourn.

We struck California in her dry, hot and dusty season. There was plenty of dust, and yet by oiling the roads and keeping their premises well watered the people are steadily improving the conditions. The Sunday we spent at Inglewood is reported by the weather bureau to have been the warmest day experienced in many years; and still we have seen hotter weather and would not have thought much of it on this occasion had not the people themselves referred to it.

California is steadily and rapidly improving, growing more wealthy and becoming more densely populated as the years go by. Should nothing out of the usual occur, Los Angeles county will, in the course of a generation or two, likely become the most densely populated section in the Union.

The Brethren are getting a strong hold, and churches are springing up all over the county, and some of them have quite a membership. There is one unfortunate feature about it all, however. There are too many ministers in several of the congregations. This is not good for the church or the cause, and especially is it not good for the ministers themselves. The tendency

is to develop weak preachers. It would be far better if they could be more widely distributed, so as to give them more to do and a better chance to develop. During the winter there are so many visiting ministers that some of the home ministers have few opportunities for filling the pulpit. While this might seem helpful, still in the end it is not. But the situation will change in time. In the course of years there will be more congregations, fewer preachers, more efficient ministers and better preaching. It will require time to solve this and other problems.

When the time comes to say something about the Annual Meeting location, we may have more to say of the conditions. In another article we desire to write of a section of the country seldom visited by any of our members. We returned home via El Paso, Texas, and while there made a short trip into the Republic of Mexico. It is about this and some other places of interest that we are to say something another week. We reached our desk last week just as the MESSENGER was being closed up and made ready for the press.

INVESTMENTS.

It is a little surprising to learn how many persons are constantly being taken in by companies which advertise on a large scale and make promises which they cannot possibly keep. Recently—since giving some information about them on the first page—we have had several letters asking for information about various companies. To all such requests we have but one answer, and that is that we know nothing about any of these concerns except what we read in the papers. Information of this kind comes too late to help those who have trusted their money to men of whom they know nothing.

Of all corporations that have stock to sell one can say only what he can prove. We might be thoroughly sure that any given company is entirely unreliable, and yet it would not do to say so unless the proof of the fact were at hand. Those bent on cheating the public, generally guard against open violation of the law until they have taken in about all the money they can hope for. Then they depart for pastures new, and those who trusted them are sadder and poorer, but not always wiser; for they will trust the next man who comes along with glowing promises. There is a large army of men and women in America who live in style at the expense of those who have toiled long and hard to lay by for the rainy day.

There is just one safe way to meet men with propositions which they say cannot fail, and that is to have nothing to do with them. Money is easy to get by any one who has a "sure thing." The most responsible business, or the greater part of it, is carried on by money, when it is necessary to borrow money, bearing less than five per cent interest. Government bonds at three per cent command a premium. So it is not necessary to hold out ten per cent or more. There are some corporations which make large dividends, but their business is to do business and not to pay large commissions and promise fabulous dividends to get rid of their stock. Good stock does not go begging for buyers.

Always be on your guard when a man becomes too liberal. If he says the investment of a thousand dollars will bring you an income which will make you independent for life, don't be simple enough to believe him. "Remember that you can't get something for nothing, and the man who presents to you a seemingly plausible scheme with that purpose in view does so in his own interest and not yours." The man who sells the stock is the one who makes the money. He is not a philanthropist, neither is he in business for his health, but for revenue only. You will hardly find an exception to the rule.

But while there are all sorts of schemes for getting men and women to invest money in things of this world, there is also a chance offered to invest in something better, something surer, something that pays much larger dividends and never leaves the investor sorry. No one has ever been disappointed who put his confidence in the bank of heaven. And so we wish that more of our readers were seeking to lay up

treasure over there. We are all looking for investments, but in our eagerness to get that which moths corrupt and which thieves steal, we overlook that which is infinitely better. Here is something which we know is safe and good, and absolutely reliable. It is offered to every one on the same terms: there are no preferred customers. One man cannot buy for less than par and another be required to pay a premium. It is a reliable company. Will you invest in it?

G. M.

LOOK OUT FOR SELF.

OCCASIONALLY some of our readers write us regarding disturbances made on account of magnetic healing and hypnotism. There is no occasion for anyone, willing to take a little common sense advice, to become disturbed about matters of this sort. In the first place, if people do not want to get their fingers burnt they should learn to let hypnotism alone. The man who practices the questionable art does so with a view of making money, and if he should succeed in swindling any of our readers they should blame no one for it but themselves. Secondly, when people are sick and need a physician they should employ someone they know, and in whom they have confidence. We have done much to encourage traveling preachers, but we have never placed any confidence in a traveling doctor. We have never even paid any attention to a physician whose main practice was conducted through the United States mails. It has always seemed to us that a good physician, whatever might be his method of treating diseases, would find so much to do near home that he could spare no time for treating the sick by mail. Not only so, but first-class doctors do not have to travel over the country and hunt for patients. They find them at home, often more than they can treat. Again, permit us to suggest, that when in need of a doctor you consult the physician who has a reputation at stake. If you run across a hypnotist let him practice his art on people having less good sound sense than the average MESSENGER reader is supposed to possess.

CORRECTING THE MISTAKE.

What is the proper course, when a church reinstates a deposed minister, without the consent of the church which deposed him?

WHEN a wrong step has been taken, the safe thing to do is to retrace it. Let the church commence at the right place and do her work over. This will be found better for the minister in question as well as for the two churches interested. Our rule is to restore a minister by the consent of the church in which he resided at the time his office was taken from him, as well as by the request of the church desiring him to be reinstated. Since rules are made to be obeyed, and not to be intentionally violated, it is but proper that the rule regarding the restoration of one to the ministry be carried out in the spirit and manner intended. A minister ought to be able to feel that his call to the ministry, and his being intrusted with the work of the church, has been regular. This feeling he cannot have while he knows that the legality of his call is questioned. To give no occasion for doubts, do the work right, even if it must be done a second time.

THE FIRST STEP.

A and B have a quarrel. B contends that A gave the first offense,—sinned first. Whose duty is it, A's or B's, to carry out Matt. 18: 15-17? Also how does Matt. 5: 23-26 apply to the above?

SINCE both sinned, it is better not to waste time determining who should take the first step in effecting a reconciliation. It is the duty of both of them, and the one who loves the cause of Christ most will take the first step, whether he was the first to sin or not. They should not let the sun go down on their wrath, but become reconciled at once, pray God for forgiveness, and if the affair has become public, report their reconciliation to the church and ask her pardon. Matt. 5: 23 and 24 applies to the case in question.

General Missionary and Tract Department

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L. W. Foster, - - Indiana C. D. Soussak, - - D. C.
John Zack, Iowa.

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SHOWING WHAT CAN BE DONE.

On this page in last week's paper we were told of what a brother had done who moved into a district where we as a church were almost unknown. When a man of substance goes, others will go with him; for they consider that what is good enough for him is also good enough for them. And if he is the right kind of a minister, one who does not teach by his example that the financial interests are the most important, it is certain that the community into which he goes will be blessed. It is good to prosper, to be above want, to have something to use for other than selfish purposes. But that is not the greatest good, nor should it be so held up by out words and actions.

We hate many ministers who need not concern themselves about their financial interests: they have enough, and it is they especially who should think of their possibilities and their responsibilities. There is a world lost in the darkness of sin and heathenism. There is a Light which will dispel this darkness; and this Light has been entrusted to a minority of the world's inhabitants. They have had it for nearly nineteen centuries and the minority has been increasing. Yet at times there has been no increase at all, but rather a decrease in the number of faithful ones. A generation of light-givers has been succeeded by a generation of self-seekers, and the cause has gone backward instead of forward. This is man's fault. The directions are plain: "Ye are the light of the world; go, teach all nations." There is no getting away from the words or failing to grasp their meaning. Even a fool need not err in them.

The great hindrance is that men are too prone to apply to others the commands which seem unusually hard to obey. When Christ said, "Go," he did not mean me, but my neighbor; for he has fewer cares than I have. I must stay by my stuff, or it will get away from me, and then my condition would be pitiable indeed. But my neighbor—why, he has not much to look after; he is free, foot-loose, not tied to one place by houses and lands which will not be well taken care of if left in charge of any one but the owner. This is really the sum and substance of all the reasoning—some other man can go more easily than I can, and that relieves me of the responsibility of going. Just as if God's commands were not given to every one, but only to those who can most easily—according to our judgment—obey them! Shame on such reasoning and such interpretation of the words of the Book which we profess to believe is inspired! How much better it would be to take it as it says—better for us, infinitely better, and also for the world.

But this brother of whom we were writing and whose example we should be glad to have followed by many who are as well able financially as he is to move away from home and into a new location. Some meetings were held, an interest was aroused; after a time there were a few additions to the church. Preaching services were kept up, in schoolhouses and in private families. But such places could not long satisfy earnest workers, nor were the houses large enough to hold the increasing number of those who came. And so there was talk of a meeting-house. The talk did not last half as long as it sometimes does in congregations where there is more ability but less willingness. The minister went ahead in planning, in working, in paying; and in a comparatively short time the house was built, finished inside and out. A short series of meetings was held and a goodly number were baptized. Several others are halting between two opinions; but no doubt a part of them will soon join in and there will be a congregation not only supporting itself but reaching out into unoccupied territory; for they are learning that that is the right thing to do.

Perhaps there are objectors who will say that it is not the minister's business to pay more than half the expense of a house of worship. But God be thanked that we have brethren who make it their business to do such things. Would that we had more of them. We know a good old brother in our district who believed in this kind of work. He would go and preach for nothing; and in addition to this he one time bought and donated a house in which to hold services. We believe there are others like these whose names are not known to us, but are written in the book of life. What the church needs to-day is men who are willing to deny self, take up the cross and follow the

example of Jesus, who, though possessing the riches and glory of heaven, for our sakes became poor, that we through his poverty might become rich. Is it a hard saying? Does nature rebel? If so, then the first of the three steps has not been taken—self still rules, to the great loss of ourselves and others.

What has been done can be done. Openings are not lacking, for souls weary of the world and its husks are pleading for something better, something that will satisfy the cravings of an immortal soul. We have that something and are commanded to give it—"Freely ye have received; freely give,"—and the only question to be decided is whether we are willing to obey, or desire to have our own will now and suffer the consequences hereafter. May we be wise in our choice, for the right choice made in the right spirit will never be regretted.

G. M.

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FROM BULSAR, INDIA.

Last Sunday after the morning preaching services Khaddubhai Lellubhai, Desai, was baptized by Bro. Stover in the Vanki river. It was at high noon, so another brother held the umbrella over Bro. Stover during the baptism. The one baptized is of high caste. He has been in touch with the mission for about a year and for a while was a teacher in the orphanage school. At present he is employed as teacher in Sanjan, a vanguard mission station, near Dahanu. Pray that he may be a power in bringing others to the truth.

On Sept. 5, four of the Bulsar missionaries and some more from the other stations attended the Gujarat Missionary Conference, held at Ahmedabad. The meeting was good and well attended. At this meeting Eld. McCann read a paper which was well received. This visit gave us an opportunity to look into the workings of the oldest mission in Gujarat, viz., Irish Presbyterian. A few of us stayed over till the following day to see the Female Training College managed by the government for the special purpose of training lady teachers. Some Christian girls are in attendance and are welcome. Next year we hope to have a few of our most advanced girls entered and trained for our mission schools. How glad we will be when we once have our own Christian trained teachers, male and female.

Last week Brother and Sister Adam Ebey visited Bulsar. This is their first visit since they left here after the burial of their children. They are looking very well and enjoying right good health, for which we are all so glad. Their coming reminded us again in a special way of the sad days of but a few months ago. They have endured all nobly, and may the Lord continue to be precious to them.

The written examination in the Sunday school was divided into four grades. We know the results of three of them and are glad to say that in two of them our own Christians have made the highest marks—one a small boy in the orphanage and the other a worker at Vyara. These are the results of Gujarat only. The languages are kept separate.

The last month the work in the industrial school was better organized than ever before. The workshop is equipped with benches and American tools, and Bro. Emmert himself spends five hours each day in directing the different classes in this work. It is a splendid thing; the children enjoy it and are making a good start.

The rains still continue, but the showers are light. In all, sixty inches of rain has fallen this year. The season is almost over. Crops are quite promising.

J. M. Blough.

Sept. 14.

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THE PROSPECT FOR MISSION WORK IN THE SOUTH.

Being called by the Brethren of Fraternity church in Forsythe county, North Carolina (though in the First District of Virginia), to assist Bro. J. F. Robertson in a series of meetings in Maple Grove, Davidson county, N. C., one of the mission points of the Fraternity congregation, I left our home Sept. 20 and proceeded by private conveyance to Wilkesboro, a distance of twenty-two miles. I took the train the next day and by night reached the home of Eld. J. F. Robertson, where I was kindly entertained till the evening of the next day when we gathered at the church for services. We met an interesting and attentive congregation and had a pleasant service. Bro. Enoch Robertson, on the morning of Sept. 23, took us fourteen miles to Maple Grove, the place where we were to hold a week's meeting. We found a good congregation, who listened to the preaching with much interest. We had three services on Sunday and two every day in the week, save Thursday, which was the day of communion.

This is the place where we helped Bro. Robertson in a series of meetings one year ago, and we found that by his persistent efforts the interest was still growing. The meetings this time began with a greater interest than before, and continued to the close, when ten made application for membership, and others expressed their desire to come in at once.

During this meeting we visited many of the homes in the community and always found a hearty welcome. Here, as well as in all other places, so far as I know, in the South, where our church principles have been made known, the sentiment is growing in our favor.

Around the above-named place we talked with a good many people who belong to other churches, and found a state of dissatisfaction and unrest, with seemingly a nearness to us. If we could have men with the love for souls in their hearts, and those who would go into the homes of these people, working themselves into their confidence, ever holding out salvation on the New Testament plan, I believe instead of having a few churches here and there we would have "the Southland, the land of flowers," blossoming with churches, and instead of homes that are now leading a life of carelessness and sin they would be ringing with the religion of the Lord Jesus.

Who will come and help us to possess this goodly land of ours? H. J. Woodie.

Beldon, N. C., Oct. 5.

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"THE OLDTIME RELIGION."

On this question articles are written and songs are being sung with such fervency that it can not be misunderstood.

I would ask all to read and reread the article under the title, "City Missions," in Gospel Messenger of Sept. 29, page 619, as its contents are such that it cannot help arresting the attention of both those who are not as well as those who are acquainted with religious work in towns and cities. And while some are bent on the movement, yet to "add one more denomination to increase the confusion that already exists in the minds of so many of the unconverted" is not what the present is either needing or wanting on the part of those who are sick at heart for religion.

That which has rung for ages and will continue to the judgment is, "Preach the word," and timely has the warning been given "that the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears," etc. 2 Tim. 4: 3, 4.

Let our schools in which Bible terms are held and courses given in Bible instruction, see that they give no uncertain sound in training workers for the field, as much of the confusion caused in city work and experienced by the Brethren church, is either due to a lack of proper home or school training, or a defiant spirit on the part of the individual, as many are leaving the country to find homes in our cities. At one time in the course of our work, as we passed down the aisle of the church to meet, shake hands with and welcome back the stranger, a lady, having called for the first time, said to me, "I am from county, - - congregation, and Bro. - is my elder." This lady appeared to be refined and quite pleasant, but wore a comparatively plain hat with a feather in it.

At one time an educated Indian, who was in the lecture field, said one evening in an adjoining town to where the writer once lived, while delivering a lecture in a church, that his own people were usually referred to as heathen because they wore feathers; but that he was surprised in looking upon the audience, judging from that standpoint, to see that the white people were now the heathen.

Is it not a shame for our Christian land, so-called? Well has Senator Hoar said, "The great problem of the present time is not how to Christianize the heathen, but how to get the heathenism out of Christendom." The world is certainly needing more of the "oldtime religion."

"This religion that can give
Sweetest pleasure while we live;
This religion must supply
Solid comfort when we die."

One of the stirring tendencies and remaining results on the minds of many, from the Torrey and Alexander evangelistic work in the city of Philadelphia in the early part of the present year, is the song which was made so prominent in their meetings, "Give us the oldtime religion," sung by a choir of two thousand with the assistance of the audience of upwards of five thousand; and the strain is now taken up by individuals and congregations.

T. F. Imier.

Norristown, Pa., Oct. 1.

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ABYSSINIA OPENED AGAIN TO MISSIONARY WORK.

At last the indefatigable Swedish missionaries have gained entrance into Abyssinia, so long closed to Christian effort. A converted Galla, having received his education in Sweden, returned home, and, by the grace of God, entered Addis Abadar, the capital of Abyssinia. The Coptic archbishop introduced him to King Menelik and explained the purpose of his coming. The king received him well and kindly, and now it looks as if the missionaries will be able to gain a foothold again in Abyssinia. The Swedish missionaries are busily at work preparing Christian literature for the Gallas.—The Missionary Review of the World.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Covina church met in business meeting Oct. 6. Decided to hold an election in one week. Bro. Harry Brandt was called to the ministry and Brethren H. L. Motter, H. M. Brubaker and J. H. Brubaker to the deacon's office. Installation services the next day following the regular preaching service. Bro. A. W. Vaniman is with us—Jennie Brubaker, Covina, Cal., Oct. 16.

Glendora church met in council Oct. 13, our elder, Bro. J. S. Brubaker, presiding. One deacon brother handed in his letter. Oct. 14, our district Sunday-school superintendent, Bro. J. W. Cline, gave us an instructive talk on the Sunday school and its relation to the church.—Clara Yost, Glendora, Cal., Oct. 15.

Santa Ana.—I spent Oct. 14 with the church at Santa Ana and enjoyed my meeting with the church. There were about thirty present at the forenoon services, but not so many in the evening, some of the members living in the country. They have a convenient little church situated on a beautiful street and within a short distance of three car lines. Santa Ana is a lovely little city of about eight thousand inhabitants, located within thirty-four miles of Los Angeles and ten miles of the great blue deep, and is surrounded with a good country. This little band of faithful workers need ministerial help. Those who are expecting to spend the winter and spring in this land of sunshine and flowers should not settle down before visiting Santa Ana. There is a faithful little band of believers there. Will not some one that loves souls and is willing to spend and be spent, at least, take a view of the Santa Ana harvest field? I am not asking any one to go there expecting financial help, for the few members have all that can do to keep up congregational expenses. Bro. W. J. Thomas, of Inglewood, Cal., has charge of the Santa Ana church, and he and others are doing all they can. Should you want to know anything further about Santa Ana and the church there, just write to him, enclosing a stamped envelope.—D. A. Norcross, Lordsburg, Cal., Oct. 16.

DISTRICT OF COLUMBIA.

Washington City church convened in council Oct. 8, with Eld. A. P. Snader presiding. Elders E. W. Stoner, A. Hollinger and M. G. Early assisted in the work. Bro. David V. Shaver was elected to the office of deacon, and installed. Certificates of membership were granted to four, one of whom was a deacon. Two were received by letter, a brother, who is a deacon, and his wife. Since my last report one has been baptized and one received by letter. We now have a membership of one hundred and six. During the summer months the church did not take a vacation. Two weeks of July were spent in trying to learn to sing better. We were taught by Sister Katie E. Miller, of Milnor, Pa. Two preaching services were held each Lord's Day during the heated term and a number of visiting ministers and elders dealt out the Word of Life to our edification. Our love feast will be held Nov. 29, commencing at 6:30 P. M. The visiting brethren reported the annual visit Oct. 1. Officers for the Christian Workers' meeting were elected for a term of six months. The individuals who were out of town during the summer are about all back. The congregations are larger than ever before in the history of the congregation.—M. C. Flohr, 338 8th St., S. E., Washington, D. C., Oct. 18.

IDAHO.

Boise Valley.—Our elder, Bro. Gripe, presided over our visit council, Oct. 8. A Christian Workers' meeting was organized with Sister Retta Baker president and Bro. Jacob Evans vice-president. We expect to hold a Bible meeting at our church during the holidays, conducted by Bro. S. F. Brower. The first service of our love feast, Oct. 27, will begin at 2 P. M. Our series of meetings began last night—Naomi Brown Sandy, Meridian, Idaho, Oct. 15.

Clearwater church met in council Oct. 6. Bro. S. Stooke presiding. We have so far been unable to secure a minister to hold a series of meetings for us. Three letters were granted; two were to a deacon and his wife, who have returned East. We are in need of more earnest workers. Next council will be Jan. 5.—(Mrs.) Carrie E. Herring, Teakean, Idaho, Oct. 9.

Weiser.—We have been quite busy lately, with our regular mission work and incorporating the church and preparing to get started to work on our new church building. Our work has outgrown our little mission house and we are very much in need of the new building which we hope to have completed sometime this winter. We held special council meetings on Sept. 15 and Oct. 13. Bro. Chas. E. Delp, of Aurelia, Iowa, was with us from Sept. 26 to 30 looking over our valley. He preached two good sermons for us. All inquiries (accompanied with stamp) in regard to the work or country will be promptly answered.—J. U. G. Stiverson, Weiser, Idaho, Oct. 13.

ILLINOIS.

Cerrogordo church has just closed a successful revival, conducted by Bro. J. W. Lear. Bro. E. M. Cobb was with us for several days. Sixteen young people were received into the church by baptism and one sister was restored. Our love feast was held Saturday evening and was well attended. Our council was Oct. 6. Eighteen letters of membership were granted. Bro. Frank Christner was elected to superintend the Sunday school the rest of the year.—Anna Bingaman, Cerrogoro, Ill., Oct. 15.

Decatur.—Yesterday at regular appointment, at the Bear Creek church, one was restored to fellowship. Bro. Geo. W. Miller filled appointments in Decatur yesterday. Two were received by baptism.—S. W. Garber, 1729 N. Morgan St., Decatur, Ill., Oct. 15.

Martins Creek.—Our series of meetings closed Oct. 14. Bro. M. L. Hahn labored two weeks. Six dear souls were added to the fold. Our communion took place Oct. 13 and was enjoyed by all. But few were present from neighboring churches.—Nicholas Eichenberg, Jeffersonville, Ill., Oct. 16.

Milledgeville church met in council Oct. 4, our elder, C. B. Smith, presiding. Oct. 7 we held our love feast. Eld. I. B. Trout officiated. Oct. 14 we reorganized Christian Workers' meeting. Officers for the three months are

Sisters J. E. Gnagey, Laura Turner and Lulu Meyers.—Annie Turner, Milledgeville, Ill., Oct. 18.

Panther Creek church held council Sept. 22. On the evening of the same day Bro. L. W. Teeter began a series of meetings and continued until Oct. 9, giving us good sermons. Our love feast was held Oct. 5, and was well attended. Bro. L. W. Teeter, Bro. J. H. Neher and Bro. D. E. Eshelman were the ministers present; also several members from adjoining churches.—Jessie Switzer, Rockville, Ill., Oct. 17.

Oak Grove.—Our members' meeting was Oct. 8. Bro. Emmert Eshelman and Bro. Will Switzer each gave a splendid talk. It was decided that we have our meeting commence Oct. 13, but we had to postpone it. Bro. Bucklew tendered his resignation as elder at Oak Grove, which was granted him, and Bro. Will Switzer is chosen.—Maggie Lewis, Wilburn, Ill., Oct. 16.

West Otter Creek.—We have just closed a series of meetings at this place. Bro. Dan Crist, from Kansas, was expected, but on account of sickness could not be with us; so Bro. Nickey, from Cerrigordo, filled the vacancy.—Maude Beckner, Virden, Ill., Oct. 20.

INDIANA.

Anderson.—Bro. M. J. Smeltzer held a week's meeting and one more soul was added to the church by baptism. We closed our meeting with a love feast Oct. 13. Bro. David Hoover officiated. An election was held and two were called to the ministry. Bro. David Richards, of Fortville, preached for us Oct. 15.—Rose Roof, 2220 Pitt St., Anderson, Ind., Oct. 17.

Bethel Center.—We met in council Oct. 6, with Eld. Levi Winkbleck as moderator. We were assisted by Bro. H. L. Fadely, of Middletown, Ind., who came to us Sept. 30 to labor in a series of meetings which resulted in much interest. The meetings closed with a love feast Oct. 13. Bro. Fadely officiating. Bro. John Strauburg was with us on this occasion.—Annie Rogers, R. F. D. 24, Matthews, Ind., Oct. 16.

Cedar Creek.—Oct. 14, a number of brethren and sisters met in the afternoon with Sister Jennie Baker and family to hold services for her afflicted son, after which he put on Christ by baptism.—Myrtle A. Harrison, Laotto, Ind., Oct. 15.

Greentown.—Our series of meetings, conducted by Bro. H. Forney, of Goshen, Ind., closed Oct. 8 with six precious souls putting on Christ. This makes twenty since February.—Henry Lorenz, Greentown, Ind., Oct. 11.

Landessville church held her love feast Oct. 5. Ministers present were J. D. Rife, Ellis Brubaker, Henry Wike, O. C. Ellis and John Eikenberry, the latter officiating. Bro. J. F. Spitzer will assist us in a series of meetings the first of December.—Mary C. Baker, Landess, Ind., Oct. 16.

Mississinewa.—Yesterday we reorganized our Shideler Sunday school, with Sister Emma Clements, superintendent and Sister Mina Whitehead assistant. The writer was chosen delegate to the district Sunday-school meeting. Bro. A. C. Young will represent our Union Grove Sunday school. We have preaching and Sunday school at our Union Grove house every Sunday, with a fair interest.—John F. Shoemaker, Shideler, Ind., Oct. 15.

New Paris.—The revival effort, conducted by Eld. J. G. Royer at the Whitehead church, in the Union Center congregation, closed on Sunday night with a very large attendance. The interest was excellent throughout and called for a continuation of the meetings, but on account of limited time it was impossible to do so. There were eleven accessions to the church. Besides the sermon each evening, Bro. Royer gave us a Bible reading on a topic relating to the Christian life. Also several forenoons were spent in special study. The church feels much encouraged.—Ruth Whitehead, New Paris, Ind., Oct. 16.

Portage church met in council Oct. 13, and appointed their love feast for Nov. 3, at 5:30 P. M., at the brick house, eight miles northwest of South Bend. We held a harvest meeting a short time previous at the south house. The collection for missions was \$9.—Margaret E. Ullery, R. F. D. No. 4, South Bend, Ind., Oct. 18.

IOWA.

Correction.—In the minutes of district meeting of Middle Iowa, item 17 should include our request for Annual Meeting of 1908. In statistical report of churches, Coon River should have \$182 credit for district missions.—S. B. Miller, clerk, Cedar Rapids, Iowa, Oct. 16.

English River.—Yesterday three dear young souls were buried with Christ in baptism. Others are very near the kingdom. Bro. Lampin is still holding forth the Word with power each evening to large audiences.—Peter Brower, South English, Iowa, Oct. 15.

Indian Creek.—We closed our series of meetings Oct. 14. Bro. F. M. Wheeler gave us interesting sermons. The church was much revived. Our love feast was Oct. 13. Seventy-two members surrounded the tables, the greater part being young members. F. M. Wheeler officiated. The next morning we met for Sunday school at 10, preaching at 11. Christian Workers at 6:30, followed by a sermon.—A. W. Flora, R. F. D. No. 1, Maxwell, Iowa, Oct. 17.

Salem.—Our series of meetings, conducted by Eld. M. Dordorff, of Yale, Iowa, began Sept. 30 and continued to Oct. 14. Two young brethren were baptized in time to enjoy the love feast Oct. 13. Eld. Dordorff officiated at the feast, assisted by Eld. J. P. Bailey, of Mt. Etna. Our quarterly Sunday-school missionary collection, taken last Sunday, amounted to \$16.56.—Mamie Sink, Lenox, Iowa, Oct. 15.

KANSAS.

Cedar Creek church has had another season of refreshing. Eld. E. D. Root, of Fredonia, began a series of meetings here Sept. 22, continuing until Oct. 7. The love feast Sept. 29, and Sunday-school meeting, Sept. 30, were both profitable meetings. Three were baptized and one was restored to fellowship.—Jas. A. Stouder, Route 5, Garnett, Kans., Oct. 17.

Garden City church has secured ground for the meeting-house, one-half block from Main St., near the center of the city. We have the deed, the lot is paid for, and the solicitors are succeeding well with their lists. The church organization was completed some weeks ago; the boundary lines of the district are, on the south, the line of Finney county, extending west to the Colorado line, and east to a line running north one and one-half miles west

of Dodge City, then north twenty-six miles, then west to the Colorado line, making a district one hundred and eight miles long and twenty-six miles wide. If there are any members living within this territory, they will please report their names and addresses. Another family of members has just moved in from Indiana, and everything is encouraging.—J. W. Wampler, Garden City, Kans., Oct. 19.

Parsons.—Oct. 12, the congregation at this place convened in special council for the purpose of considering the resignation of our elder, Bro. E. M. Wolfe, who is soon to locate in Butte Valley, Cal. In the presence of Eld. E. D. Root, Bro. Wolfe's resignation was accepted, and Bro. Root chosen in his stead. Bro. Wolfe has had the oversight of this church for four years and has always been deeply interested in its prosperity. He was born and has spent his entire life in the adjoining congregation. On account of his wife's ill health, they were compelled to seek another climate.—Ma Belle Murray, 2522 Stevens Ave., Parsons, Kans., Oct. 14.

Sabetha.—Oct. 2 Bro. Lauver, of the Bethany Bible School, of Chicago, commenced a series of meetings at this place and continued until Oct. 14. One precious soul united with the church. Bro. Lauver's sermons were intensely instructive.—Norman R. Fike, Sabetha, Kans., Oct. 17.

Wichita.—Sept. 22, Bro. F. H. Crumacker came to us and for three weeks labored with us in the mission. Many homes were visited. Eleven signified their intention of leading the better life, nine of them being baptized. We are entering upon our second year's work in the mission and have much to be thankful for. Many Messengers and Inglenooks were sent to us; also about twenty-five dollars from the surrounding churches. Many people for the first time have heard the Gospel in its purity. We are needing a permanent home for the mission and steps will soon be taken in that direction. The district conference was in session at the old church, Oct. 15-17.—Jacob Funk, 1211 E. Murdock St., Wichita, Kans., Oct. 19.

KENTUCKY.

Constance.—The past two weeks the Word has been proclaimed by Eld. D. M. Garver, of Farmersville, Ohio. Our singing was conducted by Sisters Ida Erbaugh and Katie Flory. The meetings closed with a very spiritual feast. Seven precious souls were added to the fold by baptism. The church has been encouraged and built up.—John T. Moll, Constance, Ky., Oct. 16.

MARYLAND.

Baltimore.—Good news is generally hailed with joy by all who are interested. We are happy to report the work at this place moving on for Jesus. To-day the congregation in the Fulton Avenue arm of the Meadow Branch church decided to employ Sister Dove L. Sauble as our Sunday-school missionary during this winter, till May, 1907. The Sunday school had secured Sister Sauble's services part of the time during the past two years, but time was not to continue paying her without the help of the church, which was gladly granted to-day. We therefore look forward to a very pleasant and successful winter's work for the Master at this place. Any money and clothing will be very thankfully received from our district members who can lend the helping hand.—J. L. Geiser, 1607 Edmondson Ave., Baltimore, Md., Oct. 14.

Beaverdam.—The love feast passed off very pleasantly. There was a good attendance. Seven ministers from a distance helped with the work, Eld. E. W. Stoner officiating. One applicant will be baptized next Sunday.—Geo. K. Sappington, Ladiesburg, Md., Oct. 15.

Beaver Creek.—Last night closed a very interesting series of meetings at the Mt. Zion church. Eld. A. P. Snader came to us Sept. 30 and held forth the Word with great earnestness. He improved the days by earnestly pleading with individual sinners to accept Christ. Three precious souls confessed Christ before men.—Katie S. Grossnickle, Boonsboro, Md., Oct. 15.

Cherry Grove.—Our love feast was Oct. 6. Bro. Silas Hoover preached for us nearly a week prior to our feast. Two were added to the fold by baptism. We have two preaching places, and two good Sunday schools every Sunday.—David M. Morrill, Cherry Grove, Md., Oct. 19.

Locust Grove.—Our communion meeting, Oct. 13, was a spiritual feast. We had quite a number of visiting ministers. Bro. W. M. Wine officiated. The Sunday school had several instructive addresses by the brethren on Sunday, after which Bro. Wine preached a very inspiring sermon.—Maggie E. Ecker, R. 2, Mt. Airy, Md., Oct. 19.

Ridgely church met in council Sept. 27. Eld. J. H. Bear presided. We decided to hold a series of meetings, beginning Oct. 20, continuing two weeks. Bro. C. D. Hylton is to do the preaching. Three letters were received and one was granted. Our love feast will be Nov. 6. One was received by baptism since my last report.—D. S. Stayer, Ridgely, Md., Oct. 5.

MICHIGAN.

Bear Lake.—We reorganized our Sunday school Sept. 30, the writer superintendent, Bro. W. E. Young assistant. We held a very enjoyable harvest meeting Oct. 7, conducted by our home minister, Bro. S. Younce, who preached both morning and afternoon. At noon dinner was served in the church. A collection was taken up, which amounted to \$7.41.—Rose Tegarden, R. F. D. No. 3, Box 36, Petoskey, Mich., Oct. 17.

MISSOURI.

Deepwater church met in council Oct. 13. Our elder not being present, the writer conducted the meeting. We decided to raise church funds by each one agreeing to give a certain amount each quarter. Bro. Moses Creea came to our place Sept. 29 and gave us three good sermons.—W. T. Bray, R. F. D. No. 32, Montrose, Mo., Oct. 17.

Kidder.—Bro. C. S. Garber, of St. Joseph, came to us Oct. 1 and held a two weeks' meeting. Three were received into the church by baptism and one was reclaimed. We held our love feast Oct. 13, which was a very pleasant meeting.—Mary Henry, Winston, Mo., Oct. 18.

Fairview congregation met on a love feast occasion Oct. 12. About fifty surrounded the Lord's table. Bro. J. B. Hylton officiated. He also preached an instructive sermon to an attentive audience on Sunday. We were pleased to have with us our isolated sister, Lizzie M. Adams, of Seymour, Mo.—Lizena Hylton, R. F. D. 1, Macomb, Mo., Oct. 15.

Handley union Sunday school, organized when we came here nearly three years ago, continues with an attendance of about fifty. There are now six members with their families here. This country offers some unusual inducements to any one of moderate or limited means, as land is low in price. We would be glad to have some of our ministering brethren call and preach for us. If a few more Brethren would come, we could soon have a church home of our own.—F. L. Baker, Box 43, R. 2, Conway, Mo., Oct. 10.

Dry Fork church met in council Oct. 13, Eld. Holderman presiding. The visiting brethren reported the members in love and union. Arrangements were made for the love feast, which will be Oct. 25. Brethren D. W. Teeter and Amos Harvey were chosen delegates to district meeting. Our series of meetings will begin Nov. 10. Bro. Chas. Miller, of Kansas, will conduct the meeting.—Annie A. Wampler, Jasper, Mo., Oct. 15.

Mound church met in council July 2; held an election for a minister, and two were chosen. Bro. Irwin Enos and Bro. Oscar W. Wagner.—Wm. Wagner, Adrian, Mo., Oct. 17.

Slater.—Our meetings closed at Gerster, Mo., with one baptized and splendid interest manifested; we believe others are near the kingdom.—Moses Cruca, Slater, Mo., Oct. 20.

NORTH DAKOTA.

Ray.—Sept. 23 we reorganized our Sunday school, with Bro. George Heinline superintendent and Harvey Herman assistant. We expect to continue our services all winter if we can have a suitable place. Sept. 23, Bro. Whitmer preached, after which an invitation was given and three young souls signified their willingness to walk with the children of God. Baptism was administered last Sunday, it being the first baptizing by the Brethren in this part of the county. The little band of members here are much encouraged.—Morris Lough, Ray, N. Dak., Oct. 14.

Rock Lake church met in council Oct. 18. We decided to have a series of meetings beginning Nov. 11, conducted by our home minister, Bro. John Brubaker. We also decided to have a harvest meeting Nov. 18. We will have a harvest sermon in the forenoon and a program followed by a missionary sermon in the afternoon. Since our church has been divided we decided to continue the name of Rock Lake for our church. Two letters of membership were granted.—Ada Spahr, Rock Lake, N. Dak., Oct. 19.

White Rock.—Oct. 14, at 11 A. M., Bro. C. D. Reeves, of Driscoll, N. Dak., delivered a very interesting sermon for us. Bro. Warren Slabaugh preached in the evening.—Hannah Dunning, Denbigh, N. Dak., Oct. 15.

OHIO.

Bellefontaine.—Sept. 30, Bro. S. Z. Smith, of Sidney, Ohio, began a series of meetings at this place. For two weeks he labored with great earnestness. Two precious souls were born into the kingdom of God. The church was greatly built up. Oct. 14, following the regular session of the Sunday school, Bro. Smith gave an illustrated talk to the children. This was greatly appreciated by all. Regular preaching services followed, and in the afternoon we met for the baptism of the two waiting converts. After the regular session of Christian Workers' meeting on Sunday evening, Bro. Smith delivered his farewell address.—Mary L. Cook, 104 W. Auburn Ave., Bellefontaine, Ohio, Oct. 15.

Black Swamp.—We held our love feast Oct. 6. Ministering brethren present were J. L. Guthrie, L. H. Dickey, Perry McKimney and James E. Deary. Bro. J. L. Guthrie officiated. An election was held for two deacons; the result was Brethren George Garner and Samuel Baker. Bro. Uriah Garner was advanced to the second degree of the ministry. We are in the midst of a very interesting series of meetings.—Ella E. Garner, R. R. No. 1, Walbridge, Ohio, Oct. 16.

PENNSYLVANIA.

Altoona church met in council Oct. 5. Nov. 11 was the date chosen for our semi-annual communion. Bro. Gaunt, of Huntingdon, was selected to assist our pastor in this meeting; services to begin at 6:30 P. M.—S. N. Brumbaugh, Altoona, Pa., Oct. 16.

Lost Creek church met in council, preparatory to our love feast, Oct. 13, with Eld. C. G. Winey presiding. One sister was received by letter. Our series of meetings, to be held at the Crossroad house, will begin Nov. 17, conducted by Bro. Wm. A. Anthony.—J. B. Frey, R. F. D. No. 2, Millintown, Pa., Oct. 15.

Mingo.—Our council was Sept. 1. Sept. 15, Bro. Swigart, of Germantown, was with us in our harvest meeting and gave us a seasonable sermon. Oct. 20, Bro. Jacob Longanecker begins a two weeks' series of meetings at Skippack house. Our love feast will be held Nov. 3, at the Skippack house.—Harry H. Ziegler, R. F. D. No. 1, Royersford, Pa., Oct. 16.

Mountville.—Bro. David W. Weaver began a series of meetings at the Petersburg house Sept. 22 and closed Oct. 7. The meetings were well attended. We feel much renewed. Six precious souls were made willing to become soldiers for their heavenly Master.—A. S. Hottenstein, East Petersburg, Pa., Oct. 18.

Perry church met in council Oct. 13, our elder, E. D. Book, presiding. One letter was received. We expect Bro. Levi Mohler to begin a series of meetings Oct. 20. Our love feast will be held Oct. 27.—Minerva Roth, Blain, Pa., Oct. 17.

Philadelphia (First Brethren church).—Oct. 7 we had a grand rally day; roll call in the morning and responses from our different church organizations. In the afternoon we had departmental roll call from the cradle roll to the Bible classes, and in the evening a rally-day sermon by our pastor. The mothers, having donated and gathered fruit and vegetables, held a harvest home meeting Oct. 8. Bro. M. C. Swigart, of Germantown, Pa., gave a very inspiring talk. After the services the fruit and vegetables were given to the Home for the Aged, 1809 Mt. Vernon St.—Sallie B. Schnell, 1544 N. Marine St., Philadelphia, Pa., Oct. 20.

Pittsburg.—Our series of meetings, conducted by Bro. Daniel Clapper, of Meyersdale, Pa., came to a close yesterday. The church was strengthened. The love feast, Oct. 14, was well attended and was a spiritual feast. Twenty-seven brethren and thirty-three sisters surrounded the tables. Bro. Clapper officiated. Bro. A. S. Hottenstein assisted in the service. Sept. 30, Bro. C. H. Brubaker

stopped with us on his way to Hooversville and the mission field. He gave us a much-appreciated sermon in the morning. Bro. Clapper's meetings began in the evening. On Monday morning we had a consecration and farewell service in the mission home, conducted by Bro. Brubaker.—S. S. Blough, 1120 Greenfield Ave., Pittsburg, Pa., Oct. 15.

Reading congregation took a new lease of life on Sunday morning, Oct. 14, when Bro. David Weaver, formerly of Lancaster City congregation, took charge of the work here. We had a blessed waiting on the Lord. Although the number was small, the interest was good. Midweek prayer meeting was well attended and full of interest.—H. H. Moyer, 834 N. 6th St., Reading, Pa., Oct. 18.

Uniontown.—Eld. Jeremiah Thomas, of Clifton Mills, W. Va., came Sept. 30 and continued in a series of meetings until Oct. 14. Seven were baptized and one applicant awaits the rite. Among the number baptized were two mothers, each having children to follow their good example; the others baptized were all Sunday-school scholars, ranging from thirteen to seventeen years of age. Our council prior to the feast was Oct. 6. Twelve letters were read. A. Our love feast, Oct. 13, fifty-two sisters and forty brethren surrounded the tables of the Lord. Eld. Thomas expects to begin a series of meetings at Markleysburg, Pa., Oct. 25. The writer expects to commence a series of meetings at the Fairview house, George's Creek congregation, about the first of November.—Jasper Barnt-house, Uniontown, Pa., Oct. 15.

Woodbury.—I have just closed an interesting series of meetings at the Holsinger church, which resulted in six precious souls making the wise choice. Our labors for the fortnight were rendered pleasant by the cooperation and kind hospitality of the brethren. Their elder, Bro. John Holsinger, manifested his interest in the work by being present at every meeting. A recently organized Sunday school is now being conducted by Bro. Joseph Long. —D. M. Adams, Roaring Spring, Pa., Oct. 15.

TENNESSEE.

Cedar Grove church met in council Oct. 13. An election was held for a minister. The lot fell on Bro. Jacob S. Klepper, who was duly installed. An election was also held for deacons, and Brethren David Isenberg and Coleman Ledbetter were elected and installed. On Sunday, Bro. W. S. Ledbetter was ordained elder. Bro. Peter Reed assisted in the ordination. We have lost a good many of our members this fall. Several have gone west.—Sarah C. Mallory, Alum Well, Tenn., Oct. 18.

Pleasant View church met in council to-day. There not being any business, Bro. Clark gave us an excellent talk, after which the brethren and sisters considered having a series of meetings, and they thought best to call on some brother to assist in the meeting; a vote of the church chose Bro. A. M. Laughrun. They decided to have the meetings when the ministerial meeting convenes at this church, which is the fifth Sunday in December.—N. T. Larimer, Jonesboro, Tenn., Oct. 13.

VIRGINIA.

Beaver Creek church met in council Oct. 12, with Bro. H. G. Miller presiding. Two letters were handed in and one was given. Bro. Arthur Wenger was appointed collector to succeed Bro. Swartz. Solicitors were appointed to gather funds to assist in building churches at Valley Mills, Va., Laurel Gap, Va., and Brushy Fork, W. Va. Arrangements were made for our communion, Oct. 27. Our series of meetings, conducted by Bro. G. W. Flory, is in progress with good interest and attendance. One accepted the invitation last night.—Nannie J. Miller, R. D. 18, Bridgewater, Va., Oct. 17.

Fairfax.—We met in council Oct. 13, Bro. I. M. Meff presiding. Two letters of membership were granted. Bro. S. A. Sanger, Bro. W. H. Cabbage and Bro. B. F. Miller were appointed to make arrangements for a Bible school during the winter. Bro. J. M. Bowman and Bro. W. H. Myers were appointed to make arrangements for a singing class holiday week.—Stella W. Bowman, Oakton, Va., Oct. 18.

Glade.—Our series of meetings, conducted by Bro. B. B. Garber, is progressing nicely. The interest is good. Bro. S. A. Honberger is at the Valley house, and Bro. Hylton is at Middle River.—P. B. Williams, R. D. 17, Bridgewater, Va., Oct. 17.

Pleasant Hill.—Our love feast passed off pleasantly, Oct. 13, with about eighty-five at the tables. One brother and sister asked to be restored to fellowship. Oct. 14, Bro. Wm. Elgin preached. After services one sister was added by baptism.—Mrs. Nina Hylton, Willis, Va., Oct. 15.

Redoaks Grove.—We held our communion Oct. 13. We had a sermon at 11 A. M. After that dinner was spread. One dear sister was baptized in the afternoon before the communion. Bro. Levi Bowman officiated. Sunday morning at 10 o'clock we met for preaching. Brethren Levi Bowman and Henry Reed preached.—Ella Bowman, R. F. D. No. 5, Box 44, Floyd, Va., Oct. 16.

Staunton.—Oct. 12 council was held. Brother and Sister Noah Fisher rendered valuable assistance, having come to take charge of the little church at that place as pastor. Our aged and much loved Bro. Samuel Driver was also with us. A choice was held for a minister, which resulted in the election of Bro. Walter S. Thomas, of Bridgewater, Va. He has promised to devote his life to the work of the ministry, consecrating his entire time and energy subject to the direction of the church.—E. D. Kendig, R. D. 3, Staunton, Va., Oct. 15.

WEST VIRGINIA.

Martinsburg.—The writer went to Mountain Grove, a mission point in the Johnstown congregation, Oct. 12, and held a series of meetings, which continued till Oct. 15. I preached fifteen sermons; baptized fifteen precious, young people. The meetings were held in a schoolhouse. C. H. Steerman, Martinsburg, W. Va., Oct. 15.

Maple Spring.—We feel built up by enjoying a communion Sept. 29. Visiting ministers were I. W. Abernathy, J. B. Leatherman, James W. Beeghly and J. L. Shanoltz. About three hundred took part in these services. Most all of adjoining congregations were represented. Eld. I. W. Abernathy took charge of the work. One soul united with the church by baptism. Sunday at 9:30 A. M. Sunday school convened at which there was a large attendance. At 10:30, Bro. Ami Fike's funeral was preached.—Alva C. Thompson, Egdon, W. Va., Oct. 14.

Oakvale.—Bro. Silas Thompson came to us Oct. 6 and commenced a series of meetings. Bro. C. E. Eller came

Oct. 10 and preached two sermons. One came out on the Lord's side and put on Christ in baptism.—Andrew Reed, Oakvale, W. Va., Oct. 17.

Smith's Chapel.—Bro. John Wimmer closed his meetings Tuesday evening on account of his health; baptized two; one reclaimed. Our communion was Oct. 13; thirty communicants were present. Elders George Hutchison and C. E. Eller were present. Three other ministers were present. We thank those sending us help.—C. J. Kahle, Litchsburg, W. Va., Oct. 19.

Tearcoat.—Bro. G. S. Rairigh came to us Sept. 29 and held a two weeks' meeting. Two precious souls accepted Christ, both being Sunday-school scholars. The members feel greatly encouraged. Our love feast was Oct. 13. Ministers present, G. S. Rairigh, Geo. S. Arnold, B. U. Smith, W. L. Riggelman and A. W. Arnold. Bro. G. S. Rairigh officiated.—Martha Bucklew, Bache, W. Va., Oct. 17.

TRIP TO MICHIGAN.

Oct. 16 I left home for Beaverton, Gladwin Co., Mich. At Lansing I met with about twenty-five brethren and sisters bound for the same destination. At Gladwin we were met and conveyed to Beaverton and vicinity. Oct. 17, the district Sunday-school meeting was held in the Beaverton meetinghouse. The house was well filled, and a good program was well rendered.

Oct. 18 was held the ministerial meeting, which was also a most excellent service. Much interest and enthusiasm were manifest in these two meetings, as well as in the missionary meetings following in the evening. At the close of the ministerial meeting an invitation was extended to the unsaved to enter the kingdom. Seven responded at once, and on the following day there were nine applicants for baptism, and two were received back into the fold. This was to many of us a new experience at a meeting of this kind.

The meetings were spiritual in a marked degree, which seemed to be realized by the congregation in general. It was evident that the Lord was with us and that a harvest was awaiting the Beaverton church. The district meeting began on the 19th, and was well represented. Considerable important business came before the meeting.

Owing to other engagements, I was unable to remain until this meeting closed, much to my regret. I have attended several meetings in this district of this kind, and I am glad to note the progress made by the district. The missionary spirit is quite commendable. New congregations are being organized, churchhouses erected, and the opening of city missions is receiving the attention of the board. I wish here to impress the importance of building our meetinghouses in the smaller towns and cities, instead of locating them a mile or two from town, as we have in the past. Michigan is a comparatively new State with much unoccupied territory. There is considerable immigration at present. The State has a variety of soil and conditions which adapt it to an unusual variety of crops, which, with its cheap lands and good shipping facilities to nearby markets, makes it a good place to invest or live, and we think much good can be done in building up new churches, as well as strengthening the older congregations. The district mission board of Michigan is composed of earnest, energetic, yet conservative brethren, who can give reliable information to any one desiring to locate where land, fuel, building material, etc., are yet comparatively cheap. This board is anxious to push their work, especially in new fields. The names and addresses of the board are in the Brethren's Almanac.

Steps were taken at this meeting on educational lines, which we believe will result in much good to the younger members, as well as the rising generations of the State.

S. F. Sanger.

South Bend, Ind.

MINISTERIAL AND SUNDAY-SCHOOL MEETINGS OF THE SOUTHERN DISTRICT OF PENNSYLVANIA.

The meeting will be held at Hunsdale, Pa., Nov. 1 and 2.

PROGRAM OF MINISTERIAL MEETING.

Thursday, Nov. 1, Morning Session.

Opening exercises, 8:15.

Organization, 9:00.

Mission of the Church.—J. D. W. Deardorff, C. L. Pfoutz.

Are We Making as Much Progress in Our Church Work as Our Advantages Warrant? (a) If not, Why? J. B. Ruthroff; (b) How Promote? J. H. Brittle.

Afternoon Session.

In What Ways Can the Laity Be (a) The Most Helpful to the Ministry? J. D. Gerns, C. L. Baker; (b) The Ministry to the Laity? Henry Beelman, Edwin Book.

The Minister's Calling.—J. A. Long.

Influence of Indifference.—W. A. Anthony, Green Shively.

Evening Session.

The Hidden Mystery, Eph. 3: 9.—H. M. Stovor.

PROGRAM OF SUNDAY SCHOOL MEETING.

Friday, Nov. 2, Morning Session.

Opening exercises, 8:45.

Organization, 9:00.

The Sunday School—Its Field.—J. H. Keller, Silas Utz.

How Can the Indifferent Congregations be Awakened to Sunday-school Work?—Earl Scholman, Jesse Asper.

By Whom Should the Sunday-school Teacher be Appointed? And the Needful Qualification.—Ella Webster, Emory Trimmer.

Afternoon Session.

Song Service.—1:15.

Business meeting.

Primary and Intermediate Work.—Elizabeth Howe.

Interference in Its Various Forms.—Lizzie Keller, Elsie Miller.

Evening Session.

How Should Temperance be Taught in the Sunday School?—James Markey, David Foust.

Modern Methods—and Can We Improve Them?—Abraham Hershey, A. B. Harnish.

Each Sunday school is requested to send two delegates. All are invited.

Committee: John Miller, J. L. Williams, George Roth, J. E. Hollinger, J. E. Martin, W. I. Shaffer, Sec.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

DISTRICT MEETING NOTES.

The district, ministerial and Sunday-school meetings of North Iowa, South Minnesota and South Dakota were held in the Worthington church, Minn., Oct. 3-5. Twenty-four delegates represented the various churches of the district.

After the devotional exercises, conducted by W. E. West, of the Middle District of Iowa, the organization of the meeting was perfected by choosing J. E. Ralston, moderator; J. S. Zimmerman, reading clerk, and J. F. Souders, secretary.

The solicitor for the Old Folks' Home reported that the sum of \$4,000 has been raised, thus entitling the district to a third interest in the home at Marshalltown, Iowa. Steps were also taken towards opening a Working Girls' Home in Minneapolis. The district decided to dispense with a regular district evangelist, and instead thereof call upon the ministers of the district to hold evangelistic services; also to locate men permanently at points where ministerial help is needed. Over five thousand dollars was expended last year in carrying forward the work of the district.

No papers will be sent to the Annual Meeting in California. J. E. Ralston will represent the district on the Standing Committee of 1907. Next year the meeting will convene in the Root River church, Preston, Minn. Brethren J. E. Miller, of Mt. Morris, Ill.; J. E. Young, of Nebraska, and W. E. West, of Ankeny, Iowa, were present.

The programs of both ministerial and Sunday-school meetings were interesting. The ministry of this district is awakening to more aggressive work and deeper consecration. The dignity as well as the sacredness of the calling was emphasized strongly. Each year the sentiment increases that men called to the ministry must give themselves wholly to the work. In the Sunday-school meeting better methods were advocated in teaching and in conducting our Sunday schools.

The writer was chosen district Sunday-school secretary and is expected to visit the schools of the district. In both the ministerial and Sunday-school programs a number who were placed on the programs did not appear. This fact is greatly to be lamented, since it shows a lack of interest, for the most part, on the part of those not present. More care should be exercised by program committees in placing those on the programs that can be relied upon.

The weather throughout the meeting was pleasant, and the good people of the Worthington church did their utmost to entertain us, and it is needless to say that they succeeded admirably.

Several very helpful after-meetings were held and were especially enjoyed by the brethren and sisters of the Worthington church.

We were pleased to have with us Bro. Chas. Hilary, of Winona, whose health for some time past has been on the decline, but at present is improving. Bro. Hilary is one of the founders of the Worthington church and his labors there, as in other fields, are greatly appreciated.

May the Lord continue to bless the work and workers of our district. J. F. Souders, clerk.

THE DISTRICT MEETING OF MICHIGAN.

The Sunday-school, ministerial and district meetings of Michigan were held in the Beaverton congregation, Gladwin county, Oct. 10-13, inclusive.

The attendance was good and the spirit and interest in all the meetings most excellent. There is, it seems to me, a most encouraging growth in sentiment for a greater, more systematic and more united effort in missionary, Sunday-school and ministerial work in our district.

The organization of the district meeting was as follows: Eld. I. F. Rairigh, moderator; I. C. Snavely, reading clerk; P. B. Messner, writing clerk, and G. F. Culler, assistant.

We now have fifteen local congregations, fourteen of which were represented by either one or two delegates each. The reported membership of the district is 703. We have 11 elders and about 30 other ministers. Of these 8 elders and 13 other ministers were present at these meetings. Visiting ministers were Elders S. F. Sanger, Perry McKimney and M. W. Emmert. They were present at a part or all of the meetings.

The missionary work received considerable attention. The time of two members of the mission board had expired; one was reflected and one new member was chosen. The board now is made up of Eld. I. F. Rairigh, Lake Odessa, president; I. C. Snavely, Breedsville, vice-president; Eld. A. W. Hawbaker, Copemish, secretary and treasurer; Joseph W. Smith and David B. Mote, the former of Woodland, the latter of Beaverton. Bro. Snavely is also traveling member of the board.

Bro. J. E. Utery, Onkama, Mich., has been selected as evangelist.

An appropriation of \$500 for mission work was voted for the coming year.

The committee for better ministerial distribution is Elders C. L. Wilkins, A. W. Hawbaker and Bro. I. C. Snavely. The vote as to whether we represent at Annual Meet-

ing by member of Standing Committee was thirteen yes, seven no. Two-thirds being required to carry, Michigan will therefore not be represented on Standing Committee. No papers go to Annual Meeting. Next district meeting will be in the Sunfield church, Oct. 13, 1907.

Peter B. Messner, Writing Clerk.

Lake Odessa, Mich., Oct. 15.

ACTION.

While walking around in one of the parks in Baltimore, my attention was attracted to a small body of water in the midst of which a stream was being thrown some fifteen feet high. The falling of this stream had set in motion the entire body of water, which caused a convulsive action affecting the stream, which was at times hindered and at other times set free. Then I thought of the convulsions that sometimes arise in the body called the church, and hinder the life-giving stream, the Spirit of our God. I also noticed how anxiously the passersby watched these convulsions, and again thought, how anxious the world is not only to watch the actions of the church, but the actions of every one that professes the name of Christ.

But with every abated action the stream burst forth continually with all its power and strength. So may we by the power of the Holy Ghost, and by the strength that he gives us, be able to overcome Satan and all his alluring influences.

I am glad for the privilege of again being with the faithful ones in the city of Baltimore, and with the coming of Bro. W. R. Miller, Monday, and the illustrated lectures he is to give us this coming week, we hope to be built up and receive much strength for future service.

Since leaving California early in May, in company with my mother, we have been spending the summer in the bounds of the Shiloh church, on Bull Run, Tucker county, West Virginia. At this point the church experienced a large ingathering of precious souls last winter, and our associations with them during the summer were indeed pleasant. Our plans have been made for the last year to accompany Bro. W. R. Miller this fall on a trip around the world. The time has come that I must say goodbye for perhaps a year or more. C. W. Guthrie.

Baltimore, Md.

MINISTERIAL MEETING OF THE DISTRICT OF NORTHERN IOWA, SOUTHERN MINNESOTA AND SOUTH DAKOTA.

The meeting convened in the Worthington church, Minnesota, Oct. 4, and was one which was marked by an interesting discussion of subjects of vital importance to the well-being of the district.

The speakers handled their subjects with tact, and many truths were presented which carried conviction with them. "The Source of a Minister's Power" was treated in a masterly way. His help comes directly from God. God works through his people to give power to the minister, by sympathy, co-operation, etc.

"To What Extent can a Successful Minister Engage in Business?" was considered along the line of controlling circumstances. "Not Greedy of Filthy Lucre" was ably and comprehensively defined. The question of a "College Educated Ministry" was discussed. Mental training is of practical benefit only when the heart training accompanies the mental.

The next meeting will be held in the Root River church, Fillmore county, Minn. O. J. Beaver, Moderator.

D. H. Keller, Secretary.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Dickey-Brown.—At the bride's home, near Mansfield, Ill., Oct. 3, 1906, by the undersigned, Bro. Otis L. Dickey, of Laketon, Ind., and Miss Myrtle M. Brown, of Mansfield, Ill. J. W. Lear.

Flickinger-Ort.—Sept. 18, 1906, in Morrill, Kans., by the undersigned, Bro. Elmer Flickinger and Miss Jennie Ort. T. A. Eisenbeis.

Smith-Ort.—Sept. 18, 1906, at the home of the groom, near Morrill, Kans., Bro. J. A. Smith and Miss Cora Ort, by the undersigned. T. A. Eisenbeis.

Reppert-Kittinger.—In their own home in Philadelphia, Pa., Oct. 9, 1906, by the undersigned, Bro. John Reppert and Sister Edna Kittinger. M. C. Swigart.

Snyder-Baker.—The undersigned, at the home of the bride's parents, in Manheim, Lancaster county, Pa., Oct. 9, 1906, John R. Snyder and Miss Bertha Ada Baker. A. S. Hottenstein.

FALLEN ASLEEP

"Blessed are the dead which die to the Lord."

Death notices of children under five years not published

Boyd, Anna, nee Frantz, wife of Wm. Boyd, died near Beatrice, Neb., Sept. 15, 1906, aged 46 years, 3 months and 4 days. Anna was a faithful, suffering sister. A husband, one daughter and three sons survive her. Funeral discourse from Rev. 14: 13. L. D. Bosserman.

Brumbaugh, David, died in the James Creek congregation, Pa., Oct. 9, 1906, aged 82 years and 8 months. He was a consistent and devoted member of the Brethren church from his young manhood and never missed the church services when it was possible for him to be there. He leaves an aged companion, four sons and one daughter, all married and members of the church. Funeral services in the M. E. church near his home, conducted by Eld. H. B. Brumbaugh.

Correll, Sister Susan, died in the Chippewa church, Wayne Co., Ohio, Aug. 26, 1906, aged 69 years, 3 months and 28 days. She was a consistent member of the Brethren church for over forty years. She leaves a husband, three sons and one daughter. Funeral services conducted by Brethren Jas. Murray and D. R. McFadden from Psa. 116: 15. Interment in Beech Grove cemetery. Florence Ebie.

Cassel, Norman, son of Samuel and Katie Cassel, died Sept. 7, 1906, aged 5 years and 7 days. He had whooping cough; pneumonia set in, and as he had a weak heart, he died in a few days. This is the fifth child our brother and sister have laid away. One younger son survives. He was buried at the Indian Creek, Pa., cemetery. Funeral services conducted by the home brethren. Hannah R. Shisler.

Emmert, Bro. Joseph F., of Waynesboro, Pa., father of Bro. Jesse B. Emmert, of India, departed this life Oct. 6, 1906, aged 61 years, 6 months and 3 days. While Bro. Emmert had been in ill health some time, yet his death was unexpected. He was sick but a few days of heart trouble. He united with the Brethren church about thirty-eight years ago and was elected to the deacon's office about 25 years ago. His was an active, consecrated Christian life. Where help was needed he was always ready to lend a helping hand, either in a spiritual or temporal way. He served the Sunday school in an official capacity many years, and was always much interested in every department of church work. He was twice married. His second wife, three sons and three daughters survive him. Services were conducted by Bro. H. M. Stover. Text, Gen. 49: 33. Sudie M. Wingert.

Keckler, Bro. Samuel, died Oct. 1, 1906, at his home, Hutchinson, Kans., in the bounds of the Pleasant View church, aged 75 years. Bro. Keckler was a member of the Brethren church for thirty years. Funeral services by the undersigned. Interment at Pleasant View cemetery. A. F. Miller.

Keister, David, born in Pennsylvania, died Sept. 22, 1906, aged 81 years and 5 months. He had been confined to the house since early last spring as the result of a fall. He was united in marriage to Lydia Laudenslager. To this union were born ten children, only four of whom are living. After his marriage he moved to Suffield. His wife preceded him to the grave some twenty-five years ago. July 13, 1890, he was married to Mrs. Maria Swinehart. They resided on his farm for nearly two years, when they removed to Mogadore, Ohio, since which time he had lived a retired life. Brief services were held at the house, Eld. Bixler officiating, after which the remains were taken to Suffield where a funeral service was held at the Reformed church. Interment at Suffield cemetery. Deceased is survived by a wife and four sons. J. C. Keister.

Meloy, Anna, died Aug. 29, 1906, aged 46 years and 10 months. She joined the Brethren church at fourteen in which faith she died. She leaves aged parents, two sisters and one brother. Funeral services conducted by W. R. and Manly Deeter; burial in chapel cemetery. James Meloy.

Michael, Sister Eliza Jane, died Oct. 8, 1906, at her home in Russiaville, Ind., in the bounds of the Howard church, aged 50 years, 9 months and 23 days. Her maiden name was Stoutamoyer. She was born in Augusta county, Virginia. She was married to George W. Michael in 1873. To this union were born eight children, of whom five are living. Soon after marriage they moved to Clinton county, Indiana, and settled in the bounds of the Middle Fork church. A few years ago they moved to Russiaville. She was a member of the Brethren church for many years. The funeral services were conducted by W. P. Tedford of the Baptist church. Interment in the Russiaville cemetery. Sarah Kinder.

Shellenbarger, Bro. Christian S., died Sept. 26, 1906, aged 86 years, 6 months and 11 days. He was married to Catherine Landis in November, 1842, by whom he is survived. To this union were born six daughters; four are still living. Interment in Mennonite cemetery near Richfield. Service by writer, assisted by Wm. Sieber of Mennonite church. J. O. Smith.

Stalnaker, Sister Mary, died in the Valley River congregation, near White, W. Va., Sept. 19, 1906, aged 79 years, 11 months and 2 days. She was a member of the Brethren church fifty-one years. Her husband preceded her to the spirit world several years. Funeral services conducted by Bro. J. A. Parish, from Rev. 14: 13. A. C. Auvil.

Sunderland, Henrietta, nee Ward, born in Allen county, Ohio, died in the bounds of the Dry Fork church, Jasper county, Mo., Sept. 17, 1906, aged 57 years, 10 months and 17 days. A mother, five sisters and one brother survive. She emigrated with her parents to Jasper county, Missouri, in the fall of 1872; was married to Wm. H. Sunderland, Aug. 9, 1874. She was the mother of nine children, all living. She has been a member of the Brethren church for nearly forty years. Services by Eld. T. C. Holderman and Eld. Geo. Barnhart. D. W. Teeter.

Tamsett, Sister Mary Ann, wife of John M. Tamsett, born in Mercer county, Kentucky, died at her home in Muncie, Ind., Oct. 6, 1906, aged 68 years, 3 months and 18 days. She was united in marriage to John M. Tamsett in September, 1875. She was the mother of ten children, of whom two sons and four daughters with the husband survive. Services were conducted by Bro. A. C. Young. Mary E. Hooke.

Trump, Sister Martha, died at her home at Castine, Ohio, Oct. 6, 1906, aged 86 years, 9 months and 22 days. She was born near Baltimore, Md., and at the age of eleven came to Ohio. In 1839 she was united in marriage to Frederick L. Trump. This union was blessed with three sons and two daughters. Her husband, on the 15th of March, 1906, united with the German Baptist church about sixty-three years ago. Services by the Brethren. Interment at Castine cemetery. Herschel Weaver.

W. R. Miller's CALIFORNIA Tour 1907 Annual Meeting

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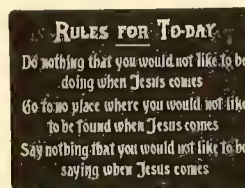
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NOTES NOT CLASSIFIED

Rush Creek.—We enjoyed a two weeks' series of meetings at our Bremen house, beginning Sept. 29, conducted by Eld Jacob Cockcock, of Tipppecanoe City, Ohio. He gave us good, logical sermons and with the pastor visited nearly all the members. The members were strengthened. The church met in council Oct. 15. Our feast was held the same evening. Bro. Cockcock officiated.—Lizzie Bagwell, Bremen, Ohio, Oct. 16.

Middle District.—Bro. D. C. Hendrickson, of West Milton, Ohio, gave us a very interesting talk Oct. 14, at 10:30 A. M. Our Sunday school is progressing nicely.—Jos. H. Stark, R. F. D. No. 1, Box 79, Tadmor, Ohio, Oct. 18.

Midland.—Bro. John Click, of Port, Va., closed a very interesting meeting at Midland, Va., love feast Oct. 6, and he preached his farewell sermon on Oct. 7. Bro. D. Weimer closed a series of meetings at Kellyville, a mission point, Oct. 11, with good interest.—Eva Hinegardner, Midland, Va., Oct. 17.

Palestine.—Our annual love feast was Oct. 20. One sister was baptized. Ministering brethren present were W. S. Tony, our elder, A. R. Bridge, and Geo. O. Bridge. We are widely scattered and some of our members old or in poor health, so not all were present; but others were with us. About thirty-five communed. The meeting the following day, Sunday, was both devotional and social.—Cyrus Wallick, Wolcott, Ind., Oct. 22.

South Keokuk.—Bro. D. B. Gibson came to us Sept. 30 and began a series of meetings which still continues. Five have been baptized, all of them young people. Our love feast was held Oct. 20. Fifty-eight surrounded the Lord's table. Visiting ministers were H. C. N. Coffman, D. P. Miller and Victor Anderson; Bro. Gibson officiated. On Sunday morning Bro. Coffman gave a talk to the Sunday school, which was much appreciated.—Ida M. Brown, Ollie, Iowa, Oct. 22.

Tropico.—Since our last report, we have enjoyed a visit from Bro. E. M. Wolf and Bro. D. C. Campbell. Bro. Campbell gave us a very interesting Bible talk. Bro. J. W. Cline, our district Sunday-school secretary, visited our school and gave us a sermon on Sunday-school work. We expect Eld. A. Hutchison to hold a series of meetings for us later on.—Clara B. Wolf, Tropico, Cal., Oct. 18.

White Rock.—Our love feast was held Oct. 6, with several members present. Bro. S. P. Hylton was with us, also Dr. R. T. Akers. We met again Sunday morning. Bro. S. P. Hylton gave us an interesting sermon, followed by Dr. R. T. Akers.—Cephas D. Reed, White Rock, Va., Oct. 9.

Libertyville.—Our series of meetings closed last night. Bro. C. P. Rowland conducted these meetings. He also conducted a number of Bible readings and visited a large number of homes. The members were built up. A young man was baptized.—W. N. Glatfely, Batavia, Iowa, Oct. 22.

Polo.—Our love feast, Oct. 20, was very pleasant. Elders S. I. Newcomer and C. C. Price were with us. Bro. Newcomer officiated and preached Sunday morning. About 120 communed. Oct. 14 another of our Sunday-school scholars was received into membership by baptism. As a new organization one year old, we are encouraged to go forward.—D. A. Rowland, Polo, Ill., Oct. 22.

Batavia.—About seventy communed at our love feast Oct. 21. A number were present from surrounding churches, among them being Brethren Galen B. Royer and Harvey Birkdell. Bro. Royer officiated. The service was spiritual throughout. We are glad to note a growth in our Sunday school, both in interest and attendance.—Ella Moore, 238 Park St., Batavia, Ill., Oct. 22.

Barren Ridge.—A series of meetings conducted by Bro. S. A. Honberger began Sept. 23 and continued until Oct. 10. We were all much renewed in our spiritual life. One came out on the Lord's side. Our love feast was Sept. 29. Sept. 23 was Sunday-school day, which was an inspiration to the school.—Wm. H. Coffman, Barren Ridge, Va., Oct. 20.

Variety Mills.—Bro. S. A. Sanger came to us Oct. 2 to begin a series of meetings and remained until Oct. 11, when he was called home on account of the illness of his daughter. He came back again Oct. 14 and remained until Oct. 20. He held one love feast and gave two Bible readings. Three were baptized. Sister Mertie McMullen assisted in the work. When the Brethren first began to preach here, twelve months ago, there was but one member, now there are fourteen. We are very much in need of a church. The meetings are held in the writer's house.—Maggie R. Cunningham, R. F. D., Oak Ridge, Va., Oct. 20.

Mount Morris.—Our love feast was a spiritual feast indeed. Eld. J. H. Moore, of the Messenger, officiated. On Sunday morning Eld. John Heckman preached in the college chapel and in the evening Bro. Moore gave an address on the life and work of Elder George Wolfe. It was a great satisfaction to all to learn something of the work of that wonderful man of God who did so much for our church in an early day in Illinois. I am impressed with the fact that we make too little of the work of our pioneer preachers, and trust that as we are drawing near the time when our church will be two hundred years old something may be done to bring them before the young people of to-day. It would be a splendid thing if the Office Editor could give this address wherever he goes, for it will be one of the sermons that will inspire our young people to loyalty to the church and will make workers of them. On Sunday afternoon a meeting was held to secure more workers. One minister and four deacons were chosen.—J. E. Miller, Mount Morris, Ill., Oct. 22.

FROM MICHIGAN.

Our Sunday-school meeting, in connection with our district meeting, was held at Beaverton, Oct. 10. After a two days' drive of one hundred and fifteen miles, in company with wife and Bro. Geo. F. Culler and wife, we arrived at Beaverton, where, a few years ago, was one of our mission points, but now they enjoy the great privilege of having a good, commodious churchhouse. The entire program was a good one.

The first paper, "The Object of the Sunday School,"

brought out our individual duty. The other subjects were so linked together that personal work was the motto all the way through. I dare not begin to particularize.

Bro. Sanger, of Indiana, and Bro. Perry McKimney were with us on the 10th, and Bro. Emmert, of Mt. Morris, Ill., on the 11th, during the afternoon of the ministerial meeting. When Bro. Sanger said it was one of the best meetings he ever attended anywhere, certainly we felt encouraged.

At the close of the day's work on Thursday, when Bro. Ira Snavely gave the invitation to the unconverted to accept Christ, several arose. On Sunday ten were baptized and three reclaimed, with many more almost persuaded. May God deal out his choicest blessings to the brethren, sisters and friends at Beaverton.

J. J. England, State District Secretary.

Woodland, Mich., Oct. 16.

MINISTERIAL AND DISTRICT MEETINGS OF THE MIDDLE DISTRICT OF MISSOURI.

These meetings were held Sept. 26 and 27, at Adrian, Mo.

A glance at the ministerial program showed fewer topics than usual, but they indicated plenty of material for good work. The writer had wondered if it would be possible to keep up good interest on each topic for forty-five minutes; but the results at the close of the day had been all those present could desire.

There is a peculiarity of almost everything that pertains to religious work, in its first appearance. Much that appears on the surface as little more than ordinary may be only indications that lead to mines of treasures stored beneath the surface; and only by the help of the Spirit of God can we reach and appreciate those storehouses of heavenly things.

Only by most careful choosing of topics is it profitable to spend so much time on a subject. There is more lost in wearing out a topic than in running short of time; and, as a rule, it is wisdom to have enough topics that we must quit before we are quite satisfied on each one. However, we should guard against a brevity of work that does not admit of deep digging. There is too much surface work done generally.

One of the noticeable features in the discussions was the demand for prayer, and more prayer. No minister can afford to overlook that source of help, neither can the layman. In the face of such faith, and the united testimony of consecrated workers, some seem to think they can do fairly well on occasional seasons of prayer. We have to wonder what such might do if well fed from before God's throne. We may be well satisfied with our efforts, simply because our eyes have not been opened to know what is good work.

It is not possible for an underfed man to do his best continuously in any employment. Neither is it possible for the Spirit to be strong and active unless it is well nourished by fruitful seasons of prayer. No man can be a minister, deacon or layman, can successfully cope with the enemy of souls and gain against opposition without the grace of God in his heart and his Spirit to guide him. These are to be gained, only by earnest and repeated wrestling with God in prayer.

The business of the meeting was transacted pleasantly and unitedly. We believe there was only one counting of votes on matters for decision, all other things being decided unanimously.

Two papers were sent to Annual Meeting. One asked that Standing Committee instruct a committee on credentials. The other asked that brethren be not allowed to advertise as Brethren's clothing such articles of apparel as are inconsistent with the decisions of Annual Meeting. This district believes in standing firm for things as have distinguished the Brethren as a people, and conform to the principles of the Gospel in simplicity.

The movement toward establishing a church in Kansas City, Mo., took definite form. A site has already been selected, and a committee was appointed to solicit money, purchase a lot and erect a building. Prospects are for material developments in the near future.

At the last service of the day a paper was circulated among the congregation, visitors and delegates, and the sum of \$363 was subscribed, to be paid when needed. This work will be extended throughout the district, and probably through adjoining districts, as they too have members locating in this large Western center, whose spiritual welfare needs attention.

The child-saving work was again recognized and its committee will soon be actively engaged in the work given them.

There seemed only one lack, and that was in the scarcity of visitors aside from delegates. This was due to the busy season, but it is certainly desirable that members make all reasonable sacrifice for the benefits of yearly gatherings and spiritual feasts. Jesse D. Mohler.

Warrensburg, Mo.

ANNOUNCEMENTS

DISTRICT MEETINGS.
Nov. 1, First District of Arkansas and Southeastern Missouri, in the St. Francis church, Palestine, Ark.

LOVE FEASTS.
Arkansas.
Oct. 30, 9:30 am, St. Francis.

California.
Oct. 27, 11 am, Oak Grove.
Oct. 27, Covina.

Colorado.
Nov. 10, Rockyford.

District of Columbia.
Nov. 29, 6:30, Washington City.

Idaho.
Oct. 27, Boise Valley.

Oct. 27, 5:30 pm, Nezperce.
Nov. 3, 4 pm, Nampa.

Illinois.
Oct. 27, Lamotte Prairie.
Oct. 27, 6 pm, Naperville.

Oct. 27, Bear, at Palmer.
Oct. 27, 4 pm, Romine.
Oct. 27, 26, Yellow Creek.

Oct. 27, 28, 4 pm, Rock River, at Franklin Grove.
Oct. 28, 6:30 pm, Lanark.

Nov. 3, 4 pm, Big Creek.
Nov. 3, Chicago.
Nov. 9, 10, Pleasant Hill.

Indiana.
Oct. 27, 4 pm, Pine Creek.
Oct. 27, 3 pm, Ballmonie.

Oct. 27, 5 pm, Rock Run, 5 mi. S. E. of Goshen.
Oct. 27, 4 pm, Springfield, near Wawaka.

Oct. 27, 4 pm, Walnut.
Oct. 27, Nettle Creek.
Oct. 27, Yellow Creek.
Oct. 27, 4 pm, Wabash.
Oct. 27, 4 pm, Monticello.
Oct. 27, 4 pm, Pine Creek, east house.
Oct. 27, 10 am, Santa Fe.
Oct. 27, 10 am, Sugar Creek.
Oct. 27, 5 mi. S. E. of So. Whitley.
Oct. 27, 5 pm, English Prairie.
Oct. 27, 6:30 pm, Tipppecanoe.
Nov. 1, 5 pm, Toward.
Nov. 1, 5 pm, Solomon Creek.
Nov. 3, 10 am, Beech Grove.
Nov. 3, 5:30 pm, Portage, at Grice house, 8 mi. N. W. of South Bend.
Nov. 3, 4 pm, Union City.
Nov. 3, 5 pm, Four Mile.
Nov. 3, 10 am, Beech Grove.
Nov. 3, 10 am, Little St. Joe.
Nov. 3, 10 am, Spring Creek.
Nov. 11, 4 pm, Fort Wayne.
Nov. 15, 2 pm, Bachelor Run.
Nov. 17, 10 pm, Goshen, West side.
Nov. 18, 6 pm, South Bend.
Nov. 18, Brethren church.
Nov. 18, Muncie.
Nov. 23, 2 pm, Fyrmont.

Iowa.
Oct. 27, 28, Dallas Center.
Kansas.
Oct. 27, 5 pm, Paint Creek.
Oct. 27, 2 pm, Victor.
Oct. 27, 2 pm, Eden Valley.
Oct. 27, 4 pm, Pleasant Grove.
Oct. 27, Olathe.
Oct. 27, 4 pm, Kansas Center.
Oct. 27, 2 pm, 3 1/2 mi. E. of New Murdock.
Oct. 27, 10 am, Olathe.
Oct. 27, 2 pm, Faron.
Oct. 27, 2 pm, Chapman Creek.
Nov. 3, 5:30 pm, Sterling.
Nov. 3, 10 am, Quinter.
Nov. 3, Chanute.
Nov. 3, Independence.
Nov. 3, Prairie View.
Nov. 29, 4 pm, Lawrence.
Nov. 30, Slate Creek.

Maryland.
Oct. 27, 28, 10 am, Upper Codder house, at Black Rock.
Oct. 27, 1:30 pm, Monocacy.
Oct. 27, 2 pm, Brownsville.
Oct. 27, 2 pm, New Windsor.
Nov. 1, 1:30 pm, Frederick.
Nov. 3, 2 pm, Middletown Valley.
Nov. 3, 2 pm, Meadow Branch house.
Nov. 3, Ridgely.
Nov. 17, 2:30 pm, Woodberry, Baltimore.
Michigan.
Nov. 3, 10:30 am, Saginaw.
Minnesota.
Oct. 27, Deer Park, Barnum.
Nov. 28, Morris.
Nov. 28, 10 pm, Warrington.
Missouri.
Oct. 27, Log Creek.
Oct. 27, Oacola.
Oct. 28, S. St. Joseph.
Nov. 3, 3 pm, Carthage.
Nov. 3, Cabool.
Nov. 3, Mount Valley, near Harvenville.
Nov. 10, 3 pm, Shoal Creek.
Nebraska.
Oct. 27, 4:30 pm, Juniata.
Oct. 27, 2 pm, Kearney.
Nov. 17, 6 pm, Beatrice.
New Mexico.
Dec. 1, 2 pm, Pecos Valley, Lake Arthur.

Ohio.
Oct. 27, 6 pm, Mt. Zion.
Oct. 27, 10 am, Monican.
Oct. 27, 2 pm, Mercer.
Oct. 27, 3 pm, Owl Creek.
Oct. 27, 2 pm, Lower Stillwater, Rocky Corner.
Oct. 27, 10 am, West Nimitz, shillen.
Oct. 27, 2 pm, North Star.
Oct. 27, 10 am, Maumee.
Oct. 27, 10 am, Logan.
Oct. 27, 4 pm, Lower Miami.
Oct. 27, Mahoning, Zion Hill house.
Oklahoma.
Nov. 3, 5 pm, Turkey Creek, 7 mi. W. of Ponca City, at Samuel Anglemeyer's.
Nov. 3, 10 am, Prairie Lake.
Nov. 10, Big Creek.
Nov. 24, Paradise Prairie.
Nov. 24, 2 pm, Monitor.
Nov. 24, Mt. Hope.

Pennsylvania.
Oct. 27, 3 pm, Brothers Valley, Pike house.
Oct. 27, 4 pm, James Creek.
Oct. 27, Plum Creek.
Oct. 27, 4 pm, Lewistown.
Oct. 27, 5:30 pm, Perry.
Oct. 27, 3:30 pm, Ephrata.
Oct. 27, 3:30 pm, Clear.
Oct. 28, 4 pm, Clover Creek.
Oct. 28, Little Swatara, Meyer's house.
Oct. 28, 6 pm, Woodbury.
Oct. 28, 6 pm, Yellow Creek.
Oct. 31, 10 am, Upper Cumberland, Huntville house.
Nov. 1, 9:30 am, Spring Grove.
Nov. 1, 2 pm, Chiques.
Nov. 1, 7:30 pm, Philadelphia, Dauphin St., above Broad.
Nov. 3, 1 pm, Conestoga.
Nov. 3, 4 pm, Fairview.
Nov. 3, 2:30 pm, Huntingdon.
Nov. 3, 4 pm, Mingo, Skipack house.
Nov. 3, 4 pm, Carson Valley.
Nov. 3, 4 pm, Pleasant Hill.
Nov. 3, 4 pm, Artemas.
Nov. 3, Reading.
Nov. 3, 7:30 am, Shady Grove, Hade house.
Nov. 3, 4, 2 pm, McConnellsville.
Nov. 4, Leamersville.
Nov. 4, 6 pm, New Enterprise.
Nov. 4, 6 pm, Quemahoning.
Nov. 5, 1 pm, West Green tree, at Rheams.
Nov. 5, 7:30 am, Tulpehocken, Heidelberg house.
Nov. 5, Montgomery.
Nov. 5, 7:30 pm, Germantown.
Nov. 11, 6:30 pm, Altoona.
Nov. 17, 4 pm, Raven Run.

Tennessee.
Oct. 27, Crownson.
Virginia.
Oct. 27, 3 pm, Bethlehem.
Oct. 27, 2 pm, Elk Run.
Oct. 27, Mt. Vernon.
Oct. 27, 2:30 pm, Beaver Creek.
Oct. 27, 2 pm, Mt. Zion.
Oct. 27, 2 pm, Pleasant Valley, Valley house.
Oct. 27, 2:30 pm, Flat Rock, Cedar Grove.
Oct. 27, 2 pm, Pototourt.
Oct. 27, 3:30 pm, Beaver Crk.
Nov. 3, Johnsontown.
Nov. 3, 2 pm, Pleasant Valley, Lebanon house.
Nov. 3, 3 pm, Powells Fort, at Oak Hill.
Nov. 3, 3:30 pm, Antioch.
Nov. 17, 3 pm, Manassas.
Nov. 17, 4 pm, Roanoke City.

Washington.
Oct. 27, Wenatchee.
Nov. 10, 6 pm, North Yakima.
West Virginia.
Oct. 27, 2:30 pm, Alleghany.
Nov. 3, 2 pm, Johnsontown.
Nov. 10, Smith's Chapel.

Wisconsin.
Nov. 10, Ashridge.

Going to the Pacific Coast?

Every woman intending to make this splendid trip is cordially invited to send her name and address on a postal to P. S. Eustis, Tourist Excursion Dept. No. 15, 209 Adams Street, Chicago.

By return mail you will receive a letter written by a woman for women who wish to know about modern tourist car travel. Many of the things you may have heard or imagined about tourist cars are not at all justified by the facts. It is really worth your while to learn the truth about them if you are going anywhere west or northwest of Chicago or St. Louis.

Please send your name and address as above to-day—now.

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1:17.

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AROUND THE WORLD

THOMAS LORD, of England, is probably the oldest active minister in the world. He will be ninety-nine years old next April, and yet one Sunday not long ago he delivered two sermons at a church where he held a pastorate over seventy years ago. His father was a shoemaker, and he diligently followed the trade until called to the ministry. He has been thrice married, living fifty-three years with his second wife. He has no reasons to give for reaching his great age in so good health. He has never smoked tobacco, though he drank ale until he decided that for the sake of weaker persons he should abstain. He has always worked hard, but avoided overwork. He has practiced moderation in all things. Much of his health is no doubt due to a strong constitution. Yet there is good reason to believe that the lives of a large per cent of the people are shortened by lack of moderation.

LAST Sunday afternoon an excursion train on the West Jersey and Seashore electric road, a new line of the Pennsylvania, plunged from a trestle spanning an arm of the sea between Atlantic City and the mainland and was submerged in thirty feet of water. Fifty-three persons are known to have lost their lives by the accident, and there may be more. A schooner had passed through the draw, which failed to work properly, and when the cars, which were running at a high rate of speed, struck the trestle they left the track and two of the three cars were submerged; the third car caught on an abutment, and from it nearly all the injured escaped. There were sad scenes at the morgue where the dead were taken for identification. Sunday excursions are inadvisable. They are more dangerous than excursions on other days because the crowds are generally larger. And then they are wrong, for they desecrate the day which is to be kept holy. Much sin and sorrow would be avoided if professedly Christian people remembered the day and assembled for worship instead of casting aside restraint and seeking only pleasure.

THE waiters' union, of London, England, is planning a demonstration against tipping. Meetings will be held at several places in London on Sunday afternoons for several weeks. The symbol of the agitation is the red flag, which the leaders say means, "The destruction of a system which underpays overworked

people and forces them to the moral level of paupers." Of the tipping system the *Chicago News* says editorially: "The tipping system so operates that the waiter who takes the tips cannot long profit from the supposed gratuities. When tips are abundant wages are reduced to correspond. In many cases the waiter actually pays for the chance to serve because of the opportunities for tips which the position affords. Thus the employer ultimately takes all the benefits, leaving the employé with an uncertain income, which is no larger than the pay it would furnish under a direct wage system. Furthermore, the taking of tips is degrading." It is indeed time for those who are dependent on tips to take some action to put themselves on a better footing; and the public will also be a gainer.

IN *Collier's Weekly* there has been much said that is not at all complimentary to the makers of patent medicines. It is surprising to learn how much fraud there is in the business. Some time ago we called attention to the fact that there is a large per cent of alcohol in some of these so-called remedies, so large in fact that they could not be sold as medicines are which contain little or no alcohol. A bottle of whisky contains fifty per cent alcohol; Peruna contains twenty-eight per cent; Paine's Celery Compound twenty-one per cent, and Hostetter's Stomach Bitters forty-four and three-tenths per cent. Lydia Pinkham's much advertised remedy for suffering women contains twenty per cent of alcohol. And from using these patent medicines persons have acquired an appetite for strong drink. Some of the remedies contain poisonous substances. Large fortunes have been made by the manufacturers of these medicines, for that which costs from fifteen to twenty cents is sold for a dollar. Headache powders and soothing syrups come in for some hard words from the author of the articles. But what he says he must be prepared to prove, or he would be liable to prosecution. The American people take too much medicine and are too careless as to the kind.

ENGLISH railroads kill and injure a much smaller per cent of the travelers than do American roads. Figures show that in thirty-one years the average was only one person killed in every 37,464,892 journeys made, and one injured in every 1,127,464 journeys. The general horror at the time of the terrible wreck at Salisbury last July shows that the people were not accustomed to such accidents. Several times mention has been made on this page of the great number of dead and injured on American railroads each year because of accidents largely preventable. Life is held too cheap, and the time is coming when more rigid investigations will follow accidents of this character, and the blame will be fixed where it belongs. Then managers of railroads will put forth greater efforts to protect the lives of the traveling public.

IN Belgium there are great cooperative associations which are said to be very prosperous. The "House of the People" at Brussels is perhaps the greatest one of them. The society has restaurants in the city; it insures its members at small cost, and provides a pension for members of twenty years' standing; it distributes free bread to sick members who have the certificate of a physician; it has reduced the price of bread and compelled competition to do the same. In the coal districts about half the population is organized in various bodies of the societies. The laborers in the "House of the People" receive higher wages than are paid by the capitalists, and also other benefits. The profits of the association are used for

educational purposes. This is a better report than the one that came from Italy some weeks ago. Evidently the Belgian association is more ably managed than was the other one. It takes honesty and ability to make business successful. The great drawback in many organizations is that there are so often a few who seek to plunder the many who trust them.

OSCAR STRAUS, a Jew, was appointed minister to Turkey by President Cleveland during his first term, and was appointed to the same position by President McKinley. Mr. Straus was a Democrat, but the stand of his party for free silver in 1896 drove him to the Gold Democrats, and later he became a Republican. Now report has it that he is to enter President Roosevelt's cabinet as secretary of the department of commerce and labor. His experience in business and diplomacy has been such as to fit him for the position for which he is said to be slated. If he does enter the cabinet he will not be the first Jew to hold high position in the government of a nation not his own. Daniel stood very high at Babylon; Mordecai was of great influence in the empire of Artaxerxes after the death of Haman; Joseph was second only to the king in Egypt; Disraeli became prime minister of England. In all these positions, and probably in others of which there is no record, the Jew has shown great ability and has done well the work entrusted to him. And Mr. Straus is not likely to be the first one to fail. There is no reason why he should not be appointed to a high position.

THE exclusion of Japanese children from the schools attended by white children in San Francisco has led to an investigation by the department of justice, and word has been sent to Japan that the government of the United States will not entertain the idea of any treatment toward the Japanese people other than that accorded to the people of the most friendly European nation. But this has not changed the attitude of the board of education on the question. One of the directors said: "Japanese children have not been and will not be excluded from the schools of San Francisco. For their benefit and the benefit of the white children we have thought it wise to provide a separate school for all children of oriental parentage. The statute of the state school law of California, under which we do this, is emphatic. When such a school is established the attendance of Japanese and Chinese children to it is made mandatory."

THE people of San Francisco are trying to get rid of the corruption which is prevalent in some departments of the city's affairs. And it looks as if success would come, though for a time it looked hopeless enough. The movement for honesty in the administration of the business of our large cities has long been needed, for some of them have been notoriously corrupt, and millions of money which should have been spent for the public have gone into the pockets of dishonest officials.

THE birth of London's richest baby, the son and heir born to the Honorable Rupert and Lady Gwendolin Guinness and the future Lord Iveagh, was announced but a short time ago; and now comes word that he is dead. All the millions of money and the titles which one day would have been his had he lived, availed nothing; his life went out as that of the child born to the humblest home and the deepest poverty. Death is the great leveler, the true democrat. The lesson is obvious, though so often men fail to learn it. The poet wrote deep truth in his lines:

"The young and the old and the low and the high
Shall moulder to dust and together shall lie."

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

THE LIGHT AND THE SHIP.

BY J. O. BARNHART.

Where far its keen and piercing eye
Could look the waters o'er;
Where cruel waves rush madly by
With sullen dash and roar,
They reared a structure grand and high,
Upon a rocky shore.

Against each swift and sudden shock
Of waves' resistless bound,
To stand unshaken and to mock
The desolation round,
Deep in the ancient, rifted rock,
Its footing firm was found.

Though spiteful gales waves o'er it flung,
Yet steadily it grew,
And stone by stone it upward sprang
Nor heeded their ado,
Till high its gleaming lantern swung,
A star 'mid heaven's blue.

And many a precious, freighted bark
Upon a stormy sea,
When low the heavy night hung dark,
O'er rocks upon her lee,
Looked where that lone and distant spark
Still shone so silently.

And as she swiftly plowed the night,
Filled with a nameless fear,
She watched that brightly-gleaming light
From out the gloom appear,
And by its star of hope so bright,
Her course to windward steered.

And in the harbor safe at last,
By storm and tempest driven,
For many, many dangers past,
They raise a song to heaven,
To him who both the stormy blast,
And bright sunshine hath given.

Some nineteen hundred years ago,
A bark was launched away,
And on Time's ocean to and fro
She's sailing still to-day;
And while the storm and tempest blow,
We for her safety pray.

And lest, where many a breaking wave
Shows where the rocks uprear,
Her passengers should find a grave,
But share no mourner's tear,
Them from such fearful fate to save,
We rear the lighthouse here.

Firm on the Rock of Christ the Son,
We rear its solid base,
Nor shall it e'er be overthrown,
Nor ever from its place
Shall changeful time remove one stone,
Or steal a single grace.

And when the heavy, misty cloud
Around its height shall swell,
And when the fogs of doubt enshroud,
Then may its warning bell,
Above the breakers ringing loud,
The path to safety tell.

Though infidelity's strong tide
The structure may assail,
Long, long its glory shall abide,
Nor wrong shall e'er prevail
O'er those who in its light confide,
And toward the harbor sail.

Nor ever shall they look in vain
Who for her coming wait,
Nor anxious watchers e'er complain
Of cruel, cruel fate,
While God's Word over time's rough main
Guides Zion's ship so great.

Long Creek, Ill.

HOW I PREPARE MY SERMONS.

BY WILBUR D. STOVER.

THESE introductory remarks are logically out of place. In preaching, I never apologize for my sermon. It may be all right, or it may not be much, the Lord is the Judge. But to apologize is weakness, it is spiritual pride, it is beneath my idea of the preacher's dignity. When I preach, I do the best I can at it,

and let it there. And now the reason this introduction is so out of place is because it is like an apology, for if the editor had not asked me, I would never have written on this subject!

However, as much as possible, I am always on the lookout for well-fitting, helpful illustrations. In conversation, observation, and in reading, this thought is ever with me. A good illustration is worth its weight in gold. They are plentiful, but one has to find them. Some of our native members have come to feel that they are liable to have their experiences woven into illustration almost any Sunday morning.

Once two boys got into a quarrel over a bit of soap, not larger than half the size of one's little finger. In illustration, the littleness of the soap, and the bigness of the quarrel, extending over an hour's time, being heard all over the compound by 250 people, destroying the peace of two, happy boys, made a most striking contrast and helpful effect. It was a telling argument against the foolishness of fighting.

I manufactured an illustration once, which has never been forgotten by those who heard it. A young couple had been married and had gone away to live. When they came back on a visit, they made such peacocks of themselves that I felt driven to illustrate. So I made a crow story. It begins, "Once upon a time there were three crows sitting together cawing." The sermon is given in MESSENGER of Dec. 19, 1903. That crow story had a remarkable effect. It grew ridiculous, and created laughter, but the parties said they knew whom I meant, and were ashamed of themselves. Others came and said they would never be caught playing crow!

I do not say that it is wise, but it generally happens that when I am to preach on Sunday morning, I get at it on Saturday night. I may have been thinking on several subjects that appeal to me as being proper, but the deciding of the topic, and the determining what to say and what not to say usually comes on a Saturday night. I depend much upon the Lord in preaching, but I think even more in preparation.

I take my Bible, and get what it says on the subject. Usually, I use the inner page of used envelopes to make notes on. Then with a lead pencil, or with the typewriter, I put down point after point, as they appeal to me, on the subject. I like to decide on four or five general heads first, and then seek for illustration to clear up the points.

Very often when I sit down to note my points I, II, III, etc., they won't come. I have acquired the habit of getting onto my feet then, and pacing back and forth over the room at a rapid rate till they do come. And when Mary, my good wife, sees me so measuring the room on Saturday night, she knows what's up and comes to the rescue, saying, "Won't it come? Can I help you?" Usually it is not her help that I want in that moment. I want my own brain to act, and by getting my blood to run faster, I still think my brain becomes more active. I do not know whether this is correct from a physiologist's standpoint, but I know it helps me out.

Textual preaching or topical preaching, I like when it shapes itself in three or four main divisions of thought. For instance, my last sermon, on "Strong Words of Scripture," Luke 18:1, outlines itself from the text. And it is easy. There are the five thoughts, I, Men; II, Ought; III, Always; IV, To Pray; V, And not Faint. The whole suggested itself to me during the recitation of the Sunday-school lesson Aug. 19. And the two fitting illustrations at the close I read in a religious paper one Sunday afternoon. This was textual.

I like the topical best of all when one thought finished prepares the way for the next. In MESSENGER of July 7, 1906, the sermon on "Divine Relationship" is topical decidedly. The name and the text were after-necessities, and the outline as it now lies before me is yet without a name. Its parts are complete: I: Created Things, Hindoo idea; II: Servant, Old Testament idea, Mohammedan idea; III: Sons, New Testament idea; IV: Heirs, Holy Spirit promise. When my sermon notes are as complete as that, I am ready for business.

Good examples of notes simple and strong, one textual, the other topical, are as follows: I Cor. 6:17. I: Come out. II: Be separate. III: Touch not the unclean. IV: I will receive you.

I enjoyed preaching that sermon. A few weeks ago one of the children came in, and I asked him what he would like me to preach on Sunday, for it was my turn. He said, "Preach on patience," I said I would. The outline grew as follows: Introduction—Patience is not laziness. I: Lessons from nature. II: Patience in judgment of others. III: Patience in sorrow. IV: Patience in all conversation. Text. V: Patience's hope is great. VI: Patience's fruit is sweet. Matt. 27:14 was the text. It was well received. I find such outlines easily made, and easily remembered both by the preacher and the hearers.

I always make notes. I may not always refer to them, but I almost always have them in reach, even on the open page of the Bible before me. So it happens for me, that the making of sermon notes is the preparation of the sermon. Having these simple notes before me inspires confidence. I do not tie myself to notes. Rather tie them to me. If they should blow out of the window, or if I go away from home and forget them, I am not annoyed by it. My notes have blown away several times already.

Usually I think over a subject a good while and read up on it before attempting to handle it, if it is a new one. For example, "The Doctrine of the Keys," which I have used several times, and "The Doctrine of Confession," for which I have been getting ready these several years, and have not attempted it yet, are examples. I think on a subject of that kind, talk about it sometimes, mention it in preaching on subjects akin, and finally when I feel about to overflow with it, I make my outline and preach my sermon. Then I use it over and over again elsewhere, and it seems to get better all the time.

I cultivate the habit of outlining, which simplifies matters very much. When I hear a sermon, if I can catch the outline I can nearly repeat the sermon. A few months ago I made an outline of "A very, very good Sermon," which appeared in the MESSENGER, page 389. I wonder how many of our good people recognized it an outline of the Sermon on the Mount.

Bulsar, India, Aug. 31.

A NEBRASKA CONFERENCE.

[A lawyer of Redcloud, Nebr., contributed the following to one of the papers of his city. It will be read with considerable interest by our own people.—Ed.]

REDCLOUD is becoming a religious center. Several meetings of the Republican Valley Congregational association have already been held in this city, and this week witnessed a gathering of far more importance in some respects. The German Baptists, Dunkers or Brethren, have been holding one of their state annual conferences here. This is the highest legislative authority of the denomination for the State. If is the first time that it has ever been assembled in Redcloud. We are sorry that the modesty of our Dunker Brethren has prevented the people of the city from properly appreciating the honor done to our community and the extension of a welcome proportionate and suited to the significance of the event. Had it been a Methodist annual conference or state gathering, the interest of the people would have been aroused and engaged weeks before the assemblage of the delegates. The town would have been decorated for the occasion, and the largest hall in the city would have been inadequate to seat the gathering audiences. This, not because of the superiority in numbers of the Methodists, although they are largely superior numerically to the Baptist brethren; nor because the membership of one church is held in higher esteem by our people than the membership of the other—because no class of religious people is more highly esteemed than are the Dunkers, but the Methodist friends are pushers. Perhaps we ought not to complain of this modesty on the part of the Dunkers, because modesty is one of the foundation principles

of their religion. They affect a studied simplicity of dress and carriage. They eschew, to a greater extent than any large body with which we are acquainted, worldliness of interest and life. They aim to follow the apostolic teachings and practices in all sincerity and without any evasion. They take the fifteenth chapter of Acts as the basis of their church [conference] organization, and they acknowledge no other ecclesiastical authority than that which is there indicated.

The present conference is attended by some forty ministers and eighteen bishops or elders. These ministers are elected by the several congregations, and the bishops are elected from these ministers. There is no pretense of any higher authority or sanctity among the bishops and elders than among the laymen. They practice the Savior's test of equality and lowly service by washing each other's feet before partaking of communion. They exchange with each other the right hand of fellowship and the kiss of charity, of course, without any improper mingling of the sexes.

This body originated in 1798 in Schwarzenau, Germany. One Alexander Mack was the first minister of eminence. His followers were disgusted with the ecclesiasticism and pietism of the day, which seemed to disregard the plain teachings of the Savior and his apostles, or to take away all their significance by construction. When they undertook to establish themselves on the simple practices of the early church, they were subject to persecution, and compelled to remove, at first to Wittgenstein, and finally to America. In 1723, they erected their first church in the neighborhood of Germantown, Pa. They now number one hundred thousand in America, have twenty-four hundred ministers, and contribute to the support of nine colleges. In this state there are about fifteen hundred communicants, the largest church being at Beatrice, where there are some five or six hundred members. There is another large body in Thayer county, and perhaps Webster would rank nearly third. The people of this persuasion seek, to some extent, to separate themselves from the rest of the world. They pay but little attention to politics; affirm, rather than swear, and affect the plainest head-dressing for their women, and can properly claim to be the oldest temperance society on earth. In one respect their record is clearer than that of any other denomination. As early as 1782 they condemned slavery, and have been earnest protestants against the involuntary service of man to his fellows ever since. They administer the rite of baptism only to believers, and dip the candidate face downward into the water at the repetition of each name of the Trinity. Hence their name of Tunkers or Dunkers. They are strictly orthodox in creed, but permit no ecclesiastical authority to interpret for them the words of the Scriptures.

For our part, we are glad to welcome these people in our midst, and believe that with the right encouragement, this city may become an important center of these modest, industrious, and inoffensive Christians. There is a class of business men to whom their multiplication is of but little significance. Lawyers will not find them an easy prey. They settle their differences among themselves, and the courts know them not.

TWO GOOD MEETINGS.

BY J. E. MILLER.

It was my pleasure recently to attend the district, ministerial and Sunday-school meetings of two districts in our Brotherhood; the one was of Middle Iowa, held at Garrison, and the other of Northern Iowa, Southern Minnesota and South Dakota, held at Worthington, Minn. It was the first time I had ever attended a meeting of this kind outside of the home district in Northern Illinois and was a new experience to me in part. While away at these meetings several thoughts were especially impressed upon me, and of these I wish to speak. It seems to me that at the present time our church is losing very much from the fact that the different state districts do not intermingling sufficiently. In former days when

our churches were scattered and the West was new, members used to go forty or fifty miles to attend a meeting or love feast, and they all felt an interest in each other. Since we have become settled and better-to-do we have lost much of that zeal. It is true different churches of the State districts send their delegates, and there they become acquainted, but it is very commonly true also that few outside of the district are present at these meetings. It impresses me that if the members of one district should attend the meetings of another district and become acquainted there would be a greater attachment and a greater work could be accomplished as a result.

Much of the territory represented at the meeting at Worthington is scattered; the churches are far apart, so that it means quite a sacrifice for ministers and delegates and others to attend the meetings; but yet I believe that every one that was there felt well rewarded for the sacrifice. One thing that especially impressed me at Worthington was the fact that much of the church work is in the hands of young men and women; while that is true I could not see but that the work was being carried on with enthusiasm and loyalty.

Again, at the Worthington meeting I noticed that general hospitality which always is found in a newer country. It would seem to have been quite a burden to entertain so many, but they did it cheerfully and did it well. Their homes were open and their teams were at the service of the visiting brethren and sisters. They have some great problems to solve in that territory. Their interest in mission work is manifested by their past as well as present attitude on this subject. For eleven years Bro. O. J. Beaver has been their State evangelist, and with his tent going from place to place has accomplished a wonderful work. They thought for the present they would discontinue their evangelistic work and make a stronger effort towards locating men at different points. Because of failing health the evangelist finds it necessary to seek a new climate where conditions are more favorable for his health. Then there was the question of a Working Girls' Home in Minneapolis that was up for consideration, and the report was that \$1,100 is already offered for a work of this kind. The Northern District of Iowa has joined with the other two districts of Iowa in support of the Old Folks' Home at Marshalltown. The interest in the three days' meeting at Worthington was very good and the discussions on the various topics were pointed and lively. They are on the lookout for new fields.

The membership of the Middle District of Iowa numbers a little more than 1,000. They have been raising for the district mission work, \$1,000 per year. This year they not only raised \$1,000, but in addition to this they decided to put an evangelist into the field. At the Wednesday evening session an effort was made to raise \$1,000 for the support of evangelistic work. The \$1,000 not only was raised, but when all was told the next day, the sum was \$1,182.21. The district mission board has been doing excellent work along these lines, and with Bro. W. E. West as chairman and general solicitor for funds it seems there will be no question but that they will succeed in raising whatever funds are necessary.

At this same meeting a donation was made to Bro. J. D. Haughtelin, one of the old veterans of the cross in Iowa. The membership felt they would like to show their appreciation of his work in the past and gave him a purse of \$72.80. When we remember that these two sums are in addition to the \$1,000 for mission work, it would seem that Middle Iowa is not among those that fail to raise at least \$1 per member for mission work. When the collection was taken up for our missionary work, in the basket was found a slip of paper with these words, "I give myself for mission work in Middle Iowa. Ella Royer." This consecration is not to be compared with the money given on that occasion, and I am sure that in future years the young people who attended that meeting will look back upon that night as a time when their interests were much quickened.

On the last day of the meeting it seemed as though the Spirit was at work with the people. Some of the

young people of Garrison became interested with reference to their soul's salvation, and on Thursday evening eight of them came forward and gave themselves to the work of the Master. I am sure that none who were present could help but feel that a meeting like that representing the Middle District of Iowa and ending with the consecration of eight young lives for the Master's work could ever be forgotten.

In talking with some of the brethren I remarked that our meetings in Northern Illinois were more intellectual and parliamentary. But when compared with their meetings we were short on spirituality. I believe I have never attended a meeting where business was done in such a brotherly way and where each looked to the other's good as in these two district meetings.

—Mt Morris, Ill.

YOUNG PEOPLE IN THE COUNTRY AND IN THE CITY.

BY T. T. MYERS.

THAT there are advantages and disadvantages both in the country and in the city for young people is a fact well established.

The country has advantages over the city for physical development. The strongest bodied young men and women come from the country. Outdoor exercise and everyday work of rural life tend to build up a strong, healthy body. Sawing wood, plowing corn, pitching hay, milking cows and churning butter make rosy cheeks and strong muscles. Country children can run in the grass, jump fences, fish in the meadow brooks and have a good time in the open air. How much better is all this than to be hemmed in on all sides by high brick walls, the sunshine obstructed, the air made oppressive by a lack of trees and grass and thousands of people breathing it over and over. City children are compelled to play in the hard, dirty streets or on some small lots overscattered with tin cans and general refuse. All this congestion and these exceeding limitations of outdoor exercise tell on the bodies of the boys and girls.

Our great men and women, as a rule, come from the country. They may attain their greatness in the city, but they have previously been country boys and girls. This is true, I think, because in the country in early life they got strong bodies and healthy minds. Not long ago I heard Senator Dolliver, of Iowa, relate an interesting incident. He said he accompanied President McKinley and members of his cabinet on an extensive tour through a number of the States. Getting up early one morning, as they were going through Ohio, the President noticed some boys after the cows. He was interested in that because he used to do that. The morning was frosty and the boys were barefooted so they chased up the cows and stood where the cows had lain to warm their feet. The President said to himself, "I used to do that very thing." He called the members of his cabinet together and showed them what the boys were doing and asked them how many of them used to do that, and to his surprise all but one had done that when they were boys.

In the country we get nearer to God. The old saying, "God made the country and man the city," has more truth than poetry. In the springs and streams and trees and flowers and birds of the country we see God's love and generous providence. All these and many more things of nature help us in our meditation and worship. "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge."

No doubt the city has advantages for business. There is more business and more chance for business in the city. Where there are many people, large employment must necessarily be at the foundation of their livelihood. A large city is a large emporium for the exchange of all kinds of produce and wares. Large stores and large factories and large shops make a demand for bookkeepers and clerks.

Young people find great school advantages in the

city. Usually large cities have good schools from the kindergarten grade on through the college grades. The grading of the schools is of advantage to both scholar and teacher. Teachers, who are confined to certain branches can become specialists in their lines of teaching, and scholars reap the benefit. In our city, Philadelphia, good college courses are offered to young men and women in the public schools. Then there are many night schools, public and private, where those employed through the day can avail themselves of school advantages. Public libraries and free lectures also offer themselves to those who want to grow in the intellectual life. It must be said that in large cities if young people want an education they can get an education.

The social advantages in the city are special in this that one can be more selective of his circle of friends. In the country everybody knows everybody. You must be friendly with all. This is easy and good if all are good people and worthy of friendship. In the city one can know and need know only a comparatively few, and these few chiefly of his own selection. Circumstances are such that one can select his friends in the city. This is good for those who are inclined to select good friends and bad for those who are inclined to select bad friends.

But the traps and snares and temptations of evil are many more in the city than in the country. The churches and schools and libraries of a city are far outnumbered by her saloons, theatres, and gambling dens. Unless young people are well guarded by outside influences and well strengthened by an inward religious principle, they are in danger of being overcome by these tremendous agencies of the evil one. Country life, with its exhilarating influences and moral tone, is well adapted for establishing a strong character in early life and settling the life in worthy habits of conduct.

The present tide of migration from the country to the city is quite appalling. The church needs to be awake to this fact and for her future good she must shift her energies to the solution of the problems that cities present. City work demands an important place in the deliberations of the church.

Young people who contemplate going from the country to the city should consider well all sides of the question and should be pretty sure that it will be best for them to make such a move. Somebody must look after the interests of the country, and in these days one can have in the country about all the comforts and conveniences in the way of living, that the city has and a good many comforts and conveniences that the city does not have and cannot have.

Philadelphia, Pa.

FEET-WASHING.

BY S. S. W. HAMMERS.

THOUSANDS of ministers of the Gospel to-day are willing to stand before an audience and declare that foot-washing is not as important as the bread and wine, and we are now going to consider the subject, and will try to find our facts in John 13:4-17. The disciples had spent about three and a half years with their Master, and they were under his training, and at the time he was about to leave them, Jesus sought, even on the last evening with them, to impress a few church ordinances indelibly upon their hearts. So Jesus arose from the table and performed for his disciples the most menial service in the form of an ordinance, by washing their feet. They never even thought of performing such a service for each other, or for their Master.

When Jesus had finished, he said to them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord, neither is he that is sent greater than he that sent him. If ye know

these things, happy are ye if ye do them." By these words he meant, If you understand and appreciate the lesson I have given you to-night, and will practice it, you will be blessed thereby, helped in my service, and prepared for the kingdom in which I promise you a share.

The lesson for these church ordinances had its designed effect that night, as we look at the course of several of the apostles, and see how, with much self-denial, they served the body of Christ, of which they were fellow-members, following the example of the Head, who was the chief servant of them all. Jesus said to them, "I have given you an example, that ye should do as I have done." This example he gave in serving his disciples in the religious rite of foot-washing, which example we should follow. Blessed will we be in proportion as we follow it. In that proportion we shall be prepared for the everlasting kingdom and service of God.

We will now notice another ordinance instituted at the same time. He said, "For I have received from the Lord, that which I also delivered to you." The Lord, on the night in which he was delivered took a loaf, and, having given thanks, brake it and said, "This is that body of mine, which is broken on your behalf, this do ye in my remembrance. In like manner also, the cup, after the supper, saying, This cup is the new covenant in my blood; this do ye as often as ye may drink, for my remembrance. For as often as you may eat this bread and drink this cup, you declare the death of the Lord till he comes." Shortly after the ordinances of foot-washing, Lord's supper and communion of the bread and wine, Jesus, representing all the ordinances, was nailed to the cross.

Some time ago we were asked by a Lutheran minister, "Is foot-washing an ordinance of the church?" "Yes, one of the most important in the Word of God," we said. "But," said he, "Christ commanded foot-washing before the day of Pentecost, and the Holy Spirit was not sent until that day to inspire the apostles with power from on high, that they might set up the kingdom of Christ and give its laws and ordinances; and as Christ commanded foot-washing before the kingdom was set up, he certainly never intended foot-washing as a church ordinance." Very well, my learned professor, I will meet you on your own ideas, "What right have you to pull down from the cross the bread and wine, as represented in Jesus, and leave the Lord's supper and foot-washing hang? If, as you say, Christ commanded foot-washing before the kingdom was set up, how does it come that so many churches can get the bread and wine (Jesus established both the same evening) into the church as an ordinance? You must observe all three or none. Such doctrine as you preach makes the teaching of the apostles after the day of Pentecost of more weight and importance and of greater authority with the church than the teaching of Christ. And you make the teaching of Christ of no authority unless it be sanctioned by the apostles after the day of Pentecost. Now you use this argument against foot-washing, why not against the bread and wine?" "Stuck!" I should say you are, and on your own foolish doctrine which you preach from your pulpit.

Jesus, on this occasion, his last night with his disciples on earth before his crucifixion, tied three great outward institutions of the church together, viz, foot-washing, the Lord's supper and the communion of the bread and wine. We cannot see how primitive Christianity could have a place in the world without some such outward institutions as these we have just mentioned. Now if we recognize the supreme authority of our Lord Jesus Christ in the matter of baptism, why not in foot-washing, the Lord's supper and the communion of the bread and wine? And if the New Testament gives us the power to do away with the Lord's supper and foot-washing, why does not the same power give us the authority to do away with baptism and communion? Both baptism and the communion were commanded before the day of Pentecost.

We know the communion of the bread and wine

was on the same night that foot-washing took place. When foot-washing, the Lord's supper and communion of bread and wine were over that night, when Jesus had finished, he said to them, "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Now, Jesus tells his disciples, "Ye also ought to wash one another's feet," and says to them, "For I have given you an example." What did he more with the bread and wine? When he gave them the bread, he said, "This is that body of mine which is broken on your behalf." In like manner also the cup after supper, saying, "This cup is the new covenant in my blood; this do ye as often as ye may drink for my remembrance." From these facts, why is not foot-washing as important as the communion of the bread and wine?

When were these disciples to wash one another's feet? We answer, The same time that all the other denominations make use of the bread and wine. If foot-washing was only for that night, so was the bread and wine; and we defy anyone to show us by the thirteenth chapter of John, where there is one word of authority for separating the three sacred ordinances, instituted at one and the same time. If the bread and wine were "forms" that night, were not the supper and foot-washing "forms" also? And we Brethren, thank God, do not separate forms, and blessed will we be in proportion as we do follow all of them.

In a debate with Rev. C. T. Russell, of Allegheny, Pa., he cast up to us all the old customs of foot-washing, and referred to the Eastern countries where sandals were worn, and the feet exposed to dirt; of course foot-washing had to be a regular custom; and the servants or slaves performed the service for the families. What fools great men make of themselves! Because a thing existed before, it cannot be a church ordinance. Baptism, prayer, preaching, etc., were all customs or practices as ancient as foot-washing, but when foot-washing was incorporated into the Christian religion, we have no Bible authority to compare the old ancient foot-washing with that of a church ordinance established by Christ. And we question whether the feet of the disciples, who no doubt went from the bath to the guest chamber, were not much cleaner than are the feet of thousands who want to be followers of Christ to-day.

On the night that Jesus gave to his church on earth the ordinances of foot-washing, the Lord's supper and communion of the bread and wine, he never said one word in regard to sandals or filth; he only speaks of one kind of cleansing, and that is a spiritual cleansing that Judas could not have, which shows that sandals and filth of the opponents of foot-washing are only imaginary; for we believe Judas could have the benefit of cleansing from filth as well as the other apostles.

Rev. C. T. Russell says to us in his last reply, that the only authorized ordinances of the Scriptures are baptism and the bread and wine. We believe the time is coming when the church member will not have anything more to do than the individual outside of the church. If men cannot find, in the language of the Savior, facts to support foot-washing, where do they find any facts to support the communion of the bread and wine? If the Gospel in its present plainness cannot be understood, how plain and clear should it be for some people? If foot-washing is not one of the church ordinances, how do we know that the communion of the bread and wine is? And if some people can please God by not observing foot-washing, why does not the same scripture justify them in not observing the communion? Is there partiality in God's Word? Are some Christians better than others, that they do not need to put into practice all the doctrines once delivered to the saints? Jesus said, "Wash one another's feet." Rev. C. T. Russell says, "Wash one another's feet." The interpretation of that "not" has, or will have, my reverend sir, the same effect as the one used by Satan in the case of mother Eve.

Gettysburg, Pa.

THE MISSION WAGON.

BY JAMES M. NEFF.

THIS is the last communication that is likely to appear from me in these columns under the above caption for some time to come. During the coming fall and winter months my work is likely to be sufficiently local to justify a change in the caption of any accounts I may give you of things doing in New Mexico. The low temperature of the nights and early mornings of this high altitude in winter renders outdoor camping uncomfortable, not to say inadvisable, for one of delicate physique. And while it is not my intention to go into winter quarters altogether, and I am likely to continue to do considerable traveling by wagon, I do not expect to do enough touring to make any special mention of the wagon necessary.

Since our return from the mountains we have made trips to Hope, Dayton and Dexter, and have had much use for our wagon in moving out to our homestead nine miles from Lake Arthur. And now we are living away out on the open plains in a little one-room house which stands over a cellar well filled with big red apples. These we have brought in the mission wagon from orchards some twenty miles away, thus providing against the winter days to come. Some good people who have been here long enough to know, say we have no winter here worthy of the name; but, though the sun shines delightfully, apples do not grow in January, and as it is a habit we have formed, we still speak of it as winter. And now while each of you is living happily with environments peculiar to himself, you can think of the mission wagon family as living away out in a great, wide world of grass with prairie dogs, prairie squirrels and prairie rats all about us and now and then an antelope or a pack of wolves to give variety to the scene. The city meat market is far away, but the quail, duck, snipe, curlews and rabbits furnish an abundance of fresh meat which we very much enjoy. And thus we are combining the effort to follow the advice of the physicians to live much outdoors and close to nature with that of doing all we can in the Master's cause.

We feel that the Lord's cause is still being blessed in New Mexico. We continue to hold monthly services at Dayton, a small new town seventeen miles south of Lake Arthur, and it is arranged for Bro. C. H. Brown to begin a series of meetings there the first Sunday in November. There are no members there as yet, but the community is giving the Brethren a most cordial welcome and a minister desiring to be useful in enlarging Zion's borders would, in my estimation, find Dayton an excellent location. Its convenient nearness to Lake Arthur and Dexter, where other centers of work have been established, we would consider a point decidedly in its favor.

At a recent council meeting held in Lake Arthur, Dec. 1 was decided upon as the date of the first love feast to be held by the Brethren in New Mexico. We hope that a number of our Brethren who contemplate visiting the Pecos Valley during the present autumn will find it convenient to attend the feast with us.

My last trip to Dexter, made over Sunday, Oct. 7, was a very pleasant one. Several more members have recently located there and several were at the time visiting there from Missouri, so that the attendance of members at the services made them seem more like meetings in some of the old churches back in the States than anything we have yet enjoyed in New Mexico. Several more families of members are expected to arrive soon, and hence our people there are very much encouraged.

And now more than a year has passed since we began touring in the mission wagon, and to me this fact furnishes some interesting matter for reflection. Sept. 1, 1905, we took up the reins at Darlow, Kans., that night being our first to camp on the road. Sept. 1, 1906, we spent on the road from Hope to Dayton, New Mexico, whither we were going to reach our preaching appointment, and in the evening, after shooting a large rattlesnake, made our camp out on the open plains far from the habitation of man. During the year intervening the two dates named

we traveled by wagon 2,141 miles, camped outdoors under all sorts of circumstances, made 430 house-to-house visits, conducted 110 public services at twenty-one widely-scattered points in Kansas, Oklahoma, Texas and New Mexico, attended two love feasts and distributed 47,860 pages of tracts and papers. As a result of this work the MESSENGER is going regularly into many homes, and we are hopeful that the Lord will magnify himself through it all. However, there is nothing left for boasting. During all the year, with one exception, preaching services were continued no longer than four days at any one place. To see sinners coming home to God is our great joy, but with such widely scattered efforts, we had to be content for the most part with sowing, leaving the reaping to others or to the future. While I feel that the few baptized during the year were sufficient richly to repay all the effort and all the cost, we can wish there had been more.

And now as I scan the columns of the MESSENGER and read of the work of our evangelists among the churches and the turning to God of many souls, I sometimes find myself almost wishing to enjoy again the work and the fellowship among the older churches where we were so often cheered by the conversion of sinners and the companionship of the saints. While here we are happy in our lot and in our work, we have not forgotten the joys of other days.

Now more than a year and a half has passed since, broken in health, I left the work in Kansas City. As to my physical condition, I have much to be thankful for, but my improvement has not been as rapid as I had hoped for. Perhaps the Lord would keep me on the frontier a long time. May his blessed name be glorified in all things.

Lake Arthur, N. M., Oct. 16.

OVER THE TELEPHONE.

As the light from Number 349—M flashed up, the telephone girl sighed impatiently. Even "hello girls" are tired sometimes, though we think of them as part of the electric apparatus. To-day Central was tired, her head ached, she had just succeeded, after repeated calls, in getting the number wanted by 349—M, and here they were, calling her up again! "Can't that woman be quiet a minute?" soliloquized Central, while she reiterated, "Number, please?" trying not to speak crossly. "Central," said a pleasant voice, "I want to thank you for taking so much trouble to get me that last number. You are always very kind and obliging, and I do appreciate it." The surprise was so great, so overwhelming, that Central could only murmur confusedly, "I—O—yes, ma'am." Nothing like this had ever happened before. Suddenly her headache was better; suddenly the day was brighter; suddenly, too, there came a lump in her throat, and she reached for her handkerchief. It was so good to be thanked.—*Congregationalist*.

CORRESPONDENCE

"Write what thou seest, and send it unto the church."

RETAIN THE GOOD.

At the close of a successful Sunday school, ministerial and district meeting, a happy crowd (made so by the many spiritual blessings they had received) were waiting in a depot for the train that was to carry all to their respective places of abode, when we heard a remark something like this: "O yes, we surely do receive so many spiritual blessings by attending these meetings, that we ought to attend every time that it is possible for us to do so." It encourages us so much and creates an enthusiasm in our hearts for the good cause.

How true indeed! But are we as careful as we should be to retain the good, and to keep that enthusiasm aglow? Do we do all that is in our power to retain the strength derived from those spiritual blessings? Or are we inclined to get a little discouraged if we do not see the interest manifested at home that we would like to see?

Yes, it is beneficial to us to attend such meetings if we will treasure up the good things and put them into practice. When we reach our homes we should put forth a special effort, ask God to help us to do only the good things and speak only the good things, which we have learned thereby helping those of our friends who were deprived of the opportunity of attending. Our friends who are interested in the work of the church are always eager to hear of the good done at our district meetings and all other meetings.

New Lisbon, Ind.

Emma Miller

NOTES NOT CLASSIFIED

Sugarcreek church met in council Oct. 17, preparatory to our communion. Communion was held Oct. 27 with Bro. Lawrence Kreider officiating. Other ministering brethren were present. From Sunday till Thursday night Brethren Lawrence and Landa Kreider gave us several sermons. We expect Bro. H. Forney to begin a series of meetings at our west house Nov. 17. Mrs. Harvey Kreider, South Whitley, Ind., Oct. 29.

Sugarcreek church has enjoyed one more communion. Thirty-two surrounded the tables. Ministering brethren present were Joseph Holder, D. Richard, E. O. Norris, Jos. Shepherd, A. Bowman, I. Sawoyland and J. Greenhalgh, with Bro. Joseph Holder officiating. Our series of meetings closed Oct. 14—Hattie Shull, Fortville, Ind., Oct. 27.

South Keokuk.—Our series of meetings, which was begun Sept. 30 by Bro. D. B. Gibson, closed last evening. Two have been received by baptism since our last report, making six young men and one young sister baptized during these meetings. The church feels much encouraged. Ida M. Brown, Ollie, Iowa, Oct. 29.

Winona. We are in the midst of our meetings. They are well attended when the weather admits of it. We have decided to hold our love feast Nov. 10. Husband's health is still improving, but he has not returned home. Lizzie Hilary, 808 W. 7th St., Winona, Minn., Oct. 29.

Pleasant Valley congregation held their love feast Oct. 20, at the home of Bro. J. I. Thomas. It was a very spiritual meeting. Seventeen brethren and sisters surrounded the Lord's table. Bro. Ruff officiated. J. M. Markley, Mounds, Ind. Terr., Oct. 25.

Bowbells church met in council Oct. 13, our elder, J. A. Weaver, presiding, with Brethren S. S. Petry and J. C. Forney present. Bro. John Lesh was ordained to the full ministry. We expect to begin our singing class Nov. 10, conducted by Bro. J. Funderburg and wife. We also expect a series of meetings just after the singing class. A traveling letter was granted Bro. J. A. Weaver and wife, who expect to go to California to spend the winter and return until after Annual Meeting. Abram Miller, Bowbells, N. Dak., Oct. 24.

Cando church is in a prosperous condition. Sunday-school attendance in town averaged about sixty all summer and will be larger in the winter. We have two sermons, Sunday school, and Christian Workers' meeting each Sunday. Three ministers serve the church in town. A four weeks' Bible normal will be held in the Cando church, beginning Nov. 26. Those who wish to attend should inform the writer as soon as possible, so that the best arrangements for board and lodging may be made. Cando is calling for the Brethren's school to be built in North Dakota.—Paul Mohler, Cando, N. Dak., Oct. 27.

ANNOUNCEMENTS

LOVE FEASTS.

- | | |
|---|--|
| California. | Nov. 3, 3 pm, Ludlow, Pittsburgh house |
| Nov. 3, 2 pm, Mercer, 3 mi. E. of Mendon. | Nov. 3, 2 pm, Mercer, 3 mi. E. of Mendon. |
| Colorado. | Nov. 3, 10 am, East Nimbushill |
| Nov. 10, Rockyford | Nov. 3, 2 pm, Swan Creek, west house |
| District of Columbia. | Nov. 3, Greenupping, Bethel house |
| Nov. 29, 6:30, Washington City. | Nov. 3, 3 pm, Chastown |
| Idaho. | Nov. 8, Little St. Joe |
| Nov. 3, 4 pm, Nampa | Nov. 10, 4 pm, Middle District |
| Illinois. | Nov. 10, 4 pm, Palestine, West Branch house |
| Nov. 3, 4 pm, Big Creek | Nov. 10, 1 pm, Upper Stillwater |
| Nov. 3, Chicago | Nov. 10, 2 pm, Wyandot |
| Nov. 10, Pleasant Hill | |
| Nov. 18, 6 pm, Elgin. | Oklahoma. |
| Indiana. | Nov. 3, 5 pm, Turkey Creek, 7 mi. E. of Ponca City at Samuel Angleny's |
| Nov. 3, 10 am, Beech Grove | Nov. 3, 2 pm, Prairie Lake |
| Nov. 3, 6:30 pm, Portage, at brick house, 8 mi N W of South Bend. | Nov. 3, 10 am, Pleasant Hill |
| Nov. 3, 4 pm, Union City. | Nov. 21, Paradise Prairie |
| Nov. 3, 5 pm, Four Mile | Nov. 2, 2 pm, Monitor |
| Nov. 3, 10 am, Beech Grove | Nov. 24, Mt. Hope. |
| Nov. 8, 10 am, Little St. Joe | Pennsylvania. |
| Nov. 3, 10 am, Spring Creek | Nov. 3, 2 pm, Fairview, Blair Co. |
| Nov. 11, 4 pm, Port Wayne | Nov. 3, 2 10 pm, Huntington |
| Nov. 15, 2 pm, Bachelor Run, in Florida | Nov. 3, 3 pm, Skidnapack house |
| Nov. 17, 5 pm, Goshen, West side | Nov. 3, 4 pm, Green Valley |
| Nov. 18, 6 pm, South Bend | Nov. 1, 4 pm, Pleasant Hill |
| Second Brethren church | Nov. 3, 1 pm, Arden |
| Nov. 18, Muncie | Nov. 3, Reading |
| Nov. 23, 2 pm, Pymont | Nov. 3, 10 am, Shady Grove, 11 mile house |
| Kansas. | Nov. 3, 4, 2 pm, McConnellsdale |
| Nov. 3, Topeka | Nov. 4, Leamersville |
| Nov. 3, 6:30 pm, Sterling | Nov. 4, 4 pm, Lewislaton, Innerville house |
| Nov. 3, 1, 10 am, Quinter | Nov. 1, 5 pm, New Enterprise |
| Nov. 3, Chanute | Nov. 4, 6 pm, Quemsahoning |
| Nov. 3, Independence | Nov. 1, 1 pm, West Greentree at Rhooms |
| Nov. 3, Prairie View | Nov. 6, 7, 10 am, Tulne-bucken Hotel house |
| Nov. 29, 3 pm, Lawrence | Nov. 9, Montgomery |
| Nov. 30, State Creek | Nov. 8, 7:30 pm, German-town |
| Maryland. | Nov. 11, Lancaster |
| Nov. 3, 2 pm, Middletown Valley | Nov. 11, 6:30 pm, Altoona |
| Nov. 3, 2 pm, Meadow Branch house | Nov. 17, 1 pm, Brown Run |
| Nov. 6, Ridgely | Nov. 17, 6:30 pm, Roysersford |
| Nov. 17, 2 30 pm, Woodberry, Baltimore | Tennessee. |
| Michigan. | Nov. 17, Hickerson Grove, Coffee Co. |
| Nov. 3, 10 10 am, Saginaw | |
| Nov. 5, 5 pm, Polkton, Wenton Grove house | Virginia. |
| Minnesota. | Nov. 3, Johnsonstown |
| Nov. 29, Morrill | Nov. 3, 2 pm, Pleasant Valley, Lebanon house |
| Nov. 29, 16 am, Worthington | Nov. 3, 4 pm, Powell's Fort, at Oak Hill |
| Missouri. | Nov. 3, 3 30 am, Antioch |
| Nov. 3, Carthage | Nov. 12, 3 pm, Vannasa |
| Nov. 3, Cabool | Nov. 17, 4 pm, Roanoke City |
| Nov. 3, Mount Valley, near Harrisonville | Washington |
| Nov. 16, 3 pm, Shad Creek | Nov. 10, 6 pm, North Yakima. |
| Nebraska. | West Virginia. |
| Nov. 17, 6 pm, Beatrice | Nov. 3, 2 pm, Johnsontown |
| New Mexico. | Nov. 3, 2 pm, South Cleveland |
| Dec. 1, 2 pm, Pecos Valley Lake Arthur | Nov. 21, Bean Settlement. |
| Ohio. | Wisconsin. |
| Nov. 3, 4 pm, Baker | Nov. 10, Ashridge. |

POWER.

BY LULU C. MOHLER.

Is life a gift or deem we it a favor to God our struggle in this life? Should one at times consider it a wonderful thing to be given life, esteeming it an overwhelming honor to do some of the work that God has for man to do, to carry out his grand, colossal plans?

Should every man love his life and good, noble living—love it until it throbs and pulsates through his very presence, firing every one with whom he comes in touch in a lifetime? I find such persons, some who are sweet and kind, unassuming and subtle in their crowning effect—this touching one with heavenly fire. Others are forceful and stern.

We every one love power. May each one have a passionate love for the power that comes from loving our life and good living. I read of a group of boys in a boys' school where several had a natural high sense of honor, while the many must cultivate that principle. So with our aims; they will bear growth.

Dr. Goss said there are two kinds of love, of wealth and place and power so much alike, and yet so colossally different.

This world sometimes seems so topsy-turvy. A person may in a quiet way be living a life of bravery, be unassuming in his dignity with a mind of might, appreciated by few, to be set aside for persons of impressive sumptuousness of appearance.

Wealth and place and power are what all the world strives for. In its one meaning Jesus told us to gain them; but only men of mighty strength may gain them.

Again I shall quote Dr. Goss, speaking of the two loves of power: "Jesus took a pure pleasure in hearing the children cry, 'Hosanna' as he rode into Jerusalem, and the fierce joy of one of the Caesars when he swept into Rome with captive kings at his chariot wheels."

We often consider power as did the scribes "which love to go in long clothing, and love the salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts."

May we choose the way of good living; that means power; outgrow our ideals, welcome our sorrows, patiently bearing the discipline that nourishes and strengthens the sympathy for God and man.

Would you not be glad for the power for good you may claim as yours if you yield yourself to God and as he reveals plans and beauties to you, become a force and the world made better, for God does much work through man? Would you consider it a power to have an intellect trained and improved until it rises in majesty above trifles—then love your life and good living.

Leeton, Mo.

"THIS DO IN REMEMBRANCE OF ME."

BY A. BLANCHE LENTZ.

THE night when these words were first uttered was a sad one, with a still more sorrowful to-morrow. How sad it really was only one in that upper room fully knew. The disciples knew in a vague sort of way, that this night was not like any other they had ever spent with the Master, but they did not know exactly in what the difference consisted,—how much this night outweighed them all. And yet those other nights and days had passed in pretty much the same way,—they had failed to comprehend all that their lessons taught, and so this, the climax of all, was the more beyond their comprehension.

And so it will be and is with us. We cannot fully "do this in remembrance" of him if we have left all the remembering till we come to the Lord's table. To grasp the full significance of the service, in the days, weeks and months leading up to it, we must have worked so much of his life into ours that the doing in remembrance will be a review of our own lives as well as of his. And that very connection will make the characteristics of both lives, ours and his, stand out the more plainly.

To partake of his body and blood, our natures must

contain the elements that will digest and absorb such life-giving food. "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." If we cannot understand the Bible, if we cannot see the things of God, if our souls are dwarfed and starved when there is an abundance of food within reach, perhaps we have not far to go to find the reason. Let us pray for more of that power by which spiritual things are discerned, that we may enter into the full significance of the doing "in remembrance of me," and so receive the strength and uplift that it is designed to give.

THE SWINGING OF THE PENDULUM.

BY W. R. DEETER.

WHEN we speak of the swinging of the pendulum we usually have reference to the pendulum in the clock that oscillates from side to side until the clock is "run down"; the pendulum settles in the center of the clock and there stops.

Man is apt to be like the pendulum. If he has been on an extreme on one side of a question and cuts loose from that extreme, he is apt, like the pendulum, to go to the other extreme before he stops. I once knew a man who was an extremist on the dress question; so much so that his appearance was hardly respectable. In a short time he cut loose from his moorings on that extreme and swung to the other extreme and declared there was nothing whatever in the dress question.

Not many months ago I was introduced to a Quaker minister who was said to be a very nice man. In the course of our conversation he said, "In the changes made in the Quaker church the pendulum swung too far; to hold our young people to our church we swung from no music in our services to the use of the organ, violin and guitar, and with all this big swing we are not holding them." He thought good singing alone would have held them better. He commended the conservative position occupied by our people in the use of vocal music and said we were holding our young people much better than they were theirs. This lesson may be good for our people on some other lines. Our fathers believed in and practiced a free ministry; they prospered. Although most of them were illiterate, yet they succeeded in building up many strong churches. Their earnestness and the manifestation of the Holy Spirit with them gave them a wonderful hold on the people, and I have often wished I could make young people tremble now, as I know they made me tremble under their preaching. In some instances we have cut loose from a free ministry and have a supported ministry, which is all right; but there is danger that the pendulum may swing too far for us and we drift into a salaried ministry. I do not believe we are at the danger point yet, but I do believe it is an opportune time to sound a note of warning.

Milford, Ind.

FACTS EXIST.

BY IDA M. HELM.

SKEPTICS do not believe in the divine origin of the Christian religion, but that does not affect the efficacy of the cleansing power of the blood of Christ when applied to the heart of the repentant believer.

When Joscanelli first claimed that the earth was round the people did not believe it, but it was round all the same. The Egyptians would not believe that God sent Moses to deliver the Israelites from the yoke of oppression, and they perished in the Red Sea. God was with Moses. "The fool hath said in his heart, There is no God." Yet facts are facts, they exist regardless of what we believe. Through fires of persecutions, atheists' ravings and devils' ragings, the Bible lives and continues its onward way down through the ages and over earth's wide domains, shedding its refining graces in the hearts of men.

The fingers of time that deal so mercilessly with perishing things have left untouched tombs of long buried kings and princes, and in these latter times

their graves give to us proofs that stand firm, immovable witnesses of the truth of the Bible. "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22:7. R. F. D., Ashland, Ohio.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, November 11, 1906.

CONTENTMENT.—Heb. 13: 5.

I. Requisites for Physical Contentment.—Matt 6: 28.

1. Food.
2. Clothing.
3. Shelter.

II. Requisites for Carnal Contentment.—2 Cor. 4: 16.

1. Wealth.
2. Gluttony.
3. Adornment.

III. Requisites for Spiritual Contentment.—2 Peter 1: 5.

1. Faith.
2. Virtue.
3. Knowledge.
4. Temperance.
5. Patience.
6. Godliness.
7. Brotherly Kindness.
8. Charity.

IV. Results of Contentment.

1. Never Forsaken. Psa. 37: 25.
2. Holy Spirit. John 14: 26.
3. Heaven. Rev. 21: 7.

I. Requisites for Physical Contentment. "Godliness with contentment is great gain." 1 Tim. 6: 6. He who, in this restless age, possesses the two characteristics mentioned in the above text is fortunate indeed. Our ambition leads us on to secure the most pleasing and expensive food, costly and large quantities of clothing, palatial residences and grounds, and yet after all of them are secured we are still not satisfied, not happy. "All is vanity," we cry with the wise man.

II. Requisites for Carnal Contentment. Again, we are also prone to enter the mad race for wealth. After securing as much as we can well use in this life, we are still not content, but we seek more and more. Our costly vicands that we have provided lead us to become gluttonous, then miserable. Our giving way to adornment of the body cultivates a weak and restless mind, feverish for more.

III. Requisites for Spiritual Contentment. Were we as ambitious to secure the good things that pertain to a spiritual life and development, how happy we might be. Then we would possess godliness and contentment, and all the beautiful Christian graces. Contrast the requisites for carnal contentment and spiritual contentment. One can then readily see which will give most peace and joy.

IV. Results of Contentment. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6: 33. That's the rule! Follow it. It will bring contentment. It will secure also the presence of the Divine now as well as hereafter.

PRAYER MEETING

For Week Beginning November 11, 1906.

TWO PATHS—WHICH IS YOUR CHOICE?—Gal. 5: 15-26.

I. The Way of the Flesh.

1. Impurity (verse 19). Paul tells us emphatically that such things as are unbecoming a Christian, should not "even be named among you" (Eph. 5: 3). Only one cure for impurity, "Put to death uncleanness" (Col. 3: 5).
2. Strife (verse 20). The wise man assures us that "hatred stirreth up strifes" (Prov. 10: 12). "Envy and strife" will undoubtedly lead to "confusion and every evil work" (James 3: 16).
3. Sensuality (verse 21). Yielding to our appetite, at the expense of our better nature, will lead us away from the kingdom (Rom. 13: 13).
4. Worldly Pleasure (verse 21). Many a poor soul has been seeking for happiness among the attractions of this world, only to be disappointed in the end (1 Tim. 5: 6).
5. The Fearful Doom (verse 21). "Eternal punishment" will come upon those who yield themselves as servants of sin (Matt. 25: 46).

II. The Way of the Spirit.

1. Victory (verse 16). We are debtors, not to the flesh but to the Spirit (Rom. 8: 12). It is possible, through the grace of God, to overcome all that would lead us astray (1 John 5: 4).
2. Liberty (verse 18). Thank God, that by his leading, "sin shall not have dominion" (Rom. 6: 14). By the truth, as it is of God, we shall be really made free (John 8: 32).
3. Joy (verse 22). "The God of hope fill you with all joy" (John 17: 13). This is a blessed promise. Then, again, "Rejoice in the Lord always" (Phil. 4: 4).
4. Kindness (verse 22). One of the beatitudes impresses the happy results of a kindly disposition. "Blessed are the merciful" (Matt. 5: 7), and why? Because they "shall obtain mercy."
5. Self-control (verse 23). To be temperate means to have control of ourselves, and such is Paul's idea (1 Cor. 9: 25). Knowledge is good, but add to it self-control and you have a Christian who is well prepared for every good work.

HOME AND FAMILY

QUESTIONS.

Are you seeking first the kingdom?
Is your heart on things above?
Do you love to search the Scriptures?
Do you know that "God is love"?
Are you happy in his service?
Do you long to do still more?
Have you made a full surrender
Of your life to him before?
Now he calls you, dear one, listen!
Calls you closer still to him,
That you may be still more useful,
O, let not your light grow dim!
Seek ye first his blessed kingdom,
Set your heart on things above,
Search the Scriptures, search them daily,
Show the world that "God is love."

E. J. B.

HOUSEHOLD MANAGEMENT.

BY ELIZABETH D. ROSENBERGER.

She looketh well to the ways of her household, and eateth not the bread of idleness.—Prov. 31: 27.

LIFE is for each and every woman, in great degree, what we ourselves make it with the material given us.

One woman with meager opportunities, limited abilities and a loving heart, will become a woman of noble character and influence; while her sister, born and reared under the same conditions, is an object of charity. The same thing holds true in our homes, one woman can make a home out of one poor little unfurnished room. Give her a little time and she will transform the room; with no great outlay of money she will make it comfortable and homey. Another woman will take possession of a beautiful home, tastefully furnished, and in a little time it will look shabby, uncomfortable, though you can hardly analyze the transformation. But as we grow older we see that, to a great degree, the housewife holds her happiness in her own hands, and the keepers of it are love and patience.

Some of you readily understand what is meant when we say of a woman, "She is a good manager," but to others the term is incomprehensible, because they never have acquired the art of managing a house, neither do they understand it. When it comes to housekeepers, we find that some women are born managers, some become managers by constant, easy practice, others have the management of a home thrust upon them, and by sore and sharp endeavor they finally learn some of the secrets of the art, and so manage their household duties successfully. There are some elusive qualities about managing housework successfully that are hard to analyze, hard to get hold of by the uninitiated. A good manager takes up the work of her household cheerfully and wisely. She keeps the house and children in order, finds time to read a few books, converse with her husband, and sympathize with the children in their studies. How does she do all that and many other things? A housewife who does not manage well is always in a hurry, always behind time, and the home lacks many comforts that should be there.

A good manager takes hold of her work at the right end in good time. When she expects her family to dinner at twelve, she does not sew, or read, or gossip until a quarter of twelve, and then rush to the kitchen, make up the fire, and put some water to boil for coffee and potatoes. Then begins a hurrying, worrying time, the potatoes must be peeled, apple sauce must be made, the table is not even set for dinner; and so dishes are broken and tempers are ruined, as the assembled family wait around a half an hour or even longer. Of course she finished the sewing she happened to be working at, but her husband and sons have lost all this waiting time, and the sewing might have been completed after dinner. Early meals mean so much to farmers; they can do far better work if their meals are served early and promptly. The born manager remembers that "well done is twice done," that it takes but little more time to bake two loaves of bread, or cake, than one. She strikes the happy medium

between having stale pies and bread most of the time, or the shiftless method of stirring up a little something each meal. By the latter method her family often leave the table unsatisfied; there is nothing left for the unexpected guest, nothing to build on for the next meal; the larder is empty. When the next meal comes, at the last moment a short-cake or biscuit is quickly stirred up; but the housekeeper is also stirred up, and her vision of home, sweet home is unrealized. In another home as the men come in tired from their hard work, the table, already spread, seen in the far room when the porch door was opened, gave of itself a hearty welcome. Domesticity and love of her family were strong traits in this mother's character, while long familiarity with household duties have made her strong and unafraid of responsibility and work.

We read in the Bible that Elisha passed to Shunem, where was a great woman. And as we read the entire account of her we find that she was great in her application to domestic duties. Every picture is a home picture, whether she is entertaining Elisha, or giving careful attention to her sick boy, or even appealing for the restoration of her property. In all these instances her love for home and family impelled her. In these days a woman sometimes devotes most of her energies to fancy work, or a flower garden, or some other fad of the moment. It is a mistake to run to any one fad or fancy, to the improper exclusion of general duties and interests. You may love flowers, but do not neglect your general housework for marigolds and pansy beds.

It takes time, labor and patience to be a good housekeeper, but what happiness is centered about the hearth of a good Christian home. When evening comes and the little ones are all safe in bed, the mother may be tired and her nerves a bit shaken; but how is it with my lady of wealth who has spent the day in a round of shopping, calling and various pleasures? Which is the happier?

Covington, Ohio.

THE MINISTER'S PERSONAL INFLUENCE.

BY SISTER P. D. FAHRNEY.

"Whosoever will be great among you let him be your minister."

FIRST, we want to understand who the minister is. Webster says, "A chief servant of the executive authority, one who serves at the altar, one who performs sacred duties, the pastor of a church, who is duly authorized to preach the gospel."

Paul declares Jesus Christ was a minister. What did he do? He led, he taught, he exemplified, he directed in his own personal form. Our blessed Savior's personal influence was of such a mighty power that many were made to feel and submit to his teaching and follow after him, some saying, "If I may but touch the hem of his garment;" others said, "Speak the word only, and it shall be done."

The minister, then, should aim to be like the pattern. Christ worked and used his influence over those he came in contact with. The personal influence of a minister will greatly add to his pulpit power, or it will take from it. We cannot leave the ministerial character behind the table, as the Lord saith, "Them that honor me I will honor," for he constantly reminds us that it is "not by might nor by power, but by my spirit, saith the Lord of hosts."

Brethren, would it not be well for us to consider how our personal influence affects others, whether it is elevating or depressing, and also how we are affected by those surrounding us. Allow me to give an example of personal influence of two gentlemen who met on a steamer. They talked with much interest of many things, amongst others of the Sunday school. "To tell the truth," said one, "I am not very enthusiastic about that kind of work. I was a teacher for many years, and after all I seem to have done no good." "Well, I do believe in Sunday-school work," said the other. "As a lad I received lifelong influences for good in my old class at school," and he

named the school with which he had once been connected.

"Were you there?" cried the other. "That was where I taught. Were you there in my time?" "My name is——, and I was your scholar, I remember you now."

The younger man gave his name, and memories succeeded each other concerning that old school, forgotten by both. There, side by side, stood the teacher who believed he had done nothing, and the man he had influenced for life.

The minister's personal influence or work is greater and is the most noble occupation in life, for it is not only fitting and qualifying men and women for better lives here, but only making the world better because they are in it, but fitting souls to make and occupy that happy home in the great beyond.

Be consistent and careful in your life; you are leading many families. Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. I would say, Let us put this to practice more in our homes, and then it will not cast any reflection, save for the good of all, which will reach into the distance that cannot be measured.

Among the greatest powers of the earth for good is the silent influence of a Christian Mother over her children:

The mother, in her office, holds the key
Of the soul, and she it is who stamps the coin of character
And makes the child, who would a savage be,
But, for her gentle cares, a Christian

She does not scold religion into them, but, prompted by a pure heart, she sets such an example and yields such an influence as time in all its haste, and with all its changes, can nevermore efface. She teaches by example and not by words alone.

The minister's personal influence should be that of saving souls. "So let him do it as of the ability, which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever." Amen.

Frederick City, Md.

DO AWAY WITH SELFISHNESS.

We should cultivate with care a certain largeness of heart and nobility of soul. It is well not to be petty and selfish. One should rise above all meanness, spites and envies and jealousies. A girl should be capable of friendship that helps men and women, that will not stoop to low devices. Some women, in some moods, are feline. They utter disagreeable things that make people miserable, and they do it not bluntly and boldly, but with a snile, much as a cat puts out a velvet paw and leaves a scratch. Do not, dear friend, be deceitful; do not, even for a single instant, in any company be less than true, straightforward and womanly. Margaret E. Sangster.

COVINA, CAL., SEWING CIRCLE.

REPORT for year ending Sept. 13, 1906; twenty-six meetings were held. Total attendance, three hundred and forty-six; average attendance, thirteen. At the beginning of the year we had \$7.03 in the treasury; received \$41.96 during the year; paid out \$44.90, leaving a balance on hand of \$4.09. A great many quilt blocks were pieced, nine comforters were knotted, 187 garments made, 167 garments donated, and thirty-three pounds of carpet rags sewed. Mary White, Pres.; Ida Anderson, Sec.

A MILD(?) REBUKE.

SELECTED BY KATIE M. ROYER

A LITTLE girl one day at the dinner table by her mother was told that she might say grace, as her father was absent. "But mamma what must I say?" asked the little girl. "O, what you've often heard me say," replied mamma. So meekly bowing the little head she said rather crossly, "Where in the name of heaven all my pins get to is a mystery to me." Union City, Ind.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. D. B. GIBSON closed his meetings at South Keokuk, Iowa, with six accessions to the church.

THE Brethren at Jonathan Creek, Ohio, held a soul-cheering revival and nine applied for membership in the church.

At the Annual Meeting of 1907, Middle Indiana is to be represented on the Standing Committee by Bro. Daniel Snell.

BRO. J. M. LAIR, of Custer, Mich., is booked for a series of meetings in the Brethren church at Lakeview, Mich., beginning Nov. 14.

BRO. E. S. YOUNG is to hold a series of meetings in the Greenwood church, three miles north of Chalfants, Ohio, commencing Nov. 24.

BRO. I. D. PARKER, of Goshen, Ind., is spending some weeks at Roanoke, La., where he is interested in the rice industry as well as in spiritual matters.

BRO. CHAS. M. YEAROUT writes us from Mulberry Grove, Ill., where he is now located. He begins a revival meeting there that is to continue two weeks.

BRO. A. C. SNOWBERGER spent nearly three weeks in revival work at Panther, Iowa, and nine conversions are reported as the immediate result of his efforts.

THE president has set apart Nov. 29, as a day for national thanksgiving. All the churches in the Brotherhood should arrange for religious services on that day.

BRO. ISAAC FRANTZ, of Pleasant Hill, Ohio, is holding a series of meetings in the Okaw church, Illinois. Nine applicants for membership have been reported.

BRO. WM. DAVIS has been chosen to represent Northeastern Kansas on the Standing Committee next year. The district sends two papers to the Annual Meeting.

THE Sunday-school workers of Middle Missouri are to hold their district Sunday-school meeting in the Prairie View church, Morgan county, on Thanksgiving day, Nov. 29.

If there are any members living near University Campus, Seattle, Washington, they will please communicate with Sister R. J. Weimer, who may be addressed at 131 E. 43rd St., that City.

A PROTRACTED meeting was recently held at Fredonia, Kans., and nine came out on the Lord's side, seven of the number having put on Christ in baptism when our correspondent wrote us.

BRO. J. J. SHAFER, of Berlin, Pa., is engaged in a revival meeting at the West Charleston church, in the Hickory Grove congregation, Ohio. The members there are hoping and praying for good results.

BRO. ANDREW HUTCHISON is now engaged in a protracted meeting at Reedley, Cal., where Bro. D. L. Forney is in charge. From there he is likely to go to Tropic, a few miles north of Los Angeles.

BRO. DAVID P. MILLER, residing near South Bend, Ind., passed to his reward Oct. 15. He had been an elder in the Brethren church for a number of years. At the time of his death he was nearly seventy-two years old.

BRO. W. R. MILLER, and the three brethren accompanying him to the Old World, got away from New York all right and by this time are on the other side of the Atlantic. In the course of a few weeks they will be in Palestine.

BRO. WM. LAMPIN closed his protracted meetings in the English River congregation, Iowa, with ten accessions to the church and others near the kingdom. The members feel very much encouraged over the results of the efforts put forth.

THE members of the Lick Creek church, Ohio, held a series of meetings lasting nearly three weeks, Bro. Geo. D. Zollers doing the preaching. Five of the Sunday-school pupils signified their purpose to live the Christian life and united with the church.

ONE of our correspondents who knows much about our people in Maryland and Pennsylvania, writes that a number of members from the East are preparing to attend the Annual Meeting in California next year. He says that he is looking for a large attendance.

WE are requested to announce that the dedication of the Roanoke City church, Virginia, "has been changed from Oct. 4 to Oct. 18." We presume Nov. 18 is meant, as that date falls on Sunday. At least we announce the dedication for that date, Nov. 18.

BRO. CHAS. D. BONSACK, pastor of the congregation in Washington, D. C., writes that the work is growing nicely in that city, and that with proper zeal and care upon the part of the members the congregation may yet become one of the strong churches in the Brotherhood.

THE Christian Workers of Southeastern Kansas are to have a special meeting at Parsons, Nov. 29. A very interesting program has been arranged for the occasion, a copy of which can be had by addressing, with stamp, Sister Ma Belle Murray, 2522 Stevens Ave., Parsons, Kans.

BRO. C. W. LAHMAN, of Franklin Grove, this State, occasionally finds his way to the extensive rice fields in the vicinity of Roanoke, La., where he has some financial interest. He is in that part of the South at this time, and while there does some acceptable preaching for the Brethren.

BRO. JOHN S. WEYBRIGHT, of Detour, Md., has decided to leave the farm, where, while also trying to do church work, he has been for ten years, and locate at Thurmont, Md. This he will do the first of next April, and will then be in a position to give more of his time and attention to the ministry.

OUR three missionaries, going to India this year, have arranged to sail from New York on Thanksgiving day. On that day, when we have religious services in all parts of the Brotherhood, will be a very appropriate time to offer special prayers on behalf of our mission workers, both at home and abroad.

WE had a very pleasant members' meeting in Elgin on Tuesday evening of last week, with Bro. I. B. Trout presiding. It was largely attended and much business was transacted in a most satisfactory manner. Our Sunday school was reorganized, the Christian Workers' re-officered and the temporary church officers for the ensuing year elected.

At one of the late Sunday-school meetings in Kansas, speakers, to whom the subject had been assigned, discussed a number of books helpful to the Sunday-school teachers and parents. Among the books named is "Hints on Child Training" by Trumbull. The work is highly recommended and may be ordered from the MESSENGER office. Price, \$1.25.

THE membership in Kansas City is increasing encouragingly. Recently eleven letters were read and a few applicants received by confession and baptism. We certainly should have a strong band of members in Kansas City.

BRO. A. W. VANIMAN is holding a revival meeting at Covina, Cal. He appears to be slowly improving in health. He writes us that the Locating Committee has not yet decided on the place where the next Annual Conference is to be held. Several cities are now anxious to secure the meeting.

BRO. HARVEY M. BARKDOLL, of Naperville, Ill., accompanied by a part of his family, is now on his way to Glendora, Cal., where he is to make his future home. He has been one of the faithful ministers in his congregation for years and will be greatly missed. Hereafter all matter pertaining to his congregation should be addressed to Bro. Aaron D. Sollenberger, Naperville, Ill. Bro. Sollenberger formerly resided at Pickrell, Nebr., but now takes up the work in the Naperville congregation, and his labors will be greatly appreciated by the members and others of that community.

ON account of the inclemency of the weather the feast at Naperville, last Saturday evening, came near being a private church gathering. Not many outsiders were present, but the attendance upon the part of the members was excellent. The meeting commenced at six in the evening and closed before eight, including the self-examination, or preparatory services. The spirit of the gathering was all that could have been desired. And, by the way, these quiet feasts are growing in favor among the Brethren. Many of the congregations are not so much for great gatherings on love feast occasions like in former years. They prefer the more private assemblies where they can engage in the ordinances in a quiet way, and thus get more real spiritual good out of the feast. The large gatherings are better to advertise our work and create sentiment, but they often destroy the spirit of the meeting. Bro. Geo. D. Zollers, of South Bend, Ind., was present on this occasion and officiated to the edification and encouragement of all present. The next day he preached to a full house, and in the evening commenced a revival meeting that is to continue indefinitely.

THE MESSENGER never meddles in politics. Neither does the Brethren church. We have all along advised our people to take no part in the exciting political struggles, but to separate themselves from everything unbecoming Christians, and like true men and women, stand for principles. While members who vote are at liberty to vote for whom they please, still they ought to rise above party ideas and throw their influence on the side of that which is for the good of humanity. Next week elections will be held in nearly all the States. It is not in our place to tell voters on which side they shall throw their influence. That is their business and not ours. But it is our business to urge them to abstain from every appearance of evil, and to do that only which is becoming devout and holy men. But there is one phase of the election that hardly enters the political domain, at least it ought not to. We refer to the saloon question. At the polls in some of the States the voters are to say whether or not the saloon shall be tolerated. In these States there are Christian professors enough to vote down the liquor traffic if they will do it. For the Christian there should be no two sides to a matter of this sort. It is not a political question in the sense we talk about political parties, it is a moral question that ought to deeply concern every Christian man and woman in the United States. The Christian cannot consistently vote in favor of the liquor interest. To do so would be to sacrifice his religious principles. He should take his stand on the side of abolishing the saloon business, and thus save the boys as well as the men of this country. This he can do in many of the states without becoming mixed up with any of the political parties.

THE Brethren in India, with place of publication at Bulsar, have decided to issue a small quarterly bulletin in the language of the natives, in the interest of the mission work in which they are engaged. They are also to publish a Sunday-school Lesson Quarterly for the benefit of the native converts and others. The growing condition of the work in India demands a move of this sort and in time we may look for the workers to increase their efforts and enlarge their facilities for more and better work.

BROTHER and Sister Henry Clymer, ages respectively eighty and seventy-nine years, and who for the past sixty years have been members of the church, left Indiana, Oct. 24, for Lordsburg, Cal., unaccompanied from Chicago. Forty-two years ago they settled in Kosciusko county, Indiana, in the Eel River church. They wish to spend the remainder of their days in California. They are quite old to be doing much traveling, but they desire to reach a milder climate. They hope to attend the Annual Meeting in 1907.

EVERY now and then a Sunday-school superintendent makes a mistake by asking the visiting minister, who is to preach at the morning service, to offer the opening prayer for the Sunday school. He may have in mind the opening prayer for his preaching service, and would much prefer to be permitted to pour out his heart to God in prayer on that occasion. Being thus called upon by the superintendent may disturb his arrangements. In fact it is best at Sunday schools and prayer meetings to call on the laity or deacons for prayers, and, as much as possible excuse the preachers. There is not enough public praying done by the laity. They are not called upon sufficiently at Sunday school and prayer meetings. There are churches where the preachers do nearly all the praying. This is not the better way to train the laity.

HOME OVER THE SOUTHERN ROUTE.

WHAT we have thus far said regarding our trip to the Pacific coast pertained to matters more or less familiar to the MESSENGER readers, but now we are to take them through a section about which most of them have, in our columns, read comparatively little.

From Los Angeles to New Orleans we made use of the Southern Pacific and its connections, and then the Illinois Central to Chicago. The Southern Pacific is a fine road, running from Portland, Oregon, via San Francisco and Los Angeles, to El Paso, Texas. A trip over this line and its southern connections is worth anyone's time and attention. Along the entire line the hand of God in nature has made some marvelous displays.

Soon after leaving the charming Redlands section of California, the road enters a long valley, shut in on either side by high mountains, which it follows for more than one hundred miles, and in the meantime enters what was once the bed of a great inland sea. Salton is finally reached, which is one hundred and sixty-three feet below sea level. Most of this immense valley is a region of desolation. For miles and miles one looks out upon the barren, wind-swept plains, hemmed in by the treeless mountains. The desolation is equal to that seen in some of the great Eastern deserts.

And yet we believe that the next generation will see these plains densely populated and brought into a high state of cultivation. The present scope of desolation needs only water and the intelligent hand of man. The water is here and the men intended for the conditions will soon appear upon the scene, and then what is observed around Redlands and other like places will, in a great measure, be duplicated in most parts of this valley. In fact, as one speeds on the way, every now and then he sees delightful sections where water has been directed onto the land, man thus and otherwise doing his part, and the productive soil and fine climate have accomplished the rest.

But the region around Salton is interesting. This

whole section was one time, long ago, covered with sea water more than two hundred feet deep. Then it has been looked upon as part of Death Valley, where it was thought unsafe for man to enter. Here, over two hundred feet below sea level, with plenty of water taken from the Colorado river and placed upon the land, the soil and climate are accomplishing wonders in the way of producing fine fruits and early vegetables. The once desolate region is becoming a paradise in the midst of a desert. But that is not all. Here are vast plains of salt, seemingly enough to supply the demand for the whole Pacific coast. Gathering and shipping this salt has become quite an industry, and is to continue, as the supply of salt seems to be almost inexhaustible.

As one continues eastward he travels over vast desert regions with here and there evidences of intelligence in the wise use of water on soil, which nature has been thousands of years in preparing for advanced races of men. To some this may seem a little like speculation, but not so to the practical man who knows how to put together a few things that have already been accomplished and draw his own conclusions.

We were especially interested in what is known of the country lying to the north of Casa Grande, a point in Arizona, off to the southeast of Phoenix, the capital of the Territory. In these parts are to be found ruins of the cities of a long lost race of intelligent people. North of Casa Grande about twenty miles is the most wonderful and best known of these ruins. The place, then in ruins, was heard of by the first Europeans to visit this part of the country as early as 1539. "The ruins were even then regarded with awe and veneration. They were visited in 1540, and since then many explorers have come and gone, and left descriptions to tell us what they were and are. As they exist to-day they still show the towering adobe walls that once are believed to have been seven stories in height. Some of the rooms were thirty and forty feet long. Archaeologists and ethnologists have puzzled over these ruins for ages. To-day, with their remains of great irrigating ditches all about them, they present a hard nut for scientists to crack. However, we must stand amazed at the extent of these ruins. One of these great canals tapped the Salt river on the south side near the mouth of the Verde. For three and a half miles it passes through an artificial gorge in the Superstition Mountains, cut out of the solid rock to a depth of a hundred feet. After passing the mountains it divides into four branches whose aggregate length is one hundred and twenty miles, independent of the distributing ditches. This system of canals irrigated 1,600 square miles of country. The engineering is perfect.

"Not even a tradition remains concerning the people who did all this. We only know that at a period fixed by scientists as 2,900 years ago, the Bradshaw Mountains were active volcanoes, and the lava making its way through Black Cañon flowed into these canals. Still later, a great deluge flowed over McDowell Mountains, segregating their granite sides and depositing their wash over the upper valley and the canals to a depth of from three to five feet. This gives us testimony as to the age of these vast works, but it tells us nothing of the millions of people who must have once lived here in a high state of civilization."

Research has brought to light some interesting information concerning the prehistoric race, and yet leaves the problems of their origin and history unsolved. We talked with an intelligent old gentleman, who knows considerable about the ruins scattered over the southern part of Arizona. He showed us some relics taken from a sealed jar found in the grave of one of these ancient men. There were pieces of cotton cord neatly woven, showing that the people, who constructed the cities that once stood here, raised cotton and knew how to make use of it. They understood the use of cement to perfection. The strangest thing of all is, that in the use of cords and strings they tied knots known only to sailors, proving that they in a sense were a sea-going people. Remains of apple trees have also been found, indicating that

they had knowledge of the apple as a fruit. A well-preserved skeleton, measuring seven feet in length, shows that the people may have been of large stature. These facts, taken in connection with what we happen to know of the extensive ruins of the vast cities in the southern part of the Republic of Mexico, gave us something interesting to think about as we passed along.

One who has done much reading about border life in Texas and New Mexico takes considerable interest in visiting the scenes of some of the remarkable tragedies of a half century ago. Then he who delights in the freaks of nature, as she once played with the mountains, hills, plains and gorges, can find much on a trip of this kind to interest him. Nature still plays tricks on the new travelers. There are times when one is positive that he is looking out upon a fine sheet of water, miles in extent, only to learn later that there is not a drop of water in sight. He sees his first mirage, and for one time in life is convinced that things are not always what they seem to be.

We stopped at El Paso, Texas, just across the line from the Republic of Mexico, the river Rio Grande separating that from our own country at this point. We embraced this opportunity of spending a short time in Mexico, with a view of studying the people and conditions in our sister Republic. So far as the two countries are concerned, there is practically no difference at this point, but as a race in their own cities the Mexicans are an interesting people. They are a dark race, having dark eyes and very black hair. They are not as large as our own people nor have they reached the same plane in intellectual culture. Most of their dwellings, one and two stories, are of sun-dried brick, and have rather a rude appearance. Some of these adobe buildings, however, are neatly plastered, outside and in, and impress the visitor quite favorably. A few of them are really attractive. On their streets one feels quite at home among the people. All of them talk Spanish and some of them converse quite well in English.

Nearly all of the men wear high, pointed hats, with very broad brims. This is sensible in a warm climate. The women, who appear to be a contented lot, attire themselves neatly and often very expensively, frequently wearing very fine silk, highly colored. But we did not see one Mexican woman wearing a bonnet or a hat. When on the streets a shawl is thrown very gracefully over their heads. When the sun does not strike them this head covering is allowed to rest on their shoulders. We admired the graceful manner in which they drew their neatly, and often tastefully, woven shawls about their heads, or permitted them to rest upon their shoulders. We regretted that we could not spend more time in Mexico, for there is much here that should interest the traveler.

Our trip from El Paso home was also full of interest, but we cannot take space to say much regarding the particulars. In southeastern Texas and the southern part of Louisiana one looks upon vast stretches of fertile prairie and extensive belts of timber. Here may be found some of the finest bodies of timber in the United States, but the saw mills are playing havoc with it. Then there are the great cotton and rice fields, along with the extensive cane plantations. It is southern life in a southern country, yet one sees many indications of northern invasions. We have a few churches in parts of this fine country, and ought to have scores of them. We could only look out upon Roanoke, La., and the many promising rice fields as our train moved rapidly over the country; there was no opportunity to stop off and greet the many friends we have at this place.

There was a pleasant run from New Orleans to Chicago, over the Illinois Central, one of the best roads in this country, extending into the South. Those making the trip to California, either this fall or next spring, and wishing to see as much as possible, will do well to go out over the Southern route and return over the Northern, or vice versa. A trip over either line will be found interesting and instructive. But the report of our trip is now ended and we await definite information regarding the location of the Annual Meeting before saying more.

MYSTERY.

SOMEHOW, we don't know just why, the most of us are fond of hanging around the ragged edge of the mysterious. And the more we don't understand things the better we seem to like them. Simple and plain statements don't have much attraction to us unless we can mix into them a little mysticism.

This desire, applied to scripture teaching, gives us what, in biblical interpretation, is called the "mystical mode." And as explained, it is the inner or deeper meaning, accepting the idea that Scripture has a surface or common meaning and also the deeper or symbolical meaning. Unconsciously, and perhaps some of us unwittingly, use too much of this kind of interpretation in our teaching and preaching.

Years ago, some of our ministers divined the great truth that in the word love there are as many fundamental elements as there are letters in the word—as spelled in English. To try this on in the original or some of the other languages would wonderfully spoil the inward or mystical meaning, and should teach us to think, at least twice, before we give our mystical interpretations out for the public good.

Some years ago, yes, many years ago, we heard a sermon preached on the word *love*, giving each letter a special signification in this way: L for liberty; O for obedience; V for virtue and E for eternity. And the minister very pleasantly and interestingly spent the hour on these four words—their beauty and importance—entirely overlooking the word *love*. Any and all of these words contain sufficient subject matter for a good sermon; but we question the propriety of trying to find so many subjects in a word that is sufficiently full and complete within itself.

There are quite a large number of other words in the Bible from which these mystical meanings are strained out. And the trouble is that when we get to dealing with mysticals we bend them to meet our own views and notions. It is not our purpose or intention to ignore or speak lightly of the mystical or symbolical language of the Bible, when used in this way for a purpose. But it should always be remembered that the plan and purpose of salvation was intentionally given in the most simple language possible. And if we all would stick more closely to the simple Word as given by the Great Teacher, the church of Jesus Christ would have less wrangling and fewer disagreements than it now has.

Of course, we do not believe in verbal inspiration, as our Gospel is not a gospel of language, but of a life to live after, and a principle to be accepted. This whole scheme of salvation was given in a plain, simple, matter-of-fact way, so that even he that was running by the way might catch a glimpse and live. When he had before him the starving multitudes he did not order for them the mysterious mixtures that we now feel are so necessary for satisfying the pangs of hunger. The fare was just loaves and fishes. And, as the people were very hungry, the bread and fishes were very appetizing. And as the physical food was thus simple, so it was with the spiritual food which he gave them. He gave it to them without spice or mixture. This is what hungry people want. And such people are easily fed.

We remember hearing mother say that it was always a pleasure to feed hungry people. Hungry people eat and appreciate, but don't care for the mysterious mixtures made after the modern cook books.

Ministers are feeders after God's own purpose. And there is no food so rich, appetizing and soul-satisfying as the pure, simple gospel truths. People don't care anything for the seven symbolical steps that lead up to the throne. What they want is to get there. And if they can make it in one step they will not wait to know the mystical import of the other six.

Did you ever hear the sermon of the "Seven Steps to the Throne"? It is entertaining for a few times, but was worn out long ago. Such sermons are like fancy pies and cakes,—we tire of them because their goodness lies in their spices and mixtures. But the good old, old story, "He that believeth and is baptized shall be saved," etc., is like mother's bread that men and women have been eating since the world began.

It is good because it satisfies hunger, nourishes the body, gives growth and perpetuates life.

We sometimes are made to wonder why it is that we have so many feeble-minded and feeble-bodied Christians. And perhaps the fault lies with the ministers. They feed them with such poor stuff,—no material in it for bone, tissue and blood. It entertains and makes people smack their lips, but in it there are no lasting qualities.

Not long since we heard two ladies discussing one of those sermons in which the deeper meaning was brought forth. The one said to the other, "Was not that an elegant sermon? How very entertaining it was. In it were some thoughts brought forth that were entirely new to me." "Yes," said the other lady, "it was well delivered; but really I did not understand much of it." "O, I don't know that I understood it, but that is the kind of a sermon I like; it gives one something to think about."

And so it is. In the first place, the preacher often doesn't know his subject as he should. And if he is not well founded, what can be expected of his hearers?

Much of the mystification in the interpretation of scripture is done to make it correspond with the form of doctrine which we have accepted and feel that we should defend. This is wrong, no matter how dear our adopted form of service may be to us. It is not what our church believes that will save us, but doing what Jesus has said. And this he has said in language easily understood, so plain that a man, though a fool, may not err therein. What we want is to go to Jesus and let him speak to us as he did to Mary and Martha,—simply and warmly the words of eternal life. And if we go in this way we will know and understand.

H. B. B.

THE GISH FUND BOOKS.

BELOW we give a list of books ready to be sent out under the Gish Fund.

The time of year is approaching when the majority of our ministers will have time for reading and studying. If they wish to be loyal to their Master they will improve the long evenings by taking up regular study along some line in which they feel themselves most deficient, so that next year they may be able to do better work than they have done this year. The apostolic injunction to study is just as binding now as it was in the long ago; and the need for approved workmen surely never was greater than it is at the present time. All our ministers know this, and the knowledge of the fact ought to be sufficient inducement for them to do their best, not only in the pulpit, but before they start for the house of God; not only while working at a sermon, but in preparation beforehand.

Here is a collection of excellent books, to be had for a very small expenditure of money. Others will be added from time to time; and the preacher who makes of them the use he should will be a better man in and out of the pulpit. Why not more of the books are used is something the Gish Committee would like to have explained. Who will give us a number of reasons and the best way to remove them?

Can you do better than to study the following during your leisure time?

Trine Immersion as the Apostolic Form of Christian Baptism.—By James Quinter. Price, 90 cents. To ministers of the Brethren church for cost of postage and packing, 15 cents.

Doctrine of the Brethren Defended.—By R. H. Miller. Price, 75 cents. To ministers of the Brethren church for cost of postage and packing, 14 cents.

A Square Talk About the Inspiration of the Bible.—H. L. Hastings. Bound in cloth, 94 pages. Price, 50 cents. To ministers of the Brethren church for cost of postage and packing, 9 cents.

The Brethren's Tracts and Pamphlets.—A neat, cloth-bound book of about 400 pages. In this work nearly every part of the doctrine peculiar to the Brethren is treated by different writers. Price, \$1.00. To ministers of the Brethren church for cost of packing, 4 cents.

Life and Labors of Elder John Kline, the Martyr Missionary.—Collated from his diary by Benjamin Funk. Price, \$1.25. To ministers of the Brethren church for cost of postage and packing, 25 cents.

Bible Dictionary.—By Smith and Peloubet. Several maps. Over 800 pages. Price, \$2.00. To ministers of the Brethren church for cost of postage and packing, 25 cents.

The Bulwarks of the Faith.—By James M. Gray, D. D. Price, 75 cents. To ministers of the Brethren church for cost of postage and packing, 10 cents.

The Eternal Verities.—By D. L. Miller. It contains 375 pages. Price, bound in cloth, \$1.25. To ministers of the Brethren church for postage and packing, 19 cents.

Nave's Topical Bible.—Divinity circuit. Regular price of Bible, \$7.50. To ministers of the Brethren church, \$3.16, delivered.

The Book of Books.—Price, \$1.00. To ministers of the Brethren church for cost of postage and packing, 12 cents.

Modern Secret Societies.—By Chas. A. Blanchard, D. D. Price, 75 cents. To ministers of the Brethren church for postage and packing, 10 cents.

Alone with God.—By J. H. Garrison. A manual of devotions. 224 pages. Cloth, 75 cents; morocco, \$1.25. To ministers of the Brethren church, cloth, for postage and packing, 10 cents.

The Lord's Supper.—By D. B. Gibson. Price, 35 cents. To ministers of the Brethren church for postage and packing, 10 cents.

Cruden's Concordance.—Contains 757 pages. Price, \$1.00. To ministers of the Brethren church for postage and packing, 30 cents.

Bible Manners and Customs.—By Rev. G. M. Mackie. 175 pages. Price \$1.00. To ministers of the Brethren church for postage and packing, 12 cents.

History of the Brethren.—By M. G. Brumbaugh. 559 pages. Price, \$2.00. To ministers of the Brethren church, 48 cents.

The Young Preacher.—By Theo. L. Cuyler. 110 pages. Price, 50 cents. To ministers of the Brethren church for postage and packing, 10 cents.

The Twelve Apostles.—By J. W. Wayland. 252 pages. Price, 75 cents. To ministers of the Brethren church for postage and packing, 12 cents.

BRO. D. L. MILLER'S "Seven Churches of Asia" is out of print; but if orders sufficient to warrant a new edition are received within a reasonable time, the edition will be gotten out and the book continued on the list for our ministers. It is a book which each one who is called to the ministry should have, and we hope that those who do not have it will send in their orders at once. To get such a helpful volume for fourteen cents is an opportunity no minister should lose.

THANKSGIVING DAY.

OCTOBER 23 the President issued his proclamation setting apart Thursday, November 29, as a day of national thanksgiving. The proclamation reads thus:

A Proclamation.—The time of year has come when, in accordance with the wise custom of our forefathers, it becomes my duty to set aside a special day of thanksgiving and praise to the Almighty because of the blessings we have received and of prayer that these blessings may be continued. Yet another year of widespread well being has passed. Never before in our history or in the history of any other nation has a people enjoyed more abounding material prosperity than is ours; a prosperity so great that it should arouse in us no spirit of reckless pride, and least of all a spirit of heedless disregard of our responsibilities; but rather a sober sense of our many blessings and a resolute purpose, under Providence, not to forfeit them by any action of our own.

Material well being, indispensable though it is, never can be anything but the foundation of true national greatness and happiness. If we build nothing upon this foundation then our national life will be as meaningless and empty as a house where only the foundation has been laid. We must live in accordance with the laws of the highest morality or else our prosperity itself in the long run will turn out a curse instead of a blessing. We should be both reverently thankful for what we have received and earnestly bent upon turning it into a means of grace and not of destruction.

Accordingly, I hereby set apart Thursday, the 29th day of November, next, as a day of thanksgiving and supplication, on which the people shall meet in their homes or their churches, devoutly acknowledge all that has been given them, and to pray that they may in addition receive the power to use these gifts aright.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Dated at the city of Washington, this 22d day of October, in the year of our Lord one thousand nine hundred and six, and of the independence of the United States the one hundred and thirty-first. Theodore Roosevelt.

By the president.

Elihu Root, secretary of state.

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HELPING CITY CHILDREN.—1.

The Jewish Deborah organizations have what they call a "shoe and stocking day," on which shoes and stockings are given to the children at the Home for Jewish Friendless Children. Three years ago the women of the Deborah club raised a fund of a thousand dollars, the interest of which was to be used to provide each child of the home with a pair of shoes each year. The stockings are given by the juniors. In this way a number of children were made happy; not by receiving things they did not need, but articles which meant protection against the bitter cold of the coming winter. It is a good work, bringing comfort and cheer into lives which have very little of the joy that belongs to childhood. This is in Chicago.

In various cities of the land our people have begun to help the poor. They issue their appeals to the charitably disposed of the districts in which their work is carried on, and many and liberal are the responses. But the caring for the children, providing for their temporal needs, requires more effort each year. As population increases, the dependent class increases, and the members of it sink deeper and deeper into poverty. The poor are to be always with us, and we cannot in one year by generous giving relieve ourselves of future responsibilities. When the pleasant days are gone and more fire is needed than what is required to cook their scanty meals; when more clothing must be secured if suffering and sickness are to be prevented, then is the time for the man and woman of tender and loving heart to step into the breach and do what they can.

The sewing societies have done much in the past few years, and some of them are preparing to put forth special efforts to be ready for the demands that will soon be made upon them; and their preparations can be completed none too soon, for already calls are being made upon those in the city missions. Add a little to the ordinary demands made upon the all too slender family purse, and from comfort the family passes to want. Then if there are not friends or strangers willing and able to supply what is lacking, suffering comes. The helping of these people is a matter of willing—"Whensoever ye will ye may do them good." It is not a question of ability, but of willingness.

To help the poor in time of need is a good work, and it reaches farther than the mere relieving of pain or satisfying the demands of the physical body. Good done in the right way and with the proper motive cannot but awaken a feeling of gratitude, a feeling of respect for the doer, and a desire to possess the faith that prompts him to deeds of love. And thus the way is opened to teach the truths which will make even the poorest wise unto salvation; for God is no respecter of persons, and through all the ages since the Master walked the earth it has been as it was in his day—the common people, the poor, are the ones who hear him gladly, and it is the poor widows who still perform the greatest service of love, casting in even all their living.

A great door and effectual is opened through the city mission, especially in the work done for the children. And the question for the members of the different districts to ask themselves is, whether they will enter the door. If they are truly Christ's there can be but one answer to the question—they must enter; woe is them if they do not enter. Once having answered affirmatively, let there be no going back, not even any hesitating or looking back. The march is to be forward and upward until the Captain musters us one by one out of the service, transferring us from the church militant to the church triumphant. Then will be time—not before—to rest from our labors.

Through the body the soul is reached. If we do not love the body enough to protect it from cold and hunger, how can we show that we love the soul enough to wish to save it from eternal woe? If we love not our brother whom we see, how can we love God whom we do not see? If we love not the body when we see it in wretchedness, how can we love the soul? Seek now to learn what is needed by the workers in the city nearest you, and then prepare to supply those needs without loss of time. Now, to-day, not to-morrow, is the time. Opportunity which is lost now is lost forever. For the most part those whom you are asked to help are the helpless ones who are in no way to blame for their condition. Can you do better than to lend a hand?

G. M.

JALALPOR NOTES.

This evening we called on a family of wealthy Parsees living near us. They treated us very kindly. There were three daughters, two married and with children of their own. When I wished to go they insisted that I stay awhile; and soon I learned the reason—they wanted me to meet their mother. The moment she entered the door, a queenly, motherly-looking woman, there was a scuffle of feet and all three of the daughters arose and seemed to be going toward her, each one anxious to present the mother to me. The eldest one led the mother to a chair, the other two standing till the mother was seated. It was all so gracefully done, and so respectful to the mother, that it makes me feel good even yet.

The village people occasionally come to us for medicine when they are sick. We always do the best we can to help them. But this morning a case came which we could not help. Two women from a village came, bringing a girl perhaps eighteen years of age. They said she had lost her mind a month ago, and they wanted us to cure her. We talked to the girl and she seemed all right. After telling her that we could do nothing for her a native brother, who was standing near, told them we have a doctor at Bulsar, and perhaps he might help her. The woman, not understanding well, spoke up, saying, "Oh, yes, there is a matha (idol) there, and many sick people go there and get cured." There is such an idol and it is said that Parsees, and Mussulmans also, sometimes seek this idol with a view of being cured.

A week later we had another "case." While walking on the road, talking to some women, one said, "In that basket (pointing to one of the other women) on her head is our sick baby. We are taking it to Novsari to the doctor."

"What is the matter with it?" I asked. "Take it down and let me see it."

"Well, it has diarrhoea and vomits, and—and—some one had bewitched it; therefore it is sick."

Yes, that is so and they are going to Novsari to an idol, as they all do. We understand now, and so we tell them we have baby medicine and in that way explain away their superstition, and they start with me to the bungalow for medicine, when, behold! the sahib has gone off with the key to the medicine cupboard. So we have lost our case at last. They promised to come in the evening for medicine, but instead of going home they go toward Novsari, and I know they are going to the idol.

Another woman I met on the road; she is of the shoe-maker caste and a good friend of ours. "Here is my daughter to whom you gave medicine. She was so sick, but is well now."

"Well! and did the medicine cure her?"

"Oh, we gave her only one dose; it was so bitter that she did not like to take it. Then we called in a woman to doon, and, after that, took her to the idol, and she got well."

"And she got well? Now, sister, you know better. Don't you know that is all superstition? It was the mercy of God, together with the medicine that cured her."

She said, "Yes, I know it; but our people are so superstitious that we must do that way."

We were visiting the mother of our former teacher, Mrs. Landgray. She had been out buying grain, and after talking a few minutes with us, she jumped as if shot at, and started off on a trot. On returning she explained that the shopkeeper in giving her change had given her ten cents too much, and when she knew it she hastened to return it. "I was awfully scared; it was not mine and I did not want to keep it," she said.

Near us is a very good house which is said to be haunted. No one will live in it. A ghost comes and torments them. Some stay a day, others a week or more, but finally the house is left vacant again. This has been done repeatedly. When we think of it or talk to the people about it, we blush to think that we, when children, used to be afraid of haunted houses and of graveyards, in America,—afraid every minute that something would rush out and grab us, not debating how it might possibly dispose of us after it had us. We never tell the natives about this.

The sahib had some business at the station. He was shipping some boxes and he wanted them sent to America. "America! America! Are there trains and railways in America?" This was the freight agent's question. He thought the B. B. C. I. Ry. ran near America.

My good friend, Mrs. Deshmukh, comes to visit me often. She came one evening to ask for flowers. Just after their special day at the temple they had certain ceremonies in the homes, and they must have flowers to decorate their little home idols. Because I was her friend she thought I ought to give her some flowers. She insisted, and I as firmly refused. I told her I would not give her one for her idols, but I would gladly give her flowers some other time. Then she said she would not use them for the idols, but just put them in the house. After debating for some time she left without one flower. She is one of the women who will talk religion with me, and about the only one so far—I mean, of course, among the intelligent and high caste people. She talks it intelligently. Most of the high caste women want to get away when the subject is mentioned.

Several weeks ago we visited Brother and Sister Eby's former teacher. He had come in to see us, and we told him we would call to visit him the next Sunday. He had one request to make,—that I would not talk religion with his wife. It was all right with him, but his wife would feel bad. I promised that this, the first time I would not unless they would begin it. When we had visited there before, he entertained us both while his wife remained in the back room. He would not allow me to go back and talk to her. But this time the women came and sat with me and we had a nice visit together.

The mamletdar (revenue collector), and highest officer of Jalalpor county, is an A. B., receiving about fifty dollars per month. He is a very intelligent man, and yet he is not ashamed to tell us that quite recently he had a priest to repeat twenty mantras one hour per day in the temple for several weeks. He did this to win merit for himself. He gave the priest two dollars for his work.

A number of boys pass the bungalow daily on their way to the English school in Novsari. They often come to talk awhile, and we always make them welcome. It is interesting to us that these ten or fifteen-year-old boys always want to talk religion. It is wonderful, too, how much they know about their own religion, and how strongly they stand for it. We realize that their minds are more pliable now, and so we seek opportunities to mould and change them, for after awhile they will become very hard. Think how many of our own Christian children are ready and willing to talk religion whenever they meet any one! Rather, they would shrink out of the room when the subject is begun. And how many can explain in a simple way even the Christian religion. In our morning lesson this text struck us very forcibly. "But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is within you, with meekness and fear."

Jalalpor, Surat, Sept. 14.

Effie V. Long

MORE EXPERIENCE THAN MONEY.

For the last three or four years there have been great inducements presented on many lines for money making. More land has been bought and sold since 1901 than ever was in the same number of years in the history of the world. Most of this property was bought and sold on commission. These commissions have appealed to many ministers as a means of helping their financial condition. The majority of ministers in the world are limited, many of them cramped financially. The majority of ministers, who, like the Levites of the Old Testament, left their place, appointed by the Lord, and began the secular work, came out with more experience than money.

Who made it necessary for the Levites to enter the secular business? Was it not the "robber," the greedy, stingy ones in the eleven tribes, whom God by the prophet appeals to in such thundering tones in Malachi, third chapter?

Are there similar conditions now? Since 1901 the Brethren have bought no small amount of land in the United States and Canada. Some one has calculated that if one-half of these commissions had been claimed by the purchaser and applied for a home and support of a minister, called of God, every congregation in the Brotherhood could have a home for a minister, who could be free and applying his time as the Lord intended he should.

Instead of this what do we see? Thoughtless church members turning all these commissions to men who have not been any help to them and the church.

Here is an example: The other day I heard a minister tell that years ago he was called to a congregation that was in a very low condition, spiritually and intellectually. Since that time he held four series of meetings there. Their numbers increased much and in development also. He received about as much as would meet his expenses and those of his family, while there. Recently that same congregation bought thousands of acres of the "Loose-land county," gave large commissions to the worldly men, who never did a thing for them and their families and the church. Had they demanded one-half of the commissions, to turn over to set a minister or ministers free with a home, they would have got it. If you don't believe it, try it in earnest.

"Oh, the good we all might do."

While the days are going by."

Beatrice, Nebr.

J. F. Young

SOLICITING.

In Gospel Messenger, page 665, you refer to Bro. P. R. Keltner's pleasant experience in soliciting for a church in Northern Illinois. I have been appointed by the mission board to canvass the Middle District of Pennsylvania for funds to build a church in Riddleburg, Pa., and out of over one hundred families that I canvassed last week there were only two who did not contribute; and the kindly Christian manner in which I was received by all proves that there is a most promising and healthy growth in the Brethren church in helping to build churches. It is truly a pleasure to solicit when all are willing to help in the good work.

W. A. Gaunt.

Huntingdon, Pa., Oct. 23.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Stanislaus church met in special council Oct. 17. Two letters were granted. The writer was chosen Messenger correspondent and agent. We are but few in number, but are determined to build up a church here and are praying that others may be led to locate in this favored locality. We have cheap lands for homes, an abundance of water for irrigation and a climate unsurpassed. All inquiries cheerfully answered.—Chas. A. Gilstrap, Box 121, Ceres, Cal., Oct. 18.

ILLINOIS.

Allison Prairie.—Our feast was held Oct. 21. Attendance and interest are good. Elders J. Stoner and Jacob Wyne were with us. Bro. Wyne preaching each evening for several evenings.—S. W. Garber, Decatur, Ill., Oct. 23.

Kaskaskia.—Eld. M. L. Hahn began a series of meetings for us Oct. 16, expecting to remain over two Sundays, but on account of other arrangements just stayed over our love feast, Oct. 25. Our elder, D. T. Wagner, will continue the meetings over Sunday. Bro. Hahn's sermons were very interesting.—Mary Waddelow, Beecher City, Ill., Oct. 27.

Okaw.—Bro. Isaac Frantz began a series of meetings at this place Oct. 14. Nine precious souls have come out on the Lord's side. Bro. Frantz gave a very interesting talk to the children Sunday, which was appreciated by all.—Ella Hoots, Cerrigordo, Ill., Oct. 23.

Spring Run church held her love feast Oct. 20. Eld. J. H. Baker and Bro. A. Lind were with us. Eld. Baker officiated. Thirty-two communed. A missionary collection of \$5.06 was taken at the close of Sunday school for the Chicago Mission.—Susie N. Sheckler, Ellisville, Ill., Oct. 23.

Sterling.—Bro. C. M. Suter was with us Oct. 14. It was necessary to have a business meeting after service to elect a new elder for our church. As Bro. C. B. Smith could not take the work, Bro. John Heckman was chosen. Brethren Suter presided. Bro. E. M. Cobb was with us Oct. 21. We are expecting Bro. David Gerdes to have charge of the services Oct. 28.—Bertha G. Dutcher, 309 6th Ave., Sterling, Ill., Oct. 24.

Udell.—Sept. 30 I commenced a preaching near Udell, Iowa, and continued until Oct. 16, preaching twenty-one sermons. The antagonism that exists against the Brethren at Udell makes it difficult to do much in proselyting. Some nights the house was filled with attentive hearers and the Spirit was observed to work on the hearts of men and women, yet none were brought into the fold of Christ. The church, however, seemed to take on new life. My wife was with me the last week of the meeting. Eld. A. Wolf has charge of the Prairie View church and seems to be very anxious for the cause of the Master. Bro. O. Oden assists in the ministry, and Brethren Bron, Whisler, Peebler, Matthews and J. Wolf are the deacons; with these coworkers much good work ought to be done for the Lord.—T. A. Robinson, Mansfield, Ill., Oct. 19.

INDIANA.

Indianapolis.—We enjoyed a very interesting and spiritual love feast on the evening of Oct. 21. Thirty-seven communed. Bro. L. T. Holsinger and Bro. J. W. Rarick were present. Bro. Geo. Mishler, the pastor, is holding a series of revival services since the communion. Bro. Mishler has been giving us some very suggestive sermons. The work and interest went down considerably during the time that we had no pastor, but we hope that it may revive now.—W. Carl Rarick, 274 N. Holmes Ave., Oct. 26.

Middletown.—Our love feast at the Upper Fall Creek church is one of the best we ever experienced. We had a large representation from other churches, especially the Anderson church. There were nine ministering brethren from other churches. Bro. Holder officiated. One dear sister was baptized in the afternoon. On Sunday morning we had children's meeting; services conducted by Bro. L. W. Teeter, and then several good farewell lessons by the brethren. Bro. Holder and Bro. Greenhalgh talked for us on Sunday night. We expect Bro. Levi Holsinger to hold a series of meetings for us at the Upper Fall Creek church beginning Nov. 23. We had no meeting at Middletown on last Sunday on account of our love feast. We attended the love feast at Anderson.—Florida J. E. Green, Box 125, Middletown, Ind., Oct. 26.

Union.—We held our love feast Oct. 12. Bro. Jacob Hildebrand officiated, and did most of the preaching. Just before our love feast one dear sister united with the church and the following day four others, all young people were received into the church by baptism. Our series of meetings is in progress with good interest and many coming into the fold.—Stella Morlock, R. F. D. 6, Plymouth, Ind., Oct. 23.

IOWA.

Des Moines City.—We enjoyed a very inspiring love feast and communion Oct. 21. About eighty surrounded the Lord's table. Six of the surrounding churches were represented at our meeting. Ministering brethren present were C. B. Rowe, Daniel Wise, Olin Shaw, Alfred Brower, J. A. Goughnour and W. E. West.—A. C. Snowberger, 1643 E. Lyon St., Des Moines, Iowa, Oct. 23.

English River.—Our series of meetings closed yesterday, with ten baptized, five brethren and five sisters. It looked as if our dear brother should have stayed longer, but duty called him elsewhere. Four were men that are heads of young families. The brethren and sisters were strengthened and built up. Bro. Lamin labored faithfully, preaching thirty-two discourses to good audiences.—Peter Brower, South English, Iowa, Oct. 26.

Franklin County.—Our communion, Oct. 20, was a spiritual feast. Thirty-five communicants surrounded the Lord's table. Bro. H. Gilliam officiating. On Sunday Bro. Gilliam gave us two encouraging sermons. One isolated brother living about fifty miles away had the pleasure of enjoying this feast, and also an isolated sister enjoyed being present. Some of the sisters from a distance were with us at this meeting. Our work is moving along nicely.—Elsie A. Pyle, R. 5, Box 30, Hampton, Iowa, Oct. 22.

Iowa River (Lower House).—We held our love feast Oct. 20 and 21. Besides our home ministers, Brethren J. C. Seiber, C. B. Rowe and H. P. Strickler were with us, Bro. Seibert officiated. Sunday morning, Bro. Strickler addressed us, and Bro. Seibert preached Sunday evening.—Olena Himes, R. No. 5, Marshalltown, Iowa, Oct. 22.

Montrose.—We have just enjoyed some meetings given by Bro. E. G. Rodabaugh. He preached three sermons, two of which were well attended. We are thankful that some one noticed our feeble voice in our dear paper, was willing to come and work for the Lord in this part of his vineyard. Some seem to be much interested.—Lillie G. Lohar, Montrose, Iowa, Oct. 22.

Notice.—At our last district meeting Bro. W. E. West was reelected for three years. The board stands the same as last year: Bro. West chairman, Bro. Geo. B. Royer treasurer and writer secretary. Bro. I. W. Brubaker will have charge of the Muscatine mission. The collection was \$88.71. Raised by subscription for the support of an evangelist in the district, \$1,099.50.—E. C. Trostle, Panora, Iowa, Oct. 22.

Panther Creek.—Our love feast was Oct. 13 and 14. Many were here from adjoining churches. Bro. J. D. Haughtlin officiated. Bro. A. C. Snowberger has just closed a successful series of meetings here. Nine dear souls decided for Christ and were baptized; two were reclaimed.—Minnie Ely, Adel, Iowa, Oct. 22.

Panther.—We have had a season of encouragement. Bro. A. C. Snowberger was with us nearly three weeks. Nine were baptized and three restored. Good attendance at the meetings.—S. Badger, Panther, Iowa, Oct. 24.

Pleasant Hill.—Our two weeks' meetings closed Sept. 23. Bro. Rowland has gone to other fields of labor. We feel much encouraged.—Lib. Rodabaugh, R. R. 3, Birmingham, Iowa, Oct. 20.

KANSAS.

Appanose.—Bro. Chas. M. Yearout closed his meetings Oct. 17. He delivered sixteen sermons, some of which were doctrinal. We feel very much strengthened. Three precious souls were received into the church.—Norman Flora, Route 1, Overbrook, Kans., Oct. 23.

Belleville.—Sister Kennedy came to us Sept. 14 and on Sept. 16 gave us a talk in the interest of the South St. Joseph Mission, after which a collection was taken up, amounting to \$27.20, to be applied on their church debt. Sept. 30 Bro. H. M. Barwick began a series of meetings and labored earnestly until Oct. 14. Fourteen precious souls were hurried with Christ in baptism. Oct. 6 we held our communion. About ninety surrounded the Lord's table. Bro. Barwick officiated. About twenty members from adjoining churches were present, among whom were several ministers. Children's meeting Sunday morning was addressed by Bro. Barwick and Sisters Garber and Myers, which was followed by preaching by Bro. Garber.—Susie R. Williams, Belleville, Kans., Oct. 22.

Fredonia church met in council Oct. 13, preparatory to love feast, our elder, E. D. Root, presiding. Report from visiting brethren: love and union. Bro. C. A. Miller assisted in making the meeting one of much encouragement. Our series of meetings began Oct. 15 by C. A. Miller, continued to Oct. 21. Bro. Miller gave sixteen sermons. Nine precious souls accepted the gracious invitation. Eight were baptized, one deferred until next Sunday. Seven of the number received were young people of our Sunday school. Oct. 20 seventy members communed.—Kate Sell, R. No. 63, Fredonia, Kans., Oct. 23.

Independence church met in council Sept. 29, with Eld. George Eller presiding. Bro. Eller was reelected elder of this church until Feb. 1, 1907. One church trustee was elected, also treasurer and solicitor for home missions. The members are to meet in a called council Oct. 27. Our series of meetings will commence Oct. 21 and continue till the love feast, Nov. 3.—Ada Williams, 605 North 16th St., Independence, Kans., Oct. 22.

Navarre.—Our love feast was held Oct. 20. Bro. Burton, of Ramona, officiated. About one hundred communed. Bro. J. N. Shick, of Waterloo, Iowa, addressed us on Sunday morning after an interesting children's service.—Elvina Chie, Navarre, Kans., Oct. 24.

Ottawa.—Bro. S. B. Miller just closed, an interesting series of meetings here. One was made willing to accept Christ. Our love feast at the close of the meeting was enjoyable and well attended. Bro. F. E. McCune was chosen to the ministry. Bro. N. F. Brubaker gave us two sermons, last Thursday and Friday evenings.—W. B. Devillibis, Ottawa, Kans., Oct. 22.

Pleasant Grove church met in council last Saturday. Eld. L. L. Hoover presided. Elders Geo. Manon and Wm. Weybright gave us good talks. Report of annual visit was quite encouraging. One was received by letter. All church officers, including trustees, were elected. Bro. I. L. Hoover was chosen elder in charge for another year. Dec. 17, Bro. Geo. Eller will begin a series of meetings for us. The writer was elected correspondent.—Nevada Talhelm, Lawrence, Kans., Oct. 22.

Verdigris church held her fall love feast Oct. 20. Eld. James A. Stouder officiated. About forty communed. Some of our members were kept away by sickness. Bro. Benj. Miller, our oldest deacon, was one among them. Eld. Stouder also preached for us on Sunday morning.—W. H. Leaman, Madison, Kans., Oct. 21.

White Rock.—Our love feast is now among the things of the past. There were quite a number from Burroak. Bro. Jacob Slomker and Bro. John Garber officiated. The children's meeting was greatly appreciated by us older children as well as the younger ones. Sister Maudlin gave one of her earnest talks. Sisters Garber and Miller, too, gave helpful talks.—A. M. Hutchinson, Lovewell, Kans., Oct. 19.

LOUISIANA.

Roanoke church met in council Oct. 20. Decided to have our Sunday-school meeting Dec. 26, ministerial meeting Dec. 27, district meeting, Dec. 28, love feast, Dec. 29, followed by a Bible normal. Oct. 21, Bro. I. D. Parker preached a very able sermon. Sunday night, after Christian Workers' meeting, Bro. C. W. Lahman gave us a very good sermon. Bro. Metzger, from Cerrigordo, Ill., was also with us; also Dr. J. D. Taylor, from Indiana. The brethren named are here looking after their interest in the rice industry and helping us in the Master's cause. Bro. Parker is accompanied by his wife.—J. I. Miller, Roanoke, La., Oct. 22.

MARYLAND.

Broadfording church held her love feast Oct. 23 and 24. A large number of ministering brethren from a distance were present. Bro. Victor Long officiated. Bro. Joseph Nebert was advanced to assistant elder. A goodly number surrounded the Lord's tables. We expect to begin a series of meetings in the near future. Bro. Victor Long expects to labor with us. Our local Sunday-school meeting, Sept. 9, was interesting and very largely attended.—George A. Perrott, R. R. 21, Williamsport, Md., Oct. 26.

MICHIGAN.

Copemish.—The mission board of the District of Michigan met at the close of district meeting at the home of Bro. D. B. Mote and organized: I. F. Rairigh, president; I. C. Snavely, vice-president, A. W. Hawbaker, secretary and treasurer. We then took up the business coming before us. Regular appointments are to be maintained at Benden, Homestead, Ferry, Colling and Galt; series of meetings were granted at Benden, Dulten, Marilla and Rodney. Steps were taken to incorporate our board; also to revise territorial lines. J. Edson Utery was chosen as district evangelist. Next meeting of board is to be at Lake Odessa.—A. W. Hawbaker, Sec. and Treas., Copemish, Mich., Oct. 23.

Marilla Sunday school was reorganized for the fourth quarter with Bro. Claude Hawbaker superintendent. We continue our school during the winter. We expect to organize a Christian Workers' meeting. We continue our preaching service each Sunday. Our next quarterly council will be at Brethren. We have changed the time from the first Saturday of December to Nov. 29, on account of the communion at Benden, which will be the first Saturday of December.—A. W. Hawbaker, Copemish, Mich., Oct. 23.

MISSOURI.

Creighton.—Oct. 6 I went to Sibley, Jackson county, and began meetings the next day with the members in the "Bottom" north of town. A few days later our mission tent arrived and we held meetings in it. Oct. 20, Bro. I. H. Crist and wife and Sister Cora Wampler came out from Kansas City to assist in holding a love feast. About noon we anointed Sister Knapp, who was suffering with throat trouble. We had a very pleasant council in the afternoon, and in the evening sixteen met to observe the ordinances of the Lord's house. At the close of the services one came out on the Lord's side, and Sunday afternoon we administered baptism. Our meetings closed Sunday evening with one more applicant. Monday morning another came, and both were baptized. Another wished to unite with the church, but was hindered by her husband. I left Monday evening, spent the night with Brother Crist's in Kansas City, Kans., and am now with the Mound Valley church, near Harrisonville.—J. W. Lovegrove, Creighton, Mo., Oct. 24.

Peace Valley.—Bro. J. J. Wassam preached yesterday. We have very interesting Christian Workers' meetings, with Sister Nellie Detrick as leader and Bro. L. A. Moomaw assistant. We use the subjects as given in "Our Young People," alternate with lectures given by the writer on the journeys of the patriarchs. Bro. P. L. Fike and Sister Nancy Wassam were chosen to represent this church in district council. The writer goes to Cabool church, Oct. 30, to conduct a fifteen-day singing school. Any one wishing our services either in a singing school, or series of meetings, correspond with us. We will gladly make dates.—F. E. Cochran, R. R. 2, Box 44, West Plains, Mo., Oct. 22.

Smith Fork.—Our love feast, Oct. 20, passed off very pleasantly. Several from adjoining congregations were with us. Eld. J. E. Ellenbach officiated and also preached the following day. We were received by baptism since my last report.—Sudie E. Hoover, Plattsburg, Mo., Oct. 26.

Waynesville.—Bro. J. B. Hylton came to us Oct. 17 and held a series of meetings, giving us six sermons. We had our love feast Oct. 22. Twenty-two surrounded the Lord's table. Oct. 23, Bro. Hylton left for district meeting. Wednesday, Oct. 24, Brother and Sister Green and family started westward in search of a new home.—G. P. Burrow, Waynesville, Mo., Oct. 26.

NEBRASKA.

Alvo.—Our communion meeting, Oct. 20, was a spiritual feast. The home ministers conducted the meeting. Eld. J. Y. Heckler officiating. Visiting members were present from Omaha, Rising City, Lincoln, Greta and Glen Rock. On Sunday morning at ten o'clock we had a very interesting and instructive children's meeting; speakers chosen for the occasion by the Sunday-school superintendent were, J. Y. Heckler, J. G. Kihlnefer, J. H. Quellhorst, J. L. Snavely and Miriam Maxcy.—Edith Snavely, Alvo, Nebr., Oct. 27.

NORTH DAKOTA.

Pleasant Valley church met in council Oct. 12, with our elder, Fred Culp, in charge. We look forward to an enjoyable love feast Oct. 26, beginning at 4 P. M.—Eva Britsch, York, N. Dak., Oct. 19.

OHIO.

Black Swamp church has just closed a very interesting series of meetings conducted by Bro. J. L. Guthrie, of Nevada, Ohio. He began the meetings Oct. 6 and closed Oct. 24, and preached twenty-four sermons; two funeral sermons. One dear one returned to the Lord. The attendance and interest were good.—Ella E. Garner, R. R. No. 1, Walbridge, Ohio, Oct. 25.

County Line church, Allen Co., Ohio, will be dedicated Nov. 4. Dedication sermon at 10:30, by Bro. S. F. Sanger, assisted by Bro. Ira Long. At 2 P. M. services will be continued. Those coming by the Pennsylvania lines will get off at Ada, Ohio, where they can get conveyances. By order of building committee.—A. M. Baker, Herring, Ohio, Oct. 26.

Jonathan Creek.—Our two weeks' series of meetings in the Olivet house, conducted by Bro. T. S. Moherman, closed last evening. Sixteen sermons were preached. Nearly all the homes in the congregation were visited. During the meeting nine precious ones came out on the Lord's side, five of our Sunday-school scholars, two of a sister Sunday school, and the other two are heads of families whose companions have been members of the church. Our communion meeting was held last evening, examining

tion service in the forenoon and baptism in the afternoon. Bro. Mohrman officiated.—A. W. Dupler, Thornville, Ohio, Oct. 22.

Lexington.—Our love feast, Oct. 13, was a spiritual feast. Ministers present were Bro. A. L. Klepinger and R. C. Davidson. Our elder, A. Ockerman, officiated. Twenty communed. Sunday morning and evening Bro. Klepinger gave us two excellent sermons. We feel strengthened and encouraged.—Laura Ockerman, R. F. D. 3, Hillsboro, Ohio, Oct. 21.

Lick Creek.—Bro. G. D. Zollers was with us and delivered twenty-one sermons. Five of our Sunday-school scholars were baptized last Sunday; three after meeting, then in the evening two others. The church is built up.—Ida E. Kintner, Bryan, Ohio, Oct. 27.

Loramies.—Last night we closed a very interesting series of meetings. Bro. R. H. Nicodemus was with us two weeks. He preached nineteen sermons. We were sorry that we had to close the meeting so soon, but duty called Bro. Nicodemus to other fields of labor.—Mary Hoover, R. F. D. 6, Sidney, Ohio, Oct. 22.

Lower Stillwater church met in council Oct. 24. Elders J. H. Brumbaugh and J. C. Bright assisted in the meeting. A letter of membership from D. C. Stutsman was received and read. An election for deacons was held, resulting in the choice of Orion Denlinger and Franklin Eller. It was decided to have Christian Workers' meetings held in each churchhouse. Two young persons were received into the church by baptism at this meeting.—A. L. Klepinger, Lower Stillwater, Ohio, Oct. 24.

Mercer church met in council Oct. 18, preparatory to our communion, our elder, D. D. Thomas, presiding. The annual visit found the members in love and union.—Katie Shellbarger, Mendon, Ohio, Oct. 21.

Salem.—Our recent love feast was one full of the Spirit. Brethren Solomon Bucklew and A. G. Crosswhite gave us some splendid sermons. Other ministers were present and helped us. On Sunday morning Bro. Crosswhite kept a couple of hundred children and hundreds of big people interested in a children's meeting. Then a collection of \$50 was taken for the benefit of the inmates at the Brethren's Home in Greenville, Ohio. The series of meetings conducted by Bro. Wm. Minnich at Gordon closed with one accession. Before our love feast four young married people were baptized.—Katie Flory, Union, Ohio, Oct. 22.

Upper Twin church met in council Oct. 18 at the Sugar Hill house. Brethren J. C. Bright, Jonas Horning, Aaron Brubaker and J. F. Brubaker were with us. Eight were received by letter and one by baptism. Bro. Arthur Henry was elected to the ministry and Bro. Edward Rinchart to the office of deacon. They with Bro. Rinchart's companion were installed. Our love feast, Oct. 23, was well attended. Bro. Jesse Stutman officiated. Brethren A. G. Crosswhite, David Hollinger and Jesse Stutman preached to us on the following day.—Jacob Nill, Lewisburg, Ohio, Oct. 25.

OREGON.

Ashland.—Sept. 30 Bro. A. Hutchison came to this place. The same evening he began a series of meetings, preaching sixteen interesting and instructive sermons. Two were added to the church. Bro. Hutchison left this place Oct. 15 for California.—Lizzie T. Detweiler, Ashland, Oregon, Oct. 19.

Ashland.—Sept. 30, Bro. A. Hutchison began a series of meetings at this place. He preached sixteen interesting sermons. Two were added to the church. Oct. 13 we held an election for a deacon. Bro. M. C. Lininger was chosen and with his wife at the same meeting was installed. At 6:30 P. M. we held our love feast. Thirty-six surrounded the tables. Oct. 14 Bro. Hutchison preached his farewell sermon.—Lizzie Detweiler, Ashland, Oregon, Oct. 19.

PENNSYLVANIA.

Antietam.—Three weeks ago to-day the series of meetings held in the Waynesboro church was closed. The harvest was not all gathered then. Since that time three have united with the church, one coming each Sunday.—Sudie M. Wingert, Waynesboro, Pa., Oct. 21.

Barron Vale.—Bro. H. A. Stahl, one of our home ministers, commenced a series of meetings at the Scullion house in the Middle Creek congregation, Pa., Oct. 2. He preached for us one week. Then the meetings had to close on account of the illness of his son. During the meeting an aged husband and wife accepted Christ and were baptized.—P. C. McGuire, Barron Vale, Pa., Oct. 25.

Lost Creek held their communion service at the Freespring house, Oct. 19. About sixty-five surrounded the Lord's table. Bro. Chas. O. Beery and Bro. John Mahler were with us. Bro. Beery officiated. A Christian Workers' meeting was organized at the Freespring house, with Bro. Clayton Bashore president.—J. B. Frey, R. F. D. 2, Millintown, Pa., Oct. 22.

Marsh Creek.—Oct. 1, Bro. Henry Hollinger began preaching for us and continued up to the communion, Oct. 6 and 7. We feel that much good seed was sown. The November council meeting has been changed to Nov. 3, instead of the 10th.—S. S. W. Hammers, Gettysburg, Pa., Oct. 20.

Philadelphia (First Brethren church).—Oct. 14, we had with us Bro. W. G. Nyce, from Royersford, Pa. He gave us a very good sermon in the evening. Oct. 18 we held an election for two deacons, the lot falling on Brethren William Davis and W. S. Groff. Elders S. R. Zug, A. L. Grater and J. T. Myers officiated.—Sallie B. Schnell, 1544 N. Marvint St., Philadelphia, Pa., Oct. 27.

Royersford (First Brethren Church).—The church held a special meeting for the purpose of holding an election for a minister. The services were conducted by Eld. J. P. Hetric and J. T. Myers. The election resulted in the choice of Bro. C. F. McKee, who with his wife was installed the same evening. Nov. 4, Bro. H. S. Replogle will begin a series of meetings for us, and continue until our love feast, Nov. 17 at 6:30 P. M.—Frank Replogle 342 Washington St., Royersford, Pa., Oct. 24.

Shamokin.—Oct. 1 it was one year since we came to labor in this part of God's vineyard. We received by baptism eight precious souls, the last one being baptized Oct. 13. There would be more, were it not for strong opposition. Oct. 20, we had our love feast, Bro. Jesse C. Ziegler officiating. Bro. Ziegler gave a good talk to the Sunday school the next morning. We also had preaching in

the afternoon and evening, and every evening of the past two weeks.—Alis. S. S. Beaver, 600 W. Pine St., Shamokin, Pa., Oct. 24.

York.—One more time we enjoyed a most delightful love feast. Quite a number of members and ministers from neighboring congregations were present. Bro. S. M. Stouffer and Eld. S. R. Zug preached for us on Saturday evening and Sunday morning. Bro. Stouffer also addressed the Sunday school. Bro. Zug had the oversight of this church when it was first organized, and we were glad to have him with us again. About three hundred communed. Eld. Stouffer officiated. Four were baptized since our last report, about two weeks ago.—Abram Hershey, York, Pa., Oct. 27.

TEXAS.

Manvel church met in council Oct. 20. Eld. J. A. Miller being detained in Monterey, Texas, by illness, Eld. M. H. Peters presided. Eld. M. H. Peters was selected as delegate to district meeting. Two letters of membership were granted. Our former correspondent having resigned, the writer was elected. Bro. Miller and wife returned Sunday evening, being somewhat improved in health.—Mrs. J. M. Moore, Manvel, Texas, Oct. 23.

VIRGINIA.

Eagle Rock.—Finding that with my failing health, I could not keep up the work here where I have labored for a score of years or more, at our last church meeting, I asked the Brethren to relieve me for the present. I did not know at the time where I would go or what I would do. Soon, however, there was an urgent call at Long Dale, a thriving mining town about twenty-five miles from where we now are. Wife and I will go there. We will be right among the people, and every day that our health will permit we can be doing something without being exposed as we are here. We have no members at that place, but I believe there are those there that want the truth.—W. T. Pursley, Eagle Rock, Va., Oct. 24.

Pleasant Valley.—We met Oct. 20 and held our love feast. The congregation was small on account of rain and mud. Eld. Henry Reed, from the Beaver Creek congregation, officiated.—Michael Reed, Route 3, Box 31, Floyd, Va., Oct. 22.

Sangerville.—Bro. D. B. Wampler, of the Mill Creek congregation, Va., came to us Oct. 7 and began a series of meetings in the Sangerville house, continuing until Oct. 20, when we engaged in a very enjoyable love feast. Two were received by baptism. The meetings were closed Oct. 21 with a crowded house. Ministering brethren present at the feast from a distance were Elders H. G. Miller and A. S. Thomas; also Bro. Crumppacker from Bridgewater college. Bro. Wampler officiated. At our last council meeting the church decided to build an addition to the Branch house. Solicitors were appointed at the same meeting to collect funds for building a churchhouse at Laurel Gap, one of our mission points across the mountains. A call to help build a churchhouse in Nelson county, Virginia, was heeded. The same solicitors were appointed for that purpose. Sept. 9, Sister Alice Garber, of Chicago, was with us and addressed the Sunday school, after which a collection was taken for the benefit of the Chicago Sunday-school extension work. \$27.75 was collected for that purpose. At our last council four letters of membership were granted and one was received.—Annie R. Miller, R. D. 18, Bridgewater, Va., Oct. 23.

Staunton church met in council Oct. 12, meeting presided over by our elder, Bro. E. D. Kendig, assisted by Saml. Driver. Reports from visiting brethren were read and accepted. We were delighted in having with us Brother and Sister Fisher, from Indiana. A nice sum of money was raised for expenses. We decided to have a series of meetings sometime this fall. Communion meeting will be held at the close of said meeting. Bro. Walter Thomas was unanimously elected to the ministry.—Esther P. Steffey, R. R. 7, Staunton, Va., Oct. 22.

WEST VIRGINIA.

Bean Settlement congregation met in council meeting Oct. 15, Bro. Geo. S. Arnold presiding. Bro. W. L. Riggleman was elected delegate to district meeting. Four letters of membership were granted. Our love feast will be Nov. 24, followed by a series of meetings by Bro. Emra Fike.—Susie Arnold, Rockoak, W. Va., Oct. 20.

Beans Chapel congregation opened a series of meetings Oct. 2, conducted by Eld. Emra T. Fike. He preached doctrinal sermons until Saturday night. Oct. 12, church met in council. Our love feast was held Oct. 13. Nineteen were present at the Lord's tables. On Sunday Bro. Fike conducted a children's meeting, afterwards preaching a missionary sermon. Our meeting closed Sunday night, with large attendance. Members were much encouraged.—Nellie Ocheltree, Indian Camp, W. Va., Oct. 20.

Tearcoat church has just passed through a season of refreshing. Bro. Geo. S. Rairigh began a series of meetings for us Sept. 29, continuing till Oct. 13, which was the time of our love feast. Nineteen sermons were given us by our brother. Two were made willing to be on Christ by baptism. Oct. 6 we held our council. Bro. Wm. H. Flory represents us at district meeting. Sunday school still continues with good interest.—A. W. Arnold, Pleasant Dale, W. Va., Oct. 20.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

OFF FOR PALESTINE.

The four brethren, W. R. Miller, of Chicago; D. H. Zigler, of Virginia; G. W. Guthrie, of California, and D. M. Click, of Washington, stopped with us last night. To-day they board the Caledonia on their way to Palestine. They will not reach the Holy Land, however, until sometime in December, and probably receive no mail until that time. Said one of the four, pointing to another, "He is the only man that will become homesick." "He leaves a wife and babies behind." "Yes," said the brother, "I do not see how I shall get along without letters from home." Said a third, "When a certain brother was with us in Vir-

ginia preaching, he became almost home-sick, not receiving a letter. He then comforted himself by reading an old letter over and over again." "Yes," said Brother Zigler, "But I have no old letter to start with."

Then I thought of the good old letters of Paul. I knew these brethren have them "to start with." Why, Paul's first letter to the Thessalonians is enough to comfort and sustain them throughout their whole journey. Listen to 1 Thess. 5: 17, "Pray without ceasing." Herein is the secret of comfort and strength, "Rejoice always," 1 Thess. 5: 16. This shall be the condition of heart, "In everything give thanks," 1 Thess. 5: 18. One who is in daily touch with God, through prayer and His Word, can rejoice always and be thankful for everything. God's Word is true. It never doubts. It is we who doubt. How profitable to read this letter "over and over" again. Try it every day for one week. Then read it twice a day for another week. During this time you may be so interested that you will want to read it a number of times at one sitting. If you feel so disposed, do so.

A good motto in Bible reading and study is this: "Improve moments of enthusiasm." That's when the poet does his best work. These epistles, First and Second Thessalonians, are not only Paul's first letters chronologically but they are possibly the simplest, the most easily comprehended. Read them aloud to someone good at asking questions. Read them aloud to yourself, saying, "What is that?" "What does that mean?" You will get a lot of good from them, and you may sift out some things that will be dark. These will give you food for thought. As you continue to read, the Holy Spirit will interpret more and more. 1 Cor. 2: 14.

Remember constantly, too, that the Bible is the Word of God. Paul thanked God that when he was preaching at Thessalonica the brethren there received the word as the Word of God. 1 Thess. 2: 13. This is something for which to be thankful. A startling statement appeared in a recent daily paper. It was this: "The Bible is not the Word of God." They are said, too, to be the words of a certain bishop. May we read the Bible as the Word of God. Jeremiah says, "Thy words were found and I did ext them" Jer. 15: 16. Eat them. Assimilate them. They will make you grow. 1 Peter 2: 2. They will build you up. Acts 20: 32. They will keep you from sinning. 1 John 2: 1. They will equip you for service for the Master. 2 Tim. 3: 16, 17. I am glad for the record of Timothy's grandmother and his mother. 2 Tim. 1: 5. They taught their little boy the Holy Scriptures. 2 Tim. 3: 14, 16. May we have more such mothers and such grandmothers. It will be a great legacy to the church. While it has not been our privilege to visit Palestine and the churches where Paul so earnestly labored, yet we can read Paul's wonderful letters to the churches as well as the life and work of Jesus as recorded in the Gospels.

Elizabeth Howe.

5901 Third Ave., Brooklyn, N. Y.

FROM NORTHEASTERN KANSAS.

The district, ministerial and Sunday-school meetings of Northeastern Kansas were held in the Sabetha church, Sept. 30 and Oct. 1 and 2. Bro. Wm. Davis was chosen moderator of district meeting. All business was pleasantly disposed of. Two papers were passed to Annual Meeting. The missionary spirit seemed to be at high tide throughout each meeting.

At the suggestion of our mission board the district decided to raise \$1,000 the coming year for district mission work, and also to purchase a church building in Kansas City, Kans., for the mission. The several reports given show us that the district is gradually moving forward. Bro. Wm. Davis, of Morrill, Kans., will represent us on the Standing Committee at Annual Meeting; Bro. H. F. Crist alternate.

Bro. Geo. Manon, of Gypsum City, was elected moderator of the ministerial meeting. Six topics were discussed. While all were good and were handled to our edification, one concerning "Family Worship" seemed to be the topic of the meeting. Many truths were brought out, and our duty was held up before us to the extent that we believe another year will find more family altars erected.

The Sunday-school meeting chose for her moderator, Bro. O. R. McCune, of Kansas City. Several subjects were taken up and many good thoughts presented. The Sunday-school movement seems to be advancing, as we have six new schools and more money was raised for missions than any preceding year. We were exceedingly glad to have with us Bro. Geo. Wise, of Washington, and Bro. Geo. M. Lauver, of Chicago, who rendered much valuable help. Both seem to be full and bubbling over with the spirit of Sunday-school work and missionary zeal.

A missionary sermon was delivered by Chas. M. Yearout, from John 17: 18, followed by a collection amounting to \$50.11. Each speaker throughout the meetings is to be commended for his thorough preparation and the deep interest taken.

Our next district meeting will be held in the Ottawa church, Ottawa, Kans. W. A. Kinzie, Writing Clerk. Lone Star, Kans.

BROOKLYN, N. Y.

Our midweek Bible class has just had a synthetic study of Paul's epistles to the Thessalonians. The church at Thessalonica was founded amidst great and active persecution, a history of which is given in Acts 17: 1-11. While these letters contain messages of comfort and instruction; comfort in view of the persecution of the brethren, and instruction in view of a misunderstanding as to the coming again of Jesus, the heart of the epistles is the latter subject.

Paul plainly states two phases of Christ's coming. In the first phase or stage, Jesus comes in blessing. 1 Thess. 4: 13-18. In the second he comes in judgment. 2 Thess. 15: 7-9. At the first, he comes to gather together his own, both those that are alive at his coming, and those that have died. 1 Thess. 4: 15-17 and 2 Thess. 2: 1. At the second stage, he comes with his mighty angels to take vengeance on those that "know not God and obey not the Gospel of our Lord Jesus Christ. 2 Thess. 1: 8. Paul says, too, in regard to our departed ones in Christ, that there is a mourning for them that is heathenish. 1 Thess. 4: 13. Just here is suggested the question whether it is consistent to array one's self in black, to "put on mourning," when our loved ones in Christ pass away. Sorrow for departed ones in Christ is not the sorrow of despair. Again Paul says we have the same reason for believing that those that have fallen asleep in Jesus will rise again, as we have for believing that Christ rose from the dead. 1 Thess. 4: 14. May we all be ready, watching for the first phase of the coming of Jesus, which may be at any time, and will be in a time we do not expect him. Matt. 24: 42, 44. It is not time yet, Paul says, for the second phase of his coming, when he comes in judgment. The church must first be taken away. The man of sin, the son of perdition, the wicked one in whom sin and iniquity shall head up, must first be revealed. 2 Thess. 2: 8. Him will Christ destroy with the breath of his mouth.

A young woman, whose Christian mother had departed this life, asked, "Where is mother now till Jesus comes?" These loved ones are, as the teaching evidently shows, with Jesus at the present, 1 Thess. 4: 14, and at his coming they will accompany him. Paul said, too, at another time, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Phil. 1: 23. See also 2 Cor. 5: 6, 8. While the body alone lies in the grave and returns to dust, the spirit is with Jesus and in a "far better" state. Phil. 3: 21. How well could Paul say, "Wherefore comfort one another with these words." There is no terror ahead for the Christian.

What an amount of teaching Paul has packed in the eight short chapters of these two epistles! Reading them over and over again at a single sitting prepares one to see the varied doctrine. Try it and get the blessing. More of this again.

Bro. J. H. Hollinger, formerly of Washington, D. C., who has had a government position in Brooklyn for three and a half years, has just been transferred to Washington. While here he was elected to the ministry. He was also president of our Christian Workers' meeting, assistant Sunday-school superintendent and Sunday-school teacher. His wife also was a Sunday-school teacher. Both have made warm friends here, who are sorry to see them leave us. May the Lord continue to bless them and use them to glorify him and may the vacancy be filled here.

This week Bro. W. R. Miller and his company sail for Palestine and other parts. What a privilege to visit the homeland of our Lord Jesus! Elizabeth Howe.

5901 3d Ave., Brooklyn, N. Y.

MINISTERIAL MEETING OF SOUTHERN DISTRICT OF INDIANA.

This meeting convened in the Four Mile congregation, near Kitchell, Ind., Oct. 17, Eld. L. T. Holsinger, Pymont, Ind., moderator.

The meeting was interesting throughout. The subjects discussed were practical, and we trust of profit.

The first subject was "What is New in the New Life?" This subject was presented in such a way that the one who had never been brought into a new relationship would evidently be made to have a longing desire for this newness. Some of the thoughts were, "Ye must be born again." Born anew, brought into relationship with the Holy Trinity. Our spirit converted and the same elements that go to make up his Spirit go to make up our spirit. We get a new mind, having now the mind of Christ. We look now to Jesus and get a new faith. By walking in newness of life we get a new life. Jesus taught a new love. This we get in the new life. We have new promises, new hopes, new desires, new joys, new pleasures, new songs, new tongues, new friends, all things are new.

After this subject had been discussed, the second subject, "How Does the Holy Spirit Produce that Newness?" was discussed.

The Holy Spirit has creative power, being with the Father in creation. Through regeneration the Holy Spirit can produce this newness. "Except a man be born of water and of the Spirit he cannot see the kingdom of

God." Through spiritual food, spiritual life is sustained. The Holy Spirit cannot and will not produce this newness unless we obey God. The Spirit of God and the Word of God cooperate. They never lead in opposition to each other. Through the power of the Spirit and obedience to the Word, a profane, intemperate sinner can be made a saint.

"How can a Minister Baffle the Holy Spirit or How Accept and Use His Help?" This subject was considered to be of great importance to the minister. For a minister to baffle the Spirit and not be under the direct influence of the Spirit was considered fatal to his work. Accept the Spirit, not in part, but as a whole; and when we do that we accept the entire truth. When ministers do not preach the entire Gospel they baffle the Spirit. We need the help of the Holy Ghost in our work, but we place something in the way to hinder the Spirit's free course. A minister may eat too much. We should pray and fast. He may sleep too much. He may become too much taken up with the affairs of this life. The Spirit, when not baffled, will move the minister out into activity.

"By what Tests may His Teachings be Sifted from our Own Pet Fancies, or even the Spacious Persuasions of the Father of Liars?"

To be inclined to work in our own way is a pet fancy, and it is a difficult matter to give up. We become accustomed to certain forms and we hold to them as though they were the teachings of Sacred Writ. The test should be the Word of God. Jesus met Satan by saying, "It is written." So may we be able to meet the persuasions of the father of liars by the Word. The mission of the Holy Ghost is to lead men and women into the truth. If our own pet fancies do not harmonize with the Word of God, we should abandon them and let the Word of God be our guide.

Geo. L. Studebaker, Sec.

North Manchester, Ind.

THE MINISTERIAL MEETING OF MICHIGAN.

This meeting was held in the Beaverton church, Oct. 11. The meeting was organized with Bro. G. F. Culler as moderator and Bro. J. C. Snively as chorister. Bro. D. F. Warner was chosen clerk. Devotional exercises were conducted by Bro. J. E. Frederick. The meeting was held under propitious circumstances, God's children having been greatly inspired by the previous day's Sunday-school meeting.

Two assigned speakers were not present, but their places were readily filled. The discussion on the "Church's Purpose in the World" was rich. Jesus revealed the Father's will, instituted the church, and gave it to the world. The church must sow. If she wants something, she must do something. Her purpose is a high calling, because her object is the greatest; the field is the greatest, and the results are the greatest. Her love is measured according to the sacrifice made. The other subjects were discussed in an interesting and instructive manner.

The discussion on "The Church's Part Toward the Minister" was helpful, with a seeming spirit of prophecy in it. Regularity and promptness in attendance, remaining until the close of service, financial aid, etc., were brought out. We were told to believe in the church, and she would come to the rescue. The moderator expressed the wish that all would get the stimulus from this meeting and carry it home. Truly we had a great meeting. It was not only soul-cheering, but soul-saving. Seven lost ones entered the fold. More came on the morrow.

D. F. Warner.

Fountain, Mich., Oct. 22.

FROM KANSAS CITY.

Since our last report we held our fall love feast. One hundred and ten members were at the table of the Lord. We had with us several ministers. At our council eleven church letters were read.

The mission board were with us since our district meeting and bought a good churchhouse with five living rooms attached, in the south part of our city, near the rooms we used over two years for the children's mission. Our mission sisters moved into these rooms and we used the house the last two Sundays. With our present conveniences we hope to do more and better work for the Master.

Nov. 11, the Lord permitting, we will begin a revival meeting in the church on the south side. Last evening after our preaching services at the north church two, a husband and wife, were received by baptism.

We have received several donations of money and clothing for the mission, for which we are very thankful, and as winter is approaching much will be needed among the sick and those who have no fuel, few clothes and just as little bedding. The mother of a family of five children came to our place and said they had to move and had no money to pay the advance rent. We had an empty poor fund and could not help them, but the Lord provided. In less than three hours we received donations made for the poor fund.

I. H. Crist.

25 S. Boeke St., Kansas City, Kans., Oct. 22.

KANSAS CITY, MO.

At the late district meeting of Middle Missouri, Elders G. W. Lentz, Amos Wampler and Moses Neher were appointed locating and building committee for a meeting-house in Kansas City, Mo. The writer, with them, spent two days investigating locations in various parts of the city. We bought a lot 66 x 132 feet, located on the east side, on 16th St. and Fremont Ave. This location is in a new and growing part of the city, among a medium class of Americans. The lay of the lot is very favorable for a basement with full windows and doors to the east, and can be built, seated, covered with a temporary roof and made to answer until the house can be built later.

Now if the district can fully realize the need of a churchhouse in the largest city in the State, the soliciting committee will succeed in raising money enough to have the basement built and ready for meeting in the early spring. To this end let us pray and work.

There are twenty-four members living in Kansas City, on the Missouri side, and two are to be baptized next Sunday. At present we have meeting every Thursday evening in the Lyons Hotel, 10th and Oak Sts., on the Missouri side. May the Lord bless his work in all places.

I. H. Crist.

25 S. Boeke St., Kansas City, Kans., Oct. 18.

FROM THE PACIFIC COAST.

The Lord's work in this part of California is moving on encouragingly. In the bounds of this, the Reedley church, there are now about forty members, while at the organization eighteen months ago ten were represented. Among those to arrive recently are Eld. Samuel Holde-man and wife, of Morrill, Kans., who expect to make this their home. In years gone by we were co-laborers in the Pine Creek church, Illinois, and while age is telling on them physically, they are still strong in the Lord. Other families are expecting to come soon, so that our need of a churchhouse is becoming more and more apparent. Solicitors are now at work to secure the necessary funds, while lots for the purpose have already been secured.

The Lord has also showered upon us temporal blessings in the large crops of peaches, prunes, figs, raisins and other fruits that are now being gathered in. May the Lord enable his people to honor him with their substance. Prov. 3: 9. In former times the Lord required the tithe. Is it less acceptable now? A few weeks more and we expect Bro. Hutchison with us in a series of meetings.

D. L. Forney.

Reedley, Cal., Oct. 17.

OSAGE, KANSAS.

The love feast occurred at this place last Saturday. It leaves a pleasant recollection in our minds, as it was indeed a feast of charity and spirituality. About fifty members enjoyed this occasion. Bro. N. Emery Baker, of Arkansas City, Kans., assisted by Elders E. M. Wolfe, Andrew Neher, Leonard Wolfe and C. P. Weaver, officiated. Bro. Baker is conducting a series of meetings in connection and is having a very interesting meeting. On Sunday morning Eld. E. M. Wolfe occupied the pulpit, preaching his farewell sermon before leaving for California. The house was crowded to its utmost. Brother and Sister Wolfe united with the church at this place, twenty-two years ago; sixteen years ago he was chosen deacon, and one year later was called to the ministry; eight years ago he was ordained to the eldership, and was given charge of the home church, which he has served faithfully. He resigned his charge a few weeks ago. During his labors here he preached over five hundred sermons, solemnized seventy-one marriages, and delivered sixty-seven funeral discourses. His life has been one of constant service. Bro. Wolfe is yet a comparatively young man, and can be of much use in his new field of labor. His loss will be keenly felt in our district, but we pray that his presence may be as much felt in the congregation where he will locate. At the close of the service Bro. Wolfe was presented with a morocco bound volume of Emphatic Diaglot, and Sister Wolfe was also remembered.

Ma Belle Murray.

2522 Stevens Ave., Parsons, Kans., Oct. 23.

MINISTERIAL MEETING OF SOUTHERN ILLINOIS.

The sixteenth ministerial meeting of Southern Illinois convened in the Big Creek church, Richland county, Ill., Sept. 26, with J. W. Lear, moderator; I. J. Harshbarger, secretary, and W. T. Heckman, treasurer. Devotional exercises conducted by J. Hugh Heckman, after which the topics arranged for the occasion were discussed in their order.

Last but not least was the round table, conducted by the moderator, which added much to the spirituality of the meeting. The meeting was then closed with very appropriate remarks by Eld. J. W. Switzer. We feel that this is one of the best meetings ever held in our district.

Oct. 16.

I. J. Harshbarger, Secretary.

SUNDAY-SCHOOL MEETING OF MIDDLE DISTRICT OF MISSOURI.

The meeting will be held in Prairie View church, Morgan Co., Mo., on Thanksgiving Day. Services on preceding evening by Irvin Enos and Oscar Wagner.

Thursday's Program, commencing at 9 A. M.

1. I, or the Holy Spirit and I?—Wm. Wagner, Chas. Lentz.
 2. How Grade and Classify the Sunday school?—Alva Gauss, Warrensburg Mission Sunday school.
 3. How can we Make our Light Shine Brighter?—Roscoe Lentz, Frank Johns.
 4. How Teach the Lessons?—Knobnoster Sunday School, Chas. Mohler.
 5. The Other Fellow's Work.—A. J. Lentz.
 6. Recitation, Lesson for Dec. 2.—Primary class, Mollie Lentz; Bible class, R. H. Lingle.
 7. Original Illustrations.—Maud Wagner, Lulu Mohler.
 8. Desecration of the Sabbath. What is It? Who is Responsible?—Alice Stump, Leroy Stoner.
 9. What can the District Secretary do for the Sunday Schools? How can the Church Help?—Eld. Gauss, Jas. Campbell.
 10. Teachers' Institutes.—Ada Kircher.
 11. How Reap the Benefits of Sunday-school Helps, and Avoid their Abuse?—Joseph Replogle, Moses Neher.
 12. Improvements in our Sunday-school Work.—Tal. Bray, Spring Branch Sunday school.
 13. How Prepare our Young Members for Efficient Teachers?—H. H. Holsopple, Warrensburg Sunday School.
 14. Sermon in evening, subject, Love.—E. E. Johns.
- Members should bring their Hymnals and Song Praises. Music will be directed by Sister Replogle and Bro. A. J. Lentz.
- Committee: Jas. M. Mohler, E. A. Markey, Jesse D. Mohler.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

- Boysel-Goughnour**.—Oct. 10, 1906, at the home of and by the writer, Wm. H. Boyse and Carrie S. Goughnour, both of Jefferson county, Iowa. W. N. Giotfelty.
- Huffman-Barnett**.—Oct. 10, 1906, at the home of the bride's parents, near Francis, Sask., Canada, Bro. William Huffman, of Osage, Canada, and Sister Olive R. Barnett, of Francis, Canada. Abram Buck.
- Mason-Fisher**.—At the home of the bride's parents, in Clarke county, Iowa, Oct. 18, 1906, by the undersigned, Mr. Burley B. Mason and Sister Clara M. Fisher. W. W. Folger.
- Parry-Livingood**.—By the undersigned, at the home of the bride's parents, Oct. 14, 1906, George Vernon Parry and Mary Etta Livingood, both of Newberg, Ore. S. P. Van Dyke.
- Stryker-Knop**.—Oct. 14, 1906, by the undersigned, at Worden, Wis., Bro. Henry E. Stryker, of Worden, Wis., and Sister Emma Knop, of Waterloo, Iowa. W. H. Lichty.
- Wagner-Anderson**.—Oct. 10, 1906, at the home of and by the writer, at South Ottumwa, Iowa, Mr. Ellis Wagner and Miss Edna May Anderson, both of Batavia, Iowa. C. E. Wolf.
- Williams-Shaver**.—Oct. 18, 1906, at the bride's home near Mt. Sidney, Va., by Eld. Peter Garber, of Weyers Cave, Bro. Miley C. Williams and Sister Ruth E. Shaver. A Friend.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

- Anderson**, Sister Susannah, nee Arion, born in Rockingham county, Virginia, died in Los Angeles, Cal., Oct. 13, 1906, aged 69 years, 7 months and 12 days. She was married to James Anderson in 1866. To this union were born nine children, two of whom died in infancy. Remains were brought to Dayton, Ohio, to the home of her daughter, Mrs. E. Walter Shawen, while the funeral services were conducted by the writer, assisted by Mr. Kemp of the U. B. church from 1 Peter 1: 3-5. Her body was laid away in the Warner cemetery in the bounds of the Salem church, beside her husband, who had preceded her thirteen years. At the age of fifteen she joined the German Baptist Brethren church and continued an exemplary member to the time of her death, a period of fifty-three years. John H. Brumbaugh.
- Barringer**, Sister Laura Ellen, died of consumption in the Yellow Creek congregation, Elkhart Co., Ind., Oct. 9, 1906, aged 19 years, 11 months and 1 day. She leaves a father, mother, three brothers and one sister. Funeral services by Bro. Hiram Roose. Amanda Miller.
- Blickenstaff**, Catharine, daughter of Jacob and Anna Brubaker, born in Clark county, Ohio, died at her home in Ottawa, Kans., Oct. 9, 1906, aged 59 years, 11 months and 9 days. She united with the Brethren church when thirteen years of age, and was faithful. She was united in marriage to Jacob Blickenstaff, Feb. 22, 1866. This union was blessed with eight children. She is survived by her mother, one sister, three brothers, a husband and five children. Funeral conducted by Bro. S. B. Miller, of Cedar Rapids, Iowa, assisted by Eld. R. F. McCune. Text, Rev. 14: 13. Frank McCune.
- Brubaker**, Sister Mary, the wife of Eld. D. E. Brubaker, born in Madison county, Ohio, died at Mount Morris, Ill., Oct. 4, 1906, aged 66 years, 8 months and 4 days. She united with the church in 1858 and two years later was married to D. E. Brubaker. To this union were born six children, all of whom were present at the funeral. For

five years she was a constant sufferer. Funeral in College Chapel was conducted by M. W. Emmert and M. M. Sherrick. J. E. Miller.

Burkholder, Sister Mary A., wife of Bro. Alfred Burkholder, died in the Sugar Ridge church, Putnam county, Ohio, Oct. 6, 1906, in her 74th year. She lived a consistent member of the church for thirty-six years. She is survived by a husband and six children. Funeral services by the writer, assisted by Mr. Miller, of the M. E. church, from Josh. 1: 11. E. H. Rosenberger.

Cope, Pansy M. Wright, born in Oskaloosa, Kans., died Sept. 17, 1906, aged 19 years, 9 months and 3 days. She leaves husband and father. Pansy was a member of the Baptist church, but said she was going to unite with the Brethren as soon as she was able. Death claimed her too soon. Funeral services at their residence by a Baptist minister. The remains were laid to rest in the Wayneoka cemetery. Mollie E. Beard.

Cramer, Bro. N. B., died at his home in the bounds of the Middle Creek congregation, Somerset Co., Pa., Oct. 13, 1906, aged 64 years, 10 months and 13 days. Bro. Cramer united with the church years ago. He was chosen to the deacon's office and filled the office faithfully till his death. Funeral services were conducted by the writer, from Heb. 11: 13 Interment in the Schrock cemetery. H. A. Stahl.

Depoy, Sister Hester Annis, died of cancer after four weeks' suffering, in the Greenmount congregation, Rockingham Co., Va., Aug. 6, 1906, aged 58 years, 9 months and 18 days. She leaves one son. Funeral at Pine Grove church by Eld. J. A. Garber. L. Katie Ritchie.

Fike, Bro. Ami, died of typhoid fever at the home of his father-in-law, Bro. Joshua Bowman, in the Maple Spring congregation, Preston Co., W. Va., Sept. 28, 1906, aged 27 years, 3 months and 3 days. He was a son of Bro. Peter S. Fike. He united with the church early in life. He was married to Sister Sarah Bowman. To this union two children were born, who with his companion survive. He is also survived by his father, mother, five sisters and three brothers. Funeral services in the Maple Spring church, conducted by Eld. Obed Hamstead, assisted by Bro. James W. Beeghly. Text, Amos 4: 12. Interment in the Maple Spring cemetery. Alva C. Thompson.

Fry, Maurice, of the Allison Prairie congregation, Ill., died Oct. 18, 1906, aged 72 years, 5 months and 22 days. He was born in Rockingham county, Virginia. In an early day he moved to Indiana, moving to Illinois in 1862. He had been a member of the Brethren church nearly forty years. Funeral by the writer. S. W. Garber.

Gardner, Sister Agnes M., of Altoona, Pa., died Oct. 13, 1906, aged 20 years and 7 months. Deceased was the daughter of Mr. and Mrs. George M. Barkley. She is survived by her husband and three sisters. Funeral services held in the German Baptist church by the pastor, Eld. W. S. Long. S. N. Brumbaugh.

Shaffer, Sister Christina, widow of Jacob Shaffer, died at her home, 3013 Broad Ave., Altoona, Pa., of tuberculosis, Oct. 14, 1906, aged 64 years and 20 days. She was a member of the German Baptist church and is survived by four sons and two daughters. Services at Roaring Spring, Blair county, Pa. Interment at same place. S. N. Brumbaugh.

Gett, Thomas, born in Shelby county, Kentucky, departed this life Oct. 11, 1906, aged 88 years, 2 months and 18 days. He united with the Primitive Baptist church when a young man. Funeral was conducted by the writer; laid to rest in Mormon Point cemetery. S. P. Miller.

Johnson, Sister Ada, nee Reichard, wife of Bro. C. C. Johnson, of Juniata College, Pa., died Sept. 23, 1906. For some time there had been a decline in her health, but it was so gradual that when the end came few were prepared for the sad news. She was active in church and school work. Though not yet thirty years of age, she lived a life full of good works. She was the daughter of Eld. S. W. Reichard, of Hagerstown, Md. Funeral services Rose Hill cemetery, Hagerstown, Md. Interment at the writer assisted by Eld. A. B. Barnhart and others. F. F. Holsopple.

Kensinger, Sister Catharine, died in the bounds of the Clover Creek church, Pa., Oct. 5, 1906, aged 68 years, 5 months and 12 days. She was a faithful member of the Brethren church for many years. She was twice married, both husbands preceding her. She leaves one son and three daughters. Services conducted by Elders T. B. and D. B. Maddocks, from Job 19: 20-27. J. G. Mock.

Kesner, Sister Elizabeth Ann, of Pendleton county, West Virginia, died at the Kesner home, May 26, 1906, aged 76 years, 7 months and 18 days. In the last eighteen years there have been five deaths in this family. All were well advanced in years and all members of the church. The funeral services were at the Kesner home, conducted by Eld. I. C. Myers and D. H. Zigler, from 1 Peter 1: 3, 4. L. Katie Ritchie.

Kline, Bro. John B., of the Greenmount congregation, Rockingham county, Virginia, died of paralysis, Aug. 6, 1906, aged 76 years, 4 months and 25 days. He lived only a few days after the stroke. Two sons, one an invalid for years, survive. Funeral services at his home by Eld. I. C. Myers, from Rev. 14: 13. Interment in family burying ground. L. Katie Ritchie.

Lapp, Cynthia E., nee Ihrig, died at the home of her mother, near Avery, Mo., of typhoid fever, Oct. 3, 1906, aged 32 years, 6 months and 29 days. She united with the Brethren church in 1890. She was anointed with the anointing oil. Funeral services by Bro. Moses Cruce. Interment in the Brethren cemetery at Spring Branch church. She leaves one daughter, mother, five brothers and two sisters. L. B. Ihrig.

Litterest, Sister Louis, died at her home in Cerro Gordo, Ill., Sept. 29, 1906, aged 70 years, 8 months and 29 days. Mary Jane Irwin was born in Ross county, Ohio. She was united in marriage to Louis Litterest, Jan. 28, 1856. To this union were born four sons and five daughters; three have preceded her to the spirit world. Her husband, three sons and three daughters, remain. Funeral services conducted by J. W. Lear. Anna Bingham.

Nauman, Sister Sarah E., wife of Frank Nauman, died at her home in Naumans town in the bounds of the Fairview congregation, Pa., Oct. 14, 1906, aged 53 years, 9 months and 3 days. She was a faithful member of the Brethren church. Funeral services by Brethren Hiram Gibble, Henry S. Zug and Samuel Fahnestock, from 2

Tim. 4: 7, 8. The remains were laid to rest in the Fairview cemetery. Henry U. Hummer.

Mellott, Sister Emma, born in Cambria county, Pennsylvania, departed this life Oct. 19, 1906, at her home, Johnstown, Pa. She was anointed a few hours before she died. She leaves a husband and two small children. The remains were laid to rest in the cemetery at the Locust Grove church. The funeral service was conducted by Eld. David Hilderbrand, from Rev. 14: 13. David C. Ribblett.

Pierce, Sister Sarah Trilla, of Kinsley, Kans., died of tuberculosis after a lingering illness, Oct. 14, 1906, aged 32 years, 7 months and 8 days. She was born in Noble county, Indiana, the daughter of Addison and Barbara A. Frytogle. She united with the Brethren church in Sunfield, Mich., at the age of twelve years and lived a devoted Christian life. She leaves a husband, four children, father, mother and one sister. Addison Frytogle.

Rappoldt, Paul McCune, youngest son of Sister Minerva Rappoldt, died in Harrisonburg, Va., Oct. 6, 1906, of membranous croup, aged 6 years, 6 months and 10 days. Funeral service at the Brethren's chapel in Harrisonburg, conducted by Bro. P. S. Thomas, from 1 Cor. 13: 1. Interment at Kezletown. S. L. Bowman.

Reed, Bertha, of Upshur county, West Virginia, died of consumption, March 27, 1906, aged 18 years. She joined the Brethren church at Beans Chapel, in the bounds of the Beans Chapel congregation, in September, 1905. Sister Reed was left an orphan early in life. Funeral sermon by Bro. Emma T. Fike, from John 17: 24. Mary E. Bean.

Reed, Sister Susannah, born near Massillon, Stark county, Ohio, died near Brethren, Mich., Oct. 18, 1906, aged 80 years, 4 months and 10 days. She leaves five children. Her husband, Wm. Reed, and two children preceded her to the spirit world. For many years she has had her home with her son, James M. She was a member of the Brethren church for sixty-three years. During her sickness she was anointed. Funeral services at Brethren, conducted by the Brethren, from Rev. 14: 13. Irma J. Ebey.

Ringgold, Sister Susan, nee Beachley, widow of Bro. Jacob Ringgold, died Oct. 12, 1906, in the Beaver Creek congregation, at the home of her son at Spring Creek, Va., aged 84 years, 7 months and 1 day. She, with her husband and family, moved from Maryland to this congregation a number of years ago. Her husband died nearly seventeen years ago. One son and one daughter also preceded her. One son and three daughters survive. Funeral service at Beaver Creek by Bro. M. B. Miller, assisted by Bro. A. S. Thomas, from Psa. 130: 5. Nannie J. Miller.

Sahly, Sister Barbara, died in the Nappanee church, Ind., Sept. 13, 1906, aged 19 years and 8 months. She united with the Brethren church Dec. 22, 1904. She leaves father, mother, two brothers and four sisters. Her brothers and sisters belong to the Brethren church; her father and mother belong to the Amish Mennonite church. Her death was caused by a gasoline explosion. She lived about seven hours and suffered a great deal. She was anointed and made all arrangements for the funeral. Funeral services conducted by Bro. D. H. Anglemeyer, assisted by Henry McGown, of the Amish Mennonite church. Text, Rev. 14: 13. B. J. Miller.

Shaffer, Bro. Johnny, of the Greenmount congregation, Rockingham Co., Va., died Sept. 16, 1906, of fever and pneumonia, aged 79 years, 11 months and 12 days. Bro. Shaffer was devoted to his church. His wife preceded him to the beyond less than two years ago. He leaves two sons and four daughters. Services by Eld. J. A. Garber in St. John's church, from 2 Tim. 1: 12. Interment in St. John's cemetery. L. Katie Ritchie.

Stover, Sister Mary, one of the pioneer members of our congregation, died in Reading, Pa., Sept. 29, 1906, aged 65 years and 15 days. She was a member of the Mohler congregation, Lancaster county, before coming to this city, belonging to the Brethren church about forty-five years. While still young she was married to William Stover, which union was blessed with eight children, of whom four with the husband survive. Interment in the Charles Evans' cemetery. H. H. Moyer.

Winter, Bro. Simon, born in Berks county, Pennsylvania, died at his home near Wooster, Ohio, Oct. 10, 1906, aged 80 years, 3 months and 23 days. He was the father of five sons and six daughters. Two sons and wife preceded him to the spirit world. Bro. Winter was a faithful member of the Brethren church and served in the office of deacon for a number of years. Funeral services were conducted by Eld. A. I. Heestad. Interment in the Beech Grove cemetery. L. May McMadden.

Snoberger, Aaron, of the Lower Deer Creek congregation, Ind., born in Montgomery county, Ohio, died in Camden, Ind., Oct. 16, 1906, aged 75 years, 5 months and 13 days. When he was but one year old, his parents moved to Carroll county, Indiana. The last fifteen years were spent in Camden. He was twice married. In 1856 he married Elizabeth Dickerson, who bore him eight children and died in 1881. In 1885 he married Martha A. children and who bore him one son and died Oct. 20, 1905. Five sons and one daughter, two brothers and one sister remain. At the age of twenty-one he gave his heart to God and united with the Brethren church at Flora, and remained a loyal member until death. In 1875 he was elected to the deacon's office. He was unusually prompt and punctual in his attendance at church. A few weeks previous to his death he visited his only daughter, in Kansas, and enjoyed good health, returning home in time to assist in making the annual visit. Nine days after our communion he was anointed and the next day his spirit departed. His funeral discourse was preached by Eld. G. B. Hecker, from 1 Peter 1: 4, and his body laid to rest in the Nebo cemetery, near Camden. J. G. Stinebaugh.

Roe, Isaiah Berryman, son of John and Elizabeth Roe, born at Liberty, Adams Co., Ill., died near Liberty, Ill., in his home, Oct. 10, 1906, aged 54 years, 4 months and 22 days. He was married to Susan Ann Walker, Sept. 4, 1877. To this union two sons were born, who with their mother survive. He with his wife united with the Brethren church in September, 1877. He was a very instructive teacher and superintendent. Besides his wife and sons, he leaves one brother and three sisters. His sickness was of several months' duration. The funeral was held in his home by the undersigned from Phil. 1: 21. His body was laid to rest in the Walker cemetery. D. M. Brubaker.

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VOL. 45.

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AROUND THE WORLD

A FEW years ago Nansen reached the farthest point north; but in a short time Abruzzi got a few miles closer to the pole; and now an American, Robert E. Peary, has made a new record, going thirty-four miles farther than Abruzzi. The pole, however, was still two hundred and three miles away. Other polar expeditions are planned, and in time some man will probably succeed in reaching the point which men have striven so hard to reach and in their efforts have sacrificed money and comfort and health and life. When the pole is reached men may know a few things which they do not now, but they are not likely to be of any great importance. If men had to strive as hard to reach heaven they might have a better excuse than they now do for not making a start for the celestial city.

THE raising of coconuts has become an extensive business in Cuba. Last year one port, Baracoa, shipped eighteen and a half million nuts. The coconut tree begins to bear in about five years on the seashore and in seven or eight years inland. Age does not count against them, for some of the best bearing trees are more than fifty years old. A tree will drop about sixty nuts a year, though some place the number much higher. The nuts are gathered twice a month, a man being able to gather and hull about a thousand in a day. Cacao trees can be very profitably grown with the coconut trees. Cuba has a wonderfully fertile soil, and the climate is considered delightful. The island is not very large, but it probably could support twenty million inhabitants. When once order is assured many will go from the United States to make homes there.

THE increase in the price of a saloon license in Chicago from five hundred to one thousand dollars did not decrease the number of saloons as was expected. When the license ordinance was passed there were 7,353 saloons in business. At the beginning of another license period, Nov. 1, only one hundred and twenty-two failed to renew their licenses. The increase in the price of the license puts about three and a half million dollars extra money in the city treasury, which is to be used in part to pay a thousand one hundred patrolmen added to the police force and a hundred and two additional firemen. The slight decrease in the number of saloons shows how profitable the business is from a financial standpoint. An

enormous sum of money is worse than wasted every year for strong drink, and a large part of it comes from men who should use their money to buy food and clothing for their families. But so it will be while the stuff is made.

SOME weeks ago Governor Jelks, of Alabama, gave the negroes some good advice. The gist of it was that they should shun idleness, which leads to crime, and that the industrious should outlaw the loafers and the thieves. Another point is that those who violate the criminal statutes must be promptly given up to the officers of the law; for if this is not done there is sure to be a conflict between the races. In part Booker T. Washington has given his race the same advice, telling them that idleness is the cause of crime and doing all he can to encourage industry among them. But he seems not to have encouraged them to help white officials arrest black criminals. This may be due to a feeling among the blacks that they get the worst of it when tried in a court presided over by white men. But the blacks are not the only ones who have something to learn. When the whites cease to be men and become wild beasts seeking black prey, no matter how innocent or helpless it may be, they are setting a very poor example for those whom they call their inferiors, and an example which cannot but be followed to the great hurt of both races. Let the superior race set a worthy example of justice and moderation in time of great provocation.

MANY Germans are greatly dissatisfied because the government, influenced by the agrarians, will not remove at least a part of the duty on meat so that it can be brought into the empire from the countries round about. The price of meat is now so high that it has disappeared from the table of the working people, and even some of those considered comfortably well off find the increase quite a burden. Last week the Berlin city council passed a vigorous resolution calling upon the government to allow cattle and meat to come in. Of course the people who raise cattle and those who deal in them make more money, but it is at the expense of the people. Horse meat is very much used, and it is said that many cannot afford even this, but have cat and dog meat when there is any at all. This is another illustration of man's inhumanity to man.

EVERY one who reads the papers knows that defalcations in banks are of frequent occurrence, but probably few would have estimated the number to be as great as does Pierre Jay, commissioner of banking of Massachusetts, who thinks that not a day passes without the discovery of a bank embezzlement somewhere in the United States. He thinks that, while it is impossible to devise a system which will be embezzlement proof, yet, it is the duty of those in charge of banking institutions, in justice not only to their depositors and stockholders but also to their employes, to attempt to reduce the number of opportunities for embezzlement to a minimum. He suggests that the best possible system of accounting be installed, and that the entries made under it be frequently audited. To this should be added that men be taught to live within their means and that honesty is the only right policy.

SOME time ago we wrote something about the publication of an English magazine for the blind. Now Mrs. Ziegler, widow of William Ziegler of New York, proposes to publish an American magazine for them. It is estimated that there are seventy thousand blind persons in the United States, and a magazine will bring pleasure to these who have lived in darkness. Some of the city libraries are equipped with rooms

and books especially for the blind; but it is difficult for them to get to and from the libraries, and so the books are not used as much as they might be. Mrs. Ziegler proposes to furnish every blind person sending his name to her agent, a copy of a magazine in raised type free. Thus reading matter will be supplied regularly, and it can be read and read again without difficulty or danger. Those blind ones who have not thought it worth while to learn to read the raised letters will now have an inducement to learn, which they can do in the free schools provided for this purpose. This is an excellent way in which to use the surplus income of a large fortune.

SUPERINTENDENT COOLEY of the Chicago schools in a speech recently said, "The public high schools have catered more to the colleges than to the people. This is a misfortune of the past. The high school curriculum of the past has been dominated by the colleges and outlined as preparation for them first of all. As a result, high-school education has been bookish and dominated by a leisure class theory of education. The high schools in the future must come into vital touch with the needs of society. They must offer vocational study, including manual training, household arts and business practice." The high schools have been conducted for the benefit of the few, for but a small per cent of the pupils receive in them what is really helpful to them in the position which they must occupy in life. The college education is good in its place, but it is for a very small minority of mankind. Improvements in our educational methods are much needed, for the purpose of the public school, from the first grade to the twelfth, must be to bring the greatest possible help to the largest number. The lower grades have done this fairly well, but the higher have come far short of the ideal.

COMPLAINT comes from Europe because works of art are becoming so scarce on the market. It is said that for some time the finest pictures by great masters, the choicest pieces of porcelain, European and Oriental, of old silver and of every other kind of art objects have been steadily absorbed by the millionaire collector, and a large proportion of them has been sent on a journey from which there is no return, that is across the Atlantic, to swell the collections of American art lovers. Those in libraries and museums are about the only ones not in danger of being transferred. When private collections are broken up they often are sold at auction, and at such times the American is not likely to let any one take away from him an object he wants. In time most of these valuable old books and paintings will find their way to museums, which is where they should be.

ARTIFICIAL ice making has increased rapidly in recent years, and the number of factories requiring ice in enormous quantities indicate a further increase in the business. It is limited to no particular State, but has been most generally and largely developed in the South. In 1879 there were five artificial ice making plants in the United States. In 1880 there were thirty-five; in 1890 there were two hundred; in 1900 there were four hundred; now there are over a thousand. The capital invested in them is more than fifty million dollars, and the amount of ice they turn out in a year is in excess of five million tons; one million five hundred thousand tons of this amount is manufactured in the Southern States, where the original artificial ice plant was established. This first plant was placed in New Orleans in 1866, with the intention of supplying artificial ice to the territory south of the ice line. The artificial ice is supposed to contain fewer impurities than natural ice, which is much in its favor.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THE WORLD'S APPEAL TO THE CHURCH.

We are weary of your forms and creeds,
Your soulless psalms and prayers;
O tell of him whose words and deeds
Show forth the love he bears!

We ask to hear of him who taught
In blessed Galilee;
We long to know the deeds he wrought
Beside the silvery sea.

Teach us of him by children loved,
Close to his bosom pressed;
Tell how he sought, where'er he moved,
To give the weary rest!

Tell how he suffered for our gain
In dark Gethsemane;
Tell of the cross he bore, the pain
Endured on Calvary!

Sin-weary, we would lean upon
His arm, who knew no sin;
In darkness, we would know his dawn;
O let his light shine in!

Teach us no more vain words, we plead,
But to our sad hearts bring
The words of him who knows our need,
Our Brother—and our King!

—Thomas Curtis Clark

EDUCATIONAL NEEDS.—Manual Training.

BY W. L. EIKENBERRY.

In Four Parts. Part Two.

In a former article for this paper I tried to call attention to some of the needs of our schools—among them—endowment. I feel that this need cannot be too strongly emphasized. It is the key to most of the difficulties which beset our educational work. Shortly after the former article was published I had a letter which expressed the same idea. It is from one who has spent a dozen years in the service of the schools, but now finds it necessary to leave them in order to make a living for his family with less risk of collapse from overwork. He says: "Our educational fathers have worked for practically nothing; thus giving our people the chance to see demonstrated before their eyes the practical value of schools, they ought also to recognize and discharge their duty to support them. Endowment, *endowment*, ENDOWMENT, is the great need of our colleges, and this endowment should not come from rich individuals outside of the church; but it should come from our own people, and should be properly secured, under efficient and devoted supervision of the church, and invested for the benefit of our people's sons and daughters,—and for the uplift of humanity through them." The situation could not be better expressed.

Because of the conditions enumerated, our educational work is almost at a standstill. The last decade has been fruitful in the progress of the church in many ways, but our schools are where they were ten years or more ago. To be sure, we have put up a few new buildings, slightly increased the total number of pupils, divided our efforts among a somewhat greater number of schools, and attempted, hesitatingly, to relate several of them more closely to the church; but these are not marks of real advance unless the latter be so considered. Progress consists in ideas rather than in numbers, and we cannot point to any way in which we have fitted our work to its mission, or adapted either our methods or the matter of instruction to the needs of the church which we serve. This is not in the first place an indictment of the schools, for they have done all that their support has enabled them to do. However, they have plans for improvement which would quickly remove any indictment if there were opportunity to materialize them. If the decade has been poor in achieved progress it has not been so niggardly of men. It has been a time of ripening men with ideas rather than of visible advance, and as such will not be lost if the next decade finds us making use of the opportunities

which this has brought. It must be realized, however, that with the present support all that any one can do is to keep the schools going at their present effectiveness and in their present departments.

As was indicated in the previous article, the schools, so far as my knowledge of them goes, are unusually effective in their present lines of work, and yet they do not answer completely the present needs of the church and the times. The times demand instruction in new lines, which we are not now furnishing.

We are an industrial people, yet our education is along quite different lines. It was all very well to offer instruction in academic lines only at an earlier time when such training was the principal lack among a people who were subduing a new country, but since the country has become more closely settled conditions have changed to such an extent and in such a way that educational training must fit in closely with the life each must lead. After all, it is the purpose of education to prepare for life, and a complete preparation cannot omit the industrial side of it.

I know that there is a feeling,—perhaps it cannot be called a conviction,—that education is only a training of the mind and that it is beneath its dignity to descend to the practical things of life. The result has often been to divorce education in some measure from the real issues of life and in some cases really to give the student a false view of his place in the world. It has been felt that one who had an education ought not to return to the occupations which required much physical labor, and if he did do so it was commonly remarked that his "education did him no good." I believe that this feeling is more prevalent among friends and parents than among the young people of education themselves. The natural result of such an attitude is that the aspiring young man or woman first seeks an education of the conventional sort and then looks for an occupation which is supposed to fit his training. The more natural method would be for the pupil to seek a training which would fit him for the position in life which he is to occupy.

It must be realized that most of the inhabitants of the world will always be either laborers or closely associated with labor as its directors. This means that the education of every one must and will contain a great deal of industrial training. If he does not get it in his early experience in the schools, he will receive it later in the harder school of experience. There are two ways in which this training is commonly acquired. Formerly the farmer learned farming only by working as a farm hand and the worker at any trade or profession learned it only as an apprentice. Both had many occasions to know that "experience is a dear teacher though a good one." The two great drawbacks to this method of preparation for the work of life were the long time required and the limited knowledge gained, for the master could teach the pupil no more than his own meagre opportunities had taught him. To-day the embryo doctor no longer "reads medicine" in the office of the local physician; instead, he goes to a medical school where he gets the advantage of the skill and knowledge of scores of the greatest physicians. The school does not make a great physician of him, but it puts him into a position to begin his practice and to learn the utmost from his experience.

In like manner, the one who aspires to position in any of the professions or in a trade usually makes his preparation in a school suited to his purpose. Farming is one of the last occupations to benefit largely by this movement, but its time has come also. The modern school does not attempt to make a farmer or a mechanic by teaching him from books how the work ought to be done, but it sends the pupil into the field or into a thoroughly equipped shop where he works under the eye of a competent instructor. So soon as he has mastered one thing he is put at another, so that without waste of time he is made familiar with all sides of his future occupation. It is in this economy of time and in the symmetrical view of all sides of the subject that the method of the schools is superior to that of unguided experience. The learner is afforded plenty of experiences, but it is graduated to suit his needs at the moment, and there

is no waste of time or effort in needless and costly experiments. Experience is still the same good teacher, but no longer so costly.

In former times the abundant resources of a new country allowed each one to learn by the wasteful but thorough method of unguided experience, without serious disadvantage: the keener competition of the present time demands that exact and scientific knowledge shall be gained in the shortest time and in the most economical way possible. It demands, therefore, that the schools turn out pupils well equipped to enter upon the practical work of life. When applied to the Brethren church, this means that the young people of the church should receive instruction not only in those things which develop their mental and spiritual faculties, but also in the elements of farming and of other similar occupations in which they are likely to engage.

Most of the young people who attend our schools come from the farms, and they ought to return to them. Some experience and observation of city life leads me to agree with most of those who have spoken on the subject, that the city is not a desirable place for young people either morally or financially. Also, it is the industrial rather than the commercial phases of city activity which seem to offer greater opportunities to the well prepared among our people. Everywhere preparation counts for much more in the fierce competition of the city than in the country. The isolation of the country has been a fruitful cause of movement cityward in the past, but with rural delivery, telephones, and trolley lines, all this is changing, and to-day the greatest opportunity for the country lad is in the country—if he is prepared to use modern methods and discoveries in his work as he would do if he were engaged in the city's commerce. At any rate, the majority of our pupils will always return to the farm. The argument from all this is that our schools must furnish agricultural education.

Nor is agriculture all. The educational work of every child, whatever its probable future position in life, should include daily training in the use of its hands to useful occupations. This is desirable upon purely pedagogical grounds, even if there is no probability that the pupil will ever use the skill in any practical way. How much more important it is, then, among a people like us, where almost every one labors with his hands. I would have every pupil who takes a course in school, trained in the simpler processes of work in wood and iron as a part of his daily work.

What I have in mind is a school in which these industrial branches are taught side by side with the usual branches. Such a school is not a visionary thing, but can be found in practical operation in many parts of the country to-day. It is a comparatively new movement in education and accords so well with our needs that we ought to be taking hold of it with vigor. Some of the schools are already doing something in that way, but as before pointed out, they have not the resources to expand it to meet our real needs. What is needed is one strong school devoted especially to this work. It might be either a development of one of the existing schools or an entirely new foundation as judgment dictated, only remembering that such work must have endowment of respectable dimensions *before* it is started. We have tried starting the school first and securing the endowment afterward often enough. A most desirable state of affairs would exist if our schools would have the moral courage to tell us that each one is not trying to attain an impossible excellence in all lines, but instead that one is first in Bible study, another in industrial training, another in work leading to the higher literary degrees, and so on.

It must not be understood that we are advocating the learning of trades from books. Nothing of the sort is intended, but instruction must be given in the shop and field as it is now given in all successful institutions of the sort. We have heard of the need of such a school as a foundation for missions among the colored people, and the idea is most excellent; but we need that same kind of an institution for our own sons and daughters just as well.

It may seem that in urging thorough preparation for success in the business affairs of life, I am taking a low and sordid view of life itself. This would be true if industrial education were to be carried on alone, but such a school as I have in mind would not in the least neglect the training of the head and heart while it gave skill to the hand. Our church has always been made up of rather prosperous people, and we need not apologize for it; but it cannot take the place to which its destiny calls it in this country; it cannot carry on the work to which it has set itself, unless there is a moderate amount of success in material things. There is a certain amount of work to be done in the world, and the doing of it is a part of our duty here below. Unless we accomplish well our daily tasks we shall come far short of fulfilling our purpose here. There is hardly any other object to which our generous and wealthy might devote their wealth which would so profoundly and so beneficially influence the future church of the Brethren in America as this.

4233 Russell Ave., St. Louis, Mo.

TAINTED MONEY.

BY D. D. CULLER.

It is no easy matter to determine offhand whether a given sum of money is tainted or not. The money in itself can not be tainted, since it is in itself legitimate and useful. If money is to be considered tainted at all, it must be due to the way it has been secured or the way it is being used.

Money serves its social end when it circulates freely as a medium of exchange. It was never intended that money should serve as an article of amassed wealth. Wealth may be stored in coin or in currency, but if it is stored in this way the money is diverted from its intended purpose. And the man who so uses money is by his fellows termed a miser. There is something wrong with the man who by hoarding money keeps his neighbors from the legitimate use of their medium of exchange, even though he may have come by his money lawfully. There is doubtless something wrong with the law that will allow such unjust, unfair hoarding. If money is for circulation it ought to be kept in circulation. Suppose a great giant should come to the earth from Mars and should gather up all of our silver and gold and then coolly depart with it all for his former abode in Mars. We would be much chagrined, much angered by his conduct. Still every miser does the same thing on a smaller scale when by hoarding he withdraws from live circulation the money of his country.

Just what the limit of legitimate acquisition of money or wealth is, is very hard to determine, because so many factors enter into the determination that it is very hard to make a just estimate of each factor. Still it is very evident that no one has a right to cut off his fellows from their natural right to the resources of the earth. Money so used is wrongfully used. And the possessor sins in its use—it is tainted money.

Whenever money becomes the taskmaster that enslaves the poor and gives free rein to the passions of the rich it is tainted. Money stands for too much at present. If a man has a horse worth one hundred dollars and a buggy worth fifty dollars he can let them out and they will bring him in two dollars per day. That is what the liveryman wants for a horse and buggy per day. A man at ordinary manual labor can earn little more per day. At that rate a man is worth only one hundred and fifty dollars. Just a little more than when the Christ was bartered away to his enemies for thirty pieces of tainted money. Figured from this standpoint a millionaire faces a grave question. The blood of many men is upon his hands. In the scales of the twentieth century it takes too much human steak to balance the rich man's dollar.

Many a poor child has to give of his muscle and bone that by his sacrifice the cheap labor of his father may fill to bursting the already all-too-well-filled purse of a greedy employer. Money thus

wrung from starving mouths is tainted. It cannot but damn the soul whose hands clutch it.

It makes all the difference in the world whether the rich man gives his tainted dollars out of helpful motives or out of selfish motives. If the former, he corrects a mistake and so purifies the gift; if the latter, he adds a second sin to the first, and hence deserves a double penalty. He tempts the poor man to sell his birthright for a scant mess of blue beans whose insufficiency cannot but make him ultimately more of a slave to the buyer of his birthright.

Money obtained without rendering equivalent value is tainted money. Money gained that leaves behind it human misery and suffering while it merely adds luxury and ease to the one who gains it, is tainted money. Money gained while manhood or womanhood is lost in the transaction is tainted with the foulness of sin. Money obtained by a sacrifice of Christian principles is tainted, too. Many churches have lost spiritual power through tainted money made in church fairs and festivals. Such churches evidently act upon the penance principle of paying for sensuous pleasure. A dime given to pay the preacher pays for a man's sin of feasting excessively. If the church gets the benefit it is all right to gamble for the lucky piece of cake. Such shabby excuses for sin will not cleanse the money of its taint.

Money given by a saloon-keeper to carry the Gospel to dark Asia may accomplish good in the hands of a godly missionary, but I am quite sure the saloon-keeper will get no righteousness out of it, unless he quits his soul-destroying traffic in whiskey. For him the money will still be tainted. So-called philanthropic millionaires may find that money snatched from starving mouths will taint and damn the soul that bestows it upon popular enterprises of avowed charitable intent. Money is for use and not abuse. The man who has it is, by its possession, placed under obligations to serve his fellows and not to crush and starve them.

Mt. Morris, Ill.

HOW DOUBLE OUR MEMBERSHIP EVERY DECADE.

BY N. J. BRUBAKER.

It has been asked several times of late years how we might double our membership every ten years while retaining our needed simplicity and loyalty. Some time ago when this query was raised in the MESSENGER I began to think on the question. I wrote out some suggestions which seemed to me might help us reach that ideal. Since others have not seemed to set forth the line of work as I had mapped it out in my mind, I will offer some thoughts upon the matter.

Like many such problems it is much easier to tell how to do it than it is to do it. But first we must make church work a business. It is not a secondary thing to enjoy for its privileges merely, but an institution which has for its sublime purpose the desire to help men to God. Its constant desire is to put men and women in proper relation to each other and to their heavenly Father. Every motive of the church should be actuated by this holy desire. With church work on a business basis, working according to business principles, though in spiritual endeavor, we could do much toward increasing our members and efficiency.

With church work as a business we would organize and systematize our energies in such a way as to accomplish the most work. We would be more anxious to sum up our fullest possibilities than we are at census time anxious to make a showing of genuine progress. We would work to hold our own in home fields and to extend by evangelization our labors into new fields. We would hail with joy the open door policy and would hasten to establish ourselves at as many strategic and business points as possible.

With business methods in church work we should also have strict honesty and purity of heart. Secular business has appeared to be somewhat corrupt.

Church business must be kept pure. It may be that a good deal of renovation is necessary to put us upon the proper basis. If so, let us wash and be clean. This is of prime importance. The sacrifice is without blemish. But it must also be consecrated. We are prone to fail right here. Many try their utmost to reach purity and holiness, but neglect the consecrative part. This is where the multiplying power lies. The loaves and fishes in Jesus' hands multiplied as he blessed them to their use. We must be organized and consecrated to the work in hand. At present we are using too much of the machinery for the purpose of holding our own. Continuance of this method will result as did the talent in the napkin. We must hold our own, but this can be best done by spending it in good spiritual investment.

Our mission boards are anxious to spend energies, but they are embarrassed for want of men. They must be given authority as servants of God to say to those congested churches, "Come over to Macedonia and help us." And those ministers called must be given the financial power to go. If they are truly qualified they will go forth a mighty phalanx for Christ. If those two thousand surplus ministers are not qualified, let the church see to it that they become qualified, and help them to do it. If these are not sufficient, let the church call for more until the entire resources are exhausted. And if the churches are slow to act, let the mission board call for volunteer service, even from the laity. Volunteers would likely be most efficient because of their eagerness to see Christ's kingdom enlarged.

Of course some of our ministers are said to be unsuitable for evangelists. Let them stay at the home posts. The church will surely be satisfied with her own choosing, though it be the weaker ones; if the strong men were in the field, those at home would soon develop their powers by actual practice.

It would not be inferred that the home church is of less consequence. Far from it. It takes able men to hold the forts. And while we should spare most of our generalship and ministry in the aggressive work, we should most assiduously guard the home. But it should not take more force to hold a well fortified position than to capture one from the enemy. Some churches have two or three elders and a half dozen ministers holding the forts while others are semiorganized garrisons with their general (elder) a hundred miles away. Again one elder sometimes attempts to conserve the interests of four or five churches while another equally as able and worthy has none. Why speak of the selfish human preferences which called for Paul or Apollos and then cherish a system which indulgently trains us to do the same? No elder can hope to do justice to so many churches. With such abnormal conditions we can never hope to double our number in a decade. Whether this condition is the result of our system or the cause of it matters little. The question is, Shall we save the system and lose the church, or reconstruct the system and increase the church?

A few years ago mission work was considered a duty of the church. Soon it became an obligation. Next it was deemed a privilege. May the day soon come when to laity and ministry alike it will become the sole purpose and inspiration of the church. Then we shall begin in earnest the evangelization of the world. In consecration and organization we can sow the seeds for evangelistic harvest. This great outward passing throng of gleaners will return accompanied by multitudes whose various tongues will be aflame with Pentecostal fire, and whose greetings will bring the hosannas of a church doubled in number and increased perhaps a hundredfold in quality, enthusiasm and consecration.

I have suggested, briefly, how to organize for larger gains. Now let us notice the question of loyalty and simplicity. The essential ideal to which we must continue loyal must inhere in the true church of Christ. It originates in Christ himself. It is an ideal higher than any man or all men together could evolve and enunciate. It is an ideal to which the entire energies of man may aspire and yet not reach. It is beyond the reach of all men of all time. It is infinite in

nature and requires eternal life to approach it. For these reasons it can not be an ideal encompassed in the past. Its infinite nature forbids human crystallization. We must note the difference between an ideal of men of the past and the ever-enlarging ideal of those who learn of Jesus as he unfolds to them his infinite nature. Not at Sinai, nor in the temple, nor even in Gethsemane, but in the mount of transfiguration do we gain glimpses of the ever-increasing ideal to which we must be loyal. Not in time, but in æons of eternity shall we be able to approximate the ideal of individual, Christlike perfection. Such an ideal as this has its continuous uplift. We dare not lift up ourselves, nor our fathers, nor our church as the ultimate ideal. Constant vigilance is necessary to differentiate the true essence of Christian life from its conventional symbols. In all the rites of the Jewish economy were buried their hopes for the race. In all the ordinances of Christ's house we may by perfunctory observances crucify afresh the Son of God. It is possible that we eat his flesh and drink his blood to our condemnation. Only when we partake of these emblems with an eye single to the purpose of Christ's redemption and see him through the atonement as our Savior leading us to the abundant life, can we comprehend the innermost meaning of individual and church loyalty. "And I, if I be lifted up, will draw all men toward me." Let Christ's life be in us and emanate from us; let his law be our guide and his redeeming love our strength, and then shall we know a loyalty which passeth all understanding.

There is a needed simplicity also. This is a natural outgrowth of Christian love. It is the mature fruit of the Spirit. This simplicity when actuated by love is mutual, interacting, contagious and permanent. It is inherent and spontaneous. It is an unconscious simplicity. Any studied or conventionalized simplicity savors of dissemblance. Any permanent general symbol adopted leads to counterfeit. It also narrows, distorts and subdues the spontaneous oppression of the inner feeling. Every narrowing force decreases the individual, personal expression, and this decrease of expression correspondingly decreases the subjective impression. As a result the soul which would develop by self-activity is dwarfed by conventional repression. Love cannot be measured or reduced to a common denominator of practical manifestation. Its fullest expression when left to itself, without let or hindrance of arbitrary channels, will ever be adequate to its true inwardness. It will manifest itself by means of conventionalities, of course, but it will never abuse them. Love is the living water dispensing itself by means of arbitrary and incidental media of communication. It retains its essence though gushing from a spring, or coursing down a valley, or resting in a lake or mounting through the atmosphere, or sailing in the clouds, or sparkling on the grass, or circulating in the organisms of the plant. We do not recognize water by its place or condition or its accidents, but by its essence. So love may manifest itself a thousand ways incidental to its expression, but not essential to itself. Nor can these incidents ever be love itself, any more than a valley or basin can be a river or lake without the water in them.

Love will cast selfishness out of its true high self and labor only for the mutual higher communion. Its outward expression will be in direct ratio to its inward impression. It will find vent because of its exhaustive nature. It will see the sore needs of the world and sanctify itself toward fulfilling those needs. It will sacrifice sensual pleasures and domestic luxuries that its brother soul may find the Light of the world. This love will beget a simplicity anxious to lay aside all the foolishness of the world and its vanity, not simply as a sort of self-abnegation for its own sake, but in order to enlarge its ability to save some. It will not be a simplicity for the sake of simplicity, but as a means of mutual adjustment to the needs of others whom it would assist. It will be as natural to be simple as it is for the sunshine to increase the growth of the plant. Indeed, the true simplicity needed is nothing more or less than the closest possible adjustment of the enchristed soul to the deepest needs of the other souls for whom it

yearns. It is a spontaneous yearning to lift up the fallen, a yearning that grows out of the affinity existing between the soul sanctified by truth and the sorest needs of the brother soul who ought to be led into the truth. This mutual action is as simple and as important as the action within the lungs between a vitiated corpuscle of blood and the pure oxygen which redeems and revivifies it. This simplicity is not in its truly normal activities more conscious of its actions than the oxygen. Any consciousness of simplicity is only the symptom of a remnant of selfishness in the act. And a whole church of consecrated souls working individually amongst men full of sin will as effectually revivify them, as does the oxygen the blood of the body. While the blood is the life of our bodies, it is so only when constantly purified by the oxygen inspired by our lungs. So the church is the life of the world only when its members are purified through the grace of God, and made willing to sacrifice themselves to save the world. This is the simplicity needed, the gospel simplicity. It cannot be counterfeited or conventionalized. No substitutes for it can be arbitrarily devised by ingenuity of men. It is a divine principle inculcated by the teachings of our Savior.

A church full of this divine simplicity could not fail to double itself frequently. Every member would influence for good those with whom he would come in touch. Such inward piety would force outward expression. It would be like the city upon the hill, unconcealable. Such piety would shine from a candlestick so high above the world that none could fail to see its light ineffable. It would not be a candle, nor a lamp, nor an incandescent, nor an arc light, but it would be indeed a part of the eternal Star of Bethlehem. It would be a partial incarnation of the greatest force in the universe. And an entire church of such stars would form a celestial galaxy whose radiant splendor would outshine the erstwhile matchless glory of Mt. Hermon during the transfiguration.

This is not an idle dream or superficial poetry. It is a fact enunciated in every word of the Master, that if he were lifted up he would draw all men toward him. And in all his teachings he emphasizes the doctrine that his church is instituted for the purpose of lifting him up; that his disciples, you and I, are to hold him before the world, and he in us will draw. Nor are we merely to hold him up as a personality in himself. He has stood for his own identity. His incarnation revealed his personality. But it was revealed that you and I might reveal it again and again, not in a moral, or historical eulogizing of his immaculate character, but in and through our own regenerated lives. It is only in this indwelling of the divine in the human that we see his drawing quality. It is only by the Christ within us transfiguring our lives through the common expression of sanctified humanity seeking to gain sinful men that we see the force of this drawing sympathy. It is the sympathy between souls that draws them together and the sympathy which we now so much need is none other than that inspired by the Christ life within us. A truly consecrated membership is our greatest need. A pure unselfish membership whose every ideal is to lead the world to Christ can scarcely fail to bring forth a hundredfold.

With this kind of a church the problem consists only in the adjustment of forces within the church. Each member is not only willing to do his part, but he is extremely unwilling not to do it. All the forces of a consecrated church can be marshaled to the one supreme purpose of evangelization. In this marshaling there may be need of some radical changes and abrupt readjustments, but this only brings us to realize how wide off the mark we have gone. If it demand a reformation, it is because we have allowed ourselves to become hampered in our own armor. If we must discard any equipments, we can rest assured that in our slumbers our equipments have become obsolete. Whatever changes are demanded in order to meet the problems before us, let us remember that it is not a deviation from right, truth, or law of life, but only the proper adjustment of our forces to the work in hand. Let us remember that it is not our purpose in the world to substantiate human creeds

or to emphasize denominational distinctions, but to lift up the Son of Man by our daily consecration to his service.

Every member with this notion of his mission can in addition to his personal influence for Christ give some substantial aid in the material things. With the abundant wealth in our hands at present, we could easily overcome many of the material difficulties which so greatly impede our progress. The Gospel simplicity actuated by Christ within would strip us of all wasteful luxuries and turn millions of money into channels for spreading the Gospel. And that sad cry of the mission boards, that comes like a pall over us to-day, that cry that says again and again, "The harvest is great but the laborers are few," would be met with thousands of volunteers.

There is nothing more indicative of weakness in our Brotherhood to-day than the fact that we as a church claim the right to set men apart for the ministry and yet day by day face the fact that we are hampered for want of men. This weakness must find a remedy. We cannot evade the issue by recounting our past history. We have a new problem to solve to-day, and we should solve it as men after God's own heart. Consecration, organization, and evangelization,—these are the watchwords, written in our hearts, which are necessary to enable us to double our membership in a decade.

Duarte, Cal.

DRIFTING.

BY WM. E. THOMPSON.

If a captain was to leave port with his ship without having his route laid out or even having any definite destination, but would just let his ship drift with the tide, regardless of where he went, what would you think of him? You would call him foolish. Suppose a storm was to come up, but instead of trying to save his ship he would merely put down the rudder, set sail and let his vessel go where it would. He might save his ship with a little work, but he is too careless and reckless to do it, though in danger of his own life.

Such a man would be foolish indeed. Yet there are many on life's sea who are just this careless and indifferent about their soul's salvation. They seem to have no purpose in life. God has given them talents, but they are not using them in a way that will honor his name. Opportunities for doing good come in their way, but they pass them by and just simply drift on with the tide. We know that a ship drifting on the sea would be in danger of being lost when winds and storms would come upon it, and so it is with the sinner who is on the downward road of sin and destruction. We may go along nicely in this way for awhile, enjoying our worldly amusements; we may think we are young and healthy and have plenty of time to reform, but life is uncertain and we know not when we may be called to go.

Now I fear sometimes that we, who have named the name of Christ, get a little like the careless captain. We become indifferent and think the work will go on whether we work or not; but Jesus wants no drones. We read in Mark 13:13-16, "Watch ye therefore, for ye know not when the Master of the house cometh, at even or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping." There is no such a thing as standing still in the Christian warfare, for whenever we lay down the oars the ship is sure to drift. So in order to keep the ship moving heavenward we must keep working. We ought all to work hard to keep the ship of salvation moving onward. Jesus Christ is our Captain, and we need not fear of being lost as long as we have him for our leader. Let us all try to keep the church pure, high and holy. We want in it nothing but what will promote the cause of Christ.

A ship on sea may be moving along nicely until something gives way that would let the water in, then the ship will finally sink and be lost. Just so the church or the individual may be doing fine work until it goes to taking in the world or anything that would hinder the cause of Christ, and then it is sure to sink if this is continued. We need not think that

we can smuggle anything through on this ship, for Jesus, our Captain, is going to have everything inspected and examined; if we pass the examination we can stay on board; if not, sad will be our fate, for we will have to depart.

So let us have our robes washed in the blood of the Lamb, so that when our time comes to die we can say with Paul, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day, and not to me only, but unto all them also that love his appearing."

Argonia, Kans.

STRONG WORDS OF SCRIPTURE.

[A sermon preached in Bulsar, India, August 1, 1906, from the text, "Men ought always to pray, and not to faint."—Luke 18: 1. By Wilbur Stover.]

Jesus very often spoke to the people in parables. And the reason for it was that seeing, they saw not; and hearing, they heard not; neither did they understand. So without a parable spoke he not unto them. He wanted that they should see, and hear, and understand. And in spite of themselves he convinced many men of the truth of God.

The words of the text begin with three great words. The first is *men*. The scripture idea of man is a high idea. When Jesus speaks of men, he means something. To be a man or woman, according to the divine idea, is to be something. Let us go back to the beginning.

When God created man, and placed him in the Eden garden, he made him in his own image, not in his physical image, for God is without a physical form. He made him in his spiritual image. And when the creative hand was removed from the man, and the breath of life was breathed into him, he stood before his Maker a perfect being. There was a man. He was God's idea worked out. And God found pleasure in him, because he was good.

But he sinned, and his being-like-God came to an end. He was now a different creature. No man can sin and remain the same as before. It is not in God's plan for man that he shall sin. God does not intend that we shall sin. He intends that we shall be without sin. He wants it so, that we may be like him, for we are his children.

In sin, man is away off from God. So God sends Jesus into the world, that man, his pet of all creation, should get free from sin again. And when we have the faith of Jesus in our hearts, and the redemption blood applied, we are again where Adam stood. Yes, we are more. We are sons now, because we have been born again. We have been born from above. God is the Father, and we are the children of that Father. This is the divine idea of man!

There is more implied than goodness. The divine idea of man is also that he should be strong. He may not be so physically, for God has no physical being, but he is intended to be strong spiritually. O the pity of it, when a man who walks, and thinks, and speaks, will say one thing and do another! He is weak. The strength of a man is not in him. He is like an animal. To tell a falsehood for fun! To allow the angry passion to rise! This would be questionable in children. In idiots it might be excused. In men, never!

A man, as we view him from God's standpoint, is the crowning point of creation. He stands at the top. He is blest above all. He is higher than the angels. An angel is a ministering spirit, a man is a son. He is the hope of the future! The heaven and earth were made for him! Shall he not be good? Shall he not be strong? May we be men as God wills for us!

Ought is the second word. The more you study it, the more it strikes you as being a great word. It is binding. It is holding. It is conclusive. It is often used in Scripture, and where it is used there is the end of discussion. If I ought, then that is the end of discussion to me. If I ought, there is only one honest way out. If I ought, there is only one disposition of the question.

Ought I to go somewhere? Then let me go. Ought I to stay away from some place? Then let me not discuss the matter of going. Ought I to per-

form a certain task that awaits me? Then I have but one duty with respect to it. Ought is a strong word, my brethren, ought is a strong word.

I have sometimes heard a parent reply to the whimper of a whining child, "I ought not to give you this," and then give it to him! If you ought not, and you recognize that you ought not, even enough to say so, then there is but one Christian thing to be done.

Ought is stronger than must. Ought is the voice of conscience. Must is the word of a superior. Ought leads from within. Must drives from without. I say to Emmert yonder, "Emmert, you must be sure to finish all your lessons to-day." In his heart he says, "I ought to get them all, because papa said so." His conscience is at work, and he heeds the ought. He cannot deal otherwise with ought and keep a good conscience. If ought come in, there is no room for any other word.

If you tell a man he ought to become a Christian, and break off from his sin, and he says to you, "Yes, I know I ought to," and continues in his old ways, what do you think of that man? What does he think of himself? What do you suppose God thinks of him? Is he a man from the divine standpoint? I know I ought to be more separate from the world. I know I ought to read my Bible more. I know I ought to have family prayers, I know I ought to be more interested in the work of the church,—can anyone use such words without changing his course of life, and continue to enjoy the favor and blessings of God? No, brother, no. If you ought to, don't discuss it. It is settled. There is no other way. As a man, be up and doing. You ought to!

Always is the third word. How strong are the words of Scripture when we look at them one by one. Always,—not for a little while, and then for a little while not. In the case of the text, I think it refers to the time of one's natural life. As long as you live, you ought to pray and not faint. But as long as you live, that is forever and ever, so far as you are concerned. There is no rest from it. There is no period of cessation for any cause.

When we let our minds flow out to the always time, we are inclined to sit in silence. The sun always comes up in the morning. It always thunders after the lightning flash. We always have prayers in the morning. Sunday is always a day of service with me. God always cares for his dear children. *Men ought always!* These words are burning words, these three.

Now there are two other words. *To pray* is the first. Put your man on his knees, and you have again the divine idea of the man. Sometimes people get it into their beclouded brains that if women and children pray, there is enough praying done. Ah yes, enough for the women and children, but not enough for men. Men, praying men: good, strong praying men: these are the men God trusts.

The Lord wants men who pray, that he may shine through them. Not men who do prayers, not men who grind out prayers, not men who intone prayers, does God choose as his best, but men who breathe the spirit of prayer. I imagine I can hear that Pharisee praying within himself and letting the sound come in rounded cadences out through his Jewish nose:

"God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican I fast twice in the week. I give tithes of all that I possess."

And I fancy I can hear the heart-broken, sobbing words of the other, "God be merciful to me a sinner!" What a difference. What a striking contrast! And God delights to hear the little, broken prayer. The sung-out confession of goodness has its own reward, and the Lord lets it take care of itself. Hale fellow, well met, he may be, but not when it comes to the time of prayer.

To pray with one's heart open toward heaven is to pray in the Spirit. And the prayer in the Spirit is the prayer that pleases the Father. It is a familiar talk with the Lord. The child comes to tell its parent something. The parent listens in all earnestness. You are the child. God is the parent. He listens in all earnestness. My brother, when you and

I talk to our heavenly Father, we ought to talk to him as our children talk to us. There ought to be simplicity. There ought to be familiarity. There ought to be earnestness. There ought to be unbounded faith and confidence. And there ought to be love! The Spirit seeketh such to worship him.

Now one other word, *not to faint*. It means not to give up. It means not to back out. It means not to tire out by the way, and quit. Men ought not to surrender in any good thing. If it is a command of God to, begin the Christian life, it is also a command of his not to quit before time. He does not want that we should undertake any good thing and then not stick to it. He wants us to undertake, and he wants us to stick to it.

It occurs to me that it is not good to have religion at white heat in the dead of winter, and then relapse to the limit of coldness in the heat of summer. God cannot depend on a man that is built that way. The man can not rely upon himself. The even temperament is good. The man who keeps right on in his race toward the goal will win. But the man who runs at break-neck speed, and then exhausted walks back to rest a while,—it is a question about him. It is more to the glory of God to be spiritually minded this season, and spiritually minded next season too. Shall we therefore not make a good resolve, lest we should break it? I do not say that it is not good to make a resolve and break it, but it is better to make one than not to make it.

A striking illustration to the point is the case of the young man on the battleship *Maine*, when she was blown up in Havana harbor. He went quickly, and knocking at the captain's cabin door, touching his hand to his cap, said, "Captain, the ship is blown up, and she is sinking." Both were saved. The young man was applauded far and wide for his bravery. He had set out well. Coming home he married a good girl. They were happy. But in his course, he took to drink, and in two years from the time he came home, in a fit of despondency caused by drink, he walked into the park mad one day and took his own life! He fainted by the way. He set out well, but he was side tracked. Look out that ye be not side-tracked! is the scripture word of warning.

How much better is the other side of the question. A little flaxen-haired girl of ten years, in Japan, with her parents, was out on a preaching tour in some neighboring villages. Her parents had left her at the place where they were putting up, while they went out to return shortly. The little one went out too. As she walked, she thought how nice it would be to tell the people some funny story, for they were following after her, and looking at her flaxen hair, and asking lots of questions. She thought of telling them of Cinderella's glass slipper, of Jack and the beanstalk. "No," she said to herself, "I would not tell them a made-up story. I will tell them what I know is the true story, what I have often heard papa tell."

Then she turned and asked the people coming near her if they would like to hear a story from her. And they all said yes, surprised that she could speak Japanese. And so she stood up, as high as she could get, and told what she knew of the story of Jesus. The crowd was small at first, and she felt a bit timid, but the timidity soon wore away, and the crowd soon became large. When she was tired talking they sent her to the hotel in a jinrikisha.

Her parents were anxious about her, but on hearing her story were well pleased, and only said that next time she should tell them beforehand when she intended going out. Well, the next day three gentlemen came to inquire about the story the little girl was telling. Her father made it plain. They three became Christians. One of them was a judge, and another became a minister. Eight of the women joined the Bible class, and sent their daughters to a Christian school. And after due time a church was started in the place, all because one little ten-year-old, flaxen-haired girl did not faint by the way, but, seeing her opportunity, did the right thing at the right time! Glad we may be that the scripture words are strong words. Glad we may be that the strong words of Scripture apply even to us. And glad we are for these words, "Men—ought—always—to pray—and not faint!"

PREACHERS NEEDED.

BY GEO. L. STUDEBAKER.

MANY are the Macedonian calls to-day, "Come over and help us." The church is greatly in need of men, young men who are willing and ready to prepare themselves to answer these pressing calls.

God has so ordained that his truths, the great scheme of salvation, be given to the world by preachers. "Go ye into all the world, and preach the gospel to every creature." Paul said that "it pleased God through the foolishness of preaching to save them that believe." If God purposes to save the world through preaching, how necessary it is that we have preachers, for, "How shall they hear without a preacher? and how shall they preach *except they be sent?*" "So then faith cometh by hearing, and hearing by the Word of God."

There are congregations to-day that are suffering for lack of ministerial attention. Souls are perishing and members are growing cold and indifferent for want of spiritual food.

We need, first, a more proper distribution of the preachers we already have. There are congregations, having several ministers that would fare far better had they but one active, consecrated minister to whom they could look as a leader, and he be held responsible for the work of the church in its various departments. Let the church see that he does not need to "leave the Word of God and serve tables," but let it be so arranged that he may give himself "continually to prayer, and to the ministry of the Word." Acts 6:4.

In the second place, we need more preachers. There are young men in almost every congregation that should be called to the ministry. We ought to be calling scores of our young men to this great and important work every year. Annual Meeting has decided and urges congregations to hold elections from time to time. A lack of confidence in our young brethren often hinders their being elected to the ministry. Had the church dealt with some of us in that way we perhaps would not be in the ministry to-day. Let us show more confidence towards the young members. Place them in responsible positions, and they will see the importance of living up to the requirements of the Gospel, and not betray their trust.

We rejoice to-day for the steps that are being taken, and the great sacrifices that are being made by some of our worthy brethren to aid our young brethren who are called to the ministry so that they may prepare themselves so as to be more efficient in this most noble calling.

God bless our Bible schools everywhere and may the rich blessings of God be with all our dear young brethren and sisters who are brought under their hallowed influence. May they go out from these schools with power and influence of the Holy Spirit and be the means of leading the glorious kingdom of our Lord Jesus Christ on to victory.

Churches all over the Brotherhood, awake! hold elections! There may be a little David in the background, in whom the Lord sees great possibilities. Let the Spirit direct and the glorious cause of our Lord will move on.

God bless the young of the church for her good and to his glory!

No. Manchester, Ind.

CHRISTIAN WORKERS.

BY WALTER C. FRICK.

OUR young people's organizations conduct excellent meetings, the services abounding in good music, inspiring talks and prayers, testimonials, etc. But the congregations vary but little from Sunday to Sunday, while many talented ones get no opportunity to speak, owing to lack of time. The Salvation Army and Volunteers are justly commended because of the practical manner in which their work is done. They feed and clothe the poor, secure work for such as are willing to work, conduct fresh-air benefits for poor children and wornout mothers and conduct street

meetings, free to all, five or six members taking part. Of course they are occasionally scoffed at, but not by responsible people.

It were well, if, along with our faith, we did more real work, become more practical. In the average Christian Workers' meeting is represented enough talent, including that which is musical, to conduct four or five good street meetings. Why should we be above doing such work? Why should we confine our thoughts to a small room when thousands outside might give ear, if the meeting were taken to them. The expense is nominal. Oh, how we consider the cost!

We need to meet the devil on his own ground. Many evils are only good things misplaced. If it is proper to impart a good thought to one person on the street, it is all the more right to impart good thoughts to a thousand. Every faculty is used by the devil and his agents to advance his cause. He is up-to-date. Can we say as much? I fear not. Long before the church called you to active, progressive service, God gave you the command, "Go ye!" Do you heed it, brothers, sisters?

Chicago, Ill.

PEACE.

BY EDGAR M. HOFFER.

JESUS is the Prince of Peace, and he is our friend. This shows that if we belong to the Savior we are peaceable. Mark 9:50 says, "Have peace one with another." Have peace in the church at all times. Have peace in the neighborhood. Have peace in the home. Have peace with God. Have peace with our fellowman. Have peace in the country.

To have peace we must be children of the Prince of Peace. Jesus said: "My kingdom is not of this world." His kingdom is one where peace abides forever. In this world, ye shall hear of wars, and rumors of wars. How many bloody wars have occurred in days gone by!

In Satan's kingdom there is no peace, but in God's kingdom there is eternal peace. Note the difference. The Spirit of humility is necessary also. Perhaps some one has wronged you; we must be humble that we may keep peace one with another. Jesus said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." John 16:33.

Let us think about the sufferings that Jesus endured, and how much peace we find in him. Jesus is full of peace, sweet peace. How different the earth would seem to us if all nations would be filled with Jesus' love and peace. Let us try to be peace-makers. This is a good work to engage in. It has been said that "it takes two parties to quarrel with each other." If one party is full of peace the strife will surely end soon.

Let us live in peace, pray for peace, so that when life's journey is ended we may depart in peace to that land of peace, where we can be in peace forever. May we all be in peace.

"Peace, peace, sweet peace!
Wonderful gift from above!
Oh, wonderful, wonderful peace!
Sweet peace, the gift of God's love!"

Elizabethtown, Pa.

GOD'S REASON FOR BEING OBEYED.

God's laws are always guide-boards to blessings. The foundation-law is love; and upon that foundation are based all the rest, as instructions to us what to do and what to avoid in order to let God "crowd and crown" our lives with love. He never asks us to give up anything except for the purpose of replacing it with something better,—something that we could not have unless we gave up that which blocks the way. He never asks us to do anything except as a means of laying hold of a blessing that far outweighs the effort demanded. God's laws are gifts, or stepping-stones to gifts. They never prohibit anything but trouble or disaster.—*Sunday School Times.*

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, November 18, 1906.

NO OTHER NAME.—Acts 4:16.

(Missionary Number.)

- I. What has Christ Done for Those who Believed?
 1. Elevated Men and Women from Savagery to Civilization.
 2. Bettered Them Morally and Socially.
 3. Gave Personal Joy and Hope.
- II. How About Those who Have no Chance to Believe?
 1. Can They be Saved Anyway?
 2. What is Their Lost Condition?
 3. Would Any of Us Want Their Place?
- III. Then Who Really Believes There is "No Other Name"?
 1. Does the Anti-Missionary Member? Why?
 2. Does the Indifferent Missionary Member? Why?
 3. Who then does Prove that he Believes it?

I. What has Christ Done for Those who Believed?
The declaration in regard to the Light in John 1:9 is constantly being proven. Wherever a knowledge of this Light is spread, darkness and despair begin to disappear and light and hope to dawn. The light reveals itself more yet to the believer, and the more nearly he approaches its presence and gets into it, the more glorious it appears and the more manifest are its blessings. How glorious, too, is Matt. 4:16 often made manifest to us! All that is good, pure, loveable, joyful, and peace-giving in this world comes from that wonderful Light.

II. How About Those who Have no Chance to Believe?
According to Acts 4:12 the case of the poor heathen is hopeless indeed unless we hasten to carry the glad tidings to them. Even were it possible for them to secure salvation without a knowledge of Christ, how much happier, purer, and better they would be, were they to know Christ. Would we want to change places with them? Would we like to go backwards into sin more and more for a thousand years or so? No, no, a thousand times no, every one of us would cry.

III. Then Who Really Believes There is "No Other Name"? The anti-missionary member may not believe so strongly that the heathen will be saved without any effort on our part to carry salvation to them, as he is lacking in his love for souls. The indifferent missionary member can be placed along with the former class. Only the Christ-filled, Spirit-filled, love-filled, work-filled, follower of Christ truly proves that he believes wholly in Acts 4:12.

PRAYER MEETING

For Week Beginning November 18, 1906.

OUR PRIVILEGE AS JOINT HEIRS WITH CHRIST.

—Rom. 8:17.

1. **We Share His Perfect, Divine, Uncreated Righteousness.**—Clothed in this, God sees no iniquity in us, and we are whiter than snow. Our justification is as perfect and secure as Christ's himself. Philpp. 3:9.
2. **We Share with Him in the Sonship of God.**—As he is the Son of God, preeminently we are born of the Spirit, —sons of God and Christ's genuine brethren. John 1:12; 3:1-3.
3. **We Share His Sweet Peace and Tranquillity of Soul.**—Isa. 26:3; John 14:27; 16:33; Philpp. 4:7; Heb. 7:2.
4. **We Share His Knowledge of Divine and Eternal Things.**—There are things that "eye hath not seen, and ear hath not heard," but these shall be revealed to the humble child of God. John 15:15.
5. **We Share His Pure, Intense and Infinite Love.**—Not Christ's love alone, but that of the Father, will fill our souls. John 15:9; 17:26.
6. **We Share with Him His Pure and Holy Joy.**—John 15:11; 17:3. What was Christ's joy when here below? To do the will of the Father. Christ, "for the joy set before him, endured the cross, despising the shame, and is now entered at the right hand of the throne of God."
7. **We Share with Him His Blessed, Glorious and Eternal Home.**—He fits it up for his fellow-heirs. There are mansions for all, but the great question is, "Will we be worthy?" John 14:3, 17-14; Rom. 8:21.
8. **We Share with Him His Final Triumph and Eternal Glory.**—Our bodies and spirits will be perfectly conformed to his likeness, and we shall be crowned and glorified together. Our character, career, standing and destiny—all, are most closely and wonderfully linked to his, like that of the "Bride and the Bridegroom." For this glorious consummation both are waiting. He waits for his fellow-heirs to be crowned with him. John 17:22; 1 John 3:2; Rev. 3:21; Eph. 5:27.

HOME AND FAMILY

ASSURANCE.

BY P. F. ECKERLE.

Jesus my Savior, I know thou art with me
While I am doing the Father's commands.
Oh, blessed Master! be thou ever near me
Till I have finished the work in my hands.

I'm so unworthy and helpless, dear Savior,
Born in iniquity, in sin conceived;
Watch ever o'er me and keep my behavior
Till I thy pardon have fully received.

Only the blessed One knows all my weakness,
In him have I found my all in all.
But for the power he gives to the weakest
I would be with those who heed not the call.

Oh, bless his great name, we're healed by the fountain
That flowed from the side of our crucified Lord.
Tho' sin may be scarlet and stand like a mountain,
We're freed from all stain by obeying his Word.

Then come, earthly stranger, and flee to the Master;
In him you are safe, he is the highway
If sin be as crimson, you're safe from disaster,
Come, penitent sinner, he leads all the way,

Chorus.

For you he is waiting, for you we are praying
Oh, why are you straying, salvation is free.

BABBOO, PUDIA AND A CAKE.

BY NORA E. BERKEBILE.

It was Saturday in our little jungle town and we needed a few preparations for the Sunday meal, so a cake seemed to be one of the easy things to make. Instead of chocolate we went to the cocoa box and for sugar we took "gorl," the coarse, unfinished sugar of the country. Thus we had the ingredients necessary to give it the nice dark brown.

The milk, eggs, soda, etc., being stirred up, we soon had it nearly ready for the oven. Then two little chocolate colored faces peeped in through the half-open door, and I caught a quick glance of two pairs of big, black eyes, two "shandys" (tufts of hair on the crown of the head), and two voices spoke in unison, "Me ya oo kye?" How could one refuse the pleading tones as they begged to come in. They, at first, used to come in without asking, but were told that they must ask permission, so now these two always ask, in Marathi of course, "May we come in?"

Getting permission, they came in and said, "Madam Sahib, what are you doing?" They were told that the black mixture would be a cake. They snuffed and snuffed and said, "It smells sweet. Does it have gorl in it?"

"Yes, would you like to taste it?" I said.

"O, no, no, we will not taste it, but we can eat gorl or sugar," they answered, and looked around on the table to see if any gorl might be in sight.

"Well, that is strange. How can you eat my gorl or sugar if my bread or cake would defile you? That is a wonderful story." At this they scarcely knew what to answer, but finally said, "O, sugar and gorl and such things, they are all right and we would like some."

Back at home are a little boy and girl who used to stand at the table and watch the cake stirred up, and when it was put into the pans they stood on the chairs and with their little fingers—fingers not always clean—they scraped all the dough from the crock.

Mothers and big sisters, you know how it is: for many a Saturday you see in your homes the same dear picture.

How I wished that Pudia and Babboo dared "lick the pan," but of course caste rules forbade, and while I know they longed for a taste I did not offer again, because it was tempting them to do what seemed to them a sin.

So for the sake of the dear little "dough eaters" at home two little brown hands were filled with sugar and two little boys, minus coats, hats and trousers, sat down on the floor to wait until the cake would be baked.

They were told that it would puff up when it was

baking so the oven door was no more than closed than they wanted to peek in. I told them to wait a half hour, knowing that the time set should be long, for they would be sure to ask long before the time was up.

They went in where the Sahib was studying, and when they got noisy, he said they should run out and play. They did not want to go, and the cake baker got in the room in time to explain what they were waiting for; so they were permitted to stay if they would keep still.

This was very difficult to do, but they succeeded quite well. Finally they pretended to sleep. It was all in fun at first, but when the cake was baked and I came into the room there were Pudia and Babboo almost rolled up into balls—sound asleep on the cool inoleum mat by the door.

Dear little brown boys! Their bodies are dark, they wear few clothes, their heads are shaved except the little "shandys," but in those active little machines there is the soul which is like the souls of your boys and your girls, mothers, and they need a Savior's love. Often I look at them and think, "O, if we could take these little fellows and just give them into the dear Savior's arms, it would be worth more than all the pleasures of earth and more than life to us!"

They waked up, but were too sleepy to take much interest in the cake. They went home to eat their simple meal of rice and dal, which had gotten cold waiting for them.

Babboo is exceedingly bright and as active as a monkey, which some of the people call him. If they had put an "n" to his name, it would suit him quite well as far as his antics are concerned.

He has been to Sunday school every Sunday but one since it commenced; he has learned a few lines of one of our Christmas hymns, and goes along the street singing this song.

Last Sunday he was sitting by my side and singing as usual, and when we prayed he put his hand to his head and began to say the sentences over after the native preacher as he prayed. A couple of boys laughed at him, and he stopped praying long enough to draw back and hit one of them, and then began to pray again. Several times he was interrupted and he told them to "chupe" (keep still), and again went on praying. Now you think him a bad boy, of course, but he was in earnest. We do not follow set rules yet in our Sunday school, but gradually they are learning how to behave.

Pudia is an orphan and they say he steals. He has the itch and is dirty too, but he is an earnest listener, and he just begs to come in and have stories told to him. They love to hear about going to heaven when we die and they one day said, "Sahib, your God is our God too."

Who knows what will be the end for these two boys? One is a sepoy's child and liable to go away any time, but we can tell him the story and pray God to help the seed sown into his young mind to grow and bring forth abundant fruit for his glory. Pray for Pudia and Babboo, our jungle boys!

Vada, Thana District.

• "LORD, IS IT I?"

BY MARTHA B. LAHMAN.

It is a beautiful and helpful custom, that of self-examination; but how many times does the "tempter" bring to our minds the faults of our sister and brother instead of our own. How fitting, then, that we should seek help in this important function, and ask from the proper source.

We are all ready to admit that we are composed of "flesh and blood," and that we err in judgment, and through weakness, but how reluctant are we to enumerate our sins, and how loath we are to have them specified. Would that we might be as eager to find out our secret sins as were the disciples, who, not willing to trust their own hearts, hastily inquire, "Lord, is it I?"

If it is necessary that the followers of Jesus make this inquiry, well may the unconverted and the sinner say, "Lord, is it I?" How many are selling their Lord for a mere trifle? It may be the ostrich plume

on your hat, or the diamond ring on your finger. If the former, I wish you might have a vision of the many beautiful birds that are mangled and sacrificed yearly all for the vanity of women. If it is the latter, would to God you might travel the streets of the city on a cold winter day and see the wretched forms of humanity, without enough clothing to keep them warm. Methinks your sparkling ring would lose its lustre, and you would be ready to exclaim, "Lord, is it I?"

There are many who would like to be Christians, but they cannot give up this or that, or they say all is not clear to them. What did the blessed Savior say? "What I do, thou knowest not now, but thou shalt know hereafter." It may not be thirty pieces of silver, but it may be a sum just as paltry.

Reader, if you are away from Christ, weigh well your excuses, and be ready to cry out, "Lord, is it I?" If you do not, you are saying by your actions that you prefer the unfilled lamp and the closed door. If you acknowledge your sins and forsake them, he will give you a view of the open door, and forgive your black past.

May the Lord help you to examine yourself, and to say from the heart, "Lord, is it I?"

Franklin Grove, Ill.

SISTERS' AID SOCIETY, GIRARD, ILL.

THE Dorcas Sewing Society, of Girard, Ill., held nineteen meetings during the year ending October, 1906, with an average attendance of nine.

The work which we did consisted principally in quilting quilts and tacking comforts.

We also piece quilts, make sunbonnets, clothespin aprons, and some other articles, and do sewing for the Old Folks' and Orphans' Home where our meetings are now being held.

A number of ready-made garments, comforts, etc., were sent to St. Joseph, Mo., two different times last winter.

This fall quite a large number of different articles of clothing, some new goods and dried fruit, valued at thirty dollars were donated to the Kansas City Mission.

We sometimes meet in the homes where assistance is needed and distribute clothing, etc., to the poor of our own community.

Our aim is to help wherever needed. It is more blessed to give than to receive.—Mary Ames, Pres.; Dora Ames, Sec.; Mayme Gibson, Treas.

A HEROINE.

AN eight-year-old child, with a cut in her hand, was brought to a physician. It was necessary for the best results to take a few stitches with a surgeon's needle. While the physician was making preparations the little girl swung her feet nervously against the chair, and was gently admonished by her mother.

"That will do no harm," said the doctor, kindly, "as long as you hold your hand still," adding with a glance at the strained, anxious face of the child, "You may cry as much as you like."

"I would rather sing," replied the child.

"All right, that would be better. What can you sing?"

"I can sing 'Give, give, said the little stream.' Do you know that?"

"That's beautiful," said the doctor. "I want to hear the whole of it."

All the while the skilled fingers were sewing up the wound, the sweet, childish voice sounded bravely through the room, and the only tears shed on the occasion came from the eyes of the mother.

HINTS ON CONVERSATION.

Avoid an apologetic mood; it is always weakening to the character.

Never let your eye wander over the room while your friend is talking to you.

Study the person with whom you are conversing, and lead up to subjects with which he is familiar.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

PUBLISHED BY

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PUBLISHING AGENT

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A REVIVAL at Ingalls, Ind., closed with five putting on Christ in baptism.

THOSE sending stamps will confer a favor by sending us as many fives and tens as convenient.

BRO. ANDREW HUTCHISON is planning to reach Tropic, Cal., Dec. 8, where he will remain a few weeks.

BRO. W. Q. CALVERT, of Roanoke, Ill., is moving to Inglewood, Cal., where he should hereafter be addressed.

OUR correspondent writes that the revival at Beech Grove, Ind., still continues, and that sinners are coming to Christ.

BRO. S. F. SANGER held a series of meetings at Plymouth, Ind., and seven came out on the Lord's side and were baptized.

BRO. J. C. SEIBERT, of North English, Iowa, formerly of Can-Jo, N. Dak., should now be addressed at McPherson, Kans.

BRO. NOAH FISHER, of Anderson, Ind., is locating at Staunton, Va., and should be hereafter addressed at 203 West Main St.

THE Brethren in Middle Pennsylvania are to hold their ministerial meeting in the Snake Spring congregation, Nov. 22 and 23.

BRO. J. H. WRIGHT, of North Manchester, Ind., is now located at Huntington, same State, and should be addressed accordingly.

SINCE the last report from the Flat Rock congregation, Va., five have been added to the church and one restored to fellowship.

BRO. JACOB HEISTAND, of Middlepoint, Ohio, wishes us to announce that his address has been changed to Plymouth, Ind., Rural Route No. 8.

A REVIVAL at Poplar Grove, Ohio, conducted by Ezra Flory, resulted in fourteen accessions to the church. Nearly all of them were young people.

AT the next Annual Conference, Tennessee is to be represented on the Standing Committee by Bro. John N. Garst. One paper goes to the Annual Meeting.

AT the district meeting of Western Maryland it was decided to represent at the next Annual Meeting by letter. No business for the General Conference was reported.

BRO. SAMUEL EDGECOMB has been chosen to represent Oklahoma and Indian Territory on the Standing Committee at the next Annual Meeting. Two papers go to the Conference.

BRO. T. E. RICHARDS, who changes his address from Allentown, Pa., to 108 Spring St., W. Bethlehem, same State, writes that the Brethren are engaged in a revival at the last named place with some success.

BRO. D. E. BRUBAKER, of Mt. Morris, Ill., is to spend the winter in the West. He is now in Iowa and will go from there to Southern California, probably remaining until after the next Annual Meeting.

BRO. O. S. CORLE, pastor of the congregation at Claar, Pa., held a revival in his church and twenty were added to the flock by confession and baptism. Three were restored to fellowship.

THE Christian Workers and Sunday schools of Middle Indiana are to support a missionary in one of the foreign fields. The money for the purpose is to be raised by soliciting or by free-will offerings.

DURING the series of meetings held at Keokuk, Iowa, by Bro. D. B. Gibson, there were seven accessions instead of six, as reported. At Oak Grove, Okla., there were nine instead of eight additions, as previously published.

THE late district meeting of Tennessee appointed a committee to consider the advisability of building a church in Bristol, to visit the churches to ascertain how much money can be secured, and report at the next meeting.

BRO. P. F. ECKERLE, of Lanark, Ill., has just closed a very successful revival at the Woodland church, Ill., with sixteen baptized, two awaiting the rite, one restored to fellowship and one more to be received back into the church.

AT her late district meeting Middle Indiana decided that not more than one elder could serve on the district mission board. The plan is to have others, besides the elders, help in directing the mission work. The idea is a commendable one.

AT their conference, held at Winona, Ind., two months ago, the Progressive Brethren reported that they now number 17,000, that their paper, the *Evangelist*, has a circulation of 3,100 and that for home and foreign mission work their contributions, for the year, foot up to \$880.14.

BRO. J. G. ROYER closed a good revival in the Pipe Creek church, Indiana, with six accessions by confession and baptism and one reclaimed. This is the congregation in which Bro. Royer says he attended the R. H. Miller and Walker debate a number of years ago.

ELDER D. C. MOOMAW, of Roanoke, Va., a minister in the Progressive church, is arranging for a trip to South America; and would be pleased to open correspondence with some one who would like to make the trip with him. Those interested can address him at Roanoke.

OUR correspondent reports an encouraging district meeting in Northwestern Kansas. The meeting was held in the Victor congregation, Osborne county, Oct. 26. No papers were sent to the Annual Meeting. Bro. T. E. George was chosen to represent the district on the Standing Committee.

THE district meeting of Middle Iowa appointed a committee to compile and publish all the minutes of the district. The booklet, now in the hands of the printers, contains some valuable records, and will be sent to those desiring a copy for twenty-five cents. Address: S. B. Miller, 1060 3rd Ave., Cedar Rapids, Iowa.

AS near as practicable, every congregation should have a resident elder. This is what is most clearly contemplated in the New Testament. Paul was anxious that elders should be ordained in every church. Thus it ought to be to-day, and things will never become ideal in the Brethren church until this condition is brought about. The elder who has charge of two or more congregations should seek to get rid of all but one at the earliest possible date. We do not mean that he should leave a flock without a shepherd, but that he should early train some resident minister to look after the interest of some of the congregations in his charge. Elders having charge of several congregations are generally too slow about work of this sort, much slower than it is often necessary. Some of them hang onto churches when they are too old to do them justice. It might be well to have some good earnest talks on this subject at a few of the ministerial meetings.

BRO. B. H. GREER, of Eastland, Texas, R. F. D. No. 1, would be pleased to confer with any of the members who think of going to West Texas. He is much concerned about our people getting a good foothold in that part of the State.

BRO. S. M. FORNEY, of Kearney, Nebr., who was badly hurt last July, has not fully recovered from his misfortune. The injuries received proved to be very serious. He is not likely to be able to do very much church work during the approaching winter.

NOR one of the ministers in the Brethren church should be without the MESSENGER, especially should this apply to young ministers. The paper will help to keep them in touch with the church and her work, and enable them to become more interested as well as better informed. Sometimes a minister feels that he cannot afford to pay the price of the MESSENGER and decides to do without it. In such cases some of the members, who have plenty and to spare, should see to it that preachers of this class get the paper. In fact it might be well if all the congregations in the Brotherhood would become interested about their preachers reading the MESSENGER. If there is no other way, let money be raised to pay their subscriptions. Most of our preachers do enough for their congregation to more than entitle them to the paper, and the churches will never lose anything by it if they see to it that the paper is secured for them. By all means should the young and newly elected preachers read the MESSENGER from week to week, otherwise they may drift away from the church and her doctrine and in time be of little or no value to the Brotherhood.

OUR attention has been called to the bad use of hard cider in some parts of the country where our members figure quite prominently. We presume no one has anything special to urge against the use of fresh apple cider any more than against any other kind of fresh fruit juice. But when it comes to members indulging freely in the use of hard cider, and offering it to their visitors, young and old alike regardless of sex, it is carrying the very appearance of evil a little farther than the church can consistently tolerate. The use of hard cider is one way of starting boys and young men on the road to the saloon. Even if the cider is not strong enough to hurt the boys, as we sometimes hear, they are injured nevertheless, for in this way many a promising boy has been started on the road to ruin. It is the duty of Christian men and women to save the boys and young men from sinning, and not to help them begin the life of sin. This hard cider hospitality, if hospitality we can call it, may seem a small thing in the eye of some people, but it is these little things that do the mischief. They lead to the big sins that usually end in a degraded life and the drunkard's grave.

A NUMBER of the district meetings are appointing committees to look after a proper distribution of the ministerial force. This is no easy problem to solve. So long as our ministers must make their own living they are likely to insist on residing where they can find the conditions best suited for their occupations. While this may be both true and reasonable, still, men who have been called of God to preach the Gospel should be willing to make some sacrifice for the cause they represent. When looking after a support for their families let them also become interested in the saving of souls. At least they should not become indifferent. The preacher who engages in manual labor for the maintenance of those entrusted to his care, can also take special interest in the work of the church if he will only do so. He may not be able to give much time to the work of the ministry during the six working days, but he ought to devote his Sundays to either preaching the Word or helping with the Sunday-school work. Those seeking new locations can greatly aid in the proper distribution of the ministry by avoiding the places where there are too many preachers already. In fact were our preachers to do their part in locating where they are most needed they might soon solve this problem themselves.

The old MESSENGER office in Mt. Morris has served out its allotted time as a building. When we moved our plant to Elgin the building was sold to the Mt. Morris Index, and was occupied by that printing establishment until the Index moved into its new and greatly improved quarters a few weeks ago. The old building is to be torn down and that will be the end of it. The building served a good purpose in its day and inside of its walls much hard thinking and work were done. Somehow we have a feeling for the old structure. But its days are ended.

For the year ending March 31, 1906, the General Mission receipts, including Annual Meeting surplus for 1905, and \$2,968.06 raised for the Brooklyn meetinghouse, foot up to \$37,379.30. To this should be added interest collected, \$16,118.27; income from the Brethren Publishing House, \$9,500.00, and income from other sources, \$6,144.52, making a total of \$69,142.17. Taking the \$37,379.30 as the amount contributed by the church it would appear that we fell considerable short of securing the one hundred thousand which we started out to raise. In fact we contributed less than fifty cents to the member. This is falling considerably below our ability as a church. We ought easily to raise one dollar to the member, and we are sure to do it when we get in real earnest. We are just starting out in mission work and there is still room for us to grow, and grow we will as time goes by.

Not long since, a clear-headed minister, in referring to some elders in his congregation, said that they were fine Christian men, understood the Gospel, could preach instructive sermons, could manage business, handle money, but they could not handle men. One of the very things that an elder should be proficient at they could not do. We find this true in many instances in all parts of the Brotherhood. There are elders who live exemplary lives, who understand the Gospel and the church, but they do not know how to handle a congregation of men and women. Give them a team of horses and they may handle them to perfection. They can manage a drove of cattle or a flock of sheep, but when it comes to presiding over a council meeting, where people instead of animals must be dealt with, and they are of little practical value. Men of this sort ought not to be placed in charge of a wide-awake congregation. They are certain to make their work a failure, much to the injury of themselves as well as to the cause they represent. In fact, handling men is a fine art, an art that ought to be studied by every man who enters the ministry, and especially by every elder of a congregation.

A SISTER who attended the recent district meeting of Michigan held at Beaverton, Oct. 10 to 12, gives us this very interesting account of the spiritual awakening on the occasion: "On Thursday at the close of the ministerial meeting, when the audience was about to be dismissed, an aged sister arose and said she was so filled with the Spirit she could not remain quiet and must speak. She had not attended one of our meetings for fifteen years, being an isolated member and having much opposition to overcome. But this opposition she said, could not keep her from praying, and she had continued to pray and trust through all those lonely years. Everyone in the house, who listened to her words, was moved to tears. When they sang the next song and extended the invitation, several arose to their feet and signified their desire to follow Christ. Singing and praying followed. Most of those present decided not to eat any supper, but to fast. They had experience meetings and the house was filled with the Holy Spirit. Sinners continued to come until ten had made the good choice, and three who had wandered away from the fold, asked to be reclaimed. Nine were baptized on Sunday. The other, a sister, preferring to be baptized in her own congregation. Surely the angels of heaven have reason to rejoice with us in this ingathering. Brethren S. F. Sanger, of South Bend, Ind., M. W. Emmert, of Mt. Morris, Ill., and J. Edson Ulery, of Brethren, Mich., were in attendance at the meeting."

A MISSION once started and gotten under headway should not be neglected. We cannot afford to spend money starting missions and then let them go down. To do so is not only a waste of money but shows bad management. When a work is started at a point it should be understood that the mission board is to stand by it and help make the undertaking a success. Not for a day should the interest be permitted to lag. Everything should be done with a determination to succeed, and there should be no letup to the work at any point until the mission has resulted in a well-organized church capable of taking care of itself. We should put as much business, energy and intelligence into a work of this sort as we put into our secular undertakings. We take hold of things to make them a success. That is just the way we need to do with all of our missions.

ONE of our evangelists wonders why it takes people three weeks to get religiously warm. He has been preaching at a certain point three weeks and finds that things are just beginning to warm up. He was sent for to hold a revival, and when he met his congregation for the first time he found the people cold. The very spiritual atmosphere seemed to be chilly, so all he could do was to undertake the warming up process with a view of getting the people ready for some conversions. He had to even warm up the members, preachers and all. He expected to have to warm up the unconverted, but can hardly understand why the members should permit their spiritual mercury to fall so low when they know that they would soon be called upon to take part in a soul-saving revival. We shall not undertake to solve the problem for him. Possibly some of our evangelists of experience may be able to throw some light on the subject. But candidly, this is the lot of men who engage in evangelistic work. They find the reviving of members as necessary as the conversion of sinners. Were the members at all times full of spiritual warmth we would not need to send for evangelists to warm them up. They could give their entire time and attention to the conversion of sinners. But when the members are cold it makes double work for the evangelist.

RAILWAY ARRANGEMENTS FOR CONFERENCE OF 1907.

THE following circular has been received from the Atchison, Topeka and Santa Fe Railroad Company, giving rates and dates of sale and limit of tickets:

ATCHISON, TOPEKA & SANTA FE RAILWAY COMPANY.

Passenger Department.

Topeka, Kans., Oct. 24, 1906.

Conference of German Baptist Brethren, Los Angeles or Long Beach, Cal., May 16-23, 1907.

Destinations.—Los Angeles and San Francisco and return.

Rate.—One lowest normal first-class, limited, one-way fare for the round trip for tickets going and returning via regular direct routes, usual diverse routes to apply.

For tickets reading via Portland and direct routes in one direction rate will be \$12.50 higher.

Dates of Sale.—From east of Colorado, April 25 to May 18, 1907. From Colorado and New Mexico, including El Paso, Texas, April 26 to May 19, 1907.

Transit and Final Limits.—Going transit limit, July 26, 1907. Final return limit, July 31, 1907.

Stop-overs.—Stop-overs will be allowed on the going trip at and west of Missouri River stations and St. Paul within the going transit limit of July 26, and in same territory on the return trip within the final limit of July 31.

J. M. Connell, General Passenger Agent.

We give these arrangements at this early date so that all may have ample time to think over and arrange for the trip.

D. L. Miller.

Chairman of Committee on Transportation.

IN CHICAGO.

It was our privilege to be present at the largely attended love feast in Chicago last Saturday evening. Nearly all the available space in the building was occupied by members. There were twenty-four min-

isters at the tables, most of them being students in the Bethany Bible school. At the close of the very spiritual services, at eight in the evening, the members were instructed to tarry at the tables for some church work. They were told that two deacons were needed and after reading the scriptures concerning the qualification of deacons, they were instructed to write on ballots, furnished for the occasion, the names of the brethren they desired for deacons. These ballots were gathered up by Bro. John Heckman and your Office Editor, taken to one side, counted and the results reported to the church a few minutes later. The results were such as to induce the church to authorize the installing of four instead of two, as first planned. Part of them were installed that evening along with some other officers elected at a previous meeting. The others are to be received later. The meeting closed at 9:30, all the members present feeling that we had experienced a very enjoyable season together.

Sunday morning we attended the chapel services at the Bethany Bible school, where we met a number of the young brethren and sisters in attendance. The school has grown encouragingly during the last year, and it is now becoming a problem how quarters and accommodations are to be provided for those yet to come. To say the very least of the work, it is doing good and is winning the confidence of all who come in contact with it. Brethren Wieand and Hoff are educated and trained Biblical students, sound in the New Testament principles as understood by the Brethren and know how to inspire and instruct others. We were also in the morning church service and had the pleasure of discoursing to a most attentive and appreciative congregation. Bro. Heckman preached in the evening.

Bro. D. S. Filbrun has charge of the work in Chicago, and is putting forth his best efforts to enlarge and strengthen our growing interest in the city. There is preaching at three points, as many well-attended Sunday schools, to say nothing of other lines of work. The membership is increasing and already the church, though enlarged a few years ago, is too small. A large, commodious building is very much needed, and must be had sooner or later. If the city work is wisely managed we may, inside of a few years, have several good working congregations in the city. Chicago is a world of itself, and not a very small one at that, and the Brethren will do well to give our interest there more than ordinary attention and consideration.

THE CRUST; FIRST OR LAST.

WHEN we were at home together, as boys, the bone of contention was how to dispose of the crust. By crust, we mean the outward surface of bread, cakes, things baked, such as pies, custards, etc.—the outward rim made brown and hard by baking.

The common way of eating pies, etc., is to commence at the inward point and eat towards the outward rim or crust. This gives the best part first and leaves the less desirable for the last, or to be rejected altogether.

Mothers are not always philosophers, scientifically speaking, but they see through things in their own way, and often come to conclusions that are good and wise. And to solve the crust question our mother decided that the crust was to be eaten first, thus leaving the more desirable part for the last.

This was not according to pie etiquette, but it was good common sense. Most mothers and pie bakers, to connect well the upper and lower lid of the pie so as to keep the juice from running out and wasting, give it a scroll-roll peculiar twist with finger and thumb that leaves quite an ornamental ring for the edge, thus partly disconnecting it from the pie proper, and because of this, it bakes harder and gets browner than the body of the pie. Now there are different reasons why there would be less pleasure in eating this crust last than in eating it first. These reasons are natural ones and appeal at once to our good sense.

These things are generally eaten as the last course of the meal, when the sense of hunger is already dulled. Because they are considered delicacies they

are thus held as a tempting point of the meal to end it with special pleasure. But to eat the very best part of this and still further dull the appetite, and then follow with the crust is about as desirable as to follow a good meal with a dose of castor oil. Another reason is, taste is a relative thing. It relates to conditions and time. When we are hungry, almost anything eatable is taken with a relish. To eat the best things first destroys, at once, the relish for things less desirable, and in this way the possibilities for enjoyment are destroyed, and the less desirable follows all through.

It is not so much the eating or not eating the pie as the principle we have set forth in it. The lesson thus instilled into our lives through mother's thoughtfulness has followed us all through life. And the habit has become so fixed in our practice that in eating pie we always begin at the crust end first. And as we do this the deeper and more important lesson is brought to mind, that of always, when practicable, doing and performing the harder daily tasks first. And it is astonishing how much easier and pleasanter this makes our daily duties as they come to us in life. In this way we tackle and do the hard things when we are freshest and strongest, so that the lighter duties that follow seem easier than they otherwise would, because we look at them as compared with the hard. And, further, it gives us pleasure to know that the hardest or worst is over. It also gives us assurance and courage that we otherwise could not have. The long journey seems easier after the middle is past.

The laboring man who leaves all the hard jobs for the last, the student who pushes from him the hard problems, and the Christian who avoids the crosses that meet him will never make much success in life. To meet manfully the hard places in life is the solution of the problems that meet us all. It is discipline, courage and assurance that we need to make us strong, active and useful men and women. And there is nothing that gives these so surely and fully as to meet our obligations as they come to us. And if we have a choice, let us always do the hard things first. If the crust must be eaten, and there is no good reason why it should not be, eat it first. The crust thus eaten will be the more desirable, and the other part will be more delicious because of the comparison.

We remember being in a family where the children always persisted in having the good things first at their meals. If there were on the table things that they specially liked, those were the things they persisted in having. And to avoid a wrangle, they got them,—pies, sweet cakes, jellies. Those were the things they would begin with and close with a grumble because it was hard for them to go back to the things that were more common. And, do you know that this habit followed them in their after life? Always the best, the easiest, first, so that the time soon came when they had no best, and they were forced to take the worst and suffer in doing so.

We remember a large family that lived in our neighborhood of whom it was said: "Always a feast or a famine." After their fall butchering they fared sumptuously day by day. First, they would eat all the sausage, then the hams, then the shoulders, and closed up their store with the fitches, to live the remaining part of the year on potatoes and corn bread. And we have to-day hundreds and hundreds of families and peoples that, in all the phases of their lives, live after this principle because of wrong habits formed when young in the home. They make poor citizens, poor neighbors and poor Christians.

Christianity is based upon the principle of eating the crust first, or enduring and sacrificing, that rest, peace and enjoyment may come or follow. It is a race that we may reach a prize: a fight that we may gain a victory: a journey that we may reach a home—a place to stay, rest and enjoy. He that endureth to the end shall be saved—shall receive the victor's crown.

It not only means this, but it gives intensified enjoyment in these things when reached and received in proportion to hardships endured and sacrifices made.

The hardships through which we pass not only make that which follows easier, but sweeter. Things, as a rule, are valuable and precious to us in proportion to what they cost us in labor and sacrifice. Gold, diamonds, pearls and precious stones are valuable because of the effort it requires to procure them. Heaven will be precious to us because of the fiery trials through which we must pass to get there. All these things work out for us a far more exceeding and eternal weight of glory. It is the eating of the crust first that tells the story of our life, because it represents a principle that becomes manifest in every phase of our living, our religion included. If we show a willingness in the little things of life to tackle first the less desirable and hard things, the same course will be followed in the larger and more important things.

When we see young men and women looking around for the easy positions and soft snaps, we are always made to think of their raising, and that early in life they formed the habit of leaving the crust for the last.

H. B. B.

WORKING TOGETHER.

THE following, sent us by one of our readers, contains a fine lesson, and for that reason we are making room for it on this page with the suggestion that the moral be applied to the church, with the elders, preachers, deacons, laity, old and young, along with all they have and are. Of what value are any of them if the Master cannot use them? May not each member ask himself whether he is in a position to be used by the Lord?

The writing desk lay open. Its owner had been called away in the act of beginning an important letter. On it were laid a sheet of note paper and an envelope; beside it stood the ink bottle, and close by lay a pen, the blotting paper and the pen-wiper. The silence of the room was broken by the note paper speaking to his companions.

"You needn't look so consequential," it said, scornfully; "it is on me the letter will be written."

"Yes," said the pen, "but you forget it is I who will write it."

"And you forget," said the ink, "that you couldn't write without me."

"You needn't boast," said the ink bottle; "for where would you be but for me?" "It is ridiculous of you all to be so conceited," interposed the blotting paper; "only for me what a mess you'd be in." "And may I ask," said the envelope, "what use would any of you be if I did not take the letter safely where it is to go?"

"But it is I who writes the directions on you," snapped the pen.

"Dear sirs, please stop quarreling," gently said the little pen-wiper, who had not spoken yet.

"What have you to say?" asked the pen, contemptuously. "You are nothing but a door mat," and he laughed at his own wit.

"Even if I am only a door mat," said the pen-wiper, humbly, "only for me you couldn't be used and that is all any of us are good for—just to be used. We might all stay here for the rest of our lives, and not all of us put together could write that letter. Only the hand of our master can do that."

"I believe he's right," said the envelope and note paper together.

"Yes," said the ink, "it is foolish of us to forget that we can do nothing unless we are used."

"True enough," murmured the ink bottle, "for what use would I be if you were not in me."

"Yes, to be sure," said the blotting paper, "we ought to have thought of that."

"Indeed yes; and I'm sure I beg your pardon, Mr. Pen-wiper, for calling you a door mat," said the pen in a humble voice.

"Please don't mention it," said the little pen-wiper, "but I do think we would be happier if we would just do the best we can, without being jealous."

As he spoke their owner reentered the room and silence fell. The pen was taken up, dipped in the ink and passed to and fro on the note paper: the

blotting paper pressed on it; the letter placed in the envelope; the address written, the pen wiped on the pen-wiper.

"We have each done our part," murmured the ink. "Yes," said the pen, "and without our master we could have done nothing at all."

FOOTBALL.

CONCERNING the college football contests the *Christian Herald* has this to say:

Thoughtful people who count the cost of bringing up a boy from infancy until he has reached his nineteenth or twentieth year, doubt the practical wisdom of letting him imperil life and limb in a game of such brutality that it throws a prize-fight into the shade. When a few lines in the morning paper inform the great public that a mother has been summoned by telegraph from her home to the school where her son is a student, only to find him dead after making a "splendid run," the question rises to the lips: To what purpose was this waste? Had not the widowed mother borne enough and lost enough? Must this bitterness come to her that her boy, at the threshold of his college course, must be struck down and killed in a senseless conflict? When a youth dies of disease or gives his life in heroic effort to rescue some one in danger, or when he dies for his country on the battlefield, there is the element of glory that yields a certain measure of consolation. But there is no consolation, as there is no glory, in the tragic side of football.

Years ago, football had a different aspect. It was more democratic than at present, and was, perhaps, less scientific! but it was a schoolboy's sport, and into it there had not entered anything of the eagerness that now invests the contest. To-day it is demoralizing and brutal, and if many mothers and some fathers could be heard with emphasis, it would be forbidden as a form of school and college sport.

VASTNESS OF THE UNIVERSE.

THE universe that we look out upon is vast indeed. Its vastness is past human comprehension. The world, as compared with the planets and stars, is a mere speck. The distance to the planets can be measured by millions of miles, but not so with the fixed stars. The distance to the nearest fixed star is given by the astronomers as 24,000,000,000,000 miles. A writer says that to count this tremendous distance at the rate of five a second and ten hours a day, would take 365,000 years; railroad car time at forty miles an hour would take 67,500,000 years. The fare at three cents a mile would be \$720,000,000,000. To send a telegram there would take fifty-five years. If these startling statements apply to our nearest stellar neighbor, a bright star of the first magnitude (just below our southern horizon), what can be said of the 500,000,000 which plainly depict themselves on the photograph plates by an exposure of from fifteen to eighteen hours, far beyond the reach of our largest telescopes? But even this is not the limit, for beyond the reach of all contrivance of man for observation there are countless orbs. As one contemplates the work of God how insignificant he is made to feel.

TOMB OF EVE.

THE East is full of traditions regarding the tombs of some of the ancients. The tomb of Eve is located in Asia, on the Arabian coast of the Red Sea, near Mohammed's burial place. Inside of an ancient dome-crowned mosque, a black stone let into the floor is pointed out as being directly over the resting place of the woman made from one of Adam's ribs. The black stone is polished like marble by the kisses of those who come here to show their respect for the mother of the human race. The place is venerated alike by Christian and Islamite. Adam is supposed to be buried under the forest-clad slopes of Adam's Peak, in the Isle of Ceylon. Of course all this is mere tradition, but this is the kind of information one gets when he travels among the present inhabitants of the East.

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HELPING CITY CHILDREN.—2.

One must not for a moment suppose that all whose bodies are provided for will have their hearts touched and be drawn to seek spiritual wisdom; for it is with them as with the world at large—many are called but comparatively few accept. But that is no excuse for ceasing to call in every way possible. Not every one will be reached; but it is not for men to know who will respond and who will not. A vessel which is despised of men may be one chosen by God and precious to him. The ground which seems unproductive may yield an abundant harvest.

And then to take an active interest in the children of poverty-stricken homes is the only way to remove from them great temptations to vice and crime. On every hand they see the vicious and criminal class in the enjoyment of what they call pleasure. The life seems to be a free one, a joyful one, and one which provides all the necessities and many of the luxuries of life at very small expenditure of effort. The young and inexperienced cannot be blamed for sometimes seeking to commit crime. To a hungry or freezing person almost any way to be fed and warmed is good and desirable. Pity is more in place than blame.

This does not mean that we are to consider sin as any less repulsive and to be avoided; but rather that the surroundings and opportunities of the sinner are to be considered. If he has known little or nothing that is better than the life he is living, treating him as if he were an outcast will hardly help him. His course may be the only natural one for him, all things considered. First of all, he must be taught that there is a better way, and that he is under obligation to walk in it. He is one of the lost ones for whom the way was opened, for whom the precious, atoning, cleansing blood was shed. He may not know this. Judged by his training, he may not be any worse than some who are looked up to and considered model men in the church and in the state; for he can be held responsible only for what he has had an opportunity to learn. And if you do not feel charitably disposed toward him, just try to imagine what you would be if your surroundings had been the same as his.

One cannot pass through some of the streets of the larger cities without seeing many men and women who have made shipwrecks of their lives, for whom it would have been better not to be born at all. For the most part, little can be done with or for these; the evil one has them so firmly in his clutches that escape is very difficult, and but a small per cent of this class ever come over to the narrow way that leads to life eternal. Yet it is worth while to try to teach even these and show them their condition and their future prospect; for they are a part of the "all nations" and "every creature." There is nothing in the world so saddening as the sight of a lost soul; and to pluck some of the brands from the burning is the heaven-appointed task assigned to every faithful servant of the Master.

The question which demands an answer from the Christian people of the land is whether they are going to let a generation of children, of boys and girls who might be as good and lovable as our own, grow up to take the place of the men and women who have entered upon the way where hope is not to be found. It is a terrible loss, this that is so familiar that we look upon it almost with indifference; a loss to make angels weep and demons rejoice. There will always be some of it, for Satan will have his subjects till the end of time; but the present loss is far greater than it ought to be, greater by far than it would be if the proper effort had been put forth to point out the way of life to all.

The opportunity is ours. Consecrated brethren and sisters have entered the field and are calling for help, for the means, the supplies, necessary to bring a small part of the great host of poor children into Sunday schools and classes where they can be taught. Our religion is judged by the kind of men and women it makes us; and it is condemned if we come short. This call is one of the most important, for the church and state of the future will be just what the children of to-day become. The vicious and criminal classes are the reefs which will cause disastrous shipwrecks. We can decrease the size of these classes by doing what we can to keep recruits from entering them. And our love of souls ought to be great enough to constrain us to do our utmost. God help us to help the children, the men and women of to-morrow. G. M.

FROM BULSAR, INDIA.

The rainy months are past, and we are glad for the pleasant days of sunshine again. We are glad for the rain when it comes and breaks the summer heat, and we are just as glad for it to go after it has accomplished its work and spent its days. The rain and the dark clouds and the mud for months make one long for the sunshine and the clear skies and the dry and dusty roads.

School examination and house cleaning will be the leading events of the orphanage during the month of October.

Our "Burie Mamma," who has often been mentioned in these notes and who has been connected with the mission almost ever since its beginning, has a mother who is now an old woman. She is gray and wrinkled and her teeth have fallen out, so when she says she is eighty years old, we can not think she is far from the mark. This old woman has come frequently to visit Burie ever since she has lived here, but about a year ago she came to stay and to make this her home. Besides Burie there are three other daughters and a son. Burie and one daughter and the son live here, while the other two daughters live in the northern part of the province. To live with the son she has come here, for if there is a son in the family he is the one to look after the parents as long as they live even though he be the youngest in the family, as is the case in Burie's mother's family. When Burie's mother first began coming she wore a few wooden jewels on her arms, a few brass rings on her fingers and perhaps a dozen rings in each ear. We often talked to her about religion and about her soul and she would always say, "Yes, yes, I believe; yes, I have faith"; but that is as far as she would get. After being here awhile she would lay aside her arm and finger jewels, but always kept the rings in her ears. On each repeated visit she would come back with her same old jewelry on, but take it off after being here awhile. When she came to stay she at once laid off the arm and finger jewelry and gradually she took the rings from the ears, too, so that now she wears no jewelry at all. And how much better she looks! Since here "grandma" (for that is what every one calls her) attends Sunday school, preaching and women's meetings. In these meetings she is always an attentive listener. Often after the meetings some one would say, "Grandma, when are you going to be baptized?" to which she would always say, "Yes, yes, I have faith," always meaning that faith was enough. At the beginning of this year, when we had the Sunday-school lesson about "The Baptism of Jesus," grandma was present. She listened well. At the close she said, "I am ready to be baptized, but I want to wait for warm weather." The warm weather came and went, the monsoon season came and was almost gone before "grandma" said again that she wanted to be baptized; but on Sept. 16 (Sunday) she came and was ready. She attended the morning service, after service Matthew 18 was read to her, and she was given the usual admonitions and principles to which she gave her hearty assent. After the service all went down to the river, and there "grandma" was baptized, and so adds one more to the Bulsar church. Though old in years, she is young in faith and Christian experience, but surely her last days, even though they may be few, will be her happiest days. A blessed thing it is to have lived a life in the service of the Lord, but this old woman did not have the opportunity to begin in her young days. May the Lord use her in blessing others even in these her declining days.

Brother and Sister Blough are spending a few days at Anklesvar and in the Rajpipla state.

Brother and Sister Ross spent Sunday and a few days of this week with us. Bro. Ross took charge of the English service on Sunday evening.

July 9 was the bicentenary celebrating the beginning of Protestant and Lutheran missions in India. Ziegenbalg and Plutschau were the first missionaries. They landed in Tranquebar, on the east coast, July 9, 1706. Plutschau was compelled to leave India on account of the ill health of his family. Ziegenbalg lived but thirteen years in India and died at the age of thirty-five. One speaking of him said he died of a broken heart. He had a frail body, it is said, and with the care of the infant church (and every missionary knows what that means), the hostilities of Danish authorities at Tranquebar, which went to the length of imprisoning them for months, and the dissatisfaction of the church at home as the result of unfruitful theological conflict about orthodoxy, he fell when yet he had what seemed an unfinished work. Yet in his time he is said to have done a wonderful amount of work. He translated all of the New Testament and the Old as far as the book of Judges. The anniversary meeting was attended by delegates from the various Lutheran missions and representatives from other missions.

Sept. 28.

Eliza B. Miller.

FROM BROOKLYN, N. Y.

Since our last report two dear souls were added to our number by baptism. Others are near the kingdom.

To-day I visited a young man, a native of India, who has learned of the Brethren and our work in Brooklyn

and also in India. He is diligently studying our doctrine. We hope to report good results of our personal work with him before long.

Our Wednesday evening Bible class has opened up with a splendid interest. We are studying the Gospel of John and find it the "heart of the heart" of the Gospels. Sister Howe is our teacher.

Recently a family from a western city moved to Brooklyn. The mother made a search for the Brethren's mission and found it. She first learned of the Brethren church in Kansas City, and prefers worshipping with us. We are glad for the good impression our city missions are making upon people for good.

A few days ago, Bro. J. H. Hollinger and wife took a sudden notion to move to Washington, D. C. We were sorry to lose them, but to hear our brother say that the Brooklyn mission had been a great spiritual blessing to him and made him "over new," indeed was very consoling, and we trust our loss will be Washington's gain.

Bro. W. R. Miller and his party spent several days with us before sailing for the Bible lands. They much preferred our humble quarters in the mission to a strange hotel in a great city. We hope by another year this time to have our new church and mission home built, and then we can give better accommodations to the many brethren that pass to and fro from this gateway.

Eld. D. E. Price, of Mt. Morris, Ill., sends us \$5. D. L. Martin and wife, of Mercersburg, Pa., send us \$20; and Bro. C. T. Swallen, of Paris, Ohio, sends \$100, with hearty prayers. These are the kind of prayers that make the building of the Brooklyn church a reality.

Beloved, continue to pray for us.

I am thy servant,

J. Kurtz Miller.

5001 3rd Ave.

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NEBRASKA MISSION WORK.

As our district is large compared to some in the different states, and not as many members can attend the district meeting as we would like to see (the field being the State of Nebraska), who might go home from the meeting with rich food and inspirations, and put forth a greater effort to do more and better work in the Master's cause, and thus also inspire others, who unfortunately could not attend,—for this reason we tell a few of the things our district is doing and is in need of.

We now have two workers in Lincoln, Sister Alice Boone, and Bro. S. C. Miller; one in Beatrice, Bro. Bosserman. These three give their entire time to the work, and make encouraging reports. We have located ministers at isolated points, and they also give encouraging reports. We find this is a good way to do mission work. There are a number of places in which it would be good and encouraging to work if we could get more mission spirit; I mean the Brotherhood as a whole. We have some mission spirit, and I thank God it is growing. We have several organized churches with no resident minister, and some have from eleven to twenty-five in membership; some get only one sermon a month. It almost makes me shudder when I think of the ministers sitting around the bench and preaching possibly once a month, and some not that often, and here in the West are people starving for the Bread of Life. Can each of us say as Paul truly said, "I am free from the blood of all men"?

Dear brother minister, you who are living where your work and help are not needed as much as in the isolated places, come to our rescue. We will direct you to places where you can make a good living and possibly gain other five talents to restore when he comes. C. D. Fager.

Cambridge, Nebr., Oct. 22.

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FROM MIDDLE IOWA.

By request of the mission board of Middle Iowa, I went to Ames, Iowa, Oct. 20, and the next day preached at the church seven miles southwest of Ames. At this place some years ago there was a promising congregation, with a good house and a number of ministers; but the emigration fever has reduced it to nine members, without an officer, under the care of the mission board. While some people have made money by taking Greeley's advice, those who held on to their land here did well, as land here is worth about one hundred dollars an acre now.

I visited all the members in their homes, and while they are firm in their faith in the church and her doctrine, they are discouraged locally. The worldly prosperity—State Agricultural College, railroad, interurban, telephone, rural mail and other facilities, with high price of land, all tend to hinder, rather than favor reorganizing a run-down congregation. In all their homes our visit was very highly appreciated, but all too short. What to do under such circumstances is a serious problem.

My heart goes out in sympathy for those depleted little bands of members. Here is an open mission field at home. Brethren, and especially officials, should very seriously consider before leaving a congregation where their help is more needed than where they intend to go. May God deal mercifully with those who abandon needy congregations for selfish gratification. J. D. Haughtelin.

Panora, Iowa, Oct. 24.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARKANSAS.

Austin.—Eld. H. J. Lillie came here Oct. 20 to fill his regular appointment. On Sunday when the invitation was given two young girls came forward, and in the afternoon were baptized. On Tuesday, the church came together for council preparatory to our feast. Bro. Lillie continued preaching at night until Thursday evening, when thirty-two enjoyed the holy ordinances of the house of God. Eld. J. H. Neher and wife, of Hudson, Ill., and Bro. J. C. Nininger and wife, of Palestine, Ark., were with us at the feast. Bro. Neher remained over Friday and in the evening administered baptism to one more brother. We went from the water to the church where Uncle John, as we call him, preached to a large congregation. After preaching, he gave an invitation and one aged brother who had wandered away expressed his desire to live with the people of God. We were glad to welcome Uncle John and Aunt Nannie in our midst once more.—Robert Woodiel, Austin, Ark., Oct. 31.

CALIFORNIA.

Oak Grove.—A very pleasant love feast was enjoyed by the Oak Grove church, Oct. 27, when Eld. A. Hutchison gave us a splendid discourse. After dinner examination services were conducted by Elder Hutchison, who, assisted by Elder David Snyder, officiated at the communion. About eighty-five participated in the feast. We expect Bro. Hutchison with us Nov. 17, to labor for a season.—Bertha E. Wine, Laton, Cal., Oct. 31.

CANADA.

Fairview.—Our missionary and thanksgiving meeting, Oct. 18, was an enjoyable one. Eld. D. W. Shock delivered a missionary sermon in the forenoon and in the afternoon Bro. D. M. Irvin gave us a thanksgiving sermon. A collection was taken which amounted to \$31, which is to be used for foreign mission work.—Olive E. Baker, Alpha, Sask., Canada, Oct. 25.

IDAHO.

Nezperce church held her love feast Oct. 27. About sixty communed. Bro. Stephen Johnson officiated. Sunday morning Sister Stephen Johnson gave a talk to the Sunday-school army. All enjoyed the talk, after which Bro. B. J. Fike addressed an attentive congregation.—Wm. H. Lichty, Nezperce, Idaho, Oct. 29.

ILLINOIS.

Chenoa.—Bro. Shull, one of the members of the mission board of Southern Illinois, was at Olive Branch, a mission point, over Sunday, Oct. 21, preaching three excellent sermons. He was well pleased with the outlook at this point. One young man accepted Christ at this place a few weeks ago. The writer has been laboring at this point for four years and by request has promised to continue. We have a splendid Sunday school, conducted by Sister Carstensen and Bro. Gardener.—Wm. D. Neher, Chenoa, Ill., Oct. 30.

Summum.—Bro. P. F. Eckert began a series of meetings in the Woodland church, Sept. 29, and closed Oct. 28. Many were made stronger in the cause. Fifteen were received by baptism; three are waiting to be baptized. One was reclaimed, and one is waiting to be reclaimed. Our elder, Bro. Cyrus Bucher, and his family have moved to Astoria. We sorely will miss them in many ways. Bro. Geo. B. Holsinger is holding a singing school in the Astoria church, and many of our young people are taking lessons. He has quite a large class. Fannie B. Stambaugh, Summum, Ill., Nov. 2.

INDIANA.

Beech Grove.—We are in the midst of a series of meetings, conducted by Bro. Mac Branson. There have been five baptized and two reclaimed. We held our council meeting Oct. 25. The visiting brethren reported the members in union.—P. A. Spearman, R. R. No. 38, Ingalls, Ind., Oct. 30.

Fairview church is in the midst of a series of meetings conducted by Bro. D. F. Hoover. Decided to have our love feast Nov. 10, commencing at 2 P. M.—Anna E. Waggoner, R. F. D. No. 19, Box 60, Colburn, Ind., Oct. 31.

Pine Creek church met in council at Center house, Oct. 20. There were three letters received and two granted. The council decided to hold a series of meetings prior to the love feast, which was done, our love feast being Oct. 27. There being no visiting ministers present, our elder, Bro. Jacob Hildebrand, officiated. The following morning we had preaching. Bro. Daniel Whitmore, Daniel Hartman and Bro. Elmer Heim came to us and preached or gave ministerial talks.—D. B. Steele, R. R. No. 3, North Liberty, Ind., Oct. 29.

Pipe Creek.—From Oct. 16 to Oct. 28 we enjoyed a series of meetings, conducted by Bro. J. G. Royer. The sermons each evening were preceded by Bible readings, which were highly instructive. Six precious souls were added to the fold by baptism, and one sought to be reclaimed. The whole church is encouraged.—Carrie S. Huffman, R. F. D. No. 18, Onward, Ind., Oct. 29.

Pleasant Valley church held their love feast Oct. 25. Sister Ella Miller, who will sail for India on Thanksgiving day, gave us an excellent talk, Sunday evening, Oct. 21. Council meeting Nov. 10.—Orpha Mishler, Middleburg, Ind., Nov. 1.

Poplar Grove.—A series of meetings, conducted by Bro. Ezra Flory, began Oct. 7 and closed Oct. 28. Fourteen were baptized, thirteen of whom were young in years. Our love feast, Oct. 13, was well attended. Bro. A. C. Young officiated. Oct. 14, Bro. Flory gave an interesting talk to the children. Since our last report five were received by letter.—Cora Bollinger, R. R. 42, Union City, Ind., Oct. 30.

Salamonie.—We held our love feast, Oct. 28, at the Lancaster house. We had a very pleasant meeting, but on account of the inclement weather many could not attend. Bro. J. T. Mahon was present. Our elder, Bro. Aaron Moss, officiated. On the following Sunday morning, Bro. J. T. Mahon preached a very interesting sermon, after which short talks were given by our home ministers.—Millie Wike, R. R. 6, Huntington, Ind., Oct. 30.

Springfield.—Oct. 27 was the time appointed for the love feast at this place. Only a few attended on account of the inclement weather. Bro. P. B. Fitzwater was with us, and on Sunday he delivered an excellent discourse.

Nov. 3, Bro. J. W. Kitson will commence a series of meetings at this place.—Etta Elson, Wawaka, Ind., Oct. 29.

Union.—Eld. S. F. Sanger came to this church Oct. 13, remaining with us sixteen days, and rendered very faithful service. Seven young people, all Sunday-school scholars, were baptized. This makes twelve applicants for church membership since Oct. 10.—Stella Morlock, R. R. No. 6, Plymouth, Ind., Nov. 1.

Upper Deer Creek.—Our series of meetings closed last evening. Bro. J. W. Fidler labored earnestly since Oct. 6. Five precious souls were gathered into the fold. We are greatly built up. Oct. 24, our love feast was held. Bro. Fidler officiated, assisted by visiting brethren. Oct. 25, we held an election for a minister and a deacon. Bro. Boyd Bechtelheimer was called to the ministry. Brother and Sister John Mummert were installed in the deacon's office.—John H. Gish, R. R. 15, Lincoln, Ind., Oct. 29.

Wabash church held her love feast, Oct. 27. The attendance was small. Ministers present were, Geo. E. Swihart, J. D. Rife and E. Weimer, Bro. Swihart officiating. On Sunday morning we had an interesting Sunday school. Bro. Swihart delivered an able discourse, followed by remarks by the brethren.—John F. Frantz, R. R. 8, Wabash, Ind., Oct. 31.

IOWA.

Cedar Rapids.—A very spiritual series of services, conducted by Bro. J. F. Souder, closed Sunday last with three accessions by baptism. Forty-two sat at the Lord's tables at the closing service.—S. B. Miller, 1060 Third Ave., Cedar Rapids, Iowa, Oct. 30.

Dallas Center.—At our love feast, Oct. 27, one hundred and forty surrounded the Lord's tables. Seven ministers and a number of members, representing eight congregations of the Middle District of Iowa, were present. Bro. Brubaker, of Prairie City, officiated. In place of the regular Sunday school we had a children's meeting at which a collection of over twenty-seven dollars was taken for the Orphans' Home at Council Bluffs. Bro. Wheeler, of Marshalltown, preached Sunday morning, and Bro. Brubaker in the evening. At the close of the latter sermon one accepted Christ and was baptized Monday morning. We will have a series of meetings in December, conducted by Bro. W. E. West.—Bertha M. Wise, Dallas Center, Iowa, Oct. 30.

Franklin.—At our late council, presided over by our elder, A. Wolf, he asked to be released from the oversight of this congregation. The members decided to release him, and Eld. L. M. Kob was chosen by ballot to take the oversight for one year.—Jemima Kob, Garden Grove, Iowa, Oct. 29.

South Ottumwa.—We met in council Oct. 27. Two sisters were received by letter. The work under our supervision is slowly progressing. Average attendance of Sunday school, fifty. The Christian Workers are making a noted improvement. Our new members are all willing workers. We want to thank the Sisters' Mission Society, of Panora, Iowa, for their offering of \$5 and a nice bundle of clothing sent us for our poor and needy; also \$5 check received from the Dorcas Aid Society of the Grundy County, Iowa, church. Those sending us money or clothing will confer a favor by giving us the church name. Remember our work and workers at the throne of grace.—C. E. Wolf, 223 S. Moore St., South Ottumwa, Iowa, Oct. 29.

Waterloo.—Our communion was held Oct. 20, with a large number of members taking part. Bro. John Zuck officiated, assisted by the home ministers. Three were received into the church by baptism previous to the communion.—Samuel Switzer, Waterloo, Iowa, Oct. 30.

KANSAS.

Morrill church met in council Oct. 13. Three letters were granted and one was received. Bro. Zimmerman expects to be with us this fall to hold a series of meetings, beginning Nov. 18. Our love feast will be Nov. 29, commencing at 5 P. M. At our late district meeting of Northeastern Kansas, Bro. Wm. Davis was chosen to represent this district on the Standing Committee at the Annual Meeting next spring.—Minnie Meyers, Morrill, Kans., Oct. 29.

Oakland.—The members met in council preparatory for our love feast, which will be held Nov. 3, beginning at 4 P. M. Peace and harmony reigns among all the members. Our church and Sunday school are in a prosperous condition.—John B. McKee, 1262 Clay St., Topeka, Kans., Oct. 30.

Osage.—We held our love feast Oct. 20. About sixty communed. Oct. 21 our former elder, E. M. Wolfe, delivered his farewell address. Our series of meetings, which began Oct. 13, continued two weeks. Bro. Baker preached thirteen discourses. The church was built up.—Mary Neher, McCune, Kans., Oct. 30.

Paint Creek church is enjoying a very soul-reviving meeting, conducted by Bro. F. C. Crumpacker. Oct. 27, our love feast was a spiritual one. Bro. Crumpacker officiated. Several visitors were present, among them Eld. J. Sherly and Eld. Lantz. Sunday morning a meeting was held to secure more workers, the lot falling on Bro. L. Crumpacker as deacon and Bro. S. P. Crumpacker as elder. Both with their wives were duly installed. At 11 o'clock Bro. Crumpacker preached to about fifty children and a large number of young people.—Hattie Crumpacker, R. F. D. 1, Redfield, Kans., Oct. 29.

Pleasant Grove church held their love feast, Oct. 27. Forty-five surrounded the Lord's table. Visiting ministers were Wm. Weybright and John Ward, Bro. Weybright officiating. On Sunday after the usual Sunday-school program several talks were given, followed by preaching by the brethren.—Nevada Talhelm, Lawrence, Kans., Nov. 3.

Vermilion.—Our series of meetings, conducted by Bro. G. M. Lauer, closed Oct. 28 with a large crowd. One was restored to fellowship and baptism was administered to one dear sister. We appreciated Bro. Lauer's labors very much, and feel greatly encouraged. Bro. W. F. Delenbach and wife were installed into the deacon's office, Oct. 28.—Eva Lena Frantz, Beattie, Kansas, Oct. 29.

MARYLAND.

Antietam.—We held our love feast at the Welty church, Oct. 20. Eld. T. J. Kolb and Bro. Charles H. Keltner were with us. Bro. Kolb officiated. A collection was taken on Sunday morning for home missions, which amounted

to \$21. We are to have a series of meetings at the Ringgold Union church, a mission point, by Bro. George N. Falkenstein, beginning Nov. 10.—Mary A. Newcomer, R. F. D. No. 3, Smithsburg, Md., Oct. 29.

Brownsville.—We held our love feast at the Brownsville church, Oct. 27. On account of the prevalence of diphtheria in the community the congregation was not so large as usual. We were impressed with the number of aged members present, one sister ninety years, one sister and one brother eighty-six years, two eighty years, two over seventy-five years and our elder, Eli Youtree, seventy-two years. Eld. J. E. Otto officiated. Bro. Chas. N. Keltner, did some acceptable preaching.—Geo. W. Kaetzel, Gapland, Md., Oct. 28.

New Windsor.—A series of meetings held in the Sams-Creek meetinghouse, conducted by Bro. Harvey Martin, of Mason and Dixon, Pa., closed Oct. 28. Saturday evening we had communion services. A number of ministering brethren from adjoining churches gave some excellent talks. Bro. Martin officiated. Two were baptized. Nov. 4, we expect with the help of Bro. A. L. B. Martin to hold a meeting at Edgewood, a mission point about five miles from New Windsor.—Minerva Roop, New Windsor, Md., Nov. 2.

MICHIGAN.

Thornapple church held a two weeks' series of meetings at the east house, conducted by Bro. L. H. Eby. Four young in years were received by baptism. We regret that the meetings could not continue longer.—Wm. Smith, R. F. D. 43, Clarksville, Mich., Oct. 29.

MISSOURI.

Cabool.—Eld. S. M. Stevens held some meetings in the east part of Texas county, where the "whole Gospel" is not preached, and caused quite an interest in the "all things" of the Gospel; request for more meetings.—C. W. Gitt, Cabool, Mo., Oct. 29.

Mineral Creek church met in council Oct. 27. Work was started on our share of the funds for Kansas City, Mo., church. The members loyally do what they can. The new churchhouse at Clear Fork is nearing completion. Christian Workers' officers elected: Charles Mohler, Henry Campbell, Ida Mohler. Two letters were granted. Eld. C. A. Lentz was elected church clerk.—Lulu C. Mohler, Leeton, Mo., Oct. 29.

Oak Grove.—Our love feast was held Oct. 6 and 7. Bro. Geo. Clemmens officiated. About thirty-five surrounded the Lord's table. Visiting brethren were Eld. Geo. Clemmens, Eld. S. Weimer and Eld. T. L. Simmons. Children's meeting, instead of Sunday school Sunday morning, was addressed by the visiting brethren. A series of meetings conducted by Eld. Geo. Clemmens commenced Sunday evening after the love feast and continued two weeks. There were four added to the church by baptism.—Josie Adkins, Cobb, Mo., Oct. 29.

Peace Valley.—Oct. 28, I was called about fifteen miles to preach the funeral of Carrie Hand, daughter of Noah and Alice Hand. The parents belong to the M. E. church, but hearing Bro. Wassam preach, they desired the Brethren to preach the funeral. I believe there are souls in that neighborhood ripe for harvest if some one could go in there and take up the work. There are three live members in the vicinity. Who will come to their rescue?—Phineas L. Fike, Peace Valley, Mo., Oct. 29.

NEBRASKA.

Kearney.—We closed a very interesting series of meetings Oct. 28. Bro. A. J. Nickey labored among us for two weeks. Four precious souls were brought back to the fold of Christ. The church has been much encouraged. Oct. 27 we held special council. The report of the visiting brethren was received. We held our love feast the night of Oct. 28. About fifty-five surrounded the Lord's table. Our elder, S. M. Foreney, was not able to attend the series of meetings and love feast on account of his accident, which occurred July 18, when he got his right leg broken above the ankle.—Martha E. May, R. R. 1, Kearney, Nebr., Oct. 29.

Lincoln.—Our series of meetings began Oct. 14, by Bro. L. D. Bossmerman. First week's meeting, one sister baptized; second week, a young man, a Persian, was baptized Sunday afternoon, Oct. 28, before our love feast. Bro. L. D. Bossmerman officiated. Ministers present were H. Frantz, D. G. Couser and our pastor, S. C. Miller. About thirty communed. Church was filled with eager listeners. Revival services will continue to Nov. 4.—D. K. Reasy, Box 165, Havelock, Nebr., Nov. 1.

NORTH DAKOTA.

Pleasant Valley.—Our love feast, Oct. 26, passed off pleasantly. There being no visiting ministers present, Bro. Fred Culp officiated. Saturday morning we met for morning worship and breakfast, after which our home minister delivered us some interesting talks.—Eva Britton, York, N. Dak., Oct. 29.

Snider Lake.—We held our harvest meeting, Oct. 28. Bro. John Brubaker preached the harvest sermon in the forenoon. In the afternoon Bro. Sam Ensweiler led the audience in song service. The voice of the church was almost unanimously taken for the choice of two ministers and two deacons. The choice for ministers resulted in the selection of Brethren Mason L. Huffman and J. Benton Deardoff; the choice for deacons resulted in the selection of three Brethren, William A. Deardoff, John E. Deardoff and William Lines. All with their wives were then received into office. The election was followed by a short sermon by Eld. Isaac Miller on the mission cause. Two collections were taken during the day for the world-wide mission, which amounted to \$44.52. Though the weather was unfavorable, yet we were well represented from three or four other congregations; five were elders.—E. N. Huffman, Brumbaugh, N. Dak., Oct. 29.

Salem church met in council Oct. 20. Bro. John Deardoff officiated. Sixteen church letters were granted, four of which were to deacons and their wives. One letter was received. Two brethren were chosen as trustees. Arrangements were made for a communion Nov. 3, at 3 P. M., for the benefit of the home church, more particularly the new converts who lately came into the church (eleven in number). J. Will Shively was elected correspondent to the Messenger. Oct. 21 we held our harvest meeting, Bro. John Deardoff preaching at 11 A. M. The collection amounted to \$20. Dinner was served in the

church. At 2 P. M. Bro. J. W. Brook delivered a missionary sermon; \$11.68 was the result of the collection.—J. Will Shively, Box 45, Newville, N. Dak., Oct. 29.

OHIO.

Arlington.—Bro. A. G. Crosswhite came to us Oct. 15, preaching fifteen sermons. One soul came out on the Lord's side and was buried with Christ in baptism. The Bible class organized at this place is discontinued for the time being, as Bro. William Minnich, who is our leader, is engaged in revival services. Sunday school is moving along nicely.—Effie Kuns, R. R. 5, Brookville, Ohio, Oct. 29.

Hickory Grove.—Our series of meetings, conducted by Bro. J. J. Shaffer, at the West Charleston house, closed last night. Four precious souls were received by baptism, and the membership encouraged. This makes the number received by baptism so far this year twenty-one.—Ella J. Neher, Tippecanoe City, Ohio, Oct. 29.

East Dayton church met in council, Nov. 2, with our elder, Jacob Coppock, presiding. The Sunday-school officers were elected for the ensuing year, Bro. J. C. Early superintendent and the writer assistant. The mission board of the Southern District of Ohio met in the afternoon to consider this place as a mission point, which they accepted, and will do all they can to have the work progress.—Elizabeth Grove, 125 McLain St., Dayton, Ohio, Nov. 3.

Lima church met in council last evening, preparatory to the love feast, our pastor, Bro. Ira E. Long, presiding. It was decided to hold our love feast, Nov. 22, at 6:30 P. M. Bro. Ira E. Long, 310 Harrison Ave., was chosen Messenger agent. Since our last report two letters of membership were granted and two were received. Bro. Crist is expected here Wednesday evening, Nov. 7, to hold us a series of meetings.—Minnie Jacobs, 325 South Pine St., Lima, Ohio, Nov. 3.

Logan.—Our love feast was held Oct. 27. Visiting ministers present were D. D. Thomas and S. Z. Smith. Bro. Thomas officiated. On account of the inclemency of the weather there were not many present from adjoining churches. Two more precious souls were willing to come back to the church. Bro. Thomas addressed us on Sunday morning. We had with us Mr. B. Homada, a Japanese minister, who talked on Saturday afternoon. Our Christian Workers' meeting closed Sunday night.—Bertha L. Yoder, R. F. D. No. 5, Box 16, Bellefontaine, Ohio, Oct. 29.

Mt. Zion church met Oct. 27 for love feast and communion. The weather being quite inclement, attendance was small, but the sentiment was that it was good to be there.—E. Loomis, New Philadelphia, Ohio, Oct. 30.

North Star church met for communion, Oct. 27. On account of inclement weather the attendance was quite small. Ministerial help was ample. Eld. I. J. Rosenberger, who had been laboring in protracted meeting for two weeks, officiated. We have recently had a new lighting plant placed in our churchhouse.—Maggie B. Halladay, New Weston, Ohio, Nov. 2.

Palestine church met in council preparatory to our love feast, Oct. 31, with our elder, J. C. Bright, presiding. Bro. Longanecker, Bro. Hollinger and Bro. Stump were with us. One letter was granted. Two were received by letter.—Lizzie Wandle, Arcanum, Ohio, Nov. 1.

Rome church held her love feast at the Oak Grove house, Oct. 27. A goodly number surrounded the Lord's table. Bro. J. P. Krabill officiated. A choice was held for deacons, which resulted in Bro. Bashore, Bro. Harvey Plot and Bro. J. A. Newcomer being chosen. Bro. E. R. Cramer was advanced to the second degree of the ministry.—Fanny Schubert, Alvada, Ohio, Nov. 1.

PENNSYLVANIA.

Claar.—Our pastor, Bro. O. S. Corle, commenced a series of meetings, Oct. 6, and continued until our love feast, Oct. 27. Twenty were baptized and three reclaimed. Since the beginning of the year, forty were added to the church by baptism, eighty-five per cent of whom were under twenty-one years of age, ranging in ages from thirteen to eighty years. Six were reclaimed, three received by letter and two letters granted. We had a glorious love feast, largely attended. Visiting ministering brethren were J. W. Wilt, A. J. Fyock, D. Maddocks and Michael Claar. Bro. Maddocks officiated. One hundred seventy-five communed. The outlook is very encouraging.—E. F. Claar, Klahr, Pa., Oct. 30.

Clover Creek church met in council Oct. 20, with Eld. G. W. Brumbaugh presiding. It was decided that G. W. Brumbaugh should hold a series of meetings in Martinsburg. The beginning will begin Nov. 4. Also a call was made for a meeting in the Clover Creek house. Bro. R. T. Hull was chosen to do the preaching. The meeting will be announced later. Our love feast, Oct. 27, was well attended, considering the weather. Bro. J. R. Stayer officiated. The dedication of the new meetinghouse at the Cross Roads, Oct. 21, was well attended. Bro. W. J. Swigart, of Huntingdon, Pa., preached a very able sermon.—J. G. Mock, R. F. D. 1, Roaring Spring, Pa., Nov. 1.

Norristown.—The church and Sunday-school attendance with us is gradually on the increase, the latter about double what it was two years ago. Bro. A. P. Snader, of New Windsor, Md., is to commence a series of meetings here, Nov. 6.—T. F. Imler, Norristown, Pa., Nov. 2.

Upper Canawago church is in the midst of a glorious series of meetings in East Berlin, Pa., conducted by Eld. G. S. Rairigh. He commenced Oct. 20. Sunday afternoon, Oct. 31, we had a very enjoyable children's meeting in East Berlin, with Elder Rairigh and Eld. J. J. John taking an active part. Oct. 27, we met in council at the Hampton house with our elder, C. L. Baker, presiding. Two were received by letter and one letter was granted. At the same time Bro. Rairigh installed one of our ministers and one of our deacons' wives that had not been present at our recent election of ministers and deacons. At Sunday afternoon, Oct. 28, we had children's meeting at Sunday afternoon, with Eld. Rairigh, Wm. Miller and John J. Bower taking an active part. We expect Bro. Albert Hollinger to commence a series of meetings at the Baker house Nov. 17.—Andrew Bowser, East Berlin, Pa., Oct. 28.

Plumcreek.—We have just closed a series of meetings conducted by our home pastor, Bro. L. M. Keim. The meetings were well attended, and we were much revived.

One little girl of ten years was baptized. At the beginning of the quarter we started the home department in our Sunday school, with thirty members. We hope to start the cradle roll soon.—Florence Ankeny, R. F. D. 2, Shelocta, Pa., Nov. 1.

Royersford.—Oct. 24, the church held a special meeting for the purpose of electing a minister. The election resulted in calling Bro. C. F. McKee to the ministry. The services were conducted by Elders J. P. Hetrick and J. T. Meyers. One letter of membership was received at this meetings. A series of revival meetings, conducted by Bro. H. S. Replogle, will begin Nov. 4, and our love feast will be held Nov. 17.—H. P. Harley, 451 Church St., Royersford, Pa., Oct. 29.

Lower Cumberland.—An enjoyable love feast was held in the Mohler meetinghouse, by the Lower Cumberland congregation, Oct. 24 and 25. Speakers were Bro. A. L. B. Martin, Bro. John M. Mohler, and Bro. William Miller. Bro. John M. Mohler officiated.—Clarence E. Long, Mechanicsburg, Pa., Oct. 31.

Special Notice.—The ministerial meeting of Middle District of Pennsylvania will be held at Snake Spring Valley church, Nov. 22 and 23. All persons coming to the meeting by railroad will be provided conveyance from Mt. Dallas, on H. & B. T. R. R., Wednesday, Nov. 21, at 3:30 P. M. and 7:15 P. M.; also Thursday, Nov. 22, at 10:10 A. M.—H. S. Hershberger, Everett, Pa., Oct. 31.

Spring Grove.—Our series of meetings at Blue Ball closed last evening. The attendance and interest during the meetings were good. Bro. David W. Weaver preached for us, and we feel thankful for the very instructive sermons we enjoyed. To-day our love feast was held at Spring Grove with a good attendance. The visiting brethren labored earnestly.—Mary S. Taylor, New Holland, Pa., Nov. 1.

VIRGINIA.

Coulson.—Our love feast passed off pleasantly, Oct. 27, with a large attendance, also services Sunday at 11, Eld. S. S. Spangler and others being present.—E. C. Coulson, R. F. D. 1, Woodlawn, Va., Oct. 30.

Flat Rock.—Five have been received by baptism and one reclaimed since our last report. Our love feast was held at Cedar, Oct. 27. About one hundred and sixty surrounded the table of the Lord. Bro. W. S. Thomas officiated. He remained over the next day and preached both morning and night. Owing to the fact that Flat Rock church is not yet completed, the quarterly council, which was to convene in it on Nov. 8, has been postponed to a future date. The last love feast of this congregation for this fall will be held at Walker's chapel, Nov. 10, beginning at 2:30 P. M.—J. D. Wine, Forestville, Va., Oct. 31.

Mauertown.—About two hundred communed at our love feast Sept. 29, a number being present from other congregations. Bro. P. S. Thomas officiated. Bro. Thomas gave an interesting sermon Sunday morning. Bro. Cool gave the Sunday-school children an interesting talk at 10 A. M., also gave us an interesting sermon Sunday evening. Bro. J. Carson Miller came to the Antioch church, Oct. 13, to begin a series of meetings, but on account of the very rainy weather he postponed the meeting.—M. H. Copp, R. F. D. 1, Box 45, Mauertown, Va., Oct. 28.

Beaver Creek.—Oct. 27, we held our love feast. Over one hundred surrounded the tables. Bro. Andrew Weddle officiated. Sunday following we met for worship. Bro. Charlie Williams gave us a good talk, followed by an excellent sermon by Bro. Weddle.—Minnie Hurt, Dulany, Va., Oct. 30.

Eggleston.—Bro. Silas Thompson came to this place and preached two good sermons to small but attentive congregations. Nov. 16, he will meet our elder, Bro. M. J. Dickerson, at this place to attend to some church business and to hold a series of meetings.—N. F. Kingree, Eggleston, Va., Oct. 29.

WASHINGTON.

North Yakima church will hold her love feast Nov. 10, commencing at 5 P. M.—Dora B. Day, North Yakima, Wash., Oct. 29.

Wenatchee church met in council, Oct. 20. Reports from the visit were received and preparations made for the communion, which we enjoyed Oct. 27. Bro. Stutman, Bro. S. J. Knepper and Bro. D. W. Shock with others from Canada were with us. Bro. Shock officiated. Bro. Amos Blocher preached two sermons for us on the evenings of Oct. 20 and 21. Hereafter we will have church services every Sunday at 11 A. M., instead of alternate Sundays as before. We have an appointment at the Christian church in Wenatchee. This will likely be continued.—L. E. Ulrich, Wenatchee, Wash., Oct. 30.

WEST VIRGINIA.

Crab Orchard.—Our council meeting was held Oct. 27. Eld. S. W. Riner was up from the Chestnut Grove church. Two letters were received and two were restored to fellowship. Our church building is progressing nicely under the efficient management of Bro. J. P. Sutphin.—M. P. Snuffer, Ghent, W. Va., Oct. 30.

Lindsie.—Bro. C. E. Eller came to our place Oct. 14 and began preaching, continuing until after the love feast, Oct. 20, preaching twelve sermons. One came out on the Lord's side. The love feast was not so largely attended as usual, owing to the rain, yet we had a pleasant communion. Twenty-three surrounded the Lord's table. Lena B. Flesham, Lindsie, W. Va., Oct. 27.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

LOVE FEAST AT ANTIOCH, VA.

Should students of that matchless allegory, "Pilgrim's Progress," find themselves in need of appropriate object lessons to better illustrate the truths taught by the writer's Slough of Despond, I can unhesitatingly recommend, for that purpose, Bedford's "Highways in their Present Condition." The unprecedented rainy summer and fall had ended with three days and nights of continuous rainfall. The roads have been traveled daily by mule teams carry-

ing supplies to the Tidewater Railroad in course of construction south of us.

Saturday morning, Oct. 20, my husband and I started to Antioch to attend our love feast. We had gone more than a mile when we found ourselves in a treacherous mudhole, such as the writer of "To Red River and Beyond" would have termed the "blackness of darkness." No steps were visible or otherwise, no "sound ground," even on the "latter side" to accommodate the pilgrim's feet met our eyes. Is it any wonder I was seized with a desire to imitate poor Phileas? I confess I begged to be taken back home. My husband's boasted calmness in the face of difficulties stood him in good stead, and he would listen to none of my entreaties.

About half a mile further on we emerged from it; but it was five long hours ere we drew up in front of the little church, where we found quite a crowd assembled. If any of my readers should accuse me of demonstrating temporal matters by using spiritual, I can only say that we all like, in our troubles, to think of and compare notes with some one who has experienced similar difficulties.

Just now I am reminded of an old sister who was for years a church charge at Greenmount church, Rockingham county, Virginia. She lived with her son-in-law and his family where the treatment she received was bad enough, to say the least. The poor old soul used to bring her wounded feelings to me to let repair quite often. It was in the early days of my married life, and certainly our circumstances were not similar, yet in reply to the usual greeting, "How are you to day, Aunt Susie?" her stereotyped reply was, "Just like I'm used to it." Invariably she gave me a questioning glance ere she added, "You know how it is yourself." Then followed a recital of her woes, and it required all the tact I could command to convince her that hers was not such a bad lot after all.

But I started out to tell about our love feast. Please pardon this digression. We had expected Bro. Eliot, of Daleville, to be with us, but were sorry that high water kept him from coming. Then sickness and bad weather kept a number of our members from being present. But, notwithstanding, we had a time of refreshing from the presence of the Lord. Even our oldest elder, Bro. Leitch, who repeatedly declared that it was the most enjoyable meeting he ever attended. I think that all other meetings present left the same.

This church has had its tribulations, but later the Lord has proved himself, in a peculiar manner, the Shepherd of his flock to this little congregation. The members grow in grace and in the knowledge of our Lord and Savior Jesus Christ. The joy we experience in beholding the work of the Lord and his Spirit in the hearts of the people, then confidence and love toward us, make the place a very paradise to our souls, and then dwelling places of rest in the Lord. Barbara S. Funk.

Bedford City, Va., Oct. 27.

FROM NORTHWESTERN KANSAS.

In the genial sunshine of a beautiful autumn day a goodly band of worshippers met from far and near at the Victor church, Osborne county, Kansas.

Feelings divine swelled the heart, for this young church, born only five years ago, is able to handle creditably our district conference. Under the efficient management of Eld. A. C. Daggett and his helpers, a "little one" has become a "great one."

The meeting was organized and held Oct. 26. Eld. I. S. Lerew moderator, J. H. B. Williams reading clerk, and I. E. George writing clerk.

After disposing of the deferred business, attention was turned to the mission cause. It was evident from the beginning that the cause of missions would inspire the entire work of the meeting. The whole assembly—and a large one, too—caught the "holy flame" at the first and it intensified until the end. The congregation at this place is largely made up of persons but little acquainted with the Brethren, and all were loud in their praises, saying that the meeting was exceptional in spirit and so it was.

Report show that we have accomplished much during the year, through the grace of God. Above seventy-five persons were baptized, a new church was organized, and the district divided into four Sunday-school districts. Total membership of district, over 900. Most of our efforts were in planning and framing methods of work. No papers are sent to Annual Meeting, but several were returned to the churches from which they came.

Many of our Brethren were hindered in coming,—some prevented by rains, others delayed by railroad wrecks. Brethren S. Z. Sharp and D. M. Mohler, of Grand Valley, Colo., both delegates, arrived too late for the conference.

Eld. T. E. George, of Quinter, Kans., was chosen delegate to Annual Meeting, and Eld. D. M. Mohler, of Grand Junction, Colo., alternate.

The Pentecostal spirit not only was manifest among the members, but two souls were born into the kingdom of Christ at the close of the meetings.

All persons were so pleased with the good things at Victor that a vote of thanks was taken, and is to be spread on the minutes of the meeting.

T. E. George, Clerk.

Quinter, Kans., Oct. 27.

PROGRAM OF MINISTERIAL MEETING OF THE MIDDLE DISTRICT OF PENNSYLVANIA.

The meeting will be held in Snake Spring Congregation, Nov. 22 and 23.

Wednesday Evening, Nov. 21.

Sermon by W. S. Long.

Thursday, Morning Session at 9:30 o'clock.

1. Devotional exercises.
2. Organization.
3. What is a Church Revival?—D. M. Adams, J. R. Stayer.
4. What Encouragement Can We Give to the One-Talented Minister?—Samuel Ritchey, R. T. Myers.

Afternoon Session at 1:30 o'clock.

1. Is There a Dead Line in the Ministry?—S. J. Swigart, O. S. Corle.
2. The Minister and his Closet.—Reuben Brumbaugh, C. L. Buck.
3. Qualities of Mind and Heart to be Considered in Calling Men to the Ministry.—J. S. Hersinberger, Geo. W. Brumbaugh.

Evening Session at 7:30 o'clock.

- How Can we Best Prepare to Meet these Three Problems of the Future? (a) The Pastoral Problem, C. O. Beery, S. A. Norris; (b) The Educational Problem, J. A. Sell, W. J. Swigart; (c) The Financial Problem, Erice Sell, D. A. Stayer.

Friday, Morning Session at 9 o'clock.

1. Commercialism and the Ministry.—John Bennet, W. A. Gaunt.
 2. How Can the Church so Distribute her Ministers that their labors may be More Effective in Isolated Districts.—J. B. Fluke, S. I. Brumbaugh.
 3. Conditions and Prospects of our Mission Work.—J. B. Brumbaugh.
- All the ministers of the district are invited to attend this meeting.
- Program Committee: Geo. S. Myers, W. S. Long, W. S. Ritchey.

→ OUR BOOK TABLE ←

From "Editorial Comment" to "Blue Monday," the November issue of the *Homiletic Review* is packed with rich material for the particular use of ministers. The leading review articles are "Christianity and Judaism," by Principal A. M. Fairbairn, LL.D.; "The Imitation of Christ in Modern Life," by Prof. Frank C. Porter, D.D.; "The Eldest Son of Shem," by J. P. Peters, D.D.; "The Minister as a Force in Civic Life," by President George A. Gates, LL.D., and "The Ecclesiastical Trust," by the Rev. James C. Fernald, L. H. D. In the department of "The Preacher" appears a portrait of the Rev. W. L. Watkinson, upon whom the Rev. William Durban writes under the title "The Classic Preacher of British Methodism."

There is also an article of great historic as well as homiletic interest by the Rev. John H. Edwards, "John Quincy Adams on Preachers," quoting at length from Adams's diary, and giving his quaint and occasionally caustic comments on various preachers of his time. "Beecher's Mess of Dough" is a pithy reminiscence of the great Brooklyn preacher by Dr. Wayland Hoyt.

A. C. Dixon, D. D., writes in the department of "The Pastor" on "World-wide Evangelistic Movement," and Dr. Cleland Boyd McAfee on "The Worshipful Element in Music," a paper of more than passing interest, written in charming style. In "The Book" are articles by Prof. W. H. Bennett, Litt. D., of London; Prof. F. B. Denio, D. D., of Bangor Theological Seminary; and the Rev. Epiphanius Wilson. The sermons are by Dr. Jakob Pauli, Court Preacher of Denmark, whose portrait forms the frontispiece of the issue; the Rev. William J. Dawson; F. B. Meyer, D. D.; Emory J. Haynes, D. D., and others. The number is rendered seasonable for preachers by several Thanksgiving sermons and nearly three pages of "Hints for Thanksgiving," prepared by the Rev. Claude R. Shaver.

Published monthly by Funk & Wagnalls Company, 44-50 East 23rd Street, New York. \$3.00 a year.

Select Notes.—A Commentary on the International Sunday-school Lessons for 1907. By Rev. F. N. Peloubet, D. D., and Amos R. Wells, M. A. 375 pp. Cloth, \$1.25. Cloth, interleaved edition, \$2.00. French-morocco, limp, round corners, gilt, \$3.00. W. A. Wilde Company, publisher, 120 Boylston St., Boston, Mass.

This is the thirty-third annual volume of Peloubet's *Select Notes*, which goes to prove the wonderful book that it is. It has stood the test and to-day it stands unrivaled as an exposition and commentary on the Scriptures.

Each year has brought additional and helpful suggestions which have been incorporated into it, so that this year's volume is as complete and valuable a book as experience and the highest grade of scholarship can make it.

In the treatment of the interesting topics chosen for the year's study, which consist of The Beginnings of Mankind, The Beginnings of God's Chosen People, and The Beginnings of the Hebrew Nation, the authors have noticeably employed the most approved modern principles of teaching and study, while all the latest scholarly and scientific research is set forth in its proper relation and bearing to the subject matter.

The authors have also prepared and presented a clear statement of what the higher criticism really is, what it claims to have done, its effect upon the study of the Old Testament, and what the attitude of the ordinary teacher and student should be toward it.

The famous department of inductive studies cannot be overestimated as a guide and stimulus to intelligent and appreciative study of the Bible itself, while the wealth of explanatory notes, critical selections, and apt illustrations is particularly noticeable in this year's book. This great abundance of material has been so carefully compiled that all grades of teachers will find just what they are looking for. The work may be ordered from the Messenger office.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Brillhart-Rairigh.—Oct. 24, 1906, at the home of the bride, near Ord, Pa., by the undersigned, Matthew D. Brillhart, of Ord, Pa., and Bertha E. Rairigh, of Ord, Pa. J. W. Fyock.

Brubaker-Alles.—Oct. 3, 1906 at the home of the bride's parents, by the undersigned, Bro. A. J. Brubaker, of McPherson, Kans., and Sister Adah Alles, of Gypsum City, Kans. S. J. Miller.

Hoffman-Fisher.—By the undersigned in the Brothers Valley congregation, Pa., at the residence of Joseph Zarefoss, Oct. 4, 1906, Bro. Elmer E. Hoffman, of Brothers Valley township, and Miss Jennie J. Fisher, of Stony Creek township, Somerset Co., Pa. S. U. Shober.

Larsen-Miller.—At the bride's home, in Hope, Kans., Oct. 17, 1906, by the undersigned, Mr. Albert Larsen, of Navarre, Kans., and Katherine Miller, of Hope, Kans. J. F. Hantz.

Rairigh-Huffman.—Oct. 24, 1906, at the home of the groom's parents, near Ord, Pa., by the undersigned, Norris Rairigh, of Ord, Pa., and Amanda C. Huffman, of Gypsum, Pa. J. W. Fyock.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published

Berky, Sister Sarah C., nee Keely, wife of Bro. J. Henry Berky, born in Elkhardt county, Indiana, departed this life Oct. 12, 1906, at Bendon, Berke Co., Mich., where the family have lived since the fall of 1903, aged 44 years, 7 months and 22 days. Besides her husband she leaves four children, father, mother, two sisters and one brother. Her remains were brought to Mishawaka, Ind., where funeral services were held by the writer, assisted by Eld. H. M. Schwalm. H. W. Kriegbaum.

Coffman, Sister Rebecca, died Oct. 4, 1906, near St. Luke, Shenandoah Co., Va., aged 79 years and 7 days. Her husband preceded her about twenty years. She leaves one sister and four children. She was a faithful member of the church for forty years. Services at the home by Eld. H. R. Mowry and J. M. Ryman, from Rev. 14: 13. Interment in the family burying ground. M. H. Copp.

Coy, Adam, died at the home of his daughter, Sister Keller, near Dayton, Ohio, Oct. 18, 1906, aged 76 years, 2 months and 18 days. His wife preceded him to the spiritual world eighteen years ago. Funeral was held at Mount Zion, Greene county, conducted by L. A. Bookwalter and the writer. The body was laid to rest in the cemetery near by. He leaves three children. A. L. Klepinger.

Shutt, Constance Corinne, daughter of Bro. Henry M. and Maggie E. Shutt, of Canton, Ohio, died at their home, Oct. 12, 1906, aged 9 years, 5 months and 27 days. Her disease was cerebro-spinal meningitis, lasting only one week, during which time she endured intense suffering. Funeral was conducted at Baltic, Ohio, by Mr. Schimmel and the writer. Edward Shepler.

Crago, Johnny Albert, son of Brother John and Sister Jenny Crago, died of consumption in the Black Swamp church, Wood Co., Ohio, Oct. 16, 1906, aged 15 years and 22 days. He leaves a father, mother, one sister and one brother. One sister preceded him to the spirit world. Funeral services were conducted by Bro. J. L. Guthrie, from Luke 12: 40. Interment in the Walbridge cemetery. Ella E. Garner.

Eisenhour, Bro. Martin A., died at his home in the bounds of the Turkey Creek congregation, Ind. Oct. 26, 1906, aged 67 years, 5 months and 9 days. He was married to Sarah A. Sherrick, Nov. 7, 1861. To this union were born three boys and two girls. The two girls and one boy preceded him to the spirit world. He joined the Brethren church in 1862; was elected to the ministry in 1869. He was a faithful minister till death. His wife and two sons, all members of the church, remain. Funeral services conducted at the Union Center church by Eld. Daniel Wysong, assisted by Eld. Joseph Hartsough. L. D. Ulery.

Hardman, Bro. Jonathan, son of Daniel and Elizabeth Hardman, born in Wayne county, Indiana, died in Huntington county, Indiana, Oct. 7, 1906, aged 81 years, 1 month and 20 days. He was united in marriage to Elmira I. Siling, Oct. 8, 1848, and in the spring of 1849 he moved to Huntington county, where he resided until death. This union was blessed with two daughters and one son. The son died in childhood. His wife preceded him three years. He was a member of the Brethren church over fifty years, and a deacon over forty years. Left to mourn his loss are two daughters and four brothers. Funeral services were conducted by Bro. Joseph Spitzer, assisted by Bro. O. C. Ellis. Millie Wike.

Kaufman, Sister Mary, died at her daughter's home in Bremen, Ind., Sept. 24, 1906, aged 79 years, 8 months and 29 days. She was a consistent member for fifteen years. Her companion preceded her twenty-six years. She leaves four children. Funeral services conducted in the United Brethren church in Bremen, Ind., by the undersigned. Daniel Wysong.

Leece, Bro. John, died at his home near Traverse City, Mich., in the bounds of the Pine Grove church, of tuberculosis of the side, Oct. 12, 1906, aged 44 years, 2 months and 9 days. He underwent two surgical operations. He was born in Kent county, at which place he spent half his life. He was anointed. He leaves a wife, mother, two brothers and two sisters. Five weeks before his death he came to the old homestead for two weeks, and not being able to attend church. Eld. S. M. Smith and wife conducted services for him. Sarah J. Leece.

Mead, Sister Eliza Jane, within the Pleasant Valley congregation, near Middlebury, Ind., died at the home of her daughter, Mrs. Samuel Cripe, Oct. 23, 1906, aged 86 years.

She was born in Pennsylvania. She was a consistent member of the church for over thirty years. One son and six daughters survive. Funeral services by the writer. J. H. Fike.

Mertzler, Sister Wilma, died in the bounds of the Napanee congregation, Ind., Oct. 6, 1906, aged 4 years, 3 months and 8 days. She united with the church when quite young and was a faithful member. Her illness lasted six or seven months. She was the daughter of Eld. David and Sister Metzler. She leaves father, mother and two brothers. Funeral services in the church in Napanee, conducted by the undersigned, assisted by Henry Wysong. Daniel Wysong.

Miller, Bro. Joseph A., died at his home near Sangerville, in the Sangerville congregation, Augusta Co., Va., Oct. 18, 1906, aged 80 years, 10 months and 18 days. At the age of sixteen years he united with the Brethren church. Feb. 24, 1848, he was married to Barbara Wine, daughter of Eld. John Wine, with whom he lived nearly fifty-nine years. April 5, 1855, he was elected to the deacon's office and a few years later he was elected to the ministry, in which office he served faithfully until old age and feeble health disabled him. Twelve days before his death he attended church. In his younger days he traveled a great deal across the mountains in West Virginia on horseback, frequently spending from three to four weeks. He leaves an aged widow, eleven children, two brothers and one sister. He died where he was born and raised and had always lived. Funeral services at Sangerville church by Eld. H. G. Miller, assisted by Bro. D. B. Wampler. Text, Rev. 14: 12, 13. Annie R. Miller.

Miller, David P., born in Knox county, Ohio, died Oct. 15, 1906, aged 71 years, 9 months and 29 days. He was married in 1857 to Mary Ullery. To this union were born five children, of whom three survive. For nearly forty years he was a member of the German Baptist Brethren church, serving as deacon twenty-one years and as elder ten years. Though not in the best of health, he had been able to attend to his home and church duties up to the time of his death. Funeral services were held in the Ullery church, three miles north of South Bend, conducted by Eld. Hiram Kreighbaum, assisted by Eld. S. F. Sanger and the writer. Text, Psal. 17: 15. David S. Cripe.

Netzley, Bro. David, born in Cumberland county, Pennsylvania, died Oct. 24, 1906, aged 86 years and 6 months. In 1835 he came with his parents to Montgomery county, Ohio. He was united in marriage to Sarah Holsopple, April 1, 1855. To this union were born three sons and two daughters. One son and one daughter died of diphtheria in 1860. His wife died Sept. 24, 1889. Grandfather Netzley moved from Montgomery county, Ohio, May, 1866, and settled on the home farm near Union City, Ind., where he lived continuously until his death. He was a man of great energy and during his life lent a helping hand to transform a vast wilderness into smiling fields. He united with the Brethren church many years ago and lived faithful. He leaves two sons and one daughter. Funeral services from the brick church, conducted by Bro. Ezra Flory. Text, Gen. 45: 27. Interment in Brethren's cemetery. Dora Noffsinger.

Newburn, Bro. F. J. L., died at the home of his son-in-law, Oct. 17, 1906, in the bounds of the Orrance church, Kansas, aged 79 years, 8 months and 6 days. In June, 1850, he was united in marriage to Priscilla Parson. To them were born twelve children; six are yet living. Wife died Jan. 27, 1869. He was again married July 5, 1871, to Mary Hull. To this union were born four children; all living. He leaves a wife and ten children. Funeral services by the writer, at the Brethren church; remains laid to rest in cemetery close by. L. W. Fitzwater.

Palmer, Sister Sarah, nee Merical, born in Ashland county, Ohio, died at the home of her daughter, in Osborne county, Kansas, Oct. 19, 1906, aged 86 years, 3 months and 9 days. She was married to Harrison Palmer in Ohio, and moved to Missouri in 1857, and to Kansas in 1885. She was the mother of two sons and seven daughters, five of whom survive. She united with the Brethren church in her youth and lived faithful. She was brought to Jewell county for burial, and laid to rest by the side of her husband, who preceded her about thirteen years. Interment in the Ezbon cemetery. Services by Bro. Eli Renner. Emma J. Modlin.

Short, Friend Noah, husband of Sister Sallie Short, died Oct. 22, 1906, aged 70 years and 3 months, less one day. Funeral services at the house by Eld. P. J. Blough and at the church by the writer, from Isa. 64: 6. Interment at St. James church, Lutheran, of which the deceased was a member. E. J. Blough.

Page, Daniel Marion, son of Bro. A. M. and Sarah L. Page, born in Republic, Kans., died Oct. 15, 1906, aged 23 years and 24 days. Two brothers preceded him to the great beyond. He leaves father, mother, three brothers and four sisters, with his betrothed. He was accidentally hurt by a wagon endgate falling, the corner of which struck him in such a way as fatally to injure the kidney; hurt in the morning, death claimed him at six o'clock in the evening. Funeral services conducted by S. L. Myers, of the White Rock church, and Chester Daggett, of the Belleville church, from Ecclesiastes 12. A. M. Hutchison.

Sims, Sister Lizzie, wife of Bro. Aleck Sims, of Bedford City, Va., entered into rest Oct. 7, 1906, aged 27 years. Our lamented sister was, from almost childhood, a sincere Christian. At the time of her death she was a member of Antioch church, and beautifully adorned in her life the doctrines of God her Savior. She was anointed. The funeral sermon was preached by Eld. S. P. Beahm and B. H. Funk. She left five little children, the youngest being twins just two weeks old. Barbara S. Funk.

Wine, Daniel D., born in Broadway, Rockingham county, Va., departed this life Oct. 18, 1906, aged 65 years and 15 days. In 1805 he was united in marriage to Lydia H. Miller, of Allen county, Ohio, who with six children survives him. Three children preceded him to the spirit world. He came to Vernon county in 1876 and has resided near Nevada City, Mo., ever since. Deceased was a member of the German Baptist Brethren church from his youth. He was a minister of the Gospel for thirty-four years, and lived a devoted life. Funeral was improved by the writer in the church near Nevada, from 1 Thess. 4: 18. N. Oren.

BRETHREN

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Special Notice! A Change in Our Sunday School Publications

With the close of 1906 we discontinue the publication of the Lesson Commentary, the Advanced Teachers' quarterly and the Primary Teachers' quarterly. The vacancy thus made will be filled by a new publication to be known as,

THE BRETHREN TEACHERS' MONTHLY.

It is intended to make this monthly the very best help possible for our Sunday-school teachers. In order to do this we have secured the assistance of some of our best writers along Sunday-school lines.

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The Lesson in Everyday Life, by Edward Frantz, of McPherson College.

Lights from the Orient, by E. B. Hoff, of Bethany Bible School.

The Lesson Illustrated, by the Editor

How to Teach the Lesson to Advanced Classes, by A. C. Wicand, of Bethany Bible School.

How to Teach the Lesson to Intermediate Classes, by Bertha M. Neher, of Milford, Ind.

How to Teach the Lesson to Primary Classes, by Ida C. Shumaker, of Meyersdale, Pa.

There will likely be other departments and features added as time and experience demand.

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If you contemplate a trip to California this fall or winter, write us and we will help you plan it.

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NOTES NOT CLASSIFIED

Licking Creek.—We came together Oct. 26, at 2 o'clock, with Elders John Bennett, John Rowland and D. M. Zuck. Preaching in the afternoon by Bro. John Rowland. The meeting adjourned for a few moments, then the examination services were conducted by Bro. John Bennett, followed by Bro. D. M. Zuck. The meeting was enjoyable. Then we were informed that there was an applicant for baptism. We came together on Saturday morning for baptism. The aged brother was baptized by Bro. John A. Myers. —Irvin Garland, Pleasant Ridge, Pa., Nov. 1.

Oak Grove church met in council Oct. 13, our elder, G. W. Landis, presiding. We reorganized our Sunday school. Sister Cripe was reelected superintendent and Bro. Niccum assistant. Bro. D. E. Cripe will represent us at district meeting, and also at Sunday-school meeting. In correction of our last report, there were nine received by baptism instead of eight. We are having a very encouraging Sunday school.—Edith Landis, Box 1, Chuckaho, Okla., Nov. 2.

Notice.—The district mission board of Northern Illinois and Wisconsin will meet at Franklin Grove, Ill., Nov. 23, at one P. M. All business intended for this meeting should reach the secretary not later than Nov. 21.—Grant Mahan, Sec., Elgin, Ill., Nov. 6.

Lewiston.—Our love feast will be Nov. 24.—Addie Wirt, Lewiston, Minn., Nov. 3.

Lower Deer Creek.—At our council, Nov. 3, one was received by letter and two letters were granted. Two church trustees were elected and other business disposed of. Since our last report two were received by baptism. —J. G. Stinebaugh, R. R. 3, Camden, Ind., Nov. 5.

Notice.—The churches of Northwestern Ohio should send their money intended for district mission work to D. Byerly, Lima, Ohio, before Dec. 26. There has been very little money received this year and unless enough is received prior to Dec. 26 to warrant a continuance of the work now begun some of our missions must be discontinued after April 1, 1907. You will also take notice that the mission board will hold a regular meeting at the Sugar Creek church, Dec. 26. All business intended for this meeting should be sent to the secretary before Dec. 25.—J. I. Lindower, Sec., Fostoria, Ohio, Nov. 5.

SOUTH ST. JOSEPH MISSION.

South St. Joseph mission is pushing forward steadily along all lines of Christian work. We have been wonderfully blessed by the presence of visiting brethren. Bro. Leedy, of Ottawa, Kans., who has come into our midst, expects to make his home in the city for some time. He has been a wonderful help to the north part of the city, on account of the absence of Bro. M. Roy Murray, who formerly lived here and whose trip to Palestine left the Brethren of the north part of the city without a pastor. Bro. Leedy has been filling the pulpit for them and also an appointment at the jail on Sundays.

Last Sunday was the first service at the jail, attended by about thirty brethren and sisters. Bro. Leedy preaching the sermon, which was very much appreciated by the prisoners and by those who were with him.

Bro. Root, also of Ottawa, Kans., has been with us the past week, filling several preaching appointments at the church, and will continue with us until Friday, and possibly longer. Sister Mabel Kennedy, who has been out over a large portion of the Brotherhood and recently had been given six weeks, made a call on her brother who lived in Colorado. Brother Andrews has recently united with the Brethren, being baptized in the Rockyford church, on their return to St. Joseph.

Bro. Andrews has been a minister with the Baptist church for fourteen years, his pastorate being in Leavenworth, Kans., and Denver, Colo., commanding a large salary at both places. He has united with the Brethren out of pure conviction and because he could not preach the Bible in the Baptist church. He gave a lecture at the church last Friday evening to a congregation that taxed the seating capacity of the building, on Mormon conditions in Salt Lake City and Utah. His work among the Latter-Day Saints was of thrilling interest, his life having been endangered on several occasions by that people. He also spoke of conditions generally in Wyoming, Colorado and New Mexico.

Sister Anna Miller has been out in the interests of the St. Joseph mission for two weeks, in the Northern District of Iowa, gathering clothing and money for the benefit of the mission home. She is expected home in about two weeks. Bro. Beanblossom has been a good superintendent of the Sunday school during the absence of Sister Miller, and has given some good instruction along the line of the Sunday-school work, which has been very interesting to the grown people.

We are going to open up another mission on Sixth street, in the poorest part of the city, where there are about three hundred children, nearly all of whom are in destitute circumstances. In making a canvass of these homes in the last few days, Bro. Andrews and I have found some of the poorest, dirtiest, woe-begone and destitute people that we have ever worked with. In several of these homes we saw only one bed, cook stove, table and a couple of chairs, with from three to six children, so we wondered where they could all be stored away when night came. We found that they would pile as many on the bed as possible, then throw down an old ragged comforter upon the dirty, black floor for the balance, with three or four curled up like little pigs in order to keep

warm. If there was ever a time in the history of the St. Joseph mission when the Macedonian cry, "Come over and help us!" should be heeded, it is now, as calls for food, clothing and bedding are greater than ever before. Now who will help us! Who will send us timely aid? If this assistance does not come immediately there will be suffering among the poor of this neighborhood this winter. The Salvation Army is doing what it can toward clothing these children, but not nearly enough to meet the conditions. In my visiting among the people around the church and our mission home, I find about twenty children, who had been regular attendants at the Sunday school, but who cannot now come because they have not the proper clothing. Don't fail to come to our rescue.

All donations by freight and express should be sent to C. S. Garber, Station D., Fairview House, and all money should be sent to Sister Anna K. Miller, corner Grant and Kentucky Sts., Station D., St. Joseph, Mo.

C. S. Garber.

Station D., Fairview House, St. Joseph, Mo., Nov. 1.

ABOUT BRETHREN GOING TO CALIFORNIA.

Since I get so many letters requesting information in regard to boarding facilities, church privileges and many other things, I desire to write a few things; and I do it on my own responsibility, not having in view Annual Meeting arrangements. It seems a difficult matter for persons who were never here to grasp the condition of things, so different in many respects from those in the East.

In the first place, I state there need be no concern as to any probability of not getting rooming places or boarding places for a day or for a year. Our cities and towns are largely made up of hotels, boarding houses, rooming houses and rooms for light housekeeping. Any day and almost anywhere there are chances to get what you may want, from the most aristocratic hotel life to the humblest cottage rooms, just as you choose. The best way to do, as our Brethren who have been out here know, is to get a "hired" room at once. This is apostolic. Paul did this; in it you can put your baggage direct from the depot. Furnished rooms will cost you from \$1.50 to \$3 per week; many at that price are good. Rooms for light housekeeping are about the same; so you can do your own boarding, and you pay for your own gas or fuel. The most independent way, as most common tourists do, is to rent a room furnished and then take meals out at the restaurants,—one, two, or more a day as you choose. Fairly good meals can be had at fifteen cents per meal. In this way you are independent in your own "hired house," and you can go out to see what is to be seen, eat wherever the noon hour catches you, go visiting with your Brethren or your friends, and also have a home of your own to go to.

Most all of the people live on what they purchase at the retail stores, or wagon peddlers, even this is the case in the thickly-settled country. Therefore do not expect to live on the generosity of friends, unless you expect them to take money out of their pockets daily to accommodate you. While I say this, you will find as generous a people here as you will find anywhere.

The facilities for getting around are such that no matter where you are stopping you can reach places of our Brethren, Sunday schools and preaching services any time at little expense. You can live here as cheaply as in any place I ever lived, or, if you desire, you can live as expensively as anywhere. Yes, we say come right on if you wish; there is lots of room here; the Brethren and people in general will welcome you, I am sure.

Los Angeles and surrounding localities more than once have taken care of a sudden influx of fifty thousand people without being crowded. Two hundred and fifty thousand people can be accommodated here as tourists the coming winter and spring without being much crowded. So do not be afraid of being crowded out.

Inglewood, Cal.

J. S. Flory.

A MOTHER'S REQUEST.

Quite recently a dear sister of Dayton, Ohio, wrote me a letter earnestly soliciting my interest and attention in behalf of her dear boy, who is a member of the Brethren church, and who is in attendance at the Training Institute for men in this city. She stated that her son had failed to find our place of worship, and had some thought of handing his certificate of membership in at some other church.

This purpose upon the part of the son to do so gave the mother no little anxiety, as it most naturally would. Upon receiving her letter I immediately assured her that it would afford me much pleasure to gratify her desire, it being in line with my work to look up the new and isolated members.

One week ago to-day I made an effort to find this dear boy, but failing, I made another effort to-day and succeeded. He kindly greeted me, and I had a short but pleasant conversation with him. I gave him our location of church and residence, and instructed him as to how he might find us. He was both pleased and grateful. Upon

leaving him he handed me his church letter, giving me the assurance that he would attend our services.

A very dear, good brother of Indiana, whom I well know, and whom I had the pleasure of baptizing some years ago, also made a request similar to the one above, concerning a young man, a very warm friend of his, who is in college in this city, and whose parents are members. Being much interested in such I called at the college to-day, only to find that he had returned to his home in Indiana, for a brief time.

To the readers of the Messenger, I take occasion to say that if there are any of our brethren or sisters who have children, relatives or friends, whether members or not, living in this great and wicked city of Chicago, in whom you are interested and in whom you desire us to be interested, tell us where they are located, and from our corps of enthusiastic workers, consisting of six missionary workers, Sunday-school officers of three Sunday schools, a score of Bethany Bible students, and an official board, consisting of twenty-seven, twenty-one of whom are ministers, we hope to be able to delegate some one to look after such. Should you wish to direct your friends to the various places of worship in this city by the Brethren, observe the following:

On the west side, the mother church, at 183 Hastings St.: Five services each Lord's Day; Sunday school at 9:45; preaching at 11; Junior Christian Workers' meeting at 3 P. M.; Senior Christian Workers' meeting at 7 P. M.; preaching at 8 P. M.

On the south side: Sunday School Extension No. 1, at 6437 Washington Ave. Services as above, except no Junior Christian Workers' meeting.

On the west side: Sunday School Extension No. 2 at 1239 Ogden Ave. Sunday school and preaching each Sabbath morning.

My address is 534 S. Marshfield Ave., Flat G, 3rd floor, Chicago.

Oct. 29.

D. S. Filbrun.

THE DISTRICT MEETING OF OKLAHOMA.

The district meeting of Oklahoma was held in the Washita church, Oct. 26. Fifteen of the twenty-four churches were represented by twenty-one delegates. The unity of spirit, zeal and liberality manifested at this meeting made it one of the very best ever held in the district of Oklahoma. Two papers were sent to Annual Meeting. Bro. Samuel Edgecomb is the delegate on Standing Committee.

The ministerial meeting was held on Thursday. On Thursday night an enthusiastic missionary meeting was held and a collection in money and time obligations of over two hundred dollars was taken. Later a single contribution of one hundred dollars, and some smaller ones were added to this, making a total of \$328.55.

On Friday night, after the district meeting, a meeting of the Child-saving Home Society was held, at which much enthusiasm was manifested. A collection was then taken up for this work, which, with the time obligations and subscriptions to the Children's Friend, amounted to \$340.75. In both the mission and Home Society collection this amount did not include money sent there by the churches, or what had previously been promised. In addition to this, ministers and others agreed either to donate a week's work in the mission field or to recompense a minister for a week's work. The amount of work thus donated amounted to \$110. The meeting was held in the Brethren's new church near Cordell, which was lately dedicated.

D. E. Cripe, Clerk.

ANNOUNCEMENTS

| LOVE FEASTS. | |
|--|--|
| California. | New Mexico. |
| Nov. 26, 11 am, Lordsburg. | Dec. 1, 2 pm, Pecos Valley, Lake Arthur. |
| Colorado. | Ohio. |
| Nov. 10, Rockyford. | Nov. 10, 4 pm, Middle District. |
| District of Columbia. | Nov. 10, 4 pm, Palestine. |
| Nov. 29, 6:30, Washington City. | Nov. 10, 4 pm, Upper Stillwater. |
| Illinois. | Nov. 10, 2 pm, Wyandott. |
| Nov. 8, 10, Pleasant Hill. | Nov. 22, 6:30 pm, Lima. |
| Nov. 18, 6 pm, Elgin. | Oklahoma. |
| Indiana. | Nov. 10, Big Creek. |
| Nov. 11, 4 pm, Fort Wayne. | Nov. 24, Paradise Prairie. |
| Nov. 15, 2 pm, Bachelor Run, In Florida. | Nov. 24, 2 pm, Monitor. |
| Nov. 17, 5 pm, Goshen, West side. | Nov. 24, Mt. Hope. |
| Nov. 18, 6 pm, South Bend. | Pennsylvania. |
| Nov. 18, Muncie. | Nov. 11, Lancaster. |
| Nov. 23, 2 pm, Pymont. | Nov. 11, 8:30 pm, Altoona. |
| Kansas. | Nov. 17, 4 pm, Haven Run. |
| Nov. 29, 6 pm, Morrill. | Nov. 17, 6:30 pm, Royersford. |
| Nov. 29, 4 pm, Lawrence. | Nov. 25, Everett. |
| Nov. 30, Slate Creek. | Tennessee. |
| Maryland. | Nov. 17, Hickerson Grove, Coffee Co. |
| Nov. 17, 2:30 pm, Woodberry, Baltimore. | Virginia. |
| Michigan. | Nov. 17, 3 pm, Manassas. |
| Nov. 17, 10:30 am, Woodland. | Nov. 17, 4 pm, Roanoke City. |
| Minnesota. | Washington. |
| Nov. 29, Morrill. | Nov. 10, 6 pm, North Yakima. |
| Nov. 29, 10 am, Worthington. | West Virginia. |
| Missouri. | Nov. 10, Smith's Chapel. |
| Nov. 10, 3 pm, Shoal Creek. | Nov. 24, Bean Settlement. |
| Nebraska. | Wisconsin. |
| Nov. 17, 6 pm, Beatrice. | Nov. 10, Ashbridge. |

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

THE government has been doing a good work in reclaiming the arid lands of the West. And now the question is asked, whether it will reclaim the marshlands by drainage. It is said that Louisiana alone has a reclaimed area sufficient to support a population of ten million. All along the coast from Virginia to Texas is an extremely fertile and productive strip of vast aggregate extent under shallow water. The small portions here and there which have been brought under cultivation produce in abundance. The drainage of the southern swamps and marshes means improvement of the health of the people as well as the creation of new wealth. If the lands were properly drained, Louisiana would increase in population until it became as thickly settled as Holland. The time will come before many years when the waste land that will yield so rich returns will be brought under cultivation and add greatly to man's comfort and wealth.

THE Japanese are not pleased with the action of the people of San Francisco in regard to school attendance, and without waiting for the government investigation and report, influential papers are urging their people to give up going to San Francisco and the Pacific coast and turn instead to South America, where better opportunities are offered by Argentina, Brazil, Chile and Peru. These countries are new and have a small population compared with their area; and men who will help develop the country are welcomed. It was that way in America a generation or two ago, but is so no longer. The denser the population, the more caste will show itself. To turn their steps elsewhere is a good way to end the difficulty. There are good openings for the Japanese in South America and they will be welcomed. It is the part of wisdom for one to seek the place where his services are in demand.

CHINA seems to be having what might be called a boom in education. In Foochow various modern schools—a normal school, a military school, a reform school, a high school, a police school, a medical school, and many intermediate and primary schools—are advertised by means of placards. It is not uncommon to see a group of modern school desks encircling the base of a dusty old Buddhist image in what was once a temple, the walls adorned with picture charts, setting forth the rudiments of geology, botany, zoölogy, anatomy, and geography. The temple yards are con-

verted into play and drill grounds, and gymnastics form an important part of the school curriculum. The normal and high schools have good equipment. All China is clamoring for western knowledge, which is rapidly being absorbed. This means a great change for China, it means an awakening from the sleep of ages to take an important place in the councils of the nations. Her population and resources entitle her to this when she is once fully awake and keeping pace with the age.

KING LEOPOLD of Belgium thinks it would be well for his country, which is less than one-fourth the size of the State of Illinois, to have a navy. That is the fashion among nations, and he wants to be in the fashion. But there is opposition to his plans. Business men can see the folly of a country the size of Belgium attempting to support a navy. They urge the establishing of Belgian business enterprises and banks in new countries instead of investing millions of dollars in ironclads manned by Belgian sailors. Their motive may be a selfish one, but they are right in opposing the king in this desire. Even a small navy, if kept up to date, adds a very great burden to the people supporting it, and the smaller the state the heavier the burden. We hope Belgium will not undertake to build a navy, and that other nations may soon see the folly of supporting armies and navies to use against one another.

WHAT to do with Lourdes has been a problem for the French government ever since the law abolishing religious communities was passed. But it will be a serious matter for one to forbid pilgrimages and destroy the famous pool, for a great many devout people believe it is a place where miracles are performed. In addition to this, the officials of the city say that if it is interfered with the entire community will lose its source of livelihood. It is only a month until the question is to be decided, and it is evident that the government is seeking a way out of its dilemma. It might be managed as an independent concern, but this the priests say they will not do. And if this change is not made, there is little hope for a continuance of the prosperity of Lourdes. The town is noted chiefly for its grotto where Roman Catholics firmly believe the Virgin Mary frequently revealed herself to a peasant girl in 1858. A large church was built over the grotto, and the place has been visited by pilgrims from all parts of the world. The town has had a large trade in rosaries and the water of its miraculous fountain. Much money has been taken there, and there is no doubt that some persons have been healed of infirmities by going here. But it was the influence of the mind over the body that wrought the cure, and not any miracle working power at the grotto.

THE election held last week for congressmen and many state and local officers aroused more than the usual amount of interest for an off year; and the interest was not confined to the United States, but was manifested in Europe. The governorship in New York received most attention, for it was a question whether there would not be enough voting for the editor candidate to place him in office. His radicalism is of a kind to inspire mistrust, and some observers across the water went so far as to say that popular government was on trial, and his election would prove it a failure. Others over there seem to think that he is still a menace and that for that reason President Roosevelt must be a candidate for the presidency again in 1908. But those who think so probably misjudge the American people. The unwritten law of two terms would likely defeat any aspirant for a third term. We do not believe there is any reason to think a third term will be

sought by the present chief magistrate. If a hundred and thirty years of popular government have left the country with only one man who is capable of saving the country from anarchy, then may the experiment of people governing themselves be considered a failure. But such is not the case; and our government, though it has not reached the ideal of some of our wisest and best men, is better than any other kind we know of. A united effort on the part of Christian people to make it better, a determination to vote for men of character and ability, instead of the tools of the bosses, would result in a very great improvement over present conditions.

THE Singer building, now being erected on Broadway, New York City, is to be six hundred and twenty-five feet high, the tallest skyscraper in the city. Because of its height the wind pressure will be very great; and as a protection the building is to have wind anchors so that it may be firmly braced against every gale. It will be tied to its foundation by an ingenious arrangement of steel rods. They will be three and a half inches in diameter and will descend for nearly fifty feet into the concrete which forms the caissons resting on the solid rock eighty-five feet below the curb. The lowest rod has on the end of it a great anchor plate to which it is secured. Ground has become so valuable in the large cities that people make up in height for what they cannot secure in breadth. Another advantage of the tall building is that it helps business by bringing so much of it so close together. But of course there is a limit to the height of buildings, and the Singer building we judge to have about reached that limit.

IT is interesting to notice the change that has taken place in the use of milk and alcohol in London hospitals. At a meeting of the British Medical Association at Toronto a short time ago Sir Victor Horsley said that forty-five years ago the total expenditure for alcohol in the London hospitals was about forty thousand dollars a year. At that time the expenditure for milk for the same period was about fifteen thousand dollars. Since then there has been a great change, and the figures have been almost exactly reversed; now it is less than fifteen thousand dollars for alcohol and more than forty thousand for milk. The fact that physicians are having milk take the place of alcohol shows their attitude toward these two liquids. The probability seems to be that the one will be used still more and the other still less as progress is made in medical science. Stimulation of the patient by drugs is not as highly esteemed as it was a generation ago.

THE United States post office department manages a very large business. Last year a hundred and sixty-seven million dollars was spent and a hundred and fifty-three million taken in, leaving a deficit of fourteen million dollars, or about seventeen cents each for the more than eighty million persons in the United States. Two hundred and eighty thousand men are employed under the postmaster general. We learn something of the amount of mail handled when we are told that on the railroads eighteen billion pieces of mail matter are handled each year. Taking the department as a whole, there is great efficiency shown, and also great honesty. In 1904 there were twenty-eight million pieces of registered matter. About three-thousandths of one per cent was lost by fire and flood and stealing, or three cents to the thousand dollars. It is doubtful whether many private businesses can make as good a showing. The service has been much improved in late years, and the policy of the department is to make it as good as possible.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

THANKSGIVING.

BY B. F. M. SOURS.

Across the fields the autumn blows
The wild wind of its gladness;
Across the meadows and the hills
The blizzards howl in madness.
Say, heart of mine, have you a share
In all this wild entangle
Of stormy blow and overthrow,
With all of life at angle?

Ah! love looks down upon the scene,
And wild winds lull to kisses;
Upon the wayworn cheek of care
The blast its force dismisses.
The blue skies scatter sunshine now
On fields all rough and dreary,
And rest from out the amber west
In solace to the weary.

Life has not been all bluff and blast;
Life has not all been battle.
Above the roar and torrent's pour
We hear the baby's prattle;
And arms of sweet affection twine
About unnumbered blisses,—
The mother loves her little boy,
Rejoicing in his kisses.

The heavenly Father scatters down
All blessings, from the glory
Of countless, constellated realms,
Bright with the wondrous story
Of love—of love—eternal Love!—
Creator of all gladness.
While glory rolls upon our souls,
To banish all our sadness.

Fly far away, you tempest dreams—
Fly far away, forever!
The love enthroned is conqueror,
And gloom shall triumph never.
Thanksgiving day has come to me;
The Father hovers over;
I have so much to thank him for:
I have no rival lover.

I thank him for the storm and calm;
For rough and stony places,
Where wild-flowers bloom o'er error's tomb,
Exhaling sweetest graces.
I thank him for the deep, deep blue,
The tender blue of heaven;
For clouds that never bring a blast,
For life all glory driven.

The sunrise thrills athwart the hills,
And gloom is driven, only
To spread the day from far away
On hearts all sad and lonely;
To bring a day, a day!—O soul,
What bird-sung tides of gladness,—
To scatter field and fern with glow,
And banish care and sadness.

Love thrills on all the sea of souls,
If they responsive linger
To hark the voice that makes rejoice—
As when an artful finger
But touches once the magic key
In life's harmonic story,—
This is Thanksgiving day—O soul,
Love fills all life with glory!

Mechanicsburg, Pa.

"FAITH IN HUMANITY."

BY JOHN E. MOHLER.

It was a deplorable story I heard the other day. A man who had been known as a Christian many years took a backward step. He did not realize he was stepping backward, but the weakening of his faith was apparent from his statement, "I have about lost faith in all humanity."

I pity the person who loses faith in humanity.

No one can have the faith of God and not have faith in man.

For God has faith in man.

He would not have committed his Gospel and its promulgation into the hands of men unless he had faith in them. He would not have the forbearance and patience he has with men unless he has faith in them.

I would not give much for the faith of a man in God who has no faith in his fellow-man. For if we have faith in God we also have faith in what God believes in. And God believes in men. He wouldn't trust men if he did not.

One trouble with the man who loses faith in his fellow-man is, that sometimes, somewhere in life, he has had too much faith in man and too little faith in God. He has taken a man as his ideal. He has doted upon that man who was his ideal. He has tied to him. He has built after him. He has followed his footsteps.

For the man who was his ideal talked just right. He acted just right. He dressed just right. And the man who followed this man who was his ideal came to worship God through his ideal. And if the truth were known his worship at times never reached God at all, but stopped with the man.

Then the day came when the man had his ideal shattered. For such a day will come, sooner or later, when our ideal is a man. And with the shattering of the ideal came the reaction, when the man lost all faith in mankind.

Alas! The case is not an isolated one. It has occurred too often, and will occur again and again. But the reader is warned against it.

The way to avoid such an outcome of our faith is never to put too much faith in man, and to put constant and unlimited faith in God. Try to gauge men as God gauges them, and to trust him as fully as he wishes you to do. All men have their weakness, and you must recognize this, in order to keep your faith in man. And in order to do the most good in the world you must have faith in men.

It is not the meanness that some men do that causes us to lose faith in all humanity. Never! Isaiah knew this. So did Amos. And John the Baptist. And Christ. And Paul. And the great Christian men of the ages since. It is our putting unwarranted faith in men, and too little in God that does it, every time.

No, not every time, either. For there are some persons who never had faith in man, and who never will have. They are unfortunate people, and they will never do much good in the world. They have narrow ideas of mankind, and accept nothing but what measures to their own standard. God might dwell in the fullness of the Holy Spirit in a man next door to them, but they will shun him because he does not fit their standard. A person's life might show in many ways the fruits of the Spirit, and God's fellowship with him, but the dwarf will have none of him, notwithstanding that God uses him to his own glory.

We need to see men more as God sees them; to see their weaknesses as he does; to see their worth as he does; to fellowship them as he fellowships them; to condemn as he condemns, and to withhold condemnation when he blesses; and when we are in doubt, to exercise charity, forbearance, and long suffering.

Then will we not lose faith in humanity.

Manistique, Mich.

EDUCATIONAL NEEDS.

BY W. L. EIKENBERRY.

In Four Parts.—Part Three.

It must not be supposed that the only use to be found for industrial training lies in its immediate application to industrial pursuits. Education aims to make a man or woman more effective in the business of life, but it should do more than that. It must also develop the mental and spiritual qualities if it is to be considered at all successful. Especially must a type of education which is fostered by the church be expected to produce spiritual growth and nobler ideals of life in those who have enjoyed its benefits. If it does not accomplish this end, there is no reason why the church should patronize it—it is a failure. In this respect again, training in industries will not be found wanting. It can be shown that there is no more fruitful form of education than this, and if there is joined with it a training in the elements of art, it is capable of influencing the development of a pupil most strongly.

Allow me to add some explanation regarding art so that there may be no misconceptions. I can look

backward in my own experience to the time when to me art meant only costly pictures, marble statuary, silver and gold and the like. Perhaps there may be others of the same opinion. But these things are not of necessity connected with art. Art strives for the beautiful, but not for the costly. Its best expression is often in the humblest material, and it finds its best models in the things of nature as they come from the hands of the Master. One great artist has asserted that an ornament is beautiful only as it imitates something in nature. It is therefore closely related to our feelings of admiration for the works of God.

As applied to handicrafts, art would insist that at least three things shall be true of the things we make and use; they must be evidently suitable to their purpose; they must be simple, and they must be honestly constructed. Now these principles are exactly those for which we as a church have long stood. We have insisted, though we have not always practiced our doctrines, that the material objects which serve us, whether houses, furniture, clothing, or anything else, are first and foremost for use, and that everything else must be subordinate to this; we have attempted to secure simplicity by means only partly successful; and we believe ourselves to be eminent in honesty. In these ideas we were correct and really in advance of much of the culture surrounding us, just as we were in the case of slavery, temperance, war, and other great questions.

To use a concrete illustration; some one might question the taste which placed in a living room a carpet of such delicate color and texture that it did "not look as if intended to walk upon." Such objection would be well founded, for carpets are intended for nothing but to be walked upon, and if unsuited for this use they are alike objectionable to our ideas of simple life and to artistic taste. How well do we practice this doctrine? In the single matter of dress we are fairly logical, but in our houses the same could hardly be said. If you doubt, only stop to think how much you have introduced into your own home for the sake of "appearances," which is not suitable for real use, which shows its uselessness in every line and is therefore superfluous, inartistic, ugly. Open that darkened parlor and look.

Our second proposition is that *simplicity* should be sought. As stated above, I had formerly thought of simplicity and art as two extremes. During the past few years, however, I have had some opportunity to see works of art and I have been gratified to find that within the limits of my experience, those things which are accounted artistic are also simple. True, there are many things not simple which masquerade under the name of art, but in reality they merely serve to show vulgar love of display and lack of culture. Houses of this kind, overloaded with all sorts of useless ornament, were the kind principally built a few years since, but the people of our country are coming to love simpler things, and the most cultured people will agree entirely with our doctrine of simplicity. I can scarcely recall seeing a single article of household use of artistic design which was not simpler than those in common use among us.

The third proposition is that honest workmanship is essential. Now we certainly believe in honesty, but at the same time we continually violate this principle. We are not satisfied to live as our incomes justify, but must keep up appearances equal to our more prosperous neighbors. In the effort to do so we surround ourselves with all sorts of cheaply made but showy furniture, every piece of which pretends to be something better than it is.

If it is true that our acts speak forth our thoughts more surely than our words do, are we not convicting ourselves of a dishonesty and insincerity of which we had not dreamed? Search your own heart and discover whether, however strict you may be as to simplicity in dress for instance, you do not violate in other things the principles you have held most dear.

The effect of a life of pretense upon the next generation is marked and regrettable. Our fathers and mothers were better than we. They made with their own hands their homes and most things the homes contained. They labored honestly, and so it comes that the chairs and tables and homespun they

fashioned is prized and used by a later generation, not alone because they are old, but more because they are honestly made and suitable for their uses. In this atmosphere of honesty there grew up a generation of sturdy sons and daughters. We bring up our children in houses in which paint is made to cover more sins than charity could do, we seat them upon chairs made of cheap wood stained to imitate a better and covered with cheap varnish laid on to imitate the best, we clothe them in shoddy garments so fashioned as to appear at first like sorts which are beyond our reach, in their presence we speak of "keeping up appearances" beyond the reality, and after surrounding them with such an atmosphere of falsehood and pretense, we are surprised that some of them grow up with so little reverence for things simple and honest. We need a return to the simplicity of the fathers.

I do not mean to advocate that we should return to the hardships and privations of a hundred years ago. We have a right to all the conveniences that may result from the employment of the forces and materials which God has put within our reach. But we must learn that there may be falsehood without words; we must learn to prize honesty in our surroundings as highly as in personal character.

How is this simplicity and honesty to be attained by us as a people? In one line we have attempted to secure it by rigid rules, and after a trial of nearly a century the system is breaking down in the administration. We are proving that any idea can be carried into effect only as it is firmly seated in the hearts of men. To put it there means teaching, and good teaching demands schools.

St. Louis, Mo.

A DAY AT A DUNKER LOVE FEAST.

[Once upon a time, probably years ago, when some of our churches found it necessary to hold their love feasts in barns, Clarence M. Case, of Richmond, Ind., attended one of these feasts, and wrote up an account of the same for *The Christian Work* and *Evangelist*. The communication appeared in the issue of that paper, dated May 26, 1906, and will enable our patrons to understand how one of our well-regulated feasts, held in a barn, appears to a well-meaning person who looks on from without. The article will help us to see ourselves as we are sometimes seen by others.—Ed.]

A PERFECT September day shimmered overhead as the writer wheeled out of the dusty road and through the barnyard gate of a comfortable German farmstead, such as are seen in portions of the Middle West. Men in quaint attire conversed by twos and threes about the barn, or formed, with women, shifting groups beneath the broad maples that shaded the nearby dooryard.

The women wore simple gowns of sombre calico or other light stuff, with pointed capes of the same material folded over the shoulders and breast. Their heads, even when released from the close-fitting plain bonnets, remained covered with neat caps of fine white stuff. The coats of the men were severely plain, both as to cloth and pattern, being collarless and devoid of even a superfluous button. Neckties were entirely wanting, and the linen of all was soft and home-laundered. Beneath each broad-brimmed hat, the stolid features and flowing beard, with shaven upper lip, proclaimed the German Baptist or "Dunker."

THE HOLY KISS.

Others continued to arrive, and the friendly hand-clasp and kiss of greeting welcomed each new addition to the groups of sturdy men by the barn, or to the gathering of demure-faced women beneath the wide kitchen porch of the farm house.

Scattered as they are throughout the land, this annual gathering from their isolated settlements, far and near, to the annual love feast is a great event in the Dunker's quiet life. Expressions of joy and gratitude for the privilege of another earthly meeting were on many tongues that morning and formed the theme of the opening meeting in the great barn, where, after the example of the prophets and early disciples, who "worshipped in dens and caves of the earth," these lowly followers feel constrained to hold their feast. True worship rose to heaven as those humble

men and women filed in between the mows and seated themselves in silence on the hard and backless benches of their rude temple.

A long table, covered with a white cloth stretched along the front, and around it a score of ministers, or "laboring brethren" took their seats, those of lower degree with their backs to the audience, while to the elders were yielded the positions facing the congregation. The laymen sat on the benches nearest the table, while the women occupied their separate places in the rear.

THE ORDER OF SERVICE.

The rising of an elder with small leather-backed hymn book in hand is the only announcement that the service has begun. In sepulchral tones he lines the hymn:

And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For his redeeming grace.
What troubles have we seen!
What conflicts have we passed!
Fightings without and fears within
Since we assembled last.

The worshippers follow, singing each line in turn as the leader reads, in long-drawn, doleful cadences. The same mournful strains, which recur with but slight variation in every hymn, whether of praise or lamentation, rise and fall in measured rhythm, the shrill piping of the women borne upon the rugged bass tones of the men, the whole producing an effect of weird solemnity that defies description.

The hymn concluded, a strange parley is in progress around the table. In fulfillment of the Bible injunction, "In honor preferring one another," the "laboring brethren" are urging upon each other the honor of the opening exhortation. The affectionate dispute continues long, each audibly encouraging his brethren, but seemingly with no effect. Finally, an elder slowly rises, and, after lining a hymn, exhorts in slow and measured accents the "beloved brethren, sisters, and kind friends present" (a threefold distinction which each successive speaker is careful to make) to a life of devotion and simplicity. He assures his hearers that the humble heart has no longing for feathers, on the hat or other ornament, encouraging all to live content with the plain and simple garb which is sufficient to clothe the body, and to set the heart upon the heavenly kingdom where no vain thing shall enter.

So the brief and earnest exhortations follow, dwelling much upon simplicity and peace on earth, and picturing the higher joys of the "heavenly city" with such fervency of hope and faith that it seems as truly and tangibly near as the village across the distant fields.

Meanwhile, the pigeons pout and patter upon the roof or flutter about the huge beams overhead. The horses beneath the high floor munch their hay with a ruminative sound, and a chubby diminutive Dunker in checked "hickory" shirt and coarse gray trousers tumbles on and off the bench besides his stolid father, playing there where the golden yellow sunbeams make geometric patterns over the rough barn floor.

But the devout men and women upon the benches heed none of these things. Truly, they, who take no part in the affairs of this "sinful world," except such as are needful in disposing of the produce of their broad fields—they sojourn, as it were, in a strange land, "declaring plainly that now they desire a better country, that is, a heavenly: for he hath prepared for them a city." Their minds are upon that country, and with the eye of faith they behold that heavenly "city which hath foundations, whose builder and maker is God."

Now every knee is bowed in prayer and the earnest supplications rise until the Lord's Prayer, repeated by an elder, announces the close of that service, and the meeting ends with the hymn:

On what has now been sown,
Thy blessing, Lord, bestow.
The power is thine alone
To make it spring and grow.

Dinner is spread in the barn, and all are cordially invited to partake. Many friends long absent are

greeting, and the visitor, notwithstanding the kind welcome accorded him, cannot but feel himself a strange guest at a family reunion. The afternoon wears away and evening wanes rapidly into night, as now the little company gathers once more to perform that solemn service toward which the whole day and the whole year have hastened—the last supper and the holy communion.

Two hours before, while the cattle are coming homeward through the neighboring fields, and the whirr of busy wheels in the distant town, ceased, only to yield to the round of social cares and pleasures, this band of pilgrims gathered, and in the solemn "examination meeting," each searched his heart to know whether in sincere humility he stood ready to enter the hallowed feast.

The moon rides high in the east and bathes the wide meadows in misty light. Hung high up in the dim shadows of the great barn are rows of lanterns, serving, with the lines of tallow candles upon the long tables, partially to dispel the gloom. The tables form a hollow square and the worshippers are seated around them, the women apart, as before.

THE RITE OF FEET-WASHING.

As we enter, a minister is reading the words, "He riseth from supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." Arising slowly, the officiating elder addresses the waiting assemblage with great deliberation and impressive solemnity. The feeling is tense, and upon each upturned face the light of holy resolve seems glowing. "Beloved brethren and sisters, at last the solemn hour has come when we, in deep humility yet with sacred joy, assemble to keep the commandment of our blessed Lord and Master. We have heard in the reading of our brother, how that the Lord Jesus did arise and wash the disciples' feet, wiping them with a towel. We also read that he said, 'Ye call me Master and Lord, and ye say well: for so I am. If I therefore, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.'

"Beloved brethren and sisters, we believe that we should obey not only the commandments of our Lord, but we desire to do whatsoever he tells us we ought to do. Even as he washed the disciples' feet, we believe that we ought to wash one another's feet. We have assembled to perform that sacred service. We do it, as the Savior has taught us, that our hearts may be established in humility. So let us now in quietness and good order be about our Master's business. Let two of the brethren laying aside the garment and girding themselves after the manner of the Master, perform this lowly service for their brethren. Yet let them not serve to the exclusion of others, but change often, brethren, change often, and let everything be done decently and in good order. Let our sisters perform a like service, by twos, for each other. And while we engage in this act of humble worship, let some of the brethren explain to our assembled friends the true meaning of this sacred rite, and the necessity that is laid upon all to humble themselves in following this lowly example of our Lord."

The utmost decorum prevails. All sense of the ludicrous seems to have vanished from every curious beholder. As each disciple in turn submits to the strange rite, the servants greet him with the "holy kiss" of Scripture.

Following the elder's injunction to "change often," others present themselves by twos to relieve the ministering ones, until all have complied with the ordinance, the women meanwhile waiting upon each other apart at their own tables.

A PICTURESQUE SCENE.

A striking scene! the elders thundering forth their exhortations continually to the silent onlookers back in the shadows; the worshippers completely absorbed in their impressive, though literal, devotions; the night sounds of the disturbed fowls above and the cattle beneath lend a flavor of rural romance to the intervals of silence. But the rite is ended now, and the mournful

strains of a hymn are rising while other ministering ones prepare the tables for the feast which, as the elder is saying "typifies the 'last supper' with the disciples, and more especially that great supper in the evening of the world, where the faithful shall sit down together at the supper of the Lamb."

The frugal repast consists of boiled beef, bread, and the so-called "soup"—whence the name "soup meeting" arises—but which is really bread soaked in beef broth. Again the hymn pours out the supplication:

"Be present at thy table, Lord."

THE LAST SUPPER, OR "SOUP MEETING."

Now is presented a picture of that last supper, from which the Savior went forth to his cruel shame and cross, such as the brush of Da Vinci himself has failed to portray. This is a painting limned by flickering candles in flesh and blood upon the canvas of the dark, more striking than ever the inspired fancy of poet or painter conceived. In unbroken silence, the feast proceeds, each worshiper apparently lost in holy meditation, oblivious to all observers except the approving eyes of that Invisible One, who, present at his table, is seen only by those who doing thus in remembrance of him are accepted of him.

Yon slender man with soft brown beard bears startling resemblance to the familiar portrait of the Savior, while just beside him sits Judas, with rugged Roman nose and dark-red beard. The feature of those distant groups about the candles stand out with picturesque distinctiveness, while on the prominent lines of others in the foreground the struggling rays cast mellow, gleaming highlights, throwing the rest of the face and figure into deep contrasting shadow.

Most vividly suggestive is the scene of the ancient passover feast of the Jews, of which it was said, "And thus shall ye eat it; with your loins girded, your shoes on your feet and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover." Thus in silence, and in haste devoid of hurry, the full repast is taken, until in exact imitation of the last supper in the upper room at Jerusalem, the elder takes unleavened bread, and, while the hymn of blessing is sung, breaks it and gives to the disciples beside him, saying, "Take, eat; the bread which we break is the communion of the body of Christ."

THE COMMUNION.

Each of the men in turn breaks a portion from the loaf and hands it to his neighbor, repeating the same words, accompanied by the holy kiss. In the meantime the elder waits upon the women, who are not permitted to administer the sacrament, being, said an elder, "in subordination, to use the words of good old Paul"; so to each in turn he repeats the words monotonously, "The bread which we break is the communion of the body of Christ." Likewise he administers the wine, saying, "The cup which we drink is the communion of the blood of Christ."

The commandment is now obeyed to the letter. By submission to the rite of feet-washing, the partakers have been made "clean every whit," and have sat at the table of the Lord. In the holy sacrament, they have partaken of the mystical body and blood, and a sense of divine approval is visible on every face. The living spirit of brotherly love so manifestly present in that little band of pilgrims about the tables inspired the beholder with a sense of isolation akin to longing to enter the charmed circle, childish and narrow though its literalism may seem.

How the mind throngs with questionings! But the problems of life and faith must wait, as we reënter the spirit of the hour, which comes so fittingly to its close, like that other of old at the foot of Olivet, with the singing of a hymn—a gem of quaint and simple piety:

Farewell, my dear brethren,
The time is at hand
When we must be parted
From this social band.
Our several engagements
Now call us away;
Our parting is needful,
And we must obey.
Farewell, my dear brethren,
Farewell for a while.

We'll soon meet in heaven,
By Providence smile.
But when we are parted,
And scattered abroad,
We pray for each other
And wrestle with God.

WHICH DO YOU LOVE?

BY PAUL MOHLER.

For they loved the praise of men more than the praise of God.—John 12: 43.

THE chief rulers here spoken of belonged to a large class of people existing in that day and this. There are a good many strong adjectives we might use in describing this class of people, but it would be hard to better John's description here given.

We said this was a large class; we believe it to be larger than we sometimes think. These rulers did not confess Christ; neither did they confess their cowardice; John exposed that for them. If John were here to-day, he might find a great deal of the same thing where we have never suspected it. Public opinion controls too many of us.

Very few people are really frank. Ask most of the "good" people who do not belong to the church, why they do not, and they will give every reason but the real one. They will cling to their old excuses, no matter how thoroughly you expose their worthlessness; they need those excuses behind which to hide their real reason, which is often the one given above,—"for they love the praise of men more than the praise of God."

That is very foolish of them, we think; and so it is; but it is not so hard to account for, after all. They simply lack patience. They think that "a bird in the hand is worth two in the bush." It is a fact that those who live a good moral life outside the church, get, as a rule, a great deal more praise and a great deal less blame than the same kind of a man inside of the church. Queer, isn't it? But it's true, and men know it. The people before mentioned prefer to enjoy that easy, present glory rather than to wait and work for the glory which God would give them in the hereafter. Verily they have their reward.

We know, also, that there are many vile sinners who would turn to Christ and righteousness, were it not for the loss of their old companions. But let us not pass it all over to the outsider this time. Why do professing Christians—even Dunkard Brethren—show so much more courtesy to the rich and prominent citizens of our communities, than to our poorest neighbors? Why do we disobey Christ's positive command by inviting the former and not the latter to our feasts? Why do we spend the money that God has given us to make a vain show in our houses, our vehicles, our farms and our dress, rather than to spread the Gospel or help the needy? Why do we educate our children in the ornamental superfluities that will make them shine in "smart society," rather than in those things that will make them strong Christian workers? Why is our ordinary conversation as well as our sermons, so polished and padded with polite phrases and glittering generalities that no sinner who hears us will feel even so much as a scratch? Why do we find so much more fault with our Brethren than with our unbelieving friends? Is it possible that we brethren and sisters, belong to that large class that love the praise of men more than the praise of God?

The praise of men is a mighty poor thing to work for. A popular man generally finds that men praise him in order to get something. As long as he has plenty to give, he may be popular. That kind of praise costs more than it is worth. If he tries to become popular by simply doing nothing to offend anybody, someone will at some time take the trouble to expose his worthlessness. Surely the praise of men is vanity.

It is worth while to seek the praise of God. He gives to those who seek his praise. He is not fickle, as men are. The glory which he gives is eternal, and no "wave of unpopularity" can take it away. Let us join the few that patiently work and wait for the glory that fadeth not away, rather than the large class who "love the praise of men more than the praise of God."

Cando, N. Dak.

GROWTH.

BY J. H. BROWER.

In all the world, both physical and spiritual, there is no word that covers a broader field of meaning than the word growth. It also covers a vast area of organic matter. In its natural state of existence it is visible and invisible to the human eye. We can see it in the plant kingdom, the animal kingdom and also in the spiritual kingdom. It is invisible in its present state of existence, but we can comprehend its presence by frequent observations of a living object through a wide space of time.

We now come to the conclusion that it is something of a slow progress. I am glad for the thought that as we consider the products of nature we find a large per cent of the most valuable, most nutritious, most elastic as well as lasting, are of slow maturity. This law holds out very beautifully in the spiritual kingdom. Do not take the thought that religious work must be of slow growth to avoid the greatest success. But it must grow slow enough to have its claims and teachings based on good, tested authority.

There is not a more beautiful picture in the sight of God than the growth of a Christian. This is not only pleasing to him, but proves to the world the truthfulness and power in his Word. Christ in that wonderful sermon on the Mount compares the greatest possible growth that we may attain to by the lilies of the field. Christ knew that men were dull at studying themselves. He thought it wise to teach them an object lesson from a part of God's creation, namely, the plant kingdom.

By this comparison he teaches us how to live a free and natural life, which God will unfold for us, without our anxiety, as he unfolds the flowers. Men are not to consider the lilies simply to admire their beauty, to dream over the delicate strength and grace of stem and leaf. The point they were to consider was how they grew, how, without anxiety or care, the flower woke into loveliness; how, without weaving, the flowers were woven; how, without toiling, these tissues were spun themselves, and how, without any effort or friction the whole came slowly, ready-made, from the loom of God in its more than Solomon-like glory. "Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Matt. 6: 30.

How often do we toil, worry and fret that we may be successful and grow. Yet our efforts are all a succession of heart-breaking failures. Now the reason of this is very plain. We have forgotten the parable of the lily. If the flower be in favorable circumstances God will allow it to grow. So it is with his people, providing we place ourselves in the right condition and make the proper adjustment of the opportunities that come before us.

There are two kinds of growth. First, spontaneousness; second, mysteriousness. Jesus, in speaking of the lilies, says, "They toil not, neither do they spin;" that is, they grow of themselves or without any effort or fretting or thinking. Apply this in any direction, to plant, to animal, to the body or to the soul; this law holds good. For example, a boy grows without trying. One or two simple conditions are fulfilled as prescribed by nature, and the growth goes on. He fulfills the conditions of habit; the results follow by nature.

Another argument in favor of spontaneous growth, A boy cannot grow if he tries. "Which of you, by taking thought, can add one cubit to his stature?" Matt. 6: 27. So it is with the life of a Christian. We cannot grow if we try. Let us obey the will of God as preached by his Son, and by so doing God will permit us to grow.

Secondly, we have the other character of growth, which is mysteriousness. As we look out over the landscape we are made to realize the mysterious power of God which is manifested by the soil and the variety of growing vegetation. The soil appears cold and lifeless. Yet out of her bosom we view the luxurious plant kingdom, such as the different varieties of flowers, trees, grasses, vegetables, and grains. All grow

from the same soil, bathed in the same showers, basked in the same sunshine and were fanned by the same breeze, and yet these have their different appearances, different colors, different flavors, etc.

As we consider the animal kingdom we are again made to realize the presence of a mysterious growth. We see the different animals and their different products, such as furs, wool, hair, and oil, yet almost all of them feast upon the same kind of food.

Growth is mysterious in the spiritual kingdom. Sometimes we wonder why this person grows faster in his religious work than another, or why this timid brother or sister has learned to show such wonderful power and zeal in the Christian life.

The problem of the Christian life finally is simplified to this: Man has but to sustain the right attitude: to abide in Christ, to be in position, that is all. "We may plant, Apollos may water, but God must give the increase."

South English, Iowa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

DEATH OF ELDER DANIEL SHIVELY.

Elder Daniel Shively, of Elkhart county, Ind., born in Stark county, Ohio, May 31, 1827, died at the home of his son, Ira, in Goshen, Oct. 24, 1906, at the age of 79 years, 4 months and 23 days. He was married to Esther Whitehead, Jan. 22, 1852. Not long after their marriage they were both received into the church by baptism.

In the year 1865 the Solomon's Creek congregation was organized, with Frederick P. Loehr as minister, and the same year, and perhaps at the same meeting, Daniel Shively was elected to the office of deacon. Two years later, in 1858, he was called to the ministry. In this official capacity he labored with F. P. Loehr until 1865, when Elder Loehr, who was ordained in 1862, moved to Michigan. By the removal of Elder Loehr, Daniel Shively was left alone in the ministry until the next year, when George W. Cripe was chosen as helper.

His was a ministry of forty-seven years, all spent in the Solomon's Creek church, excepting a short stay in Goshen several years ago, when he again returned to his old home church. While serving the church here he had as collaborators G. W. Cripe, Peter Hammon, Joseph Hardman, George Domer, Lewis Muntz, Jesse Calvert, A. L. Neff, Davis Younce, W. R. Deeter and the writer, with the younger ones of the present time. During all this time he was the recognized leader of the flock, being ordained to the eldership in 1878.

His life was one of great activity and labor in the church. He preached many funerals, baptized many persons and officiated at more marriages, perhaps, than any other man in Elkhart county. His sacrifices for the church were many; it was "come and go" day and night without remuneration, and besides this his home was a stopping place for the traveler, and the wanderer found shelter and meals often even at midnight.

His education was very limited, yet he possessed a very good command of the English language. He preached some good sermons, delivered some excellent addresses. On one occasion he said to the writer that it didn't make much difference what the text was for he soon left it anyway. He was not a text preacher, though in later years he stuck closer to his text. He was gifted with a splendid voice and was a good singer, yet he did not understand the principles of music any more than a child, but he loved to sing and often led in singing until the Brethren's publication of song books began to be used; after that he did not lead so much. A favorite hymn with him was:

"My God, the spring of all my joys,
The life of my delights.
The glory of my brightest days,
The comfort of my nights!
In darkest shades if thou appear,
My dawning in begun;
Thou art my soul's bright morning star,
And thou my rising sun."

It was at the Annual Meeting at Ashland, Ohio, in 1881, that he took a very active part in singing in the tabernacle; here he assisted Bro. Paul Wetzel in singing in the German, as many will, no doubt, remember:

"We'll never part again,
No never part again.
We all with Christ shall ever reign,
And never, never, part again."

He was laid to rest in the Baintertown cemetery, Oct. 26, 1906, where rest the remains of seven children, leaving only a loving companion and one son. "Blessed are the dead who die in the Lord."

J. H. Warstler

New Paris, Ind.

FROM VIRGINIA.

In looking over my book of notes I find a few items that have never been reported. Thinking they might be of interest to some, I write them "unto the churches."

During the month of September, Eld. J. A. Dove called me to assist him in a revival effort at the Brethren's Bethesda church at Blue Ridge Springs, Botetourt Co., Va. This is a part of the Botetourt church and is under the control of Bro. Dove during this year. He began the meetings Sept. 9 and I joined him Sept. 13 and continued till the evening of the 23rd. Fourteen professed faith in Christ and five of that number were baptized at the close of the meetings.

Sept. 29, in company with six other members, I went to Hebron in Craig county, Va., where we enjoyed a very quiet and pleasant love feast with the few members there. Nineteen surrounded the Lord's table and a number of anxious spectators witnessed these services for the first time. This is a part of the Botetourt church and is under the charge of the writer at present. This was the first love feast ever held here by the Brethren. Unfortunately, there was only one minister present. One of the deacons present rendered excellent assistance in the services.

Oct. 13 I went to the Middle River church, Augusta county Va., and remained till Oct. 30. Rain, mud, and high water interfered very much with our meetings. Oct. 22, we enjoyed a pleasant love feast and some excellent preaching by Eld. S. A. Honberger, of Kansas, who also officiated at the meeting. Three were baptized during the meeting.

Eld. Levi Garber, who is now in his eightieth year, attended all the services except two, and Eld. J. M. Cline who is a few years his junior but in a critical state of health, attended every service. These two brethren have been faithful soldiers, but they must now let the mantle fall on younger men. D. C. Flory and A. B. Early, have recently been ordained and the work will naturally fall on them.

I expect, the Lord willing, to assist the Pleasant Valley church, in Floyd county, in a Bible term and revival effort beginning Nov. 10. Eld. Wm. A. Elgin, of Charity, Va., is to be with us in this work. From there I go to Denton, Md., Dec. 2.

Trinity, Va., Nov. 5.

C. D. Hylton.

SOUTHERN ILLINOIS.

On Thanksgiving day, Nov. 29, at 10 A. M., will occur the dedication services of "The Home" of the Brethren of the Southern District of Illinois, near Girard. Bro. Galen B. Royer, of Elgin, is to deliver the address. After the services a Thanksgiving offering will be taken for the benefit of the institution. Not only money will be accepted, but articles of furnishing, such as bedding, furniture, eatables, etc. If it is not convenient for you to bring your contributions with you, let us know and we will arrange for that, or instruct the Secretary and he will assist in getting them to the Home. Of course we are greatly in need of money, as the house is not lighted yet, walks must be made, fences built, etc.

Especially would we urge to have each local congregation of our district represented by some one personally. In this way needed information can be gathered and taken home, which will likely be very helpful to the advancing of the interest of the Home.

Our books are open for inspection at any time. We will also endeavor to answer any questions for information that may be asked. Everybody is invited to attend. By order of trustees.

S. S. Brubaker, Sec.

Viriden, Ill.

SUNDAY SCHOOL MEETING OF SOUTHERN MISSOURI.

District meeting will be held in Carthage, Nov. 29. The program is as follows:

Morning.

10:00 Devotional exercises.
10:15 What Constitutes a Sunday School?—Geo. Barnhart, Annie Wampler, Chas. Gitt, Louisa Bussard.
10:45 In What Way Could I be of More Use to the Sunday School?—J. L. Switzer, C. Holderman, Noah Oren, G. W. Burrow.
Sermon. Subject: Are you Willing to be Taught? Matt. 28:20.—Henry Sunderland.

Afternoon.

1:30 Recitations and Select Readings by any Sunday-school pupil of the district.
2:30 Round Table, conducted by Cletus Holmes
Closing exercises.
Committee: Western district, D. W. Teeter, Edwin Groff; Eastern district, Chas. Gitt, Fayette Harris.

NOTES NOT CLASSIFIED

Norristown church will hold the love feast Nov. 18, at 4 P. M. Bro. A. P. Snader commenced a series of meetings last evening, under very favorable conditions. T. F. Imier, Norristown, Pa., Nov. 7.

Lower Twin church met in council at Twin Valley house, Tuesday, Nov. 5, with a good attendance. Bro. William Lampin, of Polo, Ill., who is helping us in a series of meetings, was with us. Brethren J. W. Kinsey and David Landis were elected superintendent and assistant superintendent of the Sunday school. Our meetings are very well attended and there is splendid interest. Bro. Lampin is giving us strong and convicting sermons.—Elizabeth Garver, Farmersville, Ohio, Nov. 8.

Monocacy church met in council Oct. 13. The report of the church visit was made, and all was in peace and harmony. Our love feast passed off very pleasantly Oct. 27, Eld. G. K. Sappington, of Ladysburg, Md., officiating, assisted by Elders W. Wine, of Union Bridge, David Stoner, of Beaverdam and Edgar Long, of Maryland Collegiate Institute. Nov. 25 Bro. Tobias S. Fike will commence a series of meetings in our Thurmont house—Samuel Weybright, Detour, Md., Nov. 8.

White Oak.—Bro. Ross C. Davidson began a series of meetings at Hollowtown, Oct. 20, and continued until Oct. 27, when he was assisted by the writer, closing Nov. 4. One precious lamb was received into the fold by baptism. Nov. 3 a council meeting was held, Elders Jonas Horning and J. H. Brumbaugh presiding. Bro. Horning tendered his resignation as elder in charge. Bro. Davidson was advanced to the second degree of the ministry. In the evening a little band of about thirty members surrounded the table of the Lord, and a very spiritual feast indeed it was. Elder J. H. Brumbaugh officiated. Bro. Allen Ockerman came over from Lexington, and proved a valuable helper in the services. The house was packed with spectators.—Wm. Minnich, R. D. 5, Brookville, Ohio, Nov. 9.

Philadelphia. (First Brethren Church).—Oct. 21 one young brother (colored) was baptized in the evening. Sunday morning we had an old folks' meeting, our pastor addressing being especially adapted for them. At the conclusion each aged sixty and over was presented with a flower, making it very impressive. Nov. 1 we held our fall love feast and communion, about three hundred surrounded the Lord's table. Ministering brethren present were T. T. Myers, J. T. Myers, S. F. Myers, Sergeantsville, N. J.; H. S. Replogle, Johnstown, Pa., officiated.—Sallie B. Schnell, 1544 N. Marine St., Philadelphia, Pa., Nov. 10.

Oak Vale. Bro. Silas Thompson came to us Nov. 9 and preached one soul cheering sermon. Three made the good choice and put on Christ in baptism.—Andrew Reed, Oak Vale, W. Va., Nov. 10.

Red River church has decided to hold a series of meetings, commencing Nov. 17, to be conducted by Bro. Ira Ely, of Poplar Bluff, Mo., the meetings to close with a love feast Dec. 1. Any brethren passing through this part of the country will find a welcome in our presence during these meetings. We will meet any brethren at Frederick, Okla., if notified. We live three miles south and four and one-half miles east of Frederick. Bro. H. P. Lemon lives in Frederick.—Edna Cooper, R. D. 1, Frederick, Okla., Nov. 8.

Woodbury.—Our communion was an enjoyable meeting. About 250 surrounded the Lord's table. Elders J. A. Sell, D. D. Sell, and Geo. S. Meyers were among the visiting ministers. Eld. D. D. Sell preached the preparatory sermon. Eld. J. A. Sell officiated at the communion. Dec. 9, we expect to dedicate the new church at Curryville. Eld. F. F. Holsopple, of Juniata College, is expected to preach the dedication sermon. We also expect to hold a series of meetings at the same place immediately after the dedication.—J. C. Stayer, Woodbury, Pa., Nov. 6.

Quemahoning.—Bro. Chas. H. Brubaker has now been in our congregation over one month, visiting the members and preaching. He has preached about twenty sermons at our different meetinghouses and visited more of the members in their homes. Over next Sunday he will be with the Brethren at Scalp Level, Shade Creek congregation. Bro. Brubaker has greatly endeared himself to all of us. At our preparatory council in Hooversville, Oct. 20, two were received by letter and letters were granted to Bro. A. J. Beeghly, wife and daughter. Bro. Beeghly was one of our active young deacons and Sunday-school workers, and they will be greatly missed. Nov. 5, Bro. C. O. Beery closed an excellent two-weeks' series of meetings in Hooversville, with three additions by baptism, all in their teens. Bro. Beery labored hard, doing much visiting. Our love feast in Hooversville, Nov. 4, was the largest yet held in that place. The tables were well filled and the services very spiritual. The visiting ministers were C. O. Beery, C. H. Brubaker and E. E. Blough. Bro. Beery officiated. Bro. E. E. Blough, wife and son, Leslie, of Manassas, Va., paid us a short visit and Nov. 4, 10 A. M., he preached at Pine Grove.—Jerome E. Blough, R. F. D. 1, Hollisopple, Pa., Nov. 9.

ANNOUNCEMENTS

| LOVE FEASTS. | | Nebraska. | |
|-----------------------|--------------------|----------------------------|---------------|
| Arkansas. | Nov. 17, 6 pm. | Beatrice. | |
| Dec. 1, Glendale. | | New Mexico. | |
| California. | Dec. 1, 2 pm. | Pecos Valley. | |
| Nov. 26, 11 am. | Lordsburg. | Lake Arthur. | |
| District of Columbia. | | Ohio. | |
| Nov. 25, 6:30. | Washington City. | Nov. 22, 6:30 pm. | |
| | | Lima. | |
| | | Nov. 28, 6 pm. | |
| | | Greenville. | |
| Illinois. | | Oklahoma. | |
| Nov. 18, 6 pm. | Elgin. | Nov. 24, Paradise Prairie. | |
| | | Nov. 24, 2 pm. | |
| | | Monitor. | |
| | | Nov. 24, Mt. Hope. | |
| | | Dec. 1, 2 pm. | |
| | | Pleasant Prairie. | |
| Indiana. | | Pennsylvania. | |
| Nov. 17, 5 pm. | Goshen, West side. | Nov. 18, 4 pm. | |
| | | Norristown. | |
| | | Nov. 17, 4 pm. | |
| | | Raven Run. | |
| | | Nov. 17, 6:30 pm. | |
| | | Royersford. | |
| | | Nov. 25, Everett. | |
| Kansas. | | Tennessee. | |
| Nov. 29, 5 pm. | Morrill. | Nov. 17, Hickerson Grove. | |
| Nov. 29, 4 pm. | Lawrence. | Coffee Co. | |
| Nov. 30, 3:30 pm. | Slato Creek. | Virginia. | |
| | | Nov. 17, 3 pm. | Manassas. |
| | | Nov. 17, 4 pm. | Roanoke City. |
| Maryland. | | West Virginia. | |
| Nov. 17, 2:30 pm. | Woodberry. | Nov. 24, Bean Settlement. | |
| Dec. 16, Ridgely. | | | |
| Michigan. | | | |
| Nov. 17, 10:30 am. | Woodland. | | |
| Minnesota. | | | |
| Nov. 24, Lewiston. | | | |
| Nov. 25, Morrill. | | | |

"TWENTY-FIVE YEARS AGO."

BY ABRAHAM S. HERSHEY.

How many incidents can you recollect that took place just "twenty-five years ago"? For your own satisfaction, just let your mind run back along the years of time and see what you find. It will be very likely to remind you of both joy and sorrow, but it will not hurt you in the least; it will exercise and strengthen your memory.

Perhaps some of us can well remember the days of our youth, and even the innocent days of childhood. How we love to think back to the time when we were yet under our father's and mother's care. But how little did we really realize how we were directed, fostered and nurtured. But now we look back and fully realize what our parents did for us. Some, of course, do more for their children than others, but most of the children cannot repay their parents for the care, the direction and assistance given them; that is, if children are brought up as they should be. Oh, if we would have our lives to live over again, how very different would we live! At least we think so. Your parents may be living; if so, honor them as you should. Do all the favors for them that you can; you will never be sorry. "Honor your father and mother." If our parents are dead, let us honor them still by living noble lives in the service of our Master.

With a great deal of joyful recollection we remember the old homestead, with its broad fields and its orchards of luscious fruit.

The days of youth with all its joy and happiness, all its privileges, all its advantages, are past and gone forever. While we are still living in the days of privileges and opportunities, we feel now more than before that we are living in the days of greater responsibilities.

But back again to the bygone days. How many, who have started in life with us, with promises and opportunities just as good as ours, where are they, —where are they? Gone the way of all flesh, perhaps in their days of usefulness, as we looked at it. Then, how many of the aged also have passed from our midst since these years? There was a faithful old brother always attending church, sitting in the amen corner, old and feeble, tottering along with his cane, but he has gone. And the grand old sister, with piety beaming from her bright, youthful eyes, who always was ready to lend a helping hand in time of need, she has left her place which shall know her no more forever,—where are all these? So there are many, many dear ones who have lived and worshiped with us, who have sung and prayed with us and for us; but they are no more.

So the years will come and go, and we will go with them. But, my dear reader, let us make the best possible use of the years given us, so that we, when our time of departure comes, can confidently and peacefully say with Paul, "I have fought a good fight, I have kept the faith."

York, Pa.

THE CHRISTIAN NAME.

BY IDA M. HELM.

IN these days of popular Christianity, when to simply to say "I am a Christian" is deemed an honor, do we realize what a great struggle it cost the early Christians to perpetuate the Christian name? Christian pioneers were thrown into horrible dungeons, often deep down in the earth where air and light could scarcely enter; here they were bound in fetters and the stifling heat caused by so many being thrown together was intolerable; some were doomed to die of hunger and thirst; some were thrown to wild beasts; some were burned at the stake or used for torches at night. Most of the magistrates deemed it an honor to bring about the apostasy of the Christians, and "they could rend without pity the tenderest ties of kindred or friendship," but when they judged that a renewal of affectionate intercourse might incline to recantation, they gave free access to the pagan father

or husband, who came to plead with the captive the arguments of a blind affection.

The Christians of those days were called to give an eloquent living commentary on the solemn words of the Master: "If any man come unto me, and hate not father and mother, wife and children, brethren and sisters, yea! and his own life also, he cannot be my disciple."

Some of the martyrs said, "The horrible tortures are more easy to be borne than the agonized entreaties of beloved voices." So great was the public hatred for Christians that investigation into the crimes charged against the prisoners was scarcely ever thought of; the prisoners who would cling to the Christian name had only to confess, "I am a Christian!" and the popular cry would inevitably follow, "Death to the Christian!" All this suffering was willingly borne that the captive might bear the precious name of Christ. Tertullian has beautifully said, "The blood of the martyrs is the seed of the church."

When we sing these lines—

"Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?"

do we fully understand their weight? How small the sacrifices are that we, in Christian America, are called to make for the sake of the name of the One who suffered so much for us! If any of us have ever imagined that the church asks too much of us to-day, let us think of the early Christians and put the thought from us forever. If we should be brought to trial, as they were, would we stand firm in the faith? Let us live so we may never sully the name which Christ has given to us at the cost of his own most precious blood.

R. F. D. No. 2, Ashland, Ohio.

PURITY.

BY EDGAR M. HOFFER.

JESUS said: "Blessed are the pure in heart; for they shall see God." God is pure, and he wants us to be pure. Heaven is a place where everything is pure. Let us look at the eternal kingdom of God, and we must confess that it is a pure kingdom. Jesus is pure and holy, and the Holy Spirit is pure. We read in Psa. 12:6, "The words of the Lord are pure words." Also Psa. 19:8, "The commandment of the Lord is pure."

Let us thank God for his Word; how pure it is. Let us read it more and more. We read in 1 Tim. 5:22, "Keep thyself pure." Our hearts must be pure, and filled with love and the Holy Spirit. Our thoughts ought always to be pure. Our conversation should be pure. Jesus said: "Every idle word that men shall speak, they shall give account thereof in the day of judgment." In our dealings, in our actions, in our deeds we should be pure.

Ye are the temple of the living God. So all filthy habits should be avoided. The tobacco user should bear in mind that we read in God's Word, "Abstain from all appearance of evil." We must come to Jesus to be made pure. We ought to thank God for his church, where all of his commandments can be kept. What a precious privilege to hear his ministers read from the pure Word of God and to preach it. The world is on the alert, people watch us to see whether our desire to become more like Jesus every day. The time to become pure is while it is yet day, for the night cometh when no man can work.

If we are pure in life, then we shall be pure when we cross the chilly waves of death's Jordan, and we shall sing with the ransomed on the other shore. The world is on the alert, people watch us to see whether we live pure lives. When we came to Jesus and he cleansed us, how happy we felt. Why? Because we were made pure. Jesus wants us to stay pure and follow him every day of our lives.

"Purer in heart, O God,
Help me to be
May I devote my life
Wholly to thee!"

Elizabethtown, Pa.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, November 26, 1906.

THANKSGIVING.

I. Gifts are Prized.

1. From Their Intrinsic Value, Lev. 27: 12
2. From the Hand that Gave Them, James 1: 17
3. Motives that Prompted the Gift, John 3: 16

II. Good Gifts (Temporal).

1. Life, Gen. 2: 7
2. Friends, Prov. 17: 17
3. Homes, Luke 15: 6
4. Health, Jer. 33: 6

III. Perfect Gifts (Spiritual).

1. Church, Matt. 16: 18
2. Bible, Matt. 1: 1
3. Christ, John 1: 14
4. Holy Spirit, John 14: 26
5. Heaven, John 14: 3

I. Gifts are Prized. The best gifts that any one can receive are the ones prompted by love. They may not be of great value, but as tokens of love they cannot be estimated in dollars and cents. It is not always easy to select suitable gifts for our friends, no matter how much we love them. But one there is who always knows how to give good and perfect gifts, and who is constantly giving them. That one is God. He gives his best because he loves us. Surely every one of his gifts should be highly prized and received with thanksgiving.

II. Good Gifts (Temporal). Let us notice some of these great and good gifts. **Life.** How few are truly thankful for this gift. How few that seek to make the best of it. **Friends.** To be friendless, or shut off from our friends is painful indeed. Notwithstanding this great gift, do we appreciate our friends as we should? Are we thankful for them or are we critical of them? **Homes.** A happy home is the vestibule of heaven. Is yours happy? Thank God for it then, often. **Health.** Do you realize what good health is? Do you care for your body as you should in order to retain good health? Do you ever thank God for your good health?

III. Perfect Gifts (Spiritual). Still better are the spiritual gifts that bless. The church, the nursery of heaven! The Bible, our guidebook to heaven and our comfort on earth. Christ, our elder Brother and Savior. The Holy Spirit, our Teacher and Comforter. Heaven, the goal of our hopes. May we all inherit these great gifts!

PRAYER MEETING

For Week Beginning November 26, 1906.

DAILY STRENGTH FOR DAILY NEED.

Isa. 40: 29-31

1. **What to Do with Your Doubts and Fears.**—If you are tempted with doubts and fears as to "standing firm," or "holding out," read John 5: 24; Rom. 8: 33-39; John 10: 27-29. Always act on principle, even if it touches your dearest personal rights and privileges.
2. **Go to the Fountain of Truth.**—Study the Word and pray daily; go onward and upward! Ask the Holy Spirit to interpret that which you read! Obey God's will at once and fully! John 5: 38; 14: 15; 16: 13. Begin the day with secret prayer and keep in constant fellowship with Jesus! Matt. 6: 6; Heb. 13: 15.
3. **Show Your Colors!**—Stand up boldly for Jesus everywhere and at all times! Be a faithful witness! Have the courage of your convictions! Matt. 10: 32, 33; Acts 4: 13.
4. **Be Separate.**—There must be a contrast between the Christian and the practice of a Christ-rejecting world. Beware of any social, business, or otherwise entangling alliances and fellowship. Avoid even things of doubtful propriety. James 4: 4; 2 Cor. 6: 14. Dare to do right!
5. **Walk in the Pathway of Peace.**—Love God's people, and make their fellowship your choice! Observe the ordinances of the house of God as a means of grace! It is your privilege to enjoy absolute assurance. Do not stumble over a weak or inconsistent church member! Let Christ be your pattern! John 3: 14-19; Heb. 10: 25; 1 Cor. 11: 1.
6. **Be a Christian at Work.**—God calls, equips and sends you! Your eternal life is a gift, but your proportional reward is earned. Salvation is not a selfish luxury, but a solemn trust. Unless you are a working Christian, you are a worthless one. John 15: 16; Dan. 12: 3; 2 Tim. 4: 7, 8; Rev. 22: 12.
7. **Love, Look for and Hasten the Coming of Your Lord.**—Keep in readiness the girdle, the staff and the lamp! Be holy, zealous and wise! Titus 2: 12-15. Consecrate and concentrate!

HOME AND FAMILY

BESIDE THE GRAVE.

BY LOIS L. THOMAS.

To those who know the fervid mother love,
Who, sheltered and enthroned by one
Who lives for and in them,
It is not given to know and prize
At its true worth the gift.
Sometimes may glimmer through
The peace and restfulness of calm
From petty cares and greater clouds,
A ray, revealing, but so dim.

But we, who are denied the boon,
Who look with longing eyes and
Love intense upon the past, and
Feel with bitterness that it is past,
Would that the past were present,
If but some paltry hours,
That we might, as lies in human power
Do penance for the past.

Not till the thought is past
Not till the deed is done,
Breaks on the heedless mind
Its true significance.

Father, to thee, who knowest all
Our griefs, ah, this one thing we crave,
That they may know in heaven
Who never knew on earth
The love we bear to them.
North Manchester, Ind.

POLLY'S SEARCH FOR JEWELS.

BY IDA M. HELM.

"He will gather, he will gather
The gems for his kingdom,
All the pure ones, all the bright ones,
His loved and his own."

As Polly sang these lines she thought of a number of her neighbors who were disinterested in Sunday school and church work, and she began to feel that she had not been doing her full share of the work that has been given by the Master into the charge of his children. So she asked the superintendent of the home department to accept her as a visitor and give her territory where she might work. When she received her supplies she started on her mission of searching for jewels, and as she went she thought of a little brown house about two miles from her home which she had often passed but had never entered. Different times she had noticed several dirty, ragged children playing in the yard, and she decided that should be her first stopping place.

As she drove up and stopped at the yard gate, five pairs of small feet left the dirt pile where their owners had been playing and made a bee line for the house.

Polly wondered how many bruised fingers and scratched faces there would be as she saw each little fellow frantically trying to scramble in first at a rather low window. Polly knocked on the door and was answered by a pale-looking woman who put her head out of the window and said, "Come in here, something is wrong with the door and we can't get it open, so we use the window for a door."

Polly crawled in through the window into an uncarpeted, unswept living room and as she looked around the general appearance of the room spoke plainly of carelessness and want. Polly took off her bonnet and sat down on a chair from which one rocker had disappeared and on which the marks of dirty fingers had taken the place of paint, determined to find, if possible, in what way she might best reach these people.

Mrs. Rayke was not backward in telling of her everyday life, and Polly soon learned that her husband, through sickness and trouble, had become discouraged and neglected his duties and left all the cares and worries rest on his wife's shoulders. This had continued so long that she, disheartened and weary, had given up all hope of ever having better times and she had ceased to care how things went. Polly turned her attention to the children who had arranged themselves in a row behind her, and said, "I like children,

and I hope we shall soon get acquainted. I have lots of nice flowers and you may come over and pick some. Do you go to Sunday school?"

The children said they did not, as their father did not believe in such things. Polly did not lose courage, but she gave them quarterlies and picture lesson cards; she explained the meaning of each card to the children, then asked them what their names were, and as each child gave his name she wrote it on her visitor's card and told them that there was work for them to do and they must take their cards and quarterlies and study them and she hoped they could tell her all about them when she came again, and she would bring them more cards. Then, after talking awhile with the discouraged woman and trying to cheer her up, she started on.

Every soul comes into this world responsive to the beautiful, the true, and the pure, but these graces must be nourished or they will fade away. Some can see only ugliness and deformity where others see beauty and harmony; the unloving see only stained and ruined human beings where the loving catch a glimpse of the image of divinity. As Polly rode on she thought: "It was for such as these that Jesus gave his life; those people are heirs of all the Christian graces, but they must be taught how to cultivate them." She felt her inability to accomplish the work in her own strength; then she lost sight of self and put her trust in the benevolent Father who is ever giving out blessings to all of his children, regardless of color or class. Polly finished her visiting and returned to her home, and as she went about her work that evening, and long after she had gone to bed, she continued to debate in her mind the best method to use in order to bring the Rayke family to a realization of their sad condition; how to awaken in those little breasts the desire for something better than their present way of living and how she might gain their father's consent to have them go to Sunday school. She knew that any work of true worth is not accomplished without determination and sacrifice and that it would cost her something to win this family to be upright and diligent citizens for our grand republic, and to accept Christ and become true members of the blood-bought church of the Master.

The next morning Polly saw Mr. Rayke going past her home and she ran out into the yard and asked him to stop a minute till she could gather a bouquet of flowers for him to carry home. And she told him that she felt interested in his children and that she was sure there were great possibilities for them in life and that with time, patience and the right kind of teaching and examples he might expect some day to see them successful men and women.

Polly waited a week; then she went back and went through the window into the dirty room again. This time she took with her a basket of early peaches, some fresh milk and a bouquet. She questioned the children and gave them more cards; then she said, "Mrs. Rayke, how much more pleasant it would be if this front door was opened. If you wish it I think I can open it for you."

"Certainly I wish it was open," said Mrs. Rayke; "but I can't open it and Silas don't try." Polly saw that a broken board had slipped down from the decaying ceiling and become wedged inside the door and prevented it from opening. She found a small club in the yard with which she soon removed the obstacle and then she easily opened the door. Then she opened the window on the opposite side of the house and sent such a wealth of pure air passing through the room as it had not known for many a day. She filled the vase which she had brought along with water, arranged the flowers, wiped the dust and cobwebs from the lamp shelf and placed the bouquet on it.

The children felt quite well acquainted with Polly by this time, and they expressed their delight at the new turn affairs had taken in their home by repeatedly inviting her to "come back again," and offering to help work the next time she came.

As Polly started home she felt that her mission had begun in earnest. She reported her work to the other members of the home department and they all

agreed that the Rayke children should be helped, but two of them said they did not believe in helping such shiftless people as Silas Rayke and his wife. Then the superintendent quoted, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." She said, "That little word *us* includes Silas and his wife. Jesus died for them, and you and I dare not refuse the little help that may lie in our power to give them." So it was decided that the Rayke family should be given the help that should be needed from the home department. When the home department remembered them in a substantial way and Polly continued her visits and her cheering, helpful ways, and different members of the Sunday school called at the Rayke home, Mrs. Rayke took fresh courage and she and the children began to clean up and live a different life; and when Mr. Rayke saw that he alone was left a sloven he too started to follow them. Gradually a transformation took place in that home, and finally one Sunday morning the Sunday-school superintendent was delighted to see the five children, accompanied by their parents, enter the Sunday-school room to become permanent scholars, and one after another of the regular scholars advanced to welcome them. And the superintendent selected for the opening hymn this beautiful song:

"He came from realms of light above
The Savior of the lost to be,
To show a darkened world his love;
It was for you and me"

R. R., Ashland, Ohio.

TRICK WITH WATER.

If a drop of water is let fall on a piece of paper it spreads in a large circle. If, however, the paper has been oiled, or covered with lampblack or some similar substance, the drop of water will roll upon it as a ball slightly flattened. This fact may be made use of for the performance of a pretty trick. Take a band of rather strong paper, about a foot wide and as long as possible—several sheets pasted together end to end will do admirably—pass it over a smoking lamp, or, better still, cover one side of it with graphite, commonly called black lead, or plumbago. Stand upright on the table several books, decreasing regularly in size, and pin the band of paper on their backs, taking care that the waves in the paper are longer and more shallow as you approach the smallest book. At the lower end of the band place a dish. At the other end pour water drop by drop on the paper. The drops will roll rapidly down the first incline, and with the impetus thus gained will remount over the back of the second book, and so on over one book after another till they drop into the dish.

HAS PROVIDED FOR FIRE DEPARTMENT HORSES.

HERETOFORE horses of the New York fire department which have grown too old for the hard work which they are called upon to do have been sold at auction, sometimes to lives of harder work and usually to poorer food and less considerate care. Henceforth they will roam at will "in green fields and pastures new." The son of a wealthy railroad man, together with some friends whom he interested in the fate of these faithful old servants, has provided funds which insure the horses a peaceful old age. Eight of these veterans are already enjoying their pension.—*The Youth's Companion*.

VISIT YOUR PARENTS.

If you live in the same place, let your steps be, if possible, daily a familiar sound in the old home. If you are miles away—yea, many miles away—make it your business to go to your parents. In this matter do not regard time or expense: the one is well spent and the other will be even a hundredfold, repaid. When some day word reaches you, flashed over the telegraph, that your mother is gone, you will not think them much, those hours of travel which at last bore you to the loved one's side.—*Anonymous*

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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A REVIVAL meeting in the Eagle Creek church, Ohio, closed with six accessions.

DURING the series of meetings at the Shank church, Pa., there were seven accessions.

THE Sunday-school meeting of Southern Missouri is to be held in Carthage, Nov. 29.

BRO. L. H. FLACK has his address changed from Ottawa, Kans., to Strawn, same State.

BRO. J. W. LEAR is conducting revival services in the Pleasant Hill church, Ill. Seven have applied for membership.

BRO. L. E. KELTNER recently held a series of meetings at Boise Valley, Idaho, and ten young people united with the church.

BRO. T. S. MOHERMAN closed a soul-reviving meeting in the Reading congregation, Northwestern Ohio, with twenty accessions to the church.

THE First District of Arkansas has decided to represent by letter at the Annual Meeting of 1907. There is no business for the Conference.

BRO. GEO. D. ZOLLERS closed his meetings at Naperville, Ill., last Sunday evening. This week he is to be at Batavia two evenings and at Elgin one.

BRO. A. W. VANIMAN spent three weeks preaching in Covina, Cal., and as an immediate result, ten put on Christ in baptism. One was restored to fellowship.

THE members composing the Woodbury congregation, Pa., are planning to dedicate their new church at Curryville, Dec. 9. Bro. F. F. Holsopple is to preach the dedicatory sermon.

ON the evening of the love feast in the Middletown Valley congregation, Pa., five united with the church. Bro. R. T. Hull is holding a revival at the Harmony house, in the same congregation.

SISTER SUSIE FORNEY, known to many of our readers on account of her mission work in Chicago and Los Angeles, is now stationed at Pomona, Cal., giving her attention to mission work in that city.

BRO. J. W. DRIVER writes that a series of meetings was recently held at the Pleasant View church, Sugar Creek congregation, Ohio, and five were added to the church by confession and baptism. Bro. D. W. Crist did the preaching.

THE Brethren at Denver, Colo., have sold their meetinghouse. It was not well located. In due time they may secure a more central location, in a good part of the city, where members can settle and build up a strong community. We ought to have a strong representation in Denver.

THE Old People's Home of Southern Illinois, located near Girard, is to be dedicated on Thanksgiving day, Nov. 29. Bro. Galen B. Royer is to deliver the dedicatory discourse. Elsewhere in this issue will be found a special notice, concerning the Home, that should interest all the members in Southern Illinois.

THE members composing the Beaver Creek congregation, Va., held a revival and had the pleasure of seeing twenty-two come forward and receive Christian baptism. Four were restored to fellowship and two are yet to be baptized.

THE next world's Sunday School Convention is to be held at Rome, May 20-23, 1907. The convention is likely to be largely attended from this country, and a vessel has been chartered to take the delegates across the Atlantic. The steamer *Romanic*, of the White Star Line will leave Boston, Saturday, April 7.

SOME of our people are receiving circulars in which it is announced that the Annual Meeting is to be held at Long Beach, Cal. From the Committee on Location we have received no official announcement, but as soon as the information reaches us, it will be given out to our readers, along with a description of the place of meeting.

THIS week Bro. W. B. Stover is telling us how a heathen is treated while dying. Contrast this with the kindness shown the dying in a Christian land, and we have as much difference as there is between day and night. Even if there were no hereafter the difference in favor of Christianity is worth all it cost in the way of time, effort and money.

SISTER HOLSINGER, wife of Bro. L. T. Holsinger, of Pyrmont, Ind., accompanied by one of her daughters, gave the MESSENGER sanctum a short call last week. This was her first visit to Elgin. Bro. Holsinger is now spending much of his time at evangelistic work. When last heard from he was holding a series of meetings at Norborne, Mo.

WE are informed that Bro. Henry A. Price, of Telford, Pa., passed away Nov. 8, at the age of eighty years. He had charge of the Indian Creek church, and about two months ago Bro. Jacob Price was ordained to assist him with his charge. The Sunday before his death, he attended the services at Skippack, and before he was stricken by paralysis, and died a few days later. He spent many years in the service of the Master and remained faithful until the end.

ONE of our correspondents tells about a sick brother, who was brought to church on his bed so he could again be at the Lord's tables and commune with those of like precious faith. If all the members in the Brotherhood were this anxious about observing the New Testament ordinances we would seldom see any of them absenting themselves from the house of God on love feast occasions.

BRO. H. A. STAHL, of Glade, Pa., has closed his labors upon earth. We had little personal acquaintance with him, but know him to have been an earnest and faithful preacher and evangelist. For a time he did considerable writing for the Messenger and his articles were appreciated. We have two on hand that have not yet been published, the last one reaching our office, Oct. 29.

BRO. W. B. YOUNT, president of Bridgewater College, Va., is still confined to his room with a severe attack of rheumatism. It is his purpose to start to Jerusalem as soon as his physical condition will permit him to do so. He hopes to reach Palestine sometime in January. Last September he was made a member of the American School in Palestine, which position gives him rare opportunities for study in the Bible lands. Only men of scholarship are admitted to this school. Bro. Yount expects to remain with the school until the coming June.

BRO. DANIEL SHIVELY, of New Paris, Ind., has gone to his reward. He died Oct. 24, being at the time seventy-nine years old. Bro. Shively was widely known in the Brotherhood, and years ago was seen at the Annual Meeting quite frequently. He preached a free Gospel nearly fifty years, and did much other work belonging to a devout minister. His education was very limited, and yet in his day he made himself eminently useful in the parts of Indiana where he labored. He was one of the sweet singers of Israel, and by his songs cheered hundreds who stood in need of just such encouragement.

At the late district meeting of Middle Iowa, a paper was presented asking that the General Conference be petitioned, to appoint a committee to confer with a similar committee of the River Brethren, regarding a union between the two bodies. The paper was lost.

Referring to an editorial item in last issue we give the following by way of explanation:

You did not quite get my meaning. I am not a minister of the German Brethren Church, although my first conviction of the performance of truth came from impressions received at a "Dunker" love feast in Virginia. I was raised a Baptist in Wales, and was a Baptist minister for nineteen years. I take your paper because the matter published is of a kind that seems to me in full harmony with the New Testament teaching. I am now on Dunker ground. Years ago wonderful services were conducted by the old fathers in the Gospel with great success in this place (Bethlehem) only about a stone's throw from our present place of worship—T. E. Richards, Bethlehem, Pa.

WE are frequently present in the council meetings of a congregation where a very nice and satisfactory way of raising money for the church expenses has been adopted. The treasurer reports, at the close of each year, the amount of money needed for the next. The members are then handed slips of papers, on which they are requested to say how much they are willing to give during the year as a free-will offering, towards raising the amount, and affix their signature to the same. These slips are collected and given to the treasurer, who enters the names and amounts in his book, and retains the slips as proof of the amounts pledged. Members who do not happen to be present are given a like opportunity. In this way all the money needed is raised. It is understood that the amounts pledged must be paid quarterly, or all at one time, as the giver chooses. It would be a splendid thing if all the churches could, in this way, raise the money needed for church expenses.

BRO. JAMES M. NEFF is endeavoring to make a home of his own on the prairie, a few miles from Lake Arthur, New Mexico. The country is yet in its wild state and there are many hardships to be endured. Under date of Nov. 2 he writes, saying, that the next day, Saturday, he would start to his appointment twenty miles away, and not return until Monday evening, and that the wife and babies would remain at home with the chickens and wolves. To your Office Editor this reads like old times, when mother and children spent many nights alone, on the wild prairie of Illinois, while the wolves howled around the house and did their utmost to get at the chickens. But the wolves have long since disappeared, while the children still remain to tell the story of early adventures in the west. In the years to come the children of Brother and Sister Neff may also have some thrilling experiences to narrate to a people who will know little of the hardships of the frontier life.

ONE of our ministers, who lives on a farm in Ohio has occasion to feel happy and greatly encouraged. He was working early and late for the purpose of getting his work all done so he might give the needed attention to meetings. In fact he needed some help. His members took in the situation, and on a set day in October they turned out *en masse*, took in his corn got in his fodder, gathered his winter apples and did many other things that kind hearts and willing hands could find to do. It was a real lift for the preacher and his wife, and caused them to love their members more than ever, not because of the assistance they rendered, but because of their goodness of heart. Then the members, who took part in this day's work for the preacher, went to their homes that evening with an easy conscience, for they felt that they had done the right thing. We are not telling the name of this ideal congregation, nor the name of the preacher, but what a blessed thing it would be if we had scores of congregations and preachers of this sort. The preacher now knows that his members appreciate his efforts, and on the other hand, these members can feel that they have done something to help along with the cause of Christ upon the earth. May we hear of more work of this kind. Turning out and helping the hard-working minister is far better than criticising his work.

BRO. P. F. ECKERLE, of Lanark, Ill., is now spending nearly all of his time in evangelistic work, and wishes us to say to those who have been ordering cap goods of him, that being much from home he cannot give the needed attention to that business. Though he quit the mercantile business some time ago, there are those who still order goods of him. He wishes to turn his attention fully to the ministry. At present he is at Ash Ridge, Wis., engaged in a protracted meeting.

BRO. J. S. KLINE, of Hardin, Mo., says that in Mercer county, that State, there is a splendid place for some wide-awake preacher to locate, where he will be appreciated and where he can do good. Instead of preachers, desiring to change location, settling where there are more ministers than can be used to advantage, let them look up these isolated points and locate where they can be of some service to the cause. But the little band of believers in Missouri is not the only ones needing a consecrated shepherd. There are other places where the Lord has a people who should be fed and cared for. We have preachers enough to supply the need of every congregation in the Brotherhood, but there are often too many of them in localities where their services in the pulpit are not in demand. We need something to scatter us abroad so we will go everywhere preaching the Gospel.

WE were requested to state where information may be had regarding the observing of the passover by the Jews, at Jerusalem, at the time of the crucifixion. Commentators differ as to whether the passover supper was eaten on the evening of the betrayal or on the evening after the crucifixion. The weight of evidence, especially in view of what John says on the subject, would appear to be on the side of the latter. The passover was prepared, that is selected and arranged for, on the evening of the betrayal, but not killed until the afternoon of the crucifixion day. On account of the darkness of that day, lasting from noon until the middle of the afternoon, the Jews may have been so terrified that they failed to kill and eat the lamb at all. At least that may have been the situation with most of them. The subject is fully discussed in most of the large commentaries. About twenty-five years ago J. W. Beer, now of California, published a book entitled "The Passover and the Lord's Supper," in which this phase of the question was discussed ably and at length. The work is now out of print, but if the book could be had it would prove interesting and instructive to those seeking information on the subject treated.

THANKSGIVING AND GIVING.

THURSDAY, NOV. 29, is the day set apart for national Thanksgiving. On that day the people of this great nation are requested to assemble in their accustomed places of worship, and render thanks unto God, who has so abundantly blessed us. Every part of the country has been blessed with good crops. We have enough for all home needs and a great deal to spare.

Furthermore, ours is a nation of peace, in addition to the prosperity enjoyed. No wars disturb us. There are thousands of soldiers and many warships, but there is nothing for them to do. We are at peace with other nations, and there is peace at home, with very little trouble in the outlying possessions. For these conditions we certainly have many reasons to praise the God of heaven.

From one end of the land to the other the people are looking forward to the happy meetings and reunions on the national Thanksgiving day. It is to be a day of feasting as well as a day of praises and thanksgiving. Thousands will go to the house of God to worship. Then some of these and others will feast together in the homes of their relations and friends. Many sons and daughters will return to the old homestead to eat Thanksgiving dinner with father and mother. There will be happy occasions for the relatives, who have not met each other for months, and possibly not for years.

But, in addition to giving thanks unto the Giver of every good and perfect gift, and enjoying the good dinners that may be served, it will be well for all of

us to show some appreciation for the bountiful supplies that have come our way. This can be done by donations to help the poor and also for the purpose of carrying the light of the Gospel to those who live in spiritual darkness.

There should be Thanksgiving services in all of our churches. At these gatherings collections should be taken for some needy and worthy cause. There are many places where a Thanksgiving donation would be greatly appreciated. First, we call attention to our foreign mission fields. A collection for such a noble work is always in order. Then there are our home fields, and all of them are in need of funds to carry on their work. The poor are at all times in need of aid, and we should remember them on Thanksgiving as well as at other times. Some charitable institutions and helpful enterprises might be remembered.

Last, but by no means least, we mention the Messenger Poor Fund. The purpose of this fund is to help us to send the paper free to some worthy poor who feel that they are not able to pay for it. At this time the Poor Fund is low, and something should be done to replenish it. This can be accomplished by a few collections on Thanksgiving. We do not ask for all that may be raised, but some of it would enable us to make many of the devout poor feel happy. The poor have been reading the paper for years and have found it helpful to them in their religious life. May we not hear from several hundred of those who would be pleased to take part in this good work?

THE BIBLE SCHOOL WORK.

In the time of the apostles there were no schools where young ministers could receive special training for ministerial work. There were rabbinical schools among the Jews, where the Old Testament could be studied in the light of Jewish ideas. But in all the world there were no institutions where the Christian minister could receive needed instructions regarding the Gospel.

Most of those called to the ministry were men of good minds, and some of them possessed a liberal education. Nearly all of them had a good understanding of the Old Testament. The book was in common use among the Jews and also among the Jewish proselytes from the Gentiles. For further religious instruction these new preachers had to depend upon the apostles and other older ministers. In this way the true doctrine and the apostolic form of worship were preserved until the New Testament came into existence. After that it, along with the traditions handed down from the apostles, became the source of information and authority in church matters. The information coming down greatly helped to unify the churches and hold them together until the New Testament could become the supreme rule of faith and practice.

In these modern times we do not have the help of a close relation of churches planted by the apostles, and the aid of devout men converted and brought into the church under their preaching, but we do have the New Testament and the help of schools where the Bible is made a speciality in some of the departments. Men called to the ministry can sometimes take a course of training in one of these schools and receive much assistance in their preparation for the ministry. For this our ministers should feel grateful, and they doubtless do.

But while we are doing considerable in the way of training ministers we are not doing enough of it. We are not giving that department of our educational interest the attention which the importance of the work demands. We have reached a period in our history when ministers should have special training for their labors. Some of them may secure the needed Bible training without the aid of a Bible school, but this cannot be the case with all of them. Some must attend these schools if they would acquire the needed efficiency.

And because of the importance of the work to be done in the way of training ministers, our Bible schools and Bible departments need not only be encouraged, but they need to be urged to adopt measures that will result in the very kind of instruc-

tion and training our ministers need to fit them for the kind of preaching and work that the church has a right to expect of them. In these departments there should be instructors who are known to be not only efficient as teachers, but sound in the doctrine of the church. The future church is going to be very much as these Bible teachers make it. If they teach sound doctrine, then we are going to have gifted preachers who can be depended upon to give no uncertain sound in their preaching. But if they are not sound, and refuse to teach the doctrine of the Brethren church, it will not be many years until the Dunker church will be found drifting off into the ways of the denominations which have set aside most of the New Testament commands.

Churches in various parts of the Brotherhood are looking for efficient ministers who can give their time and attention to the preaching of the Gospel. Mission boards in all the States are looking for this class of preachers for the home fields. The General Mission Board will soon need more men and women. The demand at this date is greater than the supply. Most of those needing efficient men are looking to the Bible departments for them, and in the end most of them will be furnished by our Bible schools and the Bible departments. But what kind of men are they to be? Will they be men thoroughly instructed in the doctrine of the church, or will they be trained mainly along the common Biblical lines, with the doctrine wholly or in part omitted? This all depends upon the men having charge of the class room and the lecture department.

Our schools have barely got down to good, solid work along this line. They have not received sufficient encouragement to make it a leading feature in their educational efforts. But we are just entering a period when the Bible work in our schools is to be a leading factor, moulding the church for not only the present generation, but the next also. We need not say it should not be thus, but we must look at the situation as it is, and plan accordingly.

We are decidedly in favor of Bible schools and Bible departments. They are with us to stay, and we are glad of it. But we are concerned about the kind of preachers they send out; and every member in the Fraternity should be equally concerned. We are not saying that they are sending out men not sound in the faith, but we believe the time is here when the church, in some way, should recognize these departments, encourage them financially and otherwise, and then see to it that the instructors understand the principles of the church, are in sympathy with these principles, and make it a point to teach them in all good faith.

The church is furnishing the money to build up the schools, should furnish the money to equip and run the Bible departments, and then see to it that the schools produce a class of young preachers, who in time can be placed in charge of the churches and mission points seeking efficient men. A neglect in this part of our church efforts might prove far more serious than most of us have been led to think.

THE CHIEF PURPOSE.

Is there one chief purpose which God intended should be ours in the life we now live? If so, how shall we know what that purpose is, and how pursue it, when found, that we, in the end, may obtain it? The wise man says, "The whole duty of man is to fear God and keep his commandments." But, it may be asked, what is the purpose in doing this? The answer to this may be, To meet the purpose for which he has created us. That God had a special purpose in our creation we all feel, believe and admit. But some of us do not seem to know what this purpose is. Or, if we do, we do not seem to be striving after it, or very anxious to obtain it. God created us unto a blessed and happy existence, and has made it possible that we may live a life always tending in this direction. But to meet the end intended we must make his purpose our chief purpose. We must make it the purpose of our heart to do his will concerning us.

Knowing what our chief purpose should be, the

important question is, How can I fill or follow this purpose so as to reach the desired end? And in doing this, can I have other purposes that will assist me in reaching the end or thing desired? These thoughts force themselves upon us as we look at life as we are living it. In the morning we leave our beds at the allotted time. Some go to farming; some to merchandising, to building, to the trades, to the professions, to the study—to our daily vocations, whatever they may be. In doing this it is supposed that we all have a purpose in view. Why do we farm? Why sell goods? Why manufacture? Why build houses? Why study, and why do the thousands of other things to which the world is giving its time, energy, muscle and brain? Because in them we have a purpose. But can we, in all these purposes, have in view our chief purpose? It seems to us we may have, providing our purposes are lawful and righteous, and are looked upon as auxiliaries to our reaching the chief end. Of course wrong purposes cannot be made auxiliaries to a good end.

Sometimes we become so wrapped up in our work and calling that we seem to be oblivious to everything else. The chief end for which we should live seems to be overlooked, and in this way we make the means the end. And in doing this, all that life is worth is lost. It seems foolish that men and women should toil and labor, rake and scrape to get a little bit of stuff gathered together, and then lose it all. But just so foolish many of us are. Our purpose is for to-day and to-morrow. And when to-day and to-morrow are past we are no nearer our goal than when we began. "As a man purposeth in his heart, so is he." And what is he? It is eat, drink and be merry, for to-morrow we die.

During the fall we had occasion to employ men in building. They were skilled laborers, and had good possibilities before them. During the week they were industrious and did good work. On Saturday evening we paid them off. After going home they went to the saloon, and by the midnight hour they were beastly drunk, and their money, for which they gave six hard days' labor, was in the barkeeper's drawer. What was their purpose? To have a good time—a few hours of beastly debauch, a deadly stupor, followed by headache, unfitting them for the enjoyment of the Lord's Day and decent society. On Monday morning they returned to work all unstrung, and to taper off they must have some more. This more calls for more, so that several days are spent before they are in a condition to do work. And then, without money, they start in again, and perhaps labor for several weeks, only to repeat the old story—"drunk again." What does it mean? Do we have many such men? Yes, the world is full of them. They are not all stone masons, bricklayers and what is generally called the working class. Professionals, merchants, lawyers, doctors, bankers and business men generally do about the same way. They don't get drunk and carouse, but they make money to as little purpose as far as the real and eternal good is concerned. Their secular purposes, if so we may call them, are not made subservient to man's chief purpose—his highest and best purpose. How many of us, as we labor and toil from day to day, feel that we are doing the Lord's service? This is the way we ought to feel and the way that many of us would like to feel, but we don't always feel as we should, or as we would like to. And this is because we do not always see what our chief purpose should be.

Man's first duty is to himself and family. This means more than food, raiment and the necessities for physical life. It means all that is necessary to attain to the highest good in this world and the world to come. Then follows our duty to our neighbor. "Love thy neighbor as thyself." And, having done this we have met the wishes of our heavenly Father, because this is his purpose concerning us. God wants us to take care of and save others, and we do this by taking care of and saving ourselves.

What we want, all of us, is to know more fully what the chief purpose of our creation and living is, what it will please God most for us to do. And his highest pleasure is that we all may be saved and enjoy the

wonderful things which he has provided for us. He has made wonderful preparations—beyond human conception. In doing this he robbed heaven of its brightest gem—his only Son. He has prepared for us a great feast, as symbolized in the parable of the supper. We are all invited guests. Will we accept? Will we go or will we not? His messengers, sent out to invite, find us as the parable messengers found men at that time,—at their callings, business and pleasures. What is our chief purpose? Building and buying houses and lands, trying oxen and seeking fleshly enjoyments, or are we looking beyond these things to the soul enjoyments which God wants us to have? H. B. B.

THE MAN WITH ONE ARM.

LOOKING out of our office window we saw a young man having but one arm, loading a wheelbarrow. We began wondering how a man minus one arm could push a well-loaded wheelbarrow. We watched him until the loading was completed. He then picked up a rope, having a loop at each end, passed the rope across his shoulders, slipped the loop over the handles, seized the right handle with his right hand, straightened up and moved off with his load as easily and as gracefully as a man having two arms. We thought, Surely "necessity is the mother of invention," and if a man with one arm can do as much in this world, what ought we to expect of those who have never lost a member of the body?

There are thousands crippled by the loss of a limb or some other physical defect. Should they sit down on the stool of do-nothing and while away their time worrying? Most assuredly not. Let them think, contrive, then adopt methods suitable to their condition and move forward. It is generally believed that Paul was afflicted with some ailment that troubled him more or less all the years of his life, yet he did not flinch. He did not even look back, but pressed forward in the great and good work entrusted to him by his Master.

Alexander H. Stephens, vice-president of the Southern Confederacy, was so badly crippled that he could not walk. A strong colored servant took care of him, carrying and wheeling him from place to place like a child. Before the civil war it was a common occurrence in Washington City to see this faithful negro carrying his master to his seat while congress was in session. When necessary he made vigorous speeches, always remaining in his seat, or occupying his wheel chair. The distinguished statesman did not waste any time worrying over his condition. He put his brain and wits to work, and the results followed.

Christians, who think that they can accomplish nothing because of some defect or weakness, might learn a lesson from the incidents referred to. If they have but one arm, let them make the best possible use of it. If but one eye, learn how to use it to the best possible advantage. If they have but one talent, let them bear in mind that one talent, well used, will soon double itself, and with proper industry the two talents may grow into four. Not so much depends upon the start we have in life as upon getting started and then keeping at it. Remember the man with one arm.

THE JEWS.

THE JEWS are still God's chosen race, a brilliant people, but there is no land that they at this time can claim as their own. By divine promise they hold a claim on the promised land, the land of Palestine, but for nearly two thousand years they have been in exile, scattered among the nations of the earth and wonderfully persecuted.

Christ came first to the Jews, his own people, and they received him not. He gave them an opportunity to accept the Gospel, and they not only refused, but they demanded his crucifixion, and his blood was shed because of their persistent demands. While a saving power to believers, that cruelly shed blood rests like a mighty curse upon the Jews as a nation, and this curse will continue until their cup is full and the time of the Gentiles shall have been fulfilled.

We believe that Palestine will yet be restored to

God's chosen race. They will be permitted to return to the land promised to them forever through their great ancestor, Abraham. It had been predicted that they would return in 1906. But only a few more weeks of the year remain, and we see no open door yet. The door is still closed and God holds the key. Their cup is not full and the time of the Gentiles is not ended.

But if the way should be opened up for the return of the Hebrews, they, in the course of a generation, could bring about marvelous changes all over the land. It is a country of wonderful possibilities. Besides, in these days of much travel, it could be made one of the most attractive and desirable winter resorts in the world. Thousands of Christians would go there to spend the winter months, and many would make it a place of residence. Under the management of a wise government, parts of Palestine might be made an ideal place to live.

NOT A COMMITTEE, BUT AN EVANGELIST.

AT one of the district meetings the best methods of bringing elders and members into line was considered. It was strongly urged that the Annual Meeting should be requested to send a committee to visit the indifferent churches and set in order the things requiring attention. The committee was not asked for, and yet assistance seems to be needed. Permit us to suggest that we might profit by less committee work and more evangelistic and revival work. Churches that are lukewarm, having indifferent elders, do not need a committee half as much as they need a real earnest and reliable evangelist. Instead of a church meeting they need a good long revival, one that will warm up the members and put new life into them. Indifferent elders sometimes need to be restored to their first love and have their spirits revived. Let these churches that think they need help, raise the money needed and send for a wide-awake preacher who will put every good thing about them in motion. Paul did not call for a committee to set the church at Corinth in order. He was a thorough-going evangelist and attended to the work himself. We feel sure that if the indifferent members and elders can be restored to their first love and their old-time zeal, they will be able to throw off everything not becoming the people of God. It is not the converting of sinners that such churches need to think about just now, but the rekindling of the fire in the hearts of those who have grown cold. Bring about these warming-up results, and the converting of sinners will become an easy matter.

AN ANCIENT EGYPTIAN BRIDE.

PROF. JAMES H. BREASTED, of Chicago, who has just returned from Egypt, reports a very important discovery. It refers, as given in the *Christian Herald*, to a wedding of the Pharaoh, Rameses II, for whom the Israelites built treasure cities and whose daughter adopted Moses. In examining a temple in Nubia, Prof. Breasted came upon a long inscription, adorned with bas reliefs, representing Rameses, his bride and her father. Prof. Breasted succeeded in photographing the bas reliefs, and has therefore contemporaneous portraits of the famous old king and his bride. The latter, according to the inscription, was the daughter of the king of the Hittites, and her father accompanied her to Egypt to witness her marriage. The inscription, which is in forty-one lines, eight feet long on the solid rock, glorifies the matrimonial event, the lineage and beauty of the bride, her companions, and the big wedding feast that followed the ceremony. A curious expression occurs in the statement. It is that of Rameses, who expresses his gratitude that the journey of the Hittite princess was safely accomplished in spite of the rain and the S-R-K. That combination of letters was new to the scholars who deciphered the inscription, as it had never been found among the Egyptian hieroglyphs elsewhere. Careful study, however, convinced them that the letters stood for the word "snow." Rameses had never seen snow in his own country, but he evidently knew the Hebrew or Hittite name of it.

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LEAVING THE POST OF DUTY.

All kinds of inducements have been held out to our members to get them to go to new sections of the country, and the better to succeed the financial advantages have been set forth in a way to make men want to go so as to better themselves. And the officials, ministers especially, are the ones who have been offered special inducements. Many of them have yielded and gone, and probably the great majority to-day consider that the change of location was a good one for them. There is no doubt that the new localities to which they have gone have afforded them opportunities which they never could have had if they had not moved.

From the religious standpoint, also, there has been much gained. Around the ministers who have gone to the frontier other members naturally grouped themselves; services were held, neighbors were converted, and now there are many prosperous congregations where there would be none if some had not left the old home for their own advantage. Too much credit can hardly be given those who have been instrumental in organizing new churches which are as lights in the midst of spiritual darkness. They have done a good work and have brought blessings to many. For all the sacrifices made and for all the souls converted from the kingdom of Satan to the kingdom of Christ they will receive their reward.

Yet there is another side, a side that for the most part seems to have been lost sight of. It is the church that is left behind. What effect has the going had upon it? Is it as strong as before? Is its light burning as brightly as ever? If so, well and good; if not, who is to blame? It is the plain duty of the church to seek to establish new congregations so that more people may have an opportunity to hear the glad tidings of salvation. But much depends on who does the going, and what is left behind. We have many churches from which an exodus of several ministers would be a real gain; and we would not say or do anything to keep them from going—they ought to go, for they have been called to labor in the harvest field, but are most of the time idle. They are not where they should be, and any movement that will plant them where they will be called upon to use their talents for the good of mankind is to be commended.

Yet it must not be forgotten that there are a good many congregations having no surplus workers, having hardly what are needed at home. Suppose inducements are held out and the few workers on whom the prosperity of the cause in that locality depends, are led to move away. Then what? They may be the means of starting a new church; but what about the old one? Which had first and greatest claim on them? If the cause is neglected in one place in order that it may be built up in another, what has been gained? In the long run the loss is generally greater than the gain, for people come to believe that we do not locate with a view of remaining in possession of the field, but that when there is a chance to make more money we are ready to abandon one place for another without seriously considering the results of our actions. And that is a great hindrance; for one thing men and women want in joining a church is permanency. They will not join if they feel they may at any time and without good cause be deprived of a church home.

Churches have been abandoned in just this way. Recently attention was called to the fact on this page; and we may well say amen to the prayer of the old brother—"May God deal mercifully with those who abandon needy congregations for selfish gratification." One of the most essential qualifications of a servant is unselfishness, a desire to be of profit to his master. And he who neglects the work given him to do, simply and solely because he can do better for himself at something else, must not expect in the day of reckoning to meet the approval of the one for whom he is working.

This thing of moving must not be lightly considered. It is of great importance that one do that which is best for himself and for the cause which he desires to see prosper. And one does not always do what is best for himself when he goes where he can lay up more treasures on earth. We would have every one consider the question of changing location in the fear and for the glory of God. We are convinced that many should change, should have changed long ago; but we are also convinced that some have changed who should not have done so. The question

is not wholly, not mostly, a selfish one. The main efforts of the truly converted and consecrated are not for self; the goal is not the gratification of a selfish ambition; far from it.

Each one has his place, and he should seek until he finds it. There are new fields needing workers; but there are old ones too. The only question of real importance is, Where am I most needed? Where can I do most good? By all means let us organize new churches; but let us not pull down one in order to build up another, for that is not the way the Lord would have us do. Let us stick to our posts, wherever they be. G. M.

BULSAR NOTES.

Everyone of us over here on this side read with the greatest interest and pleasure "The Mission Wagon" by Brother Neff. And we appreciate as much as any one can, his getting out and making the effort to get the Truth into places where it has not been heard before. The Lord bless him in that work.

In the recent Sunday-school examinations of the All-India Sunday-school Union, held on the lessons of the first six months of each year, we have had a good result. From year to year we have done better each effort, and this year best of all. This year we had 111 passes, divided as follows: Teachers, 6; seniors, 8; middle, 60; Juniors, 38. No account is taken of those who cannot write, though there were several of these. And our people won the first prize in both the senior and junior divisions. A silver medal had been offered for the best paper in each division of each language. There were nearly 500 Gujarati juniors altogether, and Daud Prema, supported I think by the Huntingdon church, took the first prize. Brother Natio Mahadev, supported by Bro. Harnley's at McPherson, took the first prize in the Gujarati seniors. For these things we all are glad.

In the central provinces the Mennonite brethren have thirteen missionaries, a large orphanage, and considerable mission work. We had news of the sickness of Jacob Burkhart, J. N. Kauffman and Lina Ressler. Therefore in our committee meeting of last Tuesday, Oct. 2, we had a time of special prayer for them, and then wired them to that effect. This morning a letter comes saying that Bro. Burkhart had died on Saturday morning, Sept. 29, and was buried in the evening of the same day. His poor wife had just come home from Nagpur, where she had gone to welcome a little baby nearly a month before. Now she is left alone with three little children. This is the first death they have had in India, though Doctor Page and wife and Detweiler's also went home on account of health conditions. The other two, who are still sick, are reported doing better. We and the Mennonites feel very much drawn to each other in India, being so far away from home, and having so much in common, the one with the other. We have come to think of our similarities instead of our points of difference. We find we have much in common, and we praise the Lord for it.

In our recent committee meeting it was decided that we should get out a quarterly bulletin of small dimensions, for free distribution, with the desire to keep the people with whom we work posted as to the claims of Christianity, and awake to progress and reform throughout the Christian world, which is so needful, and generally looked upon as so impossible among the Indians themselves. Also, it was decided that we undertake the issuing of a Gujarati Sunday-school Lesson Quarterly, and Bro. Blough was asked to be its editor. We look upon this last as a big step in the right direction. It means lots of hard work for Bro. Blough, but we feel he is able for it, and we are all ready to render any assistance in our power he may require.

There are many reasons why every individual who is a Christian should be more than a nominal one. What is it to be a nominal Christian? What is it to be more than a nominal Christian? These two questions when answered will reveal the state of a man's heart more than he would perhaps think. If I were to answer them I would answer them in this way: A nominal Christian is one who has joined the church, who loves the Lord, who attends service mostly, who attends prayer meeting sometimes, too, who is not opposed to others doing Sunday-school and mission work if they want to, who is very particular about some things which amount to little in the sight of God, and is not very particular about other things which amount to a great deal in the sight of God. He likes to discuss on the essentials and nonessentials of Christianity, but never hurts himself over the essentials, after he has decided which is which.

More than a nominal Christian is a little different in some points from the other one. He goes to services on Sunday morning with a feeling that he will be a blessing to some one there that day if he can, that what the preacher says will be sure to help him somehow or other, that he goes there more than to hear a sermon preached—he goes there to worship! He must help in the mission work at home and abroad, for his conscience would not be easy if he did not; he enjoys the Sunday school to such an extent that his relish for it shows on his very face; he is always saying a good word to the right person at the

most fitting season; his prayers are long in private and not so long in public, he writes many a letter to those in distress; he is alert to help somebody and not to be helped; he forgets about himself so often that others think he is sometimes too enthusiastic in his religion; he is most free to say what others ought to or ought not to do; he does not give a snap for essentials or nonessentials, for they are all the same to him; he relishes his Bible more than anyone knows; he has daily prayers in his home, which it is pleasant to attend, for there is nothing sleepy or drowsy in them; he carries his religion into his business, and he is just the kind of a man you would like to have come to your house and pray for you when you are sick. There is a world of difference between the nominal Christian and the one who is more than nominal. But then, there are some things in common, too, many things. W. B. Stover.

Bulsar, India, Oct. 5.

WORK IN OKLAHOMA.

One of our correspondents, a member of the district mission board, writes thus regarding the work in Oklahoma: "The district meeting of Oklahoma, held in the Washita congregation Oct. 26, was a glorious one. I will write you regarding the mission board, its members and the new organization. Brethren J. Appelman and A. J. Smith were reelected and the new organization is as follows: Foreman, Eld. Samuel Edgecomb, Eva, Okla., time expires 1908; clerk, A. J. Smith, Caldwell, Kans., time expires 1909; treasurer, J. H. Cox, Coyle, Okla., time expires 1907; other members, Jacob Appelman, Frederick, Okla., 1909; J. B. Ninninger, Coyle, Okla., 1907. The district selected Elders S. Edgecomb, J. Appelman and A. J. Smith to look after the missionary work and urge congregations to hold elections for ministers at least once in five years.

"The district gave the mission board power to choose their evangelists as they think proper and also to choose the district Sunday-school secretary. The newly organized board selected A. J. Smith, of Caldwell, Kans., R. F. D. No. 7, as Sunday-school secretary for two years. The board decided to locate a minister, one at each of three different mission points, if they can secure the help needed. And as the district selected the three elders on the mission board to do the work Annual Meeting requires, the board then divided the district into convenient sub-districts and asked these same elders to see to the evangelistic work in connection with their other duties so as to lessen expense. This still leaves some of the territory unoccupied, which we will try to supply with other ministers of our district."

COLORED MISSION. PALESTINE, ARK.

In our colored mission here our church and Sunday-school services are being kept up regularly, with very good attendance. We have preaching on the second and fourth Sunday of each month, lecturing on the first and third Sunday, and Sunday school and Christian Workers' meeting every Sunday. We also have prayer meeting Tuesday evening of each week.

Much good is being done, I think. The children are showing great improvement in their habits; the older people are being aroused to what it takes to make a good citizen for earth and a saint for heaven.

We had planned the opening of our mission school here for the middle of October, but owing to the long rainy spell of August and the first half of the month, the people were so hindered in gathering their crops that the time for opening school is deferred to the first Monday in November. The course of instruction will consist in fireside training, the Bible, and primary branches in English. The majority of parents here are not qualified properly to train their children. That is why a special course on this line is to be taught.

Pray for us and help us that this work may become a strong instrument in bettering in a general way the conditions of the people in this place and wherever the power of the work may be felt. D. C. Clark.

FROM WEST VIRGINIA.

Oct. 19, the writer and family drove thirty-seven miles to the district meeting of the First District of West Virginia, which convened in the Sandy Creek congregation the next day. On Friday evening we had an excellent sermon on Church Government, by Eld. Geo. S. Arnold. Our district meeting was smaller than usual on account of the meeting being held in the extreme end of the district, but we had a very spiritual meeting. The district decided to represent at Annual Meeting by letter on account of the great distance, but decided to collect the usual amount from the congregations, and, if any surplus, use it for mission work in our district. The mission board made a good showing, but are sadly in need of funds in part of the district.

The meeting was officered as follows: Geo. S. Arnold, moderator; W. F. Wine, reading clerk; Ezra Fike, writing clerk. Saturday evening we went to the Markleysburg congregation and were present at five preaching services. Bro. Jer. Thomas began a series of meetings here Oct. 25. Friday evening, Oct. 26, we worshiped with the Brethren in their series of meetings at Bethel, near Accident, Md. At this point three had already made the good choice. Tuesday, Oct. 30, the writer baptized one dear sister near Crellin, Md. At this writing I am on my way to Gilmer county, West Virginia, to hold a series of meetings. Oakland, Md., Oct. 31. Emra T. Fike.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

Glendale.—Our love feast will be held Dec. 1. Any Brethren traveling through the West we should be very glad indeed to have call on us, as we are very isolated here,—one church and one active minister in the territory. —Nellie G. Beaver, Glendale, Ariz., Nov. 3.

CALIFORNIA.

Covina.—The Covina church has indeed had a time of refreshing. Bro. A. W. Vaniman preached three weeks for us and as a result ten precious souls united with the church. One dear old brother, who had wandered away, returned to the fold and the members are all much encouraged. —Jennie Brubaker, Covina, Cal., Nov. 6.

Lordsburg church met in special council Oct. 29, our elder, Simon E. Yundt, presiding. We decided to furnish half the support of a missionary sister in Pomona. The district mission board furnishes the other half and have selected Sister Susie Forney for the place. Bro. Henry Brubaker (Kansas) was with us last Sunday and preached at 11 A. M. in Pomona and at 7 P. M. at Lordsburg. —Grace Hileman Miller, Lordsburg, Cal., Oct. 30.

COLORADO.

Denver.—As previously reported, owing to an almost unanimous desire to change location, the Denver church property has been sold and a temporary location for services has been secured at corner of South Logan and Alameda avenues. Our love feast, which was held Sunday, Nov. 4, was well attended and marked the close of our meetings at the regular place. The joint-committee on permanent location with the church members met and the result of their work will probably be announced soon. —J. H. Royer, 2525 Champa St., Denver, Colo., Nov. 8.

IDAHO.

Boise Valley.—Bro. L. E. Keltner, of Twin Falls, Idaho, came to us Oct. 17, and preached for us eight or ten cheering sermons. The members were much built up spiritually and ten young soldiers for Christ were received into the church by baptism while one dear sister was reclaimed. Bro. Keltner also officiated at our communion services Oct. 27. A large attentive crowd was present and over one hundred members surrounded the Lord's table. —Naomi Brown Sandy, Meridian, Idaho, Nov. 5.

ILLINOIS.

Big Creek church met in special council Nov. 2. The report of the visiting brethren was made and all were found in love and union. Our elder, J. C. Stoner, presided. Our love feast was held Nov. 3. Bro. J. W. Harshbarger officiated. There were members present from Wayne and Crawford counties, and also from Pennsylvania. Among the ministering brethren were Bro. Stoner and Bro. Christ Gruber. There was preaching Sunday morning and evening. —J. M. Forney, R. R. No. 1, Box 13, Parkersburg, Ill., Nov. 6.

Chicago (First Brethren church).—Nov. 3, at 6 o'clock P. M., the members of Chicago church assembled around the Lord's table for a season of refreshment through the keeping of his ordinances as he delivered them unto us. This was the largest feast ever held in the Chicago church and to the writer at least was one of the most beneficial. Brethren J. H. Moore, of Elgin, and John Heckman, of Polo, were with us. Bro. Moore officiated and to say that every thing was done strictly in order and to time is putting it mildly. Bro. Moore has been like a father to the Chicago church and we are always glad to have him present. Immediately after the close of the love feast while all were yet surrounding the tables, an election for three deacons was held, resulting in the election of four, as follows: Brethren C. E. Eckerle, S. W. High, John Garrison and R. W. Miller. This was certainly a splendid time for the Spirit to have free course. —A. F. Wine, 921 Spaulding Ave., Chicago, Ill., Nov. 7.

Mulberry Grove church met in regular quarterly council to-day. The Sunday-school officers were elected, for both in the country and in town. Bro. Chas. M. Yearout closed a two weeks' meeting in town last Monday evening. He worked faithfully. —Mrs. N. E. Lilligh, Mulberry Grove, Ill., Nov. 10.

Oak Grove.—One was baptized Oct. 24. The communion, in which forty-two partook, was Oct. 26. Bro. S. Bucklew began a series of meetings Nov. 3. —D. E. Eshelman, Avon, Ill., Nov. 7.

Pleasant Hill church met in council Nov. 3 to prepare for our love feast which is to be Nov. 9. A favorable report of the annual visit was made. One letter of membership was received and three were granted. A brother who had been away a number of years was reclaimed. We are in the midst of a very interesting series of meetings conducted by Bro. J. W. Lear. Seven dear souls have made the good choice. One of the number came here for baptism from the Springfield mission. —Ada V. Snell, Virden, Ill., Nov. 6.

Romine church met for communion Oct. 27. About twenty-five members surrounded the Lord's table. We had no ministerial help from other congregations, which we regretted very much. —Mary Caylor, Salem, Ill., Nov. 5.

INDIANA.

Anderson.—Bro. Henry Fadel, of Middletown, Ind., stopped with us Sunday evening while passing through here and gave us a very interesting talk. The attendance was good and the sermon appreciated. —D. W. Bowman, Anderson, Ind., Nov. 6.

Bachelor Run.—Bro. Reuben Shroyer began a series of meetings at the country house Oct. 16 and preached until Nov. 4, laboring under physical ailments. The meetings did much good in feeding the sheep and lambs of the fold. —Mattie Welty, Flora, Ind., Nov. 6.

Beaverdam.—The work at Nagle's schoolhouse is still growing. Especially are the discourses on the special doctrines of the church listened to with more than ordinary interest. The young people are especially interested. After the sermon on feet-washing last Sunday night and after services were dismissed one dear old man came forward and made his request known. He will be baptized

in the near future. Others are showing manifestations of nearing the kingdom. —John D. Kline, Akron, Ind., Nov. 7.

Cedar Lake.—The brethren in the Cedar Lake congregation have been holding a series of meetings at the Union church. The meetings commenced Oct. 7 and closed Oct. 24. Two came out on the Lord's side and were baptized. Bro. Ira E. Long, of Lima, Ohio, conducted the services. Our love feast was held Oct. 25. Bro. Ira Long officiated. There were but few present from other churches, and yet the meeting was enjoyed. —Verda Haynes, R. D. 3, Box 34, Avilla, Ind., Nov. 8.

Eel River.—We have just closed a very interesting series of meetings conducted by Bro. John Stafford, of Goshen, Ind., who began Oct. 21 and closed Sunday evening, Nov. 4, with a full house. We had a very spiritual meeting and the members have been strengthened. Our council was held Nov. 2. Brethren David Dilling, J. D. Rife, and I. B. Wike were present and assisted in the meeting. —Laura M. Miller, R. F. D. No. 5, Box 20, North Manchester, Ind., Nov. 8.

Four Mile.—We met in council Oct. 27. One letter of membership was received. We held our love feast Nov. 3. Bro. Abraham Bowman and Bro. Aaron Moss were with us. Bro. Moss remained with us and has begun a series of meetings at this place. —Ethyle Brower, Kitchell, Ind., Nov. 6.

Ladoga church has enjoyed a feast of spiritual good things. Bro. Geo. L. Studebaker has been with us conducting a series of meetings, consisting of sixteen sermons and ending with a love feast Nov. 4. We are made to see our great need for more such labor in our midst. —O. L. Minnich, Ladoga, Ind., Nov. 5.

Notice.—The elders of the various churches of the Southern District of Indiana will please get the valuation of their churches in charge and forward the same to the old writer. If not received on or before Feb. 1, 1907, the old valuation will be used to get rate of mission fund. —D. E. Bowman, Hagerstown, Ind., Nov. 8.

Osceola church met in special council Nov. 3. Eld. Frank Kreider presided. Our hearts were gladdened by the restoring to fellowship of an aged brother. —David Motts, Osceola, Ind., Nov. 7.

Spring Creek.—Eld. I. B. Wike came to us Oct. 17 and continued in a series of meetings until Nov. 4. Four precious souls were buried with Christ in baptism. Members were much encouraged. Oct. 31 we met in council with our elder, Daniel Snell, presiding. Eld. I. B. Wike was with us. One member was received by letter, and two letters were granted. Church decided that the first Sunday of each month a missionary collection would be taken in the Sunday school to help support a missionary in the foreign field. Sunday school officers were elected for the coming year: Bro. John Mown, superintendent, Bro. John Ross, assistant. Nov. 3 we enjoyed a very interesting and spiritual love feast. Eld. I. B. Wike officiated. Six other ministers from adjoining districts were present. —Nora A. Ross, Kinzie, Ind., Nov. 6.

Tippecanoe church, Kosciusko county, began a meeting Oct. 14 and closed Oct. 30, with good interest. Eld. J. C. Murray, of North Manchester, did the preaching. One dear soul expressed a willingness to walk with the people of God. Our love feast was held Oct. 27. Bro. Murray officiating. He was the only minister present besides the home ministry. On account of the inclemency of the weather only a small number were present, but we had an enjoyable feast. —Daniel Rothenberger, North Webster, Ind., Nov. 5.

Union City church met in council Oct. 30, preparatory to communion meeting. Report of annual visit was quite encouraging. Nov. 3, we engaged in a very enjoyable love feast. Bro. J. K. Brumbaugh, of West Milton, Ohio, officiated. Bro. A. C. Young, of Eaton, Ohio, gave a very interesting talk to the children Sunday morning, which was appreciated by about three hundred people. Then a collection of \$20 was taken for the benefit of the Brethren's Home at Greenville, Ohio. Sunday evening, after Christian Workers' meeting, Bro. J. Q. Helman gave us a very good sermon. —Dora Noffsinger, R. R. 35, Union City, Ind., Nov. 8.

Walnutlevel church met in council Nov. 3. Bro. Jesse Stoneburner, our elder, presided. All business before the church was pleasantly disposed of. —Malinda S. Studebaker, R. F. D. 2, Keystone, Ind., Nov. 7.

Yellow Creek.—Our series of meetings closed Sunday evening with a crowded house. Bro. Burger preached for us two weeks; four precious souls put on Christ in baptism. —Amanda Miller, Goshen, Ind., Nov. 8.

IOWA.

Des Moines City.—We have been trying to hold forth the Word here in the city mission for the past two weeks. The attendance is small and the interest not what we would like. Our members in the city are somewhat scattered and do not get out regularly. Sister Fritz, who has been afflicted for more than a year, was anointed Sunday afternoon. Eld. J. Q. Goughnour was present and preached for us Sunday evening. —A. C. Snowberger, 1643 E. Lyon St., Des Moines, Iowa, Nov. 6.

Greene.—Our love feast Oct. 27 was a very pleasant service. Brethren W. H. Pyle, P. J. Sutter, and W. H. Lichty, accompanied by their wives, also Bro. Samuel Fike, of Waterloo, were present at the meeting. Bro. Lichty officiated. On Nov. 9, a number of the brethren met at the home of Bro. Edward Eikenberry and assisted him in husking corn. This is one way of helping the minister, and a very good way, too, at that; they appreciated it very much. —Estella Eikenberry, Greene, Iowa, Nov. 10.

South Ottumwa.—Sisters of the South Ottumwa mission met at the home of Elder C. E. Wolf, Oct. 21, at one o'clock to organize a mission circle. A good meeting was held and the following officers elected: President, Mary E. Grubbs; vice president, Katie Songer; treasurer, Ellen Baughman; secretary, Nellie S. Wolf; —Nellie S. Wolf, Secretary, 223 S. Moore St., South Ottumwa, Iowa, Nov. 8.

KANSAS.

Chanute.—We held our love feast Nov. 3. Bro. Clark, of Parsons, officiated. There were several present from a distance, and we had a good meeting. Bro. Jesse Studebaker preached for us Sunday morning. Four precious souls have been received by baptism since our last writing. —Della Edwards, 1720 S. Santa Fe St., Chanute, Kans., Nov. 9.

Cottonwood church held her fall love feast Oct. 20. Owing to two of our neighboring congregations holding their feasts on the same date, there was no ministerial help outside of our own congregation. Eld. David Stouder officiated, assisted by Ed. Steward. Bro. J. A. Stouder was with us and preached in town, Oct. 28. We have three Sunday schools in the church and four appointments. —Frank N. Sargent, R. D. 1, Dunlap, Kans., Nov. 4.

Larned.—Our love feast occurred Oct. 20. Visiting ministers present were Eld. Lewis Forney and Bro. Thomas Miller. Elder Forney preached at 2 P. M. The weather being damp and rainy, there were very few present but members. About eighty surrounded the Lord's table, Elder Forney officiating. Oct. 28 at 10:30 A. M. the Pleasant Valley Sunday-school Association met at the Larned church, Pawnee Co., Kans., to hold its semi-annual convention. Two other Sunday schools besides our own belong to this association, one is the Mennonite Sunday school. The program rendered was interesting and instructive. Then followed the reports of the Sunday schools, which were quite encouraging. A collection was taken amounting to \$10.40. The assembly decided to turn it over to our Sunday school, and it was forwarded to the Kansas City mission. It was a very interesting and instructive meeting. —Parma Snowberger, Larned, Kans., Nov. 5.

Olathe.—Our love feast occurred Oct. 27. Many were here from adjoining churches. Bro. N. F. Brubaker, of Colorado, officiated. He also conducted a very successful series of meetings from Oct. 21 to Nov. 2. A sister was reclaimed, and a little Sunday-school scholar awaits the ordinance of baptism. The Sunday following our love feast we had a very interesting children's meeting, conducted by Bro. Geo. Wise, of Washington; Bro. O. R. McCune, of Kansas City, and Bro. C. W. Shoemaker, of the Appanoose church. A missionary collection was taken up at the close of the meeting, which amounted to \$5.85; it will be used for district mission work. —Lilly M. Riffe, R. R. 1, Olathe, Kans., Nov. 9.

Osage.—The love feast at this place was held Oct. 20. About fifty communed. Bro. N. E. Baker, who is conducting the revival, officiated. He was assisted by Elders E. M. Wolfe, Henry Shideler, Andrew Neher, Leonard Wolfe and C. P. Weaver. On Sunday, Bro. E. M. Wolfe delivered his farewell address to the congregation that he has labored with as pastor of the church for sixteen years. During his labors with this church he has delivered over five hundred sermons, performed seventy-one marriages and preached sixty-seven funeral discourses. Bro. W. H. Leaman will become pastor of this church. —Ma Belle Murray, 2522 Stevens Ave., Parsons, Kans., Nov. 4.

Paint Creek.—Since our last report Bro. F. H. Crum-packer continued to preach one week longer, to a growing and very attentive audience. On Monday a meeting was held especially for the members, which was much appreciated. It was decided to support an India orphan. A brother's wife came forward and united with the Lord's people, and was baptized that same evening. This closes a very interesting and inspiring series of meetings. —Hattie Crum-packer, R. D. 1, Redfield, Kans., Nov. 8.

Parsons.—The revival effort, conducted by our elder, Bro. E. D. Root, closed last Wednesday night with an excellent result and attendance. It seemed necessary for a continuation of the meetings, but on account of the district Bible normal, it was impossible to do so. Two young men, our minister's oldest son and nephew—were baptized. The members were all strengthened. Our love feast occurred Oct. 27. About one hundred surrounded the Lord's tables. Bro. Root, assisted by Brethren W. H. Leaman, C. P. Weaver and M. O. Hodgden, officiated. It was one of the most enjoyable meetings ever held at this place. On Monday evening, Bro. N. E. Baker, the mission worker from Arkansas City, was with us. At our Christian Workers' meeting on Sunday night a collection of \$6.25 was taken for mission work. Our society is contemplating supporting a missionary to our city, as we feel a city of twenty thousand inhabitants should have a worker to devote all her time. Bro. G. M. Lauver will open the Bible normal at Fredonia, Nov. 3. —Ma Belle Murray, 2522 Stevens Ave., Parsons, Kans., Nov. 1.

Salina church held their love feast Nov. 3. The attendance was not large, but we had a good feast. Bro. M. Keller officiated. On Sunday Bro. Keller preached three good sermons. Our series of meetings will begin Dec. 3. —L. E. Fahney, Sterling, Kans., Nov. 6.

Washington Creek church has just finished a series of meetings conducted by Eld. Geo. Manon, in which he gave us twenty sermons. Three were received into the church by baptism. During this meeting Bro. Geo. Fishburn was ordained. We elected one to the ministry, the lot falling on Bro. John Oxley. Two deacons were elected, Bro. Henry E. Ward and Bro. Bert O. Hoover. Eld. D. B. Barnhart and Eld. Geo. Manon were appointed at district meeting to attend to this work. —C. J. Steele, R. R. 26, Box 30, Richland, Kans., Nov. 4.

MARYLAND.

Georges Creek.—Our series of meetings, conducted by Eld. W. T. Sines, of Swallow Falls, Md., came to a close Nov. 4. Our love feast was celebrated Nov. 3; about thirty communed. Bro. Sines is a good speaker and he preached the Word with ability. —Ettie Green, Lonaconing, Md., Nov. 8.

Frederick.—We held our annual love feast Nov. 1. It was not as largely attended as some years, owing to the other congregations of the district holding their feasts on or near the same date. The visiting ministers were Elders Jacob O. Willard, W. Philip Englar and John Bowls. Bro. E. W. Stoner, officiated. Elders Yourtee and Wine gave us a very interesting sermon in the afternoon. —J. W. Fahney, Frederick, Md., Nov. 7.

Meadow Branch.—Our recent love feast was spiritual. In the morning, three precious souls put on Christ in baptism. This as the immediate result of the series of meetings in progress here since Oct. 13, conducted by Bro. Mitchell Stover. Bro. Stover officiated at the communion, where about four hundred communed. Bro. A. L. B. Martin also gave much spiritual food. Many of our adjoining Brethren, together with Bro. Walter Thomas, participated in the love feast. Brethren were here from Dakota, and a number of other States. The helpful assistance of all our visitors was appreciated. Bro. Stover.

[illegible]

A MODERN JOHN THE BAPTIST.

How can I be a modern John the Baptist? By preparing the way for the preaching of the Gospel.

John was an unassuming man of very modest appearance, who would not even give his name when interviewed by the reporters. (John 1: 19-23.) He did the work which was his to do, then gradually faded into insignificance, until his life was ended in prison. But the greater light which caused John to fade into obscurity was Jesus, of whom John himself said, "He must increase, but I must decrease." (John 3: 30.)

John's work was far surpassed by that of the Master, yet the former was a necessary and important work. It is by doing our duty in the obscure and seemingly unimportant work that one to-day may become a modern John the Baptist.

Many of our young brethren and sisters, upon reaching the time when they have to make their own livelihood, are leaving the farms and smaller towns and are seeking greater opportunities in the cities. Many of these, either unavoidably or through ignorance of their loss, get into places isolated from the Brethren. They are thrown upon their own resources. They are among strangers, many of whom are not religious. They have many temptations to meet which they never thought of before. Instead of having the assistance of their Christian friends they have to fight their battles alone. And if they do not fight but put their light under a bushel and try to assume a sort of neutral position, they are sure to drift downward with the current. In this way a great many are lost to the church and to Christ.

Nothing can be more natural. The difficulties and obstacles in the way of a Christian life are greatly increased while the ability to meet them is just as greatly diminished. The source of spiritual strength is the food of God's Word and the association with his people, along with exercise in church work. And we may as well expect a child, deprived of food and exercise to live in a place infected with malaria as to expect a child of God to live, spiritually, without food and exercise in a city full of vice.

To guard against this loss of souls, some are saying, "Keep the young people on the farm and within reach of the church." Where this can be done, it may be the best remedy; but we must meet conditions as they are. The means of safety for the isolated Christian lies within himself. Instead of mourning the loss of former privileges and helplessly succumbing to the evil forces before mentioned, let him ask God to help him do his duty where he is, and get to work. In the absence of his own church, let him attend the one he thinks next best, get acquainted with its people and take part in its services as far as he can with consistency. Let him have charge of a Sunday-school class or a young people's society, and there teach the gospel truths as far as he can without giving offense. In his daily business life, let him take a firm stand for right and principle. By following this course he will show the public where he stands; would-be evil associates will cease to tempt him; he will make a host of friends with the best class of people, those who are doing as nearly right as they know how, and the Christian life will be much easier all around.

It is remarkable what an impression a real Christian young man under such circumstances can make. A young man who does not smoke, chew, drink, play cards, or dance, excites wonder, but when it is learned that it is only a part of his religion and that his daily life is one of consistent harmony, he is considered almost a miracle. It is no wonder that he makes a host of friends among thinking people.

Right here is where he is preparing the way for the future church and the preaching of the Gospel, for if he is a true representative of the church, every friend he wins for himself he wins for the church, and the minister who follows him will have a harvest to reap as a result of the seed that has been sown.

By this method the isolated Christian lessens his dangers and strengthens himself, does good to those with whom he comes into contact and is of great service to his church, although unrecognized. In other words, he does what any good general or engineer would do, he turns a seeming obstacle into a stepping-stone to greater usefulness. After all, those who always stay in camp are not the ones who will conquer the world for Christ.

E. T. Miller.

Grand Rapids, Mich.

ARE WE GETTING THE BEST?

Doubtless we live below our privileges as Christians. There are treasures in our spiritual inheritance undiscovered by us, heights of joy and good unattained. We do not get from our faith in Christ all that we might get. We do not begin to exhaust the possibilities of blessings and growth in grace.

We do not find the best things there are in the Bible. The finest gold lies deep, and has to be digged for. It is hidden in the rock and has to be worked out. We will never get the best the Bible has to give us until we learn to search through its chapters as the miner searches for pick, hammer, shovel and lamp in the dark mines for the precious treasure that is hidden there.

One of the secrets of a strong Christian life is daily feeding upon the Word of God. The Bible contains God's bread for God's children. Bible-fed Christians are god-like men and women. It is great thinking that produces great character, and he who makes the Bible his daily meditation learns to think over God's thoughts.

We are not getting the best from our praying. It was the Master who said: "Enter into thy closet, and shut thy door, and pray to thy Father which is in secret." It is in our closets that we get our life's renewals. There we may open our hearts to God. We can never speak the things of our innermost life in public prayer. Secret prayer is the communing of the individual soul with God. Here it is that godly men and women get their shining faces, the light that breaks through their tears, the strength that makes them victorious in temptation, the power that fits them for Christian work and Christlike serving. The closet of prayer is the holy of holies of each Christian life. The blessings we may receive there are immeasurable.

We do not get the best possible out of our church life. The church brings heaven down to earth. It keeps alive in this world the love, the grace and beauty of God. Our Sabbaths are oases where we may drink of the pure water that flows from the heavenly fountains and eat of the fruits that grow on the trees of God, and thus be prepared to go out into the world for a six days' journey over the hot sand.

We go out every morning to trudge over the desert paths. We should be sure that on the Sabbath we make preparation that shall not fail us on our journey. Mere idle rest will not give it to us. We cannot get it from the Sunday newspaper, from literary books or from studying works of art. But if we turn our faces to God's house on God's day and commune with him, filling our vessels of faith and love with the water of life, we shall not faint by the way.

In the quietest day there are cares which tend to fret us and break our peace. Business has its temptations, and it is always hard to live out Christ's teachings in our shops, stores, offices, schoolrooms and on our farms. Home life, with its household duties and cares and anxieties, wears heavily on the heart's sensitiveness.

To many the day brings discouragements, disappointments and sorrow. But it is possible to get into our souls such inspiring hope, such uplifting joy, that all the week in the dust and toil heavenly songs shall sing in our bosom.

We rob our lives when we fail to use the privilege which the church brings within our reach.

It is interesting to think what kind of a Christian one would be who should realize all the possibilities of faith in Christ, and truly find the best things in all life's ways.

Ada Jones.

EIGHTH ANNUAL SUNDAY-SCHOOL MEETING OF THE SOUTHERN DISTRICT OF PENNSYLVANIA.

The meeting was held at Huntsdale, Nov. 2, and was called to order by Wm. A. Anthony, after which thirty delegates effected the following organization: Moderator, S. M. Stouffer; assistant moderator, J. D. W. Deardorff; Secretary, Frances M. Leiter; assistant secretary, J. H. Keller; treasurer, C. G. Trimmer.

While a very encouraging report of the increase of last year's work over that of the previous year was given by our district secretary, J. H. Keller, yet it was clearly shown that there are many gaps and uncultivated corners to be broken up, sown and harvested for the Lord. To help accomplish this end it was decided to make a full report and to send it broadcast over our district; and as a further means to this end, district secretary, J. H. Keller, was appointed our Sunday-school missionary to labor for and among our Sunday schools for five years to the extent of the amount of funds contributed yearly by the several Sunday schools of the district for the support of a home Sunday-school missionary.

The topics were well discussed and each speaker showed a deep interest in the work. Among our visitors were Bro. P. H. Beery and Bro. R. T. Hull. These brethren gave some inspiring talks, which added much to the interest of the meeting. Sister Elizabeth Howe also gave some practical instruction to primary teachers. Prof. Wampler, of Elizabethtown College, rendered excellent service in song.

The meeting was well managed throughout and the hospitality of the Hunsdale people and their neighborhood was thoroughly appreciated and enjoyed. Our next meeting will be held in Shippensburg. Frances M. Leiter. Milnor, Pa., Nov. 5.

MINISTERIAL MEETING OF THE FIRST DISTRICT OF ARKANSAS AND SOUTH-EAST MISSOURI.

This meeting convened in the Palestine congregation, Oct. 31. The meeting was organized with Bro. J. H. Neher, of Hudson, Ill., moderator, J. C. Nininger reading clerk, H. I. Buechley writing clerk.

All the subjects were well discussed. In the evening a very interesting round table program was conducted by the Sunday-school secretary, J. C. Nininger, and the way the people took hold of the topics shows that they are interested in Sunday-school work.

Nov. 1 district meeting met and organized by electing the same officers as served at ministerial meeting. Support of the mission work grows in the district, as was shown by reports in the Messenger. Financially, the district raised double the amount of money it did the previous year.

Decided to represent on Standing Committee by letter. This district sends no queries to Annual Meeting. The meeting throughout was spiritual. Brother and Sister Neher were a great help in the meetings. This is where they spent eight years as missionaries.

H. I. Buechley.

Carlisle, Ark., Nov. 4.

FINANCIAL • REPORTS

ACKNOWLEDGMENTS.

The General Missionary and Tract Committee acknowledges receipt of the following donations received during the month of September, 1908:

See that the amount appears properly herewith. In case it does not, write at once to the Committee.
All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Ill.

WORLD-WIDE MISSION.

Indiana—\$327.39.—Northern District, Congregation, Yellow Creek, \$29.53; Yellow River, \$25.53; Warsaw, \$25.53; Pleasant Hill, \$3.50; Copper Creek, \$3.40; Santa Fe, \$3.50; Pine Creek, \$22.15; Elkhart Valley, \$13.35; Burnetts Creek, \$9.32; Blue River, \$17.36; Individuals, J. H. Fike, Middlebury, Marriage Notice, 50 cents; Elizabeth Whitmore, South Bend, \$1; Mrs. Nettie Johnson, Nappanee, \$2.50; Thomas Crisp, Goshen, \$5; Middle District, Congregations, Pleasant Valley, \$16.60; Pleasant Valley, \$22.40; Individuals, A. G. Crosswhite, Flora, Marriage Notice, 50 cents; Southern District, Individuals, Mrs. Geo. Kitch, Bowling Green, \$2; G. V. Goshorn, Clay City, \$3; Martin Ulrich, Mooreland, \$10; Jas. A. Byer, Noblesville, 50 cents; 15 50
Virginia—\$76.34.—Second District, Congregation, Woodstock, \$4.14; Individuals, J. M. Kagey, Dayton, \$24.05; Gertrude Shafer, Linville Depot, Marriage Notice, 50 cents; 24 55
Ohio—\$59.55.—Southern District, Congregation, Wolf Creek, \$1.00; Individuals, A. Sister, Bradford, \$5; Daniel Bock, Old Fort, \$10; Irvin Royer, New Madison, \$4.13; Lydia Stauffer, Arcadia, \$1.00; Marriage Notice, 50 cents; 19 63
Northern District, Congregation, Black River, \$17 12
Individual, T. S. Moherman, Ashland, Marriage Notice, 50 cents; 50

Illinois—\$52.63.—Northern District, Congregation, Cherry Grove, \$7.00; Individuals, A. Brother, Leoda, \$1.00; Sister, Kent, \$3; John B. Lutz, Shannon, \$3.75; 40 08
Southern District, Congregation, West Otter Creek, \$3 05
Individuals, G. Eucher, East Otter Creek, Marriage Notice, 50 cents; G. W. Miller, Cerrigordo, Marriage Notice, \$1; 1 50

Pennsylvania—\$26.75.—Western District, Congregation, Manor, \$7.00; Individuals, John W. Spicher, Shafter, Berlin, Marriage Notice, 50 cents; Mrs. Fannie Moore, Smithville, \$1; A. Christner, Connelville, \$1; W. G. Schrock, Marriage Notice, 50 cents; 9 50
Southern District, Congregation, Oriental, \$3 00
Individual, Martha Martin, York, \$3 50
Eastern District, Individual, Miss Emma Tyson, Springs City, \$3 00
Middle District, Congregation, Lewistown, \$2 25

Texas—\$26.20.—Congregation, Nacona, \$3.70; Sagnaw, \$1.50; Individual, Anon, Marriage Notice, 50 cents; 20 00

Kansas—\$24.90.—Southwestern District, Congregation, East McPherson, \$10.00; Individuals, Jacob Wilmore and Elizabeth McPherson, \$10 00
C. W. Wendle, Larned, Marriage Notice, 50 cents; 10 50
Northwestern District, Congregation, North Solomon, \$2 90

Southwestern District, Individual, John Shert, Westphalia, Marriage Notice, 50 cents; 50

Iowa—\$24.61.—Middle District, Individuals, Daniel Stet, Sioux City, \$3; a Sister, Panther, \$10; 13 00
Northern District, Congregation, Edgar, \$10 61
Individuals, Edward Eikenberry, Greene, Marriage Notice, 50 cents; A. P. Blough, Waterloo, Marriage Notice, 50 cents; 1 00

Michigan—\$11.20.—Sunday School, New Haven, \$6 00
Individual, J. M. Lair, Custer, \$5 20
North Dakota—\$8.00.—Congregation, Berthold, \$3 00
Individual, First Ripe Sheaf, \$5 00

Louisiana—\$8.00.—Congregation, Edgely, \$9 00
California—\$5.50.—Fruitvale Christian Workers, \$5 50
Missouri—\$5.50.—Middle District, Individual, Riley Stump, Northern District, Individual, D. W. Crist, Hardin, Marriage Notice, 50 cents; 50

Alabama—\$5.00.—Individual, Luther Petry, Girard, \$5 00
Oklahoma—\$3.00.—Individuals, Wm. P. Bosserman, Ames, \$1; Adna Choler, Frederick, \$2; 3 00
Oregon—\$2.50.—Congregation, Powells Valley, \$2 50

Maryland—\$2.00.—Eastern District, Individual, W. H. Swam, Beckleysville, \$2 00
Indiana—\$2.00.—Individuals, Mrs. J. N. Gwin, Gifford, \$1; Lizzie Greene, Lewistown, \$1; 2 00

Nebraska—\$1.72.—Sunday School, South Gary, \$1 22
Individual, K. Heckman, Kearney City, Marriage Notice, 50 cents; 1 50
West Virginia—\$1.50.—Second District, Individual, Washington Phillips, Meadowville, \$1 50

Total for September, \$3901 29 \$ 572 19
Previously reported, 45 41 2258 88
Less error in October report, 1 80 \$2282 07

INDIA ORPHANAGE.

Pennsylvania—\$36.47.—Eastern District, Sunday School, Indian Creek, \$16 00
Individuals, W. W. Culp, Pottstown, \$8; Miss Emma Tyson, Spring City, \$1; 24 00
Middle District, Missionary and Temperance Association, \$8 47
Individuals, Mrs. W. H. Swigut, Mattawa, \$1; C. X. Ayer, \$3; 4 00
Southern District, Congregation, Oriental, \$1 00
Maryland—\$35.00.—Eastern District, Congregation, Worked Meeting at Washington, \$16 00
Individual, E. F. Clark, Denton, \$16 00
Illinois—\$24.00.—Northern District, Congregation, Yellow Creek, \$8 00
Individuals, A. Sister, Kent, \$12; a Sister, Elgin, \$4; 16 00
Virginia—\$16.00.—Second District, Mill Creek Aid Society, \$16 00
Kansas—\$16.00.—Southwestern District, Individuals, Jacob Whitmore and Amanda, McPherson, \$16 00

| | |
|--|-----------|
| Iowa—\$10.00—A Sister, Panther. | 10 00 |
| Texas—\$10.00—Individual. Anon, Manvel. | 10 00 |
| California—\$2.00—Individual. F. C. Myers, Covina. | 2 00 |
| Total for September. | \$ 146 47 |
| Previously reported. | 1821 70 |
| Total for the year so far. | \$1968 17 |

BROOKLYN MEETINGHOUSE.

| | |
|--|-----------|
| Pennsylvania—\$40.00.—Eastern District, Congregation. Eph- | 25 40 |
| raim. | |
| Sunday School. Peach Blossom. | 30 50 |
| Individual. Abram S. Miller, Ephraim. | 3 00 |
| Southern District, Congregation. Oriental. | 2 00 |
| Maryland—\$23.15.—Eastern District, Congregation. Mead- | |
| ow Branch. | 23 15 |
| Indiana—\$40.71.—Northern District, Congregation. Turkey | |
| Creek. | 10 71 |
| Iowa—\$10.55.—Northern District, Individuals. Susie Eakin. | 54 40 |
| Waterloo, 15; Eva L. Lichty, Waterloo, 1. | 5 00 |
| Middle District, Congregation. Garrison. | 4 56 |
| Texas—\$10.00.—Individual. Anon, Manvel. | 10 00 |
| Ohio—\$4.12.—Congregation. Sidney Creek. | 4 12 |
| Total for September. | \$ 89 50 |
| Previously reported. | 330 58 |
| Total for the year so far. | \$ 420 09 |

BULSA MEETINGHOUSE.

| | |
|---|-----------|
| Pennsylvania—\$24.40.—Middle District, Congregation. New | |
| Enterprise. | 10 00 |
| Eastern District, Congregation. Willing Workers' Society. | 10 00 |
| Iowa—\$19.00.—Middle District, Individual. A Sister, Panth- | |
| er. | 19 00 |
| Kansas—\$2.00.—Southwestern District, Individual. Sylvia | |
| Sisters. | 2 00 |
| Total for September. | \$ 55 40 |
| Previously reported. | 747 79 |
| Total for the year so far. | \$ 803 19 |

INDIA HOSPITAL.

| | |
|--|-----------|
| Pennsylvania—\$16.00.—Eastern District, Congregation. Spring | |
| Grove. | 16 00 |
| Michigan—\$16.00.—Congregation. Woodland. | 16 00 |
| Iowa—\$10.00.—Middle District, Individual. A Sister, Panth- | |
| er. | 10 00 |
| Ohio—\$9.32.—Southern District, Congregation. Upper Scull- | |
| water. | 9 32 |
| Indiana—\$1.00.—Southern District, Individual. Miss Snow | |
| Mahorney. | 1 00 |
| Middle District, Sunday School. North Manchester. | 3 02 |
| Nebraska—\$1.00.—Individual. Lizzie D. Mohler. | 1 00 |
| Total for September. | \$ 55 34 |
| Previously reported. | \$ 272 22 |
| Mill Creek Congregation, Virginia. | 45 41 |
| | 317 63 |
| | \$ 372 97 |

INDIA MISSION.

| | |
|--|-----------|
| Pennsylvania—\$7.00.—Eastern District, Individuals. Miss | |
| M. Emma Tyson, Spring City, 3; a Brother and Sister, Vern- | |
| field, 2. | 5 00 |
| Michigan—\$2.00.—Congregation. Manor. | 2 00 |
| Southern District, Congregation. Oriental. | 1 00 |
| North Dakota—\$5.05.—Christian Workers of Snyder Lake. | 5 05 |
| Ohio—\$4.00.—Northern District, Individual. Mrs. Flora | |
| Moherman, Ashland. | 4 00 |
| Virginia—\$2.50.—Second District, Congregation. Pleasant | |
| Valley. | 2 50 |
| Indiana—\$1.00.—Southern District, Individual. Miss Snow | |
| Mahorney, Ladoga. | 1 00 |
| Total for September. | \$ 19 55 |
| Previously reported. | 372 12 |
| Total for the year so far. | \$ 391 67 |

COLORADO MISSION.

| | |
|--|-----------|
| Indiana—\$10.00.—Northern District, Congregation. Turkey | |
| Creek. | 10 00 |
| Michigan—\$9.33.—Sunday School. West Thornapple. | 9 33 |
| Total for September. | \$ 19 33 |
| Previously reported. | 124 06 |
| Total for the year so far. | \$ 143 39 |

CHURCH EXTENSION FUND.

| | |
|--|----------|
| Michigan—\$5.00.—Individual. Mrs. Frank Reed, Constan- | |
| tine. | 5 00 |
| Pennsylvania—\$4.00.—Congregation. Oriental. | 4 00 |
| Eastern District, Individual. Miss M. Emma Tyson, Spring | |
| City. | 1 00 |
| Total for September. | \$ 9 00 |
| Previously reported. | 8 00 |
| Total for the year so far. | \$ 17 00 |

CHINA MISSION.

| | |
|--|----------|
| Virginia—\$2.50.—Second District, Congregation. Pleasant | |
| Valley. | 2 50 |
| Pennsylvania—\$2.00.—Eastern District, Individual. Miss M. | |
| Emma Tyson, Spring City. | 2 00 |
| Total for September. | \$ 4 50 |
| Previously reported. | 66 57 |
| Total for the year so far. | \$ 71 07 |

BROOKLYN CHURCH FUND

For September, 1906.

| | |
|---|--|
| California.—Lizzie Plugh, \$1; Oscar and Della Mathias, \$5. | |
| Indiana.—Nettie Creek Church, \$1.25; Jacob K. Reiff, \$2; Amos | |
| Ellisburg, \$5; Goshen Brother and Sister, \$2.35; North | |
| Manchester prayer meeting, \$5; John Snyder, \$10. | |
| Iowa.—Frank K. Allen, \$2; Anna Harris, \$2. | |
| Illinois.—Sent through Eld. J. H. Baker, \$1. | |
| Kansas.—Wm. Flickinger, \$5; Susan Cochran, \$1. | |
| Maryland.—Broadland, \$1.25; Richard Seidel, \$1. | |
| Massachusetts.—Harry A. Hollings, \$4. | |
| New Jersey.—A Sister, 10 cents. | |
| New York.—Sister Frederick, \$5; Mrs. J. B. Oiler, \$25; Italian | |
| Mission, \$1.25; Richard Seidel, \$1. | |
| Ohio.—S. S. at Canton church, \$40.60; Christian and Rebecca | |
| Krabill, \$4; Pittsburgh Sisters' Aid Society, \$5; S. S. Meeting of | |
| Lowdell district, \$5.55; Sarah Beverly, \$5; Jonathan and Mary | |
| Hoover, \$3; R. S. Mohler, \$2; B. F. Zerker, \$1; C. T. Swallow, | |
| \$10. | |
| Pennsylvania.—C. R. Fluke, \$5; D. Grottelty, \$3; Mrs. Lancks, | |
| 60 cents; D. F. Killeheer, \$1; John Edminster, \$1. D. James | |
| Fisher, \$5; Mrs. C. M. Berkeley's class of girls, \$4; D. Jacobs, | |
| \$5; H. Jacobs, \$5; H. Jacobs, \$5; Mary Ellen Baker, \$2; Brother and | |
| Sister A. J. Beechley, \$4; A. C. Moore, \$1; Mary A. Branthorpe, | |
| \$2.70; Kate Oellig, \$1; Elizabeth Myers, \$1; Alice Oellig, \$1; D. W. Wilson, \$1; Union | |
| Church, \$12.67; J. W. Tedrick and Wife, \$1; S. H. Ginkler, | |
| \$1; J. E. Foust, \$2; M. J. Wingert, \$5; Emil Neighawanker, \$4; | |
| Cate Wright, 1st cents; M. O. Globe, \$5; Nancy Smith, \$1; | |
| Mr. and Mrs. John Weigert, \$5; W. J. Swigart, \$5; Emmert | |
| Swigart, 8 cents; Emma C. Landis, \$5. | |
| Texas.—Ella E. Miller, \$1. | |
| Texas.—Sam'l Mosier, \$2. | |
| Virginia.—Mary M. Rexrode, \$1.50; Linville Depot Brother. | |
| \$10; Mrs. Wm. Long, \$3.30. | |
| Total for September, \$27.95. | |

I am thy servant, J. Kurtz Miller

6901 Third Ave., Brooklyn, N. Y.

CORRECTIONS.

Bethel congregation should have been credited with \$16.03 under Annual Meeting collection. Under Balsa Meeting-house Fund East Valley Sunday school is credited with \$8. This should have been placed in India Hospital Fund.

FALLEN ASLEEP

Blessed are the dead which die in the Lord.

Death notices of children under five years not published.

Baughman, Simon, died Nov. 3, 1906, aged 58 years, 8 months and 7 days. He leaves an aged mother, four brothers, four sisters and one daughter. His wife preceded him to the spirit world fourteen years ago. His life was one of many sorrowful experiences. He united with the Presbyterian church thirty years ago. His home was near New Stark, Ohio, and the funeral services were held in the New Stark Presbyterian church. The interment took place at the Eagle Creek church cemetery.

Jesse J. Anglemeyer.

Blickenstaff, Sister Barbara, born Dec. 9, 1833, near Dayton, Ohio, died in Cerrigroog, Ill., Oct. 19, 1906, aged 72 years, 10 months and 10 days. In 1852 she was united in marriage to John Wagoner. To this union were born six children, five of whom survive with four brothers. Our sister has been confined to her home for two years. A few days before her death she was anointed. Funeral services conducted by J. W. Lear. Anna Bingaman.

Click, Mary C., born in Virginia, died near Grand Junction, Colo., Sept. 2, 1906, aged 59 years, 4 months and 24 days. Deceased was a consistent member of the church of the Brethren. Funeral discourse by the writer, from 2 Tim. 4: 7, 8. S. Z. Sharp.

De Lozier, Sister Nancy, of the Antietam congregation, Pa., died Oct. 27, 1906, aged 59 years, 3 months and 27 days. For several years she was an almost constant sufferer. Six years ago she united with the Brethren church. Services were conducted by Bro. C. R. Oellig. Text, Job 14: 10. S. Z. Sharp.

Depoy, Sister Lydia, died near Gasaway, Broxton Co., W. Va., Oct. 25, 1906, aged 84 years, 1 month and 11 days. She was born and reared near Bro. Lowry, Rockingham Co., Va., and was the youngest daughter of David Bowman, who reared a family of twelve children. She was a sister of Bro. David, who emigrated to Ray county, Missouri, in the early fifties. She connected herself with the church before moving to West Virginia, about 1850. She lived isolated from her church all this time, not having been back to see her people for over thirty-five years, and did not hear a sermon preached by the Brethren for eighteen years, but constantly read the Messenger as long as she could see, and lived a true and devoted sister. She leaves one daughter. D. B. Showalter.

Eichholtz, Jacob, died in the bounds of the Scott Valley church, Anderson Co., Kans., Oct. 31, 1906, aged 66 years, 3 months and 12 days. He was born in Lancaster county Pennsylvania. At the age of four years he moved with his parents to Champaign county, Ohio, where he grew to manhood. At the age of twenty-three years he was united in marriage to Miss Lydia Kauffman, who died Feb. 22, 1895. In 1871 he moved with his family to Anderson county, Kansas where he established a home and where he resided until his death. In the spring of 1888 he was stricken with paralysis from which he never fully recovered, and which finally resulted in his death. He was the father of three girls and seven boys, of whom one daughter and five sons still survive. He united with the Brethren church in July, 1895, and remained faithful. Funeral services conducted by the writer, from Rev. 14: 13. R. F. McCune.

Geib, Bro. Isaac, died Oct. 25, 1906, aged 77 years, 6 months and 11 days. His death was due to heart failure, followed by apoplexy. He became blind very suddenly about four years ago. He was out at the barn in the morning with a light, and he thought the light had gone out and returned to the house to light it again, when he was told by his companion that his light was all right. He joined the German Baptist Brethren church in 1859 and lived all the days of his spiritual life in Chiques church. His companion, two sons and one daughter survive him. Funeral at Chiques house. Text, Ps. 116: 15. Funeral sermon by the home ministers. Henry S. Zug.

Greenleaf, Sister Mary Alice, wife of Bro. Jacob Greenleaf, died in the Leamersville congregation, Blair Co., Pa., July 30, 1906, aged 37 years, 6 months and 22 days. She was the daughter of Brother Jacob (deceased) and Sister Elizabeth Baker. She united with the Brethren church at the age of thirteen years and was a devoted Christian. She was survived by her mother, one sister, one brother, her husband and five children. One daughter preceded her. She died of typhoid fever; she was anointed July 27. Funeral services were held in the Dry Creek church by Bro. Michael Claar, assisted by George W. Brumbaugh. Interment in the Brumbaugh cemetery. Grace Benton.

Guenther, Mrs. Frances, born in Montgomery county, Ohio, died in Dayton, Ohio, Oct. 27, 1906, aged 62 years, 6 months and 6 days. She was married to Wm. Guenther in 1868, and to this union were born eleven children, of whom six survive. In early life she united with the Brethren church, where she remained faithful. Funeral services by Bro. B. F. Honeyman, assisted by the writer. Charles A. Bame.

Harris, Harvey Clayton, died in Westminster, Md., Oct. 18, 1906, aged 33 years and 6 days. Funeral services at the Meadow Branch church by Bro. Mitchell Stover, assisted by Eld. Uriah Bixler and Bro. E. C. Brown. Interment in nearby cemetery. W. E. Roop.

Harris, Bro. Jacob, of the Lick Creek church, near Clay City, Ind., born in Pennsylvania, died Oct. 28, 1906, aged 81 years, 1 month and 27 days. He with his parents moved to Ohio, later to Indiana. He was a member of a family of ten children. Three survive him. Bro. Harris was married to Mary Shunk in 1847. To this union were born twelve children. Two daughters are still living. He died Sept. 29, 1872. In 1873 he married Susan Mishler. To them one child was born. Bro. Harris was a consistent member of the Brethren church for many years. Funeral services conducted by Bro. Miller of the Progressive Brethren, assisted by Bro. J. C. Mitchell at the Beech church. Nettie Mitchell.

Hicks, Sister Katie, daughter of Bro. Wm. Hicks, died of consumption at the home of her father in the Bethany church, Boone Co., Ind., Oct. 27, 1906, aged 18 years. The funeral services were conducted at the Baptist church at Poplar Grove, where interment was made, by the writer. Howard H. Keim.

Janey, Sister Susie, nee Rutrugh, died in the Redoak Grove congregation, Floyd Co., Va., Oct. 22, 1906, aged 22 years, 11 months and 27 days. She joined the Brethren church when quite young and lived a consistent member. She leaves a husband and an infant son, a father, two sisters and three half-brothers. Funeral services by the brethren, from John 5: 25-29. Ella Bowman.

King, Sister Sarah A., wife of Bro. Wm. King, died at her home near Moscow, Idaho, Oct. 28, 1906, aged 64 years, 8 months and 21 days. Sister King has been afflicted with dropsy for more than a year. She leaves a husband and four sons. Funeral services conducted by Mr. Mitchell of the Baptist church. Emma Estes.

Langham, Sister Carrie Elizabeth, wife of Bro. Frank Langham, in the Leamersville congregation, Blair Co., Pa., died Aug. 12, 1906, aged 25 years, 10 months and 21 days. She was the daughter of Brother Jacob (deceased) and Sister Elizabeth Baker. Sister Carrie united with the Brethren church at the age of fifteen years and lived faithful. She is survived by her mother, one brother, husband and three children. She died of typhoid fever. Her little daughter Alma, two and one half years old, died three weeks previous to the mother, of the same disease. She was anointed Aug. 10. Owing to the illness of her husband and two little sons, of the same disease, at the time of her death, only a short service was held. She was laid to rest in the Riverview cemetery. Memorial services were held Oct. 14 in the Leamersville congregation by Bro. Brice Sell. Grace Benton.

Lichtenberger, Bro. Rudolph, died in the Lower Cumberland congregation, Pa., of the infirmities of old age. Oct. 18, 1906, aged 83 years and 23 days. Services were held at the house, after which the body was taken six miles to the stone church, between Harrisburg and Sterrits Gap, and there interred. Bro. Lichtenberger leaves a wife (a sister), two sons and three daughters. Four children had passed over before him. Our brother was faithful. Services were conducted by Eld. Henry Beelman and the writer from 2 Cor. 5: 1-14. David Landis.

Linkard, Mary, died in Vandalia, Ohio, Oct. 31, 1906, aged 78 years and 8 days. Her husband preceded her to the spirit world twenty-five years. She leaves one sister. She united with the Brethren church some years ago and was faithful. Services conducted by the writer and the Lutheran minister of the village. Interment at the Vandalia cemetery. D. P. Sollenberger.

McKee, Emory Clinton, son of Jacob and Laura McKee, died Oct. 30, 1906, aged 9 years, 3 months and 10 days. Funeral services conducted by the writer, assisted by E. R. Cramer. Services at the Oak Grove church near Alvada, Ohio. G. A. Snider.

Miller, Samuel D., born in Bedford county, Pennsylvania, 1860, died at Nezerpe, Idaho, Oct. 25, 1906, aged 46 years. Funeral services conducted by Bro. Stephen Johnson. Wm. H. Lichty.

Rice, Sister Elizabeth Frances, died within the bounds of the Botetourt congregation, Botetourt Co., Va., Oct. 13, 1906, aged 75 years, 10 months and 22 days. She was a member of the church for more than thirty years. She was also a widow for about thirty years. Services by Eld. Jonas Graybill at Brick Union, from Rev. 14: 13. B. R. Ikenberry.

Miller, Bro. John, died near Blue Ridge Springs, within the bounds of the Butetourt congregation, Va., Oct. 19, 1906, aged 75 years, 10 months and 10 days. He was a faithful member of the Brethren church for a number of years. He leaves a wife, seven daughters and two sons. Services at Bethesda by Bro. J. A. Dove, from Eccl. 8: 8. B. R. Ikenberry.

Petry, Bro. John, died in the bounds of the Meadow Branch church, Carroll Co., Md., Sept. 14, 1906, aged 82 years, 5 months and 12 days. Funeral services at the old church by the writer, assisted by Eld. Uriah Bixler. Interment in the cemetery near by. W. E. Roop.

Row, Sister Mary, nee Hurtle, born in Tuscarawas county, Ohio, departed this life Oct. 27, 1906, in the Vandalia church, Indiana, aged 62 years, 3 months and 3 days. She was aged 75 years, 10 months and 22 days. She was a member of the church for more than thirty years. In 1848, where she spent the most of her life. May 1, 1869, she was united in marriage to Lewis Row. To this union were born three children, all having preceded her in death. She was a faithful member of the Brethren church. She was anointed. A husband, three sisters and a brother survive her. Funeral services were conducted by the home ministers. John F. Frantz.

Rowe, Bro. John N., of near Ringgold, Md. (within the Antietam congregation, Pa.), died Oct. 31, 1906, aged 53 years, 6 months and 29 days. While he was on his way to market early in the morning in a train of cars, which had been standing on a siding in the mountain, started down the track at a rapid rate. As Bro. Rowe was crossing the track they suddenly dashed upon him, killing him and his horse instantly. Bro. Rowe united with the church early in life. He was a deacon about twenty-nine years. He was an active, helpful, Christian life. He is survived by a wife, three sons and four daughters. Services were conducted by Eld. J. B. Ruthrauff and the Welty church. Interment in graveyard adjoining church. S. B. Miller.

Snyder, Bro. David C., born in Cambria county, Pennsylvania, died at his home near Marion, Iowa, Nov. 1, 1906, aged 75 years, 9 months and 10 days. His companion died three months ago. He is the last of a family of ten children. He leaves five children. Funeral services by the writer. Interment in Dry Creek cemetery, Linn county, Iowa. For forty-five years he had been a faithful member of the Brethren church. S. B. Miller.

Stephens, Emma, born in Chicago, Ill., died at Elgin, Ill., Nov. 1, 1906, aged 26 years, 5 months and 2 days. When three years old she was adopted into the home of Brother and Sister L. A. Plate, where she remained until her marriage to George Stephens, Dec. 23, 1900. A husband and two young daughters, a foster father and mother and two foster sisters survive. Interment at the Bluff City cemetery, Elgin, Ill., conducted by Eld. J. H. Moore, from Matt. 25: 13. G. M.

Wyne, Sister Sadie, died Oct. 29, 1906, aged 46 years, 9 months and 15 days. Funeral services conducted by J. W. Lear and Isaac Frantz. Her maiden name was O'Daugherty. She was born in West Virginia; was married to F. Wyne in 1883. To them were born two daughters. They confessed their Savior a few weeks ago and were baptized. Their father died Dec. 9, 1905. Anna Bingaman.

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VOL. 45.

ELGIN, ILL., NOVEMBER 24, 1906.

No. 47.

RUTH THE GLEANER.

About 1,322 years before the birth of Christ at Bethlehem, there lived, in or near that city, a Jew by the name of Elimelech. He married a Jewish maiden named Naomi. They were probably in well-to-do circumstances, and owned a home where they resided and enjoyed the comforts common to Jewish families in the Promised Land.

In time there came two boys into the family to grow up under the protecting care of their parents and to make them happy. This was at a period when the country was ruled by Jewish judges. It was before the days of kings among the Jews. Bethlehem was then a small place of only a few hundred inhabitants. In the vicinity was some very fertile land, and Elimelech, the father of the two boys, owned a portion of it.

What he raised on his farm we do not know, but it is safe to conclude that he raised considerable wheat, for he resided in a good wheat country. Then he may have raised barley, some fruit, and also kept some sheep and goats. The country was adapted to stock raising on a small scale. The climate was very mild, seldom getting cold enough to freeze more than a very thin crust on the ground.

The father and mother took delight in their pleasant home, which may have been on the edge of the village. It would have been well to be thus located so they could give all needed attention to their little farm. The boys grew and became helpful as all good boys should be. We know not how they spent their lives. They may have worked on the little farm or they may have looked after the sheep and goats, and others things pertaining to their home.

To this family there was no place like Bethlehem. Jerusalem was in the hands of Gentiles, and had not yet come into prominence. The family, however, may have visited the place a time or two to see, on Mt. Moriah, the rock of sacrifice on which tradition says Abraham meant to offer Isaac, his son, as a burnt offering. On the way they may have visited the tomb of Rachel, the loving wife of Jacob, for the good woman had been buried hundreds of years before, by the side of the road, and the grave marked by a pillar of stones.

They may also have made a trip to Hebron, about fourteen miles to the south of their home, for the purpose of taking a look at the cave in which the remains of Abraham and his wife, Isaac and his wife, and Jacob and his first wife, were at that time resting. It would have been a matter of great interest to them to see the final resting place of these distinguished ancestors of their race. In fact there were many things to interest them. They may have thought of the pillar of salt, representing Lot's wife, off to the southeast a considerable distance, but this they did not likely visit.

But there came an end to their home joys and comforts in the Promised Land. A famine came upon the land. There was no rain and for years nothing could be raised. It looked very much like starvation. Finally the parents decided to emigrate. They gathered what

they thought proper to take with them and turned their faces eastward, making their way over a well-traveled road to the Jordan Valley. Including the two boys there were four in the little group.

They did not tarry in the Jordan Valley, which, a few years before this time, seemed almost like some of the fertile garden spots of Egypt. They crossed the Jordan, and after ten miles turned to the south and traveled on the east side of the Dead Sea, until they entered the land of Moab.

This country seemed not to have been affected by the drought, and here the little Jewish family found plenty on which to live and plenty to do. After living here quite a while the father died, and was buried in the land of Moab. Later the two boys, who had grown to be young

men, married two of the young women of the country. In time these two young men also died and were laid to rest. Thus the mother of the once happy family was left alone, and she felt that she was among strangers in a strange land.

After thinking the matter over seriously, she decided to return to her home land. She was quite poor at the time, having lost all that the family had made during their residence in Moab. She told her decision to the two young women, who had been the wives of her sons. She entreated them to remain among their own people while she would return to hers. Ruth, one of the women, could not be induced to permit her kind mother-in-law to return alone, so she accompanied her to the land of Israel.

Naomi, accompanied by Ruth, probably returned by the same route traveled when the family journeyed from Bethlehem to Moab. How much she had to say to Ruth about Mt. Nebo, where Moses died, the site of Sodom and Gomorrah, the river Jordan and Jericho, as they came in sight of them we do not know, but had she been disposed to do so she could have kept the young woman intensely interested during the entire journey. But finally Bethlehem was reached, and Naomi met her old friends with joy and sadness. She was sad because of what had happened to her, and it filled her soul with joy to once more dwell in her native land.

Ruth seemed the privilege of gleaning in the harvest fields of Boaz, a wealthy Jew. Fortune favored her, and in the course of time she became the wife of Boaz. She found a happy home among the Jews, though she was not one of them by blood. Hers was a home of plenty, and she probably knew no want after this. Our picture shows her gleaning in the field of her future husband. It is harvest time, and the servants of the rich Jewish farmer are at work. Ruth was glad for the opportunity of securing some grain of which to make bread for herself and her mother-in-law.

We know not whether Boaz had a season of thanksgiving after harvest or not. At least it was not a formal thanksgiving. But we must believe that he gave God thanks for his bountiful harvest, and like a good man, who believed in God, he may have given to the poor some of his substance. In this way he could have given to the Lord a thanksgiving offering.

Ruth's married life passed pleasantly. She became the mother of a son, and called his name Obed. In time Obed became the father of Jesse, and Jesse became the father of David, the great and good king of Israel. Thus we see what use the Lord had for Ruth. Though a heathen girl, she finally accepted the Jewish faith, worshipped the true God, and became the great-grandmother of David, the sweet singer and psalm writer.

It is interesting to think of Ruth living at Bethlehem, then again think of it as the birthplace of David, and still later as the birthplace of Christ himself. What interest may sometimes cluster around a little country town or village!

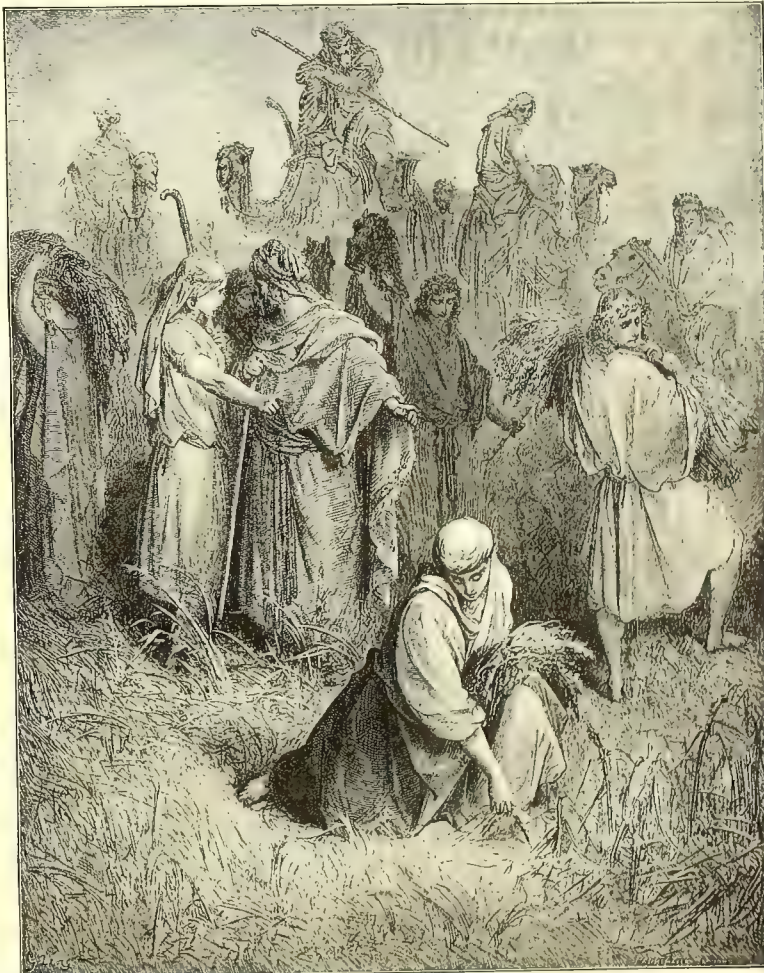
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Ruth Gleaning in the Field of Boaz.

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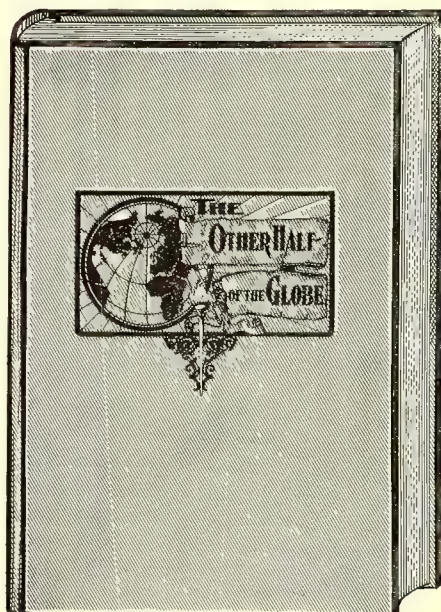
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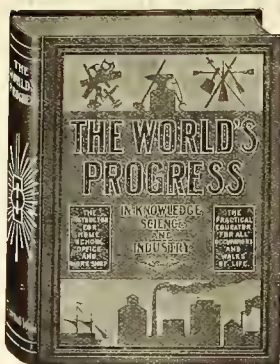


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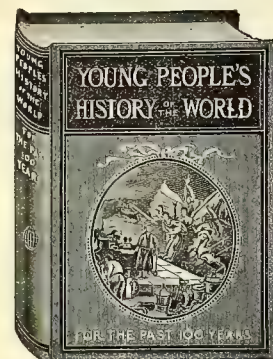
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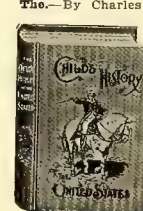
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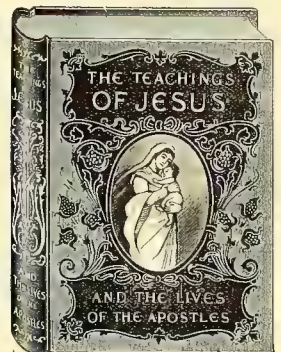
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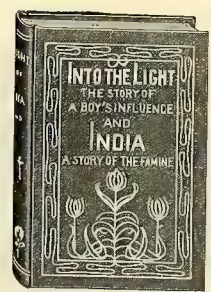
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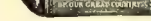
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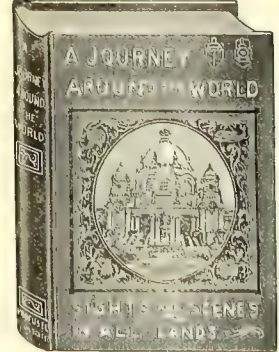
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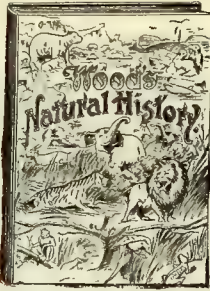
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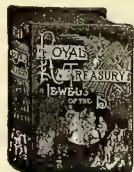


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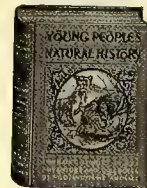
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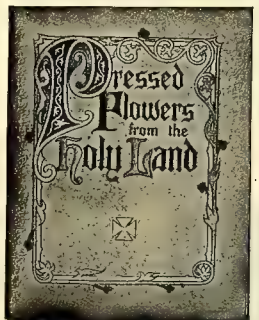
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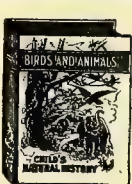
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"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

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AROUND THE WORLD

LAST Sunday a bomb was exploded in St. Peter's Cathedral, at Rome. The day was the anniversary of the dedication of the basilica and a great crowd was there. But no one was injured by the bomb and very little damage was done. A report had gone out that the pope would visit the cathedral to pray before the tomb of Clement XIII. This increased the crowd and probably was the reason why the bomb was exploded there. The pope has received letters containing threats that he will be assassinated in the apostolic palace as a protest against the present organization of society. The letters also say that the anarchists are ready to employ every means to destroy all institutions supported by religion or by military forces. The attempted assassination meets the severest condemnation everywhere, as it should. Pure religion is the best friend of all men, and the poor owe much to it, even though they do not accept it. Such attempts destroy sympathy and defeat the very purpose they are intended to aid. The bomb does not bring blessing to any class of people: it is inhuman.

THE largest and most far-reaching suit for years is now pending. A petition has been filed in the United States Court, at St. Louis, to dissolve the Standard Oil combine. This means to dissolve the Rockefeller combine of seventy corporations. On the one side will be the Rockefeller trust with its millions and on the other side the president, representing the people. The petition filed asks that the court decree that the combination and conspiracy are unlawful under the Sherman anti-trust act. That the Standard Oil company be enjoined, restrained, and prohibited from exercising any control over its allied corporations, or any of them, by the election or appointment of directors or officers, or in any other manner. That the subsidiary corporations be enjoined from declaring or paying any dividends to the Standard Oil company of New Jersey. That the defendants, and each and all of them, be enjoined from entering into any contract, the purpose or effect of which is to restrain commerce in petroleum and its products or to monopolize the same. The government has been gathering evidence for nearly a year, and is now in a position to push its

case. The best legal talent in the United States will be employed, and we may look for a suit requiring months to decide the case. Should the government gain its case, then a criminal suit may follow with a view of punishing Rockefeller and his colleagues for the violation of law.

THE proceedings against the Standard Oil Company have caused much uneasiness among the smaller stockholders and greatly affected the market value of the stock. A few months ago it was selling for seven hundred dollars a share, but last week it sold as low as five hundred and thirty. This means a loss of a hundred and seventy million dollars in the value of the capital stock. The directors sent out with their dividend notice a letter intended to reassure the doubting ones. They claim that the business has been honestly and fairly conducted, and say that they fear no action of the courts. But it is well known that they have repeatedly violated the laws of the land, and it is but fitting that they should pay the penalty and be made to obey the law. If they had done so they might have made smaller dividends, but they would have saved much sorrow to the many whom their methods ruined and drove to despair.

LAST week President Roosevelt visited the Isthmus of Panama, for the purpose of inspecting the canal route and the work that is being done. The trip was made on one of the government warships. Accompanied by his wife and others, he landed on the Isthmus a little ahead of time, and took some of the officials by surprise. They did not have to wait on him at any time. He was always ready for his part of the program. On a train he crossed the Isthmus slowly, so as to carefully observe and inquire after everything necessary along the canal route. He learned that the work was being pushed, saw several steam shovels at work, and was heard to say that he found a better working system in operation than he had expected. He was especially concerned about the sanitary conditions. One day at noon he suddenly announced his intention to enter one of the thirty-cent restaurants and eat dinner, where the workmen took their meals. Accompanied by his wife he entered the restaurant unannounced, and called for the class of food served to the men working on the canal. He ate heartily and said that was good enough for anybody. Mrs. Roosevelt says she proposes to go wherever her husband goes, and together they are creating quite a sensation. But with the president this is not a pleasure trip. He means business, and in this light his trip is viewed by those with whom he comes in contact. He wants to learn all about this tremendous undertaking so he will know better how to direct his part of the work. This is the first time a president of the United States ever set foot on foreign soil while in office, and no one seems to think that he is out of place either. He has been in meetings with the officials and managers of the canal work, met the president of the Republic of Panama, made a number of speeches to the workmen and citizens, and dwelt with emphasis upon the far-reaching importance of the canal, and the absolute necessity of harmony in every department. The visit seems to have put new life into everything and we may now look for greater progress in the canal work. From the Isthmus the president and his party go to Porto Rico, to spend a day or two, and from there will return to Washington.

ANOTHER rich young woman, who married a count, has come to grief. In 1895 Anna Gould, the youngest daughter of Jay Gould, was married to Count Ernest Boniface, of Europe. Miss Gould's dowry at the time

was understood to have been \$18,000,000, and it was further stated that her yearly income was \$600,000. Immediately after the marriage the young couple went to Paris, where they commenced living in high style, so much so as to cause much comment. Not many months passed until trouble began. The count proved to be both extravagant and profligate. In ten years he is said to have spent \$8,000,000 of his wife's money in reckless and immoral living. Not only so, but he was cruel to her. She endured the shame as long as she thought she could stand it, and then applied for a divorce, which the court in France granted cheerfully, for it was made clear that the wife was a much-abused woman. The court granted her the custody of her children, with the understanding that they are not to be removed from France. The count himself was cut off practically from everything, with no home, no money and many large debts hanging over him, the most of which the divorced wife refused to pay. Here was a marriage with money as a consideration on one side, and a title on the other. The promising young woman, with all her wealth, came to grief. Though much abused, she is a wiser woman now, and had she known eleven years ago what she knows at this time she would probably have married some sensible young man in America and still be living a happy and useful life.

THE manner in which the French court, in the divorce case of the Count and Countess de Castellane, swept aside the technicalities of the lawyers and decided on the facts in the case speaks well for the court. The example could be followed with profit even in America where there are probably many men at liberty who would be serving sentences behind the bars if they had their just deserts, for their money secured legal talent which makes a business of devising ways for the guilty to escape. The most trivial technicality nullifies the intent of the law. Also the French court is to be commended for suppressing the revolting details of the life of one who while passing as a nobleman and being welcomed to the most exclusive homes was one of the most depraved of degenerates, who should never be allowed to mingle with the pure. But society often receives in its bosom the wealthy or titled moral leper while casting out the poor and unknown saint.

AN interesting story is told of how the captain of a police precinct in New York was astonished one night not long since by the entrance into the station of a well-dressed boy about seven years old. He came to the station in a cab and said: "I should like to see the superior officer." The captain introduced himself and the precocious youngster then explained his errand. With great dignity and precise English he told how he had come over from New Jersey on a ferry-boat; had enjoyed himself seeing the tall buildings and other sights, and finally had viewed Grant's tomb. After leaving the tomb, he said, he had "lost his bearings," and, hailing a cabman, had told him to take him to the nearest police station. The captain, much amused at his self-possession, summoned the matron, whom the boy greeted politely, and confiding him to her care for the night proceeded to call up the boy's friends on the telephone. They were in a state of great anxiety, and were delighted to hear of his safety and lost no time in coming for him. There are thousands of people just like this boy; they have lost their bearings, but on the other hand they are not wise enough to seek counsel of those who might be able to set them right. Think of the hundreds who are on their way, through this world, to their Father's house above, but have lost their religious bearings!

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

A SONG OF THANKFULNESS.

I thank thee, Lord, for the blue of thy sky,
For the green of thy woods and fields;
For the river that ripples and sparkles by,
And the harvest the brown earth yields.
For the birds that sing and the flowers that bloom,
And the breath of the cooling breeze—
Thou hast made them all so beautiful,
I thank thee, Lord, for these!

I thank thee, Lord, for a brain to think,
And a will to dare and do;
For a heart which may give my fellowman
A love that is strong and true;
For a spirit that is but the breath of God,
And is new when the world is old—
I yield them all to thyself, dear Lord,
They are thine to have and hold.

Only use them, Lord, in thy shaping hand
For an end that thine eye can see,
As day by day thou art fashioning
Thy child to be more like thee.
Let thine image shine from my faithful heart
As a light over life's rough way,
That others may find it an easier path,
And be led to a perfect day.

—E. A. Hawkins, in Zion's Herald.

UNSEEN FORCES.

BY JESSE D. MOHLER.

THE country has recently passed through an experience that recalls to our mind the hold that one man or a set of men may have on another or on a large body of men. In a general way we call that "political influence." Much that might be termed thus is but the power of control of minds and votes for personal ends desired. The man of influence is the one who can shape the policies of his followers, not to secure personal gains, but to set them on a basis of right, the man who sets the standard and the man who leads others to that standard.

This difference in ability and method exists more or less in every movement, general or local, and is not confined to politics. Financial circles have recently shown in contrast, strong examples of the power to bring pressure to bear, and of unseen power of a conviction of right and honest principles. The work of the church has always shown the two forces, the one active, open and evident, but in itself transient; the other quiet, working in the secrets of the heart, moulding character and destiny, as eternal as the heavens.

Both classes of power we call influence, but the unseen power is the influence that has always worked out the success or failures of individuals or congregations. The "little things" peculiar to our church practices may not have much in themselves, but their observance has an effect on the mind and will that indelibly stamp character on the individual. What a man does, what a church does, is not so much in the act as the unseen power set at work to making or marring of character. What a man fails to do, what a church fails to do, is not so much in that as in the failure to set in motion the powers that work out God's mysteries.

We fancy we hear assent to this, but, brother, sister, do you assent that this means you? Yes, you, yourself! How the writer recollects the time when he first recognized that his life, not his words, were an influence, leading others. It did not seem possible at first. Has it seemed possible, yes, a positive fact to you? Do you realize your actions are breathing a force into the lives of your relatives, your associates, your whole acquaintance, more powerful than all your teaching? Not nearly so much depends on what a preacher says as on the man behind the sermon!

Have you ever noticed how differently people behave in company with different people, especially among young people? This may be due partly to personalities, but the wide differences are but the breathing of the life of one into another. We have

all known characters whose presence had a demoralizing effect on even those of slight acquaintance, a demoralizing influence. Others, then, fit in with most everybody without much helpful influence, but we rejoice to know of those whose presence is a signal for a shaping of words and conduct unasked. Such power instills new life, raises the ideal, and works silently in the heart after the pressure is gone: There is power.

Such conditions seem to go even farther than our own lives and pervade even the inanimate on account of their use and association. Let me illustrate. The writer spent several seasons threshing, a few years ago, working with a crew. One season was spent under a Mennonite boss who ruled out all cursing and swearing among the hands. This worked well for some time, and we heard almost no profanity.

One rainy evening we got into night quarters earlier than usual, and some went to sleep sooner than others. The writer and the Mennonite brother were bunking together, but were soon awakened by loud talking and profanity. No one was angry, all in good humor, but swearing and cursing had full sway. Why this outbreak against the rules of the crew? Someone had produced a deck of cards and a game was in progress. Swearing and cursing were the natural accompaniment. Satan's unseen force was turned loose.

Is there any harm in a pack of cards? None at all before they are designed for the game and printed for such use. As soon as that is done, the devil recognizes his place, and takes up lodging there. You can't dislodge him without burning his dwelling place.

The same evil spirits haunt other games and have their recognized resorts. They are unseen forces at work at certain places, notably the billiard hall, the theatre, and the dance room. I care not how strongly one may protest their innocence, those evil forces will awaken kindred powers in the hearts of the attendant that will eat away the best teachings that can ever be lodged there, and that unnoticed by one's self. Satan never fails to attend his gatherings; certain things have been set aside for him. They exercise an unseen power for him, and you cannot use those things without being used of him.

A brother once deprecated the preaching of certain sermons against questionable gatherings, sinful amusements and intemperance, claiming they did no good, as the people would go home and do those things just the same. That is a mistake. The devil always attends certain places, and God always attends certain other places. Evil will slip in if you allow it, but God is the prevailing power in every lecture and sermon against evil, and his unseen power is at work in the mind and heart of every receptive hearer in the land. It takes continual and repeated teaching and preaching to overcome the opposing forces.

You can never tell the amount of good set to work by any sermon if God's blessing is sought. No one sermon is likely to ever again turn the hearts of men as on Pentecost, but every sermon has its part. It is the unseen power set to work and kept at work by the Holy Spirit that accomplishes results. Sow in wisdom, plow in hope and in God's own time the harvest will be silently brought about in a rich and bountiful ingathering.

Warrensburg, Mo.

EDUCATIONAL NEEDS.

BY W. L. EIKENBERRY.

In Four Parts. Part Four.

IN the third article of this series it was pointed out that the only really effective way to carry out any principle was to put it into the hearts of men by effective teaching.

Of course the chief hope is in the coming generation. Now, how can this teaching be accomplished? There is but one method which can be successful. The pulpit and the press may be of much service here, but only if in each church and community there are some of the younger generation so thoroughly imbued with these ideas that they have become a part of their being.

This condition never results if the ideas are im-

pressed upon them from without by authority. It can be done in a properly constituted school in which the young person sees the principles of the simple life in everything with which he is surrounded and where he works them into everything he does.

I have in mind a school housed in buildings whose plainness is not the evident result of poverty, leaving the impression of something to be avoided, but rather a finished simplicity which is evidently intentional and unashamed. It should offer instruction in the usual branches and in addition to these should require training in handicrafts—the working of wood and metal as well as farming and household industries.

The classes in drawing should become true classes in art, leading the student to see the beauty in simple and honest things, and these ideas would be extended to the work in the school shops. Whatever be the article the pupil is making in the shops, its design should be in good taste and the work it requires should be honestly done with no shirking. By these means the pupil would live in an environment which would gradually become a part of the very fibre of his being and he would return to his native community to live out in daily life the principles of simplicity, because he believed them.

This picture which I have tried to draw is not a picture of an imaginary school; it is the picture of such schools as actually exist in many places in the United States. In educational circles there is at present a strong movement toward manual training schools, and many have been established in all grades. Examples may be found among the elementary schools of cities, among high schools, colleges and universities. The plan accords so well with our history and ideas that we ought to be in the forefront of the movement instead of lagging behind.

At the same time that manual training schools are being developed, there is growing throughout our country the conviction that life has become too complex and ought to be simplified. This conviction has borne fruit in the form of groups of artists and artisans who try to embody their ideas in articles of use which though sacrificing nothing of beauty are yet made so in accord with our principles that they seem made especially for us. What does this mean? It means that people are coming to see the righteousness of the position which we have long held, and though we did not teach it to them, they are in actual agreement with us. Never have we had so good a chance to appeal to the best classes of people as to-day if we will only study the situation and educate our young people to meet it adequately. The greater shame if we fail.

The effect upon the future church of the full recognition of these facts would be incalculable. We have come to that place where we must advance or go backward. If we will rise to our opportunities and to the needs of the situation we shall be able to fulfill the mission of the Brethren church in America, but if we stand still that fact will not cause the rest of the world to do so, and we shall appear to fall yet farther behind. I believe that the Dunker church has a message to the people of this country, that it has a mission to perform in bringing Americans back to a sane and less artificial way of living. If we refuse to perform this work to which God has called us we cannot hope to succeed in our work as a church. The future church is bound to be controlled by men of education; then let it be men that have been educated particularly in the principles for which we stand.

I know that it will be said that the church has always taught its members the principles upon which I have been insisting, but this is only partly true. We instruct them as to what are the detailed requirements of the church, but too often the instruction stops with the bare statement that Conference has decided thus and so, with perhaps a quotation from the Minutes. Now any young person can easily ascertain the decisions, but he wants to know the reasons for it and these have not been much discussed. The result has been that the young people have had little respect for ideas and decisions which seem to them to be wholly arbitrary. On the other hand, the attempt to enforce these rules by authority, even though much

tempered with mercy, has been quite unsatisfactory. It will continue to be unsatisfactory just so far and so long as people do not have those principles thoroughly assimilated which it is desired to carry into practice. Now if any community could have in it many young people who had spent the school period of their lives at a place where in addition to developing their minds and acquiring habits of industry, they were saturated with an atmosphere of simplicity, there would be an effective foundation upon which to build. Such a school would within a few years be the dominant factor in the life of the church.

This must not be construed as any criticism of the existing schools. As I have said before, they have done a magnificent work and are still doing it; they are willing to do yet more if they are given the facilities and opportunities, but they do not have the departments which have been spoken of as most fruitful in these respects. They are needed to carry out lines of work that could not be attempted by such a school as I have outlined.

An Industrial Institute in the Brotherhood is at present our most crying need, and it ought to come immediately. I have not indicated whether in my opinion it ought to be an expansion of an existing school or an entirely new foundation, and, indeed, I have no opinion to express excepting the hope that whenever a location is selected it will be the one affording the best prospects for the future of the school, regardless of local prejudices.

Another point which I desire to make clear is that the institution should not be established until sufficient financial support is assured. This support must come from the members of the church in order that their interest and patronage may be assured. It would be a matter of congratulation if some of our wealthy brethren would emulate the example of the many men of the world who have used their surplus wealth during their lifetime to establish great institutions of learning. No nobler monument to the life of a successful man could be designed, nor could one easily imagine any way in which the influence of a life could be better perpetuated. These lines are written in the hope that some one or many will be stimulated to think and act, and in the hope that some good may result in arousing us more fully to a realization of the mission to which the author believes that God has called us in his providences for the American people.

4233 Russell Ave., St. Louis, Mo.

SOME OF MY EXPERIENCES.

BY MARY E. BROOKS.

I FEEL that I must tell some of my experiences, hoping that they may do some soul good. My first deep religious impressions were at a love feast, when I was about twenty-three years of age. I was sitting back in the audience looking on the beautiful scene of the saintly brethren and sisters (about a hundred in number, all of whom are now sleeping their long and last sleep) seated around the Lord's tables.

I felt that I was an outcast, I thought I would like to be one of that number, but Satan said, "Not now," and made me believe that I could not, as the sacrifice would be too great. I could not give up my worldly dress. The plain headdress and prayer covering stood in my way. I was heartsick all through that meeting; but after it was all over I was my old self again to some extent, thinking *some* time I would be a Christian.

I lived on in this way for about five years. I remember it was in the spring of 1871, when we were living about thirty-five miles from my parental home, and all that spring and summer I could feel that my mother was praying for me. Then I commenced and read the New Testament more than I had ever read it before. I found such beautiful reading, and the more I read the more I wanted to read.

Thus the summer passed, the burden growing heavier. That fall there was a series of meetings at the United Brethren church, about three miles from our home. We attended nearly every night for about four weeks. The minister was an able speaker and preached wonderful sermons. I sat near the front

each night and drank in the wonderful words of life. The penitents came to the altar to pray and be prayed for in great numbers. My attention was drawn especially to a lady at the altar as she wrestled in prayer; she seemed in great distress, and tears streaming down her face. All at once her face began to brighten and an angelic look came into her face, such as I had never seen before. She arose and shouted praises to God. I thought that if she could get relief from her burdened heart surely I could; but I thought it unnecessary to go to the altar, that I could find my Savior in my home; and the next day I found him.

It was on this wise: I finished my morning work with a broken heart; my load seemed greater than I could bear, and it must be taken from me or I could not live. All this time I never told any one of what was in my heart, and no one knew but that I was unconcerned as ever. I took my Bible, as I had done every morning for months, I read awhile, then looked out of the window, up toward heaven and said, as I gave myself completely to God, "Come, Lord, come!" As the words were spoken I felt that the Spirit of the Lord came and struck my heart, leaving it burning like fire, and the burden was gone and I was happy. I praised God and "all day long he was my joy and my song." Yet there was more for me to do before I was eternally saved.

On the last evening of the services at the United Brethren church, the minister, speaking to the converts, said: "You can unite with the church by immersion or sprinkling, or without either; so says the Bible." That was news to me, and I began to search the Scriptures to find out whether his statement was true or not. I commenced with the beginning of Matthew and read to the close of Revelation, and found that trine immersion was the only way into Christ, and that I must be baptized. There was no church of the Brethren near us, and in a few months we expected to move into the bounds of the Coal Creek church, Fulton Co., Ill. So I concluded to wait until then, as Satan suggested; but I could have written to the Brethren and they would have gladly come and baptized me.

In due time we moved and expected soon to have a new house, then the wily foe again interfered and said, "Wait now until you get into your new house." Now what the new house had to do with it I do not know. When we were settled in our new house I made up my mind when I went to meeting the next time I would make known that I wished to be baptized. I went, but failed to make it known; there was no invitation given or perhaps I might. On the way home I thought, When I visit mother I'll tell her. I made the visit, but did not tell her. I thought I would tell some one at church, but kept putting it off from day to day and from time to time until ten months more had passed away.

Toward the latter part of this time I quit going to church, for I said to myself, "What is the use of my going to church? I know what I have to do to be saved, and I cannot tell any one." The tempter said, "Wait till some one else wants to be baptized, then you can go easily." Yes, I decided to do that.

About this time two of the Brethren came and held a series of meetings. Now I thought will be my time to unite with the church. I went to meeting night after night, thinking each night I would go forward, until the last night of the meeting. I thought then if they would give an invitation I would go, and when they would sing the last verse I would go. But while they were singing the last verse a still small voice said so plainly in my ear, "This is your last chance." I could not move, but unseen hands lifted me to my feet and I went forward as in a dream. Oh, it is wonderful how the Lord had mercy on me! I verily believe that if I had hardened my heart and said I could not go at that last moment my day of grace would have been past. And all this suffering and waiting I endured because of man-fear.

My request was to be baptized on the morrow. I slept none that night. The morrow came and they could get no water, as the stream in which the baptizing was to be done was frozen to the bottom; but there were indications of a thaw. It had rained that night and was still raining. "To-morrow," they said,

"there will be plenty of water." The morning of Jan. 15, 1873, dawned bright and clear; all the ice was gone. It seemed almost miraculous that it could melt away so soon. The hour came at last. We went down into the water, both the minister and myself, and he baptized me, and straightway coming up out of the water the Spirit of God descended upon me, and I felt as if I were caught up in the air, and it seemed as if the heavens were opened above me and the light streaming down upon me. I surely had a foretaste of heaven. I was so light-hearted and happy, praising God, and, like the eunuch, went on my way rejoicing, the devil having left me for a season.

Many times have I been tempted and tried in various ways, but by the help of God and in his strength I have been able to overcome. For more than thirty years the Lord has kept me under the shelter of his wings, and my prayer is to be kept faithful until the end.

Independence, Oregon.

ABRAHAM AS A TITHE-PAYER.

BY JAMES M. NEEB.

It is assumed by some that the only Bible argument in favor of tithe paying is the fact that it was required by the Mosaic ritual. If that were true, there would be no Bible argument in favor of it, since the Mosaic ritual is not binding on us.

Abram, who lived long before the law of Moses was formulated and who had no one but God as his teacher, had a conscience that prompted him to dedicate ten per cent of his increase to God. To Melchizedek, whom he recognized as "the priest of God Most High," he gave "a tenth out of the chief spoils," "a tenth part of all," upon his return from the slaughter of Chedorlaomer, Gen. 14:20; Heb. 7:2, 4. Tithe paying under the law was for the benefit of men, the sons of Levi, but in this case it was paid as to God; not to "men that die," but to him "whose genealogy is not counted," of whom it is witnessed that he liveth. If in the ritualistic tithe paying we have the type, in that of Abram we have an instance and an example of that higher and universal duty of honoring God with our substance and the first fruits of all our increase, giving "according as God hath prospered" us.

Abram without law or ritual honored God's priest with a tenth of all. Now, Christ is God's priest and ours, a priest of the same order. We have the same privilege of honoring God with a tenth of our increase as had Abram. Shall we do less? Melchizedek received tithes of Abram and blessed him (Heb. 7:6); do we want a less blessing than that which Abram received?

Some say that our law does not say in so many words that we shall give a tenth of our increase, therefore we will not give. Abram might have said the same. It remains for us to come up to Abram's standard of giving or take the position that he was so much better than a man need be that we will make no effort to reach his measure of piety and sacrifice. Granting that there is no direct thus saith the Lord for tithe paying, where is the excuse for our falling below the sons of the law in this method of doing good? Where is the intimation in all God's book that we of this dispensation of grace are permitted to take a backward step from the position occupied by the Jews in any good work?

Brother A is asked, "Do you give a tenth of your income to the Lord?" He replies, "I don't know. I keep no account of my giving and am not sure whether it would amount to more or less than one-tenth of my increase." And so Brother A doesn't know whether or not he is as good as a Pharisee, and that, too, with reference to a matter upon which it would be so easy to have accurate knowledge. I am finding no fault with him who may not know just how much over one-tenth he may be giving, but I venture the estimate that nine out of every ten who are not quite certain that they are giving that much are actually giving less.

Then why object to tithe paying on the ground of an absence of a direct thus saith the Lord, when

scriptural logic, benevolence, charity and liberality are all in favor of it? Especially inconsistent is it to demand a thus saith the Lord here and insist on so many other things where there is none.

Lake Arthur, N. M.

RANDOM SKETCHES.

BY JOHN R. SNYDER.

We were very much impressed with the report of the late district meetings of Michigan and Oklahoma. Each was peculiar in itself. In Michigan it took the turn for soul saving inspired by the experience of a sainted woman whose cup was overflowing from the pleasure of meeting once more with those of like precious faith. It certainly would have been a joyful experience to have attended that closing service when souls were pressing, as it were, into the kingdom. Who knows what had been the burden of that sister's prayers for the years she had been isolated? And who knows but what it was reserved for her to know such an experience as was there experienced?

Then we cross over the plains, the hills, and valleys, and rivers, and in the fields of Oklahoma we hear of another season of refreshing. Here it took the turn of raising funds for the extension of the kingdom both by active work in the district and laying the foundation for saving the children. How many years has it been since the mission board was sending money into that then virgin territory to support a few small struggling churches? Has it paid? Yea, far more than ever will be accounted for in this world. In the final accounting no doubt many will be surprised at the credit side of the divine ledger.

What an honor it is to leave a good influence, even after this life is over! Here, where we are now located, there are no Brethren. In years past a few godly families lived here and in this vicinity, but they have long since passed to their reward. Their influence, however, is still felt among their neighbors and with those who came in contact with them. In my inquiries for Brethren I am told that none are here any more, but "there used to be some that lived here and they were such good people." A minister who was located at a charge here, years ago, and who was just recently returned to his old field, said that among the first people he asked for, when he came back, were an old brother and his wife. But he was told that they had long since died. He said, "I felt sad, for whenever I felt discouraged it did me so much good to go to them for comfort." How much better it is to leave a record like this than to leave other things that we so much seek after in these days.

Paris is a city of about ten thousand inhabitants. It abounds in sin and wickedness in high places as well as low. Never have we seen the law so little respected. There are here twenty-one saloons each paying a tribute of \$1,000 per year. Twenty-one thousand dollars each year to the devil, for license alone. O, when will the people of Christ arise in their might and drive the monster from the land? There are signs of awakening along the line and it may be that the beginning is at hand. God grant that it may be. The church of Jesus Christ has the power to overcome the world if the members will only lay hold on the promises of God so precious and abundantly given.

Here the Lord's day is but little respected. Most of the business houses are open a part of the day at least. The saloons are supposed to be closed, but the side and back doors are usually unlocked. The officials wink at these things and those who would do something have their hands tied. A few nights since, one of the most prominent churches here gave a banquet. A lengthy menu was prepared and toasts were spoken and fun and humor reigned supreme. There was no talk of Christ or the mission of the church. After the banquet, I am credibly informed, quite a number of the banqueters left the church and went to a dance given in the public hall of the city. And in this very same church, not many weeks ago, was held a series of revival meetings, conducted by two noted evangelists. They could do nothing. There seemed to be no life in the members. After three

weeks of hard work they gave up and left, discouraged. Is it any wonder? The very life of the church has been bartered for a mess of pottage.

We have been able to attend a Brethren's service but once since we came here, and that was when we went back to our Ohio home a few weeks ago. It is very lonesome to have no church home and we do long for the simple, earnest service that we have been so long used to. Isolation has only made us love the church and her service the more. May it be kept pure and become a power to overcome the sins of the world that are to-day threatening the overthrow even of the church.

217 West Court Street, Paris, Ill.

WHAT HAVE WE TO BE THANKFUL FOR?

BY IDA M. HELM.

THIS Thanksgiving day of 1906, let us think! Why have we been so richly blest? We live in a land of Bibles; we enjoy a greater measure of freedom than any other people on earth, and we can worship God according as we understand the teaching of his Word, and no one will molest us. We know nothing of the tyrannizing insolence and persecutions of a bigoted bishopric, such as the pilgrims of Scrooby, of England, had to endure. We do not need to go to the church armed, and place sentinels at the doors to keep watch, lest some lurking foe surprise us and lead us to execution, as they did in times past, when Indians roamed through the surrounding forest. We do not have to worship God in secret or in gloomy catacombs as the early Christians of Rome used to do. But the people of the United States can raise their voices to God in united thanksgiving for the countless blessings they enjoy.

Is it by our own merit that we have been so richly blest? No. We are all unworthy. God has been very good to us. To him that much has been given, much will be required. The Creator, in great kindness, has remembered us and sent us refreshing showers and the warm rays of the sun; the soil has yielded for us an abundance of her wealth. We may not have large bank accounts, but we have been permitted to gather in plentiful harvests and though our homes may be humble, the cheerful warmth of the fireside, around which the whole family may gather, and where they may welcome their kinsfolk and their neighbors, and spend evenings of social enjoyment, safely sheltered from the cold and storm outside,—a place where love, plenty and contentment may abide. Surely there is abundant room for thankfulness.

Dotted over the broad acres of this Christian land are homes that have been provided for the destitute, by the Government, and the homeless may have a home, and plenty to eat and wear, if they will. Truly, "The Lord crowneth the year with his goodness; he giveth strength and power to his people." Every life, although unconsciously, is ever giving something to others. What influence are we giving to those around us? Are we striving to enrich other lives, to be helpful to the needy, to lend an uplifting hand to the downtrodden and thus give them reasons for thankfulness? If we have, that is something for which we should be thankful. God's protecting care is all around us and—

"With humble prayer and fasting,
In every strait and grief,
We may seek the everlasting,
And find a sure relief.
Our covenant God will overshadow us,
And shield from every foe,
He will make our hearts with thankfulness,
And love to overflow."

R. F. D., Ashland, Ohio.

ISAAC AS A TYPE.

BY D. C. REBER.

A TYPE, in a theological sense, is a sign or symbol prepared and designed by God to prefigure some future person or thing. The essentials of a type are: (1) It must represent the future object more or less clearly. (2) It must be prepared and designed by God to represent its antitype; hence it is different from a simile. (3) It must give place to the antitype

as soon as the latter appears. (4) The efficacy of the antitype should exist in the type in appearance only.

Judged by these requirements, many persons and events of Mosaic history, and the sacrifices of the Levitical dispensation, were types of future persons or events. Melchisedec was a type of Christ as King and Priest. But Christ was more—he was Prophet, Priest and King. The sacrifices under the Mosaic law were a "shadow of good things to come." Col. 2:16, 17. The tabernacle was a figure or parable by which the evangelical and spiritual doctrines were taught. Heb. 9:7-9, 23, 24. This is New Testament doctrine whose author is the apostle Paul.

One of these Old Testament characters who was a type of Christ was Isaac, the Wordsworth of the Old Testament; a character not prominent and not interesting perhaps. The interest is about him rather than in him. His life as a whole was uneventful, almost monotonous, yet God used him as an important link in the chain of his providence. For a long time the whole scheme of God seemed to wait on Isaac and seemed ready to fail because of his absence.

The lines of divine record delineating the character of this primitive man, this early patriarch, are few. It is only by a glimpse of some scene in relation to a greater character, his father Abraham, or in connection with his sons and neighbors that we are enabled to form an idea of what manner of man he was.

Let us now see in what particulars Isaac's character and life typified Christ. We find that Isaac possessed certain traits of character that in a general way were typical of the perfect Christ. In these of course he did not represent or prefigure him clearly. But there is one grand event in Isaac's life where we can clearly and distinctly trace and foresee the blessed Christ, the Savior of the world.

Some of these general resemblances to Christ prior to the scene on Mount Moriah are these: Isaac was the child of promise. More than a score of years before he was born, he was promised to Abraham. So he was like Christ whose birth was prophesied thousands of years. Both were circumcised on the eighth day, and of both it is said that they grew. Then follows a long period of silence in the life of each. At about the age of twenty, the greatest scene of his life occurs, in which we plainly see the Christ typified. On Mount Moriah, near which Calvary is located, this sublime event occurred. The offering of Isaac by Abraham typifies Christ offering his life on Calvary's brow in five respects: (1) Abraham gave his only and well-beloved son Isaac to God. Gen. 22:9. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. (2) The ready and willing submission of the son Isaac. Christ said: "I lay down my life for the sheep." John 10:15. (3) Each victim bore the instrument of death. Gen. 22:6; John 19:17. (4) Both consented to a violent death. Gen. 22:10; John 19:16. (5) Each was delivered from death the third day. Gen. 22:4; Matt. 20:19.

As Isaac and his father Abraham journeyed up that mount, the former asked: "My father, behold the fire and the wood, but where is the lamb for a burnt offering?" Abraham replied: "My son, God will provide himself a lamb for a burnt offering." Isaac's question represents unconscious human nature expressing its terrible want and the almost hopelessness of a remedy for that want. The want was occasioned by sins. That terrible evil still exists in the world, and there is no real remedy but from revelation and belief in Christ. Those who on that day ascended the mountain found the remedy provided. A sacrifice was found and substituted. And it was a type of what occurred long afterwards when God provided his own beloved Son as a sacrifice for the sins of the whole world.

Isaac understood but did not utter a word as they journeyed, as the father bound him and laid him on the altar. So Jesus was oppressed and afflicted, yet he opened not his mouth. Isa. 53:7. All this is a type which finds its perfect antitype in the compact of the sacrifice between God the Father and God the Son. The sacrifice on Calvary was as much the

design of the Son as of the Father. Isaac's conduct on this occasion had not only a prophetic significance but also a Christian beauty, inasmuch as it embodies the doctrine of sacrifice not only in Christ the Head but also in us the members.

The life of Isaac after the typical and highly solemn event manifested in a general way some of the attributes of Christ's blameless life. Isaac had an amiable and peaceful disposition. He had a yielding temper and almost infinite patience. When the Philistines closed the wells which Abraham and he had dug to water their herds, Isaac quietly moved thence and dug others. Gen. 26:12-25. But as often as Isaac gave up, he received an inner blessing and won his enemies. In this Isaac surely resembles Christ who when he was reviled, reviled not again.

Again (Gen. 24:63) we read that "Isaac went out to meditate in the field at the eventide." Although this was said of him on a particular occasion, yet it truly characterizes Isaac's life as a whole. His was a noiseless, meditative career. To meditate is to commune, yea, to pray. The early patriarchs were constantly communing with nature and nature's God. They possessed the ability to sense God's presence which to a twentieth century Christian is almost a lost faculty and a lost divine art. They enjoyed God's presence all through life. They saw him, heard him and almost touched him. His voice was speaking to them in the thunder's peal. The lightning was a gleam of his indignant eye. Yet they realized his tender mercies in all his works. He giveth to the beast his food and hears the young raven's cry. He stops at the voice of sorrow and healeth the broken heart. In this presence of God, the patriarchs walked and meditated. They often erred and went wrong, but God was their friend and everlasting portion. In this, Isaac was a type of Christ who spent much time alone at night in prayer and communion with his heavenly Father.

Isaac was devout, faithful and obedient. His character had a peculiarly sweet gentleness. Measured by the old Hebrew standard of prosperity in temporal things, Isaac certainly stood high in the divine favor; although he was not a special favorite of God, for God only speaks to him once. Gen. 26:2.

Isaac, although not the greatest of the patriarchs, was doubtless the happiest. All-yielding Isaac was rewarded more than warlike Abraham and led a happier life than Jacob. His life is an antique pictorial illustration of the words: "Give and it shall be given you." He yielded everything, but found everything. He gave his life on Mount Moriah, but found it. In strife he always gave up, but like the lamb he conquered the wolf. Born as the reward of faith, he was a man of faith, but different from Abraham. He led a calm and contemplative life and closed his career full of years, that is, satisfied with years. He had gotten out of life all that life could offer. And just as in nature the lower forms in creation are types of the higher, so Isaac was a crude type of the perfection and head of the race, Jesus Christ the redeemer of mankind—the antitype, the body, the substance of all the types of the Old Testament—our All in all.

Elizabethtown, Pa.

CONVERTING THE YOUTH.

BY JOHN HECKMAN.

No church or congregation can hope to perpetuate itself unless it shall be able to create a membership from among the youth. It is a well-known fact that a very small percentage of church membership is taken up after middle life. Upon good authority, fifty per cent of all membership is accepted before the age of twenty-three. There have been entire denominations or local congregations which have thought it of use to try to convert only the people of mature mind, making no effort whatever to interest or win the young. These denominations or local congregations have not grown or prospered. By the very nature of the case, there are less of these now than formerly.

Those churches which have given prominence to the training and gathering in of the young have main-

tained their numbers and they show the value of following such a course. The workers who give their time and effort to winning the young are much more sure of success than they who give their endeavors to winning the grownups. The Roman Catholic church, in modern times, is a standing example of the value and necessity of winning the young to the cause which we so much desire shall succeed. St. Francis, in the sixteenth century, said, "Let me have the children until they are seven years old, and anybody can take them afterwards." Their wisest and most winsome priests give their efforts to the children, fully realizing that while they are young they are more susceptible to influence and the work is most remunerative. It is in the earlier years, during the formative period, that the most lasting impressions can be made, and they who are wise will take advantage of this.

For any congregation to fail to gather the young into its membership, is for that congregation to start in the direction of death itself. The young people may fail to do their duty in not accepting the truth, as taught and practiced by that congregation. That congregation, through its leaders, may fail to do its duty in not properly presenting the truth of God's Word to those young people. In either condition the result is failure on the part of that congregation to perpetuate itself.

Immigration may be the means of temporarily building up congregations, when those immigrating leave congregations where they may well be spared. It may be the means of getting a start to do missionary work in any certain community, but it cannot be used successfully to the growth and prosperity of the Brotherhood at large, to keep up and build up membership in congregations already established. It serves its purpose well during the period of the growth and development of the country, but must eventually give place to methods suited to other conditions.

A congregation, through its leaders, may fail to present the truth to the young people in that community in which it is located, by being too rigid concerning things for which there is no plain "thus saith the Lord," neither will the "spirit and tear" of the Gospel bear them out in their teaching or methods of practice. This rigidity, lacking the softening influences of love and mercy, may become repulsive, is resented, and results in estrangement to the Gospel and the church.

On the other hand, a congregation through its leaders may fail to present the truth to those young people, by being too indifferent and loose concerning the things for which there is a plain "thus saith the Lord." This indifference and looseness lead to a general disregard of all law and order, resulting in the impression that religion is a farce, lacks power, and does not do what is claimed for it.

The Brotherhood, through her General Conference, and through her literature, should not fail in her endeavors to present the truth of the Gospel to every youth in an acceptable manner, to every youth whose parents hold a membership in that great brotherhood of Christian people. Every group of congregations, working through the district associations, should not lose a single opportunity to win the young. The Lord places upon each congregation the responsibility of presenting the truth of the Gospel to each individual in that particular territory. The greatest hope lies in presenting the truth to the young.

Polo, Ill.

ADDITIONAL EDITORIAL

(Continued from Page 745.)

DEATH OF ELD. ALLEN BOYER.

BRO. ALLEN BOYER, an aged minister and elder, residing near Lena, Ill., has passed beyond the veil. He died at his commodious residence, on his farm, Nov. 16. Bro. Boyer was born in Union county, Pa., March 29, 1819. His ancestors were originally from Germany. His father was a Lutheran and his mother belonged to the German Reformed church, but Allen read the Scriptures for himself, and became convinced that the Dunker Brethren held the right

view of the New Testament teachings. He became a member of the church in 1836, and four years later was married to Leah Jordan. One year after his marriage he was called to the deacon's office, Eld. John Kline, of sacred memory, delivering the charge. In 1846 he moved from Pennsylvania to Illinois and located on the farm, where he has since resided. He was called to the ministry in 1862 and set apart to the eldership in 1901. His home has always been an ideal home for the Brethren and he took special delight in entertaining them. No man among us knew more about the history of the Brethren church in Northern Illinois than Bro. Boyer. Some of the records he kept are of special historical value. From the beginning of the publishing interest in the Brotherhood, he took all the papers published by our people, preserved them in nicely arranged files, and a few years ago presented his entire collection of papers and pamphlets to the Brethren church, and sent the same to Elgin for safe keeping. This collection has since been kept in one of our fireproof vaults, and in the course of a few months will be removed to the large fireproof room in the new building. Our brother leaves an aged and devout wife and a number of children. Bro. Boyer was not a strong preacher, but he was an earnest and intelligent Christian man, sound in the faith and endeavored to bring his life up to the religious standard he believed and taught.

The love feast held in the Elgin church last Sunday evening, was one of the most enjoyable that our people ever attended. In the forenoon Bro. I. B. Trout was with us and preached an excellent sermon on self-examination, thus preparing the minds and souls of all for the evening exercises. We met at six, and after a season of devotion, and just before engaging in the ordinances, the voice of the members was taken for the advancing of Bro. Carl G. Petry to the second degree of the ministry. After this we proceeded with the usual love feast services, Bro. A. C. Wicand officiating in a most impressive and instructive manner. The house was well filled by members and others, there being quite a number present from the neighboring congregations. A number of the city people were also in attendance. Immediately after the close of the ordinances, Bro. Petry was installed, Bro. I. B. Trout delivering the charge. Bro. Petry is attending the Bethany Bible school at Chicago, still holding his membership here in Elgin, and the church regarded it as a pleasure as well as a duty to see that he was forwarded in the ministry on this occasion while he was with us. Taking the feast as a whole, the members comprising the Elgin congregation feel that we had a most enjoyable, encouraging and instructive season. We were grateful for the presence of visiting members and the help received from them.

One of our earnest missionaries, who spent a number of days at one of the mission points, reports that he placed the MESSENGER in seventeen homes. He knows how to get the people interested in the Brethren church. The preacher who has the MESSENGER read in seventeen homes in the vicinity where he holds services, is certain to have a good attendance, and also sure to have good attention paid to the Word preached. Each district mission board should make it a point to have the paper go to as many families as possible at mission points. There is no better way of creating a hopeful interest and making a favorable impression.

NORTHERN Indiana is asking the next Annual Meeting to recommend that hereafter State Districts, in which Annual Conference is held, shall give preference to autumn grounds, when it is convenient to do so. The idea is to select places for the Annual Meeting in keeping with the religious character of the meeting. The plan is a good one.

With this issue we are reaching nearly every family in the Brotherhood. Most of the members are already reading the Messenger, but some of them are not. We shall be pleased to have those who have not been taking the paper look over this issue carefully and we are sure that they would like to have the paper come regularly to their address. This, of course, is a special issue. The book advertisements do not appear in the regular issues. Our fixed rule is to give sixteen pages of matter each week.

GO YE!

BY WALTER C. FRICK.

Not long since we listened to an excellent discourse on "Redeeming the Time." It was made clear that procrastination, oversleeping, loafing, idling, attending worldly amusements, etc., were positive misuses of time—time unredeemed. It was also definitely proven that time is redeemed only by doing such things as are good, and is redeemed to best advantage by direct and positive service in the cause of Christ. Hence we were made to understand that the minister and Christian teacher may redeem the time to greatest advantage. Noticing at least six ministers scattered among the audience, we were made to wonder whether all of our preachers fully understand the import of that great commission which reads, "Go ye!"

We think just now of a congregation where at least twenty ministers reside at present, wherein is ample opportunity for each of the twenty to preach two sermons each Sunday; yet, in view of all this, there are less than eight sermons preached. What about the "Go ye"?

Did it ever occur to you that that commission does not read "Come ye"? The latter infers an invitation, permitting acceptance or rejection; the former a positive command. The ministry to-day is not up to the standard which merely accepts invitations to preach, let alone obeying the command.

Why the commission is not obeyed by all, rests not on the minister alone, nor does it rest on the laity alone. Both are seriously at fault. Many devote all their time, every possible talent and energy to the work. They deserve support. Some preach an occasional sermon when custom almost forces them to do so. Each and all should be willing and desirous of preaching at least two sermons a week, and expect no remuneration, except possibly for traveling expenses. No talented minister should hesitate any more to talk for Christ whenever opportunity affords than the average church member hesitates about going to church on Sunday; nor should he expect remuneration unless he devotes very considerable time to the work.

But there are burdens (?) which the laity must bear, and we too often forget this fact. Will you expect your ministers and other talented ones to induce people to come to service where there is no sanctuary in which to worship? On our part rests the financial end of this matter. O how we grip the dollar when means are needed in affairs of this sort.

Remember the widow's mite! There are many willing workers awaiting a place to work where suitable quarters are afforded in which to congregate. Have we done our part?

Chicago, Ill.

SALVATION.

BY H. A. STAHL.

WHAT is salvation? not only pardon, not only absolution from punishment, not merely deliverance from the bottomless pit. These blessings are, I admit, a part of it, but they are only a part. Salvation means the crucifixion of your flesh with its affections and lusts; the mortification of your corrupt nature; the salvation which the Gospel of Jesus Christ offers, is not only a future deliverance from hell, but a present deliverance from sin, not only a rescue from that awful punishment that awaits the sinner, but a full restoration to favor, and not only a restoration to the favor of God, but also to his image. Christ died to raise you to the state of Adam before his fall; that is, to a holy state.

The end of all God's dealings in a way of mercy with the sinner is to restore to him the dominion of holy and happy principles in his nature: the whole manifestation of a holy love in the Gospel is to change the stubborn, selfish, worldly, wicked heart of the fallen creature into his own likeness, and thus, by

making him a full partaker of the divine nature, fit him for divine communion. Salvation, then, is the deliverance of his soul from the power as well as the punishment of sin, which places his soul in communion and fellowship with God. Hence all should seek salvation while it can be found.

Simeon's desire was not to die until he saw the Lord. In his old days he had the pleasure to cry out, "For mine eyes have seen thy salvation." Our prayer should be the same, that our eyes should see and enjoy this salvation. We should be "wise unto salvation."

There is an enemy man has to fear besides hell; that enemy is *sin*. Could man be delivered from hell without being delivered from sin, he would find no heaven. When man was created, he was created holy, and therefore happy. He was not only placed in a paradise that was without sin, but he was blessed with a paradise within himself. His perfect holiness was as much the Eden of his soul as the garden which he tilled was the Eden of his bodily senses; it was in the inward paradise of a holy mind that he walked in communion with God. The fall cast him out of the heaven on earth; his understanding became darkened, his heart corrupt, his will perverted, and his disposition earthly, sensual and devilish. Not only was his conscience laden with guilt, but his imagination was full of terror and dread of that holy God. He was afraid of God, and unfit for him. In his innocence he loved God supremely, and his companion as himself. But now he was cut off and came under the damnation of hell. He was not only condemned by God, but alienated from him. Hence the death of Christ is not only to deliver us from the penal, but also from the polluting consequence of sin, from the power of sin. "His name is Jesus, for he shall save his people from their sins,"—not in them. He died to redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, etc. Eph. 5:25-27.

We must, then, take up at once right views of the design of the work of Christ. We must look to him for salvation. He is the source and only source of salvation. Paul in Heb. 7:21 says: "Wherefore he is able also to save them to the uttermost that come unto God by him." Why not come and seek salvation while it can be found? James 1:21 says, "Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save you soul." May salvation be each one's chief concern in this world, is our prayer.

Glade, Pa.

SEVEN THOUSAND DOLLARS IN DEAD HERMIT'S ROOM.

BY RICHARD SEIDEL.

WADED into ancient leather pocketbooks so tightly that some were bursting with the pressure, and tucked away into twenty different compartments, the hoarded wealth of the two Meeham brothers, hermits, was found at Arverne, Long Island. A New York expert forced the door of an old safe and drew forth nearly seven thousand dollars in greenbacks and securities.

There were two brothers, Jerry and Pat, and they lived together. Neither one had ever married. Three years ago four burglars entered their house and bound and gagged the brothers. While they were trying to blow open the safe Jerry released himself and killed two of the burglars and wounded another. Then the brothers hid the greater part of their wealth and vowed never to disclose its location. The last of them died recently, carrying the secret to the grave, and now the trustees of the estate will dig on the farm in anticipation of finding more wealth.

Selfishly hoarded wealth, whether it be wealth of health, of time, of opportunity or of money, cannot but bring shame, condemnation and woe when our Master comes to reckon with his servants. Let us rather so use our God-given talents as to win an entrance into the joy of our Lord and be made "ruler over many things." Matt. 25:23.

Fort Hancock, N. J.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, December 2, 1906.

THE CHRISTIAN WALK.

Scripture Reading, 3 John 1-4.

1. Walk in Christ,Col. 2: 6
2. Walk in Newness of Life,Rom. 6: 4
3. Walk After the Spirit,Rom. 8: 1
4. Walk Honestly,Rom. 13: 13
5. Walk by Faith,2 Cor. 5: 7
6. Walk Worthy of the Lord,Col. 1: 10
7. Walk Worthy of Our Vocation,Eph. 4: 1
8. Walk in the Light,1 John 1: 7
9. Walk as Jesus Walked,1 John 2: 6
10. Walk Humbly,Micah 6: 8
11. Walk with Good Men,Prov. 2: 20
12. Finally Walk with the Lord in White,Rev. 3: 4

The Christian's walk tells mightily for or against him. Many eyes are upon us. The non-professor knows how we ought to walk as well as does the professor.

1. If Christ is our leader, we surely ought to walk in his footsteps.
2. Our walk as a Christian ought to be as much transformed as our minds and spirits, for we now walk as a new man in Christ Jesus.
3. A spiritual walk will lead us into spiritual paths. We shall hie away from all carnal objects.
4. Our walk must be along open ways where all may see. We have naught to be ashamed of, that we need to hide our footsteps. Sad, indeed, would it be for a Christian to want to hide his walk!
5. We may not always understand why we are to walk in certain paths, especially unpleasant ones, but we ought to trust our Leader and follow on. In his own good time we shall know.
6. If the Christian walks as he should, he honors God and his cause.
7. Let us strive to honor the vocation wherewith we are called. It will win others to walk therein.
8. If we walk in the light, we need have no fears of stumbling, neither need we fear danger, for we have a strong helper.
9. Jesus has gone before and cleared the way. Our duty is to follow.
10. Humility is a characteristic of the Christian. It may be manifested in our walk.
11. If we walk with good men, we shall not likely go astray.
12. Soon our walking here will end, to be continued over there with our blessed Savior.

PRAYER MEETING

For Week Beginning December 2, 1906.

WHAT SPIRITUAL UPLIFT DO I GET FROM THE EIGHTH CHAPTER OF ROMANS?

1. **Spirit of Life to Liberate.**—"The Spirit of life . . . hath made me free" (Verse 2). No longer in bondage—true liberty of Gospel privileges.
2. **Spirit of God to Dwell Within.**—"The Spirit of God dwell in you" (verse 9). Each heart may have this Heavenly Guest. Have you prepared to receive him?
3. **Spirit of Christ to Identify Us.**—"We are known by the disposition we manifest. 'If any man have not the Spirit of Christ is none of his' (verse 9).
4. **Spirit of Power to Raise.**—"The Spirit of him that raised up Jesus" (verse 11) is also able to avail for us. Blessed thought!
5. **Spirit of Might to Quicken.**—"There is a mighty impulse for good in the Spirit's leading, for he will 'quicken your mortal bodies' (verse 11).
6. **Spirit of Leading to Guide.**—"Led by the Spirit of God," (verse 14). He guides if we are willing to be led. We must yield our own wills and desires.
7. **Spirit of Witnessing to Cheer.**—"The Spirit himself beareth witness" (verse 16), and testifies as to our privileges.
8. **Spirit of First-fruits to Pledge.**—"The first-fruits of the Spirit" (verse 23), are only the foretaste of richer and more abundant blessings.
9. **Spirit of Help for Our Infirmities.**—"The Spirit also helpeth our infirmities" (verse 26). We need help daily. Let us be ready.
10. **Spirit of Intercession to Plead for Us.**—"The Spirit himself maketh intercession for us" (verse 26, R. V.).
11. **Spirit of Interpretation to Make Known.**—"The mind of the Spirit" (verse 27) reveals the unknown and makes clear to us divine mysteries. There is a depth in the riches of spiritual attainment which only the Spirit-filled believer can fathom. He finds the "pearl of great price," and rejoices.

HOME AND FAMILY

THE UNSOUGHT BLESSING.

I thank thee, O my God, for answered prayer;
For dreams come true I thought too good to hold;
For gifts so precious and for scenes so fair
That then shall never vanish or grow old.
And more I thank thee for the gifts of thine
I did not hope for in my wildest thought;
The sweet surprises of thine oil and wine
Poured out when I had never dreamed nor sought.
Yet, give thanks for answer and surprise,
It is for this thy goodness I would boast;
That thou has sent, despite my pleading cries,
The thing I did not want, but needed most.
—Jessie Brown Pounds, in the King's Business.

GOING HOME FOR THANKSGIVING.

BY ELIZABETH D. ROSENBERGER.

You are going to spend Thanksgiving day at the old farm. And as you make your hurried preparations to take the early train you find, when you come to think about it, that it is over three years since you were home the last time. That does seem most too bad, but you have been succeeding in business, and it took all of your time; indeed, you failed to write regularly to the old folks at home because you were busy, always busy. But you are glad that you are on the way at last. And as your train stops at the little station you find that the post office remains the most important institution in the little place, just as it used to be when you came there, bare-footed, to get your mail.

As you walk along you reflect that a prettier country were hard to find. The scenery, without rising into grandeur or breaking into wildness, is so peaceful, so cheerful, so varied and so thoroughly home-like as you remember it in your boyhood days. The brown road and the rich verdure that borders it, strewn with the dry, sere leaves of the oak which rustle as the wintry wind whirled them along. A few sprays of golden-rod are still blooming in spite of the season; and ruddy berries gleaming here and there,—how very beautiful it all is. Up on the hill the road widens, a few sycamore and sumach trees have grown tall since you were here before, you see the group of cattle in the meadow. You quicken your steps, for the barn-roof is in sight. And because you are not accustomed to the wintry winds that sweep over the bare, brown fields your fingers are almost numb with cold.

You hurry up to the door, and there is mother, old and bent, but still busy at her kitchen table, where it seems to you she was standing when you left her several years ago. You take her in your arms and she says, "Now I can say with David, 'My cup runneth over.'" Not a word of reproach for your long absence. The kitchen stove shines as only mother's stove could shine. She never would consent to quit polishing and just wash off the stove as is the custom with some modern housekeepers. She bastes the turkey while she tells you that you might be in time for the sermon if you go at once.

And so you hurry down the lane and cut across the fields, and reach the white stone meetinghouse in time to hear the old preacher announce his text.—"Praise the Lord, for his mercy endureth forever." 2 Chron. 20:21. You are glad that you have the opportunity of listening to him again. As a boy, he made you see that as Jesus was baptized, so we must be baptized and that by trine immersion; as Jesus washed his disciples' feet, so in memory of him we should be glad to observe the ceremony of feet-washing. You have listened to many sermons since then, but nothing ever disturbed your early conviction in regard to these doctrines. Now you listen as he says: "If it had not been for his mercy we should all be consumed. Let us be thankful this day, first of all for the unspeakable gift of God in Christ Jesus. We rejoice, and praise the Lord, for he is good. Behind all our mercies and the cause of them all is the goodness of the Lord; the great character of our God. Did you ever think what it would be like to have

a god such as the heathen think they have? Cruel, merciless and vengeful. How awful that would be! But it is not so, and in the storm and darkness that shall sometimes eclipse the sunshine in the coming year we must never forget that as a father pitieth his children, so the Lord loves and cares for us.

"Secondly, I would ask you to think how God gave you all the things you are thankful for? Did your crop come down all threshed and in bags from an opening in the sky? Did your education come to you as a voice out of the clouds? How were your homes made? Did the angels build walls, and do the household drudgery? 'No,' you answer. 'While every good and perfect gift cometh from above, we also claim share in the work. Our horses and our servants and we ourselves toiled early and late to garner our bountiful harvests. Father and mother toiled hard to make a home for us, and patient teachers helped us to gain an education.' Then I ask you to-day to send back the thanks to him, the way he sent the blessing to you. When you go home, think what blessings God has given you in and through your father and mother first of all. Then just tell them of it on this Thanksgiving day; praise them for their courage, faithfulness and loving-kindness. And there may be others who have helped you, who are far away, write them a letter of thanks."

Then he reviewed the prosperity of our country, and our standing as a nation. But you lost that part of his sermon. You were busy reviewing the past. You wondered whether your mother ever thought it a waste of time to spend her evenings mending torn jackets and darning stockings for you. She was fond of books, but she found no time to read; the kitchen and the sewing-basket claimed all her powers. You realized with shame that you never have spoken out much of the gratitude of your heart to the home folks. You are glad and thankful it is not too late to do something to show your appreciation. You are conscious that the minister is saying, "Let us sing with our hearts and voices, 'Praise God from whom all blessings flow.'"

We cannot describe that Thanksgiving dinner; it was cooked and served as only mother can cook and bake and serve her dinners. Everybody stays as late as possible. Some, like yourself, will remain all night, and,—

"Before the evening lamps are lit,
While day and night commingle
Father and mother come and sit
Beside the cozy fire;
And softly speak of the delight
Within their bosoms swelling,
Because, beneath their roof to-night
Their dear ones all are dwelling.

"And when around the cheerful blaze
The young folks take their places
What blissful dreams of other days
Light up their aged faces!
The past returns with all its joys,
And they again are living
The years in which as girls and boys
Their children kept Thanksgiving."

But you find an opportunity to talk to mother alone, and to leave a small roll of bills in her hand, which seems to bewilder her. Her little purse usually contained only small change. You resolve that you will be home again at Christmas time, regardless of the pressing engagements which seem to make it impossible to leave. You know that it will not be long until the father and mother will leave the old home for the last time. Even now—

"They wait at the gate of the King's highway
For the dawn of the soul's Thanksgiving Day."

THE HAPPIEST BOY.

"MAMMA," said little Thomas, the night before Thanksgiving, "is Pastor Lovegood coming to-morrow to eat Thanksgiving dinner with us?" "Yes, dear, and we have invited him to bring Florence and Eddie also." "Oh, that will be fine!" exclaimed Thomas, and clapped his hands for joy. Suddenly, however, he grew thoughtful, and coming quietly up to his mother, gently put his arm around her neck, and pleadingly asked: "Couldn't Elmer B— come too?"

His father is dead, and his poor mother has no money to buy a Thanksgiving dinner."

"How would it do to send them a dinner?" "O mother dear, that would be grand, you are so kind! May I take it over?" he eagerly asked.

It did not take long to fill a basket with good things, and Meta, the servant, was glad to assist Thomas in carrying it over to Elmer's home.

Tears streamed down the widow's cheeks as Meta heaped the good things on her table, and "God bless you!" was all she could say.

After the Thanksgiving service the next day, in church, Pastor Lovegood, his wife and the two children, came to visit the parents of Thomas.

They had a splendid dinner of turkey and all sorts of good things.

After the dinner the children all went out into the garden to play and had a fine time, but the happiest among them was Thomas. You all know why.

SISTERS' SEWING CIRCLE, POPLAR RIDGE, OHIO.

This report is from May 31, 1906, to Oct. 25, 1906, during which time we held eleven meetings. We have a membership of sixteen, with an average attendance of nine. Our work consisted in making comforts and sewing carpet rags. We sent \$5 to Brother and Sister Berkeley in India. A box, containing two quilts, some apple butter, canned and dried fruit, etc., was sent to the Old Folks' Home at Fostoria, Ohio. We also donated two dozen knives and forks to the church, besides other donations to the poor. We had \$11.98 in the treasury; including the money received during the term, it amounted to \$23.83, paid out for expenses, \$9.70, leaving in the treasury \$14.13. Sister Gertrude Flory, of Newport News, Va., was with us at one of our meetings and gave us much encouragement. At our last meeting we reorganized, with Sister Ella Noffsinger president, and Sister Mary Snyder secretary.

MARY A. SNYDER

Defiance, Ohio.

CEDAR LAKE AND CEDAR CREEK AID SOCIETIES.

SINCE our last report of February, 1906, we have held fourteen meetings with an average attendance of thirteen. Average collection amounted to \$1.05; total collection, \$13.99, received for articles sold, \$6.00; received for work, \$2.65. Donations received were: \$1.00 in cash, one comforter, one comforter top, and material for another one; also some clothing for children, \$5.00 and one comforter to be sent to St. Joseph, Mo. We sent \$10.25 to the Japan sufferers. Used \$10 for the benefit of others. Amount of money in the treasury, \$12.32. LOTTIE SHERMAN, Sec. Arilla, Ind.

THE WAY TO GOD'S FAVOR.

THERE is a self opening gate which is often used in country roads. It stands fast and firm across the road as a traveler approaches it; it won't open. But if he will drive right at it, his wagon wheels press the springs below the roadway, and the gate swings back to let him through. So the spirit of thanksgiving pushes the way of all approach to God's favor, through all the gates of privilege, with all the assurance of faith that no good thing of blessing and of knowledge and power shall be withheld. Try it.—*Cut Gems*

MONITOR AID SOCIETY, OKLAHOMA.

SINCE our last report we have held twenty meetings. On account of much sickness among the members, we have not been able to meet every month, but there has been considerable work done, such as knotting comforts, piecing and quilting quilts, making caps and bonnets, etc. Amount of money in treasury when last reported, \$3.40; expenses, \$2.95; including money received up until Nov. 5, we now have in the treasury, \$11.20. SARAH KLAUS, Sec. and Treas.

Jet, Okla., Nov. 7.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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Six accessions to the Upper Conawago church, Pa., are reported.

Six applied for membership during a revival meeting in the Artemas church, Pa.

The new meetinghouse in the Painter Creek congregation, Ohio, is to be dedicated Dec. 2.

BRO. SAMUEL BURGESS is engaged in a series of meetings in the West Goshen church, Ind.

BRO. B. B. WHITMER, of Kansas, changes his address from Morrill to Conway Springs.

BRO. J. D. MEYERS, of Bolivar, Pa., announces that his address has been changed to Clarence, Iowa.

IN the West Conestoga church, Pa., a protracted meeting was held and six made the good confession.

THE special Bible term at North Manchester College, Ind., begins Jan. 28. A good attendance is expected.

SEVEN put on Christ in the rite of holy baptism during a revival held at Perry, Pa., by Bro. Levi Mohler.

A PROTRACTED meeting was held in the Beech Grove church, Ind., and nine put on Christ in baptism. Four were restored to fellowship.

LAST Sunday the Brethren, in Beatrice, Nebr., commenced a series of meetings, Bro. S. C. Miller, of Lincoln, doing the preaching.

BRO. O. V. LONG held a series of meetings in the Carson Valley church, Pa., and five came out, made the good confession and were baptized.

IN the Back Creek congregation, Upton church, Pa., a revival is in progress, conducted by Bro. S. M. Stouffer. The meeting commenced Nov. 17.

BRO. D. M. ADAMS conducted a series of meetings in the Fairview congregation, Pa., and thirteen were baptized. One was restored to fellowship.

BRO. ISAAC FRANTZ closed his revival meetings in the Okaw church, Illinois, with eighteen accessions by confession and baptism. There is much rejoicing among the members.

OUR correspondent says that Bro. F. W. Dove has been selected to represent Southern Missouri and Northwestern Arkansas on the Standing Committee at the Los Angeles Conference.

AT McPherson, Kans., six of the Sunday-school scholars recently applied for membership. This work of grace grew out of special efforts, upon the part of the Sunday-school workers, leading up to a decision day. When the day came the six referred to decided for Christ.

THE attendance at the Bethany Bible School, Chicago, is increasing more rapidly than the promoters of the enterprise anticipated. Bro. Wieand tells us that not less than seventeen new students are to enter soon. In the way of preparing men and women for immediate usefulness in mission fields and Sunday schools, Bethany is doing excellent work.

DURING the series of meetings at Accident, Md., conducted by Bro. J. W. Beeghly, there were five applicants for membership. One was restored to fellowship.

LAST week Bro. Noah Fisher commenced a series of meetings at Staunton, Va., with the intention of closing the last of this week. The love feast is to be held Nov. 29.

BRO. LEMUEL HILLERY is residing near the West Goshen church, Ind. His health is not good. Recently he had a slight stroke of paralysis, so writes Bro. J. H. Miller.

BRO. J. C. MURRAY is engaged in a revival meeting in Middletown, Mich., expecting to continue until after Thanksgiving. The love feast is to be held on Thanksgiving evening.

THE Brethren in Wichita, Kans., have under advisement the purchasing of a church in that city. The building is said to be well arranged, and suitably located for our purpose.

BRO. J. H. MILLER, of West Goshen, Ind., is still doing some evangelistic work. He is probably preaching in the Cedar Creek church, his State, at this time, as last Sunday was the day appointed for the beginning of his meetings.

LAST week mention was made of the death of Bro. H. A. Stahl, of Glade, Pa. He writes us saying that we had been misinformed. It was his son, O. A. Stahl, who died. The same mistake will be found in Bro. H. B. B.'s editorial in this issue, which part of the paper was printed before receiving the correction.

WHEN our people assemble for worship on Thanksgiving morning they will bear in mind, that on that day three of our missionaries are to leave New York for India, viz., Bro. C. H. Brubaker and Sisters Ella Miller and Josephine Powell. They sail on the steamer *Cedric* of the White Star Line, and should reach Bombay the last week of the year.

DURING a revival in the Pleasant Valley church, W. Va., five signified their desire to become members of the body of Christ. Some of them have been baptized and the others are to receive the rite later. The little band of believers comprising this congregation are very much in need of an earnest minister to locate in their midst and help along with the work.

BRO. J. G. ROYER has been holding a series of meetings in the Antioch church, Ind. Concerning the situation he writes: "Here at Antioch, Samuel Murray, Geo. W. Cripe and others labored. On this old church is a bell that, years ago, sounded all over our Brotherhood, and brought committees from Annual Meeting, composed of brethren like Quinter, Saylor, Eversole, and others of their day. They are gone home, but the bell remains and continues to call people to worship. The house of worship is in good condition. There is a membership of about seventy, but no resident minister. They cannot hope to prosper without a pastor. How I wish we had more consecrated young men, ready to devote their powers to the building up of the church as ministers."

WE call special attention to the MESSENGER advertisement on the inside cover of this issue. It will be observed that we are offering a large book as premium. It is Bro. Miller's last book, "The Other Half of the Globe." It is a large work well bound, neatly printed on good paper and profusely illustrated. The work is worth \$1.50, yet we are letting our readers have it at cost. The book is not to be sold at any price, it is for the MESSENGER readers only, and we are sure that it will be greatly appreciated. We are a little later about getting the work from the printers than we at first planned. But it is a large volume and it takes time to place it in type, run off the form and have it properly bound. Still the book will be ready for filling orders by the time this issue of the MESSENGER reaches our patrons. Take a good look at the inducements we are offering, and do not fail to let us hear from you at an early date. Not only so, but show the offer to all your neighbors. They will want the book and the MESSENGER too.

BRO. DORSEY HODGDEN held a series of meetings in the Wolf Creek church, Ohio, and six accepted the invitation. Four of them have been baptized and the other two are to receive the rite later.

BRO. M. R. MURRAY, who is conducting a party through Palestine, sends us a beautiful scenery card from Nazareth, showing the arrival of his party at that place Oct. 22. Nazareth will always prove interesting to the tourist.

THE members composing the Peach Blossom congregation, Pa., will begin a series of meetings at the Fairview house, Nov. 25, with the intention of holding a love feast Dec. 1. The meetings are to be conducted by Bro. Samuel Fike.

WE learn with regret that the mother of Bro. John Pittinger died at her home at Pleasant Hill, Ohio, last Sunday evening. Bro. Pittinger is one of our missionaries in India, and the sad news of the departure of his mother has already been cabled to him.

BRO. GEO. D. ZOLLERS spent a few days in Elgin last week and while here called on nearly all the Brethren families in the city. His short stay among us was very much appreciated. From Elgin he returned to his home at So. Bend, Ind., with the intention of not doing much preaching until after the holidays.

WE have a very interesting article from Bro. I. N. H. Beahm, telling about a Sunday school held in Bethany, Oct. 28. The party made the trip from Damascus to Jerusalem on horseback in ten days, reaching the latter place Oct. 26, and the Sunday school was held two days later. The article came too late for this issue and is to appear next week. We are expecting other articles from Bro. Beahm, concerning matters of interest in Palestine and Egypt.

THE Editor of the *Brethren Evangelist*, organ of the Progressive Brethren, sends us the following correction, which we gladly publish:

In the last Gospel Messenger you kindly mention the membership of the Brethren, but by a typographical error the amount given for home and foreign missions is only \$880, when the report showed \$6,710. There was considerable given that was not included in the report. I am glad that the spirit of missions is growing with us as well as with you.—C. F. Yoder.

BRO. W. R. MILLER, who is on his second trip around the world, writes us, under date of Nov. 8, about his visit to points of interest in Scotland, Ireland and England. His pleasing and instructive communication is to appear in our next issue. Bro. Miller is accompanied by three others, and as he continues on his journey, visiting other parts of Europe, Palestine, Egypt, Mt. Sinai, and the ruins of Babylon and Nineveh, he is to let our readers hear regularly from him. We are sure that his articles "From Over the Water" will be read with interest.

OUR new building is rapidly nearing completion. In fact some of the departments of the House may move into their new quarters before the close of the week. The building is a four-story brick structure, even larger than the one we now occupy. When the two buildings, which are now practically one, are equipped with machinery as contemplated, we will have the largest and best publishing house in Elgin, and one of the best in the State. The entire building is heated by steam and lighted by electricity, and every department is connected by a telephone system so that the heads of the different departments can converse with each other regarding business matters without leaving their rooms. Seated at his desk, on the second floor, in the northeast corner of the new part of the building, the Business Manager can talk with the heads of every department in the House. As will be observed we are getting in a position for good work and a great deal of it. In the course of a few weeks we shall give our readers a good picture of the two buildings combined, so they can see what the Brotherhood owns here in Elgin, for it should be borne in mind, that this entire publishing interest belongs to the Brotherhood, and not to the men who are employed to manage the business.

It will be observed that the Brethren Sunday School Lesson Commentary, published year after year, is to be discontinued, and a Teachers' Monthly is to take its place. The Commentary, which contained a little more than 300 pages, we have been furnishing for \$1, but the Monthly, which will contain nearly 600 pages, we shall be able to supply for half the amount. With the Teachers' Monthly we shall be in a position to serve the interest of the Sunday-school work much better than it was possible for us to do with the Commentary. The matter will be fresher, then there will be more of it. Bro. I. B. Trout will have editorial charge of the publication and is to have the assistance of the best writers and workers among us. For terms, see "Special Notice" on another page of this issue.

It has been definitely decided that the next Annual Meeting, beginning May 21, will be held in the city of Los Angeles, Cal. After carefully viewing the several places offered, the committee on location finally settled on this as the best place for the Conference. The meeting is to be held in the Temple Auditorium, the largest enforced concrete structure of its kind in the world, having a seating capacity of 7,000. The building is absolutely fireproof, and is in the heart of the city, being easily reached by electric lines from all parts of Los Angeles county, as well as from every part of the city. It is within easy reach of a dozen or more restaurants, where meals can be had, in addition to a large and well-kept restaurant in the basement of the building itself. Then there are many houses for rooming within easy reach. Just across the street from the Auditorium is a fine park, where hundreds will rest in the shade and have a pleasant social time together. Later we shall say still more about the location, as well as the splendid building in which the meeting is to be held. So far as the building is concerned, it is probably the best structure ever placed at our disposal for the Annual Meeting.

(Editorials Continued on Page 741.)

A CHANCE FOR ALL.

WHY not each reader of the MESSENGER do on Thanksgiving a good deed that will continue for one full year! It can be done and will cost but fifty cents. You know some earnest family, where there are no members, and where the MESSENGER is not read. Remit the Publishing House fifty cents, saying that you want the paper sent one year to a family, where there are no members, and where the paper is not being received, and your request will be complied with. In this way you can do some mission work each Sunday for one whole year. Not only so, but you may be the means of bringing some precious soul into the fold. We know of no way where fifty cents can be made to accomplish so much. Of course the fifty cents will not pay the cost of printing the paper, but the General Missionary Committee has promised to pay the rest, and is anxious that our people avail themselves of the excellent opportunity of doing a good work. We have scores of readers who will not stop at fifty cents. Many of them will send one dollar, some five dollars and some ten dollars, accompanied by the names and addresses of those to whom they desire the paper sent. This is their way of doing mission work on a large scale. The man who has the paper going to twenty families each week, for a whole year, knows that something is going to be accomplished. But each one can invest at least fifty cents. Please do not let this opportunity go by unimproved. We want thousands to take hold of it, then a great and good work will be accomplished.

THANKSGIVING DAY.

ONE thing we ought all to be thankful for as Christians is that we live under a government that recognizes God as the Supreme Ruler of the universe, and that annual proclamations are issued, calling upon the people everywhere to give thanks to God for his manifold blessings to us as a nation.

After the ingathering of the first harvest by the New England Colonists in 1621, Governor Bradford set apart a day of thanksgiving, rejoicing, prayer and

praise, and one may well imagine how the Plymouth Fathers, godly, pious men, who had left their homes so that they might worship God according to their own belief, poured out their hearts in prayer and praise to him for his goodness to them. Exiled from their homeland they were enduring the hardships of the New World and after their first harvest turned to God with thanksgiving in their hearts.

Two years later a severe drought visited the colonists and threatened famine was imminent. A day of fasting and prayer was set apart and this was turned into a meeting of thanksgiving and rejoicing, for as they prayed the rains came and a bounteous harvest followed. The custom thus early inaugurated in the history of our country, became general and always, after harvest, thanksgiving or harvest meetings were held. The governors of the Colonies set these days apart by proclamation. During the Revolutionary war the Continental Congress recommended an annual thanksgiving day.

Abraham Lincoln was the first President of the United States to issue a proclamation for a national Thanksgiving day. This was done in 1863 and since then our Presidents have not failed to issue such proclamations naming the last Thursday in November as the day of thanks. Governors of the various States also issue such proclamations, following the lead of the Chief Executive of the nation.

But a day of Thanksgiving is older than the settling of our country, it has its foundation in God's Book and was first commanded to his servant Moses. It was kept by the Israelites in their wanderings in the desert; also after entering the Promised Land. It was the eight-day feast of Tabernacles, held immediately after the gathering of the harvests. The first and last days were the most solemn, for on these days they made free-will offerings and gave thanks, and praised God for the fruits of the earth which he had given them. Seven weeks after the sickle was first thrust into the ripening harvest fields, Israel was commanded to bring unto the Lord "a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee." Deut. 16: 10. Without a freewill offering there was no thanksgiving day observed.

The observance of a day of thanksgiving had, in the olden time, and now has, two purposes in view. First to call to lively remembrance the blessings which God gives to his people, so that they may not become forgetful of all his benefits, and to instill the feelings of love and gratitude in the heart to the Giver of all good. And, second, to teach the people the important duty of giving to the Lord their God a special thank offering of what he gives them. This fixes and establishes in the heart the fact that we are only stewards of God's bounty and that even as he has prospered us so we should give to him.

Without a freewill offering, our thanks are hollow, empty pretenses. It is like saying to the hungry, "Be thou fed;" to the naked, "Be thou clothed," and then withhold from them the money God has given you for this very purpose. You turn away from them with a "God bless you" and spend a part of the tenths of God's bounty to buy food and clothing for yourself and yours, and lay aside the balance for the purchase of another farm, a bunch of hogs or cattle or to increase your bank account or your money at interest.

It was particularly stated and enjoined by the Lord that this freewill offering should be made on Thanksgiving day. "Thou shalt not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

If this scriptural injunction were obeyed on the blessed Thanksgiving day, we are now to keep, what an outpouring there would be for the Lord's work! According to last census the distribution of wealth in the United States is placed at \$1,200 per capita. If we divide this by two it leaves the wealth of the Brethren church at \$600 to each member as the average, or sixty millions as the money that God has entrusted to us as stewards. Were the true spirit of thanksgiving to break upon us in all its fullness, and we should resolve in our hearts to give not a tithe of

our possessions, but only one-tenth of one per cent of them, this Thanksgiving day would be notable in the history of our church for it would bring sixty thousand dollars for the Lord's work.

Look at these two real pictures. A young brother with wife and child, no home, an humble saving of several hundred dollars, salary one thousand dollars a year, gives one-tenth to the Lord, has a goodly sum for church expenses, for mission work and \$10 for freewill thanksgiving offering: He says, "Surely if the Lord gives me ten-tenths, I ought, freely and willingly, give one-tenth to his work. Nine-tenths ought to be enough for me."

And this: A brother owns a large farm, is out of debt and has money at interest, works just as hard and no harder than the first, has a goodly income, complains that church expenses are too high, must pay twenty or thirty dollars a year, and wonders where the money goes. Thanksgiving meeting occurs, he is there, an offering is asked for the Lord's work and he finds twenty-five cents the measure of his thanks. At home the fatted turkey has been killed, the guests are invited, the table groans under its weight of the good things of life, thanks are given for the meal, the feasting begins, all eat to their satisfaction, some to satisfy and others gorge themselves. Then time is spent in discussing church work. "Too many calls for money these days, money, money, is all the cry! To-day I had to give a quarter." "Well, I gave a half-dollar," says another; and from another, "I gave ten cents; one cannot always be giving." Call that thanksgiving, do you? Is that giving as the Lord, your God, has prospered you? The young sister who is your hired servant, doing your kitchen work, gave a new bright half dollar to-day, and she has a widowed mother. Your dine should have been a golden eagle and your twenty five cents as many dollars and then you had not given a hundredth part of the widow's mite.

We complain of a lack of spirituality in the church. It is not to be wondered at. In seasons of great prosperity men forget God, men rob God and the windows of heaven are closed and they become lean of soul, wrinkled and shrunken to mere shadows. Skin and bones of spirituality, ready to die and would die were it not for the grace and love of God. It will take a good deal of God's favor to revive such as are fallen into this state, but he is good and wants all of us to be clothed upon with spirituality.

This Thanksgiving editorial will be read by some who will say, "Another call for money," and will go unheeded. Others will read it and say, "We are so glad the Lord has given us so many and such great blessings and this day we will make a freewill offering to him that will measure our thankfulness," and these will learn the truth of what the Master said: "It is more blessed to give than to receive." D. L. M.

THINGS IN BRIEF.

On last Saturday evening, we, of the Huntingdon church, enjoyed a very pleasant love feast meeting. Prior to a feast we have evening meetings directing the thoughts of the members to the occasion, so that we all may have our minds in a proper state, that we may get from the services what the Master intended we should.

On Saturday at 2:30 P. M., we have special preparatory services of about one hour, after which there are no more services till we meet for the love feast, beginning about 6:30. Though our membership is large, including the school and visitors, we get through in about one hour and a half. Short meetings of this kind are always more enjoyable and profitable than long ones. While undue haste is not to be commended, we feel that unnecessary delays should be avoided as much as possible.

We have decided to hold a series of evangelistic services in the near future, and Bro. Moherman, of Ohio, has been engaged to do the preaching. Our prayer is that we may have an outpouring of the Spirit and that we may have a good and glorious meeting. We can have, if we all desire it and believably ask for it.

On last Wednesday evening we had a very in-

teresting missionary and temperance meeting. Among other good things we had read a very acceptable letter from Brother Blough, of India. How it makes our hearts glad to hear these messages of concern and appreciation from our children across the seas! God bless every one of them and their fellow-workers in the Master's cause, as well.

THE election is past. And while the count gave surprises to many, others say: "Just as I expected." Some men always expect the things that come to pass. And it is, perhaps, well enough that they do so, providing they keep quiet until after the things are made sure. What we all should want is good men to fill our responsible positions. Whether the best have been chosen among the number that were nominated to serve the people, cannot be known, but we hope for the best, and we are sure that if we all have done and continue to do our best, the Lord will take care of us.

THE Juniata College's new Library is nearing completion. When finished it will be a thing of beauty and utility. Its appointments will cost something less than the new State Capitol, but we feel sure that it will answer our purpose quite as well, though many times less elaborate in its embellishments.

ELD. W. A. GAUNT has been giving his time of late in gathering funds to build a church at Riddlesburg, a small town on the Huntingdon and Broad Top Railroad. He is succeeding beyond expectations and hopes soon to have funds enough to build the much desired house. That which is worth having is worth asking for. "Ask and ye shall receive," is the divine plan, providing the asking is not misasking. Many more of our towns and cities would have Brethren churches in them had a proper and determined effort been made.

FOR our present College year we have a number of young, active and promising ministers. They are preparing themselves for the Lord's work, and if we are not mistaken they will be heard from in the near future, either ready to do work in our home missions or in foreign fields. And the same can be said of a number of our student sisters. In this they should be encouraged, as the church needs devoted workers in this, the highest of all callings, which gives precious promises for the life that now is as well as for the life to come.

A TROLLEY car line is now under way and will soon be completed beginning near the railroad depot and extending up to the College. It will be a special convenience to the college and those of us who live up on the hill. These enterprises, though they smack of worldly business push, can be utilized to the good of the church and the glory of God, if we are so minded.

WHILE going on the cars, not long since, we overheard two ministers, as the old saying runs, "going for railroads generally." There was nothing seemingly too bad to say about them and their managers, forgetting they were using the road to their comfort and advantage, as they were on their way home from a conference which they could not have attended and enjoyed had there been no railroads. How very thoughtless and inconsistent we mortals be! If things are too bad to be, they are too bad for us to use. Because we find an occasional rotten egg in the dozen we buy is no reason for rejecting the eleven good ones. All things are good if lawfully used. Of course, the best use we can make of some things is to let them alone. But it is not wise to blackmail the things we use and enjoy.

WE were all made sad on receiving the intelligence of the death of Eld. H. A. Stahl. He was formerly a student of Juniata College, known and loved by all for his social qualities and Christian conduct and we deeply sympathize with the family in their deep sorrow and bereavement. God truly moves in mysterious ways in his providences. To us these things seem hard, but it is because we don't know. The Lord doeth all things well.

AND now we are beginning to look towards Thanksgiving time. Of course we don't know that we shall live to see it. But, should the Lord spare us, what then? What are the things that we are looking forward to that are to afford us the anticipated pleasures?

There have been truly many blessings ours to enjoy, for which we should be thankful. In our looking forward, let us think of some of them. H. B. B.

HOW JESUS WAS BAPTIZED.

In the Gospel Messenger you teach that Christ was baptized by trine immersion, or was placed under the water three times. I find no evidence in my Bible in support of this doctrine.

To those who have looked at the matter carelessly, it may seem that the evidence in support of the Master having been dipped three times at his baptism, is wholly wanting. That depends a little upon where one lives. Here in the United States the people see little trine immersion and a great deal of single immersion. It may be natural for them to conclude that only the one dip is taught in the New Testament. In the East the reverse is the general rule. Trine immersion, where immersion is employed, is the prevailing custom. It has been thus from the beginning of Christianity in the Old World. Even where sprinkling and pouring are used, the water is applied three times. Thus the eastern people always think of the three acts wherever baptism is referred to.

But to make the matter plain, single immersion, as a practice, was not introduced until about four hundred years after the beginning of the Christian era. This left trine immersion as the only form of baptism in the early Christian church.

Furthermore, when Christ sent his disciples out into the world to administer the rite, he told them to baptize the believers "into the name of the Father, and of the Son, and of the Holy Ghost." Nothing short of the threefold immersion can fill the demands of this formula. If Jesus was the way, and he says he was, he would not have instructed his disciples to baptize the people differently from the way he was baptized himself. To have done so would have furnished occasion for endless controversies and misunderstandings.

We know that the disciples went everywhere preaching the Gospel and establishing trine immersion as the rite of baptism, for all the churches founded by them, so far as known, had trine immersion when the historians commenced making records of the form used in the different congregations. All over the country where the apostles preached and labored, trine immersion became the prevailing method. When single immersion gained a good foothold, it was in localities remote from the scene of apostolic efforts.

Dr. Wall, in his large work on Infant Baptism, vol. 1, page 578, quotes from a canon of an early council, a council held after infant baptism came into use in some of the churches. This canon shows how the well-informed, in those days, thought Jesus was baptized, and reads thus: "Let the priests know, that when they administer holy baptism, they must not pour the water on the head of the infants; but they must always be dipped in the font. As the Son of God gave his own example to all believers, when he was thrice dipped in the waters of Jordan; so it is necessary by order to be kept and used."

THE CLEANSING BLOOD.

In the church at Corinth some of the members doubtless made more of the preachers who baptized them than reason would justify. To a certain extent they idolized the minister, and possibly gave him some of the credit that was wholly due the Lord. When he learned of this, Paul thanked God that he had baptized only a few of them, lest they might possibly say that he had baptized in his own name. (1 Cor. 1:14.) Paul did not believe in man-worship. He believed in a man doing his best, and in becoming eminently useful, but not in being exalted farther than for the good of the cause and for the good of the man himself.

Even in these times there is danger in attributing too much to man in the administration of the rite of baptism. It is proper that the rite should be administered by holy men, who are duly authorized to perform baptism, but one should not think himself better than another merely because he has been

baptized by a man who happens to stand high in the Brotherhood.

It is but reasonable that one should have a warm feeling for the minister who has been instrumental in his conversion, and took him down into the water and baptized him, but he should not look to the preacher for the efficacy of the rite. The power to cleanse from sin comes from God and not from the administrator of the initiatory rite. The preacher is only the servant of God, and what he does is approved because he is authorized to act, and the Lord accepts his work.

It is not wise to trust in the arm of flesh. It is not good for the one who expects so much of the human, nor is it good for the preacher himself. The convert who will attribute all the virtue there is in baptism to the Lord will not make the mistake some of the members at Corinth made. While looking upon baptism as one of the conditions of pardon, they will understand that, after all, it is the shed blood of Jesus Christ that cleanseth from all sin, and that in the act of baptism the penitent believer comes in contact with that blood, and thus he is cleansed; not by some mysterious virtue that may come through the administrator, but by the power of God as displayed in the application of the cleansing blood.

OBSERVING THE ORDINANCES.

IN some parts of the Brotherhood there is a growing indisposition with some members about attending the love feasts. Some will consent to absent themselves from the Lord's tables for years, and yet consider themselves in good standing in the church. Conditions of this sort indicate a coldness that is alarming. It cannot long continue without resulting in spiritual death. Furthermore, no church can prosper when several of her members are so lukewarm as to remain away from the communion table time after time. The bad light thus shown will lead the unconverted to conclude that if some of those who belong to the church are unconcerned about keeping the New Testament ordinances they need not trouble themselves. But, candidly, this indifference upon the part of members should in some way be corrected. Men and women who belong to the church should be deeply concerned about keeping the ordinances as they were delivered unto the saints. In all probability we need some earnest and instructive preaching along this line. Some who have been in the church for years may not know the importance of observing the love feast ordinances, and the right kind of teaching would enable them to see the mistakes they have been making by absenting themselves from the table of the Lord. "For as often as ye eat this bread, and drink this cup," says Paul, "ye do show the Lord's death until he comes." When Christians refuse to take part in showing the Lord's death they commit an offense against the Lord and his kingdom that is too serious to be overlooked. Hence the importance of much plain and earnest teaching regarding the ordinances that belong to the house of God.

TELL IT TO THE CHURCH.

A brother having proceeded according to Matt. 18, in a charge he has against another, presents his case to the church. Can the presiding officer rule that the church is at liberty to render a decision without hearing the charge, along with the evidence in the case?

JESUS himself settles this question. In Matt. 18:17 he says, that if the accused will not hear the brethren, used in the second step to effect a reconciliation, "tell it unto the church." The whole case should be fully explained to the church, otherwise the church will not be in a position to render a just and an impartial decision. If the church, for some reason, may not hear the evidence in detail, then she should not attempt to render a decision. If the case must be left to a select few, let them hear the evidence in full, and decide as their judgment may direct. But it is a rare case where the whole story cannot be told to the church as the Master directed. Personally, we have never met with a case of that sort.

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LONDON IS HALF HEATHEN.

"Christian London is more than half heathen, and the sooner this terrible truth is taken to heart, the more hope there is of those who are sincerely religious and charitable hastening to the immediate rescue of their perishing kindred, the limit of whose stupefied endurance has been nearly reached, and when reached must culminate in some appalling disaster." "There is much preaching, much lecturing, much writing;—yet, when all is said, done and written, the grim result is the same—namely, that the squalor, filth, vice, ignorance, recklessness, wretchedness and brutality of the great majority of the poor in our wealthy English metropolis is a crying scandal."

That is the dark picture of conditions in the largest city of the world. More than thirteen hundred years ago Christianity was carried to England, where for a long time the conflict between it and heathenism was very bitter. But it finally prevailed, and England has long been considered one of the most liberal supporters of the work of evangelizing the world. And yet the fact remains that the capital of this enlightened land is more than half heathen. What is the reason? Simply that those in the city who have professed themselves followers of Jesus have not lived up to their opportunities, to their duties. The reason is the same in London as in any other city in a Christian nation. There is money and talent enough to go down into the slums and raise many of the debased ones to higher ground. But the money and talent are not turned in the right direction, they are not dedicated to the service of the one who gave them, and who will demand an accounting for them.

This reason merely states a fact which must be explained, gives rise to a question which must be answered sometime. It would be difficult, indeed impossible, to enumerate the reasons why men and women fail to do what they know they should do. But the root of the main reason will be found in selfishness. Doing work at home in a quiet manner does not attract the attention and secure the applause of the world as does giving or going to some other place. It is the same spirit that led the Pharisees to stand praying on the street corners or to blow a trumpet when giving alms—to be heard and seen of men. Verily they have their reward, and their successors will receive a similar one. The spirit prompting such actions is entirely different from and contrary to the spirit of the Master.

Another reason is that money which should be given to benefit others is hoarded up to be consumed on one's own pleasures, the securing of things which are good for neither body, mind nor soul. Time which should be devoted to making others more comfortable is spent in adding to our already superfluous comforts. In one of the parables a man of this kind is used to illustrate a truth that needed to be impressed then, and needs no less to be impressed to-day. He was called a fool. There are many men now-a-days who seem to be following closely in his steps. What do they expect their end to be? He had enough, but wanted more. That is where he made his fatal mistake, and no doubt many of London's wealthy are making the same mistake. The Lord expects us to provide for ourselves according to our abilities; but when we have enough to satisfy our reasonable needs he would have us think no more of laying up for ourselves.

But perhaps that which is the greatest hindrance to the work is the love of ease. There is much that can be done, that should be done, if we were willing to put forth some effort without receiving money for it. Working for the souls of men has come to be esteemed of small importance by some who call themselves Christians, unless they are to be paid for it. They love their ease more than they do the souls for whom Christ died. It is a hard thing to say, but how else can the lack of effort be explained? In London, as in all cities in Christian countries, there are not lacking many who profess to want to work for the Lord. But conditions show that but a small part of them are really in earnest. And it must be said that it is not easy to undertake hard, unpleasant, thankless tasks for the good of others; that is, it is hard for the man or the woman whose heart is not in the work, who loves personal comfort, who does not really love the souls for whom

Christ died, the souls who will never see the true Light unless it is shown to them by the followers of the Savior.

We do not live in London; only a very small per cent of us have seen or ever will see this metropolis of the world. But London conditions are reproduced on a smaller scale almost everywhere in cities. There are sections which are heathen or worse than heathen. And not all of the heathen are to be found in the slums. The question which comes to every intelligent Christian is this: What are you going to do about it? The light of truth has come to you, the way of salvation has been made plain for you. Do you think you are under no obligation to your less fortunate fellows because of this? Can you really enjoy the light and follow in the way if your light is so covered that it leaves the way of your brother or sister still dark? That is the question to be answered now, to-morrow may be, for many souls will be, too late.

G. M.

NOTES FROM THE JUNGLE.

The monsoons seem to be ended and the people are busy gathering in their rice. It is a good crop and they feel happy about it. It would have been still better had it not been for the cholera, which delayed them in planting and preparing the ground. Many of the servants died and not many homes are there but one or two of the inmates were taken by the great epidemic.

One mother died, leaving four little girls—the oldest not more than ten years of age.

Little Kushie, who is next to the youngest, is such a dear little curly-haired child and she likes to come and see us every day.

Last Sunday she sat by my side in Sunday school, and little Darheybai, another little girl, happened to get close to me. Kushie did not think that best, so she stood up in front of Darheybai and put her smooth, little brown arms around my neck. The other girl came closer and Kushie plumped herself down into my lap and began to rub my hand which she often does, and watched the picture, the story of which was being told to the other little brown boys and girls. I put my arm around Darheybai then and Kushie's sister, who was holding the baby, took my hand and put it on the baby. These children are beautiful. Pictures can not show their beautiful eyes and hair and olive skin.

Then when there are dozens and dozens of these little fellows here to love one and to be loved, do you think it is a sacrifice to come and live here among them? It would have been a greater sacrifice to have had to stay at home and not know these dear little boys and girls. It is a pleasure to talk to them and be loved by them. Then when many of them are motherless, it is still a greater pleasure that one can love them.

Steven has had quite a severe attack of malaria, and when some of the opposers of Christianity heard it they were rejoicing among themselves, thinking the sahib would go away and the work would be closed.

A Brahmin shopkeeper got up in front of his shop and said, "Do you think God's work depends upon one sahib or one native worker? If sahib can not carry on the work or master"—here pointing to our native worker, Limbaji—"can not do it, there are dozens of sahibs and native men to come and take their places." The people were silenced.

We are so glad the work does not depend altogether upon our own feeble efforts. If we do what we can God will bless our efforts we know. The work is in God's hands.

When we get sick out here we do feel rather alone. Then we look up and somehow God seems a little nearer.

He has wonderfully blessed us and cared for us and we are so glad that the fever has left and Steven is getting better. Malaria is a visitor to all in this land.

Just now a young man, who has been very much impressed with the truths of Christianity, came in. With him was another young man, and right after him his mother, who made him go back with her. She looked very angry, so he went. Balanthrov, the first one, came on in and is talking about Christ. He has told the people he is going to be a Christian. His people are persecuting him and doing all they can against him.

The other night when he was here his brother and two other men came and inquired for him. He was in another room, so I said, "Do you want medicine?" They said, "yes." They were told to go bring a box and a piece and they could have the medicine. I knew it was not medicine they wanted, so they did not get in.

When the man was sick and so weak he could not speak, they would taunt him and say, "See! See! That is the result of leaving your gods and going to the Christians. The gods are punishing you."

Leaving their gods and becoming Christian here means oftentimes giving up wife, children, home and parents. Then see how easy it is to be a Christian at home with Christian parents and loving friends around one. Yet people will sit and hear the Gospel day after day and it does not

move them. How can they keep from being Christians in a Christian land!

Many seem to be thinking about the Christ, but they are afraid of the persecutions that will come. One man says, "When that man Limbaji baptizes my brother, I will kill him." But people have talked that way at home, and the result has often been that they became Christian themselves, and so we do not feel alarmed when an Indian talks this way. He knows better than to do such a thing where a Christian king rules the land. These people are great talkers, and they say lots of words, and sometimes they do not mean much.

Pray that our lives may be such that they will help these people to see the Light. Nora E Berkebile
Vada, India

A CALL FROM CHICAGO.

By request of the missionary committee of Chicago church, I come before the Messenger readers to make an appeal for clothing. The dear old clothes-room, where so many hundreds of people have been helped and clothed, is practically empty. Many loyal hearts all over the Brotherhood in other days were wont to keep it well filled, so I'm sure this simple statement, will be sufficient to cause aid societies, as well as some individuals, to hasten their donations Chicago ward. And God blessed them all! It has been nearly two years since I have thus communicated with you, but though my pen has been silent, my heart has been deeply interested in Chicago and her work.

Other hands are doing the work of Sister Alice Gather, C. Tempie Sauble Funk, Lulu Sanger Dull and myself. And I am happy to say that it is moving along nicely. Our new missionary at Hastings St., is Katie Broadwater, from Minnesota, who is proving a most efficient worker. She came at a most critical time, when things were considerably at a standstill, owing to a lack of workers, but since then the Sunday school has made a decided gain, having reached 200 in attendance again.

Bro. Filbrun is also doing excellent work, he is well liked by all the members and keeps things moving right along. Since his pastorate the following brethren have been called to the ministry: A. B. Wine and S. S. Nehrer, besides Brethren Albaugh and Myers being advanced to the second degree of the ministry. Our membership now numbers over 160 and old "Hastings St." is packed to her limit at almost every service. May the day speedily come when a large, commodious church-house may be ours here in this city.

Nearly fifty students meet at Bethany each day to study God's Word and fit themselves for his service. And their presence and assistance in our work is much appreciated by all.

Our new mission station at 1298 Ogden Ave., is having a splendid growth. It has steadily increased until last Sunday there were fifty six in attendance.

And now to those who desire to help along with this good work, whether it be the encouraging word, the helpful dollar or the much needed clothing, let it be sent to the Sunday School Extension Committee, 183 Hastings St., who will gladly receive and acknowledge all such communications. Kindly enclose "bill of lading" when sending, thus saving much valuable time and unnecessary expense.

Cora Cripe Brubaker.

Nov. 8.

THE LINCOLN NEBRASKA MISSION.

Since we came to this place, a little over a year ago, we have baptized six, received two by letter and granted two letters. We now number fifty. One of those baptized was a native of Persia. He is able to converse in five different languages, can read in ten, and is now attending the university to qualify himself, in the hope of returning to his native country as a missionary. He has been in the city nearly a year and has won many friends.

Bro. I. D. Bosserman has just closed a very interesting series of meetings. One was restored, one baptized and the members all feel much encouraged.

We are now giving lessons to several Koreans who came to this country to learn our language and customs, and we hope to have them learn the true religion.

Yesterday we visited at the santarium, where we met one sister with whom we worshiped, and another who called for the anointing before undergoing an operation for cancer. These sisters need our prayers.

S. C. Miller.

323 N. 22, Lincoln Nebr., Nov. 9.

WICHITA, KANS.

Wichita church met in council Nov. 3. Elders J. J. Bowser and J. J. Yoder from adjoining churches were present. Bro. Yoder acted as moderator. S. M. Brown was elected as presiding elder for one year. Steps were taken and a committee appointed to look up the probability of buying a church home. Not far from a year ago, is a brick church (owned by the Baptists) for sale. The work has grown so encouragingly that the mission workers, especially, are looking forward to owning a permanent home.

Susie Jacques.

1708 Wall Ave., Wichita, Kans., Nov. 8.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

ARIZONA.

St. Francis.—We had a pleasant love feast on Tuesday, Oct. 30. Our council meeting occurred the day before, and on the following Wednesday and Thursday occurred our ministerial and district meetings. We had good meetings. Brethren J. H. Neher, of Hudson, Ill., Ira P. Eby, of Poplar Bluff, Mo., and H. J. Lilly, of Lonoke, Ark., were present. Several ministers of other congregations were also present. We had our dinner and supper in the churchhouse on Wednesday and Thursday. Toward the close of the meetings Bro. J. C. Ninninger was ordained to the eldership. Two dear souls came forward to accept Christ, and were baptized Nov. 4. One was reclaimed. On Friday, Nov. 2, Sister Maggie Burns was anointed, Brethren J. H. Neher and H. J. Lilly officiating. Two letters of membership were granted at our council meeting. Our congregation is small, but our members seem to be in good working order.—D. L. Burns, Palestine, Ark., Nov. 8.

CALIFORNIA.

Bangor.—The series of meetings, conducted by Bro. W. M. Platt, of Princeton, Cal., closed with three added to the church by baptism and one reclaimed. Our love feast was held Nov. 3; thirty-six surrounded the Lord's table. Bro. W. M. Platt officiated. There were eleven visiting brethren from Princeton, Cal.—Alice Myers, Bangor, Cal., Nov. 5.

COLORADO.

First Grand Valley.—We met in called council Oct. 31. The next day work was commenced towards the building of the new churchhouse.—Anna L. Bryant, Grand Junction, Colo., Nov. 10.

ILLINOIS.

Batavia.—Nov. 11, our Elder, J. H. Moore, from Elgin, was with us and gave a most interesting talk on the life of Eld. George Wolfe. The following Monday and Tuesday evening, Bro. George D. Zollers, of South Bend, Ind., gave us two helpful sermons. It is always an inspiration to have older brethren worship with us.—Ella Moore, 238 Park St., Batavia, Ill., Nov. 17.

Ellisville.—Elders M. L. Hahn and Cyrus Bucher, a committee appointed by the District Meeting of Southern Illinois, met with a little band of brethren and sisters, Nov. 8, at our church west of town, to reorganize us as the Spring Run church. In 1899 this church was disorganized and added to the Cole Creek church. Its needs were supplied by the missionary board. Bro. D. J. Bickens staff and Bro. W. H. Shull, members of the mission board, were also with us. Eld. M. L. Hahn was chosen as our elder, Bro. J. H. Myers as treasurer, the writer as secretary and church correspondent, and Sister Mollie Thurman as agent for the Brethren Publishing House. Our pastor, D. E. Eshelman, is sent here by the mission board. The church agreed to bear her part that the above board asked of them in helping to keep up this mission point. The Spirit of God seemed to be present in the hearts of all. Our number is small and we have had our trials, but the Lord has promised to lead us.—Susie N. Shecker, Ellisville, Ill., Nov. 13.

Mansfield.—Nov. 9; twelve of us members wended our way to old Brother and Sister Pike's, six miles southeast of Mansfield. These are two of the members that joined us in the September meeting at Argo schoolhouse; and as the old brother did not get to attend our October feast he had a great desire to commune. Being feeble, he thought the Lord might call for him at any time, and he wanted to be ready. It was the first meeting of the kind he was ever at, and he expressed great joy and delight in doing the Master's will. Last Sunday, wife, son and I attended the new mission point in Urbana, Ill. There were some eager listeners present at the meetings. I think a good work can be done there.—T. A. Robinson, Mansfield, Ill., Nov. 10.

Okaw.—We closed a very interesting series of meetings Nov. 11. Bro. Isaac Frantz labored among us for three weeks. Eighteen precious souls were baptized. The church has been encouraged. We held our love feast the night of Nov. 10. Bro. Frantz officiated.—Ella Hoots, Cerro Gordo, Ill., Nov. 13.

IOWA.

Clarence.—Bro. J. D. Meyers of Bolivar, Pa., has located with the Brethren near Clarence, Iowa, where he may now be addressed. We are glad to have Bro. Meyers with us again, and we hope that much good may be accomplished by his labors in our midst.—John Zuck, Clarence, Iowa, Nov. 13.

Greene church met in council Oct. 26, preparatory to love feast, Oct. 27, at 5 o'clock, with examination services preached by Bro. Sutter, of Franklin. Communion services at 6:30. Bro. Lichty officiating. We were very much pleased to have several present from other churches. Our meetings were much enjoyed by all.—Myrtle McRoberts, Greene, Iowa, Nov. 10.

Panora.—Sister Eva Fisel, wife of Bro. E. D. Fisel, of Yale, Iowa, is seriously ill. We desire the prayers of the faithful in her behalf.—J. D. Haughtelin, Panora, Iowa, Nov. 16.

Wanted.—For publication in the "Compiled Minutes of Middle District of Iowa," information concerning date of organization, history and disorganization of the following churches: Oak Grove, Maquoketa, State Center, Missouri Valley, Soldier River and others, if there be any, not now given in our list of churches. Be prompt with information.—S. B. Miller, Dist. Clerk, Cedar Rapids, Iowa, Nov. 14.

INDIANA.

Antioch.—Eld. J. G. Royer came to us Oct. 29, and delivered fifteen very excellent sermons, presided over one council meeting and officiated at our love feast which was held Nov. 10. We greatly appreciate his faithful labors with us, and feel that he has strengthened the church spiritually. We believe that good results will follow.—Lydia Duncan, Andrews, Ind., Nov. 12.

Bachelor Run.—Nov. 11, the next preaching day after Bro. Reuben Shroyer closed his meetings, one, a young husband, came forward to be baptized. Nov. 10 was council meeting, preparatory to our communion, at which time

Bro. Wm. Burns was advanced to the second degree of the ministry. Last evening was the time of our communion. Our large house was packed and many members could not commune for want of room. The spirit of the meeting was enjoyable.—Mattie Welty, Flora, Ind., Nov. 16.

Beech Grove.—Our series of meetings, conducted by Bro. Isaac Branson, closed Nov. 11. Nine were added by baptism and four reclaimed. The meetings closed with a full house and good interest. We much appreciated the presence of members from adjoining churches, especially do we thank Bro. Arthur Hoppis, of Holton, for his assistance while Bro. Branson was absent. We held our love feast Nov. 3. About one hundred surrounded the Lord's tables. Bro. Branson officiated. Nov. 4 Brethren J. M. Shepherd and E. O. Norris were ordained to the eldership. Bro. Spitzer, of Summitville, will commence a series of meetings at this place Jan. 1, 1907, the Lord willing.—P. A. Spearman, R. D. 38, Ingalls, Ind., Nov. 11.

Fairview church held her love feast Nov. 10. Bro. D. F. Hoover officiated. Sunday morning the church decided to elect two ministers. The lot fell on Brethren Jeremiah Barnhart and J. W. Root. They, with their wives, were duly installed, after which a brother was reclaimed. The attendance and attention were good. Bro. D. F. Hoover closed a two weeks' meeting Sunday evening. We appreciated his labors very much.—Anna E. Wagoner, R. D. 19, Colburn, Ind., Nov. 12.

Fort Wayne.—On Nov. 4, after a good sermon by Bro. L. H. Eby, on "True Gospel Conversion," two precious souls, a husband and wife, came out on the Lord's side. During the week their two daughters also decided to put on Christ. Nov. 10 the husband and father was reclaimed; the mother and daughters, also the two daughters of the writer were baptized. Lord's Day morning we were ably instructed by Bro. Samuel Blocher of Ohio. Bro. I. B. Wike preached in the afternoon. In the evening we had communion services, our elder, John Calvin Bright, of Dayton, officiating. Song service was led by Sister Effie Tuttle and Bro. Wike, of Huntington. The services of the entire day were most spiritual and thoroughly enjoyed by the members and friends.—Isabella D. Stover, R. R. 3, Ft. Wayne, Ind., Nov. 15.

North Manchester.—The members of the Ogans Creek church met in quarterly council, Saturday, Nov. 10. We elected our Sunday-school officers for the first six months in the new year, with Bro. Josiah Hoover, superintendent and Bro. Elmer Gilbert, assistant.—Sallie F. Cart, R. D. 1, North Manchester, Ind., Nov. 14.

Notice.—The annual special Bible term of two weeks, to be conducted in Manchester College, will begin Jan. 28. This announcement is in answer to inquiries, and will give you sufficient time to make your arrangements to attend. The five districts (one hundred and seventy-five congregations) which own Manchester College should be well represented.—E. M. Crouch, North Manchester, Ind., Nov. 12.

Pleasant Valley.—We met in council Nov. 10. Bro. J. H. Pike presiding. Brethren J. H. Miller and Levi Hoke, of Goshen, were also present to assist. The church decided to hold a choice for a minister. Bro. Clyde C. Cripe was chosen, who, with his wife, was installed into office. Christian Workers' officers were also chosen. Bro. Clarence Troyer is our president and Sister Fanny Bollinger, secretary. The writer was chosen correspondent.—J. H. Schrock, Middlebury, Ind., Nov. 13.

Second Brethren church, South Bend, Ind., met in regular monthly council Nov. 12. Eld. S. F. Sanger presided. Three were received by letter and one letter was granted. Preparations were made for the love feast, to be held Nov. 18. Bro. Geo. Sensemann was reelected church trustee for three years, and Sister Maud Ecker was chosen to represent us at the Union Christian Workers' Meeting. Bro. J. G. Royer will be with us Jan. 14, 1907, to conduct a series of meetings. Committee on Ministerial Aid reported that they had secured the services of Bro. C. S. Garber, of St. Joseph, Mo., to hold a series of meetings October or November of 1907. Since our last report we have had the pleasure of having a visit from Sister Ella Miller, of Napanee, Ind.—W. H. Johnson, 625 N. Cushing Street, South Bend, Ind., Nov. 13.

Somerset.—Bro. George Swihart, of Roann, Ind., discontinued his series of meetings at this place. He interested a large and attentive audience. Though we had no accessions, the church is much encouraged by his being with us.—Elzworth Weimer, R. 9, Box 57, Wabash, Ind., Nov. 12.

KANSAS.

Bellaire.—Bro. H. M. Barwick, of McPherson, Kans., was with us in a series of meetings. Three were willing to be buried with Christ in baptism. One dear sister was reclaimed. Bro. Barwick labored hard, delivering eighteen sermons. His work has strengthened the church and left a feeling of love among the many who were privileged to hear him.—J. E. Small, Sec., Bellaire, Kans., Nov. 14.

Oakland Brethren church held a love feast in their church in Oakland, Kans., Oct. 3. The meeting was a most enjoyable one, being attended by a large membership and also visitors. We had with us Elders C. J. Hooper, Wm. Weybright, A. Puderbaugh, S. B. Katherman, J. A. Root and Bro. R. B. Shower. We have preaching services in town each Lord's Day morning, from 11 to 12; Sunday school from 10 to 11, and prayer meeting each Wednesday evening, at 7:30.—John B. McKee, 1262 Clay St. Topeka, Kans., Nov. 11.

McPherson.—Nov. 4 was decision day in the McPherson Sunday school. It had been announced five weeks previous, and was made a subject of special prayer at the Thursday evening prayer meetings. As a result six of the scholars gave their young lives to the service of the Master and received the rite of baptism.—Mary E. Troselle, McPherson, Kans., Nov. 12.

Wichita.—At our morning service at the mission, Nov. 4, three stood up for Christ, and last Sunday morning one more decided to walk with us. Bro. Yoder, chairman of the mission board, preached for us Nov. 4. Some clothing is coming in and more is promised, for which we are ever grateful. Surely God is good to us, far beyond our deserving and his mercies are from everlasting to everlasting.—Jacob Funk, 1211 E. Murdock St., Wichita, Kans., Nov. 12.

MARYLAND.

Accident.—Bro. J. H. Beeghly began a series of meetings at the Bethel church in the Accident congregation, Oct. 21, continuing till Nov. 4. He preached seventeen inspir-

ing sermons. We all feel very much strengthened. Four precious ones were received by baptism, one dear brother was restored and one awaits the rite of baptism.—J. C. Beahm, Accident, Md., Nov. 12.

Belair.—The Father's children of Belair have had a season of soul refreshing. It was the occasion of the first love feast ever held in Harford county. On the evening of Nov. 3, at 3 P. M., Eld. W. C. Miller, of Baltimore, preached an inspiring sermon, followed by Bro. T. J. Kolb, of Rocky Ridge, Md., on self-examination, after which twenty-four brethren and sisters surrounded the Lord's table. Bro. Kolb officiated. At 9:30, on Sunday morning, we met for Sunday school; at 10:30 Bro. Kolb preached a most excellent sermon, and again at 8 P. M. from Prov. 14:34. We also enjoyed a good talk by Bro. Miller on "Contentment." Some of our new members had never attended a love feast. One said: "Although I had taken communion in the church of which I was a member, that was nothing to compare with this." Another said, "O, I am so glad I cast my lot in with you people." Eld. J. S. Weybright has had this point in charge for about a year. Six have been baptized.—Theresa Schneider, Belair, Md., Nov. 13.

MICHIGAN.

Saginaw.—Our love feast was a real enjoyable one. Visiting ministers present were Brethren D. Chambers, G. R. Stone and J. Edson Utery. Brother Utery officiated. Bro. Chambers, our elder, tendered his resignation at the time of our feast, but we decided to reorganize for one year. The wife of Bro. Levi Baker was baptized Oct. 14, she being one of the converts at our district meeting. Bro. Utery commenced a series of meetings Oct. 27 and gave us some of his practical and instructive sermons, which we very much appreciated. The meetings closed Nov. 11. Three of our Sunday-school scholars stepped out on the Lord's side and were baptized; the youngest a son of the writer, not yet twelve years old.—Neri Shrider, R. D. 1, Burton, Mich., Nov. 16.

MINNESOTA.

Winona.—Our meetings closed Sunday. We feel that we have had very profitable meetings, with much good seed sown. We had a very enjoyable love feast; thirty members were present and the house well filled with visitors. Bro. Keller had the privilege of getting into many of the houses, talking and praying with the people, and by so doing much good was done. We had quite a few cottage prayer meetings, all being well attended and we think they were very beneficial and helpful. Husband is to be at home this week. He reports that he is much improved in health.—Lizzie Hilary, 808 W. St., Winona, Minn., Nov. 14.

MISSOURI.

Cabool congregation held their love feast Nov. 3, in the Greenwood house. Eight ministers were present, and about one hundred members surrounded the Lord's table. Bro. F. W. Dove officiated. The house was very much crowded. Bro. Cochran, of Peace Valley, gave our people new lessons in singing. His teaching was excellent.—S. M. Stevens, Mountain Grove, Mo., Nov. 12.

Fairview congregation convened in council Nov. 11. Not much business came before the meeting. Our elder gave us a good admonition; he is now holding a series of meetings at Glendale, Mo. Bro. B. B. Hylton gave us a good talk on Sunday morning after Sunday school.—Lizena Hylton, R. D. 1, Macomb, Mo., Nov. 13.

Mineral Creek.—Eld. Jacob Witmore, of McPherson, Kans., was visiting in our congregation on his way home from meetings in the Adrian and Centerville churches, and gave us three sermons Nov. 10 and 11. They were much appreciated, being able, doctrinal sermons. Sunday, Nov. 11, two more were baptized.—Lulu C. Mohler, Leeton, Mo., Nov. 14.

Notice.—Those who contemplate attending the Sunday-school meeting, to be held in the Prairie View church, Thanksgiving day, and will come via Rock Island Ry., will be met at Versailles, at noon, Wednesday, Nov. 28. Those coming via Missouri Pacific Ry. will be met at Fortuna, both morning and evening, Wednesday, Nov. 28. Any one wishing to be met at any other time or place, will please notify either of the committee, R. H. Lingle or H. L. Holsopple, R. D. 3, Versailles, Mo., Nov. 15.

NEBRASKA.

Highland church met in council Nov. 3. Eld. Levi Snell presiding. He was chosen elder of this church for another year. While in our midst, Bro. Snell preached three sermons. We decided to have a series of meetings sometime between now and spring. Bro. J. A. Harry was chosen to solicit funds for the India mission.—Maria Lapp, Moorefield, Nebr., Nov. 9.

NEW MEXICO.

Dayton.—I commenced a series of meetings here in Dayton, Nov. 4, and have continued since with increased interest. The people seem to show an eagerness to hear the Word, which is encouraging. This is a fine country, with flowing wells, easily obtained. We have no members here, but the people are very kind and obliging. Dayton is about eighteen miles from Lake Arthur, where I live and where we have a small body of members. We are always glad to have our brethren and sisters visit us, and if our land of sunshine and fruit pleases them, to have them locate with us.—C. H. Brown, Lake Arthur, New Mexico, Nov. 10.

NORTH DAKOTA.

Turtle Mountain church met in regular quarterly council Nov. 10. Considerable business came before the meeting, but all was disposed of in a Christian spirit. New officers elected were: Bro. Daniel Early on the mission board; Sister Mary Hoffman superintendent and Bro. G. A. Fisher assistant for Sunday school in Perth; Brethren M. J. Hoffman and G. C. Deardorff for solicitors at Minot mission. One member was received by letter. A few weeks ago our district Sunday-school secretary, Sister Maude Shatto, of Denbigh, N. Dak., was with us over Sunday and gave us a very interesting and appropriate talk on Sunday-school work. Her visit among us was much appreciated.—Mertie Deardorff, Perth, N. Dak., Nov. 12.

OHIO.

County Line church met in council Oct. 27, and transacted such business as came before the meeting. The dedication of our new church edifice took place on Nov. 4. It was a glorious day for such an occasion. Preparation had been made to feed the multitude, and they were well

taken care of both bodily and spiritually. At 9:30 the audience began to gather, and by 10:30 the church was filled to overflowing. Eld. S. F. Sanger, of South Bend, Ind., delivered the dedicatory sermon, followed by a sermon at 2 o'clock, and another in the evening. His sermons were very much appreciated.—A. M. Baker, Herring, Ohio, Nov. 10.

Eagle Creek.—We met in council Tuesday, Oct. 16, preparatory to our love feast, which was Oct. 20. Bro. Alva Spacht officiated. On Sunday evening following, our series of meetings began. We met each evening for prayer and song service and scripture verses. Bro. Anglemeyer preached in all twenty sermons, in which he labored earnestly for the salvation of souls. Six precious souls were received into the church by baptism, and we as members feel encouraged to do better work.—Louis Spacht, Williamstown, Ohio, Nov. 9.

East Nimishillen.—A very enjoyable and inspiring communion meeting was held at the East Nimishillen church on Saturday, Nov. 3. Services began at 10 A. M. A number of ministers were present. Services Saturday forenoon by Bro. Walter D. Keller, in the afternoon by Eld. James Murray, who also officiated at the communion service. Quite a number from adjoining churches were present. About two hundred members surrounded the Lord's table. Sunday morning, Eld. Samuel Sprankle discussed the Sunday-school lesson, which was followed by a sermon by Bro. M. Clyde Horst. Services Sunday evening by Bro. Walter D. Keller. These services were all well attended and much interest was manifested in them.—Cora Hostetler Keller, Canton, Ohio, Nov. 12.

Ludlow.—Failing to secure Bro. J. Franklin Brubaker to hold our series of meetings at the Pittsburg house, we secured Bro. R. H. Nicodemus, one of our resident young ministers, who had just closed his first series of meetings at Lorain, where, when a youth, he united with the church. Meetings began Oct. 21 and closed Nov. 11. Two Sunday-school pupils, a brother and sister, fatherless, were received into the church, through the baptismal gate. Two others were reclaimed. Our communion was held Nov. 3, it being one of the most spiritual and most enjoyable feasts held here. Eld. D. C. Stutsman officiated. On Sunday morning Bro. Melvin Rensberger, superintendent of the Brethren Home and Orphanage, at Greenville, addressed a large attendance of children in a most interesting and impressive manner, followed by a sermon by Eld. I. J. Rosenberger. At the request of our District Mission Board, Bro. Nicodemus expects soon to enter the mission field in the extreme southern part of our state.—Levi Minnich, Greenville, Ohio, Nov. 12.

Middle District.—Our recent love feast was one full of the spirit. Bro. E. Shank officiated. Other ministers were present and helped us. On Sunday morning Bro. Samuel Snell kept the children and the big people interested in a children's meeting. Then a collection of \$4.81 was taken for the benefit of the Sunday school. Bro. Swope led the song service.—Jos. H. Stark, Tadmor, Ohio, R. F. D. 1, Box 79, Nov. 14.

Mercer.—We held our love feast Nov. 3. About forty members surrounded the Lord's table. Bro. B. F. Snyder, of Bellefontaine, and Bro. D. C. Hendrickson, of West Milton, were present, the latter officiating. Our Sunday-school secretary was with us Nov. 11, and gave us a good talk. Bro. Alva Spacht, of Mercer, will preach for us once a month.—Katie Schellbarger, Mendon, Ohio, Nov. 15.

Prices Creek.—Our love feast was Oct. 20, followed by a series of meetings at the Castine house. Bro. B. F. Petry, who conducted these meetings, preached twenty very interesting and instructive sermons. One was received into the church. Bro. L. W. Teeter, of Hagers-town, Ind., is expected to begin a series of meetings Tuesday evening, at the Prices Creek house.—Herschel Weaver, West Manchester, Ohio, Nov. 11.

Salem.—We met in council to-day. Sister Stanley Wenger was installed to the office of deacon, not having been present when her husband was installed. We decided to start a Sunday school in Sister Eversole's house, at Union, in the near future, with Chas. Flory superintendent. Our series of meetings will commence at West Milton, Nov. 17, with Bro. Levi Eby as helper.—Katie Flory, Union, Ohio, Nov. 15.

Silver Creek church met in council on Saturday, Nov. 10, our elder, J. W. Keiser, presiding. Bro. Reuben Shroyer, of Canton, Ohio, is to hold our series of meetings at the Walnut Grove house, beginning sometime in January. We decided to get Bro. Geo. D. Zollers to hold us a meeting next year. We expect to reorganize our aid society at our next meeting.—Mrs. Otta Fisher, Pioneer, Ohio, Nov. 13.

Springfield.—The members of the Springfield church met in regular council on Saturday, Nov. 10. Some very important business came before the meeting, which was disposed of in a satisfactory manner. Bro. James Murry, from Rittman, Ohio, came to us Oct. 20, and conducted a series of meetings which lasted two weeks, giving us much spiritual food. Bro. William Bixler, one of our home ministers, is at present conducting a series of meetings in Bro. Murry's congregation.—Harvey E. Kurtz, Mogadore, Ohio, Nov. 12.

Upper Stillwater.—Our love feast was Nov. 10. Several visiting ministers were present. Bro. L. A. Bookwalter officiated. Some that were present at the communion a year ago have gone to their long home.—Jerry Hollinger, Versailles, Ohio, Nov. 12.

Upper Twin.—The members of the Beach Grove house met in council Nov. 1. Our elder, J. C. Bright, was with us. Bro. A. L. Klepinger conducted a series of meetings Oct. 28, and continuing two weeks, preaching seventeen sermons. The members were much encouraged.—Wm. M. Brubaker, R. F. D. 3, Eaton, Ohio, Nov. 15.

OKLAHOMA.

Pleasant Plains church met in special council some time ago. We decided to have our love feast Dec. 1, at 3 P. M. Our house is now near completion and we expect a good attendance.

We will have completion and we expect a good attendance. The feast, conducted by Bro. Joseph Glick. We were present at the love feast in the Prairie Lake church, near Alva. It was not largely attended, but was a grand meeting. Brethren W. P. Bosserman and Joseph Glick were also present, the latter officiating.—J. M. Ford, R. D. 2, Carmen, Okla., Nov. 12.

PENNSYLVANIA.

Artemas church held her annual communion services Nov. 3, with a good attendance of both home and visiting

members. Elders Jacob Koons, W. S. Ritchey and D. M. Vanhorn, of Snake Spring, and Daniel Maddocks, of Roaring Spring, were with us. Bro. Maddocks officiated, and also conducted the meetings, closing Sunday evening, Nov. 11. He labored very earnestly and the meetings were interesting throughout. Six were added to our number by baptism, which makes us rejoice. We are again made to realize that God hears the prayers of his people and in his own good time and way answers them.—John Bennett, Artemas, Pa., Nov. 13.

Barren Ridge church met in council Nov. 3, with Elder Geo. A. Phillips presiding. All business passed off in a pleasant manner. We also organized our Christian Work-ers' meeting, with Sister Alice Garber as president. Our Sunday school is progressing nicely, under the judicious management of Bro. J. C. Gochenour as superintendent.—Wm. H. Coffman, Barren Ridge, Va., Nov. 10.

Brothers Valley church met in council preparatory to our love feast Oct. 20. Elders U. D. Braucher, Silas H. Hoover and Josiah Berkey were present to assist in the work. After the usual business was disposed of, an election for two preachers was held. The lot fell upon Galen K. Walker and John Fike, both graduates from Juniata College.—W. G. Schrock, R. F. D. 2, Berlin, Pa., Nov. 15.

Carson Valley.—Bro. O. V. Long, of Martinsburg, Pa., began a series of meetings at this place Oct. 22 and preached for us fourteen soul-stirring sermons. Five came out on the Lord's side, and were buried in baptism, all being Sunday-school scholars. Our meetings were well attended, considering the inclement weather. At the close of the meetings we held our love feast, which was a glorious feast. Quite a goodly number surrounded the tables. Bro. Long officiated.—Jeanette Hoover, R. D. 1, Duncansville, Pa., Nov. 12.

Conestoga.—Our love feast, Nov. 2 and 3, was a pleasant one. The brethren and sisters were well represented. Seven ministering brethren of adjoining districts were present and dealt out the Bread of Life to us with power. Bro. Geo. Bucher officiated. Brethren B. Hottel, of Allentown, Bro. Rufus P. Bucher, of Mechanic Grove, and Bro. I. N. Musser, of Columbia, remained and preached for us the next day. We expect Bro. J. H. Boer, of Denton, Md., to be with us in a series of meetings to be held at Bareville, Nov. 24.—Sallie Pfautz, Bareville, Pa., Nov. 11.

Fairview.—A series of meetings, conducted by Bro. D. M. Adams, began Oct. 20, and closed Nov. 5. Thirteen were baptized and one reclaimed. Our love feast was held Nov. 3. About one hundred and fifteen surrounded the Lord's table. The visiting brethren were Eld. J. A. Sell, Eld. J. B. Brumbaugh, and Bro. D. M. Adams. The meetings, conducted by Bro. D. M. Adams, were very largely attended.—J. B. Snowberger, Shellytown, Blair Co., Pa., Nov. 12.

Georges Creek.—Eld. Jasper Barnhouse, of Uniontown, Pa., began a series of meetings in the Fairview house of the above-named church, Oct. 31 and continued until Nov. 11, preaching fourteen sermons. The meeting was held in Uniontown to preach a funeral. The writer and Bro. F. F. Durr began the meeting and continued until Bro. Barnhouse came. Nov. 3 we held our council. A number of letters had been granted at a former meeting to the Mosier family, five in number, who are removing to Canton, Ill. After the council the meetings continued to increase in interest. One precious soul was born into God's kingdom. Since Eld. Jeremiah Thomas, of Clifton Mills, W. Va., held his meeting in Uniontown, Pa., another one was baptized, making eight baptisms as a result of that meeting.—Alpheus DeBolt, Masontown, Pa., Nov. 16.

Little Swatara.—An enjoyable love feast was held at the Meyers meetinghouse, by the members of this congregation, Oct. 28 and 29. Visiting members present were Elders S. R. Zug, Frank Cassel, Graybill, Brethren D. P. Ziegler, A. L. B. Martin, D. Copenhafer, Wm. Oberholtzer, Levi Ziegler and W. Z. Kintzel. Eld. S. R. Zug officiated. About three hundred and seventy-five communed. The feast was followed by the ministerial and Sunday-school meetings for the Eastern District of Pennsylvania, in the same house. These were interesting meetings. The topics discussed were practical and, we trust, profitable.—Henry M. Frantz, Crosskill Mills, Pa., Nov. 10.

Midway.—At our regular church service on Nov. 11, there being two applicants for baptism, Eld. Cyrus Bomberger, who was with us, preached for us on the subject of baptism from Acts 8:26-39. The applicants were then baptized at 2 P. M.—A. H. Brubacher, R. R. 7, Lebanon, Pa., Nov. 12.

Montgomery.—Nov. 7, Bro. D. M. Adams, of Roaring Springs, Pa., came in our midst and preached for us until Nov. 12, preaching seven very able sermons. Nov. 9, we held our love feast, when thirty-eight surrounded the Lord's table. Bro. Adams officiating. Visiting ministers were Eld. J. W. Fyock and A. R. Kitchen.—D. R. Burkey, Purchase Line, Pa., Nov. 16.

Perry.—Our love feast was Oct. 27. Brethren Levi Mohler, S. M. Stouffer and Wm. Zimmerman were with us. Bro. Mohler officiated. We had a small but very good meeting. Bro. Mohler began a series of meetings at Manassa Union house, Oct. 20, and continued until Nov. 4. Seven precious souls accepted Christ, some of them being quite young. They were baptized Nov. 4. The scene was a very impressive one.—Mmerva B. Roth, Blain, Pa., Nov. 14.

Redox Grove church met in council Nov. 10, with Bro. C. E. Williams presiding. The meeting was received. Not much business came before the meeting. A Thanksgiving meeting was arranged for Sunday, at 11 A. M. Elders W. H. Naff and J. F. Keith preached to us from 1 Cor. 6:19.—Ella Bowman, Floyd, Va., R. D. 5, Box 44, Nov. 12.

Upper Canawago.—A series of meetings in East Berlin, Pa., conducted by Elder G. S. Raiford, of Denton, Md., began Oct. 20 and closed Nov. 7. On Friday Nov. 9, four were received by baptism, and on Monday two more were received making six in all, the oldest being eighty-four years and the youngest about twelve. Four of the number were Sunday-school scholars three of the East Berlin school and one of the Hampton school.—Andrew Bowser, East Berlin, Pa., Nov. 13.

West Conestoga.—Nov. 6 we closed an interesting series of meetings at the Middle Creek house with six conversions mostly heads of families. Bro. Henry Hollinger, of Palmyra, Lebanon Co., preached for us, Nov. 17. Bro. Levi Mohler, of Dillsburg, York county, will open a series

of meetings in the Akron house to continue several weeks.—Linn H. Nies, Litz, Pa., Nov. 14.

TENNESSEE.

Pleasant View church met in council with Brethren A. J. Vines and Jesse C. Clark, after which we enjoyed a very pleasant meeting. Some preparation was made for the ministerial meeting, which is to be held Dec. 28, at which time this church hopes to have a series of meetings. We have asked Bro. A. M. Laughlin, Erwin, to assist in the meetings, and we also expect some of the brethren who come to the meeting to remain and help push the work forward.—N. T. Larimer, Jonesboro, Tenn., R. D. 3, Nov. 10.

WEST VIRGINIA.

Pleasant Valley.—Bro. Emra T. Fike, of Eggleston, W. Va., came to our place Nov. 11 and began a series of meetings, continuing till Nov. 11, preaching in all fifteen soul-cheering sermons. On the 11th three young sisters were baptized, and two applicants await the rite. Bro. Fike's sermons were much appreciated, and we had good attendance throughout all the meetings. The church was greatly revived. We would be glad if some minister would locate in our neighborhood and preach for us. My father is the only minister here; he is afflicted with cancer and has not been able to do any preaching for the last two years. All the regular services we have is prayer meetings. Will the brethren remember my afflicted father in their prayers?—Lizzie Czigan, Spurgeon, W. Va., Nov. 13.

Smith's Chapel.—Bro. J. W. Ikenberry came to our place Nov. 10 and preached three sermons, which we all enjoyed. On account of rain, the crowds were small.—C. J. Kahle, Littleburg, W. Va., Nov. 12.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches"

SOUTH SIDE MISSION, CHICAGO.

We are now rejoicing over the success of our rally day. We know all those who have been supporting the work by their contributions and prayers will rejoice with us when they hear our report.

Saturday, Nov. 10, we distributed our literature announcing our rally day, but on account of rain we did not succeed as well as we had anticipated. But in spite of this and the gloomy day Sunday, we had the largest attendance in the history of our South Side Sunday school. The long-wished for one hundred mark was reached, and over, the attendance being one hundred and five. Our average attendance has been about fifty five. Of course we had reason to rejoice over this increase, since we expect to hold a number of the new pupils.

Our exercises, which consisted of numbers by the children, addresses by Bro. A. F. Wine, Sister Olive Miller, of Elgin, and Sister Grace Buckley, of Bethany Bible School, were all inspiring and helpful.

The increase in attendance was due largely to an inspiring and enthusiastic address given by Bro. M. R. Myers the Sunday before, urging the boys and girls to get to work, and the faithful work done on Saturday by our South Side workers, together with the Bethany Bible School students, in distributing our literature.

We still ask an interest in your prayers, that we may be able to do more good in his name in this part of Chicago, for the harvest truly is great but the laborers are few.

Hetty V. Wampler.

Nov. 17.

THE BETHANY BIBLE SCHOOL.

With pleasure do I say to the readers of the Messenger that I am going to school again. I discover much room for improvement. I feel like a sixteen-year-old boy in the second reader. At present I am afforded one of the rare opportunities of my life. It is that of attending the Bethany Bible School, one and one-half hours each day, for four days each week. I exceedingly regret that I cannot devote six hours a day for six days of each week, instead.

The work of the Bethany Bible School is intensely interesting, and so highly beneficial that its value cannot well be estimated. The instruction is practical, and comprehensive. My personal feeling is, that the work throughout is characterized by consecration and spirituality of both mind and heart, as well as by a conscientious desire for truth. Somehow, only now, do I awaken to a realization of the fact as to how much anyone will miss by not, at once, availing himself of such excellent advantages for Bible knowledge and greater inspiration to do more for our Master.

I repeat that such advantages are rare, and I should like to see more of our members make use of them. I also feel confident that efforts should be made to raise money to put up a good building somewhere for this school. If the right thing is done in different parts of the Brotherhood, it would not be long until the building would be at the service of the school. To come in contact with the school will be to approve the work. The school is being managed and taught by brethren who are giving their lives to the work, and who are in every sense efficient and conscientious.

I have written the above unsolicited, not even a hint that I should do so. I have a desire, if possible, to inspire others to arrange to take the work of the school in the very near future, and also become interested.

D. S. Filbrun.

534 Marshfield Ave., Douglas Park Sta., Chicago.

NORTH ST. JOSEPH.

Our Sunday school is reviving again, after a season of depression, caused by the illness of one of our principal workers. Several of the teachers of our Sunday school are pursuing a course of Bible study from the Bethany Bible School in order to prepare themselves more thoroughly for their work. There is a great need and opportunity for extending the field of labor in St. Joseph. This city has a population of 115,000, and only seventy religious organizations. This gives us an average of about 1,643 for each house of worship. There are not more than a dozen churches in the city capable of seating more than the average. We can see no reason why the Brethren could not be well represented in this important city.

The last two Sundays, services were held in the Buchanan county jail for the benefit of the prisoners. Brethren A. Leedy and A. C. Root conducted the services and were cordially received by the keeper and prisoners. Men charged with some of the blackest crimes ever committed, thieves, highway robbers and murderers, all listened with close attention and even helped to sing the songs of Zion.

After the services we were allowed to shake hands with the prisoners. Several expressed to the brethren a desire that they should stay longer, in spite of the fact that this was the third discourse they had listened to that day. Many are sons of Christian parents and said they intended to live better lives when released.

For the benefit of our friends, who wish to have a part in the work here, but are undecided as to what is most needed, I would say: The most pressing need among our Sunday-school children is shoes and stockings, and next come winter clothing. The boys who went barefooted all summer must have shoes, and the girls who wore calico dresses must have something warmer when the wind comes down the Missouri River valley from the snow-capped mountains of the Northwest. Send all donations to Mrs. Mary C. Stouffer, No. 616 South 11th St. W. H. Senger.

2001 Savannah Ave., St. Joseph, Mo., Nov. 7.

DISTRICT SUNDAY-SCHOOL MEETING OF OKLAHOMA AND INDIAN TERRITORY.

The meeting was held in the Washita church near Cordell, Okla., Oct. 27. Thirteen schools were represented by sixteen delegates. The meeting was organized by electing A. J. Smith moderator and H. H. Ritter writing clerk. Only a part of the report was on hand, but it showed an increase of attendance at all of the teachers' meetings held, and the outlook is hopeful for the future.

While many of the speakers to whom topics were assigned were not present, the topics were ably discussed by others, and many good thoughts were presented. The importance of thorough preparation by the teachers, so as to use only the Bible in the class and bring out original thoughts, and of parents' studying and talking about the Sunday-school lessons and holding the noble characters before pupils to induce them to study more during the week were strongly urged. The importance of the song service with perfect melody and with the spirit and understanding was next discussed. We were all impressed with the thought that we need more music, but we need spiritual singing as well.

The need of more missionary sentiment in the Sunday school also received due attention. We need consecrated men and women as teachers, who are filled with the spirit of Christ and are willing to help others, as well as teachers who will instill into the minds of children and parents the blessedness of giving by precept and example. Children should be taught to give of their own means for missions. We should sing missionary hymns. While before their classes the teachers were advised not to do all the talking, but let the class do most of the talking and some thinking. H. H. Ritter, Clerk.

Crescent, Okla., Nov. 7.

FROM KANSAS.

On the evening of Oct. 24, Bro. Chas. Smith, of Illinois, gave us a very good sermon at Victor. The day following was the ministerial meeting. Oct. 26, the district meeting convened. The evening of the 25th Bro. J. H. B. Williams, of Belleville, preached a missionary sermon. Friday evening, Oct. 26, Bro. Rush, of the St. Vrain church, Colorado, addressed the audience. Saturday, the 27th, was given to Sunday-school work, when we listened to short addresses by three Colorado brethren, L. F. Love, S. Z. Sharp and D. M. Mohler. In the evening we held our communion; about ninety surrounded the Lord's table.

The children's meeting on Sunday morning was conducted by Sister Nicholson, of Iowa, and Brother and Sister Williams, of Belleville. Sermon followed by S. Z. Sharp, of Colorado. In the afternoon we were addressed by Bro. T. E. George, of Quinter, Kans., and in the evening by Bro. D. M. Mohler, of Grand Junction, Colo. These meetings were greatly enjoyed by those present. Our members feel greatly strengthened through them. One brother, who has been sick for some time past and who is now bedfast, was brought to the church on his bed that he might again commune at the Lord's table. Two came out on the Lord's side and were baptized on Monday morning. The meetings were continued until Wednesday evening. A series of meetings will be held here in December. Genevieve Winder.

Waldo, Kans., Nov. 6.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Blocher-Britt.—Aug. 12, 1906, at the Brethren church, Denbigh, N. Dak., by the undersigned, Bro. David Blocher and Sister Gertha Blanche Britt, both of Denbigh, N. Dak. Luther Shatto.

Bower-Kimmel.—Sept. 5, 1906, at the home of the bride's parents, by the undersigned, D. Earl Bower, of Cordell, Oklahoma, and Mabel Kimmel, of McLouth, Kansas. Edward Frantz.

Doty-Schroepfle.—Oct. 16, 1906, at the home of the bride's parents, in Mt. Carroll, Ill., by the undersigned, Bro. Clarence Doty and Sister Frances Schroepfle. W. H. Eisenbise.

Harrel-Ryan.—At the bride's home, near Alvo, Nebr., Oct. 31, 1906, by the undersigned, Mr. Chester Harrel, of Comanche, Oklahoma, and Sister Myrtle Ryan, of Alvo, Nebr. J. L. Snavely.

Hughes-Hoffert.—At the home of the bride's parents, Nov. 4, 1906, by the undersigned, Bro. Clarence F. Hughes and Chloe V. Hoffert, both of Carleton, Nebr. Wilbert J. Horner.

Peck-Flickinger.—At the residence of the bride's parents, in Morrill, Kans., Nov. 6, 1906, Bro. Charles E. Peck and Sister Verna Maud Flickinger, by the undersigned. T. E. Eisenbise.

Shidler-Kimmel.—At the groom's home in Osceola, Ind., Oct. 31, 1906, by the undersigned, Bro. Wm. H. Shidler, of Osceola, and Sister Mary Kimmel, of Elk Lick, Pa. H. W. Kriehbaum.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord"

Death notices of children under five years not published.

Armentrout.—Walter B., son of David and M. E. Armentrout, died Nov. 5, 1906, at his home in Se. Ottumwa, Iowa, of typhoid fever, aged 25 years, 10 months and 24 days. He was born Dec. 11, 1880, near Selma, Iowa. He was married Dec. 23, 1903, to Miss Ome Miller, leaving to mourn his demise a wife and one son. Services by the writer at the Money church, Davis county, Iowa. Burial in the Money cemetery. C. E. Wolfe.

Baker. Adam, died Aug. 30, 1906, at his home, near New Enterprise, Pa., aged 26 years. He was a devoted member of the Brethren church since the age of 15. He leaves a wife, two small children, a father, three sisters and one brother. Services in the New Enterprise house, conducted by Elders C. L. Buck and L. F. Holsinger. Interment was made in the cemetery near the church. W. H. Mentzer.

Balsbaugh. Sister Esther, daughter of Daniel and Mary Balsbaugh, died at her home in the bounds of the Little Swatara church, Pa., Nov. 6, 1906, aged 20 years, 3 months and 12 days. She united with the church when quite young and lived a devoted life. Her illness was consumption, lasting only about three months. She leaves father, mother, three brothers and seven sisters. Services in the Frystown church, conducted by Elders E. M. Wenger and Jacob Pfautz. Interment in the adjoining cemetery. Text, Matt. 24: 44. Henry M. Frantz.

Darling. Sister Harriet, nee Gilbert, widow of Theodore Darling, born in Palmyra, Portage Co., Ohio, died Oct. 26, 1906, of old age, at the home of her youngest daughter, Sister Dorcas B. Mummaugh, 1817 E. 6th Ave., Topeka, Kans., aged 84 years, 2 months and 25 days. She married Theodore B. Darling in 1839, and moved with her family from Huron county, Ohio, in 1847, then to North Silver Lake, Kans., twenty-four years ago. Her husband preceded her in death fourteen months ago, also one daughter. One son and three daughters survive. Services at the home of her daughter, by Bro. S. B. Katherman. John B. McKee.

English. Sister Catharine, nee Lint, daughter of Jacob and Barbara Lint, died Sept. 30, 1906, in the Yellow Creek congregation, Ind., aged 66 years, 6 months and 8 days. She was born in Somerset county, Pa., March 22, 1840. She leaves two sisters. Her husband, Bro. Franklin English whom she married Nov. 29, 1900, preceded her to the spirit world, Nov. 9, 1905. At the age of eighteen years she gave her hand to the church, to which she lived faithful until the end. Services by Bro. S. F. Hendricks, from Acts 6: 59. Samuel S. Keller.

Fudge. Susannah, nee Markey, died Oct. 30, 1906, at the home of her daughter, Mrs. D. S. Ulrich, at Enterprise, Preble county, Ohio, aged 76 years, 2 months and 25 days. She was born in Frederick county, Md., Aug. 5, 1830. When nine years of age she emigrated to Preble county, Ohio. She was united in marriage to Franklin M. Fudge, Sept. 30, 1849, to which union were born three sons and five daughters. Two daughters and husband preceded her to the other shore. She was a member of the Brethren church for more than forty years and lived a life of devotion to the church and her God. Services at Twin Valley church, by Eld. D. M. Garver, assisted by Brethren Aaron Brubaker and J. Franklin Brubaker. Burial at Twin Valley cemetery. Elizabeth Garver.

Haines. Bro. Joseph, born near Dayton, Ohio, died at his home in Trotwood, Ohio, Nov. 8, 1906, aged 55 years and 22 days. He was united in marriage to Mary A. Pfeifer, March 5, 1874. This union was blessed with two sons and one daughter. He united with the Brethren church in 1875, was elected to the office of deacon in 1887. He leaves a wife, two sons and one daughter. Services from the Happy Corner church, conducted by Eld. John Beeghy, assisted by Eld. L. A. Bookwalter and Bro. G. W. Minnich. Burial in the Erstine cemetery. Sarah Minnich.

Heeter. Sister Mary, died Oct. 29, 1906, at the home of her daughter, Brother and Sister Steets, in the Yellow Creek congregation, Pa., aged 86 years. She was born Oct. 29, 1820. Sister Heeter was a faithful member of the Brethren church for many years. Services by Eld. D. A. Stayer, from Gen. 49: 33. Her remains were laid to rest in the Yellow Creek cemetery. G. S. Batzel.

Horning. Sister Hannah, wife of S. H. Horning, died of apoplexy at Fruit, Colo., Nov. 5, 1906, aged 52 years and 11 months. Sister Horning was a very exemplary Christian, greatly esteemed by those outside of the church as well as by the members. She was an excellent primary

teacher in the Sunday school, active in the Christian Workers' meetings, first president of the sister aid society at this place, and alive to all church work. She leaves behind her a husband, three sons and two daughters, one of them being Sister Emma Horning, selected by the mission board for a missionary to China. All her children are members of the Brethren church. Sermon by the writer from Rev. 14: 13. S. Z. Sharp.

Kunkle. Sister Susannah, wife of Andrew Kunkle, born in Knox county, Ohio, Dec. 19, 1826, died at the home of her son in Williams county, Ohio, Oct. 31, 1906, aged 80 years, 10 months and 12 days. She was the mother of eight children, four of whom, and husband, preceded her to the spirit land. She leaves three sons and one daughter. In the year 1849 she united with the Brethren church in which she lived a very devoted life. Occasion improved by the writer, assisted by Bro. W. St. John, at the old home. D. P. Koch.

McCreary. Sister Martha Alice, nee Nail, died in the Solomon's Creek church, Elkhart county, Ind., Oct. 25, 1906, aged 51 years, 10 months and 29 days. She was born in Edgar county, Ill., Nov. 26, 1854; was twice married, first to Henry Low in May, 1872. To them were born three children. Her next marriage was in April, 1883, to Wm. A. McCreary. To them were born five children. Her husband and all the children save one are left to mourn their loss. Services in New Paris, by the writer. Interment in the New Paris cemetery. J. H. Warstler.

Moyer. Sister Lizzie, wife of Bro. Frank Moyer, died Oct. 20, 1906, of consumption, aged 28 years and 10 months. Both she and her husband united with the Brethren church at Indian Creek, Pa., in their young and single days. In this church and Sunday school she worked till death. She attended love feast, church services and Sunday school but two weeks before death. She is survived by husband and four children, one having preceded her. Services by Frank Cassel and Jacob and Henry Price. Hannah R. Shisler.

Rainwater. A very sad accident occurred here at Denver, Colo., Tuesday, Oct. 30, at 3:30 P. M. While Bro. Riley Rainwater and two of his children were going to the country, and in crossing a ditch in the road, one of the horses jumped the ditch, throwing them all out of the wagon. Bro. Rainwater caught his foot under the foot rest of the wagon, which caused the front wheel to pass over his body, breaking one leg and some ribs. He was taken to the hospital, where, on Saturday-morning, Nov. 3, at 5:30 A. M., he passed peacefully away. Bro. Riley Rainwater was born Feb. 14, 1843, aged 63 years, 8 months and 14 days. He was a member of the German Baptist church for thirty years. He leaves wife, three sons and one daughter. Services by the writer, assisted by Eld. C. Fitz. Text, 2 Tim. 4: 7. Eld. L. F. Love.

Reiff. Bro. Amos, of Wells county, Indiana, died at his home of Bright's disease, Oct. 29, 1906, aged 76 years. He was a faithful deacon in the Brethren church for a number of years. He leaves an aged and feeble wife. Funeral at Reiffsburg, in the Methodist church, conducted by Bro. Lewis Huffman, of Mt. Zion, Ind. Malinda S. Studebaker.

Rowland. Bro. Jacob, born in Washington county, Md., Aug. 18, 1846, died at his home in Hartwick, Iowa, Nov. 5, 1906, aged 60 years, 2 months and 17 days. He was one of the number that was in the wreck on the way to Annual Meeting last spring, south of Peoria, Ill., although his injuries are not supposed to have had anything to do with his sudden death, it being attributed to heart failure. His funeral was held in the Congregational church in Hartwick, conducted by the writer, assisted by the pastor of the Congregational church of that place. John Zuck.

Shively. Eld. Daniel, died in the Solomon's Creek church, Elkhart county, Ind., aged 79 years, 4 months and 23 days. Eld. Shively was well known to a large part of the Brotherhood. He leaves a devoted companion and an only son. Forty-seven years he served his congregation as shepherd. A simple scratch on the hand resulted in blood poison, resulting in death. Services by James Neff and the writer at Baintertown. Interment at the cemetery adjoining. J. H. Warstler.

Wagoner. Sister Barbara, nee Blickenstaff, born Dec. 9, 1833, near Dayton, Ohio, departed this life at her home in Cerrigordo, Ill., Oct. 19, 1906, aged 72 years, 10 months and 10 days. When young she emigrated with her parents to Indiana, where, on March 7, 1852, she was united in marriage to John Wagoner. To this union were born six children, five of whom survive and mourn her departure. She had been confined to her home for about two years, but her last serious illness was of but a week's duration. Several days before her death she called for the elders and was anointed with oil in the name of the Lord. Services in the Cerrigordo church, conducted by Bro. J. W. Lear. Burial in West Frantz cemetery.

Wissinger. Bro. Clinton, died in the Quemaehoning congregation, Pa., Nov. 11, 1906, aged 76 years, 6 months and 22 days. Services in the Mennonite church, near Geis-town, Pa., by the writer. P. J. Blough.

Wimer. Henry C., died Oct. 28, 1906, near Jenny Lind, Cal., aged 76 years, 8 months and 16 days. He was born in Ohio, Feb. 12, 1838. He united with the German Baptist church at the age of twenty-two. He was married to Barbara Brower, Oct. 20, 1864. To them were born eleven children, all of whom are now living; also the widow. The deceased came to California in 1874. He was anointed in the name of the Lord Oct. 19, by Elders Jacob Gillet and Andrews, of Butte county, Cal. Funeral services by Elder Jacob Shank of the Brethren church. Jacob Shank.

Wyne.—Sister B. F. Wyne departed this life at her home in Cerrigordo, Ill., Oct. 30, 1906, aged 46 years, 9 months and 15 days. Sarah Daugherty was born in Hampshire county, West Virginia, January 15, 1860, and was married to B. F. Wyne, Dec. 20, 1883, who preceded her less than a year ago. To this union were born two daughters, who are left to mourn the loss of a kind and loving mother. Sister Wyne united with the Brethren church early in life and since has lived the life of a true Christian. Services by Bro. J. W. Lear, after which she was laid to rest by the side of her husband in Laplace cemetery. Anna Bingham.

BRETHREN

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Special Notice! A Change in Our Sunday School Publications

With the close of 1906 we discontinue the publication of the Lesson Commentary, the Advanced Teachers' quarterly and the Primary Teachers' quarterly. The vacancy thus made will be filled by a new publication to be known as,

THE BRETHREN TEACHERS' MONTHLY.

It is intended to make this monthly the very best help possible for our Sunday-school teachers. In order to do this we have secured the assistance of some of our best writers along Sunday-school lines.

There will be a number of pages devoted to the discussion of live Sunday-school topics. Each lesson will be presented under the following heads:

Introductory Matter and Explanatory Notes, etc., by the Sunday-school Editor, I. B. Trout.

The Gist of the Lesson, by P. B. Fitzwater, of North Manchester College.

The Lesson in Everyday Life, by Edward Frantz, of McPherson College.

Lights from the Orient, by E. B. Hoff, of Bethany Bible School.

The Lesson Illustrated, by the Editor

How to Teach the Lesson to Advanced Classes, by A. C. Wicand, of Bethany Bible School.

How to Teach the Lesson to Intermediate Classes, by Bertha M. Neher, of Milford, Ind.

How to Teach the Lesson to Primary Classes, by Ida C. Shumaker, of Meyersdale, Pa.

There will likely be other departments and features added as time and experience demand.

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1st. Because while the Teachers' quarterlies and Commentary were very helpful to all who used them, yet they were not full and complete as they should have been in order to give the most possible help.

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3d. Because the money, expended in covers for the Commentary and in postage, can be utilized to much better advantage in expending it for good, helpful suggestions. Instead of mailing this monthly at book rate, as we did the Commentary, we can mail it at newspaper rate, which is only one-eighth as much.

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NOTES NOT CLASSIFIED

Los Angeles.—Our love feast will be Dec. 2. Our church work seems to be progressing nicely. We have visiting brethren with us from time to time. Sister Banbury will organize a singing class for the winter. Our Sunday school keeps up well, as also does the Bible class.—Homer E. Trout, 3019 Baldwin St., Los Angeles, Cal., Nov. 16.

Chicago (First Brethren Church).—Since our last report one more dear soul has been won for Christ and baptized into his name. We have decided to begin a series of meetings next Sunday evening at the central church by our pastor. We have two other points where series of meetings ought to be held.—A. F. Wine, 921 Spaulding Ave., Chicago, Ill., Nov. 19.

Newberg.—Oct. 31 we had the pleasure of listening to a good sermon by Bro. J. A. Weaver. He and wife, from Bowbells, N. Dak., visited their son, Bro. Milton Weaver, of this place. They were on their way to Lordsburg, Cal.—Ella Moomaw, Newberg, Ore., Nov. 15.

Wolf Creek.—Bro. Dorsey Hodgden, of Huntington, Ind., began a series of meetings Oct. 28 and closed Nov. 15, at our central house, near Brookville, Ohio. During his stay with us there were four baptized, and we have two awaiting baptism.—D. A. Landis, R. D. 4, Brookville, Ohio, Nov. 16.

Germantown.—We convened in council Nov. 10, with Eld. Henry Ikenberry presiding. One certificate of membership was granted. The church decided to hold a Sunday-school meeting soon, and Brethren J. W. Barnhart, J. A. Fisher and H. C. Ikenberry were appointed a committee to arrange a program. Bro. D. Newton Eller will hold a series of meetings at our church during the holidays.—Zaida M. Barnhart, R. R. No. 3, Wirtz, Va., Nov. 15.

Prairie View church met in council Oct. 6. Bro. John E. Crist was chosen as elder of this church. Bro. Crist preached one week before our feast, which was Nov. 3, and also one week after. The evening before the communion four dear souls were received by baptism and one awaits baptism. Bro. S. E. Thompson officiated at the feast. Bro. I. S. Richey lives in Scott City and he comes down and fills our appointments sometimes, as Bro. Crist fills two other appointments besides our own when with Bro. Richey doesn't.—Katie Roesch, Friend, Kans., Nov. 16.

Painter Creek.—Our new frame church is now about completed and will be dedicated Dec. 2, at 10:30 A. M., Sunday school at 9:30. Eld. Jesse Stutsman will deliver the dedicatory sermon, by request of the congregation.—Levi Minnich, Greenville, Ohio, Nov. 17.

Bangor. In the Fruitvale congregation we recently conducted a two weeks' series of meetings. Interest was good.—W. M. Platt, Princeton, Cal., Nov. 8.

SOUTHWESTERN MISSOURI.

Accompanied by wife and others we took leave of Peace Valley, Oct. 22, to attend the district meeting of Southwestern Missouri and Northwestern Arkansas. We arrived the same evening in Carthage, and the next day, in company with others, were conveyed, in a two-horse wagon, to the place of meeting, twelve miles distant. Here we enjoyed a good district meeting and also a love feast. On Saturday evening we preached to an attentive people.

On Sunday, Oct. 28, we again returned to Carthage, where we preached both morning and evening. On Monday we left for Joplin, where we made a visit among our members with Bro. J. L. Switzer, to find out the results of the mission work for the year. We again preached to the members in the evening, and also had a business meeting. We did not find the results as we anticipated, but we believe there has been good seed sown and we look for something better next year.

Joplin is a city of about forty-one thousand, with only fourteen members; thirty-six, including children. This is a good place for the day laborer, with good wages. Some members might do well to locate here and help to battle for the Lord.

We left Oct. 31 for Altamont, Kans., to visit Bro. E. E. Joyce and family. We had not met with this family for more than three years. We preached at this place Nov. 1 and 2. The services were not well attended on account of the sickness and death of Bro. Daniel Bowman, who was much loved by the community.

Nov. 3, accompanied by Brother and Sister Joyce, we boarded the train for Carthage, to attend the love feast. It was a grand feast for the soul. On Sunday morning, in company with Eld. R. F. Bowman, we went twelve miles to where he has worked faithfully for about one year. Here we had the pleasure of again preaching to a very attentive congregation. At this place some good, earnest minister ought to locate and help Bro. Bowman. We hope Bro. Bowman will also locate here.

On Sunday evening we listened to an able sermon in the Carthage church by Bro. E. E. Joyce, of Altamont, Kans., who left for his home on Monday. We started for our home on Wednesday morning, arriving safely.

West Plains, Mo., Nov. 10.

J. J. Wassam.

ANNIVERSARIES.

Anniversaries are annual reminders of past events. On the Fourth of July, the thinking man or woman is inclined to meditate and speak along the lines of the growth and development of the best national government on earth—the United States—rather than to have a "good time" by partaking of the general hilarity and confusion.

On Christmas, they will be found in the line of Christian duty, promulgating the wonderful growth, power and victory of the teaching of the despised Nazarene, the best religion on earth.

This being the anniversary of my birth, I look back threescore and eleven years to that event—about two and a half years prior to my earliest recollections,—of itself a very unimportant and ordinary event to others, but to each one of us individually it is a matter of more importance.

About a month before my birthday, in 1851, the year Bro. H. Kurtz began publishing the "Gospel Visitor," I was born into the family of God by the spiritual birth of his plan; to me of vastly more importance than my birth into the family of my earthly parents, nearly sixteen years prior. I was then the youngest member of the Marsh Creek church, Gettysburg, Pa., and now I am the only one living who was then a member of that congregation. Though "my days are gliding swiftly by," I propose, by the grace of God, to continue to spend the remainder of my life in his service. Though I cannot get out into the field as I once did, wife and I have this day taken into our home an orphan grandchild to train up in the "fear and nurture and admonition of the Lord." We are aware that at our age, we have undertaken a grave, serious and important work—away beyond our own ability—but Paul said, "I can do all things through Christ which strengtheneth me." Philp. 4: 13.

Beloved, pray for us that, whether we live long or are called home soon, we may be faithful and victorious in this life, so that at that day we may hear the welcome plaudit, "Well done." J. D. Haughtelin.

Panora, Iowa.

FROM BROOKLYN, N. Y.

Bro. Harry Widder, of Harrisburg, Pa., preached for us on a recent Sunday evening. It was my privilege to attend the West End Mission, of Harrisburg, Pa., the same night.

Two of our Brooklyn girls are in the Elizabethtown College, one in her second year. Another young sister of Brooklyn is now teaching public school in Milford county, Pa., having prepared for teaching at Juniata College. She is happy in her work and is eagerly looking forward to greater accomplishments. That the Lord helps those who help themselves is verified in the experience of these girls. The treasurer of one of our oldest colleges was once heard to say, "Never, in the history of this school, has a girl failed to pay her school debt." A fourth Brooklyn girl is at Juniata College at the present time. Two of our boys in their teens are in the country on farms. One writes, saying, "I want to be your faithful Sunday-school boy." Praise God for every noble desire in a boy, and may he be kept from the evil one. Another of our boys, who has no mother, wants a permanent home. He is twelve years of age.

A little Italian sister told me the other day she would like to have an English Bible. She has ten cents to pay for it. How good that we can purchase the saving Gospel for even less than ten cents.

Recently when visiting an aged Danish sister in the hospital, she remarked, "I am somewhat alone, but how good that we can have a visit from the Lord at any time!" While there the Bible and the Messenger were her constant companions.

There are so many things to do this season of the year in city mission work, and throughout the winter, that one must continually make note of them and then try to do "first things" first. Already barrels of provisions are coming in for the Thanksgiving dinner. That will be a busy week. The missionaries sail then.

This week a boy was given a good coat for work done. Two more are now working for coats. Clothes in general, for boys, are always in demand. Most persons in sending donations here, for the work, pay the freight and express. This is good. Some even send money for the drayage. This is better still. Already we feel the coming of the cold blasts of winter and we pray God that he may "temper the wind to the shorn lamb." Elizabeth Howe.

5901 3rd Ave., Brooklyn, N. Y., Nov. 15.

AN OLD PEOPLE'S MEETING.

Nov. 11 will be long remembered by those who attended the old people's meeting at Maple Grove church, Ashland, Ohio. On Saturday evening some of the old people began to gather at our homes. At our home there were two,—One eighty-three years old and the other nearly eighty-three. Some came to Bro. Dessenberg's home, near the church. One of them, an old sister, is eighty-seven years old.

We had Sunday school on Sunday morning. Notwithstanding the inclemency of the weather there was quite a number present. The young people and children of the Sunday school staid to hear the old people talk. We had a good program.

Bro. W. H. Wiley read the seventy-first Psalm, after which we sang "All hail the power of Jesus' name." All through the meeting we sang the oldtime hymns. Bro.

W. S. Dessenberg gave the address of welcome. The history of the church was read by Sister Katie Shidler. A German song was lined and then sung.

Many interesting speeches were made by both the old brethren and old sisters. Eld. Wm. Murray, of the Beach Grove church, gave us a good talk and brought many things to our remembrance. Many tears were shed when we spoke of our dear old brethren and sisters who had worshiped here forty and fifty years ago, but have gone to their reward.

An essay on "Our First Sunday School and Our First Children's day, and How Conducted Thirty Years Ago," was then read by Sister Joseph Beeghly. Our closing song was, "When shall we meet again?" At the close of the meeting many said this was the best meeting they ever attended. It lasted from half past ten till a few minutes of one.

Ashland, Ohio, Nov. 13.

Katie Shidler.

SOUTHWESTERN MISSOURI.

The district meeting of Southwestern Missouri and Northwestern Arkansas was held in the Dry Fork church, Jasper county, Mo., Oct. 24, with Bro. F. W. Dove, moderator, Bro. S. Wimer, reading clerk, and Bro. N. Oren, writing clerk. Twelve of the congregations were represented by delegates; two by letter. No paper was sent to Annual Meeting. Bro. F. W. Dove will represent us on Standing Committee and Bro. C. Holderman alternate.

As the mission work is to be more thoroughly carried out in the district, a more thorough organization was necessary, and two members were added to the board. The names of the members of the board at this time are: J. J. Wassam, of Peace Valley; N. Oren, of Carthage; C. Holmes, of Reeds; C. W. Gitt, of Cabool. We also appointed a committee of three to help locate ministers and assist the mission board to hold meetings when needed.

N. Oren, Clerk.

Carthage, Mo., Nov. 12.

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ANNOUNCEMENTS

| LOVE FEASTS. | | Nov. 29, Morrill. | |
|---------------------------------|--|---------------------------------|--|
| Arizona. | | New Mexico. | |
| Dec. 1, Glendale. | | Dec. 1, 2 pm, Pecos Valley. | |
| California. | | Lake Arthur. | |
| Nov. 25, 11 am, Lordsburg. | | Ohio. | |
| Dec. 2, Los Angeles. | | Nov. 28, 6 pm, Greenville. | |
| District of Columbia. | | Oklahoma. | |
| Nov. 29, 6:30, Washington City. | | Nov. 24, Paradise Prairie. | |
| Indiana. | | Nov. 24, 2 pm, Monitor. | |
| Nov. 29, 10 am, Cedar Creek. | | Nov. 24, Mt. Hope. | |
| Kansas. | | Dec. 1, 2 pm, Pleasant Prairie. | |
| Nov. 29, 6 pm, Morrill. | | Pennsylvania. | |
| Nov. 29, 4 pm, Lawrence. | | Nov. 26, Everett. | |
| Nov. 30, Slate Creek. | | Virginia. | |
| Maryland. | | Nov. 29, Staunton. | |
| Dec. 16, Ridgely. | | West Virginia. | |
| Minnesota. | | Nov. 24, Bean Settlement. | |
| Nov. 24, Lewiston. | | | |

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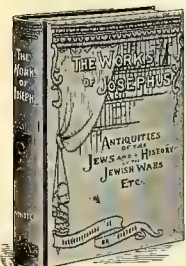


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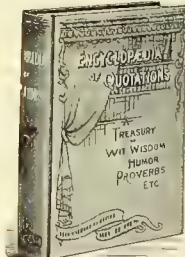
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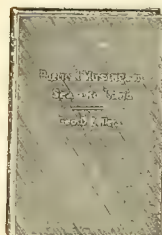


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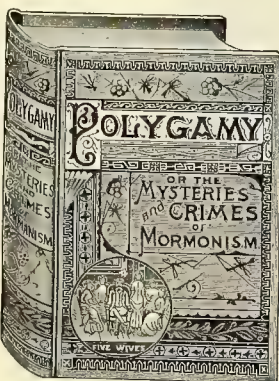
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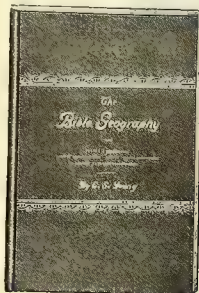
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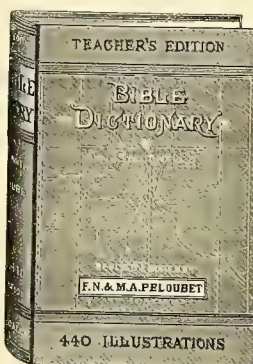
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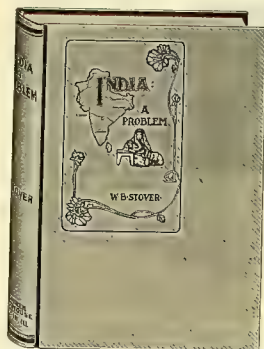
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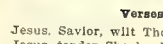
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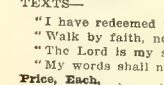


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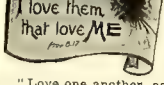
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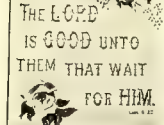
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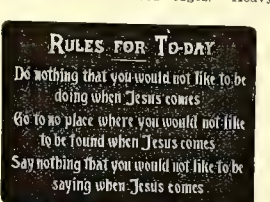
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VOL. 45.

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NO. 48.

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AROUND THE WORLD

THE island of St. Helena is nearly forty-five hundred miles from Southampton, England. It is of volcanic origin and only forty-seven miles in extent. For many years it has been occupied by an English garrison, but on Oct. 29 the soldiers were all taken away, to the great distress of the inhabitants, who were almost entirely dependent on the garrison for a means of livelihood. Four months after the battle of Waterloo, in 1815, Napoleon was landed on the island as a prisoner, and there he remained until his death, May 5, 1821. He was buried there; but in 1840 his remains were taken back to France and placed in a magnificent mausoleum under the dome of the Invalides. The French government purchased the house in which Napoleon lived and the tomb in which his body lay for nineteen years. The island has been of little use and great expense to the English since then. During the Boer war, prisoners were kept there for a time. But the one great prisoner is what made this rock in the ocean famous.

THE football season for 1906 has ended, and the changes in the rules of the game have made it safer. This year there were eleven killed and one hundred and three injured, while last year there were eighteen killed and one hundred and fifty-nine injured. There is still room for improvement. It is impossible for most people to see what gain compensates for these deaths and injuries. College athletics seem to develop a few young men abnormally along certain lines, to the neglect of other and more important lines; and as a rule the men who are famous in these contests are never famous for anything else. Academies, colleges and universities are not supported by the people merely that a small per cent of the students may acquire fame in athletic contests.

TWENTY-FIVE years ago Bismarck announced in the reichstag that the emperor, grandfather of the present emperor of Germany, was determined that the state should systematically assist the working people, male or female, by accident, sick and old age insurance. During the past twenty years more than five hundred million dollars has been paid out for sickness, two hundred and thirty-two million for accidents, and thirteen and a half million for old age, making a total of a little more than eight hundred million dollars. The system has given pretty general satisfaction, though there always have been some dissatisfied ones. The

law compels both employers and employees to contribute to the fund. Such provision seems necessary, if people are to be saved from poverty and becoming public charges. No matter how much some persons receive, they are never able to provide for the time of enforced idleness, sickness or old age. They simply do not have the faculty of managing their business to their own best interest, and it devolves upon some other persons to make provision for them. They are to be pitied for their failing.

SOME time ago a lady, whose home is on the island of Jamaica, to the south of Cuba, reached New York after a long journey, greatly disappointed. During the summer she had come north to spend some months with relatives. When ready to return to her home she took the train to New York, hailed a cabman at the depot, and instructed him to take her to the pier, where she was to go aboard the vessel bound for the West Indies. By mistake she was taken to the wrong place, entered the vessel that she thought was sailing in the direction of her home, and in some manner did not find out the difference until she was out on the ocean, for she was on a ship bound for Europe. There was nothing for the disappointed woman to do but to remain on the ship until Europe was reached, then return to New York on another vessel. She made sure that she was on the right ship when she sailed out of the New York harbor the second time. It is fortunate that people have opportunities of correcting mistakes of this sort, but there are those who are on the wrong ship sailing over the water of life. They think they are bound for the haven of rest, but actually their ship is headed the other way. When once they reach the right harbor they will find to their great sorrow that it is too late to correct the mistake.

THE Austrians as well as the Germans are complaining because of the attitude of their government on the question of meat importation. In Austria the price of meat is getting higher and higher, causing great hardship to the poorer classes. It is charged that the government's policy is wholly directed in the interest of the powerful agrarian party, which is pocketing large profits because of the exclusion of Serbian cattle. The few are benefited at the expense of the many. Such a condition cannot continue indefinitely, and it is not strange that meetings are held and protests made and violence threatened because of the famine price of meat. But such is the general policy of our day; the average man wants all he can get, and thinks and cares little what suffering his greed may cause his fellow-man. The principle is wrong and must be done away.

PROF. WILLIAM L. PHELPS, of Yale, says it is both astonishing and amusing to observe how ignorant the average college student is of the Bible. Collect all the undergraduates in a room, have them pass an examination on what the Bible has to say about the creation, Adam, Eve, and the garden of Eden, the flood, Abraham, Moses, the exile in Egypt, the escape from Egyptian bondage, David, Solomon and Elijah, and the result, says the professor, would be a magnificent contribution to American humor. He adds: "I inquired of one fine young specimen of American manhood what he thought Shakespeare meant by the phrase, 'Here feel we not the penalty of Adam,' and he replied: 'It was the mark put on Adam for having slain his brother.' To another lad, who is every inch a gentleman, I put a question involving an explanation of the word 'Golgotha,' and his face became blank. I came to his relief with the remark, 'Golgotha is a New Testament reference.' The light of intelligence illuminated his handsome face and he replied: 'It

means Goliath.'" He further says: "I would, therefore, refuse to allow any candidate to enter the university until he had satisfactorily passed an examination on the Bible. The Bible has within its pages every single kind of literature that any proposed list of the English classics contains. Priests, atheists, skeptic, devotees, agnostics, and evangelists all are agreed that the authorized version of the English Bible is the best example of English composition the world has ever seen. It combines the noblest prose and poetry with the utmost simplicity of diction." Were all students required to pass a reasonable examination on the Bible, especially the historical parts, it would do away with much of the fault-finding with the sacred volume. Men criticise the Bible because they do not understand it.

THE extreme to which the union idea can be carried is well illustrated by a union hat. A hat to be a union hat must now have five union labels. First, there is the union label of the United Hatters of North America; second, there is the sweatband enters' label; third, there is the gold leaf which is used on the "tip," an adhesive cloth label, which is placed inside the crown of the hat, giving the manufacturer's or dealer's name; fourth, there is the label of the International Brotherhood of Hat Makers; and, lastly, there is the label of the International Typographical Union, which must appear on all printing. In time there may be a desire to have the sheep which produce the wool wear the union label. Some things are carried so far as to become ridiculous, and often defeat the purpose in view.

THE days of the steam engine in the city seem to be numbered. The smoke and noise are not wanted. Washington, D. C., is to have a new union station, and when it is completed steam engines will be barred out. The Commissioners of the District of Columbia last week took final action in an order prohibiting the use of anything except electric engines in drawing trains into the new union station. This applies to all railroads entering the city and was made in the interest of the anti-smoke crusade which has been waged for some years. If the smoke from locomotives could be done away with, the cities would be much cleaner and the air purer. There will naturally be some objection on the part of the less public spirited railroad managers; but when the change is once made, no one will want to go back to the steam engine.

NELSON O. NELSON, a millionaire manufacturer who established the communal village of Le Claire, Ill., thinks he can help solve the child labor problem. He proposes to make good to parents the loss they would sustain if their children under fourteen were taken from work and put in school. He will pay one half the amount necessary if the woman's clubs of St. Louis will pay the other half. They have the proposition under advisement. Mr. Nelson's investigations show that only a third of the children under fourteen who are working, do so from necessity. A little more investigation would show that, in many cases where child labor is necessary to help support the family, the necessity would not exist if the husband and father did not worse than waste a large per cent of his wages in saloons. The laboring men of the country receive enough to keep their families in comfort and lay by something for old age. But every year they pay hundreds of millions of dollars for the stuff that ruins body, mind and soul, and brings poverty and sorrow and suffering upon the helpless. Strong drink is a raging curse, and he who is deceived by it is not wise; nor are they wise who do not do all they can to secure the passage of laws against this fiendish traffic.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

HYMN.

Spring Wide, Ye Gates of Light.

BY JOHN W. WAYLAND.

Tune: "Come, ye Disconsolate."

Spring wide, ye gates of light—unfold in glory!
Swift from thy mountain-height, full day haste on,
Till worlds, new waked to song, sound forth the story,
"Gone is error with the night: truth rules the dawn."

Spring wide, ye gates of light, all fear dispelling;
Come near, ye heralds bright, fraught from above:
Speak to earth's fainting hearts, in joy-notes telling
Heaven's sweet message, our God's word of love.

Spring wide, ye gates of light, graciously lending
Full beauty to the right—guiding our youth;
On learning's shrines we pray heav'n's smile unending,
And, in each young life, the vict'ry for truth.

Spring wide, ye gates of light—unfold in blessing;
God with us for the right, the vict'ry's won:
True may we follow thee, thy love confessing—
Father, Son, Spirit, thrice bless'd Three in One.

Spring wide, ye gates of light—unfold in glory!
Swift from thy mountain-height, full day haste on,
Till worlds, new waked to song, sound forth the story,
"Gone is error with the night: truth rules the dawn."
University of Virginia.

FROM OVER THE WATERS.

BY W. R. MILLER.

THE editor of the MESSENGER very kindly and urgently requested that from time to time, as items of interest accumulated, the readers of the MESSENGER be kept in touch with our "globe circling quartet."

From California came Bro. C. W. Guthrie; from Washington, Bro. D. M. Click; from old Virginia, D. H. Zigler; and from Illinois the writer, to meet in New York, each one coming in alone, from the four quarters of the country.

We had selected the "Caledonia" of the Anchor line, a Scotch company, to sail Oct. 20; and at eleven o'clock Saturday morning our moorings to dear old America were slipped and we slowly began our forty-thousand-mile journey. We passed the light ship at Sandy Hook, at 1:32 P. M., and soon lost sight of land. It is at this point that the ship's log begins. Rain had set in on Thursday, the day I left Chicago, and all the way to New York, and every day since, it has been rain, rain, except for two days at sea, when the sun shone out for a part of the time. And all the time since in Europe it has rained except two days. We spoke to a Scotchman of the almost incessant rain we have had since leaving Chicago, *en route* for Glasgow, and it was still raining. His reply was, "That was a big cloud from Chicago to Glasgow." And indeed we thought so too. Our party proved pretty good seamen. There was but one of the "quartet" that suffered from seasickness, and that proved to be the writer. However, it was insignificant and of short duration.

The green fields and hills of Scotland looked good to us, Sunday morning, the eighth day out. When we awoke we were in the river Clyde, and the hills and fields on either side bore a spring-like greenness. Along this river are perhaps the greatest "ship-building" works in the world. Here one may see ships by the score in the various stages of construction, from the laying of the keel to the finished ship ready for the ocean. We were exceedingly glad, Sunday morning, when at 9:30 A. M., the moorings were made, and we walked down and out on "terra firma" again. We had no trouble in passing the custom house, and soon found the Blythwood hotel, and after being comfortably settled in our rooms for the short stay we expected to make in Glasgow, we found we had yet time enough to attend church for the morning services. Finding a Presbyterian church near the hotel, we attended services and heard an excellent sermon, subject: "Unstability." Text from Gen. 49:4.

The services were very simple; Daniel 6 and Acts

24 were read. Some four or five hymns were sung and three prayers were offered, and a very earnest talk of twenty minutes concluded the services. Glasgow is a commercial city, full of business and enterprise. It has several art galleries and museums, where one may spend much time profitably. But our faces and hearts had been set toward Edinburgh. The privilege of visiting this historic old city was the greatest inducement for our landing in northern Scotland. And indeed it is a rare privilege for any one to visit Edinburgh, where every foot is historic ground. This was the home of John Knox, the great preacher. His house still stands, on the outside of which he had a pulpit fixed on the second story where he could preach to the people. His grave in the pavement is marked on a bronze tablet, about fifteen inches in circumference, bearing the initials J. K., and the date, 1572. The home of Sir Walter Scott still stands. In this house he lived from 1798 to 1826, and here most of his works were written. His monument, perhaps the most beautiful ever raised to an individual, stands not far from his home. The old royal palace is still kept in a good state of repair. Visitors are permitted to go through a part of the palace, visiting the bedroom of Charles I, and Mary, and the private supper room of Mary, where David Rizzio was murdered March 9, 1556, the murderer gaining access to the palace by the queen's private stairway.

The Edinburgh castle has much interest for the tourist and historian. This was constructed on the summit of an almost inaccessible rock, and around it much Scottish history was made. The castle is also kept in a good state of repair, most of it being used as a barrack for soldiers. However, some of the historic rooms are still kept much as in their former days. In one of these rooms is kept the regalia, which had been used by the house of Stewarts for three hundred years, and which had been stored away in a strong chest for one hundred and ten years, and when opened was found to be in a perfect state of preservation. The bedroom of Mary, Queen of Scots, where James VI of Scotland was born, and the window through which he was let down one hundred and fifty feet to be baptized when eight days old, are also among the objects of interest which may be visited. The day being a rainy and a foggy one, we had not the privilege of viewing the city from the heights of the old castle.

Our next stop was at Belfast, Ireland, where the greatest linen works of the world are located. We visited one factory six hundred feet square and six stories high, where there are acres and acres of machinery, and five thousand people turning out linen, from the raw material in all its grades and qualities, to the finished product. Belfast also has her museums and art galleries.

Our next objective point was Dublin. Here we had the privilege of visiting the old St. Patrick's Cathedral whose history dates back to the fourth century. Also the tower of Dublin. In a chapel connected with the tower is a stained glass window, about six hundred years old, made by a German. It is said to be the finest in the world, and the art by which it was made has been lost. This window gives the betrayal and crucifixion in six scenes.

Our next stop brings us to London. The principal place to us was the British Museum. It has long been our desire to see the Codex Alexandrinus, written in the uncial letters in double columns, on very thin vellum, probably in the middle of the fifth century. This is one of the three earliest and most important manuscripts of the Holy Scriptures, containing both the Old and the New Testaments, and the epistles of St. Clement of Rome. It formerly belonged to the patriarchal chamber at Alexandria (whence its name), and was presented in 1628 to King Charles I by Cyril Lucor, patriarch of Constantinople, and previously of Alexandria. The manuscript was written on leaves of vellum about eight by ten inches, and bound in book form. The writing is very clear and plain now, after fourteen hundred years. Another object of special and peculiar interest was the Rosetta Stone. This stone was found in 1798, by a French officer, and

was captured by the British in 1801 in Egypt, and was an object of treaty. It has three inscriptions. The first is in hieroglyphics, the second demotic, and the third Greek. The finding of this stone gave the key to the Egyptian hieroglyphic characters, thus permitting much of the Egyptian history to be read on the obelisks and wherever the inscriptions are found. The Assyrian and Babylonian room, containing the clay cylinders and tablets, is full of interest for the Bible student, because many of these tablets and cylinders touch Bible history. One may spend months and even years in the British Museum and find each day something new and full of interest to him.

There are the Westminster Abbey, the Houses of Parliament, and the St. Paul's Cathedral, as well as the Tower of London, in which John Bunyan was imprisoned; all full of interest and needing much time for one to study them. Our stay in London was much too short, but as our faces are set steadfastly toward Jerusalem, we hurried on to Paris, from which place we are writing.

From time to time, as opportunity presents itself, we shall write of our trip, and of what items of interest we may be able to acquire, under the caption of "Notes From Over the Waters."

Paris, Nov. 8.

SANCTIFICATION.

BY J. HARMAN STOVER.

EVEN from apostolic times to the present, what is theologically known as the doctrine of entire sanctification, has had its advocates. And from the same age to the present there have been strong Christian bodies who have as zealously advocated a standard of theology that does not admit its possibility.

I have often wondered where we, as a people, stand on this subject. From all the decisions of Annual Meeting on record, which I have been privileged to examine, not one is an expression upon this subject. The written instruction and teaching of our Brethren through our publications, may seem to breathe the spirit of sanctification; others seem to see only that part of the Christian's life that means his obedience to divine law—consecrated service—without reference to the effect (sanctified state) such service, rendered in fullness of faith, secures.

A recent article in the MESSENGER ably expounds the subject from this view point. Those who claim the "Higher Life," "perfection," "a life of holiness," etc., claim it to be a state of perfect peace—a freedom from, not only sin itself, but freedom from the love of it. They claim it to be a deeper work of grace than that of justification: that justification frees the sinner from the guilt of sins committed; sanctification frees from the power of sin over him; hence, comprehends a complete change of the carnal affections to that of the fruits of the Spirit; a complete destroying of inbred sin and evil propensities; "dead to sin and alive unto God"; "meet for the Master's use and prepared unto every good work."

This is about what is claimed. What is the foundation for such a claim? Is it Biblical? Without referring to any theological writer, may I ask, Do the Scriptures sustain such a claim? If they do, why so few who have attained to it? If they do not, must we receive all Scriptural declarations in the same comparative sense that would exist in the following:—"Call his name Jesus, for he shall save his people from their sins" (not in their sins), "That we, being delivered out of the hand of our enemies, might serve him without fear in holiness and righteousness before him all the days of our life"? Eternity has no days and no end to existence; it means during time. "Dead to sin and alive unto God." If the motives of sin are still found in us, in what sense are we dead to sin? "Shall we continue in sin that grace may abound? God forbid, for how shall we that are dead to sin live any longer therein?" If a state of freedom from sin is not possible, who will answer Paul's question? Do not the Scriptures abound in clear and positive language that teach all that is claimed?

May I, upon the ground of logical reasoning, ask, Is God in Christ reconciling the world unto himself? Is he sufficient for these things? Is the grace of God sufficient to cope with sin? Is God's grace limited or circumscribed? Does the sacrifice of the cross possess the power to destroy sin, or must sin, like the measles, run its course before that sacrifice becomes effective? Did not Christ, by his death, destroy him who had the power of death? Are not our members, which, in our sinful state, were instruments of unrighteousness, now to become instruments of righteousness? Are we not to put on the new man which is created in righteousness and true holiness? Do the Scriptures not clearly teach that without holiness no man shall see the Lord? It also declares, "This is the will of God, even your sanctification."

But some say, I rest in Christ's being a propitiation for our sins. Yes, but he is for the whole world, too. What prerogative in this has the Christian over sinners? Besides, have you ever thought what it means to thus ease your conscience in John 2:2? Does it not mean (to him who sins with the knowledge of that propitiation), that he is using that sacrifice as a license to sin? If this is legitimate, then sin, which is the object of God's destroying vengeance in the sinner, becomes the subject of an upheld and protected toleration in the Christian.

Now why should we think it a thing incredible with God that he should make a man every whit whole, when conditions are met? "But that ye may know that the Son of man hath power on earth to forgive sins." Is this not still true? "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me," etc. Shall we not believe it is our heritage as well? Why should we not?

To treat the term sanctification as meaning simply consecration, does not do justice to it. Consecration is essentially prerequisite to sanctification. There can be no sanctification without the touch of the Divine hand. It is the part of the individual to consecrate himself to God; the gracious sanction on God's part makes the individual a sanctified vessel, "meet for the Master's use and prepared unto every good work." The apostles and disciples consecrated themselves; their sanctification was effected by the power of the Holy Ghost. Ananias' and Sapphira's consecration, being defective, received not the Divine seal; their sin soon found them out. To teach and preach to do the will with no higher motive than the merit of our doing it, is to teach men to rest their sanctification in the merits of human works. In which case verily we have our reward.

But to teach men to look into the perfect law of liberty as the will of him by whose touch they become dead to sin and alive unto God, is to teach them that eternal life is the gift of God through Jesus Christ our Lord, and that the service of works which he has ordained in which we should walk, is the outward fruitful evidence of an inward conscious knowledge of the beginning, at least, of the power of an endless life.

Then, my brethren, who, with me, still struggle for holiness in yourselves and in each other, shall we continue to be of that company who, all their lifetime, are subject to bondage, knowing nothing of the bliss of that knowledge of "shall not come into condemnation but is passed from death unto life," or, "Wilt thou be made whole?"

Odessa, Wash.

THE GLORIOUS GOSPEL.

BY HENRY M. HARVEY.

ABOVE all other religions we say our Gospel is the most glorious. But why should we thus judge? The Saracen is ready to wage war that the faith of his choice may grow, even though he believes that after death his soul may be born in some neighbor's dog. The Indian woman is willing to sacrifice her child or wear implements of inhuman torture because her belief is the only belief to her. The multitude of heathen as they bow to wood and stone, to beast or serpent,

or moon or star, all say of these things, "Thou art god and thee we worship because we know none other; thee our fathers worshiped, and whom else have we?"

We say to our Maker, "We know thou art God, and from thee every favor cometh. Thou dost feed and give us shelter in the shadow of thy being, thy arm is our protector and thy mouth our lawgiver."

Then wherein is Christianity head and shoulders above every other religion? We think ours best because we know of none better and believe there is none better. They think theirs good because they have no knowledge of a better. Just as we have but little knowledge of the hoped for condition in heaven, that better state, so the heathen have little knowledge of Christianity and its superiority to their own belief.

If any doubt the confidence the Christian has that his is the ideal religion, let him forsake Christian lands and live with the Arabs, or Chinese, or the ignorant Africans; to see the negro worship a snake, to hear self-torture taught by Buddhist monk, or to take up sword and shed blood among the Mohammedans. Let him live among these for a time and see if there is one faith better than another. One thus living away from a faith's pure shrine would doubtless hang his harp upon a willow and long for the Lord's house as the hart panteth for the water brook. Or probably he would open his window toward Jerusalem and pray thrice daily that a dove would bring him a leaf from the green pastures of Zion.

"The reality of Jesus is as definite, as undeniable, as the reality of Washington or Franklin. All other deities belong to the atmosphere of legend. No twelve disciples gathered daily around the feet of Olympian Jove, nor of the beautiful Apollo, nor of the gifted Minerva. No multitude gathered upon the mountain side to hear and see the Hercules and Aphrodite. . . .

It was the misfortune of all that Olympian group that there was no Judas to betray any one of them with a kiss, and no Pilate to order any one of them to the cross. They all lived outside the bonds of evidence, and hence to-day appear as pictures of abstract virtues or vices."

The religion of the Jew has proved itself far beyond any other ancient religion. No other is so high in morals, so civilizing in effect or so free from bloodshed and strife. It shines forth as the brightest star of all the firmament of religion. However superior it was to others, it is far outstripped by its supplanter, our "glorious Gospel." Paul declared (Heb. 8:7), "For if that first covenant had been faultless, then should no place have been sought for the second." It was the foundation upon which our superstructure was built. It was the sign of good things to come.

The superior New is a graft upon the Old which was waxed by the Holy Spirit and has been growing and fruiting over nineteen hundred years. The one is the shadow, the other the substance; the first negative, the second positive. Consider them in the light of their own teaching. "Ye have heard that it hath been said, Thou shalt not kill, . . . but I say unto you that whosoever is angry with his brother without a cause is in danger of the judgment." The act then was punished, now the intent.

But what of our superior priesthood? The first offered animal blood for sin, the last offered only human blood; theirs was not allowed to touch a dead body for fear of pollution, but ours could touch the bier and say, "Young man, I say unto thee, Arise," or he could lay hands upon a damsel without fear of stain. The Jewish priest offered incense in an earthly tabernacle, while the Christians' priest makes constant intercession in a house not made with hands, eternal in the heavens.

"The water which delivered Noah and his sons from their enemies is a type of the blood which delivered God's church from their sins, their worst enemies. That water which was so abundant that it filled the world and reached above the tops of the highest mountains, was a type of that blood which is sufficient for the whole world—sufficient to bury the highest mountains of sin. The ark, that was a refuge and hiding-place of the church in this time of storm and flood, was a type of Christ, who shall be the true hiding-place when the great day of his wrath shall come."

Union Bridge, Md.

THE PRAYER COVERING.

BY ROYCE H. FUNK.

[The following, which appeared in the Messenger a few years ago, is published again by special request.—Ed.]

PAUL represents marriage as a type of the union of Christ and his church. Paul tells wives that they must submit themselves unto their husbands as unto the Lord; that the husband is the head of the wife, even as Christ is the Head of the church; that, as the church is subject unto Christ, so let wives be to their own husbands in everything. He requires of husbands that they love their wives, even as Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

We must remember that there is nothing arbitrary in Scripture, but that divine law is as natural and imperative in its workings as physical law.

It is for us now to understand the relation that Christ and the church sustain to each other; and then see if the attitude of man and woman, as types, in the marriage bond, exemplifies this relation.

Christ is the Head of the church. He not only died to take away condemnation from his church; but he is now the spiritual life and illumination of that church, that he may develop in each individual member the graces and beauty of his divine character. In other words, he exercises the most careful guardianship, the most thoughtful attentions, the most divinely chivalrous oversight, that can be suggested by his great heart of love.

Now, in regard to the church: its attitude is one of obedience, of loving confidence, of complete trust, of meekness, of humility, of reverence. The church must sit at his feet, a patient learner. It must not question the truths which he teaches; it must offer no suggestions. It must not presume so far as to attempt to teach our Lord. At the same time, it is a co-worker with him; but in this working it must not go beyond, nor fall short of, divine command.

We know that types and ordinances are educational; or, in other words, that they teach great truths. Baptism, the communion, feet-washing, marriage, etc., not only teach us truths, but they are "fixed and solid institutions, which take hold upon masses of men collectively, that the sacred fire be kept alive among us."

Having considered the relation of Christ and his church, let us look at the type, marriage. Paul says, in Eph. 5:31, 32: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church."

Refer, now, to Eph. 5:22-33; 1 Tim. 2:11, 12; 1 Cor. 11:3-15; Titus 2:5. We learn, from the foregoing, that the husband is the head of the wife; that he is to love and cherish his wife as Christ loved and cherished his church, that he is to honor her, and constantly bestow upon her every delicacy of attention so necessary to the development of all her spiritual charms and graces of character. The wife, as a type of the church, is to submit herself unto her husband as unto the Lord; she is to reverence him; she is to learn in silence, with all subjection; she is not to usurp authority over him; she is not to teach officially. We know there are multiplied thousands of women in the world who are, intellectually, the peers of our most intelligent men. Then, why can woman not act in the capacity of an official instructor? Because, in so doing, she would break the type. The church is not to instruct Christ. When King David tried to bring the ark to Jerusalem, contrary to the law, on a new cart, he did not get it there.

It is not my aim to say anything to discourage woman from a cheerful performance of the part assigned her in gospel work. That the church is a co-worker with Christ establishes clearly enough the fact that she is a co-worker with her husband. Now the church rises to this exalted plane by surrendering her will completely to that of Christ. It works in harmony with his every direction. Woman has every reason to be

assured of Divine favor by becoming a co-worker with her husband. Abundant testimony to the superior effectiveness of the co-operation of the sexes in gospel work is not wanting. Especially in mission work is she an important auxiliary. There are certain avenues through which she seems specially fitted to reach the fountain of the heart's tenderest sympathies.

An incident in the life of James Monroe, who was, at the time, American Minister to France during the French Revolution, will, I think, fully explain my idea. Madame Lafayette was shut up in La Force prison. It was impossible for Minister Monroe to take a step officially for her release. Learning that she was soon to be led to the guillotine, he sent his wife to the La Force prison in the official carriage of the legation. The trappings announced the dignity of the American Minister, the only representative in Paris of any of the nations of the earth. Mrs. Monroe's carriage, horses, and servants had the insignia of the only rank respected in the scenes of the Revolution. She was treated with deference by the sentinels, and her message delivered. Soon Madame Lafayette glided into her presence. Mrs. Monroe's tact did not fail her at the supreme moment. She informed the officers in charge that she would call next day. The second visit was unnecessary. On that day Madame Lafayette was released.

In regard to the covering, the man, being in the marriage bond, a type of Christ, must not cover his head, because he, as a type, is the image and glory of his Lord.

Consider attentively, the attitude of the church. Paul says: "But the woman is the glory of the man." The covering of the woman, then, is an emblem of the authority of her husband; and that, under the fostering care of his loving heart, the commendable graces of her character reach a state of beautiful maturity. The woman, being covered, as a type, teaches us that the church is in complete subjection to Christ; that, of itself, it has no glory, but that the glory which it has is that which Christ, by his divine indwelling gives—the glory of divine character.

In 1 Cor. 11:15, "But if a woman have long hair, it is a glory to her: for her hair is given her for a covering." Nature is ever suggestive, and Paul meant nothing more in the above verse than this suggestiveness. It is as if he had said, "You should surely understand that an artificial covering is required, because nature itself teaches its propriety by giving woman long hair."

1 Cor. 11:10, "For this cause ought the woman to have power on her head, because of the angels." The word "power" here refers to the artificial covering as a sign of the authority of her husband over her. This suggests a vital truth necessary to the well-being of the church, viz, the ministration of angels. Bible readers remember, as in the case of Abraham, Isaac, Jacob, and others, the many instances of angelic ministration. The above text seems to confirm us in the belief that the wearing of the covering guarantees the attendance of angels. Should any one think this too strong, let him remember that it does not tax our reason any more than baptism, etc. God does not want broken types. Parents should be careful not to break the type, marriage. They should remember that children would be strongly and intelligently impressed by the beauty of the relation of Christ and his church, did their eyes but rest, every day, upon a perfect, unbroken type.

Bedford City, Va.

POWER IN OBEDIENCE.

BY MINA H. BOSSERMAN.

EVERYONE of God's creatures who has been led from darkness into the true and marvelous light was perhaps first prompted by fear and love to lay hold of the promise, "Seek, and ye shall find." Obedience assures the finding; loyalty brings the crown. Then how concerned ought the child of God to be in regard to loyalty or disloyalty; obedience or disobedience.

"Love not the world, is Jesus' plea,
Sweet life to you he brought."

The life we want is gained only through a trans-

formed condition, by the renewing of our minds, "not fashioning yourselves according to your former lusts in your ignorance." We are now in the light and should walk, grow and develop in the light; we should delight and love to be strong men and women in the Lord.

But there come obstacles in our way, our light grows dim; doubtings enter our hearts, temptations come, and we are drawn away of our own lusts, and enticed. Some silent influence reminds us of our baptismal vow, when we asked to have our sins washed away in the blood of the Lamb. God sends conviction to our hearts and we partially renew our covenant with him. A revival wave comes our way and our spirituality, seemingly, is at high tide, and we throw our whole souls into the services, and we are no more lukewarm, but hot. We invite others to join our band; then comes the foe which we must face. Our promise to be loyal and obedient to the church, as she understands and interprets the Word, has been broken and our unfaithfulness has been noticed by the world. The unconverted will soon cite us to some who are hypocritical in their profession, disloyal and really careless in regard to the doctrine we preach and profess to practice. Almost invariably the matter of dress is hinged upon. Why should this be, when the Bible teaches so plainly, "Love not the world, neither the things that are in the world"?

Dear sisters, let us come together and take an honest, God-fearing look at ourselves. The world knows that we base our faith in regard to the veiling of the head on the text of 1 Cor. 11. We are watched with an eye of criticism and as we measure ourselves fairly and squarely with this command, ought we not to feel ashamed that we come so far short of complete obedience? God would have us veil our heads in time of prayer or special thanksgiving, whether this be in our established places of public worship, at the home around the family altar, or at the table upon which are placed the fruits of the earth, of which we are permitted to partake three times a day. We invoke God's blessings upon us and ask him to bless and sanctify the food to our use; then as his all-wise eye falls upon us,—what a sight! A dishonored head calling upon him for mercy! Is not the home, are not the associations of the table as honorable a place to invite the presence of the holy angels as the brick church down the road? Each member of the family should be taught, with bowed head and closed eyes, either audibly or silently, to offer thanks for the food upon the table. Then, sisters, are we obedient children of the Great King, to appear in his presence with uncovered heads? How dare we do it? Is God pleased? Will he give the blessing? Do we purposefully resent the command, or is it pure carelessness? Mothers, begin now to set the example for your daughters. Teach it in the home; make it a part of the home teaching; cultivate a love for doing this commandment; then there will be no doubtings and discord in the proper and sacred use of the veil.

If a man wanted to kill an enemy, and he thought there was no power in the effect of a bullet placed in his gun he would not bother with it, but secure a substitute. If we think there is no power in the prayer covering to help us dethrone the enemy, we are mocking God. There is no substitute for the prayer covering, nothing can take its place, because we have no promise in the written Word that we dare add to or take from; the world offers a substitute and we, poor creatures, yield. Little by little we admit—and dare I say invite?—the world into our hearts, and thereby defile our bodies in the sight of God.

Do we need any protection? Is there really any power in the prayer covering? Do we believe that the covering and an adorned body are close companions? Do God and Satan walk hand in hand? If we allow ourselves to believe that by placing the prayer covering (or a substitute) on our heads, and then adorning our bodies after the lusts of the world, our appearance will be acceptable in the sight of God, then we must conclude that God and the devil walk hand in hand. Are we not assuming grounds for an equal yoking of the two? "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." James 4:4.

What a joy to the actress to appear upon the stage beautifully adorned; she takes pride and care that her garb is tastefully arranged, thus winning the affection and compliments of her audience. What a joy to the true Christian "whose adorning is not that outward adorning, but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God a pearl of great price." If we had stronger convictions that there is power in the sacred veil, because of the angels in heaven, we would not show such a timidity in the practical application of its divine purpose. It certainly is as sacred a command as any within the fids of the Bible.

Do we ever think how indignant and displeased God is when we want to yoke ourselves with the world, to disgrace or defile his purity and holiness? God is true to his promise and he "resisteth the proud, but giveth grace unto the humble." James 4:6. God forbids that we shall continue longer in carrying a dim light, but grant us grace to give out more of the real light. Were our hearts full of love and cheerful obedience to him who said, "If ye love me ye will keep my commandments," the wearing of the covering would become a pleasure rather than a burden.

If we are ashamed of the prayer covering and the bonnet, we ourselves encourage the world to reproach and ridicule us. Let us blame ourselves for the finger of scorn and not the teaching of the Bible, because it is only our unsanctified wills. May God help us to reverence the solemnity and purity of the veil and not to abuse its purpose. Are we God-fearing people or man-fearing? Is there not danger of a mutual compromise with the world? First lay aside the prayer covering, then the bonnet, then—for as it is the world says, "If it were not for the bonnet some of your sisters could not be distinguished from the outsiders." Oh, let us heed the call to complete obedience, because God alone gives power, and wrestle and agonize in prayer to him that we may be delivered from this worldward path. "For it is better, if the will of God be so, that ye suffer for well doing, than for evil." 1 Peter 3:17.

Elgin, Ill.

SUNDAY SCHOOL IN BETHANY.

BY I. N. H. BEAHM.

OUR party, under the direction of Bro. M. R. Murray, are well and happy. We have been greatly prospered by the Lord from the time we set sail, Sept. 11.

The horseback ride from Damascus to Jerusalem, ten days, besides two days off, with an average of thirty miles per day,—was one of varied experience and intense delight, and withal a source of much information. We arrived in the Holy City at noon, Oct. 26. Our present home is at the Hughes Hotel, in southwest Jerusalem, without the gates; about one-half square from New Gate, and about two squares from Jaffa Gate.

This ideal morning, Sunday, Oct. 28, we started at seven o'clock afoot for Bethany, some three miles away. We entered at New Gate, visiting a number of churches—the church of the Holy Sepulcher in particular, where we found many zealous people solemnly engaged in worship, even at so early an hour,—passing on by Ecce Homo and out at St. Stephen's gate, descending into the valley of Jehoshaphat, crossing by a bridge over the brook Kedron, leaving the garden of Gethsemane to the left, and winding southward and over to Bethany.

The Sunday-school lesson text is in Matt. 26:6-16, "The Anointing of Jesus at Bethany," which took place in the house of Simon the leper. We entered the ruins of the old sanctuary, built in the sixteenth century, on the reputed spot of Simon's house. The service was opened at 8:30 and closed at 9:45; rather long for a Sunday school, but from the interest manifested not long enough for the occasion. You see over here in the Orient, in the very land of the Bible, the study of the blessed Book is more fascinating than it sometimes is in distant climes.

The lesson, as a whole, was viewed and discussed as to why the anointing by Mary, and the betrayal plan of Judas should be taken together as a single lesson. Many beautiful and suggestive points were made regarding the two taken as one lesson. The lesson text was gone over carefully and elaborately. It was the first time that I ever had the opportunity of teaching a lesson on the very spot where the events transpired. That our being here and the Sunday-school lesson on the anointing should coincide, was very impressive to us, and the privilege of studying and reciting the wonderful theme in sweet historic Bethany was regarded by each one as the rare occasion of a lifetime.

It was also interesting to note, during the discussion of the lesson, that one woman with Jesus was more prevailing than twelve eminent men against her. Each member of the class gave a practical application of the lesson, and decided that we should break the alabaster box of ointment to our friends before they are dead.

Ascending the eastern slope of Olivet, looking back occasionally to view the barren wastes of the wilderness of Judea, the Jordan valley, and the Dead Sea, with the mountains of Moab in the distance, we crossed the beautiful mount, near the Church of the Ascension, descended the western slope, crossed the valley, and home again.

I attended ten different religious services to-day; a few, however, only in part. In the beautiful parlor of our hotel, we had preaching services this evening at 8:15. Bro. J. M. Cox, of Lordsburg, Cal., took for his text, "Christ is All." Col. 3:11. The discourse was brief, pointed, comprehensive and impressive. After prayer, Sister Marguerite Bixler sang the beautiful hymn, "Christ is All."

We have not only had a busy day, but a happy one; a day of glorious opportunities, and one highly appreciated. But the most impressive feature of the day was the Sunday school in Bethany.

Jerusalem, Oct. 28.

THE LONELY JESUS.

BY I. S. LONG.

JESUS was the perfect revelation of the Father. Since this is so, the better we know the habits, the character and the life of Jesus, the better we know the Father. The story of Jesus is so simple and so often told that we fancy we know it thoroughly well. On the other hand, one may be able to tell his life story well without ever having experienced to any great degree the sweetness and blessedness of fellowship with him. All the time Jesus was with his apostles and disciples they were just such people,—people without understanding, with him and yet quite apart from him; for there was a great gulf between him and them. After three years of supernatural effort on and before them, on the eve of his crucifixion he said to them, "I have yet many things to say to you, but ye cannot bear them now."

You may wonder at the heading of this article, for you know that amidst the greatest throngs Jesus was in the immediate presence of the Father—more conscious of the Father than of the thronging multitude even, for he had so much more in common with the Father than with the multitude. It was as natural as life to him to raise his blessed eyes in thanks to God, who is near, for the "five loaves and two fishes." At the tomb of Lazarus he lifted up his eyes, saying, "Father, I thank thee that thou hast heard me; and I know that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me."

When had he prayed about this time? Likely while thronged by the people. The Greeks came to see him; and after a beautiful short talk on the way to true service he lifts up his eyes and says, "Father, glorify thy name." These words barely passed his lips when the voice from heaven said, "I have both glorified it and will glorify it again." How near heaven and God are to us, if we only knew it! Jesus perfectly understood the voice, but the people about him, who were yet in reality far from him, thought it thundered.

All during Jesus' ministry how he sought the fellowship of true hearts! Yet, not being understood, how seldom did he find it! He lived in a world apart. Even after twenty-two months of splendid outward success and popularity in Galilee, he began to be so nagged at and opposed that he had to flee. He went to the vicinity of Tyre and Sidon, then to Caesarea, Decapolis, and Dahmanutha, in flight. He sought to be hid. He needed rest; for many a time he had not time to sleep and rest and eat, because of the people.

But, oh! the greater need of the apostles being taught. How little they really knew about the mind of the Master! How they desired each to be the greatest! How their ambitions to sit on the thrones as judges in Jerusalem blinded them to things spiritual! Peter seemed to have a revelation from the Father that Jesus was "the Christ, the Son of the living God."

But the next moment as Jesus was telling them about his rejection and death, Peter took him aside and rebuked him, saying, "Be it far from thee, Lord!" I think Jesus' heart was bleeding as he said, "Get thee hence, Satan; thou art an offense unto me, for thou savorest not of the things that be of God, but those that be of men!"

When Jesus prophesied his death and resurrection his enemies believed him; for later they went to Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again." So the tomb was strictly guarded. But his own forgot all about his sayings regarding "rising again." Even after his resurrection it was with the greatest difficulty that they believed their own eyes and ears.

At another time, after feeding the five thousand, while the multitude would seize by force and make him king, the disciples' hearts were hardened. And at once, as he proceeded to tell them of the True Bread from heaven, "many of his disciples went back and, walked no more with him." Then I see those tender eyes turn toward the twelve, asking, "Will ye also go away?" Thank God for Peter's answer. Yet for all, whatever Jesus was doing and wherever he was, as to his real fellowship with men, he was lonely. Alone in prayer. The disciples knew not how to pray. Alone in sympathy—"Send her away, for she crieth after us." Alone in forgiveness—"Lord, wilt thou that we command fire come down from heaven and consume them, even as Elias did?" Alone in compassion for the hungry multitudes! Alone seeing men as shepherdless, lost sheep! Alone in the garden, and, but for two thieves, alone in his death! Alone in all his tory, giving his life for a guilty, sin-stained world! Love of all love and wonder of all ages!

Where is Jesus now? Joyous news! He has a name which is above every name, and we know that his own who are ever rejecting him—every knee in the world—will fall at his feet and acknowledge "him Lord to the glory of God the Father." So, he has ascended on high and is at the Father's right hand, think you? Yes, but as far as we are concerned he is more truly with us. He said he would be. I prefer to believe him rather than to believe my own opinions regarding him. "Lo, I am with you alway, even unto the end of the world!" Brother, sister, he is *with us*. Are we with him? Are we conscious of his presence? David said, "Thou art near, O Lord." The Hindoo, even, unhesitatingly says, "God is within us."

"Nearest of all is Jesus,
Closer to me than breathing,
Nearer than hands or feet."

Or, as another has beautifully written,

"A living, bright reality,
More dear, more intimately high
Than e'en the sweetest earthly tie."

Do I know this? Is it a reality in my life? Is Jesus our most real friend? Do we really love to talk long and lovingly to him as friend with friend? As a child seeks his parents' company and above all else loves to be fondled on their knees, so do I love best of all his company,—his blessed face. If we do not have time to pray, or if our prayers are hasty—mere snatches of time—I know and you know that *Jesus is lonely*. He knocks and knocks at our hearts' door. He is lonely, yet "ever near." He wants our friendship and fellowship. Oh, thou lonely Jesus, forgive us our past neg-

lect of thee! Lo, we come, we receive thee evermore in our hearts, we abide in thee forever!

"Jesus knows all about our struggles,
He will guide till the day is done,
'There's not a friend like the lowly (lonely) Jesus,
No, not one! No, not one!"
Jalalpor, Surat, India.

SILLY TALK.

BY S. S. W. HAMMERS.

RECENTLY we heard a number of young as well as old church members (not of the Brethren church) saying that they would like to attend the dance at Mr. So-and-so's, but in two weeks would be their communion; or, they could not attend as their communion was the week before.

The Catholics are the greatest creed for dancing. They say Lent is in their way of attending the dances. I suppose that they all expect to die in Lent. God help them if they die at any other time. If dancing is becoming a follower of Christ, and there is no harm in it, why not go from the ballroom to the communion table, or from the communion table to the ballroom? It looks to me that such Christians will surrender to Christ sometimes, because of some sin they wanted to do, say in four weeks. Two weeks are too near the communion, or it is Lent.

A Christian man and woman (I do not mean non-church members) attending the dance will find an incompatibility about it that will strike them like going out of the darkness of the night into the light of day, or from the coldness of winter into the warmth of summer. Christians ought to know that the works of the flesh are incompatible with the works of the Spirit; the New Testament teaches this from one end to the other. If there were none but Christian dances, no church deserving the name of church would have an existence. If there would be no Scripture against Christians attending the dances, the vow which is made by them on entering the church would be sufficient. The individual willingly renounces Satan, with all his pernicious ways, and all the sinful pleasures of the world.

When I was an infidel I never attempted to dance, and I made a careful study of the church people who upheld dancing. I found them to be a different type, of a different spirit and under the influence of a different set of impressions, emotions and impulses. They were never found in the front seats of their churches, but always back with us sinners. They were never leaders in any part of the devotion; never a prayer, exhortation or song came from their lips. They were not the regular attendants; but when they did attend they were, as we said, found in the remote parts of the house, if in the house at all. We always noticed that the dancing element of any church were the ones to start up a little side-talk in the time of preaching.

Dancing is of doubtful repute, under suspicion, not of good report. When about to feed the hungry, clothe the naked, read the Scriptures, or anything that is manifestly right, we never bother ourselves whether the communion is two weeks to come or two weeks in the past. Dancing is labeled one of the doubtful things, and belongs to the world. No works of the flesh need advocacy. They are of the spontaneous growth that springs up in the absence of cultivation. So then the dances for amusement, pleasure, fun, or for the sake of the dance, the love of it, for hilarity, is the same way. It needs no advocate. It needs no endorsement from preachers, or religious scribes and editors.

One dancing master, working for the world and Satan, can demoralize and pull down religious societies more in six months than can be repaired in five years. To those who hesitate to attend the dances we will say, If you think dancing is inimical to the communion and destructive to it, keep away from the dance altogether. Pious and godly people do not dance, either before or after the communion. All Christians in the spirit and love of Christ have no love for the dance. It is perfectly insipid to them. May we all be saved from the follies of the world and be prepared to meet Christ at his coming.

Gettysburg, Pa.

PEACE.

BY ABRAHAM HERSHEY.

"My peace I give unto you," the Savior said. Peace, joy, love, or strife, hatred, jealousy—which will you have? Which do we advise, love, admire and strive for?

The spirit of the entire New Testament is for peace. The Savior as well as his disciples always aimed to bring about peace. "Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9. The prime object of our lives should be to make, or bring about, peace with our God, with mankind everywhere.

Our nation as a nation advocates peace. It is true that there are some who delight in having our country get into trouble now and then, but these, too, will learn, by and by, that peace is better than war. Do you know that of late years very effective work has been done by "peace congresses" which meet in different parts of the world annually? Do you realize that the influence of this work is felt more and more all over the world? These are facts, and it would be well for us to get acquainted with them and appreciate them. All good-thinking people of to-day do not want war, but almost a unanimous voice goes up for peace, not only for our land and nation, but for all nations the world over.

How necessary that we be at peace with our God, and at peace with all mankind "as far as lieth in you." Peace in the family, how delightful! and how we admire peace in the church,—and it ought to be in every church. Where peace is we cannot help noticing the love, the harmony and the unity of sentiment that is found there. Such a place is indeed a "heaven on earth," and how we rejoice and appreciate it when we find it in the family. How lovely everything moves.

However, while we may admire all these beauties as they emanate from this God-sent blessing, what are we doing to bring about this "peace" in the hearts of men and women, in the church, in the home and everywhere? "Blessed are the peacemakers." "Peace, peace, oh, wonderful peace." Are you at peace with your God, with your brother and sister? Answer this with God and yourself. All true children of God are peacemakers. Are you one?

York, Pa.

NOT POWER ENOUGH.

BY J. S. FLORY.

ONCE upon a time, as the story teller says, a farmer went out duck hunting with one of those old-fashioned muzzle-loading shotguns. The shot was carried in a bag, the powder in a flask, and the tube to measure the proper quantity of powder in the vest pocket. The first mistake the man made was not loading his gun until he came in sight of the bevy of ducks; the second, in his hurry to load he failed to empty the charge tube, which was half full of dirt, and as a consequence he got only half enough powder back of the shot.

Bang! went the gun; noise enough to scare the flock, but he got no game. He was puzzled at his failure all the way home. He took a good look at the gun. There it was with its silver-mounted ornaments, glistening in the morning sunlight. However, that added nothing to its effectiveness. The flint was in place and at the right angle; the trigger sensitive to the slightest touch; his eyesight seemed perfectly clear; he was satisfied that the shot was of the proper size and weight for ducks, and the powder good and dry, for he had purchased the best in the market.

Says he to himself, "I, for my life can't see why I got *no* a duck." He was not aware of the fact there was too much load for the meager force back of it.

It is possible for this story to remind one of the preacher who hurries off to the place of meeting not loading up until he sees his flock. The text may be all right, possibly a weighty one of doctrine fully up to the standard of gospel texture, the powder good, but lacking in sufficiency because of want of careful thought and preparation. Or the mental measuring caliber may be partly filled with dirt—that is, of human self. If there is a lack of Holy Spirit thought

there will be a lack of Holy Spirit fire, and the result—possibly enough noise to scare the sinner, but not enough power to send the shot home; hence no game, or sheaves for the Master's store-house.

Los Angeles, Cal.

PEACE SUNDAY.

THE third Sunday in December, the day set apart for special peace sermons and exercises in the churches and Sabbath schools, falls this year on the 16th of the month. If ministers wishing to give special attention to the subject find either of the next two Sundays, or any other day near that time, more convenient, this will do perhaps as well. The important thing is that the Christian ministry everywhere shall, near the Christmas time, *unitedly* bring to the attention of their congregations the importance for individuals, communities and nations, of the great peace principles which lie at the very heart of the Gospel of Jesus Christ. The coming Christmas season is a very important one in this regard. The meeting of the momentous second Hague Conference next spring, the significant events of the past six months bearing upon the peace of the world, the rapid coming of the nations together in so many ways, etc., make the present a strategic time in which to bring the whole moral power of the Christian church to bear toward the advancement of right ideas and feelings and practices among the nations and races of men. Will not all our readers and friends cooperate in making the coming Peace Sunday the most impressive and efficacious ever observed? If your minister is one of that numerous class who are afflicted with shallowness of the pocket, send twenty cents to the American Peace Society and have a good package of the latest, up-to-date literature sent to him.—*Advocate of Peace.*

INGERSOLL AND CHRIST.

EVEN Ingersoll could find no fault with Christ. He one time received a letter from an old friend who had been reclaimed from a life of drunkenness by the power of the Gospel. He was then lecturing in Pittsburg, and reading the letter to his audience he said: "Ladies and gentlemen, I have nothing to say against a religion that will do this for a man. I am here to talk about a religion which is being preached by the preachers. You can find fault with the church, but let me say that there stands one supreme, and that is the character of the Son of God. His name shall be called Wonderful, because no man has ever dared to point his finger at the character of Christ, and find any fault in him. Every time I see a rock, I remember that he is the Rock of Ages. I walk out under the stars—I remember that he is the Morning Star of eternal day . . . When I come into one of God's temples, I remember that he is the Chief Corner-stone. When I walk the streets, I remember that he is the Way, the Truth, and the Life. When I see the birds of the air, I remember that he said, 'Not one sparrow will fall,' etc. The flowers tell me that he is the Rose of Sharon, the Lily of the Valley. Wherever I go, and wherever I look, in every land and in every city, the name of Jesus is Wonderful. No man ever spake as he did. Best of all, his name shall be called Wonderful."—*Sunday School Times.*

THE KIND OF SINGING.

Is it in harmony with the general order of the Brotherhood or with the teaching of the Gospel to have quartet singing in our Christian Workers' meetings or Sunday-school meetings?

The church has always given a strong voice favoring congregational singing, and has always opposed the singing done by a select few. We name reasons as follows: The Scriptures provide that all shall sing. David says, "Let the people praise thee, O God; let all the people praise thee. Let everything that hath breath praise the Lord." James says, "Is any merry? Let him sing psalms." This rightfully accorded privilege quartet singing sets aside. No one should be hindered from engaging in the blessed service of song. For a select few to prepare a song, an exercise for a special occasion, is what teachers have their pupils to

do in day school, and those exercises are, in a great measure, intended to entertain and amuse their gleeful hearers, whereas, all of the exercises of God's house are to admonish, teach and instruct. "Let all things be done to edification," is a broad scriptural truth.

Yours in the hope of eternal life.—I. J. Rosenberger.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, December 9, 1906.

SELF-EXAMINATION.—1 Cor. 11: 28-34.

I. Manner of Examination.

1. Examine One Another (Visit).
2. Examine Ourselves (Meditation), v. 28
3. Examined of God (Prayer).

II. Purpose of the Examination.

1. To be Able to Discern the Lord's Body, v. 29
2. To Eat and Drink Worthily, v. 27

Note.—Spiritual things are only spiritually discerned.

III. Result of Neglecting These Examinations.

1. Ineligible to Eat, v. 27
2. Fail to discern the Lord's Body, v. 29
3. Become Sickly, v. 30
4. Become Weak, v. 30
5. Become Sleepy, v. 30
6. Become a Murderer, v. 27
- (a) Judged, v. 31
- (b) Condemned, v. 31
- (c) Death, v. 31

IV. Conclusion.

1. Examine, v. 34
2. Pray, v. 34
3. Eat, v. 34
4. Live, v. 34

I. Manner of Examination. A daily examination of ourselves is a most helpful thing for a Christian. To stop long enough each day to look down deep into our hearts meditatively and prayerfully will reveal to us many things good, bad and indifferent that we scarcely knew we possessed. It is also helpful to us to have others sufficiently interested in our spiritual welfare that they will visit us and assist us to make an examination of our hearts.

II. The Purpose of the Examination. The purpose of the examination is not to see if we are worthy to be partakers of the blessed Savior's broken body and shed blood (for that we could not be of ourselves), but to ascertain whether we are growing spiritually, making any advancement in the divine life, whether we are still in the faith (2 Cor. 5: 13), and getting to be more active workers for the cause, and whether we are trying to eradicate the evil and expand the good we find we possess.

III. Result of Neglecting These Examinations. Neglecting these examinations we may take it for granted that we are growing and find when too late that we are decaying and dying. If we permit ourselves to go on without close care and watching we will almost unawares grow cold. When we have once reached this point, it is a comparatively easy thing to step down and out.

IV. Conclusion. Let us then daily look into our hearts, pray much, meditate much, and never neglect to partake of the symbols that will strengthen us to live now and hereafter. For if we would judge ourselves, we should not be judged. 1 Cor. 11: 31.

PRAYER MEETING

For Week Beginning December 9, 1906.

ALMOST OR ALTOGETHER—WHICH?—Acts 26: 28.

I. What is it to be Almost a Christian?

1. Having a theoretical, superficial knowledge of Christ. 2 Tim. 3: 5. It is not enough to have a form; we must have the power of a holy life, as shown by a faith made active by love.
2. Permitting our feelings to control our lives, rather than to be guided by heart-felt conviction. Mark 4: 18-19. The thorny-ground hearer is easily moved, but as easily discouraged.
3. Working a reformation in the outward life only. There is altogether too much of the Pharisaic spirit of "glossing over" and presenting the best side to public view, while within there is "corruption and every evil thing." God does not want any of this half-way work—he wants the whole heart. Matt. 6: 24. Outward reform may deceive our fellow-man; but it will never deceive the all-seeing eye of God.

II. What is it to be Altogether a Christian?

1. To believe in Christ's doctrines. John 3: 16. "Whosoever believeth" is the great key to the kingdom. With it, all is ours; without it we are in darkness—lost!
2. To rely on Christ's atonement. Heb. 9: 14. "The blood of Christ," shed for us on Calvary, has wrought a mighty work. We can draw near in full assurance of faith. The debt is paid.
3. To love Christ sincerely. 1 Peter 1: 7-9. "Whom having not seen ye love." Such love is more than mere words. It means the practical essence of all that is good laid at the feet of the Master,—complete consecration.
4. To practice Christ's teachings. 1 Tim. 4: 12. "Be thou an example." Christianity must be made practical, that it can be read by the world like an open book. If it is not that it is nothing. "Living epistles" we must be, or we are not the "salt of the earth."

HOME AND FAMILY

MY AMBITION.

BY NANNIE BLAIN UNDERHILL.

I've entered the school of Christ, my Lord,
To learn of him—to learn of him.
I love to study his blessed Word—
His praise to sing—his praise to sing.
I love, with his brethren, oft to meet—
I love to sit at the Savior's feet,
In prayer to him find joy replete,
In fellowship with Christ, my King.

I've entered the service of my Lord,
To work for him—to work for him.
I love to obey his holy Word—
His truth proclaim—his truth proclaim.
His yoke is easy, his burden light,
To live for Jesus is my delight,
To be of service for Truth and right—
To bear his most glorious name.

I've entered the kingdom of my Lord,
To work for him—to work for him:
Oh, may we serve him with blest accord—
Our Savior-king—our Savior-king.
There's no other service half so sweet,
There's no other chalice with joy replete,
But the lowly place at Jesus' feet—
The blessed place of love's high aim.

I've entered the household of my Lord,
To worship him—to worship him:
I ask of him no greater reward—
I love his name—I love his name.
There's no other life so sweet to live,
There's no other gift so good to give,
There's no other wealth my soul shall crave
Than that of true service to him.

I've taken the cross of Christ, my Lord
To share with him—to share with him.
For me he wore the crown of thorns—
He bore the pain—he bore the pain.
So I may bear the sorrows and strife—
The trials with which this world is rife,
Since Jesus is my peace and life—
My Savior in my heart shall reign.

Collbran, Colo.

THE REWARD OF THE FAITHFUL.

BY ELSIE K. SANGER.

As the farmer goes into the field and toils from day to day, he expects a reward for his labor, but he is not sure of a good harvest, for there are many things that might cause a failure.

As the Christian goes through this world sowing and laboring for Christ, is there a doubt as to the reward? No, not one. Just as the Lord blessed his faithful ones of old he will now bless those who remain faithful to the last.

The true Christian does receive blessings here upon earth that the unbeliever cannot conceive of. Christ said to his followers, "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Matt. 13:17.

How the follower of Christ delights in hearing God's Word taught, but the ungodly cannot enjoy it, for he feels condemned. When clouds gather, thunders roll and storms howl, how comforting for the Christian to look to God and say, "Father, into thy hands I commit my keeping."

A good lady, who had experienced much trouble and affliction in her family, said to me, "I don't know how we would get along if it were not for the Lord's help. I cannot see how those who do not put their trust in the Lord get through such troubles." "Cast thy burden upon the Lord, and he shall sustain thee." These are David's words, and he too said, "I have been young, and now am old; yet have I not seen the righteous forsaken." He is their strength in time of trouble.

Sometimes the cross indeed seems hard to bear, and the true follower may often be cast down here, and by earthly friends forsaken, but Christ has said, "I will never leave thee, nor forsake thee." 1 Peter 5:6, 7 says, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your care upon him, for he careth for you."

It may be a cross to some to attire themselves as they should when their associates do not, and even

make sport of their simplicity. But let them think of the words of Christ, "Woe unto you that laugh now! for ye shall mourn and weep." "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you for the Son of man's sake. Rejoice ye in that day, and leap for joy, for, behold, your reward is great in heaven." Luke 6:22, 23.

We cannot expect to live here without sometimes having to take the scorn and frowns of the world, for, though Jesus was perfect and without sin, yet the world mocked, rejected, spit upon him and crucified him, and he had to suffer much before his mission on earth was finished. "Fear none of those things which thou shalt suffer. Be thou faithful until death, and I will give thee a crown of life." Rev. 2:10.

Let us go forth bravely to fight the battles of this cold and friendless world, and if we are sometimes tried and tempted, let us still trust in the promises of our blessed Jesus, and he will carry us safely through. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3:21.

"Toil on through weariness, tears and pain,
Rich is the prize that the faithful gain.
Heaven's rest shall the faithful know,
Bright in their crown shall the star gems glow."

In the evening of life, when we shall have sung our last song, prayed our last prayer and overcome our last temptation, and when the old gospel ship shall have crossed over the great ocean of life and anchored on the banks of eternal deliverance, and the gang-plank is thrown out for the righteous to go ashore, and the angelic choir of heaven comes down to meet the redeemed with palms of victory and crowns of glory, how sweet it will be to hear the welcome voice of Jesus say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Thomas, Okla.

THE BOY.

BY CATHARINE B. VAN DYKE.

For some time in our Mothers' Meetings we have been studying the boy problem. It must be admitted that there are problems peculiar to the bringing up of boys as well as those characteristic in the training of girls.

We found that his primitive needs, in common with other animal life, are food and air. But, belonging to the higher class of animals, he also needs clothing, shelter and occupation, which needs give rise to the qualities of industry, ingenuity and discipline. Now we come to a place where we must put the boy face to face with these requirements.

A boy's best safeguard is industry. Whether the employment be play or work, parents must see to it that their boys are busy, remembering that "all work and no play makes Jack a dull boy." Busy laughing, busy working, busy thinking, busy playing. A languid boy, a lazy boy, a boy at rest needs looking after.

If the boy by nature has *ingenuity*, the problems about him more than half solve themselves. If he does not have this as a natural gift, then he must be helped to acquire it, for it will be his greatest equipment.

Discipline he must have from without and from within, and if that which others give him is judicious, self-discipline will be to him only an advanced course in development and usefulness.

At this point I wish to present the following paper which was produced and read by a mother in the neighborhood who has been attending the meetings for about a year:

"As to the boy problem, I think you have to bring up a boy different from what you do a girl. In the first place when they are only babies they are different. When they are big enough to take interest in what is going on around them they want something to amuse them that makes a *noise*—a hammer that they can knock-with—whereas a girl will sit and play quietly with a doll. Then when they get bigger, the way I

think is right, is to try and *lead* them in everything. Show an interest in all things they do and let them see that you do so. If you do that, I think there are many times when they will stay in from the street and talk to mother. Let him have his own way, to a certain extent, in littering up the kitchen under condition that he clean all up after him, or give him a corner in the woodshed where he can whittle and experiment all he wants to—only give him to understand that he has only a certain time for himself.

"Always let him think that he must help mother. If we all try to do this and have—oh, *great patience* with him (as boys are very obstinate) when he is getting older, he will always think of and try to please you. Always remember, it is harder to train a boy than a girl. Her nature is always for home, while a boy generally wants to be on the street."

Another mother, to whom God had given three dear boys, said in her paper: "We *love* our boys very much and we often tell them so."

Oh, if there is anything a boy likes—whether he be little or big—it is to be *told* that he is loved. And who doesn't? We are too sparing of that golden word *love*. Mothers, fathers, brothers, sisters, friends, tell your dear ones *often* that you *love* them.

185 Hastings St., Chicago, Ill.

NOT FOR SALE.

BY IDA M. HELM.

Let him that thinketh he standeth take heed lest he fall. Paul.

Every person has it within his or her power to keep on the foundation of true manhood or womanhood. No earthly power but one's self can move that foundation. All the attempts of designing men or false witnesses cannot mar a true character. The truthful character and Messiahship of Jesus shone with so marvelous a luster that all the calumny and slander of scheming men could not touch it.

It has been said, "There is nothing grander or sweeter in life than a manly man, unless it be a womanly woman." Everybody admires people who can open the doors of their hearts and need not fear that intentional evil will be found in them. Such people have nothing to conceal.

Judas put a price on his manhood, and, for a little worldly gain, sold both his honor and his soul. There are men to-day who, like Judas, have sold themselves for a few paltry thousands or perhaps millions of earthly gain. The public thought they were honest men, but when the searchlight of the government was turned on their lives, great blemishes, much deception and dishonor were revealed. United States congressmen, bank officers and post office officials have fallen into utter disgrace because of crooked work; they kept the work of their hearts and brains concealed from their fellow-men till investigation showed to the world their true characters.

Everybody should prize his honor above money or any other earthly gain. Wealth or position should never be thought of if in order to obtain it we must walk over the hearts of others, or use deceptive means to obtain it. True character is never for sale at any price. When opportunities to rise in position or to obtain wealth at the expense of honor are offered to us, and we refuse to listen to the tempter, we can then look the world square in the face and say, "My honor is not for sale."

R. F. D. No. 2, Ashland, Ohio.

SISTERS' AID SOCIETY, BARRENBRIDGE, VA.

DURING the year beginning with Oct. 31, 1905, our Sisters' Aid Society held eleven meetings, with an average attendance of eight. Our work consisted principally in making comforts. We received during this time, \$24.34 and paid out \$19.85. We donated to a sister, \$2; \$3 to the St. Joseph mission, also a box containing thirty-one pieces of secondhand clothing and five dollars' worth of new goods. We sent \$5 to the district meeting collection. Expenses for the society amounted to \$4.85, and we have left in the treasury \$4.49. Our aim is to help wherever needed.

DORA L. COX, Sec.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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BRO. J. M. MOHLER is with the Brethren in a series of meetings in Refton, Lancaster Co., Pa.

BRO. D. V. LONG labored at Broadfording, Md., two weeks and eight persons came out on the Lord's side.

HEREAFTER BRO. Alfred Miller, formerly of Carroll, Pa., should be addressed at Loganton, R. D., same State.

BRO. P. H. BEERY, of Covington, Ohio, called on us last week. He is traveling in the interest of the Santa Fe railroad.

The little band of believers at Seattle, Wash., have purchased two lots on which they hope to build a church soon.

At the Blue Ridge church, Ind., a protracted meeting was held and six were buried with Christ in the holy rite of baptism.

At a recent Sunday evening meeting in Lordsburg, Cal., nine of the Sunday-school boys applied for admission into the church.

BRO. J. W. FIDLER is holding revival services at the Baker church, Ohio. When last heard from eleven had applied for membership.

BRO. JACOB H. RICHARD held a series of meetings at Oriental, Pa., and several made known their purpose to leave the world and unite with the church.

OUR correspondent at Meadow Branch, Md., reports nine accessions to the church, as the fruits of a series of services conducted by Bro. Mitchell Stover.

BRO. S. A. HONBERGER, of Kansas, is doing some preaching in Virginia. He recently held a series of meetings in the Pleasant Valley church and five came out on the Lord's side.

THE members composing the Forest Chapel church, Va., held revival services and six came forward, made the good confession and were baptized. Two others were restored to fellowship.

WRITING from Bronson, Mich., Bro. Martin Hardman says that their new church, located about forty miles northeast of Elkhart, Ind., and twelve miles east of Sturgis, Mich., will be dedicated Dec. 9.

BRO. C. B. SMITH, of Milledgeville, Ill., is engaged in a protracted effort at Clay City, Ind., expecting to close this week. He says that some have already come out from the world and will unite with the church.

A MOVE is on foot to form a new district to be known as the District of Colorado, and to be composed of all the churches in the State. Heretofore these churches have been included in some of the Kansas districts.

LAST Sunday completed the eleventh year of Bro. J. B. Trout's labors in the church at Lanark. The morning sermon was an anniversary discourse, in which the joys and blessings of the past years were reviewed. The Lanark congregation has long been a strong body, but it is still growing in numbers and usefulness as the years go by. To-day the church in the way of attendance, interest and influence stands second to none in the city.

DURING a protracted meeting twelve were recently added to the church at Big Creek, Okla., Bro. J. C. Neher doing the preaching. Two others are yet to be baptized. The Brethren are doing a good work in this part of the Southwest.

BRO. W. B. YOUNG, of Bridgewater College, Va., is rapidly recovering from a rheumatic attack, and hopes to be able to start to Palestine in the course of a few weeks. He is to spend six months or more in the American school in Palestine.

BRO. J. W. LEAR, of Cerro Gordo, Ill., goes to Long Beach, Cal., in January to take pastoral charge of the congregation in that city. His work on the coast will be appreciated. The church at Long Beach is preparing to build a meetinghouse the coming spring.

BRO. L. T. HOLSINGER, of Pyramont, Ind., as an evangelist, is doing a good work among the churches. He recently closed a revival meeting in the Rockingham congregation, Mo., with thirteen accessions by confession and baptism, and one restored to fellowship.

THE Brethren in Chicago have worked up quite an interest in their Sunday-school work. On Rally Day, a day on which a special effort was made, an attendance of over three hundred is reported at the little Hastings Street church. There were also good attendances at the other points in the city.

MATTER intended for publication, and sent through the mails, should never be rolled up into a small, tight package. It should be neatly folded and placed in a properly addressed envelope. In the mails a small roll, looking more like a newspaper than anything else, does not receive the attention that is given to a letter.

ONE of our earnest evangelists feels very much encouraged. He is holding a revival in a congregation, whose presiding elder resides one hundred miles away. But when the meetings opened the elder was on hand, stays by the meeting and helps the minister with his work. The evangelist thinks that this kind of an elder is worth having even if he does reside at a great distance from his charge.

THE Sunday-school, ministerial and district meetings of Southwestern Louisiana and Texas will be held at Roanoke, La., Dec. 26, 27 and 28. The love feast will be held on the evening of Dec. 29. This will give the members at Roanoke nearly a week's meeting, and in a mild climate, like they have in Southern Louisiana, where much time can be spent very pleasantly in the open air, a meeting of this sort ought to prove quite enjoyable.

THE little band of believers in Joplin, Mo., are making a special effort to establish a church in that city. Bro. F. Gochenour has arranged to move his family into the city and give his whole attention to the interest of the church and her work. Regular meetings are to be held, special consideration will be given to the Sunday-school interest, and an effort made to secure means to build a meetinghouse. We shall be glad indeed to hear of a good working congregation being established in Joplin.

AFTER the close of the preaching services, at the Naperville church, Sister Mabel Kennedy, of South St. Joseph, Mo., in a very touching and concise manner, presented her appeal for money to carry on the mission and charity work in her city. After the appeal a collection was taken. From Naperville she went to Batavia, and from there to South Bend, Ind. By permission of the General Mission Board she is traveling among the churches soliciting funds for the purpose stated.

A NON-RESIDENT elder sometimes becomes an unfortunate necessity. When such an elder cannot be present at all of the services he should have an assistant to represent him during his absence. It is the privilege of this elder to appoint his own assistants, till the conditions might be such as to make it wise for him to call his officials together and have them ballot for the assistant. The one chosen should of course be a minister. In the absence of a resident minister a deacon may be selected.

WRITING from Cushing, Okla., under date of Nov. 20, Bro. A. W. Austin says that the ground was then covered with snow. He adds: "Our revival has closed and nine more were baptized on Sunday. Soon I expect to make a mission trip to Day county." He would also be pleased to hear from the isolated members desiring some meetings.

WITH this issue we are going to press on Monday afternoon. This we are doing in order to get as many papers as possible mailed before Thanksgiving. Our usual time for closing up our columns and placing the forms on the press is 11 A. M., Tuesday. This enables us to get the paper to nearly all of our patrons before the close of the week.

THE meeting in the Upper Conewago church, Pa., closed with nine accessions. One of those baptized was eighty-four years old and another ten, making a difference of seventy years. The older one cheated the Lord out of seventy years of service, while the younger may possibly be permitted to give that number of years to the work of the Master.

IN Kentucky one of our ministers preached night after night, but the mother in a certain family was not moved. Her little boy, however, was stirred to the heart, and every evening before retiring prayed most earnestly for his mother's conversion. The mother resisted the minister's appeals until the last invitation, when, after a struggle within, she arose and went forward. She said that the prayers of her little boy were too much for her. Along with her praying son and three others she was led into the water and immersed "in the name of the Father, and of the Son and of the Holy Spirit."

WITH God-fearing people every day ought to be a decision day, a day on which one decides to do the right thing. It is never safe to defer a wise decision until a fixed date. Joshua urged the people to immediate action and said: "Choose ye this day whom ye will serve" (24: 15). To-day, and not to-morrow, is the day of salvation, and no man can afford to defer the accepting of the conditions of pardon for the sake of having the time of his conversion fall on a fixed date. As Christians we should urge upon the unconverted the importance of making the decision to-day. Like Joshua, each one should say: "As for me and my house, we will serve the Lord."

SCORES of our readers are still annoyed with the chain letter business. The last one seems to have a Catholic origin and calls for prayers and the writing of enough letters to require the use of stamps to the amount of nearly seventy million dollars. How much better it would be if all this vast sum of money could be employed in the interest of preaching the Gospel. Then, why cannot the MESSENGER readers learn to pay no attention whatever to chain letters? This they can do and thus break the chain. No one is under any obligations whatever to pay the least attention to letters of this sort. If people were as diligent about spreading the Gospel as they are about keeping these letters going, the Word of God would soon be carried to every part of the heathen world.

EVERY now and then we run across some one who has money to give for charitable purposes, but wants to see where it goes, and then watch the results. The MESSENGER offers a fine opportunity to men and women of this class, and they can invest fifty cents or fifty dollars. They can select as many families, in which there are no members, as they have half dollars to spare and have the MESSENGER sent one year to the families they name. By getting the paper into families of this class thousands of the unconverted may be reached with the truth and thus led to Christ. Ten dollars so invested would mean the sending of the MESSENGER to twenty families, thus placing the paper within reach of nearly one hundred readers. The donor would not only know where his money was used, but he would be able to watch the results. Suppose the effort should result in the conversion of but one person, the money invested would certainly be well spent. Many of our liberal-hearted patrons are taking advantage of the excellent offer and are doing a work that is going to tell in time and eternity.

ONE of our correspondents mentions a congregation where the MESSENGER is not read by the members and says that it is very difficult to work up a religious interest among a class of people of this sort. He further adds that MESSENGER readers are generally full of life and activity. They read the paper from week to week, keep in touch with the church and her work, and feel that there is something for them to do and think about. Some of our evangelists are free to say that they cannot accomplish much in a congregation where the MESSENGER is not coming to the homes of most of the members. Without the paper they get out of touch with the church and gradually fall into a state of indifference. It will be well for our ministers to bear all this in mind and do what they can to have the paper placed in all the families in their congregations.

At a council meeting, on a certain occasion, it was suggested that church news sent to the MESSENGER by an elder, stood a better chance of being published than if sent by one of the laity. Permit us to say that such is not the case. Our purpose is to publish all the church news received, and it makes no difference to us whether it is written by an elder, deacon, or one of the laity, a brother or sister. We never refuse to publish church news that comes to us in a way that we can get hold of the facts. Now and then a writer omits his name, or the place and State from which the report comes. Of course reports of this sort cannot be published. Occasionally we get two or more reports of the same meeting and publish but one of them, usually the first one received. We do not publish reports from some churches and then decline those from others. As near as possible we treat all alike. We are always glad for reports from the churches, though we sometimes get so many that we have to do a good deal of cutting down to find room for all of them. But let no one think that we are partial. We aim to favor one congregation as much as the other.

RAILWAY ARRANGEMENTS FOR ANNUAL MEETING.

BECAUSE of their general interest to our readers we have published in these columns from time to time Railroad Arrangements for those desiring to attend our Annual Conference to be held in the city of Los Angeles, Cal., May, 1907. Cost of round trip tickets, dates of sale, time limits and stop over privileges of a very liberal character have been made by the railroads. A rate of \$62.50 for the round trip from Chicago and \$50 from Missouri River points has been secured, with a time limit of three months, stop over privileges going and coming west of the Missouri and tickets on sale April 25, 1907, to time of meeting. It would seem that these rates ought to be entirely satisfactory.

Unusual conditions, however, are associated with the place where the next conference is to be held. Southern California is the land of sunshine and flowers, an ideal climate makes it a most desirable place in which to spend the winter. Because of this a number of our brethren and friends would like to go now, spend the winter in California, and return after the conference. These would like to have the tickets placed on sale now.

Requests are coming in that an effort be made for the accommodation of those referred to in the foregoing paragraph, also inquiries as to an official route to Los Angeles for the conference. To the former we may say that the matter of time limit has been taken up but with little hope of a favorable outcome. On the part of the railroads it is said that if an open rate as favorable as that offered our people for next spring were made now it would thoroughly demoralize the tourist business for the winter. Already it is said the roads are flooded with travel. Extra trains are run and available passenger coaches are being brought into requisition. These conditions render it unlikely that such request will be granted.

As to an official route, we have none. There are two through lines with a number of connections to Los Angeles and over one of these two our people will travel going to the conference. Each one is en-

titled to his choice and individual preference. Some will want to return by way of Washington, Oregon and the Northwest. Arrangements have been made that by the payment of a small additional sum this longer return journey may be enjoyed. Others will want to see something of the scenic beauties of the grand old Rockies, either going or coming, and they can do so. The railways will present the advantages of their respective routes and you will pay your money and take your choice.

D. L. M.

WARNING AGAINST FRAUDULENT INVESTMENTS.

SEVERAL weeks ago there appeared in these columns an editorial on the subject of investments. It was timely, in place and well written. We have the following thoughts to add by way of emphasizing what was then said.

At no time in the history of our country has there been such a long continued period of unexampled prosperity. Immense crops have blessed the labor of the farmer, and fair prices for produce have prevailed. The farm is the greatest source of our wealth. With good crops and fair prices the country prospers, bank accounts swell and mortgages on the farm shrink and decrease. Money is plenty and there is some to spare for investment outside of the farm.

Prosperity brings with it a lot of dishonest money getters, hungry sharks who live off of the hard earnings of honest men and women. Without money, without conscience, but always alert to get something for nothing, they are full of schemes to turn a dishonest penny. They are as rich in expedients, co-operative plans and such like as they are poor in purse and common honesty. They have mines of untold wealth, coffee plantations in South America in which an investment of a few hundred dollars is to make the fortunate investor rich for life, co-operative land schemes that are to pay unheard of dividends, rubber groves to produce a stream of gold, and what not, to offer investors. Dividends are promised that are alluring and most tempting to those unacquainted with this latest improved system of robbery. You are invited, for your own good, of course, for the promoter would make you believe he is the most unselfish man in the world, to invest a few hundred dollars and are told that in a short time you will make a fortune for yourself and family.

Recently one of these bogus concerns doing a swindling business in coffee and rubber in Mexico failed, and it was shown to have been a bare-faced swindle from beginning to end. In the Northwest a number of our Brethren and friends had been induced to invest in the bogus concern under promise of large and sure dividends. It is needless to add that they lost every dollar invested.

Yesterday came a circular to my desk, the fifth of the same kind within the month, setting forth in the most glowing terms how to make a thousand dollars by investing twenty. You are to have a share of stock in the company, you are to have ten acres of land and you are to have estimated dividends of one thousand dollars, and all this for the paltry sum of twenty dollars paid cash down. It must be cash, for surely you could not expect so much promised profit without a little cash. Truly a most philanthropic company, ready and willing, which insures you a thousand dollars for twenty. It equals in audacity the thimble-rigger and the three card monte man who induce their victims to bet on a sure thing and leave with them their hard-earned money.

Another scheme, a swindle on the face of it, is being advertised in a number of papers at the present time and the papers that advertise it are not much better than the swindlers themselves. It appeals to wage earners. It says the Carnegies, Rockefellers, Morgans and others did not get rich by working for wages, that no one gets rich that way; it's much too slow. The way to make money and get rich quick is to invest in stocks, and they have the stock to sell. Here is your chance to make a fortune and to make it now. Stock now worth one dollar per share will be sold to you for a few days only,—better hurry up if you want to get rich in a month,—at ten cents a share and you

are given pretty good assurance, on paper, that you will get large dividends and that in less than sixty days or even sooner the stock will advance fifty per cent. Then, to make the thing easy for you if you buy five hundred shares, you may pay five dollars down and the rest in ten monthly payments. You can easily spare five dollars a month from your wages, and before you have made four payments your stock will be at least doubled in value and you'll get a large dividend. Easiest thing in the world to make money if you only have the nerve to take the risk.

Not long ago one of these dishonest promotion affairs sent out circulars insuring a net profit of fifty per cent on investment. Several of these came to our desk and one of them found its way to the Postmaster General at Washington, calling his attention to the fraud. Later the mails were closed to the circulars of this company. A United States senator is at present serving a term in the penitentiary for trying to get the circulars of one of these swindling concerns through the mails while in office.

Make it one of the unalterable rules of your life never to invest money in concerns of this kind. You cannot honestly get something for nothing, and that's what these offers mean. If there were ten, twenty, forty or fifty per cent propositions of a legitimate character you may rest assured they can get all the cash they require at from five to six per cent. The stock of a company paying actual dividends of twenty per cent sells on the market at four hundred per cent above par. And here is a concern offering stock at ninety per cent below par and telling would-be purchasers that its dividends will be fifty per cent.

You will be safe in setting down as a fraud the promoter who comes to you with promises of this kind. All you will ever get for your money will be a beautifully engraved stock certificate with a red seal and a bit of blue ribbon attached.

If you have money to invest in stock there are legitimate lines of trade and honest enterprises manned by men, honest, Christian men, whose highest purpose and greatest ambition is to make their business a success. They are not to be found among those who are promising to pay immense dividends. They are satisfied with regular and ordinary profits of legitimate trade, and as a rule for life, you will come out better in the end if you are also satisfied with the same.

D. L. M.

WHEN SHALL WE KNOW?

THE present is always the golden age of wisdom, and those who lived in the past and past ages were generations of "know-nothings," so considered by the wisdom of the present. This seems evident from the fact that our text books on philosophy and the sciences have to be rewritten or revised about every twenty-five or thirty years to keep them up to the standard of facts as we have found them through investigation, research and study. I have in my library a book one hundred and twenty years old, entitled "Salmon's Geographical Grammar," if you know what that means. It is a large volume for the time, and contains much information on astronomy and geography as then understood and known. But to-day it has value only because of its age and for the mistakes made by its author. Yet he speaks loudly of the many notions held and mistakes made by his predecessors. And so it goes and will continue to go as long as men continue to think, investigate and persist in telling the world what they have found and learned. We build up theories and have them printed in books, only to be read and shelved to-morrow.

When in our school days, and we thought we were well up the ladder of knowledge, we bought a book called the "Science of Common Things." This seemed to us to be the finishing process of what it was necessary for educated men to know. And, in our own estimation, we have never been as smart since, because about that time, or soon thereafter, we began to see what we didn't know. And that part was so much greater than that which we knew that our little part became as nothing. And so we have been groping along ever since.

This forward development continues to go on in

the air and in the brain, and as we think about it, as we sometimes do, the question comes to us, When and what will it be? And this thought comes to us not only in reference to the sciences, philosophy and astronomy, but the interpretation of the Bible as well.

In our early religious life we really believed what the Bible says about the creation of the heaven and the earth, that the whole job as described in the first five verses of Genesis was begun and completed on the "first" day. But to say such things now would be to be laughed at. No indeed, God could not have pushed things that way if he had tried. And further, we are now told that "In the beginning" is an indefinite phrase as to time. It may mean hundreds of years, millions, billions, trillions.—O my, it makes us giddy and shaky as we hear our educators and ministers discourse on the time it took God to make and fix up this old earth of ours and get it ready for occupancy.

Then, another live subject is as to how it was made—a gradual building up from a small ball to a great planet. As we thought about it, in our musings, in imagination we saw the whole process. It came into the mind of God to make another world. And to do it he first formed a small ball. And then as we spin a top he pulled the string and flung it out into a great space of chaotic matter and set the forces of nature to work upon it,—the centripetal and adhesive forces. And the small globe commenced gathering the different elements as contained in the chaotic substances by which it was surrounded. First a solid combustible material which, because of the great speed of its revolutions and the friction thus caused, took fire and commenced burning. Over this formed great strata of the different rock formations. Then followed thick layers of earth, and God saw it as a new planet, revolving in space in conjunction and in harmony with the thousands of other worlds created or in process of creation. Some of them, no doubt, at that time were hoary with age, while others were in their different developing stages, as was the earth. In the meantime this internal fire was at work, causing heat expansion and steam forces which caused great fissures in the earth's surface, earthquakes and volcanic eruptions, making great chains of mountains, hills, valleys, lakes and changes in the seas and oceans. In these valleys and over these hills grew great forests, requiring thousands of years of time, because all of these processes must be strictly in harmony with natural laws, so say our wise men, scientists, geologists, etc.

Following this we have terrible cyclones, felling these forests to the ground, making layers of timber over the surface, eight, ten and twelve feet deep. More upheavals and depressions, covering over some of these timber layers with rocks and earth to form our coal fields, and others with water petrifying them into stone, awaiting some more upheavals that we might have our petrified forests, as they are to be seen in the far west, in Egypt and other parts of the world. Wonderful! Beyond ordinary comprehension!

No wonder that our great minds speak of millions of years in the making of this our world. Why, it makes our brains whirl just to think of it, this being only a part of the first day's work! The wise man of the Bible says: "Who by searching can find out God?" Our wise men think differently. They are not only diving into the secrets of God, but they are overreaching the wisdom of the wisest men of God by ferreting out the mistakes which they made, and the impossibility of some of the Bible narratives because they conflict with the laws of nature. They have been sizing up the throats of the great fishes of the seas and have found none that could swallow Jonah with comfort to himself. And even if one was found with a throat sufficiently large, the atmosphere would be close and too suffocating for a man to live in it.

Well, this kind of writing may tinge of irony and seem like foolishness, but is it more so than much of the twaddle which we hear from some of our lecturers and advanced ministers? We believe that our God is all-wise and almighty. And if so, could he not have made these wonderful creations, which we think would require millions of years, at his will and pleasure? Surely he could. There is nothing too great or wonderful for him to do. It is just as easy

for the Lord to increase or suspend the workings of his laws as to make them. The workings of these laws, as we now see them, are not necessarily an index to what they were "in the beginning" or what they may be at his pleasure, so that in our teaching and preaching it will be well for us not to be too free in discussing theories that may be discarded in a few years, as many of them have been. In writing as we do, it is not our purpose to ignore the sciences and value of scholarly investigation. Along these lines much has been done, and well done. But we may also say that many of the theories promulgated are nothing more than speculations, especially in matters relating to the Bible.

H. B. B.

EDUCATION AND RELIGION.

AFTER giving some interesting facts concerning a large American prison, a writer in one of our leading magazines says: "The conclusion is obvious that, to a slight extent at least, religion is of more avail in preventing crime than is education; or, otherwise stated, that illiteracy is less dangerous to society than irreligion."

That is what one should expect. Ignorance is bad enough, but irreligion is worse, infinitely worse so far as the individual is concerned. It is well if society recognizes the fact that irreligion is more productive of criminals than is ignorance; for when once this is brought home to men and women they will, for their own interests if for no higher motive, take greater pains to have religion become a part of the life of the people. We cannot imagine a less desirable place to live than a world from which religion is banished. Without the influences which Christianity has brought, our condition would be pitiable indeed. We might be as unhappy as were the people of France a little more than a hundred years ago when their representatives at Paris decided to dethrone God and set up reason as their goddess. The world will never forget the terrible crimes committed soon after.

Most persons recognize the value of education and religion. Both lift man to a higher plane and keep him out of crime to some extent. Both are desirable, advantageous to their possessor and, if rightly used, to those with whom he comes in contact. There is no good reason why they may not go hand in hand enlightening the world. But there is danger of overestimating the value of education; for if it is not softened, not made humble, by religion it becomes a curse instead of a blessing to its possessor. In and of itself it has no preserving or sanctifying power. It has too often puffed man up and been one of the causes of his rebelling against God. It is not desirable, not helpful, we do not want it, unless it is accompanied by religion.

Nowadays, education is talked and encouraged almost everywhere: perhaps the value of it for the average person is overestimated. The great majority of men will always be hewers of wood and drawers of water, and too much of what they are taught in the schools tends to make them dissatisfied with their lot. If there were mixed in with it the great truths of Christianity, men would be better servants and more considerate masters. But the schools which our children attend are without religious instruction in most cases. We need to get back to first principles and recognize the great truth that man is a religious being, incapable of the highest development if his spiritual nature is left undeveloped. It is all right to talk education and get education,—the kind that will be most helpful to the one to be educated,—but he goes far astray who makes education the sole or chief aim.

The English have come to feel the need of religious instruction in their schools, and lately in the house of Lords the clause of the educational bill which provides that the local educational authority may afford extended facilities for special religious instruction was by a large majority so amended as to be made mandatory. It is safe to say that no nation of people can long be deprived of religious instruction without being the worse for it.

Here is a promising field. There are great hosts of boys and girls who are urged to the limit of their

ability, and beyond their strength, in order that they may improve their minds. But these hosts, or a very large per cent of them, are largely neglected in the home and in the school so far as religious instruction is concerned. It ought not to be so. The church ought to put forth earnest and persistent efforts in order that the highest part of the children may not be neglected, and so never be as strong as the mind. No one part—body, mind, spirit—is to be developed at the expense of the other; and it is but reasonable to say that the most important part should receive the greatest amount of attention. Intellectual giants are helpful, they make for progress; but spiritual giants are much better. The world does not need intellectual advancement as much as it needs God and the salvation he offers through his Son.

After all is said, religion is still, and ever will be, the "chief concern of mortals here below." Some may deny that this is true and live without faith or hope in anything beyond the material things which they can see and handle. But that does not in the slightest degree change the fact; for one ignores religion at his peril. The professedly Christian world needs to be more in earnest, to act more as if their belief were a vital part of them and not a mere cloak of respectability to be put on and off at pleasure. This is a strenuous age, and he who would keep pace with it must put forth his best efforts. And if Christians want to be heard, want to be believed, want to have their Savior become the Savior of as many as possible, they must be up and doing.

We have our schools, and in them religious instruction plays an important part, more important than in most others. In them it is not education or religion, but education and religion. That is the true ideal, to develop the intellectual and the spiritual part while not neglecting the physical. The schools, if they remain true to their high calling, will send forth men and women who will be strong for the Lord. That is what the world needs; and may education never among us crowd out religion.

G. M.

THE SEA OF GALILEE.

AT this time there is said to be a steamboat on the Sea of Galilee. The boat is for public service and communicates with the different places on the borders of the lake, which is about six miles wide, fourteen miles long and at one point nearly eight hundred feet deep. Those who visit the sacred sheet of water can now have the pleasure of making a circuit of the lake on a modern craft. It seems almost out of place to have the long silence of the scenes of so many miracles broken by the shrill whistle of the steamboat or the railroad engine on the road crossing the Jordan a little to the south of the lake. But after all, it is simply reviving the busy scenes of the time of the Master. At that time fifteen cities stood on the shore and some of them contained a population of over fifty thousand souls. There were probably a thousand boats, large and small, on the lake and an immense traffic was carried on between the different cities and the sections of country adjoining. All the country round about Galilee was densely populated, abounded in wealth, and was in a prosperous condition. An enormous amount of business was done by the mills and factories and even educational institutions flourished. The enterprise required to place a steamboat on the lake and build the railroad that passes to the south and east, is only a faint reminder of the energy and push that existed here when Jesus preached in the cities of the region and walked upon the sea.

WHO KEEPS THE SALOON OPEN?

HERE is a good one from the *Sunday School Times*: At a Methodist annual conference a few years ago, a young preacher was giving an oral report of his work. In his report he said, "We have four saloons on our circuit." The presiding bishop interrupted him, and asked, "Who has them, the church?" Without a moment's hesitation, the preacher replied, "Yes, bishop; for, when the church-members say the saloons must go, they will go."

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TO REACH ALL CHICAGO.

At the international missionary conference held in Chicago a short time ago plans were made for a missionary campaign to reach every part of Chicago. A committee was appointed by each of the denominations to form a central committee to have charge of the campaign. Volunteer workers gave some interesting and encouraging reports of work done. These reports go to show that even among classes considered almost hopeless much can be done if the right kind of effort is put forth in the right spirit.

The time for a movement having in view the reaching of all the people of Chicago, has surely come. Here many nationalities are represented; there are at least forty languages and dialects spoken. Here the foreigners crowd together and live as nearly as they did in the homeland. Here they have their joys and sorrows, their struggles with poverty and temptation. Here they succeed or fail, become good or bad, without the great city of which they are a small part seeming to take any interest in them. Occasionally the school census is taken; also the government census. There are so many men, women and children; so many blind and lame; so many of this trade and so many of that; so many dependents; so many who favor this church or that church—and that is about all.

The bare facts are gathered; but there is no life in them. The Christian people even as a rule do not seem to realize that there are so many souls on a short journey to eternity. Some pass from time every day, and there is hardly a question as to what the life has been, whether there was hope of life beyond, or whether he who passed over considered himself taking a leap into the dark. The man's highest interests were given least attention. He may have lived and died as a brute beast, and no hand have been stretched out to save, no eye have been seen to feel pity. His death is one of the number that occur every day. He counted one sometimes, but for the most part was counted out and enjoyed little or nothing of the best that is to be had in this life.

These things ought not so to be. It is against reason, against the purpose and plan of the Christ that so many thousands should yearly pass into the great beyond, in free, Christian America, without learning the one great fact most important for them here and hereafter. And yet these things have been so, are so, and will continue to be so unless those who profess to love the Lord awake from slumber and enter the field which lies so close at hand. True, there are millions of heathen in Asia and Africa and the islands of the sea; but their need of salvation is no greater, their souls are no more precious than are the souls of the many downtrodden and despised who have come to the land of freedom, of hope, of opportunity, and who ought not to be left to believe that in the struggle he who succeeds in grasping most of the perishable riches of this world is the greatest and most successful man. All-powerful as millions seem to be, there is much that they cannot buy; and at the time of final reckoning this much will be found to include everything that the soul longs for.

Whether the effort to be made is spasmodic, resulting in no permanent good, is for the Christian people to decide. They know the need, they have the means, for a few fleeting years they have the opportunity to go to the rescue of their submerged fellow-countrymen. Will they go—not for a day or a year, but to remain at the post of duty until their Captain releases them by calling them up higher? Perhaps one should hope for the best. But the past gives little encouragement to such hope. Movements are started that promise much for the regeneration of man; there is much spoken and written about what is going to be done,—and then men and women forget their high hopes and return again to the everyday affairs of life. And those whose condition for a time aroused pity and a determination to help them to something better and higher than they had ever known, having caught a glimmer of the light, are allowed to sink back into a more hopeless state.

We would not have any less effort made to teach the true way to idol worshippers in their own land; but we would have a greater effort put forth to convert the heathen at our door, who are a greater menace to our religion than all the world beside. The duty of the great majority

will ever lie at home. The few are called out from home and country. And we must not all be looking for our task beyond the sea; for if we do we shall fail to find it and some day come up disappointed and wondering wherein we failed. Just as

"True worth is in being, not seeming;
In doing each day that goes by
Some little good, not in dreaming
Of great things to be done by and by."

so also it is in doing here and now for the Master, not in dreaming of great deeds to be done in lands which hardly more than one in a thousand of us will ever see, much less be called to work in. Dreamers have their place; but for the most part we must live and labor among scenes which, because of their familiarity, promise little to satisfy the longing to be and do for the Master more than falls to the lot of the average man and woman. Yet in the end the doing of the unpromising thing because it needed to be done and without us would forever have remained undone brings great and lasting reward. G. M.

JOHN THE BELOVED.

We have heard it said many times that John, the beloved, was too modest to mention his own name in his writings, and so designated himself "That disciple whom Jesus loved." Now if he had written simply "John" instead of saying, "The one whom Jesus loved," would it not have shown more modesty? Why does he need to call attention to the fact that he is the "beloved one," the "chosen one" of all the twelve? And he is the only one that makes mention of the fact. With all respect to John, does it not seem like boasting? How shall we excuse him? Say he was too modest to write his own name?

How would John's manner of address sound in this age? If a woman truly says, "My neighbors love me very much. They are so good to me," or if a child says, "My papa and mamma love me so and say they don't see how they could get along without me," how do you feel about it? Do we give them credit for being modest, or do we think it is rather boastful?

Look at John. Of what nature and disposition is he—boastful, jealous, quick tempered? No; quiet, patient, loving. There are some people you just can't help but love, and John must have been one of that kind. The other disciples do not mention that he is especially loved. He does! Because he is the one that feels it. Love is reciprocal. I have no doubt that John loved the Master more than the other disciples did, that he had a larger heart, greater capacity for love. And so in his great love for the Master, he felt in return Jesus' wonderful love for him.

If a good Christian gives his testimony, saying he believes the Lord loves him most of all; that he is so good to him and gives him blessings without number; that he has tried to count his blessings and cannot, they are so many, and just praises the Lord for his goodness and love to him,—will some one say he had better keep quiet, and if he does feel it he need not be telling it all about? How does he know how much the Lord loves other people?

He who is in love with the world,—loves the whole world,—feels that he has friends everywhere, because his heart is full of love; he feels that others' hearts are, too. Because he loves others, he feels that other people love him, and they do, too, for that makes him lovable. "A man went out one day to find his enemies and found no friends; he went out another day to find his friends and found no enemies." We generally find what we are looking for.

"If you bring a smiling visage
To the glass, you'll meet a smile."

So John found love because he was loving, because he loved. How often he writes of love! "Let us love one another." "He that loveth not knoweth not God, for God is love." What a great place love had in his life!

Then who would condemn the brother who feels that God is loving him most of all? That man's heart is bounding with love to God and his fellow-men or he would not feel so. Perhaps if we would just stop sometimes and count our blessings, we would realize also that God loves us more than we ever knew. As the old darkey sang,

"Count yo' blessings, name dem one by one,
Count yo' blessings, see what God haf done"

Let us count our blessings, and then we may more fully realize God's great love to us. What has he not done for us? What has he not given to us? Yea, he gave his most precious gift to us because he loved us. Effie V. Long.
Jalalpor, Surat, India.

CHRISTIAN ACTIVITY.

After the busy day is over and only a few footsteps are to be heard on a late Saturday night, we sit down, take up the Gospel Messenger to gather from its pages some soul refreshments.

The Editor, on page 697 of Gospel Messenger No. 44,

mentions an interesting and much neglected point of Christian activity. I wish to mention it for the good of our home church as well as many others.

A church, with a good house of worship, a goodly number of members, an energetic superintendent and a wide-awake elder. Each Sunday morning the Sunday school is conducted the same way, with no children's meeting or special inducements to draw other children into the school. Neither teacher nor any one else takes a part in the reviewing of the lesson, bringing out the best thoughts from each class. A goodly number of the members are cuddled closely around the church with no weekday prayer meeting. At preaching service the ministers do all the praying, having no prayer meeting wherein to nurture this particular talent in the city, the very place where our dear young members should be encouraged to take an active part in church service.

What would you think of a father in the home in the devotional exercises who would do all the reading, conversing and praying, never giving each member that is old enough a chance to exercise and feel strengthened in the inner man as he so often has felt? Yet he desires to see the children grow and become strong men and women for Christ, able to withstand all the evils of the world, and let their light so shine that all may know they are his disciples. From a natural standpoint, if I want my boy to be active in after years I must give him something to do now while he is young, that he may learn to do the work. I must send him to do things which I myself could do, but realizing that he must learn, I should give him some responsibilities. And if we cannot trust our children while they are with us, how can we when they are grown up and gone from us?

I send my little boy, not six years old, to the bakery, grocery, drygoods store and to the bank. If I can make him trustworthily by writing out a check in his name and telling him to go and draw the money, or send him to make a deposit, he feels almost like a man. Just so if the pastor trusts his members far enough to accomplish something good in the church, they will feel built up so much spiritually that they will not want to be idle, they will be ready to do every little thing as well as greater things to help the overburdened pastor.

Emma Root
115 S. Main St., Ottawa, Kans.

FROM CHICAGO.

We wish to announce to the Sister's Aid Societies of our Brotherhood and all others who in times past have so liberally donated to the mission here in this city, that just now we are very much in need of clothing for our children and the poor we have in our care. Already it is beginning to tell on the attendance of our Sunday school, some of our children not having shoes, coats, etc., sufficient to protect them during these chilly fall days.

Our hearts were glad when a letter was received containing a donation of \$4 from the Spring Run Sunday school per Bro. Eschman, Avon, Ill., to be used to help clothe our children.

Please address all goods in my care, and I will credit you for same. The Lord bless each giver. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

Katie Broadwater.

534 Marshfield Ave., Nov. 19.

WITH THE MEMBERS IN ARKANSAS.

After an absence of nearly two years, Oct. 13, husband and I started for Palestine, Ark., where we had spent seven happy years in mission work, not because the path was always strewn with flowers, but because it was the Lord's work for the salvation of souls and to glorify his name that made us happy. We met many loving ones awaiting our coming. On the 25th we attended the love feast at Austin. This church is much revived and in good working order at present. The evening after the feast, husband preached. One was baptized and one reclaimed.

We then returned to Carlisle, stopping over Sunday with Brother and Sister Buechley. Bro. Buechley is secretary of the district mission board. Husband preached in the Baptist church and in the evening returned to Palestine. Many more came on Monday, to attend the feast on Tuesday evening. On Wednesday was the ministerial meeting, and Thursday the district meeting. These were the best meetings we ever attended. The Holy Spirit was manifest in every song, prayer and all the deliberations. There were no queries for discussion. The topics for discussion were most all along mission lines, and the burden of every prayer was for the salvation of souls.

Bro. J. Nimmer is at this place, under the management of the district mission board. He is doing a good work and is well liked. The night after these meetings two came forward for baptism, and one was reclaimed. We rejoice to have enjoyed this one more district meeting with the dear ones at this place, which is a foretaste of the meeting in our Father's house. Nov. 2, we started for our home, where we arrived safely. Nannie E. Neher.
Hudson, Ill., Nov. 10.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Long Beach.—The work in this city is progressing slowly. Brethren B. F. Masterson and Larriker have been holding regular services here since about Sept. 1. We also have a nice little Sunday school, with Bro. Strickler superintendent. There are about thirty members permanently located here now. We are holding our services now in a rented hall on East Bishop street. We expect to erect a neat church building here next spring. Brother and Sister J. W. Lear, of Cerro Gordo, Ill., are to locate here Jan. 1, and take charge of the work. This is a beautiful place to live, a fine city, no saloons, excellent climate both summer and winter, only twenty-one miles south of Los Angeles. We hope a number of the Brethren from the East will visit this place this winter and that a number will locate here permanently.—J. M. Shively, 1219 East 2nd St., Long Beach, Cal., Nov. 20.

Lordsburg.—A few months ago our Sunday-school superintendent suggested in teachers' meeting our school observe a "Decision Day," and that the teachers and all begin work at once toward that end. Nov. 11 was selected for "Decision Day." Eld. Simon E. Yundt prefaced it by delivering an earnest appeal to the parents, along the line of directing their children to the fold of the Good Shepherd, Sunday evening, Nov. 4. Eld. Jonathan Brubaker talked very earnestly to the young and old Sunday morning, Nov. 11, and Bro. Shock in the evening, at the close of which service seven of our Sunday-school boys came out on the Lord's side. As the "field seems white unto the harvest," a series of meetings was opened last evening and two more Sunday-school boys came forward. The meetings will continue during this week. The services were conducted by Bro. E. F. Keiser last evening. Bro. Jonathan Brubaker expects to preach several evenings during the week.—Grace Hileman Miller, Lordsburg, Cal., Nov. 13.

COLORADO.

Rockyford.—Saturday evening, Nov. 10, a goodly number of members surrounded the Lord's table. Bro. Ellenberger and wife were with us. He gave us very interesting and helpful talks during his stay. Our young people's meetings are interesting. On account of the fine climate in this part of the State we do not miss many Sunday services.—Clara Hochstetler, Rockyford, Colo., Nov. 18.

DISTRICT OF COLUMBIA.

Washington City church was made happy yesterday on the receipt of certificate of membership of Bro. J. H. Hollinger, a former worker here; but now in the ministry he can do more and better work for the Lord. One other has been received by letter since our last report. In time we can hope for much from the once little band of members who struggled, prayed and waited patiently for the Lord to bless the work in the city to which all the country looks.—M. C. Flohr, 338 8th St., S. E. Washington, D. C., Nov. 19.

ILLINOIS.

Hurricane Creek church met in council Nov. 17, with Eld. Yearout presiding. It being a rainy day, the attendance was about half what we usually have.—Cornelius Kessler, R. F. D. 1, Box 7, Smithboro, Ill., Nov. 18.

INDIANA.

Bremen.—Our series of meetings, held here by Bro. H. M. Schwalm, of Wakarusa, Ind., closed Nov. 18. He labored earnestly, preaching sixteen sermons. The attendance was good. We feel that much good seed has been sown, and the church strengthened and encouraged to stand more firmly for the right.—Jesse G. Bollman, R. 3, Nappanee, Ind., Nov. 22.

Blue River.—Bro. Kitson came to us Oct. 7 and commenced preaching the same day, and continued nearly three weeks. At the end of two weeks we held a very enjoyable love feast. Ministers present were Leonard Hyer, David Hart and Henry Wyssong. Bro. Kidson presided. After Sunday school at 9:30 A. M. a sermon by Bro. Kitson, and a short admonition by Eld. Leonard Hyer, an invitation was given and five came out to be added to our number, and were baptized the same day. The meetings were continued to the night of Oct. 25. One more came out and was baptized Oct. 28.—Levi Zumbum, R. R. No. 12, Columbia City, Ind., Nov. 18.

Clay City.—Bro. C. B. Smith, of Milledgeville, Ill., is in the midst of a revival meeting in the Lick Creek congregation. One week of the meeting is done. Two have come out for baptism and two have been reclaimed. The meeting will continue another week at least.—B. F. Goshorn, Clay City, Ind., Nov. 19.

Holton.—The good work of the Lord goes on at the Fountain church. Nov. 7 Eld. Moses Smeltzer, of Middleton, Ind., came to us and began meetings the same night, remaining with us until Nov. 21, preaching in all fourteen sermons. The interest was good from the beginning. Two were baptized and one applicant awaits the rite. Others are near the kingdom. We have much opposition. When we begin to draw from the Baptist flock, they feel it and work hard against us. We have been preaching at the same time we have, but we divide the crowd. We desire an interest in your prayers that good may be done, and that God may continue to bless the church in Ripley county.—Luther Bedel, R. F. D. 2, Holton, Ind., Nov. 21.

Indianapolis.—The members of the Indianapolis mission met in council, Nov. 22, and were organized into a church. Elder Harshbarger, of Ladoga, Elder Stoner, of Ladoga, and Eld. I. E. Branson, of Yorktown, were present. The Mission Board of Southern Indiana were also present. Six members were received by letter. There are forty members holding their membership here. Bro. S. A. Hylton was elected to the ministry, Bro. Geo. W. Hahn was elected to the deacon's office, Bro. F. M. Bowers was elected church clerk and treasurer. Bertha Hahn was elected corresponding secretary for the Messenger. We decided to hold a church council the first Saturday of each quarter, beginning with the first Saturday in January.—W. Carl Rarick, Flackville, Ind., Nov. 23.

North Liberty.—A joint Sunday-school convention of North Liberty and Pine Creek congregations was held at North Liberty, Nov. 11. The officers appointed by the committee were Lafayette Steele moderator, Emma Rupel secretary, and D. A. Rupel time-keeper. The several topics were ably handled by the speakers and the general discussions were interesting. Bro. H. P. Albaugh, of Chicago, was to have given us an address in the evening, but on account of sickness could not be with us.—Emma Rupel, Walkerton, Ind., Nov. 20.

Roann.—Last night closed a two weeks' series of meetings with a full house. Eld. Dore Wyong did the preaching. We feel that the church has been encouraged.—Joe John, Box 3, Route 2, Roann, Ind., Nov. 19.

KANSAS.

Abilene.—We just closed at Holland a two weeks' series of meetings, conducted by Bro. Frank McCune. The meetings were interesting and instructive. We have been greatly encouraged. A daughter and a son were baptized on Sunday, and at the close of the meetings Sunday night a mother gave her hand to the church. Our regular council will be held at Navarre, Dec. 1, that being the regular time for electing our church officers for the coming year.—A. H. Shetter, Dayton, Kans., Nov. 20.

Eden Valley.—We held our love feast Oct. 27, Eld. M. Keller, officiating. He also preached one good sermon. On Sunday, Oct. 29, Bro. J. William Miller gave us one week of revival singing. He had singing each day at 2 P. M., and also each evening at 7:30 P. M. Nov. 17 we held our regular quarterly council, Eld. G. W. Weddle presiding. The following officers were chosen for the coming year: For elder, G. W. Weddle; secretary, W. H. Beaver, who also is chorister; treasurer, John Beaver; janitor, John W. Miller; solicitor for home missions, Minnie Beaver; Messenger agent, Sadie Ott, and the writer correspondent. \$5.90 was raised for home missions; free-will offering \$18.25.—T. J. Miller, St. John, Kans., R. R. 4, Nov. 21.

Fredonia.—Bro. G. M. Lauver taught a class in Bible study in the Fredonia church Nov. 3 to 17. Five studies each day helped the class to see real beauty in a perfect Christ life of suffering, persecutions and sorrow. Bro. Lauver's class in Fredonia was inspired to more and better work for Jesus.—Kate Sell, R. F. D. 63, Fredonia, Kans., Nov. 22.

Garden City church met in council Nov. 16, Bro. M. J. Michler, S. J. Miller and J. J. Yoder, members of the mission board, being present, looking after the interest of the work here, this being a mission point. Arrangements were made for the future work at this place. Bro. Yoder remained until Nov. 19, delivering three interesting sermons. The work has a promising future. At this meeting we decided to have a series of meetings beginning Dec. 9, ending with a love feast Dec. 22.—Nellie Reisen, Route 1, Garden City, Kans., Nov. 19.

Ozawie.—Our love feast occurred Nov. 10, which was indeed a spiritual feast. The excellent order which prevailed throughout the entire meeting indicated that all present felt the Spirit of the Lord present. Our large house was well filled, and the entire congregation showed the deepest interest throughout. The writer has had his home in this congregation the past forty-three years, broke bread with our dear members during forty-two annual love feasts, and we were never more deeply impressed by the sacredness of these services.—J. A. Root, Ozawie, Kans., Nov. 21.

Victor.—Since our last report, three more sisters have been added to the church. Our series of meetings will begin Dec. 9, to be conducted by Bro. Benjamin Forney, of Navarre, Kans. Our elder, A. C. Daggett, is now conducting a series of meetings at Quinter, Kans.—Genevieve Winder, Waldo, Kans., Nov. 20.

LOUISIANA.

Notice.—The Sunday-school, ministerial and district meetings of Southwestern Louisiana and Texas will be held at the Roanoke church, La., Dec. 26, 27 and 28, and the love feast Dec. 29.—J. S. Miller, Roanoke, La., Nov. 19.

MARYLAND.

Broadfording.—Last night closed a very interesting series of meetings at this place. Eld. D. V. Long, of Hagerstown, Md., labored earnestly among us for two weeks. The church was made to rejoice by the gathering in of eight precious souls for the Lord's service.—Barbara Martin, R. R. 10, Hagerstown, Md., Nov. 19.

Bush Creek.—We began our series of meetings Oct. 27. Bro. D. C. Flory, of Virginia, preached nineteen sermons. The attendance was very good and much interest was manifested. Four came out on the Lord's side and were baptized Nov. 11. Three of them were heads of families, one a Sunday-school scholar.—J. M. Burall, R. F. D. 19, Ijamsville, Md., Nov. 19.

Meadow Branch.—Six more were recently baptized here, as the immediate result of the series of meetings, conducted by Bro. Mitchell Stover, making nine in all who have been made willing to put on Christ by Christian baptism. Many more are standing near the kingdom. Our Westminster appointment is now being held each alternate Sunday in the morning as well as every Sunday evening. Bro. C. H. Keltner, of Mt. Morris, Ill., filled the first morning service. Every other Sunday morning our meetings continue as usual at the old stone church on Meadow Branch.—W. E. Roop, Westminster, Md., Nov. 17.

Woodberry.—Our love feast on Saturday, Nov. 17, was well attended. About two hundred communed and quite a large number of visitors were present, who were apparently deeply impressed with the ordinances of God's house. Bro. Silas Hoover, of Somerset county, Pa., officiated, and also commenced a series of meetings on Sunday evening, Nov. 18, to continue at least two weeks. Bro. W. M. Wine, of Union Bridge, Md., preached an able and very interesting sermon to a well-filled house on Sunday, from the words, "I am the way."—J. S. Lau, 3433 Falls Road, Baltimore, Md., Nov. 22.

MISSOURI.

Bethlehem.—Our council was held Nov. 17. In the absence of our elder, Bro. J. S. Kline presided. Church officers were elected for another year. Sunday-school officers for the Bethlehem Sunday school were chosen, Bro. Jacob Kuhn superintendent and Bro. Jacob Andes as-

sistant. A three weeks' meeting has recently been held at the Bethlehem house by Bro. D. A. Miller. A meeting is now in progress at the Squaw Creek house by Bro. J. S. Kline.—Sallie E. Miller, Skidmore, Mo., Nov. 19.

Glendale.—Our elder, J. B. Hylton, came to this place Nov. 10, and commenced meetings, continuing till the 18th, preaching eleven sermons. Regardless of the inclemency of the weather, we had good crowds and attention. May the good seed sown be as bread cast upon the waters. The members were built up spiritually and sinners were warned of their danger. We welcome any good brethren and sisters into our midst.—Nannie A. Harman, Denlow, Mo., Nov. 19.

Rockingham church has been enjoying a very interesting series of meetings, conducted by Bro. L. T. Holsinger, beginning Oct. 27 and closing Nov. 20. Thirteen souls were made willing to accept Christ, and one was reclaimed. Our council was held Nov. 3. Bro. E. W. Keim was chosen as Sunday-school superintendent and Bro. G. E. Shirky assistant. Through the absence of other officers, Bro. Oscar Early was chosen Messenger agent and the writer correspondent. Our love feast, Nov. 14, passed off very pleasantly, with Bro. Holsinger officiating.—D. W. Sandy, R. R. 2, Norborne, Mo., Nov. 22.

NORTH DAKOTA.

Egeland.—Our harvest meeting is passed, the sermon being delivered by Bro. John Brubaker in the forenoon. It was an all-day meeting. After dinner we had a short program and then a missionary sermon by Bro. Brubaker, after which a collection was taken, amounting to \$42.24. Twenty dollars of this was sent to the Kansas City mission, and \$22.24 to Porto Rico. At our last council two letters of membership were read—a minister and wife. Work has begun on the basement of our new church house at Egeland. We expect to finish the house the following summer. We held our love feast Nov. 10 and 11, beginning in the forenoon. Visiting ministers present, Bro. John Deal, J. W. Brooks, John Brubaker and E. H. Stauffer, Bro. Deal officiating. On Sunday we had Sunday-school, after which Bro. J. W. Brooks preached us a soul-cheering sermon. This is the first fall love feast we have had the privilege of enjoying since we organized. We elected Bro. J. W. Deardorff assistant elder. Our elder, A. M. Sharp, intends to start to Chicago soon, where he will attend the Bethany Bible school.—Edna Gance, Egeland, N. Dak., Nov. 20.

OHIO.

Loramies church met in council to-day. Our elder, I. J. Rosenberger, not being present, Bro. S. Z. Smith, of Sidney, Ohio, assisted in the work, with Brethren Jonathan Hoover and U. R. McCorkle presiding. One letter was granted. Our missionary solicitors gathered \$12.25 during the year. Bro. S. D. Royer, of Bradford, Ohio, was with us recently and gave us a soul-inspiring sermon.—Mary Hoover, R. F. D. 6, Sidney, Ohio, Nov. 17.

Ludlow.—At our council, held at Georgetown, Nov. 17, Bro. Davis Longenecker was elected Sunday-school superintendent, with Sister Mary Weisenberger assistant. Three letters of membership were granted, two of them to Bro. R. H. Nicodemus and wife, who expect to locate at Sinking Springs, Ohio, and assist in the church and Sunday-school work of Highland and Adams counties, where at present there is but one resident minister for four congregations. Bro. Nicodemus has filled various places in the Sunday-school field in a most successful manner.—Levi Minnich, Greenville, Ohio, Nov. 19.

Mohican church met in council Nov. 17, with Bro. Bollinger presiding. The writer was elected Sunday-school superintendent, with O. E. Frank assistant. We expect to begin our series of meetings—Nov. 22, with Bro. I. J. Rosenberger doing the preaching.—S. A. Showalter, R. R. No. 5, West Salem, Ohio, Nov. 19.

Oakland church convened in quarterly council to-day. Our elder, J. H. Christian, presided. Four letters of membership were received and one letter was granted. Brethren S. S. Miller and Isaac E. Miller were elected Sunday-school superintendents. Bro. Isaac R. Miller was re-elected church trustee. Our series of meetings, to be conducted by Bro. John Smith, of Woodland, Mich., will begin next Saturday evening, Nov. 24.—Belle Maurer, R. R. No. 2, Versailles, Ohio, Nov. 21.

West Otter Creek church met in council Nov. 17. As our elder, Bro. I. J. Harshbarger, could not be with us on account of sickness, Bro. Javan Gibson was chosen to take charge of the meeting. The Sunday school was reorganized for 1907. Bro. Lee Riffey was chosen superintendent, Bro. W. M. Gibson, assistant. At the close of the meeting baptism was administered to five young converts.—Maude Becker, West Otter Creek, Ohio, Nov. 23.

Wyandot.—Our series of meetings, conducted by our home minister, Bro. J. L. Guthrie, closed last Sunday evening. He delivered seventeen sermons. One precious soul was made willing to forsake sin. We held our communion Nov. 10. Our elder, E. E. Deary, was with us. Bro. Guthrie officiated.—Laura A. Cook, R. R. No. 2, Box 61, Nevada, Ohio, Nov. 20.

OKLAHOMA.

Red River.—We have moved from Harrison church to the Red River church, and hope to labor with them in the future. Adjoining us lie the beautiful Indian lands to be sold by sealed bids Dec. 3 to 8. This land as soon as improved will command from \$30 to \$50 per acre. It will not average \$10 now and offers a golden opportunity for our Brethren.—A. B. Coover, R. 1, Box 47, Davidson, Okla., Nov. 17.

Big Creek church met in council Nov. 22. Our elder, A. J. Detrick, being with us for the last time during the winter season, we reorganized our Sunday school for the coming year, with Bro. H. Fillmore superintendent and the writer assistant; also the Christian Workers' meeting, with the writer president and Bro. S. G. Burnett assistant.—Louis Holderreed, Cushing, Okla., Nov. 22.

Big Creek.—Bro. J. C. Neher, of Nampa, Idaho, came to us Nov. 4, preaching eighteen sermons. The members were spiritually built up, and twelve precious souls were added to our number by baptism, and two await the holy rite. Our love feast of Nov. 10 was indeed a feast to the soul. Bro. Neher officiated. May the Lord bless this part of his vineyard.—Louis Holderreed, Cushing, Okla., Nov. 18.

PENNSYLVANIA.

Correction.—In the late issue of the Messenger, in my report of the eighth annual Sunday-school meeting of the Southern District of Pennsylvania, you have made a slight mistake. It is this: "J. H. Keller was appointed our Sunday-school missionary to labor for and among our Sunday schools for five years," etc. The latter clause, "for five years," should follow the word "yearly," meaning that each school promised to give a certain amount each year for five years, and not that J. H. Keller was to labor for five years, but for one year.—Frances M. Leiter, Milnor, Pa., Nov. 18.

Bolivar.—This church held a special council Nov. 17, for the purpose of holding an election for a minister. The services were conducted by Eld. P. J. Blough and A. Fyock. The election resulted in the choice of Bro. W. J. Brendlinger. Eld. Blough preached an eloquent sermon the following Sunday morning.—R. T. Brendlinger, Robinson, Pa., Nov. 19.

Clover Creek.—Bro. G. V. Brumbaugh, our bishop, began a series of meetings in the Martinsburg house, Nov. 4, continuing till Nov. 13, preaching eleven sermons. Being in his eightieth year, he preached with power. Brethren J. D. Brumbaugh and F. R. Zook continued the meetings till Nov. 18. The church was greatly strengthened. Bro. R. T. Hall will begin a series of meetings in the Clover Creek house, Dec. 15.—J. G. Mock, R. D. 1, Roaring Spring, Pa., Nov. 19.

Manor.—Bro. Daniel Clapper began a series of meetings in the Penn Run house Nov. 3, and continued till Nov. 18, preaching nineteen sermons. Saints were encouraged and strengthened. We had fair attendance considering the weather.—W. N. Myers, Clymer, Pa., Nov. 23.

Norristown church has just closed a very enjoyable series of sermons delivered by Elder A. P. Snader, of New Windsor, Md., beginning on the 6th inst., and closing last evening, in all sixteen earnest, effective sermons. Much good has resulted from them. Two were baptized and the membership greatly strengthened. The attendance at these meetings was the best we have yet had. Bro. Snader proved himself to be a fearless defender of the truth and captivated his hearers from start to finish. The love feast, last Sunday, was well attended and much enjoyed by all. Elders F. P. Casel and A. L. Grater were present. A. P. Snader officiated.—T. F. Imler, Norristown, Pa., Nov. 21.

Oriental.—Our series of meetings, held here by Bro. Jacob H. Richard, of Maitland, has closed. We feel that much good seed has been sown and the church strengthened and encouraged. Several have chosen that good part, as Mary of old, and will be baptized in the near future.—Jennie Showers, R. F. D. 1, Box 50, Liverpool, Pa., Nov. 19.

Reading.—Bro. David Weaver, who has recently taken charge of the Reading church, has just closed a series of revival meetings and his efforts have been crowned with success, to the extent that two precious souls have been won for Christ. One has been reclaimed and a number are near the kingdom.—Henry H. Moyer, Reading, Pa., Nov. 20.

Upper Canowago.—Nov. 16 three more were added to our number by baptism, making nine in all as results of series of meetings in East Berlin, Pa., conducted by Eld. G. S. Rairigh, five of the number being Sunday-school scholars. The oldest was eighty-four and the youngest was ten years old. Our series of meetings, that was to begin Nov. 17 at the Baker house, will commence Nov. 24, to be conducted by Eld. Albert Hollinger.—Andrew Bowser, East Berlin, Pa., Nov. 18.

York.—Since my last report, we were made sad by the death of two of our older members. Bro. James Cookerly, who died at the York Hospital of a complicated disease, was taken to Carroll county, Maryland, his former home, for burial. Bro. Cookerly seemingly came into a few months ago. Old Sister Leah Martin also closed her eyes in death, and her body was taken to Gettysburg, Pa., for interment. And thus they leave us one by one, and after a while comes our turn. Will we be ready when he calls?—Abram Hershey, York, Pa., Nov. 21.

TENNESSEE

Hickerson Grove church closed a short but very interesting series of meetings, conducted by our home minister, who began Nov. 10 and closed with our love feast, Saturday evening, Nov. 17. We had an enjoyable feast, and the house was filled with attentive listeners. We have a prosperous Sunday school, with increased attendance.—Bettie Neff, R. F. D. No. 2, Tullahoma, Tenn., Nov. 20.

Pleasant Hill congregation met in council Nov. 17. Eld. John H. Garst gave us a well-directed and pointed discourse. We decided to hold a Bible school in the near future, provided we could secure the services of Bro. E. S. Young.—Samuel H. Garst, Blountville, Tenn., Nov. 19.

VIRGINIA.

Botetourt.—Bro. Luther C. Coffman, one of our young ministers, began a series of meetings at Forest Chapel, a mission point in this congregation, Nov. 3, and continued until Nov. 13. During this time he preached thirteen sermons. Six have united with the church by baptism and two others have applied for membership. We are now in the midst of an interesting meeting at Troutville, conducted by Bro. J. A. Dove. Five precious souls have already made the good confession.—B. R. Ikenberry, Trinity, Va., Nov. 18.

Forest Chapel church has just closed a very interesting series of meetings, conducted by Bro. Charles Walter, of Summum, Ill. Six precious souls came out on the Lord's side and were buried in baptism. Two that had wandered away were restored to fellowship. Six of the number were Sunday-school scholars. The members were much strengthened.—S. F. Scrogam, R. F. D. No. 1, Basic City, Va., Nov. 16.

Mt. Olivet.—We closed our meetings at this point Nov. 12. It is a mission point in Rappahannock county, Virginia. The meetings were well attended; two were received into the church by baptism. We are told that Eld. John Kline, of sacred memory, was the first of the Brethren to preach in this county. There are about sixty members in the county at present, but unfortunately, as a hindrance to their own spiritual growth and real Christian

enjoyment, a large per cent of them can neither read nor write. We did not find the Messenger in any of these homes, which we consider a great loss to them and to the cause. We find it much harder to arouse an interest where the Messenger does not make its regular weekly visits. The Messenger readers are generally alive, and life being contagious, outsiders are more easily interested.—J. A. Glick, Port, Va., Nov. 21.

Peach Grove.—Bro. Caleb Long, of Boonesboro, Md., came to us Oct. 25 to hold a series of meetings. He remained with us until Nov. 2, preaching nine interesting sermons. Two decided for Christ. They have since been baptized. We feel very much strengthened and encouraged. On account of previous engagements, Bro. Long could not remain with us longer.—Daisy A. Cool, 405 S. Market St., Winchester, Va., Nov. 16.

Pleasant Valley.—Bro. S. A. Honberger, of Washita, Kans., commenced a series of meetings at the Valley house in the Pleasant Valley congregation Oct. 14 and continued until Nov. 2, with a break of several evenings by rain. Five were baptized.—S. A. Driver, Weyers Cave, Va., Nov. 23.

WASHINGTON.

Glenwood.—At our love feast fourteen surrounded the table. Every member was present that belongs to this congregation. Our elder, D. B. Eby officiated, and also preached on Sunday at 11 A. M. On Monday evening following he preached at Glenwood, a point about thirteen miles north of the church. Sometimes we feel discouraged when looking at our work, but then again we feel some are near the kingdom.—M. F. Woods, Glenwood, Wash., Nov. 14.

Seattle.—Our number is gradually increasing. At present there are thirty members, two ministers and three deacons. We have purchased two lots upon which we hope to build a place of worship in the near future. There are many members moving westward, so it behooves us as pioneers in this part of the Lord's great field to prepare a home where we may gather each Lord's day.—J. H. Maust, 910 N. 73d St., Sta. B., Seattle, Wash., Nov. 18.

WEST VIRGINIA.

Johnson.—Bro. C. H. Steerman, formerly of the western part of this State, began a series of meetings at this place on Oct. 16. In all, he preached about twenty-three sermons, and baptized two, one of whom was an aged father who had for many years been putting off the salvation of his soul. Nov. 3, we held a communion service. About fifteen new members communed with us. Bro. Caleb Long, of Boonesboro, Md., officiated.—J. W. Williamson, Hedgesville, W. Va., Nov. 20.

Top of Alleghany.—Bro. Josiah Beverage came to our place Nov. 9. Fourteen members were present at council. Bro. Josiah Beverage was moderator of the meeting. Twenty-three members surrounded the Lord's table at our love feast. Bro. Josiah Beverage officiated and preached Sunday morning one sermon and closed his meeting.—Charles S. W. Wooddell, Top of Alleghany, W. Va., Nov. 23.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

OUR THANKSGIVING REPORT, DAYTON, OHIO.

As we are reminded by the President's proclamation of the new Thanksgiving, we begin to count our blessings. Surely the Lord has been good to us. Blessings national, temporal, spiritual. Reverses and disappointments have not shunned us but who can say that these were not blessings in disguise from him who doeth all things well. College Street Brethren Church has much to be thankful for. Meeting in council a few nights ago she was presided over by her own elder, Bro. Jacob Coppock, the first this has been true for more than a year. The deacons reported the yearly visit which showed no internal dissensions. All members renewed their vows and promised especially to be ready and anxious for our communion Thanksgiving evening. A very brief resume of our year since last Thanksgiving shows every department in better shape; perhaps better than ever before. Our records show that during the year our number has been increased by fifty, 17 by letter and 23 by baptism. The treasury shows that the Lord has not been forgotten. Here are some items: General expense \$639.78, improvement fund \$235, pastor's fund \$788.21, the Sunday school raised for all purposes \$225. How much more this might have been, the Lord only knows if everyone had done their duty. The Sisters' Aid, an indispensable adjunct to a city church, is well organized with good attendance. We have a flourishing and encouraging Junior Christian Workers' Band of 50. Our Sunday school has made an increase of 50 per cent in the past year and last week captured the prize flag of the Montgomery county Sunday school association of which our superintendent, Bro. G. W. Brumbaugh is vice-president. The young people of the church have in the last year stood by the pastor better than any previous year and have rendered several fine programs on Easter, Christmas and Independence Day. Beginning our year with Bro. Miller's stereopticon lectures which packed our house and making special efforts along several lines, our Sunday evening services have given us a full house each night. Surely we should be thankful, we are; we anxiously wait for the new harvest of souls to be reaped soon, we pray. Bro. Frank Holsope, of Juniata College, will be here for one week to preach each evening and on Thanksgiving. Chas. A. Bame. Dayton, Ohio, Nov. 20.

POSSIBILITIES.

There are many possibilities in this world, and some impossibilities. What sometimes seems to be impossible becomes possible.

I have been reading with interest the different articles on the supported ministry and the distribution of our ministerial forces. True, it is a big problem which seems to be one of the impossibilities without a salary, and yet I believe the day will come when it will be possible. Unless the ministers will distribute themselves there is little hope of the project; still they must look after their families. It does not look reasonable for one minister to spend his time for the church and then support his family besides. Who will get the blessing? The one who does the Lord's will. It would be a pity if the ministers are the only ones to get the blessing.

The laity, who do not look after the needs of the preachers, who give their time to the ministry, I fear, will be like the one who did not improve his one talent. The man of one talent had possibilities before him, as well as did the others who had two and five, but the time of his possibility became an impossibility.

So with the laity who are not looking after the needs of their ministry while it is possible. They can step in sometimes and help him on his farm, if he be a farmer, if not, they can help in other ways. But I do not think that the minister should refuse to do his part simply because the church may neglect hers.

It is possible for us to distribute ourselves in this way. A brother made requests for preaching at a point known as Sanktown, where, years ago the Brethren had meetings. After the church granted the request, we took the responsibility of looking after the appointment. There were four ministers in a radius of about eight miles. We felt we could do more good by moving out near the point mentioned. So we moved. Since here we have done the best we could, and by permission of the church the mission board was asked to help, which they did and Bro. W. R. Deeter was sent and held ten meetings and baptized six on Saturday, and was then called home to preach a funeral, so Bro. L. D. Parker was called to continue the meetings over Sunday.

These are possibilities. We ought to push out into new territory, looking first to the good of the cause of Christ in our own congregations, and then to our financial needs. John C. Collins.

R. D. 1, Millcreek, Ind., Nov. 19.

PORTLAND, OREGON.

The mission in this city has been under the direction of Bro. Carl for more than one year. A great deal of good seed has been sown in this time. What the harvest will be remains for the future to reveal. At present we have Sunday school and preaching every Sunday morning, in a large stone building on Burnside St., West Side. A marked degree of interest is being manifested at all of our services and is growing. The services on the east side are being discontinued for an indefinite period, for the want of a house. But appointments are being held in a number of neighboring towns as often as time will permit. Sometimes there are large gatherings at these meetings.

The outlook for a strong church in the city is encouraging. The climate conditions and the multiplicity of resources are such as will attract our people. Twenty-one members live in the city at present. All are doing well, and seem to be very zealous in promoting the work of the church. One encouraging feature is that every one is in full sympathy with its principles, some have accumulated considerable means.

We are now greatly in need of a church, where we may concentrate these forces we have on something substantial, and not remain transient all the while. We are looking forward with joy to getting a church built within a few months. This is the big corner of the old historic Powells Valley church; she is not strong enough yet to undertake this building herself. The district mission board has it all in their hands now and is doing all they can to secure means to push this building.

Portland has nearly 200,000 people and has been especially fortunate in the character of its settlers who are men and women of the best class from every state in the Union, also from Japan, Germany, and other countries. Churches, high schools, and hospitals are more numerous than in any other city of its size in the country. As for health, the city stands second in the United States. Invalids have been known to recuperate here in a short while. Water comes to the city in pipes, which tap the living streams of Mt. Hood, which is always fresh, and contains medicinal properties.

In December and January we find the lawns green and beautiful, and some roses in bloom in the open yards. The average minimum temperature of these two months last year, was thirty-six degrees, the maximum, forty-five.

The country is being densely settled, yet in all lines of occupation there is room for almost indefinite expansion. Opportunities for competent young men are abundant. Wages range from \$2 to \$5 per day. I know of no city in the West where people enjoy so many healthful privileges and live so luxuriantly as here. John W. Miller.

211½ 1st St., West. Portland, Oregon.

UNWEIGHED VESSELS.

The service of the house of the Lord at Jerusalem required many vessels of divers sorts. So David prepared with all his might and Solomon builded and finished and furnished as became his royal estate.

There were vessels of gold for supreme uses, and silver basins of a second sort for more common service. Besides all these, there were pots and shovels and all manner of basins of bright brass which Hiram of Tyre provided.

And Solomon left all the vessels unweighed because they were exceeding many, neither was the weight of the brass found out—searched out, the margin has it,—for the weight might have been discovered by some process had it been needful. But no search was made and the vessels of brass were left unweighed.

Is it not so in the temple service of to-day? The glory of it is that the vessels are "exceeding many." What matter if some go unweighed and uncounted? The pots and shovels are provided, the basins are ready, and the small drudgeries as well as the dignities of church life are maintained, though few know how, or think to inquire. Somebody attends to the collecting, the printing, the repairs. Someone looks after refractory pipes, notifies the janitor upon special occasions, and sees that everything is in order. Somebody is on the alert for small opportunities to make worshipers comfortable and to welcome the stranger. Willing and womanly hands lend themselves to the homeliest incidents in order that others may enjoy with supreme comfort. They are enjoyed, unaware of the backbreak that they cost or the unpraised labor of the hands which struggled in providing them.

The services are exceeding many, but they are not counted up. If common conveniences were lacking, what an outcry there would be.

Things missed are followed by quick complaint, while those provided, no one dreams how, perhaps, are not always as quickly recognized and received with thanks. Many a home missionary teacher has had to do with other vessels than even the "silver basin of the second sort" in her work, as her struggles with commonplace difficulties abundantly testify.

Commonplace, unnoticed things are not wrought without time and pains. Laborers toiled in the plain of Jordan in the clay ground between Succoth and Zarthan many a long day before all those unweighed vessels were ready for temple use. It was no child's play to shape and polish them, for they were of scoured brass.

In the social world there is ample occasion for the common and uncounted services, which have their place among the more formal and imposing observances, as certainly as the brass pots and shovels had their uses in the temple plishing, which also included golden chargers, bowls and cups.

The people who minister in minute but yet helpful ways furnish vessels of bright brass that have never been weighed. The little things which cannot be dispensed with, but yet are really unnoticed, are not of the nature of golden censers or silver cups. Yet many a vessel of scoured brass has proved a cup of loving service, carrying refreshments to needful ones, serving in the name of him by whom the nameless but not unnoticed ministry shall be at last rewarded.

The time given to little extras that could not be claimed by right, the pleasant word sweetening the services, the bit of encouragement given, may all be set to the account of the "unweighed vessels." The doers of such small deeds never stop to appraise them. Perhaps the receivers do not always appreciate them, but they are exceeding many.

In Ezra's time there were 30 basins of gold and 410 silver ones of the second sort, with other treasures; but perhaps Nebuchadnezzar thought it not worth while to carry off the pots and shovels of bright brass. Nevertheless they answered their purpose in their time. A golden charger would have served but poorly in removing ashes from the altar. But the cups of loving service, of whatever sort, are unforgotten. The divine scales are accurate. He who "taketh up the isles as a very little thing" is not obliged to search out the weight of the brass vessels; and he knows too what is in them, for his eye seeth every precious thing.

Hiram's servants toiled in the forests of Lebanon for hire, but the Great King's children serve everywhere for love and not to be seen of men. Pots, shovels and basins are needed, and they are furnished; but the Father who seeth in secret keeps account. There are no unweighed vessels in the heavenly record.

Every good act bears its fruit; if not in time, in eternity. Let us then be true to our God, with the full assurance that all efforts put forth for good will bring us a reward. We can enrich the poorest home as no money can; we can lighten the hardest lot; we can cheer the journey over the rough path, making the weary feet forget the sharp flints. We can find flowers blooming amid the Arctic snows, and by so doing we may give and get untold blessings. As Christ gave all for us, so let us give all to him, for a day is promised when even the pots in the Lord's house shall be like the bowls before the altar. Effie Buckingham. Oakley, Ill.

WHAT WE CAN ALL DO IN OUR EVERYDAY LIFE.

The Christian life should shine out in our everyday life, for it takes every day of our life to constitute our Christian life. The Sunday Christian is indeed a very poor Christian.

How carefully and thoughtfully we should conduct this life every day, so that our acts and deeds may be worthy of imitation, when we mingle among the busy throng of humanity day after day. This is a busy, hurrying, bustling age; but some people have time to stop and view the manner of life we are living, after all, when there are a few 'leisure moments.' "How are we living and what are we doing?" should be a question we should ask ourselves as Christians. I often think of the great amount of good which could be done in helping to get acquainted with our friends and neighbors, and having them get better acquainted with our practices and doctrine, as a church.

Do you know, brethren and sisters, we are classed as one of the most selfish as a church of any denomination? And I believe rightly so in many instances, for we do not get out and mingle with humanity as we should, so they might have the opportunity of learning to know us better. If we could just get into a habit of spending a few moments each day while at our work or on our way to and from our work doing something to enlighten and acquaint our friends, neighbors or our associates, in business or social life, with our doctrine, or "belief" (as some call it), we could accomplish a wonderful amount of good, perhaps.

There are people all about us who do not understand our doctrine and practices as a church, who should be glad, perhaps, to be better acquainted with us, but who hesitate to ask for fear of offending or hurting us. Can we not in some way, by some means, without their having to ask us, give them some tracts or some bit of information regarding our practices which will enable them to understand more fully what we hold so near and dear?

I have found the little tract, entitled "The True Church Doctrine," a help in giving to some of my friends, who are everyday companions with me in my work. Working every day as I do a part of the year as clerk in a drygoods store, I come in contact with many people of many different denominations, and work together with those of other persuasions, such as Catholics, Methodists, Baptists, Christians, and those who make no profession. It is nothing strange or infrequent for different persuasions thus thrown together to attack each other on some point of doctrine, and religious discussions are frequent and usually interesting. In this way we receive much information regarding the different religions and have the opportunity of explaining some of our doctrine.

So I find those with whom I associate every day have been wanting to know why we hold to many of the practices we do, but hesitated to ask for fear of hurting me. But taking the little tracts above mentioned, with others, I gave a word of explanation stating that the little slip I gave contained some points on our faith and doctrines, and as we were often misunderstood, and almost unknown to many, I requested them to read. They were received with great appreciation and some read immediately (being noon hour). Thus I learned that a very small effort to do something to acquaint those about me with my belief has been a great help to me, and the feeling that my religion is better known by those with whom I associate in active life is a great satisfaction to me indeed.

And so it would be with every member of the Brethren church. If we would but make a little effort to let our doctrine and practices be known to our friends and neighbors, there would be a better feeling existing. Many people are made to think it is only for us and our family to know why we practice as we do.

Brethren and sisters, does not every one of us have some opportunity to help spread the Gospel of Christ as we believe it? Is there not some place where you pass day after day where there are persons who wonder what there is in the faith you cling to so earnestly? Stop some morning, noon or evening and give them some information by way of tract or paper concerning your religion, and in this way some one may become interested in the pure teachings of the church, and be led to accept the safe church doctrine, to say nothing of the satisfaction of having our neighbors and friends understand our practices and not hold us in such wonder and awe. Ada Sell.

Plattsburg, Mo.

JOPLIN MISSION, MISSOURI.

The prospects seem to be brightening here. Though we are weak, there seems to be a strong hand working for us. We have been struggling on for more than a year—meeting for Sabbath school each Sabbath, preaching following in the day and at night. Several times we have had a few night meetings between.

Eld. N. Oren supplied the mission for a year, coming over from his home at Carthage. At the last meeting of the district board his resignation was tendered and accepted, leaving us without an evangelist for the time. But Elder Wassam, being stirred in spirit by the Lord, in deep concern and affection for us, was not willing that the work

should languish, and kindly paid us a visit, bringing strength and encouragement to our little band.

We number only fourteen, all told. We are poor and scattered over different parts of the city, but it does us good to get together. Three of the fourteen have not yet found the place of meeting; but the other ten have rejoiced over and over again in the privilege of sitting together in the sanctuary of the Lord. As a result of Bro. Wassam's visit, the members were consulted and counseled as to the future of our mission. The verdict was that it should not be left to languish, and Bro. Gochenour was sent into our midst to build us up. He preached ten sermons to small congregations and interested listeners. He was stirred in spirit to the importance of a persistent and continued work in our city, and, having confidence in the blessing of the Lord of hosts, he made arrangements to move with his family into our midst, and devote his entire time to the work in the city, and build up the Master's kingdom.

During the latter part of the services, while Bro. Gochenour was with us, several who had never heard the Brethren faith, were present and paid attention to the Word, which seemed encouraging to us all. After three weeks he will be living here and can be addressed at 2118 3rd St., Joplin, Mo. We will certainly welcome him and his dear family among us. We hope their coming may prove pleasant to them, and we feel sure they will do us and the blessed cause here much good.

Our mission has, for the present, been moved from 228 Main St. to the corner of 22nd and Carter Sts. Kindly remember our little band here, and when passing through Joplin, stop over and refresh us. Assistance will be gladly received from the district, for the mission, both spiritual and financial, from loving hearts anywhere, and may be sent, at present, to Eld. Geo. Barnhart, Carthage, or to Eld. J. J. Wassam, president of the district mission board, at West Plains, Mo.

Joplin now has over 41,000 population,—has gained 5,000 the last year,—and probably spiritually is as poor and needy as any other city of similar size. Yet there are men here—men of wealth and influence—who are not indifferent to the blessed influence of Christianity and who are ready to lend a helping hand to our Brethren.

On the eastern border of the city is a large tract of land which is being built up rapidly. A great many of the lots on this tract are still vacant, however, and here the Brethren are offered a choice of any of these lots free, if they will build a church upon it. At present a desirable lot may be thus selected within five or six blocks of Main St.—the main thoroughfare of the city. Through the influence of Bro. Wassam, while he was here, these liberal offers to the church were made, and it seems a great pity that we are not in shape to avail ourselves of the kindness offered. Perhaps, through the blessing of God and the labor of our brother who is coming to us, we may yet be able to do so. Brethren, pray for us and for the work here! J. L. Switzer.

Joplin, Mo., Nov. 19.

COLLECTANEA.

Go ye into all the world and preach the Gospel.—Jesus Christ.

Woe unto them that are at ease in Zion.—Spoken 800 B. C.

"It is an honor to be related to the Lord."

"A soul saved is a great achievement."

"The child of God is continually receiving reward."

"God does not ask us to explain his providence, only to trust him."

Religion is not a matter of taste, but a matter of right and wrong.—I. J. Rosenberger.

"Make your religion a business," was Livingstone's motto.

If I can be instrumental in bringing souls to Christ, then I want to live a long time.—Lewis W. Teeter.

An unenterprising church is spiritually a declining one.—Thompson.

The thinking part of man proves that there is an immortal soul.—D. L. Miller.

"Christ would never have died, could man have been saved by morality."

Perhaps it would be a good thing to have Christ control instead of self-control.—E. S. Young.

Christian sorrow—a cloud that passes away to make room for the sunshine that chases it.—Elder Moore.

"I like that religion that walks, that talks, that goes about in boots and shoes doing good."

Different persons have different ways to show their appreciation of a something.—J. G. Royer.

"We should not by any means undervalue intellectual culture, but should by all means exalt the culture of the heart."

"Singing scriptural truths is one of the most pleasing and powerful ways by which we can give the Christlife to the world."

"The modern golden rule:—Do others, or others will do you."

"Our church should be the golden candlestick on which the divine flame should burn and shine into the surrounding darkness."

"What the world needs the most the world wants the least. Dr. Henson.

"Christ was not, as we say, college-bred, but he had the best of all keys to knowledge—the open mind and the loving heart; and the three great books lay ever open before him, the Bible, man and nature."

Christianity is as the palm-tree—it has but one bud, and that is the missionary spirit. Destroy that bud and Christianity withers and decays, and he who refuses to give to missions is doing much to destroy the power of that religion which he professes.—Paul Bonar.

"Candles that do blink within the sockets, and saints whose eyes are always in their pockets, are much alike!"

Marguerite Bixler.

East Akron, Ohio.

THE HOLY RITE OF FEET-WASHING.

Concerning the feast held at the Brethren church in Elgin one week ago the Elgin Daily Courier has this to say:

A service peculiar in its outward ceremonial, but impressively solemn in its significance, was the apostolic service of foot-washing, which took place at the Brethren church Sunday evening. In the other churches only the communion service is celebrated in commemoration of Christ's last evening with his disciples, but the Brethren church observes the foot-washing, the supper and the communion, all three of which were equally prominent in that event. At the Sunday evening service, the verses descriptive of Christ's act of washing the feet of his disciples were read, after which the ceremony was carried out. Then followed the supper, to which all members of the church sat down and at the conclusion of which the holy kiss of salutation was given. The communion of bread and wine, such as is partaken of in nearly all other churches, was the conclusion of the service.

No one who witnesses these rites can help but feel the sacredness of them. Rev. A. C. Wicand, president of Bethany Bible school, Chicago, conducted the service, assisted by members of the local church, who led in prayer or in scripture readings. The congregational singing, although unaccompanied by instrument, was full and harmonious.

SCATTER OUT.

We agree with the editor that our ministers in locating should not go where there is already sufficient help. We have lived here in Grand Valley now nearly one year, and find it a beautiful place to live, but land is very high and we think of seven or eight years ago, when one of our Brethren urged us to come. At that time land around Palisade could be bought from thirty to fifty dollars per acre. Now it will average \$1,000 per acre, within three miles of Palisade on improved farms.

It seems that our Brethren are sometimes too slow about making use of good opportunities. They are now beginning to see the opportunity in these western valleys under irrigation. They also see that it does not take eighty or one hundred and sixty acres to make a living; from ten to twenty acres make a good home. If the Lord wills, we expect to settle in a valley near DeBeque, Colo. A few families moved in last spring, and there is room for others. We wish for the Brethren to come in and take the land. We want to make some effort along that line to colonize. We want, if possible, to have a church organization in this valley.

Salem Beery.

Grand Junction, Colo., Nov. 16.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Miller-Ranck.—At the residence of W. W. Fagg, Hanford, Cal., Oct. 25, 1906, by the undersigned, Bro. Martin H. Miller, of Laton, Cal., and Sister Ida Ranck, of Ft. Wayne, Ind.

D. R. Holsinger.

Simpson-Widdowson.—Nov. 8, 1906, at the home of and by the writer, Bro. Earl D. Simpson and Sister Jennie O. Widdowson, all of Penn Run, Indiana Co., Pa.

Joseph Holsopple.

Stump-Mercer.—By the undersigned, Oct. 31, 1906, Bro. Ira J. Stump and Miss Mary A. Mercer, both of Leeton, Mo.

E. E. John.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Baker, Benjamin H., of Cedar, Dekalb Co., Ind., youngest son of Mahlon S. and Emma J. Baker, died Nov. 5, 1906, aged 18 years, one month and 26 days. He leaves a widowed mother, two sisters and two brothers. His illness lasted nearly a year. Funeral services were conducted by Bro. D. E. Hoover, assisted by Bro. C. G. Fair and the writer.

Edw. M. Hanson.

Boldman, Sister Mary Jane, died at Marble Furnace, Peebles, Ohio, aged 54 years. She was married to Mr. Boldman Jan. 30, 1873. To this union were born seven children. Two preceded her to the home beyond. Three sons, two daughters and husband survive. Funeral and burial sixteen miles south of Peebles, Ohio. Funeral by the writer in Christian Union church.

Text, Isa. 64: 6.

J. A. R. Couder

Bowman, Eld. Daniel Webster, died of typhoid fever and apoplexy in the Altamont congregation, Labette Co., Kans., Oct. 30, 1906, aged 46 years, 7 months and 11 days.

He was born in Somerset county, Pennsylvania. He united with the Brethren church when a young man, and lived a very consistent life. He was united in marriage to Harriet Bare, Sept. 29, 1881. Three boys and two girls were born to them. Owing to the serious illness of his wife and daughter, the funeral will be preached later. Burial services conducted by Bro. E. E. Joyce. Katie Joyce.

Bowman, Sister Alice Luella, died of typhoid fever, in the Altamont congregation, Labette Co., Kans., Nov. 7, 1906, aged 18 years, 2 months and 18 days. She united with the church when twelve years of age, and lived a very exemplary life. She leaves mother, one sister and three brothers. Burial service conducted by Bro. E. E. Joyce. The mother being prostrated with fever, the funeral service will be held later. Katie Joyce.

Boyer, Eld. Allen, of the Waddams Grove church, Ill., died Nov. 15, 1906, aged 87 years, 7 months and 16 days. Funeral at the Brethren's meetinghouse near Lena, Ill., Nov. 19, 1906. Services conducted by Eld. Enoch Eby and others, from 1 Cor. 15: 1-22, to a large and sympathizing assembly. A sketch of his life is to appear later.

P. R. Keltner.

Carruthers, Thomas, born in London county, Virginia, Nov. 15, 1821, died at Ashridge, Wis., at the home of his son Benton, Nov. 15, 1906, aged 85 years. Two children survive him. Services by Bro. P. F. Eckerle, assisted by the writer at the Pleasant Ridge M. E. church. Text, James 4: 14.

G. L. Fruit.

Cordier, Hannah, nee Golder, died at her home near North Star, Darke Co., Ohio, Nov. 2, 1906, aged 77 years, 1 month and 16 days. She was born in Columbia county, Pa., and when twelve years old moved with her parents to Ohio. Jan. 2, 1851, she was united in marriage to John Adam Cordier. To them were born six children, four of whom survive. She was a faithful member of the Brethren church for twenty-seven years. Her last days were full of affliction. Funeral services conducted by Bro. Joseph Spitzer, assisted by Bro. Joseph Groff.

Maggie Halladay.

Davison, Sister Phoebe Jane, nee Harter, died Nov. 8, 1906, of a complication of diseases, aged 70 years, 10 months and 8 days. Sister Davison was born in New York; married Aug. 14, 1857, to Christopher C. Davison. To this union were born four boys and seven girls, of whom three boys and five girls preceded her to the spirit world. She leaves a husband and three children. Sister Davison united with the church in Indiana, in 1838, where she was married. In 1873, she, with her husband, moved to Furnas county, Nebraska, and in 1890 to Decatur county, Kansas, in the bounds of the Maple Grove church, where she lived until death. A double funeral service was held by the writer from Rom. 14: 19 at the home and from Heb. 4: 11, near Beaver City, Neb., where interment took place.

B. E. Kesler.

Fahnestock, Sister Edith, nee Ebersole, wife of Bro. Cephas Fahnestock, born in Clarke county, Virginia, died at her home near Winchester, Va., Sept. 12, 1906, aged 22 years, 5 months and 28 days. She is survived by a little daughter, husband, father, mother, two sisters and four brothers. Funeral services by Eld. S. A. Shaver in the United Brethren church. Interment in Mount Hebron cemetery, Winchester, Va.

Daisy A. Cool.

Flora, Levi, son of Noah and Anna Flora, born near Denver, Ind., departed this life at his home near Chili, Ind., Oct. 29, 1906, aged 60 years, 4 months and 5 days. The deceased was united in marriage to Almada Hursey, May 19, 1870. To this union were given five sons and three daughters, all living but the oldest daughter. Father united with the Brethren church at Mexico, Ind., Oct. 1, 1871. He remained true to his Christian faith to the end. He leaves a wife, five sons, two daughters, an aged father, four brothers and two sisters. He served the church as a deacon. Text, Rom. 6: 23. Funeral services at the Courter church, conducted by Frank Fisher, J. F. Appleman and S. T. Fisher. Interment in the cemetery near by.

Emma O. Earhart.

Garber, Sister Elizabeth (better known as Aunt Betsey), of Barren Ridge, Va., died Oct. 28, 1906, from the infirmities of old age, in the 84th year of her age. Sister Garber was the wife of Eld. Martin Garber, who departed this life some twenty odd years ago. She was a consistent member of the Brethren church for many years. She leaves one son, Eld. J. C. Garber, and three daughters. Funeral services by N. Walter Coffman, assisted by Elders Geo. A. Phillips and Samuel A. Driver. Interment in Barren Ridge cemetery.

Wm. H. Coffman.

Gipe, Sister Carolina, died Nov. 5, 1906, aged 77 years, 11 months and 15 days. Her husband, Peter Gipe, preceded her in death eight years ago. She had her home with her son, Samuel Gipe, of Sheelsville, Pa., in the bounds of Big Swatara church. Services and burial at Hanoverdale, conducted by Eld. J. H. Witmer and Thomas Patrick, from Job 30: 23.

A. M. Kuhns.

Good, Peter Z., born near Harrisburg, Pa., died Oct. 31, 1906, aged 72 years and 3 months. He married Rebecca Moore in Indiana in 1836. To them were born six sons and three daughters. The mother, five sons and the daughters remain. Father Good in early life united with the Winebrennarians, but at the time of his death belonged to the Christian church. He was one of the pioneer settlers on the farm where he died, near Crescent, Okla. Funeral service at the home by the writer. Interred in the Crescent cemetery.

D. Harader.

Gordon, Emily, born in Ohio, died in Kansas, Nov. 9, 1906, aged 62 years, 3 months and 29 days. She united with the church at the age of twenty-one years. She lived a consistent Christian life. A goodly number of her relatives preceded her to the spirit world. Five of her children remain. Sister Gordon's illness was of long duration. Interment in the Salem cemetery. Funeral service by the writer. Text, Job 14: 10.

L. E. Fahrney.

Harty, Sister Elizabeth, wife of James Harty, of Rowerville, Pa., died Nov. 3, 1906, aged 73 years, 5 months and 16 days. She had been ill five months. Her death was due to convulsions. She was a member of the Brethren church several years. Her zeal and benevolence were noted by all who knew her. She was married twice. A husband and six children remain. Services by Bro. C. R. Oellig. Text, Rev. 14: 13.

Sadie Wingert.

Klepinger, Sister Rachel M., wife of Bro. Aaron H. Klepinger, born in Montgomery county, Ohio, died after

a ten days' illness, in the Pipe Creek church, Ind., Nov. 11, 1906, aged 30 years, 3 months and 23 days. She was a daughter of the late Brother Daniel and Sister Sarah Myers, and came with her parents to Miami county, Indiana, when one year old. In November, 1890, she was united in marriage to Bro. Aaron H. Klepinger. She united with the church in 1876 and lived out her profession. Besides her husband she leaves a stepdaughter, an aged mother, one brother and two sisters. Funeral conducted by Bro. Frank Fisher, from Num. 23 10.

W. B. Dailey.

Krabill, Sister Rebecca, nee Wuson, born in Sandusky county, Ohio, departed this life Nov. 17, 1906, aged 58 years, 5 months and 18 days. She was united in marriage to Christian Krabill April 19, 1860. To this union were born three sons and three daughters. Her second son preceded her to the spirit world twenty-six years. She united with the Brethren church soon after marriage and has been a faithful and exemplary Christian. She lived to see all her children married and in the church. She leaves a husband and five children. Funeral discourse by D. P. Koch, assisted by Eld. G. W. Sellers and Will St. John.

M. J. Bosserman.

Leslie, Clara Alta, daughter of Brother Thomas and Sister Sarah Leslie, died Nov. 10, 1906, at the home of her parents, in the Blue Creek church, Paulding Co., Ohio, aged 23 years, 6 months and 22 days. She was a consistent member of the Brethren church for more than three years. She had typhoid fever, and at the time of the funeral her mother was quite low with the same disease. Funeral services were held in the Lutheran church, conducted by the writer.

G. A. Smider.

Maricle, Sister Barbara, died in the bounds of Des Moines Valley church, Iowa, Oct. 29, 1906, aged 79 years. She moved to Des Moines Valley, Iowa, in 1880 with her family, husband and nine children. She has been a member of the church for a number of years. Funeral by the writer, from John 11: 25.

A. C. Snowberger.

Ogburn, Sister Polle A., born in Henry county, Indiana, died in Jasper county, Iowa, Nov. 10, 1906, aged 70 years, 5 months and 9 days. She was married to Bro. Ogburn, Nov. 6, 1856. To this union were born six children. Three of them have preceded her to the future world; the other three with her husband survive. She united with the Brethren church, March 7, 1897, and lived a consistent member until called home. Funeral services held at Brethren church, conducted by Bro. A. W. Flora. Text, Heb. 13: 14.

Lova Brubaker.

Flatt, Bro. Frederick, of Berlin, Pa., in the Brothers Valley church, died Sept. 20, 1906, aged 82 years, 2 months and 22 days. He came from Germany when a young man, and united with the Brethren church early in life. He was a consistent member. He leaves a devoted sister and seven children. Funeral services by the undersigned, assisted by L. F. Bowman, pastor of the Progress church.

W. G. Schrock.

Rains, H. M., met his death by accident in St. Joseph, Mo., Nov. 8, 1906, aged 61 years, 6 months and 8 days. The remains were laid to rest in the Heaton cemetery. A short service was held with the relatives and friends at the grave. Text, Heb. 9: 27.

I. D. Bosserman.

Shank, Mrs. Jennie Weaver, died Oct. 29, 1906, in Wolf Creek district, near New Lebanon, Ohio, aged 38 years, 8 months and 28 days. She was united in marriage with Martin Shank, Nov. 26, 1860. This union was blessed with four sons and four daughters. Two sons and one daughter preceded her. She and her husband made application for church membership a short time before her death.

D. A. Landis.

Stuphin, Cora, nee Scorsler, wife of Adley Stuphin, passed away Nov. 6, 1906, at her home in Raleigh county, West Virginia. She had been in declining health for several months, and was taken suddenly ill only a few hours before death. She leaves a husband and one child. The remains were laid to rest in the family cemetery near by. Services at the grave, conducted by C. M. Driver.

Mabel Driver.

Teegarden, Bro. Vernon, son of Brother Geo. and Sister Miranda Teegarden, of Goschen, Ind., entered into rest Nov. 7, 1906, aged 18 years, 10 months and 22 days. He was baptized Oct. 15, was anointed Oct. 21. He desired frequent reading of God's Word, and prayer. He leaves a father, mother, one sister and brother. Funeral services conducted by I. F. Berkley, assisted by Hiram Forney. Text, Matt. 5: 8.

Emma Garver.

Trimmer, Sister Elizabeth, nee Papp, born in York county, Pennsylvania, died at her home in Baders, Ill., Nov. 15, 1906, aged 71 years, 5 months and 9 days. She was married to Bro. Earnest Trimmer, Dec. 25, 1857. This union was blessed with seven children, six of whom with the aged husband remain. She united with the German Baptist Brethren church at an early age and lived a consistent Christian life. Funeral services were conducted at the South Fulton house, by Bro. S. G. Bucher. Interment in South Fulton cemetery.

Fay A. Robbraugh.

Turner, Sister Elizabeth, nee Drusdal, died in the Black River church, Ohio, Oct. 24, 1906, aged 78 years, 1 month and 12 days. Her husband preceded her six years ago. She was the mother of six children, five of whom are living. She was a member of the church about forty-eight years. Services from Rom. 14: 7-9, by Eld. B. B. Hart, assisted by Mr. Huddleston.

Lizzie Kilmer.

Ulery, Sister Mary Jane, nee Wynn, born in Wayne county, Ohio, died at the home of her daughter, Mrs. Cook, of Monmouth, Kans., Nov. 1, 1906, aged 69 years, 5 months and 16 days. She removed with her parents to Indiana in her childhood; married Samuel Ulery in 1858 and later moved to Illinois, about this time uniting with the German Baptist Brethren church, to which she has been a consistent member. In 1880 she, with her family, moved to Kansas, where she has since lived. Two sons and three daughters survive her, the husband having died in 1888. Funeral services by Chas. Miller. Text, Num. 23 10.

Mary Weber.

Warner, Sister Charlotte, nee Bosserman, died Oct. 28, 1906, aged 70 years, 6 months and 14 days. She was the youngest daughter of a family of nine children, of whom but two remain. She was united in marriage to Aaron Warner, Dec. 1, 1853. About the year 1858 she and her husband united with the Brethren church. July 6, she was anointed. She was the mother of five children, all of whom with their father are living.

Jerry Hollinger.

OTHERS HAVE ARRANGED TO,
WHY DON'T YOU?

Live in Your Own Hired House

Going, Returning and During

Annual Meeting In Los Angeles

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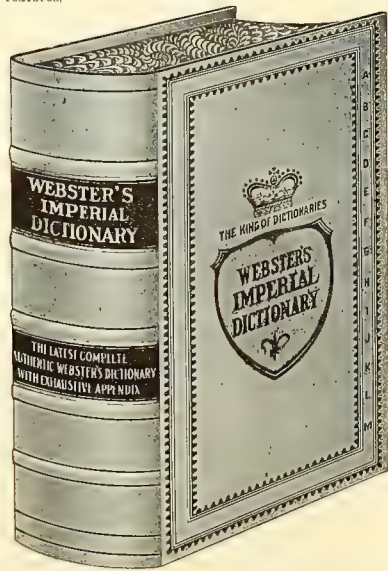
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AROUND THE WORLD

A CONSIGNMENT of water from the place in the Jordan river where John is supposed to have baptized Jesus is now on its way from Jaffa to this country. It is expected that there will be a demand for the water for baptism and for drinking. Great care was taken to have the water pure and clean, and as an additional precaution it was boiled before being put in the casks. The president of the International River Jordan Company says it has been the custom of royalty in Europe for centuries to baptize their babies in Jordan water. That is true; but we have no evidence that it made the babies better. A good many people were buried in soil brought from Palestine, but that did them no good. If the command had been to baptize in Jordan water, as Naaman was told to dip himself in it, then we should believe it necessary to go to the Jordan or to bring the water. And there is a better drinking water than that of the stream in far-away Palestine, even the water of life which is to be had freely. But it is not improbable that the company will do a large and profitable business in selling Jordan water.

THAT labor leaders have used their position and power to their own advantage instead of the good of the men in their union has been believed by some persons. And in the trial resulting from the teamsters' strike in Chicago last year evidence is showing that the leaders were not unselfish. The strike was supposed to be on account of sympathy for the garment workers; but now it appears that a few men divided fifteen hundred dollars among themselves and the strike was ordered, the man most responsible for it receiving but three hundred dollars. The strike "was a local calamity of great proportions. It put a wet blanket on trade. It filled the streets with rioters and policemen. It begot a series of bloody and often fatal affrays. It broke up peaceful relations—in some instances of years' standing—between employers and employes." Too much power is sometimes given to a few men, who soon come to consider themselves as dictators. They may gain a few hundred dollars for themselves, but the men who trust them lose many thousands, their families suffer, and the public is greatly inconvenienced. The labor boss is to be avoided as much as the political boss.

JUSTICE GAYNOR of the New York Supreme Court thinks it almost useless to prosecute the railroads for violating the law against rebates. Instead, the guilty official should be prosecuted and put in prison when convicted. Imprisonment for the guilty official would have more influence than a fine. A case in point is the Burlington Railroad. According to testimony given before Interstate Commerce Commissioner Lane in Chicago not long ago, the fine imposed on two high officials—ten thousand dollars each—was paid by the road and the men went free. The road was fined forty thousand dollars. Thus sixty thousand dollars of the stockholders' money was used to pay the fines. If the penalty had been imprisonment the men would have been careful not to violate the law, for each one must serve his own time. And it is but just that the one violating the law should pay the penalty.

CHICAGO has another expensive jury. The effort to secure a jury to try Shea of the teamsters' union for conspiracy began Sept. 13, and the number was completed Nov. 29—eleven weeks of delay and great expense. Six thousand eight hundred veniremen were examined before twelve were selected. The trouble is with the system of selecting jurors. There is something decidedly wrong with a system which works in this way. The demand for improvements will make itself heard. The suggestion that there should be more courts is not a good one, for there is nothing to prevent the lawyers from wasting the time of every one of them when a jury is needed. Lawyers and judges ought to unite and labor for legislation that will enable the courts to dispose of the cases brought before them, instead of listening to the objections of lawyers when men are examined.

MORE fatalities attend baseball than football. This will be news to many who have considered baseball a safe game. Of course many more play baseball than football, for in almost every village is at least one club. Taken altogether the various kinds of sport are responsible for many fatalities and injuries. During the year there were seven victims of the prize ring; two were killed throwing the hammer; one killed and one badly injured in putting the shot; two died from overexertion in footraces and one rider was killed on the race-course; one was killed and three were seriously injured at golf, and two were injured at polo; at tennis one person was badly injured. The total athletic fatalities of the year are fifty-six killed and one hundred and forty-five injured. That is a heavy price to pay for sport. There is need of more reform. Some of the energy wasted could and should be put to much better use.

SAMUEL SPENCER, president of the Southern Railway and president or director in seven others, met his death on his own road on Thanksgiving morning. He and three friends were on their way to his shooting lodge in North Carolina. His private car was at the end of the train. A stop for repairs was made and the engine of a train coming behind wrecked the car, killing seven persons and injuring eleven others. This is the first time the president of a road met such a fate. Usually the greatest precautions are taken to protect the life of railway officials. At his funeral in Washington, D. C., on Sunday it is said that one-third of the nation's wealth was represented. For five minutes there was a hush over the entire railroad system of which he was president. The death of so prominent a man in such an accident makes a great impression. And if it causes the railroads to take greater precautions to protect the lives of their passengers it will not have been in vain.

PROF. J. LAWRENCE LAUGHLIN, of the University of Chicago, has not a very high opinion of socialism. Monday evening he said to the Citizens' Industrial Association of America: "The man who is temperate, industrious, honest, and thrifty succeeds, while the man who is not fails. In other words, the man who is fit succeeds and the unfit fails. And when men who fail wish society to do for them what they confess to being incompetent to do for themselves, we have explanation for the demand for socialism; for socialism is the philosophy of failure." It probably is true that most men have only themselves to blame for their failures, though they seek to place the blame elsewhere. But there are not a few failures due to the unscrupulousness of men of wealth and power. And then some men have not the faculty of getting ahead in the world. They are deficient in that respect, and are not to be blamed for their deficiency; neither should they blame others for their failure.

It is reported that about a million dollars was stolen from the relief fund sent to San Francisco, and that by the men to whom it was entrusted. There has been much graft in the city, even the mayor being accused. The man who has been boss in city affairs has been shown up in a very bad light. The chief of police, whose business is to suppress crime, is charged with accepting two hundred and forty dollars a week graft from a disorderly house. Duty has been sacrificed to dollars in a good many instances; but when a man aids those whom he is paid to drive out of business he cannot be dismissed from office too soon. Honesty seems to have lost its attraction for many in their wild scramble for wealth; but it is still and ever will remain the best policy, for it is the only right one.

A GERMAN shoemaker secured a second hand uniform of a captain, put it on, took soldiers with him, robbed the treasury of Coepenick, arrested the mayor and sent him with a guard of soldiers to Berlin. Then he disappeared with the money; but he was captured and last Saturday brought to trial. He was sentenced to four years' imprisonment. The incident has caused the German army to be laughed at; but it also shows how the people respect and fear it. The army is the emperor's pride; but it is not all that he would like it to be, for it has degenerated during the long peace. It could not well be otherwise. A half million men who are training for war are sure to get into habits that are not good for them or their country. And what an expense this German army is. War may come sometime, it is feared, and therefore they must always be ready for it. But war ought not to be necessary among Christian nations. It is not necessary if they are Christian.

GOVERNOR-ELECT HUGHES of New York in a speech showed that he intended to keep in mind the interest of the whole people and not that of any class. He said: "In all efforts to promote the success of the Republican party let it be remembered that public service is the best politics. It is a short-sighted policy which would regard offices as strongholds, by the possession of which, through clever tactics, popular assault may be resisted. Rather should they be regarded as opportunities to win the public confidence through the efficient performance of duty." There is no doubt that much more and much better service would be rendered the public if officials thought more about the needs of their constituents and less about their political fences. A man's devotion to the duties of his office is of very much greater importance to the public than is his party affiliation. There are too many men who are politicians for influence and revenue only.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the Word of Truth."

A MOTHER'S LOVE.

SELECTED BY ELLA DASSDORF.

Through the world, where'er we wander,
Seeking pleasures as we roam,
No joys we find so sweet or tender
As the sacred joys of home!

Home! enshrining every token
Of a mother's endless love—
Love through all life's ills unbroken,
Ever formed from heaven above!

Mother's love, the infant rearing
In ways of honesty and truth;
Constant, patient, ever cheering
Through the soaring days of youth.

Memory back to life's young morning
Looks and feels again the glow
Of that love, the home adorning,
Soothing every passing woe!

Fill your heart with love for mother;
Though her locks be gray and few,
She is more than friend or brother—
All her strength was spent for you!

Whatever change may bring the years,
Chase the sorrow from her breast;
Through life's sunshine, and its tears,
Mother's love is purest, best!

Jones Mills, Pa.

A REMARKABLE EXPERIENCE.

BY JAMES M. NEFF.

It was wonderful. The young man was out in the wilds unarmed and alone. It was night time. The giants of the forest were his only companions, the stars his only watchers, the heavens his only covering. Here among the hills in the dark he had a most marvelous vision. It seemed to bring him face to face with God. He said of it himself, "Surely the Lord is in this place. This is none other than the house of God; and this is the gate of heaven."

Next morning he got up early and built a little monument to mark the spot, and then anointed it with oil as if to make it more sacred. He called it Bethel, and Bethel means God's house. 'Twas only an ordinary mountain side. There was nothing unusual about the topography or the physical environs, but so wonderfully had God here met him and blessed him that forever after would this isolated spot away back in the woods be cherished in the memory of Jacob and sacredly regarded by him, if by none other, as God's house.

So full of the Spirit was he, so near to God had he now come, that we must regard with reverence, or at least with the most profound respect, everything that he there did and said. What did he do? Why, here under the inspiration of this sublime experience he made a vow and a contract with God, and the entire subsequent career of Jacob and his posterity shows that God approved the contract. What was Jacob's part of it? It was this: "Of all that thou givest me, I will surely give the tenth unto thee." Did it ever occur to you what a fine argument you have here in favor of tithing? If a man would ever resolve upon a good course, he would certainly do so under the inspiration of such an experience as that of Jacob's dream. And it was under that inspiration that Jacob resolved to pay tithes.

And you think, do you, that Jacob decided to pay tithes because it was required by the law of Moses? Why, there was no law of Moses. Moses did not live until long after the time of Jacob's dream. It was Jacob's nearness to God, and not a desire to follow ritualistic observances, that prompted him to pay tithes. Is it conceivable that the Holy Spirit would prompt a Christian to give less than ten per cent of his income to-day?

Jacob proposed to take into account all of God's giving and himself give to God in proportion. And this proportionate giving, which must necessarily take

into account every item of our increase and every instance in which we are temporally prospered, is required by the whole tenor and teaching of Scripture. "Honor the Lord with thy substance, and with the first-fruits of all thine increase." Prov. 3: 9. "To whomsoever much is given, of him shall much be required." Luke 12: 48. The widow was praised for contributing her little mites because the amount was greater in proportion to her all than the larger gifts of the rich. Mark 12: 41-44. When taking the collection for the poor at Jerusalem, Paul instructs each to give "according as God hath prospered him." 1 Cor. 16: 2.

Now this principle practically applied means that we should give out of everything we get. God expects us to recognize him and honor him in the use of every good thing we receive. He has a claim on every dollar with which he blesses us, and to satisfy that claim we must give a part of it (ten cents would certainly seem to be little enough) to him and use the rest of it in a lawful and proper way. But someone says he is not in the habit of keeping accounts and so it is not easy for him to give thus systematically. You don't need to keep any accounts. You do not even need to charge your memory. The best time to give anyhow is when you get. If you cannot just at the time turn over your gift to the cause to which you desire to contribute, "let each lay by him in store" at least as often as each "first day of the week," a due portion of his increase, and the system will be found very simple, and each will have the satisfaction of knowing whether or not he is giving "according as God hath prospered him."

Lake Arthur, N. M.

AN OBJECT LESSON.

BY O. D. FOSTER.

THE Andover Theological Seminary is the occasion of a good deal of thought and discussion in Congregational circles. It is honored by being one of the oldest in the United States, as well as by being the *alma mater* of scores of the best men that have graced the American pulpit. These men attended while the instructors were full of zeal and thoroughly conscientious in their teaching, thus imparting that spirit to their pupils. At present Andover possesses a strong faculty of able men, with but ten or twelve in attendance, in other words, about one instructor to a pupil.

Well might one inquire, as multitudes do to-day, why this small number, when other seminaries with much inferior faculties are full, even when this one will almost meet the students' full expenses to attend? The million dollars endowment has been given with the condition that the instruction be the same as it was when the money was donated, i. e., the old orthodox teaching of the Congregational church. In this the able faculty is hampered and are required to teach that which they themselves do not strictly hold. This of course obstructs all progress and reminds one of the Confucian idea in China, though with a much greater degree of reverence and respect.

This serves as an illustration to show the folly of taking extreme positions either radically conservative or radically progressive. In the present tendency for a new theology, even to an atheistic one, if such juggling of terms be permissible, merely to be up to the latest thought, the old extreme schools are found in the rear and almost entirely deserted. Others of a truly conservative type, holding middle grounds, are still prospering and doing a great work. This spirit of extremes has not been without a precedent in our own Fraternity, resulting somewhat disastrously. Many, after adopting an extreme position, adhere more tenaciously to that and nurture anything that will contribute to that end, however little it may appeal to reason. While we as a church profess to be conservative and to hold middle grounds, may we never be over-anxious for the new; yet, on the other hand, may we be delivered from closing our eyes to progress and from ignoring truth, although it may come in a form somewhat different from that in which we are accustomed to see it.

This much respected institution is not perishing for want of preparation and ability on the part of the faculty, neither for the lack of money, but because of the hedge thrown about it. Much to be regretted is the fact that some of our own schools are suffering from the things wherein this is supplied. Money is needed for equipment, as well as to secure faculties that compel attention on the part of the public, for patronage cannot be obtained by compulsion or geographical boundaries alone. Unless they maintain faculties, at least stronger than the commissioned high school, we shall continue to see those same schools falling into the rear.

The future of the church hangs on the future of the schools. We must have colleges of our own, with faculties composed of our own people, in which the student can get the same work and recognition as elsewhere. The theological or Bible departments as well must be brought on a level with the best in the land.

The day of an educated ministry is here, treat it as we will. Our young men of ambition are going to press forward, and if they cannot get at home what they want, they will go elsewhere. It thus behooves us to prepare for this and keep them in touch with the church through their entire college and Bible training, for most certainly they will not be taught our distinctive doctrines in other schools.

We already have some schools doing excellent work and should be grateful for them, but much money is needed to equip them and to secure faculties that will bring, at least those in the rear, out of mere academies and preparatory schools to real colleges, and the stronger ones to universities.

Now is the time to act. Let many show their desire and earnestness in seeing them make this growth by forwarding substantial aid. When well prepared and devout brethren, who have studied at home and abroad, are willing not only to give all their time but even pay expenses out of their own pockets, as in the case of the Chicago school, why not many checks, accompanied with earnest fervent prayers reach them?

Oberlin, Ohio.

WELLDOING BRINGS HAPPINESS.

BY N. R. BAKER.

PART I.

It is a doctrine of mine, adopted, not originated, by me, that well-doing produces happiness. This truth applies to all secular work as well as ethical or spiritual experience.

The workman who is doing a piece of work *well*, does not note the weary crawl of the hours, but is thinking, if he thinks at all, how fast the hours go by. Let two men work side by side. The one is making a chair for wages only. He is thinking of the pay for the work. He is calculating what it will buy. He slights his work, he leaves joints imperfectly glued, rounds imperfectly shaped, rough places show in his work, and the painting is poorly done. As he works you may see furrows in his brow, he complains of the material, and of bad luck and a slow job and poor pay. He may engage in a strike or a walk-out. If so, he goes out without any regrets for the work left unfinished. He is thinking only of selfish means and selfish ends.

But mark the work of the other man. He determines to make the best piece of furniture he has ever made. He decides within his mind to give himself and all his friends a kind of surprise as to the quality of the workmanship of the new chair he is making. He selects the best material placed before him. He sizes it, and polishes it, and tests its strength. In putting it together he makes every joint such a perfect fit that the joints can hardly be found. He has the sharpest of tools, he puts it together with the best glue, under ideal conditions. When done, the chair will not give or squeak under pressure. It is symmetrical, solid, durable, beautiful; symmetry and durability are both elements of beauty. There is no beauty about a spindling, creaking, weak piece of furniture or handicraft of any kind.

Note, too, the manner of the workman. He sings

at times. See his delighted eye and contented mien as he shapes a more beautiful angle, or makes a more perfect joint than ordinary. See his bosom swell with honest pride and his joy at his success. His thoughts have not only been busy with his work, but with the desire for progress. He has been busy—heart, hand and head. No time to think ill. No time to brood over low wages. No time to think of a hundred things to be bought with the money to be received. In fact there has been a mental and physical development going on in the man. This produces happiness. It is possible, after all, this development that produces the happiness. There is no development in the case of the first man. He is not developing skill. He is not trying to improve. His fellow-workman is making a conscious effort at every stroke. He is developing skill and improving his mind. He cannot learn without this conscious effort. This is a psychological principle. The child must make a conscious effort to learn. He learns nothing in a state of passivity.

Then to be happy when engaged in secular labor, we must labor intensely. We must do the work well. There must be a development, and where this development is going on as we work, there is happiness. There is joy and contentment, there is a song upon the lips and a song in the soul. This has its spiritual counterpart and application which we shall notice in our next article.

Mobile, Ala.

OUR CHURCH LITERATURE.

BY ABRAHAM H. CASSEL.

In August I spent a few hours very pleasantly with Brother Abraham H. Cassel, of Harleysville, Pa. I have always known him; as a child I wandered around the corridors of his library. I was glad to find him as entertaining as ever. His marvelous memory for facts and dates of long ago is unimpaired, although sight and hearing are almost gone. In looking over his old manuscripts, I found several that would prove of general interest to the Messenger readers. I enclose this one on "Our Church Literature." Elizabeth D. Rosenberger.

It is a fact not generally known that almost as soon as the Brethren had organized they felt the need of a printing press to disseminate their views of religion. Accordingly a small press was obtained and a number of religious tracts and small books were issued from it. Among them were Alexander Mack's "Rechte und Ordnungen im Hause Gottes," "Gruber's Grundfor-schende Fragen beantwortet von Alexander Mack," Ernest Christoph Hochmann's "Glauben Bekenntnis," and others. But soon after this the persecution became so fierce that the little flock was scattered; they fled to different places to find an asylum of safety until they embarked for America and settled in Germantown, Pennsylvania. About 1735 their little printing press was sent over too, and was given into the custody of Christopher Saur, as no one else had room for it. Brother Saur was no printer, but he was a learned man of great natural genius. So, after having the press in his care, he would often try his hand at setting type. He printed a number of small handbills, hymns and other broadsides. He manufactured his own ink, and with the assistance of a friend, Mr. Fleckenstein, he cast his own type and soon after made his own paper.

As there was but little printing done in America up to that time and none at all with German type, there was such a necessity for printing that he was induced to open a printing office for the public, which he did in the fall of 1738. Besides other matter, he printed several school books and an almanac that year yet. In 1739 he printed a large collection of hymns for the Ephrata Seventh Day Baptists, founded by Conrad Beissel. It was quite a respectable volume for the time, of over eight hundred closely printed, double column pages. No sooner was his office established than he was importuned to print a newspaper. He at first refused by the plea that the press was procured to "promote the honor and glory of God." And he would "therefore not profane it by publishing a newspaper," neither would he waste his precious time by hunting up lies and falsehoods, as the case of too many was.

But as he had sometimes issued sheets of remark-

able events which he scattered gratuitously in the markets and other public places, which seemed to have a good effect, he changed his mind and resolved to publish a semi-religious newspaper of current events of the kingdom of nature as well as of grace. "Because memorable facts, when they are heard or read by men, often cause a deeper impression than things which happen daily, he therefore made a beginning and issued the first number on the 20th of August, 1739, entitled *Der Geschichte Schreiber oder Sammlung Wichtiger Nachrichten, aus dem Natur und Kirchen Reich*," at three shillings per year, which he continued till 1778, when the revolution broke up his establishment on the charge that he was a Tory. It was at first published quarterly, but soon monthly, then semi-monthly, and at last weekly. And because it had such a wide circulation he could afford and did publish it all the time for the same old price of three shillings per year.

After the successful issue of the Bible in August, 1743, he felt so deeply indebted to the Lord for enabling him to complete this great and much desired undertaking that he commenced publishing a strictly religious periodical gratuitously as a "thank offering to the Lord" for his many blessings, the first number of which appeared early in 1764 under the title of "*Ein Geistliches Magazin, oder aus den Schätzen der Schrifgelehrten zum Himmelreich gelehrt, darge-reichtes Altes und Neues*," which was continued many years, sent to the subscribers of his newspaper and whoever else wanted it. To this paper our old Brethren contributed freely many articles under assumed signatures, being too modest to appear before the public with their proper names.

JOHN A'LASCO.

BY W. I. T. HOOVER.

A Polish Reformer.

JOHN A'LASCO (in the Polish language Laski) was born in 1470 and died in 1560. His parentage was that of a family belonging to Poland's nobility. He was the second son in a family of three boys and four girls. He was carefully educated with the view of being a servant of the church. The family was soon broken up and John went to live, at the age of seven, with an uncle whose namesake he was. His uncle, Metropolitan Archbishop of the Roman Catholic church, sent him for three years to the National University at Cracow, after which the three boys accompanied their uncle to Rome where John made good use of his eighteen months' stay. From here he went to Bologna, Italy, to study in the university in which his fellow-countryman, the renowned astronomer, Copernicus, had just studied. After an absence of four years he returned home and entered the sacred calling of the ministry in 1517, the year made memorable by Luther posting his ninety-five propositions on the university chapel door in Wittenberg, Germany.

Within four more years, at the age of twenty two, A'Lasco was made Dean of the Metropolitan Cathedral of Gnesen. So high a position was granted to one so young on account of the custom of a family so high in the nobility. The very year (1521) and month (January) of his installation was the one in which Luther was excommunicated for daring to burn the Papal Bull and the following April is when Luther made his memorable defense before the Diet of Worms. These were stirring times for Germany, but as Wittenberg was not far from Cracow, the excitement the Saxon monk had stirred up had begun to reach Poland.

In 1523 a clerical ambition to travel was gratified by accompanying his elder brother sent by the king of Poland on a confidential, diplomatic mission to the king of France. They went by way of Basle, Switzerland, the center of the German book trade and an intellectual center made such by the printer Froben, and his chief editor, Erasmus. The young ecclesiastic A'Lasco was seeking culture, purely intellectual culture, and Erasmus was its chief apostle. He prepared the way for the great Religious Reform that was now breaking over Germany by publishing in 1516 the first

Greek text of the New Testament, revealing at once that the Vulgate was an inaccurate Latin translation. While in Basle, A'Lasco was powerfully impressed, though not converted, by the stirring message of Paul, one of the earliest Swiss reformers.

In Paris he met James Lefevre, the pioneer French reformer, whose translation of the Scriptures formed the basis of all French translations. Not many months later A'Lasco was back in Basle, living with Erasmus and bearing the main expense of their living.

During his two years' absence he probably met Zwingle and other persons whose after-life was so completely identified with the Reform. This kind of company provoked suspicions of heresy and his uncle urged the return home, which, to throw off further suspicion, he did by way of Italy and Austria (strongly Romanist) and thus avoided Germany, now thoroughly aroused by the Reform.

His impressions gathered at Basle by contact with scholars and reformers and the study of the Scriptures in Greek and Hebrew could not be effaced, for when, in 1538, two high ecclesiastical positions were open to him, "on one side, dignities with moral debasement; on the other, Christ's pure Gospel with losses and persecutions," he chose the latter and spurned both offers.

This step compelled him to leave Poland and for two years he was a wanderer, chiefly in the Rhemish territory. At Louvain he married a hughler maiden, which act severed his connection with the priesthood of Rome.

About this time a call from East Friesland, a district of north Germany between Holland and Denmark, came to him. The Countess Anna, now regent for her young son, was anxious to have A'Lasco at her capital (Emden) to direct the religious reform work there. At the close of 1540 A'Lasco found himself undertaking a most difficult task at Emden, for the nobles and clergy were dissolute, the people ignorant and superstitious, and those in favor of reform almost hopelessly divided. However, success was measurably assured by the cooperation of the Countess, and Emden became a noted refuge for persecuted exiles. Yet the Countess could no longer than 1550 protect him against the imperial decree of Charles V and A'Lasco fled again, this time to London, England.

In London he was by royal charter, granted according to Parliamentary act, made chief pastor with four others of the Church of the Strangers, for at this time there were perhaps five thousand foreigners in London alone, many of them being driven from home for their religious views. The government of this church was a fusion of Presbyterian, Episcopal and Congregational elements. He maintained "that church is the best which follows Christ and his Word." He was "mighty in the Scriptures" and so constantly appealed to them on all controverted points.

His influence on the English church was considerable and would no doubt have been far greater, had the young King Edward VI not died so early (1553). When Mary, an ardent Catholic, came to the throne, all was changed and John A'Lasco and his flock were ordered to leave. With a band of 175 he soon landed in Denmark.

One work of his in London, of profound significance, was his schools. He said, "We must train the young for the Lord, and you are aware, brethren, how earnestly I have recommended and encouraged Sabbath afternoon catechisings."

In the meantime Poland was in the throes of excitement incident to the breaking away from ecclesiastical formalism and in most urgent need of a leader. Finally the emperor, Sigismund II, granted A'Lasco's return to his native land (1556) and through the protection and cooperation of Nicholas Radzivil, the king's brother-in-law, and Prince of the Empire, A'Lasco's work and influence was of most far-reaching consequence. But the great reformer's life being only three years more and that of his protector, the Prince's, being but little longer, it was impossible thoroughly to establish the Reformed church among a people whose union and strength was so constantly dissipated by the continuous political quarrels of the nobles. However his greatest influence was in the pastoral feature of the Synodical Constitution of the

Reformed Church; the maintenance and support of schools; and his aid with a committee of seventeen in translating the Scriptures into the Polish language.

His last work was to write a letter to Queen Elizabeth of England, appealing to her to restore the charter to the Church of the Strangers granted by her brother, Edward VI. Though the charter of privileges was not restored in detail, yet A'Lasco's impress may be clearly seen in the foreign churches in London even to-day.

Bridgewater, Va.

RESIST THE DEVIL.

BY S. S. W. HAMMERS.

Resist the devil and he will flee from you.—James 4: 7.

It has been only a short time since we saw the propriety of resisting the devil. Our whole life was spent in the belief that there was no such a being. Since we have embraced the Christian religion we have found out that there is a devil, and a big one, too, at that. Simply because I had spent nearly forty years in the devil's service he thinks I can be easily got back. I find from the rising of the sun to the setting of the same that he is around and about me, and busy at work, whispering evil thoughts as he did to Eve in paradise, and to our Lord in the wilderness.

The devil is a shrewd fellow; he always attacks the weakest point. In the first place, he knows our hearts are naturally sinful; hence he comes to us endeavoring to stir up naughty desires and passions in us, for he can somehow make the heart show its love of sin as bubbles rise to the surface of a bowl. The devil uses the cloak of religion whenever it will answer his designs. For years before we became a member of the Brethren church we had erected a large "public hall," and we had leased said hall to parties to hold dances; yet for ourselves during our forty years of infidel life we never attempted to dance, never used bad language, never used liquor or tobacco. In this light we were an infidel in whom many Christians today could find a model.

Scarcely had we come up out of the water, when, as with Jesus, the devil was there to take us in hand; and how nicely he went about it. He wanted the hall for his friends; so he sent a little delegation, composed of about four of the different churches in the community, to see if they could not have the hall for a dance. These church people allured me by outward pleasures of wicked examples. They said, "You have a good hall, and we must have it. Never mind, Squire Hammers, if it is a little bad on our part," they said. Thus they, a church people, tempted me. But we had heard the words of our text already, "Resist the devil, and he will flee from you."

Dear Christian reader, if our faith fail not, he will be foiled by drawing our sword, the sword of the Spirit, "which is the word of God." Satan cannot stand before cuts and thrusts from this weapon. Jesus plied it when they fought together. We may not understand how it is, but so it is, that a verse of the New Testament is to the devil what the brandishing of a sword in our faces is to us.

We simply told our visiting committee that they could not get the hall for a dance, that we read in Gal. 5: 19, among the things that will send a Christian to the devil are "revelings," that they who do such things shall not enter the kingdom, and that I would sooner enjoy the pleasure of applying a torch to my hall than be the means of having one soul lost.

Revelings, we informed the folks, the original word was *homos*, and the English word reveling includes dancing. The greater scholars and authorities all agree on this. One young man scoffed at our authorities. We then informed our young people that the hall could be used for any kind of religious purpose without regard to the religion, and that we would hold prayer meeting on Sabbath evening for them if they desired a place to go to. "No!" was the answer; "we want to have a lot of dancing."

This was my first recipe for resisting the devil, and I give it to the world. It is not copyrighted. The devil only wants you to be submissive, then he will bind you with his silken cords. We soon learned how

the devil got these young people into the dancing fever. In conversation with them they said their ministers told them that there was no harm in dancing. Why, dear reader, did you ever stop to think the devil is bold enough to step into the pulpit and dictate to the ministers? Jesus never taught dancing, simply because he knew such teaching would not be even in harmony with common sense. There was the old world; they had their dances, only eight souls were saved. Dancing cut no figure then; will it in our day and generation? Jesus said out of his own mouth that when he comes the second time he expects to find no faith in the world. The old world still had eight souls.

We have the members of different churches in our section who have openly said in our store before many witnesses that their preachers have said it was no harm to go to dances and balls. The devil puts it into the heads of ministers to tell their people that it is no harm to dance; then when one of the flock gets sick and sees across to hell itself, he wants the minister to come quick. He never sends for the dancing master. He knows full well that there is no comfort in a dancing master. Would it not be as honorable for the preachers that tell people such things, to say to them that there is no harm in adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings? Here are your dances, "and such like, of which I tell you before, as I have also told you in times past, that they who do such things shall not inherit the kingdom of God." It matters not how awful this catalogue of the works of the flesh is, has the devil a right to tell any minister to teach his flock that it is no harm for them to pick out any one *work of the flesh* and follow it as Christian men and women? It is awful to think that our colleges and seminaries would turn out men so ignorant. We never went to school, but were in the pulpit, before we would let Satan lead us so easily, we would join his force, and say the whole Bible is untrue; let us burn our Bibles. Why spend so much time studying the Bible? Why spend so much time and so much money in building churches? Let us turn our churches into dancing halls and places for public amusements. Let us eat, drink and be merry, and it matters not whether we are in the church or the world.

Whenever Satan enters the pulpit and gets the minister to say there is no harm in dancing, that sprinkling and pouring, substitutes for immersion, though given to the world by a pope more than three hundred years after Christ's time, are Christian baptism, and that feet-washing is not taught in the Bible, also that the Lord's supper is not in the New Testament, they may as well say that the cup and loaf are not in the New Testament, for they take away the feet-washing and the supper, when the three were ordained and established the same night, and by no less a personage than Jesus himself. They may as well say that the salutation of the holy kiss, which is commanded in five different places, is not in the Book. In fact, whenever the devil puts it in the heart or head of any preachers to declare the above things nonessentials, and that his people can openly violate them, it is time for such ministers to advise their people to build monuments to Paine, Voltaire and Ingersoll, and build a tomb over Christianity and shout over it.

I actually believe that there are many ministers today—but we are not to judge men—but I will say by their teachings I am made to believe that they think there will never be a hell to receive us, that there will be no God to condemn us, that there will be no hereafter. If any man could convince me there was no hereafter, and that the Bible was not true, I would not wish to sit down and prepare this article. There were many years when I, like some of the ministers that I have been referring to, did not believe the Bible or the things it contained. But God has revealed it to me. It is a little revelation to me. I used to make flippant remarks about the Bible and the hereafter. I read about one man who got a taste of the hereafter, and how quick he got the missionary spirit; he wanted to send some one to tell his five brethren. Yes, dear reader, that missionary spirit

was meant for me as well as the five brethren, and I accepted the warning, and I am now resisting the devil.

Christians should forsake the friendship of the world. The devil most industriously strives to hinder all subjections and submission to God; so he is not ashamed to enter the pulpit and tell the preacher that the Bible is chockful of nonessentials. The preachers ought, with great care and steadiness, to resist such suggestions. If Jesus wished people to dance, he would have left them with the world; he would not have said to them, "Come ye out from among the world." But those who have come Satan wants back and he pleads with the preachers to say to them, "There is no harm for you to come back into the world, to the dance;" and then he gets the whole church, not the individual that Satan is chasing.

Now, let us, brethren, resist him, and he cannot say that he has got a child of God back into the world, and that the "dog is returned to his vomit, and the sow that was washed to wallowing in the mire."

Gettysburg, Pa.

IS THE CHRISTIAN NOW DEAD?

BY CHAS. M. YEABOOT.

"For ye are dead, and your life is hid with Christ in God.—Col. 3: 3.

THE apostle in referring to the death of Christ says: "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead *indeed* unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6: 10-12. There is nothing more clear in the Scriptures than that Christ died and arose again from the dead, and that the resurrected life was a new life. This is beautifully represented in the initiatory rite into the kingdom of God's dear Son. "How shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." Verses 2-7.

It is a logical conclusion that death must precede burial. We do not bury live people. The subject must die to sin before fit for baptism. Take a live sinner into the water and baptize him; the only change produced is, he went down into the water a dry sinner, and came up out of the water a wet one. Regeneration must precede the spiritual birth. The child must be begotten before there can be a birth. The new life is the Christ life, and follows the crucifixion of the flesh—dying to sin. It is impossible for the natural—fleshly—man to please God. Carnality must be crucified, and until this crucifixion or death takes place, doing the ordinances is a mockery. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2: 20.

We are referred to the language of the Savior and Paul to sustain the theory that dying is a gradual process through life. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12: 24; 1 Cor. 15: 36. The fact is, the old body—grain—perishes soon after the new life begins; it receives its death blow in the starting of the new life, and there is no fruit produced till after the old body has perished. As long as the fleshly or carnal man lives, it predominates, and it is impossible for that man to please God, live a Christian life or bring forth fruit to the honor and glory of God: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5: 17.

This falsely so-called (fleshly) Christianity has led to the false theory of a second blessing or work of grace. If the first work does not subjugate the flesh, overthrow carnality, and consecrate the life to God, then it is a sham, a deception, and the persons thus making claims to the Christian religion are deluded, and know nothing of true, vital piety. It is all summed up in the following: Old Adam—the old man—is patched up, and a sheepskin carefully wrapped around him, then he is proclaimed a Christian. Clothing a hog with a sheepskin does not make a sheep of him, for he will wallow in the first mudhole he comes to, notwithstanding his sheep's clothing. Wearing of sheep's clothing does not change the nature of the hog; if it did, he would no more go into the mud to wallow: for the sheep shuns the mud.

The Christian religion is not a profession or pretension, but a living, stern reality. It is not a robe of deception that is put on and off at will; it is a new creation, hence a new life founded after that of the blessed Master. The old man has been crucified, is dead and buried, and the new man has arisen to walk in newness of life; hence the apostle says: "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. 3: 9, 10; Eph. 4: 22-24. "For we are his workmanship created in Christ Jesus."

Nothing will count or avail with God but a new creature in Christ, and this new creation—life—is death to the old man—nature,—hence "all things become new." There is entirely too much man mixed in with modern Christianity; hence we behold professed Christians aping the worldly fashions, seeking after worldly amusements, gratifying the lusts of the flesh, and walking in the ways of men, all because they are alive and not dead to these things. Dead people are inactive. What, then, is the conclusion? If these people were dead according to the Scriptures, they would not be active in engaging in the things of the old or fleshly man, which the Scriptures condemn. They that do such things shall not inherit the kingdom of God. Either the old man has not died and been buried, or else he has been resurrected again; and in either case the whole thing is a failure. "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5: 24. Notice, not that they will crucify the flesh with the affections and lusts, but they have done it already.

I conclude from the many Scriptures cited above, with many others of similar import, that the Christian is dead now, separated from the world and fleshly lusts. "Christ died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5: 15, 17.

Lyndon, Kans.

THE LOGOS—THE WORD.

BY W. M. HOWE.

"Who is this man Jesus?" was the question in many hearts all through the first century, even as it was during the years of the earthly ministry of our Lord. Many were the answers to the question. Some knew. None knew better than John the beloved disciple, especially in the last years of his life. At least he was better able to tell others who the man Jesus was. This he does in the book which bears his name.

St. John was written likely at the close of the first century to the end that many "might believe that Jesus is the Christ the Son of God." Humanly speaking, the book is the product of a ripened Christian life.

John saw in his Lord and Master all that God ever promised to the human race. Certainly in him also is found all the good that is promised by all the philosophies of men. John therefore would seek in some effective way to present Jesus as the fulness of that for which men longed and for which they sought in all their thinking.

The Word (Greek, "Logos") was a phrase com-

mon to the Hebrews. It stood for such utterances as they had from God. Being slow, because of reverence, to refer to God by name, they used the above phrase all the more—in effect by times almost personifying "the Word."

The Greeks had not the oracles of God, but they saw all about them the works of God—emanations from God. In their philosophy they believed that behind all these manifestations was the eternal good—the eternal mind. Strange to say, they chose "the Logos" as the phrase to represent in their thinking and talking this hidden force which worked for their good.

And so it came to pass that the very phrase, "the Logos," which was nearest and dearest to the Hebrew heart because it stood for their grandest theological idea, was the very phrase which the Greeks held sacred because it stood for their noblest philosophical idea.

John's "eagle eye" saw the possibility of winning attention to the Savior of the world by a master stroke which he gave in the language of John 1: 1, 14.

"In the beginning was the Word,
And the Word was with God,
And the Word was God.
And the Word was made flesh."

John goes forth into the pagan thought and into the thought of his own people and seizing this master idea makes it serve his purpose while he brings it into subjection to Christ.

He starts his Gospel with the propositions which he means to prove and gains attention certainly, for his words are first a pleasure and then a surprise to Hebrews and Greeks alike. He not only uses their phrase, but in his use of it denies in a happy, bold, but effective way some of the very doctrines of the Logos as understood by them.

They believed that the Logos was from God, but they did not believe that the Logos was in the beginning with God. Much less did they believe that the Logos was God, for it was in their teaching that "it is not lawful for the Blessed One to touch matter."

John taught that God was never alone. "Speech is the essence of God." God was and forever is an "august, heavenly social unity." John moreover brought the blessed gospel that the Word became flesh. He dared to teach that the Blessed One touched matter, that he was seen of men, and as a man, and yet remained the Blessed One, without sin.

Here is tact. We are made to think of Paul's "Whom ye ignorantly worship, him declare I unto you." Acts 17: 23.

"The best kind of tact is contact." John and Paul came in contact not alone with men but with their ideas and their mode of thinking. They knew the "catch words" of their times and made good use of them. They entered the realm of thought and thus found their way to the realm of feeling. Men of God to-day will no doubt be led to do the same.

323 60th St., Brooklyn, N. Y.

GOD'S HIGHWAY.

BY C. H. BALSBAUGH.

IN Isaiah 35: 8 we read of the one way of approach to God. As Christ is the Way, and the only Way, and always was, and always will be, the Way delineated by the prophet must be the Way of the Gospel. "I am the way, no man cometh unto the Father but by me." John 14: 6. We must remember that Christ wastes no words, nor the Holy Ghost either. The Word is God, and God incarnate is the truth, and the truth both liberates and sanctifies. John 1: 1; 14: 6; 8: 32; 17: 17.

"Without holiness no man shall see the Lord." Heb. 12: 14. "Be ye holy, for I am holy." 1 Peter 1: 15, 16. Here we have a divine concatenation which all the ingenuity and selfishness of earth and hell cannot break. God is holy, Christ is God, and we are to walk as he walked. 1 John 2: 6. How did he walk? Was he such a one-sided faith man that he depreciated the divine institutions, and spoke lightly of Christian

works? The record of the Holy Ghost plainly demonstrates the contrary. Work, work, work—this is the divine-human biography of Emmanuel. But with him faith and works were related and interwoven precisely as was the divine and human in his person. This is the pivot fact of all genuine Christian living. Faith and holiness without the divinely ordained express is worth no more than a Redeemer without the assumption of our visible, tangible humanity. Holiness is Godlikeness, and God needs a material universe to compass his ends. To restrict faith and holiness to the subjective is to get above God, at least doctrinally, although we may be sure that in point of fact he will maintain his supremacy.

An unholy person is damned by the essential terms of his being. To be holy is to include in our will, love, purpose, endeavor, what God wants us to be and to do. He that makes exceptions is a fault-finder against God, and a critic of his incarnate Son. To whittle away the objective side of the Gospel is to cut Jesus Christ in twain, and destroy all his capacity to save. The man Christ Jesus is the Savior we need, and the human stands for all the external in the Christian dispensation. Holiness is the one all dominating object in the entire multifarious economy of God; and he alone "purifieth himself even as he is pure," who "lives by every word that proceedeth out of the mouth of God." 1 John 3: 3; Matt. 4: 4. So did Jesus, and "the disciple is not above his Master." "If ye know these things, happy are ye if ye do them." What things? The simple, external observance of John 13: 4-17, and the beautiful and sublime spiritual counterpart. "Repent, and be baptized, every one of you." Why? "Thus it becometh us to fulfill all righteous ness." Acts 2: 38; Matt. 3: 15. How many are included? Christ and all his elect. This, and only this, is gospel holiness, and whoever dares to gainsay one jot or tittle does so at his peril.

The highway of holiness is the way of God, and his manifestation in the flesh involves and necessitates the use of the flesh for spiritual ends, and the use of all divine institutions for the same purpose. God has given us just enough, and to add or subtract is regarded so heinous an offense as to merit anathema maranatha. Rev. 22: 18, 19. Holy we must be, and that by faith; but in order to this we must ever "look unto Jesus, the author and finisher of our faith." "He was holy, harmless, undefiled and separate from sinners," "because he always did those things that pleased his Father." Heb. 7: 26, John 8: 29. The highway of holiness is not broader for us than for our Leader. If we rivet our gaze where the Word directs, we will know the joy and the glory of 2 Cor. 3: 18. Oh, it is so beautiful to be a living photograph of Jesus! This is what God asks of all his children. Will we not strive more than ever to be like Jesus?

Union Deposit, Pa.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

BEATRICE CHURCH, NEBRASKA.

BRO. A. J. NICKEY and I were sent by the elders of the State district to this church to ordain Brethren L. D. Bosserman and J. E. Young to the eldership, which was attended to by reading the Scriptures, treating on the same, with admonition and devotional exercises previous to taking the voice of the church. We then had a most enjoyable love feast service.

The following morning (Sunday), the 18th, we met with the members in a very interesting Sunday school, presided over by Sister J. E. Young. After Sunday school we attended to the ordination services. These two brethren are talented and we hope they may be able to give much of their service to the Lord. When our work in the installation services was completed, Bro. John Eisenbise, of Kansas, gave us an interesting sermon. In the evening the writer commenced a series of meetings, intending to continue several weeks.

The church at this place is growing stronger in numbers and interest under the pastoral care of Bro. Bosserman. This would be a most excellent place for Brethren to locate, who wish to move to the city and have church privileges. This would be doing mission work also, whether they intended to retire or secure positions in public work.

S. C. Miller.

323 N. 22nd St., Lincoln, Nebr., Nov. 22.

"PRESS ONWARD."

BY ABRAM HERSHEY.

"I PRESS toward the mark, for the prize of the high calling of God in Christ Jesus." Philpp. 3: 14. Notice, "PRESS," "Many shall STRIVE to enter in, and shall not be able," as in Luke 13: 24.

My friends, in these days of opposition, in these days of allurements, temptation to sin, and easy-going doctrines of religion we need to PRESS and STRIVE. It is a necessity.

In the business world to-day, if a man is not wide-awake, he will fail, that's sure. We learn from our business literature that never at any time has competition been so sharp as to-day. Never have men "pressed" so tenaciously, so determinedly into gain as to-day. They strive and press, and press and strive. Never have trusts and combines been looked after with such careful and determined scrutiny in order to keep them from unjust gain. Never in the history of any nation was there so much "grafting" and scheming to pile up dollars as to-day. It is money, money, MONEY. And isn't it a fact, and often a lamentable fact, that almost everybody needs more money to live, more money for pleasure, more money for this and for that,—more, more! What will the end be? Ruin in some cases, while others seem to hoard up money till an old age, and everything is money to them: how to make it, how to keep it, but their soul perhaps goes lean for want of the fat things they might enjoy. "Money is the root of all evil." The root of evil, that's the important point. It cannot be wrong to *have* it, but to know how to *use* it, that's it.

Surrounded by all these influences in the world, does it not appear to you that the time has fully come when we, as Christian men and women, need to "press" into the work of saving our souls and those of others? Yea, "strive" determinedly. I appeal to you, as followers of the meek and lowly Lamb of God, whoever you be, wherever you are, PRESS into the work; be in earnest, do something in the interest of souls. Confessions, professions or pretensions do not count much, unless backed up by works. We must *do*; not imagine how excellent it would be if the work would be done. "Act in the living present." The work of the "easy-going" Christian (if there is such a creature), is not effective. What the Christian religion needs to-day is men and women of stability, with humble boldness, to "press," and press and strive in the work of saving souls, because of the great value of even one soul. Let us "press onward," no time for delay; to-day you may be able to save that soul, to-morrow may be too late, *too late!* "Oh, what shall our answers be?"

York, Pa.

HARD CIDER.

BY CORNELIUS KESSLER.

RECENTLY a wife, a mother, laid in complaint against her husband. He was arrested by the sheriff and taken before a justice of the peace. The wife, a son and a brother of hers, testified in court that he, at different times, threatened to take the life of his family.

One night at two o'clock in the morning he aroused his family, told them he had a dream ordering him to kill his wife and children, three in number. The wife and one of the children sought shelter in the orchard. The other two hid in a straw stack till morning.

The court bound him over with a bond of one thousand dollars for one year. No one being present to sign the bond, he was put in jail. A few days later his father signed the bond. The court ordered the hard cider he had to be emptied or sold, and any one selling or giving him whiskey would be prosecuted.

Does the reader discover the weak point in the case? The emptying part is all right, but how about the selling part? It may mean to craze the brain of some other husband, some other father, to drive his children and wife from their midnight slumbers, seek shelter out in the chilly night air till morning, have another arrest and put to shame another father.

Smithboro, Ill.

"I SHALL NOT WANT."—Psa. 23: 1.

BY J. S. MOHLER.

We are all needy. We need the air we breathe to live; light to see; food to give us strength; clothes to cover us; houses to shelter us; friends to counsel and comfort us; God to care for us; Christ to save us; his Word to instruct us; his Spirit to guide us.

There is constant waste, and constant supply. It is a happy experience to realize that our supplies are guaranteed us. Between waste and supply is a chasm deep and wide in which the battle for a livelihood is waging incessantly. But the godly man has the assurance that he "shall not want." The Psalmist had placed all his trust in God. He did not look to his great wealth as the source of his supplies; nor to his victorious army, save as God prospered him. He lived in close touch with God,—a man after God's own heart. His heart was full of overflowing with praise continually.

He says, "My cup runneth over." Psa. 23: 5. Out of the fullness of his heart he utters the following words of praise: "Bless the Lord, Oh my soul, and all that is within me, bless his holy name." Psa. 103: 1. Most of his Psalms abound with praise and thanksgiving to the Most High. He had so many tokens of God's favor that he could say with assurance, "I shall not want." His appreciative heart prompted him to ascribe all possible honor and glory to God, and to trust him wholly.

It is a high attainment in divine life, and a happy experience to have our trust so firmly fixed in God that he will supply all our wants, and that no adversity can move it. This high attainment, this firm trust in God, we should all strive to obtain. With the assurance of God's care over us in things temporal and spiritual, we are not prone to fret about the seasons, the weather, the crops, the prices, etc., for the reason that our Father in heaven is caring for us, and *we shall not want any good thing*, for he doeth all things well.

Fairview, Kans.

THE SUNDAY-SCHOOL TEACHER.

BY FRANK BYER.

SUCCESSFUL teaching depends upon method and motive. The teacher should be a sincere Christian, knowing his Bible and his pupils. I believe I am safe in saying that there are no two pupils in any class having exactly the same disposition and the same environments in everyday life. There may be conditions existing in their lives which are against the teacher's efforts. Hence a knowledge of the pupil's conditions and environment is very necessary, that the teacher may direct his efforts along the lines where they are most needed.

The teacher, knowing the condition of the pupil, should then possess the ability of ascending or descending to the pupil's level. By this we mean that, after knowing the condition of his everyday life, his disposition and inclinations, then to be able to enter into the same atmosphere in which he dwells. Then the teacher will be able to apply the lesson in a way which will not only give knowledge, but also enrich the soul. Each pupil should be treated according to his needs; partiality, however, should be shown to none.

The motive should be prompted by love, for the pupil's welfare and happiness. His future usefulness in God's service should ever be kept in view and his talents utilized to that end. Successful teaching results in making successful teachers. The quality of the next generation's teachers will depend largely upon the teaching of to-day. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Lancaster, Pa.

My position has come to this, Am I living near my Savior; then I am as happy as the day is long, and as light-hearted as a child. It may be that I have plenty of annoyances, but they don't trouble me when his presence is with me. Am I downcast and worried, then I am away from God.—John Kenneth Mackenzie.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, December 16, 1906.

CONSECRATION.—Rom. 12.**I. What Consecration is.**

1. Separation from the World, 2 Cor. 6: 16, 17
2. Dedication to God, Rom. 6: 13
3. Active Life in God's Service, Philpp. 1: 21
4. Willingness to Bear the Cross, Luke 9: 23

II. Reasons for Consecration.

1. God Commands it, Rom. 12: 1, 2
2. It is a Great Loss not to do so, Heb. 4: 11
3. The Benefits of Salvation, Matt. 11: 28-30

III. How to Consecrate One's Self.

1. By a Firm Decision, Josh. 24: 15
2. By a Full Surrender, Matt. 16: 24
3. By a Full Dedication, Rom. 6: 11

I. What Consecration is. In Rom. 12 we see that our part in consecration is to present our bodies "a living sacrifice, holy, acceptable unto God." To be wholly consecrated to his service means a separate life from what the world is living. Even though we live in the world, we are to withdraw from its evil deeds and engage in active work for the Master. This will require the labor of our entire being. Master and follower must be in union. "Ye can not serve God and mammon." Matt. 6: 24.

II. Reasons for Consecration. Paul through inspiration beseeches us to consecrate ourselves to God because it is a reasonable service to do so. By not completely doing so, we run a fearful risk. We are also not so blissfully content when we render but a half-hearted service unto our God as when we enter whole-souled into Christian activity. The Lord has a reward for the latter. Read: Psa. 4: 3. Through consecration of self we shall be better prepared for work. 2 Tim. 2: 21.

III. How to Consecrate One's Self. To go along in our ordinary haphazard sort of way is not to be consecrated. We must first be in sympathy and union with our Savior and his cause. Next we must obtain a complete control of our will power so that we may decide aright. Then a full surrender of self to the cause must follow. Lastly, a dedication of our faculties, our talents, our time, our strength, our money, and our love to God. He who does this will secure such a glorious victory and reward that they can not be described by mortal tongue.

PRAYER MEETING

For Week Beginning December 16, 1906.

PERSONAL QUESTIONS ON A LIVING FAITH.—Rom. 5: 1, 2.**I. Whom Am I to Believe?**

1. God, the Father. "Choose ye whom ye will serve." Joshua 24: 15; 1 Kings 18: 21.
2. The Only One. "Look unto the Lord; there is none else." Isa. 45: 22.

II. What Am I to Believe?

1. That Christ was given for our salvation,—God's free gift. John 3: 16; Rom. 5: 8.
2. His blood cleanses from all sin. 1 John 1: 7.

III. How Am I to Believe?

1. With all my heart, giving my undivided love and reverence. Acts 8: 36, 37.
2. With willing obedience, doing all things gladly. Rom. 6: 17.

IV. Why Am I to Believe?

1. True faith is essential; we must believe the promises before they can avail for us. Mark 16: 16; John 3: 18.
2. The sad fate of the unbeliever should be a solemn lesson to us. Rev. 21: 8.

V. When Am I to Believe?

1. Now, to-day; we have no promise for to-morrow. "Now is the accepted time." 2 Cor. 6: 2.
2. We must accept Christ while life is still ours; we have no assurance that another opportunity will be given. Heb. 3: 7, 8.

VI. May I Believe as I Am?

1. Yes, come with your burdens, your cares, your perplexities. Christ assures us that he has help for all. "Come all ye that labor." Matt. 11: 28.
2. Come with your sins; Christ has atoned for them all. 1 Tim. 1: 15; John 6: 37.

VII. Can I Be Saved Without Believing?

1. No escape "if we neglect so great salvation." Heb. 2: 3. God will accept no excuse.
2. Faith an absolute essential. "Without faith it is impossible to please him." Heb. 11: 6.

HOME AND FAMILY

SEND THEM HAPPY TO THEIR DREAMING.

BY FLORA KIRKLAND.

Send them happy to their dreaming,
 Bless the little ones at night;
 Grieve them not as sleep o'ertakes them,
 Let not tears their slumber blight.

Let the latest thoughts be happy,
 As the rest-time draweth nigh,
 Love and joy should hover o'er them,
 Underneath the evening sky.

Send them happy to their dreaming,
 As their sleepy eyelids close;
 Think of One whose love for children
 Ever warm and tender glows.

Grant their little earnest wishes,
 Answer questions, join in play,
 Send them happy to their dreaming,
 'Tis the wisest, kindest way.

OPEN THE DOOR.

BY ELIZABETH D. ROSENBERGER.

AN open door looks so inviting. At the entrance of an ancient house stood a statue of Hermes, the god of travelers. In our own Christian homes an open door, or a bright light in the hallway, stands for neighborliness and friendship, for helpful contact with people and a thousand blessed chances to put Christianity into practice. As you gaze into the room the sunbeams play upon the floor and brighten up the table until its polished surface gleams like a mirror; a ray of sunlight rests lovingly on the old portrait of grandma; the house is bright and cheery. There is no one in the little sitting-room, but you enter nevertheless; the open door invites and charms you; as you cross the threshold you feel like sitting down in the homely, chintz-covered rocker for a long, old-fashioned talk with your friend. Never a doubt of your welcome! No, indeed. You know she will greet you with smiling face and outstretched hand, for the open door alone is eloquent of old-time courtesy and hospitality.

You have gone to a friend's home in pleasant anticipation of a social call, and as you approach the house you notice the blinds are down, the steps and the porch are covered with dust, and the closed door presents a barrier to your further progress. It is no use to rap on the door, for they are not at home, and you walk away disappointed, wondering where your friend can be. We believe that thousands of people live just like that in their relations to humanity. Their hearts are closed as tightly as the door of a house whose occupants are not at home. If they have sympathies, they are as completely hidden as the chairs and pictures behind closed blinds. You can see no way to reach their hearts. You hate to go to them with an appeal for charity of any kind, because you feel that it would bring no response. To those who refuse to give light, cheer, and welcome, the poet says,

"Open the door of the heart! let in
 Sympathy sweet for stranger and kin;
 It will make the halls of the heart so fair
 That angels may enter unaware—
 Open the door!"

Have you ever felt the chill of contact with an unresponsive life? Listened to the cold, unfeeling voice which never seems to vibrate in unison with any other? The hunger, suffering, and need of the common people bring no response from him; the door is closed, he is not at home. You think you can get a response from one whom you meet in society sometimes. You are deceived by a sweet smile and winning manner for a while. Then you learn that she has no time to consider the troubles of the poor. Why should she worry about the lame boy or his grandmother who live a half square away? What if they are shut in and cannot even go to church? There are plenty of people in this world worse off. No, she cannot consider their cases; there are so many others better fitted for such work than she is. And you go your

way, baffled and discouraged, feeling that the doors of her heart are doubly barred by the keys of worldliness and selfishness.

There is occasionally one member of the home circle who appears indifferent and callous, when all the others are much interested or excited over some happening. When they are glad because Aunt Maria is coming, or sister has been invited to spend a pleasant evening in the home of some friend, or brother is getting the new overcoat which he needs, this one is pitifully silent. He shows no real heart-to-heart sympathy such as the intimacy of family life demands. Help him, all of you, to open the door. Be patient, tactful, and loving with him, but break down the barriers he is placing between himself and the rest of you. Should you fail, you may see him start out some evening all alone, like the younger son in the parable, on a journey to the "far country," and you may wait many long, sad years for his return.

Open the door and help to bear another's burdens. Live "at home," and give to those who approach you a loving recognition and consideration. Be your brother's keeper, in the highest sense of the word. But before you can do this you will have to open the door for him who said, "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him and will sup with him, and he will be with me." Let him in at once, and he will bless you; joy, peace and a richer, fuller life shall be yours. But if you keep the door closed, he will remain outside, and all shall be dark and drear within. For sin will rule within your soul, and poison every joy for you. You will not have the strong, pure thoughts which banish sin, which grow and bloom only by grace divine. And as time goes on, you may care less about opening the door,

"Because the door is hard to open
 For the weeds and ivy vine,
 With their dark and clinging tendrils
 Ever round the hinges twine."

Covington, Ohio.

WORK FOR THE AID SOCIETIES.

BY MARTHA CLICK SINGER.

SINCE reading the appeal for clothing from Chicago by Sister Cora Brubaker, I have been wondering who is responsible for the lack of clothing to give out. Sometimes I am deeply impressed with the idea that some of our aid societies are not doing what is most pleasing in God's sight.

We need money to do successful work, but we should not be so anxious to work for money that we neglect lending a helping hand to those who have nothing to give in return and yet need our aid. If we have been making something to sell when we should have been making clothing for the poor, then our time has not been rightly spent.

Somehow I do not like the idea of making things to sell. Is not that going in the direction of those who have suppers and all kinds of entertainments to raise money for the Lord's work? Some one asks, How will we get our money then? I will offer a suggestion: Let us reach down in our pockets past the nickels and dimes and put in more dollars, then we will be in harmony with our time-honored practice of Christian giving. Some time ago a sister gave some good thoughts to our aid societies in regard to what they were doing in the way of being helpful to others outside of sewing days, visiting the sick and shut-ins, keeping a mother's baby so she can attend church and such things that do not cost money. Our annual Thanksgiving is here again, and since we as a church have been so greatly blessed, I for one feel impressed to make an effort to be more helpful to others with my time and money.

Franklin Grove, Ill.

SISTERS' AID SOCIETY, JOHNSTOWN, PA.

THE Sewing Society of Walnut Grove, Johnstown congregation, reorganized, with Sister Susie Brallier president and Sister Sue Wertz vice-president. Dur-

ing the past year we held forty-three afternoon meetings, with an average attendance of seven. We quilted eight quilts, made two caps, seventeen bonnets, some clothespin aprons, pieced and filled up quilts. We are at present making children's garments, and are filling a box to send to the Brooklyn mission. We have already received many donations for it. At the beginning of the year we had \$10.76 in the treasury; during the year we received \$49.53; sent \$16 to India for support of an orphan; \$20 to the General Missionary Committee for the dispensary in India; \$10.25 for paint and painting our sewing room; bought material needed in our work, leaving a balance in the treasury of \$12.28. We feel as if we have not done much, but pray the Lord to bless us in the continuation of the work, that much more may be done in the coming term's work.

AMANDA BEECHLEY, Sec.

Nov. 21.

SISTERS' AID SOCIETY OF THE SOUTH BEATRICE CHURCH, NEBR.

OUR Aid Society was organized in 1899 and has been working ever since. Since Sept. 28, 1905, we have held twenty-six meetings, with an average attendance of fifteen. At the beginning of this term we had \$13.10 in the treasury; received for work done, \$14.80; amount of collection fees, \$14.63; paid for the support of an India orphan, \$16, leaving in the treasury \$23.56. Expenses of society, \$5.47. We sent fifty garments and a couple of comforters to Kansas City; forty-eight pieces of clothing, two comforters and \$7.50 to Lincoln, Nebr.; eleven garments and thirty yards of dry goods to a needy family in Tennessee; forty-five pieces of clothing, two comforters and forty-five yards of dry goods to the St. Joseph mission. Our work consists principally in piecing quilts and tacking comforters, but we do much other work, sometimes holding meetings with private families and either do work for the family or for the society. We have a number of earnest workers.

Our aim is to help wherever we are needed, and we are glad to contribute to calls whenever we can. At our last election Sister Susan Cripe was re-elected superintendent, Sister Susan Wrightsman president, and Sister Lizzie V. Miller vice-president.

OMA CULLEN DELL, Sec. and Treas.

R. D. 5, Beatrice, Nebr.

MILL CREEK AID SOCIETY, VIRGINIA.

THE Sisters' Aid Society of the Mill Creek congregation meets once each month, and during the last year had two called meetings. The average attendance for the year was eighteen. The amount of cash expended was \$42.48; value of goods distributed, \$69.70; amount, with the help of the church, \$28.56; total amount of money handled by the society, \$143.14; balance in treasury, \$2.40. Mrs. Ida Wilberger is president; Pearl Showalter vice-president; Laura Roddeffer secretary, and Edna Showalter treasurer.

LAURA RODDEFFER, Sec.

R. F. D. No. 30, Box 31, Penn Laird, Va., Nov. 10.

WEST OTTER CREEK, ILL., AID SOCIETY.

WE met Oct. 9, 1906, and organized, with Sister Sarah Wrightsman president, Amanda Crump vice-president, Maude Beckner secretary, and Melvia Wrightsman treasurer. Since that time we have had three meetings with an average attendance of nine. We have sent a box valued at \$11 to the Springfield mission, besides making one quilt and two comforters.

MAUDE BECKNER, Sec.

DARLOW, KANSAS, AID SOCIETY.

THE Sisters' Aid Society of Pleasant View church met to reorganize Nov. 8, with eleven present and \$11.50 on hand. The following officers were elected for the ensuing year: President, Sister Minnie Rexrode; treasurer, Sister Annie Hollinger; the writer was elected secretary.

KATE FINFROCK.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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A CHURCH was recently organized at Logansport, Ind.

THE Brethren are arranging to build a meetinghouse at Reedley, Cal.

BRO. L. R. BRUMBAUGH, of Maryland, changes his address from Denton to Ridgely.

THE General Missionary and Tract Committee will hold its next meeting in Elgin, Dec. 19.

BRO. I. J. ROSENBERGER is engaged in a series of meetings in the old Mohican church, Ohio.

ALL matter intended for the Christmas issue should reach us inside of a few days from the date of this paper.

BRO. D. C. ZIGLER held a series of meetings at the Belle Valley house, Elk Run congregation, Va., and five were baptized.

AT Lima, Ohio, a revival was held and seven came out and united with the church. Bro. D. W. Crist conducted the services.

EIGHT recently applied for membership in the Pleasant Valley church, Va., during a protracted meeting held by Bro. C. D. Hylton.

DURING the revival at Woodland, Mich., conducted by Bro. Ezra Flory, ten put on Christ in baptism and one was restored to fellowship.

A NEW house of worship, in the Indian Creek congregation, Pa., to be known as the Elbethel Brethren church, is to be dedicated Dec. 16.

DURING a series of refreshing at Baker, Ohio, where Bro. J. W. Fidler conducted services, eleven applied for membership and were baptized.

BRO. J. W. LEAR conducted a very successful revival in the Pleasant Hill church, Ill. There were sixteen baptized and three restored to fellowship.

SUNDAY, Dec. 16, is the date set for the dedication of the church at Pleasant Hill, Somerset county, Pa. Bro. D. S. Clapper has been engaged to conduct the dedication services.

THERE was rejoicing at Springfield, Ind., recently, when thirteen entered into covenant relation with Christ in the rite of holy baptism. Bro. J. W. Kitson conducted the services.

BRO. P. F. ECKERLE, of Lanark, Ill., gave us a short call last Saturday. He was on his way to Batavia, where he is now engaged in a series of meetings, which are to continue some weeks.

BRO. GEO. W. FLORY, of Bridgewater, Va., held a revival in the Mill Creek congregation, Va., and twenty-nine came out on the Lord's side and were added to the church by confession and baptism.

THE correct address of Bro. Frank Gochenour, who moved from Prior, Mo., to Joplin, same State, is 2118 Bird Street. He is located at Joplin for the purpose of taking charge of the church work in that city.

BRO. EDSON ULERY conducted revival services in Elkhart, Ind., and fourteen were added to the church in that city, being baptized Nov. 27.

BRO. A. G. CROSSWHITE, of Flora, Ind., is delivering a series of discourses in the Oakley church, Ill. He may close his meetings this week.

BRO. A. W. AUSTIN, of Cushing, Okla., writes that he is to be in Day county, about the middle of this month, and that he may be addressed at Durham.

BRO. H. C. LONGANECKER, of North Dakota, is at Union City, Ind., where he is to spend the winter. His correspondents should address him at R. F. D. No. 42.

DURING the meeting held in the Clay City church, Ind., by Bro. C. B. Smith, there were nineteen accessions. Bro. Smith has returned to his home at Milledgeville, this State.

A WELL-ATTENDED Thanksgiving service was held in the Brethren church, Elgin, Bro. E. M. Cobb doing the preaching. A collection was taken and over thirty-four dollars was raised for various purposes.

BRO. EZRA FLORY, of Union, Ohio, stopped with us a short time on his way to Sterling, this State, where he is now engaged in a protracted meeting. This was Bro. Flory's first visit to the MESSENGER office in Elgin.

BRO. D. S. FILBRUN, pastor of the congregation in Chicago, is now engaged in a revival in the Brethren church, 183 Hastings St. Some days ago he went to the prison and baptized a young man who demanded baptism.

BRO. A. L. B. MARTIN, of Harrisburg, Pa., was with the Brethren at Edgewood, Md., a few weeks in a protracted meeting, and nine made confession and were added to the church by faith and obedience to the baptismal rite.

THE Brethren in Southern Ohio are to hold their Sunday School Teachers' Institute in Covington, Dec. 24-28. Bro. A. C. Wieand, of Bethany Bible School, will have charge of the course of instruction. An excellent program has been arranged for the occasion.

UNDER date of Nov. 11 Bro. I. N. H. Beahm writes us from Jerusalem, saying that thus far the party traveling with Bro. Murray had a splendid trip through the New Testament lands. He further says that Bro. Murray surely understands the country and his business, and is doing the right and proper thing for those composing his party.

ON his way home from Indiana last week Bro. J. G. Royer gave us a pleasant call. He had been from home about two months and during that time saw twenty-six enlist in the Lord's army and become members of the church. After a few days' rest he went to Polo, Ill., to hold a protracted meeting, and later will conduct revival services in Ohio. Though nearly seventy-nine years old he is doing as much work as some of the young men.

BRO. GALEN B. ROYER was with the Brethren of Southern Illinois on Thanksgiving, in the dedication of the Home near Girard. He reports a well-attended meeting and much inspiration. Bro. Royer says that he has been in several of the homes built by our people for the aged poor, but he regards this as the most convenient and the most homelike of any that he has yet seen. The members in Southern Illinois are very much pleased with the Home, while the inmates themselves are delighted.

BRO. S. A. HONBERGER and wife have been in Virginia since last spring, and expect to reach their home at Wichita, Kans., about Christmas. They are planning to attend the Annual Meeting at Los Angeles next spring, and if an open door presents itself they may spend the year following preaching and working among the churches in the great Northwest. They are both earnest and faithful workers, and desire to be used for the advancing and building up of the Lord's kingdom.

OUR correspondent for North Liberty, Ind., reports eight accessions to the church as the results of a late revival.

At a meeting held in the New Hope church, Tenn., nine signified their purpose to walk with the people of God. One also desires to be restored to fellowship.

BRO. J. Y. KING, an elder of the Ridgely congregation, Md., passed away at 11 P. M., Nov. 28, and was laid to rest Dec. 2. A carbuncle, resulting in blood poison, was the cause of his death. Bro. King was a faithful preacher and elder, and when the Annual Meeting was held at Lincoln, Nebr., in 1901, he represented his district, Eastern Pennsylvania, on the Standing Committee.

"THANKSGIVING services at Mt. Morris were of unusual interest this year," so writes the Senior Editor. "Bro. J. G. Royer, who is doing a veteran's service in the evangelistic field, had a few days off for rest, and rested by giving a stirring Thanksgiving sermon. The college chapel was well filled by a large and appreciative audience. A collection was taken up for the Bulsar, India, hospital and one hundred and eighty-one dollars was given for that purpose. It was a free-will offering and in part a measure of thankfulness for God-given blessings. Bro. M. R. Myers, of Chicago, was also present and took part in the services."

ONLY a brief notice of the death of our young Bro. Orville A. Stahl has thus far appeared in the MESSENGER. He was the son of Bro. A. H. Stahl, of Glade, Pa., was born March 20, 1883, and died November 6, after an illness of four weeks, his disease being typhoid fever. He was a very promising young brother and had planned to complete his already well begun education at Juniata College and then enter the mission field. Looking the world over he had selected South America as his chosen field of operations. But he was called away before being permitted to enter upon his work. It is sad to thus have a promising worker taken from our ranks just on the eve of active operations and just when his services are so greatly needed; but the Great Father knows it all, and does that which is best.

WE are in receipt of a copy of the Christian Sunday School Lesson Commentary for 1907, by W. W. Dowling, and published by the Christian Publishing Company, St. Louis, Mo. It is a neatly printed and well bound volume of over 400 pages, and contains all the lessons for the year, along with valuable comments, maps and illustrations. The plan of the work is good, and it will prove helpful to Sunday-school workers generally. It was Dowling's Sunday School Commentary, adapted to our use, that we advertised and sold to our people before we commenced publishing the Brethren Lesson Commentary. A few thousand copies were placed into the hands of our ministers, and were greatly appreciated by them. The book may be ordered from the MESSENGER office, and those desiring a copy should send their orders at a very early date. Price, \$1.00.

BRO. D. L. MILLER was over to see us last week. If it be lawful to call him proud, we should have to say that he is really proud of our new building, and especially of the wonderful growth of the publishing business. He was probably the first one to suggest the idea of turning the publishing interest over to the church. He says that while he felt that the business would greatly increase after it became the property of the church, it never entered his mind that there would be such an amazing growth in so short a time. The business has probably doubled two or three times since we have located here at Elgin, and it may double another time inside of a year or two. When Bro. Miller entered the new building, in the afternoon referred to, he was in company with Bro. Amick. There was not very much of the Mt. Morris part of the plant when these two brethren took hold of it, but by years of hard work they started it on the road to success, and together they deserve credit for the excellent condition of the business when it was turned over to the church.

ONE of our ministers, who lives on a farm in Northern Indiana, recently had occasion to feel quite happy and greatly encouraged. He and his family happened to be from home a few days, and during their absence the good brethren and sisters went to his home and husked his corn. When he returned he found all his corn in the crib. Another minister, in this State, went to church 'on Thanksgiving, as all preachers should, and delivered a discourse well suited to the occasion, but was greatly surprised, on his return home, to find a good pile of the real substantial of life on his porch. A few things of this sort will make better sermons and better people.

MATTHEW EIGHTEEN.

In Matt. 18: 15 we read: "If thy brother trespass against thee, go and tell him his fault between thee and him alone." The Syriac version has this simple rendering: "If thy brother commit an offense against thee, go and admonish him between thee and him only." The instructions here given by the Master are not intended to apply to all classes of offenses.

There are public offenses, and then there are private offenses. The member who commits a wrong that becomes public property is not to be dealt with as though he had committed a private trespass, nor should attempts be made to apply Matthew 18 in that manner. To do so would be to make a use of it never intended by Jesus.

One who commits a wrong under circumstances that necessarily make it public property, is to be rebuked "before all." 1 Tim. 5: 20. The offense may be of such a nature as to require that the party should be rebuked "sharply." Titus 1: 13. The offense may be so grave that fellowship has to be withdrawn. 2 Thess. 3: 6. All of this is the work of the church and does not pertain to acts that are private and between individuals. If one sees his brother before the public drunk, he is not to regard it as private trespass against himself. It is a crime with which the church must deal, though it is his privilege to admonish his brother, urge him to repent and make his confession to the church.

The New Testament forbids the wearing of gold for ornamentation. It is the privilege of any devout member, whose eyes are free enough of beams to see clearly, kindly to admonish a member who violates the Scriptures by wearing gold ornaments, or any other kind of ornaments, for that matter; but it may not necessarily be his duty. It is a matter for those having charge of the church to look after, and should a member, who knows that the Scriptures are being violated by wearing the forbidden things, see proper to lay in complaint to the officials about such conduct, he should not be charged with neglecting his duty by not going to the party according to Matthew 18.

Matthew 18 is not intended for offenses of this sort. Anything that is done before the public is public property, and should not be limited to one member more than to another. When a wrong is thus made public, all the members of the body should feel equally interested, and should one of them become sufficiently concerned to bring the matter to the attention of the officials, the party charged with violating the gospel requirements has no grounds whatever for accusing the informant of doing the wrong or the improper thing.

Furthermore, when a member comes out before the public with his wrong conduct, he by his very act invites public criticism, as well as the action of the church and every member in it. Members who do such things are asking too much, when they demand that those who are offended by their public conduct should come to them privately according to Matthew 18. Their conduct is not private and it is unreasonable for them to demand that they should be dealt with solely in a private way, just as though they had committed a personal offense against some one.

And while all this is true, the church officials, and others, who are as "wise as serpents but harmless as doves," will find the quiet way the better method of remedying even some public mistakes. As much as

possible instruct the erring members privately, get them to see their mistakes, and voluntarily come before the church to make such confessions as the nature of the case may demand.

CLEAN HANDS.

THE law of Moses directed that those committing adultery should be stoned to death. One time a woman was caught in the act of committing this sin. By some of the scribes and Pharisees she was brought before the Savior and her sin reported. They knew what the law required, but they wanted to see what Jesus would have done with one committing the crime with which the woman was charged. This they did to tempt him.

He gave them plenty of time to think and then said: He that is without sin among you, let him cast the first stone. John 8: 7. In other words, You can do as Moses directed, but the first stone must be cast by a man who has clean hands. Each man was left to settle the question for himself, and not one of the accusers would admit that his hands were clean.

Among the Hindus there is a fable illustrating this lesson. "A thief," says the fable, "was captured with stolen money in his hand and sentenced to die. The night before his execution he devised this novel plan for rescue: He called the jailer into his cell and said, 'Go tell the king that if I can come to him, I can tell him how to grow gold.' The news was carried to the king and he said, 'Let the culprit be brought before me.' When the thief entered the royal presence he produced a piece of gold and said, 'Your majesty, if this piece of gold be planted in the soil it will grow into a tree, every branch of which will be laden with gold as an orchard with fruit. But this golden seed must be planted by a hand which has never been stained by a dishonest act. Of course, I am a thief and cannot plant this seed. My hand is not clean, so I pass it to your majesty.' The king looked at the gold a moment, then he said, 'I would plant it if I could, but alas! my hand is not clean; I will pass it to my prime-minister.' The prime-minister's hand was not clean, so he passed it to the governor of the citadel. The governor's hand was not clean and he passed it to the high priest. The high priest's hand was not clean, and he passed it on to another. Thus the golden seed went from hand to hand. Then the thief said, 'Your majesty, if no man's hand is clean, why should I alone die for the crime?' 'You are right,' said the king. 'If you are to die then I must die also.'"

All around us are people who make it their business to pass judgment on those who make mistakes, while they themselves have unclean hands. We sometimes see this in council meetings. Members with hands not wholly clean persist in having others set right. They plead for a pure church and an upright membership while their own hands are stained. It is the proper thing to have those who sin to repent and to be set right before the church, but how becoming it would seem if the people who lead out in a move of this sort would first wash their own hands. And until they can do this let them not cast the first stone, or not be too forward about planting the golden seed that produces the golden fruit. Even the sinner admires clean hands, and God demands them.

THICK AND THIN.

THERE is much being said these days about making religion practical through distribution—by spreading it over as much surface as possible. And we are glad to know that religion is distributable, that it is an element that can be applied to all kinds of things and in all kinds of places. It is intended, in its finality, to cover the whole world and to effectually hide all the deformities and ugliness of sin. It is not a dilutant, or, rather, it cannot be diluted, as tea, coffee or the different kinds of paints, so as to make more bulk or cover more surface. The covering power must be determined by the amount applied. The object of religion, as we now use the term, is to hide, cover over

and destroy the ugliness of sin, as we paint our furniture, machinery and houses to cover over the knots and defects of the wood and to preserve from rust, rot and the elements.

As some surfaces, to beautify and preserve, require more paint than others, so it is in the application of religion. The Application must be made repeatedly, until all the ugliness of sin is covered over and hidden.

Of late we have had some painting done. First, was the priming; some of this was so thinly spread that the covering qualities were scarcely noticeable, so that a second coat failed to cover the defects and knots, and a third coat had to be applied. And to preserve well the wood and keep the things painted fresh and beautiful the process must be repeated frequently.

So it seems to me it is with our distribution and application of religion. We allow sin to run and grow until it becomes so ugly and distressing that we become alarmed. And we start out in great earnestness to "paint the town red," as the saying runs. Through our zeal and effort the whole community is awakened and everybody is primed with religion. This, for the time being, helps the looks and doings of things very much. This thin distribution of religion into the minds and hearts of the people begins to show in their homes, their lives, their places of business and in all their associations. But it is only the priming coat; the work is not thorough, not completed. And as a result its force and beauty soon fades away.

We noticed, in reading one of our late papers, the following on the Welsh revival, that was so prominently held up before the public not long ago, and has now so faded out that the people are asking, "What was the Welsh revival?" In answer to the question this editor says:

"With considerable zeal it spread to various parts of Europe and Asia with wild demonstrations, and not being accompanied by the necessary Bible teaching, full reign was given to the outward manifestations and a hilarity of feelings to the neglect of the real needs of the soul. Whatever good may have been in its early career, it is evident that the so-called Welsh revival is almost a thing of the past, and with its wild fire has passed away like dying embers, or like the ebbing of the ocean tide, which leaves its driftwood and rubbish on the beach as evidence that it has come and gone."

It was a case of thin painting. Only a prime coat was given. And is not this true of much of our religion to-day, as a whole and as a personality? We expect a very little bit of religious life and doing to spread over a very big surface. It, like weak tea and coffee, is so wonderfully diluted with weakness that both the flavor and color are hidden and lost. Our Christ-life is so small compared with our secular life that its efficacy and power are lost sight of, and we are measured by that which we make most prominent. It is like what a good brother said about a plate of soup set before him. He said: "This is called oyster soup, but it should be called water soup, because the bulk of it is water with a smack of oysters thrown in." So is too much of our religion. The bulk of it is business and worldlyism, with a smack of religion thrown in. And this is because we are too easily satisfied with the quantity—with the number of applications. We don't get enough to cover over, to leaven the lump. The application is too thin. The religion of Jesus Christ is the pure stuff. It will cover over, it will hide, it will kill and efface all of the ugliness and destructiveness of sin if we put it on thick enough. And there is plenty of it. All around and about us everywhere opportunities are afforded for its application. And if we don't have it in all of its fullness it is because we don't want it.

Is it not passing strange how easily we are satisfied with our religious attainments? Do you know this is true of our religion more than of anything else that touches our lives? It is true. We are not satisfied with water soups, skimmed milk and tasteless foods for our tables. Nor are we satisfied with prime coats on our buildings. No, a second and third coat must be applied so that every knot and defect is fully covered over. Why is this? Are our bodies and our buildings of more importance than our souls—our sal-

vation now and everlastingly? No, never! Let our religion be made thick enough to cover over all our sin, ugliness and worldliness, not so thin that it cannot be seen at all. H. B. B.

A NOTED BOOK FORGERY.

Death of the Author.

THE death of Rev. W. D. Mahan, of Boonville, Mo., recalls one of the most extraordinary literary forgeries ever attempted. Mr. W. E. Curtis, the gifted writer of the Chicago *Record-Herald*, through whose inquiries the imposture was revealed, quotes from the Columbia (Mo.) *Herald* the following facts:

"The death of Rev. W. D. Mahan, which has just occurred at Boonville, directs attention to a most remarkable literary controversy which involved a church in turmoil. Mr. Mahan was a Cumberland Presbyterian minister of good standing in the church. He was an interesting speaker, with no special pretensions to scholarship. In 1885 he left Cooper county, Missouri, where he had been preaching, stating that he was going abroad and would spend some time in Rome. Months passed and the Boonville Advertiser printed letters from him telling what he had seen and found in the Eternal City. Shortly after his return to Boonville he published a most curious book. It was a volume of some 200 pages purporting to be a translation from a manuscript which he had found in the Vatican library in Rome and translated into English. He gave to the book the title of "Acta Pilati" ("The Acts of Pilate"), and the manuscript, the account of the finding of which was given with much circumstantial detail, purported to tell of the trial of Jesus before Pilate by a writing of the time, giving an official record of the proceedings of the court.

"Then people began to wonder that this country preacher should have stumbled at the Vatican upon a manuscript of such transcendent importance. Rev. Dr. James A. Quarles, then of Lexington, Mo., now of Washington and Lee University, challenged the accuracy of the statements in the book. William E. Curtis, then, as now, correspondent of The Chicago Record-Herald, took the matter up, investigated it at Rome, and pronounced the manuscript spurious and the alleged translation a forgery.

"Mr. Mahan denied the charges, asserted the truth of what he had written. A church trial was called. The New Lebanon presbytery, of which he was a member, tried the case at length. Evidence was introduced to show that Mr. Mahan had never been to Rome, but that he had spent the months he was absent from Missouri on a farm in Illinois. The editor of the Advertiser showed that the letters that paper had printed were postmarked at a little town in Illinois. Mr. Mahan claimed that they had been sent there to be remailed. The verdict of the presbytery was practically unanimous, however, against Mr. Mahan. He was suspended from the ministry for two years. After the suspension he made no effort to return to the pastorate, but lived quietly at the home of his son-in-law, a hotel-keeper in Boonville. He declined to make any further statement regarding the part he had taken in the preparation of the book except to say when it was told him that the literary world pronounced it a forgery:

"Well, I have been a much deceived and a much persecuted man."

Mr. Curtis then follows, with an account of his efforts to ascertain the truth or falsity of the pretended discovery. He says:

"Mr. Mahan's book was published in Philadelphia and attained quite a large circulation. It was generally received as a fortunate discovery of historical evidence confirming the scripture account of the trial and crucifixion of our Lord. Many newspapers described it as an invaluable contribution to human knowledge. As I remember, Dr. Mahan explained in his preface that the original manuscript had been found by himself in the library of the Mosque of St. Sofia in Constantinople, where it formed a part of the remains of the archives of the Greek church handed down from the time of Constantine. Knowing that there is no library connected with the Mosque of St. Sofia and no literary archives of the Greek church, after consultation with Dr. Friedenwald, then in the Congressional Library at Washington and now in the University of Pennsylvania, I wrote Dr. Andrew D. White, then United States minister to Turkey. Dr. White replied promptly, confirming my own recollections, and further said that no such person as Rev. Mr. Mahan, of Boonville, Mo., had ever been seen in Constantinople by anyone connected with the legation or consulate or Robert College or by any of the missionaries or the representatives of the American Board of Foreign Missions. It was scarcely conceivable that an American Protestant clergyman would visit Constantinople without calling upon the representatives of his government or the members of his profession.

"The preface to the book also stated that the manuscript had been translated by the linguists in the library

of the Vatican, and that the original manuscript had been deposited there with the keeper of the archives.

"A letter from Father Ehrle, prefect of the library of the Vatican, stated that Rev. W. D. Mahan was entirely unknown there and that no person connected with the library had ever seen or heard of the "Acta Pilati" or any such manuscript. Nor had Father Ehrle ever heard of the publication.

"I then wrote to Boonville to ascertain something about the author of the forgery, and a complete account of the movements and career of Rev. Mr. Mahan was obtained, which confirmed the theory that his book was a fake. Nevertheless, it is almost incredible that a country preacher, with no special pretensions to scholarship, as his obituary states, should have produced so plausible a forgery, and it would be interesting to know how it was done. But so far as I have been able to learn, to his very last day, Dr. Mahan insisted upon the truth of his original story that the manuscript had been discovered by him in the library at St. Sofia, and had been translated at the Vatican in Rome."

The case is a remarkable one. The author died adhering to his declaration that the manuscript was discovered and translated as stated by him. He must either have been laboring under a strong mental delusion, or else having committed the forgery knowingly, clung to the falsehood to the end. Or is it barely possible that he told the truth? This seems past belief, for if he had, the original manuscript would be found where he claimed to have deposited it. Charity induces the belief that the man suffered from delusion. D. L. M.

THE GISH FUND BOOKS.

FIRST of all we wish to say that we are pleased to note that our ministers have of late been ordering so many of the books offered under the Gish Fund. The books are intended for them, to enable them to become more effective workers for him who died for them and all of us. There are, however, too many who have not availed themselves of the opportunity afforded; and they and their audiences have been the losers. Moreover, they have not obeyed the apostolic injunction to study to show themselves approved workmen. We hope that now, when there is such a good opportunity to study during the long winter evenings, those who have neglected to get the books will order them and use them to their own good and to God's glory. He who does not improve his talent to the extent of his ability is not a faithful servant. A preacher is not worthy of his office if he does not seek to become a soul-winner.

Many have ordered "The Young Preacher" and have been disappointed at not securing it on time. The fault is not ours, but the publisher's. A large number were ordered, but less than half the number were sent, and for some weeks we were unable to get more. We can only do our best and hope that such will not often be the case.

We have also been greatly disappointed in not getting Bro. Wayland's "Twelve Apostles" printed ere this. When the book is ready to send out, a notice will be printed in the MESSENGER. Orders that have been received will be filled as soon as possible.

Several orders have come for Bro. D. L. Miller's "Seven Churches of Asia," which we said some weeks ago was out of print. There should be more, and we hope to receive many orders for the book between now and Jan. 1. This is one of the books which we wish especially to commend to our ministers. It will be found helpful in many ways. The fate of these churches should spur each Christian on to greater effort.

Congregations calling to the ministry men of limited means can help them much by seeing that they are provided with all these books. The outlay is not great, and no investment will do the members more good. Books are helps, and should be provided for all not able to secure them without too much sacrifice. The money spent for good books for the preacher comes back many times over in better sermons, better pastoral work, better methods in all lines of church activity, and in more consecration, more love, more sacrifice, more souls won from the kingdom of darkness to the kingdom of light. Think of these things and then act accordingly. G. M.

NOT THE KIND.

WE are told of two preachers, who were once active, but are now absolutely indifferent. They will not preach and seldom attend church. Their only excuse is that the church refuses to render them any compensation for their services as ministers. There may have been a time when it would have seemed no more than proper that the church should come to the financial aid of these ministers, for they actually stood in need of some help, but since they have permitted themselves to become too indifferent even to attend the regular services, it must be evident, after all, that they are not the kind of men to be endorsed and moved forward in the ministry. There may be times when a congregation neglects her duty towards her ministers, but these ministers should not neglect their duty towards the church; especially should they not absent themselves from the house of God. A preacher in very needy circumstances, or who is hindered because of discouraging conditions, may now and then be excused for greatly limiting his labors in the pulpit, but there is no excuse for a man, in good health, absenting himself from divine worship. It is his duty to meet and worship with the saints, whether he preaches or not. The church ought to come to the assistance of men in limited circumstances, who give much time and attention to the interest of the church, but she has little use for preachers who will, from Sunday to Sunday, stay away from the house of God just because they are not paid for their preaching. They are not the kind of men to instruct and inspire a congregation of believers. Paul says: "Woe be unto me if I preach not the Gospel." He did not refuse to attend the regular services simply because he had to engage in tentmaking once in a while in order to pay expenses.

THE MESSENGER PREMIUM.

THE MESSENGER agents have a copy of our premium book, "The Other Half of the Globe," and are now calling on our patrons, asking them to renew their subscription and get a copy of the book. This is Bro. Miller's last work and we are sure that it will be appreciated by all those who are so fortunate as to become the possessors of a copy. We say again, as we have stated before, that the book is not for sale, it is to be used as a MESSENGER premium only. We are letting our readers have it at cost, forty-five cents, with the understanding that they pay their subscription in advance for the year 1907. The offer is a splendid one, being by far the best we have ever made. Thousands, who are not now taking the MESSENGER, will subscribe when they see a copy of the book, and for that reason it will be well to call the attention of your friends to our generous offer. The book is profusely illustrated, and for that reason will appeal strongly to the children and young people. The half-tones are new, and show some most interesting scenes in South Africa, China and Australia. Those who have not yet renewed their subscription will please do so at an early date, so as to get their book in good time. You will want something interesting to read these long winter evenings.

THE ALMANAC FOR 1907.

THE printers are completing their work on the Brethren Almanac for 1907. In addition to the regular calendar pages it will contain considerable reading matter, the names of all our ministers in this and other countries, the organization of the different district boards, a list of the Sunday-school secretaries and much other information, some along lines not heretofore given in this publication. It will also contain some interesting illustrations, among them a good picture of the auditorium in which the next Annual Meeting is to be held. A copy of this almanac is to be sent free to every regular subscriber of the MESSENGER. When you send your subscription, with remittance, you can rest assured that you are going to receive, by mail, a copy of the Brethren Almanac for 1907, in addition to the paper each week.

General Missionary and Tract Department

COMMITTEE:

| | | | |
|-------------------|----------|---------------------|----------|
| D. L. Miller, - - | Illinois | H. C. Early, - - | Virginia |
| L. W. Tester, - - | Indiana | C. D. Bonasack, - - | D. C. |
| | | John Zuck, Iowa. | |

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

OUR DISTRICT MISSION WORK.

The mission board of Northern Illinois and Wisconsin meets twice a year; once just before district meeting and again in November. At the recent meeting, held at Franklin Grove, there was much to consider. The district work in Wisconsin is almost wholly rural. A few members are to be found in the towns, but the bulk of the membership, which is not large, is to be found in the country. They have undertaken to clear farms in the timber, which is a slow business. Most of the farms, or prospective farms, are small, and as a rule the members are in rather limited circumstances. They have not had the advantages that most of us have had, and it is only in recent years that their children have had for improvement the opportunities which are supposed to belong to every child.

The congregations are for the most part made up of persons from neighboring States, though some are natives. The field is a peculiar one. For a good many years ministers from Illinois have been going up there and preaching. It would be interesting to know how many and who were converted and elected to the ministry there, only to seek homes elsewhere and leave the work still to be carried on very largely by men and women from abroad. If those who have gone away had remained and put forth their best efforts, the situation would no doubt be very different from what it now is. But they didn't, and the condition is to be met as it is. One thing we may depend upon, and that is, that the right kind of leadership will accomplish wonders. Some of the congregations were organized a generation or more ago, and some which used to be promising have for various reasons declined until there is little left. Yet not all left the State, but moved to other parts of it and to-day are to be found working as they have ability.

At Worden and Maple Grove the work is especially encouraging. In recent months several have come to the church, and it is probable that a good series of meetings at each place would result in a goodly number of conversions. The main effort will be to make a few places strong. The board is convinced that to try to do a little in many places and not much in any place is a sure way to fail. There may have been too much of that in the past, for it is not easy to resist the pleading of isolated members for meetings. One need only imagine how he would feel if he desired to have preaching for himself and his neighbors, and was refused. He may be to blame for locating where he is, but he is there and must receive some attention. Man was to blame for being in sin and away from God, but in spite of that Christ came to save him. So must we.

In Illinois the work that is under the direction of the board is almost entirely in the cities. Money is being raised by the Rock River church, assisted to some extent by Pine Creek, to build a house in Dixon. In less than a year it is expected that the house will be completed and a pastor located there. Then Sister Eva Trostle, who has been doing such effective work, will be transferred to some other city to open up a mission. The outlook is very encouraging, for fifty members live there, and people of the city say they want a church home with us when once they are satisfied that we are there to stay, which they cannot be as long as our services are held in rented halls.

Bro. P. R. Keltner is in charge of the Rockford mission. Since district meeting he has devoted a good part of his time to soliciting the congregations of the district for money to build a meetinghouse in the city. About half enough has been pledged, and it is likely that in the near future a lot will be secured. Then as soon as the rest of the money is raised the house will be begun and pushed to completion. There are not as many members at Rockford as at Dixon, and the place in which the meetings are held is not at all suitable. The house is sadly needed, and we hope the means for its erection will soon be forthcoming. We cannot expect to do much work in cities until the people are convinced that we are there to stay; and the religiously inclined do not like to go to halls used for the meetings of secret societies in order to worship. Yet that is in many places the best that can be done.

At Batavia Bro. J. M. Moore is located. The Brethren have a neat and convenient house of worship, and they are well and favorably known in the city. Faithful teaching and consistent living will be the means of building up the cause. There has been a good start made, and the members there realize that it is only a start, that the race is not finished but only begun.

There are other cities in which a few members of the church are to be found, but so far no work has been undertaken in them. In the near future something should be done to show the way of life in more places than we are now doing. But it is better to confine the board's efforts to a few places and strive to build them up to a self-supporting basis than to have two or three times as many weak city congregations. Unless we have in view city churches which can manage their own affairs, we may as well withdraw from the field. If our children are never to develop so that they can stand and walk alone, we are better off without any, for then we can give our attention to more profitable things, more useful things.

The district board is also trying to raise an endowment fund; something has already been given, and there are good prospects for more at no distant day. The object of the endowment is not at all that the next generation may not be called upon to give to the Lord's work; far from it. Rather is it that more effective work can be done than is now possible. We cannot be satisfied when so small a part of our field is occupied. We must take possession of it or be unfaithful and disobedient servants. Our problems are similar to those of other districts. The only thing for all of us to bear in mind is that the battle is on and that it will continue to the end of time. There will be successes and reverses. *We must not be discouraged by the latter, for temporary defeat of the faithful will be followed by final victory. Our Leader has gone ahead; our course is forward. Our time of service will soon expire. In the meantime let us be up and doing.

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"HE THAT HATH EARS, LET HIM HEAR." MATT. 13: 9.

This expression appears so many times in the words of our Lord as a conclusion to his various discourses, that it is likely to receive the neglect which we give to familiar things. Perhaps few of us have regarded this as a command; yet such it undoubtedly is, and one of the most important ones to us at the present time. Those Christians who wish to obey in all things the will of the Lord, can surely not afford to neglect this important command.

In these words, the Lord evidently refers to our understanding of spiritual things. He that hath the ability to search into and understand the spiritual truths that Christ teaches, let him use that power, and learn of him.

We are a long time in learning some very plain truths. One of them is that the possession of ability of any kind cannot be separated from responsibility for the use of it. Those who have ability to serve God in any way (and all have) are responsible for such service. This is plainly taught in the parables of the pounds and of the talents. How many of us take great comfort in the knowledge that we could, if we pleased, do splendid work of a certain kind for the Lord; although we are too busy with our worldly affairs, or too modest, to put ourselves forward for that work. Let us remember the Lord's words in conclusion of the parable of the talents: "Unto everyone that hath, shall be given, and he shall have abundance, but from him that hath not, shall be taken away even that which he hath." "And cast ye the unprofitable servant into the outer darkness; there shall be weeping and gnashing of teeth."

The ability to understand is certainly an important power. As a matter of fact, our value as workers for Christ depends much on our understanding of the Gospel. Christ spent three years in teaching it to the first disciples, giving them very little practical work to do in that time. Even then he did not consider them ready to go to work, but bade them wait for the gift of the Holy Spirit, who should guide them into all truth. How carefully he taught them, and how often he said, "He that hath ears to hear, let him hear." Christ knew, as we should know, that we need,—yes, must have,—the fullest possible knowledge of the Gospel to do good work for him.

Yet in spite of these facts: that we must use our abilities and especially to learn from the Lord, Christian people have lived for years ignorant of the Word. A surprising number of intelligent people have failed to learn the simplest spiritual truths. Young Christians, the sons and daughters of Christians, fill their minds full of everything else but spiritual truths—preparing for their lifework. What folly, what blindness to their real needs and to the will of the Lord! Will we never learn to take the advice of the Lord, as well as to obey his commands?

We all have the Word. It takes but a few minutes to read a chapter each morning, a little time for prayer; then let the time and thought that are wasted every day in thinking of unprofitable things be spent in meditation

on the Word read in the morning; and how soon we have a store of good things, bright gems of truth. Even the busiest of us can do this. Then think of the progress that can be made by those who have whole months of leisure in the winter, and a good Bible school at hand. "He that hath ears to hear, let him hear." Paul Mohler.

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A SPIRITUAL AWAKENING IN DAMASCUS.

Encouraging news comes from the missionaries of the Irish Presbyterian Mission at Damascus in regard to an interesting spiritual movement among the pupils of the Jewish and the Gentile mission schools. Mr. Fransen, an American evangelist who has been visiting foreign mission stations in various parts of the world, recently held some meetings in Damascus for the deepening of the spiritual life. According to the London Christian a deep impression was made when he addressed the senior pupils in some of the Presbyterian schools, as well as several public meetings in the church. The senior pupils of the Jewish boys' school attended and two of them were brought to an open confession of Christ, while all were deeply moved. A general spirit of inquiry came over all the boys of that school, and many came to the teacher to have the Scriptures explained to them, so that it became apparent that the Spirit of God was at work in their hearts.

At the same time, Jewish men hitherto almost unreachable, asked directly for the services of a Bible reader. An equally encouraging spiritual movement is taking place among the boys in the Gentile boys' school at Damascus. One of the Moslems was deeply touched, and the lady made a little meeting among themselves twice a week for Bible reading, prayer, and to hear short, religious papers written by one or two of their number. In the Gentile girls' school a similar movement has been going on and we trust will continue to spread throughout this ancient city.—Missionary Review of the World.

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HOW A LITTLE CHILD MAY LEAD THEM.

Recently, during a series of meetings at Constance, Ky., (a mission point), two little boys became very much interested. Each evening found them filling their places on the front seat. They delighted in supplying the people with song books and listened very attentively to the preaching of the Word. Both of the boys desired to unite with the church, but their parents, thinking they were too young, opposed their coming until they should get older.

Charley, the older of the boys, became very much concerned about his mamma who seemed so very careless and indifferent about that most needful thing, the salvation of her soul. And each evening before retiring he would kneel beside his couch and in his mother's presence he earnestly prayed for her conversion and that she might become interested in the meetings.

Finally, one Sunday afternoon, as the meetings were nearing a close, the little church was quite filled with those awaiting the baptismal scene. And before the examination of the applicants, as an invitation song was sung, in the rear of the church was seen a woman from whose eyes were rolling great tear-drops. A struggle was going on within. But, presently, with a determined look, she removed her hat pin, threw her hat on the seat beside her, arose and went forward in triumph over the enemy. And among the five applicants who were immersed in the Ohio river that beautiful Lord's Day was Charley's mamma, for whom he had so earnestly prayed. She said the prayers of her little boy were too much for her. She could not stand it any longer. May our heavenly Father abundantly bless the promising boys and girls of Constance, that they may accomplish much for him!

Ida Erbaugh.

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MINNEAPOLIS MISSION.

There has been a great deal of sickness in North Minneapolis this fall, many cases of diphtheria and a number of deaths. One of our little Sunday-school girls, Loella Hill, was called away by this dreaded disease.

Our Sunday school is gradually growing and preaching services are fairly well attended.

We are expecting Bro. J. H. Cakerice, of Whitten, Iowa, with us, who will conduct a series of meetings, beginning Sunday, Nov. 25. We ask the interest and prayers of our brethren and sisters, that much good may be done here.

We are glad to say that we have been kindly remembered by a number of our aid societies, who have sent us both cash donations and boxes of good, warm clothing, which has enabled us to help a number of poor people.

We trust that these donations will continue to come as the cold weather will demand much. Shoes and underwear, also coats for children from six to twelve years of age will be needed.

We ask you again to pray for the work at this place.

Cora M. Brubaker.

1210 25th Ave. N., Nov. 18.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Reedley church met in council Oct. 6, with Eld. D. L. Forney presiding. Plans for a church building were submitted and solicitors appointed to solicit funds. Up to date about \$1000 has been subscribed. As our lots are paid for we feel quite hopeful of having a new meeting-house soon. Our series of meetings opened Oct. 29, conducted by Bro. Andrew Hutchinson, who delivered nineteen sermons. Six precious souls made the good confession. A sisters' aid society was organized Oct. 18 and convenes every Thursday afternoon; Christian Workers' meeting each Sunday evening at 7. Quite a number of members have located here during the past six months and others contemplate doing so in the near future. —Mary E. Shaffer, Reedley, Cal., Nov. 23.

IDAHO.

Idaho Falls.—Church met on Thanksgiving and enjoyed a very interesting service. The sum of \$8.45 was collected for mission work. Our Sunday school is evergreen and continues with interest. Last quarter closed with an average attendance of sixty-five. We have two preaching services each Sunday with good interest. We hope to organize a Christian Workers' meeting soon. The church has arranged to have a series of meetings to begin the third week in December. Bro. L. E. Keltner is to do the preaching. The church engaged in special prayer at Thanksgiving service for the sailing missionaries. —W. D. Byer, R. F. D. 4, Idaho Falls, Idaho, Nov. 30.

ILLINOIS.

Batavia.—The evening of Nov. 25, Sister Mabel Kennedy, from St. Joseph, Mo., gave us an earnest talk concerning the work at that place. We decided to have our Thanksgiving offering taken the same evening and go for the support of the workers there. The amount collected was \$17.23. On Thanksgiving day we had our regular services at the church and indeed we had great reasons for rejoicing. Dec. 2 begins our series of meetings, to be conducted by Bro. P. F. Eckerle, of Lanark, Ill. —Ella Moore, 238 Park St., Batavia, Ill., Nov. 30.

Dixon.—In spite of a steady downpour of rain, Nov. 25, we had an attendance of twenty-three at Sunday school and church. Bro. John Heckman, who is chairman of the mission board, and Bro. Grant Mahan, who is secretary-treasurer, were with us in our forenoon services. Bro. Heckman gave us a sermon that was very helpful to all. We appreciate very much having brethren and sisters visit us in any of our services. It would be a very great help to us if more of the brethren and sisters from the congregations of which we are a part, would visit us often. —Eva L. Trostle, 113 Madison Ave., Dixon, Ill., Nov. 28.

Kaskaskia church met in council Nov. 10, our elder, D. T. Wagner, presiding. We had services at the church to-day. Bro. Wagner preaching a good Thanksgiving sermon. —Mary Waddelow, Beecher City, Ill., Nov. 29.

Lanark.—Last Sunday was our special Sunday-school day, when an extra effort was made to have every member of the Sunday school present, but the weather was very inclement and many were unable to be present; however, there were one hundred twenty-three in attendance. After the Sunday school Bro. Trout delivered an anniversary sermon, having been with us eleven years that way. The Mt. Morris Mission Band conducted the evening service. Services were conducted at the church Thanksgiving day; the offering amounted to \$25.26. Owing to the fact that Bro. M. M. Sherrick is unable to assist us in a series of meetings during the holidays, Bro. Geo. L. Studebaker has been engaged in his stead. —Maud Newcomer, Lanark, Ill., Dec. 3.

Mansfield.—Thanksgiving day we had a general social service in which several took part. At the close a collection was taken for the Chicago mission, amounting to \$6. At night we had a Christian Workers' program, arranged especially for the occasion. All did their part well. The meeting was well attended by outsiders. Another offering was taken at night for Christian Workers' mission fund, amounting to \$2.23. We rejoice to see so many of our young people becoming so enlivened in the good work of the Lord. T. A. Robinson, Mansfield, Ill., Nov. 30.

Pleasant Hill church met in council Nov. 24. Two letters of membership were received. One dear sister was elected back into fellowship. Bro. Otis Stutsman was elected president of our Christian Workers' meeting. Both Sunday schools were reorganized with Bro. Harvey Brubaker superintendent and Bro. Jonas Bowman assistant of the Pleasant Hill Sunday school, and Bro. Alvin Fite superintendent and Bro. J. Z. Bechtold assistant of the Girard Sunday school. Our love feast, Nov. 9 and 10, was well attended. Our series of meetings, conducted by J. W. Lear, closed Nov. 13. Sixteen dear souls came out for Christ, and were baptized; some quite young and some in the decline of life. Three were reclaimed. All were greatly encouraged. —Ada V. Snell, Virden, Ill., Nov. 26.

Wadams Grove.—Our council was held Dec. 1. Eld. P. R. Keltner was with us. We reorganized our Sunday school by electing Brethren Frank Starr and Jacob Lutz superintendents. Eld. J. E. Miller, of Mt. Morris, Ill., will conduct a Bible term for us during the holidays at the Louisa church. Three certificates were granted. We took up a collection for the home mission, at our Thanksgiving services, which amounted to \$14.67. —Albert Myers, Wadams Grove Ill., Dec. 3.

INDIANA.

Anderson.—A council was held last Saturday evening, with Eld. M. Smeltzer presiding. Bro. Daniel W. Bowman was installed a minister and Elder Smeltzer chosen to serve as elder for a term of three years. Bro. Jacob Swoveland gave us an excellent sermon yesterday. The interest continues good. —J. S. Alldredge, Anderson, Ind., Nov. 26.

Cedar Creek.—About sixty communed at our recent feast. Brethren Jeremiah Gump, Dorsey Holdgren and others were present. This is the home of Eld. Jacob Gump, deceased. Many of the old fathers have gone to rest. —J. H. Miller, Goshen, Ind., Nov. 30.

Elkhart City church closed a very enjoyable revival meeting, conducted by Bro. J. Edson Utery. He came to us Nov. 12 and preached seventeen sermons. Tues-day

evening, Nov. 27, he baptized fourteen precious souls, mostly our Sunday-school scholars. We hope we may soon have a minister located here to look after the work. Bro. Utery's sermons were listened to by large, attentive audiences, and many more were near the kingdom, but he had to leave us for other fields. —S. C. Kindy, Elkhart, Ind., Nov. 30.

Four Mile.—Bro. Aaron Moss came to us Nov. 3 and remained until Nov. 26, preaching twenty-four sermons. Two precious souls came out on the Lord's side and were received into the church by baptism. —Ethel Brower, Kitchell, Ind., Nov. 28.

The Fountain church met at the churchhouse to spend Thanksgiving day, taking our dinners that we might devote the day to thanking our Lord for all his blessings. We opened our meeting at 10 A. M. Then followed short speeches on our several topics. After dinner our meeting grew in interest. The house was pretty well filled. This was the first Thanksgiving meeting conducted in this way. We took up a collection for our own church, to help pay the debt, amounting to \$3.30. This meeting was conducted by the writer. —Luther Bedel, R. F. D. No. 2, Holton, Ind., Nov. 29.

Lick Creek.—Our series of meetings, conducted by Bro. C. B. Smith, began Nov. 11 and closed on Thanksgiving day. The members were awakened to their duty. Two were reclaimed, fourteen baptized and three await baptism. Our elder, Bro. D. F. Hoover, was with us a week during the meeting. We were indeed glad for his presence and help. Two of the three who are applicants for baptism gave their young lives to the service of the Master on Thanksgiving day. The Thanksgiving collection amounted to \$34.44. —Bessie Kieffaber, Coal City, Ind., Dec. 1.

Logansport.—The members at this place met at the union hall Nov. 16 and effected an organization, the church to be known as the First German Baptist Brethren church of Logansport. Officers were elected. The committee sent from district meeting to help organize were Bro. Frank Fisher, Bro. David Dilling and Bro. A. G. Crosswhite, Bro. Crosswhite acting as moderator. Every member seemed willing to work and build up the cause at this place. We continue our prayer meetings, and are much benefited. —E. H. Grassmyer, Logansport, Ind., Nov. 25.

Middletown.—We are now having a series of meetings, conducted by Bro. L. T. Holsinger at our church two and one-half miles east of town, commencing last night. Last Sunday, Bro. Henry Sink preached for us at Middletown, assisted by Bro. Henry Fadely. Bro. Moses Smeltzer conducted a series of meetings for the members in Ripley county. Three were added to the church. —Florida J. E. Green, Middletown, Ind., Nov. 25.

New Paris.—We met Nov. 24 for the purpose of organizing what was formerly a part of Union Center district, having divided the district two weeks previously for the purpose of doing more and better work in the same territory. The new organization has been named Maple Grove, the Sunday school, formerly Pleasant Grove, taking the same name. For elder, Bro. Eli Roose was chosen; for correspondent the writer. We are without a minister, but our kind neighbors have promised to help us till the church is stronger. Our next council meeting will be the third Saturday in December. —Clara E. Stouder, New Paris, Ind., Nov. 27.

Pleasant Valley.—At the close of the meeting Nov. 25, one precious soul was received by baptism. Thanksgiving services were held to day at 10:30 A. M. A collection of \$15.22 was received for missions. —J. H. Schrock, Middlebury, Ind., Nov. 29.

Pleasant Dale church met in council Nov. 24. Eld. D. M. Byerly acted as moderator. Church decided to secure the services of a minister to hold their next series of meetings, which will be in next October. We also appointed services for Thanksgiving day and decided to take a special Thanksgiving collection to be used to help support a foreign missionary by the middle district of Indiana. —Jesse S. Byerly, R. F. D. 2, Decatur, Ind., Nov. 26.

Salem church is in the midst of a series of meetings. Bro. I. L. Berkey is conducting them. Our love feast, Oct. 26, was as good as was ever witnessed. Our council will be Dec. 1. —Sarah A. Hapner, R. R. No. 17, Box 94, Donaldson, Ind., Nov. 26.

Somers.—We had a spiritual Thanksgiving feast given by Bro. J. D. Rife. A Thanksgiving offering was taken up, which amounted to \$3.55. Bro. H. L. Fadely, of Middletown, Ind., will hold a series of meetings at the Cart Creek house, beginning Dec. 15. —Elzworth Weimer, R. 9, Box 57, Wabash, Ind., Nov. 29.

Spring Creek.—Thanksgiving day we had services. Bro. Daniel Snell did the preaching. A collection of \$6.15 was taken up for the poor. Since our last report one dear soul was baptized. —Nora Ross, Kinzie, Ind., Dec. 1.

Springfield.—Bro. J. W. Kitson began a series of meetings here Nov. 3, closing Nov. 25. Thirteen were baptized; five Sunday-school scholars, among them was our dear son. This was one of the best meetings that ever was held in Springfield district. —Etta Elson, Wawaka, Ind., Nov. 26.

Yellow Creek church met in council Nov. 24, our elder, Hiram Roose, presiding. Three letters were granted. Our present Sunday-school superintendents were reelected. One precious soul was received by baptism since the close of our protracted meeting. —Amanda Miller, Goshen, Ind., Nov. 26.

IOWA.

Brooklyn church met in council Nov. 24, with Eld. I. W. Brubaker in charge. We decided to have a series of meetings as soon as we can secure a minister to hold them. Bro. W. H. Hood was with us, and expects to come back the fourth Sunday of December. —Rose Connell, Brooklyn, Iowa, Nov. 26.

English River church met in council Nov. 24. The time of the solicitors for home and general mission work having expired, the former ones were reelected, except one who had other important duties upon him, when another one was elected in his place. We decided to have a series of meetings at each house sometime next fall. Since the death of Eld. C. M. Brower the church has been without a regular foreman. They unanimously decided to hold both the younger elders which they now have equal and responsible for the care and government of the church. Some steps were taken to install a better heating and lighting system in the south house. Bro. J. H. Brower was

elected to the ministry, and Bro. H. W. Coder to the deacon's office; with their companions they were duly installed. Bro. S. F. Niswander, formerly of this place but now from Oklahoma, was here and gave us some good sermons. —Peter Brower, South English, Iowa, Nov. 26.

Kingsley church met to-day at west house for preaching service at 11 o'clock. At the close of the service a Thanksgiving offering was taken, which is to be given to an aged, isolated, invalid brother. After having dinner at the church, the church convened in council. The attendance not being large on account of the threatening weather, some business was postponed. Six letters of membership were granted. We expect Bro. Hoff to conduct a Bible term at the east house, beginning Dec. 15. —J. J. Tawzer, Kingsley, Iowa, Nov. 29.

Notice.—Through neglect, I failed to report the recovery of my valise lost at the time of our district meeting, thereby recovering all my reports of the work in this district as district Sunday school secretary, for which we are duly grateful. —Mrs. S. B. Miller, Cedar Rapids, Iowa, Nov. 30.

KANSAS.

Mt. Olive.—Eld. Leonard Wolf preached to a small congregation at this place on the fourth Sunday of November. As Christ and the apostles did, he used many illustrations. —Henry Shideler, McCune, Kans., Nov. 27.

North Star congregation met in council Nov. 24. Our Sunday school was reorganized with John Flory superintendent and S. F. Niswander assistant. We decided to have services on Thanksgiving day morning and evening; also preaching on Christmas day, and program for young folks and children at night. —Daniel Niswander, R. F. D., Caldwell, Kans., Nov. 27.

Wade Branch church met in council Nov. 24. Our elder, R. F. McCune, presided. Sunday-school officers were elected, with Sister Emma Myers superintendent, and Bro. Frank Royer assistant. —Pearl Myers, R. R. 1, Box 43, Paola, Kans., Nov. 27.

LOUISIANA.

Roanoke church met for public worship at Roanoke on Thanksgiving at 11 A. M. A good meeting was enjoyed by a fair attendance. A collection to the amount of \$62.25 was taken. We decided to give the same to Chicago and Kansas City missions. This contribution makes about \$1 per capita for our membership. —J. I. Miller, Roanoke, La., Nov. 30.

MARYLAND.

Accident.—A devoted congregation met at the Center house for Thanksgiving services. Brethren S. A. Miller and Jeremiah Beeghly gave us a wholesome instruction. After the preaching a splendid contribution to the mission cause was made. —J. C. Beahn, Accident, Md., Nov. 29.

Edgewood.—A series of meetings, conducted by Bro. A. L. B. Martin, began Nov. 4 and closed Nov. 21. Eight were baptized. We have Sunday school and Christian Workers' meeting at this place each Sunday. Our Sunday school in New Windsor continues during the winter. Bro. Keltner preached for us last Sunday. —Minerva Roop, New Windsor, Md., Nov. 27.

Glade View.—Bro. Jonas Fike came to us Nov. 19 and delivered eight very interesting sermons. We feel that he has strengthened the church spiritually. —Ira C. Miller, R. F. D. 2, Oakland, Md., Nov. 29.

MICHIGAN.

Black River.—Bro. Rairigh, our elder, and Bro. S. F. Sanger, of South Bend, Ind., were with us over Saturday and Sunday before Thanksgiving. We had a special council on Saturday. Bro. Sanger preached two good sermons for us on Sunday. We had exercises at the church on Thanksgiving day, given by our Sunday-school scholars and young people. We had an offering of \$1.51 to be used as missionary money. Our Sunday school is growing, and we have preaching once each Sunday. —Ellen Stoneburner, R. F. D. 2, Bangor, Mich., Nov. 30.

Woodland.—We have just closed a very interesting series of meetings, conducted by Bro. Ezra Flory. We had a very spiritual meeting and the members have been strengthened. Our brother preached thirty-three sermons, including two meetings conducted at the homes of sick; he also conducted a very interesting children's meeting and helped us in our Christian Workers' meeting. Ten came out on the Lord's side and were baptized and a sister was reinstated. Nov. 17 was our love feast. Eld. S. W. Blocher and wife, from Union City, Ind., were present at the feast. Bro. Blocher officiated. Elders Isaac Rairigh and S. M. Smith, of Thornapple district, and Eld. Henry Smith, of Sunfield district, assisted in the meeting. Today we were favored by a sermon from Eld. S. W. Blocher. A collection of \$18 was received and it was decided to send it to the world-wide fund. A few weeks ago Bro. Levi Eby, from Ft. Wayne, Ind., was present at our council meeting. —Anna Christian, Woodland, Mich., Nov. 29.

MINNESOTA.

Lewiston church just closed a very interesting series of meetings conducted by Bro. J. E. Keller, of Tipton, Iowa. I closed with a very enjoyable love feast. Bro. Chas. Hilary and wife, from Winona mission, were with us at the feast. One came out on the Lord's side. —Addie Wirt, Lewiston, Minn., Nov. 30.

Worthington church met in council Nov. 24, with Bro. J. J. Filbrun as moderator. Two letters were granted and one young sister was restored to fellowship and was also granted a letter. Our elder's time having expired, C. S. Hilary was chosen elder for the coming year. We decided to have a singing class sometime during the winter. We will hold our love feast Thanksgiving evening and our series of meetings will begin the following evening. —Minnie Schechter, R. F. D. No. 5, Worthington, Minn., Nov. 26.

MISSOURI.

Oak Forest.—Nov. 24 the members met in council. Bro. B. B. Hylton acted as moderator, our elder being absent. One of our ministers, Bro. Frank Goehner, and wife were granted church letters. They go to the Topin, Mo., mission. One dear sister joined by letter not long since. Saturday evening Bro. Hylton preached; also Sunday at 11 the Brethren preached. —Nannie A. Harman, Denlow, Mo., Nov. 25.

Peace Valley church met in special council Nov. 24, preparatory to our love feast. In the evening, forty-six brethren and sisters surrounded the Lord's table. One

year ago, at our first love feast held in our new house, twenty-four communed. Our little band is still increasing. Two precious souls, Brother and Sister Hans, of Attie, Mo., were received into fellowship by baptism at our council meeting. Brother Orrin and Brethren J. B. Hylton and Kline from the Fairview church were with us. Bro. Orrin officiated. Brethren Orrin and Hylton will remain with us in a series of meetings.—F. E. Cochran, R. R. 2, Box 44, West Plains, Mo., Nov. 26.

NEBRASKA.

Beatrice.—We enjoyed a splendid Thanksgiving service to-day. An informal meeting was conducted by Eld. Boserman, in which each one was given an opportunity to tell something for which he was thankful. Following this was a sermon by Eld. Miller, of Lincoln, who is conducting meetings here. Some of the friends from the North church worshiped with us to-day. They helped in the collection, which is to go to the poor fund of the State.—E. J. Kessler, Beatrice, Nebr., Nov. 29.

NORTH CAROLINA.

Winston-Salem.—Nov. 18 Bro. H. J. Woodie commenced a series of meetings at the Fraternity church, Forsyth Co., N. C. Nov. 21, Bro. W. H. Robertson officiated. The time the services commenced it began to snow and snowed until late in the night. The meetings continued the entire week and closed Sunday night with an address on the principles of peace by Prof. Blair of the Friends or Quaker church from Guilford College, N. C.—C. R. Faw, 723 South Liberty St., Winston-Salem, N. C., Nov. 27.

NORTH DAKOTA.

Ray.—Bro. S. S. Petry, of Berthold, began a series of meetings at the home of Bro. Calcsy, Nov. 10. On account of bad weather he was compelled to close the meetings Nov. 14. Those interested were encouraged. Bro. Keeline, who had been elected to the deacon's office at our late council, was installed Nov. 11.—Morris Lough, Ray, N. Dak., Nov. 24.

OHIO.

Baker.—We have enjoyed a season of refreshing at the Baker church. Bro. J. W. Fidler came to us and continued till Nov. 18. Eleven came out on the Lord's side and were baptized.—Mary Roberts, Harrod, Ohio, Nov. 25.

Beech Grove.—Members met in special business meeting Nov. 24. Bro. Andrew Petry was elected to the ministry. Eld. Abram Brumbaugh officiated in the installation services. Eld. Jos. Longenecker preached for us in the evening, also on Sunday.—Irvin Royer, R. D. 2, New Madison, Ohio, Nov. 25.

Fostoria.—Our band of workers gathered at the church this morning in a Sunday-school capacity. After Sunday-school we listened to a Thanksgiving sermon by our pastor, Bro. G. A. Snider. A Thanksgiving offering was taken, which amounted to \$8.38, with more promised. We decided to turn the money over to the building fund, to build a much-needed churchhouse.—J. H. Painter, 614 W. Tiffin St., Fostoria, Ohio, Nov. 25.

Greenville church met in council Nov. 22. Eld. John Christian assisted in the work. Church officers were elected for the coming year; also Sunday-school officers; Sister Hollinger superintendent, Bro. Cable assistant. Officers for the Christian Workers' meetings were also elected. Two letters of membership were given.—Mrs. Anna Wiltner, Greenville, Ohio, Nov. 24.

Lima.—Bro. D. W. Crist, of Missouri, closed the series of meetings here Friday night, after preaching to us sixteen evenings. Seven precious souls were received into the church by baptism. Thursday evening our love feast was held. It was a joyous love feast, as the seven converts surrounded the Lord's table for the first time. The ministering brethren with us were S. Driver, G. W. Eavey, M. Alva Long, J. A. Guthrie, Bro. D. W. Crist, D. D. Thomas and our pastor, Ira E. Long. Bro. D. W. Crist officiated.—Minnie Jacobs, 325 South Pine St., Lima, Ohio, Nov. 24.

Middle District.—Bro. D. P. Sollenberger preached for us Nov. 25, at 10:30 A. M. One letter was granted. We had a small but very good meeting.—Jos. H. Stark, R. F. D. 1, Box 79, Tadmor, Ohio, Nov. 26.

Middle District.—Bro. D. C. Hendrickson, of West Milton, preached the Thanksgiving sermon for us. A collection was taken for the Brooklyn meetinghouse, which amounted to \$8.03. Our council meeting will be Dec. 13, at 10 A. M.—Jos. H. Stark, R. F. D. 1, Box 79, Tadmor, Ohio, Dec. 1.

Prices Creek.—In the correspondence of last issue of Messenger pertaining to the series of meetings held at the Castine house, it was stated that one was received into the church. There were no accessions. Please make the correction.—Herschel Weaver, R. 1, West Manchester, Ohio, Nov. 26.

West Dayton.—Last night nearly two hundred brethren and sisters gathered around the tables of the Lord to celebrate and commemorate our Lord's death. It was the largest and one of the most impressive in five years. Bro. F. F. Holsoppe officiated. Bro. D. Wine and A. S. Rosenberger. Our series of meetings grow in power and interest; four have been baptized and others are near.—Chas. A. Bame, Dayton, Ohio, Nov. 30.

OKLAHOMA.

Monitor church met in council Nov. 17, preparatory to our love feast, which was Nov. 24. Thirty-five surrounded the Lord's table. Bro. L. E. Fahmy officiated. Bro. Fahmy came to us Nov. 10 and preached thirteen sermons. One was baptized. Since our last report two young men gave their hearts to the Lord and were baptized.—Sue Gordon, R. D. 7, Nashville, Okla., Nov. 27.

Prairie Paradise church met Nov. 24 for the purpose of holding an election. Bro. Isaac Williams and Bro. John Nininger were chosen deacons, and they with their wives were installed. After the election our love feast services followed. About sixty members surrounded the tables. Bro. A. W. Austin officiated. Among the visiting members were Bro. O. H. Austin and Bro. J. C. Neher, wife and daughter. Bro. A. W. Austin gave us two interesting discourses on Sunday. On Thanksgiving we had services, but on account of rainy weather not many were present. We held a collection for the world-wide missions. We received a little over ten dollars.—Lula M. Wolfe, R. No. 1, Coyle, Okla., Nov. 29.

PENNSYLVANIA.

Back Creek.—As a result of our meeting held at the Union church two have concluded to unite with the church and others are counting the cost of doing so. Bro. Samuel Stouffer did the preaching. Our collection on Thanksgiving was given to the communion of our congregation.—J. B. Oellig, Mercersburg, Pa., Nov. 30.

Chiques church met in council Nov. 24. One letter was granted. We expect to commence a series of meetings Dec. 22 at Chiques. Bro. J. Y. King promised to labor for us.—Henry S. Zug, Mastersville, Pa., Nov. 28.

Lancaster church held its love feast Nov. 11. In the morning we had a children's day service. We had addresses by visiting brethren and appropriate singing and speaking by the children. Besides our home preachers, those with us during the services of the day were S. R. Zug, J. Myers, S. H. Hertzler, W. C. Fasnacht, M. G. Foreney and R. P. Bucher. The visiting ministers preached for us. Eld. S. R. Zug officiated at the communion. Every place was taken at the tables. On Thanksgiving evening we will hold a Thanksgiving service.—Emma C. E. Landes, 219 College Ave., Lancaster, Pa., Nov. 25.

Philadelphia (First Brethren church).—We had with us Sunday evening, Nov. 11, Bro. P. H. Beery, of Covington, Ohio, who gave us a very excellent sermon. Since our last report three more precious souls from the Bethany mission, 3351 Kensington Ave., under the leadership of Brother and Sister S. B. Croft, were baptized.—Sallie B. Schnell, 1544 N. Marine St., Philadelphia, Pa., Dec. 1.

Pleasant Hill.—Our new house at this place will be dedicated Dec. 16. Bro. D. S. Clapper will preach the dedicatory sermon, and if nothing interferes he will preach for us a week or two following the dedication. Services will be held in the old house Saturday evening, Dec. 15.—W. H. Meyers, Somerset, Pa., Nov. 26.

Raven Run.—The series of meetings, conducted by Bro. J. J. Shaffer, closed with two added to the church by baptism, and one awaiting baptism. Our love feast was held Nov. 17. About seventy-five surrounded the Lord's table. Bro. D. A. Stayer officiated.—Sadie V. Reed, R. F. D. No. 1, Sardis, Pa., Nov. 30.

York.—Our services on Thanksgiving day were very interesting. Our elder had arranged an improved plan in holding this service. Any member had the privilege of giving a short talk on the subject of "Thanksgiving." Many short talks were given. The meeting was interesting because of the variety of speeches. We think this a grand improvement over the usual way of conducting the services.—Abram Hershey, York, Pa., Dec. 1.

TENNESSEE

New Hope.—Bro. A. M. Laughlin, of Erwin, Tenn., came to us Nov. 10 and commenced a series of meetings, continuing until Nov. 30. He preached thirty-nine sermons. Nine precious souls came out on the Lord's side. Seven were received into the church by baptism, two await this rite. One applied to be restored. The church at this place has been much strengthened. The meetings closed with good attendance and interest.—A. T. Hilbert, R. R. 7, Jonesboro, Tenn., Dec. 1.

TEXAS.

Saginaw church met in council Nov. 25. The regular missionary collection was taken. We could not have a Thanksgiving meeting, so took our offering at this meeting. Letters were granted to a deacon brother and wife, who will shortly move to Oklahoma. One member requested to be reinstated, and to receive a letter, which was granted, as she had moved to Oklahoma. Her husband was reinstated at a former meeting and granted a letter. One paper for Annual Meeting was sent to district meeting. Eld. A. J. White was elected delegate to district meeting in Louisiana. As our clerk is moving away, Bro. C. C. Bowman was elected to fill the vacancy.—M. C. Wrightsman, Saginaw, Texas, Nov. 26.

VIRGINIA.

Bethlehem church met in council Nov. 24, with Eld. D. A. Naff presiding. Bro. D. N. Eller, having begun a series of meetings at this place Nov. 23, gave a very interesting talk. We decided to give the Thanksgiving offerings to the home mission in part and the rest to the India missions. It was decided to close our Sunday school at the close of the year.—M. C. Peters, Boone Mill, Va., Nov. 26.

Callaway.—Nov. 14, Eld. Riley Flora and the writer went to Snow Creek, a mission point about twenty-eight miles distant, and had a communion. Thirteen communed. Bro. Flora preached nine sermons. Three young sisters were baptized; one was reclaimed, and two applicants await baptism. The members seemed very much encouraged.—George Bowman, Callaway, Va., Nov. 30.

Elk Run.—Five were baptized at the Belle Valley house, a result of some meetings conducted by Bro. D. C. Zigler, one of our home brethren. Bro. H. G. Miller, of the Beaver Creek congregation, began a series of sermons at the Elk Run house, Nov. 11. On account of inclement weather and sickness the meetings were closed the evening of Nov. 19; eleven sermons. We met for services in the Elk Run house on Thanksgiving day. Some means were contributed for the benefit of the Staunton Brethren.—D. H. Smith, R. R. 3, Mt. Solon, Va., Dec. 1.

Flat Rock.—Our deferred council will convene at Flat Rock Dec. 15, at 10 A. M., with one session only. The Flat Rock new church is now ready for the painters. The Flat Rock Sunday school, which was moved to the schoolhouse near by after the old church was torn down, is progressing nicely under the superintendency of Bro. J. D. Shaver.—J. D. Wine, Forestville, Va., Nov. 28.

Free Union.—A series of meetings was held at Lower Union church by Bro. S. D. Miller, beginning Oct. 29 and continuing until Nov. 6. There were large congregations. Our communion meeting was held at Locust Grove church, Oct. 13, with good attendance. Bro. D. S. Flory officiated.—Martha G. Via, Free Union, Va., Nov. 26.

Mill Creek.—Bro. Geo. W. Flory, of Bridgewater, Va., began a series of meetings at the Mill Creek church Nov. 3 and closed Nov. 25, preaching twenty-eight sermons. Twenty-nine souls confessed Christ and were buried with him in baptism. Bro. Flory is yet a young man in the ministry, but spends the greater part of his time preaching. Sister Flory was with us a few days also. Bro. D. B. Wampler preached our Thanksgiving sermon Nov. 29, after which a collection for missions was held, resulting in

about forty dollars.—J. P. Diehl, R. F. D. 1, Harrisonburg, Va., Nov. 30.

Manassas.—Nov. 17 we had a very enjoyable communion. Eld. M. G. Early officiated. We had services on Thanksgiving day. Collection for the orphanage in our district (Second District of Virginia), was taken, amounting to \$6.50.—E. E. Blough, Manassas, Va., Dec. 1.

Middle River church held public services on Thanksgiving day, and were well entertained by Brethren Levi Garber and A. B. Early. At the conclusion of the meeting we held a public collection for a Thanksgiving offering, which amounted to a little over twenty-five dollars. The church decided to use the most of it to furnish the churchhouse in Sugar Hollow, in Albemarle county, and the balance to go to the state board.—J. F. Miller, Grottoes, Va., Nov. 30.

Pleasant Valley.—Bro. C. D. Hylton came to this place Nov. 10 to hold a series of meetings and conduct some Bible work. He began preaching Nov. 11. On Monday the Bible work began. Five days during the week were spent in Bible work. Preaching at night. On Saturday, Bro. Hylton gave a talk to the children that was much enjoyed by all. Saturday evening, Bro. W. A. Egan joined him and continued until Nov. 22. Eight days were spent in Bible work with an enrollment of seventy-five students. Sixteen sermons were preached. Eight made the good confession; sixteen of them were baptized during the meetings; and one that had applied for membership before the meetings began and one since. Michael Reed, R. F. D. 3, Box 31, Floyd, Va., Nov. 28.

WEST VIRGINIA.

Prince.—Bro. Crouse, after a spell of fever, has got up again. He came back to our place Nov. 17 and preached eleven sermons. One came back to Christ. Bro. Crouse had the very best of attention. Bro. Crouse will preach for us once a month. Thomas Harrow, Prince, W. Va., Nov. 27.

WISCONSIN.

Hannibal.—Wife and I visited this place and gave them two services Nov. 25. One expressed a desire to go with us, he had once been a minister in the Methodist church. We took an offering for the world-wide missions, \$1.30. It rained all day and at night, yet we had a good service and a request to come again. L. D. Van Buren, Harro, Wis., Nov. 29.

CORRESPONDENCE

"Write what thou seest, and send it unto the churches."

FULTON AVENUE CHURCH, BALTIMORE, MD.

Thanksgiving day is here. In Baltimore the sun is shining clear and bright. After a busy morning in the office we wended our way to the Fulton Avenue church for special Thanksgiving service. Brethren W. L. Miller and J. A. Smith conducting the service. Special offering for home work amounted to \$10.30. At the close of service another young man was baptized.

Nov. 11, a young man gave up his lodge and put on Christ in baptism at this place. His wife is also an applicant to be baptized in the very near future, the Lord will mg.

Monday we received a box of nice clothing from the Sisters' Aid Society of Timberville, Va. God bless these loved ones who thus help us clothe so many needy Sunday school scholars.

As time rolls on our responsibility to God and our beloved Brotherhood increases. We count ourselves happy in laboring for our beloved Brotherhood, who have confided in us even to the extent of placing over \$8,000 in our hands for establishing a church home in this part of Baltimore City.

We thank God that faith in the future gives gridding power for the present. God bless all who have had a part in bringing our work up to its present point of success, and God bless and guide us all to far greater and more wonderful attainments, during the next eleven years, than we have been able to accomplish the past eleven years, the rounding out of which was marked by special service Sunday evening, Nov. 18, when Eld. Albert Hollinger delivered the annual address on "The Bible," Bro. B. D. Augie, the leader of our Bible class, having charge of the Anniversary service.

J. S. Geiser.
1607 Edmondson Ave., Baltimore, Md., Nov. 29.

NEW ENTERPRISE, PA.

After closing my meeting with the Carson Valley church I came to this place and am now in the midst of our work. Our meetings are exceedingly well attended, immense throngs gathering at each service, for which this church is noted. The singing rendered by these large congregations of trained, cultured singers is indeed sublime and inspiring. This is one of the strongest churches in the famous "Morrison's Cove" and is presided over by Eld. C. L. Buck, who is a wide-awake, efficient elder, and who has at his side a strong, cooperative official body.

It was here the Annual Conference was held in 1877, the last conference to be held in a barn; and the large church served as a dining hall. At this meeting Eld. D. P. Saylor served as moderator, and Eld. James Quinter as writing clerk. My father, Eld. David Long, was here as a member of the Standing Committee. The old barn where the conference was held is still standing, but these dear old fathers and many others who were conspicuous in the work of the conference in 1877 have closed their labors on earth and are at rest.

Orville V. Long.
Nov. 30.

CHURCH ALLIANCES.

Our Publishing House has been mailing out a leaflet entitled, "Is it Wise?" in which the writer calls attention to the impropriety of brethren not patronizing our own Publishing House, in supplying their Sunday schools with literature. The leaflet adds, "Is it wise to put into the hands of Brethren's children a literature which, in some parts, is largely sensational, in other parts directly opposed to the Brethren's teaching, and in no part clearly declarative of our distinctive denominational views? What sort of Brethren will the next generation be, if the youths of this generation are brought up on such misleading literature, and are never taught in the Sunday school the truths for which our fathers were ready to suffer; and which form the only ground for our denominational existence? And how are our young to be brought to Christ and developed into stalwart Christians, if the aim in the literature employed is mainly to gratify a craving for the sensational and not to instruct and fortify against errors in doctrine and life?"

I wish to emphasize this part quoted from the leaflet. The welfare of our children should be sought with interest. Moses urged the Israelites of his day to "diligently teach God's law to their children." David desired that "our sons may grow up as plants in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Solomon tells parents, "Train up a child in the way he should go." Paul repeats the same message in several of his epistles. Christ showed great concern for children. The care, concern and education of the youths of the royal family is of national concern. Why? Because into their hands will be entrusted the future of the governments of Europe. The future of our own country will depend upon the youths of to-day. The same is also true to the fullest extent of the relation that our youths sustain to the church. And these youths are in our Sunday schools. The wisdom of guarding their influence, education and literature is apparent. Does not the future of the church demand that we have a Joseph coming on, who will have in store a supply to meet future needs? A Daniel who will "dare to stand alone" in defense of Israel's God? How we need a Hannah who will raise up a Samuel! A Lois and Eunice who can provide us with a Timothy!

Years ago we tried the Sunday-school literature of other publishing houses; we used the Sunday School Commentary of the Christian church, with the lessons on doctrine rewritten, but we found their use in our schools was not wise, and we replaced them with our own literature and commentary. Moses, seeking the purity of the church in his day, said: "Thou shalt make no covenant with them nor their gods." John says: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is a partaker of his evil deeds." Paul urges "sound doctrine," "sound speech." These are the products of sound teaching, sound literature, such as pointed out in said leaflet.

For our congregations to take their Sunday schools and join the union Sunday-school movement looks much like the folly pointed out in the leaflet. As we cannot use the literature of other publishing houses in our Sunday schools, how can we use those men in our Sunday-school work? If a man's writings are an injury to our schools, would not his personal work be an injury also? Will some one explain? God warned a long time ago, "Woe to them that go down to Egypt for help." We would not entertain an invitation to join in union church service. Would not the same logic forbid us joining in union Sunday-school work? Methinks it would. Our great aim is to mold our young and fit them to walk with Jesus and join his meek church. Now for churches to take their young to these conventions, controlled by the vain, fashionable element of the world, will surely hinder the object sought.

I have the experience of a number of our ministers who joined the ministerial association on going to the city. While there were sittings that were of profit, they soon met with propositions to attend some picnic, lawn fete, or decoration parade, which they were compelled to decline with some embarrassment. Ezra, in rebuilding the temple, was invited to join in a league, a union with those not his brethren. Later Nehemiah, while rebuilding the shattered walls of his city, was met with a similar invitation. But these faithful servants of God, jealous for the purity of their people, promptly declined their proffer for such union. Satan is fully aware of his advantage in getting God's servants to form an alliance with his ministers. Our wisdom ought to enable us to quickly decline such alliances. The experience of Brethren joining in building union houses of worship, has repeatedly illustrated the folly of church alliances.

Sept. 16 was announced as "field day" in a certain town. Dr. Clark, general secretary of the State, and Mrs. Curtiss, elementary superintendent, visited the Sunday schools

in the town in the morning. Dr. Clark, after commending the Brethren school and emphasizing his admiration for the simplicity in dress, announced a Sunday-school rally for the afternoon, and mass meeting at night, extending his usual warm invitation to attend, announcing that a banner would be awarded to the school which made the best showing on certain lines. The Brethren school was urged to make an effort for the prize. I wondered what the school would do with the prize, a beautiful silk American flag, if they won it. I thought about its storage and what would be the future use they would make of it. The matter led me to think of the Philistines, capturing the ark of God. After they captured the coveted prize, the question that quickly forced itself upon them to consider was, "What shall we do with the ark of the God of Israel?" And they were sorely distressed to find a place for their prize, their spoil. They found that the camp of Israel was the only place for their captured prize.

I repeat, I thought about a fitting place for this banner prize. To me a vessel at sea with a flag unfurled at the top of her tall mast is a most fitting place for such a banner, or at the top of one of our capitol buildings, or at the head of an army of marching soldiers would be very fitting places for such banners. But to put a flag in possession of a Sunday school or to store it in a church would be improper in the extreme. A banner says something. One of the early colonial flags had upon it a coiled rattlesnake, with this motto under it: "Don't tread on me." This same ensign was adopted for the navy by Paul Jones. Every American flag has that same motto, though unwritten. Wherever it is unfurled it says, "Don't tread on me." When our Sunday schools carry an American flag that is what they say. The law that governs the flag of our country is adverse to the law that governs our church and our Sunday schools. Hence its unfitnes for a church or a Sunday school.

These foreign alliances and unions are sure to involve their subjects in inconsistencies and difficulties. The following words of Ruth, as a motto in life, are worthy of consideration: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." I. J. Rosenberger.

Covington, Ohio.

THE AFFLICTED ONES.

Though I have been afflicted long and sorely, I am still unable to say that I understand the whys and wherefores of it all. However, I am pleased to say to the readers that my sufferings are much less now than at any time since my Mountville, Pa., mishap Feb. 27 last. I now feel quite hopeful. I am now making my home with Eld. C. S. Holsinger, of Laton, Cal. This congregation is known as the Oak Grove congregation.

Aunt Mary, or grandma, as his wife is called, is one of the afflicted ones. She has not been able to walk since the twenty-second of last February. Yet she is much more cheerful and contented than many who have the use of all their members. She attends church, and enjoys it. She has her invalid chair on wheels, and Bro. Holsinger wheels her to church, then he and one of their sons carry her, chair and all, into the church. She is now nearing her seventy-fourth birthday. She can use the sewing needle quite well, and many other things which are helpful. And I am made to wonder how it would be with me if I were so helpless as she. What a great blessing to be able to be contented, and wait till our change comes.

And then, here are Bro. Jacob Harnish and his wife. He is entirely blind, and she a great sufferer from a severe cough, yet they go to church, and greatly enjoy church privileges. Why, then, do not all people enjoy serving God while they have the full use of all their powers, both physical and mental? I for one can say it has been good for me that I have been afflicted. What little I know of the Bible is largely the result of my afflictions.

So far, I have spent a short time in Dos Palos, Cal., with Bro. Aaron Julius. He is anxious to have the Brethren settle in that part of this great coast country. I also spent a little over two weeks with the people of Reedley. Here is where Eld. L. Forney is now located. They, too, have a goodly land, and are more than willing to have other good people come in and share these good things with them, and also to help them build up the Lord's cause in that place. And at this writing I am working with the Lord's flock in the Oak Grove congregation. I aim to reach Tropic, Dec. 8.

A. Hutchison.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Angelo-Smith.—At the home of the bride's parents, near Rokeby, Nebr., Nov. 13, 1906, by the undersigned, Mr. Gordon O. Angelo and Miss Emma Smith, both of Rokeby, Nebr.
D. G. Couser.

FALLEN ASLEEP

"Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Barnes, Sister Margaret, died in Philadelphia, Pa., Nov. 14, 1906, aged 90 years. Deceased was a faithful member of the Brethren church. She often expressed her readiness to go to the better home beyond. Funeral services by the undersigned, from Rev. 14: 13. T. T. Myers.

Biddle, Sister Barbara B., recently from Everett, Pa., and wife of the late Jacob H. Biddle, died in the Philadelphia church, Pa., Nov. 17, 1906, aged 79 years. The deceased was a member of the Brethren church many years. She was buried in Vineland, N. J. Funeral services by the undersigned, from Heb. 13: 14. T. T. Myers.

Bowman, Sister Mary E., died at her home, near Bethlehem church, Franklin Co., Va., Nov. 21, 1906, aged 28 years, 6 months and 26 days. She was the daughter of Brother Jacob F. and Sister Martha Flora. She was married to Bro. Cornelius D. Bowman, Dec. 21, 1899. She united with the church early in life and lived a devoted Christian. Her husband, two young daughters, a father and mother, one sister and four brothers survive. She was anointed Nov. 18. Interment at the Flora burying ground, near the church. Funeral services conducted by Bro. Daniel Peters, assisted by Bro. Riley Flora and others. L. A. Bowman.

Colter, Mary Jane, a member of the Portage church, died in Michigan City, Ind., of paralysis, Nov. 22, 1906, aged 79 years. Her funeral sermon was preached in Michigan City, Nov. 25, from Psa. 17: 15, after which the remains were taken twenty-one miles for interment in the New Carlisle cemetery. One daughter survives her, a member of the German Baptist Brethren church. The writer officiated. George D. Zollers.

Hoover, Sister Lydia A., daughter of John B. Crull, born near Hagerstown, Ind., died in the bounds of the Mississinewa congregation, Delaware Co., Ind., Nov. 19, 1906, aged 67 years, 5 months and 5 days. She was united in marriage with Daniel Hoover, Nov. 20, 1857. To this union were born four sons and three daughters. She with her husband united with the Brethren church about ten years ago. She leaves a husband, four sons, one daughter, one brother and seven sisters. The funeral services were conducted by Eld. Isaac E. Branson, assisted by Eld. A. C. Young. Text, Luke 10: 42. John F. Shoemaker.

Kay, Franklin C., oldest son of Brother and Sister John V. Kay, died of consumption in the Logan church, Logan Co., Ohio, Nov. 9, 1906, aged 13 years, 5 months and 18 days. He leaves a father, mother, one brother and three sisters. Funeral services conducted at the home by Bro. S. Z. Smith, assisted by Bro. Abednego Miller.

Bertha Lee Yoder.

Roser, Bro. Philip, died in Blooming Grove, York Co., Pa., Nov. 16, 1906, aged 82 years, 9 months and 13 days. Services at the house by Eld. D. B. Hohl, in German, at Black Rock meetinghouse by Eld. E. S. Miller and Bro. D. H. Baker. W. B. Harlacher.

Sutter, Alfred James, son of L. P. Sutter, born in Ames, Iowa, died at his home in Lincoln, Nebr., Nov. 21, 1906, aged 15 years, 7 months and 26 days. His mother died Nov. 2, 1892. Services by Bro. S. C. Miller, from John 4: 50. Mrs. S. C. Miller.

Staybrook, Sister Elizabeth, born in Lancaster county, Pennsylvania, died in the Logan congregation, Logan county, Ohio, Nov. 18, 1906, aged 69 years, 10 months and 5 days. At the age of eighteen she was married to Jacob Staybrook. To this union were born thirteen children, three of whom with her companion preceded her to the spirit world. She was a widow nine years, in which time she made her home with her son David, where she died. She was bedfast only two weeks. She leaves five sons and five daughters. Funeral services conducted by Brethren Abednego Miller and B. F. Snyder, and David Plank of the Amish church. Interment at Philadelphia.

Bertha Lee Yoder.

Weimer, John M., one of the early pioneers, born in Montgomery county, Ohio, died Nov. 11, 1906, aged 76 years, 5 months and 4 days. He came to Randolph county, Indiana, in March, 1857. He was married to Catharine Myers, Dec. 28, 1850, in Montgomery county, Ohio. To this union were born eleven children, seven of whom are living. He was a member of the Brethren church the greater part of his life, and died in that faith. He came to Randolph county, Indiana, when it was a dense forest and with other pioneers converted it into smiling fields.

Adam Weimer.

Wine, Sister Mary E., nee Hollar, died of consumption, at her home near Moores Store, Shenandoah Co., Va., aged 32 years, 10 months and 7 days. The deceased was a consistent member of the Flat Rock congregation for a number of years. In February, 1894, she became the wife of Bro. Joseph B. Wine. Unto them were born four children. She leaves a husband and three children, an aged father, five sisters and a brother. As the Flat Rock church has not yet been completed, the funeral services were conducted in St. Mark's Lutheran church, in Forestville, by Bro. J. Carson Miller from 1 Peter 1: 3-5, and her remains were interred in the Flat Rock cemetery. J. D. Wine.

Pittenger, Sister Mary A., nee Senseman, born near West Charleston, Ohio, died at her home in Pleasant Hill, Ohio, Nov. 18, 1906, aged 63 years, 11 months and 10 days. Sept. 12, 1861, she was united in marriage with Joshua Pittenger. To them were born three sons and five daughters, of whom one daughter passed away in womanhood and a son in childhood. Nearly twenty-one years ago the husband was laid to rest. Sister Pittenger's decline began some eighteen months ago. Four daughters and two sons survive, all of whom were present at the last rites except the older son, who is in India. The interment was in Sugar Grove cemetery. Mary I. Senseman.

Quimby, John W., born in Steuben county, New York, died Nov. 24, 1906, aged 71 years, 3 months and 11 days. For thirteen years prior to his death he was a member of the Methodist church. On April 29, 1905, he arrived in Batavia, Ill., and since that time has made his home with his son. He leaves one son and three daughters. One son preceded him Oct. 26, 1906. Bro. James M. Moore conducted the funeral services from Psalms 23. Interment in East Batavia cemetery. Ella Moore.

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For further particulars as to rates, routes, etc., address Mr. S. A. Hutchinson, Excursion Manager, 124 Jackson Blvd., Chicago, Ill., or Geo. L. McDougall, Traveling Agent, Union Pacific Railroad Company, Omaha, Nebraska.

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| 1. Adopted Son, The. Story of Moses | 25 | 16. Jink's Girl | 15 |
| 2. Boy at School, The. Story of Samuel | 25 | 17. John Peter Smith | 15 |
| 3. Boy General, The. Story of Joshua | 25 | 18. Kitten in Pig Alley, The | 15 |
| 4. Boy Who Would Be King, The. Story of Absalom | 25 | 19. Like Lizzy | 15 |
| 5. Captive Boy, The. Story of Daniel | 25 | 20. Little Captive Maid, The | 20 |
| 6. Careless Maggie | 15 | 21. Little Fellow Creatures | 15 |
| 7. Chained Bible, The | 20 | 22. Miss O'Dee's Birthday Ball | 15 |
| 8. Children's Friend, The | 20 | 23. Missy | 15 |
| 9. Childhood of Jesus | 20 | 24. Old Church, The | 20 |
| 10. Daisy's Pastime | 15 | 25. Reapers and Gleaners | 20 |
| 11. Early Bible Heroes | 20 | 26. Shade and Shine | 15 |
| 12. Farmer Boy, The. Story of Jacob | 25 | 27. Shepherd Boy, The | 15 |
| 13. Favorite Son, The. Story of Joseph | 25 | 28. Some Dogs I Know | 20 |
| 14. Four o'clock Tea | 15 | 29. Star in the East, The | 20 |
| 15. Hot Potato, The | 15 | 30. Stories of Bible Lands | 20 |
| | | 31. Stories of Jesus | 20 |
| | | 32. Story of Joseph, The | 20 |
| | | 33. Story of Paul | 20 |
| | | 34. Three Pairs of Eyes | 15 |
| | | 35. Town Sparrows | 15 |
| | | Total | \$6.65 |

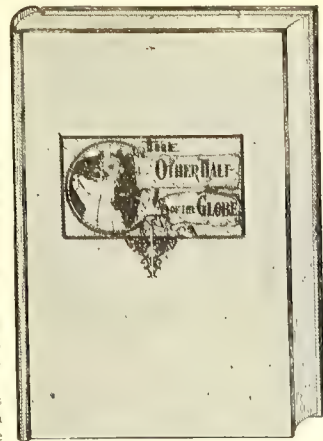
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The occupancy of America by the Spaniards in that part of the United States now known as New Mexico began less than fifty years after the discovery of America by Columbus. The conquest and Christianization of the Pueblo Indians began before the dawn of the seventeenth century and several decades before the first permanent settlement by the English on the Atlantic Coast.

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Such is a brief outline of a history of three hundred years, that teem with romance, with wars and mighty deeds.

The Aztec or Indian of our earliest American history was famous for the manufacture of beautiful silver jewelry of all kinds and of great workmanship, as well as pottery. This calling was handed down from generation to generation.

The primitive customs that prevailed several hundred years ago when the Spaniards first invaded that country are still in vogue—the people worship in the same old church that has resisted the vicissitudes of time for three centuries.

These Indian Pueblos are along the Santa Fe on the route to California. A stop of several hours can be made at the Pueblo of La Olla, and go through the old church. For the time being the hand of time is turned back and you have a living example of how these people lived before America was discovered.

Many of the Brethren have probably never been to California, consequently are uncertain how to go or what there is to be seen. Plan to join our special train party, the train will be scheduled to stop at many points of interest, we provide tourist sleepers and chair cars direct to the meeting, no annoying changes of cars. Every moment will be full of pleasure and interest, the sights to be seen on the Santa Fe are unlike anything in the country. Many of you have read and studied in history about these old places which you now have an opportunity to see.

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NOTES NOT CLASSIFIED

Washington City church met in a Thanksgiving service at 11 o'clock on Thanksgiving day. Eld. Wm. M. Wine, of Union Bridge, Md., delivered the discourse, assisted in the services by our pastor. An offering of \$13.55 was made for the world-wide fund. In the evening of the same day we met at 6:30 in love feast capacity; sixty-nine sisters and forty-four brethren at the tables of the Lord. Elder Wine officiated. Eld. S. A. Sanger, of Virginia, and Elder Wine officiated in the services. On Wednesday evening we met for the purpose of baptizing an applicant whose husband has been a member for some years.—M. C. Flohr, 338 8th St., S. E., Washington, D. C., Dec. 1.

Butte Valley.—We met for worship to-day in the large living room in the handsome log cabin on the Praetere ranch. We expect to have services each Lord's Day at this place, until we get our churchhouse. Bro. D. C. Campbell gave us a very interesting Bible land talk. There are now several families of members located in the valley, and more are coming soon. This is a very desirable place to live.—Mrs. E. M. Wolfe, Ball, Cal., Nov. 25.

Hudson church met for public worship Thanksgiving day. The subject of the discourse was thankfulness. A collection was taken for the world-wide mission which resulted in \$9.61. We expect to have a series of meetings sometime in December.—Ida L. Thompson, Hudson, Ill., Nov. 30.

White Rock.—To-day we met for Thanksgiving services. Bro. Luther Shatto preached an interesting sermon, followed by Brethren W. Slabaugh and A. Shatto. Nov. 25, our aged sister, Martha Hollinger, was anointed.—Hannah Dunning, Denbigh, N. Dak., Nov. 29.

Greene.—We had services Thanksgiving, but owing to the rainy day only a few were present. The Thanksgiving collection was not taken until Sunday, which amounted to \$12.22. This is to be sent to the world-wide mission.—Myrtle McRoberts, Greene, Iowa, Dec. 3.

Salem.—Bro. I. L. Berkeley came to us Nov. 10 and commenced preaching the same day. It rained or snowed the first two weeks so that we could only get in a night now and then. Our home minister had typhoid fever. Bro. I. L. Berkeley and Bro. J. W. Norris anointed Bro. A. J. Ferrell yesterday. Preaching closed last evening. We had our council Dec. 1.—Sarah A. Hapner, R. R. No. 17, Box 94, Donaldson, Ind., Dec. 3.

North Liberty.—Nov. 12 Bro. J. G. Royer came in our midst to engage in a series of meetings in the Oak Grove house. Owing to the inclement weather the attendance was not what we desired. A few evenings were devoted exclusively to searching the Scripture. Before the meetings closed eight dear ones responded to the wooings of the Spirit and confessed Christ through baptism. All but one of these are regular Sunday-school scholars. At our Thanksgiving services we were well instructed by Bro. Isaac Early. We were indeed glad to hear him preach again as his feeble health restricts him much. An offering of \$7.70 was given for missionary purposes.—Sylvia L. Cripe, R. R. 2, Box 43, Liberty, Ind., Dec. 3.

DEATH OF ELDER ALLEN BOYER.

At his home near Lena, Illinois, in the Waddams Grove church, Nov. 15, 1906, Bro. Boyer, an aged and faithful standard bearer, very peacefully fell asleep. With less than an hour's illness, with his aged and devoted wife, one son and one daughter by his side, the end came so quietly and gently that it seemed God's angels had reached down, and so quietly and gloriously carried him away to a broader and grander life. How beautiful is the death of an aged saint who has consecrated an entire life to the Lord's service. It is like the vessel that has crossed the broad ocean in many a storm. Every part of it shows the effects of fierce winds and waves. It has made its last voyage, and yet we look at its broken sails and pierced and beaten sides with sacred admiration for the noble service it has done. Such is the life-history of Bro. Boyer and his loved companion who still survives him.

He was born in Union county, Pennsylvania, of hardy German stock, March 29, 1819, and was at his death aged 87 years, 7 months and 26 days. His wife was born in Lancaster county, Pennsylvania, Aug. 15, 1818. His parents were poor and he was hired out in early years to Elder Isaac Myers, of the Buffalo Valley church, Pa., and at the age of seventeen he became a member of the church, and for seventy years he faithfully served the church and the cause he had espoused.

In 1840 he was married to Sister Leah Jordan by Bro. John Lawver, and for over sixty-five years they walked together in life's pathway. In 1841 he was elected to the office of deacon. In 1846 Bro. Boyer and wife moved to Illinois, leaving Pennsylvania May 19 and arriving at Freeport, Ill., June 21, making the entire distance in a covered wagon. Remaining in the vicinity of Freeport but a few years, they moved to Lena, Ill., where in 1850 he purchased a farm from the government, and remained upon it the rest of his life, over fifty-five years. In this time his farm was converted from a piece of western prairie to one of the most desirable and valuable homes in Illinois. Bro. Boyer and wife were two of the thirteen charter members of the Waddams Grove and Yellow Creek churches which were organized in 1848. Sister Boyer is now the last remaining one of this number. He was elected to the ministry in 1862, and later to the eldership, and proved himself worthy in every capacity and faithful in every duty laid upon him.

Bro. Boyer was a student and kept himself well in-

formed in the church's work and history. He had by far the best preserved record of the Brethren's history in Northern Illinois of any among us. His life was clean and pure and self-sacrificing. His love for the church was deeply sincere and his conduct most loyal. His home life was most pleasant. He took the deepest interest in his family and their children. It was his greatest pleasure to make his home pleasant for the Brethren and friends.

To them were born eleven children. Eight are still living. The funeral took place at Waddams Grove, Illinois, Nov. 19, and it was fitting that Elder Enoch Eby, almost a lifelong laborer with Bro. Boyer in the ministry, should preach his funeral. Many rejoiced that Bro. Eby's advanced age did not hinder him from conducting most of the services. No one was more appropriate. He spoke from 1 Cor. 15, and his words met a sympathizing response in the hearts of the large assembly that had filled the Brethren meetinghouse to pay respect to our departed brother. His place will be sadly missed not only in the home circle, but in the churches of Northern Illinois among whom he has labored so many years.

"Life! we've been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not good-night—but in some brighter clime,
Bid me good-morning!"

P. R. Keltner.

Rockford, Ill.

FROM CHICAGO.

We must tell you of Thanksgiving, and how a part of the day was spent in the Chicago church.

On Sunday previous our Sunday-school collection, being fourteen dollars, was set apart to be used on that day in making happy some of the poor homes of our neighborhood. Early in the morning our good members and friends came with their baskets of provisions, consisting of potatoes, apples, bread, butter, meats, fruits, etc., and after making a careful distribution, we started out by twos, visiting some thirty homes of which some were without fire, shoes and many other things for which you and I should be grateful. I shall not try to describe the scenes, but their hearts were overjoyed as well as ours.

Some of these poor families and children have enjoyed a Thanksgiving dinner which they will long remember, and we have again been made to realize that it is more blessed to give than to receive.

On last evening I was called to our clothes room, to witness a scene that I shall never forget. Two little boys, barefooted, without any underclothing or overcoats, were sitting there with some old carpet wrapped about their feet, shivering and waiting for some clothing. We were not long in attending to their wants. This is but one case similar to a great many we have met in the past few weeks, and our hearts are made glad for the clothing that is coming in that we may be able to help the suffering.

We are at present engaged in a revival service. Our pastor, Bro. Filbrun, is doing the preaching. A number of our young people have volunteered, and are going out in the streets inviting people and bringing them to the service. Pray with us that we may have a glorious meeting!

On last Friday evening our pastor was called to the prison where a young man, who had frequently been visited by some of the Bethany Bible students, requested membership. He was baptized and is now a brother in the cell, awaiting his trial and sentence.

Mrs. I. C. Eisenhour.

660 S. Ashland Ave.

FROM VIRGINIA.

Through the kind efforts of Bro. C. D. Hylton I have been permitted to make a visit to several congregations in the Second District of Virginia, and assist them in a series of meetings. During September and October we had much rainy, gloomy weather and muddy roads, which made the attendance irregular.

Our first meeting was in the Barren Ridge church, and opened with a largely attended, helpful Sunday-school meeting. This is the home of Eld. S. A. Driver, who has done much for the cause, and who is now leaning on his staff awaiting the summons to reward.

A young man, who had a loud call last spring in a railroad accident, consecrated his life to the service of God.

Oct. 14 we met with the Pleasant Valley church and continued till Nov. 2. The next day Bro. Peter Garber administered baptism to five converts. Nov. 4 a two-weeks' meeting commenced in the Cooks Creek church, near Bridgewater. Two young sisters were added to the saved, and there was one applicant. We enjoyed five congregational and one family communion service. We are now in the First District in a meeting in the Pleasant Hill house, Botetourt county. S. A. Honberger.

Troutville, Va., Nov. 26.

FIFTH SUNDAY-SCHOOL TEACHERS' INSTITUTE OF SOUTHERN OHIO.

The institute will be held at Covington, Ohio, Dec. 24-28.

PROGRAM.

Dec. 24, 7 P. M. Sermon—The Biblical Doctrine of Prayer.—A. C. Wiand.

December 25, 8:45 A. M.

Opening exercises.
Old Testament Book Studies—Genesis and half of Exodus.—A. C. Wiand.
Intermission.
Class Organization.—Eva Kendall.
Discussion.

December 25, 1 P. M.

Opening exercises.
Round Table.
Intermission.
Lesson Planning and Construction—What Every Lesson Should Contain.—A. C. Wiand.
7 P. M. Sermon—Biblical Doctrine of Prayer.—A. C. Wiand.

December 26, 8:45 A. M.

Opening exercises.
Old Testament Book Studies—Second half of Exodus and Leviticus.—A. C. Wiand.
Intermission.
The Awful Wreck of Society—Who is Responsible.—E. B. Bagwell.
Discussion.

December 26, 1 P. M.

Opening exercises.
Query Box.
Intermission.
Lesson Planning and Construction—How to Construct and Prepare the Lesson Story.—A. C. Wiand.
7 P. M. Sermon—Biblical Doctrine of Prayer.—A. C. Wiand.

December 27, 8:45 A. M.

Opening exercises.
Old Testament Book Studies—Numbers, Deuteronomy and Joshua.—A. C. Wiand.
Intermission.
How Best Help Our Sunday School Teachers.—Ben Studebaker.
Discussion.

December 27, 1 P. M.

Opening exercises.
Round Table.
Intermission.
Lesson Planning and Construction—How Get at the Heart of the Lesson.—A. C. Wiand.
7 P. M. Sermon—The Art of Soul Winning.—A. C. Wiand.

December 28, 8:45 A. M.

Opening exercises.
Outline of Old Testament History—Creation to Samuel.—A. C. Wiand.
Intermission.
Business.

December 28, 1 P. M.

Opening exercises.
Query Box.
Intermission.
Lesson Planning and Construction—How to Make the Application.—A. C. Wiand.
7 P. M. Sermon—How to do Personal Work.—A. C. Wiand.
There will also be eleven round table topics.
Bro. A. C. Wiand, of Bethany Bible School, and formerly of the New York Teachers' Training School, has already been with us two times and needs no further recommendation. Chorister, Levi Minnich. Bring your song books with your Bibles. Bring baskets filled with convenient.
Committee: Eld. David Hollinger, Eld. Jacob Copcock, Ezra Flory.

MANY NEW CONGREGATIONS AND UPBUILDING OF OTHERS WILL UNDOUBTEDLY RESULT FROM ANNUAL MEETING IN CALIFORNIA.

When the first Annual Meeting west of the Missouri River was held in a park owned by the Union Pacific Railroad Company, in what is known as Bismark Grove, in Lawrence, Kansas, in 1883, there were but sixteen congregations in Kansas, none in Oklahoma or Colorado and but few in Nebraska.

In 1889, when the writer removed to California, there were seventy-nine congregations in Kansas, several in Oklahoma and Colorado and quite a number in Nebraska and but one in California.

The Annual Meeting of 1907 will find over twenty congregations in California and over twenty-five congregations in Washington, Oregon and Idaho.

As Elder H. C. Early of Virginia recently said in the Gospel Messenger there is no question but what many crowded congregations in the east would be benefited by some of the ministers, deacons, and members moving into some new section of the country in the west and there building up a new congregation or strengthening some weak one.

Look around in your own congregation and see if there are not some who would better their conditions both temporally and spiritually by moving west and then think, is it not your duty to render them every assistance possible to accomplish the same? Do this understandingly, join one of the cooperative excursions that will be run by the Union Pacific Railroad Company to the Annual Meeting, as they will pass through (either going or returning) some of the congregations in Idaho, Oregon and California and give you time to visit and see for yourself what the Brethren are doing.

S. A. Hutchison, Excursion Manager, 120 Jackson Boulevard, Chicago, Illinois, will give you information about these excursions or you can write Geo. L. McDonough, Colonization Agent of the Union Pacific Railroad Company, Omaha, Neb.

ANNOUNCEMENTS

LOVE FEASTS.

| | |
|----------------------|----------------------|
| Kansas. | Louisiana. |
| Dec. 2, Garden City. | Dec. 29, Roanoke. |
| Maryland. | Minnesota. |
| Dec. 16, Ridgely. | Dec. 16, Root River. |

THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL"—Phil. 1: 17.

VOL. 45.

ELGIN, ILL., DECEMBER 15, 1906.

No 50.

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AROUND THE WORLD

THE president's message is awaited with much interest, for in it he foreshadows his purposes. The message which was read at the opening of congress this year created quite a sensation. The part of it which has been most freely commented upon, and in the Pacific coast States unfavorably, is that referring to the Japanese in the schools. The opinion is very widespread that the president made a mistake when he said: "In the matter now before me affecting the Japanese everything that it is in my power to do will be done, and all of the forces, military and civil, of the United States which I may lawfully employ will be so employed." The national government must have great powers to carry out international agreements, but the American people are not ready to turn the management of their state or city school system over to the government at Washington; and any attempt to force them to do so will end disastrously to those making the attempt.

But there is a report that a treaty of exclusion is under consideration, by which Japanese laboring men will be kept out of the United States and American laboring men will be kept out of Japan. Such a treaty would probably be the best solution of the problem. The people on the western coast do not like the Japanese laborers; they say the Chinese are more faithful. James D. Phelan, the foremost citizen of San Francisco, no doubt expresses the general sentiment when he says: "Japanese naturalization is out of the question. The Japs will not assimilate. They remain foreign and are loyal to their home government. Their competition will undermine the standards of American civilization and destroy the native population. Wrecked by the infusion of Japanese and harboring an enemy within our gates, this coast would be an easy prey in case of attack. Not less dangerous, however, is the silent invasion which is now going on. Japanese coolies should, like the Chinese, be excluded. It simply is a question in the long run of the preservation of the republic."

The president's message to congress was a long one, and in it he spoke of many things. An inheritance and income tax is advocated: "When next our system of taxation is revised, the national government should impose a graduated inheritance tax, and, if possible,

a graduated income tax." Lynching is condemned: "Every colored man should realize that the worst enemy of his race is the colored criminal."

The members of the white race, on the other hand, should understand that every lynching represents by just so much a loosening of the bonds of civilization; that the spirit of lynching inevitably throws into prominence in the community all the foul and evil creatures who dwell therein. No man can take part in the torture of a human being without having his own moral nature permanently lowered. Every lynching means just so much moral deterioration in all the children who have any knowledge of it, and therefore just so much additional trouble for the next generation of Americans." The navy is now thought to be large enough, but to keep it up to its present efficiency at least one new first-class battleship and other vessels must be built every year. The lawbreaking trusts also receive attention in the message. A special message is to be sent to congress concerning the Panama canal.

In the Chicago school management, all has not gone as smoothly as could be desired. There are factions, and some of those helping to manage affairs seem more interested in having their own way than in the welfare of the schools. President Nicholas Murray Butler, of Columbia University, New York, spoke before the Merchants' Club in Chicago last Saturday night and his address dealt solely with the public school question. He said: "I will say something now that I would not say in any other city of the country. It is a matter which concerns this city alone thus far. If I were a member of your school board I would do my best to adopt a by-law by which a teacher who has affiliated herself with a labor organization could be removed at once. And, furthermore—and, gentlemen, this is a question of vital importance—if I were a member of your charter convention I would see to it that there would be a roll call on this proposition." Another speaker said: "Our trouble is that to-day our schools are permeated with strife and discord. Our school trustees are fighting among themselves. The federation of teachers is fighting the school trustees. The superintendent of schools is fighting with part of the trustees and with the federation of teachers to maintain his authority. The teachers belonging to the federation are fighting those that do not belong." The main question at issue is as to whether merit shall be the test for promotions and increase of pay. It seems strange that any body of men or women would seek to boost their organization at the expense of the schools. But such appears to be the case. The immediate advantage of the few is sought at the expense of the many, and to the detriment of the boys and girls of to-day.

HERCULANEUM, buried at the time Pompeii was in the great eruption of Vesuvius more than eighteen hundred years ago, is to be excavated. The consent of the Italian government has been obtained for an international excavation, but only private individuals are to contribute to the fund. It will be much more difficult to uncover Herculanum than it was to uncover Pompeii, for the latter was buried mainly in ashes, while the former is covered with lava mud which is very hard. The little excavating which has been done at Herculanum has yielded rich treasures in art, and it is thought that by the time the whole city is uncovered present collections will be far surpassed. This city is supposed to have been a pleasure resort of wealthy Roman patricians and art-lovers. Such men would undoubtedly surround themselves with the finest productions of the artists. The House of the Papyri, dug out in 1754, contained a library

of nearly two thousand rolls of papyrus, marvelous bronzes and some twenty superb classic statues. The result of the excavations will be awaited with interest, for what is brought to light is expected to give much information with reference to the manner of life of the people of long ago.

SOME time ago President Roosevelt expressed himself as heartily in favor of spelling reform, at least to the extent of the three hundred words the spelling of which was to be changed. The new spelling was used in his correspondence and in the various executive departments. But the house committee on appropriations is not in favor of the change, and in order to settle the matter inserted a paragraph in the appropriation bill providing that the government printing office "shall follow the rules of orthography established by Webster or the other generally accepted dictionaries of the English language." When this bill is passed and approved by the president—he will hardly veto the bill because of this paragraph—the question of official spelling will be settled for the time being. Changes in spelling are being made right along. The process is slow but natural, and productive of the best results. In time the people will settle the question for themselves and there is little use trying to hasten the changes.

SUPPORTING the clergy and keeping up church property costs Spain about eight million dollars a year. The concordat of 1851 makes it necessary for the government to support the Catholic church in this way. But it seems probable that there will be a change before a great while, for the present Spanish cortes seems bent on abrogating the concordat and disestablishing the Roman Catholic church. It remains to be seen whether an attempt will be made to withdraw all the subsidy and have the church depend on voluntary contributions to keep up its worship, or whether but a part of it will be withdrawn. There are more than three thousand religious orders in Spain, and five thousand two hundred of the members of these orders are engaged in teaching boys of the middle and upper classes. There is no doubt that teachers are sadly needed, for sixty-five per cent of the Spanish people are illiterate; but the money paid the priests would probably do more good if it were devoted to improving the public school system. The government has already declared civil marriages legal, while the church denounces them as mere concubinage. The government also desires to see persons outside the pales of the church buried in church cemeteries. Spain is the last great stronghold of the Catholic church, and the church's influence in state affairs will not be given up without a struggle. The great political power of the church of Rome has dwindled to a shadow; and we believe it is good for the world and for the church that it is so, for the business of the church is not so much with temporal affairs as with spiritual.

FIFTEEN hundred Japanese servants have been discharged by the women of San Francisco since the president's message was read. The women are said to have decided that they will hereafter do their own work if white girls cannot be secured. If they believe in exclusion of the Japanese, as they undoubtedly do, they have made a good beginning; for if the Japanese men are not wanted in this country they surely are not wanted in the homes. If they do not find employment they will quit coming to the United States; and no law can be passed forcing people to hire as servants men whom they do not want. We believe the next few decades will develop more serious race problems than the world has known.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

DON'T BLAME THE WORLD.

SELECTED BY EFFIE E. MILLER.

Don't blame the world because the thorns
Are found among the roses;
The day that breaks in storm may be
All sunshine when it closes.

We cannot always hope to meet
With fortune's fons caressing,
And that which seems most hard to bear
Will bring with all its blessing.

The buried seed must rot in earth
Ere it produce the flower,
And the weak plant to fructify
Must have both sunshine and shower.

So man, to gain development,
Must struggle with life's crosses,
And view with calm philosophy
His trials and his losses.

A deadly poisonous weed may yield
A salve of purest healing;
The sweetest bloom may poison be,
Although its bane concealing.

Things are not always as they seem,
But still 'twas heaven designed them
And we should class them all as good
And take them as we find them.

Little we know of this brief life,
And nothing of its sequel;
Then let us take in humble trust
All that may seem unequal.

God's ways are not our way, and he
Should certainly be trusted.
All that is wrong in his good time
Will surely be adjusted.

Jonesboro, Tenn.

WHY CHRIST HAD TO DIE.

BY I. S. LONG.

How many times are we asked whether our redemption could have been wrought in no other way than by Jesus dying for us. And have we ourselves not wondered much about the same subject? To many who are called teachers of others, this question remains a riddle. All know that we were redeemed, not with gold and silver,—God could easily have made millions of worlds of pure gold,—but with the precious blood of Christ. It seems that blood was required. It is the blood that makes an atonement for the soul, and "without the shedding of blood is no remission" of sins.

Man lost life by sinning. To have unbroken fellowship with God, really to know God—this is life. John 17: 3. This intimate fellowship was lost in the fall. Men have feared rather than loved God from that day. It takes life to redeem life. "The life of all flesh is the blood." Hence for forgiveness of sins the life was taken, the blood spilled. It seems to be an eternal principle. It is God's way.

Man sinned and at once God had mercy—a Savior was promised. In token of the reconciliation to be accomplished in Jesus, the innocent was made to suffer for the guilty; the animals were slain for sacrifice. Gen. 3: 21.

That men might not forget the promise of the coming One, the type was constantly kept before them until fulfilled in the Antitype. Cain and Abel must have understood this, else why did not God receive Cain's offering? He brought of the best of his fruit as an offering. When God slew the animals in order to clothe our first parents with their skins, he must have taught them a principle which Cain denied. What principle? That "without the shedding of blood is no remission" of sins. There was no confession of sin in the bringing of fruit. Abel, by faith, confessed his sin by bringing a sin offering, and God was pleased with him. And during all the years till Christ came many offerings were made. For what purpose? To appease an angry God? Never! But that men might get forgiveness of sins in God's way. If by

faith those patriarchs confessed their sins through sacrifice and thus were ever keeping the promise of the great Antitype in view, shall we not acknowledge that they were saved and justified? Surely. So Jesus was a "Lamb slain from the foundation of the world."

In this plan of redemption God's love and justice are marvelously blended. The Hindoo insists that every one ought to suffer for his own sins. But God says, "The soul that sins, it shall die." Not the murderer or whoremonger only, but any soul that sins even a little—God's eyes are so pure and his hatred of sin so infinite—it shall die. In God's sight "all have gone out of the way. There is none that doeth good, no, not one." Which was more just or lovely, for God to give every sinner his deserts by sending him into eternal death in banishment from his presence, or to have Jesus leave the "glory" for a time and suffer in the sinner's stead? The Triune God decided that question prior to the fall, and in this way we were chosen in him "before the foundation of the world." While in a sense the Father sent the Son, in as real a sense the Son was a voluntary offering. Jesus was not a martyr. He laid down his life. Marvelous love! If a rich man, even at great pains and trouble, cancels the debt of some poor widow, men do not call his work injustice; rather we praise him as a philanthropist.

Man may do all sorts of good. That is his duty. Sin remains nevertheless. He may repent deeply, but no sin is atoned for in that. Though a criminal confess his guilt, what jury would forgive him on his bitter tears of repentance? Men in every nation have a law, namely, that sin must have due punishment. It seems bred in man's very nature, and from this we may know that it came from God. If the offender is not punished, justice is violated. Now how can God be just and justify guilty man? Only by just punishment. But if man suffered *throughout* eternity he could not atone for his sin. Moreover, our God is *mercy and love*, and so it is not compatible with his nature to suffer obedient man to endure such agony. But any sacrifice or offering of man to God is not perfect and thus cannot atone for sin, because it is stained with sin to begin with. Man is helpless. God must rescue him, else he may never escape death.

If a man violates nature he may become very sick; but if he applies the proper remedies he may recover. So in like manner may we not believe God has also provided for the sinful soul a remedy from eternal death? Lest the principle of justice be violated and men go on in yet greater sin, without giving sin its due punishment, God could not forgive and justify the ungodly. If he be simply just to the sinner, in punishment, where is his love and grace? If he always forgives without punishment, where is his justice? A plan was needed that combines all of God's glorious and eternal attributes. It was found in one of the Trinity's becoming our propitiatory offering. Jesus became that offering to prove the righteousness of God, to satisfy God as a judge, and in so doing to prove God righteous in our eyes.

What results? God's love is wondrously shown. Man, seeing what his redemption has cost, hates sin with eternal hatred, his heart filled with reverent gratitude to God, his lips bubble over in his praise, and he seeks to be holy, even as his God is holy.

Jalalpor, Surat, India.

LOOK UNTO ME AND BE YE SAVED.

BY PAUL MOHLER.

No. I.—Look.

THE word "look" here means, literally, to turn the face and look. Looking is really an act of the mind, but one in which the body must do its part. To look fixedly for any great length of time, not only the eyes and the face, but the entire body must be turned.

Looking unto God is an act of the spirit, but one in which it uses the soul as the mind uses the body. To really look unto God we must turn the entire soul—intellect, emotions and affections—unto him. How

can we see anything of God, or expect anything of him if our thoughts, feelings or affections are engaged with even the good things of this world, to say nothing of the evil things?

Much of our looking is in response to outside attractions. Strange, startling and interesting sights greet our eyes, and we look—as long as the interest holds. After the interest fails it requires an effort, an assertion of will power, to hold the attention in that direction.

Most people look to God in response to some demand on their attention. Some startling statement in the Word, some manifestation of God's power, some powerful testimony to his grace, turns a man toward God. For a time he is intensely interested in God and all things religious. He searches the Word, meditates, and prays over it; gives his best of thought, feeling and affection to God in love. In fact, he makes a most excellent start in the divine life. Will he continue on the way; will he hold out? That depends on whether he holds himself to God after the novelty wears off. Satan will soon bring other and powerful influences to bear—new objects of attention. Will the man turn to the new interest, or will he hold his attention to God? Answer that question, and you know his fate.

It is a fact that too many people yield their attention to the highest bidder—to the thing that calls the loudest for attention. God makes one call—perhaps more than one—but no man can expect him to keep competing for that attention which is his due and which a man should determine to give him regardless of other attractions.

Arouse your will, take hold of yourself, and hold your soul in obedience to your spirit. Let no man think of being a Christian and give his attention to the evil one. Look unto God.

Unto.

This word means more than toward. It is so easy to be satisfied with an occasional look toward God. Just enough to satisfy us that we would like to be good, and not enough to show us that we are not good.

Lieut. Peary has looked long and earnestly toward the north pole. Is he satisfied? Will he ever be satisfied short of looking *unto* the pole? Let the Christian strive as earnestly to look *unto* God and he will succeed. Will looking *toward* salvation satisfy you? If not, look *unto* God not simply *toward* him.

Me.

The antecedent of "me" is God. Look unto God. He is a personal being, real, present and approachable. He is able and willing to save us, and he alone can do this. Look unto God for salvation.

What temptations we do have, to look only to material things rather than spiritual. Even when we want good spiritual influences, we seek them clothed in human form. How many of us look to our stronger brethren for the inspiration, comfort and guidance for which we should go directly to God?

Praise God, he is willing that we should help one another toward salvation, but not that any man should be put into his place.

When the troublous and trying times come when we must face or escape the judgment, only God can save us. The best of men will call upon God for their own salvation: Who then can help his neighbor? The wise virgins will have no oil to spare. Let us help each other unto God.

Now this reminds me of what I believe to be a fact. I believe that a number of our best meaning men are unintentionally assuming God's place toward weaker ones. Seeing their need of inspiration, comfort and guidance, they burden themselves with supplying the need instead of pointing the needy one to God. I know that it is generally human help that is desired; but is human help best? Will we satisfy the needy one for the present with our assistance, then let him face the great crises of life with no acquaintance with a greater power? How much better it would be, how much more loving for us to insist on the needy ones going to God direct for even the smallest need, in order that when the greater need comes he may know the

way to God for the greater help needed. This does not mean, of course, coldly to turn the needy one away, but carefully and lovingly to help him to find help in God. Let us all look more unto God.

Cando, N. Dak.

ON THE ORIGIN OF ANNUAL MEETING.

WRITTEN BY ABRAHAM H. CASSELL, MAY 13, 1882.

[In conversation with Brother Cassel, we often talked of the customs, plans and purposes of our old ordination, their ideas of what the Brethren should be their mode of church government, etc. It is concerned by all that Brother Cassel has preserved for us our church history. In his younger days he traveled widely among our churches, so he is familiar with our early customs, as well as our written history. He told me frequently of his having served as a delegate to our early Annual Meetings a number of times, although he is a minister. He deplored the fact and was grieved that as years went by instead of sending any of the laity as a delegate to our Annual Meeting, the choice always seemed to fall upon a minister or an elder, thus creating a kind of privilege for those who had the right to vote and make rules for the laity. He had grave fears of the outcome of this course. Elizabeth D. Rosenberger.]

As I was often asked concerning our Annual Meetings—when the Brethren first began to hold them, *why*, *when* and *where*,—I will proceed to give you some facts. I will not say anything concerning the antecedent causes, but will only begin with the arrival of the Moravian Count Zinzendorf, who came to Pennsylvania in 1741-42. He preached while in Germantown, where he became quite intimate with the Brethren, and also with the Mennonites. His aim was to unite all the different religious factions of the country into *one general body*, intending, of course, himself to be the head or leader. To promote this he went to work with great zeal and energy and appointed general synods or conferences where all religious denominations should meet. He had circulars printed which were scattered broadcast over the land, to invite all the religiously inclined, of whatever denomination they were, to attend. Of these conferences there were seven of three days each, held in close succession, in different parts of the country.

The second of them was held on the 14th and 15th of January, 1742, at Oley, Berks Co., Pa., on the premises of George Hurburner. The Brethren thought it a becoming duty to have a delegate there also. Accordingly, Eld. George Adams Martin, who was the ablest and most competent man they had, was delegated by the church of Conestoga to represent our fraternity. He did so, and in his report to the church he says, "He heard many strange and singular things during those three days—that he regarded the conference as a trap or snare to entice the simple and inexperienced of the awakened souls back again to their former habits of religion, and thus establish old Babel again. Whereupon the Brethren held councils what to do to prevent or to circumscribe this apparent danger, as several of the Brethren were already led astray; prominent among them was Andrew Fry; also many of the other denominations were led aside.

It was then and there at Conestoga, in one of these councils, proposed to hold an Annual Conference or "Big Meeting" (as they called it). This proposal met with such a favorable reception and was so unanimously approved of, that the time and place where it should be held were immediately decided upon. All this transpired in the year 1742.

VENICE, ITALY.

BY C. W. GUTHRIE.

WHILE there have been many attempts at reproduction, in a small way, of this peculiarly characteristic city, still it remains evident that there is but one Venice in the world. Think of a city of one hundred and sixty-two thousand population, and not a horse or a carriage in it, and not even a street car to take the business man from his home to his place of business or the workingman to his work. It impresses one as though country experiences have been brought into city life. One who has been used to city life for years, with its great activities, clattering of hoofs on the pavements, the rattle of street cars, and other causes of necessary and unnecessary noise, is wonderfully impressed with the quietude of his new surroundings. However, when one is on the streets, throngs of humanity are as

clearly evident as in other cities, but lack the usual noise.

As we sit in our room at the hotel and pen these lines it seems as quiet as in the country, save for the striking of the numerous large clocks, pealing forth the hour of the day.

Practically all traffic and commerce is transported by "gondolas," both large and small, and steam launches of various kinds and sizes.

It is indeed marvelous to see how skillfully the men handle those boats with one oar, among the innumerable boats; and to see how near they can run to a square corner and yet never touch it. The gondola is a very long, slender boat, turned up at each end and very pointed. The man stands at the rear of the boat and propels and steers it with a single oar.

One can walk around in the city anywhere by going from one island to the other by boats or bridges, but the absence of any other means of locomotion, and the absence of streets, is very apparent.

While there are numerous things of great interest here, I will take time to mention only a very few of them. The manufacture of Venetian glass is of great interest. In almost every museum one can see a display of this kind, and it almost invariably attracts attention and great interest. I think most every one will agree that the Venetian glass is the finest and most beautiful in the world. I had always been made to believe that the art of making flexible glass, which would bend in any shape and not break, had been lost; but here we see it made in belts, ties, mats and baskets as flexible almost as vegetable fiber.

For an extravagant display of wealth, grandeur and magnificence, the king's palace far excels anything it has ever been my privilege to behold in this world. Our American White House is no comparison in magnitude, display of wealth and extravagance to this one; and it is only one of the four kept for the use of a king, who visits the palace perhaps only once in from one to three years.

Sunday we attended church at the St. Mark's Cathedral, the largest in the city. We could not understand what was being said, or done either; but recognized enough to give us some strong impressions. Mass was being said at the three altars; three priests officiating at the central one and one on either side. There were great formalities and ceremonies with the burning of incense, and the people coming and going all the time, bowing toward the altars and making signs of a cross on their foreheads and chests. This all seemed very different from the humble way we had been used to services, and we feel the more to thank our heavenly Father for the simplicity of the Gospel of Jesus Christ. May the Lord help us to feel our humility more and more.

Venice, Italy, Nov. 20.

THE SALVATION ARMY.

Will the Salvation Army, says the *Literary Digest* for Nov. 24, be able to survive the present changes it is undergoing in the character of its operations?

This question is put with more or less frequency in both the secular and the religious press. In 1890, when General Booth's "Darkest England" was published, Professor Huxley asked, "Who is to say that the Salvation Army in the year 1920 shall not be a replica of what the Franciscan order had become in 1260?" At the same time he pointed out that the Franciscans "within thirty years of the death of St. Francis became one of the most powerful, wealthy, and worldly corporations in Christendom." These words are quoted by *The Central Christian Advocate* (Kansas City) with the comment that "there are those audacious enough to think the prophecy is on the road to fulfillment." Like the Woman's Christian Temperance Union and the Young Men's Christian Association, the Army, asserts that paper, was "founded as a soul-saving device," but, "possibly in consonance with the Samaritan drift of our generation," it like the others, has "relegated the evangelistic phase to a secondary place," and "is laying stress on and investing capital in philanthropic energies." In commenting upon the changes in the pur-

poses of the Salvation Army, *The Advocate* observes: "The Salvation Army, in this country as well as in England, has passed on to the social scheme. It has now to raise money for central bureaus far remote, to supporting a complex institution, quite as much as to crying its message of Divine mercy. Who does not observe the stress now laid on the collection of money in the street-meetings nowadays? That is the central fact. And it is necessary. For there must be money collected to pay the rent charged by the 'Center,' which owns the Salvation barracks the whole country over, to pay a tithe and a tribute for the support of the central office, and such other sums as may be indicated by the 'Center' before the workers themselves are entitled to one penny for salary. A recent writer, Mr. Manson, in a book packed with formidable documents, indicates that the machine is an ingenious contrivance for exploiting the life-blood of its devotees. He quotes a number of painful illustrations of how the religious fervor of the simple devotees have broken them in their efforts to feed the machine—efforts we may see illustrated in the street-meetings anywhere, and which seem to be becoming more tense and even heartrending. Already one of the big schemes of the 'Center' has broken down; the Salvation Army Building Association, Limited, has gone into liquidation. Rich and omnipotent as the 'Center' is, what would become of it if the intense pressure for collections on our streets were relaxed?"

If the Salvation Army is aiming to become a philanthropic regenerator of society, adds *The Advocate*, "it may be entering on decadence," for "it must demonstrate its ability for financing and directing a perplexing scheme of philanthropy better than other philanthropic bodies." The paper further fears that it may develop a machine too heavy for its devotees to keep running. "If it does," we read, "and if at the same time its appeal to the souls of Magdalens and of lepers loses its urgent compulsion, there will be nothing ahead but that which has already reduced Dowism to a distressing satire on the presumption of mistaken enthusiasm."

Justification for this dark view of the Army's future seems to be found in what this religious paper regards as the failure of General Booth's endeavor, propounded in "Darkest England," to "redeem the slums, pauperism, and iniquity of England." We read:

"He asked for \$500,000 to start with and an endowment income of \$150,000 a year. He was going to buy land, etc., etc., and undertake to turn upside down and clean up and complete the social regeneration of 'Darkest England.' At that time Professor Huxley did his best to persuade the people to withhold their pecuniary scheme. He held that religious enthusiasm was no guaranty that the Army could cope with an economic and social problem so grave. He was right. The London slums, the submerged classes, pauperism, crime have not been touched with one ray of light by the Army's main schemes. Nevertheless the Army has been given large sums of money.

THE WORD (LOGOS) WAS GOD.

BY W. M. HOWE.

THE above statement, made by John in the first verse of his Gospel, was hard enough for both Jews and Greeks of the first century to understand. It has a depth of meaning to-day that probably but few are able to grasp. There is, however, a simple consideration of the matter which may prove helpful to some.

It is evident that there is a vital connection between any man and his word. In and out of the courts a man is often condemned because of the words he uttered. The words of a man come from his heart and in a very real sense they are not only from the man but of the man, being a part of the *life* of the man, a part of the *man* indeed. Man reveals himself when he *speaks*—when he is *heard* rather than when he is seen.

To know a man, God looketh on the heart. It is enough for him. Man will be more likely to judge

righteously if he will wait till the mouth speaketh revealing the abundance of the heart—revealing the heart, the life, the man. If a man be but true to himself, then he gives himself away when he gives his words away. When one reveals his words, his words reveal him. To many, it might be said as it was to Peter, "Thy speech betrayeth thee." No wonder Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 37. So John saw that the Word did not alone unveil God, but that the Word was God unveiled.

However, man is dumb for lack of words when he considers the profoundest emotions of his soul. Again, a good man is unable to put all of his real self into words. How much less, humanly speaking, can God express himself fully to men in mere words. Suffice it to say that he does not tie himself to words. The Logos of God is God expressed in whatever way he may choose to manifest himself. He is by no means confined to one way. When men therefore seek in one way, as in the study of nature, to know God, they will know him but in part.

Certainly "the heavens declare the glory of God." Here is the Logos. Let men study nature. But the Bible declares the will of God. Here, too, is the Logos. Let beasts be content with the observance of nature, but intelligent creatures must observe the commandments of the Lord as recorded in the Book. However, the Bible coolly, literally reveals God, declaring the will and love of God. This was not enough. God therefore expressed himself not only in nature and on tables of stone, but "the Logos was made flesh and dwelt among us (and we beheld his glory) full of grace and truth." John 1: 14. In him was the will and love of God fervently, heartily, spiritually declared. In him was life (John 1: 4) and love. But "God is love." (1 John 4: 8). Therefore Jesus not only reveals God, but *he is God revealed*.

The Word becoming flesh was the climax of God's unveiling. It was the climax proof of his love for fallen man. It ever shall be the central truth in the economy of grace. Let the good work never stop. Let God still be infleshed. It is his will that every heart shall be opened to him. He wants to live in all of his children. "Know ye not that ye are the temple of God." 1 Cor. 3: 16. Let the temple of God be occupied by him.

323 60th St. Brooklyn, N. Y.

ONE YEAR'S PASTORAL WORK, OR HOW, TO GROW.

BY O. S. CORLE.

ONE year ago I came to the Claar congregation in answer to their call to serve as their pastor. God has wonderfully blessed our labors; since then forty have been baptized, six reclaimed and four added by letter, making a total of fifty additions and an increase of thirty per cent.

May I say this and not be thought to be boasting: I do not claim the credit for all this work. It takes more than a preacher to accomplish results like these. An active, working membership back of a preacher means much in the growth of a congregation; and this is what I want to tell you about.

"How double your membership in a year?" You need a pastor; you need a man who makes it his business to look after the interest of the congregation, and to go out and hunt for souls and bring them into the fold.

In order to do this you need a membership that is enough interested in the work and prosperity of the church to get down into their pockets and give of their means to support a pastor in the work. You need a membership that will do some personal work and that is alive to the work of the church, active in the Sunday school, the Christian Workers' meeting, and mission work generally, but especially in home missionary work, making visits and holding prayer meetings from house to house.

Don't expect to grow without meeting the conditions of growth. Do not expect to double your membership

in three years, or in ten either without working for it. God blesses the labors of those who labor.

Is your Sunday school a drag? Is it uninteresting because the greater part of the members are not interested? Is your Christian Workers' meeting lifeless and poorly attended by the membership? Possibly you have none at all. Are you neglecting to look after the poor, the sick, the isolated, and those who are spiritually weak? If this is your condition, do not expect to grow numerically until you change the condition. Not many people want to join a dead church. May every member of every congregation come to realize that these departments of church work are potent factors in the growth of the church, and may each one become sufficiently interested in the prosperity of the church of their choice to make sacrifices of time, and rest, and pleasure, and money to the end that the work of the church may move on to success in the saving of souls.

Why has this congregation increased its membership thirty per cent in one year? Because it believes in a supported ministry—in one man giving his time and attention to the work of the church. Because it has a live Sunday school and Christian Workers' meeting. Because its poor are not neglected. Because it has an organized band to arrange for and hold weekly prayer meetings in such homes as is deemed prudent. In short, because its membership is alive to the work and is working at it. And last may I say, but not least, it appreciates the labors of its minister, thus encouraging him in his work. Brethren and sisters, this means much. To-day is Thanksgiving; and although receiving a stipulated sum of money for a support, the appreciation of the labors of your humble servant was shown by a large and liberal donation. There was meat, and flour, and sugar, and coffee, and potatoes, and apples, and lard, and butter, and corn, and cabbage, and apple butter, and money, etc., etc.

What have you done for the hard-worked preacher who has been serving you as best he can under the circumstances without pay, and who perhaps has been doing this for a number of years? Even a minister will become more or less disheartened if you show him no appreciation of his labors. If your minister preaches a good sermon tell him so. If he gives you spiritual food, give him some of your temporal things. Show him your appreciation of his service, and he will give you better service. Give your unpaid minister a good, liberal donation. Do it quick and surely the blessings of God will follow upon you.

Klahr, Pa.

EIGHT WEEKS IN INDIANA.

BY J. G. ROYER.

FROM 1871 to 1884 my church home was in Middle Indiana, in the Monticello church. Here I was called to the ministry (in 1872) then, comparatively speaking, a young man. Since 1884 my church home has been at Mt. Morris, Ill.

After locating at Mt. Morris I visited churches in Indiana occasionally, and held revival meetings in a number of them; but never, since I left the State, did I give so long a period of continuous labor to Indiana churches as I did this fall.

Half of the eight weeks was given to two churches in Middle Indiana.—Pipe Creek and Antioch. In the former I spent a week, thirty years ago, with Bro. Robert H. Miller, in his debate with Eld. Walker of the Disciple church. I also visited the latter soon after the debate. Antioch was the church home of the Leedys,—Elders Joseph and Abraham lived here, labored and died here, and Jonas, an aged deacon brother, still lives and worships here.

In Northern Indiana I spent two weeks in what was known as the old Whitehead church, now Maple Grove, and in Oak Grove, near North Liberty. Among the pioneers, who lighted the gospel lamp in these parts, were the Whiteheads in the former and the Whitmers in the latter. All the churches in which I labored may be classed as pioneer churches of their respective localities. It is indeed gratifying to know

that a large part of the present population of these communities prize very highly the work done by those Christian pioneers. The pioneers have gone to their reward, but the results of their labors remain as a rich inheritance in the hands of those who follow them.

We sometimes hear people talk about beginning things, but "beginning things" does not apply to the present membership of those pioneer churches. They cannot begin things, for they were begun a long while before the present membership came. They cannot begin, unless it be to begin to tear down what those fathers so faithfully built up. This would be rude indeed. Better "add to" what those fathers handed down to us, and which we so gladly accepted.

Though still young in feeling, I found, while in Indiana, that some of my brethren—former comrades of mine—were disposed to look upon me as belonging to the class of elderly ones. Well, as one wears the "three-score-and-ten" mark, it may be he should not object to being classed with the more aged; yet it seems to me that even then those who are blessed with health and strength of body and mind should not merely be grateful to the Giver of all of it, but they should use such strength in active service for the Lord, even if somebody should say, "He is an old man doing the work of a young man." There are many churches that are weak because of their "standstill" condition. A minister of age should be, and is presumed to be, a man of experience, able to give counsel and instruction that would be wise to follow, and stimulating in effect. To all such, like to Elijah of old, the Lord says, "Go forth," and make yourself useful in reviving those weak and help-needy churches.

We have a goodly number of ministers who have done years of faithful work under the old regime. But now we hear new and more up-to-date methods talked of. Not a few of the advocates of those new methods talk much but do little more than to arrest the attention of some hitherto faithful workers of the old school, discouraging them and causing them to drop out of the ranks on the ground that they are too old to work by those talked-of new methods. As a consequence, the work is neglected, churches come to a standstill condition, some really losing ground, the cause suffers and souls are lost.

Yes, we have a goodly number of ministers who have done years of faithful work. Their temporal needs are provided for; their children are raised and assured all that is needful. These ministers, though somewhat along in years, are still in possession of bodily strength and mind activity that enables them to do work. To what end or purpose shall this ability to do be appropriated? Shall they continue to work early and late, and shift that they may lay up a little more for the children or shall they devote what remains of life-force to the upbuilding of the Lord's cause? What ought to be done with this ability "to do" that is still on hand? What *should* they do with it? What *will* they do with it? If the heart is set upon their worldly possessions, or if they are inclined to ease and leisure, then little or no work will be done for the Lord. If their hearts really go out in the interests of the church and the rescuing of the unsaved, they will go to work even though it require the sacrifice of some bodily comforts and ambitions. I am sure that in many cases, if these ministers would surrender themselves fully unto the Lord, they would be used for good not dreamed of by them where they now are. True, it means sacrifice. My brethren, are we willing to make it?

While in Indiana a sister said to me, "I should think a man of your years would want to be in his home." "Yes," said I, "do you think I'd better go there?" "No, not if you are willing to make the sacrifice," was her reply. Yes, sacrifice; that is the point exactly. But, do you believe, aged coworkers, that a strong desire and soul-yearning for the service of the unsaved, and the upbuilding of the church will remove much of the seeming sacrifice? Yet more. Do you believe that he who is really prompted to save and to build up, is not so very particular where he goes,—into large or small, rich or poor churches, or whether he even knows in advance how much or how little the church may do for him?

To such a minister the purpose of life is to follow the footsteps of his Lord, who "went about doing good," and so "glorified his Father's name on the earth," and "finished the work" he had given him to do. Of such it may be said they "bring fruit even in old age."

Mt. Morris, Ill.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

Newberg.—Eld. U. Shick visited us, giving us two good sermons, Sunday morning and evening, Nov. 18.—Ella Moomaw, Newberg, Ore., Dec. 1.

Powells Valley church met in council at the home of Bro. P. J. Quisenberry, Dec. 1. Eld. G. C. Carl presiding. Sister Anna Patch was elected church secretary. Bro. P. J. Quisenberry missionary solicitor, and the writer correspondent.—J. A. Royer, R. F. D. 4, Gresham, Oregon, Dec. 4.

Weston church held their Thanksgiving meeting. Eld. John Bonewitz preached for us. After the discourse a collection was taken which amounted to \$31, distributed as follows: Kansas City mission, \$7.50; Chicago mission, \$2.50; home mission, \$21. Brethren in the East who contemplate going West, don't fail to consider the Weston mission. We have a good land and climate and healthful country. Write to Eld. John Bonewitz, and he will gladly give you all the information you want.—E. L. Withers, Weston, Oregon, Dec. 6.

PENNSYLVANIA.

Coventry.—Nov. 24 we had a meeting, the object of which was to learn how to do more effectual personal work. Delegates from neighboring churches were with us. We held one such meeting somewhere in this valley every three months. Sister Elizabeth Howe, of Brooklyn, gave a most excellent talk on personal work. Bro. Swigart, of Germantown, and Bro. Replogle, of Johnstown, gave talks on the subject. Bro. H. S. Replogle came to us Nov. 18 and preached each night for two weeks. During this time eighteen were baptized.—Esther B. Kulp, Pottstown, Pa., Dec. 3.

Everett.—Our love feast occurred Nov. 25 and was a spiritual feast. Our house was filled and the entire congregation showed the deepest interest throughout. There were seven visiting ministers present. W. A. Grant officiated. Our preparatory service was preached Sunday morning at 10:30 by Brethren W. A. Gaunt and John Bennett. At that meeting the church decided to elect two deacons. The lot fell on Brethren John Drenning and Elmer Whetstone. They with their wives were duly installed, after which a sister was reclaimed and one precious soul baptized Saturday evening. J. B. Miller is delivering some soul-inspiring sermons at our Fairview house in Ray Cove.—H. W. Simmons, Everett, Pa., Dec. 1.

Farmers Grove church convened in special council, Dec. 1. Eld. E. D. Book presiding. A certificate of membership was granted to a brother and his companion. Bro. Miller will hold a series of meetings at the Farmer Grove house, commencing Dec. 15.—Lina H. Book, Honey Grove, Pa., Dec. 3.

Harrisburg church met in council Dec. 4. Bro. A. L. B. Martin presiding. One letter was received and one was granted. Officers for Sunday school the coming year: Bro. D. H. Widder superintendent, Aaron Hoffer assistant. The series of meetings recently held here by Bro. William Anthony was fairly attended; love feast and children's day also. There will be children's day services at the west end mission Dec. 23 in the afternoon, corner 5th and Seneca streets. Sallie E. Schaffner, 5 N. 13th St., Harrisburg, Pa., Dec. 8.

Lost Creek.—Bro. Wm. A. Anthony came to the Cross Roads house Nov. 17 and commenced preaching the same day, continuing till Dec. 2, preaching fifteen sermons. The members were built up spiritually. On Thanksgiving the brethren and sisters met at the Goodwill house for worship and the services were conducted by Bro. Daniel Clapper, who is now engaged in a series of meetings at that place. An offering was taken up for world-wide missions, and the amount was \$11.06.—J. B. Frey, R. F. D. No. 2, Mifflintown, Pa., Dec. 2.

Mountville.—Bro. A. H. Royer, of Talmage, began a series of meetings at the Mountville house Nov. 17, and closed Nov. 29, preaching sixteen interesting sermons. The meetings were well attended and the interest was good.—A. S. Hottenstein, East Petersburg, Pa., Dec. 5.

Purchase Line.—We enjoyed a glorious Thanksgiving service. Bro. J. W. Fyock pointed out to us many things for which to be thankful, after which a liberal collection was lifted for world-wide missions. We are now looking with interest to Dec. 15, the time set for our series of meetings to begin.—Lizzie Swartz, Purchase Line, Pa., Nov. 30.

Royersford (First Brethren Church).—Our series of meetings, conducted by Bro. H. S. Replogle, of Johnstown, Pa., closed with five added to the church by baptism. We have had very profitable meetings.—H. P. Harley, 451 Church St., Royersford, Pa., Dec. 4.

West Greentree.—Our council was held Dec. 5. Eld. D. M. Eshelman presided. Two certificates were received. A series of meetings is to begin at the Greentree house Dec. 15. Bro. Henry Hollinger has consented to labor here during the meetings. Jan. 12 a series of meetings is to open at the Rheem's house, where Bro. J. H. Longacker has consented to preach for us. The council also re-elected the following Sunday-school officers: superintendent, Hiram Kaylor; assistants, Nathan Eshelman and Almos Earhart.—S. R. McDannel, Elizabethtown, Pa., Dec. 8.

SWITZERLAND.

Geneva.—We have passed a few encouraging days together with Brethren W. R. Miller, D. H. Ziger, D. M. Click and C. W. Guthrie. We do not have this privilege often, so we try to profit all we can. On Sunday services were well attended. Bro. W. R. Miller's subject was "We are well attended." In the afternoon services the brethren sang an English hymn. We have rented a new hall. The services start there before Christmas. We are full of faith for this winter campaign.—A. and L. Pellet, 2 Rue de Pont Neuf, Geneva, Switzerland, Nov. 24.

VIRGINIA.

Antioch church met in council Dec. 1, with Eld. Jeremiah Barnhart presiding. Five letters were granted. We decided to have a series of meetings in January. Our treasurer made a favorable report for the year. Our Thanksgiving offering amounted to eight dollars, which was used for home mission work.—J. A. Naff, R. D. 1, Boons Mills, Va., Dec. 3.

Beaver Creek church met in council Nov. 24, our home elders presiding. Thanksgiving day we had services at 11 A. M. and 7:30 P. M. Both services were conducted by Bro. J. F. Keith. Sunday school was organized with Bro. A. E. Sumner superintendent and Bro. J. F. Mannon assistant.—Minnie Hurt, Dulany, Va., Dec. 3.

Bethlehem.—Bro. D. N. Eller began a series of meetings at this place Nov. 23 and closed Dec. 2, preaching fourteen sermons. The church feels greatly built up. There were five applicants, four of whom have been baptized.—N. C. Peters, Hernando, Va., Dec. 4.

Botetourt church met in council at Troutville Nov. 25. Eld. George Graybill presided. Bro. L. A. Honberger gave an interesting talk. The writer resigned as church correspondent and Sister Sue Shaver was appointed. Two letters of membership were granted. Bro. J. A. Dove closed his meeting at Troutville after two weeks of faithful labor. Twenty-four have been baptized and two restored to fellowship. Bro. L. A. Honberger is now holding a protracted service at Pleasant Hill, a mission point in this congregation. Two have already accepted their Savior. Thanksgiving services were held at the Valley church, Bro. T. C. Denton preached an able sermon to a good congregation. A collection, amounting to \$68, was taken for the support of mission work in North Carolina.—B. R. Ikenberry, Trinity, Va., Dec. 4.

Linville Creek.—Thanksgiving day we met to sing praises to God. A collection was held for the mission of the Second District of Virginia and the Gospel Messenger poor fund; \$48.10. Since our last report four have been baptized and one reclaimed.—Catharine R. Kline, Broadway, Va., Dec. 6.

Midland church met in council Dec. 1, with M. G. Earley presiding. We decided to continue our Sunday school all winter, and elected Sunday-school officers: Bro. C. D. Kline superintendent and Bro. J. A. Hinegardner assistant. Sister Carrie Chambers was elected president of our Christian Workers' meeting.—Eva Hinegardner, Midland, Va., Dec. 4.

Oakvale congregation met in council Dec. 1. Bro. C. E. Eller presiding. Our purpose was to get the brethren at this place in a better working condition. Bro. Andrew Reed was appointed clerk and the writer Messenger correspondent. It was arranged for two meetings a month in this congregation, husband to do the preaching. Bro. Eller gave us three excellent sermons.—Lily M. Thompson, Glen Lyn, Va., Dec. 4.

Staunton.—Eld. Noah Fisher's three-weeks' series of meetings closed on Thanksgiving evening. Three were added to the church by letter and four by baptism. Several more are about ready to make the good confession. The meetings greatly refreshed the members. About one hundred surrounded the table of the Lord during the love feast. The outlook for Staunton church is bright.—E. P. Steffy, R. R. 7, Staunton, Va., Dec. 6.

Thorny Bottom.—Our Sunday school is getting along nicely. We expect to continue it through the winter. We had meeting Thanksgiving day. There was one baptized the next day after Thanksgiving. He was eighty one years of age. Mary A. Beverage, Monterey, Va., Dec. 4.

Valley Bethel.—Our meeting on Thanksgiving was one of pleasure. Last spring a few of the small Sunday school scholars were given ten cents to invest in something for missionary money. They brought their offering Thanksgiving day, amounting to \$14.02. A general collection for mission work was also given, amounting to \$8.61. Bro. Gibbs gave us an interesting sermon Dec. 2. Aena S. Bussard, Bolar, Va., Dec. 3.

WEST VIRGINIA.

Alleghany.—Nov. 29, at 10:30 A. M. Eld. W. F. Nine preached at the Alleghany church. Collection, \$1.15. At 7 P. M. he preached at the Striped schoolhouse. The collection amounted to \$3.10. The total offering, \$4.25. We send to the India hospital. Two young persons were recently added to the church.—Ora Nine, Gorman, W. Va., Dec. 1.

Bean Settlement.—Our love feast was Nov. 24. Brethren Emra T. Pike and H. N. Kelley officiating. Ministering brethren present were E. T. Pike, H. N. Kelley, Isaac Saville, A. N. Arnold, Peter Arnold and W. S. Riggelman. Sunday morning, Nov. 25, Bro. Pike began a series of meetings, continuing until Dec. 5, preaching fourteen sermons. Six were buried with Christ in baptism, all young people, and two wanderers returned home again. The youngest applicant was thirteen years of age. Services were held on Thanksgiving and a missionary collection was taken up, amounting to \$3 for home mission work. Arrangements were made to have the Messenger sent to three poor families.—Susie Arnold, Rockoak, W. Va., Dec. 6.

Fallingwater.—While at Johnsonstown, W. Va., holding a series of meetings the writer was called to visit an aged father who was confined to his bed of old age. We conversed with him in regard to his soul's welfare and found him out of Christ. After reading two or three chapters and talking and praying with him, he said, "I want to be baptized." Not being able to go to the water, a bin being prepared, we baptized him Oct. 27. I was called to preach his funeral Nov. 21.—C. H. Steerman, Falling Water, W. Va., Dec. 1.

German Settlement congregation met in Thanksgiving services at Maple Spring (the Center church) at 10:30 A. M. Services were conducted by Eld. Jonas Fike. After the sermon a Thanksgiving offering was made for various purposes to the amount of \$86.70. The following evening the Brookside church met in services, conducted by Eld. John S. Fike. After the sermon a Thanksgiving offering was made, resulting in \$15. The same evening and same hour the Glade View church met in services, conducted by Eld. Obed Hamstead. Here a Thanksgiving offering was made to the amount of \$19.38. All the collections footed up to \$122.08. Some of the money collected is for the children's Sunday-school mission and is to be used for the India Orphanage.—Alva C. Thompson, Egion, W. Va., Dec. 3.

Maple Spring church met in council Dec. 1, with Eld. Jonas Fike presiding. Brethren Ezra Fike, Lorenzo Fike and Garfield Nine and their wives were advanced to the second degree in the ministry. We have a good evergreen Sunday school and a good Christian Workers' meeting. The Maple Spring congregation is pressing onward to do more and more home mission work. Elva C. Thompson, Egion, W. Va., Dec. 3.

Pleasant View.—Our Thanksgiving meeting was well attended. A goodly number of the brethren and sisters took an active part. \$15.15 was raised for a widowed sister. Last spring the children of the Sunday school were given a dime apiece to make mission money. They brought in their offering Thanksgiving day, which was \$15.97. Anna F. Sanger, Bays, W. Va., Dec. 1.

Sandy Creek congregation has held a Thanksgiving service each year for some time. We met at the Salem house on Thanksgiving evening and listened to an acceptable sermon delivered by our elder Jeremiah Thomas. At the close of the service, an offering was received for the world-wide missions. Our Sunday school and Christian Workers' meetings are still moving on nicely. Chester A. Thomas, Clifton Mills, W. Va., Dec. 1.

BETHANY BIBLE SCHOOL.

Special Announcement.

The special Bible term will this year begin Jan. 1, and continue three weeks. The new term also begins with the first day of the new year, and students can enroll for three or for ten or for twenty weeks.

The following regular classes will be open to the special Bible term students:

- Bible and Hymn Reading
- The Book of Acts
- Old Testament History
- Old Testament Book Studies
- The Prophecy of Jeremiah
- Music

There will also be special classes organized for the accommodation of the special students in the following subjects:

- 1. A study of the History of the Political, Social and Religious Conditions of the Jews in the time of Christ.
- 2. The Study of the Parables of our Lord.
- 3. A most careful and thoroughgoing study of the New Testament Church from a strictly Scriptural standpoint.
- 4. Special Helps for Ministers.
- 5. Special Helps for Sunday-school Teachers.

Students will select from this list such studies as may best fit their individual needs.

Regular class work begins on Tuesday morning, Jan. 1, at 8 o'clock. Students should arrive on Monday. Living expenses, \$3.50 to \$4 a week. Incidental fee, 50 cents a week.

Unless we are notified in good time we cannot promise to furnish board and lodging, and you would have to see after that for yourself.

Do not fail to notify us when and where precisely to meet you. A. C. Wiesand.

188 Hastings St., Chicago, Ill., Dec. 8.

SUNDAY-SCHOOL TEACHERS' NORMAL INSTITUTE OF NORTHWESTERN OHIO.

The institute will be held in the Sugar Creek church, three miles north of Lima, Ohio, Dec. 24, 25 and 26.

PROGRAM.

Monday, December 24.

- 7:00 P. M. (Standard Time)
- The Sunday School: (1) Its Relation to the Home, (2) Its Relation to the Church, (3) Its Relation to the World. J. G. Royer.
- 8:00 P. M. (Standard Time)
- Devotional exercises and organization.
- 9:00 P. M. The Teacher: (1) His Alms, (2) His Methods of Instruction, (3) His Qualifications as Assessed by His Class. J. G. Royer.
- 9:30 P. M. The Holy Spirit's Aid in Study of Lesson.
- 10:00 P. M. How to Win and Hold: (1) Children, (2) Young People, (3) Parents. J. G. Royer.
- 10:30 P. M. My Visits to the Sunday Schools. J. G. Royer.
- 11:00 P. M. Characteristic of a Successful School. J. G. Royer.
- 11:30 P. M. Closing exercises. Edward Kintner.

Tuesday Morning, December 25.

- 8:30 P. M. Devotional exercises and organization.
- 9:00 P. M. The Bible in the Class, How to Use It. J. G. Royer.
- 9:30 P. M. The Sunday School as a Factor in Mission Work.
- 10:00 P. M. Hindrances and Correctives in Sunday-school Discipline. J. G. Royer.
- 10:30 P. M. Intermission and song.
- 11:00 P. M. Bringing the Lesson Home to the Pupil. J. G. Royer.
- 11:30 P. M. Closing exercises. J. G. Royer.

Tuesday Afternoon.

- 1:00 P. M. Devotional exercises.
- 1:30 P. M. The Bible in the Class, How to Use It. J. G. Royer.
- 2:00 P. M. The Sunday School as a Factor in Mission Work.
- 2:30 P. M. Hindrances and Correctives in Sunday-school Discipline. J. G. Royer.
- 3:00 P. M. Intermission and song.
- 3:30 P. M. Bringing the Lesson Home to the Pupil. J. G. Royer.
- 4:00 P. M. Closing exercises. J. G. Royer.

Tuesday Evening.

- 6:30 P. M. Song service.
- 7:00 P. M. Christmas Sermon. J. G. Royer.

Wednesday, December 26.

- 8:30 P. M. Devotional exercises.
- 9:00 P. M. Home Lesson Study: (1) How to Induce It, (2) Hindrances and Helps.
- 9:30 P. M. The Teacher's Obligations: (1) To Himself, (2) To His Superintendent, (3) To His Class. Daniel Koch.
- 10:00 P. M. Good Teaching and Good Training. J. G. Royer.
- 10:30 P. M. Ten Reasons Why the Boy Left Sunday School. J. G. Royer.
- 11:00 P. M. What Most Impressed Me? J. G. Royer.
- 11:30 P. M. Adjourn.

A special invitation is extended to every teacher and superintendent in Northwestern Ohio.

Look for railroad announcements in Messenger.

Lima, Ohio, Dec. 6.

Covington.—December has already brought us many good things, with still more to follow. At present Bro. David Hollinger, of Greenville, Ohio, is with us earnestly conducting our series of meetings. During holiday week the Sunday-school teachers' institute will be held here in Covington. Three have been added to our number since our last report.—Oma Karn, Covington, Ohio, Dec. 8.

Batavia.—The first week of our series of meetings, conducted by Bro. P. F. Eckerle, has passed. One young man decided to follow more closely as our Lord commanded and was baptized Sunday afternoon. Interest is good and attendance is gradually increasing. The meetings will continue this week.—Ella Moore, 238 Park St., Batavia, Ill., Dec. 10.

FIERY INDIGNATION.—Heb. 10: 27.

BY J. S. FLORY.

Look in; and learn the wrong and right
From your own soul's unwritten laws.
And when you question or demur,
Let love be your interpreter.

—Ella Wheeler Wilcox.

THE words standing at the head of this short article are the words of holy inspiration, denoting a terrible denunciation upon a certain class, not of those who "know not" and never knew of God's great love to man, but of those who ought to have interpreted the Christ meaning of love aright. If we could, under every temptation coming to us, as regards our imperfect judgment of others of the same "household of faith," obey the injunction of the poet, as so beautifully expressed above, and let love—the *real thing*—be our interpreter, what dangers and possible heart-aches we might escape.

There are things which I have seen in my time that have caused a shudder to pass through my whole being. And pity for the misguided ones has been so great that mute astonishment palsied the tongue for the time being.

Reader, did you ever have such an experience? Oh, how sad! to note the instance, for illustration, of a brother and sister making a loud profession of religion, apparently in dead earnest for the promotion of the cause espoused, so far forgetting themselves as to allow questionable services so to prejudice the heart against the character of other members of the body of Christ, as to "pass them by on the other side," purposely and disdainfully. Even if the persons so avoided were not sheltering in the same fold, their judgment and acts would run counter to the soft language of our Master, when he says, "Judge not," or, of the apostles' interpretation of love that "thinketh no evil" and "hopeth all things." "Fiery indignation" means more than a "righteous indignation," more punishment is intimated in its meaning than the "whipcord" in the hands of a Christ; it means a burning, destroying force of destruction. It means the gates of heaven closed against all who judge unjustly and who allow unhallowed temptations to harden the heart against God's children of the kingdom.

Oh, may love melt our hardened hearts and prepare us for the "great and notable day of the Lord"! Then there shall be no "fiery indignation" to shut us out, but, wide will swing the "gates" to the city, and the sweet musical sound will greet our ears, "Come, ye blessed of my Father." The strictly converted reader can add the rest and be glad.

Los Angeles, Cal.

WELLDIVING BRINGS HAPPINESS.

BY N. R. BAKER.—PART II.

Not only does material welldiving bring happiness, but welldiving in a spiritual way brings a full and complete spiritual happiness. Now, not all church members are happy. In fact, many are not happy. Many of these want to be happy and do not know why they are not.

I believe it depends upon this same principle of conscious effort for progress or development. Do you live nearer the ideal Christian life to-day than yesterday? I venture the assertion that you are happier than yesterday. Have you made no effort to-day to make progress in the Christian life? I fear you are not so happy as you should be. Have you stopped a few minutes and thought intensely upon some way to do some good, either within yourself, internally, or devised some way for helping others to a higher plane of life and living? If so you are correspondingly happier than you would be had you made no such effort.

Try it to-morrow. Proceed in this way: Set to thinking about the prayer meeting. Ask yourself how the prayer meeting may be bettered, how you may aid it. Ask some whom you meet what they think about it.

Get to talking about the prayer meeting. The main thing is to get to *thinking* about it. Then go and tell what you have been thinking, or think upon the subject to be considered at the meeting and talk on that. You will be happy all day and all night, and your happiness will be contagious. There is a story about a man who went home and told his wife they had the best prayer meeting they had ever had; then added in the same breath, "I made two talks." Inquiry made by the wife regarding this wonderful meeting elicited no unusual comments. But the brother was happy and pronounced it "best," not as I think because of egotism or a sense of self-importance, but because there had been a conscious physical and mental effort resulting in a mental and spiritual development.

In our next article we wish to discuss this from the standpoint of the minister and the Sunday-school teacher.

Mobile, Ala.

SAMPLE COPY OF THE MESSENGER.

BY C. J. HARRIS.

ELD. E. D. HATHAWAY, of Conetoe, N. C., a Free-will Baptist, received from the Publishing House a sample copy of the MESSENGER, No. 47, in time for it to serve a good purpose on Thanksgiving day. He was so well pleased with Bro. Miller's editorial on "Thanksgiving Day" that he read it from his pulpit on that day before his congregation. He regards it as the best he has seen upon that subject.

I was not present at his Thanksgiving service, but wife was. He came to our home for dinner. He spoke very highly indeed of the MESSENGER, and its well-informed contributors. I told him I was going to have it sent to his address twelve months as a Thanksgiving present. He seemed grateful and said: "The paper is very instructive and will do me lots of good."

Greenville, N. C.

IN GETHSEMANE.

BY I. N. H. BEAHM.

AT 5:30 this lovely morning, Nov. 11, 1906, we arose, then had breakfast at 6 and had Sunday school from 7 to 8 in the beautiful garden. We had stones for benches, and enjoyed even that. The subject of the lesson to-day is, "Jesus in Gethsemane." With what marvelous intensity we study and recite a lesson amid such holy historic environs!

The mightiest victory in the annals of humankind was won in the Garden by the Hero of Gethsemane. It was a victory over the sins of a wicked world wrought out on the plains of a great soul—a victory of self-mastery and of sacrifice. Calvary and the wilderness were but the unfoldings of Gethsemane.

Thence we went to the Hill of Offence and on to the Hill of Evil Counsel and back to our hotel for dinner. Long live the memories of the blessed Sunday in Gethsemane!

Jerusalem, Palestine, Nov. 11.

SILENCING A MINISTER.

Can a church silence a minister in the second degree of the ministry without the assistance of the adjoining elders, no elder being present but the elder in charge?

An answer to the inquiry will be found in "Revised Minutes of Annual Meeting," top of page 61, as follows: "It was always the advice of our old brethren that in any case when laboring brethren were in fault, adjoining and impartial brethren should be called in to assist in the investigation." The propriety of the foregoing counsel is very apparent, for the prosperity of a church requires a union of sentiment among the officials. It will prove an important incentive to such union for the elder in charge courteously to decline in favor of his adjoining elders when his official brethren are on trial.—I. J. Rosenberger.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, December 23, 1906.

CHRISTMAS.

- December 23. Isaiah 9: 6
- I. Occasion.
1. Incident, Luke 2: 1-20
- II. Promise.
1. To the World, Gen. 3: 15; 12: 3
2. To His People, Acts 2: 39
3. "Whosoever," John 3: 16
- III. Appreciation.
1. Mary's Acceptance, Luke 1: 38
2. People's Reception, Luke 2: 25-38
3. World's Application, Matt. 2: 1-2
- IV. Christmas of To-day.
1. Uses.
2. Abuses.

I. Occasion. Christmas, meaning a feast day or festival, is the name given to the supposed and now generally accepted, birthday of the Christ-child. Meetings could be made interesting and profitable if short talks were made on the origin and manner of settling on the twenty-fifth day of December as the Savior's birthday. The Father has seen wise, for some reason or other, to remain silent in his Word in regard to the exact date.

II. Promise. The world had no much more than gotten started until it became sin-cursed and sin-defiled. Something had to be done to restore men to God. A conclusion was reached and a gracious promise for all men was early given and developed gradually until fulfilled in the actual coming of our Lord and Savior.

III. Appreciation. Although the Lord's "own" were looking forward to his coming and fully expecting his appearance, yet, when he came contrary to their ideas of his coming, but few were ready to receive him. The virgin mother was led to believe and accept the glad tidings and bear her part in humble modesty and submission. Comparatively few were found here and there to believe in him, accept him and glorify his name. Probably but few ever sought to celebrate his birthday while he dwelt among them.

IV. Christmas of To-day. We to-day celebrate his birthday, but how many of us celebrate it amiss! Feasting, revelry, drinking, ball games, and many other questionable deeds are far more prominent than magnifying and adoring the One who brought unto us so many blessings along with this glad day. Let us take a lesson from the example of the "wise men."

PRAYER MEETING

For Week Beginning December 23, 1906.

THE FIRST CHRISTMAS GIFTS.—Matt. 2: 1-12.

I. The Christmas Spirit As It Should Be Shown.—Not what we get, but what we give, measures and develops character. Humanity is benefited by the best we give, and this is a comforting thought. Greatness of character is expressed by service. It is not how many people it takes to take care of me, but how many people I can take care of, how many burdens I can carry, how many hearts I can cheer, how many tears I can banish, how much joy I can bring to this world, that measures my true worth. This is worth thinking about on Christmas-time. Gal. 6: 2.

II. The Gifts of the Wise Men, and Thoughts Suggested.

1. GOLD.—Gold is business life crystallized. In that day it meant caravans, herds, flocks, and raiment, as to-day it means the things of value. We should, this Christmas-time, lay our business at the feet of Jesus. We cannot separate our business life from our religious affiliations. Life is a unit, and character pervades all our activities. Failure at one point works ruin everywhere. The whole life should be consecrated. As Christians we must do business in the Christian spirit, and we must hold our business, our substance, our gold, at the call of Jesus, our King. 1 Cor. 10: 31.

2. FRANKINCENSE.—This was one of the main ingredients of the incense used in offering sacrifices to God in worship. It suggests the thought of bringing our worship to Christ, the Lord of all. Our whole heart should be full of loyal devotion, for "the gift without the giver is bare." We should live reverent lives. A mere ceremony, however splendid, or a gift of gold, however rich, is mockery if the frankincense of a reverent spirit which admires, adores, loves, and worships Christ, is lacking in our hearts. Micah 6: 8.

3. MYRRH.—While some may claim that this signifies the fact that Christ was to die and thus suggests the embalming of his body, yet myrrh was also used as an ingredient in making the holy oil, a rare and grateful perfume. Here we have, therefore, a thought of sweetness and fragrance and beauty. These wise men brought their rich treasure of myrrh, not with reference to Christ's death, but with a thought about his exalted promise of beauty, purity, strength, and kingliness of character. So should we bring to Christ our pleasures and joys—the beautiful things of our life. Our seasons of cheer will grow in richness if Jesus honors them by his presence. On this Christmas day we should lay all our joys and pleasures at the feet of Jesus for his blessing. He will honor the gift and abundantly bless the giver. Eph. 3: 20, 21.

HOME AND FAMILY

DISSATISFACTION.

A man in his carriage was riding along.
A gayly dressed wife by his side,
In satin and laces; she looked like a queen,
And he like a king in his pride.

A woodsawyer stood in the street as they passed;
The carriage and couple he eyed,
And said as he worked with a saw on a log
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,
"One thing I would give if I could—
I'd give all my wealth for the strength and the health
Of the man that saweth the wood."

A pretty young maid with a bundle of work,
Whose face as the morning was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked at the carriage—the lady she saw
Arrayed in apparel so fine,
And said in a whisper, "I wish from my heart
Those satins and laces were mine."

The lady looked out on the maid with her work,
So fair in her calico dress,
And said, "I'd relinquish position and wealth,
Her beauty and youth to possess."

Thus, in this world, whatever our lot,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

We welcome the pleasures for which we have sighed;
The heart has a void in it still,
Growing deeper and wider the longer we live,
That nothing but Jesus can fill.

A SHINY PATH.

BY ADALINE HOHF BEERY.

I think one of the most beautiful attributes of God is that he is *light*. "In him is no darkness at all." Who is there of us that does not rejoice every morning at the daybreak? If we thought this evening that the darkness which has fallen would never more be lifted, how full of gloom our souls would be! All day long we go about, seeing each other, and the radiant sky and the green earth, and we are conscious of the power to do things in a thorough manner, because we have plenty of light, and a feeling of safety and contentment possesses us. In the night, with no moon, or stars, or electric light, or street lamp, or even lantern, how we hesitate, and shrink, and put out our hands and stumble!

To exalt the figure, if we walk with God, we are in the Light perpetually. The radiance from his blessed Person shines all along our path, and we can see the pitfalls of sin, the briars, the husks, the stumblingblocks, and the desert. Is such fellowship, such continual dwelling in the Light, not infinitely to be preferred to the mists and shadows and anxieties of a sinful world? How good it seemed to Peter to be actually in the glory that beamed forth from his transfigured Master, high up in the mount! What a constant object lesson to the Israelites was the pillar of fire that marked their route over the trackless Arabian wilderness! What reverence was inspired in Moses when the Light, that is, God, blazed out close beside him in the bush!

I found a touching story of a family which had sweet fellowship with God. A mother and five children were on a Santa Fe train, on their way to a new home, which the father had gone to prepare. The children were well-behaved, but at bedtime they grew restless. There was a consultation. Then, "quietly, modestly, without ostentation, . . . the mother and children knelt together at the long seat, the baby bowing his head with the rest, and rubbing with chubby hands his eyes that would hardly stay open, while the evening prayers were said. Just for a moment, and then they arose. Soon all but the mother were asleep. The moistened eyes and quivering lips of the other passengers paid a silent but mighty tribute to the greatest civilizing agent of all ages, the Christian religion.

I believe it is possible for one to become so saturated with God-shine that it will be reflected in his face. When Moses talked with God on the sublime crags of Sinai, his face took on so much glory that he had to cover it from the unaccustomed eyes of his

fellows in the valley. O, it is good to get up in the mountain, for we seem to get nearer to God. We can hear his voice more clearly, and it is more musical. These heights, where the most glorious visions are, are steps to the throne of service. And *that* is the secret if life,—service, to God and men.

Our Master said, "I came not to be ministered unto, but to minister." "He who would be greatest among you, let him be servant of all." Robert Speer says, "Love is glory, and the glorified life is a life of love. This is what made Christ's life so glorious." "He that loves not, lives not," said Raymond Lull. And John, the beloved disciple, says, "We know that we have passed out of death into life, because we love." It is hard to do anything for those we do not love, but if we stand where the light streams over us from the self-illuminating Father, we can fellowship even the poorest people.

Huntingdon, Pa.

DISAPPOINTED HUSBAND.

WHILE the letter of law must at all times be insisted upon, there may be occasions shown where a little charity would seem the better policy, as is clearly shown in the following instance: It refers to a disappointed man residing at Greenpoint, N. Y. Five years ago he left his wife and children in Paris, came to this country to provide a home and save up enough money to bring them to him. He met with success, and two years ago sent for the wife and children. When they arrived the children were allowed to land, but the wife was rejected, as she was suffering from trachoma, a troublesome disease of the eyelids. She went back to Paris and went under the care of a specialist. He treated her, and some weeks ago pronounced her cured. She was delighted, as were her husband and children, when she reported it. She was as eager to come as they were to have her, and she took passage on the first steamer. On her arrival the Immigration Commissioners laughed at her doctor's certificate of cure. They said she still had the disease, and compelled the steamship company to take her back and fined them \$100 for bringing her. There is no doubt that the Commissioners are doing their duty, as the law demands, for they would not necessarily separate a family, but how much more humane it would seem, if the woman could, at the expense of her husband, have been placed in care of an American physician until cured! Indeed it is sad for members of a family to be thus separated, one returning to Europe and the others remaining in this country; but that is what is going to happen at the judgment bar of God, where the letter of the law is to be enforced; one shall be taken and the other left. In view of this, how important it is that we, by the help of the Great Physician, get ourselves ready for the final examination!

TO AVOID TAKING COLD.

ONE way to avoid chilly sensations of the spine and back on the least change of temperature is to put your back up, so to speak; to contract the muscles of the back.

If you are getting chilly about the back of the neck stiffen the neck and set the muscles to work, and the likelihood is you will soon get over it. If you do not start your muscles going you will soon find them going of their own accord. You will begin to shiver—an involuntary action of the muscles. If you will set your muscles at work before that shivering comes you will be able to prevent it. Contract your hands, your legs, the muscles of your back, raise up your chest, stiffen your neck, then turn it vigorously, slowly, from side to side, or bend it backward and forward. This will keep you from taking cold. —*Scottish American*.

SISTERS' SEWING CIRCLE, NORTH ENGLISH, IOWA.

OUR Circle has just been reorganized, with Sister Lottie Miller superintendent and president, Sister Jane Simmons as her assistant, Sister Bessie Miller as

treasurer and myself secretary. We are but few in number, average attendance being about six, but we are trying to do a little for the many needy ones around us.

We sent a box of clothing to North St. Joseph containing about a hundred pieces; also \$15 in money for them to buy what was most needed. We are at present working at clothing for poor children and want to send them about Christmas if possible. We have only about \$3 in the treasury now. We pray that the good work of the Lord may go on and the wants of the needy supplied. Nettie Senger, Sec., North English, Iowa.

SISTERS' AID SOCIETY, MYRTLEPOINT, OREGON.

SINCE our last report, six months ago, we have been busy working for the Lord. We made quilts and sold three at \$2.50 each; paid out \$2.15 for repairs in the room in which we hold our meetings; \$2 for cap goods; \$5 for a tabernacle in which to hold meetings; donated \$5 for district missions; \$5 to Bro. Hutchison and \$1 for other expenses. Our average attendance during this time was seven. Another of our workers has moved away and one is sick, which decreases our number of workers. We charge fifty cents an afternoon when we go out to work in homes, but on several occasions we have donated an afternoon's work, where it is needed. We have \$17.45 in the treasury. Mrs. Henry Royer, Sec. and Treas., Dec. 1.

SISTERS' AID SOCIETY, PAINTER CREEK, OHIO.

OUR Sisters' Aid Society held thirty-six meetings during the year ending Oct. 27, 1906, with an average attendance of ten. We received for work and donations, \$59.67, and paid out \$12.75. During the year we quilted fifteen quilts, knotted seven comforts, made twenty-seven bonnets, twelve caps and seven aprons. One hundred and thirty-seven pieces of clothing for the poor. We sent seventy-six pieces of clothing to the St. Joseph, Mo., mission; fifty-four pieces to Chicago; sixty-one pieces to Sidney, Ohio, and forty pieces to the Brethren's Home Greenville, Ohio. We donated \$5 to the Chicago meetinghouse; \$5 for the Bular meetinghouse; \$5 for the Minneapolis mission; \$5 for world-wide missions, and \$4 to have the GOSPEL MESSENGER sent to the poor. Emma Fourman, Supt., Lizzie Royer, Sec., R. F. D. 5, Bradford, Ohio, Dec. 1.

SISTERS' SEWING SOCIETY, MARTINSBURG, PA.

We held regular meetings from March 1, 1906, to Dec. 1, 1906. We have a membership of fourteen, with an average attendance of eight. Our employment is mostly that of piecing and quilting quilts, making comforts, aprons and sleeve protectors. We made and sold sixty-six aprons, seventeen sleeve protectors and other garments. Our expenses were \$14.11. We gave \$20 to help pay for our church lot which was bought for hitching purposes; \$7 to help pay for a concrete pavement in front of our church; \$2.25 to help pay for a cow bought for our elder. We received as a donation one quilt and \$7 in cash. All money in the treasury has been disposed of up to the present date.—Sarah Galley, Sec. and Treas., Martinsburg, Pa., Dec. 1.

AID SOCIETY, FRENCH BROAD, TENN.

OUR Aid Society is moving along very nicely. We meet every two weeks. Since our report in July our collection fees have amounted to \$5.

The first of November we sent a box of goods to Kansas City mission, containing forty-two new garments and two new comforts. Our attendance is usually small, as some of our members live a distance away, but we appreciate the contributions they send us. We have been organized one year. During that time we have sent away \$31.50 worth of clothing. We hope to have a better attendance during the coming year than we had in the past.—Mollie Satterfield, Pres.

THE GOSPEL MESSENGER

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At Royersford, Pa., five were recently added to the church.

A REVIVAL held by Bro. E. T. Fike in the Bean Settlement, W. Va., resulted in six accessions to the church.

THE Brethren at Twin Falls, Idaho, hope to have their new meetinghouse ready to dedicate the first of January.

THE new church at Rossville, Ind., is to be dedicated Dec. 23; Bro. G. B. Royer preaching the dedication sermon.

THE encouraging revival services at Lordsburg, Cal., closed with fifteen accessions by confession and baptism and one restored to fellowship.

BRO. J. A. DOVE devoted two weeks to revival services at Troutville, Va., and twenty-four were added to the church by confession and baptism.

BRO. GEO. L. STUDEBAKER, of North Manchester, Ind., is booked for a series of meetings at Lanark, this State, commencing Sunday, Dec. 23.

TWELVE were recently added to the membership in the West Goshen church, Ind., eleven by baptism and one restored to fellowship. Three await the initiatory rite.

BRO. ISAAC FRANTZ closed his revival services in the Maple Grove church, Ohio, with eight applicants for membership. Six were baptized and two reinstated.

THE Brethren are planning to build a meetinghouse at Edgewood, a mission point in the Pipe Creek congregation, Md. Recently ten were added to the church at that point.

PREPARATIONS are being made to build a meetinghouse at Lake Arthur, New Mexico. This, when completed, will be the first Brethren house of worship in the territory.

BRO. S. E. THOMPSON, of Garden City, Kans., wishes us to announce in this special way that the feast at that place will be Dec. 22, instead of the date before published.

BRO. P. F. ECKERLE, who is holding revival services at Batavia, Ill., was with us a few hours last week. He was accompanied by his wife, who from here returned to her home at Lanark.

WE learn of one congregation that took up a collection on Thanksgiving for the MESSENGER Poor Fund, and raised over \$48. Other churches are also responding to the call, for which we are very grateful.

THE special Bible Institute work at Canton, Ohio, begins Jan. 1 and is to continue until Jan. 14. A helpful line of instruction has been arranged for the occasion. The program will appear in the MESSENGER next week.

SHOULD any of our readers be not fully satisfied with their lot in life they will please give the poem in the Home and Family department a very careful reading. The poem may put them to thinking along helpful lines.

BRO. T. D. VAN BUREN, of Wisconsin, has changed his address from Barron to Hannibal.

THE special Bible term for the Bethany Bible School, 188 Hastings St., Chicago, begins Jan. 1. An excellent course of study has been arranged for the term.

BRO. EZRA FLORY, who is holding a series of meetings in Sterling, Ill., writes very hopefully of his work in that city. Not only so, but he is enjoying his sojourn with the little band of believers there.

WE were with the Lanark church in their services last Sunday morning and had the privilege of addressing a most attentive audience. One seldom finds better listeners than those met with in this wide-awake congregation.

B. F. M. SOURS, of Mechanicsburg, Pa., who does considerable poetic writing for the MESSENGER, makes a specialty of poetry written to order for special occasions, weddings, birthdays, funerals, etc. Those interested can communicate with him.

ON Thanksgiving Day our three earnest missionaries sailed away from New York, for the India field. By this time they are probably on the Mediterranean Sea, and inside of a few weeks will reach their destination. In their behalf many prayers were offered the day they left their homeland.

WE prefer to use very short and pointed articles on the page where the prayer meeting and Christian Workers' topics appear from week to week. We have room for scores of such articles. Those who know how to state a thing clearly and briefly are the people we are looking for to help to fill this page.

BRO. ABRAHAM W. HAWBAKER, of Copemish, Mich., died suddenly at Clarion, that State, Dec. 3. He was at the time of his death not quite fifty years old, and was widely known in Michigan as an earnest, faithful and efficient preacher and elder. He will be greatly missed in the field where he had of late years been doing some excellent work.

LAST week the MESSENGER, in an editorial item, gave Bro. J. G. Royer about nine years more than should be placed to his credit. We meant to say that he is nearly seventy years old, but in some way the error got into the paper and was not detected until the entire edition was run off. We only hope Bro. Royer may be as active in the ministry nine years hence as he is at the present time.

SOME of our patrons have ordered the *Teachers' and Primary Teachers' Quarterlies*. We wish to say that these publications have been discontinued and their place taken by our new *Teachers' Monthly*, price fifty cents a year. In this *Monthly* will be found the class of matter that has been appearing in the discontinued publications. We call special attention to the list of Sunday-school helps found on the last page of this issue.

SOME minister who would like to locate in the Northwest might do well to communicate with Bro. A. W. Zeigler, R. F. D. No. 2, Carrington, N. D. In the locality where his services are needed there is a good meetinghouse and an encouraging body of members. He should be a man who knows how to interest and instruct people along right lines, and how to adjust himself to the real needs of the congregation in whose territory he locates.

SISTER SUSAN CRAM writes us from Peterboro, N. H., saying that she is the only member of the Brethren church in that part of the State. She takes an interest in having those with whom she comes in contact understand that she represents a people who contend for the whole Gospel. In the absence of services by those of her own faith she is attending the services in the Congregational church, where she is very kindly treated. She thinks that it does one good to get out among others, as she is doing, and see the necessity of greater efforts upon our part in order to reach the masses with a doctrine more in keeping with the New Testament than what most of them have embraced.

THE Sunday-school workers of Northwestern Ohio, are to hold their Sunday-school teachers' normal in the Sugar Creek church, beginning Dec. 24, and closing Dec. 26. Bro. J. G. Royer and others are to assist in the work.

THE M. R. Murray party, on their return from Palestine, are expected to reach New York the early part of this week. Inside of a few days all of them will be with the loved ones in their homes, telling the interesting story of their wanderings in other lands.

BRO. J. W. LEAR and wife, of Cerro Gordo, Ill., gave the MESSENGER office a call last week. They had occasion to come to Chicago, and while that close to Elgin concluded to take a look at the Publishing House. They are planning to start to California the last of this month, and will locate at Long Beach and devote their time to the work of the church in that city.

WE are receiving many reports of meetings held on Thanksgiving. It would seem that in most of the congregations services were held and collections were taken for a variety of purposes. The purposes of the collections were probably more varied than in any previous year. This shows that our people are widening out in their giving. They look around, see the many needs and then decide where to place their money.

THE district mission board of Southwestern Missouri and Northwestern Arkansas has decided on some aggressive work in the territory entrusted to them. One minister is to give all his time and attention to the mission in Joplin and others are to be utilized elsewhere. The demand here, as in other districts, is for earnest and efficient preachers. We believe that if a sufficient force is placed in the field a great and good work may be accomplished all over Southern Missouri and Arkansas.

MESSENGER subscriptions and orders for "The Other Half of the Globe" are coming in quite encouragingly. All of our patrons want to renew their subscriptions for the paper and thousands of them will want the book. It will be the cheapest book, considering the real merits, they ever purchased. Just think of a well-printed and neatly bound volume of nearly 400 pages, profusely illustrated, for only forty-five cents. This is the price to every one who subscribes for MESSENGER for 1907. And, furthermore, this is the only way the book can be secured. Not a copy is to be sold at any price. The House arranged with Bro. Miller to write the book to be used solely as a premium with the MESSENGER. Those who have already received the copy to which they are entitled, are grateful for it, and thousands of them have something to read these long winter evenings. We suggest that those who have not already done so send in their orders without delay. Call on your home agent, renew your subscription and get the book soon. We are making the same offer to new subscribers.

So far we have received minutes from the following district meetings:

Northeastern Kansas, held Sept. 30, 1906.
Southwestern Kansas and Southern Colorado, held Oct. 16 and 17, 1906.
Northwestern Kansas and Northern Colorado, held Oct. 26, 1906.
Nebraska, held Sept. 26, 1906.
Northern Indiana, held Oct. 4, 1906.
Tennessee, held Sept. 1, 1906.
Western Maryland, held Oct. 5, 1906.
Middle Indiana, held Oct. 11, 1906.
Michigan, held Oct. 12, 1906.
Southern Iowa, held Sept. 28, 1906.
Southern Illinois, held Sept. 26, 1906.
Middle Iowa, held Sept. 26, 1906.
Oregon, Washington and Idaho, held July 11 and 12, 1906.
North Dakota, Northern Minnesota and Western Canada, held June 28, 1906.
North Carolina, held Aug. 24 and 25, 1906.
Middle Missouri, held Sept. 27, 1906.

There were seven district meetings, the minutes of which have not yet reached our desk. It is important that we should have the minutes of all the district meetings, not in the above list, held since the last Annual Meeting. Two copies should be sent, addressed to the editorial department of the MESSENGER.

BRO. H. M. BARWICK, who has just closed a revival in the home church of Bro. John Wise, Kansas, writes that he never before saw more snow, rain and mud in the same length of time than was seen during this meeting, and yet the meeting went gloriously on, both old and young becoming thoroughly interested. There were fourteen accessions to the church.

Referring to the editorial item on page 760, about the little boy praying for the conversion of his mother, Sister Ida Erbaugh, of West Alexandria, Ohio, says: "I wrote you concerning the matter in Kentucky, to which you refer, but pardon me for saying, that the little boy did not unite with the church at the time his mother did. The mother was among the five who came that day, but the boy has not yet applied for membership."

A WELL-ATTENDED Bible Normal is now in session at Cando, N. Dak., in which seven churches are represented. The interest is said to be good and the course of instruction thorough enough to give excellent satisfaction. These Bible normals among our people are an encouraging feature, and must eventually prepare us for a great and aggressive work. Our plea is for the whole Gospel, that much and no more, and when we once understand the Word of God as his servants should, the Holy Ghost is going to make a far better use of us, as a factor in the conversion of the world, than he has been able to do in the past. But to be well equipped for such a far-reaching work we must know the will of God thoroughly, and show a willingness to be used to His name's honor and glory.

In ten provinces in central and southeastern Russia there have been three bad harvests in succession, and as a result there are several million peasants suffering for want of food. The government has done little to relieve the situation, seeking rather to cover up the horrors of it by saying that times are improving. The railways are disorganized, and many loads of rye and wheat which should have been forwarded to the sufferers have for months been left to rot at way stations. The old people and the children suffer most, but they are by no means the only ones. There are villages of three and four thousand inhabitants where there is no rye or wheat to be had at any price. Diseases have followed the lack of food and the eating of food not fit for human beings. The condition is terrible. Women offer to sell themselves in order to secure food for their children, and some peasants offer to sell their wives and daughters for food. And there are officials who are cruel enough to steal a large part of what is entrusted to them for distribution among the starving.

THE SEED OF THE KINGDOM.

A MINISTER tells how, after years of patient waiting, he had the pleasure of seeing his son come to the church. When a boy, the son had the New Testament doctrine thoroughly planted in his heart. He was fully indoctrinated and when conviction came decided to be baptized and enter upon a life of obedience. The day was set for his baptism, but something interfered and the rite was postponed. The boy weakened and the desire to come to the Brethren church left him. He finally married and became a member of another body, and though he endeavored to become fully reconciled to the faith of the church he had chosen, somehow he could not get rid of the seed of the kingdom his parents had planted in his heart. When reading his New Testament he would run across the commands that his church neglected, and his conscience would be disturbed. He stood it for twenty-five years; the Word of God in his heart triumphed, and he applied for membership in the Brethren church. He and his wife came up out of the water and went on their way rejoicing. Now their consciences are at ease and they feel that they can obey all the commands in the blessed Book. It pays to plant the seed of the kingdom in the hearts of children. In time it will assert its power, and by the help of the Holy Ghost be the means of bringing them to the church where the all things may be carried out.

CHRISTMAS ABUSE.

CHRISTMAS will soon be here, and we can look for display and extravagance on every hand. Instead of keeping the day in appropriate remembrance of the advent of the Redeemer into the world to make people happier and better, we make it an occasion for receiving and giving gifts out of all reason; and to such extreme has this been carried that some people actually dread the coming of the Christmas season. They want to keep up with the spirit of the times and yet do not see how they can afford it. Some of them must spend days arranging a list of those who should be remembered and in selecting the presents. We are needing more good common sense and less extravagance on the occasion.

In a recent issue of the *Chicago Daily Tribune* the editor has some sensible remarks. One of the Chicago ministers had said that if the Master would return as an earthly king, he would abolish Christmas because of the abuses. Referring to this the editor says:

Without discussing the ministerial objection that the true Christmas spirit has been prostituted to sordid and selfish uses, it may be admitted that of late years abundant prosperity, which has led people at all times into foolish extravagances, has had its effect in the matter of holiday remembrances. This deplorable state of affairs must be attributed to a notable lack of moral courage. It hardly matters whether the holiday Christmas, so-called, with its tributes of remembrance, is a pagan or a Christian custom; there is certainly something pleasant and praiseworthy in a rational system of spreading good cheer and happiness when accomplished in moderation and without straining one's natural resources. To remember one's friends and acquaintances at Christmas time in such appreciative ways as one's condition may justify is a custom not to be utterly condemned; the fault lies not with the custom but with its abuse.

Perhaps if the rebuking pastor had instructed his congregation to exercise a little more of that moral courage with which all men should be invested, to follow a custom in its simplicity and for beneficent purposes, to refuse to be guided by the rule of vulgar display or by an innovation entirely unworthy, he would have imparted more of the spirit which brightened the life of Tiny Tim. Perhaps if all were to put the spirit above the material demonstration, to be brave enough to bear in mind that extravagance is not necessarily generosity, and that forced and unwilling giving is not a virtue, they would go far toward restoring to its proper value this merry and desirable Christmas impulse. Christmas should not be a market for trade and barter. He who receives should not of necessity feel that he is compelled to give. Every one should possess that moral courage and that sense of obligation to his own condition in life which properly governs his actions. Christmas is an excellent time for applying the generous Christian principles for the promotion of human welfare and happiness, but by no means the season for vying with one's neighbors in extravagance or for plunging into excesses to gratify a foolish pride or repay a fancied obligation. When the vanity of the Christmas time and the misinterpretation of the Christmas impulse are done away with, and the world returns to the simplicity of its earlier Christmas ideals, there may be no less giving than to-day, but far less of misgiving.

OFFICIAL RESTORING.

TIME and again we are asked to give through the MESSENGER our interpretation of certain minutes or decisions of Annual Meeting. But, as a rule, we prefer either not to give such interpretations or do it in a private way.

For special reasons we are asked to give our understanding of Art. 12, 1904, and Art. 3, 1905, pages 76 of "Revised Minutes." And we do it, not because we feel that their meaning is not evident enough, but because it seems that some of our elders are inclined to misconstrue them in trying to apply them to irrelevant cases. And, by the way, this is the danger of desiring to make uniform practices for the regulating of unlike things. It is an established fact that

a round ball will not fill and fit a square mould unless the ball is soft and pliable enough to be adjusted to its unlike surroundings. And we all know that many, many things are not thus pliable.

By referring to the minutes on this subject it will be seen that up to 1892 Annual Conference had given no "form" on the subject, but let churches and elders be governed by the Bible and good common sense. But it seems that for some of our churches the Bible is not a sufficient guide. So in 1894 another query was sent. And to this we have the following answer: "We decide to leave this question to the discretion of the individual congregation and adjoining elders."

This was a very sensible answer, and should have been sufficient to meet all cases, because it left congregations and elders scope enough to meet the different conditions that may be connected with such cases and pursue the best possible course for all parties concerned.

But we had those who wanted more arbitrary decisions, and in 1895 another request was made, "That deposed ministers shall not be restored to office without a two-thirds majority, and then only to the first degree." To have granted such a request would have deprived all congregations and adjoining elders of discretionary power, no matter how worthy the case may have been. This would be absolute radicalism without a vestige of scriptural authority. It is possible that there are deposed ministers and elders who are not worthy of being restored even to the first degree. But because there may be such is no reason why a decision should be made to place all in this class, or any part of them.

Whether or not a minister should be restored to the ministry either in part or in full, must be determined by the people among whom he lives and where he is best known. And this will be in the congregation where he has lived and lives, including the elders adjoining. So the answer given by the Annual Conference is: "We decide that ministers may be restored to the different degrees of the ministry, one degree at a time, by not less than two-thirds of all votes cast."

Now taking the two decisions, 1894 and 1895, the manner of restoring deposed ministers is made very simple and plain.

First, his restoring is left to the discretion of the individual congregation and the adjoining elders.

Second, he must have a two-thirds majority of all the votes cast by the congregation in which he is to be restored.

Third, he can be restored to only one degree at a time.

This is scriptural because the case is put into the hands of the church where he is best known and where he is to serve. It is good common sense; it allows the congregations to use discretion and be governed by circumstances and conditions.

Ministers are called to a high and holy calling—to a very responsible position. And, recognizing this great truth, ministers should not make mistakes, should not fall and get into trouble so as to lose their influence and destroy their usefulness. But, unfortunately, or otherwise, ministers continue to be human, make mistakes and some fall, as do others. And while it is hard for them to restore themselves back into favor and confidence of men, yet it should be possible because God has promised to abundantly pardon the repentant ones. And if a righteous God will pardon and forgive, surely we, who are all the time sinning more or less, should not be less forgiving.

The deposing of ministers is always a sad thing for a church to do. It is sad for the man, sad for the congregation and sad for the church. And the cause and conditions are always apparent. The trouble may begin with the man himself, and in some cases, the final cause may be with the membership. He may be led into temptation through lack of encouragement, lack of sympathy, or by withholding counsel at the time of need. Wrong tendencies are seen and spoken of to others, but not to the one that needs advice most. He is not helped financially as he should be, and because of this he pushes into the struggle for bread, clothes and home. He loses ardor in his

ministerial work. The commercial spirit is developed and becomes his leading purpose in life. And from this point the downward course spiritually is easy and sometimes rapid. Indeed, there are many ways in which the congregations may assist, unconsciously, in causing the minister to fall and be deposed. And because of this they should be exceedingly careful as to their relations to him, both in deposing and in restoring him.

H. B. B.

EDERSHEIM'S "LIFE AND TIMES OF JESUS THE MESSIAH" FOR OUR MINISTERS.

It has been decided to furnish the ministers of the church this excellent work. There are two large volumes—more than fifteen hundred pages of the best that has been gathered from all sources. The books are the regular edition—good paper, printing and binding. The notes are many and full, and the references are numerous. The work will be sent prepaid to ministers of the Brethren church for sixty-nine cents.

These volumes contain so much that we cannot give very much of an idea of their contents. To give the chapter headings—there are ninety-eight chapters and nineteen appendices—would require more space than we wish to use. But special attention may well be called to a few chapters, with the hope that the great majority of our ministers will make up their minds to secure and use this work, which will richly repay all who study it. The life and times of Jesus—what could be more interesting or more worthy of one's best effort? It is the one life which vitally concerns every soul that comes into the world.

From Malachi to the beginning of the Christian era is a period about which the Bible tells us nothing. What were the Jews doing during these years? Our author tells us all that is known. The Jews, of their own accord, had gone east and west, but nowhere had found a home. A hundred and fifty years before Christ, in their own land, Antiochus Epiphanes "had forbidden their religion, sought to destroy their sacred books, with unsparing ferocity forced on them conformity to heathen rites, desecrated the temple by dedicating it to Zeus Olympios, and even reared a heathen altar upon that of burnt-offering."

The first two chapters, on the Jewish world in the days of Christ and the voluntary dispersion east and west, are full of interesting and profitable matter for the Bible student. In the sixth chapter—"Political and Religious Life of the Jewish Dispersion in the West; their Union in the Great Hope of the Coming Deliverer"—the condition of the Jews and the reasons for it are clearly shown. "The links which bound them together were: a common *creed*, a common *life*, a common *center*, and a common *hope*." And Jerusalem was the center of union. For the orthodox Jew there was only one place in which men could truly worship, and that place was Jerusalem. Daniel when praying turned his face toward Jerusalem, and so did later Jews when they prayed in their synagogues.

At the beginning of the second book of the first volume, Herod receives attention, as the book covers the time from the birth in Bethlehem to the baptism in Jordan. The chapter on the kind of Messiah the Jews expected throws light on the actions of the religious leaders during the ministry of Christ. There are twelve chapters in this book, and every one of them is well worth a careful reading.

The third book takes up the last four hundred pages of the first volume and nearly a hundred in the second volume, and covers the time from the baptism to the transfiguration. The chapter on the Pharisees, Sadducees, and Essenes gives much reliable information about these three sects and the distinctive doctrines of each. But this is only one of the thirty-seven chapters in the third book.

The fourth book, in a little less than three hundred pages, covers the time from the transfiguration to the last week of Christ's life on earth. Some of the most important of the lessons Jesus came to teach belong to this period of his life.

The fifth book is taken up with the last week—Passion Week—the week of all weeks in the history

of man, the week in which the ransom for sin was paid by the Son of God.

Then come nineteen appendices, each one of importance to the Bible student.

We know of no other work which gives so much reliable information concerning the life and times of Jesus in so small space. The Gish Fund makes it possible for every minister of the church to secure these valuable volumes at a very small expense; and it is to be hoped that hundreds of them will improve the winter evenings by studying these and the other books offered under this fund. No one has too much knowledge of divine things; but it is the duty of every church member, and especially the preacher, to increase in the knowledge of his Lord and Savior.

If the volumes of this life of Christ are studied in the spirit in which they were written, much good will come to the church and greater glory to God. In his preface the author says: "My deepest and most earnest prayer is that he, in whose service I have desired to write this book, would graciously accept the humble service—forgive what is mistaken and bless what is true."

G. M.

RAILROAD ARRANGEMENTS FOR ANNUAL MEETING.

THE following circular has been sent from the officials of the Great Northern Railway and will be of interest to our Brethren who desire to return from the Californian Conference *via* the Northwest.

The Great Northern Railway is arranging for a specially conducted excursion of the Brethren on the return trip, *via* the Great Northern Railway. No special route will be selected for the going trip. The return will be made by way of San Francisco, Portland, Tacoma, Seattle and Everett, affording a delightful journey of 1,400 miles up the coast country, through California, Oregon and Washington.

From Seattle *via* the Great Northern Railway, a daylight trip across the magnificent Cascade Mountains, down to the famous Wenatchee Valley. It is here the Sunnyside congregation of Brethren, through the means of irrigation are so actively participating in the transformation of this wonderful valley into blooming orchards and beautiful homes. At this time when our government is spending millions and preparing to spend millions more for irrigation, it will be doubly interesting as well as educational. Continuing the journey extends through the Big Bend wheat country of eastern Washington, to Spokane, "The Metropolis of the Inland Empire," thence through northern Idaho and the scenic Rocky Mountains to the Flathead country of northern Montana. Continuing eastward into North Dakota where multitudes of the Brethren are now living in happiness and contentment. This will be a grand opportunity for those who have friends and relatives in the Northwest to pay them a visit, and view this wonderful region which has been transformed in the last few years from a wild, unoccupied prairie into a country of prosperous homes. Continuing through the Red River Valley to Minneapolis and St. Paul, the "Twin Cities," the center of the flouring industry of the world.

No other trip can be planned which will combine so much of the scenic wonders of the Northwest, with a visit to all the principal cities of the Pacific coast, a trip through regions which are to-day being transformed as if by magic into the finest agricultural and fruit growing sections in the entire United States. The party will be in charge of representatives thoroughly posted, enabling you to enjoy to the utmost the entire trip, as points of interest will be visited, and stops made along the line at points where Brethren colonies are located.

I will be glad to correspond with any one wishing additional information.—Max Bass, 220 South Clark St., Chicago, Ill.

It is understood that the return trip *via* the Northwest will cost the additional sum of twelve dollars and fifty cents. No doubt many will want to take advantage of the opportunity to visit the Northwest.

D. L. M.

WORK FOR AID SOCIETIES.

THE winter months are here, and there is no better time for the Sisters' Aid Societies to prove their ability to accomplish a great deal of good both at home and abroad. Within the reach of nearly every society are poor people who stand in need of clothing, and during the cold weather are sure to suffer. We suggest that these destitute people be looked up and provided with clothing. An announcement in one or two of the regular meetings may bring to the society much secondhand clothing that can be worked over and prepared to serve the purpose of the needy. Our sisters will find work in gathering this clothing, fixing up the different garments and in supplying the poor. Then we have a dozen mission points where our workers are calling for clothing with which to help clothe the destitute. Boxes and barrels full of goods might be gathered up and sent them. We believe that our sisters can accomplish more good by thus helping the needy than by producing articles, selling them and making money. Some of the city missions can also make good use of bedding as well as other things that the poor stand in need of. We also suggest that our sisters, when sending goods to mission points, make a specialty of the points nearest them. If all the aid societies will do this, none of the city missions will be neglected. In view of the needs of the poor and the importance of the good our sisters may accomplish, it might be an excellent idea to have more aid societies organized, for if the sisters will look at this matter right they will readily understand that there are many opportunities for doing an excellent work along the line mentioned.

EXTRA READING MATTER.

To our desk come some very fine religious journals. We read them for the purpose of keeping posted on current religious events and movements. One of these papers, about the size of the MESSENGER, has a circulation of nearly a half million. Looking over the contents we noticed that not more than two-thirds of the paper is filled with reading matter. The rest is filled with advertisements. Another paper, that goes into about 400,000 families, devotes about one-fourth of its space to advertisements. Comparing these papers with the MESSENGER we observe that we are giving our patrons much more reading matter than either of the journals referred to. Were we to give four or five pages each week to the use of advertisers, our readers might have reason for concluding that we were not giving them the worth of their money. Advertising space in journals of large circulation, like the MESSENGER, is valuable, and were we to set apart a few pages for that purpose we could easily get several thousand dollars for the space. We prefer, however, to let our readers have the full benefit of the space in the way of reading matter that will prove interesting and instructive to them.

WANT DOCTRINAL SERMONS.

WE notice among those of other persuasions that there is a growing conviction that we have too much sensational preaching and not enough doctrinal sermons. Dr. George Hodges, dean of the Episcopal Divinity School, at Cambridge, England, has this to say on the subject:

"Do not be misled by any rumor to the effect that the congregation is weary of doctrinal sermons. There never was a time when the doctrinal sermon was more welcome than it is at present or more imperatively needed. It is true that men are impatient of dogmatic sermons. The dogmatic sermon is based on the ground of authority; the doctrinal sermon is based on the ground of reason. No confidence in the grace of orders will persuade thoughtful persons of years of experience to listen with appreciation while young men in surplices tell them what they ought to believe, without telling them why they ought to believe it. People are eager for doctrinal preaching. They desire to believe, but not blindly, not at secondhand, not with the parson's faith in place of their own."

General Missionary and Tract Department

COMMITTEE:

D. L. Miller, Illinois, M. C. Early, Virginia
L. W. Toeter, Indiana, C. D. Bonasack, D. C.
John Zack, Iowa

Address of members to
General Missionary and Tract Committee, Elgin, Ill.

CONVERTING THE RICH.

Not long ago a New York minister proposed to have a series of revival meetings where the congregation should be composed of the wealthy members of his parish and the speakers reformed sinners from the slums. Whether he thought more good would be done, is not known to us. Oftentimes ministers seek to do something sensational in order to attract a crowd. If this was his object, he is to be pitied; for he misunderstands his mission.

But most of the preachers who have made their influence felt have been from the lower walks in life. Christ himself was "the carpenter's son" who had never learned; and so he was looked down upon by the learned of his day. Paul was a "tentmaker," and yet there was such power in him that a Roman governor trembled when he spoke of divine things. Perhaps none of the twelve was of rank higher than the middle class. They and their Teacher were despised; and yet what a wonderful work they did. There have been many others since their day, men for the most part of lowly origin, who have shaken the world.

"Not many wise men after the flesh, not many mighty, not many noble, are called." There is no question of need. Cæsar upon the throne from which he ruled the world, delivering the subjects of the King of kings to cruel deaths, was infinitely more needy than were those whose lives he took without pity or remorse. How great was the need of the rich man who fared sumptuously every day! And there are men of wealth to-day whose souls are lean and who before God are poor and naked simply because they have despised the true riches. A religion of self-denial and humility does not appeal to many of them. They are rich and think they have need of nothing.

Yet it may be that we are too ready to consider a man's case hopeless just because of his wealth. No doubt it is harder for a rich man to live humbly than it is for a poor man. The man who has little or nothing likes to look forward to a better world, one in which there will be no cold or hunger; and the man who has practically everything is satisfied with the present. But notwithstanding this fact the rich man must not be neglected; he has a soul to be saved; he is one of those for whom Christ died; he is one of "all the world" to whom the Gospel is to be taught. When we go to a city we say there is no use locating among the well-to-do, taking it for granted that we could not reach many of them. It no doubt would be exceedingly unwise for us to open a mission among them. They would resent being told in this way that they are without hope of salvation in their present condition. But as faithful servants we have no right to pass any one by; we have what all need, what all must have before they can hope for a blessed life hereafter. The responsibility of offering salvation to every one rests upon us; the responsibility of refusing rests upon those who hear and will not accept.

If a converted man from the slums can touch the hearts and souls of the wealthy in a more effective way than the educated and cultured preachers to whom they usually listen, by all means let us have the man from the slums. His language will be more simple and less ambiguous. It will not be polished or elegant, but it will be clear. The hearers will not be left in doubt as to his meaning, for his words will go straight home. Simplicity and earnestness, backed by the Holy Spirit, have a mighty influence. The best way to reach any class of persons is the way the church needs, so long as this way is in harmony with the will of God.

Just how a minister must feel when he appeals to something extraordinary in order to reach his parishioners is unknown to me; but he can hardly believe that he is doing his whole duty. But if he is in earnest about reaching and saving the sinners who come to his church, he will not seek to entertain but to instruct them. Perhaps one reason why it is so hard to reach the rich is the way in which they are treated by ministers and most church members. Actions tell them plainly that they are more thought of, even though rejecting Christ, than are the poor saints; for when the man of wealth comes into the house of God there are many ready to offer him a good seat, while the poor saint is left to find a seat if he can. That is contrary to the spirit of the Gospel, as well as to the letter of it. The wrong is not in offering the rich man a seat, but in

showing more respect for his money than for the character of a devoted brother from whom, for some reason, God has withheld the wealth of this world. To lie down before money is a poor way to begin the work of converting the possessor of it. We seek not the wealth but the souls of the wealthy. God help us to reach as many as possible of them.

JALALPOR NOTES.

The season when missionaries are supposed to be out touring is again drawing near, so we are making arrangements to go next week. We have been granted money for tents, for which we are very grateful. We believe that by this means our health will be better preserved and the work facilitated in other ways. Surely we will be better protected from the cool winds on the one hand and the sun and heat on the others, not saying anything about the dirt that met us on every side during our last year's camping out.

All about us plague is again raging. One school is entirely stopped. A little boy came last Monday, but on feeling bad went home, and it was soon known that a deadly bubo was appearing. Not another boy would come after that. During September we spent about ten days in a fisher village. The village master there has had all sorts of opportunities to be a Christian, but he refuses, knowingly shutting his eyes to the light. He even refused to allow his boy, who was a bright boy of about thirteen summers, to come to hear us at night. The other day we got news from him that his six-weeks-old baby had died. Within another week he wrote us with a heavy heart, saying, "My large boy is gone to be with God." How sorry we are for him! I answered freely; since then we have had many a talk, but I could not assure him that his boy had gone to God.

Because of plague one Christian family has been brought into the bungalow and is living with us on the compound. In this family are two children who have been attending our village mission school. They are bright children in school. Hindus have a saying that if a child is not in school "he will spoil"; yet the same ones think if a girl goes she will surely die. The headmaster told me that he had no objection, but that the high caste people had. "But," said he, "if you set them outside on the veranda no one will take objections." I said, "No, I will not allow that, for we are not outcasts." So, lest the school break up on account of two children, we decided not to send them.

But, thinking over the fact that both at Anklesvar and Bulsar our children go to town schools, we determined to put the children in school, come what would. After consulting the highest county officials here I told the headmaster, "I am going to bring the children, and they will enjoy their right to sit in the school with the other children." We feared trouble indeed. A few years ago there were two teachers, Christians, in the school—a man and his wife—but it appears that they were not known to be Christians. When found out a great fuss was on hand. It ended with the Christians leaving, the highest county officer being deposed for opposing them, and the school closed for about two months. But two days ago I took the children to school, put them where they belong—the master looking doubtful, grave and we all the time and left, assuring the headmaster that it would work all right, and charged him to treat the little children well. To the praise of God, be it said, the people thus far have said not a word. The children like the school and go right along. We are glad for this, for heretofore the people did not give us the respect they should. If our children cannot go to school and sit with others, of course we are on equality with low castes.

An intelligent clerk told me the other day, after a long discussion on idolatry, that his idol will surely take him to God. This stone idol, moreover, so worked the powers of nature that this year, on his day, Thursday, it rained heavier than on any other day. I give you another example of the Indian's credulity. The other day I was talking with a Parsee lawyer, who is also a B. A. He is high school headmaster in Novsari, over the English school. In a certain religious book it is said that Hanaman, a monkey, on crossing to Ceylon was interrupted on his flight (for he was flying) by a certain giantess. The giantess opposed him. Said he, "Stretch thy jaws wide to contain me." This giantess opened her mouth seventy miles wide. Then Hanaman increased himself till he measured one hundred and forty miles high. Then she increased to one hundred and forty miles, he increased himself to two hundred and ten miles, and so on till she measured seven hundred miles. Thereupon Hanaman reduced himself to the size of your thumb, went in and came out of her mouth. Hanaman then said to the giantess that her boon had proved true, and she, resuming her form, wished him success as he sped on to bring back the wife of a certain Avatar, Rama.

As I was conversing on the probabilities of the truth or falsity of the Hindu religion this Parsee B. A., B. L., said to me, "Why should you thus tell our religion strange and unbelievable?" I then asked him whether he could believe the above story, adding much more. He answered:

"I can easily see that there might have been conditions causing the necessity of such a wonder. Times have changed, you must remember." Indeed a Hindu has the faculty of believing the most fabulous and monstrous things; yet hasn't enough of the vision of God to know he is a sinner.

I called upon the third-class magistrate of our taluka, the other day. I found him before his idols praying at a great rate. He prayed for a half hour. I was in a hurry and, American-like, wished he would hurry and get through. I left and attended to other business and came back to his place. On asking him about his worship he said: "Of course I believe in idols and have my own before which I pray daily!" He is a B. A. and a fine young fellow, and very helpful to us. I said, "You worship before an idol?" He said, "Certainly, why not?" Seeing he would take offense I was glad to change the subject.

Mrs. Annie Besant recently visited Novsari and gave a talk in the town hall. Crowds flocked to hear her, especially the Parsees. The Parsees entertained her. These people see no difficulty in accepting her theosophy and yet remaining true to the Zend-Avesta. She also talked to the women one evening, I am told. Being absent, we did not get to see her, much less hear her. She is said to be very winning and fluent. And indeed she must exercise a sort of spell over people, for it is said that several highly educated Englishmen are teaching in her college at Benares, without pay. However, it may be their zeal against Christianity that impels them. Isaac Long.

Jalalpor, Surat, India.

FROM BROOKLYN, N. Y.

This is Thanksgiving day, a very appropriate day, indeed, to start three dear missionaries on their way to India.

Could we, as a Brotherhood, have made a better Thanksgiving offering? Some one said, "Yes, if we had sent thirty it would be better than sending only three."

As we noticed the many barrels of whiskey put into the hold of ship, some one of our company said, "That's the old story, the devil sending whiskey in the same vessel which carries our Lord's messengers." Truly we have a great enemy to fight but our Lord and his people are more than a match for the hosts of sin. Wake up, brother! The Master hath need of thee and thy gifts.

We were glad to share our small, rented quarters with the outgoing missionaries the four days necessary to spend here to arrange for their voyage. No one who comes to see the missionaries, and doubt the absolute necessity of a Brethren's mission home in the gateway to the foreign field. We hope to build next summer; however, we yet need about \$1,500. Does not the finger of the Lord point to our need?

Some forty letters from friends with good words of cheer and warm prayers came for the missionaries, just before they sailed. These letters speak volumes for missions. They say our people are awakening, and that their interest is real.

Before going to New York to the vessel, we had the missionaries eat with us their last meal down in the mission. It was a big Thanksgiving dinner for the poor children, and such who could not have a dinner in their own homes. About 250 partook of our Thanksgiving dinner, which was made possible by the kind gifts sent us by the following churches and friends: Chiques, Big Swatara, Spring Creek, Ephrata, Springville and Waynesboro sent vegetables, dressed fowls and canned goods. Those who sent cash were: Clara Brandt (Kans.), Eld. John Bennet (Pa.) Sude Wingert (Pa.), an Ephrata-town sister and a few others. The Lord richly bless you all, who so kindly assisted us to give this splendid dinner to the poor. May he give to you the blessing he has for "cheerful givers."

Bro. Geo. Weaver and several young sisters of Ephrata, Pa., gave us a short call and saw the many happy children around our tables. Come again, Bro. Weaver, and stay longer.

Bro. I. N. H. Beahm informs us that the "Murray Bible Tourists" are on their way home, and will call on us at the mission soon. Bro. Beahm is brimful of good things to tell us, so we await his return with much anticipation.

J. Kurtz Miller.

5901 3rd Ave., Nov. 29.

THE EDUCATIONAL ADVANCE IN CHINA.

In South China temples are dismantled by the score the idols having been broken into bits or rolled over into the canals by official order, and now the houses of the gods are turned into schools. Great unrest seems to be attending this rather violent obedience to Viceroy Tsen's orders. The peasants are bewildered, and there may be occasional outbreaks, like the massacre at Lienchou, but New China is delighted with the new order, and reconstruction goes on by leaps and bounds. It will take years and patience and men to move so safely this mighty mass, and here will come the rub—Robert E. Lewis.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Lordsburg.—Our two-weeks' series of meetings closed Saturday evening with fifteen accessions by baptism and one reclaimed. Two girls and ten boys, all Sunday-school children, were baptized at the close of services Sunday morning, Nov. 18, by our elder, Simon E. Yundt; one young lady and two young men were baptized Saturday evening, Nov. 24, at the close of services by Bro. Yundt. We held our love feast Sunday. Examination services were preached at 11 A. M. by Bro. J. A. Weaver, Bowbells, N. Dak., who is with us for the services in the evening; from Nebraska, had charge of the services in the evening; he was assisted by Bro. Geo. Chamberlain and Bro. Samuel Kenep, lately from Canada. One hundred and ninety surrounded the Lord's tables—Grace Hileman Miller, Lordsburg, Cal., Nov. 27.

Notice.—The annual Bible term for the Arizona and California district will begin at Lordsburg College, Monday, Dec. 17—Grace Hileman Miller, Lordsburg, Cal., Dec. 6.

Pasadena.—Nov. 17, Bro. A. W. Vaniman, our elder, began a series of meetings, which closed Dec. 1. He gave us good spiritual food. He also preached on Thanksgiving morning, and an offering was taken for home district mission work, which amounted to \$33.22, and also for world-wide missions, which amounted to \$29.20. The Sisters' Aid Society added \$5 more, half to each. The total offering was \$67.52. A few more letters of membership were received in the last month—Fanny E. Light, 752 Hull St., Pasadena, Cal., Dec. 3.

Sacramento Valley.—An interesting and instructive series of meetings was recently held at the Glenn school-house, a mission point five miles from here, by Bro. Jesse Overholtzer. All except a few of the sermons were of a doctrinal nature as the people know little of the Brethren. The attendance and interest were excellent. Our regular preaching services have been moved to Butte City, where we have rented the Christian church for the winter season.—Emma E. Platt, Princeton, Cal., Nov. 30.

CANADA.

Fairview church met in council Dec. 1, with our elder, James Harp, presiding. Three letters were granted. We reorganized our Sunday school for the following six months, with Bro. J. Y. Sollenberger superintendent. Bro. Andy Coffman and wife, and Bro. Edw. Baker and wife were duly installed in the deacon's office.—Olive Baker, Alpha, Sask., Canada, Dec. 4.

COLORADO.

Denver.—Sunday preceding Thanksgiving Bro. L. J. Lehman, of Johnstown, Pa., preached two excellent sermons for us. Good attendance also marked the work here since our change in location. Bro. N. J. Miller, of Mt. Morris, Ill., has been with us for some time and we feel that what has been Mt. Morris' loss has been our gain, in that his work has proven very helpful to us. Eld. L. F. Love conducted Thanksgiving services Thursday morning, during which a collection amounting to \$9.12 was raised.—J. L. Royer, 2525 Champa St., Denver, Colo., Dec. 3.

Fruita church held her love feast Dec. 1. Bro. D. M. Chick officiated. Visiting ministers present were D. M. Chick, J. E. Bryant and W. A. Rose. Our church is still growing. Five members came lately to labor with us. A special Sunday-school program will be given Christmas night—Alma Hertzler, Fruita, Colo., Dec. 4.

DISTRICT OF COLUMBIA.

Washington City church convened in called council last night, with Eld. C. D. Bonack moderator. It was proposed to change the time of electing the Sunday-school officers from the January council to an earlier date in order to allow the new organization time to arrange for and begin the work with the first of the year. The proposition was accepted and officers elected for 1907. A recommendation that we have a monthly members' meeting was adopted. A number of committees reported, and certificate of membership was accepted and we were granted.—M. C. Flohr, 338 8th St. S. E., Washington, D. C., Dec. 4.

IDAHO.

Twin Falls.—The work at this place is moving along nicely. Our new churchhouse is fast nearing completion. We hope to be able to dedicate by Jan. 1. The house will be frame, 28 x 42 feet, with an addition of 14 x 28 feet. The district mission board have made it possible for us to have this much-needed house of worship. Those wishing information of this country, please write the undersigned, enclosing stamp.—L. E. Keltner, Twin Falls, Idaho, Dec. 3.

Weiser congregation met at 11 A. M. on Thanksgiving day. Forty-five assembled at the little mission house, and after a sermon by the writer a collection was taken for world-wide missions, amounting to \$11.06. We also decided to hold our communion Dec. 13. We are looking forward to the time when we can have our new churchhouse completed, as our little mission house is too small for our work now. When we decided to build a new churchhouse we found it to our advantage to incorporate. We have one applicant for baptism.—J. U. G. Stiversen, Weiser, Idaho, Dec. 6.

ILLINOIS.

Big Creek.—Our council was Dec. 1. Our elder, J. C. Stoner, presided. Three letters of membership were received, Bro. A. J. Beeghly, wife and daughter, who have located with us. We are glad to welcome them. We reorganized our Sunday school; Bro. D. A. Ridgley superintendent and J. M. Forney assistant.—J. M. Forney, Route 1, Box 13, Parkersburg, Ill., Dec. 1.

Liberty.—Bro. J. H. Keller, from Cherry Box, Mo., met with us Nov. 3 and held a two weeks' meeting, closing with a communion. We also had a special council, and called two deacons. The lot fell on William Arnold and Calvin Acher. They were duly installed with their wives.—Mary Brubaker, Liberty, Ill., Dec. 5.

Shannon church met on Thanksgiving day and enjoyed a very interesting service. We had an offering of \$71.57 to be used as missionary money. Our Sunday school is evergreen and the interest is good.—Etta Fox Kreider, Shannon, Ill., Dec. 8.

Woodland church met in council Dec. 5, our elder, Cyrus Bucher, presiding. One was received by letter; also four letters were granted. Eld. Cyrus Bucher having moved to Astoria received his letter and handed in his resignation. It was with sadness that we accepted it. Eld. Charles Roddis was elected to fill this vacancy. Elders J. H. Baker and J. H. Neher were present to help. We elected Sunday-school officers for both houses. Superintendent for Woodland church, J. A. Ruth; assistant, Geo. Ruth; superintendent for Mt. Pleasant, Riley Brilliant assistant, Nicholas Weber. We adopted a home department for the Sunday school.—Sarah Bubb, Astoria, Ill., Dec. 5.

Yellow Creek.—Dec. 4, thirty-five of the Yellow Creek church assembled in the Yellow Creek house for quarterly meeting. At this meeting the Sunday school and Christian Workers' meeting were reorganized and A. Bryan was elected to the ministry.—D. J. Blocher, Pearl City, Ill., Dec. 6.

INDIANA.

Anderson.—Dec. 2, Bro. Arthur Hoppes, of the Fountain church, gave us a very interesting talk on "The Power of Prayer." Bro. J. S. Alldredge preached for us in the evening.—D. W. Bowman, Anderson, Ind., Dec. 3.

Baugo.—At our Thanksgiving meeting each of the six ministers present gave a short talk. A collection for the world-wide mission was taken up. Our council was held last Saturday, with Eld. H. M. Schwalm presiding. Brethren E. J. Swartz and Vernon Schwalm were chosen for our Sunday school superintendents for next year. Bro. Frank Kreider will begin a series of meetings for us at Baugo house Dec. 16—Christian Metzler, Wakarusa, Ind., Dec. 3.

Beech Grove.—We held Thanksgiving services and there was a good attendance. We had a Thanksgiving offering which amounted to five dollars, to be sent to the Bethany Bible school. Dec. 1 was our council meeting. A call was made by the deacons for more help, and an election was held. The lot fell on Bro. Alva Pettigrew; he was installed on Sunday morning following.—P. A. Spearman, R. D. 38, Ingalls, Ind., Dec. 6.

Copper Creek church, Santa Fe congregation, was much encouraged by a series of meetings, conducted by Bro. D. Snell. He came to us Nov. 5, and delivered twenty-three excellent sermons. One was baptized.—F. P. Hostetler, R. R. 19, Bennetts Switch, Ind., Dec. 3.

Francesville.—Eld. D. Dilling came to the Beaver Creek congregation Nov. 18 and held meetings until Dec. 2. Owing to the inclemency of the weather the first week the attendance was not so good but the last week the house was full of eager listeners.—Hester Alexander, R. R. 2, Francesville, Ind., Dec. 3.

Goshen (West Side).—Bro. Samuel Burger came to us Nov. 11, and began a series of meetings which closed Dec. 7. During this time we had several special meetings. Our love feast on Nov. 17 was well attended, a number of visiting ministers being present. Bro. Wike officiated. Thanksgiving day, Sister Mable Kennedy presented the need of assistance at their mission. After the service a collection was taken, which amounted to \$25.35, which was given to her cause. At our evening meeting a collection was taken for the worthy needy in our midst, which amounted to \$15. Eleven were baptized, one was reclaimed and three await baptism.—Osie Brumbaugh, Goshen, Ind., Dec. 7.

Mississinewa.—At our Thanksgiving services a collection was taken for the poor. Dec. 1 we met in council with adjoining elders E. Branson and I. J. Howard present. Brethren John G. Rarick and J. W. Miller were ordained to the full ministry. Bro. J. W. Rarick having resigned the oversight of the church, Bro. A. C. Young was chosen elder in charge. Bro. Carl Cruza resigned the Messenger agency, and Bro. J. W. Miller was chosen to take his place. A certificate of membership was granted.—John F. Shoemaker, Shideler, Ind., Dec. 3.

Plevna.—We had a Thanksgiving meeting. Our elder, Bro. Amos Kendall, did the preaching. Two precious souls put on Christ in baptism. We also had services in the evening. A collection was taken, amounting to \$15.48, the same to be used in sending the Messenger to the poor.—Henry Lorenz, Plevna, Ind., Dec. 3.

Portland.—Because of other duties, Bro. D. B. Garber resigned the eldership of our church and Bro. Byerly was selected to take his place. Bro. Byerly has made two visits to Portland and is an earnest worker. We are now having two regular meetings days each month. Eld. Jacob Heller was with us two weeks ago to-day and gave us inspiring sermons. Yesterday was our council, with Eld. Byerly in charge. A Bible class was organized, with Sister Elizabeth Grafmiller in charge. It was also decided to hold a series of meetings sometime this winter.—Mary Garber, R. R. 21, Portland, Ind., Dec. 2.

Pymont church met in council Nov. 17 preparatory to our communion, Bro. Benjamin Wray presiding. Sunday school was reorganized with Bro. D. L. Barnhart superintendent and Bro. Sol Ulrey assistant. Nov. 23 was the time of our communion. Visiting ministers were D. F. Hoover, Wm. Burns, J. G. Stinebaugh and Peter Houk. Bro. D. F. Hoover officiated. On the evening of Nov. 29 we held our Thanksgiving services. After the sermon by Bro. Wm. Burns, a collection was taken for missionary purposes. Sunday evening, Dec. 2, new officers were elected for the Christian Workers' meeting, with Bro. J. N. Holsinger superintendent.—Ellen Blickenstaff, Pymont, Ind., Dec. 2.

Salimonia church met for public worship at the Lancaster house on Thanksgiving at 10:30 A. M. We enjoyed a very interesting meeting. Our home ministers did the preaching, after which quite a number of short talks were given by other members. A collection amounting to \$10.93 was taken. It was decided to send the contribution to world-wide missions.—Millie Wike, R. R. 6, Huntington, Ind., Dec. 8.

Solomon's Creek church met in council Dec. 1, our elder, James Neff, presiding. Seven letters were granted and three received. Sunday-school officers were elected, with Bro. J. C. Metz superintendent and Bro. Mulo Geyer assistant.—Raleigh Neff, R. R. 1, Box 68, New Paris, Ind., Dec. 6.

Somerset church met for council Dec. 1, Brethren E. S. Brubaker and Amos Kendle being present. Bro. J. D. Rife officiated. It was decided that there will be a selection of trustees at our next council meeting, the first Saturday in March; also an elder to take charge of this congregation.—Elzworth Weimer, R. R. 9, Box 57, Wabash, Ind., Dec. 3.

Upper Deer Creek congregation met in council Dec. 1. Our Sunday-school officers for the coming year are: The writer superintendent, Bro. John Munner assistant. The present church officers were re-elected. The writer is correspondent. A collection of \$9.21 was received at our Thanksgiving meeting last Thursday, same to go to Old Folks' and Orphans' Home.—John H. Gish, R. D. 15, Lincoln, Ind., Dec. 4.

Upper Fall Creek.—We are now in the midst of a glorious revival, conducted by Bro. L. T. Holsinger. He has been preaching every night during the week and on Sunday morning and evening now for nearly two weeks, and will continue next week. On Monday afternoon and this afternoon we had a consecration meeting. We met for a half hour song service then Bible reading.—Florida J. E. Green, Middleton, Ind., Dec. 6.

IOWA.

Grundy County.—Thanksgiving day was very rainy here, but we had a good little meeting. The offering of something over thirty dollars was sent to the missions in Winona and Minneapolis, Minn. The church in Grundy Center expects to begin their series of meetings Dec. 19, Bro. Frank Wheeler, of Marshalltown, Iowa, to do the preaching.—Hannah Messer, R. D. 1, Box 64, Grundy Center, Iowa.

Harlan church met in council Dec. 1, Eld. J. Q. Goughnour presiding. He preached two sermons for us. Two letters were granted. Sept. 29, Bro. Samuel Bowser came to this place and gave us a very interesting series of meetings, preaching twenty-one sermons.—Mrs. Ella Stutzman, Harlan, Iowa, Dec. 3.

Monroe County.—Thanksgiving day closed a three-weeks' series of meetings, conducted by Bro. C. P. Rowland. The weather was inclement much of the time. One applicant was baptized. On Thanksgiving day we met amidst the rain for worship, and a contribution was made for the world-wide fund.—Willis Rodabaugh, Fredrick, Iowa, Dec. 5.

Pleasant Prairie church met in council Dec. 2. Two letters were granted. We decided to hold a series of meetings in the near future. Our elder, D. Dierdorf, of Pierston, Iowa, was with us.—Bertha Brunsell, Ireton, Iowa, Dec. 3.

KANSAS.

Appanoose church convened in council Dec. 1, Eld. C. W. Shoemaker presiding. Sunday-school officers were elected, Norman Flora superintendent and Thomas Iken assistant. The Christian Workers' meeting was reorganized, with Bro. S. J. Heckman president and Jesse Shoemaker vice-president. Thanksgiving day a few met to worship and showed their thankfulness by giving \$22.80 for home mission work.—Norman Flora, Route 1, Overbrook, Kans., Dec. 3.

Burroak.—Last Sunday night I closed a two-weeks' meeting in the home church of Bro. John Wise with fourteen additions to the church. I never saw more snow, rain and mud in the same length of time, but the Brethren were determined to have a meeting. Sinners young and old came home. It seemed to me that the Lord was testing to see just how much we would stand and still praise him and when the members proved faithful, then he rewarded them in full measure. This old church is one of the quiet kind, but the quiet religion is often deep and abiding. Bro. Wise was as young in zeal as any of us and attended many of the meetings and took part in them, although eighty-four years old. I went from this place to my present appointment with a new song in my heart.—H. M. Barwick, McPherson, Kans., Dec. 6.

Chapman Creek.—Bro. J. C. Woodie, of Julian, Nebr., commenced a series of meetings Nov. 18, preaching sixteen sermons. One dear soul was made willing to unite with us. The members felt encouraged. Our love feast was held Oct. 27, when one dear soul accepted Christ and was buried with him in baptism.—Isaac Kauffman, Abilene, Kans., Dec. 4.

Fredonia.—Thanksgiving services were held at the church at 11 A. M. by Bro. W. B. Sell and Bro. L. Root. Dinner at the church was served by our Christian Workers. Eight baskets were filled and sent to some of the poor and friends of our circle.—Kate Sell, Fredonia, Kans., Dec. 3.

Holland.—We held Thanksgiving services at the church on Thanksgiving day. Our collection is \$15.73, and goes toward paying for the Kansas City church which was recently purchased. We had a good attendance at Christian Workers' meeting last night. Our Sunday school is doing fairly well. We expect in the near future to reorganize for the coming year. We have school the year round.—A. H. Shetter, Dayton, Kans., Dec. 3.

Navarre.—Nov. 17, Bro. M. Mohler began a series of meetings at this place, and continued until Dec. 2, preaching eighteen sermons. Each discourse was preceded by a very instructive Bible lesson, which was especially appreciated by the young people and children. After services on Thanksgiving day an offering of \$10 was given for Kansas City mission. Dec. 1 we assembled in council. Bro. Geo. Manon was reelected elder. Sister Jessie Burkholder was chosen solicitor for west end of congregation. Sister Lotie Strole was chosen for Messenger agent. Other officers were retained. After council a young lady was baptized. After preaching Sunday night two little Sunday-school scholars received baptism. Bro. Mohler's labors were much appreciated.—Elvina Cline, Navarre, Kans., Dec. 6.

MARYLAND.

Antietam.—Our series of meetings at the Ringgold union church, a mission point, closed Sunday noon, Dec. 2, conducted by Bro. G. N. Falkenstein. He delivered twenty-five inspiring sermons. Four precious souls accepted Christ and were baptized. The church was strengthened and encouraged.—Mary A. Newcomer, R. F. D. No. 3, Smithsburg, Md., Dec. 5.

Beaver Creek.—On Thanksgiving day a number of us met at Mt. Zion church for services. Bro. Caleb Long gave us some helpful thoughts. A collection of \$9.50 was taken for the world-wide mission fund. Nov. 4 the Christian Workers of Hagerstown came and joined us in a meeting which was much enjoyed. Since our last report a dear young sister was restored to fellowship.—Katie S. Grossnickle, Boonsboro, Md., Dec. 3.

Welsh Run.—Last night closed a very interesting series of meetings at this place. For the past two weeks, our elder, Bro. D. M. Zuck, has been laboring faithfully. The church has been greatly benefited by these meetings. We

held our regular services on Thanksgiving day at 10 A. M. We took up a collection for general mission work, amounting to \$28.00. We expect to hold a meeting at the Clay Lick house, beginning Dec. 15, to be conducted by our home ministers.—John E. Rowland, R. R. 19, Clearspring, Md., Dec. 3.

MICHIGAN.

Chippewa Creek.—We had a very interesting Thanksgiving meeting. At the close of the meeting a collection was taken amounting to \$7; \$3.50 was sent to the General Missionary Committee and \$3.50 will be used in the home mission work. We expect to hold a series of meetings in January. Bro. Geo. Deardoff will conduct them for us. Bro. J. E. Frederick, our elder, will go to Woodville, where we have five members living, and hold some meetings for them sometime in the near future. We have decided to discontinue our Christian Workers' meetings until spring. Our Sunday school is progressing nicely. We have an average attendance of over forty. Our council was held Dec. 1.—W. F. Jehnzen, Rodney, Mich., Dec. 3.

Lakeview.—Bro. J. M. Lair came to us Nov. 17 and began a series of meetings, closing Dec. 2 with one baptized and two awaiting baptism. The church here was much built up.—George E. Deardoff, Brethren, Mich., Dec. 7.

Pine Grove.—Our first love feast for this church was held Dec. 1. The spirit was good. Bro. Charley Keith officiated at the services. We have no resident ministry, hence we have preaching only once in a while. Bro. Keith preached for us Sunday morning and evening.—J. H. Berkey, R. F. D. No. 1, Bendon, Mich., Dec. 3.

MINNESOTA.

Morrill church met in council Nov. 16, Bro. I. N. Waggoner presiding. Sunday-school officers for the ensuing year were elected. Bro. Ira Mansfield superintendent and Bro. Jacob Dage assistant. Since our last report, six letters of membership have been received. We were favored with the presence of Brother and Sister W. H. Byer, of Stanley, Wis., over Thanksgiving. Bro. Byer preached for us Wednesday evening. Thanksgiving morning we had a children's meeting conducted by Brother and Sister Byer, after which Bro. Byer gave us a Thanksgiving sermon. A Thanksgiving offering of \$3 was then taken, to be sent to the world-wide mission fund. The same evening about forty brethren and sisters surrounded the Lord's table. Bro. Byer officiated. Bro. Morgan Mansfield, who has been quite poorly for about two months, was appointed a short time ago, and was able to be out to the services Thanksgiving.—Sadie Auker, Morrill, Minn., Dec. 3.

Worthington.—Thanksgiving services were held at the Worthington church. Bro. Moses Dierdorff gave us an excellent sermon. The church felt in need of another deacon, and Bro. Ralph Eikenberry was chosen, and he and his wife were duly installed at the evening services, when another love feast was enjoyed. Bro. Dierdorff and Bro. W. H. Eikenberry were with us. We are now in the midst of a series of meetings. A Thanksgiving offering was taken up, amounting to \$9.50, to be sent to Gospel Messenger poor fund.—Minnie Schechter, Worthington, Minn., Dec. 5.

MISSOURI.

Carthage. Nov. 18, Bro. Wm. H. Lehman began a series of meetings, which continued till Nov. 30. Four dear souls were baptized and one sister was reclaimed. Thanksgiving day we had a district Sunday-school meeting. Bro. Geo. Barnhart was chosen moderator. In the forenoon we heard some able discussions on the topics arranged, and a sermon by Bro. Lehman. In the afternoon we heard some good recitations from some of the Sunday-school scholars and a round table talk conducted by Bro. Cletus Holmes. A collection of \$11.40 was taken at this meeting.—Edwin Groff, 1045 Cedar St., Carthage, Mo., Dec. 3.

Fairview congregation assembled on Thanksgiving day for worship. Brethren J. B. and B. B. Hylton gave good talks. A collection of \$4.90 was taken up for mission work.—Lizena Hylton, R. D. 1, Macomb, Mo., Dec. 3.

Montrose.—Eld. J. T. Simmons came to the Deepwater church Oct. 29 and held a two weeks' meeting, preaching fifteen sermons. The members were made stronger. The meetings closed with good interest and one awaiting baptism.—W. T. Bray, R. F. D. 32, Montrose, Mo., Dec. 2.

Smith Fork church met in council Dec. 1, Eld. D. A. Miller presiding. Sunday-school officers for the ensuing year were chosen, with Bro. A. J. Puterbaugh superintendent and H. C. Orr assistant. Arrangements are being made for a protracted meeting at this place the coming year. Property in Plattsburg was also purchased, and through this step we hope before long to report God's work prospering in our little city.—Sudie E. Hoover, Plattsburg, Mo., Dec. 4.

NEBRASKA.

Afton.—Our elder, Bro. J. B. Moore, preached Thanksgiving morning. In the evening the Sunday school gave a short program. At this service, the children gave report of how their dimes had been invested. As a result \$22.68 was returned. The morning offering of \$11.36 will be used in the poor fund of our district, while the general offering in the evening of \$39.02 was placed in the world-wide mission fund.—Anna M. Snell, Cambridge, Nebr., Dec. 3.

Beatrice.—One year of varied experiences is almost in the past. During this year we have seen souls coming home to their Savior. Last Sunday evening closed an interesting series of meetings, conducted by Eld. S. C. Miller. We feel much benefited by his efforts. It will be my privilege to meet the Lincoln members in an earnest effort to save souls a short time hence. One special feature was house-to-house visitation. It gave me the way to find several Koreans, who are here learning English.—L. D. Bosserman, Beatrice, Nebr., Dec. 4.

Falls City church met in council Dec. 1, Bro. Geo. W. Peck, who died in September, was our church clerk and a church trustee; his son, Cleon Peck, was elected clerk, and Bro. Anson Kinsley, church trustee. At our Thanksgiving services \$8 was collected for the poor.—Wm. Mohler, Falls City, Nebr., Dec. 8.

NORTH CAROLINA.

Millcreek church enjoyed a Thanksgiving meeting, Nov. 29, and Bro. N. N. Garst did the preaching. A collection for world-wide missions amounted to \$13. The Melvin Hill church held a Thanksgiving meeting Nov. 29, in the afternoon, and at the close of the service held a collection for world-wide missions, amounting to \$17.30.—Geo. A. Branscom, Melvin Hill, N. C., Dec. 3.

NORTH DAKOTA.

Cando church is still alive to the cause. The services of the pulpit, the Sunday schools and the Christian Workers' meetings are kept going the whole year round. Just now an interesting Bible term, conducted by Bro. Lawver, is in progress. The committee on location of a Brethren's college will shortly meet to consider proposals and later to decide on a permanent site. Cando is making a strong effort to secure the location.—M. P. Lichty, Zion, N. Dak., Dec. 4.

Surrey.—Bro. A. B. Peters came to us Nov. 10 and commenced a series of meetings the next day. He preached our semiannual missionary sermon, and \$43 was raised to be used for home missions. Our meetings continued with interest each evening until Thursday evening, when they were closed on account of the inclemency of the weather, and our love feast, which was set for Nov. 17, was postponed indefinitely. Bro. G. Stryker preached our Thanksgiving sermon and we collected over eight dollars as a Thanksgiving offering to be sent to the world-wide mission fund.—Manerva Lambert, Surrey, N. Dak. Nov. 29.

Williston.—Bro. D. F. Landis, one of our home ministers, preached for us at the Pleasant View schoolhouse, beginning Nov. 14, missed four evenings on account of stormy weather and closed Nov. 27. Four were baptized on Sunday. Sister Ella Kauffman led in singing. Laura Wageman, Spring Brook, N. Dak., Nov. 29.

NEW JERSEY.

Amwell.—The council meeting was held Dec. 1. It was decided to put new roofing on the church. Nov. 18, we had a pleasant visit from Brother and Sister B. F. Ranck. Bro. Ranck preached for us in the forenoon and in the evening attended communion services in the Bethel church. The Bethel church is without a regular pastor. Ministerial help is badly needed there. Dec. 2, Eld. Tobias Myers preached in the Amwell church. Eld. Myers is in his eightieth year, yet he is full of zeal and energy. This being among one of the oldest churches, it is earnestly hoped the work here will in no wise be neglected.—Jennie F. Green, Sergeantsville, N. J., Dec. 3.

OHIO.

Black Swamp.—We met in council Dec. 1. Our elder, James E. Deary, was with us. We re-elected our Sunday-school superintendents for the coming year: Bro. Thomas Crago superintendent and Sister Ella E. Garner assistant. Bro. Deary remained with us over Sunday, and gave us a very interesting talk.—Ella E. Garner, R. R. 1, Walbridge, Ohio, Dec. 3.

County Line church met in council Dec. 1, presided over by Eld. S. Driver, assisted by Bro. W. R. Guthrie. Sunday-school officers were elected for 1907. Our series of meetings commenced Dec. 2, conducted by Bro. Crist.—A. H. Baker, Herring Ohio, Dec. 6.

Donnels Creek.—Services were held at both houses on Thanksgiving day. Bro. John Gump preached at New Carlisle, and Bro. J. E. Barnhart at the country house. The offerings amounted to \$36.23, to be sent to the Brooklyn mission. A series of meetings is in progress at New Carlisle, with good interest. Bro. S. H. Hertzler is doing the preaching.—Hettie Barnhart, R. D. 4, Box 95, New Carlisle, Ohio, Dec. 5.

East Nimishillen.—Bro. James Murray came among us Nov. 17 and commenced a series of meetings, continuing until Dec. 2. One soul put on Christ in baptism. Bro. Murray encouraged the saints. Although the weather was against us during the first part of the meetings, the attendance was good. Our series of meetings at the Lake house will be held during the holidays.—A. J. Carper, Middlebranch, Ohio, Dec. 3.

Greenspring church met in council to-day. Our elder, L. H. Dickey, presided. One letter was received and two were granted. Bro. L. H. Dickey is retained as our elder for another year. Our Thanksgiving offering of \$10 was sent to world-wide missions. Bro. P. E. Fitzwater was with us last Saturday evening and Sunday. He gave us two stirring sermons and a lecture on the "Book of Revelation." Our series of meetings will commence Dec. 17. Bro. M. Clyde Horst will do the preaching.—L. J. Miller, R. R. No. 3, Tiffin, Ohio, Dec. 1.

Greenwood.—Last night closed a very interesting series of meetings at this place. Bro. M. Clyde Horst labored among us for about ten days, preaching twelve excellent sermons. Four precious souls were born into the kingdom. Bro. Horst will be with us again over Sunday, Dec. 10.—D. H. Leckrone, Chalfants, Ohio, Dec. 3.

Greenville.—Our love feast, Nov. 28, will long be remembered. Ministers present from a distance were Jacob Coppock, Henry Longanecker, Sylvan Bookwalter and S. D. Royer. Eld. Coppock officiated. He also preached a very instructive sermon on Thanksgiving morning. Eld. Longanecker preached at the Brethren's Home at 3 P. M. Our Thanksgiving offering will be used for mission work in this city.—Anna Witwer, Greenville, Ohio, Dec. 1.

Hickory Grove.—We met in a Thanksgiving service at 10 A. M. Bro. Elmer Brumbaugh gave us a sermon on being appreciative for all blessings. We met in council Dec. 1. Our elder, Jacob Coppock, presided. Our finance committee will again take the financial valuation of our congregation for the purpose of giving every member an opportunity to help in the expenses. Bro. Daniel Snell is with us now, giving us inspiring sermons at the Hickory Grove house.—Ella Neher, R. R. 4, Tippecanoe City, Miami Co., Ohio, Dec. 5.

Lexington.—We held a meeting on Thanksgiving day. It was a Spirit-filled meeting, each one present taking an active part in the services. At the close a thank-offering was presented to the Lord. Our work is moving along nicely, with Bro. Allen Ockerman in charge. During the summer five precious souls were received into the church by baptism. We are expecting to have a series of meetings in the near future. The writer was chosen correspondent.—Jennie Henry, Highland, Ohio, Dec. 3.

Logan church met in council to-day, with Bro. B. F. Snyder presiding. The church decided to organize a Sisters' Aid Society, with Sister Susie Swank as superintendent, Sister Mary Cook president, Sister Louella Swank secretary and Sister Bessie Kaylor treasurer. They will have their first meeting at Sister Lucy Huber's, Dec. 13, at 1 P. M. The following church officers were elected: Sister Verna M. Frantz Sunday-school superintendent and Bro. Joseph Wren assistant; Bro. Henry Royer Messenger

agent. The writer was re-elected church correspondent for another year. Our Thanksgiving offering amounted to \$21.43. It was decided to send it to the world-wide mission fund. Bertha Lee Yoder, R. F. D. No. 5, Box 16, Bellefontaine, Ohio, Dec. 1.

Ludlow.—Bro. R. H. Nicodemus delivered a very practical and impressive Thanksgiving address at Pitsburg. It was his last sermon before leaving for Sinking Springs, Ohio. Twenty-five dollars was raised, part of which was sent to the Chicago mission, and a part of which will be used by Bro. Nicodemus in his mission work in Southern Ohio. Over 500 attended Sunday school at Pouter Creek Dec. 2. Bro. Jesse Stutsman delivered the dedicatory sermon. The day was beautiful and the capacity of the large church was fully tested. Seating room was provided for nearly a thousand people, all the available standing room was occupied, and many on the outside were unable to gain entrance. On Sunday evening, Bro. H. C. Longanecker preached at Red River, where Bro. B. F. Petty is expected to begin a series of meetings Dec. 8. Levi Minnich, Greenville, Ohio, Dec. 6.

Marble Furnace. Eld. John H. Brumbaugh just closed a two weeks' meeting with council Dec. 3 and love feast Dec. 4. The feast was a very pleasant one. J. A. R. Conser, R. R. 2, Union, Ohio, Dec. 7.

Maple Grove. Our series of meetings, conducted by Bro. Isaac Brantz closed last Sunday evening. He delivered fifteen sermons. Eight precious souls were made willing to forsake sin. Six were baptized and two reclaimed. He also preached our Thanksgiving sermon, after which we took up our Thanksgiving offering for the mission held, which amounted to \$2005. L. E. Bamm, Ashland, Ohio, Dec. 4.

Newton. Bro. S. A. Bissinger gave us two instructive sermons last Sunday. Yesterday our council meeting was held. Seven letters were granted. The superintendents of our Sunday school were re-elected. Two deacons were elected and installed. We were much encouraged by the presence and assistance of Brethren David Hollinger and L. A. Bookwalter. Mary L. Sussman, Pleasant Hill, Ohio, Dec. 7.

Note. All those attending the Sunday school teachers' institute of Northwestern Ohio, to be held at the Sugar Creek church, Dec. 24, 25, and 26, can get a car at Lima at 6:10, 10:10 A. M. and 2:10 P. M., on the Toledo division of the Lima & Toledo traction Co., and get out at Sugar Creek, three miles north of Lima, about sixty rods from the church. Those getting to Lima at any other time will be met by notifying Bro. J. B. Early, or Bro. J. M. Miller, Lima, Ohio. Bro. J. G. Royer will be with us Dec. 22, and also continue a Bible school from close of institute to Dec. 31. Let every church of Northwestern Ohio be represented at this meeting. Come, and let us spend Christmas together in the hope of advancing the Sunday-school cause of Northwestern Ohio.—David Byerly, Lima, Ohio, Dec. 5.

Palestine.—Our love feast, Nov. 10, was a very enjoyable meeting. Visiting ministers present were Jesse Stutsman, Joseph Longanecker, W. K. Simmons and A. Brumbaugh. Bro. Stutsman officiated. On Sunday morning we had Sunday school; a collection was taken for the Brethren's home in Greenville, Ohio, after which the brethren gave us some farewell addresses. A joint Sunday school meeting of Poplar Grove and Palestine congregations was held at Palestine Nov. 18. Nov. 17, Bro. B. B. Stutzman commenced a series of meetings, which continued all day, evening. He preached thirteen sermons. The church has been strengthened. Since our last report one letter of membership has been granted. Lizzie Wandle, Arcanum, Ohio, Dec. 3.

Spencer.—Bro. W. A. Wiley commenced a series of meetings in the Black River congregation Nov. 17 and continued two weeks. Much good seed was sown. Lizzie Kidner, Spencer, Ohio, Dec. 6.

West Dayton church just closed a week's meeting of great encouragement. We were loath to close with so good an interest, but Bro. Hollopole's duties called him back to college. Four were baptized, but we can not feel that this is all that was accomplished. Our Thanksgiving offering of \$8 was given to a tract mission of this city. Chas. A. Bane, Dayton, Ohio, Dec. 5.

OKLAHOMA.

Pleasant Plains. We held our love feast Dec. 1 in our new church home. About forty commenced. Bro. Joseph Ghik and Bro. Joseph Root were our visiting ministers. On Sunday one young sister put on Christ by baptism. Bro. Ghik and Bro. Root are holding meetings for us. Hulda Prentice, R. R. 3, Almo, Okla., Dec. 4.

OREGON.

Ashland. Thanksgiving day we met with the Sunday-school scholars and friends for Thanksgiving service. An hour was spent in song service, and talks to the children by the Sunday school teacher, superintendent and assistant. Sister Ethel Linday then gave a recitation. A Thanksgiving dinner was served. We took this way of giving. Thanksgiving dinner is one of the needs of the tables were cleared away, Eld. S. E. Decker gave a Thanksgiving sermon. A collection of \$8.65 was taken, and given over for the district mission work of Oregon, Washington and Idaho.—Lizzie T. Detwiler, Ashland, Ore. Nov. 30.

Independence. Have no home of worship or minister at this place. Thanksgiving day we all went home, as is our custom, to spend the day with father and Mother Brooks. At eleven o'clock we gathered together and opened our exercises by singing, then with mother leading we engaged in a responsive reading, followed by prayer. Mother then read a Psalm, and we sang another hymn. Fourteen of the grandchildren recited an appropriate selection. Everyone took part in the collection that followed, amounting to \$7.00. We held our Sunday collection to Chicago to be used for clothing for poor children this winter.—Dessa Kreps, Independence, Oregon, Nov. 30.

Myrtlepoint.—We had two services on Thanksgiving day. The forenoon service was conducted by Bro. Wm. Chandler, and the afternoon meeting by Bro. Willie Barnette. A collection was lifted for several different purposes. A goodly number of our members have moved to other parts. Amongst them were Bro. Chas. Barklow and family. They have gone to California to spend some time.—Anne Barklow, Myrtlepoint, Oregon, Nov. 29.

(Continued on page 789.)

FROM BRIDGEWATER COLLEGE.

This is the last day of our fall term, although we closed yesterday, as we keep Thanksgiving as a holiday. Many of the students are away from the college to-day. A little relaxation now is not only pleasant but beneficial, after the strain of examinations. A Thanksgiving service in the chapel this evening will end the term.

The work so far this session has been very pleasant; in most respects it seems to me the best we have yet had. It is an inspiration to work with a body of young men and women with right purposes and high ideals.

Our enrollment for the term was 156. This is more than we have had before in a fall term. About thirty of these are enrolled in the college course. About the same number are taking the regular work of the Bible department. Three classes have been running in this work the past term and a fourth will start with the winter term. Five young ministers of the Brethren church have been in attendance, and three more are to enter the winter term. The Volunteer Band numbers thirteen. The Missionary Society numbers about sixty and meets on Wednesday evening of each week. The programs are usually well prepared and instructive. A mission study class was organized early in the session, which meets once a week for systematic study of missionary problems and work. They are studying at present "The Call, Qualifications and Preparation of Missionary Candidates." Thirty-one have been enrolled in the class.

Our special Bible institute will begin Jan. 14 and continue two weeks. Bro. T. S. Moherman, of Ashland, Ohio, will be with us then to aid in the instruction and conduct the evangelistic services. Bro. Galen B. Royer will also be present part of the time to assist, as will some others. For the last four or five years the attendants on these institutes have numbered over three hundred, and the probabilities are that fully as many or more will attend this year.

Prof. W. B. Yount, president of the college, who was prevented by sickness from starting on his European trip when he expected to, is able to be about again, but is by no means well as yet. If he continues to improve he will sail early in January and remain in the American School in Palestine from his arrival till June.

Eld. Geo. S. Arnold, of Burlington, W. Va., a member of the board of trustees of the college, was here a few days several weeks ago. He preached in the chapel on Sunday evening and gave a short chapel talk to the students on Monday morning. Both his discourses were enjoyed.

Nov. 29.

John S. Flory.

THE SOUTH ST. JOSEPH MISSION.

Our Sixth street mission, which was opened up about fifteen days ago has brought to the people of that neighborhood inestimable spiritual blessings and power. This has been one of the greatest and most successful meetings that it has been my lot in life to be in, many, both adult and young, flocking to Christ and giving their hearts to him. Mothers and their children, young men and maidens, boys and girls of all ages and circumstances are in our meetings rejoicing in their newborn hope in Christ.

On Thursday night, Nov. 22, three hundred people were present at the services and the house was packed to its utmost capacity. When the invitation to receive Christ was given, the crowd was so great that a large number who attempted to come forward created a stampede and were obliged to remain in their seats, but by actual count there were twenty-three who accepted salvation. At least thirty-five in all have applied for membership, and of this number five have already been baptized, and about thirty are awaiting that blessed ordinance. Many, on account of objections upon the part of parents or husbands, probably never will be baptized. One woman tried to get away from her home to be baptized last Sunday, but her husband positively forbade her, and yet she is determined to be immersed when God's providence permits.

Brother Andrews, who, several months ago, joined our Brotherhood, coming to us from an active ministry of nearly fourteen years in the Baptist church, has been giving Bible teachings and instructions in righteousness from thirty to forty-five minutes each evening, and the power of the Word of God upon the hearts of the people has been marvelous. I have followed these clear, lucid Bible expositions with my regular evangelistic efforts, and God has signally blessed this twofold method of work.

In one section of our mission district we visited about twelve families living in tents, huts, mud houses and shacks of various kinds, the inmates of which were in the midst of most fearful poverty and suffering. Children in rags, with their emaciated faces, marked by hunger and neglect, were crying piteously for bread and many were sick, caused by disease or physical inheritance. Talk of the starving heathen! Here at our very doors are poor little neglected boys and girls whose parents are hardly one remove from the brute. The demands upon us for clothing, food, medicine and fuel and

other necessities, as well as kindly attention, cannot nearly be met, as we have not the means to care for them all at present. On Thanksgiving day we gave a dinner to the very poorest of the neighborhood, which proved a great success. By actual count one hundred and eighty very hungry mouths were fed, and as many as twelve or fifteen basket dinners were sent out to the sick or to those who, for other reasons, could not come to the hall. Every particle of food was practically cleaned up, loaf after loaf of bread being sent out to the poor. Those dear friends throughout the Brotherhood, who have been good enough to contribute to this blessed work, have reasons to thank God that their money and donations have been so economically and wisely expended. We are also giving away to the very poorest box after box of clothing; but the demands along all lines are so great that we are not able to meet them all.

Sister Anna K. Miller has returned to St. Joseph, after a most successful visit to Iowa, in the interests of the work. We are more than glad to welcome this consecrated worker to our midst again, as without her valuable assistance I hardly know what our church would do. Her father, who is living at Kidder, Mo., is our elder, and he has just returned from attending council at his home. Bro. Crist, of the Kansas City, Kans., mission, was also present with us on that occasion. Sister Laura Sanger, although not officially, in another and even more important sense, is associated with Sister Miller in the work. Brethren Joe Garret and Harry Collyer are first degree ministers in our church who have a bright future before them if they continue in the grace of God. Brother and Sister Cousins, of the Sixth street mission, are rendering invaluable assistance to that work. Brethren Kennedy and Beamblossom are our deacons, and in God's providence we hope that they will yet be a source of great strength to our work. There are many others who are valuable workers in our church, and we believe there is a great future for the St. Joseph mission.

On account of the extra large expense connected with our Thanksgiving day dinner and our mission work in general there will be considerable financial strain put upon our work until the first of January, at least. All money intended for our work should be sent direct to Sister Anna K. Miller, corner of Grant and Kentucky Sts., and all freight and express packages to C. S. Garber, Fairview House, St. Joseph, Mo.

C. S. Garber.
Fairview House, St. Joseph, Mo., Nov. 30.

LITERARY.

The Homiletic Review for December appears in a handsomely illuminated cover and has more than the usual number of illustrations, including a frontispiece of "The Holy Family" by Müller.

The editorials include some thoughtful comment on "Child Labor," "The Haystack Centennial," "Systematic Giving," and other timely topics.

In the Review section, the Hon. William Jennings Bryan writes on "Oratory," an article of more than passing value. Mr. Bryan does not think the age of the "spell-binder" is gone by; on the contrary.

Prof. James Orr's review of "Recent Biblical and Theological Literature," Professor Starbuck's article on "Original Sin," President Charles Cuthbert Hall's essay on "Faith and the Study of Religions," and Felix Waring's charming study of "The Child Jesus in the Apocryphal Gospels," are all notable contributions that will mark this as one of the strongest numbers of The Homiletic that has thus far appeared.

In the "Preacher" department "Gipsy" Smith, who is now carrying on a remarkable evangelistic campaign in the United States, gives some striking advice to ministers in an article on "Every Minister an Evangelist." "An Aroused Church at Work," by Dr. H. G. Mendenhall, gives an interesting and inspiring view of social activities in the Anglican Church, especially in London. It is accompanied by portraits of leading Anglican divines.

Some other articles are: A symposium on "Christian Giving," by five well-known ministers; "The Study of the Bible," by Prof. Ryder, of Andover; etc. John Clifford, D. D.; Prof. George Adam Smith, D. D., LL. D.; Henry Van Dyke, D. D., Charles Edward Locke, D. D., and others, furnish the sermons for this issue. This feast of good things is supplemented by outlines, illustrations, themes and texts, etc., and a full index to Volume LII.

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THANKSGIVING AT ROOT RIVER, MINN.

The Root River congregation enjoyed one of the best Thanksgiving meetings in the history of the church. Notwithstanding the threatening weather, the membership turned out, together with many of our friends and neighbors. Our new church was well filled with an appreciative audience. A temperance program throughout had been prepared by Sister Elsie Broadwater for the occasion.

I feel quite sure that this is one of the best ways of creating sentiment against the great evil of intemperance. Fathers and mothers were touched by the pleas of their children in a way that no temperance reformer, however

renowned, could have accomplished. Young men were warned by their associates in words that are bound to tell in other days when tempted to leave the paths of truth and virtue. Childhood learned some of its best lessons by filling the memory with wholesome thoughts in verse and song, thus barring the way for unwholesome ones.

At the close of the program a letter was read from our General Missionary Board asking for cooperation in carrying on its great work both at home and abroad. We were also reminded of the sailing of our three dear missionaries and the Thanksgiving offering they were making. With these thoughts in mind, together with our heavenly Father's goodness to us during the year, we made our offering which amounted to \$50.23, \$14.51 of which came from the primary department of our Sunday school. The spirit of cheerful giving was in evidence, and with the assurance that God would verify his promise to open again the windows of heaven during the coming year, and thus prepare us for a better Thanksgiving in 1907, we went to our homes praising God for his goodness to the children of men.

J. F. Souders.

Preston, Minn., Nov. 30.

A CALL TO MARBLE VALLEY, VA.

On Nov. 26, in company with Bro. D. C. Zigler, we started to Marble Valley. We started at one o'clock for a thirty-mile drive through the mountains, arriving at the home of Bro. Henry Garber about 7:30 P. M. We found Bro. Garber a very sick man, with pneumonia. At his request we anointed him. He remained conscious until the end. Shortly after two A. M. he passed into eternity.

On the 27th we visited two more aged brethren in the same community. We first called on Bro. Henry Crummett; going up a mountain hollow we came to the lonely house, finding the aged brother in his usual health, though getting quite feeble. We had a pleasant visit with him. From here we went to the home of Bro. Martin Garber, brother of the deceased. We found him very much afflicted with heart trouble. He has to rest most of the time on his chair. He was not able to visit his brother or attend the burial services. He requested to be anointed. We attend to the service in the evening and remained over night.

We then returned to the home of Sister Henry Garber, who had requested anointing, and anointed her in the presence of her entire family. The sister not being able to go to church, the funeral services were held at the home, conducted by Bro. D. C. Zigler. The deceased was nearly eighty years old. He and his wife had lived together nearly fifty-six years, and this was the first death in the family. After the funeral services at the house we went to the burying ground, adjoining the Rocky Spring church, four miles toward our homes. Shortly after four o'clock we started home, arriving about nine o'clock at night. Jacob Zimmerman.

R. F. D. 3, Mt. Solon, Va., Dec. 3.

FROM KANSAS CITY, KANSAS.

Since our last report our workers have been quite busy. During the month of November about five hundred personal visits were made. A series of meetings, lasting three weeks, was held in our mission church. Two love feasts were held, one on the Missouri side and the other at the mission church. Four were baptized, one was reclaimed and one applicant is to be baptized. We also moved into our little home which we bought and are to pay for in monthly payments.

On Thanksgiving day, notwithstanding the rain, several met at our mission, where we prepared a number of baskets of provision (a roast chicken in each one), which were sent us by loving members from our old home, Gardner, Kans., then visited poor families, and after reading and prayer, we left a dinner such as they seldom enjoy. At eleven o'clock we went to the Thanksgiving service, and finished our distribution in the afternoon. Many were made happy on receiving clothing, bedding, coal, and two widows with children were each presented a stove, as they had none.

Could the dear ones, who have sent donations, be with us and see the suffering and the sad hearts made happy with what is sent for our work, I know you would feel repaid for your labors of love. May the good Lord abundantly bless all, and now and forever enjoy Matt. 25: 34-40.

I. H. Crist.

14 N. Ferree St., Kansas City, Kans., Dec. 4.

FROM SOUTHWEST MISSOURI.

The mission board of Southern Missouri and North-western Arkansas, met at Peace Valley, Mo., Nov. 24, and organized, with J. J. Wassam, president; N. Oren, treasurer; C. Holmes, C. W. Gitt, and the writer secretary. We decided to continue the Joplin mission, a city of about forty-one thousand inhabitants, and about fourteen members scattered throughout the city. We have secured Bro. F. Goehenor to locate there, who will be there about the time this appears in print. The brother is to give his

entire time to the work of the cause, gathering children into the Sunday school, preaching, visiting the people, etc.

We also decided to send Bro. Hylton to Conway, to do some preaching and look after the good of the cause; also to secure some brother to do some doctrinal preaching in Oregon county, Missouri, and other points outside of the organized churches, as there are calls coming for the doctrine of the Brethren, and we feel we should put forth a greater effort to spread God's truth.

One brother was heard to say that he was going to give for the spread of the Gospel as much as he gives for taxes, yet he spends much of his time for the Lord. Why could we not give the Lord more and less for ourselves, especially for those things we can very well do without? Let us all be more self-sacrificing and live for Christ.

P. L. Fike.

Peace Valley, Mo., Nov. 27.

FROM WINONA, MINNESOTA.

Another Thanksgiving day is past, but we cannot help but recall the fact that many hearts were made glad here in this city. All the schools here have a rule that every child bring something the day before Thanksgiving day for the poor. Then they send out for names of those who are in need, so that they may be furnished with plenty for Thanksgiving.

We were asked for a list of the names of those who attended our mission, so by this means we were able to help quite a number of families to a good Thanksgiving dinner. We have been very busy this week hunting up some of our children who have been out of Sunday school for some time, and we found it was for the want of clothing and shoes. Just at the time we were needing clothing badly, a box came from the dear sisters of the Aurelia church, Iowa. And I want to thank the sisters of the Grundy church, Iowa, for the five dollars they sent me some time ago.

Husband is now home and feels much improved. Last evening we had our quarterly council, and quite a little business came before the meeting. We reorganized our Sunday school, with Bro. Albert for our superintendent. We have nineteen members in the city now, but Sister Heagley will soon leave us. We are very sorry she could not remain.

Lizzie Hilary.

808 W. 7th St., Nov. 5.

PETRIFIED FORESTS.

Near Adamana, on the Santa Fe, lie the famous petrified forests of Arizona. There, thousands of acres are covered with the agatized trunks of trees that flourished with the forests that made the beds of coal we use today. Some of these trunks are 200 feet long and the largest is 10 feet 7 inches in circumference.

A trip to the Petrified Forest may not be of sufficient interest to warrant a special side trip on your part; if not, you will find many things equally interesting directly on the railroad.

The special Dunker train will stop at many points of interest; not much time will be consumed, but ample opportunity will be afforded to see the things you have learned in your history and geography.

The Santa Fe is well known as a scenic route and traverses sections of country replete with historic interest.

Special trains will be provided for the exclusive use of Brethren, consisting of tourist sleepers and chair cars. Each train will be personally conducted, your every comfort will be anticipated.

The train will be scheduled to reach all points of interest at a seasonable hour so that everything of interest may be seen while en route to the meeting.

If you contemplate going to California this winter, write us about rates and illustrated literature. Four trains daily, Pullman and tourist sleepers and free chair cars. No change from Chicago or Kansas City.

W. J. BLACK, Passenger Traffic Manager, Santa Fe,
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MATRIMONIAL

"What therefore God has joined together, let not man sunder."

Marriage notices should be accompanied by 50 cents

Eash-Yoder.—At the residence of the undersigned, near Middlebury, Ind., Nov. 22, 1906, William Eash and Lydia Yoder. J. H. Fike.

Eldridge-Coffman.—At the residence of the undersigned, near Middlebury, Ind., Thomas Eldridge and Mattie Coffman. J. H. Fike.

Newcomer-Hartzell.—By the undersigned, at the home of Aunt Barbara Kern, 431 N. Davidson St., Indianapolis, Ind., Nov. 21, 1906, Erving J. Newcomer, of Uniontown, Pa., and Zelda K. Hartzell, of Indianapolis, Ind. J. W. Rarick.

Petre-Showalter.—Nov. 1, 1906, at the home of and by the writer, at Hagerstown, Md., Bro. David R. Petre and Sister Lizzie M. Showalter, both of Washington county, Maryland. A. B. Barnhart.

Will-Miller. Nov. 21, 1906, at the home of the bride's parents, by the undersigned, Joseph M. Will, of Walton, Kans., and Sister Leah Miller, of Walton, Kans. Andrew G. Miller.

FALLEN ASLEEP

Blessed are the dead which die in the Lord.

Death notices of children under five years not published.

Beagle, Bro. Eli, died in the bounds of the County Line church, Ohio, Nov. 19, 1906, aged 78 years, 11 months and 21 days. He united with the church of his choice about sixty years ago; was elected to the ministry about forty years ago. He served in that capacity until death. He was united in marriage to Jane Elizabeth Sears. To this union were born four sons and six daughters. His companion and five children preceded him to the spirit world. Services conducted by W. R. Guthrie, from 2 Sam. 19: 34, assisted by D. D. Thomas. Bessie Guthrie.

Borland, Sister Margaret J., nee Jewel, born in Carroll county, Ohio, died at the home of her son, near Juba, Wis., Nov. 24, 1906, aged 74 years and 6 days. One son and one daughter survive her. Funeral services by the writer. G. L. Fruit.

Campbell, Bro. Henry, died of dropsy and lung trouble in the limits of the Manor congregation, Cambria Co., Pa., Nov. 12, 1906, aged 79 years, and 4 days. He with his wife joined the church about fifty years ago. He was married to Rebecca Hill fifty-six years ago. They always lived in the same home. She and five children survive him. He was buried in the Brethren cemetery, near Beltsano. Services by Bro. W. S. Long, of Altoona, Pa. H. S. Kreplogle.

Cogan, Bro. Jacob F., of Yellow Creek congregation, Pa., died Nov. 20, 1906, aged 77 years, 4 months and 23 days. Bro. Cogan had been a faithful member in the Brethren church for many years. He was a constant sufferer for several years with rheumatism and dropsy. He leaves a wife, five sons and two daughters. He was laid to rest in the Yellow Creek cemetery. Funeral services by Eld. D. A. Stayer, from Luke 16: 22. G. S. Batzel.

Dettweiler, Ruth Matilda, daughter of Brother R. S. and Sister S. M. Dettweiler, died at her home near Midland, Va., Nov. 24, 1906, of diphtheria, aged 5 years, 4 months and 20 days. A short service was held at the grave; the funeral service will be later. Eva Hinegardner.

Enfield, Bro. Samuel, born in Somerset county, Pennsylvania, died Oct. 13, 1906, at the home of his daughter, Mrs. Geo. Link, in Polk county, Iowa, aged 72 years. He came with his parents to Johnson county, Iowa, in 1854; was married to Mary Kurts in 1864. To this union were born eleven children, nine of whom are living. He was a consistent member of the Brethren church for eighteen years. By request of his daughter I acted as a text John 14: 3. Services at the Brethren church near Maxwell, by the writer. F. M. Wheeler.

Figert, Peter, born in Tuscarawas county, Ohio, died Nov. 18, 1906, at his home in Roann, Ind., of heart failure, aged 68 years, 1 month and 16 days. March 29, 1876, he was married to Lucinda Arnold. To this union were born eight sons and four daughters. Two sons and one daughter preceded him to the spirit world. He gave his heart to Christ about the year 1885 and lived a devoted Christian unto the end. He leaves a wife, nine children, four brothers and three sisters. Funeral by Eld. David Neff and I. E. Warren. Joe John.

Garber, Bro. Henry, died of pneumonia in the Elk Run congregation, near Marble Valley, Va., Nov. 27, 1906, aged 79 years, 10 months and 13 days. Bro. Garber married Nancy Mills, Jan. 12, 1851, living a married life of nearly fifty-six years. This was the first death in the family. To this union were born three children. Bro. Garber was a consistent member in the Brethren church; also served as deacon for a number of years. The deceased was anointed. Funeral services in the home by the undersigned, assisted by Jacob Zimmerman. Text, Philp. 3: 13, 14. Interment in Rocky Spring cemetery. D. C. Zigler.

Gibbens, Sister Mary, nee Grow, born near Dayton, Ohio, died Sept. 16, 1906, at the home of her daughter, near Woodland, Mich., aged 76 years, 10 months and 10 days. She was married to Benjamin Gibbens, Jan. 2, 1853, to which union were born six daughters, two of whom passed on before her to the spirit world. Deceased was a member of the Brethren church for about thirty years, and was ever devoted to the cause. Services in the Brethren church, discourse by Bro. P. B. Messner, from Rev. 14: 12, 13. Interment in Brethren's cemetery near the church. Anna Christian.

Hahn, Geo. Oscar, son of Bro. George and Bertha Hahn, born near Mansfield, Ill., passed away Nov. 25, 1906, aged 5 years, 3 months and 22 days. Last spring Brother and Sister Hahn moved to Indianapolis, Ind., near the mission. The body was brought to Mansfield, Ill., for interment. Services conducted by Eld. J. Barnhart, assisted by the writer, at the home of his grandparents, Brother and Sister Chris Barnhart. Interment in Blue Ridge cemetery. T. A. Robinson.

Harshman, Sister Margaret, of near Lettersburg, Md., within the Antietam congregation, Pa., died Nov. 13, 1906, aged 66 years, 5 months and 16 days. She was a devoted Christian mother. Her husband preceded her to the spirit world nearly eleven years ago. She is survived by five daughters and one son, all of whom are united with the Brethren church. Services were held in the Welty church, conducted by Eld. J. B. Guthrauff. Text, Job 38: 17. Interment in graveyard adjoining church. Mary A. Newcomer.

Horning, Hanna R., born in Montgomery county, Pennsylvania, died of apoplexy Nov. 5, 1906, at her home near Fruit, Colo., aged 50 years and 11 months. At the age of two, she with her parents moved to Whiteside county, Illinois, where at the age of eighteen, she was united in matrimony to S. H. Horning, and about two years later she, with her husband, united with the Brethren church. Funeral services were conducted by Bro. S. Z. Sharp. Text, Rev. 14: 13. Alma Hertzel.

Hoover, Christina, nee Warner, born in Ohio, died at Norway, Coos Co., Oregon, Nov. 14, 1906, aged 83 years, 7 months and 19 days. In 1842, in Ohio, she was united in marriage to Aaron Hoover. To this union were born ten children, of whom four survive. She made her home at Norway, Ore., the last ten years. She was a member of the Brethren church for over sixty-one years. With her husband and family she moved from Ohio to Minnesota in 1861, and in January, 1875, to Coos county, Oregon, and has lived on the farm at Norway ever since. July 4, 1881, her husband died. She was loved by all that knew her. Our elder preached the funeral. Anne Barklow.

Hostetler, Braden Franklin, died at Sipesville, Pa., in the bounds of the Quemahoning church, Nov. 23, 1906, aged 22 years, 10 months and 10 days. He was a son of Bro. Geo. Hostetler, and was instantly killed by rocks falling upon him in a coal mine. Funeral service by the writer in the Sipesville church. P. J. Blough.

Ihrig, Sister Estella, wife of Bro. Joseph Ihrig, died at her home near Avery, Mo., Nov. 10, 1906, of typhoid fever, aged 22 years, 9 months and 2 days. She leaves a husband and two children. Funeral services by Bro. J. A. Campbell at the Spring Branch church, where she was laid to rest. Bertie E. Campbell.

Martin, Sister Leah, died Nov. 2, 1906, at the home of her son-in-law, Geo. Diehl, at York, Pa., aged 85 years and 19 days. David Martin, her husband, preceded her to the spirit-world Feb. 4, 1894. Both were faithful members of the Marsh Creek church. Sister Martin's remains were laid to rest in the cemetery at Marsh Creek, Eld. C. L. Ploutz conducting the funeral services. S. S. W. Hammers.

Nearon, Sister Nancy, born near Eaton, Ohio, departed this life Nov. 25, 1906, aged 85 years, 1 month and 28 days. She was one of a family of fourteen, three of whom still survive. She united with the Brethren church in 1894 and since has lived a true Christian. Services by Bro. J. F. Denton at the Beech Grove house, from Isa. 38, 1. Hannah Draton.

Pote, Bro. John B., died near Bakers Summit, Bedford Co., Pa., in the bounds of the Woodbury church, of Bright's disease, aged 78 years and 2 months. His wife preceded him about six years. He leaves six children, all members of the church. He was a member of the church for over fifty years; was an active and faithful deacon for many years, until minority hindered him. Funeral services at the house and the Holsinger church by Bro. John B. Miller and others. John L. Holsinger.

Price, Bro. Henry, elder of the Indian Creek church, died of paralysis, Nov. 8, 1906, aged 79 years and 8 months. He died at the home where he was born, having lived there all his life. By his death the church has lost a devoted father in Israel. He was elected deacon in 1861, chosen for the ministry six years later, serving in that office nearly forty years. He had the oversight of the church over sixteen years. Brethren were ordained to assist him a couple of months ago. He was laid to rest in the adjoining burying ground. Funeral was very largely attended, all the ministers of the adjoining churches being present. Funeral was preached by Bro. Frank Casel, from Rev. 14: 13, assisted by the home brethren. His wife and three children survive. Hannah R. Shisler.

Smith, Virgie, daughter of John L. and Amelia Smith, died at the home of her parents, near Cherry Grove, Va., Nov. 29, 1906, aged 23 years, 7 months and 29 days. About two years ago her eyesight began to fail and in a short time she was almost totally blind. She was taken to Baltimore to specialists who pronounced her blindness due to a tumor on the brain. A few days before her death she sank into a deep stupor from which she never revived. Virgie leaves father, mother, two sisters and two brothers. Two brothers preceded her funeral services and burial at Singer's Glen, conducted by her pastor, J. H. Brunk, of the U. B. church. Lizzie A. Thomas.

Wingler, Delia, wife of Bro. Geo. Wingler, died Nov. 20, 1906, at her home in Salem, Ill., aged 23 years and 10 days. She leaves a husband and two brothers. She never identified herself with any church. Services were held in her late home in Salem, Ill., by Bro. S. S. Fouts. Lizzie Fouts.

Wampler, Bro. John, of the Pleasant Valley congregation, Va., died of a complication of diseases, Nov. 25, 1906, aged 78 years, 10 months and 27 days. He was buried in the Pleasant Valley cemetery. His wife and one daughter preceded him some years. Two daughters and three sons survive him. Eld. Peter Garber preached the funeral sermon. "The Resurrection" was his theme. Samuel A. Driver.

Wertz, Margaret Garver, of Black River congregation, Medina Co., Ohio, died Nov. 12, 1906, aged 75 years and 9 days. She was the daughter of Eld. Jacob Garver, and is survived by two sisters, four brothers and ten children. She was married to John Wertz, March 11, 1852. To this union were born twelve children, the husband and two children having preceded her to the spirit world. In 1855 she with her husband united with the Brethren church. For over half a century she served her Master. Funeral conducted by Eld. A. B. Horst, assisted by Eld. W. F. England. Lizzie Kilmer.

Wissinger, Sister Margaret, born in Lancaster county, Pennsylvania, died in the Pipe Creek church, Miami Co., Ind., Nov. 26, 1906, aged 71 years, 1 month and 29 days. She was united in marriage to Christian Weaver, Feb. 10, 1861, who died Oct. 17, the same year. To this union was born one son. A few years later she was united in marriage to Isaac Wissinger, who departed this life Nov. 30, 1896. Two sons and three daughters were born to this union. In early life she united with the Brethren church and lived faithful. Funeral services by Bro. Daniel P. Nead, assisted by D. P. Klepinger. W. B. Dailley.

Wyland, Sister Elizabeth, of the Carthage church, Mo., died Oct. 30, 1906, aged 71 years, 4 months and 13 days. She was the mother of ten children; two are dead. Her husband preceded her to the spirit world a little over four years. Five sons and three daughters are still living. She, with her husband, united with the Brethren church about forty years ago, living a faithful life. Her remains were taken to Carlisle, Ark., for burial. Funeral services were conducted by Bro. J. H. Lilly. Edwin Groff.

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THE GOSPEL MESSENGER

"SET FOR THE DEFENSE OF THE GOSPEL."—Phil. 1: 17.

VOL. 45.

ELGIN, ILL., DECEMBER 22, 1906.

No. 51.

AROUND THE WORLD

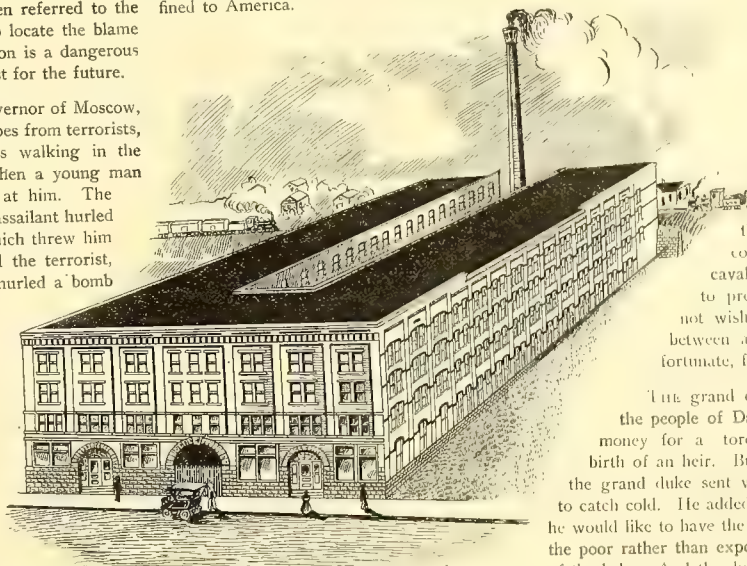
FROM Dakota and other sections of the Northwest come reports of an alarming shortage of fuel. In a good many towns no fuel is to be had, and in some places the shortage is so great that fence posts are being burned, and some schools have been closed for the same reason. Unless coal is received within a short time there will be actual suffering. The railroads are blamed for not supplying cars and bringing in the coal as fast as it is ordered. And some blame the dealers who waited for a decline in price, and at the last moment rushed in their orders all at once and literally swamped the roads. The coal could have been delivered without difficulty if it had been ordered in time. The whole matter has been referred to the Interstate Commerce Commission to locate the blame and provide a remedy. The condition is a dangerous one and ought to be provided against for the future.

ADMIRAL DOUBASSOFF, former governor of Moscow, last Saturday had some narrow escapes from terrorists, who sought to kill him. He was walking in the Tauride garden, St. Petersburg, when a young man approached and fired seven shots at him. The admiral started after him, and the assailant hurled a bomb at him, the explosion of which threw him to the ground. A guard captured the terrorist, when a second one appeared and hurled a bomb which failed to explode, and then fired three shots, all of which missed. The admiral seized the second terrorist, disarmed and held him until the police came. The men are supposed to be from Moscow, where the trials of the revolutionists are in progress and some have already been condemned to death. The life of an official in Russia, if he has enforced the law against the revolutionists or their friends, is always in danger. The government still has the upper hand, but is likely to be defeated in its efforts to secure a less radical duma at the coming election.

A GOOD many business houses in Chicago, and the banks especially, have made preparations to remember their employes in a substantial way at Christmas. This has been a very prosperous business year, and it is well to show appreciation. One house will distribute turkeys among its twenty-five hundred employes. One bank will give each of its nearly two hundred employes a twenty dollar gold piece. Some will distribute a certain per cent of the profits of the year. Others will give something to each employe, adding to the gift for each year of service. Altogether the gifts will amount to several hundred thousand dollars, which money, if wisely used, will mean much for the great majority of the people receiving it. And it ought to make them feel that their services are appreciated. At this time of year kindly feeling ought to be general; it is the time of peace on earth and good will to and among men.

CHAIRMAN SHONTS of the Panama canal commission has announced that foreign contractors will be barred from competition for the completion of the canal. The commission reserves the right to reject

all the bids submitted, in case they are not satisfactory. Then foreign bidders may be given a chance, or the commission may proceed with the work without a contract. Some prospective bidders requested that the bond should be reduced, which was done. The bond will be only two million dollars, and the total liability of the contractors is to be limited to the loss of percentage and premiums otherwise payable to the contractor and three million dollars in addition. The proposals are to be opened Jan. 12, and it is expected that as soon as possible after that date the work will be pushed forward without much interruption until the canal is completed. The undertaking is a great and important one and will no doubt aid American commerce; but the benefit will not be confined to America.



The drawing reproduced here will give Messenger readers a very good idea of the appearance of the Publishing House as it is. The greatest length is 183 feet, the width 129 feet, and the height from the first floor 55 feet. The court in the center affords light and ventilation. The floor space before the new building was added was about twenty-three thousand feet. Thirty-one thousand feet of floor space has been added, thus more than doubling the space and furnishing room for carrying on the business as it should be, and leaving some space for growth. Now we have a little more than an acre and a quarter of floor space. Much new machinery will be installed and the House will be able to handle the business that comes. Each piece of machinery will be run by electricity, the power plant being a part of the equipment. At the meeting of the General Missionary and Tract Committee this week a report has been made by the building committee. Thus the new building may be looked upon as a Christmas present to the Brotherhood. The church now owns an establishment in which it may justly take pride. And all the profit from it will be used to advance the interests of the kingdom.

KING LEOPOLD of Belgium has found a defender of his policy in the Congo. Cardinal Gibbons says he has means of information through missionaries in the field. He speaks for the king who has been held up as a monster and whose administration in the Congo has been so severely condemned: "There has been a great amount of exaggeration in these stories of maladministration. King Leopold is a wise as well as a humane ruler. We hear through missionaries whenever cases of cruelty have occurred—as such things will occur under every human government—and the king has been prompt to redress such abuses and punish the offenders. His recent decrees granting natives additional lands and ameliorating the conditions of native laborers are added evidence of his desire to do everything possible for the good of his native subjects. I understand these new laws are being put in operation as rapidly as possible through-

out the Congo state. I fear this agitation against Leopold's administration is animated partly by religious jealousy and partly by commercial rivalry." The king may not be as much to blame as a good many think, but his administration in the Congo has not been all that it should have been.

SINCE France has undertaken to enforce the law with reference to churches, the feeling against the Roman Catholic church, or at least against those responsible for its policy of opposition, has increased. The critical point has now been reached, and the outcome will be awaited with interest. Even in Rome, the stand taken by the pope and his advisers with reference to the French difficulty is not approved.

Last Sunday there was a demonstration by several thousand people in Rome showing what they thought about it. Violence was feared, and to prevent it the whole garrison of soldiers was called out to guard the Vatican. The streets and bridges leading to the Vatican were occupied by soldiers and all traffic was stopped. At night the crowds attempted to break the cordon, but were driven back by the cavalry. The Italian government tried to prevent the demonstration; but does not wish to take sides. Such a difference between a church and a government is unfortunate, for it does the cause of Christ harm.

THE grand duke of Hesse-Darmstadt surprised the people of Darmstadt recently. The town voted money for a torchlight procession to celebrate the birth of an heir. But the evening was unfavorable and the grand duke sent word that he did not want any one to catch cold. He added that as Christmas was approaching he would like to have the money that had been voted given to the poor rather than expended on torches and flags in honor of the baby. And the duke is right. Every year the amount of money wasted in order to show respect for royalty or the nobility would feed and clothe and warm a good many thousand people. Our civilization is not Christian so long as such vast sums are wasted which are sadly needed to make the unfortunates of the world happy by making them comfortable. The reform should come from the top.

THE time may come when coal will be mined under the ocean floor. In fact at Cape Breton, France, immense collieries are being worked under the ocean. The mines already cover sixteen hundred acres and are being steadily increased. The mines are entered at the shore, and the operators follow the dip of the veins beneath the water for more than a mile. It might be expected that the weight of the ocean would force water into the mines, but this has not happened. No water at all comes from overhead. Indeed, the bed of the ocean is as tight as a cement cistern. A sort of fire-clay lines the submarine roof of the mine, and the sediment above this is held in place and packed down by the water pressure until there is not a hole or crevice.

THE Christian church at Austin, near Chicago, recently put itself on record as being opposed to bazaars, church suppers and entertainments given for the purpose of securing money for the church. They were called "stomach and mercenary religion." The church had been giving bakery sales, bazaars and entertainments once a week, which averaged a profit of about ten dollars each. This congregation has come over to the right side of the question.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

PASS IT ROUND.

BY J. O. BARNHART.

There is Christmas in the cottage,
There is Christmas in the hall,
And in every street and byway
There are merry times for all;
Christmas joys, like winter sunshine,
Know no narrow parish bounds,
And each one may share its blessings,
If we only pass them round.

There was joy among the angels
When the Savior came to earth,
There was joy among the shepherds
When glad songs proclaimed his birth,
There was peace among all nations,
Everywhere no war was found,
And there's love for all God's children,
If we only pass it round.

There was cure for all diseases
When he walked in Galilee,
There was quiet on the waters
When he spake unto the sea,
There's a balm for every sorrow,
For he hears each mournful sound,
And for all there's cheer and comfort,
If we'll only pass it round.

There was hope for all despairing
When he burst the bars of death,
There awaits a life immortal
When we yield our latest breath,
And there is more joy in living,
While upon this earthly ground,
If we're hope and comfort giving,
And we pass life's blessings round.

God intends all to be happy,
So he sent his only Son
To bring joy and peace and gladness
To the home of everyone.
And this joy and peace and gladness
Will for rich and poor abound,
And each day will still be Christmas
If we only pass it round.

Long Creek, Ill.

THE PAST, THE PRESENT AND THE FUTURE.

BY D. HAYS.

THE year is near its close and we look back with regrets at the mistakes of the past and see now that had a different course been pursued our life would have been more serene and our labors more successful. But the past and the future meet in the living present. The memory embraces the past, while hope looks forward to the future. By contemplation through the powers of memory we live in the past, and through hope and a bright anticipation of a better time coming, we live in the future. What shall we say of the power and nature of the soul within us that enables us to retain a complete knowledge of past experience, and in the light of still more joyful expectations in the future bring all into the enjoyment of the ever-living present. May we not indeed conclude that the soul which loses no hold on the past and with equal activity grasps the future, bridges every catastrophe—securely passes even the dark "valley and shadow of death"?

One of the most gratifying considerations in connection with this is that we are inclined to recall the more pleasing reminiscences of the past, while that of an unpleasant nature, especially in our happier moods, is likely to be forgotten.

Another and perhaps the most important consideration which this subject brings us is the indestructibility of enjoyment. We are always happier for having once been happy; thoughts soar higher from previous flights, and the spirits are always more buoyant and cheerful for having been cheerful before. If enjoyment is felt and experienced at the present time it will be felt many years hence by the recollection of it. The innocent pleasures of early life throw a sweetness and fragrance around the circle of after years, and in extreme old age are the last

to be forgotten. The present moment never exhausts the enjoyment derived from an agreeable journey, pleasant company, happy thoughts and the pleasing emotions of life. These are stored away to be exhaled in their freshness and fragrance for the calm enjoyment of old age.

But the present is sometimes clouded with the recollection of the mistakes of the past. The saddest pictures on memory's page are the regrets of life. Time has passed his hand over the incidents of the past, and much that then seemed harsh and unbearable in others now appears in milder and softer colors. If we have no regrets of our own, we feel sad for the mistakes of others which led to such disastrous results. Here is the head of an interesting family of boys and girls—a leader in the church, whose fault we now see could have been remedied by a prudent admonition, but instead he is arraigned and Christian fellowship withdrawn by those of his brethren who often enjoyed his hospitality and the ministrations of his labors. We now look back through a period of forty years and read the result of this procedure in the history of this family of boys and girls, not one of whom ever became members of the church. Then, in more recent times, where in the adjustment of a difficulty in a business transaction between two of Christ's disciples, instead of taking a little off of each, the burden of the difference was thrown upon the one, to the distress and prejudice of the family thus grieved. These brethren are now in eternity, and we hope to meet them there. Will we carry any regrets from the past with us over into the future, or shall we leave them all on the shores of time? If memory brings the joys and sorrows of the past into the present of to-day, as well as the present of to-morrow, should we live, will memory carry the regrets of the past and the present into eternity? We live in the present, but we should live for the future. While we live and work in the present, we should be careful what impressions we leave upon the minds of the young who come after us. It would be a little thing that we carry the mistakes we make, to pass as a cloud now and then to obscure our bright moments, but we live not for ourselves alone. The things that we do to prejudice the minds of others against the truth we may hold ever so dear, will stand as a barrier to them to darken their minds and to chill their affection.

But the expectation of a better time coming lures us on in the course of improvement, and happy is he who makes the mistakes of the past the stepping-stone to success in the future. 'It is this that adds luster to exertion, gives zeal to energy, quickens every aspiration after wisdom, purity, holiness, and sheds a flood of glory from the world to come. The expectations of the righteous "shall not be cut off." A dark and gloomy day is rendered less unpleasant by the expectation of a glowing sunset, and the rugged path of life is rendered less depressing by the gently flowing stream and flowers by the way and the hope of enjoying that rest which "remaineth to the people of God." And when "God shall wipe away all tears, and there shall be no more death, neither sorrow, nor crying, nor any more pain"; then, too, will the sorrows and troubles of this life be forgotten, "for the former things are passed away," and "shall not be remembered, nor come into mind." Isa. 65:17; Rev. 21:4.

Broadway, Va.

THE FIRST CHRISTMAS CAROL.

BY OMA KARN.

THE angels who had the blest privilege of heralding the birth of the Savior, started new music—music sweeter and more glorious than ever was heard before. It awakened the inhabitants of earth with the grandest harmony of love and hope that music has ever rendered. On, and on, through the centuries it has continued, sounding high above the antagonistic forces of worldliness and sin that have tried to drown its sweet strains. Other songs have come and gone, sung by millions of voices they fulfilled their mission for awhile and then were forgotten, but this

matchless carol never grows old, it has been sung for over nineteen hundred years, and will be sung until time shall cease.

"Glory to God in the Highest!" was the first sentence in this immortal song. There is a significance in this. As the rendering of glory to God was the first note in the angels' song, so it should convey to us the necessity of this being the keynote of our lives. It should be the first—the guiding-thought of our minds that we owe all we have, and all we are to him, our Savior and Benefactor. The power to plan, to invent, to lead, to succeed in every and any sphere of life comes from God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

Christmas, 1906, finds this grand carol swelling stronger than ever, for since last Christmas many more have received into their hearts this Savior King, causing new anthems in heaven, and more powerful chorus on earth.

Will the song of the angels over the plains of Bethlehem have a new and deeper significance for us this Christmastime? Do we wish it to be so? If so we will render cheerful and willing service in carrying his message of "Peace on earth, good will toward men," to those about us.

Covington, Ohio.

THE CELEBRATED CHRISTMAS DAY.

BY LOVENIA S. ANDES.

IN this country of Christian light and liberty, Christmas is so universally celebrated that we all know something about it. Yet, as this religious, historical day has been instituted by the advent of our Savior into the world, it is a sweet story that never grows old. By faith we look back to that first celebrated Christmas day, which occurred more than nineteen hundred years ago, when God, through his great love, gave to the world "his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." By faith we behold those humble shepherds on the verdure-clad Judean plains, guarding their flocks by night.

Perhaps no thought or dream occurred to them of the great event that was to be revealed to them, while the dark and lonely shades of that memorable night were gathered round about them; when, lo, suddenly the heavenly messenger came upon them, and the glory of the Lord shone round about them; and forthwith, from the portals of heaven, there appeared unto them a numerous throng of the heavenly choir, praising and glorifying God.

Through the solemn silence of the night those shining seraphs' clear, melodious voices rang, while the echoing hills of Palestine sounded back their sweet refrain: "Glory to God in the highest, and on earth peace, good will toward men." No sweeter anthems were ever heard. The air was vocal with their praises.

Wondering at the strange and sudden scene, the trembling shepherds gazed around; for mighty dread had seized their troubled minds. But the herald angel spoke to them those comforting words: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day in the city of David a Savior, which is Christ the Lord."

After the angels had gone away into heaven, the shepherds consulted with one another about this event that had been revealed to them, and they decided to go to Bethlehem to see this thing which had come to pass.

To the Magi of the East, now also the glorious message was proclaimed, and they, eager too, with beaming countenances and hastening steps, guided by a brilliant star, were wending their way across the country to Bethlehem to worship the imperial child, and to present to him their gifts; for the prize they had so long been waiting for was now to be possessed.

Can we imagine those wise men bowing before the Savior and opening unto him their treasures, while a devoted mother, whom God did not despise, held

him in her fond embrace? Their gifts meant love, unmarred by lust or pride,

"Be it so with ours: our aim, not debts to pay,
Nor any recompense save love to win,
Nor any grosser feelings to convey
Than brought the wise men's gifts to Bethlehem's inn
Those rate we best that no return afford
Give the pure sense of having found our Lord"

To-day no costly devotion is required of us to secure Christ's favor. Sweeter by far is the heart's adoration, by inclining our loving wills to him. May the Christ-child not be forgotten in the midst of our giving and receiving, for it is he who has prompted these expressions of love by revealing unto us our Father.

More than nineteen hundred Christmases have come and gone since God incarnate was made manifest in the flesh; and still those radiant beams reflect above our heads while celestial music floats o'er all the weary world. But, alas! how many million souls have never heard of the glad tidings of salvation and the redemption song!

We who walk in the light of God's love, by faith in Jesus' name, should proclaim it with gladness. Send far, o'er land and o'er ocean, to sin-darkened nations, flash the signal's bright beaming that Jesus was born, our victorious King! Then they, too, may be bold in perfect trust to come to him.

Let us hallow his holy name with secret devotion and Christian fellowship.

Lancaster, Pa.

LOOK UNTO ME AND BE YE SAVED.

BY PAUL MOHLER.

Number Two.—Be.

THIS looks like a command, does it not? Or is it just an invitation? What difference does it make? Do we listen only to commands? Are God's invitations to be slighted?

When the president invites Washington people to some social gathering, all conflicting engagements are cancelled. An invitation from the White House is considered a command. Should an invitation from God be considered less?

The verb "be" is in the present tense. That form of the verb is often used to express indefinite time. From God's standpoint it is indefinite. That is he applies it to us to-day just the same now as to the Israelite of long ago. From our standpoint, however, the time is definite—present. Can we be saved to-morrow? Who knows? Can we be saved to-day? We can. We can be saved from the penalty of all the sins committed in the past and from the temptations of the present. Neglect not for one moment this gracious invitation. Look unto God and be ye saved.

Ye.

This word refers to all of us—even "the ends of the earth." Yes, it means the white, the black, red, yellow and brown—all shades, sizes, and races of men. They are all invited as much as we. When we come up to the marriage supper of the Lamb, will we find these others there? If not, why not? Will it be because they have refused it? If so, we are clear. Have they not received the invitation? If not, we are not clear. The invitation is in our hands. Will we speed with it that others may be saved, or are we satisfied with our own salvation? Who will dare to come to that feast with undelivered invitations in his hands? Will he have a wedding garment? Will he not be cast out? Oh, speed with the invitation! For the sake of the dying, speed!

Be ye saved. Don't neglect your own invitation. Paul suggests the idea that after preaching to others he might himself be a castaway. Are we not in the same danger? Be ye saved.

Saved.

What a wonderful word! Saved! That terrible penalty escaped and the glorious reward gained! How pleased we are with small favors. Let a threatened sickness be escaped, or a much-desired pleasure be granted, and how pleased we are! If our

joy over the greatest escape and the greatest reward be in proportion, how can we hold it?

Oh, the intense relief in salvation! The awful dread removed; the exalted hopes realized! To be saved, and only by a look! "Oh, look unto me and be ye saved, all the ends of the earth."

Cando, N. Dak.

WELLDING BRINGS HAPPINESS.

BY N. R. BAKER.

Part III.

I ONCE heard two ministers discussing the advisability of speaking from notes in the pulpit. One believed in it. The other did not. And said the one: "Why, when I am preparing my notes from which to speak I sometimes become so interested and so aroused by the thoughts that come to me that I cannot refrain from leaping from my chair." The other held that the preparation of the notes tended to detract from the general enthusiasm and the joy of first discovery, "for," said he, "did you not prepare notes and rely upon them, that inspiration would come to you in the pulpit and add convincing weight to your arguments, and so improve your manner as more easily to carry conviction to your hearers."

Both were partly right and both were mostly wrong. It is not the manner of preparation or delivery so much that counts as it is the matter and the fact that the preparation and delivery carry with them a spiritual development. The capacity of the sermon for lending enthusiasm and carrying conviction is commensurate with the amount and intensity of thinking done upon it at one time or another. Able and blessed indeed is he who can do his thinking beforehand and reproduce it without notes, or who can receive inspiration as it were while facing an audience and deliver a soul-cheering and soul-inspiring sermon. Others not so endowed may often equal or surpass the one in exhortation and argument by a resort to notes. But in either case there must be study and preparation, and burning of midnight oil, and wrestling in prayer and a burning desire for "welldoing" according to 1 Peter 3:17.

Then will the minister find a joy and a happiness in his work and the verdict of the people will be, "He is getting better and abler all the time." The standstill ministers are those who do not make a constant and conscious effort to improve intellectually and spiritually, and it is they who are morose and complaining and filled with pessimism. Yea, happiness goes with welldoing and development.

The same is exactly true of the Sunday-school worker. Talk the lesson, study the lesson, think the lesson, pray over the lesson, and whether you be pupil, teacher, or superintendent, you will enjoy the Sunday school and the recitation of the lesson. Remember that only when doing it well, when learning everything possible about it and interesting yourself in every detail, may you expect to be genuinely happy, for the degree of happiness is dependent upon the degree of development.

Mobile, Ala.

ANNIVERSARY OF THE CHURCH.

BY M. G. BRUMBAUGH.

THIS is preëminently an age of anniversaries. We are living through a time when one historical event after another, of great importance to the American people, is being duly celebrated by some form of anniversary exercises. This coming year we shall have a great Jamestown Exposition, commemorating the founding of the Jamestown Colony and the beginning of English occupation on the American continent, and the following year it is proposed to have a great anniversary occasion at New York City, commemorating the discovery of the river, which bears his name, by Henry Hudson, and the beginning of the Dutch claims in America.

By reason of persecution, the church of the Brethren was driven from Germany to Holland, and from Holland to America. In 1908, we shall pass the two

hundredth anniversary of the birth of the Brotherhood in a little German principality, and Annual Meeting, perhaps without fully realizing the purpose of the query, declined the request of the Eastern District of Pennsylvania for the appointment of a committee properly to celebrate this important anniversary of the church.

I still feel deeply interested in taking advantage of this anniversary occasion to enlighten the minds of the American people as to the character and the doctrines of the church. I believe that if such an exercise could be organized throughout the Brotherhood it would be valuable to the church as a whole both in stimulating its membership and inviting favorable attention from those who are not now members of it. This should be done and could be done in a manner entirely in sympathy with the whole spirit of the New Testament Scriptures and the practices of the church as a whole, and I believe, further, that we will be largely open to criticisms by those who shall have charge of the destiny of the church in America in the years to come, in case we fail to take advantage of this opportunity to do an important service for the church.

I should like, therefore, to have the members of the church consider this matter again with very great care, and determine whether or not the next Annual Meeting should not reconsider this action, and direct a small group of competent brethren who have the welfare of the church at heart, to make suggestions through the Messenger for a proper observance of this anniversary occasion. The exact date in 1708 when the first of the membership were baptized we shall perhaps never know, but I am of the opinion that this anniversary could be held with propriety and perhaps with historic accuracy at the time of the Annual Meeting in 1908.

COUNT THE MERCIES.

BY WELMUTH A. BURKHOLDER.

In our praise or Thanksgiving meeting to-day, in the Feglesanger meetinghouse, the different speakers did not fail to recognize the many mercies and blessings which had been showered upon us during the past year. They spoke of it being a year of wonderful prosperity in our valley, and in the United States, and especially to the farmers. And it is true. We have had no severe storms in the valley to ruin the crops, and not many buildings were destroyed by lightning. The early and latter rain was profusely showered and as a result plenty abounds.

One spoke of the command to rejoice at all times, notwithstanding reverses may come. This may seem impossible, but did not Paul and Silas sing praises in the dungeon at the midnight hour? Did not Paul, when he was in chains, rejoice that he was suffering for Christ's sake? None of these had done wrong. Surely it requires a high plane of Christian attainments to rejoice under such circumstances.

Another spoke of the peace we are enjoying as a nation and in the church; the effects of peace, and how we should ever work for peace everywhere. While cold, the sun shone brightly, the roads were never better, so that those who were physically able and knew of it, had no excuse for absenting themselves from the service.

Count the mercies we enjoy! We cannot count them; they are too numerous. A certain author expresses the thought in these words:

"Be on the lookout for mercies. The more we look for them, the more of them will we see. Blessings brighten when we count them. Out of the determination of the heart the eyes see. If you want to be gloomy, there's gloom enough to keep you glum; if you want to be glad, there's gleam enough to keep you glad. Say, Bless the Lord, O my soul, and forget not all his benefits. Better lose count in enumerating your blessings than lose your blessings in telling over your troubles. Be thankful unto him, and bless his name."

Another talked about the cause for thankfulness for the great advances made in church work during the

past year. Surely, we should be thankful that the cause is moving onward and upward. We read with pleasure of the interest our young people are taking in the different departments of church work. The time was when the young members were not so well organized, and their usefulness to the church was in a measure retarded. It is true, since we have our own schools they have many more advantages than we who are older ever enjoyed, but with their educational advantages there is a willingness to work and a spirit of real helpfulness that will not fail to bring good results. Education is needed and is a power when sanctified by an earnest, consecrated, Spirit-filled life. Heart and head education must go together if anything good is to be accomplished, and the earnestness characterizing the present efforts is gratifying to those who are approaching the sunset of life, and if old and young continue to work together, the influence will be far-reaching and the cause enlarged.

The consecrated young man or woman, notwithstanding their education may not be much, is a power in the church, and their Christian deportment a light to all around. We need such light; but deeds, not words, must tell the story. There is evil on every hand. Satan is busy trying to tear down what is being built up, and it requires vigilant endeavors to meet his wily plans and purposes. The church needs the fire of youth—young men and women who are strong for the right, to battle with sin in this and foreign lands.

In view of the great importance and magnitude of the work to be accomplished, no time is left for any of us to compromise with the evils of this world,—vain fashions, sinful amusements, revelry and drunkenness, unjust dealing, covetousness, or anything that hinders. Were everyone so much engrossed in the work of rescuing the perishing and building up the waste places in Zion, there would be no need of committees being sent anywhere, and the money that is used in that way could far better be used to clothe and feed the poor, build churches, and send out workers where they are so much needed. This leads to a higher plane of living, yet no higher than is required by those who would daily take up the cross and follow where the Master leads.

"Take up thy cross! the Savior said,
If thou wouldst my disciple be;
Take up thy cross with willing heart,
And humbly follow after me."

Newburg, Pa.

NEWS ALONG THE LINE.

BY BARBARA S. FUNK.

OUR elder, S. P. Beahm, after spending some ten days in Campbell county, reports encouraging results of the meeting he held there. He had good attendance and the best of attention throughout. One man received the rite of baptism, and to three or four others it will be administered later. A sister who was present at every meeting carried her twin babies, one on each arm, some distance, climbing a steep hill. Circumstances that would have paralyzed many another were only incentives to action in her case. Bro. Beahm has always been so modest and reserved that we all especially rejoice at his success.

My husband had been requested to hold Thanksgiving services at a point some fourteen miles from here. I left home about two o'clock for Bedford City where he is employed as bookkeeper. I found him too busy to leave until after four o'clock. It was the coldest evening of the season. The wind blew a perfect gale. How comfortable people seemed as we drove past houses from which cheerful lights gleamed, suggesting warmth and comfort! We reached the home of Bro. Eustace Whitten, tired, cold and hungry, about 7:30. You who have enjoyed the pleasure of his hospitality need not be assured that all our wants were soon supplied; and, by 11 o'clock, we were roaming amid the beauties of dreamland. Nothing disturbed us until little Joe slipped in next morning on tiptoe and soon had a rousing wood fire blazing in the open fireplace. After we had eaten breakfast, Bro. Philip Whitten came

down to see us; and we had a nice time talking over church matters and the goodness of God. What a privilege to be able to do so! Just think how long ago people did the same. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

At eleven o'clock we repaired to the schoolhouse where we always meet such nice respectful people, and my husband preached. Then we went to the home of Bro. Philip Whitten, where we were shown all the Christian kindness possible. We were compelled to leave at three, as my husband must be at his place of business very early next morning. It was quite dark when we reached Bedford City, and we were rejoicing that we were so near to home and rest. We went another half mile when, lo! a traction engine hove in sight, and our troubles began in earnest. Two strong men attempted to hold our horse which became frantic, while I was instructed to get behind the engine lest he run over me. I very obediently crouched as near as I could get, begging them to unhitch the horse. They were unable to hold him. He turned clear around, and it looked as if the buggy was destined to become a wreck. We found, however, that only one shaft was broken. We were glad that it was no worse, for the thought of a three miles walk was not encouraging.

Saturday evening we started to go some ten or twelve miles in an opposite direction, and reached the home of Mr. Stevens, whose wife is a devoted sister, where we were kindly received, and we spent the night very pleasantly. Here, too, our slumbers were broken in the morning by a bright little son of our host, whose name I have forgotten, by whom the episode of fire making was repeated, the open fireplace and its rare cheer being identical as well.

My husband preached next day at Saunder's chapel, a comfortable church owned by the Brethren, to a very attentive audience. We took dinner with a Mr. Pendleton, whose deceased father was a member of our church; and, as a consequence, he is quite favorably inclined toward us and our doctrine. He has an interesting family. The shadows were growing long when we again found ourselves enjoying the cool breezes as we drove rapidly homeward. Soon the cool air changed into cold night air, and the pleasant sunshine into darkness, and still we traveled on, leaving farmhouse after farmhouse behind, all mutely telling of the warmth and comforts of home. I do not suppose that people who know nothing of labor for the Master can ever know the sympathetic ring of his kindly voice as he bids those who are weary "come into a desert place and rest a while."

Bedford City, Va.

A CHICAGO PRISON BAPTISM.

BY D. S. FILBRUN.

OCT. 20, at 3 P. M., a young man, Albert Johnson, seventeen years of age, while under great provocation, incriminated himself by shooting his neighbor, who died eleven hours after the terrible tragedy. The authorities at once took him in charge, and he was confined in Cook county detention prison. A short time after this the mother of this young man was sitting on the doorstep of her front entrance, weeping, distressed, and heartbroken.

On the opposite side of the street was a woman passing by who wore a bonnet, and the mother was led to think that the woman represented some Christian organization. Being very eager to find some one who could give to her dear boy a degree of comfort in an hour of deep mental and moral distress, she sent her little daughter, to bring the woman to her. She proved to be Sister Clara Stauffer, of Elkhart, Ind., who is teaching in the kindergarten school, and was on her way to her work.

Learning the cause of the woman's weeping, Sister Stauffer consoled her by saying that she would refer the matter to some of our workers. Accordingly the case was at once reported to the Bethany Bible school.

One of our young brethren, Grover C. Thompson, of Darlington, Ind., a student of Bethany, promptly and cheerfully consented to take charge of the case.

He immediately called to see the young prisoner, who was eager for comfort, counsel and help. During the days of his prison life, so far, he had reflected solemnly upon the past, and his heart and soul were filled with regret and remorse of conscience at the thought of his sinful life and especially the exceeding sinfulness of the criminal offense which he had committed. Bro. Thompson found him much affected, and deeply humbled before God, making a hearty confession of his sins and imploring God for mercy. Our brother visiting him became his spiritual adviser, and afforded him much encouragement and good advice.

A number of calls were made by his adviser, who took him a Bible with which he was delighted, and in a few weeks he had read it through. From the reading of God's Word and the instruction given him, and through praying, he expressed a desire to become a Christian and unite with the church. Several more visits were made by our brother, accompanied by others, when it was decided that he was a proper subject for Christian baptism.

The case was then turned over to me for further attention and disposition. In the afternoon of Nov. 23, Bro. Thompson and I paid him another visit. Upon conversing with him I readily discovered that he was a very penitent sinner, and that he had resolved, by God's help and grace, to follow his Master, and expressed a strong desire to be admitted into the Brethren church, at the same time fully realizing that he must answer the penalty of the law for the criminal act upon his part. From his prompt and intelligent responses I found him ready for baptism. The prison authorities were very kindly disposed and accorded us the privilege of using an upper room (eighth floor) in which we found a large bath tub, where my first experience in administering the sacred rite of Christian baptism, in prison, took place.

We were informed that the deportment of this young brother in prison was highly commendable. He is a bright young man, and I believe to be sincere in his undertaking.

We ask an interest in your prayers in behalf of our work here, as well as of our young brother.

534 Marshfield Ave., Flat G., Chicago.

CHRISTMAS GIFTS.

BY IDA M. HELM.

It has been said, "The Christmas spirit is self-effacement." Self should be hidden by beneficence for others. It was through God's amazing love for a lost world that he gave the priceless gift, his only Son, to fallen man. When God gave to us that gift of inestimable worth he gave what the world needed most,—redemption.

At Christmas time we think of a little baby lying in a manger, under the Syrian stars, the shepherds on the hillsides, with glad hearts, turning their faces toward that humble cradle, and the joyful song wafted to earth by sweet angel voices: "On earth peace, good will toward men." The long-expected gift had arrived. It was given in love and was received with gladness. It was given as a sacrifice; it was given to the needy and it was just what was needed.

When we give Christmas gifts we can do no better than to follow the example set by God when he gave us a Christmas gift. We should consider what the recipient needs most when selecting gifts. "Gifts must not savor of silver. Let bounteousness and beneficence hold carnival."

Books, flowers, clothes, a pair of shoes, a sack of flour, a load of coal, as the recipient needs most, these things given in love for the sake of the good they will do, each accompanied with a note of well wishes, will be received with gladness. The real sympathy of the giver will be felt by the recipient when the needy are remembered with useful gifts. You know the poor leper said: "The gift without the giver is bare." The giving of useful, inexpensive gifts is worth more than the giving of rich gems for show to those that

live in luxury, with the hope of receiving presents of equal worth. Remember the needy first, then your friends, and when giving, give some useful article that your friends can use to advantage, and you will please them.

A kind-hearted lady found herself unable to leave her room one Christmas and she afterward said, "I received several beautiful presents, but the most beautiful one was a short visit from a little girl. She had left her friends when they were having a good time and slipped away to spend an hour with me. She brought happiness with her, and when she went she left a goodly share with me, and I felt better all day for her thoughtfulness. She brought just what I needed." How much our gifts would be appreciated if we would stop sometimes in the hurry of life to think what is needed most!

R. F. D. No. 2, Ashland, Ohio.

CHRISTMAS THOUGHTS.

BY MARTHA CLICK SINGER.

OFTEN we feel impressed with the idea that some of our special days are not held as sacred as they should be even by those who profess to know and love God.

July 4 is the day we became an independent nation, yet on that day now many have taken from them their independence because of spending money foolishly or because impaired in some way which makes them depend on others. Thanksgiving should be observed, at least, once a year, but if our thoughts in looking forward to the day are mainly on the dinner, we fail to reverence the day as we should.

Christmas is, as it should be, looked forward to as one of the most special days of the year. Even young children think that those days come far apart. Are we, dear Brethren, using this day as we should? Do our children really know whose birthday it is?

If we were making a birthday dinner for an earthly friend we would want to make such preparation for the day as would please him. How our dear Lord must often grieve over our preparation for his birthday. Could we have the privilege of a personal Christ at our dinner this year, would we spend so much time in preparing dishes we know he would not eat? Would we have for him a present we know he would not appreciate? Would we have in our houses things we know he does not approve of? Would the other guests be the rich and worldly, or would the poor and humble followers be more congenial to his nature? He says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Franklin Grove, Ill.

SOUTH ST. JOSEPH MISSION.

After an absence of four weeks out in behalf of our work, I returned to the work a month ago, and the demands upon my time and strength have been more than I can meet. I have not had time to do as much visiting as I have desired, but the Sunday-school work has been growing. Although Sunday was a very inclement day, eighty-three were present and at least twelve little children who have not been in regular attendance.

There is much sickness among our people, and many are poor. We cannot supply the demands for clothing and bedding, and since the cold weather is on, people are constantly coming and going from the mission rooms.

The revival efforts at the Sixth Street Mission still continue with the best of interest, especially among the young people and mothers. Many mothers are thinking seriously of making a change in their church relationship. The past week seven young people have been received into the church by baptism. Brother and Sister Cousin are proving efficient workers.

Although we gave a Thanksgiving dinner to one hundred and eighty of the very poorest, we have found so many more who are just as poor that we mean to give a New Year's dinner to at least four hundred of these poor, hungry little children. Hundreds of them never sit down to a good meal. They live in filth. Unless some kind missionary worker comes their way they have no one to lift them to a higher plane of living. And we wonder how many will help us bring a ray of sunshine to them by sending in supplies for this dinner—food, canned fruit, potatoes, apples, small donations of money, etc.

All who live near enough to send provisions and those

desiring to send clothing send to Brother C. S. Garber, Station D, Fairview house; and all donations of money to Sister Anna K. Miller, Grant and Ky. Sts., Station D.

St. Joseph, Mo., Dec. 15.

PIPE CREEK CHURCH, MD.

Bro. A. I. B. Martin, of Harrisburg, Pa., closed a very interesting series of meetings at Edgewood, a mission point, Nov. 21. Eight precious souls were buried with Christ in baptism. Before the meetings closed, Nov. 28, two more came and asked that they might join before the sun went down. Baptism was administered.

On Thanksgiving Bro. J. S. Weybright, of Detroit, Md., gave us a grand sermon. Following the sermon a collection was taken which will be used for home and foreign missions. The Thanksgiving collection was \$40.

Bro. E. W. Stoner then gave us a history of the Pipe Creek church, as he had been appointed to gather what history he could of the growth of this church. This being the one hundredth year since the first brick church was erected, quite near where the present church stands, this history was much appreciated and it was decided to have it printed in pamphlet form for the benefit of those who wish to preserve it. Among other interesting points brought before us was a box of Sunday-school cards, printed by Christopher Sower long before Robert Ralikes opened his Sunday school. Thus we find that our forefathers advocated the Sunday-school cause.

Dec. 2, we met in quarterly council. All business was disposed of. Two letters of membership were received and two granted.

The Brethren appointed to solicit for the building of a church at Edgewood gave a very favorable report. As this mission point is on the line between Sams Creek and Pipe Creek, these two congregations will hold a council at Edgewood Dec. 15 to make plans for the advancement of the work at that place. It was decided to send Bro. James Quinlan our Sunday-school missionary collection which we had on hand, to help him in his Locust Point mission. God bless the work and workers.

Rachel A. Pfoutz

Linwood, Md., Dec. 4.

ELIZABETHTOWN COLLEGE, ELIZABETH-TOWN, PA.

The seventh annual session of special Bible study at Elizabethtown College begins Jan. 7, 1907, and will continue two weeks.

Eld. I. N. H. Beahm, president of the college, who will return December 20 from a trip to the Holy Land and Egypt, will deliver Bible Land lectures each evening during the first week. The first of these will be given at the Brethren church in town on Sunday evening, Jan. 6, and thereafter at the college chapel. President Beahm is also expected to use one period of instruction daily, describing the places, peoples, habits, and condition of the people of the lands visited and to give experiences of the trip and interpretations of various special Scriptures, instead of conducting a class in church doctrine.

Bro. Galen B. Royer, of Elgin, Ill., will be in attendance during the first part of the second week. He will preach in the college chapel, Jan. 14 to 16, and use one period daily in the interests of missions.

Eld. J. Kurtz Miller, of Brooklyn, N. Y., will also be one of the day instructors during the two weeks. He will teach St. John's Gospel and is expected to preach Jan. 12, 13, 17 and 18.

Instruction will also be given in Homiletics, Sunday-school Economy, Book of Ruth and Vocal Music by members of the faculty and Eld. S. H. Hertzler.

Further and full particulars concerning expenses, lodging accommodations and other features will be furnished upon application to Prof. D. C. Reber, Elizabethtown, Pa.

The last term of Elizabethtown College closed Nov. 29. In attendance and work done it has been the most prosperous of any fall term. After a few days of vacation the winter term opened with a number of new students. The enrollment now is one hundred and seven.

The student body is not only diligent in the school work, but also attends well the religious services. Every Wednesday evening we meet for prayer meeting, and on Saturday evening a class meets for the study of missions. We have almost completed the Introduction to the Study of Foreign Missions and expect to study next, Sunrise in the Sunrise Kingdom.

E. C. Bixler.

BIBLE INSTITUTE AT MOUNT MORRIS COLLEGE.

The annual Bible institute at our college opens January 2 and will continue over the second Sunday. I wish to give a general idea of the work to be offered.

In the line of sermons there will be some special sermons by Eld. C. B. Smith, of Milledgeville, Ill.; Eld. W. E. West, of Ankeny, Iowa, and Eld. J. H. Moore, of Elgin. Elder Moore will be with us on Sunday, Jan. 6, to deliver two addresses, the one on Elder James R. Gish, and the other on Elder D. P. Saylor. Some time

ago he gave us his sermon-lecture on Elder Geo. Wolfe, and we have all been anxious to have him back for these other addresses.

During the first week, Eld. C. B. Smith will give a series of lessons on the general topic, "The Country Church and its Needs," and a second series on "The Revival Services."

During the second week Eld. W. E. West will give a series of lessons on "The District Mission Board and its Work." He as well as Brother Smith will preach during the evenings.

During the second week Sister D. L. Miller will deliver a series of talks on "Mission Work and Missionary Life in India." After her two years of residence in that land she will be ready to give a correct estimate of the field.

Prof. M. W. Fummett will conduct a series of lessons based on the Sermon on the Mount.

Prof. M. M. Sherrick will teach a special class in "Old Testament History." This class will cover the entire period of the Old Testament.

Prof. Geo. W. Furrey is booked for a series of talks based on the Gospel of John, and in these he will study "John's Presentation of Christianity."

Prof. J. E. Miller will give a series of studies based on the four Gospels, presenting "The Great Teacher" as the model for the present-day church worker.

Our college feels that it is offering something that will be especially helpful to those who wish to prepare for further work, and extends a cordial invitation to all who can be with her at that time. Tuition is free to these lessons. In the above we have not included any of the regular school work, but only such classes as will be formed for the institute. The work has been especially arranged to assist active church and Sunday-school workers.

J. E. Miller.

Mount Morris, Ill.

BIBLE INSTITUTE, CANTON, OHIO, THIRD ANNUAL BIBLE TERM, JAN. 1 TO 14, 1907.

Besides the regular work of the Bible Institute the following program will be given. The Sunday-school teachers' institute of Northeastern Ohio will be held during the first week in connection with the special Bible term.

TEACHERS' INSTITUTE PROGRAM.

1. The Sunday School (1) Departments, (2) Divisions or Grades, (3) Officers, (4) Efforts, (5) Selection (c) Promotion
2. The Boy, (1) Ten Reasons Why He Left Sunday School, (2) The Boy's Religion, (3) With a Class of Boys Outside of Sunday School, (4) How to Win and Hold Boys, (5) Methods in Teaching Boys
3. The Class (1) With the Teacher, (2) Without the Teacher
4. The Teacher with His Class (1) In the Sunday School, (2) Out of It (3) With His Class
5. The Value of Questions in Teaching
6. Encouraging Home Study
7. Withholding Letters as Means of Power
8. The Value of Questions in Teaching
9. Variety in Methods of Teaching
10. Strange Characters (1) Among Boys, (2) Among Girls (3) Memberships, (4) Local Study, (5) Program.

Sunday School Day, January 5.

- Origin of the Sunday School—Martin Helm.
When Is the Sunday School Well Equipped?—Albert Mohrman.
When and How to Study the Lesson—Henry Kilmer.
What May We as Teachers Learn from Christ's Method of Teaching?—S. A. Showalter.
Personal Work of Superintendent—G. A. Cassel.
The Land of Christ—System and Position—J. Workman.
The Teacher's Preparation—Monday.
The Teacher's Substitute—When Secure Him.—D. R. McFadden.
Teacher's Work During Week—Will Lantz.
The Successful Primary Teacher—Jonnie Shriver.
The Best Methods for Preparing Teachers for the Future Sunday School—Eloyd Huber.
The Sunday-school Lesson—To be followed by the Round Table.
Eld. J. G. Boyer will have charge of the Sunday-school work. Arrangements have been made for boarding and lodging at the Bible Institute at reasonable rates.
Do not fail to write us and have others come with you.
Address some member of committee—James Murray, Chairman, Elgin, Ohio; Howard Helman, Secretary, Canton, Ohio; G. A. Cassel, Ashland, Ohio.

Second Week.

1. Methods of Bible Study for Busy People.
2. The Preacher and the Pastor—Their Work in Contrast.
- (1) The Call to the Ministry, (2) The Preparation, (3) The Evangelist, (4) His Preparation, (5) Source of Power, (6) Value of Souls, (7) Reward.
4. Church Music.
5. Christ in the Home—In the Church; Characteristics of His Teaching.
6. Child Training—What It Is: The Duty and Need of Training a Child's Faith; The Home Atmosphere; A Mother's Love.
7. Bible Normal Bible Outline—Bible Geography—Old Testament History—New Testament History.
8. Church History.

Missionary Day, January 8.

- Hindrances in City Missions—S. S. Shoemaker.
How and How Can Successful Missionaries be Placed in Every City?—G. S. Stansburg.
How Does the Missionary Compare With That of Other Laborers?—S. M. Friel.
How Can Missionary Talent be Secured for Preparation?—James Murray.
What Bible Characters Give Us a Missionary Spirit?—Albert Harrell.
Give Results of Mission Work in Our Church for the Last Ten Years—G. E. Royer.
G. E. Royer, Secretary of the General Mission Board, will have charge of the missionary work and program the first three days of the second week. He will also be with us over the first Sunday.

Ministerial Day, January 12.

- The Latent Talent in the Church—Noah Longenecker.
In What Departments of Church Work Is It Needed?—David Stuckey.
How Can a Minister Best Illustrate His Sermons?—Will Dessenberg.
The Importance of Bible Study—Menno Young.
The Best Way to Develop Spiritual Life in Church Members—Edward Shepper.
How Can the Ministers in Each Local Church Do More Effectively?—G. S. Stansburg.
How are Christians to Spend the Sabbath?—Joseph Hefner.
The names of only a few of the earnest workers of the district appear on the above programs, and we hope that these as well as many others whose names do not appear here will come prepared to make their work interesting and joyful to all. Write and tell us when you will be here and who is coming with you. Address Bible Institute, or E. S. Young, Canton, Ohio.

WRITTEN IN JERUSALEM.

BY MARGUERITE BIXLER.

'Tis a sweet thought to know friends will welcome me there
In heaven's good land, unsurpassingly fair,
Where, with harp and with voice their anthems they raise
To the great Three in One—all worthy of praise.
Every creature of earth and in heaven and sea
Cries, Blessing and glory and power to thee
Which wast and art and art ever to be
They sing of redemption, these thousands of souls.
Through heaven's great dome, like the sea-billow, rolls
Oratorio and symphony—music replete with love's rich devotion.

Crowns golden and vials with prayer-fragrance sweet,
By the elders and beasts are cast at his feet.
Oh, marvelous theme—all the ages repeat—
The song is unrivaled, majestic, complete.

In the homeland of music, the city of gold,
There, somewhere, with loved ones,
When his face I behold,
And awakening to fullness—yea, like him to be—
Oh, that will be glory, be music for me

HOW MUCH OWEST THOU?—Luke 16: 7.

BY J. F. NEIER.

READER, do you answer the above question by saying, "I owe that which I promised to pay, so much and no more?" Very good. Webster's definition of the word "debt" is this: "That which is due from one person to another, whether money, goods or service."

The human law teaches obligations to others without a promise to pay, but God's children are all under promise to take the Gospel as their rule of faith and practice. Hence we have promised to "do good unto all men, and especially to the household of faith." We are under promise to "bear one another's burdens," and if one member suffers, to suffer with him. Every obligation taught in the Gospel, whether to God or to man, we have promised to pay. We are indebted to God for the salvation of sinners. Selfishness is the barrier in the way of paying what we owe. The following incident illustrates the selfish and unselfish spirit:

A man and his wife tried to excel each other in making the best wish. The man at once said, "I wish I was in heaven," and challenged his wife to make a better wish.

She said, "I wish I was in heaven, and everybody else was there too." Poor man, how selfish! He thought only of his own happiness.

When we imbibe the unselfish spirit of the wife, then we can make a better estimate as to how much we owe!

Guthrie, Okla.

OUR TRACTS.

BY S. Z. SHARP.

LATELY we had occasion to examine our tracts and were impressed with the fact that in literary merit they were not all up to the standard set for our other church literature. The MESSENGER, the Sunday school papers and other church periodicals have from time to time been improved, while there has been no change in our tracts, though some have been written a score or more years.

It is highly necessary that tracts be presented in the best of language. A tract written in loose, disjointed style and presented to an educated person is likely to be thrown away, as he may judge its merits by its style, whereas if it were couched in terse, clear, attractive style it would recommend itself to the reader. Above all other church literature, tracts should be written in neat, plain, compact style. Not a word should be used which is not absolutely necessary to bring out the sense. The arguments, too, should be so arranged as to be most forceful and convincing.

We see no good reason why the tracts already

published should not be taken in charge by our tract committee and distributed among members well qualified to act as literary critics, and, with the additional suggestions which the committee might choose to make, each tract be presented to its author to be rewritten. If the author is dead, it would not be wrong to have his tract improved if the proper explanation were made.

SOME WONDERS.

BY J. H. MILLER.

I AM made to wonder why some churches seemingly flourish well and others are on the decline. In looking over the field I see that some churches on a decline are weak in the ministry. I observe that the neglect upon the part of some is to make no arrangements for the election of young brethren to the ministry. An army needs new recruits to replenish her ranks, to give strength to her work; then why not do something to give strength to the Lord's work?

Another wonder is, Why do some ministers leave a flock without a shepherd and move where there are already a number of ministers located? I know of places where there are six or eight ministers, who could fill as many as half a dozen appointments, and perhaps only one or two will have the chance to preach. In some places ministers are not used enough to brighten up their intellect, while at other places people are starving for the Bread of Life.

I am wondering how we can remedy this defect. In some churches young ministers are needed badly, but there is no material, some members say, while in other churches they have plenty of good talent, but also have plenty of preachers (even if some are old); hence they say they have no need of any more. How can all these problems be solved?

Goshen, Ind.

THE FOOLISH BRAKEMAN.

THE papers tell about a man in Missouri, who, in the beginning of his misfortune, proved to be a very foolish patient. He was a brakeman, and was bitten by a large spider in a car loaded with bananas. He knocked the creature down, killed it by tramping on it and went on about his work. Soon after he was bitten his finger began to swell and he applied a poultice. It grew worse and he went to a hospital. The doctor lanced it, and, after examining the discharge, advised the man to have his hand taken off at once, so as to save his arm and possibly his life. The man laughed at the idea of giving up his hand just because of a spider bite. But when it grew still worse he consented to have his five fingers amputated. The surgeon who performed the operation still advised him to have the whole hand removed, but he would not consent to it. Removing the fingers did not end the trouble. Finally the man became frightened at his condition and told the doctor to take his hand off, but it was then too late, and the only thing that could be done to save the man was to take his arm off close to the shoulder. Finally the cut healed over and the brakeman was restored to health, but he must finish his allotted time in life minus one arm. Had he, in the first place, taken the advice of his physician he might have saved his hand. But he was no more foolish than thousands of people who are stung by sin. They think that it is only a small act and will not amount to much, and so let the habit of wrongdoing grow until their doom is settled. How much better it would be to remove sin when it first appears and thus save many heartaches and the soul besides!

We live by days. They are the leaves folded back each night in the great volume that we write. They are our autobiography. Each day takes us not newly, but as a tale continued. It finds us where yesterday left us; and as we go on, every day is telling to every other day truths about us, showing the kind of being that is to be handed on to it, making of us something better or something worse, as we decide.—J. F. W. Ware.

CHRISTIAN WORKERS' TOPIC

BY FLORA E. TEAGUE.

For Sunday Evening, December 30, 1906.

CHINA.

(Missionary Number.)

I. Extent and Resources.

1. Extent.
2. Population. Density as Compared with United States. 1,325 Die Every Hour.
3. Productiveness of Soil and Climate.

II. Religions of China.

1. Their Good, if Any
2. Their Insufficiency.

III. The Need of Christ.

1. Large Field White for Harvest.
2. Lives of Faith and Willingness to Sacrifice Wanted.
3. Who Will Go?

(Late encyclopedias and geographies in every community, if consulted, will furnish a wealth of interesting information for this subject. Just a little labor to bring out its real helpfulness.)

I. Extent and Resources.

1. Extent. China lies between 18 degrees and 40 degrees north latitude and 98 degrees and 124 degrees east longitude, forming almost a square containing over a million and a quarter square miles of territory.
2. Population. Over four hundred million people inhabit China. This density of population compared with that of our own land is about ten times as great.
3. Productiveness. China has numerous mountain ranges separated by fertile valleys. Its climate includes both temperate and tropical conditions, thus giving rise to a varied line of products. Her rice, tea and silk products are abundant.

II. Religions of China.

The religion of China consists of three main bodies and several minor ones,—the Confucian, the Buddhist and the Taoist. The dividing line is not a very close one, hence they partake more or less of all. Confucianism is of a philosophical cast and deals not with spiritual things. As far as the teaching of morals is concerned, they have many good things. The educated classes are largely Confucians, bordering on atheism. The illiterate classes follow the other two religions more closely and worship through mystic rituals.

III. The Need of China.

A knowledge of Jesus and him crucified is China's great need. To convey to them this knowledge will require sacrifice. But with such bountiful opportunities for coming in contact with a people so interesting, kindly and soul-hungry, the willing missionary will forget all about sacrifice.

PRAYER MEETING

PAUL, THE APOSTLE,—A CHARACTER STUDY.
2 Cor. 11: 21-33.

A Debtor.—Rom. 1: 14. He regards himself as a debtor. It is an act of simple honesty to pay one's debts, fully, promptly, cheerfully—it is our duty. Thus Paul looked on Jews and Gentiles as his creditors to whom he owed the preaching of the Gospel.

An Ambassador.—2 Cor 5: 20. He represents his Sovereign, the Most High, pleading with men to be reconciled to God. An ambassador must at all times maintain the dignity of his position, whether engaged in delivering his message or not. Even in bonds (Eph. 6: 20), bound in chains, he is an ambassador still, intent upon his mission.

A Sower.—1 Cor. 9: 11. Rejoicing in hope, Paul knew that though others reap the fruit of his labors, all are under the same Lord of the harvest and one day "sower and reaper shall rejoice together." "Diversities of gifts but the same Lord."

A Steward.—1 Cor. 4: 1. Entrusted with the Lord's goods for the benefit of others, Paul endeavored to be faithful in all things, as "a good steward of the manifold grace of God."

A Father.—1 Thess. 2: 11, 12. To the young church Paul was tenderly solicitous for its welfare, its health, its growth, not only for the church or congregation as a whole, but for each individual member, exhorting and consoling each one.

An Architect.—1 Cor. 3: 10. Paul built well on the foundation,—the Rock Christ Jesus,—and anxiously warns those who are to continue his work, to put into it none but good material and good workmanship.

A Wrestler.—1 Cor. 9: 25, 27. Paul waged a desperate battle with the "flesh" as with an invincible adversary. He does not give his opponent a moment's repose or an inch of foothold, lest having preached to others, he should be a castaway.

A Veteran.—2 Tim. 2: 4. He counsels his young comrade, Timothy, to "endure hardness as a good soldier of Jesus Christ" and not to "entangle himself with the affairs of this life," but to seek only to "please him who has chosen him to be a soldier."

A Victor.—2 Cor. 2: 14. Paul, having been a faithful soldier for Christ, is ready for the victor's crown. Having shared the toil of the battle, he participates in the glory.

HOME AND FAMILY

CHRISTMAS JOY.

BY B. F. M. SOURS.

O holy Christmas joy!
No time can e'er destroy
The gladness that burst forth
Upon the sleeping earth,
At Jesus' birth.

The shepherds guarded there
Their flocks; Judean air
Was startled by the glow
Of glare no heart could know
Heaven's overflow!

"Fear not,"—an angel stands
With message to the lands
That stretch the world afar,
While wise men know his star,
And journeying are.

"Is born to you this day"—
The promise, far away,
Told that the Christ should come
And make the world his home,
And conquer doom.

And "in a manger"—hear!
What word—amongst good cheer—
What! is the Christ so poor?—
Must want the Christ endure,
Me to secure?

The angel told it so;
The Christ was cradled low.
Beneath all ranks is he,
Born but for Calvary—
To die for thee!

O glory of that love
That could the Christ remove
From heaven, and love, and bliss,
To desert world like this,—
My brow to kiss!

The Father loves me so—
Love in its overflow
Came from the heavens down,
To bear to me the crown,—
My sin to drown!

This is the Christmas joy,
No time can e'er destroy
The story from above,
Whose glad notes thrill to prove
Eternal love.

Mechanicsburg, Pa.

CHRISTMAS MEMORIES.

BY ELIZABETH D. ROSENBERGER.

CHRISTMAS has come again, bringing joy, merry-making, and tender memories of bygone years. The earth is covered with a robe of white, the snow has drifted into hollows, icy dewdrops are gleaming on the trees. In almost every window we see wreaths of holly with their scarlet berries, and sprigs of mistletoe. Dickens tells the story of an old Englishman who made a will, and left, among other bequests, a certain sum with which to buy holly for garnishing the walls and windows of an old university at Christmas time. His portrait hung on the wall, a sedate old gentleman with a ruff round his neck, and a scroll below him in Old English letters: "Lord, keep my memory green." And as long as he lived he went around the bare halls and rooms and placed holly wreaths and mistletoe wherever there were ugly spaces and so brightened up the old building he loved. And as he hung these green wreaths, Christmas memories came thronging fast; one year brought back another and that year another, until it seemed as if all he had ever enjoyed, or had affection for, or mourned for, was in some way connected with this birthday of our Lord.

Think back to the time when you thought about Christmas, dreamed about it, looked forward to it with anxious desire, as the one perfect red-letter day of the year. You remember the gifts—only trifles—but they meant more to you than the outlay of many dollars does in these days. Then your father read the story of that first Christmas, beginning with the verse, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king." Then you

all knelt down while he thanked God for your blessings and asked that the spirit of the Christ-child might dominate each one of you. Then, as you studied the old family Bible, the manger at Bethlehem became very real to you, as you looked at the pictures of Jesus. And to-day you realize that more and more every true joy has its source in the Christmas message. It has brought tidings of great joy to many; there is relief for the poor, care for the aged and feeble, sympathy for the distressed and hope for the fallen. The many forms in which these find expression are linked with the birth of Jesus Christ. The merriment of the time, the happy Christmas faces are tributes to the Lord. He was a man of sorrows and acquainted with grief, that others' joy might be full.

The years were long, but they passed by at last, and there came the first Christmas in your own home. You had your fortune to make, and as you furnished your few rooms, the question of first importance was not, "What do we need?" but, "What can we do without?" and so there was much lacking and the furnishings were extremely plain. When Christmas morning dawned you found a set of dishes on your kitchen table, and John assured you it was no sacrifice to do without some things he needed in order to get them for you, only a pleasure, and you went about the house singing for pure happiness. And you had saved and planned to give a Christmas gift to mother, and she was happy and enjoyed it all the more because of the loving thought which prompted it. It is the love wrought into gifts of small value that makes them precious. On this Christmas day you have received many costly gifts and you appreciate them all; but after a while you find time to go to your room; there you open a box tied with an old ribbon, and take out an old pin-cushion. It is fashioned simply and covered with blue silk; some of the stitches in it are uneven, as if made by unskilled fingers. The little daughter who worked at it with a radiant face so "glad to make something for mother," has gone away. She can never come back to you, but as your tears fall thick and fast on the faded bit of silk and lace, you rejoice and thank God that some time you shall go to her.

No doubt the old man who asked God to keep his memory green had some sad experiences to look back upon, some sad memories. We have not been always glad. There may have been one year when disgrace and trouble brooded by the fireside and settled down upon you like the horror of a great darkness. The memories of that year are fraught with sorrow and trouble. But even of that time there is an inter-twisted chain of feelings and associations that are not all painful. The kindly sympathy of friends who helped to share your burden will never be forgotten. Your trouble helped you to enter into the true meaning of the day; to trust him whose star rested above the village.

Through all ages the search for happiness has gone on. The world is still busy in the old quest. Holly and mistletoe are eloquent of hope, cheer and good will to men, as well as reminders of the happy days that were. So in every part of the world to-day, in the palace of the rich as in the humble home of the poor the thought is for Christmas, Christmas with all its happy bustle of preparation, with all its glad rejoicing. Hearts are warmer than the breath of the south wind; joy is here.

"But naught the bells, the ringers,
And naught the songs of singers,
And all the green and gladness and gifts are things apart,
Unless with new baptism
Of heavenly love and charm
The Christ again this Christmas day be born within the heart."

Covington, Ohio.

To lose self-control is to lose the key to any situation. No man who cannot hold himself in hand can expect to hold others. It has been well said that, in any discussion or disagreement with another, if you are in the wrong, you cannot afford to lose your temper, and if you are in the right there is no occasion to. Or, as a lawyer has wittily put, "Possession is nine points of the law; self-possession is ten."

PEACE, GOOD WILL.

BY J. A. SFESSE.

On Juda's hills beneath the stars
The shepherds vigil keep
Their flocks be safe within the fold,
— But bound in sin men weep
When lo! the angels of the Lord
A joyous message bring
"Peace on the earth, good will toward men,"
The heavenly company sing
E'er since that night this glad refrain
Has cheered the hearts of men
Each Christmastide in widening realm
'Tis heralded again
Let all join in to swell the note,
Proclaim it loud and long,
Till all the earth with joyful strains
Of the Redeemer's song

A LOVE FEAST IN JERUSALEM.

BY E. N. H. BEAHM.

UNDER the continued bounties of a kind Providence, our number has been greatly blessed in carrying out the well arranged program of travel, even to the enjoyment of a love feast in the Holy City. The large upper room at David's tomb on Mount Zion was not accessible. But A. Forde, author of *Centures Among the Arabs*, offered his fine large upper room, and tendered us much other kindness. Ten members communed—three sisters and seven brethren. Bro. Smeltzer officiated. The feast was a very quiet and impressive one. Bro. Murray was very obliging to arrange and furnish his party such a blessed hour of enjoying the Christian passover in the city of David, where Jesus Christ instituted it. Long live the memories of the sacred hour of Nov. 11, 1906.

SISTERS' SEWING SOCIETY, MAPLE VALLEY, IOWA.

From March 22, to Nov. 22, 1906, we held sixteen meetings. We have a membership of nine, although others attend frequently. Our average attendance is seven. We make comforts and clothing, mostly for children. We sent a box to the St. Joe mission consisting of eighty three garments and one comfort, another box to Winona, Minn., consisting of ninety-two garments, three comforts and one pair of blankets. Just recently we sent another box to the St. Joe mission, consisting of ninety-three garments, two comforts and two pairs of blankets. At the beginning of this term we had \$2.05 in the treasury, including what we received during the term, we now have \$19.14. Our expenses were \$18.64, leaving in the treasury a balance of \$1.10. During the winter we make summer clothing and during the summer we make winter clothing so as to get the proper clothing sent to correspond with the seasons. At our last reorganization we retained the old officers for the ensuing six months: Sister Alma Royer, president; Sister Mary Stineke, vice president; and Sister Ada Delp, secretary and treasurer. Ada S. Delp, Aurelia, Iowa, Dec. 4.

SISTERS' AID SOCIETY, NOKESVILLE, VA.

THE sisters of this congregation organized an Aid Society, Nov. 2, 1905, with a membership of eleven. During the year just passed thirteen regular meetings and two called meetings were held with an average attendance of twelve. At present we have a membership of twenty. We made and sold bedclothes, prayer coverings, aprons and clothespin aprons, also made over some articles of clothing which were donated. We received, during the year, \$23.03; sent \$5 to the St. Joe mission; \$5, a box of bedclothes and second-hand clothing to Washington City, besides providing for needy ones at home. Some material was also donated to the society. Our membership has increased and we look, with hopeful hearts, toward the future. Dora Flory Coffman, Pres., Barbara Miller, Sec., Dec. 1.

THE GOSPEL MESSENGER

A RELIGIOUS WEEKLY

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FOURTEEN were made willing to accept Christ during the revival held by Bro. A. G. Crosswhite at Oakley, Ill.

THE revival at the Sixth Street mission, St. Joseph, Mo., still continues. Seven young people have been brought to Christ.

FOR the want of space, some correspondence and church news, intended for this issue, must be held over until next week.

BRO. L. T. HOLSINGER is now holding a series of meetings in the Honey Creek church, Ind. A splendid interest is being manifested.

THE series of meetings in the Ogans Creek church, Ind., conducted by Bro. Geo. Swihart, closed Dec. 9, with nine applicants for membership.

THE Bible Institute at Mt. Morris, Ill., begins Jan. 2 and will continue over the second Sunday of the month. Some good things are promised.

BRO. D. C. FLORY delivered twenty sermons in the Manor church, Md., and eight persons accepted the gospel conditions of salvation and were baptized.

AT Mechanicsburg, Pa., a revival was held by Bro. A. P. Snader, of New Windsor, Md., and ten came out on the Lord's side. All of them are young people.

A REVIVAL was held in the New Enterprise congregation, Pa., by Bro. Orville V. Long, and ten young people accepted Christ and were added to the church.

OUR correspondent in the Lower Cumberland church, Pa., reports eight accessions as the result of a recent revival. Two other applicants await baptism.

DURING the recent revival in the Snake Spring church, Pa., conducted by Bro. D. F. Detwiler, five young men enlisted in the Lord's army and were baptized.

THE dedication service at the Rossville church, Ind., next Sunday morning, is to be followed by a series of meetings to be held by Bro. Wm. Lampin, of Polo, Ill.

THE Brethren at Hatfield, Pa., dedicated their rebuilt house Dec. 1, with a love feast. This was followed by a series of meetings, conducted by Bro. H. E. Light.

BRO. SILAS HOOVER conducted a revival in the Woodberry church, Baltimore, Md., and sixteen were added to the believers in that city. Four others applied for membership and are yet to be baptized.

THIS week Bro. A. C. Wicand is with the Brethren at Cerro Gordo, this State, in Bible Institute work. He goes from there to Covington, Ohio, to help conduct the Sunday-school Teachers' Institute of Southern Ohio.

THE new, commodious church at Curryville, Pa., was dedicated Dec. 9. Bro. F. F. Holsopple conducted the services. The attendance was large, some of those present not being able to secure even standing room inside of the building.

At a place known as Nauman's schoolhouse, Va., Bro. Dennis Weimer, of Bealton, that State, held a protracted meeting and eight made confession of faith in Christ and were baptized.

THE new meetinghouse, within the bounds of the English River congregation, Ind., and four miles south of Bronson, Mich., was dedicated Dec. 9. The house is said to be in a locality where it is very much needed, and will be greatly appreciated.

ELIZABETHTOWN COLLEGE, Pa., has arranged for her special Bible term to commence Jan. 7. Bro. I. N. H. Beahm, who has just returned from the Bible lands, will give lectures regarding his late trip. Other interesting features have also been provided.

THE General Missionary Committee is in session at Elgin this week, with much business to attend to. This is their first meeting in the new building. Their large commodious front room is on the third floor, in the corner to the right of the building, as shown on first page of this issue.

BRO. S. A. HONBERGER, who is yet in Virginia, says that he will not be able to reach Wichita, Kans., by Christmas. On his way home he is to stop at Cabool, Mo., two weeks and hold a series of meetings. Still, mail addressed to him at 123 S. Seneca St., Station A., Wichita, Kans., will reach him.

WRITING from Chicago, under date of Dec. 16, our correspondent, Bro. A. F. Wine, says: "Our series of meetings, conducted by our pastor, closed last Sunday night with the baptism of one dear sister. To-day at the close of services another came forward ready to forsake sin and give her heart to the Lord."

BRO. URIAH D. BRAUCHER, Somerset, Pa., an elder in the Middle Creek church, died Dec. 7. He was found on the highway, nearly frozen, from the effects of which he never regained consciousness. He was called to the ministry about twenty-seven years ago and was over sixty-one years old when called up higher.

BRO. DANIEL WHITMER, of South Bend, Ind., is now at Centralia, Wash., where he is to remain until the Annual Meeting, doing evangelistic work wherever his services may be needed in the Northwest. He writes us about his trip from Indiana to St. Paul, thence to Stanley, Wis., where he did some preaching. At Tioga, N. Dak., he has a son in the ministry. He also visited the home of Bro. A. B. Peters, where he delivered four discourses. He writes of being at Seattle, Wash., also West Seattle and other points. On this trip he is accompanied by his wife. At Centralia they have a daughter, whose husband is in the ministry.

BRO. GEO. B. HOLSINGER is instructing a class in vocal music at Laplace, this State. He writes that his health has greatly improved and that he is now in a position to give more attention to church music. Those desiring his services should communicate with him at an early date. He is a trained instructor in music, and it will prove helpful to any congregation to have him devote two weeks, or even more, to training the members and others of their community in vocal music. We believe in praising God in song, and ought to encourage training along this line. Do not be afraid of the cost. Good music is worth more than the money it may cost.

BRO. J. W. METZGER, of Rossville, Ind., has just completed a canvass of six weeks among the churches in Indiana, in the interest of the MESSENGER and our other publications. Wherever he goes he finds a demand for the MESSENGER. Only now and then does he meet a member who does not care for the paper. In his rounds he secures a number of new subscribers, not only among the members, but among those not identified with the Brethren church. There are thousands of people of other persuasions, who would be glad to subscribe for the paper were their attention called to it. There are preachers of other denominations who read it regularly for the purpose of securing matter to aid them in sermon building.

THE first issue of the *Brethren Teachers' Monthly*, with Bro. I. B. Trout, editor, is on our desk. It is a monthly publication of forty-eight pages, with cover, issued in the interest of Sunday-school workers. The different parts of the Sunday-school lessons are here treated, from month to month, by some of the best talent in the Brotherhood. The price is only fifty cents a year, and the publication should be in the hands of all those interested in the Sunday-school work of the church. In fact, there are hundreds of others who would like to have access to such a valuable help. Please call their attention to it.

OUR contributors are treating the Christmas question so fully that it will not be necessary for us to say much editorially. It is, however, one of the old subjects that will always be new, and the public will never grow tired reading articles of merit, year after year, telling about the Bethlehem babe, the glad tidings announced to the shepherds, the visit of the Wise Men from the east and the blessings which Christmas signifies to the world. We are glad that our contributors have written so freely. What they are saying shows what they have in their hearts, and we may well judge all of our readers by the feelings of the few who have expressed themselves. To all of our patrons we wish a merry Christmas, and trust that the day will prove a delightful one to them and to all their neighbors. And since Jesus, by giving himself for our sins, has proven the greatest of all blessings to the world, may we in some manner become a blessing to those about us.

ON another page Bro. I. N. H. Beahm tells us about a little love feast held in Jerusalem on the evening of Nov. 11. Though the first feast ever held by our people in Palestine, it was by no means the first one ever held in the Holy City. It was here that the Master and his disciples held their first love feast the evening before the crucifixion. Our ancient Brethren in Germany and the United States modeled their feasts after the one held by Christ and his followers, and it is now a pleasure to know that after many years several brethren and sisters were permitted to hold a feast according to the pattern, in the very city where the model was first given. Nearly all of the New Testament ordinances have of recent years been practiced by some of our people in the Holy Land. A few years ago Bro. D. C. Campbell administered the rite of baptism in the river Jordan, and a few years before Bro. T. T. Myers did the same. There has been no occasion for our elders to anoint any one in the land of the Sacred Story, but in 1898 a brother, in the presence of other members, was duly anointed in the city of Cairo, Egypt. The sick brother recovered, and all of those present on the occasion are still among the living, as well as are those who figured in the Jordan baptisms and those who took part in the Jerusalem feast.

WE are now putting in two more new cylinder presses, and when all are set up that have been ordered and arranged for, there will be eleven cylinder presses, and some of them are self-feeders. All of them will be run by electricity. We have room for four more, and it may not be long until the visitor, who calls at the House to see what we are doing, will be shown fifteen presses in operation. The time was, thirty years ago, when your Office Editor, after doing most of the editorial work on the paper, then published at Lanark, used to pull off his coat, roll up his sleeves and run off the whole edition. This he did week after week and thought the House was doing a thriving business. We have seen the plant grow from the one little cylinder press then used in Lanark, and the work as carried on at the same time in Huntingdon, Pa., into the present large, well-equipped institution. All of the machinery referred to will be none too much for our work, for we are weeks behind with work that has been accumulating on our hands. That is why we are late about sending out the Almanac. With five presses we have not been able to keep up with our work. But just have a little patience until we get the eleven presses going and then we hope to be on time, and keep on time with all of our publications.

LAST Sunday evening the Christian Workers of Chicago, Naperville, and Batavia met with the Workers of Elgin in a joint meeting. The congregation was large and the interest good. We had visitors present from several localities. Bro. O. G. Brubaker, of Chicago, the retiring president, presided. These joint meetings are certainly helpful to our young people, and need to be encouraged. In addition to the entertaining songs and the usual seasons of worship, practical questions were discussed in an interesting and helpful manner. The next meeting is to be held in Chicago on Easter Sunday, and a good attendance is expected. Our young people are looking forward to this meeting with interest.

THIS week Sister Elizabeth D. Rosenberger has an interesting article in the Home and Family department on Christmas. Her communications have been appearing every other week during the year, and we know they are well received, for our readers tell us so, and then some of them have been thoughtful enough to write the sister and tell her how much good her articles have done them. In fact, it would be a splendid thing if all of our contributors could now and then receive letters from unknown readers, telling them how much their productions have been appreciated. The editors receive many letters of this sort and they do good. Sister Rosenberger has promised to write regularly for the MESSENGER next year, and her articles will usually be found in the Home and Family department. We bespeak for them a careful reading.

THE Brethren Almanac for 1907, which will soon be in the hands of our patrons, contains the largest ministerial list yet published in the Brotherhood, the number being 2,799. Since the closing up of the list enough ministers have been elected to bring the number up to 2,800. But the actual increase during the year, as shown in the printed list, is seventy-seven, the largest increase we have had since 1903. We would that this list represented active workers, but it does not. Some of our preachers have grown old in the service of the Master, while not a few are giving their best energies to secular affairs. Comparatively few of them are devoting their whole time and attention to preaching the Gospel. We pray for the time when we shall have 2,800 devout and earnest preachers actually at work in the field. With this number of good workers we should accomplish wonders for Christ and the conversion of souls.

A FEW days ago another linotype was installed in the House, making four machines now in operation. With a skilled operator, one of these machines will set as much type in a day as five compositors could set by hand, and do it better. In turning out work the four linotypes are equal to twenty compositors. Each line of any column is cast in a solid block, and the type is new every week. The last machine is styled "Double Magazine Linotype," from the fact that it has two magazines for holding the matrices, instead of one, as on the other machines. The two magazines are arranged one above the other and are operated from a single keyboard. The change in magazines is effected by a shift key at a convenient place near the keyboard, much the same as on a typewriter. After a line of type is made, the matrices are lifted to the distributors, and by an ingenious device those for the lower magazine are allowed to drop down a small chute to the lower distributor. They are then pushed forward and distributed just like the upper ones. On the other machines, when a change of type is desired, the magazine must be lifted out and the proper one inserted, requiring time and muscle. In the double magazine linotype one operator has control of two magazines by simply moving a shift key, requiring but a few seconds of time. Three hundred and sixty characters are at the operator's command without moving from his seat, permitting of many combinations not possible on the single magazine style. With these four machines, costing about \$3,500 each, we can turn out an immense amount of work, and yet the time may not be far distant when we shall have to install others.

BEGINNING with Dec. 22 and closing with the 30th, an evangelistic Bible School will be held at Octavia, Nebr. That part in which the word of Christ is precious for the purpose of building up souls in Christ, and the gathering of souls into Christ, will be made a specialty. There will be special days: A day of faith, a day of work, a Sunday-school day, a missionary day, a consecration day, a decision day, and a day of rejoicing. The members in Nebraska are requested to give this announcement special consideration. For further information write Bro. J. E. Young, Octavia, Nebr.

APPLICANTS FOR BAPTISM.

FOR years it has been a custom among us to lay before applicants for baptism, what is sometimes designated as the "order of the church." This is well and proper, only it is liable to become more formal than spiritual. It would be better, and probably more helpful, to regard this part of our work as instructing applicants rather than laying the order before them. The thought of instructing learners, or beginners, is in perfect keeping with the New Testament idea. The Master made a specialty of instructing, and so did the apostles. Even John the Baptist instructed much.

The instructing of applicants in the public assembly, in some churches, has become very formal and sometimes quite tedious; so much so as to appear to applicants as an ordeal to be dreaded. Many candidates for membership are greatly relieved when this preliminary work has been completed. In most instances we do not know but that the more private way might be the better and the more helpful method. Here the applicants can be made to feel more at ease, and greater opportunities are afforded for special instruction. There are times when more than usual attention should be given to applicants for membership, especially those who know little about what is expected of members when they once become a part of the body.

Where this work is done before the public, formalism should be studiously avoided, and under no circumstances should it be permitted to drag along and become tedious. The one laying the special duties before applicants and instructing them should have his matter well in hand. He should know it all from start to finish. It is humiliating to observe the minister on such occasions turning to other ministers, sitting by, and asking them for points that he may have overlooked. He should know all the points necessary to name and explain, or not undertake the task. If a minister cannot remember the different duties long enough to tell them, he should not expect the applicants to remember them long enough to comply with them.

The instructions should be directed to the applicants rather than to the audience. Those present may and should listen to all that is said, but the instructions are primarily for those who are to enter the church through the holy rite of baptism; hence the importance of talking directly to them. Everything special for the occasion is for them, and it should be so understood.

Every part of the instructions should be made plain enough to give no occasion for misunderstanding. Anything worth teaching at all should be of sufficient importance to demand special care in presenting. One can never present points clearly unless he has them clearly outlined in his own mind.

When instructing applicants there is one point that is often overlooked. We refer to the habit of prayer. No Christian can live the life he should without prayer, and there is no better time to set up the family altar than right after uniting with the church. Encouragement to begin the life of prayer comes in very appropriately on occasions of this sort. Applicants will receive such instructions better than on any other occasion. Should there be husbands and wives among the applicants, they may be induced to set up the family altar at once. It would seem appropriate to do so, and will strike their children and others as being just the right thing to do. Along with the instructions, secret prayer and the pure inward life

before God should be especially emphasized. Instructions along these lines may often be of more help than some of the suggestions we are in the habit of giving regarding external duties. Above all things do not overlook the importance of the life of prayer, the pure life, and the deeper work of grace in the heart.

PASSING EVENTS.

Our lives and our beings are made up of the events as they come and go. As these are, so are our lives. While some of them are very commonplace and seemingly mere repetitions of the things that have been, others are out of the ordinary and impress us as being new or at least different from the conditions to which we have been accustomed, running in new channels or getting out of some of the old ruts.

We were especially impressed in this way during our late ministerial meeting. The subjects discussed were along new lines, or at least the discussing of them was after new interpretations, and with such evident unanimity that we were made to say to ourselves, What does all this mean? And why these great changes in our understandings of Bible truths and Christian doings?

We were especially impressed in the discussion of the following subjects: "The Pastoral Problem," "The Educational Problem" and "The Financial Problem." Years ago we did not have such problems to discuss. They were not found in our list of subjects or in our church vocabulary. While they are not new of themselves, yet they are comparatively new to us from the fact that the pressure of the times and conditions have only of late years brought them to the surface. The most encouraging feature about the whole matter is to see how readily we are adjusting ourselves to time emergencies and how readily we take to the issues as they come to us.

There is much said about biblical interpretations and the rules by which we are to be governed. And, in a general way, they are very good. But do you know that the force of circumstances, as they come to us, has more to do with our interpretations than all the rules that have ever been written and published? We seem to see certain truths afloat only when the apparent needs of such scriptures are forced upon us by the pressure of present conditions. The pastoral problem has become a problem only because we are not prepared to meet it. There was a time in the history of our church when the need for pastors, as such, was not so apparent as it now is. And it would be an interesting revelation were we to show how this need has been developed. It is most easily seen in the discussion of the next subject,—"The Educational Problem,"—and then relate these two to the third problem, and, as they come to us, they look like three children in the same bed, and nearly of the same age, and so nearly and essentially related that no one of them can have a healthy growth independent of the others.

If the church continues to develop along the lines of true gospel teaching, gospel living and gospel doing, these problems will solve themselves. All we have to do is to adjust ourselves to conditions as they meet us. Christ and his apostles did not trouble themselves about the things that might happen. They met the issues of life as they came to them. We have nothing to fear if we trust in God and do our duties as we know and understand them. It is truly wonderful how easily seeming difficulties do adjust themselves when they are faithfully and manfully met.

We are now in the midst of a very interesting series of meetings, conducted by Eld. T. S. Moherman, of Ohio. These meetings were prefaced by a "Praise Meeting" on Thanksgiving evening. On Thanksgiving morning we had a regular Thanksgiving service, on Friday evening a sermon on the "Atonement," on Saturday evening a sermon by Elder Moherman, also a sermon on Sunday morning; subject, "The Importance of the Public Assembly." At 2:30 P. M. we met at the Old Folks' Home; at this service we had present quite a number of the aged, but we were not confined to the old, as there were a number of the younger people present. The meeting was unique

in its character and seemingly enjoyed by all. The trend of the thoughts given was the forward look, not towards death, but life. Through Jesus Christ, death hath lost its sting and the grave its victory. As the years come to us we want more and more to get our hearts and minds fixed on the city prepared for us in the beyond. It helps us to cut loose from the things below. At 6:30 P. M. there was a talk given to the different bands, which was interesting and uplifting to all present.

At 1:30 P. M. Bro. Moherman gave another very practical sermon to a good house of interested listeners, and since then services each evening. Bro. Moherman completed the regular Bible course in the college here, and he is now showing the advantage of such here, and he is now showing the advantage of such a course by doing excellent work for the Master. His sermons are masterful, thoughtful, edifying and instructive. He is a workman that needeth not to be ashamed, rightfully dividing the word of truth, and we hope that to us all his work among us may prove a lasting good. His preaching is turning our thoughts to the Lord. And as we learn to think right we will learn to do right. The trouble with the world to-day is wrong thinking. And as long as we do wrong thinking there is not much hope for right doing.

During the week we had the pleasure of having with us Elders Thos. B. Maddock and Samuel J. Swigart, two of the college advisory committee. After the evening service Eld. Swigart presented to the college some of the things his son William had sent ahead of his going as missionary to India, but died before he got there. On the arrival of these goods in India they were received by the members there, and on hearing of Bro. Swigart's death, were held for orders from his parents. And at their wish part of them were returned to be donated to the college. With them were sent a number of memorials from the India brethren and sisters; and on this occasion the whole of them were handed over to the college with appropriate and touching remarks from the father. It was a touching scene and greatly appreciated by all. They will be placed in the new library building, where they will be held in loving remembrance as from one who greatly endeared himself to all who learned to know him. H. B. D.

WHO OWNS THE PUBLISHING HOUSE?

WE wish to impress our people with the thought that the Brethren Publishing House, with all that pertains thereto, belongs to the Brotherhood and not to the few individuals who have the management of things. Every cent of the money entrusted to the care of the General Missionary Committee is the property of the Brethren church, and in all of this large, growing business every member of the Brotherhood is interested. Each brother should feel that he has an interest here, and each sister has a right to feel and know that she has an interest also.

Those directing the management of the work are simply trustees; that much and no more. They have an interest in the enterprise, but no greater than other members. They are selected by the Standing Committee, approved by the open conference and then are placed in charge of the work to manage it for the Brotherhood, and not for themselves. The church can keep her trustees as long as she wishes and dispose of them and appoint others whenever she thinks proper.

The increase of the business does not enhance the wealth of the managers. Those employed to do the work get their wages, and that is all there is of it, in the way of money for them. Last year the income from the House, and turned over to the General Missionary Committee, amounted to \$9,500. Should this income, in the course of years, reach \$40,000, not one cent of it will go to the managers, or to those employed to do the work; it will go into the hands of the General Missionary Committee to be used in mission work.

Furthermore, the continued existence of the Publishing House does not depend solely on the men now in charge. When they for any reason close their connection with the business, or are not reelected,

others will be chosen to take their places, and the work will move forward from generation to generation. No man has a life lease on the institution, or a financial lease either. Each man is hired to do a certain piece of work for which he receives his wages. No one runs the whole thing, or even half of it: Managers are elected and employed to manage the several parts, and all of these heads are accountable to the General Missionary Committee, and this Committee in turn is accountable to the Brotherhood through the Annual Meeting.

In view of all this it will be well for each member in the Brotherhood to consider the advisability of helping along with the work of the House and encouraging the efforts put forth. Those who read the different publications of the House doubtless feel that they have an interest in the business, but even those who do not take any of the papers also have just as great an interest, only they may not realize it so forcibly. Some have been led to feel that they have no interest here, and for that reason do not care to take any interest in the business. We would like to disabuse their minds of any feeling of the sort, and get them to realize that the Brethren Publishing House belongs to them no less than it does to those placed in charge. Financially speaking, one has no greater claim to ownership than the other.

Viewed from the ownership standpoint, it is not so much the Brethren Publishing House as it is *our* Publishing House. Let each member refer to the institution in this sense and feel that it is his in the sense that the church owns it and he is a part of the church. We believe that if this feeling should take hold of all the members aright, all of those who do not now read any of our publications would feel that they are neglecting their own interest.

And finally, since the House belongs to the Brotherhood, and since the General Missionary Committee is a creature of the Brotherhood, and is doing business for and in the name of the church, all the individual members, through their respective churches, state districts and the Annual Meeting has a right to say how the work in hand shall be managed. It is theirs, and they have a right to their wishes through the channels named. Not only so, but it is their privilege as individuals to make any suggestions, to any of the parties in charge, that they may judge to be for the best interest of the work carried on by the Brotherhood through her Publishing House.

THE CAPERNAUM SYNAGOGUE.

It is well known that the ancient city of Capernaum stood somewhere on the northern shore of the Sea of Galilee, and to the west of the river Jordan, but for centuries it has been in ruins and the precise location in dispute. A little to the west of the northern extremity of the sea may be found extensive ruins. The place has long been known as Tel Hum, and here some Franciscan monks have established themselves in a strong stone building, with a large court surrounded by a good stone wall. It was known that ruins of a large Jewish synagogue lie buried here, and it is believed that this is the building in which Jesus preached his first sermon in the city of Capernaum. Mark 1:21. Concerning these ruins a German paper, published in Jerusalem, has this to say:

"The existence of these important ruins at Tel Hum was known to older scholars, but it was only about ten years ago that monks of the Franciscan order began to protect them against the depredations of the peasants, who plundered them to get stones for the erection of their own houses. Only recently have the Germans uncovered enough of these remains to show that there once stood at this place a rare and splendid synagogue. The outer walls are massive, the whole constituting a square, and within run two parallel rows of heavy columns to support the roof. A close examination shows that this structure departs materially from that of a Christian church and must have been a very ancient synagogue. A frieze of considerable size, facing the sea, has yet been preserved covered with rich ornamentations, and in many respects suggests Roman and Greek temple architecture. Unfortunately only the east side of the structure has been preserved, but here are found also two side porticos with a flight of stairs. In general the building is covered with the sculptural work of the art of its day, including espe-

cially images of trees, leaves, and fruits, especially of grapes and plums. This extraordinary amount of architectural decorations are all the more interesting because they in part go to show that the structure is of Jewish origin. The palm-trees, for example, are the exact reproduction of those found on Jewish coins of the Maccabean period, such as is found also on the medal struck by Vespasian after the destruction of Jerusalem in 70, and which is used by the Jews to this day as a symbol based on Psa. 92: 12 ('The righteous shall flourish like the palm-tree: He shall grow like a cedar in Lebanon'). In addition there is found on this temple a so-called 'arms of David,' a six-cornered star. The material out of which this structure is built is a marble like limestone, formerly doubtlessly found in abundance along this sea, although, according to the statements of the natives, no longer extant there.—Translation made for The Literary Digest."

ENCOURAGE SOMETHING BETTER.

We have heard of a few of the Brethren churches using the Christmas tree at the children's Christmas services in our meetinghouses. One of the churches has decided to discontinue the use of the tree, and it would be well if others would do the same. The tendency of the Christmas tree in connection with Christmas services is not good. The business has been carried to extremes and is always attended with more amusement than reverence. There is nothing about it suited to the occasion. It is wholly unbecoming the purpose which Christmas is intended to represent. True, other denominations are making an extensive use of this method of celebrating the day, not to glorify God and honor Jesus Christ, however, but for the amusement the performance affords. It is a question as to whether the Brethren church is to fall into the unbecoming ways of others, or are we to live on a higher plane? The original purpose of the Christmas tree may have been good, but that purpose has been lost sight of, and it is no more than right and proper that the Brethren should stand aloof from all perverted customs, however popular they may be among those of other persuasions. We shall do well to encourage something better.

THE ELDERS MEET.

AN elder tells us about a meeting of the elders in his congregation. There are several of them. A few of them are old, having had years of experience in the Master's work. Some of them are young men, well educated and in the prime of life. They met to consult regarding the welfare of the church. They are loyal to the church and her principles, love souls, and will do all in their power to save the lost, comfort and strengthen the saints and uphold the claims of the church as the body of Christ on the earth. They are not disposed to take the advantage of the congregation over which they preside, nor have they a disposition to lord it over God's heritage. They understand that it is their duty, as shepherds and teachers, to feed the flock of God. This they are endeavoring to do; hence they have an occasional meeting to counsel together regarding their work in looking after the sheep and lambs entrusted to their care.

THE BRIGHT SIDE.

A PAPER coming to our desk prints, in bold type, this excellent proverb: "The habit of looking at the bright side of things is better than an income of a thousand a year." We might add, that the lifelong habit of looking for the good rather than the bad in the things around us is of more real value than an income of two thousand a year. Men who go out into the woods, in the summer, to pick blackberries, spend no time looking for the thorns. One time we stood by the lake angling for fish. A turtle seized the hook. We drew him to shore, disposed of him, rebaited the hook and went on catching fish. If in the orchard we should find a rotten apple, why not drop it and look for good fruit? Happy is that person who can brush the evil aside and go on searching for the good. He may not accumulate money, but he is sure to make the world better, and be happy in the world to come. Happiness is worth searching for.

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MISSIONS TRANSFORM.

Missionary effort in modern times does not date very far back; and so much of the good to come from it is not fully known. Few, if any, heathen countries have been thoroughly evangelized. Some islands have been to such an extent that workers from abroad were withdrawn, and the people who but a short time before were in a savage state are left to look after their highest interests. It is wonderful that a change of this kind can be wrought; and it goes to show that God is back of missions, for man alone never could bring about such a result. It is supernatural, miraculous.

Of course when workers are removed it is not done because all the people living there have accepted the teachings of Christ. We call America a Christian nation, and yet within our borders are many who have not heard and a great many more who have refused to accept the New Testament doctrine. But when enough men and women are converted to carry on the work in their own land without outside assistance, they must be left to do it, so that the means and the workers may be sent where there is greater need. It is unreasonable to expect to convert every one, and Christ said time and again that many would not accept his teaching. Each man, woman and child that comes into the world has a right to be told what provision has been made by a loving Father for the salvation of every soul. Then the responsibility of accepting or rejecting what is offered rests where it belongs.

Hawaii has been transformed by missions. In 1820 the American Board began work on the islands, and in 1863 it withdrew. What a change had taken place in a little more than twoscore years. Civil war was common until all the islands were brought under one rule. Vice was common and open. Two-thirds of all the children born are said to have been killed in infancy, and aged parents were buried alive. The people had a religious system, but it was most repulsive, human sacrifice being an essential part of it. The system of taboo prevailed. "It was taboo and death for a common man to let his shadow fall upon a chief, or to stand when the king's bathing water was carried by, or his name mentioned in song. It was taboo for a woman to eat with her husband. It was taboo and death for a man to enter his canoe on any day named as sacred by the priest. So ran the endless system of oppressions, despite which the race continued hardy and numerous, and against which the nation arose while the missionary ship 'Thaddeus' was en route to the islands.

"Ripe for a new religion, having spurned the old, the natives gave eager welcome to the missionaries. Within four years the chiefs formally agreed to recognize the Christian Sabbath, and to adopt the ten commandments as the basis of government."

But the missionaries were far from having everything their own way. There had been white men on the islands before. Some of them were good, honest men; but the great majority were far otherwise. When the new rule of morality began this latter class bitterly opposed it in every way they could. They often resorted to violence. Crews from the whaling vessels would mob the missionaries and pillage the Christian communities. And even representatives of the American navy took part in the efforts to maintain a "wide open" Honolulu. But when the home government was appealed to it stood by the missionaries.

Amid such trials the work was at first carried on among these people. The efforts put forth were wonderfully blessed. That generation of Hawaiians was practically conquered. Great revivals arose all over the group of islands; hundreds and even thousands were baptized in a day. Churches and schools were established. But these people are not altogether unlike their more favored brethren: not all remained faithful, though enough did to make and keep the islands Christian. Some went back to the worship of devils, and to this day devil worshippers are to be found there. This is not strange, since we have among us many men who worship other things than God. Looking at these who never accepted the Christian religion, or who after accepting it went back to heathenism, some are inclined to say, and do say, that the mission work was a failure. They wanted it to be a failure, and so try to make themselves believe it has been one.

There always have been such men, and they have greatly retarded the advancement of righteousness in the world. We do not know why such persons are here, especially why there should be such in a Christian church. Perhaps we shall know some day. But we do know that in spite of them and of those who stand in opposition to Christianity the world is receiving its greatest blessings from the spread of the Christian religion, and that if it were more fully accepted and obeyed there would be many more and greater blessings coming to mankind. Knowing the transforming power of the Gospel, there is but one course open to the believer, and that is first to live it and then teach it to as many as possible. No one entering upon this course must expect to live without opposition, for the powers of evil do not meekly submit. But if we are anchored as was Paul, if none of these things move us, we can rejoice even under trial, knowing that our effort will be the means of transforming at least a small part of the world.

G. M.

BULSAR NOTES.

These last days in the field have been days of physical trial to some of us. At this time Sister Eliza Miller is just coming out of the hospital at Bombay. Sister Pittenger, Daham Road, is just getting over a time of illness. Henry McCann is just able to be out again, and our Emmert is convalescent quiet. Of the native people a number have been down with fever. But we are all getting well, and we are all rejoicing.

Last Sunday a week ago Emmert complained on the way to morning services, that we walked too fast for him, and that the sun was hot. When we got there, he said he could not go to meeting, but wanted to go into the house and lie down. I told him he should go. After meeting, there was a woman to be baptized, and Emmert continued on the couch, one of the sisters fanning him. After the baptism, I suggested he should lie still till the fever was gone, then get up and come home, and that I would go home to dinner now. He said with tears in his eyes, "No, papa, please don't leave me." I stayed with him.

In the evening I got a little cart, and brought him home, holding him on my lap. We thought nothing of it, except that it was fever. And we are all accustomed to getting spells of fever once in awhile. That night he was a little delirious, and had high fever. Monday made no difference, except that he was worse. Brother Yereman, M. D., said he feared it was no small matter and we should have to prepare for a siege, as it was likely typhoid. He spared no pains in doing even more than his natural part of the work.

We spent our days and nights in vigilant watching, waiting and prayer. The memory of Brother and Sister Ebey's children is fresh with us still. And here is another almost sure to follow in the same way! These were our pent up heart feelings, better felt than expressed.

Once Emmert said, "Mamma, I think I could hardly stand it to die, if it pained more than this!" And his mother replied, "But if it is God's will that you should die, do you not think he would give you grace for it?" And Emmert replied, "I think he would." Then after a moment of quiet thought, he said, "But, mamma, there is one thing I wanted to do, that won't get done." "What is it, dearie?" "Why, you know I wanted to go to America, and live with Grandpa Miller, and go to school." And after a little, again, "But, mamma, Grandpa Miller is not well either, and perhaps we may soon be together in heaven." These little expressions of the one we love were almost more than our hearts could endure without breaking.

Sometimes it was, "Papa, will you sing for me?" and then we two would sing together, most usually "Lead, Kindly Light," which has come to be the favorite hymn in our home. None of us can sing it without feeling the tears coming. Another time it was, "Mamma, won't you play something for me on the organ?" And every word seemed like only another word to remember when he would be with us no more.

After six days he became normal, and he has been normal ever since! We praise the Lord with our whole hearts for this deliverance! We feel we have walked in the valley of the shadow, and have known what it would be to give him up. We felt at the time that now we must do our praying and our weeping, and that after he should be gone we should wash our faces and anoint our heads, and commit his little frame to the earth, his precious soul to the dear Father. Weeping gives great relief when one is in great distress.

But Emmert is well again. He sits up and wants to get up, and only waits with growing impatience the doctor's order to get up and walk where he likes. We praise the Lord for his goodness and kindness, and rededicate our lives to him for richer and fuller service according to his own choosing.

The Gujarati Quarterly for Sunday-school lessons of the first quarter, 1907, is nearly ready for the printers. We feel the time has come when we should make a more liberal use of printer's ink in this land, and we pray the Lord to direct us in every step of the way. Bro. Blough has put some faithful work on that lesson quarterly, and we

all hope it will meet a wide reception, and have a sale even outside of the Christian community.

We have with us now Brother Abdul Aziz and wife, who have applied for baptism and wish to walk with us. Some of us feel ever increasingly that we should increase our staff of mission workers, now, rather with strong men of the country than with increased numbers of foreigners. We have come to think that while it is essential to have a good staff of missionaries, yet the missionaries so often let us come into heart to heart touch with the people. We have long wanted to see the day when we would have several good strong men, in whom we could place confidence just as in ourselves, they being so clearly of ourselves that we should know no difference. This is, moreover, the genius of the Brethren church, if I understand it, and we welcome every possibility of approaching this our high ideal. Bro. Aziz has been doing some acceptable work among several of our Christians, bringing them into closer touch with the Lord, and a closer relation to us. For, after all, we are foreigners, and apt to be misunderstood, even by those whom we think ought to know better. The mission question is a big one, and the more we are at it, and the longer we are in it, the less we feel we actually know how to solve it. I remember when I had an idea that I could do the thing in two days' time. I would get a church and hold an election to the ministry, and then it would run itself! Ah yes, but I don't think so now! I know better! That might be the short way out, if this whole country were children of Brethren for several generations, but it that were the case we would not have had any need to come here! It is work, work, work, and when one thinks he knows all about it, he might do well to record his ideas somewhere, for his own amusement a few years later!

Wilbur B. Stover.

Nov. 16.

THE NEW MEXICO MISSION.

During the first and a part of the second week in November, Bro. C. H. Brown conducted a series of meetings in Dayton, a small town seventeen miles south of Lake Arthur. There are no members of the Brethren church in or about Dayton, and while no members were received during the meetings, Bro. Brown's work made a most favorable impression in the community and laid the foundation I think, for a future ingathering. He delivered several doctrinal discourses and set the people to talking for miles around. People of other denominations seated, lighted and heated a hall for his use, entertained him in their homes while he was in Dayton and made financial contributions besides.

At Lake Arthur conditions have so changed as to render the need of a churchhouse very urgent and several hundred dollars have already been subscribed. We expect to begin it ere long in every heart here. On the evening of Dec. 1 was held the first love feast of the Brethren in New Mexico. The weather was so exceedingly unpleasant that not one of our members from Dexter was permitted to be with us, and in this we were very much disappointed. It will seem to many of you like a very little meeting when I tell you that but ten members, three brethren and seven sister, surrounded the Lord's table. But the number of the citizens of Lake Arthur who came out through the rain and mud to witness the observance of the ordinances was a real surprise to us. At the close of the services a young man who had never before attended one of our feasts, on learning that we had no place suitable for regular services without being donated offered \$25 toward our churchhouse and otherwise showed a deep interest in the church. Others expressed their desire as favorably impressed by the meeting.

The inclement weather I refer to is said to be unprecedented within the memory of the oldest citizens in this country. A heavy snowstorm prevailed for two days and three nights and has been followed by a number of days of cold rain. Much stock has perished. The writer, not being physically able to get out in the storm and look after his stock, lost two of his three horses, and consequently the mission wagon is for the time being at a standstill. However, we anticipate that this extraordinary amount of precipitation will be a great blessing to those who will not be able to secure water for the irrigation of their next year's crop, and hence there is still something to be thankful for. May all these things work out for the advancement of the Lord's cause in New Mexico. We still try to believe that it will somehow so come to pass.

Lake Arthur, N. M., Dec. 3.

James M. Neff.

THE GOSPEL ADVANCING IN JAPAN.

Checking news comes to hand of the progress in Japan. Bishop Harris, who has charge of the American Methodist missions in Korea and Japan, says that during the recent war the churches made great gains in membership, and that they are now unusually active in evangelistic efforts. As regards audiences, ministers of churches, baptisms, and the circulation of the Scriptures, things have not been so bright for a long time, and the Gospel is receiving a better hearing than at any period since its introduction a generation ago. Another very healthy feature of Japanese Christianity is its steady progress toward independence of foreign aid. In a short time it is hoped that the Japanese churches will be self-sustaining, and even become missionaries, sending out native teachers to China and Korea.

-Missionary Review of the World.

Notes From Our Correspondents

"As cold water to a thirsty soul, so is good news from a far country."

CALIFORNIA.

Lordsburg.—Thanksgiving morning we convened in services, with Bro. D. A. Norcross in the pulpit, after which a collection was lifted. On Sunday following an opportunity was given the Pomona members (as many as they could not come up on Thanksgiving morning). The sum total was \$46.23. We have voted it to be at the disposal of our district mission board.—Grace Hileman Miller, Lordsburg, Cal., Dec. 11.

Sacramento Valley.—Since moving our regular services from the grove to the Christian church of Butte City, we notice a marked increase in our attendance, both at Sunday school and preaching services. On Thanksgiving morning Bro. Platt preached a special Thanksgiving sermon. Afterwards an offering amounting to \$10.85 was taken, which was placed in the hands of our ministering brethren, to be used for the purpose of placing the Gospel Messenger in the homes of interested friends, in the various mission points of this church.—Emma E. Platt, Princeton, Cal., Dec. 9.

COLORADO.

First Grand Valley.—We are in the midst of a series of meetings. Bro. Henry Brubaker is doing the preaching. On Sunday evening, Dec. 9, one young lady and three young men came out on the Lord's side.—Anna L. Bryant, Grand Junction, Colo., Dec. 10.

Prowers.—Nov. 24, Eld. Samuel Studebaker and wife, of Pearl City, Ill., came among us. Bro. Studebaker preached for us on Thanksgiving day. A collection was taken, amounting to \$12, which will be sent to Kansas City mission. The sisters and friends here have also made up a box of clothing and bedding which will be sent to Kansas City mission.—Mary Norris, R. D. 1, Prowers, Colo., Dec. 9.

ILLINOIS.

Astoria church met in council Dec. 4, our elder, J. H. Baker, presiding. Two letters were received and ten granted. Bro. Will Gible was elected superintendent and Bro. A. H. Etter assistant for the Astoria house, and for the South Fulton house, Bro. H. H. Gruber superintendent and Bro. Jesse Dehry assistant. We have just enjoyed attending a singing class of thirty lessons, one hundred and eighteen scholars, conducted by Bro. Geo. B. Holsinger. He came into our midst Oct. 26, and left for Laplace, Ill., Dec. 2. After the regular preaching services, Dec. 2, two dear souls, a young man and wife, came forward to be received into the church by baptism, which will be administered Dec. 9. We decided to start a Christian Workers' meeting, with Bro. S. G. Bucher president.—Fay A. Rohrbach, R. F. D. No. 2, Box 13, Browning, Ill., Dec. 4.

Correction.—This morning I see that the correspondence from the Yellow Creek church reads there were thirty-five members present at our council, Dec. 4. It was meant to read thirty-five per cent of the church. There were twenty-seven members present.—D. J. Blocher, Pearl City, Ill., Dec. 14.

Franklin Grove church met in council Dec. 8. Two letters of membership were received and one was granted. Officers for Christian Workers' meeting were elected. Reorganization of the Sunday school resulted in the choosing of Bro. Frank Wingert for superintendent. Church met Thanksgiving and enjoyed a very interesting service. Collections for different purposes were taken, which amounted to nearly \$100.—Lulu Troskie, Franklin Grove, Ill., Dec. 8.

Notice.—The missionary committee of the Southern District of Illinois will meet at the home of E. E. Brubaker, near Virden, Jan. 1. All business intended for the committee should be presented by that date. We have not been able to make the apportionment of mission funds to be raised by the churches this year on account of several churches neglecting to send in their state tax. We trust this will be attended to at once. By order of committee.—W. H. Shull, Sec., Virden, Ill., Dec. 17.

Oakley.—Our three weeks' meetings, conducted by Bro. A. G. Crosswhite, closed Dec. 9. Fourteen souls were baptized. Our love feast was held Dec. 8, and was an enjoyable one. Bro. Crosswhite officiated. Our council was held Nov. 30. Six letters of membership were read and four granted. An election was held which resulted in calling I. D. Heckman to the ministry and Joshua Hamm to the deacon's office. Services were held on Thanksgiving day and a collection was taken for the Home of our district, amounting to \$30.—Emma Sensesbaugh, Oakley, Ill., Dec. 10.

INDIANA.

Cedar Creek.—I have closed a meeting of two weeks in the Cedar Creek congregation, with two accessions. Dark nights and muddy roads, with rain, caused the meetings not to be so well attended. Interest good.—J. H. Miller, Goshen, Ind., Dec. 10.

Dedication Service.—By request we attended the dedication service, Dec. 9, four miles south of Bronson, Mich., of a new house within the bounds of the English Prairie church, Lagrange Co., Ind. The new house is twelve miles from the one first built. The few members around this new center feel much rejoiced over their success in building. Three families have resided near by for thirty and thirty-eight years. Bro. Martin Hardman led most faithfully in the work of building. Eld. Peter Long is in charge. This new house is in the midst of a goodly land and any contemplating changing locations are most heartily invited to consider their location and advantages. Those desiring information address Bro. Hardman, Bronson, Mich., enclosing stamp. In our absence from home, Eld. S. Blocher and wife served at our home altar to the joy of the church.—L. H. Eby, 2438 Smith St., Ft. Wayne, Ind., Dec. 13.

Elkhart Valley.—Bro. I. B. Wike has just closed a series of meetings at this place, beginning Nov. 18 and closing last evening, preaching twenty-five sermons. Two souls were baptized and the membership greatly strengthened. The evening of Nov. 28 Sister Mabel Kennedy gave us a very interesting talk on mission work in the city of St. Joseph, Mo., after which a collection, including the Thanksgiving offering, amounting to \$11.95, was sent

to aid the work in St. Joseph. Thanksgiving day we had a spiritual feast given by Bro. I. B. Wike.—Linnie E. Bartmess, R. R. No. 6, Elkhart, Ind., Dec. 10.

Killbuck church met at the Antioch house on Thanksgiving day for services. Bro. Hatcher, of Marion, preached a very interesting sermon at 10:30 A. M. After eating dinner at the church we again met at two o'clock and gave a talk to the children, and also preached for us at night. A collection was taken for the home mission, amounting to \$9.80.—Katie M. Millsbaugh, R. R. 12, Muncie, Ind., Dec. 11.

Landessville church held their council meeting Nov. 24, Eld. Wike presiding. Bro. J. F. Spitzer assisted in the meeting. Two letters were granted, to Bro. J. A. Miller and wife. On Thanksgiving day we had preaching services by Bro. Spitzer. A collection of \$9 was taken and will be sent to the Old Folks' Home at Mexico, Ind. We are in the midst of a series of meetings, with Bro. Spitzer assisting us.—Mary C. Baker, Landess, Ind., Dec. 9.

Ladoga church met in council Dec. 8. Sunday school was reorganized for the ensuing year with Bro. Clayton Mahorney superintendent again. The Sunday-school children have returned \$8.50 from their investments, for the Chicago Sunday-school extension fund. A cottage prayer meeting is being conducted with interest in Ladoga. The home department of our Sunday school now has a membership of twenty-five and work is doing good.—O. L. Minnich, Ladoga, Ind., Dec. 11.

Middle Fork.—Bro. Gilbert Stinebaugh preached at Pleasant View this morning. Our council was deferred to Dec. 29. Our collection on Thanksgiving day amounted to \$27.26.—John E. Metzger, R. D. 2, Rossville, Ind., Dec. 9.

Nettle Creek church met in council Dec. 8. Our elder, L. W. Tetter, was called away to preach a funeral. The meeting was presided over by Eld. John Bowman. One letter was read and one granted. We elected our Sunday-school superintendents for the four schools.—Chas. W. Milner, R. F. D. No. 1, New Lisbon, Ind., Dec. 8.

North Manchester.—The series of meetings closed in the Ogans Creek church by Bro. Geo. Swihart during last night with nine accessions. We met at the home of Bro. S. S. Urey this afternoon, where eight of them were buried with Christ by baptism. One awaits the rite. Among the number baptized were a father and his two sons (the mother and one son in the world. He came to the place of baptism and asked to be received by baptism.—Allie E. Cart, Route 1, North Manchester, Ind., Dec. 10.

Salmonie church met at the Loon Creek house on Thanksgiving day and enjoyed a very interesting service by Eld. Aaron Moss. A Thanksgiving offering was taken up, which amounted to \$14. This was sent to general missions. Dec. 1 the members met in council, with Eld. Aaron Moss presiding. Three letters of membership were granted.—Sarah A. Heaston, R. R. 5, Box 31, Huntington, Ind., Dec. 8.

Sugar Creek church met in quarterly council Nov. 24. Bro. Harvey Arnett was chosen church secretary. Sunday-school officers for the west were chosen, with Harvey Kreider superintendent, and Henry Mishler assistant. Nov. 17, Bro. Hiram Forney began a series of meetings at the west house and continued till Dec. 6.—Mrs. Harvey Kreider, South Whitley, Ind., Dec. 10.

Union Center.—We met in council Dec. 8. Eld. Levi Hoke was with us and remained with us over Sunday. Sunday morning he preached for us a soul-cheering sermon. Sister Kennedy gave us a talk on the mission work at St. Joseph, after which a collection was held, amounting to \$31.02. On Sunday evening we met to reorganize Sunday school and Christian Workers' meeting. Sister Viola Stouder was chosen Sunday-school superintendent and Bro. Jonas Frederick president of Christian Workers' meeting.—Mertie Eisenhower, Nappanee, Ind., Dec. 10.

IOWA.

Beaver.—Bro. Wise, from Dallas Center, was with us over Sunday. He gave us two good sermons. We took up a Thanksgiving offering, which amounted to \$2.20, to be used in world-wide missions. We are expecting to have Christmas exercises.—Belle Ruth, Grand Junction, Iowa, Dec. 10.

Indian Creek church met in council Dec. 1. Bro. F. Wheeler officiated. Our elder, H. H. Trout, resigned. Bro. Wheeler was chosen to serve as elder for one year. Three letters of membership were granted. There were services at the church Thanksgiving. An offering was taken the next Sunday, amounting to over nine dollars, which was given for the missionary we are supporting in India. Church officers were elected for the coming year; also Sunday-school officers; Bro. Ira Faidley superintendent, Bro. Fred Folsom assistant. The undersigned was chosen correspondent.—Rebecca Enfield, R. F. D. 1, Maxwell, Iowa, Dec. 10.

South Keokuk.—Our elder, Bro. E. G. Rodabaugh, came to us Dec. 6 and preached three sermons. Dec. 8 was our council meeting. Our Sunday school was reorganized. Sister Addie Bales was reelected superintendent and Bro. Roy Shelly assistant. Bro. D. F. Shelly was chosen to the ministry, and together with his wife was duly installed. Bro. H. C. N. Coffman preached for us Sunday at 11 A. M.—Ida M. Brown, Ollie, Iowa, Dec. 10.

Prairie City church met in council Dec. 8, with our elder, Bro. I. W. Brubaker, presiding. One letter of membership was granted and two were received, a minister and his wife. We decided to hold a singing school during the holidays if we can secure an instructor. Bro. Ora Myers was appointed to secure a minister to hold our protracted meetings next year, which will begin Sept. 7.—Lova Brubaker, R. R. No. 2, Monroe, Iowa, Dec. 10.

KANSAS.

Belleville church met in special service at 10 A. M. Thanksgiving day. A collection of \$18.50 was taken up for the Brooklyn meetinghouse. Dec. 1 was our council. Our elder, S. L. Myers, presided. Sunday-school officers were chosen for the coming year; Bro. Lester Williams superintendent. It was decided to hold an election for two deacons. One was elected and as the next three were a tie the church decided to install all three. The

lot fell on Bro. Bruce Elliot, Bro. Ezra Daggett, Bro. Madison Kyle and Bro. Clarence Ball. They were installed the next day after the regular services.—Susie R. Williams, Rydal, Kans., Dec. 10.

Burroak church met for worship on Thanksgiving. Collection amounted to \$5.55, which will be used for home mission work. We expect to begin a series of meetings in the near future, to be conducted by Bro. Barwick.—Emma J. Modlin, Burroak, Kans., Dec. 6.

Cottonwood church assembled in council Dec. 8. Our elder, E. D. Steward, presided. We expect Bro. C. A. Miller to bring a series of meetings for us Jan. 5, in town. We expect to change our location to town soon. Any brethren desiring to locate in a goodly land will do well by addressing the writer, who will assist them in locating where they can help the church and the church can help them.—F. N. Sargent, Dunlap, Kans., Dec. 9.

Larned church met in council Dec. 8, with our elder, Bro. G. W. Weddle, presiding. One letter was received. Thanksgiving day we had a social service in which all that wished to took part. The Christian Workers gave a nice little program which was fitted to the occasion. At the close a collection was taken for the Brooklyn church, amounting to \$20. Our Bible normal and series of meetings will begin Dec. 12.—Lala Hylton, R. F. D. 2, Larned, Kans., Dec. 11.

North Solomon church met in council Dec. 8. Sunday-school officers were reelected for next quarter. Also a home department was organized, together with a Christian Workers' meeting and a Bible course conducted by Eld. I. S. Lerew. The brethren and sisters met on Thanksgiving day and spent an hour together. The sisters brought a lot of clothing, which together with a collection amounting to \$8 was sent to Bro. I. H. Crist, who has charge of the Kansas City mission.—J. E. Small, Bellaire, Kans., Dec. 10.

Osage.—On account of the rainy day Thanksgiving service was not largely attended. Our elder and wife were present. Preaching by Bro. Chas. Miller. A contribution of \$8.28 was collected for world-wide missions. Dec. 8 was our council. Three letters were granted. Missionary collection, \$4.70. Sunday-school election: D. P. Neher superintendent, Estella Weaver assistant. Sister Laura Nicholson was elected church correspondent. Bro. John Sherfy came to us on Saturday and gave us two of his practical sermons Sunday and Sunday night.—Mary Neher, McCune, Kans., Dec. 10.

Quinter.—Our love feast is past. About two hundred communed. Bro. J. S. Mohler gave us three sermons; also officiated at the feast. We had children's meeting on Sunday. Some good talks were given. Our Sunday service is progressing nicely. The average attendance is 165.—J. E. Springer, Quinter, Kans., Dec. 8.

Slate Creek church met in council Nov. 10. It was also the preparatory council for our love feast. The visit showed the church in love and union. We had with us at this meeting Eld. S. M. Brown. Nov. 18, Bro. H. M. Barwick commenced a series of meetings, which closed Dec. 2. Thirteen came out on the Lord's side and were baptized, and we were much encouraged. We also had a very profitable Thanksgiving service, conducted by Bro. Barwick. Our collection for world-wide missions was nearly fifteen dollars. Our love feast occurred Nov. 30. Seventy-one members communed. All the new converts were at the table. Several ministering brethren were present from a distance. Bro. Barwick officiated. Our work here is progressing nicely.—J. J. Troxel, Conway Springs, Kans., Dec. 10.

Verdigris church assembled in council Dec. 8. Bro. S. E. Lantz was unanimously reelected as our elder. Letters of membership were granted to Bro. W. H. Leaman and wife, who expect soon to leave this place. We are very much in need of ministerial aid and invite brethren, especially ministers, who contemplate changing locations, to locate among us. We expect to hold a Bible normal this winter, conducted by Bro. F. H. Crumpacker.—Lillie Miller, Madison, Kans., Dec. 11.

Washington Creek church met in council Dec. 8. Sunday-school officers were elected. H. E. Ward is superintendent. Bro. B. O. Hoover, one of the deacons that was elected at our called meeting a few weeks ago, and wife were duly installed. We decided to pay our one dollar per member for our new mission point in Kansas City. Four letters were granted. We decided to have preaching at the church each Sunday evening after Christmas Workers' meeting. Decided to hold our home meetings next year, to begin between July 1 and Sept. 1. R. T. McCune to hold the meetings.—C. J. Steele, R. R. 26, Box 30, Richland, Kans., Dec. 10.

MARYLAND.

Locust Grove.—Dec. 9 we closed a very interesting series of meetings, conducted by Bro. R. T. Hull, accompanied by his wife. The members have been strengthened. One dear sister was baptized on Sunday. We held an election for minister, resulting in Bro. David Klein being chosen, and forwarded to the ministry. Bro. O. Willard is the second degree in the ministry. Bro. E. W. Stoner and Bro. Beare assisted in the services. Our elder, S. H. Utz, on account of sickness could not be with us much during our services.—Maggie E. Ecker, Route 2, Mt. Airy, Md., Dec. 12.

Meadow Branch.—Our regular council was held Dec. 8, with our elder, Uriah Bixler, presiding. Eld. E. W. Stoner was present. One letter was granted. The date chosen for our next love feast is May 18, 1907, at 2 P. M. The Sunday-school superintendents for the coming year for this place were elected. Bro. J. J. Price was reelected, and Bro. Frank Garner was chosen assistant. The superintendents for the Westminster Sunday school will be elected on the 19th and 20th inst. Bro. C. Brown resigned as Messenger agent, and Bro. Harvey Witter was elected in his stead.—W. E. Roop, Westminster, Md., Dec. 10.

Manor.—We have just closed an interesting series of meetings in the Downsview house, conducted by Bro. D. C. Flory, who began Nov. 19, and labored earnestly until Dec. 5, preaching twenty sermons. Eight precious souls came out on the Lord's side and were baptized. The church is strengthened. Bro. Flory preached in the Manor house on Thanksgiving morning, at which time a collection was taken for missions, amounting to \$20.—M. Portia Rowland, Fairplay, Md., Dec. 8.

Woodberry.—The series of meetings opened by Bro. Silas Hoover, Nov. 18, closed Dec. 3. It was one of the

most successful ever held in the Woodberry church. Sixteen were added to the church by baptism. We had four more applicants, three of whom could not come on account of opposition from their families, and the other applicant was not strong enough physically at the time to be baptized. We feel greatly encouraged at the outlook for the future.—J. S. Lau, 3433 Falls Road, Baltimore, Md., Dec. 13.

MICHIGAN.

Sugar Ridge church met in council to-day, with Bro. S. B. Shirkey moderator. Bro. Geo. W. Teeter was chosen as Sunday-school superintendent and Bro. Jerry M. Cable assistant. We were expecting to see our dear elder, A. W. Hawbaker, but instead heard the sad news of his death. Before the meeting opened came the sad news of the death of one of our Sunday-school workers, Bro. Roy Wheeler. Since our last report one brother came twenty-five miles to be baptized. Bro. Ezra Flory gave us a splendid Thanksgiving sermon on Wednesday night.—Mary E. Teeter, Scottville, Mich., Dec. 8.

MINNESOTA.

Root River church met Thanksgiving and enjoyed a very interesting program by the children and young people, after which a collection was taken, amounting to \$50.73, \$15 of which was raised by the primary classes. Some of it goes to Chicago, some to general missions and the rest to the India mission.—Ella M. Ogg, Preston, Minn., Dec. 7.

MISSOURI.

Squaw Creek.—Our series of meetings, conducted by Bro. J. S. Kline, closed Dec. 9. He gave us twenty-six excellent sermons. We had services on Thanksgiving day. At the close of the meeting a collection was taken to the amount of \$8.75, which is to be used for the poor. The Sunday school at this place has decided not to have the Christmas treat this year, but to use the money thus expended for some benevolent purpose.—Sallie E. Miller, Skidmore, Mo., Dec. 10.

NEBRASKA.

Alvo church met in council Dec. 8, the elder in charge presiding. Four letters were granted. While some are moving out others are moving in. Our churchhouse is nicely situated in the town of Alvo; no saloons; is surrounded by a beautiful and fertile country.—Jesse Y. Heckler, Alvo, Nebr., Dec. 10.

Hope Memorial church met to worship on Thanksgiving day. We listened to two interesting talks, after which we took up a collection which amounted to over six dollars. This was sent to a worthy brother who is in his declining days, who has done much for the upbuilding of the church in Nebraska. We also engaged in special prayer for one of our sisters who has been sick for over two years.—Sadie N. Groff, Firth, Nebr., Dec. 10.

Kearney.—We had services at the church on Thanksgiving. Each member was given liberty to talk. A collection of \$9.62 was taken for the poor fund of the district.—Martha E. May, R. 1, Kearney, Nebr., Dec. 13.

Sappy Creek church met in council. Our elder, Levi Snell, was with us. Two were received by letter. He preached three good sermons for us.—Samantha Chapman, Edison, Nebr., Dec. 9.

NORTH DAKOTA.

Berthold.—Thanksgiving day was quite stormy, but a small congregation gathered for worship. At the close a collection was taken, amounting to \$34. One-half was sent to the colored mission in Arkansas, the rest to Chicago.—J. Hollinger, Berthold, N. Dak., Dec. 12.

White Rock.—To-day we met in council. Our elder, Bro. J. E. Joseph, presided. Bro. Joseph asked to be relieved of the oversight of the church, but the church unanimously did not feel to grant his request. Bro. John Allistot was chosen trustee; Sister Nettie Joseph, Messenger agent; Bro. Aaron Neher, Sunday-school superintendent; Sister Steel assistant, also Christian Workers' foreman. Four letters were granted.—Hannah Dunning, Denbigh, N. Dak., Dec. 8.

Williston.—This church conducted its second special Thanksgiving service on Thanksgiving day. Bro. W. H. Keltner did the preaching. A collection was taken for the worldwide mission fund, \$14.90. Dec. 1 was the time for our council. The council was held at the schoolhouse nine and one-half miles west of Williston. Bro. J. G. Wagman presided, assisted by Eld. S. S. Petry, of the Berthold church. The attendance was good. The church decided to build a house for worship during the summer of 1907. Necessary committees were appointed; church trustees were elected. Sister Emma Keltner was elected Sunday-school superintendent; Lora Marsh was elected president of the Christian Workers. The writer was ordained to the eldership. The church decided to ask that the Brethren College be located at Williston. Bro. S. S. Petry preached to a full house Dec. 2.—D. F. Landis, Williston, N. Dak., Dec. 13.

OHIO.

Danville.—Bro. Jesse Angliemeyer conducted a meeting at the North Bend churchhouse for us, lasting a little more than two weeks. The meetings were soul-inspiring. He preached the Thanksgiving sermon for us, after which a collection was taken, amounting to \$32.57.—J. E. Daugherty, Danville, Ohio, Dec. 10.

Marble Furnace.—Bro. J. H. Brumbaugh came to us Nov. 19, and continued meetings until Dec. 4. On Thanksgiving a collection was taken for the Old Folks' Home at Greenville, Ohio, to the amount of \$7. Bro. J. A. Couser assisted in singing. We closed our meetings with a love feast. Eighteen surrounded the Lord's tables.—Quinter Ramsey, R. F. D. No. 5, Peebles, Ohio, Dec. 10.

Middle District.—Bro. D. C. Hendrickson preached for us Dec. 9, at 10:30 A. M. Our council was held Dec. 13. One letter was granted. Bro. D. C. Stutsman promised to be with us Dec. 30 to review the Sunday-school lessons. Dec. 13 we reorganized our Sunday school; H. C. Ryder superintendent and S. A. Rudy assistant.—Jos. H. Stark, R. F. D. No. 1, Box 29, Tadmor, Ohio, Dec. 13.

Mohican.—Bro. I. J. Rosenberger commenced a series of meetings in the Mohican church, Nov. 22, and continued until Dec. 10, preaching twenty-seven sermons. One precious soul was buried with Christ in baptism.—S. A. Showalter, R. R. No. 5, West Salem, Ohio, Dec. 12.

Oakland church began a series of meetings Nov. 24, with the assistance of Bro. John Smith. He gave a special

address on Thanksgiving day, after which an offering for the Lord to the world-wide missions was taken, amounting to \$20.25. The meetings closed Dec. 9. The members have been inspired.—S. S. Miller, Bradford, Ohio, Dec. 11.

Owl Creek.—Bro. Aaron Heistand came to us Oct. 21 and remained until Oct. 31, preaching each evening. Our council was held Oct. 26. Bro. G. S. Stransbaugh was ordained to the full ministry. Elders A. S. Workman and A. L. Heistand officiated in the ordination. Our elder, C. J. Workman, was also with us. Our love feast was held Oct. 27. At our council we decided to build sheds and at the present time the work is almost completed. Our Sunday school and Christian Workers' meeting continue with good interest.—Tena Whistler, R. F. D. Fredericktown, Ohio, Dec. 10.

Pleasant Valley congregation met at the Jordan house Dec. 8, in council. The main purpose was to elect two new superintendents, one for each house. The series of meetings will begin at the Jordan house in the near future.—Lizzie Rhoades, R. R. 41, Box 98, Union City, Ohio, Dec. 10.

Prices Creek.—Our series of meetings, conducted by L. W. Teeter at the Prices Creek house, closed Sunday evening, Dec. 2. Bro. Teeter was with us nearly three weeks. He also delivered a very interesting sermon on Thanksgiving day. Dec. 8, our church met in council. Four members were received by letter. One letter was granted. Decided to send a delegate to Annual Meeting. After council one precious soul put on Christ by baptism. Sunday following superintendents were elected for the Prices Creek Sunday school for the coming year.—Herschel Weaver, West Manchester, Ohio, Dec. 10.

Poplar Grove.—We met in a Thanksgiving service at 10 A. M. Bro. Sylvan Bookwalter did the preaching. A collection was taken for the orphan department at the Brethren's Home at Greenville, Ohio. Dec. 1 was our council meeting. Our elder not being present, Bro. J. Q. Helman presided. One letter of membership was received and one granted. Brethren W. U. Wagner and Levi Blocher were elected Sunday school superintendents. Dec. 9, Bro. H. C. Longacker preached for us, and in the evening at 7 P. M., Bro. Joseph Longacker preached.—Cora Bollinger, R. R. 42, Union City, Ind., Dec. 14.

West Milton.—Bro. L. H. Eby began a series of meetings at this place Nov. 17, and closed Dec. 4. One sister, whose husband is not a member, was received into the church by baptism. The members are very much encouraged and built up. We had preaching also on Thanksgiving day at 10:30 A. M., at which time a collection was taken for the Brooklyn church. Amount received, \$20.11. We have now in progress a meeting at our central house, preaching by Bro. R. Shroyer.—Jesse K. Brumbaugh, West Milton, Ohio, Dec. 12.

Stoneliok.—After an absence of several years, Bro. John T. Molloy of Constance, Ky., was at our church, Dec. 9, and preached for us. We are looking forward to a series of meetings here by Eld. D. M. Garver, to begin Jan. 15.—Anna Lesh, Mt. Repose, Ohio, Dec. 11.

OKLAHOMA.

Cement church met in council Dec. 7, with Eld. M. M. Ennis presiding. One letter of membership was read and accepted. Our Sunday school, though small, is a source of pleasure to us all.—Addie E. Ennis, Cement, Okla., Dec. 14.

PENNSYLVANIA.

Elk Lick church met for public worship on Thanksgiving day. Bro. G. E. Yoder preached a very interesting sermon. A collection of \$23.61 was taken for the Pittsburgh church.—Alice C. Beachy, Elk Lick, Pa., Dec. 10.

Hatfield.—Our rebuilt house was dedicated with a love feast service Dec. 1. Bro. H. E. Light, who officiated, also preached a series of meetings for a week following. We have now better accommodations to hold the district meeting here next spring.—Jonas M. Cassel, Hatfield, Pa., Dec. 10.

Indian Creek.—Bro. Samuel Witmer began a series of meetings Nov. 17 and closed Thanksgiving evening. Owing to much rain and muddy roads the first meetings were not largely attended, but the interest and attendance increased. We trust the members have been strengthened.—Hannah R. Shisler, Vernfield, Pa., Dec. 10.

Little Swatara church met in council Dec. 10, with our elder, E. M. Wenger, presiding. Two letters of membership were granted. On account of the inclement weather the meetings held by Brethren A. H. Brubaker and Wm. Oberholzer at Light's House were not so well attended. Nov. 17, Bro. Henry Sonon commenced another series of meetings at the Union house, and continued until Dec. 3. The church was greatly revived. One dear soul expressed her willingness to enlist in the service of the Lord.—Henry M. Frantz, Crosskill Mills, Pa., Dec. 12.

Lost Creek.—The series of meetings conducted by Bro. Daniel Clapper at the Goodwill house closed Dec. 9. We had a very spiritual meeting and the members have been strengthened. Our brother preached fourteen sermons.—J. B. Frey, R. F. D. No. 2, Millintown, Pa., Dec. 10.

New Enterprise.—Bro. Orville V. Long began a series of meetings in the New Enterprise church Nov. 18 and closed Dec. 5, preaching twenty-two sermons. Ten precious young souls accepted Christ and were baptized Dec. 8. The church was much strengthened. We held a Thanksgiving service at 10 A. M., at which in offering of \$15.32 was lifted and sent to Bro. Quimlan at Baltimore, Md.—W. H. Mentzer, New Enterprise, Pa., Dec. 10.

Quemahoning.—My last report made me say that Bro. Brubaker visited more homes than he preached sermons. The fact is, he visited in almost all the homes of our members. On Thanksgiving we had three services on the same hour—Spiesville, Hooversville and Maple Spring. Bro. J. B. Ferguson preached at the former place, and Brethren J. E. Blough and S. P. Zimmerman of our congregation, preached at the latter two places. Collections for the home mission were taken at Spiesville and Hooversville on that day, while at our other meeting places these collections had previously been taken. All together over fifty-seven dollars was raised. We also helped Bro. Brubaker in the sum of some sixty dollars while among us. Dec. 2, at our council at Pine Grove, the church authorized Bro. Henry Spaugy, treasurer, to pay to the General Missionary Board \$250 for

Bro. Brubaker's first year's support. Our Sunday schools are preparing to treat the scholars on Christmas.—Jerome F. Blough, R. F. D. 1, Hollsopple, Pa., Dec. 11.

Woodbury.—We held our Thanksgiving services in the evening. At the Snyder house they were conducted by Bro. J. R. Stayer and at the Replough house by the writer. At the former place a collection of \$7.95 was received and at the latter \$17.32, all to be applied to the home mission. The dedication of the new church at Curryville is among the things of the past. We had good meetings, conducted by Eld. F. F. Hollsopple, who preached the dedicatory sermon in the morning of Dec. 9, also an excellent sermon in the evening at the same place. Many could not be accommodated even with standing room inside. Eld. Hollsopple also assisted in raising \$861.97, which almost covers the present indebtedness. The house is a substantial brick structure 40x64 feet.—J. C. Stayer, Woodbury, Pa., Dec. 8.

Yellow Creek.—Bro. I. J. Shuler held a series of meetings for us in the Bethel churchhouse, beginning Nov. 23 and continuing till Dec. 2. Four precious souls decided to come out on the Lord's side.—G. S. Bitzel, R. F. D. No. 7, Everett, Pa., Dec. 10.

Snake Spring.—Our series of meetings, held at the Cherry Lane house by Bro. T. D. Detweiler, beginning Nov. 24, closed Dec. 9. He preached nineteen sermons. Five young men chose the good part and were baptized.—Fannie Amick, R. D. 1, Clearville, Pa., Dec. 12.

Springville.—A series of meetings was held at Denver meetinghouse by Eld. Geo. S. Karigh, assisted by home ministers, from Nov. 24 to Dec. 10. Three precious souls came to Christ. Nov. 29, we had Thanksgiving services. A collection was taken for Harrisburg meetinghouse.—Aaron R. Gibbel, R. R. 1, Ephrata, Pa., Dec. 10.

TENNESSEE.

French Broad.—Bro. N. N. Gast has been preaching for us the past week. He was called away by the supposed fatal illness of his wife's father. The seed has been sown bountifully.—Kate McGrath, R. F. D. No. 1, White Pine, Tenn., Dec. 9.

Pleasant View congregation met in council with Bro. Vines, and after council they had a very good service; also on Sunday Bro. John Bowman gave us a very interesting discourse.—N. T. Latimer, Route 3, Jonesboro, Tenn., Dec. 7.

New Hope church met in council Dec. 8, our elder, S. H. Garber, presiding. Two old sisters were received into the church by baptism. One was restored to fellowship. Bro. D. C. Morrell resigned his office as sexton; the writer was elected.—A. T. Hilbert, R. R. 7, Jonesboro, Tenn., Dec. 10.

Jonesboro.—I left my home in Washington county, Tennessee, Nov. 24, and began meetings at Meadow Branch church, in Grainger county, the next day, and continued until Dec. 9, preaching twenty-one sermons. The four made the wise choice and were baptized. The church was very much revived. The Brethren at Meadow Branch are preparing to build a new churchhouse in the near future.—J. D. Clark, R. F. D. No. 2, Jonesboro, Tenn., Dec. 11.

TEXAS.

Manvel church met in council Dec. 8, Eld. J. A. Miller presiding. We made plans for the betterment of our Sunday school the coming year. T. Sprague was chosen superintendent; J. M. Moore, assistant. We met for Thanksgiving services at 10 A. M., Thanksgiving day. A collection of \$71.25 was taken up, to be used in our district.—Lydia M. Moore, Manvel, Texas, Dec. 8.

VIRGINIA.

Sangerville church met in council Dec. 8, with our junior elder presiding. This was our annual settlement meeting. All indebtedness was met and a surplus in the treasury. The India mission fund was collected and overran the amount required. Two letters of membership were received. We had preaching services on Thanksgiving day by our home ministers. A collection was taken for mission purposes, amounting to \$27.28. The amount collected for Land Gap church was \$67.75, and for a church in Nelson county, Virginia, \$14.20. Statistics show that there were 402 members in this congregation at the beginning of the year. During the year there were thirteen baptized, three received by letter, seven were given letters, six disowned and seven died, leaving a membership of 403.—Annie R. Miller, R. F. D., Bridgewater, Va., Dec. 10.

Elk Run church met in its council Dec. 8, Eld. Jacob Zimmerman presiding. A committee was appointed to investigate some special work. Bro. J. S. Zigler delivered to us the following Sunday morning an excellent sermon.—D. H. Smith, R. R. No. 3, Mt. Solon, Va., Dec. 10.

Nokesville congregation held their Thanksgiving meeting at the Valley house. A collection was held for the purpose of sending the Messenger to families that do not take it. Amount collected, \$13.65.—Edna D. Miller, Bristow, Va., Dec. 10.

Naum.—Schoolhouse.—Bro. Dennis Weimer began a series of meetings at this place Nov. 11 and closed Nov. 30. Eight were baptized. Several that had been out of the church were again received into fellowship. Ninety-five additions to the Brethren church in Page, Va., in sixteen months.—Martin Rothgeb, R. F. D. No. 3, Box 18, Luray, Va., Dec. 10.

Ida.—Bro. Dennis Weimer began a series of meetings at Ida church, Oct. 14, and closed Nov. 8. He did not preach every night because of so much rain. Four were baptized.—Martin Rothgeb, R. F. D. No. 3, Box 18, Luray, Va., Dec. 10.

WEST VIRGINIA.

Harman congregation met in council Dec. 8. Our elder, Jonas Fike, presided. One was reclaimed. Bro. Fike preached three excellent sermons. We held services on Thanksgiving. A collection was taken which amounted to six dollars.—Cora Harman, Harman, W. Va., Dec. 12.

WISCONSIN.

Worden church met in council Dec. 4. We had a very pleasant meeting. We reelected our clerk and treasurer, and reorganized our Christian Workers' meeting for the next six months; also appointed a committee to arrange to have a Christmas and missionary program on Christmas. Since our last report one has been added to our number by baptism.—Mamie Buckingham, Worden, Wis., Dec. 10.

CANDO CHURCH NEWS.

The Bible normal in session at Cando is strong in interest and attendance. Seven churches are represented. We are having five hours of work each day—two of them after night. The spirituality of the members is being deepened and strengthened; the Bible is becoming a new book to us; the peculiar doctrines of the Brethren are being more firmly established; and souls are being saved. As a result of the first week of prayer and study, two souls have yielded to the Spirit.

The work now being done is the study of the Gospel of Matthew as a whole; Soul Winning; The Doctrine of the Holy Spirit; a special study of the Sermon on the Mount; and a daily Conference hour at which special doctrinal work is done, and all questions confronting ministers, deacons, Sunday-school superintendents and teachers are discussed. Special meetings are arranged for these workers from time to time.

The study of the Gospel of Matthew and the conference hours will be continued until Dec. 20, the other work will be finished soon and followed by the study of the Doctrine of Prayer; Outline Book Studies of the Old and New Testaments; and study of Psalms and of Parables. Next Sunday, Dec. 9, there will be talks morning and afternoon by the director of the normal on Christian apparel.

Those who have been unable to come for the first part of this normal should arrange for the last week of it at least.

The prayers of all Christians are solicited for this work.

Paul Mohler.

Cando, N. Dak., Dec. 5.

FALLEN ASLEEP

Blessed are the dead which die in the Lord.

Death notices of children under five years not published.

Beagle, Elias, died Nov. 19, 1906, aged 78 years, 11 months and 9 days. He joined the Brethren church when nineteen years old; was elected to the ministry and served in that capacity about forty years. He leaves four daughters and one son. His wife and five children preceded him to the spirit world. Funeral services conducted by W. R. Guthrie. A. M. Baker.

Brown, Lydia, died of pneumonia in Lower Stillwater congregation, Montgomery Co., Ohio, Nov. 29, 1906, aged 57 years, 8 months and 26 days. She united with the Brethren church about twenty-five years ago and remained faithful until death. She remained with her brother in the home of her birth. Funeral services by the Brethren. Text, Rev. 14: 3. Interment at Ft. McKinley. A. L. Klepinger.

Brant, Sister Ellen Belle, wife of Bro. Jos. Brant, died in the Berlin congregation, Somerset Co., Pa., Dec. 6, 1906, aged 23 years, 7 months and 21 days. She leaves a husband and three small children. Funeral services in the Beachdale house by the writer. D. H. Walker.

Braucher, Eld. Urias D., died of apoplexy, in the Middle Creek congregation, Somerset, Pa., Dec. 7, 1906, aged 61 years, 7 months and 28 days. Bro. Braucher united with the church when a young man at Meyersdale, Pa., was called to the ministry while a resident there about twenty-seven years ago. Dec. 3, he was found on the highway lying in a semi-conscious state almost frozen. Two young men found him, and conveyed him to a nearby house, but he never revived. He leaves a wife. Funeral services in the Reformed church, Somerset, Pa., by the undersigned, assisted by Eld. Silas Hoover. D. H. Walker.

Cripe, Bro. Charles, eldest son of Brother Israel and Sister Malinda Cripe, of Goshen, Ind., departed this life, Nov. 26, 1906, aged 22 years, 9 months and 22 days. He was baptized on Saturday evening and died the following Monday after a very brief illness. He leaves father, mother, four sisters and one brother. Funeral services conducted by Bro. C. A. Huber, assisted by Bro. G. T. Swihart. Text, Rev. 22: 14. Interment in cemetery near by. Osie Brumbaugh.

Deardorf, Henry, born in Preble county, Ohio, died at his home Nov. 25, 1906, aged 79 years, and 5 months. He moved with his parents to Henry county, Indiana. He was united in marriage with Emiline Main, Sept. 23, 1849. To this union were born seven children, three of whom and a loving wife survive. They moved to Marshall county, Indiana, in 1858, where he remained to the time of his death. He united with the Brethren church in 1850 and served in the ministry of the church of his choice faithfully for a number of years. A short and impressive service was held at the house by Brother John Hoffman. Funeral services conducted by Bro. Neri Swihart at the Walnut church. Interment in Walnut church cemetery, Indiana. Arley Bodey.

Duncan, Sister Gertrude Elizabeth, born at Petrolia, Ontario, Canada, died at Brethren, Mich., Nov. 13, 1906, aged 10 years, 11 months and 5 days. She united with the church in the early spring of this year. She was afflicted all through her Christian life. Father, mother, one sister and one brother remain. The funeral services were conducted by Bro. Levi Feightner, assisted by Bro. Anthony Sanger. Text, Job 1: 21. Levi Feightner.

Fink, Bro. Samuel, born in Perry county, Ohio, departed this life Nov. 25, 1906, aged 82 years, 11 months and 18 days. He was elected to the ministry in the Black Swamp congregation, Ohio, Oct. 9, 1875, and served the church in that capacity for more than thirty-one years. Bro. Fink was living at Ceylon, Ind., at the time of his death. Funeral services by Bro. Jacob Heller and by the writer, assisted by the pastor of the M. E. church of Ceylon. D. M. Byerly.

Fortney, Sister Mary M., died in Mechanicsburg Pa., of consumption after a long time of suffering, Nov. 19, 1906, aged 66 years, 8 months and 22 days. Sister Mary was a member of the Lower Cumberland church for many years. Her husband and youngest son passed away some years ago. Two sons and three daughters remain. She also leaves one brother and three sisters. Her father was Samuel Mohler, one of the oldest deacons of the Lower Cumberland church. Funeral services were held in the

Brethren meetinghouse in Mechanicsburg, from Luke 21: 28, after which the body was taken to the cemetery at the Mohler meetinghouse and interred by the side of her husband and son. Services were conducted by the writer, assisted by Eld. Henry Beelman. Daniel Landis.

Ginger, Sister Rachel, nee Hodge wife of Bro. Samuel Ginger, died at her home in the bounds of the Valley Beth-el congregation, Va., Nov. 2, 1906, aged 67 years, 10 months and 28 days. Funeral by Bro. A. A. Miller, at the M. E. church. Interment in Cleek graveyard. Vena S. Bussard.

Golladay, Bro. William, born near Mt. Jackson, Shenandoah Co., Va., died in the bounds of the Logan church, Logan Co., Ohio, Dec. 7, 1906, aged 76 years and 9 months. He was married to Catharine Hahn, Jan. 28, 1857. To this union were born six children, three of whom died in infancy. Deceased with his wife joined the Flat Rock German Baptist Brethren church in Virginia in 1859. In 1871 they moved to Ohio, where they have lived ever since. March 20, 1902, his companion was called to join the choir invisible. He leaves two sons and one daughter. Funeral services conducted by brethren B. F. Snyder and Abednego Miller. Text, Job 19: 25, 26. Bertha Lee Yoder.

Good, Jacob, son of Jacob and Catharine Good, born in Rockingham county Virginia, departed this life at his home in Sulphur Springs, Ind., Nov. 24, 1906, aged 78 years, 1 month and 27 days. He was united in marriage to Elizabeth Rife in 1849, and for forty years they travelled the pathway of life together; the wife was then called to her reward, and in 1895 he was united in marriage to Jennie Culp, who survives him, but is greatly afflicted. No children were born to either of these unions, but William H. Rife, a nephew, was reared in his home. He and both of his companions were members of the Brethren church for many years, being faithful. He leaves his companion, one brother and one sister. The funeral service was conducted by Eld. L. T. Holsinger, assisted by Eld. Moses Smeltzer. The remains were laid to rest in the cemetery near the Brethren Honey Creek church, where the services were held. Text, Job 19: 25. Florida J. E. Green.

Hoover, Sister Sarah Frances, born near Springfield, Illinois, died in the Washington Creek congregation, Douglas Co., Kans., Dec. 6, 1906, aged 27 years, 6 months and 15 days. She was united with Bro. B. L. Hoover in marriage, Dec. 20, 1905. She leaves a husband and little girl, a father and mother, three brothers and one sister. Funeral was preached in the Washington Creek church by Eld. R. F. McCune, from Rev. 14: 13. Interment in Washington Creek cemetery. C. J. Steele.

Hunsicker, Bro. Jacob, born in Lebanon county, Pennsylvania, died at his home in Cedarville, Mo., Dec. 5, 1906, aged 66 years, 9 months and 15 days. He was united in marriage to Magdalena Kissinger in Lebanon county, Pennsylvania, Aug. 7, 1859. To this union were born six sons and one daughter, of whom three sons and the daughter preceded him to the spirit world, leaving his wife and three sons. He came to Illinois with his family Feb. 26, 1890, settling near Cedarville, where he resided until death. Funeral services conducted by Bro. Ezra Lutz, assisted by Mr. Keagel of the Evangelical church, from 1 Peter 4: 18. Jacob Lutz.

Jordan, Sister Catharine, wife of friend Jackson Jordan, died at the home of her son, Bro. George Jordan, in the Sangerville congregation, Augusta Co., Va., Nov. 14, 1906, aged 65 years, 4 months and 8 days. She united with the Brethren church in her youth and remained faithful. Surviving her are her husband and two sons. One little son preceded her to the spirit world. She also leaves one sister and one brother. She was the daughter of Eld. George Wine, Sr. Funeral services and burial at Sangerville church by Eld. A. S. Thomas. Text, Psal. 116: 15. Annie R. Miller.

Keiso, Eld. Jonathan, born in Somerset county Pennsylvania, died at Carleton, Neb., Dec. 7, 1906, aged 82 years, 10 months and 27 days. Funeral by the Brethren church by the writer, assisted by James Flory. S. E. Rothrock.

Kemp, Sister Sarah Jane Shaffer, born in Montgomery county, near Dayton, Ohio, died at her home in Jackson Center, Ohio, Dec. 1, 1906, aged 77 years, 3 months and 11 days. She was married to Samuel Kemp, Feb. 13, 1845. To this union were born five children. She leaves a husband, two sons and one daughter. Funeral services conducted by Bro. Abednego Miller. Bertha Lee Yoder.

Lehman, Prudence, died Nov. 22, 1906, at her home in York county, Pa., aged 77 years, 3 months and 8 days. She was a member of the Reformed church. She was married first to Jacob Varces. He preceded her in 1867. Her next marriage was in 1875, to William Lehman, who survives. Funeral services at East Codorus church, conducted by Mr. Wolf and Bro. Jacob Myers. Franklin J. Myers.

Maphis, Bro. Joseph, died at his home in Basic City, in the Barren Ridge congregation, Va., Dec. 2, 1906, aged 79 years and 10 months. He was a member of the church for over fifty years, and for a number of years served the church faithfully as deacon. He was twice married. His second wife and two daughters survive him. His body was taken to Mt. Jackson, Shenandoah county, for interment, where funeral services were conducted by Eld. Benjamin Neff, assisted by Rev. Ditzler of the German Reformed church. N. W. Coffman.

McConaughy, Sister Martha, wife of Henry D. McConaughy, died in the Sabatha church, Kans., Nov. 25, 1906, aged 47 years, 6 months and 19 days. Sister Martha was the daughter of Brother Jonathan and Sister Rebecca Smith, born in Ogle county, Illinois. She was married to Henry D. McConaughy when fifteen years of age and lived of the Brethren church when fifteen years of age and lived a devoted Christian life. She leaves a husband, three sons and two daughters (one son having died in childhood), an aged mother, three brothers and two sisters. Funeral services in the Brethren church in Sabatha by the writer, from Luke 12: 40. R. A. Yoder.

Myers, John, born near Chambersburg, Pa., departed this life Nov. 27, 1906, aged 80 years, 1 month and 14 days. Deceased was killed by a street car in Toledo, Ohio. Funeral services conducted by the writer at the home of David Witmore, in Toledo. Interment at Scotts Ridge, west of Pembersville, Ohio. G. A. Snider.

Rarick, Bro. Levi, born in Indiana county, Pennsylvania, died in the bounds of the Mississinewa church, Delaware

Co., Ind., Dec. 4, 1906, aged 61 years, 11 months and 21 days. In 1868 he was united in marriage with Sarah Wassam, who departed this life four years later. To this union were born one son and one daughter. On Sept. 30, 1875, he was united in marriage with Amanda Varner, of Covington, Ohio. To this union were born six children. He was united with the Brethren church early in life. He was afflicted in his last sickness, having lived a consistent Christian life. He leaves a wife, three sons, four daughters, four brothers (three in the eldership) and one sister. The funeral services were conducted by Eld. Geo. L. Studebaker, assisted by Eld. A. C. Young. Text, Phil. 1: 21. John F. Shoemaker.

Sandy, Bro. Reuben W., died at the home of his son in the Oakton congregation, Fairfax Co., Va., Dec. 1, 1906, aged 64 years, 2 months and 6 days. His wife preceded him to the spirit world about nine years ago. Six sons and two daughters survive. The body was shipped to the Elk Run church cemetery for burial by the side of his companion. Funeral services by A. S. Thomas of the Beaver Creek church (Text, Eccl. 8: 8), assisted by the home brethren. D. H. Smith.

Sheets, Bro. Lewis, of Jones Mills, Pa., died in the Mt. Pleasant hospital, aged 69 years, 1 month and 15 days. He was brought to his home in the Indian Creek congregation, Pa., and was laid to rest in the Miller cemetery. He leaves a wife, two sons and five daughters. Services were conducted in the Corys Lane church by Eld. Silas Hoover, assisted by Eld. D. D. Horner. Elmer F. Nedrow.

Shook, Bro. Abraham, died at the home of his daughter, Mrs. W. G. Moore, in Greene, Iowa, Dec. 3, 1906, aged 78 years, 10 months and 23 days. He moved from Milford county, Pa., in 1857, with his family to Chickasaw county, Iowa, and in 1865 came to Butler county, where he made his home to the time of his death. He was married to Ruth Anna Reel, March 5, 1849. To this union eleven children were born, nine of them living. He was a mother and two children died some years ago. He was a member of the Brethren church for many years. He also was married to the second wife, Mrs. Brown, who died in 1899. Funeral services conducted by A. P. Blough, assisted by the writer. Text, Philp. 1: 20. J. F. Eikenberry.

Stahl, Bro. Orville A., only son of Eld. H. A. Stahl, died Nov. 6, 1906, of typhoid fever and congestion of the brain. He joined the church in his twelfth year. He was a faithful and devoted Christian to his death. He is survived by father, mother and two sisters. He had been several years at Juniata school. His aim was to enter the mission field. He was a bright and promising young brother. At the time he took sick he was engaged in teaching as principal of the three-roomed building in Summit township. His school work was much appreciated. He was taken to his father's home, Glade, Pa., where he died after an illness of four weeks. Interment in the Middle Creek cemetery, Middle Creek congregation. Funeral services by Bro. W. J. Swigart, assisted by the writer, from Psal. 90: 12. J. W. Wegley.

Snidman, Sarah, born near Dayton, Ohio, died at the home of her daughter, Mrs. John Ross, in Urbana, Ill., aged 74 years. She was married to John Snidman in 1854. There were eight children born to this union, three of whom with her companion preceded her to the spirit world. She was a widow twenty-four years. Funeral conducted by the writer from Hosea 13: 14. John Barnhart.

Switzer, Samuel H., died at his home near Lowellville, Jewell Co., Kans., Dec. 1, 1906, of cancer, aged 56 years, 10 months and eight days. He was born in Fulton county, near Astoria, Ill. He was united in marriage to Anna E. Stettler, Oct. 28, 1874. To this union were born seven girls and nine boys, two of the boys preceding him to the beyond in infancy. He leaves his companion and fourteen children, father, three sisters and four brothers. The last two years and ten months of his life his sufferings were intense. Funeral services were conducted by Bro. Jacob Sloniker, assisted by Bro. J. H. B. Williams at the White Rock church. Interment in cemetery near by. Sophie Flint.

Uirey, Bro. Aaron, born in Montgomery county, Ohio, departed this life at his home in Pymont, Ind., Dec. 4, 1906, aged 90 years, 9 months and 22 days. In 1828 he came with his parents to Indiana, and in 1853 he was married to Esther Musselman, with whom he lived thirty-five years. Three sons and two daughters blessed this union. In 1867 he moved with his family to Missouri, where his companion died. His next marriage was in 1870, to Esther Musselman, nee Wagoner, with whom he lived thirty-six years. In 1881 they returned to Indiana, residing in Pymont for twenty-five years. He was a faithful member of the Brethren church for nearly seventy years, serving as a deacon over fifty-five years. Several days before his death he was anointed. An aged companion, one daughter and two sons survive. Services in the Pymont church by Brethren Nath. Cripe and M. J. Holsinger. Interment in the Pymont cemetery. Ellen Bicklenstaff.

White, John, son of Wm. and Mary White, born in Perquimans county, North Carolina, died Nov. 6, 1906, aged 57 years, 4 months, and 21 days. He came to Indiana in 1886, and lived in Wayne and Henry counties since. Dec. 28, 1870, he was married to Mary Hayhow. To them were born two sons and two daughters. One son died in 1892. In about 1871 he was received by baptism into the Brethren church at Buck Creek, near Blountsville, Ind., and was received into the Nettle Creek congregation by certificate of membership Oct. 13, 1906. He was afflicted with dropsy for about six months, during which time he suffered very much. Funeral held at the Brick church by Eld. L. W. Tetter, from 1 Cor. 15: 19. Chas. W. Miller.

Yarger, Sister Sarah A., nee Baker, died in the Springfield church, Summit Co., Ohio, Nov. 30, 1906, aged 53 years, 7 months and 26 days. She was married to Orlando H. Yarger, May 28, 1877, united with the Brethren church in 1886 and remained faithful. She leaves a husband and eight children. Funeral services were conducted by Bro. Wm. Bixler, assisted by Eld. Samuel Sprankel. Harvey E. Kurtz.

Zigler, Sister Mary, died Dec. 2, 1906, aged 84 years. Her husband preceded her eight years ago. She leaves one daughter, and two daughters and one son by her husband's first wife. She was a member of a family of eighteen children, of whom only one member is still living. She was a faithful member of the Brethren church for many years. Catharine R. Kline.

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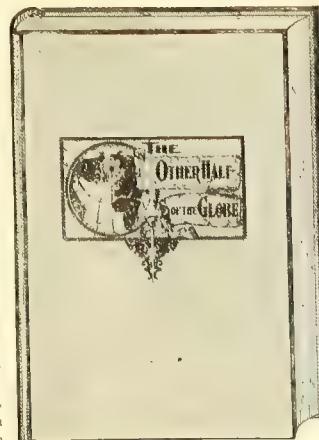
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AROUND THE WORLD

EACH year a committee of the Norwegian parliament bestows the Nobel medal and peace prize upon the person who, according to its opinion, has during the year done the greatest work toward the advancement of international peace. The last award was made to President Roosevelt because of the part he took in bringing the Russo-Japanese war to an end. The prize is forty thousand dollars, which was at once disposed of, for the establishment of a commission which shall study the relationships between employer and employé with a view of bringing about more harmonious conditions. Only the income will be used. It would be well if the fund were considerably increased by some of the wealthy men of our country, for labor difficulties are responsible for great financial losses. And if the rulers of Christian nations would do more to advance the usefulness of the Hague peace tribunal and less to increase armies and navies, they would save for the people the almost incalculable sums which are now wasted. But international peace will not make great progress until governments are less eager to excel in preparedness for war. They need the spirit of the Prince of Peace.

JAMES BRYCE is to be the next English ambassador to the United States. A better selection probably could not have been made. He has studied American affairs closely and his work, "The American Commonwealth," upon which he spent thirty years of research, has been made a text-book in American universities. Of his appointment the *Chicago Tribune* says editorially: "Mr. Bryce comes not only technically prepared and with a clear comprehension of the government to which he is accredited, but with the additional advantage of the conviction that he is well known and much admired in his new field of labor. Mr. Bryce is not unlike the men this country has often sent to represent it at the court of St. James, men of scholarship, of literary attainment, of wide general and useful knowledge, who can with equal ease address a university convocation or a mixed gathering—such men, in fact, as found in Mr. Lowell their highest type." Mr. Bryce is also a traveler and mountain climber. Mount Ararat is one of the mountains whose summit he reached.

EMPEROR WILLIAM of Germany dissolved the Reichstag because it rejected the budget of the colonial director, who asked for \$7,350,000 to meet the expenses of Germany's disastrous war with the blacks of Southwest Africa. It remains to be seen whether the German voters will elect men favoring the idea of a greater Germany. The seizure of territory belonging to weak and uncivilized peoples is rapidly nearing its end; it should never have been carried on as it has been. The progress of Christianity and true civilization has been greatly retarded by the unchristian, sometimes inhuman, deeds of those who professed to obey Jesus Christ. It would be well if the strong nations would agree to help the weak and backward to a higher plane, and that without seeking purely selfish ends. Why not guarantee independence and help develop the best that is in every people?

SOME time ago the Colorado River broke from its channel and flowed into what has been called the Salton Sea. People began to fear that ruin would come to them through the indefinite extension of the sea. But at heavy expense the water was turned back into its channel, from which it broke again. Just what the result will be is not known, but no doubt a way will be found to control the water. There are many persons who would like to see enough of the water diverted from the river to keep a large body of water in the Salton Sink, which is below sea level, in southern California. It is claimed that the water greatly modifies the climate, and in a desirable manner. If the flow from the river is entirely shut off the sea will not last long, for evaporation is great there. The future must tell the fate of this new-formed sea; and the best thing is likely to be done when once men agree as to what is best.

EARLY in December a mine at Bakersfield, Cal., caved in. Several miners were killed and one was imprisoned near a car which no doubt saved his life. For more than two weeks, miners worked day and night to get to him. Heavy supports were put in to prevent another like accident; but there was always the fear that more ground and rocks would fall and end the life of the man for whose release the others were working so desperately. But he was finally reached and brought out in safety. He had been fed for some days by food let down to him through cracks. It must have been an awful strain on the man, hardly able to move, unable to do a thing for his own release, not knowing when the end might come, or how, whether it would come suddenly, or by starvation. But the efforts of his friends saved his life. If as earnest efforts were put forth to save the souls of men who are in danger of eternal death, there would not in the last day be so many calling for the fate from which this man was rescued—wanting the rocks and hills to fall upon them and hide them from the face of him who sits on the throne.

THE president's message concerning the Japanese in California was bitterly denounced at a mass meeting in San Francisco last Sunday. Resolutions were passed, in part, as follows: "Resolved, That we insist upon, and shall to the limit of our power maintain, our rights under the constitution of the United States and the constitution of California, and as a matter of practical necessity and mental wellbeing of our people, to segregate the pupils in the schools in such manner as reason and experience shall dictate. Resolved, That we resent the president's threats of compulsion by armed force in a matter clearly within the purview of municipal and state authority as insulting to the State and as an intolerable reflection upon its rights as a sovereign constituent of the United States."

Another resolution condemned the report of Secretary Metcalf. One of the speakers declared that the Japanese are more of a menace than the Chinese. Those who do not have the race problem on their hands are hardly in a position to judge those who have it.

IN the Catholic press the plea is again being made that the parochial schools should be given a share of the public taxes. There is truth in what is said about shutting religion out of the public schools: "Religion must be taught and fostered or the American people will cease to be a Christian people. They will be a race of infidels. The religious element must be reintroduced into education. Religion must be planted when the soul of the child is forming. Its dogmas, its teachings, its principles, its morality, its practices, its importance, its consolations, must be interwoven into the life of the child, as the shuttle of education flies back and forth." But the American people are not yet ready to say that part of the money collected for education shall go to help the schools of one denomination. All schools, all religious denominations must be treated alike. The schools of no church can be helped out of the public treasury without making that church to a certain extent the state church. If the people want the Bible put back into the public school, given the place it once occupied there, it is in their power to have it so.

FAMINE conditions in Russia have led President Roosevelt to make the following appeal to the American people: "There is an appalling famine in China. Throughout a district covering over forty thousand square miles and supporting a population of fifteen millions, the crops have been destroyed by floods, and millions of people are on the verge of starvation, thousands of dwellings have been destroyed and their inmates are without homes. An urgent appeal has been made for the assistance of the United States. Our people have often, under similar conditions of distress in other countries, responded generously to such appeals. Amid our abounding prosperity and in this holiday season of good will to man, assuredly we should do our part to aid the unfortunate and relieve the distressed among the people of China, to whom we have been allied for so many years in friendship and kindness."

THE French government policy for separating church and state was approved by the chamber of deputies Friday of last week by a vote of 410 to 166. M. Briand, minister of public worship, said: "It has been demanded that we enter pourparlers with Rome. That would be to plunge the country into civil war. Rome awaited persecution, hoping in that way that faith would be reborn. Systematically we have combated Rome's project. We have given the church liberty, to which the Protestant and Jewish churches readily conform themselves. The right wishes one thing only—that we close the churches. We will continue our work with calm tolerance." The French government has shown wisdom in its method of handling the problem, and it has kept the support of a large majority of the chamber of deputies. The separation of church and state must come, and it will be to the advantage of both. The pope is very much concerned, and it is said that he has expressed a willingness to go to France, if by so doing he could help bring about a settlement of the trouble. Paris has been remarkably quiet during the crisis. In fact, there has been much less anticlerical demonstration in Paris than in Rome. It is to be hoped that an agreement will soon be reached and that it will be what is best for church and state.

ESSAYS

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

FAREWELL AND GREETING.

What shall we say to the dying year?
 Beg him to linger, or bid him go?
 The light in his eyes burns dim and low,
 His fingers are clammy, his pulse beats slow.
 He wanders and mumbles, but doth not hear.
 The lanes are sodden, the leaf-drifts sear,
 And the wrack is weaving their shroud of white.
 Do you not see he is weary quite
 Of the languor of living and longs for night?
 Vex him no more, but lay him down
 In the snug warm earth, 'neath the clods of brown
 And the buds of the winter aconite

What shall we do with the bygone Year?
 Cover with cypress, or crown with bay?
 He will not know what you sing or say,
 He is deaf to to-morrow as yesterday.
 To him are all one the smile or tear;
 He is risen, or fallen, he is not here.
 We can go on our way, we may live and laugh,
 Round the banquet of life may feast and quaff.
 The purple catalfque, pompous stuff,
 The deepest dirges, the noblest lays,
 And the mightiest monuments man can raise,
 Are only the Spirit's cenotaph.

Dust under dust, he is dead, but he
 Was the last of the centuried years that flow,
 We know not whither, we never shall know,
 With the tide unreturning of Time, and go
 To the phantom shore of Eternity.
 Shadows to shadows, they fit and flee
 Away from the face of the flaring sun,
 Vague generations, seen by none,
 That never are ended, never begun.
 Where is the dome of the vault so vast
 As to prison the shades of the perished Past,
 Save the limitless tomb of Oblivion?

Let the dead consort with the dead, and ask
 How we shall greet the new-born year.
 She is coming, is coming, and lo! is here,
 With forehead and footstep that know not fear.
 She will shrink from no pleasure, will shirk no task.
 But there never was mocking veil or mask
 Like her fair frank face and her candid soul.
 Do you fathom her thoughts, can you guess her
 goal,

Her waywardness curb or her fate control?
 She will go her way, and that way not ours,
 So greet her with Hope's snow-white flowers,
 And crown her with Hope's own aureole.

Yet mind her dawn of the dark, for she,
 She too must pass through the lychgate porch,
 And give to her keeping the sacred Torch,
 That oft may flicker, and sometimes scorch.
 But brightens and burns eternally
 The beacon on land, and the light on sea,
 Let the mist be ever so deep and dense,
 The Soul's own lamp through the shades of sense,
 To show us Whither, remind us Whence.
 She must tread the Unknown the dead years trod;
 If trackless and rugged, the goal is God,
 And the will of all-wise Omnipotence.

—Alfred Austin, Poet Laureate of England.

HOW TO KEEP CHRISTMAS.

BY NANCY D. UNDERHILL.

THE twenty-fifth day of December is probably not Christ's birthday. It is, however, a national holiday; hence it is our privilege to celebrate and be glad in it. Like Thanksgiving day, it is an *opportunity*. Every opportunity for good is a privilege, which, if rightly used, will bring a blessing and God's approval. Since this day is one set apart for the purpose of remembering and honoring the most precious gift man has ever received, a real gift from God—his own dear Son,—it would be foolish for any Christian to disregard the opportunity, simply because we do not know the exact date of his birth.

But how can we best show our appreciation of such a valuable gift? Many articles of a negative character have been written, and the MESSENGER has not failed to give us excellent advice. So we will not take up our time with negative thoughts. Let us see if the blessed Bible gives us a clue—an example. John 3: 16, "God so loved that he gave." Here is an idea worth considering. God's gift to us was prompted by love. So every gift from God's children should be prompted

by the same motive. A gift which is not a token of love is absolutely valueless—is almost an insult to the recipient. Let us not give because someone else does, because it is customary or because it may be expected, or with the hope of thus receiving some valuable thing in return. Neither let us give hypocritically, hoping to deceive people into the belief that we care for them when we do not. But let us open our hearts to the sunshine of God's love until they are filled to overflowing, and then let us act accordingly. God did not give Jesus to his best friends, did he? In our giving, shall the truest and best friends, the most faithful pupils, the most obedient children, be the only or greatest recipients? How Godlike it would be to manifest love toward those who have not been kind to us! We may *always* be kind to our true friends, our faithful pupils, our obedient children. But upon this special occasion we have the most blessed opportunity of showing kindness to those who have not been kind to us, of proving our love to those who do not love us. In this way, many an estrangement may be put away, and the sweetest experience will surely follow.

If people could only *know* that we love them. "Love never faileth." 1 Cor. 13:8. Everything else may fail, but love—it is of God—it cannot fail. It may require some time before it conquers the hard and stubborn heart. It takes the sun some time to melt the frozen glaciers of the north. Little by little they break away and float southward—great mountains of ice. But they melt. The human icebergs can be melted, too. Little by little the warm sunshine of God's love, shining forth upon them from his faithful ambassadors (true Christians) will melt and break away the prejudice, the ill will of the frozen heart, and it will draw nearer and nearer until it is completely changed, and becomes—like the current of melted icebergs flowing southward—a stream of living water, a power for good in God's army of workers. So let us not cease to win by kindness, those who are cold and distant and estranged. Only the petrified heart of the dead church member or those who are spiritually dead outside the church, cannot be melted. We need not waste the Lord's means in casting pearls before swine, but coldness does not always signify death. Sometimes it is merely a result of misunderstanding, and is only a chill, which, however, may finally result in death if love's remedy is not applied.

But the giving of presents is not the only way to warm some cold spot on this old frozen earth. Some make a feast and invite their friends. Some invite those whom they wish to number among their friends (an excellent way). Some invite the poor. This is most commendable. Some are as poor as their neighbors. What shall they do? In almost every neighborhood there is some one who is *lonely* and who needs friendship. Sometimes it is an old man or woman whose life companion has been laid away beneath the sod. Sometimes a man or woman has made a misstep, and the haughty world frowns upon them. Whoever it is, if their hearts are lonely, they need cheer. It is our privilege to give just what that hungry soul craves and needs, the best of all presents, the kindness prompted by love. So let us not be stingy toward those who need our love. We need God's love, oh, so much; and how he has shown us that we have it. So in every way let us show this same blessed principle in manifesting love toward those who need and do not deserve it, even as we need but do not deserve God's love.

Some send souvenir postal cards. Very well! Let us send them to those whose hearts will be touched thereby. To some poor children, to some wayward ones, these would bring throbs of delight. But those who know not the need of good things may cast them lightly aside with no thought of their value, as though they were only so much paper,—so much politeness, so much trash. The good, loving letter, too, sent to one who can appreciate it, may accomplish more good than a costly present. It is the manifestation of love, of kindly thought, that counts for good. This may be expressed in many ways.

Let true courtesy suggest the tactful method of giving and doing for every soul whom Jesus loves.

Collbran, Colo.

RECONSTRUCTION.

BY T. S. MOHERMAN.

BETWEEN conversion and the rebuilding of a soul there is a vast difference. While they belong to the same process, yet so far as results are concerned the stress of effort lies with the latter. Generally it does not take great effort to convict a soul of the wrongness of its course, only the right word and the work of the Spirit through that word; the individual will soon be turned in the right direction. But to rebuild a soul after it is once squared with the universe, we are made to ask, Who is sufficient? Not man alone. But the Spirit, through a mild instrument, can do all things needing to be done.

The ideal of a soul's reconstruction is the divine likeness. Then what faithfulness of effort and delicacy of touch on the part of the agencies employed. Lambs born into the fold are only so much new material to be reconstructed, and too many look upon success as achieved at the point of birth. A notice is hurried to the MESSENGER office, announcing the success of the recent meetings, what great things have been wrought in Israel. The tidal wave of spiritual effulgence soon lapses to ebb, the first love of the recently-born ones begins to wane. The newly-vibrating soul chords that were tuned to heaven's music soon take on a sombre dullness. The enemy, having found seven other spirits more wicked than himself, soon comes and wraps his victim in the meshes of indifference. Why all this? Where is the cause? It is to be found in the agencies employed to bring about the needed reconstruction.

Well, what about the agencies set apart for this great work? Who are they? What are they? And what have they been doing?

The chief of the agencies set apart for the rebuilding of precious souls are those whom the Spirit has called through the voice of his people in answer to fervent prayers. He has called them from secular life as a chief occupation to the dignified work of soul building. He didn't call him from the cornfield into the cornfield again, from behind a pile of dry goods back to that hiding place, from the flocks and herds back again to the feeding of corn, oats, middings and provender again, from land agencies back again to the mysteries of showing people how they can do better in another location. No! no! The chief agencies are those whom the Spirit has set apart through the laying on of hands and prayer for the express purpose of winning souls for Christ and reconstructing them after his own likeness.

What are they? Are they soul builders, or are they farmers, mechanics, clerks or agents? A man is generally known by his chief occupation. If he is well occupied in several lines of work he is known as a jack of all trades. If he is engaged in that whereunto the Spirit has called him, he is a shepherd of a flock,—he is a soul builder, he reconstructs precious souls. One can't be a shepherd of a flock while he is constantly engaged at something else. He can't be two things at one and the same time. Yes, Paul engaged in secular work, but his working at the tent business was incidental to his life's calling. He kept that subordinate through a wise instruction of the churches, and a right action on his part. An occupation can't be incidental when we are spending the major part of our time at it. We bear dignified titles, viz., "bishops or elders, ministers of the Gospel." Are these offices magnified through our work?

What have they been doing? True, the church has shown marvelous growth along many healthful lines in spite of great losses through neglect, and incompetent handling of vital forces. What we have been doing is answered by the fact that we have raised more poultry, shoats, calves and mules than we have precious souls. We have bred them, fed them, and fitted them up for human use, but how many souls have we reconstructed for the Master's use? We, whom the Spirit has set apart for the specific work, why don't we teach and obey the Gospel in this as well as in all other points?

"Be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity.

Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate on these things: give thyself wholly to them; that thy profiting may appear to all." 1 Tim. 4:12-15.

Ashland, Ohio.

TITHE PAYING VERSUS NEW TESTAMENT GIVING.

BY CHAS. M. YEAROUL.

"As everyone purposeth in his heart, so let him give."

TITHEING is not taught or required in the New Testament, and the church should never undertake to lay upon the membership a thing she has no "thus saith the Lord" for. If, as intimated by some, the church already has some things that she has no "thus saith the Lord" for, surely that is no reason why she should adopt another of the same kind.

The system of giving as taught in the New Testament is a good one, and I doubt very much whether anything men can get up will better meet God's divine approbation or redound more to the advancement of his spiritual kingdom here in the world.

Surely, if God had intended that his people under the Christian dispensation should pay tithes or one-tenth, he would have mentioned it somewhere in his plan of salvation.

It seems to me the New Testament is against tithing as a law. Paul says: "Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9:7. The fifth verse says: "As a matter of bounty—Greek, *blessing*—and not as of covetousness"—Greek, *cractum*. We should give liberally and freely, not according to some rule given by men; but as the love of God in our hearts, and our interest in the salvation of poor, lost souls for whom Christ died prompts us. This may be one-tenth, one-twentieth or even one-half. "He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully." If we were to adopt tithing, all would have to give ten cents out of every dollar, and this would create a debt with a clause back of it by Annual Meeting, urging all to pay it, and this might be done grudgingly, and of absolute necessity, or cause one to be pointed out as disobedient to Annual Meeting; and this would be reckoned as a debt and not as a bounty-blessing. Then what? It would be giving contrary to scriptural teaching.

Some of us have given all we had, and ourselves with it, and we did it willingly and freely, and I believe the gifts were acceptable and pleasing unto God.

Perhaps many of our people do not give what they could and should; but for the church to pass a decision urging all to pay ten cents out of a dollar would create a debt, and I am fearful that this would not bring about the best results. It might lead some to give grudgingly or of necessity because of the demand made upon them by the church, and I do not believe such offerings would be acceptable or well-pleasing unto our good Father.

The offerings of God's children should be the outcroppings of a life saturated with the Spirit of the heavenly Master in his mission of soul-saving.

It seems to me our people have made wonderful strides of advancement in the last ten years in giving freely of their means to the great work of soul-saving. Where it used to be dollars it is now hundreds, and where it used to be hundreds, it is now thousands. Our people need instruction more than censure. Their former teachings may not have been as ample and forceful on the great mission of the church in the world as it should have been.

I do not feel that it would be right or scriptural to exact a certain amount from each member, and then urge him to pay it. "He that giveth, let him do it with simplicity, or liberally." One of the essentials in acceptable Christian giving is a willing mind. The apostle says: "For if there be first a willing mind, it is accepted according to that a man hath, and not

according to that he hath not." 2 Cor. 8:12. The blessed Savior commended the poor widow for her gift of less than one cent. No doubt those wealthy people put only their tithes into the treasury, but the poor widow "cast in all she had, even all her living." Jesus said of her: "Of a truth I say unto you, this poor widow hath cast in more than they all." He did not commend the tithers, but did commend the willing soul that went beyond and gave all to the Lord's cause.

It seems to me that this one-tenth business would put a construction of limitation on 1 Cor. 16:2 not intended by the inspired writer. A man may give ten, fifteen, twenty or more cents on the dollar, as he may purpose in his own heart, and be in direct accord with this Scripture.

I have never kept any account of what I give to the Lord's cause, but the good Lord knows all about it, and I am perfectly willing to let him be the judge as to whether I have given enough.

Let us steer clear of the Pharisee spirit of paying tithes, and then boasting of what we have done, and condemning others just because they have not in our judgment done as much as we have. We may not know all that our brethren and sisters have done for the Lord. Many of them follow the counsel of the Lord and do not let their left hand know what their right hand does.

Let us keep on teaching the great commission until each soul in our great Brotherhood has his and her sympathy enlisted in behalf of carrying the blessed Gospel into all the world, and preaching it to every creature. Get them to feel they are individually responsible for their share in carrying forward this great work of the Lord, and if they feel to give one-quarter, one-half or even all they have unto the Lord, he will accept it as a free-will offering; but any amount given grudgingly or of necessity may not meet the approval of the Lord.

The Lord loveth a cheerful and liberal giver.

Mulberry Grove, Ill.

WELLD OING BRINGS HAPPINESS.

BY N. R. BAKER.

Part IV.—Living Well.

WELL-DOING is well-living. What the world wants to see and expects to see and must see in the Christian is well-living. Not what church does he attend, but first, How does he live? Not, With whom does he meet and associate, but, How does he meet them and how does he live in relation to his associates and all other people? Not, what does he believe in, and what does he not believe in, but, How does he live his daily life? Is his daily work and walk noble, true, straightforward? Is there not conscious effort for something better and higher?

What of the man who uses the church as a cloak for his ill-living! How quickly the world finds it out and becomes disgusted. Happiness cannot be used as a veil. Evil will show through. There is no real happiness where there is no spiritual development.

It is said that a criminal was asked the cause of his incarceration. He replied that he had stolen a sheep. A cynic asked him why he did not join the church and buy the sheep and then not pay for it. Overdrawn, perhaps, but illustrative of the principles of some church members. These do the cause so much injury. By the world all are judged by the few who live ill. They set at naught the evils of those who live well.

Then there are those who do not believe in the church or the minister having anything to say about our business methods. A banker once so expressed himself to his minister. He said: "Your work is spiritual, not ethical or relating to business. You don't understand business or business methods, and you should teach doctrine and labor as a spiritual pastor only." While talking with him a poor woman came to the banker to borrow fifty dollars. He told her times were hard and he had no money. He told her he knew of a man who had some money, but he was stingy and would want high interest, but that if

she would come back in one hour he would see if he could get the money in the meantime. He sat the hour without leaving his chair, and upon her return left her under the impression that he had run all over town to find the miser and get the money, and charged her ten dollars for the loan of fifty dollars for fifteen days. These, he said, were the terms of the lender, while he would have to charge her eight per cent interest for his share in the transaction. Such prevarication, of course, deserved and received a severe rebuke.

Such methods cannot bring happiness. This incident is true. Possibly it is an extreme case, but beware that we do not adopt some modification of it in our own business practice. There is not one standard for the business side of a man's life and another for the spiritual. There is not one standard for a Christian who is a lay-member, and another for him who is an officer. "Let them that suffer commit their souls in well-doing." 1 Peter 4:19. When the soul is committed the life is consecrated. Then may it be said of us, "He hath done all things well." Mark 7:37; or, "All men speak well of him." Luke 6:26; or, as in Eccl. 8:12, "It shall be well with them that fear God." And finally we may hear the words of the Father himself, "Well done, good and faithful servant." Matt. 25:21.

Mobile, Ala.

BURKHOLDER AND BOWMAN ON BAPTISM.

BY J. W. WAYLAND.

THE article in MESSENGER (Vol. 45, No. 49) on "Our Church Literature," reminds me that there are doubtless here and there pieces of real history, pertaining to the church's early days, that ought really to be put forth for the benefit and instruction of the Brotherhood at large: that ought to be published at once, too, while many of our aged brethren, who may have much unexpected first-hand knowledge for amplification and correction, are still alive.

In looking over recently a copy of Seidensticker's history of the first century of German printing in America, I was interested to find the record of two religious publications in the Valley of Virginia, that are, I suspect, not generally known either as to their character or their existence. In the year 1816, Peter Burkholder, a Mennonite, I think he was, published a 16mo pamphlet of 59 pages, with the following title: "Eine Verhandlung von der auferstehlichen Wasser-Taufe, und Erklärung einiger Irrthümer, wie auch von der Feuer-Taufe und wie in Christo das gesetzliche Osterlamm aufgehört und das Abendmahl eingesetzt, u. s. w." Translating, subject to correction, we have it in English, thus: "A Discussion of Outward Water Baptism, and an Exposition of Certain Errors; the Nature also of Fire Baptism and how in Christ the Legal Passover Disappears and the Supper is Instituted, etc."

Sometime during the next year, 1817, Peter Bowman, a Dunker, published a similar tract, entitled, "Ein Zeugnis von der Taufe" — "A Testimonial on Baptism." Whether this tract was elicited by the publication of Mr. Burkholder of the preceding year, I do not know; for I have seen neither of the pamphlets. Both were printed in German, at the press of Laurence Wartmann, Harrisonburg, Va. A gentleman in Harrisonburg has two copies of the Burkholder tract, and one of the Bowman tract; he does not know of any other copies. Neither do I; but it seems to me probable that someone among the large number of descendants of both families may have in possession other copies. Any information of a reliable sort pertaining to these publications of nearly a century ago, would be worth preserving, and should be preserved as part of our religious history, for the instruction of succeeding generations.

University of Virginia.

REMARKS.—We suggest that those having rare publications, written by members of the Brethren church, communicate with this office. Our purpose is to collect and keep on file all matter of this sort. We have a complete set of all the papers published by the

Brethren, from the beginning of the *Visitor* until the present, but there are some early pamphlets, and possibly books, that we do not have. These we wish to secure while they may be had. Some of our aged members, who have such rare publications in their possession, may feel like donating copies to the House to be preserved for the Brotherhood. May we not hear from those having in their possession matter belonging to the class named?—Ed.

TO THE HOLY LAND AND BACK.

BY I. N. H. BEAHM.

God is the author of every good and every perfect gift. Praise be to his name! I have had a trip to the Holy Land and am now enjoying again the blessings of my family whom the Lord so graciously kept during my absence. All are well.

I went with Brother M. R. Murray. Including himself, there were eleven who made the round trip: Bro. Murray; A. J. Puterbaugh and wife, of Missouri; Magdalena Myers and J. M. Cox, of California; S. M. Goughnour, of Iowa; S. H. Flory, of Virginia; Marguerite Bixler, of Ohio; Elias Smeltzer, of Indiana; and D. C. Jacobs and myself, of Pennsylvania.

There were also eight others in the party going over: Mrs. E. A. Marshall, of Illinois; Lucy E. Dunn, of Palestine; Rose Lambert, of Asia Minor; Adeline V. Brunk, of Indiana; Mr. Aboud and wife, of Palestine; and Alice Whittier Jones, of Massachusetts. Mrs. Ella Myers, of Palestine, returned with us to America. Jameel Nissaire joined us at Naples, going over, and accompanied us all the way until we left Egypt on our return. Hence there were nineteen going over and twelve returning.

We embarked at New York, Sept. 11, and landed there, Dec. 14. The journey was intended to cover ninety days from New York and return, but on account of several days' delay through storm, it reached ninety-four days.

There were a few irregularities of health, but they were very slight and just what might be ordinarily expected. I did not miss a single meal or take a particle of medicine and had no seasickness. So there is abundant reason for gratitude.

This was the largest party of our people that ever took the trip through the Holy Land, and it seems that good fortune followed us daily and continually, for which our number often felt to praise God.

We had twelve thousand miles on the deep blue sea; and much travel by land, on train, on horseback, on donkeys, on camels, and on foot, among mountains, on the sandy desert, and on the fertile plain. So we journeyed in Europe, Asia and Africa. We visited Gibraltar, Italy, Greece, Asia Minor, Turkey, Rhodes, Syria, Palestine, Egypt, Arabia. We saw the grandeur of Rome, the glory of Athens, the oldest cities of the world—Hebron and Damascus,—we stood enchanted in the Holy City, Jerusalem, the most influential city of all history. We beheld the sweet solemnity of Bethlehem and Nazareth, made sacred by the birth and life of the lowly Jesus. We were greatly impressed by the historic waters of Abana and Pharpar, by the Jordan and Lake Merom, by sweet Galilee and the bitter Dead Sea, by the fertile Nile, by the saving and destructive Red Sea and the Wells of Moses. We looked upon the frown of the fierce Bedouin and the cheerful face of the Arab.

As the panorama of centuries passed before us on the canvas of an active imagination, we saw many sacred events, forged out under the hammer of time by a well-ordered Providence.

The land of men and of miracles, the land of truth and true religion is not only worthy of study, but it is a great incentive to study.

As we traversed the broad and fertile plains of Egypt and viewed the splendid remains of royal egotism, we were amazed.

Whether being in the dome of St. Peter's at Rome, whether standing in the midst of Mars' Hill by the Athenian acropolis, whether viewing a storm at sea, whether climbing the heights of Tabor or Carmel,

whether scaling the Great Pyramid and exploring its mysterious chambers, whether swimming the deep, swift current of Jordan, whether walking on Olivet with Mount Moriah and Mount Zion beyond Jehoshaphat, whether reading at the pool of Siloam, whether praying in beautiful Gethsemane, or whether ascending the sad slopes of Calvary, we marveled!

Mount Vesuvius behaved sublimely as we came within ten minutes' walk of the crater. The impression made on us by the deep, rumbling, grumbling, thundering agony of old earth, and by the ascending torrent of thick black smoke, ashes and sulphur, by the scream of a frightened comrade, and by the trembling of the steep, rugged mountain-side under-foot,—by the quaking earth beneath and the erupting volcano above,—this impression, I say, will never be forgotten. I was not frightened, but beautifully and awfully impressed.

The Jerusalem love feast, held in a large upper room with ten communicants at the table, was perhaps the first one held there by the Brethren for centuries. It was a happy event. Credit is due A. Forder, author of "Ventures among the Arabs," for hospitalities extended.

During my absence from home nothing in America attracted me more sweetly than did my darling baby Mary, of twenty-seven months.

This Oriental tour was the realization of a youthful fancy. It was a busy time. But the change of activity furnished a rest. The undertaking was begun with a view of helping the college which I have the honor to represent, and of getting desired information, which only such expenditure of time and money could furnish, and of improving my health. For the journey and its attendant blessings I am grateful. I feel benefited. What advantages may accrue to the college is for the future to answer. Shall a book be forthcoming? is a question often presented. I am willing to be used for the furtherance of the Gospel and for the cause of true education.

Through the daily care of Brother Murray and the constant mercy and blessings of God, our happy band separated from each other with a larger personal acquaintance, a general good feeling and with qualification for larger service for the Master.

Safe at home, O happy thought! Grateful to God, O blessed condition.

Elizabethtown, Pa., Dec. 16.

WAS THERE A PRE-ADAMIC RACE?

BY JUSTUS H. CLINE.

STUDENTS of the book of Genesis have no doubt wondered why there are given us two accounts of the creation of man. The first account is found in the first chapter, beginning with the 26th verse, and the second account of the creation of man is in the second chapter, beginning with the 7th verse and ending with the creation of woman in the 22nd verse of the same chapter. These two accounts of the creation of man are not alike, nor do they conflict.

Why there should be two accounts of the creation is perhaps a hard question to answer. We will waive the consideration of the question of the critics as to whether or not this is one of the evidences of the probability of the author of the book of Genesis drawing upon different sources for his material and information while writing it. Even though that may have been the case, it would not at all affect the inspiration of the book, and the same question as to why these two accounts could still be raised. Certainly we can suppose that in the writing of the books of the Bible the Lord allowed human knowledge and human methods to proceed as far as possible in the recording of the truth, and when these could go no farther, inspiration took it up. If a thing is true, inspiration cannot make it more so. But, however, these things may be, the voice of inspiration had some reason in allowing, at least, the incorporation of these two accounts of the creation of man. Let us look at them briefly as they stand.

In the first chapter man is not said to be a living soul as he is in the second chapter. Neither is there

any mention of the married relation, but the man and woman are mentioned as male and female and nothing is prescribed as to their relations to each other. The method by which they were created is not mentioned, and there is no moral obligation placed upon them as is the case in the second chapter. So far as the first account of the creation of man is concerned, his sphere of activity seems to be confined to the created universe, and the problems of the moral life are not confronting him. He has dominion over the created earth and is recognized as the highest object of God's creation and as such takes his place at the head of all the animal kingdom. Some have taken this to be an indication that there was a pre-Adamic race upon whom there did not rest such a thing as moral responsibility, but that this primitive race was simply composed of men endowed with intelligence sufficient to allow them to hold their place as the head of all the animal kind, and in respect to morality and moral responsibility they were no different from the rest of the animal kingdom, that they were not yet immortal and did not become so till the Lord breathed into their nostrils the breath of life.

If this be accepted as the interpretation of the first account of man's creation, then we must regard the second account as referring to the endowment of man with an eternal soul, and making him thereby a moral being and morally responsible to his Creator and to his fellow-man. In the second account there is mention of Eden and marriage, and man was told what to do and what not to do, which was not the case in the first account. At the end of the second account he is clearly a moral being. At the close of the first account nothing has been said or suggested as to his moral quality. Should science sometime prove that there did exist a race in geologic times having no moral or religious life, then this first account of the creation of man might be taken as referring to such a race without doing violence to the Scriptures. So far, however, the remains of no such a race have been found and the "Missing Link" is as much of an enigma as ever.

The first chapter of Genesis and the first three verses of the second chapter gives us the account of the creation of the physical universe. The question of morality and religion is not touched. The account of God's moral government of the world begins with the fourth verse of the second chapter. In the first account of the creation man is mentioned as a part of the material universe and his position as a physical being is clearly defined, and the treatment of his moral relations is left to that part of the Scriptures especially set apart for this purpose.

So far as the present knowledge of man goes, there was no race of men prior to Adam, nor has there been a race destitute of the rational and moral quality. Scientists have been looking for such, but their efforts so far have been fruitless. Therefore we must take it that the man and woman mentioned in the first chapter of Genesis are none other than our first parents, Adam and Eve.

Bridgewater, Va.

WONDERFUL CHANGES TAKING PLACE IN THE CHINESE EMPIRE. THE AWAKENING OF A GIANT.

(Continued from page 825.)

China does not do it that way. Thirty years ago the emperor of Japan gave a constitutional form of government to his people. There was no disturbance and the change was accomplished in peace and good will to all concerned. Now China is following in her footsteps. The heathen may sit in judgment on Christian (?) Russia and condemn her, for she follows not the example, precepts and teachings of the Prince of Peace whose name she uses so unworthily.

Some time ago a commission was appointed by the Chinese government to visit Japan, the United States and Europe for the purpose of inquiring into the various forms of government, methods of administration and results, with a view of selecting and adopting the best that could be found. The commission was here last winter and made an exhaustive examination of our methods and system of government. They

also visited Japan and most of the European countries. They took time to investigate and last summer submitted their report to the home government. They recommended the adoption of a constitution similar to that of Japan, with some features of the German imperial constitution modified to meet the peculiar conditions in China. The commission reviewed the fundamental laws and systems of government in all the nations they visited, and this was their verdict."

In the decree issued from the throne September 1, 1906, it is set forth that the report of the commission has been made and that "all agree that the lack of prosperity in the state is due to the separation between the officials and the people and the lack of coöperation between the imperial capital and the provinces. The officials are ignorant of the needs of the people and the people do not understand what is necessary for the welfare of the state. The wealth and strength of other countries are due to their practice of constitutional government in which public questions are determined by consultation with the people.

"Unless we broaden our knowledge by a more comprehensive study of the institutions of other lands and improve our laws accordingly, we shall fail to keep the path of progress marked out by our imperial ancestors, and there will be no hope of securing that just administration which the welfare of ministers and people alike demand

"Under these circumstances we can but consider carefully the form of government best suited to the needs of the time, and adopt a constitutional policy in which the supreme authority shall be vested in the crown and all questions of government shall be considered by a popular assembly.

"These are the foundation principles, yet the people are not properly equipped with the necessary knowledge.

"We must extend education.

"We must improve our military system.

"We must establish a police force throughout the empire.

"We must cause the gentry and the people to understand thoroughly political affairs and thus, by such preparation, lay the foundation of constitutional government.

"Let the ministers and officials throughout the entire empire give their earnest attention to this so that in a few years we can adopt a satisfactory form of constitutional government as well as fix a date for putting it into operation. That date will depend upon the rate of progress made.

"Let all the officials of the provinces admonish the literary classes and the common people to arouse themselves to earnest efforts in behalf of education. Thus we may hope that the people will accumulate the stores of wisdom necessary for the acceptance and observance of a constitutional form of government."

The promulgation of the edict was followed by the appointment of a commission made up of fourteen of the leading statesmen and scholarly lawyers of the empire whose duty it is determined shall be to reorganize the government of China, "to harmonize ancient forms and practices with modern conditions and to introduce the best features of the customs and regulations of other countries." In all probability, before the close of the coming year, China will have passed from an absolute monarchy to a constitutional form of government modeled after that of Japan which was based on that of Germany. And this, too, without disturbance and bloodshed.

Already China has reorganized her army, placing it on the basis adopted by Japan, which proved so effectual against Russia. She has at this time half a million well-drilled troops, and in a few years this number will be doubled. Mr. Adams has this to say about the Chinese army, and it is said in a way not to be misunderstood: "Every bully among the nations has kicked China. England has gone to war with her, once to force upon her the poisonous drug against which she is now struggling; again, to maintain piracy within her waters. Germany and France have bulldozed and browbeaten her. The allied nations have invaded her defenceless realm, looted her palaces and violated her temples. That her patience will en-

sure forever, has become an axiom of the diplomatic world. Yet the other possibility is worth considering. China has to-day 120,000 European-drilled troops, armed with the best instruments of slaughter that lethal ingenuity has yet devised. There are 600,000 more being drilled and armed at top speed. Her fortifications are being quietly filled up with heavy ordnance. Concessions to foreigners are being vacated wholesale. Chinese newspapers, scattered broadcast from modern American-made presses, are preaching the doctrine of Asia for the Asiatics. Does all this mean nothing? Is the "Yellow Peril" a pasteboard bogey? China's answer has been long delayed. It will be none the less emphatic for that when come it finally does."

The blackest and foulest blot of blood and shame of modern times rests on England for forcing, at the point of the bayonet, opium on China. The poisonous drug has wrecked countless homes and brought untold misery to millions in China. The sum total cannot be reckoned in figures. And now, after so much loss of life and suffering has been endured for nearly a century, an effort is being made to rid the country of the evil. The government is making restrictive laws with a view of its entire prohibition after ten years. It is to be most sincerely hoped that success will attend this effort and that the Chinese may be freed from the opium curse.

Ridgway's has this to say about China and its opium curse: "China is rousing herself. Since the British trade-hunters introduced opium at the bayonet's point into the Flowery Kingdom, the Chinese have been a drugged nation. The deadening, debasing poison has permeated all ranks of society. Three-tenths of the entire populace, it has been estimated, are addicted to the use of the drug in one form or another. Hence the belated anti-opium edict. This edict does not represent any moral issue. It is political in the widest significance of the word. The vastness of the world's households has come to realize that it is doping itself to death, most literally, and, as the most important step toward national rehabilitation, it purposes heroic corrective measures. For it is an heroic remedy, indeed, to starve, in millions of habitués, an appetite as imperious as the craving for food itself. The withdrawal of the poison will be gradual, ten years being the period. The ruling powers well understand the perils of too sudden or too rigid a restriction. They realize that an immediate stoppage of the supply would result in a hideous carnival of crime, mania, and death. Even the moderate measures undertaken may prove too much for a people whose character has been subtly sapped by this prevalent vice. Dynasties have been overthrown for less. But, should the unique and radical experiment in national reform succeed, a vitally new Chinese people will rise 'on steppingstones of their dead selves.' A China, freed from the most enervating and dehumanizing of all slaveries, and come into its full physical and mental powers would be, indeed, a force for world-diplomacy to reckon with respectfully."

Will the revolution in China succeed? Is it within the range of human possibility that such a vast population, the masses in ignorance, will quietly submit to the radical changes contemplated and now taking place? What will be the effect on missionary effort? These are questions that the future must answer fully. We have not forgotten the attempted reformation of 1898, the Boxer rebellion and its attendant outrages. The emperor then took advanced steps in reform, but the leaders were not with him and he was nominally dethroned. The remarkable woman, the Empress Dowager, who is the real ruler of the country, had not then been converted to the new order of things, and with her stood the most powerful statesmen of China. But now a new light has dawned in the Orient, Japan is the torch-bearer. The empress, statesmen and leaders are with one accord favoring the reforms. The spirit of progress has taken hold of all classes in China and with the example of Japan to urge them on, we may hope to see a repetition of what has occurred in that country in the last third of a century.

Education with the passing of ignorance and superstition will most surely be favorable to the advance

of the religion of Christ. An open door will result and Christianity will be placed on an equal footing with the other religions of the country. A reformed China, politically, educationally, means a reformation religiously. The opportunities have never been greater than now, and it behooves us to do our part in helping on the good work of bringing China to Christ.

D. L. M.

THE KEEPER OF A TRUST.

You are a lighthouse keeper, set to do your duty on yon rock. Can any life be more unpraised or insignificant? Why sit through weary nights to keep your flame alive? Why not sleep on, all unobserved, and let your light go out? Because it is not your light. That is the point. You are not its owner, you are its keeper. That is your name. You are a lighthouse-keeper. You are set there with this as your trust.

NOTES NOT CLASSIFIED

Oak Grove.—We held our council Dec. 15. Our elder not being present, D. E. Eshelman presided. Three letters of membership were granted. We are trying to have our Sunday school evergreen. Next members' meeting will be the second Saturday in March.—Barbara and Emmert Eshelman, Avon, Ill., Dec. 20.

Pleasant Plains church met in council Dec. 15. Eld. H. Booz presided. Bro. Isaac Miller was elected elder for one year. Sister Stookey church solicitor; the writer correspondent. Our Sunday-school superintendent is Bro. Geo. Prentice; assistant, Sister Mamie Stookey. Since our last report three more dear souls have been added to the church by baptism.—Hulda Prentice, R. R. 3, Aline, Okla., Dec. 16.

Donnels Creek. Bro. S. H. Hertzler closed a two-weeks' meeting at New Carlisle Dec. 16, with a full house. Interest and attendance were good throughout. One little girl was added to the fold and the members were encouraged.—Hettie F. Barnhart, R. F. D. 4, Box 95, New Carlisle, Ohio, Dec. 20.

West Dayton church met in council last night. A motion to recall the present pastor for the sixth year was passed without a dissenting voice. Prof. G. W. Brumbaugh was chosen unanimously as superintendent of the Sunday school and S. D. Musselman as assistant. Bro. S. A. Long was reelected trustee for five years. A number of forward moves were inaugurated, among which is the enlarging of our present church building. A committee was appointed to secure plans and probable cost. Elders Copcock and D. F. Hoover were with us. Chas. A. Bane, 25 Antioch St., Dayton, Ohio, Dec. 21.

Mt. Union church met in council Dec. 19, with Eld. Jasper Barnhouse presiding. Sunday school officers were elected; Bro. T. H. Miller superintendent, and Bro. R. C. Ross assistant. For Wilos Hill mission point Sunday school, Bro. T. R. Hamilton superintendent and Bro. W. J. Hamilton assistant. Christian Workers' meeting was also organized, with Bro. S. M. Annon president. Bro. George Wolfe was dismissed from the mission board and Bro. Isaac Hamilton was elected. Church officers were reelected. The free-will offering amounted to \$23.00.—Kate Paul, R. F. D. 3, Moretown, W. Va., Dec. 19.

South Los Angeles.—Nov. 11 our elder, W. E. Trostle, began a series of meetings at this place and continued three weeks. On Thanksgiving morning he gave us a splendid talk. A Thanksgiving offering of \$15 was taken. The members were much built up. Dec. 14 we met in council, our elder presiding. He was reelected for the coming year. Our pastor, Bro. Wm. Wertenbaker, was reelected for the first quarter of the coming year. Sunday school officers were elected; Sister Daisy Evans, superintendent and Bro. A. L. Davis, assistant. The officers of Christian Workers' meeting were reelected. Two letters of membership were received and one was granted. H. A. Frantz, 1442 E. 50th St., Los Angeles, Cal., Dec. 17.

Roseberry. We live in a beautiful valley about fifty miles long and about six to ten miles wide. Our valley is proving to be a splendid grain country. There is land for sale in most parts of the valley, the price ranging from \$10 to twenty dollars per acre. We have never had a Brethren preacher in the valley. There are several other denominations. We would like to have a Brethren minister come and hold a meeting.—A. Shira, Roseberry, Idaho, Dec. 12.

Accident.—I notice in the Messenger of Nov. 24, an item relating to Bro. J. H. Brogely began a series of meetings at the Bethel church in the Accident congregation Oct. 21, continuing till Nov. 4. I wish to make a correction. It should read in the Bear Creek congregation, instead of the Accident congregation. I don't think there is any Accident congregation in the state of Maryland.—Wm. A. Spiker, Accident, Md., Dec. 12.

Cerrogordo church met in council Dec. 20. Our elder, Bro. J. G. Royer, had charge of the meeting. Two years ago Bro. Royer offered his resignation, which was not accepted at that time. Upon his renewing it at our late meeting, the vote of the church was taken and Bro. D. J. Bickenstaff was chosen as Bro. Royer's successor. During the nine years that Bro. Royer, together with Bro. Arnold, of Lintner, has had charge of our church they have served us faithfully. This was our regular quarterly meeting, at which we elected Sunday-school and Christian Worker officers. We are now nearing the close of a Bible school, conducted by Bro. Wicand. Those in attendance are getting better acquainted with, and learning to love the Book more than ever before.—Lydia Mohler, Cerro-gordo, Ill., Dec. 21.

Mt. Ida church met in council Dec. 15. Five letters were granted. Election of Sunday-school officers for the next year resulted in Bro. Price as superintendent and Bro. Watkins as assistant.—Ethel McClain, Garnett, Kans., Dec. 19.

WEEK OF PRAYER.

THE week of prayer has been announced by the Evangelical Alliance for Jan. 6-13, and the following scriptures are recommended for study on the days designated:

Sunday, Jan. 6.—Oh that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as waves of the sea.—Isa. 48: 18. Return unto me, and I will return unto you, saith Jehovah of hosts.—Mal. 3: 7.

Monday, Jan. 7.—And upon this rock I will build my church, and the gates of Hades shall not prevail against it.—Matt. 16: 18. As Christ also loved the church and gave himself for it; that he might present the church to himself a glorious church, not having spot or wrinkle or any such thing.—Eph. 5: 25, 27.

Tuesday, Jan. 8.—For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.—John 3: 16. For the Son of man came to seek and to save that which was lost.—Luke 19: 10. Behold I come quickly, and my reward is with me, to render to each man according as his work is.—Rev. 22: 12.

Wednesday, Jan. 9.—These twelve Jesus sent forth, and charged them, saying, As ye go, preach, saying, The kingdom of heaven is at hand. And be not afraid of them that kill the body, but are not able to kill the soul.—Matt. 10: 5, 7, 28. Now after these things the Lord appointed seventy others. And he said unto them, He that heareth you, heareth me.—Luke 10: 1, 2, 16. For necessity is laid upon me; for woe is unto me, if I preach not the gospel.—1 Cor. 9: 16.

Thursday, Jan. 10.—Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit.—Matt. 28: 19. And how shall they hear without a preacher? And how shall they preach, except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things!—Rom. 10: 14, 15.

Friday, Jan. 11.—Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree; and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.—Isa. 55: 13. Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.—Philpp. 4: 8.

Saturday, Jan. 12.—Blessed be Jehovah God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen.—Psa. 72: 18, 19. After this manner therefore pray ye: Our Father who art in heaven, hallowed be thy name. Thy kingdom come.—Matt. 6: 9, 10.

Sunday, Jan. 13.—And I, if I be lifted up, will draw all men unto me. This he said, signifying by what death he should die.—John 12: 32, 33.

IN THE TEMPLE AUDITORIUM.

BY J. S. FLORY.

THANKSGIVING DAY in Los Angeles was rather a rainy day. I went to the Auditorium building, where our next Annual Meeting is to be held, to hear one of the noted ministers of this city, preach. It was thought there were three thousand people present, yet by no means were the seats all occupied. One thing I felt assured of, while listening to the services, that there is not likely to be any complaint in regard to not hearing the deliberations of next Conference to the satisfaction of all who may attend. Five thousand persons may be comfortably seated and ordinary speaking can be distinctly heard in any part of the audience room, even into the most distant parts of the five galleries. It is claimed to be the finest and most appropriate audience building for large conferences west of the Mississippi river. It is under the supervision of the Temple Baptist church.

I thought, too, what a fine opportunity there will be offered for the brethren and sisters to demonstrate to the people of this city, who may attend, that praises and making a "joyful noise unto the Lord" by singing can be rendered in an inspiring manner without man-made musical instruments.

The preacher's text was in the first verse of the thirty-third Psalm: "Praise is comely for the upright," which he interpreted to mean, "beautiful to those who are right in themselves to God, also right in the

sense of the brotherhood of man, who is in the likeness of God." In his illustrations he made some good comparisons. He said the people of California had learned the art of how to pack fruit that it may reach its destination in beautiful condition. So David has taught us how to wrap our prayers aright by wrapping them in praise, and we may be sure they will arrive all right where directed. The Anglo-Saxon, or white race, he said, were ordained of God to be a free people, never having been in bondage and they were wonderfully blessed of God to fulfill his mission in bringing about a noble condition of civilization. They had the choicest climate, the temperate zone, the finest soil and a liberty above all other people, and the opportunity to teach peace to all the world as well as the blessings of love to every creature.

In regard to charity and good will he said, "The tendency of the world, through the power and influence of this free people, is rapidly getting better." He spoke of the great calamity that befell San Francisco, a city founded with gold and with a disregard of religion; in a large measure proud and boasting in their commercial prosperity. He said that in all our prosperity and advancement we cannot expect a continual favor from God unless the foundations of all our enterprises are built upon righteous principles and our hearts consecrated to God; then our praises will be beautiful and our prayers effective with God.

Los Angeles, Cal.

WAR SHALL END.

BY ABRAHAM HERSHEY.

"And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. 2: 4.

THIS is a positive prophetic statement made by the prophet Isaiah. It appears to us that the time is dawning when the prophecy will go into effect, and we cannot think that it is any too soon, because there is scarcely one nation of any consequence that has not experienced the horrors of war.

How true the words of General Sherman: "War is hell!" Terrible, horrible, dreadful and awful is even the thought of it! Think of the misery, woe and wretchedness that wars have wrought! The widows, the orphans, the dead, the distress, suffering and misery of the wounded! Oh, think of it! Can you imagine or calculate the loss of souls by war, who were dispatched in the twinkling of an eye, and ushered into eternity? Let us pray more for the continuation of peace in our land, and labor harder than ever for the spreading of the Gospel of Peace.

It is disgusting to hear the children recite page after page of war and butcher records, which they are compelled to do in their school work. Histories are filled almost from beginning to end with the heroic deeds of great generals. I wish the managers of our public schools could have the children spend less time studying the records of strife and carnage, and more on the lives of the great statesmen and great educators of this American nation, who have originated the excellent system of education which we are to-day enjoying. Our boys and girls know little about such noble characters, but have their heads full of information concerning noted generals, who have slain "their thousands." We are convinced that this is influencing the rising generation in the wrong way.

I believe that the Peace Congress at the Hague, held May 18, 1899, was the beginning of the end of bloodshed between nations. The influence of this meeting has to some extent reached nearly every nation. Do you notice how many difficulties arising between nations are settled by arbitration? Did you take notice of this during the last few years? Why, the fulfilling of the prophecy is dawning. The hand of God undoubtedly is in it. May God speed the day when "nations shall not learn war any more."

The idea of war seems to us a trace of barbarism. Look at the improvements of ingenious war machinery during the last few years. The amount of money spent for implements of war, aside from what is paid out for maintaining our army and navy, is enormous.

It has been calculated that every man in the United States must work one month of each year to pay his share of the government's war expense, and that half of this money would educate every boy and girl of our land, and enough would be left to pay every teacher a decent salary. What do you think of it?

Therefore let us teach our children to love peace, and not war; to abhor wars for tribute, wars for booty, and wars for gratification. It will be but a few years until the people of our nation will insist on arbitration, and blood-spilling wars will be ended.

York, Pa.

A REVIVAL.

BY J. H. MILLER.

GOSHEN, IND., had one of those old-fashioned revivals. Surely the power of God was felt in our late meeting. The Word of God found its way into the hearts and souls. Many cried for help. The Lord heard their cries and a number were made willing to walk in newness of life. A number of brethren who were active in revival work years ago have passed over the river. Others are too old for duty. Not many young ministers are willing to apply themselves, so the work is lagging in some places. Some of the older brethren could do good work for the Master, but love to stay at home and sit in the easy chair. Preachers, like gold, should be at work and not rust out.

At this time Northern Indiana has a religious tidal wave that brightens the home of many of God's dear children. Some of the brethren are becoming interested in their children and neighbors' children. May the good work continue until at last we shall fill the ranks of God's spiritual army.

Goshen, Ind.

ALL business and all work should lift up, and not hold down; it should make free, and not enslave; it should ennoble and not degrade. It is as honorable to make shoes or anchors as to paint pictures or write books. The shoemaker should learn the secret through his work of finding the sandals of manhood for his own feet. The blacksmith should learn, through the making of anchors for his great ships, to find the anchor that is to hold his own soul to the truth amid the storms of life.—Rev. J. W. Lee, D. D.

PRAYER MEETING

For Week Beginning January 6, 1907.

"IN QUIETNESS SHALL BE YOUR STRENGTH."
Isa. 30: 15.

1. **The World's Unrest.**—Prov. 17: 1. The restlessness and fretfulness of this progressive century stand like two granite walls against godliness, and quietness of spirit. "Be still and know that I am God." Let us rest, speculative, progressive Christians study the meaning of that beautiful sentence, "Stand still and see the salvation of God." Ex. 14: 13, 14; Prov. 16: 8; Eccl. 4: 6; 2 Thess. 3: 12.
2. **It is Well to Rest Beside the Still Waters.**—Psa. 23: 2. Keep calm, and take things as they come. Do what you can, and what you cannot do, leave to God. When troubles do come, leave them to the One who is stronger than you. Bend down and let the cloud sweep over you and when it has passed, look up to the blue heaven beyond it, and thank God that it remains there still. Lie still before God, and let him do with you as seemeth good to him, not in the stillness of indifference, but in the stillness of childlike submission, which leaves One to choose for us, who will surely choose for the best. "Study to be quiet" alike in doing and in suffering.
3. **"Quietly Wait for the Lord."**—Lam. 3: 26. If we put our times and seasons into the Lord's hands, he will direct all to our good and to his glory. There will be quietness, rest, peace. By this the Christian can disarm the world; for, while the world can meet him with strategy and argument, it cannot meet him with the gentle power of inward peace. The soft song of the quiet soul is an anthem that rises heavenward, even to the throne of grace, while the turbulent shouts of a would-be reformer may never reach the courts of light. Nearness to God means quietness of soul, and happy is he who, amid the troubled breakers of life's sea, has found a refuge near the "Rock of Ages," where all is peace.

HOME AND FAMILY

THE DEATH OF THE YEAR.

Full knee deep lies the winter snow,
And the winter winds are wearily sighing;
Toll ye the church bells sad and slow,
And tread softly and speak low,
For the old year lies a-dying

He was full of joke and jest,
But all his merry quips are o'er;
To see him die, across the waste
His son and heir doth ride posthaste,
But he'll be dead before.

His face is growing sharp and thin;
Alack! our friend is gone,
Close up his eyes, tie up his chin;
Step from the corpse, and let him in
Who standeth there alone,
And waiteth at the door,
There's a new foot on the floor, my friend,
And a new face at the door, my friend,
A new face at the door

—Tennyson.

HIDING THE ROUGH WALLS.

BY OMA KARN.

MANY years ago, when much of this part of Ohio was yet a wilderness and the humble cabin homes of the settlers were few and far between, a young man and his wife came here and settled. The wife—a bride of but a few months—had come from a well-cultivated farm in a thickly-settled part of Pennsylvania. She had spent almost all her life in a stone house, well furnished, where neighbors were near and the resources of life abundant. And it is not remarkable that under the loneliness and hardships of frontier life her heart longed with inexpressible longing for the home and friends of her youth.

But she was a brave woman, one of those courageous souls who shared the lives of our hardy pioneer fathers, sharing their perils, enduring the hardship and privation that surrounded them, and possessing in a high degree those qualities of mind and heart that mark the devoted wife, the true Christian, the noble woman.

Among the few household effects that had been brought from the old home were some thrifty roots of a very fine grape vine, and a beautiful climbing rose.

To still the aching of her heart, the young wife spent every moment of spare time in cultivating and coaxing these two mementoes of happier days into growth. For this care the two plants rewarded her with remarkable growth. They seemed to be chasing each other as they climbed over the rough walls, and in a few years the rude log cabin was a thing of beauty. Beneath the shade of its vine played the little children that were given to the home, the father rested at eventide, the weary traveler found rest and refreshment.

The years came and went, bringing many sorrows to this wife and mother. Death took those she loved. Losses and crosses met her by the way. Many times her life was tripped of joy, leaving the walls of her affection rough and bleeding. But the brave heart that guided the hand that trained the flowers of nature over the unsightly walls of the pioneer home, did not falter now. With the same earnest zeal she twined the flowers of faith, patience and charity, over the rough walls of her affections, promoting their growth, and enhancing their beauty by comforting and sharing the sorrows of others.

The cabin is still standing, one of the few landmarks that are left of a generation that is fast becoming tradition in the minds of their descendants. At one side of it is the dead trunk of the vine. But all around about, dotting the hillsides in different directions, are thrifty vineyards, many of them started from the original vine. All trace of the rose has disappeared there, but nearby stands a large modern farmhouse and over one side of it climbs a wealth of bloom and beauty started from a slip of the old stock. All around about in the locality, climbing over trellises, adorning the lawns and the homes, in the little country churchyard, twining about the headstones and nodding above

the silent sleepers, one's eyes are refreshed and the soul made purer by seeing and inhaling the beauty and fragrance of the same rose.

The mother, too, has long since passed from the scene of earthly labor, but "her works do follow her," and the rich heritage she left is the rich fragrance and uplifting influence that lingers around the life of one who seeks to—

"Follow with reverent steps the great example
Of him whose holy work was 'doing good'
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude"

Corvinton, Ohio.

A NEW YEAR'S WATCH.

BY IDA M. HELM.

OUTSIDE the wind was sighing and moaning and lashing the branches of the tall trees against the roof of the house; in our room the fire crackled and roared as if in unison with the giant that was ruling outside. We watched the clock as the hour-hand slowly moved toward the midnight hour, and we said, "The old year has turned his hour-glass for the last time; when the few remaining sands have run through he will fold the record of every life and we can make no change, but just as we have made impressions on the pages of the year he will wrap it with him in his winding sheet and lie down for a long, long sleep."

The last word had scarcely died on our lips when the sound of the church bell rang out and its clear tones said: "The old year is gone, is gone!" Then we said, "We cannot redeem the mistakes we have made in the past, so we will 'let the dead past bury its dead,' and strive to make the best use of the present and the future." Then we spoke of the home missionary, who made a contract with God, then, finding his work harder than he had expected, he said:

"An' I spoke to God of our contract,
And he says to my prayer:
'I never put on my ministers
No more than they can bear,
So back you go to the cattlebats,
An' preach my Gospel there.'
I didn't want to do it,
For I knew what I should get,
And I wanted to preach religion.
Handsome and out of the wet,
But the words of the Lord were laid on me,
An' I done what I was set"

Have we made a contract with God? If we have, are we keeping it, or do we complain and think we have made a hard contract? Are we true to the vows that we made when we united with the church? Do we ever, like the Israelites, look back toward the flesh-pots of Egypt? If we do, let us stop looking toward the land of oppression. Jesus says: "Lift up your eyes and look on the fields; for they are white already to harvest."

With the New Year let us renew our contract with God, and let us lay by all the disagreeable things that irritate and annoy us, and, if our work is hard, with brave hearts and willing hands let us labor for the Master, knowing that he will help us carry the burden if it becomes too heavy for our weak shoulders to bear.

The old year has taken with him the record of the unkindness, the bitterness, the pride, the selfishness and the variance that stealthily crept into our lives during the past year; let us leave them wrapped with him in his shroud, and during the year that has just begun let us cultivate in our lives these graces that Paul says are the fruits of the Spirit: "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "If we live in the Spirit, let us also walk in the Spirit." If we practice these things that are so highly spoken of, they will not only cause flowers of love to bloom in other lives, but they will react upon us, and we will be the happier for it.

"We know not what duties are waiting
For hands that are willing and true
We should ask but for strength to be faithful,
And do well what he gives us to do."

"And if he should bid us stand idle—
Just writing in weakness and pain,
We have only to trust and be faithful,
And sometime he'll make it all plain"

Rural Route No. 2, Ashland, Ohio.

SISTERS' AID SOCIETY, APPANOOSE, KANSAS.

THE Aid Society of Overbrook, Appanoose congregation, reorganized with Sister Martha Fishburn, president; Sister Minnie Shoemaker, vice-president; and Sister Maggie Flora, secretary and treasurer, to hold office one year. During the past year we held twenty-four all-day meetings, with an average attendance of twelve. The society was organized with thirteen members; now we have seventeen. We made nine comforts, pieced several quilts, made some garments and did some other work. Our collection was \$21.43. We received for work done, \$10.65; for articles sold, \$4.25; donations, \$3.37 in money, three comfort tops and two quilts. Total amount of money, \$40.70. We gave \$10 for missionary purposes; eight comforts, one hundred and fifty-two garments, sixty papers and one hundred pounds of dried fruit to the Kansas City mission. We donated two days' work, sent a comfort and two cans to a sister in Williamsburg, and sixteen yards of dress goods to the needy. Paid out for material needed in our work, \$20.71 leaving a balance in the treasury of \$3.49, and have six quilts ready to sell. We pray the Lord to bless us in the continuation of our work, that we may do much more in the coming year. Maggie Flora, Sec. and Treas., Dec. 12.

SISTERS' AID SOCIETY, FALLS CITY, NEBRASKA.

We organized our society, June 2, with Sister Mary Peck as president, and Sister Daisy Peck as treasurer. From that time until Dec. 2, we have pieced and quilted one quilt, made two comforters and forty garments. These we sent to the St. Joseph and Kansas City missions. At our Thanksgiving services a collection was taken, amounting to \$8, part of which the society sent to Beatrice, Nebr., for the district poor fund. Although we have been organized but a short time, we feel that we have made a beginning, and with the Lord's blessing we hope to do more in the future for the Master's cause in the world. Lizzie D. Mohler, Falls City, Nebr., Dec. 10.

SISTERS' AID SOCIETY, OSAGE, KANSAS.

DURING the quarter, Sept. 19 to Dec. 8, we have held five meetings, with an average attendance of seven. We made two comforts, quilted the half of a quilt, made six garments, pieced twenty-five quilt blocks, sewed five pounds of carpet rags, and prepared a sack of clothing for the Kansas City mission, valued at \$17.35. The value of material donated amounted to \$9.75; money donated, 75 cents. Received for goods sold, \$3.55; for work, \$1.50; collections, \$1.10. Total amount of money received, \$6.90; amount paid out for material, \$2.29. Value of material on hands, 3.35.—Mary Neher, Sec., McCune, Kans., Dec. 12.

ANOTHER INTELLIGENT CAT.

WE have a cat in our home named Jacob, and we think his equal will be hard to find. He is so affectionate that it is impossible to frighten him by speaking crossly to him. If we have occasion to reprimand him, he will lie at our feet and roll over or sit up straight as a kangaroo, with forepaws extended. The latter position is his favorite one, if he wants anything. Recently he wanted a drink of water. So he mounted the marble bowl in the corner of the room, pushed the stopple at the end of chain off the side and into the hole at the bottom of the bowl, and then actually tried to move the handle to let on the water, as he had seen us do for him. He seemed surprised that the water did not flow. We thought he ought to have the water, and so helped him, and he drank heartily.—Presbyterian.

THE GOSPEL MESSENGER

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THE address of Bro. W. H. Leaman, of Kansas, has been changed from Madison to Monmouth.

A SERIES of meetings was held at Roanoke, Va., by Bro. D. B. Wampler, and ten were added to the church.

BRO. I. F. RAIRIGH conducted revival services in the Crystal church, Ind., and five came out on the Lord's side and were baptized.

JUNIATA COLLEGE, Huntingdon, Pa., has arranged a splendid program for the Special Bible Institute, commencing Jan. 17 and continuing ten days.

No nurse for India has yet been secured. It is easy enough to find missionaries for work among the heathen, but not so easy to secure nurses and doctors.

THE new house of worship, known as the Elbethel Brethren church, in the Indian Creek congregation, Pa., was dedicated Dec. 16, Bro. Silas Hoover preaching the dedication sermon.

AFTER the General Mission Board had completed its work, Bro. D. L. Miller and wife remained with us until over Christmas, Bro. Miller preaching in the Brethren church last Sunday evening. This is the first sermon he has preached for quite a while.

IN Decatur, Ill., where the Annual Meeting was held in 1895, the Brethren have no meetinghouse, though regular services are held in the city. A movement is on foot to raise the necessary means to build a house, and it is to be hoped that success may crown the efforts put forth.

A CONGREGATION has been organized in Butte Valley, Cal., with Bro. E. M. Wolfe, as elder in charge. A move is already on foot to build a meetinghouse forty by sixty feet. At present there are about eighteen resident members in the Valley, and the congregation is to be known as the Butte Valley church.

THE Outlines of Topics for Christian Workers do not appear in this issue. They are to appear in next issue, and will continue during the year. The topic for Sunday, Jan. 6, is "Dead With Christ," Rom. 6:1-12. The lesson will be limited to the "old man," crucified, buried and put away. This means the death of the man of sin, removing the disposition to sin; the putting away of all sin, forsaking the world with all of its sinful pleasures, and the keeping of the carnal man under. The new man, or "Risen with Christ," will be the topic for the Sunday following, or Jan. 13.

BRO. M. R. MURRAY, on his way home from Palestine, called at the MESSENGER sanctum. He says his recent trip was a very pleasant affair from start to finish, there being no mishaps whatever. The entire party enjoyed good health and seemed delighted with what they were permitted to see and experience. Bro. Murray is arranging to conduct another party starting sometime in March, and still another the coming August. He is familiar with the New Testament lands and enjoys the work in which he is engaged. Those interested in his tours can address him at Lock Box 351, St. Joseph, Mo.

It now looks as though the field in China is opening up so that our missionaries may, in due time, be permitted to enter and commence their work. In view of this condition, Bro. Miller's editorial, in this issue, will be read with more than ordinary interest.

BRO. S. N. McCANN and wife, of India, are to return to the United States next spring to remain one year or more. They are to come by way of the Pacific Ocean and are planning to reach California in time for the Los Angeles Conference. They both need a well-earned rest, for they have done much real hard work in India. After resting up they may do considerable traveling among the churches, and we are sure that they will receive a hearty welcome wherever they go.

IN all probability we are not going to be able to accomplish much in Smyrna, Asia Minor, at this time. The little band of believers in that city have become scattered, and it is found very difficult to get them together again. Since his return from America, Bro. Chirighotis has not been in a position to carry forward the work in the manner expected. In order to make the mission a success, an efficient and a well-instructed American worker is unquestionably a necessity.

BRO. J. J. WASSAM, of Westplains, Mo., has returned from a trip to Baylor Co., Texas, just across from the east line of New Mexico, and about one hundred and twenty miles northeast of Lake Arthur, where Bro. Jas. M. Neff is located. Here he finds what he considers a good opening for Brethren desiring to form a colony in that part of the Southwest. He seems to have no personal interest in the matter, but will doubtless take pleasure in answering letters of inquiry, accompanied by stamp.

AT the last meeting of the General Mission Board some aid from the Ministerial and Missionary Relief Fund was granted to a few disabled ministers. This is a very important fund, but it is not as large as it should be. By no means should our disabled ministers, who cannot care for themselves, be neglected. Some of them have sacrificed everything they had for the work of the ministry, and since they have supplied the church with the spiritual, the church should not show indifference regarding the temporal.

BRO. GEO. L. STUDEBAKER, of North Manchester, Ind., and his nephew, Bro. H. A. Studebaker, called at the MESSENGER office on their way to Lanark, where they are now engaged in revival work, the former preaching and the latter conducting the song services. Bro. George says that when he visited the House in Mt. Morris, years ago, and saw the little building in which we were doing our work, he was simply surprised. And now on seeing us installed in this large and commodious Publishing House he is surprised again. He looks upon the growth of our business as marvelous.

WE ask those interested in the history of the Brotherhood to turn to page 803, last issue of the MESSENGER, and read again what Bro. M. G. Brumbaugh has to say regarding the importance of taking advantage of the approaching anniversary of the Brethren church. In 1908 the church, with its present organization, will be two hundred years old. The movement resulting in the Brethren church started in a little village in Germany, in 1708, but persecution drove our forefathers to America. Since then we have spread from the Atlantic to the Pacific, and yet there are millions of people, who know but little about us, and some of them practically nothing. As we and others view the situation, it would be a mistake to permit the second anniversary of the church to pass by and not make it an occasion of giving great publicity to our history, doctrine and claims. We would like to see public sentiment in the Brotherhood aroused on this subject. A people who preach and claim to put into practice the whole Gospel, as the Brethren do, ought to take advantage of every occasion to impress on the minds of all people, especially their own countrymen, the importance of the principles they so earnestly advocate.

THE special Bible and Sunday-school Institute at McPherson, Kans., begins Jan. 20. Bro. A. C. Wieand will be present to give instruction in church doctrine, soul-winning, etc.

THE Bridgewater College, Va., is out with a fine program for its Annual Bible Institute, beginning Jan. 14, and continuing until the 25th. The program is to appear in the MESSENGER next week.

WHILE sailing on the Mediterranean Sea, on their way home, the Murray party held a Thanksgiving service, took up a collection for the World-wide mission, which resulted in four dollars, and sent the same to the General Mission Board. Though far from home and friends, the brethren and sisters, composing the party, did not forget the Thanksgiving offering.

THE paper the missionaries are now publishing at Bulsar, India, has received the hearty endorsement of the General Mission Board. The little sheet is printed in the language of the natives and is greatly appreciated by them. The paper is now small, but in the course of a generation it, as well as the membership in India, may be a matter of considerable importance.

THE missionaries in India are building two more bungalows, or residences, each one to cost about \$1,300. Our work in India has become a fixed thing and the missionaries must have houses in which to live. This is proper for their protection, comfort and health. There is nothing extravagant about their homes. They are such homes as people, who wish to do a good and acceptable work, should have.

THE General Missionary Committee has decided to have a number of our tracts recast and put up in better English. It is believed that by improving the literature they can still be made a power for good. It would also be a splendid thing if we could have a number of new tracts. Some of our principles may need treating from a new and different standpoint. Thinking men may have better ways of telling some of the old truths. The facts remain the same, but there ought to be improved methods of reaching the minds and hearts of the people with these truths. With tracts we have accomplished much, but there are opportunities in the future to accomplish still more.

THE advisability of a small printing plant in India is now under consideration, and in due time the Brethren church may have a Branch Publishing House in Bulsar. A fairly well equipped plant would not only enable the Brethren in India to do all their own printing, instead of paying out money to have it done elsewhere, but it would enable them to give employment to a class of orphans that could be trained for that kind of work. At its last meeting in Elgin the Mission Board considered the project and will act on it later. Some generous brother in America, having plenty of means at his disposal, could make it wonderfully easy for the Board to have such a plant established, and receive a blessing besides.

LAST week the General Missionary Committee was with us one day and part of another. The first day they worked until late in the night and thus were enabled to finish the next forenoon. All of the members, save Bro. H. C. Early, were present, and he selected Bro. I. B. Trout to serve in his place. Bro. D. L. Miller presided. Bro. Chas D. Bonsack, of Washington City, served with the Committee for the first time. Bro. L. W. Teeter had considerable experience with the committee in former years. Bro. John Zuck is also one of the old members, having years of experience. Bro. D. L. Miller has been connected with the work of the committee from the beginning. The work is not new to Bro. Trout, for he has filled vacancies on the committee in a number of instances. We cannot give in detail all that was done by the Board. They passed on work touching all of the mission points, including Denmark, Sweden, France, Geneva, Smyrna and India. The Chinese mission also received attention, and some things done will be noticed editorially on this and future pages.

NO GOOD-BYE.

THE time was when we had a good-bye for the MESSENGER readers at the end of the year, but we no more take leave of them in that way. Nearly all of our subscribers are on the list to stay. The most of them have entered into something like a life-league with the paper. They have made up their minds to read the GOSPEL MESSENGER until the Lord calls them up higher. To such earnest people we are never to say good-bye.

We merely announce that another volume of the MESSENGER closes with this issue, and that next week they are to receive the first issue of the volume for 1907. With our readers and contributors we have had some very pleasant seasons together. It has been one feast after another the year through. We have enjoyed our work, preparing reading matter for our patrons and we know that they have enjoyed reading what was sent out week after week.

Our contributors have supplied us with some excellent communications with which to fill our columns. This is no less true of the essay department than of the other departments. Church correspondents have been very prompt about sending reports from the churches. These reports, which number about five thousand for the year, have been read with rare interest.

Our patrons have also stood by the paper well. Comparatively few of them permit their names to be removed from the list. As a rule they renew promptly and pay for their paper. Some of them, however, are negligent, and make it a little unpleasant and inconvenient for the agents as well as for the House. Not all of them have yet renewed their subscriptions for 1907, but we hope to hear from everyone of them inside of a few days, or inside of a few weeks at most.

And, now, thanking one and all for favors, patronage and interest for the past, we close this volume and at once enter upon the work of another year. We are not promising what we shall do, or announcing what we have in store for our readers. We have all along given the very best that could be secured, and, judging the future by the past, they can expect at least some improvement. Our aim is to make the paper better each year, and we feel confident that the MESSENGER for 1907 will be found more interesting and more instructive than the volume that we are now closing.

1906—THE END.

THE MESSENGER has reached the end of 1906. This is the last issue for the year. Formerly we omitted the holiday issue and permitted those connected with the office to take a short vacation, but occasions of this sort are at an end. We give our readers a paper each week. But our work for the year has come to a close. For the MESSENGER it has been a very successful year. The paper, taking it the twelve months through, has enjoyed the largest circulation ever known in the history of the journal.

Then we have enlarged the Publishing House and greatly increased our facilities for doing good work and more of it. The floor space of the House has been more than doubled and much new machinery has been installed. In various ways the business of the House has been increased, and we now look back over the year, regarding it as a very important one for the Brethren Publishing House.

With the world at large, 1906 has been a year of peace. In some of the countries there have been internal disturbances, but there have been no wars. The dove of peace has been permitted to build her nest in the mouth of the unused cannon, and there to rear her young and feel secure. Still preparations for war have been going on, as though The Hague did not exist. Does all this preparation mean a great war, or does it mean the crushing of the war spirit by overburdening the people with taxation? Time will tell its own story.

Temporally speaking, 1906 has been a most prosperous year, especially in the United States. We have raised enough to supply all of our own people, and will have some to spare for others. Wealth is increasing. The number of millionaires is growing

while the number of the poor and unfortunate is probably no less than the year before. Still, wages are good, but living is high. Our wants are increasing. It takes more to do us than it did our parents, and while the growing prosperity enables us to secure and use more, we are probably no better off and no better contented.

The year will long be remembered on account of the disastrous earthquakes at San Francisco and Valparaiso. Then Mt. Vesuvius was, for a time, alarmingly active. These disturbances with the crust of the earth show to us that there are wonderfully pent-up forces somewhere, and that while we think we are secure we may possibly be on the very brink of some unforeseen disaster.

Few changes of special note have taken place in the religious world. A degree of religious liberty has been granted in Russia, with a hopeful outlook, provided the liberty already granted is not abused. France is in the midst of a struggle with Catholicism. It is the separation of church and state, the very thing to which all nations must finally come.

The Brethren church moves along in the even tenor of her way. We have grown, but the growth has been slow. Our growth is always normal. Our religious pulse is not running high. We are not lukewarm, but it will not be safe to permit the spiritual mercury to drop any lower. As we close up the work of the year, we feel the need of some aggressive resolutions that are to be carried out with vigor. Just before passing over into 1907, with all of its marvelous possibilities, it might be well to take a hasty retrospect with a view of planning for greater and better results in the future.

WONDERFUL CHANGES TAKING PLACE IN THE CHINESE EMPIRE. THE AWAKENING OF A GIANT.*

Constitutional Government, Free Schools, A Reorganized Army and an Edict Looking to the Prohibition of the Use of Opium.

TO-DAY the eyes of the civilized world are centered on China, and well may they be, for that conservative old empire is rapidly undergoing changes that will transform it into one of the great world powers before many years have come and gone. The transformation of Japan astonished all civilization, and China is likely to eclipse the suddenness of the leap of the little giant of the Pacific into prominence as a factor in modern history.

The affairs of China have more than a passing interest to us at this time. The Lord willing we are to open a mission among these people, not later, it is hoped, than the coming year, hence a discussion of Chinese matters is timely and in place.

Less than a year has passed since our visit to the Flowery Kingdom, and yet the time elapsed has been crowded with the efforts of the oldest people and the oldest civilization of earth to throw off the dull lethargy of the slumber of centuries. And they are succeeding. Their efforts all point in one direction indicated by the new cry started by the phenomenal success of Japan in her war with Russia, the burden of which is, "Asia for the Asiatics."

Some months ago I wrote of the awakening of China for these columns, and the chapters on China in "The Other Half of the Globe," a new book now being sent to the readers of the MESSENGER, deal with the same subject. It is there stated that "the general feeling of unrest prevailing in China to-day is evidence of the awakening of a great nation from the lethargic sleep of centuries. The American boycott, the disturbances at mission stations and the hostility shown to foreigners indicate the depth of feeling. Many causes are assigned for the awakening, but the principal reasons are three in number: The efforts of the missionaries, the contact of the Chinese with Western peoples and ideas, and last, but by no means least, the influence of the Russo-Japanese war. For the first time in centuries an Asiatic, heathen nation has been conqueror on land and sea, in a series of the most brilliant victories of modern times, of one of the

*This editorial was suggested by reading Mr. Curtis in the Record-Herald, to whom the writer is indebted for some of the facts set forth.

strongest nominal Christian nations of Europe. This has made a profound impression on the Asiatic mind and has awakened a feeling of pride that is sure to carry the Chinese far in advance of their former conservatism, inactivity and exclusiveness. It is settled that in the future the nations of Europe will not deal with China as they have done in the past."

Since the foregoing paragraph was written, wonderful changes have been made in China. Prominent among these, and first in importance, is the establishment by imperial edict of a modern system of education for the masses. Within the last few months sixteen of the provinces have adopted and put in force the general free school system based on modern lines, beginning with the kindergarten and finishing with the Imperial University at Peking. Universities are to be opened in each of the capitals of the twenty-one provinces; high schools and academies are being established all over the country and in a very few years China will have a school system second to none in the world. Years ago Japan adopted the American educational plan and organized her schools after our model; China is taking our methods second-hand, as she is copying closely after the plan adopted by Japan. The death knell of the old system of education, which confined the student to the philosophy of the Chinese sages, has been sounded and its peals are ringing in the new. In a quarter of a century China will take her place among the educated nations of the globe.

Under the old system a knowledge of the philosophy of the ancient sages, especially that of Confucius, was considered sufficient to qualify anyone for a government office. Under the new it is the policy of the government to "reject empty and useless knowledge which has no practical value in the crisis we are passing through, in order to allow the expansion of modern systems of education." Curtis writes that the first examinations under the new educational system took place on the first day of September, 1906, and were remarkably successful. The popular verdict, which had been somewhat feared, was very favorable. During the past year thousands of young men, ambitious to obtain employment under the government, have been crowding the missionary schools and have gone to Japan to obtain the greatest possible amount of modern learning that they could acquire within that time. Among the contestants were thirty-eight Chinese graduates of American colleges whose diplomas were accepted in lieu of examinations on general subjects; but they were put through the ordinary tests to ascertain their knowledge of Chinese matters.

The influence of this system that is to educate China cannot be estimated. Knowledge is power, and one of the first results of this new system will be the revelation to the Chinese mind that with a united population of four hundred million people, she has within her borders a power equal to the combined forces of all Europe. For centuries China has been held by the throat and has been made to stand and deliver large portions of her territory to the grasping greed of the Christian (?) nations of Europe. The probabilities are that there will be a different story to tell in the future.

But more surprising perhaps than the educational system adopted is the fact that September first also marks the date of the offering of a constitutional form of government to the people with a congress or parliament fashioned doubtless after that of Japan. Be it remembered that this constitution is given without coercion on the part of the people; it is not the result of a bloody revolution, but comes as a favor from an absolute ruler to his subjects. In Europe the liberties of the people, as exemplified in constitutional governments, were only won by revolutions and bloodshed accompanied with all the horrors of war and the untold misery associated with this hell on earth. In Russia, for years the most frightful massacres and assassinations have been the order of the day. Strikes, bomb throwing, shooting down the masses by a cruel soldiery, with all the suffering of a civil war have at last wrung from the emperor a constitution, but it is so hampered with royal prerogatives that it satisfies no one. The "Heathen

(Continued on page 826.)

WOMEN'S CLUBS.

In this age of social idealism the great thought seems to be, How can best be developed this side of life? All kinds of schemes, by both men and women, have been brought forth to this end. And as almost all of them lead away and detract from the true home life, it becomes a serious question whether there is anything that can be safely exchanged or substituted for this God-given institution.

We were impressed with this subject lately in reading in one of our exchanges a discussion on the subject of "Women's Clubs." And, in our thinking on the subject, we were in a special way struck with two thoughts. First, the propriety of women's clubs, and, second, their tendencies.

As to the origin of such clubs, it seems to us we don't need to search long to find. They grow out of the desire to ape after and follow, to some extent, the example of the men. And it is natural to conclude that what is good for men—for husbands, fathers and sons—ought to be decently good for wives, mothers and daughters.

The male portion of the human family have their lodges of all shades and dyes of respectability and social pretensions, conjuncted with the club resorts of their kinds so as to adapt them to all classes and grades of society. To these places they resort to spend their evenings and have a general good time. This going out empties the homes of the husbands, fathers and brothers, leaving the wives, mothers, daughters and younger children to spend the evenings as best they can, thus destroying the very idea of true home enjoyment. And what do we have? Wives and mothers grow restless, lonely, and as they think of their husbands and sons being out for companionship and pleasure, the home evenings lose their spice and sweetness. Under this feeling the children are packed off to their beds, which only adds to their loneliness, and they chafe for other society. The daughters catch the spirit of loneliness, and they too want to go out. This going out means places to go. The young people form their socials, parties and ballrooms. And what will the mothers and wives do? Follow the example of their husbands—organize women's clubs.

And now, what do we have? What kind of a home life is left? In many cases the small children are tucked away in their beds, the lights turned down for sleep, and the larger children—too small for society—strike for the street and street corners, or remain in the house to tear up things generally. What kind of a home does this make? You may say the picture is drawn too dark, that many homes do not disintegrate in this way. If not, why not? If this outside club business is a good thing for some of the homes, why not for all?

But let us look further into the tendencies of these clubs. First, they form suitable places for social gossip. The fact of there being resorts of women who are partially snubbed by the lodge and club-going husbands gives occasion for such gossip and feelings of estrangement. The occasion fills the club with an atmosphere of disloyalty and rebellion. Their minds and hearts become filled with an unwifely and unchaste spirit. Likewise, they must have their discussions. Do you suppose that these discussions would be of a high moral and religious tone? In some cases they might be.

But here is one of them: "RESOLVED, That it would be a good thing for our women and advanced society to have established by law 'trial marriages.'" This desire and spirit, it seems to us, is a legitimate outgrowth of women's clubs, and the cause of their origin. The claim on the part of the affirmative is that such a privilege would prove a safeguard to our young people against making uncongenial marriages and consequently unhappy and broken homes, separations and divorces.

That such an affirmation is false and groundless, is not necessary that we, in a Christian nation, should for a moment consider. In civilized countries where such customs or laws prevailed, the whole matter has proven a miserable failure. Leaving religion out of the question, such a practice could have no place in

well-regulated and respectable society. But we did not introduce this subject for the purpose of discussing it; only to show the origin and tendencies of women's clubs; and the evils that naturally grow out of them.

Destroy the sweetness and sacredness of our homes and we sap the foundation of our civilization and our religion. And there is nothing that will do it more rapidly and effectually than outside attractions as found in parties, the dancing halls and the different clubs that are being organized by the women of our land.

The wives and mothers, especially in our towns and cities, have thus far been the safeguards of our homes and the home life. And the moral and religious teaching of the children has been largely left in their care. But should their home training be infringed upon by the clubs and other outside attractions, what is to become of the rising generations? The attending of clubs by our women means the disintegrating of our homes. Destroy our homes and our children are left loose to run the streets and thus rob them from the Sunday school and lose them to the church. There is a voice crying in the wilderness—not to repentance, but to the ways that lead to moral and spiritual looseness which ends in human misery and eternal ruin.

The hope of our natural well-being, of our moral uprightness, of our Sunday schools and our churches depends upon maintaining the sanctity of our Christian homes.

Let us, as a Christian people, throw all our influence and prestige on the side of the home life, and against that most insidious and dangerous of all foes, the home destroyer. Encourage, in every possible way, the precincts of the home life. Make it so sweet, so entertaining that there will be no desire for the husband and grown boys and girls to go outside of its sound precincts to find their pleasures and entertainments. And if the husbands remain in their homes during the evenings, there will be no occasion or place for women's clubs.

H. B. B.

DESCENDANT OF SOLOMON.

WILLIAM E. CURTIS, who writes regularly for the *Chicago Record-Herald*, devotes one of his instructive letters to Abyssinia, one of the most interesting countries in East Africa, having probably the oldest government in the world. He goes on to say that Menelik, the emperor, claims to be a descendant of King Solomon and the Queen of Sheba, who visited the king in the years of his great prosperity. It is stated that Solomon had information of the queen, who was famous for her beauty, and that he sent for her twice before she decided to visit him, and that she remained with him some months. When she returned laden with costly gifts, she was accompanied by 12,000 Jews and a learned teacher. When her son was born, he was, at the proper age, sent to Jerusalem to be educated in the Jewish law, and when grown, was duly anointed, consecrated, and sent back to Sheba, or the country of the South, to reign over the people so long and successfully reigned over by his mother. The present emperor, while regarding himself as the Lion of the tribe of Judah, the chosen of the Lord, claims that his ancestral line can be traced to the Queen of Sheba and King Solomon. All this, of course, is mere tradition, and yet it is full of interest.

The people of this very ancient kingdom embraced the Jewish religion nearly three thousand years ago, had ancient copies of the law and maintain that they still have a securely guarded tablet of the law that dates from the time of Solomon. About the fourth century, A. D., they were converted to Christianity, and to-day are nominal Christians, having changed but little regarding their faith and practice for nearly 1,500 years. In customs and manners they are much like their ancestors of 2,000 years ago. During all these centuries they have been practically shut off from the rest of the world, and are just now beginning to see some of the light of modern civilization. They have few schools, no newspapers, and only a small per cent of them can read and write. It is suggested that a careful research among their ruined cities and their secluded archives might yield some

rich treasures in the way of ancient documents that would throw light on the history of the past.

At present a railroad is being built from the Red Sea to the capital of the empire, and in the course of a few years it is believed that the people may be brought in touch with advanced civilization and improved methods. The emperor himself is a keen observer, anxious to know what is going on in the world, and may consent to introduce methods that will prove helpful to the millions over whom he rules. At this time education and a better understanding of the New Testament religion will prove more helpful to them than anything else. They need teachers and missionaries as well as mechanics and merchants. All of these will come in time, and in the course of a generation this ancient government may become a power in Africa for good. The world, however, is interested in the researches that have been suggested.

BANKING ON REPUTATION.

ONE of our correspondents has been taking treatment of a few osteopaths, and feels that he has been greatly benefited. He says the first doctor, of whom he took treatment, understands his business, knows how to help the sick, but he depends too much on his reputation and does not put enough work on his patients. He does in fifteen minutes what should require twenty-five or thirty minutes to do. This reminds us of some preachers. They have a reputation for preaching good sermons, which is all right and proper, but they bank too much on their reputation and fail to put on their sermons the work they should. The first thing they know their reputation for good sermons will be gone, along with their ability to hold the attention of the people. Men and women sometimes depend too much on their moral strength and good name. They are not always on the alert, do not take the necessary precaution against sin, and one of these days may do the wrong thing, and lose their good name and reputation for a lifetime. It pays to be always on the alert and to do one's full duty.

FRED GRANT'S RULE.

EVEN in the army the use of liquor is discouraged. Here is what General Fred Grant, writing to the *Sunday School Times*, has to say on the subject: "Tell young men that I do not drink a drop of liquor; have not for eighteen years. I am afraid to drink it. I tried to drink with extreme moderation, because I know that alcohol is the worst poison; but I found it was an absolute impossibility to drink moderately. Because moderate drinking is a practical impossibility, I became an absolute teetotaler,—a crank, if you please. Ninety-five per cent of desertions and acts of lawlessness in the army are due to drink. If I had the greatest appointive powers in the country, no man would get even the smallest appointment from me unless he showed proof of his absolute teetotalism. As it is, of my own appointees, the members of my staff, not one of them touches a drop. They know better."

REDUCING THE PRICE.

A FEW years ago the price of several of the Methodist weekly papers was reduced. The publishers had been made to believe that if this was done the circulation of their respective journals would be greatly increased. This did not prove to be the case. The demand for the publications did not materially increase, but the publishers actually lost money. The original prices were restored, and now the business is moving along as before. One religious journal, coming to our desk, was induced to reduce its price from \$1.50 to \$1 and lost subscribers as well as money in the operation. An experience of one year was enough and the publishers restored the original price. Since then the circulation has greatly improved. It might be well for those, who would have us reduce the price of the MESSENGER to one dollar, to think about these things.

General Missionary and Tract Department

COMMITTEE.

D. L. Miller, - - Illinois. H. C. Early, - - Virginia.
L. W. Toeter, - - Indiana. C. D. Bousack, - - D. C.
John Zuck, Iowa.

Address all business to
General Missionary and Tract Committee, Elgin, Ill.

WHAT OF THE YEAR?

This is our last Messenger for 1906. The record is made up. Is it good or bad? Have we reached the goal which we set for ourselves twelve months ago? In some respects most of us have, and in other and perhaps more important respects we realize that we have come far short. There have been hindrances which we could not foresee, trials which we did not expect, opposition where we counted on assistance. But we tried, and on the earnestness of our effort and the purity of our motive we shall be judged, rather than on our nearness to the goal.

But what is our record in mission work? Has the church done more than she did last year to spread the truth? How about sacrifices for the cause? Have we made any? Do we really know what the word means in this connection? Very few do. It is good to sit down and look at the past squarely, and judge our actions in it without too much mercy. We are inclined to be more lenient in judging ourselves than in judging others; and this is why we do not seem to come as far short of our duty as we really do. Balance the accounts. What part of the three hundred and sixty-five days have been used for other than selfish ends? We have handled, have called a certain number of dollars our own. How many, what per cent, of them were used for other things than our comfort and pleasure and to increase us in coze?

We need to be definite in our figures if we are not to deceive ourselves. To guess will not do, unless it is a guess as to how far we have gone beyond the amount which we purposed in our heart to use for good. Accuracy in these accounts will open the eyes in a wonderful manner. A hundred dollars for self and fifty cents for the Lord makes a bad showing. And yet as a church that is about the way the books stand; it looks bad, it is bad. It is a record to be ashamed of, to be wiped out by something better next year. Accuracy is commendable in all things, and should by no means be neglected when we have to do with our highest interests and the greatest service we can render our fellows.

But what of the record—your record, not your brother's—of the year which is approaching its end? What of the opportunities that came each day and each week? Were they improved or neglected? Are we satisfied with the use we made of them, and are we confident that God is pleased, that he will say well done to us when the time of settlement comes? It is a serious matter, not to be deferred until some more convenient season; for the destiny of souls depends upon the use which we who profess Christianity have made of the God-given opportunities of this expiring year of grace. At the beginning of the year you promised yourself that this year would see more real service rendered by you than did last year. Did you keep that promise? If you did, you have gone forward and upward; if you did not, you have gone backward and downward, for there is no standing still. You know, and God knows; your brethren and sisters probably think they know. Whether they do or not, you have exerted over them an influence which has made them better or worse—they have been light or darkness to them.

The day, the year, yea life itself, for many of us is far spent. The time in which none of us can work will soon be here. Are we ready for it? How many are satisfied to let the record be closed just as it stands? How many feel that they have done all that they ought to have done,—what they could? Self-righteousness is common enough, too common; but the man who can see in his record no sins of omission or commission, no blots which he would like to have removed, is not often found. At heart we feel and know that no man—least of all ourselves—is entirely good; all have sinned and come short; and so we should like to make some changes, correct some mistakes, in our records before they are closed for good and all. Surely there is very great need of this.

The past is gone; the book is sealed; we can neither add to nor take from the things written in the book, be they good or bad. But infinite mercy gives us more than one opportunity to correct what has been done amiss. As long as there is life it is possible to turn from wrong to right, and from the road which leads to the pit to the one which leads to the glory and happiness of heaven. And so the shortcomings of the past year need not always stand against us. The future years, be they few or many,

can be so lived that the sins of the past will be blotted out and the life which has been a curse may be a blessing. We make the records and an infallible hand writes them down in the book. If we feel, as we can hardly help doing, that the past year has not been what it should, the great majority of us will have time and opportunity to do better. The record we make during the years as they come and go is of supreme importance to us. Well may we ask, "What of the year?" for we are soon cut off, and our eternity is decided by the answer. May the Lord so teach us to number our days that we may apply our hearts unto wisdom, for then we shall be able to answer the question without doubts or fears.



SPLENDID MISSION OPPORTUNITIES.

There are opportunities open to the local congregation to do missionary work that but few have taken advantage of. The effort of the individual member of the local congregation to win for Christ each individual sinner in that territory has not been put forth as it might have been. Trumbull wrote a book on "Individual Work for Individuals." He presents much material to show how to approach people upon the subject of religion without giving offense, aiming to interest, and finally to win them for Christ. If Christian people understood better how to approach others on the one subject of most vital interest to them, I believe there would be a better understanding about religion. I have known well informed Christian people to carry on conversation with non-professors about every subject imaginable,—political, neighborhood gossip, idle tales, foolishness, yarns, etc.—to the exclusion of things better and nobler, when those non-professors were anxious to be spoken to about their soul's salvation.

Nearly all of the personal work that is done among us is done by the pastor and the annual evangelist. And their work is almost wholly confined to the membership and the few others who come to the public services when the "new preacher" begins his meetings in the congregation. These methods are good and serve their purpose, but they do not reach the many unconverted in the community who are in sore need of salvation, who do not know that Jesus loves them.

A certain congregation, with which I am acquainted, has a territory about ten miles square, entirely in the rural district, and has a population of approximately 2,500. The Brethren church has a large and commodious church-house and a membership of 140. The average attendance at their Sunday school is seventy. In the territory there are five churchhouses and congregations of other denominations with a membership of less than 400 and an average attendance at their Sunday schools of less than 200. There are nearly 2,000 people outside of all churches. Allowing that there are as many others, more indirectly connected and interested one way or another with these various churches as there are directly connected with them, making in all 1,000, there are still 1,500 people in this small district wholly outside of religious influences. There are sections of country that may make a better religious showing and there are others that must be content with a poorer report. We have taken the above district because the facts are at hand. Much has been accomplished in this territory by the various religious influences in the past. The lives of godly men and women have told their story. It is appreciated. The condition is cited to show how near we are, geographically, to the real problem of home missions.

While the territory occupied by other denominations is mission field for the Brethren church, it is evident that there are at least many hundreds of people who have no church home, nor are they in any way whatever interested in any church. We should be glad indeed to preach to these hundreds of people and enroll them in our Sunday schools if only they would come. But never, no never, do they come to our services or those of any other church.

What is our duty to them? How reach them with the Gospel? Why do they not come? They can come to church if they want to? Yes! Yes! Interesting questions, these! A systematic canvass to the home of each individual by two or more volunteers, earnest, devoted Christians (young persons preferred) would do something toward answering these questions. That person going with a definite message of love delivered in person for Jesus Christ, as a testimony for the Lord, should be helpful to the one visited, and some written message should be left on departing. The call should be brief, pointed, loving, helpful, Christian. We say two or more because of the advantage of united labor, concerted action, and counsel. The advantage of counseling with others engaged in the same work will be keenly felt after some of the work has been done, and how best to follow up the work with succeeding visits.

The results from such work, though undertaken but few times, have been gratifying: The message delivered, the persons helped, the number brought to the Sunday school and church services, and the number finally brought to Christ. In an actual house-to-house visitation, one person was aroused and interested to every twenty visited. This

may seem to be small results, but if considered from the point of being the first canvass, it is large results.

We cannot expect sinners to come to saints to be told the way of life. We are glad when they do, but Jesus said, "Go" to them. There are things that may be used to attract them to the house of God that they may be taught the truth when there, but that does not satisfy the commandment: "Go out into the highways and hedges, and compel them to come in, that my house may be filled."

Jesus taught much by coming in personal touch with the individual. Paul did much Christian teaching to one individual at a time. The Lord told Philip to leave a fairly attended and very interesting and profitable meeting in Samaria and go a long way down a desert road to teach one lone man. And this one lone man had but recently left Jerusalem where there were many preachers of Christ. The greatest results follow personal work.

John Heckman



FROM VYARA, INDIA.

A week ago last Monday I hired a bullock cart to make a trip ten miles southeast from here towards the hills and jungles to a place called Bunder Pardo, where weekly the people from the surrounding country meet to buy and sell. The merchants from the various larger places come here, some of them from a distance of fifteen miles, to sell their wares and to gather up the grains and provisions of the people. It is only a small village situated among a lot of trees, most of which are the great tall toddy palm, from which a great amount of toddy is procured and sold to the people, netting to the government a handsome profit, a good share to the Pardo runner, while the poor native gets a ruined body in return. However I did not in my two visits to this place see so much drunkenness as I have seen many other places.

Our outfit consisted of a small medicine chest, a package of Gospels and tracts, and a small box of food. As we came up we noticed, close by, a large, spreading tree and made haste to get under its shelter. However, it was not long till we learned that it was thoroughly infested with cattle lice. We searched for another place where we might be close and escape the bites of the lice, but by this time all shady places were taken and we had to content ourselves as best we could. As a result our trip was not as profitable as it would have been otherwise. However, for the first time, we considered it a fair trial, enough to satisfy us that it would be a good place for weekly visits. We preached to quite a lot of people, attracted largely by the picture roll hanging to the back of the cart. At other times as best I could I gave out some simple remedies for the relieving of the aches and ills of the body. For a chair I had the soft side of a rough, faulty roof, and for a dispensing table the "old reliable" mother earth, always to be found and free for everybody to use.

This last Monday morning we got an earlier start and arrived in good time, procured a good place, leaving out of consideration that the fish sellers were right by. These are dried fish and to most of us are very repulsive and hard to bear, but for the sake of the gospel work we considered it well for us to be near at hand to them this time. For a time the people were shy, but as some of the patients of the former week came back and the rest saw what was going on they began to come too, and it was not so long till there was quite a crowd. After giving out to quite a number, I stopped and told them that now they should all listen and Natabhai would explain to them the meaning of the pictures at which they were so attentively looking. Natabhai had more life and spirit in his preaching this day than any other time I had been with him. He held them attentively for some twenty minutes, and then I began again to treat the cases that had come around, many of them now being from the more jungle peoples; some for fever, some for itch, others for ringworm, and so on running on through the catalogue of diseases, some of which I could not treat.

Those who had received medicine went out and told their friends, and soon they would come up pointing to this and that box or bottle as the medicine that they too wanted. Thus the few hours went by, preaching and giving of medicines alternately. We found it hard to keep count, but as near as we can tell we gave medicines to upwards of sixty and preached to some 150 or more. This is not such a large gathering here, but as we go oftener we will have more listeners unless the gospel story does not appeal to them. However, the medicine chest will be a drawing, giving a channel to their inner lives, and I believe that to go there when we can will be fruitful for the Master's cause. By three in the afternoon most of the people had left for their homes, some of them quite distant in the hills.

While we were out in the country work Flora was at home ministering to the needs of the people here. Wednesday while I was away she had more money than she could handle, several cases of burns coming which take considerable care and attention. Thus the work goes on, we trust to the glory of his name, and to the drawing of souls closer to the kingdom. Day by day we are enjoying our station and the work more and more, happy to be found in the Master's service.

A. W. Ross.

Vyara, Surat, India, Nov. 23.

"As cold water to a thirsty soul, so is good news from a far country."

Butte Valley.—There being about eighteen residents in Butte Valley, Northern California, it was thought advisable to organize for more effective work. On Dec. 9, 1914, C. Campbell presiding, Eld. E. M. Wolfe was chosen as our elder for one year. Bro. H. F. Maust was the writer church correspondent and Messenger agent. The California Butte Valley Land Company having submitted a proposition to donate an acre of ground and furnish all the material for a good, substantial church building, a committee was appointed, consisting of Brethren H. F. Maust, E. M. Wolfe and Jacob C. Funderburgh. Butte Valley church militant, and clerk, to designate this arm of the council was appointed for Jan. 5, to complete the work and business of the church.—Jacob C. Funderburgh, Mount Hebron, Cal., Dec. 10.

Oak Grove.—Eld. A. Hutchison came to our church Nov. 17 to engage in a series of meetings, which continued until Dec. 6, and gave us twenty-one sermons. The efforts of our invalid brother were greatly appreciated. A special collection of \$24.86 was lifted at the stated service. A special collection of \$1.00 was taken at the Thanksgiving services and sent as a donation to our home mission. The members convened in council Dec. 8 with Eld. G. S. Wine in charge. Sunday-school officers were elected, with J. S. Strang as superintendent. Some special arrangements were made for the coming March. Eld. which will be held at this place the coming March. 16.—Chas. Gillett ably filled the pulpit for us Dec. 9 and 16.—Bertha E. Wine, Laton, Cal., Dec. 17.

Pasadena church met in council Dec. 15, with Eld. A. W. Vaniman presiding. He was reelected for our overseer another year. Sunday-school officers were elected: superintendent, Sister Alice Vaniman, and assistant, C. Ed. Smith. Christian Workers' meeting, president, Bro. Edward Shepp; Sister Alice Vaniman was elected church correspondent—Fanny E. Light, 752 Hull St., Pasadena, Cal., Dec. 17.

South Los Angeles.—Dec. 2, our elder, Wm. Trostle, closed a three weeks' series of meetings. We appreciate Bro. Trostle's work among us and were made prouder. We assembled for council Dec. 14, our elder presiding. One letter was granted; two were received. We re-elected Wm. Trostle elder, Wm. Wertenbaker pastor, and elected Bro. Trostle secretary. We elected Bro. Frantz church Asn. correspondent. We expect to hold our first love feast in the near future. Officers of the Sunday school for 1907 were elected; the writer superintending. A. L. Davison, assistant. Sister Wertenbaker is training the children for the Christmas program.—Daisy B. Evans, R. F. D. No. 2, Los Angeles, Cal., Dec. 15.

First Grand Valley.—We met in council Dec. 15. Officers for the mission: Fox superintendent, J. G. Van Dyke assistant, Bro. Wm. Mohler was elected superintendent, assistant, Bro. Wm. Mohler was elected superintendent, assistant, Bro. Wm. Mohler was elected superintendent, assistant. The following brethren in the ministry were advanced to the eldership: D. M. Chick, J. E. Bryant and A. A. Weaver. Bro. Henry Brock held a two weeks' series of meetings. His preaching of the Word was inspiring and effective. His young people were baptized. Four of them were young men. Eld. D. M. Mohler will continue the meetings a week longer.—Anna L. Bryant, Grand Junction, Colo., Dec. 17.

Nezperce.—At the Thanksgiving services in the Nezperce church W. H. Lichty preached a very appropriate sermon, after which a collection was taken up which amounted to about \$66. A distribution will be made of same at next council meeting.—Wm. H. Lichty, Nezperce, Idaho, Dec. 13.

Weiser church met in council Dec. 15. Officers were elected; the writer superintendent, Bro. N. S. Gripe assistant, and Sister Stella Snyder president for Christian Workers' meeting. We had our communion Dec. 13, with thirty-three members surrounding the table. Bro. Felthouse officiated.—John W. Rodabaugh, R. F. D. No. 1, Box 24, Weiser, Idaho, Dec. 15.

Decatur church met in council Thanksgiving evening. In the absence of the elder, John Arnold, bro. S. Garber officiated. The members at this place are very anxious for a churchhouse, and a petition was gotten up and sent to the Okaw Brethren for approval, to get funds to build a house here in the city. The paper met and success there, and a committee was elected for that purpose. We have needed a house in the city for a long time. Our services are now being held at the corner of East Lealand and Warren streets. We would be glad to have members with us in our services.—Harvey G. Allen, 1655 E. Wood St., Decatur, Ill., Dec. 15.

Polo.—Thanksgiving services were held at the church with good attendance. Our offering of \$16.53, to be used in home missions, was collected. Dec. 2, Bro. J. G. Royce, began a series of Bible readings and revival sermons, closing Dec. 10. The interest and attendance were good. Bro. Royce and his wife were received by baptism and joined the church. The membership was greatly strengthened. Bro. Royce gave us some day meetings, consisting of Bible readings and talks on church and Sunday-school work, which were very helpful. Dec. 11, Bro. Royce held a church work, which was very successful. Bro. Heckman, presiding. Sunday school officers were elected for the coming year and other work completed. —D. A. Rowland, Polo, Ill., Dec. 18.

Salem.—Bro. Charles C. Gibson came to the Salem church Dec. 1 and began meetings on Sunday. Meetings continued for two weeks, when the weather would permit. He delivered sixteen sermons.—Jacob Hershberger, Salem, Ill., Dec. 18.

Salem, Ill., Dec. 18.
Sterling.—Our series of meetings began Dec. 2, but had to close Dec. 12, as Brother Flory was called home by the very serious illness of one of his children. Interest and attendance were very good and we feel that the members derived much spiritual benefit. We hope to have Brother Flory with us again some time. We re-

ceived two members by letter. Bro. E. M. Cobb preached for us Sunday evening, Dec. 16. We are glad to report an increased attendance and interest in our Sunday school and Christian Workers' service.—Bertha G. Dutcher, 309 6th Ave., Sterling, Ill., Dec. 20.

Beaver Creek congregation met in council Dec. 15, Eld. D. Dilling presiding. One was received by letter. Eld. Dilling preached three interesting sermons.—Hester Alexander, R. R. 2, Francesville, Ind., Dec. 17.

Bremen.—We had a spiritual Thanksgiving feast given by Bro. Henry Wysong. A Thanksgiving offering was taken up, which amounted to \$9.14. The church decided to send \$5 for foreign missions. We met in council Dec. 15; our elder, John S. Kauffman, presiding. Two letters of membership were received.—Jesse G. Bollman, R. R. 3, Nannance, Ind., Dec. 17. Thanksgiving day.

Buck Creek congregation met on Thanksgiving day. After a sermon by Eld. D. H. Replogle a collection was taken for the Brooklyn meetinghouse, amounting to \$5.25. A series of meetings commenced Dec. 1. Bro. J. W. Fidler came Dec. 3 and continued until Dec. 11, when he was called home to preach a funeral. He could not return to continue the meeting. The church was strengthened.—Phebe E. Teeter, R. F. D. 2, Mooreland, Ind., Dec. 17.

Clear Creek church met in council Dec. 19, with Bro. Dorsey Hodgden moderator. Five letters were granted. We decided to hold an election for two deacons. Bro. Samuel Z. Smith and wife came to us Dec. 1 and remained until the evening of Dec. 17. Bro. Smith was called home twice to preach funerals during our meetings. We have been encouraged.—B. F. Emley, R. F. D. 2, Roanoke, Ind., Dec. 19.

Howard church met in council Dec. 15, Eld. Houk presiding. Officers were elected for the coming year. Six letters of membership were received.—Ida A. Brubaker, Kappa, Ind., Dec. 16.

Lower Fall Creek congregation met in council Dec. 15. Eld. John McCarty had charge of the meeting. Bro. O. D. Foster has promised to preach for us Dec. 23, and perhaps longer. Jan. 12, Bro. Henry Fadel will begin a series of meetings at this place.—Laura Chamberlin, R. R. 12, Anderson, Ind., Dec. 17.

12. Anderson, Ind., Dec. 17.

Maple Grove church met in council Dec. 15, our elder, Elmore Presiding. A number of neighboring ministers were present, aiding in our work. We reorganized the Sunday school, Bro. Frank Neff keeping the office of superintendent; reorganization of Christian Workers' meeting, the writer being chosen president. Three letters of membership were granted and one received. Bro. Charles Neff was chosen as our minister.—Clara E. Stoud.

Dec. 17. Council Dec. 15 Eld. D. B. Gar

Chapel, New Paris, Ind., Dec. 17. D. B. Garber, Markle church met in council Dec. 15, Eld. D. B. Garber presiding. Two letters of membership were given and two, an aged brother and his wife, who had identified themselves with the Progressive Brethren at the time of the division, were received. Sunday-school superintendent D. H. Brumbaugh was elected. Bro. Funderburg assistant. Bro. Daniel Funderburg was elected agent for the Brethren publications. Arrangements were made to secure a minister to assist in a series of meetings next winter. We now have in progress a series of meetings, the undersigned is doing the preaching. We have been preaching since Dec. 8, having good interest and attendance.—D. B. Garber, Markle, Ind., Dec. 17.

Sidney.—Bro. Daniel Wysong has been with us conducting a series of meetings at our east house. The meetings began Thanksgiving evening, lasting till Dec. 16. Twenty-one excellent servants were delivered. One day service was held. Two precious souls consecrated their lives to him who died for them. These were out of the Sunday school. Bro. Wysong performed his duty with high success. A bit of affliction and we most sincerely appreciate his efforts.—Quinter L. Brower, R. F. D., Sidney, Ind., Dec. 17.

South Bend congregation, corner Miami St. and Indiana Ave., met in council Dec. 15, with Eld. H. W. Kreighbaum presiding. Officers received. Officers were elect-

South Bend, Ind., Dec. 15, with Eld. H. W. Kreighbaum, president. One letter was received. Officers were elected. Sister Bertha Snyder was elected missionary secretary for three years. Bro. Dorsey Hodgden was booked for a series of meetings at this place, beginning the latter part of January. Since our last writing one young man was baptized. Seeing a call through the Messenger for clothing from Sister Katie Broadwater, of Chicago, the sisters of this church met at the home of Sister John Smith, Dec. 11, to prepare a box for the clothing to be sent. The sisters handed useful articles of clothing to be sent. The sisters of this congregation expect to organize a Sisters' Aid Society at the beginning of the new year.—Louie Good Austin, 1315 Vista Ave., South Bend, Ind., Dec. 15.

Pleasant Valley congregation met in council Dec. 8 at the home of Bro. George Markley. Bro. J. L. Thomas presided. One letter of membership was read. Officers were elected for the coming year; Bro. Thomas Pendleton solicitor, the writer for clerk and Messenger correspondent. We will begin a series of meetings Dec. 15 at Pleasant Valley schoolhouse, conducted by the home ministry.—J. M. Markley, Mounds, Ind. Ter., Dec. 13

Coon River church met in council Dec. 14, with Elders F. M. Wheeler and J. Q. Goughnour assisting. Considerable important business was disposed of in a fraternal spirit. Bro. L. D. Bosserman is conducting a series of meetings at Yale, with growing interest.—J. D. Haughton, Pandora, Iowa, Dec. 17.

Coon River church met in regular council Dec. 14. Elders F. M. Wheeler and J. Q. Goughnour were with us. Sunday-school officers, solicitors, and a committee to arrange for a series of meetings were chosen. Eld. L. D. Bosselman is holding a series of meetings at Yale with a growing interest. Eld. D. E. Brubaker preached at the panora house Sunday morning and evening. Ag. the veteran minister was agreeably surprised and kindly reminded of the appreciation of his humble efforts by a good brethren, sisters and friends in the presentation of a good substantial fur overcoat, which caused a warm feeling in his soul as well as on his body. He engaged a load of corn of a good deacon brother. When it was delivered and he went to pay for it he was told, "It is paid for." These and many other tokens of love shown this aged

couple in their declining years are as golden sunshine in the evening.—J. D. Haughtelin, Panora, Iowa, Dec. 20.

Curlew.—Our elder, W. H. Pyle, came to our council and conducted the work. On Sunday the elder gave two good sermons to an appreciative audience.—E. C. Whitmer, Curlew, Iowa, Dec. 7.

Maple Valley congregation met for worship at 11 A. M. on Thanksgiving, and after a sermon by Bro. Chas. E. Delp a collection was taken for world-wide missions, which resulted in \$8.05. The following Sunday we also took up a collection for the Children's Home Society, which resulted in \$8. Dec. 8 we met for council, with our elder, Bro. Jesse Rolston, presiding. We reorganized our church school. Bro. Walter Le Baron was reelected superintendent, with Bro. Wm. Koyer and Sister M. Henneke assistants. Dec. 2 Bro. J. C. Filbrun began a series of meetings at this place and continued until Dec. 16, preaching eighteen sermons. Bro. Filbrun labored earnestly—Ada S. Delp, R. F. D. No. 3, Aurelia, Iowa, Dec. 17.

North English.—I came here and began meetings Dec. 2. Last evening two young sisters made the good choice. We have intended to close our meetings last evening, but as those two sisters came forward and the strong pleadings of the brethren and sisters we decided to stay and continue the meetings indefinitely. Our work in Ottumwa is moving along nicely, in interest and attendance. We expect Bro. C. S. Garber, of St. Joseph, Mo., Jan. 13. We have been with us in a series of meetings. We have received a bundle of clothing and some money from the Aid Society of the North English church, for which we are grateful.—C. E. Wolf, 223 S. Moore St., South Ottumwa, Iowa, Dec. 18.

Morrill—Sunday night, Dec. 9, closed our three weeks' series of meetings, conducted by Bro. Zimmerman. The members have been greatly strengthened. Saturday evening service was held at the home of Bro. Zimmerman, and drew a large number of brethren and sisters. The Lord's table here and adjoining churches supplied an excellent sermon by Bro. Zimmerman. The collection was taken for the poor which amounted to twenty-six dollars. Yesterday afternoon Bro. Zimmerman was elected to the office of secretary of our council. The Sunday-school officers were elected for the coming year. Bro. Morrill, Kans. Dec. 13 superintendent.—Minnie Meyers, Aux. wr. had services by

Prairie View.—Thanksgiving day we had our services by Bro. John Crist. A collection was taken which amounted to a little more than three dollars, and when Saturday fol-
lowing Thanksgiving a few of our members met at the home of Bro. John Roesch's, where the previous arrangements had been made, and this makes six now from the place
ceived by baptism. This makes six now from the place where we have meetings, about twelve miles east of the church. The Brethren have meetings there once a month.
Roesch, Friend, Kans., Dec. 12.

Baltimore.—We can use cast-off or new clothing of all kinds, also provisions, as there are lots of poor and needy in our midst. Two of our girls are going to unite with the church in the near future. These will be the only girls that have ever come; there have been a number of boys, and adults of both sexes—James T. Quinlan, 12 W. Camden St., Baltimore, Md., Dec. 12.

Brownsville.—Dec. 4, Bro. C. D. Bonsack began a series of meetings at the Brownsville church and continued until Dec. 17. He gave us a series of inspiring sermons. Two precious souls were buried with Christ in baptism.—
W. Kautzel Ganland, Md., Dec. 18.

Brownsville.—Bro. Harvey Martin commenced a series of meetings in Brownsville congregation at Pleasant View meetinghouse, Nov. 17, continuing until the evening of Dec. 2, preaching twenty sermons. Some because of opposition could not unite with us.—Mrs. J. S. Bowls, Burdettville, Md., Dec. 18.

Long Meadow.—Our series of meetings began Nov. 25 and lasted two weeks. Bro. J. O. Butterbaugh gave us a series of interesting and soul-inspiring lessons. He also gave us some valuable Thanksgiving thoughts.—D. R. Petre, R. F. D. 6, Hagerstown, Md., Dec. 17.

Fairview congregation met in council Dec. 15, with our elder in charge. We reorganized our Sunday school for the next six months; Bro. Nathan McKinny superintendent. We granted six letters of membership.—C. W. Stutzman, Blissfield, Mich., Dec. 15.

Middleton.—The series of meetings recently held by Eld. J. C. Murray in the New Haven church, Mich., are remembered by those who attended them. Our communion on Thanksgiving evening was very enjoyable. Session of ministers from adjoining congregations aided in the services, with Bro. Murray officiating.—J. W. Chambers, Middleton, Mich., Dec. 16.

Notice.—To the churches of Michigan: As there has been some expense incurred by elders doing committee work in some of our churches and it was decided that a part of their expenses should be paid out of the district treasury, if any of the churches are prepared to pay in a treasury, all of their apportionment to the district treasury, it will be acceptable so that these expenses may be paid, and others as they are incurred.—Peter B. Messner, Balke, Odessa, Mich., Dec. 14.

Vestaburg (Crystal church).—Our series of meetings, beginning Dec. 2, consisting of nineteen excellent sermons, conducted by Eld. L. F. Rairigh, closed Dec. 16, with five added to the church on the 15th. Sister and four brethren, all heads of families, were added. Geo. E. Stone was also with us two evenings, and one day to assist with the services. Baptismal services Saturday, conducted by Bro. Samuel Bollinger, our resident minister. All were spiritually uplifted.—Lottie Bollinger, Vestaburg, Mich., Dec. 17.

Root River church met in council Dec. 14. One letter was granted and one received. We reorganized our Sunday school for the next six months; Bro. John Ogg superintendent and Bro. J. W. Broadwater superintendent of the primary department. Dec. 15, we surrounded the Lord's table. There were no visiting members present. Bro. J. F. Souders officiated.—Ella M. Ogg, Preston, Minn., Dec. 18.

NEBRASKA.
South Beatrice church met in council Dec. 15. Our
elder, James Gish, presided. Bro. William Fry was elect-

Brambrugh.
Discussion. Saturday evening, Jan. 26, 7:30 P. M.—"Results"—F. F. Hoelscher.
Brambrugh.
Discussion. Saturday evening, Jan. 26, 8:15 P. M.—"The Benefits of a Normal Class"—T. T. Myers.
Discussion. Saturday morning, Jan. 27, 10:30 A. M.—"The Value of Systematic Bible Study"—S. Long.
Brambrugh.
Discussion. Sunday, Jan. 27, 9:00 P. M.—"Training of the Teacher for Religious Instruction"—M. G. Brambrugh.
Brambrugh.
Tea. The expense for room and board for the shorter term, ten days, is \$1.00 per person; for the longer term, ten weeks, \$2.00 per person. The expense for room and board for the shorter term, ten days, is 20 cents for single meals and 30 cents for double meals.
Brambrugh.
Committee. The Normal School Institute Program: William Long, Chairman; Walter Long, Ardrie Will.

NOTES FROM JALALPOR.

About a month ago, Oct. 6, was the fiftieth anniversary of the Novsari high school. In this school are to be found about 250 boys who study English. These are for the most part Parsees. The school had formerly been private and for Parsees only. A few years ago it was turned over and to the government and was opened for all classes, to prepare boys for government positions as well as for college. To the above celebration we were invited. Hundreds of Parsees were assembled. The high school grounds were nicely cleaned and seats and foliage and flowers made everything pleasant and attractive for all. As leading Parsees of Novsari and other communities appeared, there was general clapping of hands. We almost forgot we were among only Parsees. Order was called and a speech made, after which hundreds of prizes in the form of books, pictures, cups, medals, etc., were given to successful boys and girls who had written essays to meet the required standards. The subjects of essays pertained to the Parsee religion.

At night prayer was to be made to God and thanks rendered for his goodness to the community thus far and for suffering so much good to result from the high school. About 900 cups, glass cups, were partly filled with various colored water over which oil was poured. In these cotton strings were placed and lighted, and a prettier building or scene you could scarcely imagine. It reminded one of the Pan-American at Buffalo—on a smaller scale. Being as I am a foreigner, I was not allowed to sit in the company while prayers were offered. The first assistant master took me upstairs in the building. Several dozen priests sat me barefoot on cloth spread on the ground. The ones who sat near the sacred fire put cloth over their mouths lest in their bowing and prostrations and praying they spit on the fire and its holiness be defiled. All the priests bowed and prayed at the same time. Parsees sat around, some quiet and others talking; but not one in a hundred understanding a word of the prayers, for they were praying in the sacred language of the Zend-Avesta. What a form and mockery! What else could we think? The Parsee masters, though B. A. students, could not understand the priests. Then how shall we suppose the more ignorant got any good out of it? Moreover, the assistant master told me that he says his prayers daily in the sacred language, and out of the book, but that what he prays for he does not know. Surely five words spoken with the understanding are better than ten thousand spoken in an unknown tongue. Moreover, he said that until the present moment among them it has so happened that when a boy failed in his studies he would at once join the priest class, with result that the ones who ought to be teachers are among the most ignorant. But at present that community is greatly stirred. Many are becoming Theosophists. But above all the priest class are fast being educated.

Several weeks ago we were in Bombay. Hosts of boys in uniform were to be seen on every side. On inquiry we learned that they were American boys and that four large American cruisers were in the harbor. Next morning we went to the landing and found boys coming from and going to their boats by the boat loads. Some were sober, the vast majority; but how many were drunk! I talked with a number, telling them I also am an American and how ashamed I was to see them drunk. One sober fellow told me that it would make a preacher swear to live on such a crowded boat with such boys. None are Christian, he said; or if so, they are not Christian long after getting on the cruiser. I talked to another who was so drunk he could scarcely stand up. He had given a coachman money to go and bring him a bottle of whiskey. Of course the coachman never turned up. This boy told me he was a Christian, naming the denomination. Moreover, he said, "I have good parents and brothers and sisters, and I could make three dollars every day at home; but after I make it I had better throw it to the stones, else I go and get drunk off it. I can't leave the stuff alone, and so I shall soon die and be out of the world. I am a good sort of fellow but for liquor; and I don't believe in drinking much of the stuff, but don't think moderate drinking hurtful or to be condemned." Never was my heart heavier, and never did I wish something might be done for the salvation of our sailor boys that thereby they might be saved and the honor of the flag preserved.

Before closing these notes I cannot refrain from adding several clippings. A traveler asked a Chinaman if he had ever read the Gospel. "No," he said, "but I have seen it; for a man who was the terror of his neighborhood, with his curses and violent temper, who was an opium smoker, a criminal, and as dangerous as a wild animal, whom the religion of Jesus made gentle and good, and who has left off his opium, him I know. I have not read the Gospel, but I have seen it, and it is good." Have we really been born again? If so, people will know it, for it must appear in our different conduct. The hulk of city cannot be hid.

The following is American sentiment: "No child is born a heathen. Heathenism is not born, it is made. Heathenism is made by bad environments and false teaching. A child born in a heathen country and brought up in this country would be as likely to become a Christian as any of our children. A child born here and brought up in heathenism would surely be a heathen. Heathenism is not

born, it is made. It is made by a want of the Scriptures, together with all that goes with them—the ministers, the church, and the manifold means of grace. We are responsible, therefore, for the continuance of heathenism" up to the measure of our ability to relieve the situation, and Jesus is the Judge of our ability. "It is accepted" and expected "according to that a man hath, and not according to that he hath not."

Behold the Mohammedan's zeal! How often have I urged upon certain of our native brethren here to imitate the zeal of the Mohammedan? What strides the Moslems are making! And the cause? Every Mohammedan is a soul(?)-winner. "The chief propagators of Islam in Africa are the Moslem traders who push their doctrines with their goods, and use their social contact to enlarge the sphere of their religion. In some measure they remind us of the first three centuries of Christian missions, the most strenuous and fruitful in the history of the church, from which no name of a professional missionary has come down to us." Let every reader ponder: Am I doing what I can for Jesus? Cursed is the man who buries his talents in a napkin. And am I doing wrong in asking every reader to reread Bro. H. B. B.'s editorial of October 13? In the light of eternity, in the light of the fact that the "lost" to "really saved" (?) are as fourteen to one, and so doomed to endless night, each one may well ask, "How shall I from henceforth spend and be spent?" I. S. Long.

Jalalpor, Surat, India, Nov. 15.

FROM BROTHER HOLSINGER.

Possibly a little account of my present teaching tour might be interesting to some, for it has been considerably over a year since I have written anything. My health was such that I have taught but four classes since January 1. I am happy to say that my health has wonderfully improved during the past few months and I am standing the work of teaching quite as well as ever.

Oct. 24 I left my home at Bridgewater, Va., and during the month of October I had the privilege of teaching at Astoria, Ill., the largest class and longest in point of number of lessons given, that it has yet been my privilege to teach. There were considerably over one hundred and thirty in attendance. We had some bad weather and muddy roads to prevent some from attending regularly, but the interest was most excellent throughout the thirty lessons given. The class was talented and showed fine progress, and it was a great pleasure to be amongst such a music-loving people.

Bro. S. G. Bucher and wife deserve special mention for their successful management of the affairs of the class, and for kindness shown me while being entertained by them during the school. If I could always receive the same generous encouragement at all times as I received while at Astoria I would hardly be inclined towards considering seriously the advisability of going into some other business. But it is, to say the least, not a little discouraging to hear some persons comment on the price asked for a term of lessons by saying it is too high. Such persons certainly never consider the value to them of my more than thirty years of experience in teaching, or the expenses incurred by studying and taking lessons from the very best and most experienced teachers of the land, the dangers, discomforts, exposure, expense of travel, denial of home comforts, sickness, enforced idleness during certain months of the year, and the fact that no one could stand the strain of constant teaching the whole year, providing for a family and perhaps spending but a few weeks in his own home. If they did, they certainly would say it ought to be just double what the price is for a term of lessons.

Then, how much good does a well-conducted class do to a community, a church? Can you estimate it in dollars and cents? Yet it appears some one must do it at a sacrifice or it must remain undone.

At present I am teaching a class at Laplace, Ill., and am being entertained in the pleasant family of Eld. S. S. Miller. We have an interesting class here, though not so large as at Astoria.

From here I go to Cerro Gordo, if the Lord will, and will begin there Christmas week and continue for a term of eighteen lessons. Other places have made calls for later dates, which I hope to be able to fill.

May the Lord bless the musical interests of the church and awaken us to the true sense of our duties and privileges.

Laplace, Ill., Dec. 12.

HOW ELDER HAWBAKER DIED.

We met in council Dec. 1, Eld. S. M. Smith, of the Thornapple church presiding, assisted by Eld. A. W. Hawbaker, of the Lakeview congregation, near Copemish, Mich. Much business came before the meeting, all being disposed of in a spirit of love and kindness. A choice was held for a deacon, and Bro. W. E. Young was chosen, after which he and his wife were duly installed. Bro. Hawbaker conducted the installation services. Two letters were granted. Bro. Smith tendered his resignation as elder, which was accepted. Bro. S. Younce was chosen elder in his place. A vote of thanks was extended to Bro.

Smith for his kind care over the church, also to Bro. Hawbaker, not only for his help on this day, but for his help and wise counsel in times past. For two years he was our elder, and often met with us since his resignation, two years ago, laboring with Bro. Smith for the good of the church at this place.

In the evening Bro. Hawbaker preached one of his helpful sermons. After services he went to the home of Bro. Henry Teegarden, a distance of three miles, coming to the church with them Sunday morning. While with them he seemed to be in his usual health, talking with the family till after one o'clock that night. Bro. J. R. Stutsman preached on Sunday morning, and Bro. Hawbaker preached again in the evening, taking for his text, 1 Cor. 3: 9, "We are laborers together with God." Although his remarks were brief he spoke in his usual quiet, earnest manner.

He offered no complaint during his sermon or not feeling well, only when he bade the writer good-bye, he said his back hurt him so that he could scarcely stand.

He went to the home of Elder Younce, and talked with them until quite late, retiring at eleven o'clock, but said nothing to any of them of being ill. About two o'clock he called Bro. Younce, asking if he had anything that was good for misery in the bowels. He was given some simple home remedies. Bro. Smith left on the ten o'clock train, and Bro. Hawbaker spoke of leaving at three o'clock, as both were to attend a council at the Riverside church.

When Bro. Smith left he said, "Farewell," and Bro. Hawbaker replied, "Till we meet again." About two o'clock he grew worse and a doctor was called, but all that human power could do for him was of no avail. He asked to be anointed, saying he thought that was for the healing of the body as well as the soul. But before preparations could be made for the anointing the spirit of our brother had returned to the God who gave it. He died about seven o'clock in the evening of Dec. 3. His wife was telegraphed for immediately, and she and her eldest son arrived the next night at midnight.

After a short service at the home of Elder Younce, the body was taken to Petoskey and shipped to his home near Copemish, accompanied by Sister Hawbaker and son. In his remarks as to Bro. Hawbaker's illness, Bro. Younce said, "Although his suffering was intense, the smile which rested on our brother's face even in death never left his face; no word of complaint ever crossed his lips, nor was there one word of regret because his loved ones were not with him. He seemed resigned to the will of God."

Rose Teegarden.

R. F. D. No. 3, Box 36, Petoskey, Mich., Dec. 10.

FROM DIXON, ILL.

As the closing days of the year come to us we are made to look back over the past with the view of studying the work done to see if we have made any advancement during the year.

In thinking over the different lines of work we have tried to carry on at this place, we have been especially impressed with that of the industrial work with the girls. As we review what we have tried to accomplish with these girls, our minds are carried back a little over two years to the time when we had our first meeting. It was with some "fear and trembling" that we planned the beginning, for having never had any experience in work of this kind we felt very helpless. But through the kindness of some of the experienced workers we received words of encouragement and help as to methods of work.

At our first meeting we had eight girls. As time went on others were brought into the class, so that we have had as high as fifty-five enrolled at one time. There are some who drop out and others take their place, and in that way we have had in the class during the two years one hundred and four girls, representing eighty-six homes. In these homes we have been very kindly received and in some of them have called many times.

It has been our custom at each meeting to devote one-half hour to some form of Bible study. Although we have had quite a number from Catholic homes, yet with but one exception we have met with no opposition to our teaching. One mother sent word with her little girl that she felt it would be wrong for her to take part when we repeated the Lord's prayer together.

This is a work we find exceedingly interesting and enjoy very much. We pray the Lord may bless our efforts for good in this direction, so that the seed sown may some day yield a bountiful harvest.

Eva L. Trostle.

Dixon, Ill., Dec. 17.

PARSONS, KANSAS.

On Thanksgiving day the Christian Workers of South-eastern Kansas met at this place for an all-day meeting. A well-prepared program was arranged and rendered. The delegates were present from all over the district. The organization resulted with Bro. W. H. Price, of Mont Ida, moderator; Sister W. H. Price, writing clerk; Bro. P. D. Neher, of Osage, reading clerk, to hold office for one year. This meeting was a source of much enjoyment, and new inspirations were carried home by the delegates.

In the evening a special temperance subject was studied, followed by an excellent discourse by Eld. E. D. Root, of Fredonia. We are expecting a sister from Fredonia to commence the mission work here this week.

On Saturday evening following, our regular quarterly business was transacted. Eld. E. D. Root and wife were with us, and other visitors, who remained until after Sunday. The Sunday-school officers were elected for one year, with Bro. W. H. Franklin superintendent. The Christian Workers' society was reorganized with the writer as president. Sister Julia Cornelius was elected as solicitor for the Orphans' Home society. On Sunday, Dec. 8, Bro. Joseph Neher, wife and daughter, of Nampa, Idaho, were with us. Bro. Neher gave us two good sermons during his stay here. He has been engaged in evangelistic work for some time in Oklahoma.

Ma Belle Murray.

2522 Stevens Ave., Parsons, Kans., Dec. 10.

THIRD ANNUAL SUNDAY SCHOOL MEETING OF THE MISSOURI DISTRICT OF MISSOURI.

The meeting was held at the Prairie View church, in Morgan county. Only two members of the committee were present and sixteen visitors from neighboring churches were in attendance. It was noticed, however, that no elders were among the number.

On the evening preceding the meeting Bro. Oscar Wagner ably discoursed on the subject, "The Study of God's Word." The importance of a thorough knowledge of God's Word to the Sunday-school worker was especially dwelt upon. The program was so thoroughly interesting from beginning to end that we forbore to mention any one certain point, but let it suffice to speak generally and say that all manifested a deep interest in the work, and showed that they had been doing some deep thinking, which, we hope, will result in great good, as it is shown by the report of the district Sunday-school secretary, Bro. James Mohler, that there is yet much room for improvement.

Our secretary has spared neither time nor labor during the past year, and we hope with his talent and energy to lead the Sunday-school workers of this district and with the guidance of the Holy Spirit to yet alleviate the conditions in this part of the State.

The sermon in the evening on the subject, "Press Forward," by Bro. Jesse Mohler, was highly appreciated by the Sunday-school workers. So let us all press forward in that greatest of all works, the Sunday school. Let us "feed the lambs" and pray God that many may be brought into the church in due time. Ada Kircher.

Harrisonville, Mo., Dec. 10.

BOONE COUNTY, ARK.

One year ago the 25th of last October, Bro. Christian Holdeman and the writer were instructed by the district meeting of Southern Missouri and Northern Arkansas to visit the Pilot Knob church, Ark., and see after their wants. We arrived the 20th and began meetings, continuing each night for one week; preached on Sunday at 11 A. M., and convened in council one evening, at which time an election was held for a minister, resulting in the choice of two. One was installed, and the writer was chosen as elder.

Nov. 24, this year, I started to pay them another visit. The evening of arrival being Saturday, it had been announced for preaching on Sunday, at 11 A. M., with continued meetings. Bro. Christian Holdeman came to assist in the work. On Dec. 1 we participated, with the brethren and sisters, in a love feast. It was a most enjoyable one. Twelve surrounded the Lord's table, the writer officiating. The day following we ordained Bro. M. V. Price to the elder's office. The meetings closed Dec. 2. There were no accessions, but we think there are some not far from the kingdom. Bro. Holdeman went from there to Eureka Springs, same state, and held some meetings for a few members who live there.

Henry Sunderland.

Carthage, Mo., Dec. 17.

FROM BRONSON, MICH.

Dec. 9 was a day of much joy, long to be remembered by the English Prairie church, and more so by those that live here, as our churchhouse is about twelve miles from the English Prairie house. For thirty years, or upward, those brethren and sisters would go there to worship, Brother and Sister Shisler living here all those years. Bro. J. W. Felthouse, learning that we wanted to move to some isolated place, informed the sister, and by her untiring effort we are here in the Master's work. We now have a very neat and commodious house of worship, 28x48 feet, with provisions for Sunday-school classes. The dedication services were conducted by Bro. L. H. Eby. Bro. Perry McKimney, learning of our services through the Messenger, was also present. It is now two years since we came here; we are pleased with our country. Our invitation to those who want to change location is, Come this way!

W. Hardman.

Bronson, Mich., Dec. 17.

MATRIMONIAL

"What therefore God has joined together, let not man put asunder."

Marriage notices should be accompanied by 50 cents

Bowman-Beghly.—At the bride's residence, by the undersigned, Dec. 12, 1906, Philip T. Bowman and Emma Beghly, both of Accident, Md. J. C. Beahm.

Gault-Protzman.—Nov. 4, 1906, at the home of and by the writer Bro. Aaron Gault, of Bowbells, N. Dak., and Sister Mae Protzman, of Cerrigord, Ill. J. S. Culp.

Ressler-Hess.—At the home of the bride's parents, in Waynesboro, Pa., Nov. 29, 1906, by the undersigned, Bro. A. H. Ressler, of Huntingdon, Pa., and Sister A. Gertrude Hess, of Waynesboro, Pa. T. T. Myers.

Workman-Wander.—By the undersigned, at the bride's home on Thanksgiving evening, Bro. Howard S. Workman, principal of the high school of Jewett, Ohio, and Miss Ida Wander, of Danville, Ohio. C. J. Workman.

FALLEN ASLEEP

Blessed are the dead which die in the Lord."

Death notices of children under five years not published.

Cleaver.—Bro. John H., died Dec. 5, 1906, at his late residence in Ambler, Pa., of typhoid fever in his 53d year. He leaves a widow, Bro. Cleaver with his wife united with the Brethren church at Abilene, Kans., several years ago. The deceased participated in the late love feast services at Upper Dublin, then in the enjoyment of perfect health. Funeral services by the writer from 2 Cor. 5: 1.

B. F. Kittinger.

Denlinger.—Sister Anna, nee Christian, born in Montgomery county, Ohio, died Dec. 1, 1906, at her home in Trotwood, Ohio, aged 68 years, 6 months and 24 days. She was married to John W. Denlinger, Feb. 18, 1858. To them were born four sons and six daughters, all of whom, with their father, remain. September, 1864, she and her husband, united with the Brethren church. For more than forty-two years she was a faithful worker in the Master's cause, and lived to see most of her children and many of her grandchildren give their hearts to the Lord.

Sarah E. Mumich.

Dunlap.—Sister Priscilla, nee Ebi, born in Stark county, Ohio, died at her home in Argos, in the Walnut church, Marshall county, Ind., Nov. 20, 1906, aged 65 years, 1 month and 10 days. She united with the Brethren church when about twenty-two years of age. She went to Indiana in 1866; married Alexander Dunlap, Dec. 25, 1866. To this union were born four sons. She leaves an aged husband, four sons, eight brothers and three sisters. Services by Bro. Wright.

Dick.—Clarence E., son of John and Sister Clara Dick, died near Ore Hill, in the bounds of the Roaring Spring church, Pa., Dec. 11, 1906, aged 18 years, 5 months and 23 days. He was sick but a short time, with the grippe. Funeral service conducted by Eld. F. C. Dively of the Brethren church, assisted by Eld. Isaac Stern of the River Brethren. He leaves father, mother, brothers and sisters.

D. S. Replogle.

Ditch.—Sister Mary Magdalene, born in Mahoning county, Ohio, died in Goshen, Ind., Dec. 10, 1906, aged 81 years, 8 months and 1 day. One son survives her. She was a faithful member of the church thirty years. Funeral service conducted by the writer at the Pine Creek church.

I. D. Parker.

Fouts.—Isaac, born in Preble county, Ohio, died at North Manchester, Ind., where he had gone to visit his son John, Dec. 10, 1906, aged 72 years, 10 months and 27 days. He was united in marriage to Drana Fouts, Jan. 7, 1838. To this union were born four children. He leaves four children, two brothers and two sisters. His wife died July 19, 1895. This father and mother united with the German Baptist Brethren church in 1860 and lived true to the faith. His church home was the Mexico church, Miami county, Ind., where he was brought and laid beside his companion. Funeral conducted by Eld. Frank Fisher, assisted by Eld. Irvin Fisher and Silas Fisher.

John D. Arnest.

Grove.—Sister Susan, died very suddenly Nov. 20, 1906, at the home of Bro. Wm. Ritchey, Bedford county, Pennsylvania, in the house where she was born and raised to womanhood, aged 59 years, 2 months and 9 days. Sister Grove was a daughter of the late Eld. Andrew and Rosan Snowberger. She was twice married. Both her husbands, one son and one daughter preceded her in death. One son, four daughters and five sisters survive. She was a faithful member of the Brethren church for many years. The remains were taken to her home near Clearville, Pa., where the funeral services were conducted by Bro. J. B. Fluck and Bro. S. Ritchey at the Union church. Interment in the nearby cemetery.

Fannie Amick.

Harnish.—Bro. Albert, died Dec. 12, 1906, at Latimore, Adams Co., Pa., of cancer of the rectum, aged 54 years. Bro. Harnish was a deacon, and lived a life beyond reproach. He leaves a wife (a sister) and one son, Eld. C. L. Baker preached at the house after which the funeral proceeded to the Marsh Creek church, close to Gettysburg, where further services were held by the Brethren of the Marsh Creek congregation.

Margie V. Wrights.

Harvey.—Sister Hannah, nee Wine, wife of Eld. Wm. Harvey, died at her home near Jasper, Mo., Nov. 29, 1906, of dropsy, aged 73 years, 3 months and 6 days. She was born in Rockingham county, Virginia. At the age of three years she moved with her parents to Allen county, Ohio. She was married to Wm. Harvey, March 23, 1854. To this union were born ten children, of whom eight with her husband survive. In 1854 they moved to Keokuk county, Iowa, and were charter members of the English River church. In 1869 they moved to Jasper county, Missouri. Services by Eld. George Barnhart. Interment in Dry Fork cemetery.

Annie A. Wampler.

Hyre.—Martha J., nee Davis, wife of John Hyre, born in near Dayton, Ohio, Oct. 13, 1906, aged 74 years, 1 month and 23 days. He united with the Brethren church in 1899, in which he lived faithful. Funeral services conducted by Eld. L. A. Bookwalter, assisted by the writer and Mr. Snyder.

Chas. A. Bame.

Hyre.—Martha J., nee Davis, wife of John Hyre, born in Delaware county, Indiana, died Nov. 21, 1906, near Dayton, Ohio, aged 70 years, 10 months and 22 days. She was received into the Brethren church in 1857, in which she remained faithful. She passed away just thirty-nine days after husband's demise, and being in critical health never knew of his death till in the other world. Her mother married her extended over a period of forty years. Her mother was blessed by three sons and two daughters, all of whom survive. Funeral services by the writer, assisted by Messrs. J. J. Cobill and Snyder.

Chas. A. Bame.

Leedy.—Bro. Jesse D., died Dec. 8, 1906, at his home near Lima, Ohio, aged 21 years, 9 months and 14 days. He was united with the Brethren church about seven years ago. He was married to Bertie A. Swartz, Feb. 23, 1905. His wife, child, mother, three brothers and five sisters survive him. Funeral at Sugar Creek church, conducted by Eld. Samuel Driver, assisted by Moses Brenneman of the Mennonite church.

J. W. Driver.

Lichtler.—Reulath Ethel, of Toms Brook, Va., died Feb. 4, 1906, aged 9 years, 8 months and 28 days.

Archie C. Lichtler.

Light.—Sister Fianna, wife of Bro. Henry R. Light, died Nov. 15, 1906, at her home in the Tulphocken church, Pa., aged 48 years, 4 months and 7 days. She was a devoted member of the church for many years. She leaves her husband, five sons and five daughters. Services in the Frystown church by Brethren John Hett, Jacob Nisley and Wm. Oberholzer. Interment in adjoining cemetery. Text, Heb. 4: 9.

Henry M. Frantz.

McCartie.—Elizabeth A., born in Adams county, Indiana, died at the family residence, near Gettysburg, Ohio, Dec. 15, 1906, aged 56 years, 7 months and 16 days. She was married to Noah Wagonman, Sept. 7, 1888. Funeral services by Eld. J. H. Christian, from 2 Sam. 14: 14, assisted by Bro. Devault Crowl.

Jerry Hollinger.

Miller.—Sister Jennie Grace, daughter of Crist and Elizabeth Miller, of Yellow Creek congregation, Pa., died Dec. 3, 1906, aged 20 years, 2 months and 19 days. She leaves father, mother, three sisters and one brother. Sister Grace has been a faithful member in the church and a good Sunday-school worker. She was laid to rest in the Yellow Creek cemetery. Funeral services by Eld. D. A. Stayer. Text, Jer. 15: 9.

G. S. Batzel.

Petro.—Mary Jane, died in the bounds of the Four Mile congregation, near Conneville, Ind., Nov. 10, 1906, aged 78 years, 7 months and 21 days. In 1849 she was united in marriage to John Petro. To this union were born six children. The husband and two children preceded her in death. She has been a faithful member of the Brethren church since 1874. Funeral services conducted by Bro. Aaron Moss.

J. E. Plant.

Pletcher.—Sister Elizabeth, died Dec. 2, 1906, at the home of her son, David Pletcher, near Stahlstown, Pa., aged 72 years, 1 month and 5 days. She was married to David N. Pletcher, who was called to his eternal home about six years ago. To this union two sons and one daughter were born; all survive her. She united with the church early in life and lived faithful. Services by the writer in the Methodist church at Donegal.

E. F. Nedrow.

Schubert.—Sister Hannah, born in Highland county, Ohio, died at her home in the bounds of the Rome church, Hancock Co., Ohio, Dec. 9, 1906, aged 73 years, 5 months and 2 days. She was united in matrimony with Ananias Schubert, Oct. 27, 1857. To this union were born eight sons and two daughters, of whom two sons and one daughter with her husband preceded her to the spirit world. She united with the Brethren church and lived a consistent and exemplary life about forty-four years, to the day of her death. Her seven surviving children were present at the last rites. Funeral service from Rev. 14: 13 by the writer.

L. H. Dickey.

Snyder.—Mary A., died at Mt. Pleasant, Iowa, Dec. 8, 1906, aged 38 years, 10 months and 3 days. She was brought to New Sharon, Iowa, where the funeral was preached by the writer. Interment in Union Mills cemetery.

S. P. Miller.

Strawser.—Bro. Peter, died at his home, near Zar, W. Va., Dec. 10, 1906, aged 73 years, 8 months and 26 days. He leaves a wife and two sons. He served in the deacon's office for many years. He was anointed a few weeks before his departure. Funeral services were conducted at the home by Eld. Jeremiah Thomas, assisted by Eld. Joseph Guthrie and Bro. George Van Sickle.

Chester A. Thomas.

Teeter.—Bro. David, born in Lancaster, Pa., died at Elkhardt, Ind., Dec. 8, 1906, aged 81 years and 6 days. He was married to Susan Leam Cam, in 1850. To this union were born ten children. One daughter preceded him to the spirit world. He lived near Silver Lake, Ind., until Nov. 14, when they came to Elkhardt, Ind., to make their home with their daughter, Sister W. H. Plehar, where he died. He united with the Brethren church at the age of sixty-nine years and lived a consistent life. He leaves a wife, three brothers, five sons and four daughters. Services at the Progressive Brethren church in Elkhardt, conducted by the writer, assisted by Eld. A. B. Yoder of the Mennonite Brethren in Christ, from 2 Cor. 5: 1. Interment at the Elkhardt Grace Lawn cemetery.

E. L. Heestand.

Trimmer.—Bro. Geo. B., died near York Springs, Adams Co., Pa., aged 65 years, 28 days. He died of cancer of the stomach. He leaves a wife (a sister). He was a member of the Brethren church for many years. Burial at the Hampton meetinghouse. Funeral services by Eld. C. L. Baker.

Margie V. Wrights.

West.—Cloyd Alfred, of Salem congregation, Ohio, died Dec. 7, 1906, aged 19 years, 3 months and 10 days. On account of poor health, he, with his mother, moved to Rockyford, Colo., in October, 1904, at which place he died, leaving a mother. Services from Luke 7: 12, by L. A. Bookwalter, J. H. Brumbaugh and the writer.

J. W. Fidler.

Winand.—Bro. Jacob, in the bounds of the Upper Conewago congregation, near Wireman's Mill, Adams county, Pa., died Oct. 19, 1906, aged 80 years, 10 months and 2 days. He was a faithful member of the Brethren church for many years. He was a brother to Eld. Geo. Winand, the oldest minister in the Upper Conewago congregation. He was buried at the Latimore cemetery. The services were conducted by Eld. C. L. Baker.

Margie V. Wrights.

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